

MICHI SAAGIIG NISHNAABEG NATION

July 28, 2023

Friends of the Black River, Lewis County, New York 2023

Laurie Carr and Chadwick Cowie

OUTLINE OF PRESENTATION:

1. Introduction
2. What is the Role of Chief and Council under the Indian Act (1876)
3. What is the Michi-Saagiig Nishnaabeg Research Role?
4. Important Agreements, 'Treaties,' and 'Purchases' to Further Assess
5. A Note on Anishinaabemowin
6. History of the Michi Saagiig Nishnaabeg
7. Hiawatha First Nation – People of the Michi Saagiig Nishnaabeg Nation
7. Conclusion
8. Contact Information

NOTE:

We would like to also acknowledge that we are meeting on the territory that the Onyota'a:ka, a member nation of the Haudenosaunee Confederacy, are the traditional stewards of.

PART 1: INTRODUCTION

Introduction:

Laurie Carr

Atik Dodem

Pamitaashkodeyong Ndoonjibaa

Gimaa, Hiawatha First Nation

Chad Cowie

Atik Dodem

Pamitaashkodeyong Ndoonjibaa

PhD Candidate (University of Alberta)

Assistant Professor (University of Toronto)



Zoom Interview between Giimaa Laurie Carr and Chadwick Cowie (January 26, 2021)

PART 2: WHAT IS THE ROLE OF CHIEF AND COUNCIL UNDER THE INDIAN ACT (1876)

INSERT INFORMATION HERE? (PICTURE
OF CURRENT CHIEF AND COUNCIL OF
HFN NEXT TO IT?)



WHO IS IN THE PICTURE (DATE)??

PART 3: WHAT IS THE MICHİ SAAGİİG NISHNAABEG RESEARCHER'S ROLE?

- Provides support to the Michi-Saagiig Nishnaabeg Giimaag & Councils in relation to research.
- Seeks information, resources, and understanding on past and present existence of the Michi-Saagiig Nation, Communities, and peoples.
- Include Michi-Saagiig citizens in knowledge sharing
- Seeking to make sure the knowledge obtained from this research project will be readily and easily accessible for our governments as well as citizens.



Logo Retrieved From Mississauga Nation & belongs to the Mississauga Nation

A NOTE IN RELATION TO THE RESEARCH ASSISTANT:

Terri-Lynn Chiblow
(Miigoonskwe)
Mkwa Dodem
Mississaugi First Nation



MICHI SAAGIIG NISHNAABEG APPROACH TO (RE)LEARNING OUR HISTORY

The way we walk in life is to be in a good way, and with this we can live the life Creator intended for us.

- How did we get here?
- How do we go back in time to learn about our beautiful rich history in order to reach our future goals and vision?

PART 4: IMPORTANT AGREEMENTS, & 'PURCHASES' TO FURTHER ASSESS

- All Treaties, Agreements, and 'Purchases' the Michi-Saagiig Nishnaabeg were apart of
- Dish With The One Spoon Treaty & Other Agreements relating to the Haudenosaunee
- Agreements and Relations with the Wendat
- Agreements and Relations with other Nishnaabeg (Chippewa, Odawa, Potawatomi, etc)
- Agreements that allowed for the Haudenosaunee to settle on Michi-Saagiig Nishnaabeg traditional territory following the American Revolution
- All Gus Wen Tah that relate to Michi-Saagiig Nishnaabeg & Nishnaabeg in general.



Map of the Great Peace of Montreal (1701)

PART 5: A NOTE ON ANISHNAABEMOWIN (MICH-SAAGIIG DIALECT)

- One aspect of the research is also collecting terms, sayings, and words in Michi Saagiig, and other, Anishinaabemowin dialects, that are shared with me during interviews and picked up from material I have been reviewing
- This is a work in progress
- The collection of words are broken down into three categories

A NOTE ON ANISHNAABEMOWIN (CONTINUED):

General Words:

Wendahsowin	The Naming Feast
Ooshketahgawin	The offering of the first kill by a boy feast
Jeebanahkawin	A Feast or Offering to the Dead
Kahgahgeshee	Crow Feast
Uhnemoosh	Dog Feast
Mezhemahway	Aide-de-Camp
Puhgumahgun	Tomahawk/War Clubs
Mahdwaahkoquon	Drum (Made from the trunk of a hollow tree about two feet long)
Tawaegun	Drum (Similar to 'English' Drums)
Uhpuksekwon	A Female game which is played with two leathern balls tied with a string about two feet long
Munedoo Keesis	Spirit Moon/December
Mesqueme Keesis	Red Raspberry Moon/July
Odernin Keesis	Strawberry Moon/June
Wahbegwunee Keesis	Blooming Moon/May
Omuhkuhee Keesis	Frog Moon/April
Neke Keesis	The Wild Goose Moon/March
Nuhmabene Keesis	The Mullet Fish Moon/February
Keeche Munedoo Keesis	The Great Spirit Moon/January
Muhshkemood	Medicine Bag
???	The Hunter's Medicine
???	The Warrior's Medicine
???	Love Medicine
Nawahjegzhegwabe	The Sloping Sky (Masculine)
Pepoonahbay	The God of the North Who makes the Winter (Masculine)
Manoonooding	The Pleasant Wind (Masculine)
Kezhegoowinene	Sky Man/Man of the Sky (Masculine)
Pamegahwayahsing	The Blown Down (Masculine)
Sahswayahsegog	The scatterlight by the sun or moon (Masculine)
Mahyahvegezhegwaby	The Upright Sky (Masculine)
Kanahwahbahmind	He Who is Looked Upon (Masculine)
Oominwahjewin	The Pleasant Stream (Masculine)
Naningahsega	The Sparkling Light (Masculine)
Phoombwawinding	The Approaching Roaring Thunder (Masculine)
Alzhahwahnahguahdwaby	The Cloud that rolls Beyond (Masculine)
Madwayahshe	The Whistling Wind (Masculine)
Oozhahwahshkoogezhig	The Blue Sky (Masculine)
Shahwundais	The God of the South Who Makes the Summer (Masculine)
Wahbegwuhna	White Feathers (Masculine)
Wawanosh	The Beautiful Sailor (Masculine)
Wahbahnoosay	Morning Walker (Masculine)
Nahwahquayahsega	The Noon Day/Shining Sun (Masculine)
Kechegahmewinene	Man of the Lake (Masculine)
Naningahsegaquay	The Sparkling Light Woman (Feminine)
Oozhahwahshkoogezhigooquay	The Blue Sky Woman (Feminine)
Oogenebahgoquay	The Wild Rose Woman (Feminine)
Mazehahshkoogezhigooquay	The Red Sky Woman (Feminine)

Individuals/Nationalities:

Michi Saagiig Nishnaabeg/ Mamagwawewug/ Oumisagai/ Minzazahgeeg/ Mississaugaig Michi Saagiig	The People that Live at the Mouth of Rivers/Mississauga Peoples
Chippewa'ag Nishnaabeg Nipissing Nishnaabeg	Mississauga Person (Singular) (Mississauga Peoples (plural))
Bodewadami	Chippewa
Odawa Nishnaabeg	Nipissing Ojibwa
Zhaganash	Patowatami
Naadowe	Odawa
Naadowek	White People
Aayadowaad	Mohawk Person
Neutrals	Mohwk People (plural)
???	Huron/Wendat
???	Neutrals
Amikouek	People of the Big Knives/Americans
Gzhwe Manidoo	Big Knife Country/The United States of America
ge Bezbig Emkwaan	Beaver People
Gdoo-Naaganinaa	Creator/God
Gizhiigokwe	A Dish with One Spoon (Type of Treaty)
Gzhwe Manidoo	Our Dish (Dish With the Spoon)
Niigaan Niigaza	Sky Woman
Niigaanzinini	Creator/God
Gimaa Miskwakay	The One who Fights Ahead (War Chief)
Deganawida (also: Chi' Niibish)	(War Chief who was head of a Clan)
Gimaa Kahkewaquaonaby	???
Shawundaish	Hiawatha (also Big Leaf)
Ashkiwiwiniwag	Peter Jones
Gimaa	John Sunday
Mishou Bizhou	Guerilla Style Combative Young Men
Wabbiemmicot	Chief
Poton	Spirits
Poquan	Chief of the Michi Saagiig (1760s)
Wabakine	Chief of Michi Saagiig (1760s)
Tubhenahnequay	Chief of Michi Saagiig and Main Speaker (1780s)
Keeche Kesha Muneto	Head Chief of Credit Area Michi Saagiig (1770s and 1780s)
Mayarwaseke	Sarah Henry/Peter Jones's Mother
Shahwahnegezhik	The Great Good Spirit
Kechegahgnequa	John Muskratt
Wahweyakhmegeo	Henry Steinbauer (from Lake Simcoe area)
	The Lady from Beyond the Blue Waters/Eliza Jones
	The Round World/He Who Encircles the

Place Names:

Wapaskotiang	???
Ashkahnesebe	Horn River/Thames River
Wahbeshkegoo Kechegahme	The White Water Lake/Lake Erie
Bahwetig	The River between Superior and Huron/Falls of St. Marie
Meshenemahkenoong	The Great
Wahweyahnnoong	Turtle/Michilimackinack/Mackinaw
Ashkahnesebe	The Round Lake/Lake St. Claire
Wahbeshkegoo-Kechegahme	The Horn River/The Thames River
Pequahkoondebaymenis	The White Water Lake/Lake Erie
Adoopekog	??? (Island in Lake Huron)
Nassagaweya	Place of the Black Alder/Etobicoke
Chinguacousy	Two Outlets/16-Mile Creek
Wuhyauwuskewuhgog	Young Pine River
Odoonebe	Scugog/Shallow Muddy Lake
Naupauna	Otonabee/Mouth-Water
Saugeeng	Flour/Napanee
Munedoomenis	Mouth of River/Saugeen
Auzhuhwuh	Spirit Island/Manitoulin Island
Shebanining	Ferry Him Over/Oshawa
	Straight Narrow Passage/???

PART 6: HISTORY OF THE MICHİ SAAGIIG NISHNAABEG:

1. Regarding the Michi Saagiig
2. Representation and Government
3. Dodem/Clan System
4. Law, Justice, and Existence
5. Gendered and Two-Spirited Roles
6. Toronto Onigaming & Scugog Onigaming
7. Gifts as Diplomacy
8. Aayadowaad/Michi Saagiig Nishnaabeg & Haudenosaunee/Michi Saagiig Nishnaabeg Relations
9. The Beaver Wars
10. The Encroachment Period (1783-1840)
11. Methodism/Church of England/Catholicism
12. The Bagot Commission & Relocation
13. Correspondence of the 1830s-1880s
14. Canadian Settle-Colonialism

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONTINUED):

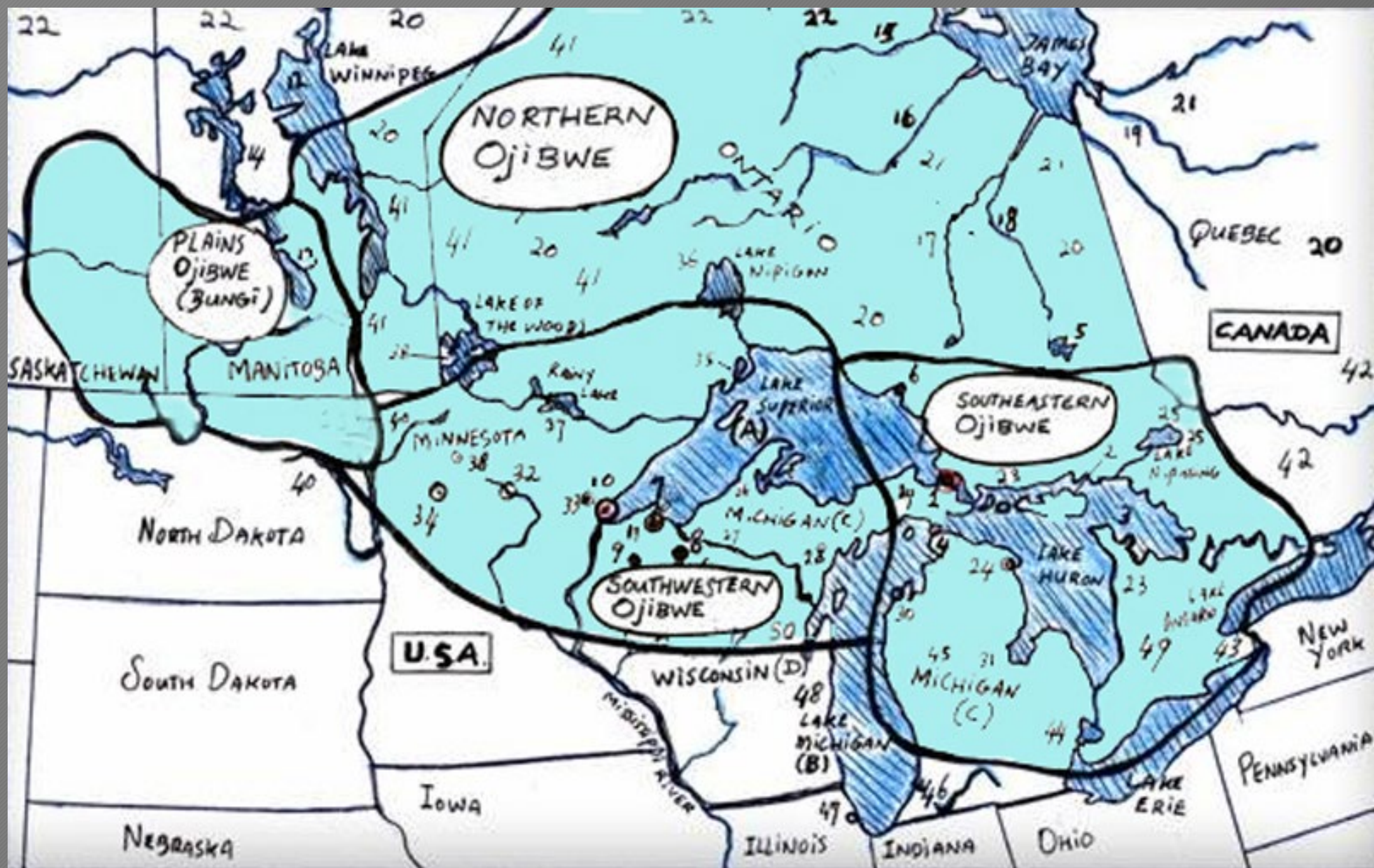
Regarding the Michi Saagiig:

- Michi-Saagiig were 'coastal' peoples who tended to follow the waterways within their traditional territory and 'make camp' at the mouth of rivers
- Fishing salmon, trapping beaver, harvesting sap, to name but three items, were of extreme importance to the Michi-Saagiig Nishinaabeg (with harvesting, fishing, hunting/trapping still and continuing to be important,
- Traditional territory stretches across much of present-day southern and central Ontario (if one needed to look at a map in present-day). Territory is difficult to put in a western/settler construct sense
- Shared territory and intermarriage occurred with other nations outside of the Nishinaabeg,
- In relation to the aforementioned point, because the Michi-Saagiig focused on the river ways rather than semi-permanent settlements like the Haudenosaunee and the Aayadowaad, misconceptions of territory and who was where comes to fruition.
- Trading with various nations had to have been common long before British and French Contact (this needs further exploration as initial reasoning to hypothesize this is starting to show up in the research I am doing.
- Today they are represented in Six Communities: Alderville, The Credit, Curve Lake, Hiawatha, Mississauga 8, Scugog Island

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Representation and Government:

- Part of the Anishnaabeg Confederacy (Composed of Algonquin, Michi Saagiig, Odawa, Potawatomi, and Chippewa)
- Focus still looked favourably to the nation's autonomy in the Confederacy
- Issues of International Relations related to the entire confederacy.
- The Michi Saagiig are referenced as holding the role as Diplomats
- Government usually done in *consensus* style
- All, young and old, were allowed to give their opinions and thoughts on decisions
- Gimaa (Chiefs) were usually always male and could be hereditary.
- Checks and balances did exist - meaning if you were the son of the Head Chief, it did not mean you ruled 'Absolutely'



HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Gifts as Part of Diplomacy:

- There is much documentation that highlights that gifts are given yearly (we see this with some of our yearly annuities or in additional items such as clothing, bullets, and twine that are supposed to be passed along).
- Gifts are a sign of renewing/restarting agreements, relationships, and treaties.
- This is important to consider and understand when reflecting on relationships with the Haudenosaunee, and other Indigenous confederacies/nations, as well as with Europeans, such as the British and French.
- Therefore, gifts are a part of an agreement that is made – and can be seen symbolically in the gifts given, for example, to the Prince of Wales when he visited Rice Lake in 1860.
- This full understanding has not been documented or explored by those Europeans who kept note – rather looking at such gifts as a sign of being willing subjects to the British Crown.
- Such understanding can easily be connected not only with the Royal Proclamation of 1763 but the equally important Wampums of Niagara in 1764.

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Dodem/Clan System:

- Matrilineal or Patrilineal?
- Form of responsibilities within the confederacy, nations, and communities
- Each reflected an animal or non-animal that also utilized the territory and waterways the Michi Saagiig Nishnaabeg, and other Anishnaabeg nations, were the caretakers of.
- When doing late comparison with states today, you can relate the duties of a dodem to being like bureaucracies/government departments/agencies.
- Everyone had a purpose and a role (it was not 'set in stone')



HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Law, Justice, and Existence:

- Marrying “in” and “out” of the nation was common and welcomed
- Belonging to the Michi Saagiig and other Anishinaabeg Nations was not simply a birth-right
- “Mino Bimaadiziwan”
- Restorative Justice
- Thinking Seven Generations into the future and also of the Seven Generations that came before
- Relationship building is important (such as diplomacy and International Relations)



HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

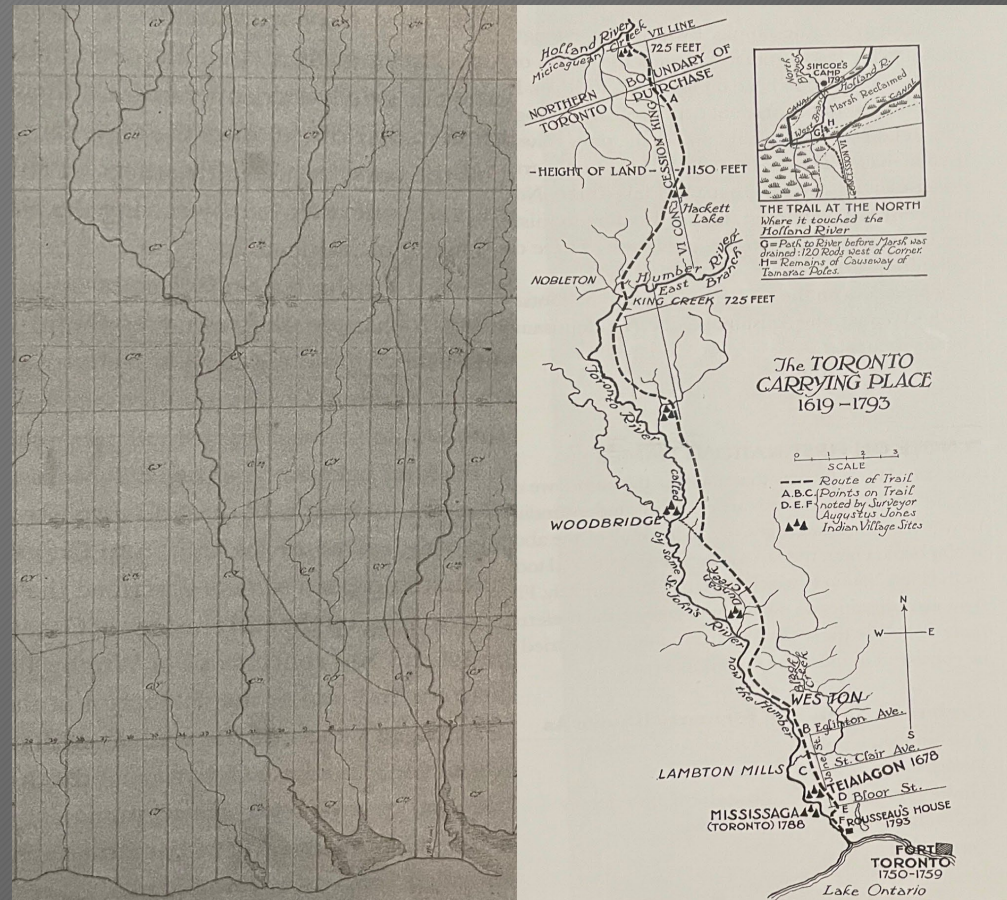
Gendered and Two-Spirited Roles (Pre-1840):

- Questions around gender, Nishnaabeg views of gender, as well as Niiz-Monidowag (Two Spirited) have been discussed.
- Doug Williams-Baa and Leanne Simpson both discuss this in some of their writing.
- A number of interviews held have expressed similar points made by the aforementioned individuals.
- Those who are Niiz-Monidowag had important roles in societies, including the Michi Saagiig Niishnaabeg.
- Many, as they were able to live along the spectrum of 'genders,' were traditionally considered important healers, spiritualists, as well as educators.
- The importance and significance of women in our societies was diluted and made 'de-facto' illegal to have the roles and control that they had prior to European encroachment.
- Furthermore, as discussed in interviews and literature review regarding elders, there are questions relating to the passing along of dodems.
- Dodems originally matrilineal but eventually inherited from your father.
- However, in cases where the father was not Nishnaabeg it has been expressed you could inherit the dodem of your Nishnaabeg mother

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Toronto Onigaming & Scugog Onigaming:

- These routes are still in strong use and connect to at least another two that are significant in Michi Saagiig Nishnaabeg territory
- These routes were important for travel, trade, diplomacy, information, and movement (with the routes marked by landmarks and marks left in trees or on rock)
- Much of both routes still exists today, as major streets in cities such as Toronto, Whitby and Oshawa; as well as county roads and highway routes in the region
- More input from our knowledge holders, especially from Scugog and the Credit would be of assistance.





HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Aayadowaad/Michi Saagiig Nishnaabeg & Haudenosaunee/Michi Saagiig Nishnaabeg Relations:

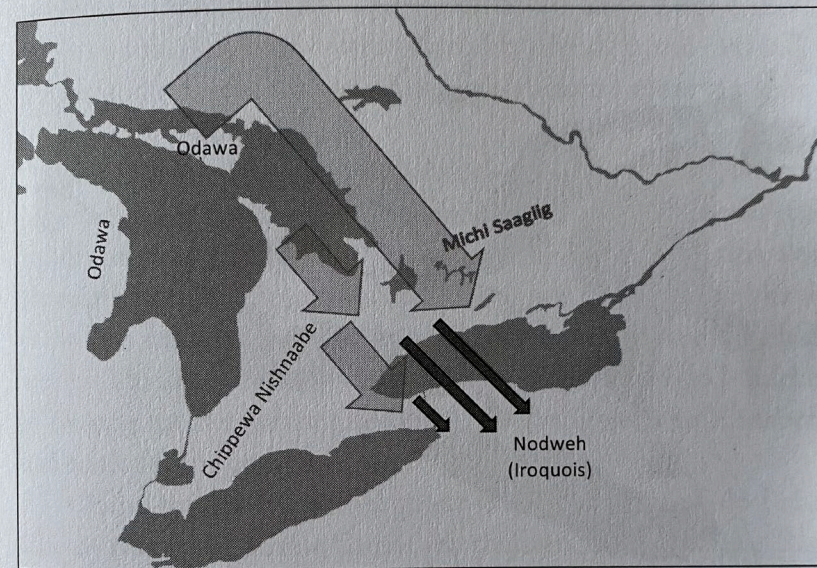


HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

The Beaver Wars:

- The Beaver Wars relates to a period over much of the mid and late seventeenth century and included Michi Saagiig, Chippewa'ag, Odawa, Wendat as well as the Haudenosaunee Confederacy (to name but some of the nations and confederacies involved).
- The Haudenosaunee, specifically the Nadaweg, crossed Lake Ontario and began utilizing territories on the north shore, while Michi Saagiig were utilizing the northern areas of shared territory with the Odawa.
- Seem to come to an end by the end of the seventeenth century and was formerly recognized in 1701.

1670s: *The Return*



MAP 5: Approximately 20 years after leaving, the Michi Saagiig return to their traditional homelands south to the north shore of Lake Ontario where they find the Nodweh (Iroquois) people now living. With the help of the Odawa and Chippewa we pushed them out, back south of the Great Lakes.

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

The Encroachment Period (1763-1850)

- Seven Years War and the Settler Rebellion of 1775
- Movement of Loyalists and other British subjects grows exponentially in Michi Saagiig Nishnaabeg Territory
- A period of 'purchases'
- Five of the Six Canadian recognized Michi Saagiig Nishnaabeg communities become 'permanent' villages
- Conflict over purchases, Settler-encroachment, & alcohol
- Cultural conflict and changes arise (traditional vs. Methodism)
- Movement from 'allies' and 'friends' to 'in the way of progress'



HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Methodism/Church of England/Catholicism:

- Methodism was the main form of Christianity that the Michi Saagiig Nishnaabeg were introduced to.
- Peter Jones or Peter Jones' Sister?
- Methodism easily spread amongst the Michi Saagiig Nishnaabeg, with at least five of the six communities as they are currently known adopting it and, in some cases, meshing it with traditional understandings.
- Peter Jones' Conversion: Self –Hatred, To Protect and Save Michi Saagiig Nishnaabeg, or truly believed what he learned from his conversion?
- Embracing Methodism was looked at positively by Settlers and Europeans until the 1840s and the British-Eurocentric mentality that came to dominate the relationship from this time on.
- British representatives were unwilling to work with them unless they became members of the Church of England/United Church.
- By the 1840s the idea of any Indigenous peoples being able to be equal to British subjects was dwindling.
- In other words, once the five southern Michi Saagiig Nishnaabeg communities began turning to the United Church, it didn't matter as they were already deemed to not be worthy of civilization and saving.
- Religious-Free-For-All by this time; Missiswezahging and Catholicism

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Bagot Commission of 1845:

- "Damned if we do, damned if we don't."
- Shows a clear movement from nation-to-nation relations to one that shows the settler-population and British representatives looking at us as in the way of progress and needing to be controlled.
- Calls for further control and tightening of rules relating to colonial rule over all those it considered under its realm, including the Michi Saagiig Nishnaabeg.
- A Point of Interest:
 - The Bagot Commission highlights the Haudenosaunee communities, such as Six Nations, came from across Lake Ontario and, in the case of Six Nations, settled their current location because of the alliance with the British following the Settler-Rebellion of 1775-1783

Relocation (Choice or Predetermined?):

- Discrepancies regarding relocation of MCFN, AFN, and MSIFN.
- Although each relocation is written about as if it was the best option for the betterment of each community, there is literature and correspondence that highlights that such relocation may have been coaxed to occur due to greed, eurocentrism, and self-interest.
- Through some correspondence by those who have written about all three communities, showing that the push and planning to get each community to move began years before it happened and before approaching the Michi Saagiig Nishnaabeg in each community, may have been misled.

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

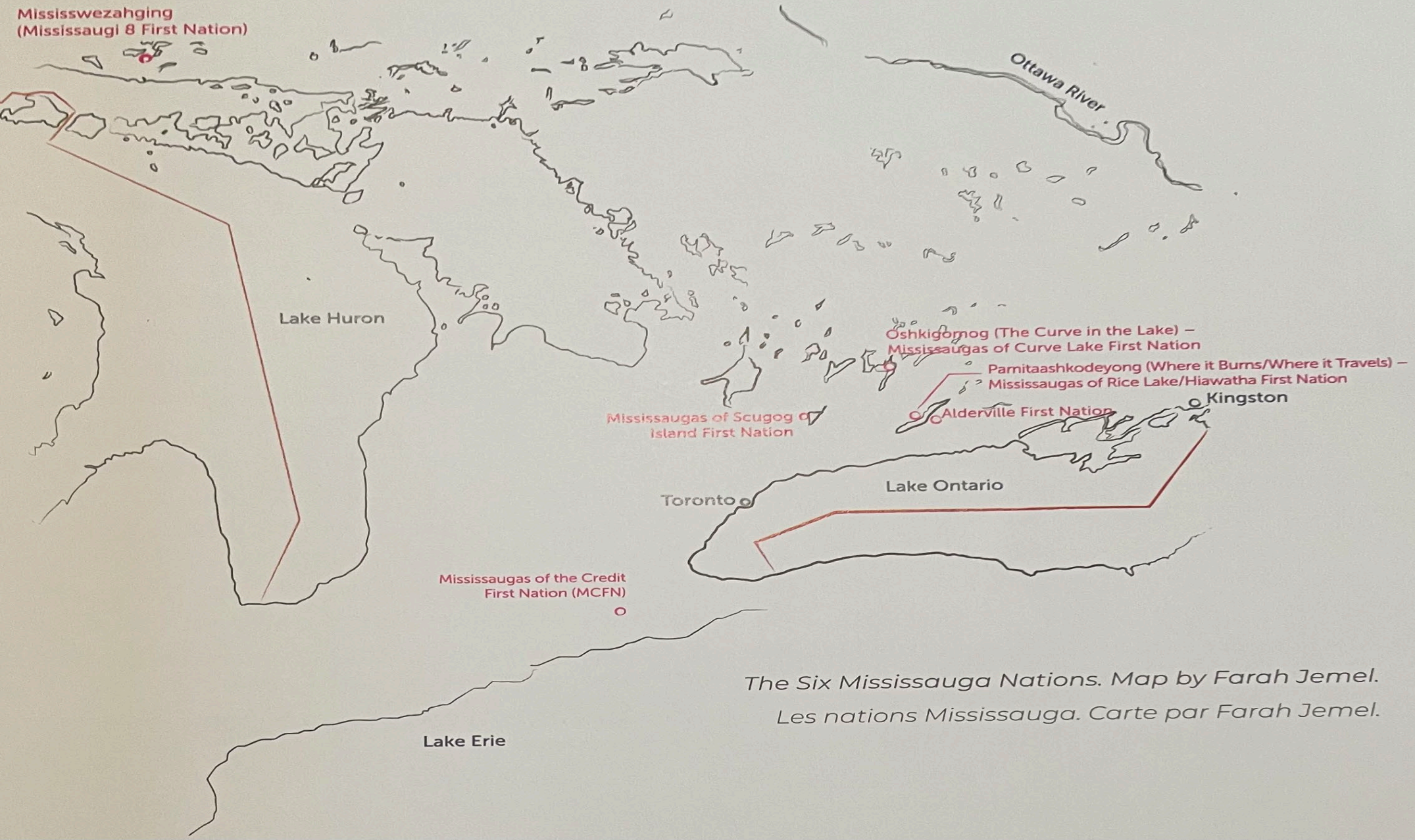
Correspondence of the 1830s-1880s:

As reviewing of documents and archives continues, there is interesting points that come up from correspondence between influential Michi Saagiig Nishnaabeg. In various pieces of literature, as well as direct correspondence from Peter Jones, John Sunday, Egerton Ryerson, and Paudashs that highlight discrepancies and disagreements with the various purchases/treaties made in relation to Michi Saagiig Nishnaabeg territories from the 1820s to 1923. Further review is needed and additional archival documents reviewed from all communities to further this point and show that there is clear intent from the Settler-Canadian side to not heed to the concerns being brought forth by Michi Saagiig Nishnaabeg.

HISTORY OF THE MICHİ SAAGIIG NISHNAABEG (CONT'D):

Canadian Settler Colonialism and Impact:

- Canadian Confederation and the implementation of the Indian Act,
- The Residential School system,
- The Trent Severn Waterway and the Williams Treaties,
- Outlawing of Governance, Legal Representation, and Unilaterally Defining who is 'Indian',
- 1960 – Canadian and Michi Saagiig Nishnaabeg Citizenship
- The 1960s-1980s (This reflects 'development in the communities as well as changes in community well-being, the Sixties Scoop, the land claim process, and court challenges to name a couple items)
- Resurgence in language, culture, traditions, and identity
- 'Economic Development and re-entrenching autonomy over various areas of jurisdiction (education, our children, governance, etc), and
- Youth learning harvesting, hunting, trapping, and fishing practices that reflect and have always been important to Michi-Saagiig Nishinaabeg
- Reestablishment of Dodems
- The importance of gardens and sharing, access to waterways, fishing, harvesting of wild rice, and maple sap



The Six Mississauga Nations. Map by Farah Jemel.

Les nations Mississauga. Carte par Farah Jemel.

PART 7: HIAWATHA FIRST NATION - PEOPLES OF THE MICHI SAAGIIG NISHNAABEG NATION



Hiawatha First Nation – Our Values

Our values grow from the culture from which we are born into and live with and our beliefs and attitudes emerge from our values. As Michi Saagiig Peoples from the Michi Saagiig Nation, we try to live a healthy way of life “Mino Bimaadizin” through the teachings passed down from Ancestors.

Hiawatha First Nation - Treaties

- Treaty rights are the specific rights of Indigenous peoples embodied in the treaties they entered into with Crown governments - Crown governments were initially France or Britain, and after Confederation, Canada.
- Existing Treaty Rights are protected under section 35 of the Constitution Act, 1982.
- Michi Saagiig peoples are signatories to eighteen (18) Treaties from Niagara Treaty(1764) to the Williams Treaties (1923).
- Hiawatha First Nation is Signatory to Treaties:
 - 1923 Williams Treaty Clause #1;
 - 1923 Williams Treaty Clause #2;
 - 1818 Rice Lake Treaty #20;
 - 1856 Islands Treaty #78;
 - 1819/1822 Rideau Purchase Treaty #27 and 27 ¼;
 - 1819/1822 Crawford Purchases;
 - 1856 Islands Treaty #77.

Hiawatha First Nation - Location

- Hiawatha is located 20 km southeast of Peterborough, ON (Treaty 20 Territory)



Hiawatha First Nation - Past

- In 1828 an area along the north shore of Rice Lake was officially designated as a reserve under the name “Mississauga’s of Rice Lake Reserve”.
- At this time the land base was approximately 1120 acres and a population of 130 adults and 90 children, and our First Nation village boasted a store and post-office, a schoolhouse and teacher's residence.

Hiawatha First Nation – Present

- Today, our Community has a population of approximately 1012 Citizens with 225 citizens living in the Community and a land base of 2500 acres.
- Hiawatha currently owns and/or operate a convenience/gift store and gas bar. We are also the caretakers of Serpent Mounds which is a designated historical site. Our services include Fire and Police, Public Works, Administration and Social and Health.
- Hiawatha continues to work towards meeting the needs of our growing Community through human resources and services we can offer, to ensure our Citizens and Community's safety, including securing safe drinking water for our Community.
- Hiawatha also continues to re-learn and teach our culture, language, traditions, ceremonies and to continue to prosper and grow as a Community; and to always remember to embrace our past, our present and our future.

Hiawatha First Nation - Governance

- Governance is a large part of keeping the Community and Citizens, safe, healthy and prosperous, and in being able to provide for today and our seven generations. Currently, there are 6 Members of Council, One Chiefs and 5 Councillors. From 2017 – Present, the following governance work is in progress and/or completed:
 - Custom Citizenship Code
 - Custom Election Code
 - Residency Code
 - Governance Documents - Finalize the Council Governing Principles, and Chief and Council Position Role and Responsibilities
 - Safe Drinking Water
 - Comprehensive Community Plan (CCP)
 - Land Code
 - Williams Treaties Trust
 - Economic Development Corporation
 - First Nation Council Resolutions (FNCR's)

Hiawatha First Nation – Future

We, the Mississaugi of Hiawatha First Nation, are a vibrant, proud, independent and healthy people balanced in the richness of our culture and traditional way of life.



Hiawatha – Past, Present, Future

To Honour and Respect: Gifts from the Michi Saagiig Women to the Prince of Wales 1860



CONCLUSION

“Michi Saagiig Nishnaabeg means the people that live at the mouths of rivers ... Michi Saagiig Nishnaabeg is used to describe our people in the notes on the Treaty of 1701 in Montreal and appears on a map done by British cartographers in the 1700s. It is used in the journals of the Jesuits.”

(Doug Williams, *Michi Saagiig Nishnaabeg: This is Our Territory*, 2018, pp. 30)

Miigwetch/Thank You

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