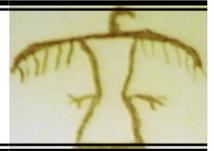




Smoke Signal



M I S S I S S A U G A F I R S T N A T I O N

2 0 1 4 - S U M M E R

2014 Global Summit on Physical Activity of Children

By: Kimberly Cada

Pike Community Aboriginal Recreation Activator (CARA) Program Manager for

The 2014 Global Summit on the Physical Activity of Children is an event that took place for the first time ever. It was held in Toronto at the Westin Harbor Castle Hotel from May 20 to May 22, 2014. I am very pleased to have had the chance to be part of this amazing opportunity. The Summit had over 900 delegates representing 31 countries from 5 continents from around the globe. All had one common interest and goal, the Global childhood inactivity crisis and to work together to share interests and challenges worldwide to resolve these major world issues. It is a worldwide crisis, and Active Healthy Kids Canada led 14 other countries to work together to compare how we, Canada, are doing and to seek solutions. Research teams from each country have come together and established a Report Card Framework based on Active Healthy Kids Canada, to reveal the first-ever global matrix of grades on physical activity of children and youth. For the first time, this Report Card reveals how Canada ranks up against 14 other countries, to show where we are leading and where we need to improve internationally.



Kim Cada, speaker at the Global Summit

Canada is considered a well-developed country, but yet in the global matrix we are 12 / 15 in the section of Overall Physical Activity with a grade of D-. Mozambique ranks the highest with a B grade. The top 3 countries following are New Zealand tying for number 1. Mexico follows with a C+ and Kenya is 3rd with a C. Scotland is lagging in the bottom spot with an F grade. However, while Canada hasn't been the number 1 in any categories, the country ranked 2nd in the Community and the Built Environment with a B+. To me this shows that Community based physical activities are a strong point and should be persevered with the utmost importance.

I was invited to be part of the presenting team with Judy

the Ministry of Tourism, Culture and Sport and Brenda Chant-Smith a researcher from Trent University. Our session was very well attended, about 150 delegates, and had the most people of any Aboriginal sessions I attended over the 3 day Summit. The audience was very engaged as Judy gave an overview of the program, Brenda shared the results of the CARA program evaluation, and I finished the presentation showcasing my many achievements over the past 2 years as Mississauga First Nation's Activator. There were so many questions at the end,

that we spent an additional 25 minutes after the presentation ended speaking with delegates interested in getting more information about the CARA program.

Just before we left the meeting room, unexpected praise came from the audio-visual staff person informing us that he enjoyed our presentation the most of all the ones he had heard at the Summit and told me that he was raising his child to understand the First Nations people and their contributions to our country. Shortly after the presentation I found that people were stopping me to congratulate me on a great presentation. I was met with encouraging words and heard comments that gave me a fresh new outlook on the importance of the work I do within my community. A community I'm proud and

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St. Mary's Catholic School NSL Program

By: Annarae Jarrat, NSL St. Mary's Catholic School

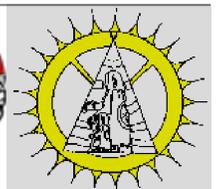
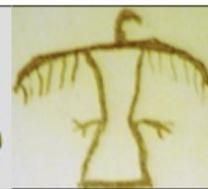
Aannii Mississaugi First Nation,

This school year has now come to a surprisingly fast end. With the upcoming Aboriginal Day Celebrations on Saturday, June 21, 2014, our school celebrated on Friday June, 20th at St. Mary's Catholic School. The students will be celebrating and showing their knowledge at specific booths including; a scone tasting booth, dream catcher legend booth, 4 sacred medicines booth and a Traditional Pow Wow Dress booth. All booths will be circling our drum and our 5 drummers!



I am very excited for our next school year to commence in September where the children will be continuing to learn the Ojibwe language and the First Nation Culture and Traditions.

Photos are of activities and information available to the students, as well as drumming for the male students.



What will our children say if they find out we knew and did nothing?

Plastic bags kill birds, and livestock. Plastic bags are known to kill sea birds, sea mammals and fish. Turtles, dolphins, and whales can choke or starve by confusing plastic bags for jellyfish. On land, plastic bags kill birds, livestock and deer.



Every year we use 9 billion plastic bags in Canada. That's 17,000 bags a minute. If we tied 9 billion bags together—the would circle the earth 55 times. Plastic bags are made from non-renewable resources—a byproduct of petroleum. About 9 plastic shopping bags contain enough petroleum energy to drive a car 1 km.

Five minutes verses 1000 years

The average plastic bag is used for five minutes to carry your purchases home, yet these single use plastic bags can take up to 1000 years to break down. Plastic Bags don't biodegrade, they photo degrade. Photo degrade is a chemical reaction between plastic and sunlight. It means that the plastic bags break down into smaller and smaller toxic bits contaminating soils and waterways and entering into the food web when animals accidentally ingest them. Yuck! Canadian plastic bags are easily transported by wind and water they can travel great distances. Not all litter is deliberate. Up to 47% of wind borne litter escaping from landfills is plastic bags. These end up in our forests, grasslands, waterways, and oceans. Approximately 80% of marine trash is swept by wind and rain off highways, streets, and landfills, down streams and rivers, and out to sea.

SOLUTIONS

REUSE PLASTIC BAGS OR JUST SAY NO TO PLASTIC BAGS AND USE CLOTH BAGS.

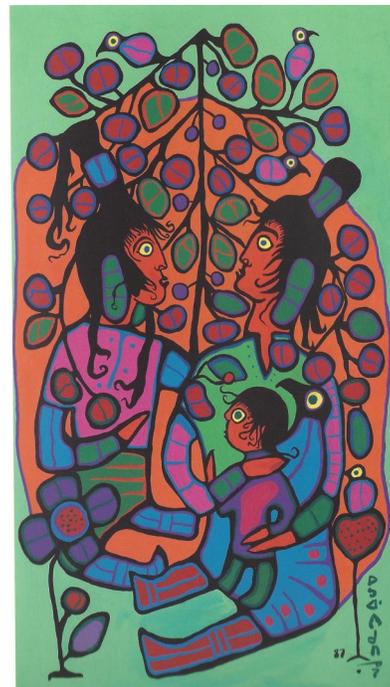
Copper Thunderbird, the art of Norval Morrisseau. Titled; *Ojibway Family Under the Tree of Life, 1987*

A big chi-meegwetch to Ernestine Mcleod for donating the book to our local library.

Ernestine Mcleod is an Anishnaabe Kwe (woman) from Mississauga First Nation, Ontario. She is a healer and a wife, mother, grandmother, aunt and cousin. She was invited by the authors of the book to do a small write up in the book on The Family Unit:

"The family unit is whole and complete when following the natural flow of creation. The colors of the Ojibway Family Under the Tree of Life symbolize sunset and sunrise, and the birds represent life as the carriers of seeds.

The family relationship is viewed as oneness with creation".



Victor St Pierre son of the late Carol St. Pierre will be graduating in June from "The Holy Cross Catholic School" located in Sault Ste. Marie. In the fall he will be attending St- Mary's High School also located in the Sault. Victor's long term goal is to become a Meteorologist. Victor has overcome



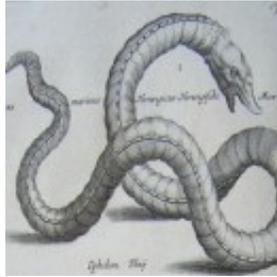
Congratulations to Victor St. Pierre on graduating from Grade 8. Way to Go!

so many obstacles to get to this point in his life. Congratulations To our Boy Love Grandma Lyma, Papa Bernard, Auntie Andrea, Auntie/Mom Corrine Uncle Bill, Andre and Curtis.

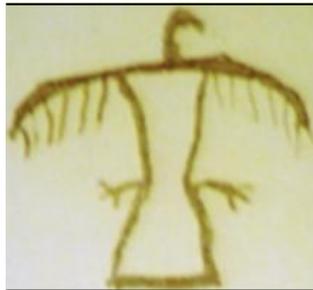
Thunderbird and The Serpent

By as relayed to Ernestine Mcleod by Yvonne Jackpine

This story was told to me by my sister, who said it was told to her by the above elder who was a participant at the time of this happening.



As a young girl, we used to travel along the waterways of the bay out at the big lake. We would go along the shore line to pick berries. We had our camp at Fox Island then, so we would leave early in the morning, pack a lunch and then return back to camp later in the day. One day we were out picking berries along the shoreline, and Mishomis saw dark clouds coming in. "He only spoke to us in Indian you know." We packed up our stuff and all got into the canoe. I saw him put something into the water, closed his eyes and after that he got into the canoe. My Mishomis started to paddle fast to try to make it back to camp. When it started to rain and thunder, my Mishomis told us to put our heads down and not to look up. We had to travel like that for a long time. We finally made it back to camp all wet. Then I heard Mishomis tell my Nookomis what he saw. He saw a big bird come out of the clouds, he saw this bird diving into the water and come back up with this big snake. This big bird travelled for some time back into the clouds carrying this big snake in its mouth. By the way my Mishomis talked about it, it was the big bird, The Thunderbird and the Serpent. I don't tell this story much to anyone, they may think I am not right in the head. This is my recount of a story told to a community member, by the late Yvonne Jackpine



I am fortunate enough to be a part of. I overcame some obstacles to be part of this presentation and as Mississauga First Nations Community Activator I feel this is an issue I can work on and do my part to keep providing programs that are fun and exciting for our youth.

Continued from page 1....



2014 Global Summit on the Activity of Children

Furthermore, as a community we can concentrate and provide support to our youth, by attending such programs and lead by example. I say "Let's work together and help improve the future of our children

As the soil, however rich it may be, cannot be productive without cultivation, so the mind without culture can never produce good fruit. Seneca quotes

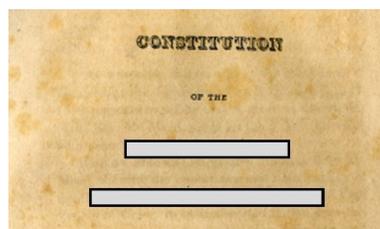
As the soil, however rich it may be, cannot be productive without cultivation, so the mind without culture can never produce good fruit. Seneca quotes



TREATY PARTIES

Source: Canada A Colonial State and Structure

This relationship is between Nations, our nations and Great Britain. Canada is not a signatory; which is why our Treaties have international stature.



Mississaugi pictograph on the Great Peace of Montreal (peace treaty for all Great Lakes nations) in 1701



*Our Family Would Like To
Express Our Thanks And Love*

*To Everyone For The
Comfort And Support
Through-Out The Time
Of Our Loved One's Passing
Your Prayers, Kindness,*

*Encouragement,
And Strength*

Helped Us Guide Him On His Journey Home

Thank You

The Family of William Boyer Sr.

Ojibway Traditional Information

The Ojibway as they are known in Canada, or Anishnabe (original men), are the same tribe as the Chippewa which is the name used by the United States. If an “O” is placed in front of Chippewa (O’chippewa), the resemblance of both names to the root word in Algonquin otchipwa” (puckering, which is a reference to their moccasin style) becomes much more obvious.

Ceremonies

The naming ceremony	Wauweendaussowin
The ritual of the dead	pagidaendijigewin
The vision quest	waussaeyaubindumowin
Tobacco offering	Peendaukoodjigewin
The marriage ceremony	Weedigaendiwin
The drum ceremony	midewewegun
The Society of medicine	midewewin

Moon names for the period of this newsletter

April (Popogami Giizis) Broken Snowshoe Moon
 May (Nimebine Giizis) Sucker Moon
 June (Odaymin Giizis) Strawberry Moon

Other facts:

- * *Part of the Three Fires Confederacy (Ojibway, Odawa, Potawatomi), the Ojibway (Algonquin) were one of the largest First Nations north of Mexico.*
- * *The Ojibway occupied the vast territory around the Great Lakes and out into the plains. By the 1800’s the Ojibway occupied: Ontario, Manitoba, Saskatchewan, Michigan, Minnesota, North Dakota, Illinois, Indiana, and Ohio. No other tribe has even come close to controlling such a vast territory they occupied.*
- * *There language is Algonquin, which eventually became the unofficial trade language in the norther Great Lakes*
- * *Ojibway villages were large and permanent, with the cultivation of corn, squash, beans, and tobacco. They were also hunter-gatherers who harvested wild rice and maple sugar.*

This is what the Creator wished for all men.

Source: Unknown

The Algonquian people understood that every person alive was given the possibility of a good life by the Creator and that if evil spirits or evil men did not interfere, everyone would live to a great age and have many grandchildren to support them in their final years with love and kindness.

JURISDICTION IS INHERENT

Source: Canada A Colonial State and Structure

It is God given

Jurisdiction does not belong to Canada or the Province

GARBAGE PICK-UP NOTICE

GARBAGE PICKUP FOR SENIORS AND LTC CLIENTS WILL BE ON MONDAYS ONLY

FOOD BANK

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

Note

All or most of the legends and information in our newsletter is verified by the elders of the Mississauga First Nation.



		Mississauga First Nation Sports Complex Hours of Operation and Price List				Gymnasium Rental Fees		
Mon. to Fri. 9:00 am—9:00 pm, Sat. 9:00 am—7:00 pm, Sun. 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				Conferences	\$20/hr
1 week \$8	1 week \$10	1 week \$8	1 week \$25				Recreation events	\$15/hr
1 month \$20	1 month \$30	1 month \$20	1 month \$55			Meeting Room	Seminars & work-shops	\$15/hr
3 months \$45	3 months \$60	3 months \$45	3 months \$85.			Kitchen Rental	1 day	\$30 added to invoice
6 months \$70	6 months \$80	6 months \$65	6 months \$145					
1 year \$105	1 year \$155	1 year \$105	1 year \$255					

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.

JUST A FRIENDLY REMINDER TO CHECK AND TEST YOUR CARBON MONOXIDE (CO) DETECTORS

CARBON MONOXIDE IS A COLOURLESS, ODORLESS, TASTELESS, TOXIC GAS



ALWAYS REACT TO A CARBON MONOXIDE DETECTOR THAT HAS ALARMED.

SAFETY IS EVERYONE'S RESPONSIBILITY

ALSO A FRIENDLY REMINDER TO CHECK AND TEST YOUR SMOKE ALARMS!!

MEEGWETCH FROM MFN FIRE DEPARTMENT

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!

Disclaimer: Information, views or opinions expressed on the Mississauga First Nation Smoke Signal, both hardcopy 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.
Meegwetch!

Visit us online at <http://www.mississaugi.com> to view past issues. Just look for the link SMOKE SIGNAL on top menu bar of the main 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.

"The treaties are the recognition of tribal rights, not gifts."

Ron His Horse is Thunder, Standing Rock Sioux

NOTICE FROM THE MEMBERSHIP OFFICE

Are you travelling home for the Pow Wow? Do you have an expired status card or one that is about to? Is your status card damaged or has it been lost and you need a new one?

The Membership office will be open on



**Saturday July 19th, 2014
from 10:00 am to 2:00 pm.**

**This day will be—BY APPOINTMENT
ONLY—NO WALK IN'S**

**If you would like to make an
appointment for this day please call
Stacey Bissiallon—Membership Clerk @
1-705-356-1621 ext. 2239 or by email
stacyb@mississauga.com before July 16,
2014 at 4:00 pm
(No appointments will be accepted after
this date)**

Miigwetch

*Wisdom comes only when you stop looking for it and start living the life the Creator intended for you”
Hopi Tribe*

The Woman is the foundation on which Nations are built. She is the heart of her Nation. If that heart is weak the people are weak. If her heart is strong and her mind is clear the Nation is strong and knows its purpose. The woman is the center of everything.”

Art Solomon (Ojibwe), “Kesheyanakwan” (Fat Moving Cloud), Anishinaabe Elder.

The Purpose of the Residential Schools

Source: Shingwauk Project

The Government View

Davin’s, Report on Industrial Schools for Indians and Half-Breeds was presented to the Minister of the Interior on March 14, 1879. The Davin Report was well received by the Canadian Government. The strongest selling point was its pursuit of “aggressive civilization.” Indian people were widely viewed as difficult to deal with as noted in the following section of Davin’s report:

The experience of the United States is the same as our own as far as the adult Indian is concerned. Little can be done with him. He can be taught to do a little farming, and at stock-raising, and to dress in a more civilized manner, but that is all. The child, again, who goes to da day school learns little, and what little he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion to toil is in no way combatted.

Thus, from the point of view from the government, the major purpose of the schools was to use education and Christianity as vehicles to force the assimilation of Indian People. Under this system children would be removed from parental control and cultural influences. Only in this way could the children be de-socialized from their culture and the re-socialized in a new culture – that of the dominant society.

There was often a benevolent purpose in admitting children to the schools. For example, following the end of the First World War, one Member of Parliament wrote the Department requesting that they take children into the schools, who had been orphaned when their fathers had been killed during the War and their mothers had died due to epidemics and other causes. This benevolence is noted in the following passage: To impress upon them the importance of education, and have frequently pointed out to the teachers the necessity of continuing their efforts in getting a larger and more regular attendance.

If you would like to comment or have something to add to this article, please feel free to forward them to our editorial board

Pow-Wow Etiquette

Great Lakes Pow-wow guide 2014

Pow-Wows are fun events, but they are also sacred events. Ceremonial songs and dances, which are sacred, are performed from time to time throughout the Pow-wow.

People should stand during all ceremonial songs and dances (Grand entry, flag songs, veteran songs, honour songs)

Do not take any photos or video or sound recordings of ceremonies without asking permission from the person or group.

Respect elders, drummers, singers, dancers and the pow wow staff and committee

The dancers wear regalia while they are dancing, not “costumes.” People should not touch the regalia.

Appropriate dress and behaviors are required in the dance area.

Do not hold children while dancing the dance area. The child may be construed as a gift to the creator.

Do not run around the dance area. Always walk in a clockwise direction when you are in the dance area. Horseplay is not tolerated.

Do not bring alcohol or drugs to a pow-wow. Do not come to a pow-wow while intoxicated or while on drugs.

Dogs are not allowed around the Pow-wow area.

Remember you are a guest, Have fun, ask questions and meet people.



MISSISSAUGA FIRST NATION 33RD ANNUAL POW WOW

JULY 19th, 20th, 2014

Theme: Honouring our past Chiefs

We are also looking for volunteers to sit on our committee to help organize with this years Pow wow.

So, if you have extra time on your hands and are willing to contribute some time to this worthwhile event, we would really appreciate it. Students who require volunteer hours for graduation can gain valuable hours.



Saturday Grand Entry 12 noon, & 7 p.m. Feast at 5 p.m.

Sun. Grand Entry 12 pm., giveaways start at 3 p.m. Sunrise Ceremony Friday, Saturday Sunday

*MEN'S TRADITIOANAL SPECIAL ON SATURDAY ALL DRUMS MUST REGISTER BEFORE 12 PM SATURDAY TO RECEIVE HONORARIUMS **FIRST 3 DRUMS TO BE PAID HONORARIUM—MUST HAVE A MINIMUM OF 5 DRUMMERS DEDICATED TO ONE DRUM***

DANCERS MUST BE IN FULL REGALIA TO RECEIVE HONORARIUM ON SATURDAY AND SUNDAY

VENDORS \$40/DAY, PLUS GIFT FOR GIVEAWAY— NO NEED TO REGISTER

RUSTIC CAMPING AVAILABLE PLEASE BRING FEAST BAG

LOCATED ON HIGHWAY 557 NORTH OF BLIND RIVER (FOLLOW THE SIGNS)

For more information please contact:

*Alesia Boyer (705) 356-1621 ext. 2207 or
Monica Mcgregor ext.2217
Debbie Mayer (705) 356-3197 ext. 2301*



Australian Aborigines say that the big stories—the stories worth telling and retelling, the ones in which you may find the meaning of your life—are forever stalking the right teller, sniffing and tracking like predators hunting their prey in the bush.

—Robert Moss, Dreamgates

The map below is from the early to mid 1950s showing the Big Basswood lake area and some of the Mississauga Traditional Territory to the North.

Verified by Elder: Willie Pine

Wakwekobi Lake—something to do with round as in a curve or an eddy or whirlpool. (**Big Basswood Lake**— not translation, but actual lake named by Europeans)

*pg. 184 Geology and Scenery, North Shore of Lake Huron Region
Map: taken from flyer Bill Phillips' Camp on beautiful Basswood Lake*

Jobammageeshig L.—named after a Mississauga First Nations man who had his camp on the lake.

Wakomata (big clear lake-named by the Europeans). Proper Ojibway name and spelling is Wakamatag. Used as a resting place for the journey north and south to the winter and summer camps at various locations in and around the lake.

Also note that this map is before the dams were built and it shows Slate Falls, and Hooverville. Slate falls is now under the back waters created when Redrock Dam was built and Hooverville is now under the back waters now called Tunnel Lake.

Marker Trees within The Mississauga First Nation Territory

By: Clifford Niganobe



The above photo is located up on the Williamson Lake road, just north of Iron Bridge.

In this issue, we will show a few more possible marker trees that were identified within the Mississauga First Nation Territory. They have the same

characteristics of the trees described in a

book titled “Native American Trail Marker Trees:

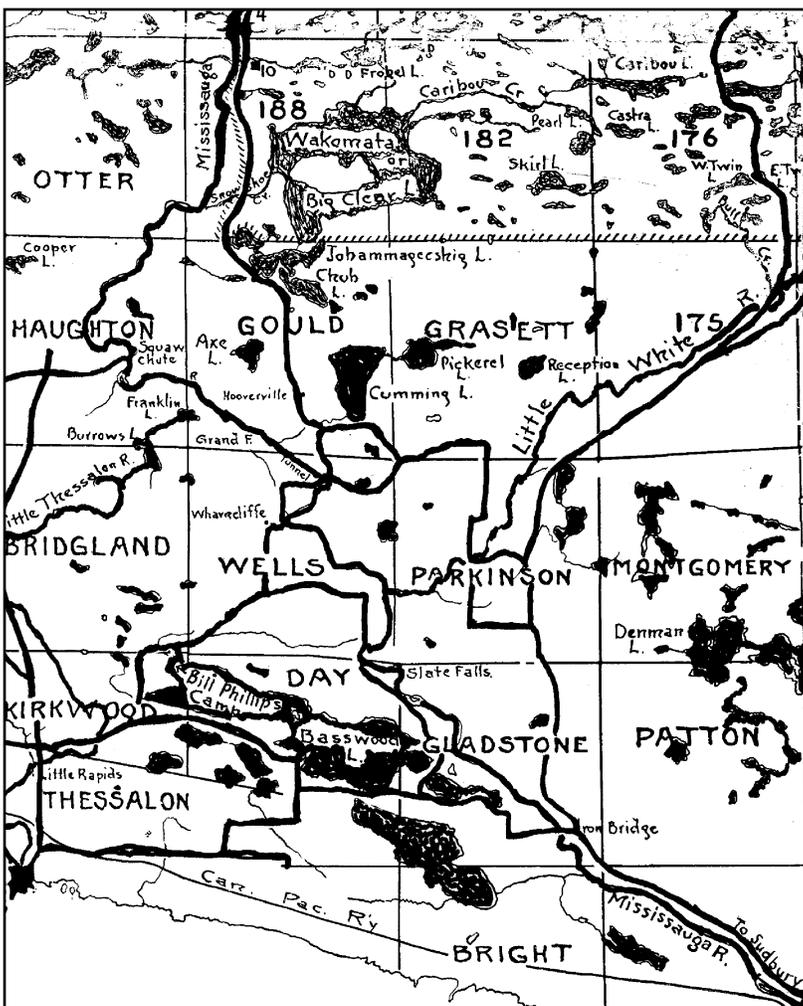
Marking Paths through the Wilderness.” by Dennis Downes. These trees mark areas of significance such as ceremonial sites, direction, place of importance as mentioned in the “issue Summer 2013. Also, it usually is a designated area of habitation and what you are looking for is not exactly by the tree but within the general area.

All photographs in this article are of such trees and they are all located within the immediate area of our Mississauga traditional territory. One marker does definitely identify a spring which is located about 10 feet to the east of the tree. Of course, this tree is located near the old portage trail at Redrock Dam. The portage ran from the bottom of the Redrock Falls to above Slate Falls (now under water) on the north side of the Mississauga River at this location.

The remnants of the trail are very faint now as it has not been used in years. This area could use further investigation to give its definite identity with the help of our Elders.

The tree in the above photo is located on the Williamson Lake Road which winds around the north shore

Continued next page.....



Marker Trees within The Mississauga First Nation Territory

By: Clifford Niganobe



The above photo shows one of these trees which is located to the right of the back waters up at Red Rock dam. This tree marks the location of a small spring. You can notice the 3 notches in the tree itself. This tree is close to the portage that our ancestors used on their journey north to their winter hunt camps.

of Little Chiblow and Big Chiblow Lakes. The location for the trees in the photos below is near our Pow wow grounds at the Potomac. Further investigation is needed to find the significance of the last 3 photos. I have sent off the photos to an author of the mentioned book for verification as to their authenticity.



The above photo shows another tree which was manipulated to serve as a marker. This tree is located near the Pow-wow grounds at the Potomac. As we know today, this is the location near to our Pow-wow grounds. As for the significance of this marker, it needs to be further investigated.

"The white people, who are trying to make us over into their image, they want us to be what they call "assimilated," bringing the Indians into the mainstream and destroying our own way of life and our own cultural patterns. They believe we should be contented like those whose concept of happiness is materialistic and greedy, which is very different from our way. We want freedom from the white man rather than to be integrated. We don't want any part of the establishment, we want to be free to raise our children in our religion, in our ways, to be able to hunt and fish and live in peace. We don't want power, we don't want to be congressmen, or bankers ... we want to be ourselves. We want to have our heritage, because we are the owners of this land and because we belong here. The white man says, there is freedom and justice for all. We have had freedom and justice," and that is why we have been almost exterminated. We shall not forget this."

From the 1927 Grand Council of American Indians

"The traditional way of education was by example, experience, and storytelling. The first principle involved was total respect and acceptance of the one to be taught, and that learning was a continuous process from birth to death. It was total continuity without interruption. Its nature was like a fountain that gives many colors and flavors of water and that whoever chose could drink as much or as little as they wanted to whenever they wished. The teaching strictly adhered to the sacredness of life whether of humans, animals or plants."

- Art Solomon, Anishinaabe Elder

I heard a wise woman talk at a conference. She spoke of being removed from her culture, unplugged from it, disconnected and set aside like an old toaster. But she was always a toaster and the day came when someone plugged her back in and the electricity flowed. She became functional again - and the tool of her reawakening was her language."

Richard Wagamese. Ojibway

It takes a thousand voices to tell a single story.

—Native American saying

The First Pattern - The Response to Jesuit Missions (part 2)

Source: countering colonization Carol Devens

Ritual practices and beliefs complemented the separation of responsibility and authority. Men and their rituals focused on the bush. Although males actively participated in camp life, their primary productive role was hunting large game and furbearers such as moose, caribou, bear, beaver, and deer. A man's authority and value to his group arose from his contributions as a hunter, and the respect tendered him rested on his skills. Success in the chase depended on the cooperation of animal spirits and the guidance of supernatural "helpers" gained through vision quests, dreaming, or divination. Men moved between the bush and the camp yet governed neither, for animal spirits "owned" the bush, and women controlled the camp. With the exception of warring and divination, males' activities as hunters required minimal cooperative effort; instead men generally worked alone or in very small groups, a degree of physical isolation from the group forced upon them by their responsibilities. For Cree men working in the deep, powdery snow of the northern forests and muskeg, as for Ojibwa and Algonquin men of the Great Lakes, hunting meant absence from the camp for days, perhaps weeks, as they tracked game or checked traps. A hunter's relationship with the supernatural was vital to the chase, too, was a highly individual one, which he was compelled to maintain on his own, even though rituals designed to placate animal spirits, such as returning beaver bones to water, were observed by the whole community to ensure their continued well-being and full stomachs.

Women usually worked apart from men, either within the commensal unit or in groups, and the communal nature of their work allowed them regular contact with one another. They fished and hunted small game, such as rabbit, marten, and birds, in the vicinity of the camp, providing a good portion of the daily diet. In the mixed conifer-deciduous forests of Wisconsin and Minnesota, dotted with numerous lakes and rivers, women of the small, autonomous bands of Southwestern Ojibwa gathered nuts, berries, and fruits and tapped sugar maples, and in the fall both sexes harvested wild rice. The women of all groups also controlled the distribution of meat; once

the men reported the kill, it became the women's property to butcher and process as they saw fit. After spending the winter of 1633–34 in the bush with a Montagnais band, Paul Le Jeune described this exchange with amazement: "Men leave the arrangement of the household to the women, without interfering with them; they cut, and decide, and give away meat as they please, without making the husband angry." A woman's distribution of meat to families within the group established her autonomy and her authority to control food while reinforcing a sense of community and interdependence among households.

Women were responsible for processing hides—scraping, stretching, and rubbing them with brains or grease—to be used as furs or made into shirts, leggings, parkas, moccasins, and other items of clothing; and they fashioned animal bones into awls, needles, ladles, and other tools (with the exception of bear and beaver skulls and feet, which received special ritual treatment). Men then received these items in exchange for the meat they provided. Women also controlled the assignment of living space and the selection of campsites.

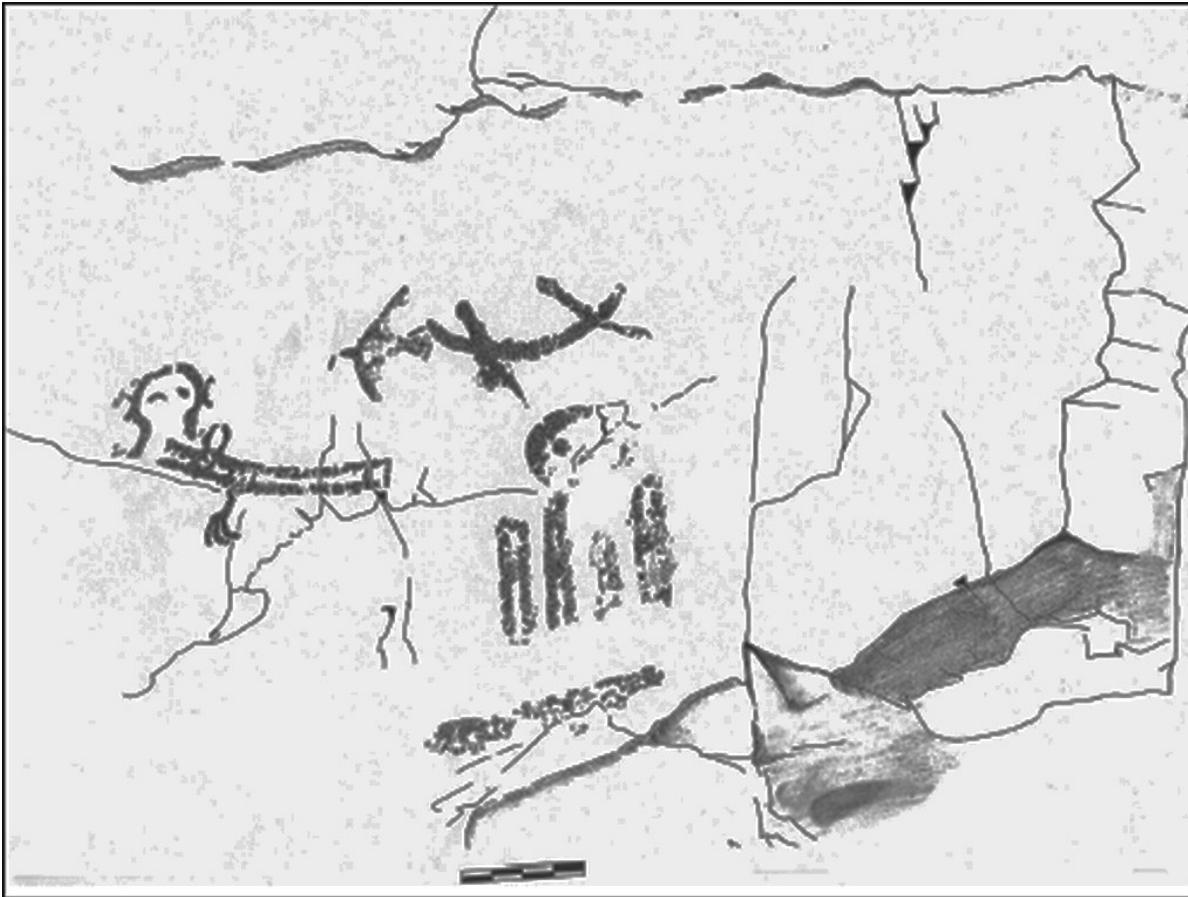
Raising and training children occupied an important place in women's activities; after weaning at the age of two or three a child's care became a communal effort in which all women participated. Children were cherished, and they also were needed for the parents' support in old age. Births apparently were carefully planned and spaced, through abstinence and possibly through the use of abortion. "The father and mother draw the morsel from the mouth if the child asks for it," commented Nicolas Denys. "They love their children greatly." A Jesuit observer similarly remarked, "The Savages love their children above all things. They are like the Monkeys—they choke them by embracing them too closely."

Women kept most ritual activities, like their practical activities, separate from those of men. Shamanistic rituals, such as the shaking tent or divination, were performed by both sexes. For example, Le Jeune described a woman performing the shaking tent ritual: "At the three Rivers [Trois Rivières], a Juggler having called the Manitou, or some other Genius, and not having succeeded in making him come, a woman entered and began to shake

Continued on next page...13

Pictograph at Chiblow Lake

Reading Lake Chiblow site. In the center, there are two faces seen from the front, left surmounted by a bird. On the left, there are the representation of a great horned being or Bizhou.



Continued from previous page..

the house and to sing and cry so loudly, that she caused the devil to come." However, references to specific female beliefs and customs are obscure in the French records, since the practices the Jesuits recorded were usually the hunting rites of men. But Le Jeune and others did note that women had some special foods, such as the hearts of certain birds, held separate feasts, and performed dances quite different from those of men. In 1691, Le Clercq described a women's dance among the Micmac, an Algonquian-speaking people in the area of the Gulf of St. Lawrence, the Maritime Provinces, and the Gaspé Peninsula, whose belief systems and rituals had many similarities to those of the northern and western hunter-gatherers discussed here: "They draw back and push out the arms, the hands, and the whole body, in a manner altogether hideous, looking intently on the earth as if they would draw out something therefrom by the very strength and force of their contortions." [18] Although women, like men, had supernatural "helpers," Le Jeune also learned that women had a special, innate spiritual potency, strongest during menses and childbirth.

The separate rituals and attributes of the sexes indicate that male and female had distinct gender identities in traditional ideology. This system recognized the autonomy of men and women by emphasizing their different needs and concerns. The division was not disruptive, however, countered as it was by the complementarity of social and productive activities. Instead, the different aspects of female and male combined in a vital symmetry upon which the community's survival depended.

The Neighbors of the Mississauga First Nation

Source: *The Historical Importance of the Commercial Fishery to The People of the Mississauga First Nation* by: W.J. Newbigging

Members of the Mississauga First Nation encountered the Batchewana Ojibways who lived to the west of the rapids at Bawating and who had a lacustrine economic orientation. These people traded with the Northern Ojibways of Lake Superior. Mississauga Traders encountered Kiskaton Ottawas who lived in Southern Georgian Bay at the river mouth of the Nottawasaga River and who fished the waters between the Bruce Peninsula and Manitoulin Island. The Kiskatons maintained close trading and military alliances with their Iroquoian neighbors the Tionnontates who grew tobacco in the region of Nottawasaga and who traded with Mississauga traders. Mississauga people were also allied with the Sinago Ottawa who lived on the southern shore of Manitoulin Island at Mindemoya and Manitouwaning the spiritual centre of the Northern Lake Huron region. Mississauga People also had alliances with Nassauqueton Ottawas and Kamiga Ottawas who lived in the upper half of Michigan's lower peninsula at Saginaw and Michilimackinac respectively. These people grew corn, beans, and squash and they fished for whitefish in the Straits of Mackinac, Bawating's rival as the other great source of these fish in the Great Lakes. The Huron Confederacy on the Penetanguishene peninsula was a source of corn and tobacco for the Mississauga people. Other Ojibway nations (such as the Achigouan, Amikwa, Manamek, Nikikouek, Ouassanek, and Outchougai) living in the region frequently met and these meetings came ample opportunity for trade contracts to develop and flourish. It is clear that most of the trading opportunities existed between those groups who inhabited different biotic provinces where different resources were available and where different economic activities were possible. There was a strong ecological basis for trade across the region.



MISSISSAUGA FIRST NATION GRADUATION

2014

Mississauga Day Care

Cadence Bisailon
Ryder Niganobe
Selena Chiblow-Carpenter
Maverick Degassige

Blind River Public School

Levi Chiblow
Ricki Lee Ferrigan

St. Mary's Separate School

Trisha Boyer
Bailey Lafreniere
Jared Stevens

W.C. Eaket Secondary School

Tia Armstrong
Shania Boyer-Ferrigan
Shayna Boyer-Gionette
Guy Chance Counsell
Bneshiinh McLeod
Lawrence Payette

Congratulations to all graduates. Best of luck
in all your future endeavors!!

*If we have forgotten anyone, please accept
our apologies!*

Our Medicines

Wild Leek (*Allium tricoccum*) bagwaji-zhi/agaagawanzh, -iig (Smith: bugwa'djijica'gowunj)
Zhi/agaagawanzh, -iig, zhi/agaagawanzhiins (Densmore:sig'gwaunj'; Ziehmanis
& Hodgins: zhigaughnsheehnse)



Wild Leek grows to a height of 4 to 12 inches, and is found in rich, dry or wet woods. It flowers in June and July, with a white rounded cluster of blossoms. The flat leaves smell of onion, and die before the flower bloom. Below ground is an edible bulb that smells and tastes of onion. A concoction of the root was used as a quick-acting emetic (cause vomiting).

Think Rock Community Arts – Summer Update

By: Jon Cada

The Thinking Rock team has been busy over the last few months!

Since our last submission, we have continued to work on the Rivers Speak project in the community. We participated in Mississauga First Nation's Annual Health Fair in May, which was great. We promoted our work to community members and visiting guests who got a chance to see some of the activities, events and partners we've been involved with.

Thinking Rock also played a role in bringing the Youth Social Infrastructure Collaborative (YSI) to the north! Since late 2012, the Thinking Rock staff and its allies have been planning an event that brings together youth organizers and youth allies that work in communities across the Algoma District and North Shore. The event, called "Let's Build A Fire of Youth Organizing in Algoma", took place at Chiblow Lake Lodge on a gorgeous weekend in late May and was funded through the Ontario Trillium Foundation and Laidlaw Foundation in partnership with the YSI which is based out of Toronto, ON. Participants included folks doing community work in Sault Ste. Marie, Blind River, Manitoulin and North Bay as well as Mississauga First Nation and Serpent River First Nation.

This gathering brought many of these people together for the very first time and really highlighted the issues of isolation, lack of space, need for support and more partners. This was an empowering experience for those that participated and re-energized them to continue their work in their communities while also opening the door for future collaborations and skill sharing to emerge. It was also a reminder that many of the participants at this gathering are young, from the area, motivated and are looking at new ways to invigorate positive changes in their home communities.

Thinking Rock has a firm commitment to seeing young people become empowered and trained to do positive community work in the Algoma District. This was a new experience for us, but one that we surely hope to build off of moving forward.

Be sure to find us on Facebook. Follow us on twitter: @ThinkingRockCA and visit us at thinkingrock.ca

Mississauga Legends

By: Willard Pine

Squirrel Island

Squirrel Island (Chitmo-minitigon) is an island located across from where the Eastman subdivision is. Before the dams were built, there was always a little channel just along the highway, which created the island. The channel is barely visible when the River is low. It creates an island now. My mother and I used to pick our medicines there every Fall for the winter supply. Medicines were located on the west end of Squirrel Island.

Toys in the Sand Bar

The Little People (Mamaag-ways) live all over our First Nation lands. More so close to our reserve. I know of a place just north of our reserve. I was always told never to go where they are located or something bad will happen to you. I did go there once and something bad happened. I was told by Jessie, "See, you were told not to go there. The next time I went there, there were 5 of us. But before that, we went into a sweat lodge and asked permission to go there. While up there, we smoked our pipes and drummed and sang a song. While drumming was going on, we heard another drum. We all looked at each other. That was our answer! Where they live, it was like walking on a drum, the ground echoes with each footstep.

The Little People (Mamaag-ways) are here with us. Sometimes we can see them and other times we can feel them. They love to play tricks. Up along the White River, there is a creek that flows into the The Little White. At the junction, there is are little figurines, like all kinds of animals or children on the sandbar in the water. We were told never to take them. If you took one, you have to put tobacco down. But never take one, they are only for the Little People (Mamaag-ways)

Mississauga First Nation Word Search - Mississauga Dialect

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

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 Mississauga website for you to search the answers.

1. Where is Constance Lake located?
2. Who was fishing down at the river in the Summer 2012 issue?
3. In what year did the Royal Proclamation take place?
4. The Mississauga First Nation Fire Department has been in operation since the early 19____.
5. Name the elder that celebrated her 90th birthday in 2013?
6. In the 15th Annual Terry Fox Run, how much money was raised?
7. Name the person who did a book signing in 2010?
8. The elder profiled in the Autumn 2013 issue was?
9. What is the proper Ojibway name for Peshu Lake?
10. The River _____ Pilot Project?

Answers on page 19

Summer

- | | |
|--------------------|--------------------------|
| Who - Wenish | Eye - Miskijik |
| Road - Mikana | Chief's wife - ogimakwe |
| Rock - Ogidabikang | Clock - Dibaigisisswan |
| Grass - MashKosiw | Come Down - Binissandawe |
| Dry - Ninbass | Salt - Jiwitagan |
| Work - Anoki | Ground - Akki |
| Drink - Minikwe | Day - Gijigad |

- Dream - Bawddjigan
- Poor - Kitimagis
- Stick - Mitigons
- Sugar - Sisibakwat
- School - Kikinoamading
- Reserve - Ishkonigan

Who in the world am I? Ah, that's the great puzzle.

Lewis Carroll



Playing Bocci Ball, Chiblow Lake Lodge

Elders Profile

Submitted by: Clifford Niganobe

Lawrence Alvin Boyer

Nickname: Loot

Spouse: Leona

D.O.B.: August 4, 1944

School Attended:

Garnier College,
Mississauga Day School

Children: Sonny, Charlie, Susie, Perry Joe



I was born in Sault Ste. Marie to Grace Boyer. In the late 40s, we moved to Mississauga First Nation. I was raised by my grandparents, Ella and Louis Boyer.

I attended Mississauga Day School up to grade 3, then went to Garnier Residential School in Spanish. I then returned to Mississauga Day School and graduated from there to attend Blind River District Highschool as it was named at that time. I then attended Scolland Hall in North Bay.

I worked for McFadden Lumber until they closed in 1968. After this, I attended Sault College in Elliot Lake. In 1971, I moved to Toronto with my Family. I married in 1965 to Mary Belleau and had 4 children. Larry Jr., Dwayne, Perry Joe and Susan. I was divorced in 1973. I moved back to Mississauga First Nation in 1978 and met my present wife Leona and we were married in 1997.

I was councillor from 1991 to 1995 and was elected Chief in 1995 and remained chief for 10 years up to 2005. I am now driving taxi for Big Al's taxi.

Meegwetch!

Laurence Boyer

It's important to teach people, both tribal members and other communities, about our history because we want our culture to continue. I think all cultures should share like that; they'd become less intimidating to each other.

Barry Phillips, Potawatomi

MISSISSAUGA FIRST NATION
LIBRARY

TD SUMMER READING CLUB
2014



Every summer kids can improve their reading skills and reduce summer learning loss while having fun. A wide variety of exciting activities is designed around a different theme each year by public library staff to support kids in their enjoyment of reading. Kids 12 and under who register with the TD Reading Club received a poster, stickers and an activity book all free as part of their reading kit.

For more information, please contact:
Melissa Morningstar or Cliff Niganobe
at 705-356-3197 ex. 2305

"We're taught not to be better than anyone else; we're taught to be equals,"

Amik Smallwood, Ojibwe

Aboriginal Funding for Species at Risk

Filling Knowledge Gaps—Mississagi River Watershed Namee (Lake Sturgeon) and Aboriginal Traditional Knowledge (ATK)



The primary focus of the project is to determine Lake Sturgeon populations in unsampled waters of the Mississagi Watershed and gage harvest pressures on this species at the “Falls”. Plans include the assessment of the Mississagi River Lake Sturgeon population above the Red Rock Generating Station, from the Mississagi Falls up to the Red Rock Generating Station and in feeder systems of the Mississagi River (i.e., the Bolton River to Bright Lake and Tunnel Lake) and to identify critical habitat and, in particular, spawning habitat. Gathering ATK and building capacity within MFN is another major component of the project. The impacts of hydroelectric power are to be investigated by using the ‘Reservoir Restricted Approach’ to determine the greatest impacts for Lake Sturgeon recovery. I’d like to have at least one community member with me when I conduct these assessments!

Please give me a call if you may be interested in taking part.

**CONTACT CARLA @ 356 1621 ext.2232
Gill-Netting experience would be a bonus!**

Mississaugi First Nation Enjikendaasang Learning Center

By: Sara Gionette



Sensible Cooking graduates 2014

Here at the Enjikendaasang Learning Center we offer programs to promote and support the literacy in our community for those who need upgrading in school or the work field and also for those whom need to learn the lifelong skills of living. Literacy is in our everyday life and is a basic skill we all need to move forward. We promoted literacy with our clients by running programs such as sewing classes, computer programming and a cooking class (Sensible Cooking). With this cooking class we as a group, were learning how to manage money with cost effective saving through the different grocery stores such as, Valu-Mart and No Frills and we were also promoting healthy eating within our Canada’s Food Guide. Our group worked together and had fun learning new things from facts and each other and gaining more knowledge with our foods and money



savings. We also took our clients on a fishing field trip for the day. We call it work outside of work which is still a good time and for some this day was rewarding with the catch of some nice fish. These are just some of the things we offer and do for our clients here at the Enjikendaasang Learning Center.

Mississauga First Nation Fire Fighter Training

By: Ken Macleod



*Pictured from Left to Right:
Louis Boyer, Rob Eshkabok, Dean Barry, Frank Gionette, Darrian Gionette,
Shyam Martin, Francis Chiblow and Carla Marcellus*

MFN Has been Training with Blind River for the past Three Years and have built a team. We have 9 core fire fighters and 2 Junior Fire Fighters with some of them pictured above.

Special thanks goes to Casino Rama for funding dollars for the our new equipment . With this funding we were able to purchase Auto Extraction Equipment (jaws of life), Ice Water Rescue, and Hose Monitor. We trained with the Blind River Fire Department on the equipment for Auto Extraction. A simulated car crash where a wrecked car was placed under the rear-end of a tractor trailer. We used the jaws of life to cut the car to pieces all the while keeping in mind that there was a person in the drivers seat.

We also recently received 2 day Forest Fire Training SP-103 Municipal Wild Fire Training

MFNFD 2014 Fire Events

HWY 17 Duplex Fire
River Search and Rescue
3 Wild Fires

Fire Chief Frank Gionette was told at a Mutual Aid Meeting that for a small Department we were one of the busiest Departments in the north shore.

We would like to thank the community for all the support!

THE PROMISE OF TOMORROW

The promise Creator gives us
Comes with every new day,
The gift of breath, the gift of life,
Opportunities in a vast array.

How do we count our blessings,
Through the choices life can bring?
Is it through joyful lessons?
Or the fears to which we cling?
Are we learning to show gratitude,
For the victories over human pain?
By honoring the feeling choices,
We grasp the will we've regained.

Can we change our focus,
With no need to defend?
Acknowledge joy and sorrow,
Without judging for or friend?
Tomorrow promises the fullness
Of every human way to know:
How we master each challenge
Determines our balance
Reflecting how we grow.

Jamie Sams
"Earth Medicine"



Trivia answers.

1. 10 km. north of Iron Bridge, 2. Jon Cada, 3. 1763, 4. 70, 5. Julia Morningstar, 6. \$1300, 7. Dot Fortin, 8. Dot Fortin, 9. Bitzhou, 10. Speaks



Word search answer: *Long ago, we lived along the banks of the Mishizhaging zeebi and migrated down south.*

Mississagi Trust

P.O. Box 128
Blind River, ON P0R 1B0

Tel. (705) 356-1621 ext. 2206
Fax (705) 356-2171

Mississagi Trust would like to express our sincere appreciation to all members who came out to cast their ballot or mailed in their ballot, during the recent Trust vote. Regardless of how you voted, your voice was heard and your right to vote was exercised.

As you review the declaration you will see that we did receive thirty-five percent (35%) voter turn-out and that the majority (over 50% plus 1) did vote in favour of the two proposals.

The Trust is hoping to have the application packages ready for Monday, June 2, 2014. At this time the applications cannot be electronically downloaded, however, we will be having this rectified, within a few weeks. The Trust appreciates your patience and understanding as we begin this new process.

In the near future we will be looking to set up a sub-committee regarding this process. The Trust feels that the members sitting on this sub-committee will help us discover what the membership think about the new process, what type of concerns they are hearing from Band members and how we can improve communication and processes, etc. The Trust will support this committee with reports, statistics and data that we generate.

Once again, the Trust thanks the membership for their support as we all work together in moving ahead.

Chi -Miigwetch

Berry Picking

By David Armstrong

Mr. David Armstrong is a member of the Mississauga First Nation and has moved to Garden River where he now resides with his wife and children.

Mr. and Mrs. Peter Boyer would take their family, including his grandchildren to pick blue berries up at Bearhead Lake when the season came. They would go up on one of the mountains on the north side of Bearhead to where the berry patches were. Here they would pitch a canvas tent to camp for 3 to 4 days.

Mr. Bill Boyer Sr. would drive them up to Bearhead Lake and when they were done, he would pick them up. They picked a lot of berries, sold some and they would store the rest for the winter months.



Mississagi Trust Presents the following Project/Proposal for the Year 2014

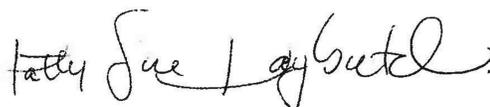
For approval and/or Funding to the Mississagi Membership for your Consideration:

	YES	NO
1. Do you approve the proposed "Application Guidelines and Process" that authorizes the Trust to approve the spending of "revenue monies" as per the Trust Agreement, on projects and proposals contained within the Application Guidelines and Trust Agreement?	206	43

	YES	NO
2. Do you approve of the proposal put forth by the Mississauga First Nation regarding Closure of the Landfill Site and Transfer Station Construction?	211	39



Claudette Boyer
Ratification Officer



Patty Sue Daybutch
Assistant Ratification Officer

May 24, 2014

Mississagi Trust

P.O. Box 128
Blind River, ON P0R 1B0

Tel. (705) 356-1621 ext. 2206
Fax (705) 356-2171

DECLARATION OF RATIFICATION OFFICER MISSISSAGI TRUST VOTE - MAY 24, 2014

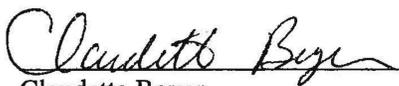
I, Claudette Boyer, Ratification Officer, duly appointed by the Trustees DO SOLEMNLY
DECLARE THAT:

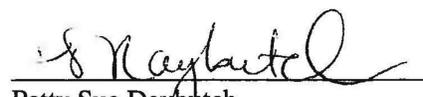
1. I was personally present at the Mississauga Reserve No. 8 on May, 24, 2014, during the hours of 9:00 a.m. to 8:00 p.m., during which time a vote was taken on two (2) proposals.
2. Immediately before the opening of the poll on May 24, 2014, I opened the ballot box to be used with the vote which was seen by me to be empty; and I called upon persons who were present to witness that the ballot box was empty.
3. I then locked and properly sealed the ballot box and placed it in view for the reception of the ballot papers.
4. The eligible voters appear on the list, certified by Council, posted on Mississauga Reserve #8 for inspection, and duly used by me this date.
5. At 8:01 p.m. on May 24, 2014, I declared the poll closed and voting to cease. I then counted the votes cast and declared the following results:

Total Votes Cast: 250

I certify that the thirty five percent (35%) of the eligible voters ~~did~~ did not vote for these proposals and that a majority (over 50%) of the voters who voted ~~did~~ did not cast in favour of the ballot questions as stated on the attached.

Dated at Mississauga Indian Reserve No. 8, in the Province of Ontario this 24th day of May 2014.


Claudette Boyer
Ratification Officer


Patty Sue Daybitch
Ratification Officer Assistant

Mississauga First Nation Celebrates Aboriginal Day—June 21, 2014

By: Clifford Niganobe Photos by: Mary Ellen Morningstar (Munyan)



Tootsie Corbierre enjoying her time at the festivities listening to the Mason Dixon Line

National Aboriginal Day was proclaimed in 1996 by former Governor General Roméo A. LeBlanc. This is a special day to celebrate the unique heritage, diverse cultures and outstanding achievements of First Nations, Inuit and Métis peoples in Canada.

The Constitution of Canada recognizes the existing rights of the Aboriginal peoples of Canada. The Aboriginal peoples of Canada have made and continue to make valuable contributions to Canadian society and it is considered appropriate that there be, in each year, a day to mark and celebrate these contributions and to recognize the different

cultures of the Aboriginal peoples of Canada. Many Aboriginal peoples celebrate the summer solstice, which has an important symbolism within their cultures.

His Excellency the Governor General in Council, on the recommendation of the Minister of Indian Affairs and Northern Development, hereby directs that a proclamation do issue declaring June 21 of each year as "National Aboriginal Day". All of which our Loving Subjects and all others whom these Presents may concern are hereby required to take notice and to govern themselves accordingly.

Everything started off with a Sunrise Ceremony at 6:00 am, followed by a Naming Ceremony. Actual events began at 12 noon, with various booths set up for community members to visit. There were booths such as Thinking Rock, MFN Constitution, where you could learn of the upcoming vote for our constitution. Mississauga First Nation also had a booth giving away free hats, free sunglasses to children, and sunblock to help screen you from the sun.

There was something for everyone during the celebration. Everything was free to all who attended. The Mississauga First Nation Fire Department brought in a fire truck to the powwow grounds for the children to climb onto and into. The jumping houses were free for the children. Also free to all that attended was popcorn, cotton candy, slushies and a fishpond for the children was also set up. You can't go wrong with all this free stuff and a lot of people enjoyed it.

To end it all, there were spectacular fireworks late in the evening. The people enjoyed the fireworks and some even said that there were a lot more than what they have in the Sault.

See you all next year!! :)



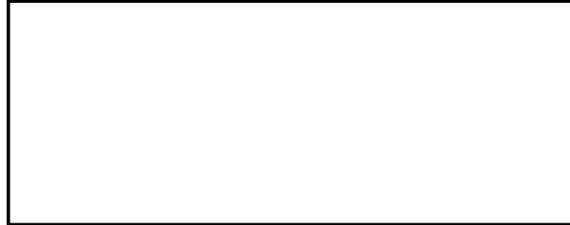
A group listening to the Mason Dixon Line Band that was on hand to provide entertainment during the day.



The Children had fun bouncing their way through out the day.

MISSISSAUGA FIRST NATION

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



Linda Vincent—705-843-2051

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5K9



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First Nations along the North Shore

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