



Smoke Signal



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

2 0 1 5 - S P R I N G

The Spirit of Spring, Honouring New Birth and Renewal

By: Essten Mcleod

March 21st, is the first day of spring (Equinox). Mississauga First Nation celebrated the arrival of spring with the lighting of a Sacred Fire and cultural ceremonies held at the cultural complex. It has always been celebrated in the past by our ancestors as it was a time of renewal, rebirth for all that lives on Mother Earth. It is a symbolic gesture of our New Year.

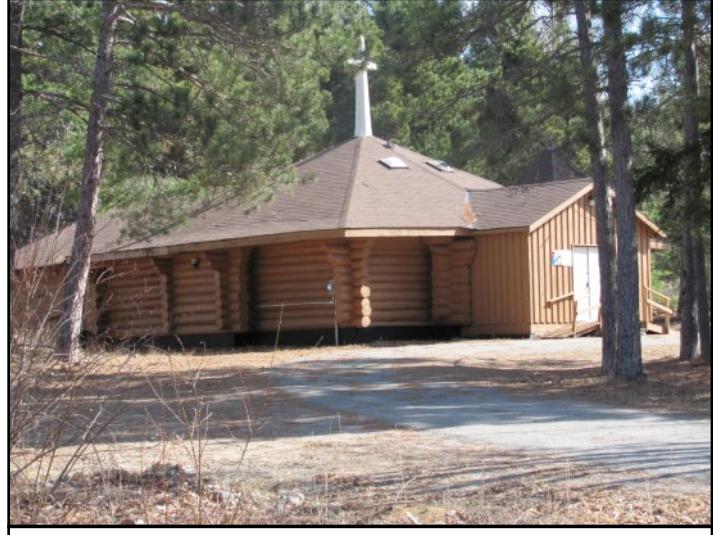
A sacred fire was lit for community members who wanted to pray or make offerings through out the day for our community and in recognition of the Missing and Murdered Indigenous Women (MMIW). A sunrise ceremony started off the day with community pipe carriers offering prayers of gratitude and thanksgiving for the changing season.

Part of the Cultural Ceremonies included the offering of tobacco for members who have passed on and the expression of healing performed by our own jingle dress dancers. Teachings were provided by Anishinaabe teachers regarding the meaning of the jingle dress ceremony. Afterwards, the healing dance was performed by our own jingle dress dancers with drumming and singing provided by our young men of the community.

Since last year we have had many losses in the community. We lost Warriors, Heroes, and Elders. This was a chance for community members to come to the Sacred Fire and offer their tobacco to our jingle dress dancers for the Healing Dance.

March 22nd from 9 am to 2pm, *WATER IS SACRED, WATER IS LIFE* was a gathering by the women of our community. This was a social gathering with water teachings, water ceremonies, tobacco offerings to the water. Lunch was provided. The women journeyed to four local lakes to offer tobacco and songs.

Also on this day, there were other celestial events happening as in a total solar eclipse over the north pole. Venus and Nookums performed a dance together in the evening skies and a Super moon was present.



Formerly The Blessed Katari Catholic Church, it is now our Cultural Centre. The Catholic church had it decommissioned and now it is our Cultural Complex where we hold our traditional ceremonies in our community of Mississauga FN.

MEDICINE WATCH

By: Dana Boyer

**PLEASE REPORT SIGHTINGS TO THE
MISSISSAUGA FIRST NATION LANDS AND
RESOURCES DEPARTMENT ALL REPORTS
WILL BE RECORDED AND
KEPT CONFIDENTIAL TO
SAFEGUARD OUR MEDICINES FOR USE BY OUR
COMMUNITY TODAY AND
FAR INTO TOMORROW.**

So the next time you are out for a walk, hunting or camping, keep your eyes open for our traditional plants and become part of our community MEDICINE WATCH.

Currently, Mississauga First Nation's Lands and Resources department is trying to raise awareness of

INSIDE THIS ISSUE:	
Ojibway Leadership	2
CARHA Hockey	5
Jesuits	9
Elders Profile	11
Mississaugi Trust	14
Quill Box Workshop	17
Constitution	21

Continued on page 8.....

OUR PAST OJIBWAY LEADERSHIP

By: Janet E. Chute, Ogimaag – Anishnaabeg Leadership, 1760-1845 by: Carl Miller

scholars seem to have overlooked. A recognized power holder could assume, abandon, or shift roles. There has been a lack of appreciation for the diversity and complexity of leadership roles within Ojibway society. From information gathered by the author in the 1980s from elders at Garden River, Ontario, it nevertheless became apparent that the mishinaway (data collector), the kekedowenine (mediator and conflict resolver), and the osk-bewis (speaker and messenger) were almost as important to group decision making as the ogima (head chief) and the mikewogima (second or sub chief). On assuming the role of mishinaway, a person had to abide closely by group directives, since both Schoolcraft and Schoolcraft's superior in the United States Indian Affairs Department, Thomas L. Mckenny, also described the mishinaway as an economical aid responsible for the distribution of presents and other goods. While power holders might move among roles, wisdom often lay in knowing what role to play at what time.

At no time in history, however, could the head chief be considered either a centralized agent or a distributor of material wealth. The ogima's principal duty was to establish and sustain political linkages with other powerful agencies, which would secure a stable milieu for his group. To this end an elaborate system of ceremonial exchange developed during the seventeenth and eighteenth centuries within the native community. Influential leaders, endowed with knowledge of native medicine and political control, sought to uphold a balance of power among bands residing in the Upper Great Lakes area while maintaining workable and generally harmonious interaction with the French, and later British and American, authorities.

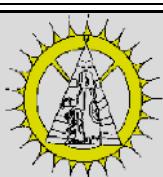
Ogimaag did not make unilateral decisions on the spot; rather the community reached a consensus before the ogimaa had the authority to deliver village concerns to Americans. Eastern Woodlands communities were governed by three councils – the women, the warriors (sometimes termed young men or braves in American Accounts), and the old men (sometimes termed headmen, or chiefs)- and an ogimaa might speak on behalf of any one group or combination of these groups. Ogimaag always clearly identified the constituents on whose behalf they spoke, sometimes even expressing that they did not necessarily share the view of those who had asked for their concerns to be voiced. At the same time, these leaders were not just representational spokesmen. They possessed forms of authority in their own right. Such authority arose from two sources, an inherited or heredity claim and a charismatic religious claim. Regardless of the origin of the chief's authority, he (and occasionally she) had earned the trust of the people and thus the right to lead through demonstrated results. For indigenous people, leadership was enacted and validated on a daily basis that required leaders to bring to bear social, economic, and religious authority to address the issues and concerns of everyday life.

Called acephalous political systems, they were neither weak nor random but highly organized and deliberate. The flexibility they display must be understood as a strength, supporting a complex and dynamic social system that could easily respond to environmental changes and intertribal conflict. Fluidity strengthened the Anishnaabeg, not only helping them to survive but also binding their villages more tightly together. Women formed a distinct caucusing body with the village.

All members of the community ideally heard the deliberations firsthand. All three constituencies, the women, the warriors, and the gichi-anishinaabeg were presented and listened attentively to the discussions. When each ogimaa stood to speak at such a gathering, the gichi-anishnaabeg who had accompanied him stood with him, demonstrating by their presence their agreement with the words of their leader. After a formal council session ended, community members were ready to discuss the day's events around

Continued next page.....

Prominent individuals also are considered able to shift identities with alacrity, a trait that, until recently,

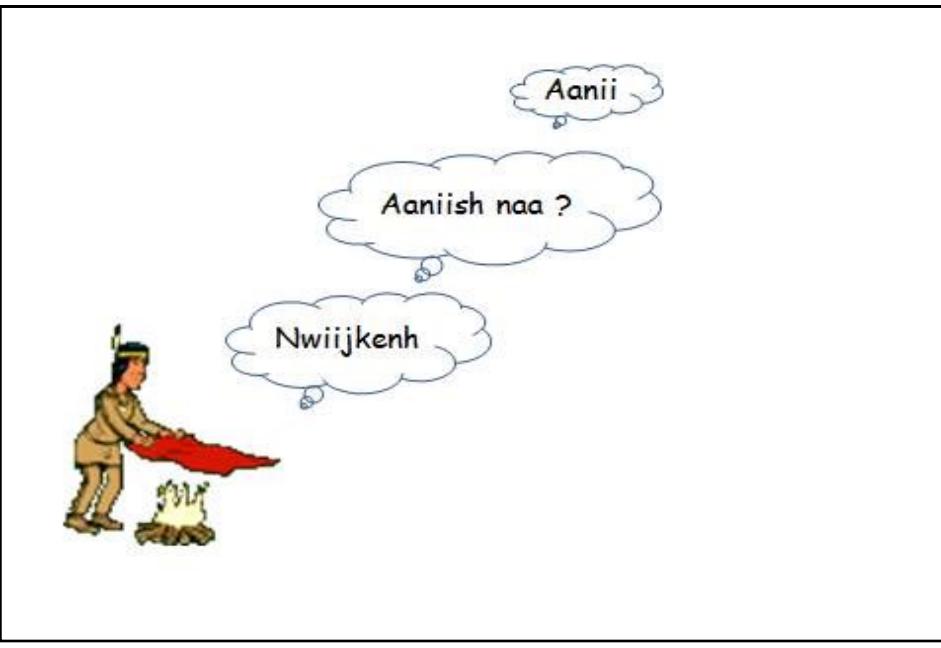


campfires and share their opinions with their leaders. When multiple villages gathered together for a large land session treaties, ogimaag were similarly respectful that all villages were present to represent themselves.

The Ogimaa seldom made decisions without consulting the gichianishnaabeg of each family lineage. These men formed a governing council the ogimaag called together to discuss “every transaction relative to their hunting, to their making war or peace, and to all their public concerns.

As described by the Hudson Bay Company Traders, “A captn or chief comes along with a gang of Indians, in this gang they divide themselves into several small tents or huts, where their ancient man, belonging to each family, who is officers under the chief (alia) Uka Maw.” “Also, each family has a right to appoint one of its chiefs to be an assistant to the principal chief, who watches over the interest of his family, and without who’s consent nothing of a public nature can be carried into execution.”

In the past, Ogimaag consistently sought to delay making decisions on behalf of the community until they consulted with all community gichianishnaabeg or, preferably, held a formal council. This demonstrated the degree to which these leaders respected one another and chose to postpone making irrevocable pronouncements until certain that they had the weight of their community behind them. As these gichianishnaabeg represented lineages, they also represented doodem interests and responsibilities to the community in these councils.



Please note - All photographs published in the Smoke Signal are stored at the library for future reference. All videos are converted to DVD format for the purpose burning to disc for community members who request them.. 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.

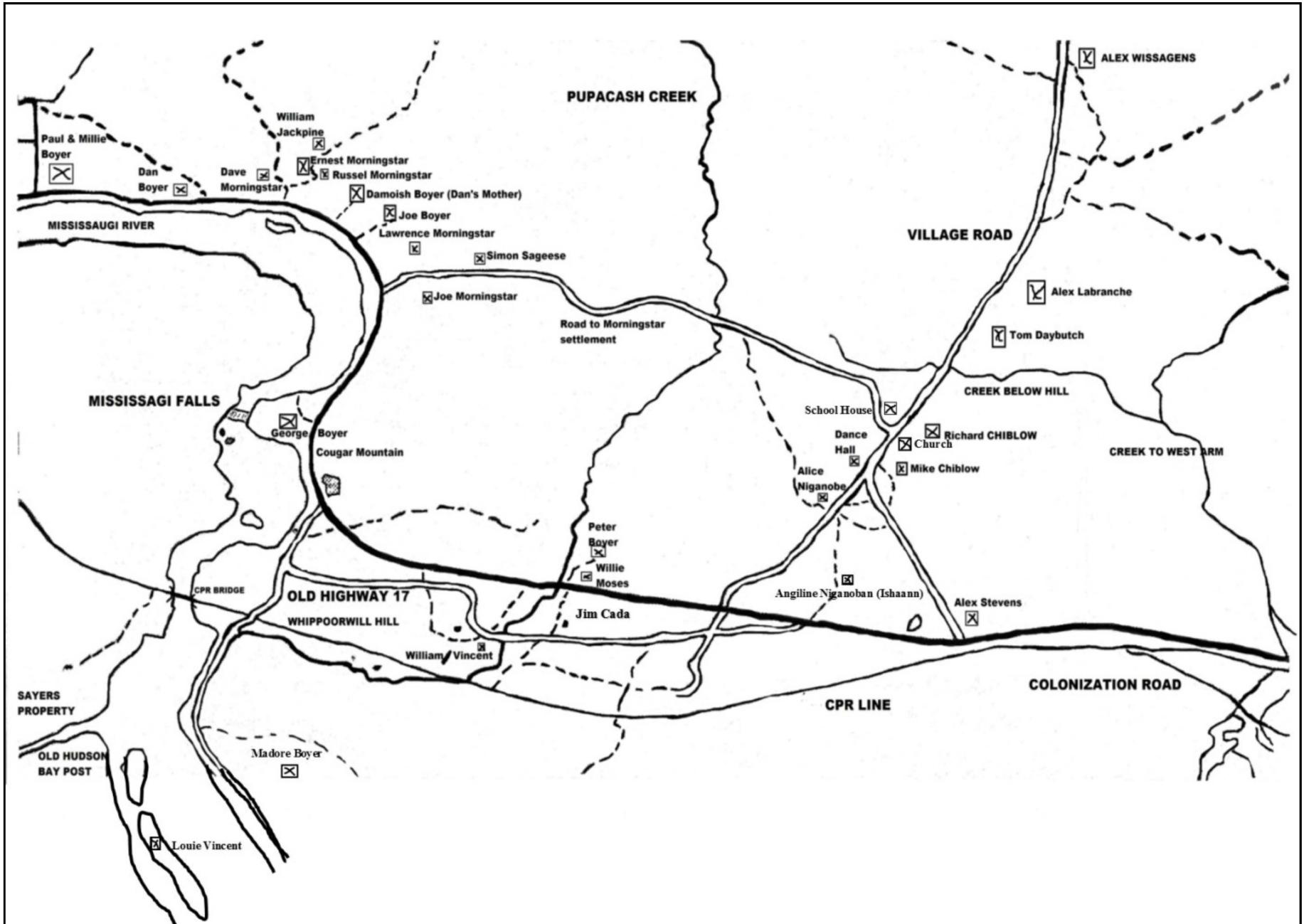
DEFINITION: A client newsletter is one that you distribute free, primarily to clients, prospective clients, referral sources, and other stakeholders of your firm. Its objective is to be informative, to demonstrate your expertise, and to promote your services, rather than to earn a profit.

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!

“Language is the road map of a culture. It tells you where its people come from and where they are going” Rita Mae Brown

I always see America as really belonging to the Native American. Even though I'm American, I still feel like a visitor in my own country. Nicolas Cage



The above map was created with the help of Elder, Mr. Willard Pine. Map shows the locations of all the homesteads before Village Road was built in 1958.

Conrad Bobiwash to Play Overseas in the CARHA Hockey World Cup

By: Conrad Bobiwash



Conrad Bobiwash to Play in Old Timers Tournament overseas for Kazakhstan Salem in World Cup 2016

Overcoming adversity, encountering two types of cancer in one year.

I, Conrad Bobiwash, M.F.N band member have agreed to play for Kazakhstan Salem in the upcoming 2016 World Cup, after a year of medical issues, including fighting two types cancer.

Entering the third period of my life (60 and over), I agreed to be hockey ambassador for Florida Sons of the Beach and Team Finland, my previous teams until I was recently contacted by the team Kazakhstanmanagement.

I connected with Kazakhstan at the last World Cup by playing in some of their exhibition games prior to the tournament. At that time I was really interested in their senior fitness and wellness programs, so I kept asking questions about Diabetes, Cancer, and Heart disease. They, along with the Finnish Federation provide the

inspiration and valuable friendships.

What I didn't know was that my health would come under attack a year and half later. My family and close friends rallied and supported me during my recovery. This process changed my attitude significantly and I began to soar.

With one more operation in March, I will be well enough to step up my training in April. Both of my doctors were really the best in their field of expertise and I am grateful for their professionalism and expert diagnostics pro-

cedure. "We are very fortunate to live in Canada and have access to medical services, this process saved my life."

Number One, I have a beautiful family and great friends, I am grateful and I am alive and walking everyday, doing my weight training, and changed my diet to a Mediterranean based diet.

I've been working on several design projects and my art work, which is scheduled for two exhibitions in Europe, one in Finland and the other in France.

Advice, Be grateful and humble, listen to your dreams and give back to your community. Never be too big to fail and admit your mistakes, the future gets better.

I am living proof of overcoming tough times, things will always get better!

EDUCATION

ATTENTION TO ALL COMMUNITY MEMBERS AND GRADUATING SECONDARY STUDENTS (2014-2015) DEADLINE FOR POST SECONDARY PROGRAM FUNDING WILL BE **MAY 15, 2015**. FUNDING APPLICATIONS CAN BE FOUND ON THE MISSISSAUGI.COM WEB-SITE, YOUTH CENTRE OR DROP BY THE EDUCATION OFFICE.

ADULT EDUCATION

NEW PLAR PROGRAM AVAILABLE! PLAR IS THE FORMAL EVALUATION AND CREDIT GRANTING PROCESS FOR ADULTS WHO HAVE NOT EARNED THEIR HIGHSCHOOL DIPLOMA IN ONTARIO. MATURE STUDENTS MAY OBTAIN CREDITS FOR PRIOR LEARNING-THE KNOWLEDGE AND SKILLS THAT MATURE STUDENTS HAVE ACQUIRED IN BOTH FORMAL AND INFORMAL WAYS, OUTSIDE SECONDARY SCHOOL. MATURE STUDENT DEFINITION: AT-LEAST 18 YRS., 1 YEAR OUT OF SCHOOL, WORKING TOWARDS OSSD.

*REMEMBER LUNCHEONS EVERY WEDNESDAY. CALL STACEY AT 705-356-3197 EXT. 2303

BREAST SCREENING

All women age 50 years and older who have not attended Breast screening, and would like to be screened or who are due for their mammograms, please call Rita at 705-356-1621 ex. 2231. We are planning to take the bus to Sudbury for Breast screening in April 2015.

Please leave your name and an appointment date and time will be set up for you.

The whole purpose of education is to turn mirrors into windows-Sydney J. Harris

Miigwetch goes out to all those who participated in the 2015 Summer Student Survey. The Winners of the \$25. Gift Card Draws are: Cheyenne Bisson & Nathan Gionette.



W.C. Eaket Secondary School

HONOUR ROLL FIRST SEMESTER



Grade 9

Ricki Lea Ferrigan - 79.25%

Grade 10

Adrianna Chiblow- Vanvught - 82.88%
Jennah Ferrigan - 77.88%

Grade 11

Carissa Daybutch - 75.50%

Grade 12

Celine Boyer-Denis - 91%

NOTICE TO COMMUNITY MEMBERS FROM PUBLIC WORKS

PLEASE INSPECT YOUR SUMP PUMPS TO MAKE SURE THEY ARE IN WORKING CONDITION BEFORE ALL SNOW MELTS TO PREVENT ANY FLOODING THIS SPRING

MIIGWETCH!

How many languages are there in the world? How about 5 billion! Each of us talks, listens, and thinks in his/her own special language that has been shaped by our culture, experiences, profession, personality, more and attitudes. The chances of us meeting someone else who talks the exact same language is pretty remote.

Anonymous

Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation.

Noam Chomsky



Mississauga First Nation Sports Complex



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

<u>Student</u>	<u>Price</u>	<u>Adult</u>	<u>Price</u>	<u>Senior</u>	<u>Price</u>	<u>Family</u>	<u>Price</u>
Day Pass	\$5	Day Pass	\$10	Day Pass	\$5	Day Pass	\$25
1 month	\$30	1 month	\$50	1 month	\$30	1 month	\$100
3 months	\$75	3 months	\$120	3 months	\$75	3 months	\$175
6 months	\$130	6 months	\$200	6 months	\$130	6 months	\$300
1 year	\$200	1 year	\$250	1 year	\$200	1 year	\$500

Gymnasium Rental Fees

Type of Event	Gym Only	Gym & Kitchen	Kitchen	Gym with Kitchen (48 hours) (\$200 deposit)
Licensed	\$40/hr.	\$75/hr.		\$300 you clean, \$500 we clean
Non Licensed	\$35/hr.	\$60/hr.	\$40/hr.	\$250 you clean, \$450 we clean
Rec. /sports	\$30/hr, \$75/day	\$40/hr., \$150/day	\$40/hr., \$100/day	\$200 you clean, \$300 we clean
Meetings	\$35/hr., \$100/day	\$45/hr., \$125/day		\$250 you clean, \$350 we clean

Need an email address with mississaugi.com? They are totally free. Just contact the library at 1-705-356-3590 ex. 2305 or visit <http://www.mississaugi.com> and fill out the form.

Senior Walking Group

Every Tuesday from 11 am to 1 pm
At the Sports Complex

GARBAGE PICK-UP NOTICE

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

**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 keep your dogs from running at large

There are a number of complaints from down the hill, of dogs roaming free and aggravating dogs that are tied up, so please secure your dogs for everyone's safety.

FOOD BANK

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

ELDERS BINGO

Mississauga Bingo Hall

**Every Sunday evening, Doors open at 5:30pm
Minis at 6:30 pm
Regular Start at 7:00 pm, \$1000 jackpot
Come out and support a worthy cause**

Elders Gather in Serpent River for the “Gathering of Friends”

By: Clifford Niganobe

On Wednesday March 25, 2015 a workshop was put on by the Literacy department of Serpent River, Sagamok and Mississauga.

A total of 50 people, 38 elders and the remaining community members from Thessalon, Serpent River,



About 50 people in attendance at this workshop in Serpent River

Sagamok and Mississauga gathered together today in Serpent River to participate in a workshop called “Gathering of Friends” .

The workshops were “Family Tree History” by Janice Gamble, Medicinal Plants by Dana Boyer and Traditional Land Use and the Proposed NWMO Re却troy sites by Alesia Boyer. Janice Gamble works for the Literacy Program with the main office out of Mississauga. Alesia and Dana work for the Lands and Resources Department here in Mississauga.

On June 23-25, there will be a gathering at the Mount Lake.



Alesia Boyer facilitating the workshop “Traditional Land Use” to the elders and community members.

Medicine Watch Continued from page 1

plants, shrubs, and trees in decline or becoming rare and hard to find within our Territory. Many of these plants are used in traditional medicine, and the Lands and Resources Department is documenting sites where our threatened medicines are growing to try and safeguard and ensure their survival.

Our first three target species in our MEDICINE WATCH series are:

Indian Pipe

Sweet Fern

Jack in the Pulpit

Not only are we recording the areas where these plants grow, but also taking note, of traditional and current uses of the plants, for food, medicine, or dyes etc. If you have any information you would like to share please feel free to contact us at the MFN Band Office.



JACK IN THE PULPIT
(*Arisaema triphyllum*)



SWEET FERN
(*Comptonia peregrina*)



INDIAN PIPE (*Monotropa uniflora*)

Please contact Dana Boyer at 705-356-1621 Ex. 2207

The Land and Resources Department would like some input and direction from the community on how we should manage our resources (land and water and all that call them home), please feel free to call or write any suggestions you may have on this matter.

Miigwetch

The First Pattern - The Response to Jesuit Mission (Part 5)

Source: *Countering Colonization by Carol Devens*

The missionaries labored energetically to effect the spiritual colonization of New France; they were educated and earnest men who worked tirelessly to spread the gospel and promote European cultural values in native communities. The disparities between their worldview and that of their prospective converts, therefore, were an ongoing source of discomfort and irritation. Father Jean de Brebeuf, of the Huron mission of Ste. Marie, wrote to Le Jeune in 1637 with suggestions for instructing new missionaries and explained the problems of life in the field: "Leaving a highly civilized community, you fall into the hands of barbarous people who care but little for your Philosophy or your Theology. All the fine qualities which might make you loved and respected in France are like pearls trampled under the feet of swine, or rather of mules, which utterly despise you when they see that you are not as good pack animals as they are." The Indians, in turn—male and female alike—were often puzzled by the urgency with which priests attempted to change native customs and beliefs. Pierre Biard, of the first Jesuit mission of 1611–16, found that when he argued with natives about some practice, they responded: "That is the Savage way of doing it. You can have your way and we will have ours; every one values his own wares."

The key to inculcating French Christian values, the priests decided, was to encourage Indians to establish permanent settlements near missions and trading centers. "One of the most efficient means we can use to bring them to JESUS CHRIST," Le Jeune suggested in 1638, "is to organize them into a sort of Village." But the seasonal nomadism of the Montagnais did not harmonize well with the collective rituals at the heart of seventeenth-century Catholicism. Nor did native social organization lend itself to the hierarchical system of male secular authority that characterized European society. The Jesuits hoped that offers of material goods might win souls, for "not one of them hopes to be lodged and assisted who does not resolve to be an honest man, and to become a Christian,—so much so that it is the same thing in a Savage to wish to become sedentary, and to wish to believe in God." Once the natives were settled, the

priests assumed, it would be a simple thing to instruct them in religious devotion and the basics of the Christian marriage and family. The combined effects of epidemics and ongoing conflict with Iroquois, coincidentally, aided the Jesuits in their efforts to establish villages near the missions.

Conversion efforts in these model settlements, however, did not go as planned. The elderly of both sexes often rejected the missionaries' evangelizing—though the priests blamed this on the obstinacy of old age. It was all that could be expected of the old men, Le Jeune caustically remarked, "whose brains, dried up in their old maxims, had no longer any fluid in which to receive the impression of our doctrine." Occasionally, whole bands resisted the Jesuits' advances; as one weary missionary related, "they even prevented us from entering their villages, threatening to kill and eat us." But gender differences in responses disturbed the priests even more.

At first the Jesuits focused their proselytizing on men and boys, alternating attacks on male hunting and divination rituals with blandishments of the comforts and virtue of life as a Christian man. Modesty and convenience limited their contact with women. In keeping with Jesuit practice, Le Jeune decided that "in regard to the women, it is not becoming for us to receive them into our houses," and effectively barred them from participation in most religious instruction. But then, the priests expected women to convert as a matter of course, if only because the "neophytes" needed Christian wives to minimize the temptation of backsliding. Christian men who married pagan girls, Le Jeune feared, would, "as their husbands, be compelled to follow them and thus fall back onto barbarism or to leave them, another evil full of danger." So although the Jesuits needed female converts to meet the goal of establishing sedentary villages based on the unclear family structure, they initially planned to leave the instruction of women to chance or to male converts.

Some women did accept the Jesuits' teachings. In fact, the speed with which several Attikamek women attained baptismal status confounded Jérôme Lalemant, who had assumed that their emotional tendencies would preclude any interest in religion. "What seems quite astonishing is," he reported, "that the women are in no respect behind the men in the

Continued on next page.....

Continued from previous page...

performance of that duty. As they are naturally affectionate and more pressing, they have less of worldly respect in connection with these strange things, which are so holy and so useful to these people, who have remained for so many centuries in the shadows of death." Paul Rageuneau also found some female converts very concerned about how to structure their relationships with God, noting in particular one woman who staunchly maintained her Christian faith despite persecution from others in her small band. Even the gloomy Father André at Green Bay reported with surprise in 1674 that "several women were very assiduous in their attendance, a thing I had not yet observed."

Others, such as the young woman whom Le Jeune had consigned to the dungeon, clearly opted for conversion over flogging or imprisonment—an understandable choice. In certain instances, too, baptism may have decreased French pressures on a community and alleviated tensions that arose, for example in the village of St. Joseph, from conflict over religious allegiances. And at least superficial observance of Christian practices perhaps enabled women to divert the missionaries' attention from themselves.

If they converted, women tended to interpret and manipulate Christianity to serve their own needs. Indeed, Catholic mysticism proved a useful tool in their continued emphasis of the sexual distinctions and female autonomy that had distinguished precolonial society. In 1691, Le Clercq, describing the activities of certain Micmac converts who emulated the missionaries, was surprised by the number of women involved. Moreover, he worried about their increased authority in the community:

These, in usurping the quality and the name of religieuses , say certain prayers in their own fashion, and affect a manner of living more reserved than that of the commonalty of Indians, who allow themselves to be dazzled by the glamour of a false and ridiculous devotion. They look upon these women as extraordinary persons, whom they believe to hold converse, to speak familiarly, and to hold communication with the sun, which they have all adored as their divinity.

By the 1670s a virtual cult of the Virgin had developed in some mission communities as women converts focused their ritual attention on that consummate symbol of femaleness in Catholic ideology. Ursuline con-

vents—the ultimate separate institution for females within the church—became gathering places for Christian women. There they continued to stress older values of female autonomy, but now in a format acceptable to the demands of the missionaries.

Home Trivia

1. Which Falls was drowned in the back waters of the Red Rock dam?
2. Where is Battle Point Located?
3. What is the Ojibway name for Granary Lake?
4. Who has a birch bark canoe on display at the Timber Village Museum?
5. What area did the Mississauga Fisheries encompass in our past?
6. Big Basswood Lake has an Anishnaabe name, what is it?
7. Who were the neighbors of the Mississaugas to the west?
8. Who authored the story "Elders Picnic 2014?"
9. Little Current has an Ojibway Name, what is it?
10. What are Nanabush's blisters?

Answers on page 15.

Visit us online at

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: mfnlibrary@mississaugi.com

Documents are in pdf format and printable.

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. Miigwetch

Mississauga First Nation Community Elders Profile

By: Clifford Niganobe

Elder: Theodore Boyer Sr.

Date of Birth:

February 23, 1948

School Attended:

Mississauga Day School,
Blind River District
High school (BRDHS),
Sault College



Parents: Pete and Marcellus Boyer

Siblings: Billy, Stanley, Clarence, Tim, Margaret, Garnie, Lyma, Carmel, Caroline, Peter.

Children: Nanette, Theodore Jr., and Kelly Anne

Grandchildren: Bruce Cada, Shania, Jenna, Ricki-Lee, Macey, Sophie Ferrigan. Ryne Boyer-Denis, Celine Boyer-Denis

Teddy was born and raised on the Mississauga First Nation all his life. Uncle Teddy, as he is called by most of us who know him, worked for the lumber industry until it was closed in the late 1960s. He also worked in the mines up in Elliot Lake and the Mississauga saw mill when it was in operation in the 70s and 80s. He was married to Rosemary Morningstar and they were later divorced.

He spent his spare time playing fast ball in the summer and hockey in the winter months. He continues to support MFN community softball by being a great fan!

Thursday Night Bingo

for the Blind River Beavers

Every Thursday Night

Doors open at 5:30

Bingo Starts at 6:45 pm

with 4 mini games

Super Jackpot, 4 Ball, U-pickem,
Share the Wealth, Winner Take All



To keep the body in good health is a duty... otherwise we shall not be able to keep our mind strong and clear.

Buddha



ON BEHALF OF THE MISSISSAUGA WARRIOR MIDGET TEAM WE WOULD LIKE TO THANK THE DREAMCATCHERS FUND FOR HELPING US OUT WITH OUR ENTRY FEE, AND WITHOUT YOUR CONTRIBUTION OUR TEAM WOULD NOT HAVE BEEN ABLE TO PARTICIPATE IN THIS TOURNAMENT. ALSO, WE WOULD LIKE TO THANK CHIEF AND COUNCIL FOR HELPING OUT WITH A DONATION TOWARDS OUR TEAM, WE TRULY THANK YOU ALL. OTHER THANKS TO THOSE WHO CAME OUT TO OUR FUNDRAISERS, THANKS TO OUR SPONSORS, AND PRIVATE DONATIONS MADE BY INDIVIDUALS.

MEEGWETCH, THANK YOU,

MISSISSAUGA WARRIOR MIDGET TEAM

If you talk to a man in a language he understands, that goes to his head. If you talk to him in his own language, that goes to his heart.

Nelson Mandela

From the Anishbemowin Instructors (Learn our Language)

By: Don Trudeau, Linda Assinewe

Mishoomis

Grandfather

Nookmis

Grandmother

Gashi

Mother

Noos

Father

Gwissenh

Son

Daansenh

Daughter

Zhishenh

Uncle

Zigos

Aunt

Nshimis

Niece

Ningnis

Nephew

Each issue will have a list of words for you to learn and practice to help you learn the language. This list will also appear on the website and will be changed weekly.

MFN Daycare, Afterschool Learning Anishnaabemowin

By: Linda Assinewe

Since the beginning of Anishnaabemowin, which began in the Summer of 2014, Linda Assinewe, one of 2 language instructors has been going down to the Mississauga First Nation Daycare to teach our binojii the language. Below is one of the stories she shares with Daycare:

Waaboozoog miinawaa Oginiiig!

Since it is the time of year, winter-time to recount Nanabush and his many encounters with other creatures in his neighbourhood. These are Nanabush stories and they are known as, "aazokaanan". An "aazokaan" is a traditional story which may offer much knowledge and understanding of our environment. For example, in this story, "Waabooz & Oginiiig aazokaan", the rabbit has a liking for the wild roses and the outcome is a provisional defense mechanism for the rosebushes. Ogin, the wild rose pleads for itself at the animal council so that rabbits and others do not be totally consumed, the rosebuds in oblivion. To make the rabbit and wild roses story more enhancing and interesting learning, a tame black rabbit, Gwaanaajoowe (meaning, Beautiful) was introduced to the Anishinaabemowin learners. Because Gwaannaajoowe travels in the large basket and the Easter theme being capitalizing, the associated vocabulary and speech centers on the rabbit and eggs being in the basket.

The following sentences are the starters:

- (1) *Aabiish na yaat waabooz? Waabooz biinji-kokobinaaganing yaa.*
- (2) *Aabiish na teg wawaan? Wawaan te biinji-kokobinaagaansing.*

This conversation is to become a growing script for a mini-drama that is soon coming your way! To become more familiar and understand this Anishinaabe conversation, contact the speakers and speakers-to-be. Here are some photos in the next column:

Daycare Photos and After school Program with Waabooz



Mississauga Word Search - MNOOKMING

Word can be frontwards, backwards, up, down, diagonal. Remaining letters will spell out a phrase. Answer on page 15.

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

Word List

Aami - Mating season

Gimiwan - It is raining

Goon - Snow

Gzhaate - It is hot

Makwak - Bear

Mnookmi - Spring

Mnookming - In the spring

Nigizi - Melting

Ningikamigishkaa - Earth is melting

Nmebnenh - Sucker

Nmebinagaamiwig - Suckersnow

Nmebingiizis - Sucker moon

Shkibmaadat - Insects

Wesiinhyag - arids

Zoswin - nest



Enjikendaasang Learning Centre

Programs that are offered:

One on One Support

E-Learning take a course online

Pre-GED get ready for your GED

Cultural Programming and Language

Assistance with getting your Drivers License

Computer Training

Workplace Literacy

Basic Skills Classes

APACHE BLESSING

May the sun bring you energy by day:

May the moon softly restore you by night:

May the rain wash away your worries:

May the breeze blow new strength into your being:

May you walk gently through the world and know its beauty all the days of your life

Easter is meant to be a symbol of hope, renewal, and new life.
Janine di Giovanni

Easter is very important to me, it's a second chance.

Reba McEntire



NOTICE MISSISSAGI TRUST



Notice is hereby given that the Mississagi Trust will move to fill four Trustee positions that will be vacant as of May 19, 2015.

Trustee Nominations were held on **Saturday, March 28, 2015** in the Council Chambers of the Dreamcatcher's Complex, Mississauga First Nation, between the hours of **10:00 a.m. to 4:00 p.m.**

The Trustees' election, will be held in the Council Chambers of the Dreamcatcher's Complex, Mississauga First Nation on **Saturday, May 16, 2015** between the hours of **9:00 a.m. to 8:00 p.m.** An advance poll will be held on **Thursday, May 14, 2015** between the hours of **9:00 a.m. to 3:00 p.m. at the Mississauga Sports Complex and from 3:00 p.m. to 6:00 p.m. in the Council Chambers of the Dreamcatcher's Complex, Mississauga First Nation.**

PLEASE NOTE

As per Article 8.6 of the Trust Agreement:

"Four of the Trustees shall be Band Members. At least three of the Trustees shall reside on the Reserve."

Each Trustee must be over the age of thirty at the time he or she becomes a Trustee."

There is no provision in the Trust Agreement that states one Trustee must be off-Reserve. The four (4) candidates with the highest number of votes, which three of must reside on the Reserve, shall be elected as Trustees for a three year term.

Mail in ballots will, once again, be sent to our off-reserve membership whose address we have on file.

Claudette Boyer
Electoral Officer

Claudette Boyer, Electoral Officer
February 17, 2015

Mississagi Trust—Nominations for Elections of Trustees 2015

Nominations were held to elect (4) Trustees for the Mississagi Trust. Nominations were held Saturday March 28th, 2015 between the hours of 10 am to 4 pm. The following people were nominated and have accepted their nomination:

1. *Annie Austin (Blind River)* - Nominated by *Rachel Marion*, Second by: *Robbie Morningstar*
2. *Dana Boyer (Mississauga FN)*—Nominated by: *Alesia Boyer*, Second by: *Glen Morningstar*
3. *Laurence Boyer (Mississauga FN)*—Nominated by: *Linda Niganobe*, Second by: *Leona Boyer*
4. *Roberta Boyer (Mississauga FN)*—Nominated by: *Shawna Boyer*, Second by: *Travis Niganobe*
5. *Crystal Chiblow (Mississauga FN)* Nominated by: *Denelda Cada*, Second by: *Mary Chiblow*
6. *Robbie Morningstar (Mississauga FN)*—Nominated by: *Christine Owl*, second by: *Amy Lafrenier*
7. *Keith Sayers (Iron Bridge)*—Nominated by: *Glen Morningstar*, Second by: *James Cada Jr.*

about us.....

- The Mississagi Trust was created in April of 1994
- Four Mississauga First Nation Band Members are elected as Trustees
- One non-Band Member is appointed by Council as an Independent Trustee
- We as Trustees are responsible for the administration of the Trust agreement
- We invest the land claim settlement money in such a way that it generates the most amount of interest



For more information contact us at:

Website: <http://www.mississaugi.com/trust.htm>

Telephone : 705-356-1621 ex 2206

E-Mail: claudetteb@mississaugi.com

Toll Free: 1-877-356-1621 ex 2206

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

Mississagi Trust Interest Revenue

Word Search Answer

This is the time for the migration to begin

Home Trivia answer:

1. Slate Falls
2. East side of Lake Duborn
3. Magoog Lake
4. Napolean Vincent
5. From Georgian Bay to Bawating.
6. Wakwekobi
7. The Batchewana Ojibway
8. Karrissa Ferrigan
9. Webjiwang
10. Black Lichen.

THREE STREAMS OF FUNDING

Comprehensive Community Plan

- For projects identified in the Mississauga First Nation Comprehensive Community Plan
- Maximum not to exceed 50 % of Total

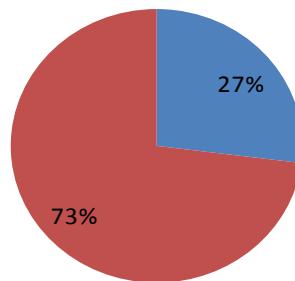
Community Project

- For projects under \$50,000 that have not been identified in the Mississauga First Nation Comprehensive Community Plan
- Investment from the Trust not to exceed

BAND MEMBERS

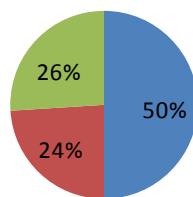
- To help support Education, Health, and Small Business for Band Members living **both on and off reserve**.

REVENUE FUNDS



■ Operational Budget
■ Application Streams

Breakdown of Stream Allocations



■ Comprehensive Community Plan
■ Community Projects
■ Band Members

Quill Box Workshop With Theodore, Myna, Jennifer Toulouse from Sagamok

By: Clifford Niganobe

On March 3rd, 4th, 10th, 11th and 23rd 2015, a workshop for making quill boxes was put on by Literacy and Niigaaniin Programs here at the Literacy department of the Mississauga First Nation.

Theodore and Mynna Toulouse along with daughter Jennifer facilitated the workshop. They are there from the Sagamok First Nation near the town of Massey, Ontario.



Porcupines' quill will be shorter during the winter months, because the porcupine has fur in the winter.

Quill box making is an ancient art which was practiced by various North American nations. Mynna's expertise in this art was handed down to her from her mother Irene Makabin. She began in 1985 and now is very active in teaching her art of offering demonstrations to who ever wants to learn. Mynna has developed a guide



Sweetgrass can be identified by its sweet smell. Its fragrance comes out in the morning best by dew. It is flat and shiny in appearance



with the steps involved making her quill boxes and is made available to community members, it stored at the library for those who would like a copy.

There were 24 participants signed up for the workshop. Lunch, snacks and refreshments were provided each day for the participants. All supplies were supplied by the facilitator. Sessions began at 9:00 am and ran till 4:00 pm.

Everyone enjoyed themselves very much and want to continue make quill boxes.

*Behold, my friends, the spring is come; the earth has gladly received the embraces of the sun, and we shall soon see the results of their love.
Sitting Bull*

Winter Family Fun Days at The Mississauga Sports Complex

By: Clifford Niganobe

On March 8, 2015, Mississauga First Nation Health and Social Services held their Winter Family Fun Days. The turn out for this event was over 65 community members, "Maybe even more," says the event coordinator, Yvette Moffat.

The events were enjoyed by all who attended. The events for the day were Horse Sleigh Rides, Cardboard box races (which were made at the event with supplies provided), snowshoe relay, parent sled dash, fish pond, snow ball throw, bean bake off. Chili and scone, and scone dogs were provide at the canteen for a small fee. Proceeds from the canteen went to the Mississauga First Nation Youth. Also, there was free coffee and hot chocolate.

Various prizes were awarded to the winners of the 1st, 2nd, and third place finishers. Trophies, ribbons,



A few of the children enjoying their creations, for the event "Most creative Box Sled"

and gift boxes filled with various goodies and prizes. The results of the events listed below are:

"Best Beans in the Village"

1st Place: Roberta Boyer

2nd Place: Crystal Chiblow



Marjorie Cada won Third place in the "Best Beans in The Village" contest.

3rd Place: Marjorie Cada Box Sled Race

1st Place: Bob and Bailey

2nd Place: The Moffats

3rd Place: The Morningstar's (Derek, Stacy, Chase and Paige)

Most creative: The Fireman's The Legged Race

1st Place: Sidney and Pria

2nd Place: Chase and Richard

3rd Place: Brook and Brianna

Parent Sled Dash

1st Place: Eric and Cadence

2nd Place: Dee and Alexander

3rd Place: Rhonda and Bailey

Continued from previous page...



Councillor Bob Chiblow being pulled by his wife Rhonda in the "Couples Sled Dash"

Best Wipe Out: Dean and James

Couples Sled Dash: Dana and Camille

Snowshoe Rally

1st Place: Sidney and Pria

2nd Place: Summer and Richard

3rd Place: Brooke and Brenna

Chi miigwetch to Yvette Moffat, Robert Legace, Stephanie Boyer, Shannon Boyer and Janey Morningstar for planning this event. Also, a big thank you for the following volunteers Adrianna Chiblow and Samantha Boyer.

Solitude is very different from a 'time-out' from our busy lives. Solitude is the very ground from which community grows. Whenever we pray alone, study, read, write, or simply spend quiet time away from the places where we interact with each other directly, we are potentially opened for a deeper intimacy with each other.

Henri Nouwen

A library is a place that is a repository of information and gives every citizen equal access to it. That includes health information. And mental health information. It's a community space. It's a place of safety, a haven from the world.

Neil Gaiman

ABORIGINAL CALENDARS

Source: <http://onlc.ca/wp-content/uploads/2014/06/13-Moon-curriculum2.pdf>

Aboriginal calendars are not the same as our western calendar. They are lunar calendars that are logical to a people who are closely linked to nature. The different times of the moon are closely linked to the corresponding important yearly events.

In each nation, Ojibwe, Cree and Mohawk there are many different names and variations of the thirteen moons. This is why these calendars do not often match up with the typical 12 month calendar. The naming of the moons also has a cultural teaching that explains the cycle of life and nature within the respective cultures. Most calendars today use the 12 month cycle even though traditionally the Ojibwe, Cree and Mohawk calendar year followed a 13 moon lunar cycle.

A special note of interest is from a teaching about turtles. On a turtles back the pattern of scales establishes the combination of numbers that define the lunar calendar cycle. The circles of scales that surround the edge add up to 28, the number of days that comprise the lunar cycle. (28 days from full moon to full moon). The center of the shell has a pattern of thirteen larger scales which represent the 13 moons of the lunar calendar.

Ojibwe Moons: Moons of Creation

Mnido Giizis 1st	Spirit Moon	January
Mkwa Giizis 2nd	Bear Moon	February
Ziissbaakdoke Giizas 3rd	Sugar Moon	March
Namebine Giizis 4th	Sucker Moon	April
Waawaaskone Giizis 5th	Flower Moon	May
Ode'miin Giizis 6th	Strawberry Moon	June
Mskomini Giizis 7th	Raspberry Moon	July
Datkaagmin 8th	Blackberry or Thimbleberry moon (the eight moon can fall in July or August)	
Mdaamiin Giizis 9th	Corn Moon	August
Biinaakwe Giizis 10th	Falling Leaves Moon	Sept.
Mshkawji Giizis 11th	Freezing Moon	October
Mnidoons Giizisoong 12th	Little Spirit Moon	Nov.
Mnidoons Giiziis 13th	Blue Moon	December

Social media is not about the exploitation of technology but service to community.

Simon Mainwaring

NOTICE

Logging is occurring at our Pow-Wow Grounds.



Do not be alarmed!

It is being beautified and restored for everybody's enjoyment. We are excited to see it 'cleaned-up'.

**Call the Lands and Resources Dept.
for more information @ 705 356 1621**

Welcoming Ceremonies for Binojii to the Mississauga First Nation Community

By: Clifford Niganobe

On February 18, 2015, an event called "Welcome Binojii to the Community" was coordinated by The Family Home Visitor Program and the Health and Social



Parents and their young honored guests line up to be greeted by community members.

services team. Health and Social Services helped with

the cooking, set-up and serving the food.

The opening prayer was said by Elder Willard Pine and the Mississauga Woman's Drum group sang the



Pictured here are Morgan Armstrong, Darren McKay and daughter Caroline Armstrong.

opening and closing song. Alesia Boyer said a few words on behalf of Chief and Council and Mike Bisson of Nogdawindamin facilitated the ceremony.

Babies born in 2014 are:

*Isabella Aaron Jessie Debassigie; February 27
Caroline Kathleen McKay; July 21
Aubreigh Ryenn Maria Fox; December 19
Ryker Markus James Cada; September 30
Leyla Michelle Eshkibok; September 7
Sage Joanna Amyotte; May 24
Cameron Samuel John Marion; October 29
Corbyn Ray Morningstar; October 29
Genevieve Angele Niganobe; March 16
Gavin McBride; December 11*

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

Anishinaabe people migrated into the region of Northern Lake Huron, they settled in groups at the mouth of rivers which flowed into Lake Huron and Superior. Those communities, like Mississauga First Nation, which settled along the edge of the Canadian Forest and the Canadian-Carolinian forest used the rivers as sources of fish, and as transportation routes into the family hunting territories which they used in the hinterlands. Other groups like the Ottawas of Manitoulin Island and Bruce Peninsula were able to grow some crops. Still others, like the Hurons of East Georgian Bay region were mainly horticulturists. Horticulture enabled them to settle in larger communities and to use the rich fish resources of the two great lakes to their full potential. The possibilities for trade relationships and the commercialization of the Mississauga FN fishery developed out of the early differentiation.

Another First Nation formally adopts their own constitution

Source: Anishnabek News

MISSISSAUGA #8 – On March 9, Mississauga #8 Anishnabek voted 91% in favour to formally adopt their own constitution – making this the third Anishnabek First Nation to do so.



"Prior to European contact, we made our own communal decisions when it came to our People," said Chief Reginald Niganobe. "The need for a gchi-naaknigewin [constitution] is based on how Mississauga wants to move forward in decision-making for our own People and for our entire traditional territory, where our ancestors resided. A constitution will allow us to do that."

Mississauga #8 citizens were able to cast their votes by regular mail-in ballots and online voting within a 28-day timeframe. The results of the community vote were 242 in favour and 19 against adoption of the Mississauga #8 constitution. The votes consisted of regular ballots, mail-in ballots, and on-line voting. There were three spoiled ballots.

To prepare for the ratification vote, the Mississauga #8 constitution committee facilitated an in-depth community engagement strategy, reaching as many on-reserve and off-reserve citizens as possible. The strategy included two on-reserve engagement sessions which gave the off-reserve citizens the opportunity to participate via web-cam and three engagement sessions in North Bay, Sudbury and Sault Ste. Marie.

Constitution Committee member Roger Boyer said, "We chose to utilized 'family messengers', who were responsible for conveying the message, answering questions and clarifying uncertainty, as we moved forward." Mississauga #8 began its constitution development process 15 years ago by appointing a constitution committee to start drafting the constitution document. In recent years, legal and technical staff of the Restoration of Jurisdiction supported the committee by providing legal reviews and assisting with community engagement sessions.

TRUST MEMBERSHIP APPLICATIONS HAVE BEEN POSTED TO THE MISSISSAGI TRUST WEB PAGE

APPLICATIONS ARE: APPLICATION MEMBERSHIP SMALL BUSINESS, APPLICATION MEMBERSHIP SUMMER STUDENT

APPLICATION MEMBERSHIP EXCLUDING SMALL BUSINESS

For more information, visit us at: <http://www.mississaggi.com/Trust.html>

The following excerpt was taken from The Mississagi Country: A study in Logging History.

By: Graham A. MacDonald 1974

The fishery was still important in the 1830's for J.D. Cameron, an Anglican Missionary, wrote for the Sault that "in Mississahgue, Indians called in great numbers in the Spring to spear sturgeon which abound there". Opinion of Mississauga industriousness was not always so high however. Antoine Raudot one of the Joint Intendents of Canada from 1705 to 1710 noted in one of his many letters, the following:

The Mississaugue live on a river bearing their name, which comes into the lake on the north side. It is abundant with fish, especially with sturgeon. The members of this tribe all come together in the spring on the bank of this river to plant corn which ripens little. They have from forty-five to sixty warriors and are almost all thieves.

Blind River Public School— Native Support Mentor

By: Nanette Boyer

I continue to deliver cultural, and traditional practices, and program planning with the Native Resource Room and other school staff. To date a total of 254 students and 25 adults—teachers and parents have visited the room. The Native Student Mentor worker continues to mentor and counsel students upon request. Some of the programming includes traditional practices, hand drumming, singing, bead-work and native art. Future program planning with the new NSL teacher, Miss Bougie, Ice Fishing Field Trip, Sugar Bush Field Trip and Aboriginal Day Planning. Also networking with Mississauga First Nation Library—Clifford Niganobe. The last week in February I was asked to do a small presentation on Native Art to the Grade 1 and 2 class. There will be an art activity using Birch Tree trimmings. Students continue to complete their beaded medallions and moccasins. The Drum group continues to meet every Wednesday from 10:30 am to 11:10 am, this group is open to all students who want to participate.

I chaperoned MFN students from grades 7-10 to Sault College to attend various workshops on the trades. There are 6 students from BRPS who attended that day of February 25th, 2015. I will attend the Ice Fishing Field trip, with students from grades 5-8 attending this event at the Blind River Pier 17 location. Approximately 60 students will be attending. This field trip is being offered to all students not just the First Nation students, in order to create connections, with the MFN Resources and other departments.

Blind River Public School continue to assist students with their homework, teaching them how to do native crafts etc. The students are participating in a weekly drum group. A total of 417 students visit the room from March 2nd to March 24th, and 13 staff and visitors come to utilize the room for activities. I assisted with the taping and recording for the grade 1 and 2 students singing O Canada in the Ojibway language. This recording will be used during the morning announcements. The older students from the senior and junior grades sang the Anishnabee Kwe song for the video clip. In this video clip the photos were taken of the Native Resource Room. The video clip will be presented to the school board. A total of 30 students participated

in this event. A planned trip will be at Max Chiblow's sugar camp located at on the Potomac River on March 30th, from 10:30 am to 2:00 pm. This field trip is designated for grades 1-4. The field trip is in conjunction with the NSL teacher and the Child and Youth Worker from Mississauga. A Woodland Art presentation was done and the activity was using birch bark for the grades 1 and 2. I attended a network meeting in Batchewana Fist Nation for all aboriginal classroom teachers, workers and assistants. I will deliver a scone making class with the grades 3 and 4 on March 31 and April 1st, 2015.

During the week of March 16th—20th, I organized student files for all schools in our district and developed a data-base system using Microsoft Excel. On March 21st, I attended a jingle dress teaching on the Mississauga First Nation at the Cultural complex from 12:00 pm—3:30 pm. This traditional teaching was hosted by the Mississauga First Nation Mental Health Worker, Evelyn Niganobe. More information can be viewed on the front cover of this issue.

CF. Margaret Morton, "Owls Tell Spanish Story". Sault Daily Star, n.d. (c.1965).

As early as Bayfield's journeys in this area in 1891, stories have circulated about the origins of the name "Spanish". The general details have remained the same as those given most recently by Sara Owl, a member of a long established Indian Family on the Spanish Reserve. According to her, her Great Grandfather went on a raiding party far to the south, and returned with a captive Spanish woman. She married one of the braves, and may have taught the children Spanish. French speaking voyageurs coming up the area spoke of "Espagnole" and English-speaking men may have adopted the word "Spanish".

Jesuit Relations, 53: 247;

Anishinabe women made robes from beaver pelts and they made leather cloaks, breech cloths, moccasins, and leggings from moose hides. The leather garments were usually decorated with typical Anishinabe symbols, such as the sun, the medicine wheel and Michipichiy.

William Schoolcrafts—Indian legends 65-83

Every year at the sugar time, Anishinabe elders would tell the children that the sap used to flow out of the trees as pure sugar, one year Nanabush found all of his people lying at the base of trees, mouths open, gorging themselves on maple sugar, while their other chores went unfinished. To correct this wanton abuse of natures bounty, Nanabush changed the sugar to sap

MFN Lands and Resources 2nd Annual 2015 Chiblow Lake Ice Fishing Derby

By: Dana Boyer

On March 28th from 10 am to 3 pm., the Lands and Resources Department held their 2nd Annual Chiblow Lake Fishing Derby. It was a beautiful sunny day for the 42 people who participated, and an



It was a nice bright sunny day and a wee bit cold. Taking a break to sit by the fire to get warmed up.

eagle even called and circled overhead a while for everyone to enjoy. A total of six fish were caught. The biggest fish were caught by David Adair taking first and second . Prizes were a media center and an ice fishing combo pack. Ron Morningstar took third winning himself a generator. The smallest fish was caught by Camille Chiblow who walked away with a nice set of Henckel knives.



Enjoying a beautiful day of ice fishing.



nwmo

NUCLEAR WASTE MANAGEMENT ORGANIZATION
SOCIÉTÉ DE GESTION DES DÉCHETS NUCLÉAIRES

Northshore First Nation Elders and membership are invited to participate in an information session in regards to the burial of nuclear waste in our traditional territories.

WHERE: Mississauga First Nation Sports Complex

WHEN: Wednesday April 29th, 2015

TIME: 10 a.m. until 2 p.m.



For more information please contact the

MFN Lands and Resources Unit @ (705) 356 1621

CARLA ext.2232 or ALEIA ext.2207 MEEGWETCH



2014-2015 Professional Development & Training Series - Training Bucks

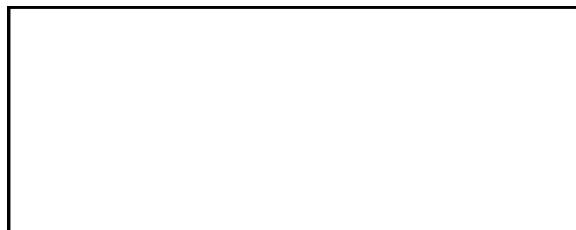
The 2014/15 Professional Development and Training Series are designed to provide Mississauga First Nation employees and community members the opportunity to gain essential knowledge and skills that supports the development of long-term sustainable community.

Thank you to all those who participated in the How Do We Measure Up? Feedback Survey.

The MFN Human Resource Department has been tracking names of those who attended the Professional Development Series for 2014-2015. For each training hour attended = you have earned 1 training buck. Training Bucks can be applied toward gifts which are available at the Human Resource Department. For more information contact Rita Chiblow, HR Advisor at 705-356-1621 Ext 2214.

MISSISSAUGA FIRST NATION

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



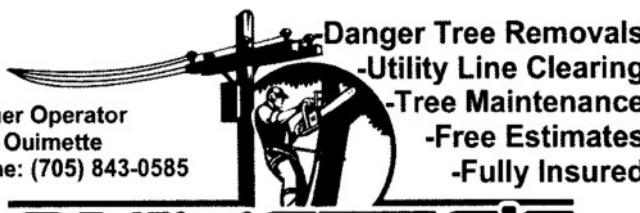
Linda Vincent—705-843-2051

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



Owner Operator
Ron Ouimette
Home: (705) 843-0585



**OUIMETTE'S
TREE SERVICE**
705-843-0585

Your Top Notch Company

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>

