



Smoke Signal

Mississauga First Nation

2 0 1 2 - 0 6 S U M M E R

Mississauga First Nation—Elders visit Constance Lake

By: Clifford Niganobe



Alesia Boyer pointing out the markers for the mining sites north of Constance Lake, Connie Morningstar looking on.

On Wednesday, May 12, the Mississauga First Nation Elders along with the staff from MFN Lands & Resources, Alesia Boyer, Keith Sayers and Sue Chiblow embarked on a trip just north of Constance Lake. Located about 10 Km north of Iron Bridge on the White River Road (Deer Trail Route).

The main reason for the trip was to get the Elders involved in the process with a mining company (to be announced at a later date) to verify that it was not a historical site or ceremonial ground for our people.

INSIDE THIS ISSUE :	
Disclaimer	2
Land Base	5
Community Announcements	6
Mississauga Powwow	9
Crossword	11
MFN Firefighters	10
Elders Visit	14

It was a short trek to the area along an old trail that led to the initial site that the mining company wants to test. It was great that they wanted to consult with the Mississauga's first before they began operations. Once approval is given from the Band, then they will go ahead and begin to test and clear the area.

The road was rough and winding getting to the area to the trail and

once there, we all got out of the vehicles and looked at the four corner markers where the mining companies have their claims. They are staked out in grid formation with wooden posts marking each boundary. Each post has a metal stamp on it



Boundary markers for 4 mining companies north of Constance Lake. Registered with The Government of Ontario.

showing that they registered their claim with the province of Ontario, with their numbers stamped on the tag.

Once the area was reached, everyone took a look around to see if there were any places of significance or if there where any recognizable ceremonial area. Once this was done, a small ceremony was performed by an elder of the Mississauga First Nation (Mr. Willard Pine). Also, tobacco was taken down to the nearby creek by Chief Reggie Niganobe and Alesia Boyer as an offering the spirits of the water.

A survey of the plant life around this area was also undertaken to identify species at risk and a few plants have been identified and will have to be re-located to another area

Continued on Page 14

Editorial - Fishing down at the river

It is a year of low productivity on the Mississauga River. I've heard stories in the past when the water would be low and people would cross the river without going knee deep.

This year, it looks much lower than that.

It is not very encouraging as our river is a known spawning stream for virtually every species of fish we know of in the area. The impact this will have on future generations is unknown., but it is safe to assume that it may not be very bright. I know growing up I was given every opportunity to learn about fishing, including how to clean and to cook them. You could spend a whole day at the river because of its beauty alone. It's not much to look at these days.

I don't have official numbers to announce, but perhaps you can picture it yourself. How often do you have fresh caught fish from the river on your table? Now ask someone who was around 20 or 30 years ago how often they had fresh caught fish on theirs. Yes, there are a few people around today who may still land a decent haul here and there. How often is that from our river?

Big picture, yes, we have several hydro-electric generating stations that dictate the flow of our river, but even then water levels managed to stay relatively high. It is difficult to gauge the cause of decreasing water levels, but one thing is obvious, the number of times you enjoyed a good catch from the river is shrinking. It impacts fish and animal habitat and our cultural learning and living experiences.

Jon Cada

Please note - All photographs published in the Smoke Signal are stored at the library for future reference. If you want copies or would like to view the photos, just call the library to make arrangements. Meegwetch!

Need an email address with mississauga.com? They are totally free. Just contact the library or visit <http://www.mississauga.com> and we can set you up.



Disclaimer:

Information, views or opinions expressed on the Mississauga First Nation Smoke Signal, both hard-copy and webpage originates from different sources and contributors throughout the general community. Please note all content does not necessarily represent or reflect the views of our Editor and Editorial Board or their affiliates. Any feedback or contributions are most welcome.

We publish this newsletter only for Members of the Mississauga First Nation, both on and off the First Nation, who reside in both Canada and the United States. We do not intend to enter into contracts with organizations outside of these 2 countries.

DEFINITION: A client newsletter is one that you distribute free, primarily to clients, prospective clients, referral sources, and other stakeholders of your firm. Its objective is to be informative, to demonstrate your expertise, and to promote your services, rather than to earn a profit.

Written articles and links are properly referenced so as not to claim it as its own material, but as a means of informing our members.

A note from the Editor

The scope of our newsletter will focus on the history of our First Nation. All or most articles are submitted by Band members, taken from historical documents that have been researched to be accurate as possible. If you have articles, or stories from our past, we would greatly appreciate it if you can submit them for our next newsletter.

Most submissions will be edited for grammar and spelling mistakes, but I will add that when an article is submitted for grammatical errors, you begin to lose what the person is trying to say, lose their idea, so it may be better to leave the story just the way it is because they are expressing their idea, their story in their own way. That would be like two people standing beside one another and if one was to draw a straight line out from where they are, the person who drew the line would see it as being straight and the person beside them would see it from a different angle and think it wasn't straight.

So you see, there is a matter of a few inches that will change the view of the intended message.

Miigwetch

Ojibway Writing

Source: *Traditional History and Character sketches Of The Ojibway* by George Copway

Picture writing is most prevalent, and is used altogether in their medicine and hunting songs. Here are figures which suggest sentences to be sung:



This is one of their war songs, which might read in English thus: -

I will haste to the land of the foe
With warriors clad with the bow

I will drink the blood of their very heart;
I will change their joy into sorrow's smart
Their braves, their sires will I defy
And a nation's vengeance satisfy

They are in their homes, now happy and free:
No frowning cloud o'er their camp they see:
Yet the youngest of mine shall see the tall
Braves, scattered, wandering, and fall.

The warrior is represented by the figure of a man with a bow about him, and arrows in his hand; with the plume of the eagle waving over his head, indicative of his acquaintance with war life. The next figure represents a watching warrior, equally brave, but the heart is represented as dead. The curve of his mouth shows that he is shouting. The next figure represents a person with long hair, and indication that the best of the enemy's warriors were to fall, and their wail must be heard like the wail of a woman. The wigwam with its smoke curling upwards indicates a council fire, and the defiance of an attack. The other wigwams are seen without fire; and the black one signifies silence and death.

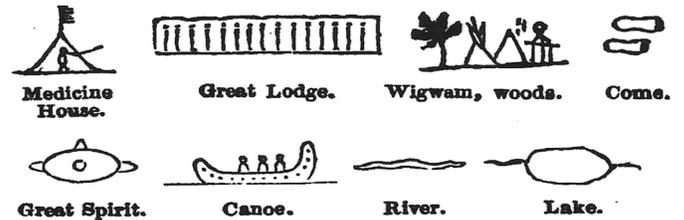
"Without a vision, the people perish."

Black Elk—Oglala Lakota (Sioux)

Below is a communiqué of invitation to a worship.

Invitations to Indians to come and worship in the spring are made in the following form:

The whole story would thus read:



"Hark to the words of the Sa-ge-mah"

"The Great Medicine Lodge will be ready in eight days."

"ye who live in the woods and near the lakes and by streams of water, come with your canoes or by land to the worship of the Great Spirit."

Sample of a war Song

Source: *The Traditional History and Characteristics of the Ojibway* by George Copway

One of the Ojibway warriors laid down his paddle, seized his mysterious rattle (made of deer's hoof) and in a strange, wild song, implored the spirits of his race to clear away the fog, that they might pursue their enemies. The burden of their song was -

*"Mon-edoo ne bah bah me tah wah
Ke shig ne bah bah me tah goon,
Ne bee ne wah wah goom me goon,
Ne ke che dah—awas, awas."*

Which may be translated as follows: -

*"Spirits! Whom we have always obeyed,
Here cause the sky now to obey;
Place now the waters all in our power,
We are warriors—away, away."*

The above song was in response to the fog that rolled in, which was caused by the Iroquois to block the view of the Ojibway who were pursuing them over water.

Wagunabuie/Lichen/Soup

From: *Traditional Indian Recipes and* http://www.sierrapotomac.org/W_Needham/RockTripe_080211.htm

Moss or lichen can be used. Our ancestors ate the lichen, as described in our last issue, in the story, "Nanabush's Blisters" or Rock Tripe. It is high in nutritional value. When they felt drained or tired, they would eat the lichen raw for a burst of energy to keep them going.

You can eat it raw or use this recipe I have come across for lichen/moss soup you can try yourself:

Pick some moss and wash well.

Use water in which fish, fish eggs or meat has been boiled.

Add the moss.

Stir well while cooking. Add salt.

Boil until tender.

Now put the fish, fish eggs or meat back into the water.

Stir and serve while hot.

Maryann Sam



Rock Tripe—native to North

Rock tripe is a [lichen](#); a dual organism that consists of a fungus and an alga that live in mutualism, a type of symbiosis in which both constituents share the benefits of the association.

The early explorers of the North America became aware of the use of rock tripe as a survival food from the indigenous peoples, and used it on occasion of isolation to stave off starvation.

The nutritional and medicinal value of rock tripe fungi has been investigated experimentally to evaluate its viability as a survival food. The study concluded that rock tripe was not only a good source of nutrition in survival situations but that it acted to stimulate the immune system, as manifest in an increase in the production spleen B-lymphocytes. A second evaluation of several varieties of rock tripe found that they manifested substantive antibacterial activity against most of the bacteria tested. Rock tripe is used as a medicine in China

Home Trivia

This Trivia is based on past issues of the Smoke Signal of the Mississauga First Nation

Welcome to the Smoke Signals Home Trivia! You will find the answers in the past issues of the Smoke Signal. Older issues are posted on the Mississaugi website for you to search the answers.

- 1.The Coming of The Mississaugas. Who was the story teller?
- 2.What month is the "The Sucker Moon"?
- 3.In 1889, name one band member who was unpaid for annuities?
- 4.What year did the Mcfadden Lumber Company cease operations at the lumber mill in Blind River?
- 5.What was the name of the lake where families gathered to have picnics in the 60s and 70s.
- 6.Who took first place in the 2nd Annual Brian Boyer Memorial?
- 7.What was the Reserve population in 1970.
- 8.What is the Ojibway word for Bullfrog?
- 9.What was root beer made from?
- 10.What year did production start for the Mississaugi sawmill?

Smoke Signal Now on-line

Our past issues of the Smoke Signal are now available on line. You can now view them at <http://www.mississaugi.com>. Just look for the link *SMOKE SIGNAL ISSUE* at top of the webpage. For those of you who do not have access to a computer, we will continue to mail out a hardcopy of the Smoke Signal to you For those of you who wish to be removed from the mailing list, please email us at: mfnlbrary@mississaugi.com

Documents are in PDF format and printable.

How Crime was dealt with in Ojibway Country

Source: *The traditional History and character sketches of the Ojibway* by George Copway

Among the Indians there have been no written laws. Customs handed down from generation to generation have been the only laws to guide them.

All matters of importance are decided by the Chief. He pronounces all marriages and his word settles all difficulties of every name and nature. No appeal can be made from his decisions, as he is the highest.

Anyone found guilty of a misdemeanor is brought before the chief, who reprimands him before the crowd. When a murder is committed, the chief can act as he pleases in regard to the offender, but should he not interfere, the relations of the deceased take the law in their own hands, and execute death upon the murderer.

Those who murder never attempt to run away or conceal their guilt, but repair to their wigwam. If the chief learns that the crime was provoked, he shields and protects the criminal: if not, he is put to death. His life is at every moment in danger should he live.

Theft is punished by making the thief publicly know, and being clothed as such. In this way adultery is punished, in the case of a man: in that of a woman, she has her hair cut from ear to ear, which is a mark of disgrace.

The more a man is treated as a brother, the less demand for law. The less law there is, the more will man be honored thus.

Royal Proclamation of 1763—Land Base at that time.

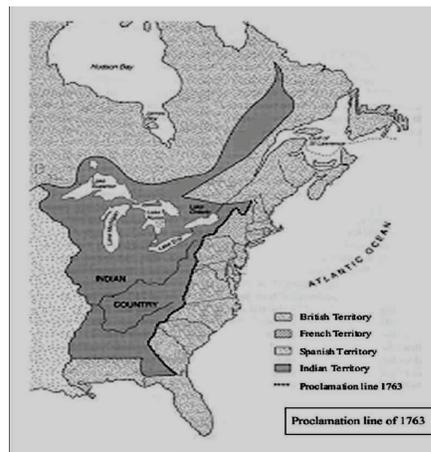
Michael Coyle □ March 2005

The statement quoted below is from a unanimous judgment of the Supreme Court of Canada in 2004.

Put simply, Canada's Aboriginal peoples were here when Europeans came, and were never conquered. Many bands reconciled their claims with the sovereignty of the Crown through negotiated treaties.

Others, notably in British Columbia, have yet to do so. The potential rights embedded in these claims are protected by s. 35 of the *Constitution Act, 1982*. The honor of the Crown requires that these rights be determined, recognized and respected.

The Crown moved quickly to convey the terms of the Royal Proclamation to First Nations. In 1764, on behalf of the Crown, Sir William Johnson convened a peace conference at Niagara that was attended by some 2,000 First Nation delegates. Johnson (Warraghiyagey, "He Who Does Much Business")



Source: Olive Patricia Dickason, *Canada's First Nations: A History of Founding Peoples from Earliest Times*, 2d ed. (Toronto: Oxford University Press Canada, 1997) at 154.

reiterated the Proclamation's promises of land protection. In exchange, he asked for and received assurances that First Nations would keep the peace and maintain relations of friendship with the British. Another agreement provided for the use by British settlers of the portage at Niagara in return for trade commitments. Throughout the negotiations at Niagara, Johnson scrupulously followed Aboriginal treaty protocols. Thus, he presented the First Nation leaders with rich belts of wampum beads, confirming the nations' alliance and respect for each other's customs and laws.

Our past issues of the Smoke Signal are now available on line. You can now view them at <http://www.mississaugi.com>. Just look for the link SMOKE SIGNAL at top of the webpage. For those of you who do not have access to a computer, we will continue to mail out a hardcopy of the Smoke Signal to you, For those of you who wish to be removed from the mailing list, please email us at: mfnlibrary@mississaugi.com

Documents are in pdf format and printable.

BINGO

Bingo is held every Tuesday (Elders) and Sunday (Woman's Support Group)
Elders—\$1000 jackpot (guaranteed)
Woman's Group - Dependant on number of People, if 70 or more \$1000, if under 70 \$800 jackpot

Come out and support the worthy causes

Health Card Renewal or Application

Monday to Friday 8:30 am to 5:00 pm
62 Queen Avenue (Old MNR Building)
Blind River, ON

NO APPOINTMENT NECESSARY

FOOD BANK IS OPEN EVERY FRI-DAY FROM 9:00 AM TO 11:45 AM AT THE MEEJIM BUILDING ON SAWMILL ROAD

Sometimes I go about pitying myself And all the while I am being carried across the sky By beautiful clouds.

Ojibway Indian Poem

Douglas Daybutch

Larry Niganobe

Roger Daybutch

Lorne Boyer

Joyce Morningstar



Lorraine Recollet

Lorretta Caibaisosai

Rosemary McCallum

Linda Chiblow

Gloria Niganobe

St. Mary's Separate School 1962—63 Grade 7

History is the witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life and brings us tidings of antiquity.

CICERO, Pro Publico Sestio

I'm interested in the way in which the past affects the present and I think that if we understand a good deal more about history, we automatically understand a great more about contemporary life.

TONI MORRISON, Time interview, Jan. 21, 1998

A good knowledge of past is an armor against events to come.

EDWARD COUNSEL, MAXIMS



**Mississauga First Nation Sports Complex
In Motion Fitness Centre**

Hours of Operation and Price List

Monday to Friday 9:00 am—9:00 pm
Saturday 9:00 am—7:00 pm
Sunday 10:00 am—7:00 pm

<u>Student</u>	<u>Price</u>	<u>Adult</u>	<u>Price</u>	<u>Senior</u>	<u>Price</u>	<u>Family</u>	<u>Price</u>
Day Pass	\$4.00	Day Pass	\$5.00	Day Pass	\$5.00	Day Pass	\$15.00
1 week	\$8.00	1 week	\$10.00	1 week	\$8.00	1 week	\$25.00
1 month	\$20.00	1 month	\$30.00	1 month	\$20.00	1 month	\$55.00
3 months	\$45.00	3 months	\$60.00	3 months	\$45.00	3 months	\$85.00
6 months	\$70.00	6 months	\$80.00	6 months	\$65.00	6 months	\$145.00
1 year	\$105.00	1 year	\$155.00	1 year	\$105.00	1 year	\$255.00

Gymnasium Rental Fees

Gym Fee Rentals	Licensed Event	\$35.00/hr
	Non Licensed Event	\$30.00/hr.
	Conferences	\$20.00/hr
	Recreation events	\$15.00/hr
Meeting Room	Seminars & workshops	\$15.00/hr
Kitchen Rental	1 day	\$30.00 added to invoice

Social Insurance Card Application and Replacement

Can be done every 2nd Wednesday of the Month at 62 Queen Avenue (old MNR Building) in Blind River. Replacement cards cost \$10.00. You can call 705-356-2226 to get more information on what you need to bring with you to replace or renew SIN or Health Cards.

THE WOMEN EMERGING are the hearts of the nation."

Megisi-Turtle Mountain Ojibway

Unity—Ojibway Prayer

Prayer <http://www.wisdomcommons.org/wisbits/2240-we-know-that-we-are-the-ones>

We know that we are the ones who are divided and we are the ones who must come back together to walk in the Sacred Way.

Ojibway Clan System

History of the Ojibway and their connection with fur
 By: Edward Duffield Neil, Minnesota Historical Society

Each grand family is known by a badge or symbol taken from nature; being generally a quadruped, bird, fish, or reptile. The badge or Dodaim (Totem as it has been most commonly written), descends invariably in the male line; marriage is strictly forbidden between individuals of the same symbol. This is one of the greatest sins that can be committed in the Ojibway code of moral laws, and tradition says that in former times it was punishable with death.

"When the Earth was new, the An-ish-in-aub-ag lived, congregated on the shores of a great salt water. From the [pg 44] bosom of the great deep there suddenly appeared six beings in human form, who entered their wigwams.

One of these six strangers kept a covering over his eyes, and he dared not look on the An-ish-in-aub-ag, though he showed the greatest anxiety to do so. At last he could no longer restrain his curiosity, and on one occasion he partially lifted his veil, and his eye fell on the form of a human being, who instantly fell dead as if struck by one of the thunderers. Though the intentions of this dread being were friendly to the An-ish-in-aub-ag, yet the glance of his eye was too strong, and inflicted certain death. His fellows, therefore, caused him to return into the bosom of the great water from which they had apparently emerged.

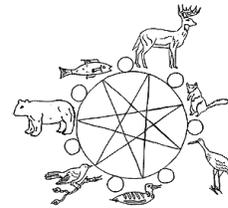
The others, who now numbered five, remained with the An-ish-in-aub-ag, and became a blessing to them; from them originate the five great clans or Totems, which are known among the Ojibways by the general terms of A-waus-e, Bus-in-aus-e, Ah-ah-wauk, Noka, and Monsone, or Waub-ish-ash-e. These are cognomens which are used only in connection with the Totemic system.

At the present day, the Ojibway tribe consists of no less than fifteen or twenty families, each claiming a different badge, as follows:—

- | | | |
|----|-------------|---------|
| 1. | Uj-e-jauk, | Crane |
| 2. | Man-um-aig, | Catfish |
| 3. | Mong, | Loon |

- | | | |
|-----|-----------------|-------------------------------|
| 4. | Muk-wah, | Bear. |
| 5. | Waub-ish-ash-e, | Marten. |
| 6. | Addick, | Reindeer. |
| 7. | Mah-een-gun, | Wolf. |
| 8. | Ne-baun-aub-ay, | Merman. |
| 9. | Ke-noushy, | Pike. |
| 10. | Be-sheu, | Lynx. |
| 11. | Me-gizzee, | Eagle. |
| 12. | Che-she-gwa, | Rattlesnake. |
| 13. | Mous, | Moose. |
| 14. | Muk-ad-a-shib, | Black Duck or Cormo-
rant. |
| 15. | Ne-kah, | Goose. |
| 16. | Numa-bin, | Sucker. |
| 17. | Numa, | Sturgeon. |
| 18. | Ude-kumaig, | Whitefish. |
| 19. | Amik, | Beaver |
| 20. | Gy-aushk, | Gull. |
| 21. | Ka-kaik, | Hawk. |

The crane, catfish, bear, marten, wolf, and loon, are the principal families, not only in a civil point of view, but in numbers, as they comprise eight-tenths of the whole tribe.



Elder's Meditation of the Day

<http://www.whitebison.org/meditation/index.php>

To me, if you're Indian, you're Indian. You don't have to put on your buckskin, beads, and feathers, and stuff like that. "

--Cecilia Mitchell, MOHAWK

The most important thing that determines who we are is on our insides, not our outsides. If we are Indian inside, that's all that matters. Being Indian means to think right, to be spiritual, and to pray. Feathers and beads don't make us Indian. Being Indian means to have a good heart and a good mind.

Great Spirit, today, let me think Indian.

The article below is a report from the Sault Star, July 1993 about the Mississauga First Nation Pow Wow and announcing the Elders conference that followed.

Dancers perform at Mississauga First Nation Annual Pow Wow

Mississauga First Nation members welcomed guests to gathering

By NORLYN PURYCH
Special to the Star

BLIND RIVER — For the 12th year members of the Mississauga First Nation welcomed native and non-native guests to a traditional gathering on the edge of the Potomac River north on Blind River. The event this year spanned four days with a two day Elder's Conference followed by a two day Pow Wow.

At the Pow Wow last Saturday and Sunday afternoon a variety of booths selling food and native handicrafts added to the festive atmosphere. With no admission charge and no alcohol allowed on the grounds it made for a great family outing.

Dancers circled the central drum pit as several visiting groups of drummers and singers took turns chanting their historic songs. With the river as a backdrop watchers could sit on the slope of land that rises gently away from the river forming a natural amphitheatre under the trees.

The rhythmic beat of the drums and reverberating reverence of the chanting voices along with the circling dancers was almost hypnotic.

The elaborate costumes of the dancers defy description, because no two were alike. Adorned with feathers, fur, buckskin and beads as well as ribbon, silver jangles and fringe, the dazzling colors and intricate details make each outfit a work of art. But it was the proud bearing with which they were worn that made the scene so impressive.

As the program for the event stated: "Dancing has stood the test of time. Together, in the face of adversity, Indians overcame the cloak of darkness and resurrected what remained of their culture."

Judging from the size of the crowd, the event has grown in popularity over recent years both for spectators and for participants.

This year, for the first time, the Pow Wow was preceded by an Elder's conference. Although no formal session was in progress Friday afternoon, Richard Chiblow, an Elder from Mississauga, and Raymond Armstrong from Manitoulin Island were happy to chat informally about the role of Elders in their society.

Qualifications for being an Elder are not strictly a matter of age, but more of wisdom, knowledge of the culture, being respected and providing a good role model, they explained.

Elders meet within their community regularly and discuss matters of concern. They take recommendations to the band councils and give advice to those who ask it. They also carry the responsibility of passing along their knowledge of native culture and history, especially the meaning and importance of native ceremonies.

Dorothy Campbell, who works for the Mississauga First Nation as the native curriculum advisor, was also willing to share her knowledge of native teachings. She spoke about the renewed importance in our troubled world of teaching harmonic wisdom — how to live life with respect and compassion for your fellow man and the earth.

She is happy about the growth in interest she has seen among native children to learn the language and rediscover their roots. Learning more about the old ways and returning to many of the old traditions has led to a rebirth of pride and a feeling of belonging once again. For the

first time this year some local children, after working with their teachers to make dresses, were prepared to dance in the Pow Wow.

The Elder's conference provided an opportunity for guest speakers to pass along their knowledge on topics like the naming ceremony and clan system, the meaning and reasons for feasts, the story of creation, and the teaching of the sweat lodge.

Chiblow willingly responded to questions about the sweat lodge. "Sweats" are a purification and rebirth ceremony, he explained. The sweat lodge is an igloo shaped structure about ten feet across made of birch saplings and covered with birch bark. Up to a dozen people crawl in and move in a clockwise circle around the central pit then sit on the earth floor which is scattered with sprigs of cedar. Water is poured over the rocks to make steam and sweetgrass or sage is burned. The sweat lodge is in total darkness so that nothing will distract those inside from their prayers.

The cedar, sweetgrass and sage are considered purifiers and along with tobacco are considered sacred plants. It is like returning to the womb and being reborn and gives a feeling of well-being and strength, he said.

Chiblow also talked reverently about the medicinal nature of the forest, the air and the earth. "You are getting medication as you walk here," he said.

He referred to city folks he has taken into the bush, who wake up in the morning after sleeping on cedar boughs in the open air, surprised at how well they feel. It is a philosophy hard to argue with sitting in the fragrant breeze by the gentle river.

Ojibway Ontology and Soul Dualism

Source: Traditional Ojibwa Religion and its historical changes (pg.59-60)

By: Christopher Vecsey

The Ojibways conception of the person derived from their belief in a soul dualism common to Native North Americans. Why the Indians left the top of the coffin loose on their graves, rather than nailing it down. The man responded that the purpose was to let the soul escape. What happened to the soul after death? The man replied that one soul left the body immediately; a second soul left at a later time. The man explained that during life one soul travelled a great distance during dreams while the body lay sleeping; a second soul was necessary to animate the body since the first soul so often journeyed from it.

The stationary soul, a body-soul which is called an ego-soul, animated the body. Located in the heart of each person, but with an ability to move about both within and without the body, the ego-soul provided intelligence, reasoning, memory, consciousness and the ability to act. It could leave the body for short periods of time, but lengthy separations resulted in sickness and permanent separation meant the body's death. This soul, the seat of the will, experienced emotions. Each person possessed one, receiving animation from it.

The travelling soul, sometimes called a free-soul, resided in the brain and had a separate existence from the body, being able to journey during sleep at will. Its role, however, went beyond that of journeying during dreams. Indeed, it took on many aspects of the ego-soul, seeing things at a distance. When a baby seemed dormant, its free soul could be out gathering information. When a hunter stalked game, his free-soul could move ahead, guiding the man like a scout. In battle the free-soul could warn of danger from its vantage point outside the body.

Neither of these souls was the entire person, according to the Ojibwas. Neither constituted a personality-soul or a unified soul. Each soul had an existence of its own, apart from the body; however, both acted in harmony with the body. The ego-soul traveled to the afterworld immediately at death. The free-soul, or shadow, became a ghost, staying near the grave for a

time. Eventually the free-soul departed for the afterworld and rejoined the ego-soul.

Their belief was also that the person consisted of other parts besides the dual souls. The body worked in harmony with the two souls. It was the appearance, the holder of the souls. As souls traveled they could take other appearances, depending on their power. They could appear as plants, animals, and other forms; therefore, metamorphosis

As quoted in the treaty commissioner's reports from Chief Ma-we-do-pe-nais of Fort Francis

"You have said the Queen gave you her goodness, her charitableness in your hands. This what we think, that the Great Spirit has planted us on his ground where we are, as you were where you came from. We think where we are is our property."

Mississauga First Nation Library

Hours of Operation

Day

Monday to Thursday—9:00 am to 4:30 pm

Friday—9:00 am to 4:00 pm

Evening

Monday to Thursday—6:00 pm to 8:30 pm

Sunday

1:00 pm to 3:00 pm

In our every deliberation, we must consider the impact of our decisions on the next seven generations.

Iroquois

UNIVERSAL CROSSWORD

Tuesday, April 10, 2012
 Copyright © 2008-2010 Universal Uclick
 Edited by Timothy Parker

ACROSS

- 1) Warning signal
- 6) Aid in forging
- 11) "Invasion of the Body Snatchers" container
- 14) A nephew of Donald Duck
- 15) "If a tree falls in the forest and ..."
- 16) Au naturel (with "in the")
- 17) Feature of some women's tops
- 19) ___ NO HOOKS (crate label)
- 20) Alternative to digital
- 21) Charleston college (with "The")
- 23) Evening repast
- 26) "___ we forget" (Kipling)
- 27) Aid to the needy
- 31) "A clue!"
- 32) Cold War aircraft
- 34) He released a dove in Genesis
- 35) A mullet covers it
- 37) Brink or border
- 41) Like all new deliveries?
- 44) Add decorations to
- 45) Watchful pair
- 46) Right as ___
- 47) Barnyard bleat
- 49) Stop stalling
- 50) "Mater" intro
- 51) Camembert's kin
- 54) Break into parts, as a monopoly
- 57) Stand in front of an audience
- 59) Acquire bicuspid
- 64) Words after "who" or "where"
- 65) They are "clothing optional"
- 68) Served as CEO of
- 69) Highbrow musical entertainment
- 70) Suit that beats the other three
- 71) 2012 Olympics host (Abbr.)
- 72) Dog found in the pound
- 73) Full of soap bubbles

DOWN

- 1) Whence Goya's duchess came
- 2) A library book may be on it
- 3) A psychic may claim to see it
- 4) 100 Cambodian sen
- 5) "From the desk of" notes
- 6) "Furthermore ..."
- 7) Neither fish ___ fowl
- 8) It may be passive
- 9) Weak and feeble
- 10) Bequeathed
- 11) Annoyingly proper one
- 12) Arid refuges
- 13) Took up residence
- 18) Big lizard
- 22) "x + y = z" math branch
- 24) Developmental stage
- 25) Melonlike tropical fruits
- 27) "Black and Blue" novelist Quindlen
- 28) Batch of laundry
- 29) Cousin of a hammerhead
- 30) "Rainbow" dessert
- 33) League with Dartmouth and Cornell
- 36) Button for pilots in peril
- 38) 100 Iranian dinars
- 39) Bad, as a prognosis
- 40) Tracy's mother in "Hairspray"
- 42) Watson and Crick's lab material
- 43) Canny
- 48) Rather sudden
- 51) Brass section sound
- 52) Give new courage to
- 53) Best part of the cake, to some
- 55) Completely anesthetized
- 56) Bog fuels
- 58) Seth's famous son
- 60) Neutral color
- 61) Dull sound
- 62) Certain bottom lines
- 63) Spot in the distance
- 66) Unit in history class
- 67) Biscayne, for one

UNDRESSED TO KILL

By Jill Pepper

1	2	3	4	5	6	7	8	9	10	11	12	13	
14					15					16			
17				18						19			
20							21			22			
			23		24	25				26			
27	28	29	30		31			32	33				
34				35			36		37		38	39	40
41				42					43				
44					45					46			
			47		48		49			50			
51	52	53			54	55				56			
57				58				59		60	61	62	63
64				65			66	67					
68				69						70			
71				72						73			

Mississauga First Nation—Firefighter Training with The Blind River Firefighters

Submitted By: Clifford Niganobe

Mississauga First Nation and the Town of Blind River have been performing training exercises in a joint effort to prepare their crews for emergency events, including fires. For their training, both crews met at the fire station in Blind River located next to the Timber Village Museum on the east end of the town.

Both crews proceeded to the west end of town, at the old lumber mill site to perform the training exercises. Both departments used their fire trucks in training exercises.



Pictured from left: Mark Cada., Francis Chiblow, Frank Gionnette, Stephanie Boyer, Patrick Gionette, Jessie Lafreniere, Mich Lafreniere. Missing in photo: Perry Joe Boyer, Lyle Cada.

The Mississauga First Nation fire department has been in operation since the early 1970s. It has been active and inactive throughout the years since then. It will now remain active from this point forward as these training exercises will ensure that our First Nations volunteers are Certified professional volunteers.



The Blind River Volunteer Fire department and the Mississauga First Nation Volunteer Fire Fighters after training exercises.



Patrick Gionnette getting ready to scale the firetruck ladder as part of training exercises.

Training began in February 2010 and has been going on ever since.

List of Training Exercises & Events

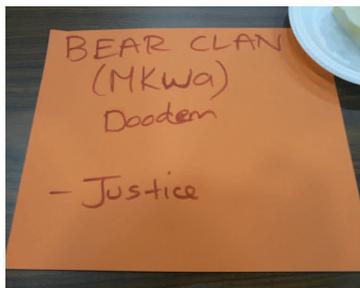
- Ice Rescue situations and demonstration, live exercises
- Truck operations, hydrant to truck hookups, live exercise
- Ladder applications, high-rise, three storey climbs and lifts
- Classroom sessions, forestry MNR communications, fire behavior, pump operations, initial attack
- Auto excavation at Jese's Autobody
- Forestry training-pump and port-a-tank demonstrations, water application.
- SCBA training, Search and Rescue, teamwork and smoke machine
- BR Hospital tour.
- Blind River Firefighters BBQ
- Provided fire coverage at Chiblow Lake Lodge during Canada Day Fireworks
- Responded to local fire call - landfill site.
- To Blind River for mock call out to Cameco refinery
- Ladder Truck operations
- Fitness Challenge
- Testing all equipment and operations
- Chimney fire extinguishment / prevention

Continued on page 13...

MFN Community Feast

Submitted By: Clifford Niganobe

On June 19, 2012, a community feast was put on by the Community Support Worker, Terry-Lynn Chiblow-Carpenter. Supper was on at 5:00 pm. On the menu was Venison Stew, a wild rice dish, moose balls, potato salad, macaroni salad, fish, scone and dinner rolls to name a few and there was even some elk meat for those who wanted to try it. For desert, there were a variety of pastries, cookies, pies and fruit trays. For refreshments, there was a variety of juices, coffee, tea, water and pop.



On display for those interested was information posted regarding the History of our First Nation and general information. Close to 50 people attended the feast.

Tables were arranged in groups forming a circle around the auditorium with the clan name at the head table. This was done to identify the Clans that are present on the Mississauga First Nation.



Opening prayer was done by Elder Willard Pine and drumming was by the Mississauga First Nation Drum group.

A number of the smaller children tried their hand at drumming while the drum group took a small break as seen in photo below. Of course, they are the next generation and seem to want to start early.



A good time was had by all and we hope that this will be an annual event providing on certain circumstances. A good way to gather our nation together as one as in the old

ways when families joined together to socialize and feast in huge gatherings.

Lori Russon, Nurse Practitioner's

Has Changed Her Clinic Days

TO

MONDAYs AND THURSDAYs

AS OF MONDAY, July 9th 2012

Regular Hours

8:30 a.m. to 2:30 p.m.



The Evening Clinics Will Be

EVERY THIRD THURSDAY OF THE MONTH

Next Evening Clinic will be

THURSDAY, JULY 19TH, 2012

1:15 - 6:00 PM

For An Appointment OR For More Information

Please Call 705-356-1621 Ext # 2224

Thank You~ Miiqwetch

Continued from page 12....

- Ontario Native Firefighters Society—Level 1 training
- Distribution of smoke alarms, fire extinguishers and CO2 detectors into the community.
- Auto Extraction with Blind River Firefighters
- Continue to work with Ontario Native Fire Fighters Society (ONFFS)

Training is continuous with our fire department to ensure our First Nation is fire safe.



Blind River Volunteer Firefighters

Mississauga First Nation—Elders visit Constance Lake

By: Clifford Niganobe

Continued from page 1..

After the ceremony, everyone relaxed and enjoyed the awesome scenery that was all around us. Some browsed the area, while remaining within earshot distance.



Area identified by 3 flags as to where the drilling will take place. Species at risk have been identified in the area and will be relocated to another area where they will not be damaged



Randy Cada and Keith Sayers studying an old log along the path to the drill site.



The Nodding Trillium, - plant native to that environment



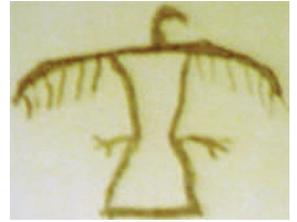
There's no way, they are getting this chunk of rock, it's mine, all mine. Mitchel Cada carrying out a piece of quartz that he found on his way back from the area.

The red race of North America is fast disappearing before the onward resistless tread of the Anglo-Saxon. Once the vast tract of country lying between the Atlantic sea-board and the broad Mississippi, where a century since roamed numerous tribes of the wild sons of nature, but a few-a very few, remnants now exist. Their former domains are now covered with the teeming towns and villages of the pale face'und millions of happy free-men now enjoy the former home of these unhappy and fated people." -William W. Warren History of the Ojibway People"1885

A little bit of Ojibway Humor

As told by :Willard Pine

How Canada got its name according to the Ojibway... A long time ago, when white man first came here, they arrived at an Indian village and the Indians were watching them come to shore. Among the Indians, there was one really ugly Indian and the word they used was Ganadaa, which means hide him. Well, as they were coming to shore, closer and closer, they overheard the chief say "Ganadaa! Ganadaa!". So they called it Canada.



The above figure is the Signature the Mississauga's used when signing treaties with the Europeans.

CAN THE COMMUNITY HELP TO IDENTIFY THE PICTURE BELOW?

My name is Janette Elder, my daughters name is Carolyn O'Brien. She has been trying to find out information on my mother and her grandmother. The name I have is Sarah Waboose and I do believe she had a sister named Annie. My fathers name was Jean Marie Jean. My birth name was Mary Marguarite Jeannette Jean at birth which was July 29, 1958. I do believe I was born in Chapleau, Ontario. I was baptised August 3, 1958 in Sultan, Ontario. My brothers name is Scott Heuer now but at the time his name was Gerald Jean. I hope this is somewhat helpful cause that is basically all I know. If you need anymore info you can contact me at email address truckin58@hotmail.com Thanks, and I hope to hear from you soon. Janette Elder

Does anyone recognize the women in the picture?? her name maybe SARA.... but not sure. If u look closely there is a child on the stairs, it looks like there is trapping supplies hanging from the building which maybe her house. Please let me know anything, any details you may have. Thanks



Look at the shape of her face, I see resemblances in some of the other pictures posted in this photo gallery with group photos. It would be nice if someone could at least think of a family line that resembles, work that way forward

This person in this picture was probably born 80 to 87 years ago now roughly

So do we have any Elders in the family who might know this lady, we call Sara. We know she had two sisters, Mary and Margaret and there maybe a third sister. Her first two children are Dorothy (Agnes) and Jospheh (martin) Missabie.

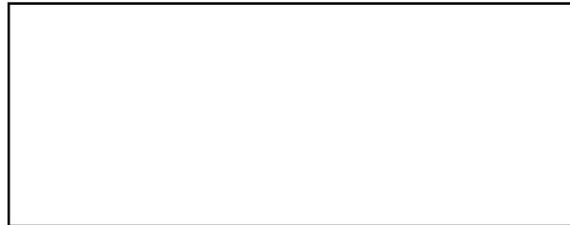
She had to other children born in Chapleau. We know her to be born in the 1930's

Missabie has had various spellings throughout the years—in 1860 it was spelled as Missahbui, 1889 it was spelled as Missahbais (widow Sagigijigoh),

Carolyn O'Brien

MISSISSAUGA FIRST NATION

P.O Box 1299
148 Village Road
Blind River, ON
P0R 1B0



We always appreciate your feedback to improve the content of our publication.
For more info, find us at www.mississaugi.com or [mfnsmokesignal](#) on facebook.

Linda Vincent

705-843-2051

Certified in Aromatherapy & Reflexology. Teacher/Practitioner in Reiki & Crystal Work, Metamorphic Technique & Facial Massage. 100% essential oils, Aromatherapy products, crystals & Semi-precious jewellery also available



Nog Da Win Da Min Family & Community Services

405 Gran Street
Sault Ste Marie, ON P6A 5K9

Licensed Foster Care Program

Covering Sault Ste Marie to Sudbury: The surrounding area and the Seven First Nations along the North Shore

We need foster parents

For more information, please call:
1-800-465--0999 or 1-705-946-3700

Visit us online at
<http://www.nog.ca>

