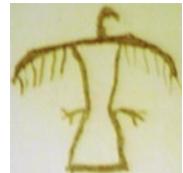




Smoke Signal



MISSISSAUGA FIRST NATION

2013 - SUMMER

Fasting The Spiritual Journey—6 Community Members Partake Fasting Ceremony

By: Ernestine Mcleod, Clifford Niganobe

The Revival of our Ceremonies is being revived by our younger generation working in conjunction with our elders and traditional people. Of course, there are other ceremonies that have been revived in the past, such as the sweat lodge, pow wows, naming ceremonies, welcoming ceremonies for children back into the community and the Feast of the Dead.

The Month of April was busy with the Mississauga First Nation Wellness program, inviting community members to develop their spiritual awareness by participating in fasting. Fasting is considered a way to developing a spiritual connection to the land by seeking out direction/guidance, and grounding self in ceremonial activities that connect self to creation and Anishnabe Identity. Native people have been practicing fasting and grounding ceremonies for years. It is through these personal activities/ceremonies that we begin to realize connecting to land and following the original teachings of the Anishinaabe are important.

Mississauga First Nation Traditional Wellness program made the necessary arrangements for six fasters to participate in this fasting experience. The gathering place out at the Boom Camp was the chosen site for fasting. Fasters and helpers walked the land searching for their personal space, their connection to the land.

The teachings follow a process that allows for individuals to actively participate in preparing for the fast:

- Tobacco was used for locating their space, offering to helper, and used to pick cedar.
- Last meal and drink of water was at noontime.
- Fasters fasted for two or three days, sometimes four days.
- Individuals were instructed on how to mentally prepare by understanding the quietness of the land, meditating, praying and knowing that the animals would be around visiting.
- Physically understanding the body's needs for food through dreams and lack of food.

A fasting ceremony is looking for guidance from the Spiritual Beings to aid a person to look for answers on this journey through their life to the day to day problems they encounter. This quest included a solitary period away from social distractions, away from the village to a remote location that was conducive to spiritual awakening. It was a place that allowed for solitary contemplation regarding the relationship between living and ***being***. It is a search for the meaning and purpose of life and to seek guidance to live a better and holistic life in the Ojibway traditional way of life. For our people, their understanding of their role in the universe is inextricably linked to creation and the creator himself. Sometimes it will take about 2 or 3 times before he/she has a vision. For some people it could be the first time, each person is different.

Preparation is made for this cleansing of the physical body with prayer and teachings of the sweat lodge and the fasting ceremony itself. This prepares the faster in that he/she is pure and free of negative energy as in all Anishnabe ceremonies.

A place is scouted out in any location that feels right to that person or if it happens, any sign that they encounter and a strong sense of energy is present.

I went with one traditional Anishnaabe Kwe to an old ancient site where our ancestors once had a major settlement near by. Of course, there is a monument created by our ancestors at this location. We as the Mississauga First Nation are in the process of reclaiming our traditional sites in various locations within our territory and the Boom Camp is one of these. I showed two individuals the exact location, and one said that the energy is strong here, in this area. As we were walking away to leave the area, there was this thunder, just one sound of thunder *Continued on page 2*

INSIDE THIS ISSUE:	
Gunshot Treaty	3
Elders Profile	4
Quilt	5
Blessed Katari	8
Canoeists	12
Word Search	14
Home Trivia	16

was heard from the dark clouds that were to the south of us. The three of us looked at each other with surprised expressions and knew right then and there, that this was the place to hold the fast. It was a sign given to us to renew and revive this area for ceremonies that were held here in the past by our ancestors.

In all, six fasters were to participate for two days of fasting. Preparations were made for the fasters and a sacred fire was lit to let the spirits know where the fasters were. A great deal of smudging and prayers were performed at the fire and a fire keeper was in attendance at all times throughout the fast. Their purpose was to maintain a watch over the fire and ensure that it remained lit, and if there was anything bothering the fasters or if anything goes wrong, they are there to help.

As the fasting was going on, the watchers returned from time to time to check up on the participants to ensure all was well. That is to check on the physical condition of each individual to ensure that they were able to continue on.

The coming out ceremony was held at the end of the two day fast by the participants and it was held at the now, decommissioned Blessed Katari church on the Mississauga First Nation and converted to a Traditional and Cultural Heritage Centre. A feast was prepared for the participants at this new Centre. An opening prayer was said by a traditional elder from the community as well as teachings of the importance of what the Fasters had endured, its purpose and to honor the fasters. The fasters also shared their experience of their time out on the land and any visions or messages they received through their Spiritual Connection. It is usually up to the faster to share their vision if they want, but tradition says it is better for them if they do, so the people can help them with carrying out their vision in life.

A very great vision is needed and the man who has it must follow it as the eagle seeks the deepest blue of the sky.

Crazy Horse, Oglala Lakota Sioux (circa 1840-1877)

More on Leadership—Mississauga's

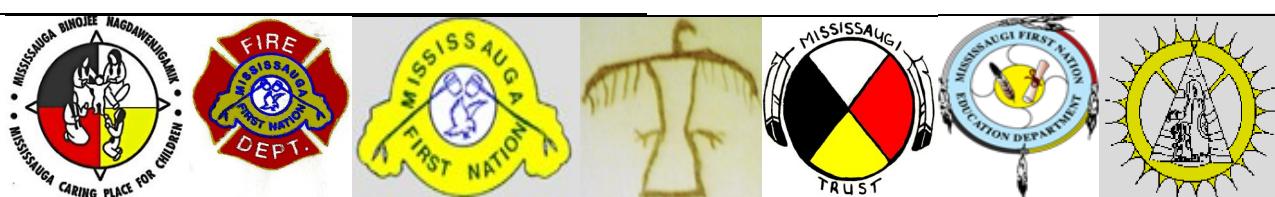
From: The Historical importance of the Commercial Fishery to the People of the Mississauga First Nation. By: Dr. W.J.Newbigging.

A description by Champlain and Sagard. He knew that the Anishnaabek had ogimaak (or chiefs) “who take command in their own districts” but he had only a vague idea of where those districts were and he had no knowledge of the ways in which the Anishinaabe Ogimaak conducted diplomacy. Champlain’s attenuated account of Anishinaabe government is explained and corroborated in Sagard’s history. Sagard more eloquent than Champlain, took greater care in probing the depths of the systems of government and exchange which he found curious but which he deemed worthy of inquiry:

The chief among the Indians are usually old rather than young, and they take rank by succession as royalty does here, on the understanding that the son of a chief continues to practice the virtues of the father, for otherwise they do as was done in olden times, when these tribes originally elected their sovereigns. Yet a chief has no absolute authority among them, although they pay him respect, and the tribe is led by entreaty advice, and example rather than by commands

“We’re not close to the Creator any more with the land and the water where our food grows naturally. That’s what scares me, because our children aren’t taking to the salmon and roots and berries like they should. They eat McDonald’s and Safeway and then the alcohol and drugs take over.”

**Suzie Slockish,
Confederated Tribes of Warm Springs**



Gun Shot Treaty from Bay of Quinte to County of York with The Mississaugas

Source: <http://taiaiakon.files.wordpress.com/2010/08/gun-shot-treaty-from-bay-of-quinte-to-county-of-york.pdf>

It was claimed by the Mississaug Nation that seven townships lying immediately south of Lake Simcoe, belonging to them had never been surrendered. A moderate estimate of the value of these townships alone would be \$30,000.00. The area comprised in these townships alone is somewhat over 355,000 acres. The Commission has not been able to find that a surrender of the townships in question has ever been made. It was further discovered that the lands lying between the Bay of Quinte and the County of York, and extending north of a day's journey from the shore of the lake, commonly supposed to have been surrendered by what is known as the Gun Shot Treaty, are not described in any treaty. The Gun Shot Treaty, which was made on the 23rd day of September, 1787 and which was intended to cover the area in question, unfortunately does not contain any description whatever of the land covered by it. It is suggested by the Commission in the event of a surrender from the claimants of the large tract of hunting grounds above described, to include in the surrender the lands intended to be covered by the Gun Shot Treaty and the seven townships lying immediately south of Lake Simcoe, and the commission is of the opinion that the surrender should be extended to cover the 1,000 square miles claimed by the Chippewa Indians to have been improperly included in the Robinson-Huron Treaty, if upon examination the Commission should come to the conclusion of the Chippewas in this respect is well founded.

I am a red man. If the Great Spirit had desired me to be a white man he would have made me so in the first place. He put in your heart certain wishes and plans, in my heart he put other and different desires. Each man is good in his sight. It is not necessary for Eagles to be Crows. We are poor...but we are free. No white man controls our footsteps. If we must die... we die defending our rights.

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.

Arts and Crafts Program: Native Resource Activity Room 2012-2013

By: Joan Morningstar and W.C. Eaket Native Students

The benefits of offering arts and crafts to students:

- Creativity
- Perseverance
- Concentration
- Social Interaction
- Planning

Date	Project	Artist	# of Students who worked on Project
Mar. 18/13	Mosaic Project Crane (Clan)	Adrious Jackpine	11
May 9/2013	Comments: Mosaic project completed on May 9, 2013. Adrious Jackpine drew the picture of the Crane and Karissa Ferrigan made a change to the drawing. Joan Morningstar did the grouting and made the frame.		



Photo by Clifford Niganobe

The Crane: The crane is given the power of Chieftainship and is responsible for external affairs. The Crane is a leader because he travels so high and can see all the land of creation. The Crane is known for their loud and clear voice.

OJIBWAY, MARKING DIRECTIONS OR PLACES OF SIGNIFICANCE

By: Clifford Niganobe as relayed by Chief Reg Niganobe

It is said, long ago, our ancestors had a unique way of marking certain places of significance and importance, and directions.

When a young sapling was near a place of significance, such as near a spring, ceremonial place or any other point of significance it was bent over and held there in that position and used as a marker until the demise of the tree. Some trees can live a long time and these can be read by a number of generations before its demise. In the photo below is a brief description of what it's marking.



Photo by: Paul O'Hara

Here is a photo of a Sugar Maple I saw last weekend north of Acton in Wellington Region. About 100m from this tree is a spring. The tree is pointing on a ridge in the opposite direction (east) of the spring, maybe to an old camp?

ELDERS PROFILE



Name: Julia Beatrice Morningstar

Date of Birth: Sept 12, 1923

Schools attended: MFN

Spouse: Ernest Morningstar, Married in 1946

Parents: Helen and George Boyer

Children: Carol, Eric, Gail, George, Dianne, Bobby, Eugene and Patrick.

"In the fall after school started, our parents took us out of school so we could accompany them up to their trapping grounds. We stayed there all winter helping out by checking traps, and setting snares as we went.

Then in the spring, we often came down the river in the canoe sitting on the furs to hide them from the game warden. Sometimes they shot at us but fortunately they missed. They wrapped the furs around us. We stopped in Thessalon to sell the furs. I can't remember the buyer's name.

When we returned home in the spring, it was back to school we went. Then in the summer, we picked blueberries. We were always busy and moving from one place to the next, hardly ever staying home.

The quality of life of our elders is a top priority for us. Our elders have made many sacrifices in their lifetimes. They have provided our band with the wisdom to build a strong foundation and the insight to seek out opportunities for our future. We respect our elders and the contributions they have made. We believe it is our duty to provide them with comfortable surroundings and someone to help them with their personal and medical needs as they enjoy [the] special years of their lives.

Sam Moose, Mille Lacs Band of Ojibway

Quilt crafted for Dr. Hamil, in recognition for his services to the Mississauga first Nation Residents.

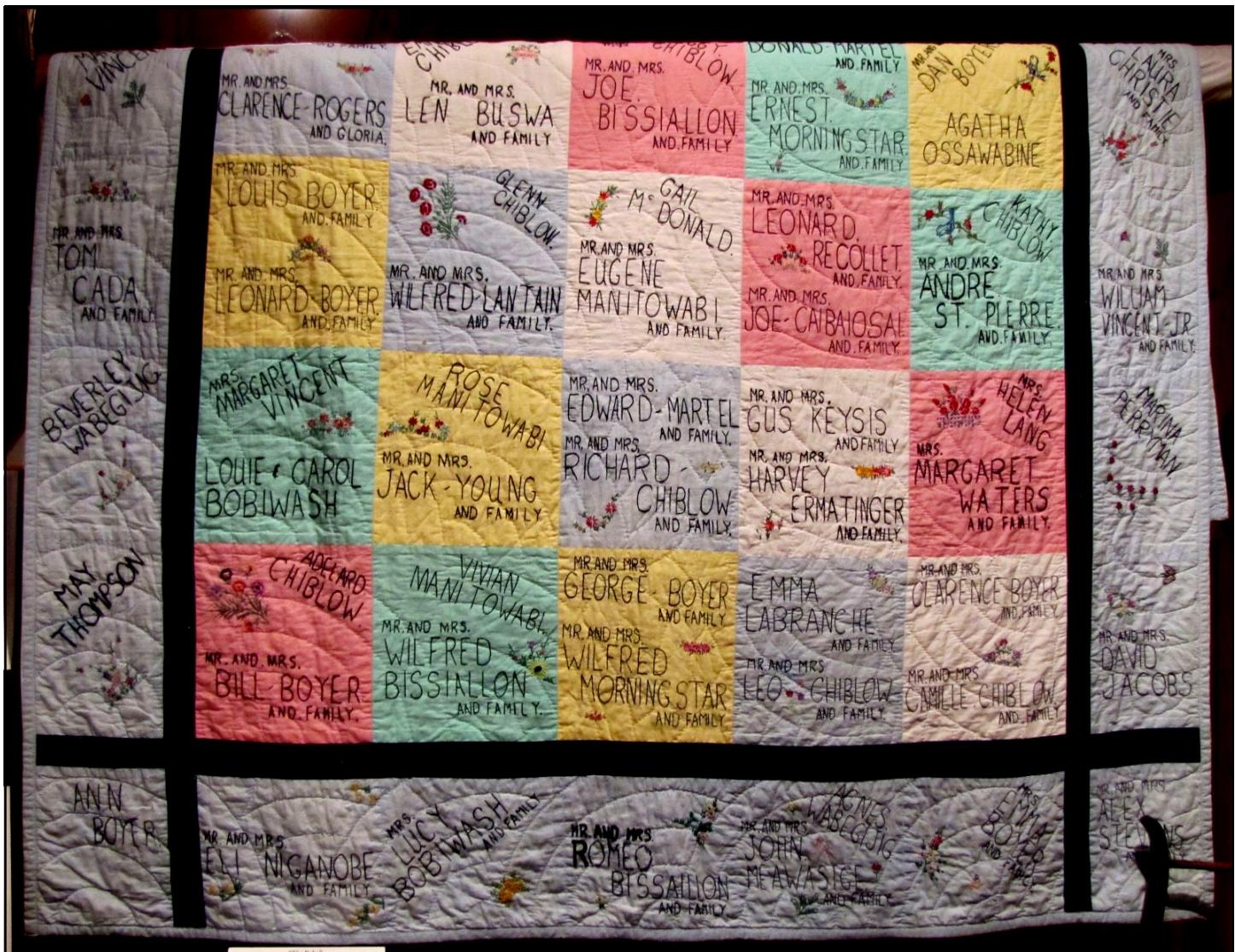


Photo courtesy of Clifford Niganobe, taken at the Blind River Timber Village Museum (July 2011)

The above photo is of a quilt was donated to Dr. Hamil for his services to the members of the Mississauga First Nation. It was quilted by members of the First Nation who's names appear on the quilt such as Joe Bissillon and Family, Mr. and Mrs. Ernest Morningstar, Mr. and Mrs Dan Boyer, Mr. and Mrs. Harvey Ermatinger, Mr. and Mrs. Bill Boyer and Family, Mr. and Mrs Wilfred Morningstar and Family, Mr. and Mrs. George Boyer and Family, Emma Labranche and Family, Mr. and Mrs. Leo Chiblow and Family, Mr and Mrs. Camille Chiblow and Family, Mr. and Mrs. Clarence Boyer and Family, Mr. and Mrs Eli Niganobe and Family, Mrs Lucy Bobiwash and Family, Mr. and Mrs Romeo Bissilion and Family, Mrs and Mrs George Boyer and Family, Mr. and Mrs. Andre St. Pierre and Family, Mr. and Mrs. Louis Boyer and Family, Mr. and Mrs. Leonard Boyer and Family, Mr. and Mrs. Tom Cada and Family, Mr. and Mrs. Joe Caibaiosai and Family. The quilt is on display at the Timber Village Museum in Blind River.

"Let us be grateful to the people who make us happy; they are the charming gardeners who make our souls blossom."

Marcel Proust

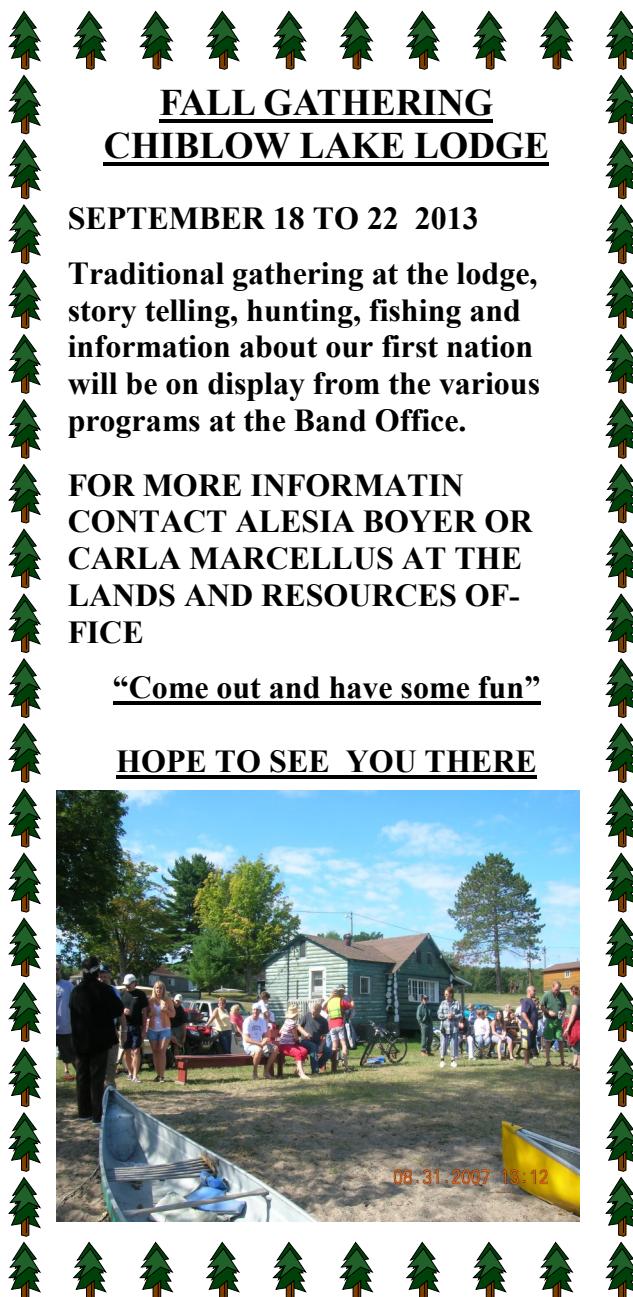
The Ojibway Person

Traditional Ojibway Religion and its historical changes
By: Christopher Vescsey

The Ojibway person included psychic extensions, such as the blood, hair, afterbirth, spittle and feces. Whether or not they remained in contact with the body, they remained part of the person. For that reason the Ojibwas took care in hiding their psychic extensions, to prevent harm to the person through the extensions. The whole person could suffer when any of its extensions received abuse: thus, all the extensions received protection.

An especially important extension of the Ojibway person was the name. An Ojibway might obtain as many as six names during a lifetime: one given at a feast immediately after birth, one received at a puberty vision, a familiar name provided by parents, a nickname, a name representing a totem and a euphonious name (Densmore 1929: 52:53?). Only the first two name truly identified the essential person and we usually kept secret, hidden for the same reason that other extensions of the person received protection. The totemic name indicated the person's identity and was not held secret.

The Ojibways considered a person's image, including the external shadow, as an integral part of the person, like a name. Drawing another person's picture was a means of influencing that person, just as injuring a person's external show might injure the whole person. For the Ojibways, the person included more than the contents held together by the bones: the body extended beyond the skin.



Ojibwe Chief Shingwaukonse: One who was not Idle

by [Alan Ojiig Corbiere](#)

It was during these councils that Shingwaukonse demonstrated his abilities as an orator, a prized quality among the Anishinaabeg. At St. Joseph's Island in July 1829, he stood up in council, holding a few strings of wampum in his hand and said, in reference to the Covenant Chain:

Father – The Great Master of Life gave us pipes and Wampum for the purpose of conveying our ideas from man to man. I return thanks to the Great Spirit that made me, and to my Great Father, the King, who supports me; what he promised to our forefathers, he continues to perform. He is charitable to the red skins.

Father – Two of my young men want bows [guns], and another wants a kettle; I have now finished speaking, my throat is quite parched with thirst, do give me a drop of your milk [rum] to wet it; this Wampum reaches to Penetanguishene, I will go there in future with my women and children, in hopes that my life may be prolonged.



Mississauga First Nation Sports Complex 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									Gym Fee Rentals	Licensed Event	\$35/hr
Student	Price	Adult	Price	Senior	Price	Family	Price			Non Licensed Event	\$30/hr.
Day Pass	\$4	Day Pass	\$5	Day Pass	\$5	Day Pass	\$15				
1 week	\$8	1 week	\$10	1 week	\$8	1 week	\$25				
1 month	\$20	1 month	\$30	1 month	\$20	1 month	\$55				
3 months	\$45	3 months	\$60	3 months	\$45	3 months	\$85.				
6 months	\$70	6 months	\$80	6 months	\$65	6 months	\$145				
1 year	\$105	1 year	\$155	1 year	\$105	1 year	\$255				

MISSISSAUGI COMMUNITY MURAL



At the Mississaugi Pow Wow

July 20 and 21 All Ages

Enjoy 2 full days to participate in the creation of a large community mural. A 16' x 4' billboard will be set up during the Pow wow for everyone to paint.

Shaded art area will be set up for little ones to draw and paint.

GIVEAWAYS FOR ALL PARTICIPANTS.



**HAPPY 26TH ANNIVERSARY
To Joan and Greg Daybutch
July 23rd.**



ELDERS BINGO Mississaugi Bingo Hall

Every Tuesday evening
Doors open at 5:30pm
Minis at 6:30
Regular Start at 7:00 pm
Elders—\$1000 jackpot (guaranteed)
Come out and support the worthy causes



FOOD BANK

OPEN EVERY FRIDAY FROM 1:00 P.M TO 4:00 P.M. AT THE MEEJIM BUILDING ON SAWMILL ROAD

How Mississaugi River got its name.—A bit of humour (as told by Willard Pine)

There was an old couple that used to live down at the falls, on the Mississaugi River. Their names were Mr. Augi and Mrs. Augi. One day, Mrs. Augi went out to go fishing at the falls and she had not returned. So Mr. Augi went looking for his wife and he didn't find her. He then realized she had drowned, so then he called the river |Mrs. Augi.

Blessed Katari—The Meaning of the Path of Life Mural

Painting by: Blake Debassige



I began sketching in the birth section. It shows the birth of a child within a lodge. The man and woman are joined together signifying their union.

To the left of the birth scene is an old man standing beside a child in a cradleboard. I feel it is very important for children to be raised with their grandparents. Both the young and the old must be cared for. The old man in the painting is holding a cane and his sight has failed. The child cannot walk for himself because he is too young. They also represent the many helpless and handicapped in the world today. Living for ourselves because it is not right is a message for others that we cannot go through life living for ourselves. Because it is not right, the law was for a person to live for his people.

Directly above the birth scene is a young boy holding a spear in his hand. At this age children can now walk about as they please. They learn to see the world on their own. The only guide they have are the teachings and knowledge they have acquired as young children. The knowledge becomes the spear that he has in his hand to fend off the temptation which prey on his senses and passions.

To the left of the young boy is the vision quest. It was in our culture that when a boy reached puberty, he must seek a guardian for life, through self-induced fast. He was to find a lonely outcrop of land and spend a set number of days and nights alone in PRAYER. By taking away nourishments that the body needs, the boy becomes weak, allowing the spirit or soul to become dominant.

Through mediation the spirits are strengthened and directed towards a purpose. FEAR becomes a strong power which must be overcome. The fear is generated by the individual and no one else. There is only one reality and that is a great spirit by which everything moves.

When a vision comes, it can be any animal, bird, any of the elements or anything of creation but it becomes the guardian of that person through life. A person will identify with that vision in order to always remember the power of that vision. A "REMINDER" in material form will be carried by that individual. It was wrongly understood with European contact the Indian people worshipped these reminders.

Continued from previous page....

In the painted image the young man holds a birch bark container which holds other reminders given to him by his grandparents. To help him overcome his quests, the berries around him represents the only food he is to consume as well as any water he is to drink. The two images to each side of him are the lesser spirits present which are all around us and in this case which appear to the young man.

The journey progresses to the bird image above the bear. This represents marriage. Marriage being a journey shared by two persons, the bird is a stylized crane which represents leadership. The man always travels ahead and the wife follows BUT a woman's voice is followed for guidance.



The bear represents all knowledge of medicines as well as the culture strength of the INDIAN PEOPLE. It was the bear that the spirits sent through the -hole-in-the-sky to teach the people how to care for themselves. He also represents the fear which people have which was mentioned earlier.

The two canoes show the migration of people through time. There is an element of uncertainty ABOUT THE FUTURE and all we have to steer us through is the wisdom of the past.

The final stage of the mural is death. The owl represents death in INDIAN CULTURES for Indian death is a changing of worlds. When a person dies only his physical being dies and his soul or spirit prepares towards a journey. It was believed that the soul was carried by a bird into the next world.

On the outstretched wings of the owl is the figure of a woman who is grieving and offering flowers to her husband's death. Long ago, Indian people gave things like tobacco, a gun, a knife, food, etc., when a person died. These were meant for the soul to be used on the journey to the other world.

There is a story about a person who died and travelled on that journey to the other world and he returned because it wasn't his time. When he was strong enough to speak, he told the people that the many gifts which were given to him at the time of his death created such a burden on him to carry that he left these gifts where they had been buried. Maybe this is why we don't do that anymore.

Today, people offer gifts of flowers at the time of one's death. For me it means that we are recognizing our impermanence of life on this earth. Like a flower, it grows from a seed and continues to grow until it goes into full bloom. The impermanence is complete when the flower dies. Upon dying, the flower returns to the earth from whence it came, rich for new life.

Flowers become that remainder of death and our nothingness compared to the GREAT SPIRIT. To have that remainder, it may help us to prepare for our own deaths. It will be easier to understand the idea behind the blue area that runs across the mural. This is the division of the earth and sky. The seven heavens in which the many spirits live.

All the half circles within the blue area represent spirits. It was not for simple humans to think they can re-create the image of the GREAT SPIRIT. He was formless and without image. In order for me to recognize his existence in my work, I had to show a way in which to show his presence. I decided to use the perfect form—the circle. Life as well travels in a circle. The GREAT SPIRIT is all of life so his form becomes a circle.

The birds were used long ago by a group of holy men who knowledgeable in the art of prophecy. They were able to travel to the future and back again. This was their magic. They also represent to me the many people who have gone before us, like the birds, they will live eternally in the other world but still able to view the present—silently watching over us.....

Mississauga First Nation Community Member Profile—Conrad Bobiwash

Written by: Conrad Bobiwash

Conrad Bobiwash is a well renowned International Artists with some of his work sold in Europe, The Far East and Australia.

His the son of Lloyd and Sarah Bobiwash and the grandson of Edward and Lucy Bobiwash. In his youth he spent a lot of time visiting his grandparents by walking up to the reserve. He also remembers the time when his grandparents lived across from Petersons on the west arm of the Blind River. His grandfather would burn the mountain sides on the mountains to encourage blueberry growth, it was the acid in the burnt grass and wood that provided the nutrients. Grandpa Ed was the medicine man that held traditional knowledge of weekans and various barks such as the pine part and cherry barks.

His Education

His mother and grandfather told him that his learning began a long time ago, hence his love for reading and investigating nature and observing the land. His values were given by his family and are center on the family and caring for each other

His formal education began at Blind River Public, W.C. Eaket, Lake Superior State University, Nipissing University and the University of British Columbia. In addition, he studied at the Pasadena School of Design for his art training.

He is fully qualified educator and is a fully accredited School Principal in Canada and United States. He has worked as contract Principal in both countries. His important work in Reading, Literacy and community development has been on the James Bay and Hudson Bay coast.

His Students

The key to success for teachers is to build confidence in each student and praise the student. He has taught over one thousand students from grades kindergarten to university, many of the students have went on post secondary education and are leaders in the each community.



*Recent painting by
Conrad Bobiwash*

Most Important Accomplishments

To have come from a great family with loving brothers and sisters, a great Mother and Father, supported with understanding Grand Parents. He has been with Theresa Bobiwash for forty plus years, blessed with three incredible children. His oldest, is Jennifer Bobiwash-Conklin who is an Engineer and professional Actress who is filming an episode of the Mohawk Girls this week in Montreal. His son Kyle graduated from the University of Ottawa, Brock University and just completed his Masters of Science where he studied Science and taught freshman classes. He was recently accepted the prestigious Simon Fraser University to complete his Doctorate, this programs only accepts or two students each year to enter the Science program that is internationally recognized. Incidentally it was his great grand fathers work in Traditional Knowledge that inspired his research. His youngest daughter, Miranda just completed her second year at Concordia University in Exercise Science and Health Science, she is the family expert on exercise and healthy living. When not at school she is employed at Tim Horton's and exercising daily.

The Future

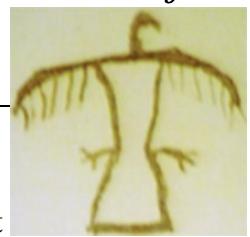
To continue to his work in community development and education, work until his children complete their education, continue to exercise to get ready for the 2016 Masters World Recreation Hockey Championships in Vancouver.

His Most Important Words

At the 2004 Canadian Conference Board, `` That Aboriginal children are to be taught with their community values and family values, without our values aboriginal children will continue to be victims in schools and the larger community. ''

Best Advice

Get an education, they can take your land and even try taking your soul, but they cannot take your education and your voice.



Ojibwa First Encounter with Europeans—A Narrative—Native-European Encounters Preserved in Native Oral Tradition and European Written Narrative

Source: http://www.ucalgary.ca/applied_history/tutor/firstnations/canshield.html

Oral tradition describes the first encounter between the Anishinabeg, or Ojibwa, and the Europeans. This narrative is an example of how the first encounter often set the tone for future relations between the First Nations peoples and the newcomers. It illustrates the Ojibwa's well-established tradition of trade and negotiation. This narrative is a composite of information from Andrew J. Blackbird's *The History of the Ottawa and Chippewa Indians*; J.G. Kohl's *Kitrchi-Gami*; and William Whipple Warren's *History of the Ojibwas*.

Strange persons were living on the continent. Possibly spirits in the form of men or just extraordinary people. A council was called to discuss the information and an expedition was planned to seek out the new strangers. The expedition was led by a shaman. The Anishinabeg traveled east from the Great Lakes toward the territories of the Ottawa. It was here they discovered a clearing where the trees were cut cleanly and not from stone axes. Possible explanations for the felled trees was a huge beaver, but they also believed it may have been the work of the strange people they were seeking. The Anishinabeg explored further down river and discovered the remains of a winter village that had been occupied by the strange men in the previous season. They were encouraged to search the river edge further and encountered a settlement. Strange people greeted them. The Anishinabeg liken the foreigners to squirrels because of the way they stored their goods. They did not dig holes in the ground like a squirrel, but they built up a wood case around their provisions in a hollow of a tree. They traded for cloth, metal axes, knives, flint, steel, beads, blankets, and firearms in exchange for furs. Upon returning home the Anishinabeg explorers recounted their encounter with the strangers. The trade goods were prized and the Anishinabeg entered into a commercial initiative, establishing regular trade with the French.

"Not for the money, not for the money. But so our people can once again find out who they are. And that it's something to be proud of, and we will have our identity back; our children will know who they are."

Les Decheneaux, Cree

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.

Ojibwemowin – “Ojibwe Oral Tradition”

“If we lose the language, we are no more, we may become something else, but we will not be Anishinaabe.”

--Walt Bressette, Red Cliff Ojibwe

Elder’s Meditation of the Day

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

“Each creature has a medicine, so there are many medicines. Because they are so close to the Creator, they are to communicate that medicine. Then they bring help and health.”

--Wallace Black Elk, Lakota

The Elders say everything has a purpose and everything has a will. We should never interfere with purpose or the will of everything. Every Plant, creature, animal, insect, human being has a purpose to be here on Earth. Each has a special medicine to contribute for the good of all things. Each person has a good medicine, special talent, a special gift. These medicines are to help others or to help make us healthy. What is your special medicine?

Creator, today, help me discover and use y medicine to server a greater good.

Wiigwam Naakgonigewinan

1. **Giish pin nokaaziyan nbaagan,neyaab nbaagenoken**
(If you use the bed, make it up).
2. Giish pin biiskamon,neyaab gdoon
(If you wear it up, hang it up).
3. Giish pin pshegibidooyan,neyaab daapinan
(If you drop it, pick it up).
4. *Gish pin wiintooyan maagan wiisiniyan, neeyaab gziibiiginan*
(If you dirty the dish, wash it).
5. *Giish pin dkokaadimon, gziibiignan*
(If you step on it, wash it).
6. *Giish pin dkokaadimon, gziibiignan*
(If rings, answer it).
7. *Giish pin Shamgoyan ngoji,gnigenh gziibii naaginen*
(If your fed somewhere, at least wash the dishes).
8. **Giish pin waaw'oonad, sham**
(If it howls, feed it).

Author unknown



GRADUATES 2013

Congratulations goes out to all students listed below who graduated

BLIND RIVER PUBLIC SCHOOL

Nathan Gionette	Jennah Ferrigan
Adrianna Chiblow	Diandra McGregor
Hart Cada	Jarette Boyer-Gionette
Tyler Morninstar	Daisy King

ST. MARY'S SEPARATE SCHOOL

Rehtaeh Deschenes	Tim Whitehead
Danny Vanier	

W.C. EAKEET SECONDARY SCHOOL

Jeremy Boyer	Courtney Morningstar
Patty Niganboe	Tommy Morningstar
Calvin Bruneau	Denise Payette

Canoeists Save Lost couple in the Wilderness.

Resource: canoe.ca,



W.C. Eaket Outdoor Education Program

Group photo of teacher Ryan Forsythe, and his students and two chaperon on their new Trail final exam in the wilderness near Mississaugi River.

Back Row: Trevor Schuurman, Ryan Forsyth, Courtney Morningstar, Andrew Barager, Robert Lagace and Andrew Labbee. Front Row: Shayna Gionette, Lindsay Reitze, Jenna Nyman, Angela Benedict, Chance Council and Brett Vachon.

Photo: Canoe.ca

These students are heroes! During their school wilderness trip along the Mississaugi River, they came across two stranded fellow canoeist, who were out on a camping trip. It was lucky for these two that the adventurers came to their rescue. The course for the high school students down the Mississaugi River, coincidentally brought them to the two lost campers Sharon Lachance and Valmont Fournier, who were from Elliot Lake, Ontario.

News articles regarding this adventure can be found in various newspapers across the area such as Soo Today, Blind River Standard, Sault Star, canoe.ca etc. One student from the Mississauga First Nation was interviewed on the CBC radio regarding the rescue.

Courgar Sighting Reported

By: Clifford Niganobe

June 24, 2013—A cougar was sighted on the Mississauga First Nation at the Sports Complex. It was seen by a person from the town of Blind River who was working out at the time in the gym. She described it as the size of a car, (that is big cat) but it was later described as the size of a small car rather than a big car.



There were other sightings in the past. One was on Village road, in the middle of the sliding hill going to the dump. Two people witnessed this sighting about 3 years ago.

Cougars or pumas are large, tawny grayish brown carnivores with long tails and rounded ears. Eastern Cougar is the name used to describe animals inhabiting the northeastern portion of North America. Historically, cougars in the east occupied large forested areas that were relatively undisturbed by humans. Cougars feed mostly on deer, but will also take a variety of smaller animals

In the past, cougars were also seen by our elders. Mostly they were seen by the rock just west of McIvers at the beginning of the Mississagi S curve. The elders named it cougar rock because of the many sightings they have seen in the past in that area. Some thing to know about from our past, I guess.

So, be aware out there as the sightings are becoming more frequent.

Visit online at <http://www.mississaugi.com> to view past issues. Just look for the link **SMOKE SIGNAL** at top menu bar 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: mfnlirary@mississaugi.com

Documents are in pdf format and printable.

Raw Arrowhead

By: Clifford Niganobe

In Early October 2012, I was approaching my vehicle which was parked in the parking lot at Huron Pines Golf course. I looked down and spotted this unusual shaped rock. I then picked it up and began looking closely at it. I noticed that parts of the stone were chipped off and that it had the shape of an arrowhead on the flat side of it. I looked at it more closely and began to notice that most or all the edges where chipped in this way, as if someone was trying to knap out an arrow head. I showed it to my father and he noticed the unusual chips in it as well. Seems to me that someone had begun to work on this stone to make an arrowhead, but stopped for whatever reason. Could be a practice stone See photos below:

You can notice the chipping that has been done to acquire the shape of the arrow head.



MISSISSAUGA WORD SEARCH—Mississauga Dialect

Words can be in these directions → ← / ↓ ↑ Remaining letters will spell out a phrase

Both words will appear in the puzzle

C	S	R	U	M	N	O	O	M	N	I	I	G	I	I	Z	I	S
A	M	E	J	M	S	I	D	A	M	I	B	E	S	W	R	I	S
N	N	V	U	T	H	E	E	R	G	I	N	A	W	I	S	H	K
O	I	I	N	E	S	U	M	M	E	R	T	U	E	N	I	R	R
E	D	R	E	E	S	N	I	H	S	I	W	G	A	D	B	N	O
M	O	S	H	K	A	A	N	G	G	I	V	E	T	Y	I	F	A
I	N	R	O	M	A	Y	G	G	R	A	N	D	C	H	I	L	D
N	W	M	W	S	P	R	I	N	G	I	G	A	M	I	G	N	T
W	A	A	B	G	O	N	I	I	G	I	I	Z	I	S	E	I	S
E	B	L	I	E	T	S	Z	M	S	N	U	S	I	G	W	A	N
N	A	R	H	S	S	N	I	I	B	I	N	W	N	C	M	N	E
I	M	U	U	E	Y	L	S	J	U	L	Y	E	G	A	A	A	G
M	A	G	W	A	D	S	G	A	B	A	W	A	I	T	R	M	A
A	U	B	R	N	O	J	I	S	H	E	N	T	I	L	R	I	J
A	A	P	T	I	O	M	I	G	I	W	E	N	Z	I	I	A	A
C	H	I	E	F	L	G	Z	C	A	A	R	R	I	V	E	K	G
M	I	K	A	N	F	W	I	D	I	G	E	M	S	E	D	P	E
N	A	M	I	H	C	S	S	S	S	E	W	B	A	D	N	I	N

Word List

Arrive—Dagwishin
 August - Mnoomnii-giizis
 Canoe—Chiman
 Cat—Gajagens
 Flood—Moshkaang
 Gima—Chief
 Give—Migiwe
 Grandchild—Nojishe
 I sweat—Nindabwess
 July—Miin-giizis
 June—Odemingiizisgiizis
 Lie (tell) - Ginawishk
 Like—Minwenima
 Live—Bimadis
 Married—Widige
 May—Waabgoniigiiizis
 Mild—Abawa
 Night—Tibikad
 Pray—Anamia
 River—Sibi
 Road—Mikan
 See—Wabama
 Spring—Sigwan
 Summer—Nibin
 Sun—Gisiss
 Sweat—Abwess
 Windy—Nodin



Answer for word search
 phrase can be found on page
 19

The Language—Understanding—The following is an excerpt from a conversation between a Voyageur who married an Ojibway woman who he was mistreating and an Ojibway Elder. (*James A. Starkey Jr.—Back to the Blanket, A Narrative of Discovery—1977*)

“Growing accustom to the way that you speak Ojibwemowin has been difficult. You indeed speak it well. But you don’t understand, ina, the Ojibwe Soul? I think not. If you did, you would know that life is life. It is not measure in ease of difficulty, but in the qualities of striving to understand the Great Mystery and in experiencing what has been given to us by Gichi-Manidoo good or bad. And I too wonder how accepting your People would have been of us if not for your greed. And then ours?”

History of Iron Bridge

Source: unknown

The Mississagi River, 120 miles long, was the first route of access to the lands around what is now known as Iron Bridge. The river which eventually empties into Georgian Bay (Mississauga Bay), flows south until it reaches Iron Bridge. Here it deposits sand on a large bend in the river, making a natural landing for boats, it was here that the Ojibway natives came off the river to trek overland to the northern lakes to hunt and fish. Consequently, when the first settlers came up the river, from its mouth, their guide landed them on the sandy shore and this spot became known as the "Landing".

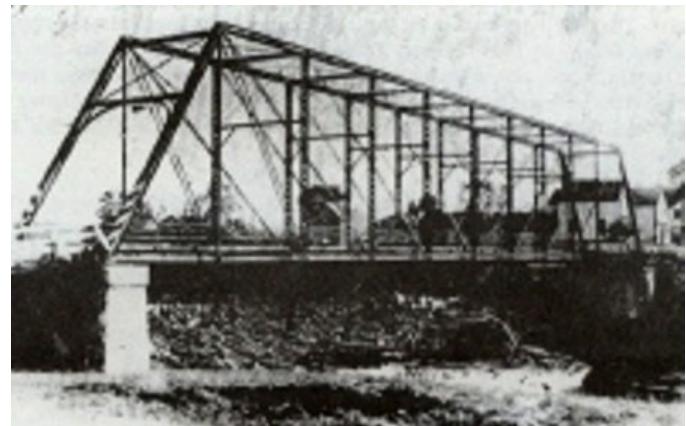
In 1879, a surveyor, M.J. Butler, began his job for the government. An excerpt from a weekly, called "Ontario Reports," dated September of 1994, Volume 17, Law Society of Upper Canada, 75 Clegg Rd. Markam, Ont., L601A1, on page 543, reads as follows:

The surveyor travelled by steamer from Collingwood to Blind River where he obtained a sailboat, and transported men and supplies to the mouth of the Mississagi river. There he secured canoes and sent up river to the western boundary of Thompson Township (Thompson Township had already been surveyed).

In this party of surveyors was Isac Nicholson, who returned to home in Huron County and in 1880, moved his family to this new land, available from the Crown at \$20 per acre. The alto and Tulochs came from Lambton City. And the Tarnock brothers, Jim and John, came from Grey City. The Alles brothers, Jim and Robert came from Pellington City and the Forrests from near Brocton. The list continues with the Beemers, Gardiners, bovilles, Armillu, Eakets, rothwells, Carlyles, Littles, Barkers, Thompsons, Furguson, and Ryckmans.

With the increasing population came the need for a school and in 1883 Wm. Allen gave the land for the first school – a log building. In 1906 the log school was replaced by a frame school, built by James Forrest with Annie Morrison, who later married Jim Boville, as the first teacher in the new school. In 1941, a second room was added, built by Robert Nicholson, Isaac's son. In 1954 a new brick school was opened in the now built-up area of the village with the principal, Leonard Allen, grandson of pioneer Jim Allen. Other modern additions were made through the year, including more rooms, a gym, a library, a computer room etc.

Iron Bridge's original name at one time was "Tally -Ho" because it once was a meeting place for the lumberjacks who came out of the bush to tally up with their employers.



Source: <http://Huronshores.ca/about/history—built in 1886 and name was changed from Tally-ho to Iron Bridge. It was built by Hamilton Bridge Company>.

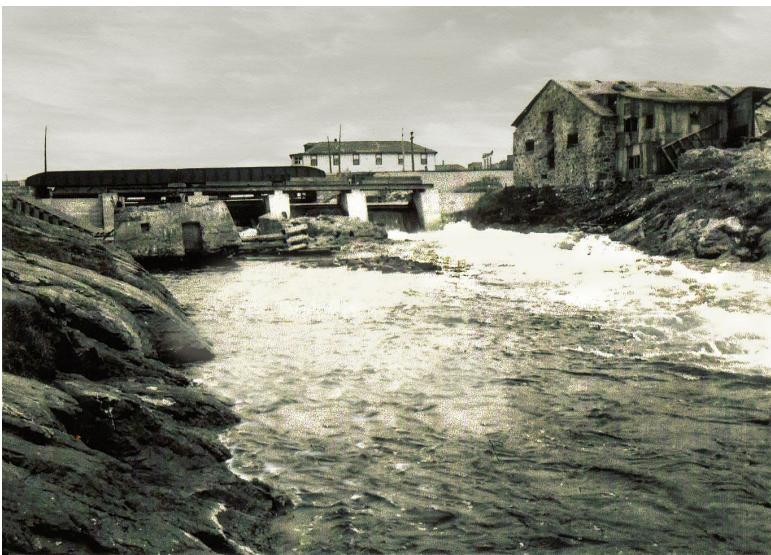
EXTRACT FROM A LETTER OF THE SAME FATHER, DATED FROM THE FORMER COUNTRY OF THE SACHIS, NEAR LAKE ERIE, THE 1ST DAY OF JANUARY, 1676. (pgs. 221— 229)

(*Journal of the last winter mission of Father Henry Nouvel, Superior mission of the Outawacs*)

On the 4th of December, we reached a place where the river divides into 2 branches. This, properly speaking, is the country of the Sakis which is very advantageous as regards to hunting.

A similar grace was granted on an infidel woman whose husband, of the Mississaki Nation. Brought me hither from the quarry of here his countrymen were.

I also made a 2nd excursion as far as Misissakis, a few day journey from our residence. They readily acknowledged the greatness of the benefaction, by comparing their fortune with that of their countrymen who were not of our band; for we learned that among the Mississaki savages, who had separated from us to go hunting at a distance of some days journey from where we were, 65 had died of hunger. In that disaster, it has been my consolation that among the number there were many children and some adults who were baptized.



View of the Old Mill and Riverview Hotel. Date unknown Courtesy of Timber Village Museum

Home Trivia

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.What years did the Mississauga's settle in Canada West?
- 2.What is the meaning of the word Oshawa in Ojibway?
- 3.What First Nation is Zaagamok?
- 4.Rock writing , most often recorded the "visionary experiences" of whom?
- 5.Who was the mighty man with the pack?
- 6.What does the drum beat signify?
- 7.Two Indian heads carved on trees were found at?
- 8.Name the elder profiled in Autumn 2012 issue.
- 9.Historically, there were ___ nations that made up the Mississauga Nations.
- 10.What year was the first sawmill built in Blind River?

Answers on page 17.

When people plant corn they are saying, let's stay here. And by their connection to the land, they are connected to one another.

—Anne Raver,

OJIBWAY PLACE NAMES AND THEIR MEANINGS

From: Naming Ceremonies of the Ojibway, Eddie Benton Banai

WAUSSWAUGUNNING/LAC DU FLAM-BEAU

Place of Torch Fishing

MISHIGAMEENG/LAKE MICHIGAN

Big Lake

WAUWI-AUTINOONG/LAKE ST. CLAIR

Round Lake

KITCHIE-OJIBWAY-GAMEENG/LAKE SUPERIOR

Great Sea of the Ojibway

MONINGWUNAEKAUNING/MADELINE ISLAND

Place of the Yellow Woodpecker

MISHI MAKINAKONG/

MICHILIMACKINAC

Place of the Great Turtle

KITCHIE-GAUGEEDJWUNG/NIAGARA FALLS

Great Edge Over

NIGIGONG/NIPIGON

Place of Waters

NIPISSING/NIPISSING

Place of Elms

BOWETING/SAULT STE MARIE

Place of Rapids

GAUMEEAUTIKAWAYAUK/THUNDER BAY

Place of Many Berries

TEEMIGAMEENG/TIMAGAMI

Deep Lake

Need an email address with mississaugi.com? They are totally free. Just contact the library at 1-705-356-3590 or visit <http://www.mississaugi.com> and fill out the form.

MISSISSAUGA FIRST NATION



32ND ANNUAL POW WOW



HONOURING THE WATER

"DO IT FOR THE WATER"

GRAND ENTRY

SATURDAY JULY 20TH AT NOON AND 7PM

SUNDAY JULY 21ST AT NOON

**POW-WOW COMMITTEE SPECIAL
JINGLE DRESS DANCE - HEALING THE WATER**

VENDORS: \$75.00/DAY CALL

**FOR MORE INFORMATION CONTACT THE BAND
OFFICE
705-356-1621 Ex. 2207**

Misty Lake in Southern Ontario was at one time called Mississauga Lake.

A short distance upstream from Mississauga Lake (now Misty Lake) he met an Iroquois man whose name he did not record, only the second native person he met since leaving Ottawa.

Mississauga First Nation—Last Names

Names below taken from the Robinson Treaty Annuities—Ojibway of the Mississauga River Band

Various spellings through time of the Bobiwash family, first one dating back to Mid-1800's in the names. Spelling of it has changed throughout the years as you see below. The names of the Ojibway have always been misspelled throughout the years by the colonial governments as with the case below and many other Ojibway family names.

Bawbowash—Babiwash—Bobawaiusk

Translation for the above name is Bawbowash is—something blowing in the wind.

"I, as a spiritual Indian man, am convinced that it is time to reach our to my white brothers and sisters and to share with whomever whishes to partake of what we, the indigenous people of this land, still have. It is time that the buckskin curtain be drawn back. It is time, I know it."

Eddie Benton-Banai
Ojibway

Answers to Trivia questions.

1. 1634 and 1635
2. Crossing to the other side of the river or lake.
3. Sagamok
4. Shaman
5. Paul Boyer
6. The heart beat of mother earth.
7. Aubrey Falls
8. Patrick Niganabe
9. Five
10. 1853

Harvesting What You Plant

By Linda Vincent

Ahnii

I certainly hope that by the time you receive this article you will have had a good crop of vegetables. I do my best to harvest as soon as the produce is ready. I never plant radish or lettuce anymore since I never remember to do succession plantings and as a result I have way too much produce at the same time. There is nothing better or more satisfying than planting, picking and saving your produce. Canning takes a bit of work, but you really appreciate the results. I pick my berries for all my own jelly and jams as well. I haven't used store bought in dogs ages. I find there's no comparison, it doesn't taste the same.

Make sure your jars are sterilized. Wash them with hot soapy water, rinse and place them on a large cookie sheet. Preheat your oven to 225E, place the jars in the oven for 20 minutes.

Beans

You think you're going to go out and pick a few beans for supper and first thing you know you have a big container full of beans and are now wondering what to do with them. You can always share with family and friends, but I like to freeze what I have. Nothing tastes better in the winter when you eat your own produce. I cut the ends off, and make sure they are washed really well. Bring a big pot of water to boil and immerse your beans. Let them blanche (cook) for about 5 minutes (the beans usually turn bright yellow or green). Immediately put them in ice cold water for a couple of minutes. Take them out (I use a large towel) and dry them as much as you can. Freeze them in small quantities, easier to take out and cook. I put mine in sandwich bags first then place them in large heavy duty freezer bags. Label the outside of the bag with the produce and date. You can also can your beans by using a pressure cooker or hot bath method. I've used both methods, but since there's only Mike & I at home, I use the hot bath method.

Pack cleaned beans in jars. Add salt if you want. Pour water over top and cover jar with lid. Put in canner pot and cover with water. Bring to boil

and let boil for one hour for pint jars, 1 ½ hours for quart jars. Place jars on towel after removing them from canner. Allow to cool then store in a cool dark place.

Beets

Around the first frost or when your beets are the perfect size for you to can, that's when the harvest is the best. If you like pickled beets, this is the best way to keep them. I usually pick my beets all at once since the cleaning is the dirtiest part. I cut the tops and bottoms as I pick my beets and wash them off outside with the garden hose or let them soak in a pail of water for a bit, then wash them off. It's important to take the soil off before you cook them. Place the cleaned beets in a large pot with clean water. Allow them to cook on top of the stove until you can pierce the beet with a fork and it feels done (like a potato). As the beets cook, they release their juice which will turn the water purplish red. Beets usually take a while to cook. Once the beets are cooked, drain the water and run cold water over them. I always put them in a sink full of cold water and clean them that way. The cold water will soften the skin so that you can peel the beets. Depending on the size of beets, I slice or leave them whole.

Make sure your jars are sterilized. Wash them with hot soapy water, rinse and place them on a large cookie sheet. Preheat your oven to 225E, place the jars in the oven for 20 minutes. Meanwhile, in a large pot, pour 2 cups vinegar to 1 cup water (you may need to double amounts, depending on how many jars you have), bring to a boil. Put your prepared beets into the jar and cover with the brine you just made. Seal & store jars.

Cucumbers

Once these babies start producing, look out. Have your spices, vinegar, ice cubes and jars ready. I have two favorite recipes to share with you. They all take a bit of time, but they are worth it.

Bread & Butter Pickles—(makes 8 pints)

4 quarts cucumbers—wash and thinly slice (leave the skins on)

6 medium onions (thinly sliced)

Mix with 1/3 cup of pickling salt

Alternate in layers with 3 trays of ice cubes

Let sit for 3 hours and drain

In a sauce pan add:

(Continued on page 19)

(Continued from page 18)

3 cups vinegar
 5 cups white sugar
 1 ½ teaspoons tumeric
 1 teaspoon celery seed
 1 ½ teaspoon mustard seed
 1/4 cup pickling spices in a cheesecloth bag

Bring the liquid to boil. Pour sliced vegetables into pot and bring to boil again.

Vegetables will turn to a yellowy green (tumeric does that).

Put in hot, sterilized jars and seal.

Cucumber Relish—makes 4 1/2 pint jars or 9 cups
 9 large cucumbers - peel and remove seeds

4 large onions

2 sweet red peppers

Put through food processor. Sprinkle lightly with pickling salt. Let stand 4 to 5 hours. Drain well.

In a large pot add:

3 cups sugar
 2 teaspoon celery seed
 2 teaspoon dry mustard
 1 teaspoon tumeric
 ½ cup flour - whisk into mixture, otherwise, you'll have small dumplings
 2 ½ cups white vinegar

Cook until thick. Add vegetables and bring to boil for 5 minutes. Bottle and seal.

Tomatoes

We fry and I jar green tomatoes and red tomatoes when they ripen.

You might wince when I say fried green tomatoes, like I did when I first heard of it, but I must say they taste pretty darn good.

The best ones to use are the firm green tomatoes. Wash them off and dredge them in pancake flour with a little bit of salt & pepper. Fry in a hot pan with a small amount of oil. Turn when brown on both sides. They don't take long to cook.

Green Tomato Pickles - make 7 pint jars

I've heard this called governor's sauce, chow chow as well

8 quarts green tomatoes, sliced
 1 dozen onions, sliced

3/4 cup pickling salt
 Alternate tomatoes and onions with pickling salt.
 Let stand overnight, drain.
 Tie spices in cheesecloth bag:
 2 tablespoons black pepper
 2 tablespoons whole allspice
 1 teaspoon ground mustard
 2 tablespoons whole cloves
 2 tablespoons mustard seed

Place into a large pot with 8 cups vinegar and 4 cups sugar each of white and brown. Heat to the boiling point, add tomatoes and onions. Let simmer slowly for 20 minutes. Pack into hot sterilized jars.

Canned ripe tomatoes - easy and delicious

Place your clean ripe tomatoes in large pot. Cover with water and bring to boil. In the meantime, fill sink halfway with cold water. As soon as you see skins on tomatoes starting to split, take off heat and drain. Immediately immerse tomatoes in cold water. This makes them easier to peel. Add tomatoes to clean jars with ½ teaspoon pickling salt. Drain the water from the jar and fill with tomato juice. Seal jars and place in canning pot. Cover with water and bring to rolling boil for 20 minutes. Place hot jars on towel. Cool and store. I haven't bought canned tomatoes from the store in a long time.

I really hope you get the opportunity to try some of these recipes. You'll find that they take a little time and patience, but you'll really appreciate the effort and you know who made them. They make great Christmas gifts as well.

"We have to pick things that our people have left along the trail. Everything wasn't passed down. To many of our people died to quickly back then. They didn't have time to pass it all down. So we Indians today have to go back and find the things that got left along the trail. It's up to us to go back and pick them up. We have to educate ourselves to know who we are. That's what I mean when I say, 'Teach the children.' The Grandfathers and grandmothers are in the children. If we educate them right, our children tomorrow will be wiser than we are today. They're the Grandfathers and Grandmothers of tomorrow."

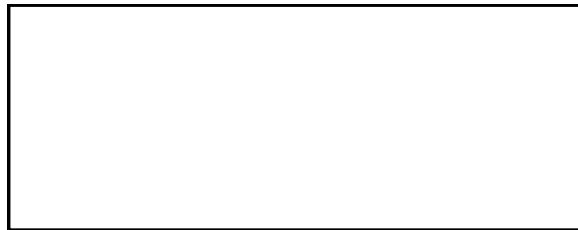
Eddie Benton-Banai, Ojibway

Word search answer:

Summer is the return from winter hunting camps

MISSISSAUGA FIRST NATION

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



Linda Vincent

705-843-2051

Certified in Aromatherapy & Reflexology.

Teacher/Practitioner in Reiki & Crystal Work,

Metamorphic Technique & Facial Message. 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>

