



# Smoke Signal

## MISSISSAUGA FIRST NATION

### THE NEW EAKET EAGLE AWARD, AWARDED TO LOCAL HIGH SCHOOL STUDENT SUBMITTED BY: REGGIE NIGANOBE.

#### SPECIAL POINTS OF INTEREST:

- Mississauga River Band Population
- Graduates
- Population
- History Tidbits



*Dillan Boyer with his award*

This is a new award introduced by W.C. Eaket this year called the **Eaket Eagle Award**. The Symbol of the Eagle is not

held in high esteem. The eagle flies at a higher altitude than most birds and therefore has a unique perspective that is unmatched by any other bird. The wings of the eagle are taken as a symbol of balance and shows the interdependency of one upon the other and how both must work in co-

operation to achieve the desired results.

The Eaket Eagle Award is being awarded to Dillan Boyer. He is being recognized for his quick and thoughtful action this semester when he intervened in an altercation that could have resulted in serious injury to one of our students. Instead of being a bystander, Dillan chose to intervene which is a gesture of courage and compassion toward his fellow human being.

### WENESH OW NANABUSH? (WHO IS NANABUSH?)

BY: OJIBWAY CULTURAL FOUNDATION

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Nanabush is the main character in many Ojibwe legends and is as old as the Ojibwe language itself. He was sent to teach the Anishinaabeg how to live. His mother was Anishinaabe-Kwe and his father a spirit. Being half spirit he had amazing abilities. But being half human, he had the virtues and flaws that people have and often could not control his humanly wants and needs.

Nanabush could be selfish or generous:

cowardly or brave; caring or spiteful; always curious and mischievous and often his own worst enemy. Sometimes he daringly saved the Anishi-

nabek, other times he caused them everlasting hardship. Nanabush walked all over Turtle Island. His many humorous escapades and great adventures explained the natural world, entertained generations of Anishnaabe and helped preserve the Ojibwe Language. He remains an important figure in Anishnaabe culture.

The above excerpt was taken from the Ojibway Cultural Foundation website and we will carry some of the tales of Nanabush in our future publications.

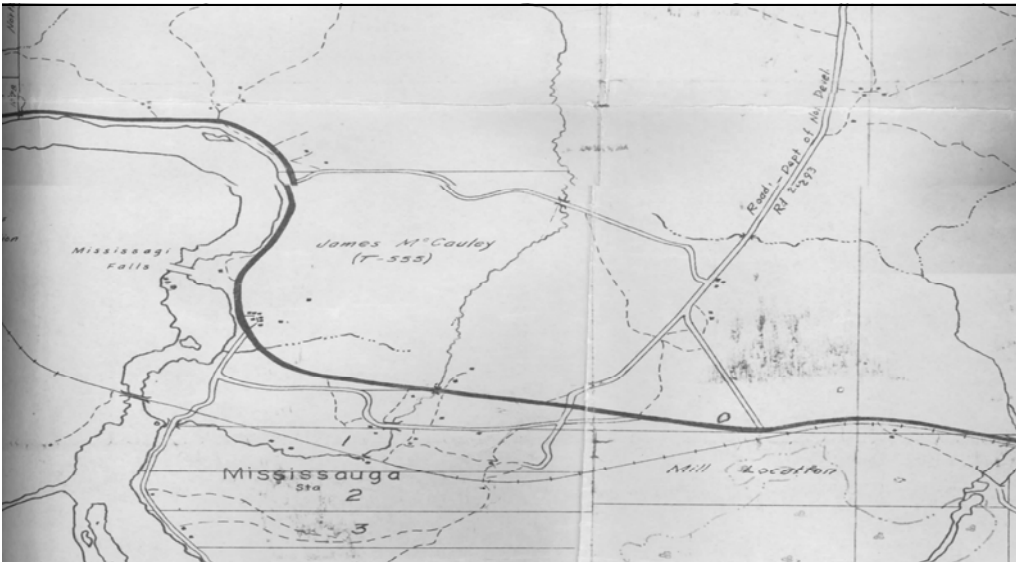


## MISSISSAUGA RIVER BAND (POPULATION)

<u>Year</u>	<u>Population</u>	
		Made up of numerous independent bands, the Ojibwe were so spread out that few early French estimates of them were even close. 35,000 has been suggested, but there were probably two to three times as many in 1600. The British said there were about 25-30,000 Ojibwe in 1764, but the the Americans in 1843 listed 30,000 in just the United States. The 1910 census (low-point for most tribes) gave 21000 in the United States and 25,000 in Canada - total 46,000. By 1970 this had increased to almost 90,000. Currently, there are 130,000 Ojibwe in United States and 60,000 in Canada. The 190,000 total represents only enrolled Ojibwe and does not include Canadian Métis, many of whom have Ojibwe blood. If these were added, the Ojibwe would be the largest Native American group north of Mexico.
1. 1941	136	
2. 1942	142	
3. 1943	145	
4. 1944	154	
5. 1945	160	
6. 1946	166	
7. 1947	172	<b><u>OJIBWAY BANDS AND VILLAGES IN 1650</u></b>
8. 1948	174	<i>TAKEN FROM: Archives of Canada (mississauga—Post Number B.315 shelf space occupied _ 0.5cm )</i>
9. 1949	181	Achiligouan, Amicoures, Amkouet (Amikwa, Amikouai) Auause, Bawating,
10. 1950	189	Chequamegon, Keweenaw, Kitchigami, Macomile, Malanas, (mantouek (Montoue, Nantoile), Marameg, Mackinac (Mikinac), Mississauga (Mississauge, Missisaki, Tisagechroanu), Mundua, Nikikouek, Noquet(Nouquet, Nouket), Oumiusagai,
11. 1951	189	Ouasouarini (Aouasanik, Ousouarini), Outchibou (Outchipoe), Outchougai (Atchougue, Outchougi), Oueinacomigo, and Saulteaux (Saulteur).
12. 1952	191	
13. 1953	not available	
14. 1954	194	
15. 1955	195	<b><u>Later Bands and Villages - Ontario</u></b>
16. 1956	not available	<i>(Years covered by records :1872—1899)</i>
17. 1957	not available	Alderville, Alnwick (Rice Lake), Bagoache, Balsam Lake, Batchewana (Rankin), beausoleil (Christian Island), Big Grassy, Big Island, Caldwell (Point Pete), Cape Crocker (Potawatomi), Cat Lake (Cree), Chapleau, Cockburn Island (Ottawa), Cochingomink, Constance Lake (Cree), Couchiching, Credit River, Curve Lake, Deer Lake (Cree), Dokis, Eabametoong (Fort Hope), Eagle Lake, Epinette, Flying Post, Fort William, Garden River, Georgina Island, Gonoogaming (Long Lake), Grassy Narrows, Gull Bay, Henvey Inlet, Hiawatha, Iskutewisakaugun, Jackfish Island, Kewaywin (Cree), Kettle Point, (Potawatomi), Kojejewinewug, Koochiching (Cree), Lac des Mille Lacs, Lac La Croix, Lac Seul, Lake Helen, Lake Nipigon, Lake of the Woods, Long Lake (2), Magnetewan, Manitoulin Island (Ottawa), Manitowaning, Marten Falls, Matachewan (Makominising), Matawachkirini, Mattagami, (Cree), Mississaugi River, Mississauga, Mnjikaning (Rama), Moose Deer Point, Mud Lake, Naicatchewenim, Namakagon, Nameuilni, Nawash (Big Bay), New Slate Falls (Cree), Nicickousemenecaning, Nipissing, Northwest Angle (2), Obidgewong (Ottawa), Ochiichagwe (Dalles), Omushkego, Onegaming (Sabaskong) Ottawa Lake, Ouasouarini, Outchougai, Parry Island, Pays Plat, Pickle Lake (Cree), Pick Mobert, Pic River (Pic Heron), Pikangikum, Point Grondine, Poplar Hill, Rainy River, Red Rock, Riviere aux Sables (Potawatomi), Rocky Bay, Sagamok (Spanish River), Sandpoint, Sarnia (St Clair Rapids), Saugeen (2), Savant, Scugog Lake, Seine River, Serpent River, Shawanaga, Sheguiandah, Sheshegwaning, Shoal Lake, Snake Island, (Lake Simcoe), Stanjikoming, Stone Point (Potawatami, Sucker Creek, Sugwaundaughwinewug, Tahgaiwinini, Thames, Thessalon, Wabasemoong (Islington, Whitedog), Wabauskang, Wabigoon Lake, Wahgoshing, Wahnapi-tai, Walpole Island (Bkejwanong, Chenail cart) (Ottawa, Potawatomi), Wanamakewajenik, Wasauksing, Washagamis bay, Wauzhushk (Rat Portage), West Bay (M'Chigeeng) (Ottawa), Whitefish Bay, Whitefish Lake, Whitefish River, Whitesand (Cree), and Wikwemikong (Ottawa).
18. 1958	212	
19. 1959	222	
20. 1960	230	
21. 1961	240	
22. 1962	243	
23. 1963	248	
24. 1964	246	
25. 1965	256	
26. 1966	257	
27. 1967	270	
28. 1968	276	
29. 1969	279	
30. 1970	283	
31. 1971	288	
32. 1972	296	
33. 1973	300	
34. 1974	306	
35. 1975	314	
36. 1976	346	
37. 1977	346	
38. 1978	363	At the time of contact (1650), the first list is the structure of the Ojibway Nation throughout Ontario. Second list is after the signing of the Treaties, and it shows all First Nations were then placed onto reservations and named either after the name of the tribe or the area in which they lived. The above list only reflects the Ojibway population in Ontario.
39. 2010	379	

# Smoke Signal

## THEN

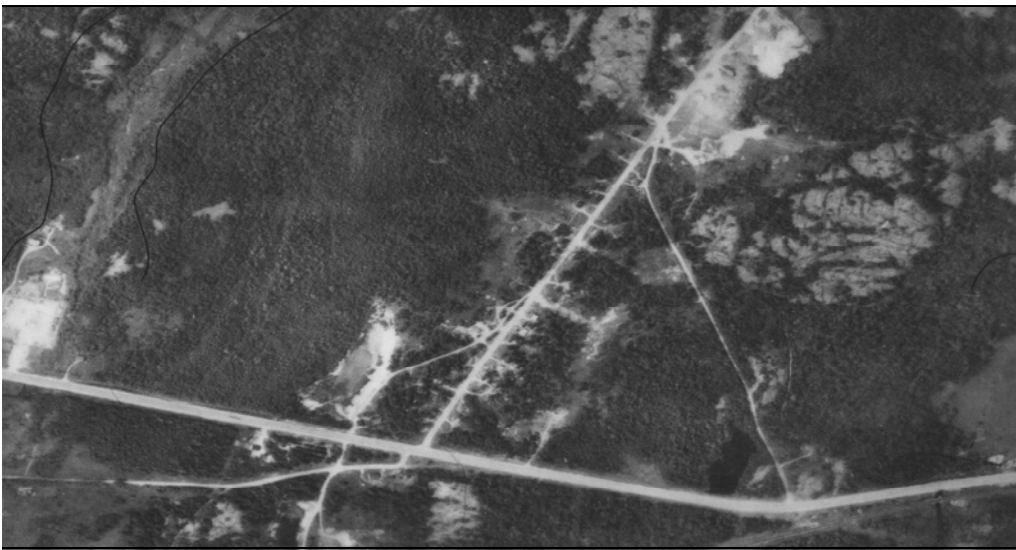


Sketch plan of Mississauga Indian reserve #8 (1954)

Pop.: 194

*(Only a few houses were situated on the Reserve around this time. Housing did not start until the mid 50s.)*

## THEN

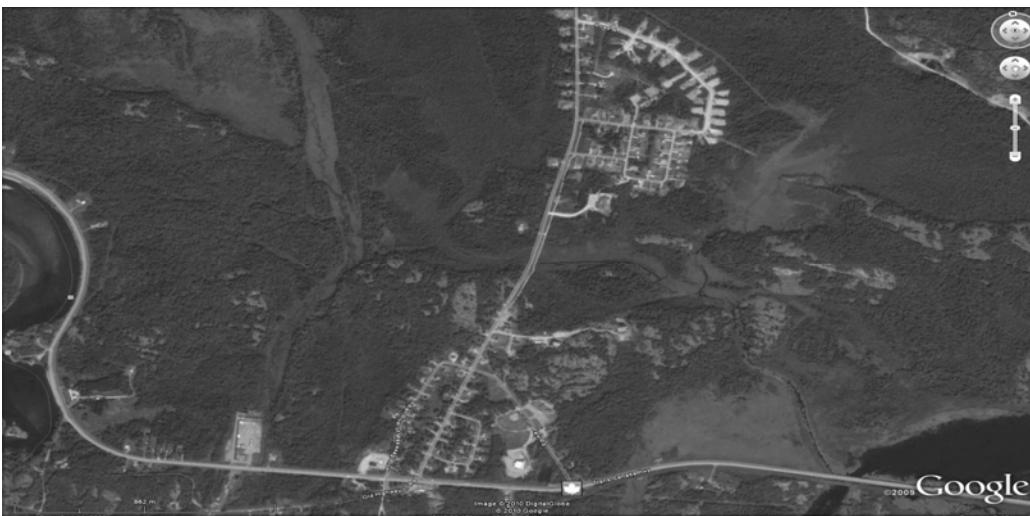


Aerial Photo of Mississauga First Nation village taken 1971

Pop.: 288

*(There were maybe 1 or 2 houses below the hill where the church and school were at this time)*

## AND NOW






Aerial photo of Mississauga First Nation village Taken from Google Earth 2009.

Pop.: 379

*(There is now a subdivision below the hill where the old church and school use to be.)*

**HISTORY TIDBITS**

FROM RESEARCH DONE BY: MFN SUMMER  
STUDENTS 1981

1. The first Band Member to obtain a telephone was Leo Chiblow in the year of March 4, 1959 
2. In 1908, Miss Kehoe, the first School teacher came into the reserve. At this time the first school was constructed
3. The first band member to purchase a car, which cost from \$200—\$300 was Bill Niganoban.
4. Alex Niganobe was the first band member to have a piano in his home
5. The school and church had the first electricity, but Richard Chiblow was the first band member to have this installed in his home.
6. The first band member to own a gramophone and radio was Mike Chiblow. The kinds of gramophones made were Edison and Victor. 
7. The first priest to come to Mississauga Indian Reserve was Father Richard, who lived 100 years.
8. The first store owned was by Richard Sayers and it was combined with a chapel.
9. In the 1940's, the radio was common for entertainment to the people on the reserve. Batteries were used for the radio, which cost about nine dollars, and they lasted 3 months. 
10. The first organ was owned by Madore Boyer.
11. Mike Chiblow was the first one to walk into the hotel when prohibition was lifted in 1959.
12. John Boyer was the first constable on the reserve. The year that he started was April of 1974, but then later resigned the next year. The second constable was Barry Boyer. His start date was June 1975. He later requested resignation the following month.
13. The cemetery used to be situated south of the Ontario Hydro Service center, North of the CPR railway and west of Dykes Creek, approximately where the All Tribes Mission is about now. Mr. Dyke moved to the cemetery to its existing location.

PROMISES

(COLES CANADIAN COLLECTION 1971)

The first chief of the Mississauga Reserve was Chief Ponekeosh. In 1850, Ponekeosh became chief and ended reign in the beginning of the 1900's. In exchange for the surrender of Indian Rights to those lands, the crown promised a number of things such as cash, land set aside for the Indians, hunting and fishing on crown lands and a payment yearly to the Indian people by the government of Canada. This payment is known as "annuity" The wording of the the treaty was very different from the original.

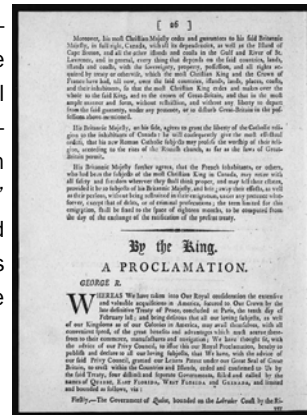
Railroads going through reservations promised in exchange for the land, only if the Indians were able to ride on the train for half price and that trains would stop on reserves. These circumstances were no longer continued.

Land was surrendered for the purpose of churches and schools. Later on, these facilities were used less frequently by non-Indians.

The Robinson-Huron Treaty was signed on September 11, 1850 by William B. Robinson on behalf of the crown and by all chiefs and their people of the

north and east shores of Lake Huron.

Before the signing, "The Royal Proclamation in 1763" protected the rights of the Indians.



MISSISSAGI BRAVES didn't fare too well during their 1952 baseball campaign, finishing their season with three wins and nine losses in the four-team loop. The Indian crew was knocked out of the running for the Gauthier Trophy by the more experienced, hard-hitting Blind River Old Timers in a best-of-five series. The

'51 champion Rough Riders and Old Timers are currently engaged in a best-of-seven affair for the silverware. Shown left to right (back row) are: Don McIver (manager), Peter Bousseau, D. Morningstar, A. Cada, R. Chiblow, T. Boyer, E. Chiblow; (front row) Bousseau, K. Chiblow, J. Boyer, Bousseau, B. Boyer, L. Chiblow.

—Photo by L. Pollack

Above newspaper clipping was submitted by Mr. Bud McIver—Pictrue is of the Mississaugi Braves 1952

# MISSISSAUGA FIRST NATION 30TH ANNUAL TRADITIONAL POW-WOW



“Honouring Mother Earth”

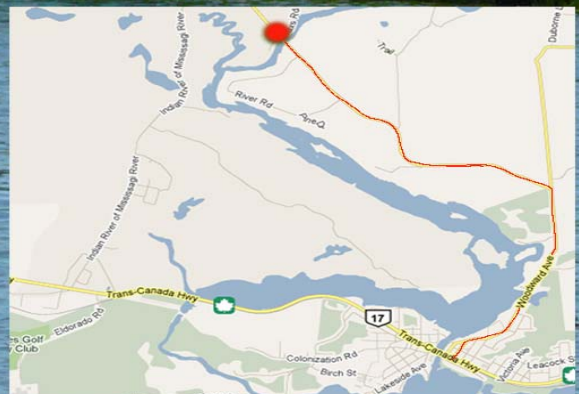


**JULY 17 - 18 , 2010: Grand Entry - 1:00pm**

**Mississauga Pow-wow Grounds:  
Rough Camping & Native Foods  
Available.**

**Directions: Turn onto Woodward Ave  
in Blind River - Then Turn Left on 557 -  
FOLLOW THE SIGNS.**

**For More Information Contact:  
Roger Daybutch 705-261-2485  
Wanda Boyer 705-261-2428**



**Live Entertainment & Fireworks on Saturday Night!**

THE SCHOOL EXTENSION  
(BINGO HALL)

TAKEN FROM: STUDENT RESEARCH 1981



Now houses the Bingo Hall, Library & Literacy (2010)

The purpose of the new extension, is generally a community centre. It provides better recreational facilities for the people of the community and improves planning programs. In this new extension, there is a movie projector, balcony in the back and a stage in the front. The extension is 39 by 80 feet squared, which has an estimated cost of \$120,000, excluding labor which was funded by Local Initiative Program (L.I.P) in 1977. On both sides of the balcony is storage space. The extensions built onto the old school where the band office is situated and where the council meetings take place. The extension was started November 1976 and completed on July 1981., this

was due to the lack of funds. The extension stood still for a long time, but thanks to the grants that came in, the extension was finished. The people that constructed the main part of the

extension were David Morningstar, Emette Chiblow, Ervin Niganobe, Leo Chiblow, Boy Jackpine, Ernie Morningstar, Roger Daybutch, Adelard Chiblow, Paul Boyer, and James Morningstar. Others which helped to construct the outer and inner parts of the building were Lorraine Cada, Rose-Mary Boyer, Albert Jackpine, Gary Stevens and some of the students on the summer work project. As of 1981, there has been activities taking place in the new facility. Dances, bingo and parties are held to provide enjoyment for all members of the Reserve. It also provides a working facility in raising funds for the many different clubs on the Reserve.

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[yourname@mississaugi.com](mailto:yourname@mississaugi.com)

### Advertising Space Available

*Want to advertise for your First Nation Business for free? For more information, please call us at 356-3590 and ask for Cliff.*

### Annuity Payments

*(taken from research done by summer students in 1981)*

The Indians long ago had to travel to the big cities in order to collect their treaty money payment of four dollars. The payment was given to each band member on an Indian Reserve. This one day, in May was the most important day for the Indian Affairs and the Royal Canadian Mounted Police. They came to the Reserve to assist in giving out this payment on the reserve.

In the year of 1937, "fy" was short form for family, a person paid on that Band number. This only applied to contain people such as a widow. Now days, they have three representatives from the Department of Indian Affairs.

**JESUITS OF MISSISSAUGA FIRST NATION**

WRITTEN BY: CLIFFORD NIGANOBE

Last month I received a visit from Father Bill Lonc, a Jesuit priest from the Toronto area. He was travelling from First Nation to First Nation along the North Shore of Lake Huron and told me that all Jesuits who worked at the missions in the past history kept journals as part of their work with the First Nations. Father Bill Lonc is now in the process of translating these historic journals from French to English. The reason for him stopping by was to inform me of this and let me know that once this is done, he will send me the information for our records.

He did tell me that the central mission was based at Wikwemikong around this time. Prior to this, it was based out of Fort Williams around the Thunder Bary area. Each First Nation had a mission back then where the priests would do their work. Requests were sent to Wiky to the main mission by the First Nations to have a priest come to the first nation to do some work. Most of their traveling was done during the winter months and it was rather difficult for them to travel at this time. It was very cold and difficult travelling through the snow, unsafe rivers that were not fully frozen. They also sent a

request for a guide from the First Nations in order to get there safely because a lot of them did not know the area very well.

In 1854, a young priest, in his early forties



**Jesuit Priest among a group of First Nations People.**

was sent to visit the Mississauga First Nation to do some work, just four years after the signing of the Robinson Huron Treaty of 1850. His name was Father Fremoit. What had happened was that Father Fremoit had decided to go for a swim alone down on the shores of Lake Huron. We

don't know the exact spot where, but He ended up drowning. It took several days for them to recover his body. His body was sent to the Wikwemikong for burial and now rests at the wikwemikong cemetery to this day.

**Blessed Kateri**

Blessed Kateri, how she got her name. Kateri was not her real name. In fact, her real name was Kaya Tanageron and she was a Mohawk from Southern Ontario. The people decided that her name did not sound Native enough

and they wanted to give her another name that sounded more Native. Thus, they came up with the name Kateri. This is who the Mississauga First Nation church is named after.

*the central mission was based at Wikwemikong, prior to this it was based in Fort Williams around the Thunder Bay area.*

On behalf of the family of Brian Boyer Sr., we would like to thank all individuals who supported and volunteered in this years 2nd annual "BRIAN BOYER MEMORIAL" slow pitch tournament. Proceeds made from this years tournament will be donated to the Mississaugi Recreation Committee. Financial Contribution was \$1200.00

Winners— First Place—Berge's Bandits  
2nd Place— Rebels  
3rd Place— Ever Good

Yours in friendship Wanda, Terri-Lynn, Brian, Krista and Master Chase.





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**How Dogs Came To The Indians (An Ojibwa story\*)**


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Taken from: <http://www.indigenousepeople.net/dog.htm>

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Two Ojibwa Indians in a canoe had been blown far from shore by a great wind. They had gone far and were hungry and lost. They had little strength left to paddle, so they drifted before the wind.

At last their canoe was blown onto a beach and they were glad, but not for long. Looking for the tracks of animals, they saw some huge footprints that they knew must be those of a giant. They were afraid and hid in the bushes. As they crouched low, a big arrow thudded into the ground close beside them. Then a huge giant came toward them. A caribou hung from his belt, but the man was so big that it looked like a rabbit. He told them that he did not hurt people and he like to be a friend to little people, who seemed to the giant to be so helpless. He asked the two lost Indians to come home with him, and since they had no food and their weapons had been lost in the storm at sea, they were glad to go with him. An evil Windigo spirit came to the lodge of the giant and told the two men that the giant had other men hidden away in the forest because he like to eat them. The Windigo pretended to be a friend, but he was the one who wanted the men because he was an eater of people. The Windigo became very angry when the giant would not give him the two men, and finally the giant became angry too. He took a big stick and turned over a big bowl with it. A strange animal which the Indians had never seen before lay on the floor, looking up at them. It looked like a wolf to them, but the giant called the animal 'Dog.' The giant told him to kill the evil Windigo spirit. The beast sprang to its feet, shook himself, and started to grow, and grow, and grow. The more he shook himself, the more he grew and the fiercer he became. He sprang at the Windigo and killed him; then the dog grew smaller and

smaller and crept under the bowl.

The giant saw that the Indians were much surprised and pleased with Dog and said that he would give it to them, though it was his pet. He told the men that he would command Dog to take them home. They had no idea how this could be done, though they had seen that the giant was a maker of magic, but they thanked the friendly giant for his great gift. The giant took the men and the dog to the seashore and gave the dog a command. At once it began to grow bigger and bigger, until it was nearly as big as a horse. The giant put the two men onto the back of the dog and told them to hold on very tightly. As Dog ran into the sea, he grew still bigger and when the water was deep enough he started to swim strongly away from the shore.

After a very long time, the two Ojibwa began to see a part of the seacoast that they knew, and soon the dog headed for shore. As he neared the beach, he became smaller and smaller so that the Indians had to swim for the last part of their journey. The dog left them close to their lodges and disappeared into the forest. When the men told their tribe of their adventure, the people thought that the men were speaking falsely. "Show us even the little mystery animal, Dog, and we shall believe you," a chief said.

A few moons came and went and then, one morning while the tribe slept, the dog returned to the two men. It allowed them to pet it and took food from their hands. The tribe was very much surprised to see this new creature. It stayed with the tribe.

***That, as the Indians tell, was how the first dog came to the earth.***



Sandy Sandy / www.sandysandy.com

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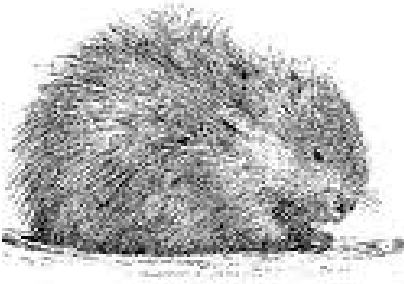
**\*Ojibwa**

*{oh-jib'-way}*  
*The Ojibwa (or Chippewa) are a tribe of Algonquian-speaking North American Indians of the Upper Great Lakes. When first encountered in the 1600s by French explorers near Sault Sainte Marie, Canada, their small bands lived in tiny, self-governing villages without any tribal organization. Later, as they prospered in the fur trade and expanded their population and territory, the Ojibwa developed new tribal-level institutions, including the Midewiwin, or Grand Medicine Society. By the late 18th century the Ojibwa had driven the Iroquois out of the Ontario peninsula. They also moved into western Wisconsin and northeastern Minnesota, driving away the powerful Santee Sioux after a long war. In the early 19th century Ojibwa communities existed in the Canadian provinces of Ontario, Manitoba, and Saskatchewan and the states of North Dakota, Minnesota, Michigan, Wisconsin, Indiana, and Ohio. Generally located in areas remote from English and American frontier settlements, the Ojibwa managed to maintain many of their traditional cultural traits, such as skill in woodcraft and the use of birch bark canoes. The name Ojibwa is favored in Canada, but Chippewa is more often used in the United States. Chippewa on or near U. S. reservations number about 50,000 (1989 est.).*

James A. Clifton

## Why The Beaver has A Broad Tail

Story By Susan Enosse Narrated by: Violet Pitawanakwat produced by: Ojibway Cultural Foundation



One day a beaver and muskrat were playing happily in the water. What fun they had, paddling around and diving in and out of the cool clear water. The beaver paused and listen for a moment, "my what a nice sound the muskrats tail makes when it hits the water. How I wish I had a tail like that, my tail doesn't make any noise at all." The beaver went over to the muskrat, "hello muskrat" he said, "do I ever like the nice sound that your tail makes when it strikes the water. My, how i wish I had a

tail like yours, could we trade tails for just a little while? " And so the muskrat agreed and the two exchanged tails. How excited and happy the beaver was with his new tail. He turned this way and that way admiring his new tail. He jumped into the water, he smiled happily as his new tail struck the water, it was a beautiful sound. The Muskrat stood at the edge of the water watching the beaver splash and play. HE began to feel sorry about lending his tail. He wanted his own tail back. when the beaver came out of the water, the muskrat asked for the return of his tail, for he just couldn't bare to be without it any longer. But the beaver had no intention of giving the tail back to the muskrat. The beaver quickly ran into the bush, the poor

muskrat now knew that the beaver had tricked him. He knew now that the beaver had no intention of ever returning it, he was very very unhappy. The muskrat chased after the beaver, crying and pleading for the return of his tail. Beaver, bring the tail back so that I can carry it around too. He pleaded with the beaver over and over again. But it was no use. The beaver was not giving back the tail. So that is how the beaver got his broad flat tail and that is how the beaver got his tail and he still has it to this day.



*He Knew now that the beaver had no intention of ever returning it, he was very unhappy.*

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## How metis come to be Metis. How they got their name Metis

As told by: Albert Jackpine

A long time ago back in the west, Lake Winnipeg, the anishabek, some of them went to school, went for schooling, when they went to school they learned to talk English and they learned to talk French, they still spoke their language too. So one day, the elders called the boys that knew how to speak English over to the tepee, and they had told them, in Indian,(in ojibway,) that them jognosh were coming and that they were going to be coming on the canoe and they were to go over there to a landing, south southeast shore of lake Winnipeg and wait for them. So they went there and waited but the elders also told them, They says, when you get there, you make a fire and you wait for them. As you wait for them and when you see them coming over there, make sure you put on some niibiishabo , (some tea,) and then when you see them, you invite them over and let them know that you are friendly, talk in their language they said, in jogonosh, (in English.) So as they waited, finally they seen one day, them canoes coming along the shore, and they started waving their arms, calling them over, Come , come, we make tea, we make tea. So that is the story of how the metis became metis, ahow, meegwetch.

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**ARIAL PHOTO OF LOCAL AREA TAKEN BY  
BUD MCIVER-1952**


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The above aerial photo was taken by Bud McIver from his airplane. Taken from the south west side of the Mississauga River. Here it shows the front view of the motel along highway 17. You can see the ballfield where many of the ball tournaments and league games were played just off to the left of the motel. In the upper right hand corner of the photo, you can see the town of Blind River, part of the west arm of the river. Also, you can see the Reserve as it was back then, all trees and very little houses. There use to be an old cinderblock plant as marked in the photo. There is also a road leading to another settlement that was situated along the river to the left of McIver's motel (about a mile). The "old road to Morningstar's" ran from Village road, just behind where Jim and Lorraine Cada used to live (across from the Library and Learning Center) is now to this settlement. Currently the area is overgrown with bushes and trees now.

**W. C. Eaket Secondary School- OSSD GRADUATES  
Mississauga First Nation Graduates of 2009 - 2010**



**Taylor Armstrong**



**Kieran Belanger**  
(Visual Arts Award)



**Dillan Boyer**  
(Eaket Eagle Award)



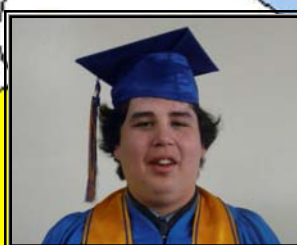
**Jordan Bisson**



**Chad Boyer**



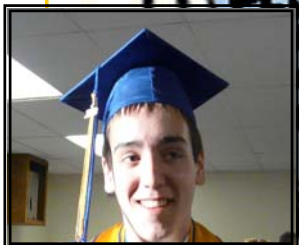
**Nicole Chiblow**



**Thomas Daybutch**



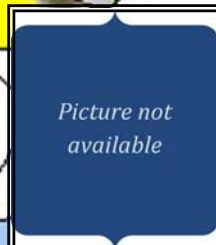
**Cheyenne Bisson**



**Dylan Mutch**



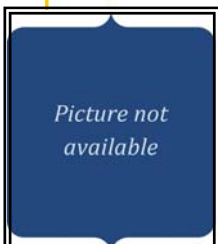
**Kiana McLeod**  
(writers Craft Award)  
(Visual Arts)  
(Aboriginal Award)



**Sonni Medonard**



**Mary Bruneau**



**Jade Daybutch**

**Good luck in your future endeavours  
From all staff at the Mississauga First Nation Education Department.**

# Smoke Signal

## WHITE FALLS (BETWEEN CANOE LAKE AND CATARACK LAKE)

BY: CLIFFORD NIGANOBE & ALBERT JACKPINE



*White falls at the time of the old dam on top of the falls.*

There is now a small power generating station at the bottom of these falls where there once stood a building as you can see in the above picture. It looks totally different today than what it did in the past.

During the 1960's and early 1970's a lot of

families from the community had picnics at this lake during the summer months. They would spend the whole day out there for a community gathering, like in the old days. Some use to fish, others swam while delicious meals were prepared by the parents. Meals such as chicken and dumplings cooked over an open fire. Nothing beats chicken and dumplings over an open fire. The fire gave it

a unique taste that can't be matched anywhere else. Guess you could say a family gathering to enjoy the whole day together.

A lot of the teenagers, as I found out, use to slide down the falls for fun. They would begin at the top and go all the way down

to the bottom. One said the best part was at the bottom of the falls where a whirlpool was created from the water emptying into the lake. When you got caught in the whirlpool, you were spun around a few times and sometimes dragged under. It wasn't that deep, maybe only about five feet deep. No one had drowned there, that we know of. There was also a beach where the road first came out to the lake. All the younger children swam there while the older kids went up to the falls to swim. Another place to swim was nearer to the place where this person is standing taking this picture. There is a rock there going into the lake and beside it was a small sandy beach. You could also fish from the shore and catch all the rock bass and perch you wanted. Of course being a young age, everything was fun then.

### WORD FIND - ENGLISH & OJIBWAY WORDS

Find the English word and the Ojibway word

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

The remaining letters will spell out 3 of the Grandfather teachings

### Word List

- Bzindan - Listen
- Aambe - Lets go
- Nishin - Its good
- Emkwaanes - Spoon
- Pabwin - Chair
- Maano - Let it be
- Noos - Dad
- Grandmother - Nookom
- Grandfather - Mishomis
- Zhishenh - Uncle
- Niitaawis - Cousin
- Noondang - Hear
- rabbit - wabooz
- Niin - My
- Wiin - She
- Giin - You

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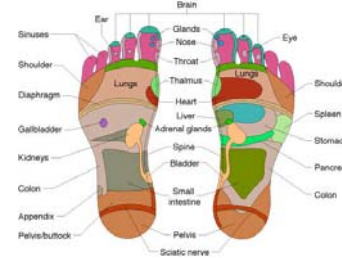
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