



Mississauga First Nation

History



MISHIZAGHING ***First Nation***

Mississauga's Historical Gathering



Presentation Format





The Importance of telling our own history



- There is a presumption underlying that we as Mississauga's have lost some of our culture or history.
- However, when Western historians have written about our history it has been lacking or inaccurate. As they often lack traditional knowledge about our respective communities.
- We as Mississauga's come from our communities and have retained Traditional knowledge in some form or another (i.e. Moose hunting.)
- We have to look for our history and culture, and explore it in new ways (i.e. thunderbird symbol.)



Family Background

The Importance of Mississauga family structures



- My Father's side is the Niganobe's who are Sturgeon Clan.
- My Mother's side is the Morningstar's (Wabaung), they are Bear Clan.
- Both sides of my family practiced our culture and held onto their respective clan ties.
- Traditionally Grandparent's had high importance in childrearing. Significantly more than the parents.
- Grandparents were the core patriarchies of the family.
- Gender roles & responsibilities, were fluid in Mississauga society (distinctiveness.)



Robinson Huron Treaty Annuity payments of the Mississauga River Band

-17-

ROBINSON TREATY ANNUITIES OJIBWAY OF THE MISSISSAUGA RIVER BAND DURING-1891-YEAR

NAMES

Bebamasiuok (Nottawa's wife)	Dosow Ahnung
Beaudacow	Dosow Negouaib
Bouekeoshs' (son Jos. Negouwaiwetung)	Sahgutchewaitkezbik
Boyer Catherine	Dosow Frank
Do Isadore	Dosow Joe
Do Julian	Shaiwahgato
Byalazbwuok	Dosow Alex
Gahzhegauc	Do Dr. Maitwaikezhikjoquai
Holleubeck Theresa	Showuegwow
Laveville Victoria	Sawsawbick
Labutch	Wahquence's (son, Alex)
Missalibais' (widow Sagigijigok)	Waitotebewainah's family
Missalibai	Wyaziu
Mocotaimississauce's (widow)	Wabbewung
Abwaiseuoks)	Bonekeosh (chief)
Meshaquet's (widow)	
Nebeuakumekishkung	
Nowquaissegait (widow)	
Dosow Edowouoquet	
Nebowekezhiks (widow)	
Dosow (Autoive Pahpahquai)	
Dosow (David's widow)	
Nowoswuooquai	
Nowaozbebeguquai (Mrs. Peter Boyer)	
Negoualibiu (wife & children)	
Osheguuekezhik	
Ojawashkuvashikok	
Paigumesai	
Dosow Odougins (Matoshino)	
Sahtwaiwetung	
Sahgeese's (widow)	

-18-

ROBINSON TREATY ANNUITIES OJIBWAY OF THE MISSISSAUGA RIVER BAND DURING-1905-YEAR

NAMES

Baibahmakswahe	Wuuies (widow)
Negonawading	Shawonegan
Boyer Peter (widow)	Sahsahbick
Boyer Madore	Wahquences' (son Alex)
Boyer Juliun (fy)	Waituchawainah Angel
Gahequance, (widow)	Do Sou Joseph
Lavival Victoria	Watatignok
Daybutch Henry	Wyazias (fy)
Missabais (widow)	Wabenenung Joe
Mashquette's (widow)	Do Paul
Nebanaikumekishkung	Daybutch Frank
Nowkwaisosegai (widow)	Gahzhequence's (son, Thomas)
Odowausquette (John Farmer)	Missahbences (son, Joseph)
Nebowkezhiks (widow)	Wukezhikegoose
Pahpahquai Antoine	Bawbowash Mary Ann
Daids' (widow)	Gahzequence John
Negonahbai	Wyazie John
Paigwemesai's (widow)	Wyazie James
Paigwemeshai's (son Robert & widow)	Nigwinabe Joseph
Paibomewaitwetung	
Do Sou Matoshish	
Pahtwaitwetung	
Sahgeese (widow)	
Achnungs' (widow)	
Niganaibe	
Sahgeese Joe	
Sahgutchwakezhik	
Do Sou Ignace (widow)	
Do Sou Frank	
Shamagah's Alex	
Wahavaikezhiliqoquui	

-19-

ROBINSON TREATY ANNUITIES OJIBWAY OF THE MISSISSAUGA RIVER BAND DURING-1937-YEAR

NAMES

Boyer Mary	Daybutch Stephen
Boyer Medore	Daybutch Thomas
Boyer DAVE (fy)	Boyer Josheph S.
Farmer John (fy)	Pegemesie Gilbert
Pahweiweitong (fy)	Morningstar Joseph
Sahgeese Joseph (fy)	
Chiblow Frank (fy)	
Shamogan Alex	
Dubie's (widow)	
Sahsahbik	
Wahquence Alex	
Boyer Paul (Paul Morningstar)	
Wageeshegesa Robert Mrs.	
Babiwash Marlon	
Niganobe Joseph	
Mornigstar David	
Boyer George	
Niganobin William	
Niganobe Alex	
Pegemesic Joseph (fy)	
Osamik (widow)	
Boyer Dan	
Daybutch Michael	
Wahquence Isaac	
Daybutch Ignace	
Boyer Louis	
Sahgeese Simon	
Nigonabe John	
Boyer Moses	
Boyer Peter	
Morningstar Lawrence	



Family's Traditional Areas

Mississauga's Traditional Territory



How our families traditional lived and traveled through-out the territory

- The Morningstar's traditional winter area was north of the White River at Kindiogami Lake (Something in the lake.) My mothers side of the family hunted fished and gathered berries in the area.
- The Morningstar were one of the last families who canoed the Mississagi River to trap, fish and hunt.
- The Niganobe's traditional winter area was north of the Mississagi River, which is sometimes referred to as Camp 17 and another area Caribou corner.
- Mississauga First Nation traditional territory stretches 242 km north.

- [WSP LUOS MAP.pdf](#)
- [Land Tenure Plan January 18 2019.pdf](#)



Mississauga's Traditional Territory – Winter months

- Traditionally the majority of Mississauga's only inhabited the North shore of lake Huron only during the summer months. After the ghost feast the Mississauga's would travel in-land up the Mississagi River North, to hunt and trap. (Some family stayed behind to care for the sick and young, staying in dug out living corridors)
- The Mississauga's would break up from Macro groups to Micro groups. Each family had designated areas through-out the territory.
- Our First Nation had family's that were known culturally for specific aspects such as medicine or ceremony. As each family had roles and responsibilities in the community.
- Another frequented winter area (which turned into a year round area), was Lower and Upper Bark Lake, and Upper and Lower Green Lake. Green Lake had a Hudson Bay post on it in through-out the 1800s. A small Mississauga settlement lived next to the post.
- Another area was Rocky Island Lake which also had an outpost next to it before being moved to Green Lake. Rocky Island is a traditional area and has a burial ground from a Mississauga and Cree conflict.



Mississauga's Traditional Territory – Summer Months



- During the summer months the Mississauga would return back to the east bank on the mouth of the Mississauga River, on the North Shore of Lake Huron.
- This area was returned to each year to gather for trade, fish and conduct ceremonies.
- Another frequented area was the Islands at the mouth of the river had many purposes, such as fasting and hunting.
- Governance meetings/clan meetings would be held at this time. Disputes or an issues that might have arose in the fall or winter would have been dealt with at this time.
- Some Islands on the ,mouth of the river were burnt with controlled burns to grow berries (Mississauga rattle snake were introduced by the Mississauga's to the island, as away to ensure heavy berry growth) and other vegetation. Later corn was grown, wild rice could also be found in the area. Crops that were planted fed the village but also attracted game to the area.





Mississauga's Traditional Territory – Summer Months

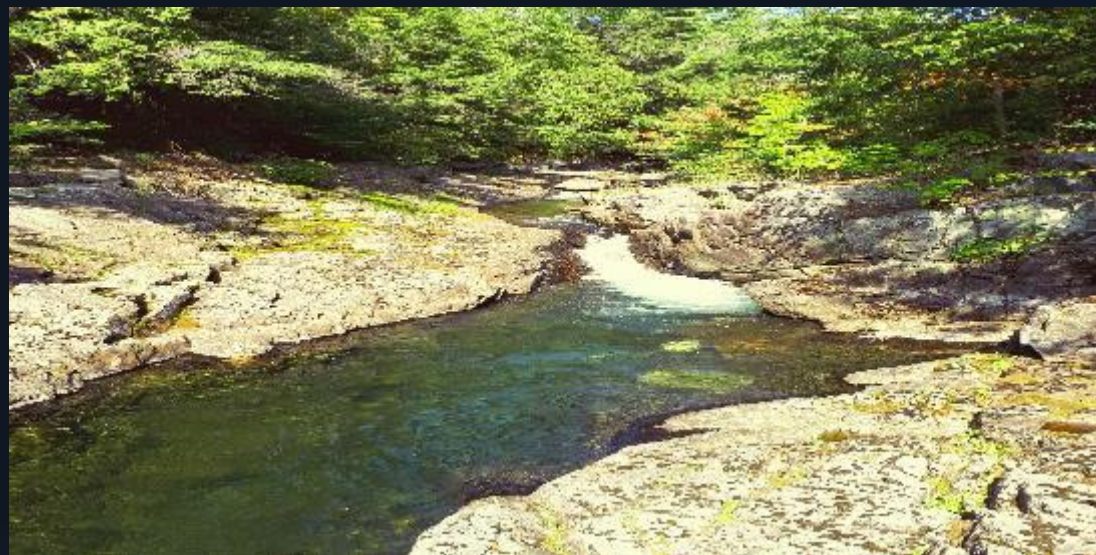
- The falls and Red Rock dam area were plentiful in fish.
- The fish were speared or dip-netted. Sturgeon was vast in stock and could feed a larger population. Spearing usually happen at night.
- The Northwest Company was located on the east bank of the river originally. When the Hudson Bay Company absorbed the NWC in 1821 they moved into the former NWC post. With the new treaty, the HBC was obliged to move back to the west side, A letter from J. Watts to Factor Edward Hopkins dated 13 July 1861 (Hudson 's Bay Archives (Company, 1962) verifies all but the original position of the NWC post.





Mississauga's Traditional Summer Settlement

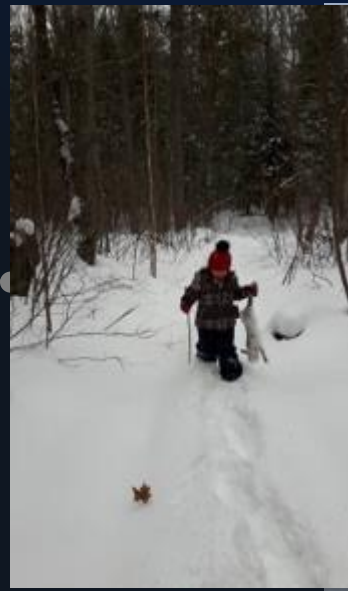
- Another summer area was big Chiblow Lake. Located 20 km's North of Mississauga First Nation.
- Rock paintings are found at the area. The paintings are of a serpent, thunderbird and 2 people in a canoe.
- A settlement was located at this area and corn and rice were harvested.
- 2 larger bowls in the rock can be found at the area. Used for mashing food and also ceremonial purposes.

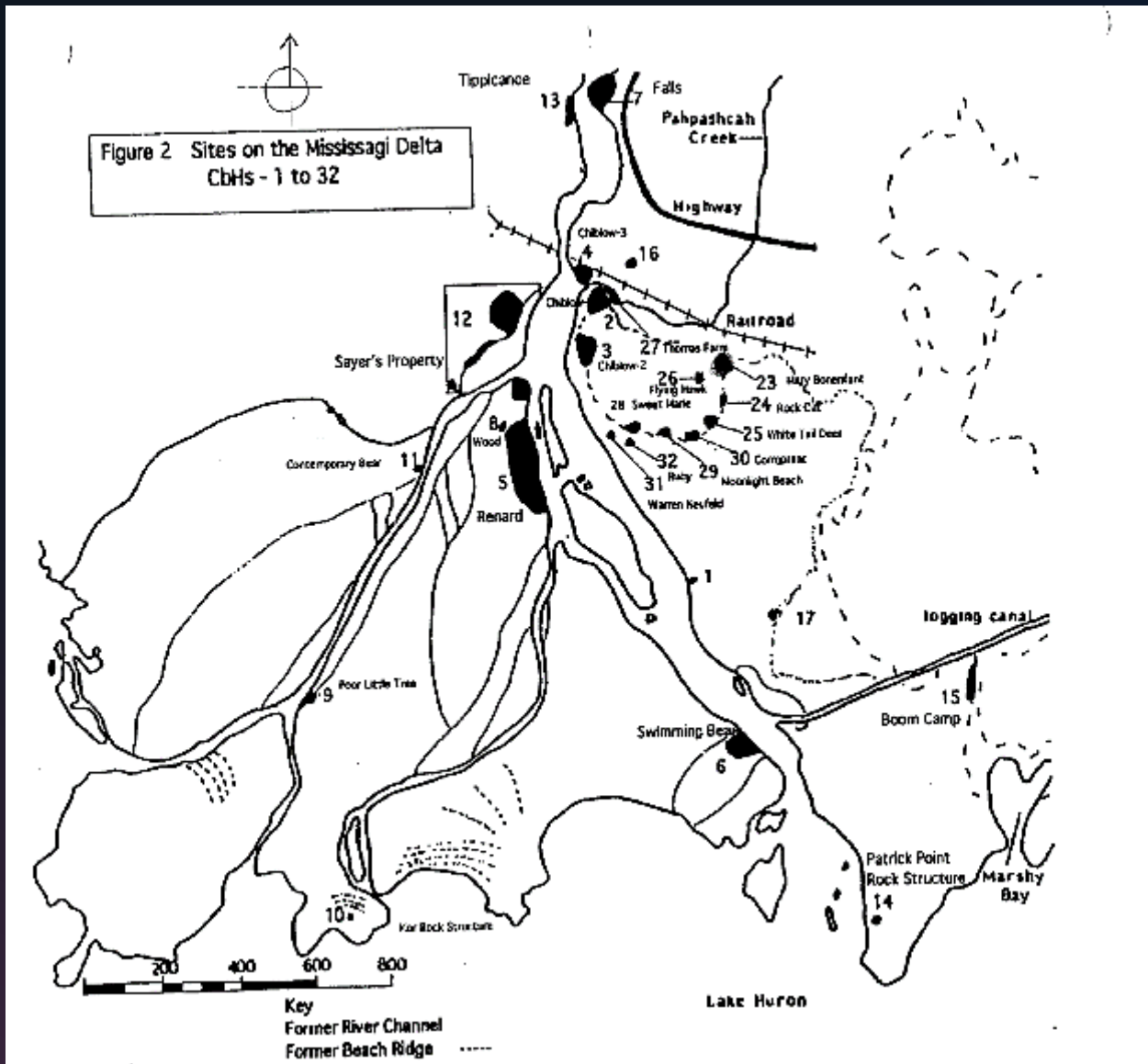




Mississauga First Nation today

- Located on the North Shore of Lake Huron, Mississauga's traditional summer area.
- The reserve is part of the Robinson Huron Treaty. The Treaty was signed after the First Nations in the area began confronting the Queens representatives. Some of whom started logging and mining in the area. The Treaty was signed in 1850 by Mississauga chief Bonekeosh. The Mississauga's may have chosen their summer area, because of the access and traditional food supply.
- However, due to encroachment from settlers and later land surrenders. The First Nation moved a few Km north of the river.
- Family's were originally spread out vastly through out the reserve. Each family had areas where they lived. The Niganobe lived what is referred to is as "down the hill. Its essential a valley. The Morningstar's were closer to the river. Each family also had sugar bush areas.
- However, after encroachment by surrounding communities and Government enforcement (pass system/law & legal apparatus) the reserve shrank significantly.
- Throughout the late 18th and 19th century we were heavily affected by colonialism, such as residential school, day school and the child welfare system.
- In 1994 after a decade of negotiation, Mississauga signed a specific land claim and "some" land was returned "still not fully recognized by the Province today." But Mississauga was able to acquire a larger land base. Mississauga seen significant development during this time 90's.





Archaeological Survey's of The Huron Pines Golf Course –Laurentian University 1975, 1980

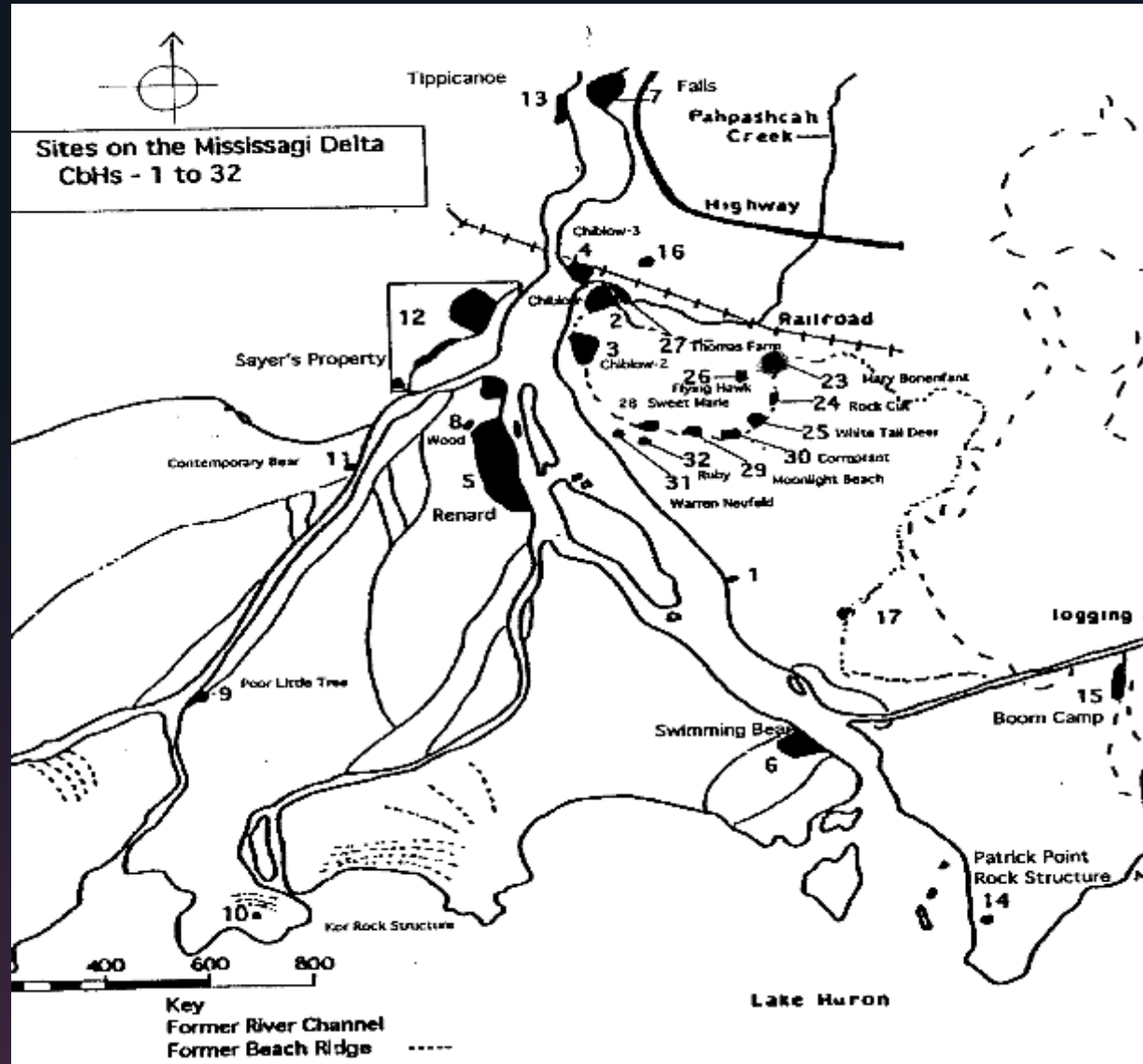


Traditional Summer area on the Mississauga's

- Rock cut site - Cigar shaped long house – 7 feet by 25 feet – White dog ceremony
- an abundance of fire cracked rock, calcined bone (small mammal), and bits of charcoal; 8 chert flakes and fragments, 4 small body sherds, and slate fragments that varied in size from very small to large.
- Eldorado Rd site- From one test pit the following artifacts were recovered: 1 projectile point, 12 chert flakes and core fragments; 9 body sherds and 3 slate fragments. On two of body sherds were cord wrapped stick decorations Date 800AD to 1000AD. The projectile point is made from chert,

Archaeological Survey

White Tail deer site, Cormorant Site , Renard site , Sweet Marie site, Mary Bonenfant, Moonlight Beach

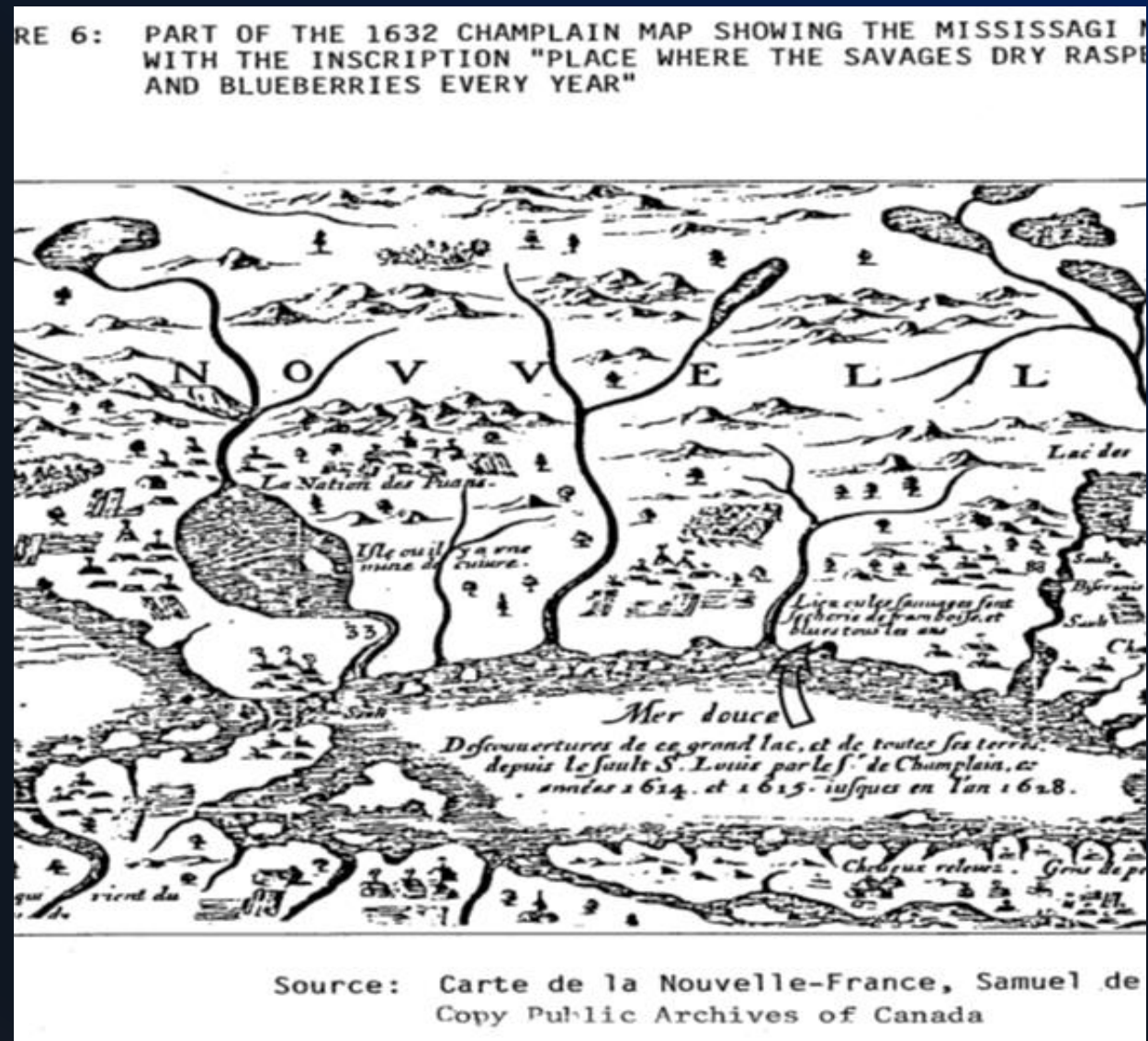


- Found throughout the area was an abundance of fire cracked rock and slate fragments.
- Carbon samples from Area C of the Renard Site ranged from 800 to 1000 A.D (Bertul, 1981, 40) , an indication that the area was probably occupied within 200 years of its emergence from the Lake Huron Basin.
- Through historical documentation and Interviews - corn and wild rice were grown and harvested in the area.
- Various pottery and ceramic shards reddish yellow colour.
- Patrick Point (CbHs-14) is not really an understood phenomena at this time (Brizinski , 1975) . The presence of several stone structures in the delta , usually distant from any known habitation site, suggests that there might have been an aspect of Mississagi ritual life requiring the construction of these features.



Historical written records

- Champlain's journal and drawing of a map of the Mississauga river, dated 1632. Has the inscription which translates as "place where the savages dry raspberries and blueberries every year". The map places the Mississauga's on east bank of the river.





The Mississauga's are also recorded by the Jesuits.

- The Jesuit referred to Mississauga's by 3 different spelling "Mississaguas", "Mishesaking" and "Oumisagai" Jesuit L. André is quoted in the Jesuit Relations (Twaites, 1959) on August 28, 1670 as writing that these people are situated upon the banks of a river rich in sturgeon. "Also, "Landing at the place where this Nation had erected its cabins"(We had A frame lodge cabins dug out of the ground.)
- Prior to Father André, the explorer Alexander Henry had eaten at the mouth (again without being specific) and noted that sturgeon fishing among the Mississagi was the basis of the diet during the summer months (summer gathering spot)

FIGURE 7: PART OF THE 1702 DE L'ISLE MAP SHOWING SETTLEMENTS IDENTIFIED FOR THE FIRST TIME AS BELONGING TO THE MISSISSAGI INDIANS



Source: Carte du Canada et du Mississippi
Guillaume De l'Isle
Copy Public Archives of Canada



- In 1710, a letter from Antoine Raudot, Joint Intendent of Canada (Kinietz, 1940: 371), noted that the Mississagi "come together in the spring on the bank of this river to plant corn. He also noted, as had the Jesuits that fishing was very good, especially for sturgeon. He also wrote that the band included from fourth-five to sixty warriors.
- Raudot also wrote of the seasonal moves, when he noted that people leave their village and go inland in the winter. . . to hunt. They separate in order to find more easily something to live on. However, he also hints or insinuates that people stayed in summering areas (such as the delta) when he says living in the village only those who absolutely cannot march".
- In 1746, a settlement is shown on the east bank, this time on Anvil le map, The same is true of Faden ' s 1796 map

FIGURE 10: PART OF FAD'EN'S 1796 MAP SHOWING A SETTLEMENT ON THE EAST BANK OF THE MISSISSAGI



Source: The United States of North America
from William Fadden's General Atlas, 1796
Copy: Public Archives of Canada



My Grandparent's views and ways of teaching

- My Grandfather had traditional views and ideas. So when my Grandfather was trying to teach me or tell me a story.
- He told stories in a traditional way, meaning he spoke in metaphors.
- Old stories or teaching were not always literal, they were meant to be dissected, examined and thought about.
- There was different levels to stories and they're understanding.
- When told a story you were to take what you learned from it and each person may have had a different view about the same story.





What and how can we learn from traditional Mississauga's stories

- From these stories we can learn about Mississauga's psyche.
- These stories are filled with historical clues.
- They tell us about Mississuga attitudes toward life and death
- We can learn about their thoughts on governance and how they practiced it.
- We can learn about their spiritual beliefs and how they conducted ceremonies.
- We can learn how the Mississuga's seen themselves and their relationship to the world around them. Essentially what it meant to be Mississauga.





Thunder Mountain

How thunder mountain came to be

- The thunder birds lived on the mountain where they nested and lived.
- The Serpent lived under the mountain.
- The struggle between right and wrong.
- Ernest Morningstar story.





Pink Belly Sturgeon

: by Thomas Daybutch

- This story speaks of how ceremonies were conducted. The time and season.
- Who took part in ceremonies.
- What they did during these celebrations.
- Accepting change in culture.
- Adaptation.



Story of the Thunder Bird and the Serpent Chief

Story by Eli Niganobe, Douglas Daybutch

- This story teaches about how the Mississauga's perceived Justice and good Governance/Leadership.
- The Mississauga views on communal living and the importance of sharing.
- How the Mississauga's lived and traded for goods (economy).
- The importance of future generations.
- Mississauga's prophecies.
- The importance of the Thunderbird to the Mississauga's and why the symbol was used.





Miigwetch!

This Presentation was done in collaboration with Clifford Niganobe, Mississauga First Nation librarian and historian.

Email:

brentniganobe@mississaugi.com

Website:

www.mississaugi.com