

*O'Demini Giizis*  
 Strawberry Moon

# ENKAMGAK

*June 2021*

Translation from Anishinaabemwin: "The Happenings" or "What is Going on?"

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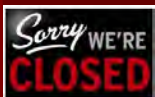
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**Monday, June 21<sup>st</sup>**  
**National Indigenous Peoples Day**

## Council Meetings

**June 1<sup>st</sup> & 15<sup>th</sup>**  
**@ 7:30 p.m. via Zoom**

To attend livestreamed Council meetings, register in advance by contacting Kim Salvaneschi at 705-753-2050 or email [kims@nfn.ca](mailto:kims@nfn.ca). Learn more at [nfn.ca/livestreaming](http://nfn.ca/livestreaming)

## Nominations for NFN Election 2021

**Nomination meeting was May 21<sup>st</sup>; Nominees must accept or decline by May 28<sup>th</sup>**

The Election 2021 nomination meeting was held on Friday, May 21<sup>st</sup> via the Zoom platform for the purpose of nominating candidates for the office of Chief or Councillor for the 2021-2024 term. Nominations were also accepted by mail-in or emailed nomination forms.

Nominated candidates have until Friday, May 28<sup>th</sup> to accept or decline their nomination.

The Electoral Officer's report of candidates who have accepted their nomination to run for the office of Chief or Councillor will be posted to [nfn.ca/election](http://nfn.ca/election) and to our social media sites on Saturday, May 29<sup>th</sup>, and will be mailed to all eligible voters in early June.

**PLEASE NOTE:** The following lists from the Electoral Officer's Nomination Meeting Report contain the names of individuals who were *nominated* for the office of Chief or Councillor, with or without their knowledge in advance of the nomination meeting.

**The official list of candidates for the 2021 NFN Election will be posted online and mailed, along with the Notice of Vote, following the acceptance deadline of May 28<sup>th</sup>.**

FOR CHIEF:	NOMINATED BY:	SECONDED BY:
<b>Robert Commanda</b>	Natasha Lariviere	Krista Commanda
<b>George Couchie</b>	Tyler Commanda	Amanda Bellefeuille
<b>Corey Goulais</b>	Samantha Goulais	Brittany Lariviere
<b>Suzanne Goulais-Deering</b>	Judy Couchie	Alice McLeod
<b>Darlene Gingras</b>	Jessy Picard	Mary Joanne Picard
<b>Thomas Lambert</b>	Gerald Beaucage	Tyler Commanda
<b>Scott McLeod</b>	Anita Couchie	Stan Couchie
<b>David Miner</b>	Amanda Mayhew	Lisa Miner
<b>Mike Penasse</b>	Jody Penasse-Bosse	Jesse L Beaucage
<b>Jeff Stewart</b>	John Stewart	Bryan Bellefeuille



## ELECTION 2021

**Advance Poll: Saturday, July 3rd - 9am to 2pm**

**Election Day Polls: Friday, July 9th - 9am to 8pm**

**Vote in-person, by mail or online**

**[nfn.ca/election](http://nfn.ca/election)**

## Nominations for NFN Election 2021 Continued

FOR COUNCILLOR:	NOMINATED BY:	SECONDED BY:
Blair Beaucage	Melanie Beaucage	Marianna Couchie
Jesse L Beaucage	Melvin Smith	Shiela Lariviere
Peter Beaucage	Glenna Beaucage	Joe McLeod
Amanda Bellefeuille	Samantha Goulais	Tyler Commanda
Yvette Bellefeuille	Jordan Bellefeuille	Brian Bellefeuille
Ruth Charlesbois	Mary Penasse	Charles Goulais
Elaine Commanda	Louise Penasse	Jody Penasse-Bosse
Jane Commanda	Cathy McLeod	Sarah Hazell
June Commanda	Krista Commanda	Marianna Couchie
Lorraine (Girly) Commanda	Priscilla West	Marianna Couchie
Robert Commanda	Susan Commanda	Natasha Lariviere
Rodney Commanda	Priscilla West	Natasha Lariviere
Susan Commanda	Jody Penasse-Bosse	Yvette Bellefeuille
Tyler Commanda	Samantha Goulais	Judy Couchie
William Commanda	Jody Penasse-Bosse	Krista Commanda
Brian Couchie	Stan Couchie	Anita Couchie
Rhonda Couchie	Judy Couchie	Karen Commanda
Suzanne Deering-Goulais	Louise Penasse	Jody Penasse-Bosse
Eric (Rick) Stevens	Crystal Stevens	Cathy McLeod
Ron Penasse	Cathy McLeod	Jody Penasse-Bosse
Savannah Penasse	Jody Penasse-Bosse	Kelly Stevens
Mary Joanne Picard	Jessy Picard	Stephane Picard
Kile George	George Couchie	Sarah Hazel
Esther Gilbank	Arnold May	Gary Goulais
Corey Goulais	Tyler Commanda	Gary Goulais
Denis Goulais Jr.	Samantha Goulais	Tyler Commanda
Priscilla Goulais	Arnold May	Marianna Couchie
Natasha Lariviere	Carrie Commanda	Kelly Stevens
Joan McLeod	Mary Penasse	Melanie Beaucage
Joe McLeod	Darlene Church	Darlene Gingras
Louise Penasse	Jody Penasse-Bosse	Jesse L Beaucage
Philip Penasse	Krystal McLeod	Megan Stevens
Karen Miller Pitman	Judy Couchie	Marianna Couchie
Mike Sawyer	Cathy McLeod	Yvette Bellefeuille
Daniel Stevens	Meriza George	Arnold May
Jesse Stevens	Kelly Stevens	Natasha Lariviere
Samantha Stevens	Joe McLeod	Darlene Church
John Stewart	Jeff Stewart	

## Address Update Reminder

The Notice of Vote and Voting Package for the 2021 Election will be sent to all eligible voters at the most current address we have on file for you.

If you need to update your mailing address, please call our Membership Office at 705-753-2922, send an email to [randym@nfn.ca](mailto:randym@nfn.ca), or quickly fill out a form on our website: [nfn.ca/address-update/](http://nfn.ca/address-update/)

## Treaty Annuity Payments

Indigenous Services Canada (ISC) is **postponing** all treaty annuity payment events until further notice due to the pandemic. NFN will distribute payments at the Annual Community Meeting in November.

To receive your treaty payment sooner, you can download and fill out the [Treaty Annuity Payment Request form](#) and mail it to your ISC regional office. Treaty payments will be mailed to you in the form of a cheque.

For more information, please visit: [Treaty annuity payments \(sac-isc.gc.ca\)](http://Treaty%20annuity%20payments%20(sac-isc.gc.ca))



Watch for the official list of candidates for Chief or Councillor online on May 29<sup>th</sup> and in the mail in early June!

## COVID-19

**Got symptoms?  
Stay home and  
get tested.**

### You can get a test if:

- You are worried you may have COVID-19
- You have been exposed to someone with COVID-19
- You are at risk of exposure to COVID-19 through your employment
- You are experiencing **symptoms of COVID-19** (someone without symptoms or voluntarily testing is no longer a priority)
- You do not need a referral to get a test
- You do not need a health card to get a test

### There are two testing centres in the area:

**West Nipissing Assessment Centre**  
705-580-2186  
Open 12pm - 4pm  
Monday to Friday

**North Bay Regional Health Centre**  
705-474-8600 ext. 4110  
Open 9am - 5pm (7 days a week) - Assessment Centre in parking lot #9 – for symptomatic patients or children 8 years & under  
Drive thru options near Emergency entrance is also available for asymptomatic people.

Please note: public health officials do not recommend getting tested for COVID-19 if you don't have any symptoms.

## Provincial Measures & Our Operations

On May 13<sup>th</sup>, Ontario extended the provincewide stay-at-home order until at least June 2<sup>nd</sup> due to the rise in new, more contagious variants continuing to pose a significant risk.

NFN's Crisis Control Group (CCG) has been meeting weekly since the start of the pandemic and plans to re-evaluate our June 14<sup>th</sup> return to work date on May 31<sup>st</sup>, once we have more details about the latest provincial measures and restrictions.

The stay-at-home order is asking that people remain at their home and on their property unless necessary to leave for essential reasons such as going to the grocery store or pharmacy, accessing health care services (including getting vaccinated), for outdoor exercise or for work that cannot be done remotely.

### Impacts to our Business Operations

- **NFN Offices:** Closed to staff until Monday, June 14<sup>th</sup> with staff working remotely during this time. Only staff who cannot work from home will be permitted to be on-site to perform their duties. Our offices remain closed to the public until further notice. This is to minimize contact to prevent the spread of COVID-19 within our community in line with enhanced public health measures requiring workplaces to ensure all employees work from home if they can. Some services are available curbside, and drop boxes are located at the Administration Building main entrance, Finance department, Culture Centre, Education Office & Natural Resources.
- **NFN Daycares:** The Nipissing Ojibway Daycare and Couchie Memorial Daycare remain open for existing registrants, and where both parents/guardians require child-care due to work obligations.
- **Nbisiing Secondary School:** Virtual classes will continue to be offered until the end of the school year.
- **Shuttle Service (Duchesnay Creek Bridge):** Hours of operation are reduced to 7:00am – 8:00pm during the provincewide stay-at-home order. After-hours service is available for essential trips only and must be pre-arranged by contacting Glenn McLeod at 705-471-7073 during business hours.
- **NFN Businesses** (provincial restrictions in effect until June 2<sup>nd</sup> – please see [page 5](#) for details about all business sectors in Ontario's three-step plan [Roadmap to Reopen](#)):
  - ◇ ***Essential businesses*** (providing gas and/or groceries) can continue operating with COVID-19 safety precautions in place. NFN staff are working with businesses to ensure safety measures are current.
  - ◇ ***Non-essential businesses*** can be open between 7:00am and 8:00pm for curbside pick-up or delivery by appointment (deliveries are permitted between 6:00am and 9:00pm). Patrons must pre-order by phone or online before coming to the business (with the exception of convenience stores).

For updates about COVID-19 activity and our vaccine rollout, please visit [nfn.ca/update](https://nfn.ca/update)

For updates about our operations and links to public health information, please visit [nfn.ca/covid19](https://nfn.ca/covid19)

## NFN COVID-19 Vaccine Rollout Stats

*One of the best ways we can protect ourselves, our families, friends and community members from COVID-19 is getting vaccinated.*

As of May 17<sup>th</sup>, 1,433 individuals have received a 1<sup>st</sup> dose of Moderna (90.64% of eligible registrants) and 1,147 individuals have received their 1<sup>st</sup> & 2<sup>nd</sup> doses (72.88% of eligible registrants). There are currently 47 individuals on the waitlist for a 1<sup>st</sup> dose, including those in the 12-17 years age group awaiting a Pfizer vaccine (please see below).

NFN Health Services has held 23 vaccination clinics to date, and is planning to hold one final mass immunization clinic before the end of May at Nbisiiing Secondary School and at the NFN Complex Gym in Garden Village. They will then move to appointment-based bookings at the Health Centre on Wednesday afternoons starting in June.

**Please call the Health Centre at 705-753-3312 to register for a vaccine appointment.**

Community members **aged 12 to 17 years** or those in this age group residing in an NFN household can call the Health Centre at 705-753-3312 to register for a **Pfizer vaccine**. Individuals are encouraged to not wait as we can only order vaccines for those registered for one. Appointments will be scheduled as soon as we receive our supply of vaccines.

## Rapid Testing on NFN

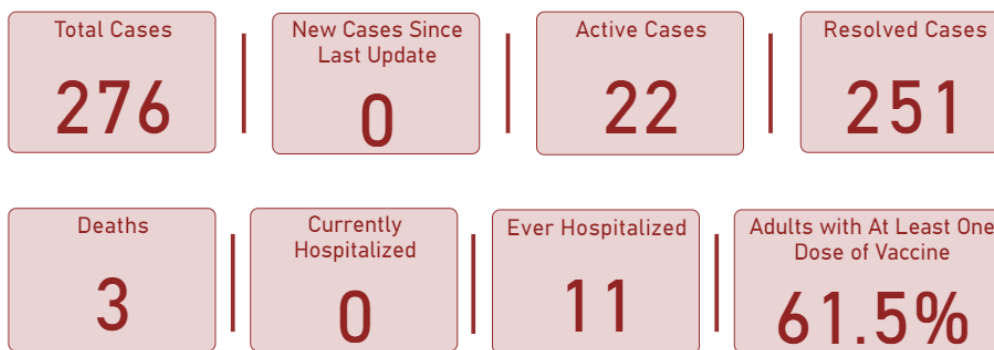
NFN has secured four (4) COVID-19 testing units that will be operated by our trained and qualified nurses. Test results are available in 30 minutes and two (2) tests can be done at a time. Two (2) units will be located at the Lawrence Commanda Health Centre (58 Semo Road, Garden Village) and two (2) will be at Nbisiiing Secondary School (469B Couchie Memorial Drive, Duchesnay).

It's important to note that these units serve as a surveillance tool and do not provide a laboratory confirmed result. Individuals who test positive for COVID-19 at one of our rapid testing units will be sent for a test at an assessment centre in North Bay or Sturgeon Falls to confirm the result. Individuals who test negative will not need to take further action if there is no concern about possible exposure to COVID-19.

**To inquire about getting a rapid test:** please call the Health Centre at 705-753-3312.

## Public Health Dashboard

Below is the Health Unit's [COVID-19 status report dashboard](#) as of Wednesday, May 26<sup>th</sup> for the Nipissing District only. For the entire Health Unit region (Nipissing & Parry Sound Districts), there are currently 29 active cases of COVID-19 (with 22 of those in Nipissing).



\*Includes Nipissing and Parry Sound

## Public Health Information

### North Bay Parry Sound District Health Unit

(updated Monday to Friday at 3pm, and Mondays at 10am)  
[www.myhealthunit.ca/](http://www.myhealthunit.ca/)

### Cases in Ontario

(updated daily at 10:30am)  
[covid-19.ontario.ca/](https://covid-19.ontario.ca/)

### COVID-19 cases in schools & child care centres

(updated weekdays at 10:30am)  
[ontario.ca/page/covid-19-cases-schools-and-child-care-centres](https://ontario.ca/page/covid-19-cases-schools-and-child-care-centres)

### More info/medical advice:

- Telehealth Ontario for medical advice at **1-866-797-0000**
- Local Health Unit at **1-800-563-2808 ext. 5229**
- Your primary health care provider (i.e. Family Doctor)

**Do not call 911** unless it is an emergency.

### Think you have COVID-19 symptoms?

Call Telehealth Ontario: **1-866-797-0000** **OR** use this self-assessment tool to help determine how to seek further care:  
[covid-19.ontario.ca/self-assessment/](https://covid-19.ontario.ca/self-assessment/)

### To book a COVID-19 test, contact:

**West Nipissing Assessment Centre**  
705-580-2186  
Open 12pm - 4pm  
Monday to Friday

**North Bay Regional Health Centre**  
705-474-8600 ext. 4110



# Roadmap to Reopen

Ontario's Roadmap to Reopen is a three-step plan to safely and cautiously reopen the province and gradually lift public health measures.

The plan is based on:

- the provincewide vaccination rate
- improvements in key public health and health care indicators

**Until we move to Step 1 of the roadmap, we must all continue to follow the rules and public health measures under the provincewide "emergency brake".**

## Guiding Principles of the Roadmap to Reopen

**Step 1** - An initial focus on resuming outdoor activities with smaller crowds where the risk of transmission is lower, and permitting retail with restrictions. This includes:

- outdoor gatherings of up to 10 people
- outdoor dining with up to four people per table
- non-essential retail at 15% capacity

**Step 2** - Further expanding outdoor activities and resuming limited indoor services with small numbers of people and with face coverings being worn. This includes:

- outdoor gatherings of up to 25 people
- outdoor sports and leagues
- overnight camps
- personal care services where face coverings can be worn and with capacity limits
- indoor religious services, rites or ceremony gatherings at 15% capacity

**Step 3** - Expanding access to indoor settings, with restrictions, including where there are larger numbers of people and where face coverings can't always be worn. This includes:

- indoor sports and recreational fitness
- indoor dining
- museums, art galleries and libraries
- casinos and bingo halls with capacity limits

The province will remain at each step for **at least 21 days** to evaluate any impacts on key public health and health system indicators. Read more at [ontario.ca/reopen](https://ontario.ca/reopen).

### COVID-19 Roadmap to Reopen – Key Highlights



\* Key health indicators include declining hospitalization, ICU, cases rate and % positivity

Based on current trends in key health indicators, including the provincial vaccination rate, Ontario expects to enter Step One of the roadmap around June 14, 2021.

For the full plan, visit [ontario.ca/reopen](https://ontario.ca/reopen)

# Reminders from the Land Office

## Purchasing Property on NFN

Before purchasing a property on NFN, make an inquiry to the Land Office to make sure the person holds an interest in the property by way of a Certificate of Possession, Grant of Entitlement or Lease Agreement. A person does not hold an interest in land except through one of these documents.

## Harvesting Firewood for Non-Commercial Purposes

Should you need to harvest non commercial fire wood, please contact Hugh Martel, Forestry Coordinator, at the Natural Resources Department to assist you in locating an appropriate site. Hugh can be reached at 705-358-7293 or by emailing [hughm@nfn.ca](mailto:hughm@nfn.ca).

For more information, please refer to the [Non-Commercial Harvest Policy](#).

## Pow Wow Grounds

A reminder that all motorized vehicles (including ATVs and dirt bikes) are prohibited at our traditional pow wow grounds in Jocko Point. We ask everyone to please respect this sacred land and to refrain from accessing it except by foot.

## Nipissing Serenity Hospice Board of Directors

### Seeking Indigenous Representative for 3 Year Term

Nipissing Serenity Hospice is a 10 bed, bilingual, residential hospice providing end of life palliative care in a peaceful setting for people of all ages at end of life and support for their loved ones. The programs and services offered at Nipissing Serenity Hospice are free of charge to those residing in the Nipissing and East Parry Sound Districts. Their vision is to advocate for a future where every person and their loved ones can access the finest standards of hospice palliative care at end of life in a timely manner.

Due to a recent resignation, Nipissing Serenity Hospice is seeking an Indigenous representative to serve on the Board of Directors. This individual will represent their respective First Nation or Métis affiliation, and have a demonstrated capacity to support cultural competency and cultural safety.

#### Requirements:

- Attend monthly Board meetings (typically held on the third Wednesday of the month). Note: meetings are being held virtually during the pandemic.
- Sit on one other sub-committee, with that commitment usually being monthly.

#### Application:

If you are interested in serving on the Nipissing Serenity Hospice Board of Directors, please submit a letter of interest explaining why you would like to sit on this board, and how your participation will benefit NFN and the Nipissing Serenity Hospice.

Please also complete a [Board Member Application Form](#), attach it to your letter of interest and submit it no later than **Friday, June 11, 2021** at 4:30 p.m. to: Freda Martel, Director of Administration, Nipissing First Nation, 36 Semo Road, Garden Village ON P2B 3K2.

You can also submit your application by fax to 705-753-0207 or email to [fredam@nfn.ca](mailto:fredam@nfn.ca).

## Office Closure Extended

We are taking a cautionary approach to reopening our offices to staff as our district progresses to less restrictive measures. The majority of our staff will continue to work remotely until **June 14<sup>th</sup>** (subject to change).

Our offices remain closed to the public until further notice. Please visit [nfn.ca/covid19](https://nfn.ca/covid19) for regular updates about our operations and for a complete list of contacts.

## FOOD BANK ACCESS

The Food Bank will be open on **Wednesday, June 2 & 16 (1<sup>st</sup> & 3<sup>rd</sup> Wednesday)**

Download the order form for the current month at [nfn.ca/food-bank](https://nfn.ca/food-bank) or call 753-6972.

## PUBLIC WORKS

### ESSENTIAL SERVICES & EMERGENCY CONTACTS

Essential services provided by Public Works continue without interruption, including road maintenance, garbage/recycling collection and infrastructure services.

#### In case of emergency, please contact:

Steve Doucette, Public Works Manager at 705-840-3626.

For non-emergencies, please email [steved@nfn.ca](mailto:steved@nfn.ca).

## Why Make a Will?

### WITH A WILL YOU CAN:

- Decide who will inherit your personal possession, house and land.
- Protect your loved ones by making arrangements for their wellbeing.
- Name someone to administer your estate.
- Name someone to look after dependent children.
- Be specific about who should have your personal belongings and keepsakes.
- Make arrangements for your business.
- Leave instructions for funeral wishes.

### A WILL MAY:

- Lessen the involvement of Indigenous Services Canada in your private affairs.
- Avoid delays in settling your estate.
- Make the settlement of your estate a more personal matter.
- Help to avoid family conflicts by expressing your clear instructions.
- Protect any customs or traditions that should be passed on to your loved ones.

*For the benefit of those you love, please make a will.* It is also important to have a **Power of Attorney** for Personal Care and one for Property in case you are ever unable to mentally or physically take care of yourself or your personal matters.

Please call Cathy McLeod, Land Manager at 705-753-2922 or email [cathym@nfn.ca](mailto:cathym@nfn.ca) for more information.

## Yellek / Duchesnay Road Connection Update

The Project Team is pleased to announce that design work on the road connection between the Yellek and Duchesnay communities is nearing completion.

The new paved two-lane road will be 3.3 kilometres long. A signalized crossing will be provided at the new rail crossing in west Duchesnay to maximize safety.

### Benefits of the New Road Connection:

- It will provide a much needed and safe local road link for school bus occupants and motorists wishing to avoid travelling on Highway 17.
- The link will provide quality road access to lands that can be opened up for local economic development and job creation.
- The new road will provide a secondary means of emergency access in the event local roads are blocked during an emergency such as hazardous materials spills associated with a rail crossing collision or train derailment.
- The new road will improve fire and emergency service response times.

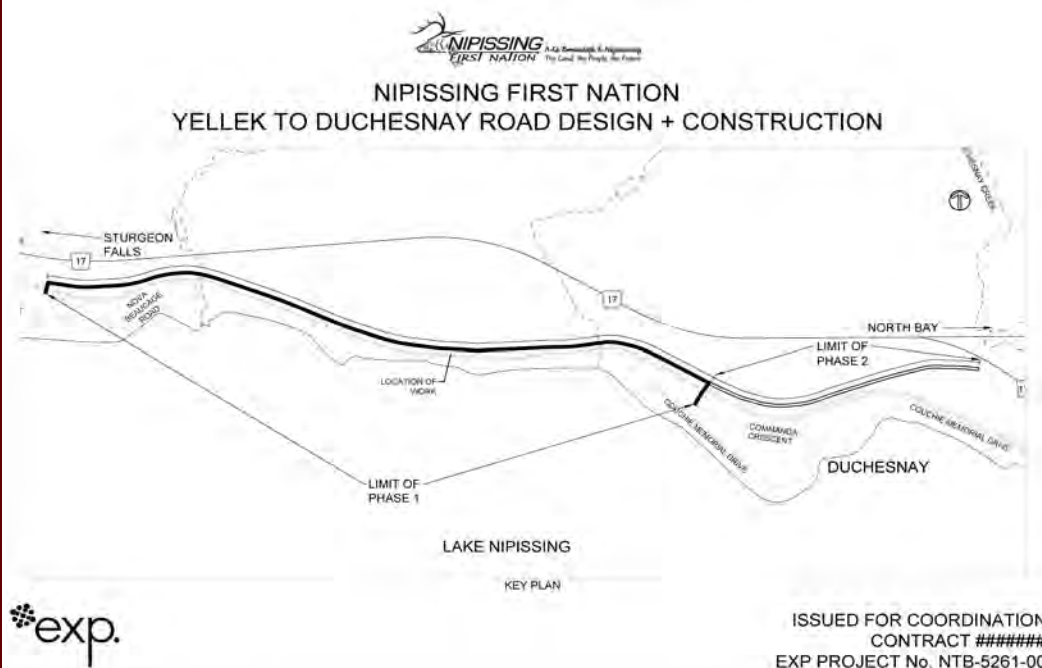
The project team intends to issue a construction tender for this project this summer for completion in 2022.

**Please note:** the work being tendered represents Phase One of the Yellek-Duchesnay Road connection. Phase Two will be completed as part of this design project and we will use this design to pursue funding opportunities.

No date has been projected for the start of Phase Two construction from Duchesnay to Highway 17B. This work also hinges on when the Ontario Ministry of Transportation approves the construction work required to remove the overpass on Highway 17B.

The map below illustrates the full scope of Phases One and Two of this project.

For more information, please contact Brendan Huston, Chief Executive Officer, at 705-753-2050 or [brendanh@nfn.ca](mailto:brendanh@nfn.ca).





# Forestry Operations along Mooz Miikan

## Red Pine Thinning & White Cedar Maintenance Starting June 3<sup>rd</sup>

**Red Pine Thinning:** The purpose of this operation is to maintain Nipissing First Nation's Red Pine plantations with a Pre-Commercial silvicultural thinning treatment that will be accomplished by removing 1/3<sup>rd</sup> of the stems per hectare along with any other competing species to ensure the continued healthy growth of the trees in these plantations.

These plantations were planted in the mid to late 1980's and most have not received any thinning maintenance as of yet. They are well overdue for this treatment to create a healthy plantation that will benefit the future generations.

**White Cedar Maintenance:** A selective cutting operation will also be done on the White Cedar stands that are adjacent to the Red Pine. This will result in the removal of half of the trees in the stands that have been identified. The unhealthiest trees will be marked and targeted for removal along with any other competing species that may be hindering the growth of these White Cedar.

This operation is needed to assist the cedar's growth by removing the unhealthy trees from these stands. Retaining the better-quality stems is a way of keeping the good genetics within the forest that will naturally re-seed the area with better quality seedlings that will benefit the wildlife in the area and as well the membership of Nipissing First Nation. The Natural Resources Department has a monitoring plan in place to ensure that the environment is respected and that the operations have the best possible outcomes.

**Contractor:** Young Forestry Services

**Contact:** For further information or to make a comment, please contact NFN's Forestry Coordinator, Hugh Martel at 705-358-7293 or by email to [hughm@nfn.ca](mailto:hughm@nfn.ca).

View/download this notice on our website: [Red Pine & White Cedar Treatment](#)

## Shoreline Assessments & Permits

Shoreline permits continue to be issued to all residents (members & non-members) when working in or around water within NFN.

The purpose of permits is to guarantee that no harmful alterations are made to shorelines as they cause harm to fish and other wildlife habitat.

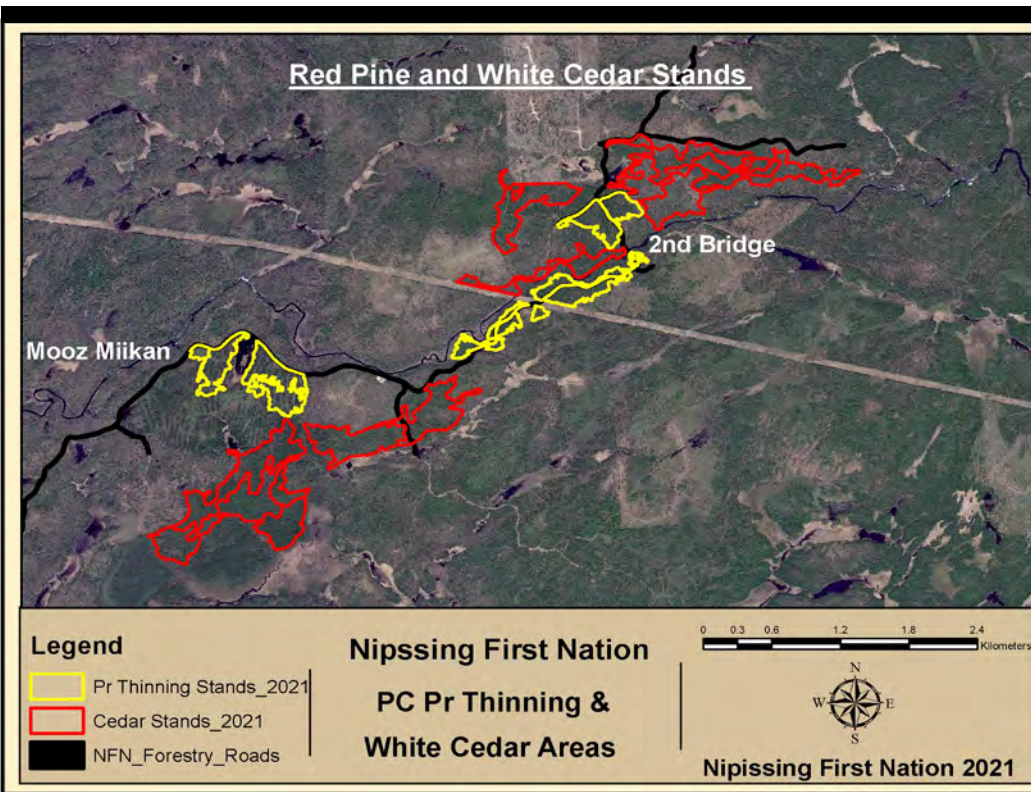
***If the shoreline in front of your property does not form part of your lot on a legal survey, it is band land.***

Any improvements you make to that area are at your own risk. Placing personal items on the shoreline and maintaining the area does not constitute ownership.

Please contact the Land Office at 705-753-2922 if you have any questions regarding your lot lines when it abuts the shoreline allowance, or to get a copy of your lot as it is shown on the legal survey.

Our Natural Resources Dept. requires that all residents of NFN apply for a permit when working in and around water. Call 705-753-2050 ext. 1251 or email [nikkic@nfn.ca](mailto:nikkic@nfn.ca) for more information.

Download the Shoreline Work & Permitting document here: <https://bit.ly/32vyWk6> or visit the Natural Resources section of our website for more information: [nfn.ca/natural-resources/](http://nfn.ca/natural-resources/)





## FNCP Update Deliveries Postponed until Further Notice

This notice is to homeowners who participated in the First Nation Conservation Program (FNCP) in 2019-2020 before it was postponed due to COVID-19.

Our last update advised that tentative dates had been set for the first deliveries of refrigerators, humidifiers and air conditioners the week of May 10<sup>th</sup>, and for the second deliveries of chest freezers and stand-up freezers the week of June 14<sup>th</sup>.

**Please Note: Due to the provincewide stay-at-home order, deliveries are postponed until further notice.**

The Independent Electricity System Operators (IESO) will not permit the deliveries of the appliances until the province lifts the current stay-at-home order that is in place until at least June 2, 2021. It is unknown at this time when the deliveries will be re-scheduled, but we will continue to provide updates as we receive them.

If you have any questions or concerns, contact Tom Lambert at 705-753-6985 or [thomasl@nfn.ca](mailto:thomasl@nfn.ca).

### FNCP UPDATE

Appliance deliveries postponed until provincial shutdown is lifted (new dates TBA after June 2, 2021)

Contact Tom Lambert at 705-753-6985 or [thomasl@nfn.ca](mailto:thomasl@nfn.ca) for more information.

## Employment Opportunities

To view the complete job posting, please click on the position titles below, visit [nfn.ca/jobs](http://nfn.ca/jobs), or call 705-753-2050 to request a copy by mail, fax or email.

**Labour Market Information Data Intake Officer** – Contract to March 31, 2022  
Apply by Friday, June 4, 2021 at 4:30 p.m.

**Beautification Program Supervisor** – Contract Position to April 2022 – 2nd Round  
Apply by Friday, June 4, 2021 at 4:30 p.m.

**Beautification Program Labourer** – Contract Position to December 2021- 2nd Round  
Apply by Friday, June 4, 2021 at 4:30 p.m.

**Recreational and Maintenance / Seniors' Snow Plowing** – 2 Contract Positions to April 2022 - 2nd Round - Apply by Friday, June 4, 2021 at 4:30 p.m.

**Summer Employment Opportunities for Secondary & Post-Secondary Students** – Various 8 week contract positions - Apply by Friday, June 11, 2021 at 4:30 p.m.

**Nishnaabemwin Teacher (Beginner)** - Contract Position  
Apply by Friday, June 11, 2021 at 4:30 p.m.

**Nishnaabemwin Teacher (Novice)** - Contract Position  
Apply by Friday, June 11, 2021 at 4:30 p.m.

**Personal Support Workers** – Casual Employment (with paid sick days and mileage)  
Open to all applicants – No closing date

Please submit applications to [resumes@nfn.ca](mailto:resumes@nfn.ca), or by fax to 705-753-0207, or mail to: Human Resources, Nipissing First Nation, 36 Semo Road, Garden Village ON P2B 3K2

## Census 2021 Reminder

Did you know? Completing your census is a legal obligation. Households that haven't completed their census will be contacted by phone, by mail or through in-person visits.

Skip the reminders, and complete yours online today! It's safe, fast and easy:

<http://ow.ly/ytYL50EV0VI>

**\* PLEASE NOTE:** Should in-person visits be deemed necessary for non-response #2021Census follow-ups (once all other options were unsuccessful), please rest assured that our employees will be required to follow strict health and safety protocols.



CENSUS

**The 2021 Census questionnaire  
is now available!**

# Tampering with Lawful Nets in Lake Nipissing

## A reminder of the shared responsibilities of recreational and commercial fishers

Nipissing First Nation (NFN) and the Ministry of Natural Resources and Forestry (MNRF) remind recreational and commercial fishers of their rights and responsibilities related to the fishery we share.

Last year, we were notified of multiple incidents of tampering with commercial gill nets in Lake Nipissing, which is an offence under the Fish and Wildlife Conservation Act. We will investigate and pursue charges for cases of tampering with lawful gillnets to the full extent of the law.

In order for a tampered net case to be successful in court, NFN fishermen must be registered to fish commercially in compliance with NFN's *Fisheries Law* as stated:

***No person designated to fish under permit shall set, have in the water or lift a net from the water, unless:***

- A buoy, marker or stake is attached to each end of the net;
- A tag issued by the Nipissing First Nation Natural Resources Department is attached below the buoy, marker or stake. The tag number will be unique to individual fishermen.

***We also remind fishermen to set nets at a safe depth to ensure nets don't pose a boating hazard.***



## Tampering with fishing nets is an offence

It is an offence under the *Fish and Wildlife Conservation Act* to interfere with, or tamper with, gillnets set for commercial or scientific use. If you observe anyone tampering with commercial fishing gear, report it immediately to one of the following agencies:

- **NFN Natural Resources Office: 705-753-2050**
- **MNRF Tips Line: 1-877-847-7667**
- **Crime Stoppers: 1-800-222-TIPS (8477) or online at [nearnorthcrimestoppers.com](http://nearnorthcrimestoppers.com)**

Enforcement officers respond quickly to reports of nets that have been lost, abandoned or tampered with. Commercial fishers are encouraged to clearly mark their nets in order to minimize tampering and waste.

Tampering with nets is not only an offence, it wastes fish that would otherwise be harvested responsibly. Again, we ask anyone who sees this activity occurring to contact NFN, MNRF or Crime Stoppers to report it.

## Commercial fishing is an inherent and treaty-protected right

NFN is committed to principles of sustainability and the protection of resources while maintaining the practice of our rights in a responsible way. We regulate our own fishery through assessments, active monitoring, data exchange and harvest reporting, and we work with the MNRF to enforce our *Fisheries Law*.

NFN members have inherent and treaty-protected rights to commercially fish the waters of Lake Nipissing, as we have done since time immemorial. Ontario recognizes NFN's *Gichi-Naaknigewin* (constitution) and *Fisheries Law*, a first for the province. This supports a new cooperative approach to fisheries management and nation-to-nation relationship building that has shown success over the past five years, largely through the continued signs of improvement in Lake Nipissing's walleye population. NFN's leadership continues to affirm the inherent and treaty-protected rights of NFN members, and remains committed to maintaining safe harvest levels within our commercial fishery, consistent with Aboriginal and treaty harvesting rights.

For more information, please contact Cameron Welch, Director of Lands & Natural Resources, at 705-753-2922 or [cameronw@nfn.ca](mailto:cameronw@nfn.ca), or Jeff McLeod, Natural Resources Manager, at 705-753-2050 or [jeffm@nfn.ca](mailto:jeffm@nfn.ca).

View/download this notice on our website: [Tampering with Fishing Nets on Lake Nipissing](#)

# Mental Health Resources

## FOR ADULTS

**ConnexOntario:** 24/7 support to help you find local mental health and addiction services at 1-866-531-2600 or [ConnexOntario.ca](http://ConnexOntario.ca)

**Talk 4 Healing:** 24/7 support and resources for Indigenous women in 14 languages by phone or text to 1-855-554-HEAL (4325) or online at [talk4healing.com](http://talk4healing.com)

## FOR CHILDREN & YOUTH

**Hands The Family Help Network:** Counselling and therapy support for children, youth, and their families 1-800-668-8555 or visit [thefamilyhelpnetwork.ca](http://thefamilyhelpnetwork.ca)

**Kids Help Phone:** Free, confidential professional counselling, information, and referrals for mental health and addictions services.

Call 1-800-668-6868

Text: CONNECT to 686868 Live chat counselling:

[kidshelpphone.ca](http://kidshelpphone.ca)

## CRISIS INTERVENTION

**North Bay Regional Health Centre:** 1-800-352-1141 Available 24/7

**Sturgeon Falls Alliance Centre:** 705-753-3110 x 288

4pm - 11pm — 7 days/week

**Canada Suicide Prevention:** 1-833-456-4566 - 24/7

**Overdose Prevention Line:** 1-888-853-8542



# Meal Program for Seniors

*Orders must be placed every month*



**Must be a registered NFN member aged 65 years or older**  
**Program provides a package of frozen prepared meals once a month**

Call Stella Solomon at the Health Centre at 705-753-3312 to place your order for pick up or local delivery.

## Monthly Order Deadline

**Order by June 2<sup>nd</sup> for a meal package on June 9<sup>th</sup>**

# HARM REDUCTION SERVICES

## (needle exchange and naloxone kits)

are available every **THURSDAY** afternoon from 1pm to 4:30pm at the Right Path (316 Ted Commanda Drive, Garden Village). Knock at the door and someone will assist OR call Lisa at (705) 753-1375 and leave a message on the general voice mail and arrangements will be made to get your order to you. You can also email: [lisal@nfn.ca](mailto:lisal@nfn.ca).

**The Suboxone Clinic** is still available **Monday to Friday** from 8:30am to 4:30pm at the Health Centre (58 Semo Road, Garden Village). You can also call 705-753-1375 to make pick-up or delivery arrangements. New referrals and self-referrals are welcome.

The Culturally Defined Community Withdrawal Management Program also provides land based activities and cultural supports. Call 705-753-1375 for more information.

**You don't need to be in crisis to access services, but accessing services may help prevent a crisis**

Your well-being matters!

# CONNECT



Your lifetime partner in healthy living

North Bay Perry Sound District Health Unit  
Bureau de santé du district de North Bay Perry Sound



## Education Department Updates

### Congratulations Graduates!

Awards and Incentives for the 2<sup>nd</sup> half of the school year will be mailed the last week of July.

Start-up allowance for JK-Grade 9 students will be distributed in August. Watch for the Welcome Back distribution dates! Allowances will be distributed using curbside pick-up.

To ensure you receive awards and incentives, please register your child/student with the NFN Education department annually by filling out the Student Information sheet: <https://bit.ly/3g3AGGD>

A Release of Information form must also be on file at the NFN Education Office. This form is needed for all new students and any student who has changed school boards: <https://bit.ly/3hWXIBe>

Any questions please contact the Elementary/Secondary Education Support Worker at 705-753-6995 or [tracyh@nfn.ca](mailto:tracyh@nfn.ca).

### Congratulations to Maximus Joseph!



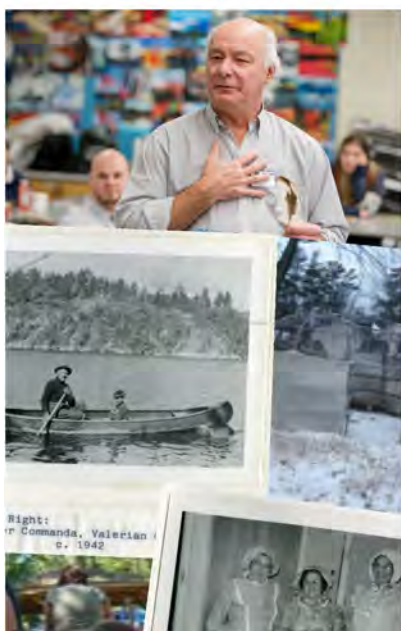
Maximus is the winner of our prize draw of a Lenovo Smart Clock with Google Assistant.

Thank you to everyone who submitted their *AES Data and Information Sharing Agreement* consent form. Collecting this data allows NFN and our partners in education to adequately plan and resource supports for students.



If you have not submitted your form, you can find them on our website: [nfn.ca/education](https://nfn.ca/education)

## Animating the Land: Nbisiing Nishnaabeg Histories



COURSE:  
HIST 1306 SI

DATES:  
August 9-20, 2021

TIME:  
Monday - Thursday  
9:00 AM - 1:30 PM

LOCATION:  
Nipissing University  
(outdoors)

**INSTRUCTORS:**  
Elder John Sawyer  
& Erin Dokis

Course open to NFN  
community members,  
including grade 12  
graduates.

Funding available through  
NFN's Post-Secondary  
Education program.  
Contact [gerryg@nfn.ca](mailto:gerryg@nfn.ca) or  
call 705-753-6995 to apply.

**REGISTER HERE**



N B I S I I N G   S E C O N D A R Y   S C H O O L

**Stay Connected with Us** - Please visit our website [www.nbisiing.com](http://www.nbisiing.com) or Nbisiing Secondary School Facebook page for our calendar of events and other school-related information, or call (705) 497-9938 for more information.

## **Celebrating Nbisiing's 25th Anniversary**

Nbisiing is celebrating its 25<sup>th</sup> year and we are creating a video to celebrate this milestone.

Stay tuned for more details as we are preparing to release the video on June 23<sup>rd</sup>, 2021.

**Gaa-zhiwebak.  
E-zhiwebak.  
Ge-ni-zhiwebak.**

**What has happened.  
What is happening now.  
Continuing to move forward.**



## **Chi Miigwech Evelyn**

The Grade 9 Ojibwe Class would like to say Chi-Miigwech to Elder Evelyn McLeod for helping to teach them the language this semester.

Evelyn's role as a language teacher and cultural support was greatly appreciated by the students and especially by Monique.

Chi Miigwech Evelyn!



**CLASS OF 2021**

**VIRTUAL  
GRADUATION  
CELEBRATION**

**Friday, June 18, 2021 | 6:00 PM**

**Join us on Facebook Live!**

[facebook.com/NbisiingSecondarySchool](https://facebook.com/NbisiingSecondarySchool)



NFN Members and Affiliates

2021

# NISHNAABE GIIZHGAD



Hosted by Nbisiing Nishnaabeg Gaabinaadziwaad Gamig (NFN Culture Center)

*Virtual Celebrations for Niibin (Summer)*

*Guest Speakers, Craft Supply Delivery and Prizes*

## Odemin Giizis Niizhna Shi Bezhig (June 21st)

### Opening Ceremony

This is What I've Been Told..... (Juliana Armstrong)

### Lunch Break & Draws

Connecting Language to Culture..... (Rhonda Hopkins)

Stories/Legends of Nbisiing..... Contact (Randyp@nfn.ca)

Toddlers Ribbon Skirt craft..... Contact (Mindym@nfn.ca)

\*! Jingle Wind Chimes.. Contact (Bradyp@nfn.ca) **24&UNDER**

\*! Shaker Making..... Contact (Bradyp@nfn.ca) **24&UNDER**

Indigenous Gardening 101..... (Glenda Abbott)

### Closing Ceremony & Giveaway

Itinerary with scheduled times will be provided at a later date

**Contact Mindym@nfn.ca to receive Zoom link**

\*!Contact Bradyp@nfn.ca for youth craft supplies



ANISHNAABE GIIZHGAD

*June 21st (Summer Solstice)*

## Craft Workshops

*Jingle Wind Chimes or Shaker Making*

Deadline to Register is June 16th

Time Slots 2:00pm OR 6:00pm

CONTACT BRADYP@NFN.CA

Specify craft, name, age, address, & time slot.

NFN Members & Affiliates Youth Ages 24 and Under

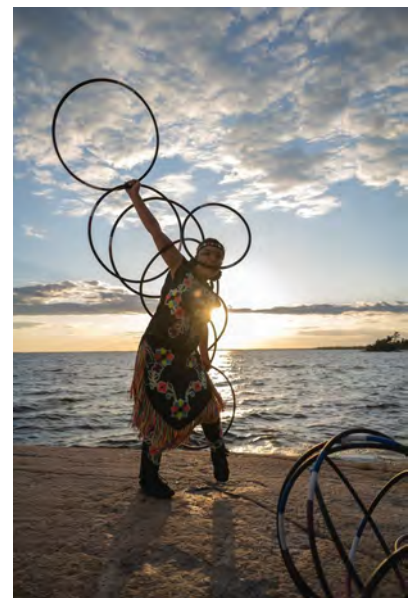
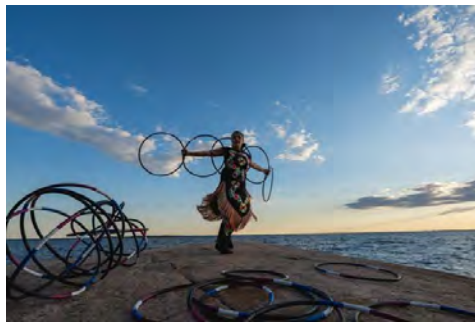


## NFN Youth Featured in Reconciliation-Themed Web Series

A new youth webseries entitled "Let's paddle together", presented by the province's 13 Francophone school boards, the Ontario Ministry of Education and several provincial partners, will be available on June 7<sup>th</sup>. The series will reveal the cultural and spiritual universe of nine Indigenous guests, with a traditional, youthful and modern lens. The link to the broadcast will be shared soon.



**Zoé McLeod**, a 10<sup>th</sup> grader at Franco-Cité Catholic Secondary School, will be featured in the series, which will be rolled out to mark National Indigenous History Month & National Indigenous Peoples Day on June 21<sup>st</sup>. Zoé is also a talented hoop dancer who wows us at our annual traditional pow wow. Keep up the great work! You make our community proud! #paddlingtogether





## Nbisiing Nishnaabemwin

### June - O'demini Giizis (Strawberry Moon)

*O'demin Giizis, nbasendis, mii go nji-wii-zhiitaayaan.*

*Nji-kendmaan Gzhe-mnidoo, ngii- miinig maa miikaans wii – naaswadoonyaan.*

*Gookmis , wii-kwejmin nake'ii waa ni-zhaawyan mina ji-nsodmaan.*

*Ndanwendaan wewena kina gegoo wii-mnozeg newing nake mina*

*wii- waabmagwaa gi-gete- nishnaabeg nji- wiidookwiwaad maa kiing.*

*Pii dash nga-kwedwe pii- kiishbaabyang maamwi*

*Maa gchi-twaa- mnidookewin , nji-kenmaan nji-moseyaan miiknaan*

*Ngchi--nendis ezhi'aawyaan*

*Baa maa pii dash minwa.*

*Miigwech*

Strawberry Moon I humble myself to you as I prepare to go to the fasting grounds. I come to you knowing that the Creator has given me this path to follow.

Gookmis ,I come to you as I am to ask for guidance and understanding in my journey. My quest is for inner balance, to converse with the spirits of our ancestors, that will help me in this physical world.

When I sit in the of the sacred ceremonies and lodges, I will learn to walk

This road with my eyes open to Creation and respect myself for all that I am .

Til the next time we meet again.

Strawberry Moon - I am forever grateful  
Miigwech

### KIDWINAAN (WORDS)

<i>Niibin</i>	summer
<i>Zhaawnong</i>	south
<i>De'min</i>	strawberry
<i>De'minke</i>	strawberry picking
<i>Zaagigan</i>	lake
<i>Dkobii</i>	go swim
<i>Maadge</i>	swimming
<i>Jiikbiik</i>	beach
<i>GZhide niibing</i>	It's hot in the summer
<i>Engoo moode</i>	ant is crawling
<i>Gnebik moode</i>	snake is crawling
<i>Miigwechwin</i>	Thanksgiving
<i>Gchi-miigwech Gzhemnido</i>	Thank You, Creator
<i>Kina gegoo e -miizhyaang</i>	for everything
<i>Minwa ngoding gii-zhiigak</i>	for today
<i>Giizis gii-bi-naabid</i>	for the sunrise
<i>Iw sa Bi-maadziwin, Nesewin , Ge- chi-Piitendaagwak</i>	
<i>Mshkiki</i>	For Life, Breath, sacred medicines
<i>Wewena ji-moseyang</i>	to walk in a Good Way

### DIALOGUE

*Nga- wi- dkobii shkwaanaakweg zaagigning.*

I'm going to go swim this afternoon at the lake.

*Niibing minwendaan zhaayaang jiikbiik.*

In the summer I like going to the beach.

*Zhide noongom giizhgak , nga wi- mooshkinaanan de'minan.*

It's today, I will go pick *Ndaapsigewin* - Smudging

*Ndoon – wewena nji-gnoonag wii ji-bmaadis.*

Mouth – what we say is positive and helpful to others

*Ntawgan – wewena nji-bzindawag e-kinoomawid.*

Ears – to what we hear and listen will be positive.

*Shkiizhgoon – wewena nji- nga-waabmag nwii ji-bmaadis.*

Eyes – that we see is positive and what we see in others.

*Ndi-nenmowin – wewena nji-mshkawenmaan.*

Mind – that we think or react is positive.

*O'dey – nji-mshkawi – zoongde'eyaan.*

Heart – to be able to heal and use that to help others

*Wiiwo- wewena nji-bmoseyaan i-naadziwin*

Body – that we walk in a positive way in this physical world.

## A Cultural Teaching by Peter Beaucage

### Glenna Beaucage & Katrina Srigley

Naniboozho is brother to weniboozhoo. They are the great ancestors that were first lowered to the earth.

Weniboozhoo was so respectful, he didn't step on any flowers or plants to destroy them, as he was lowered to the earth. Like how our pow wow dancers tread carefully in their steps.

Paapaashteshin – flat footed on the earth. That is the respect the nishnaabe people had for the earth.

There is no such word as a “weed” in our language. All the plants were named respectfully and they all have a use. Weniboozhoo was sent by creator to name all of the plants, birds, etc. as to how they lived on or roamed the earth. For example, mooz is “twig eater”, waawaashkesh is “when he runs away you see his tail”. Mkwa is “someone that digs roots”.

Weniboozhoo had to study the plants and animals, all the tree people, the plant people, as they all have specific tasks that they were placed on the earth for. After Weniboozhoo had done all that work, he asked creator “what about me”? What about my name? Creator named him and that is the first naming ceremony. Since then, all future offspring will greet each other with weniboozhoo. Some of the people are learning again, though, because we are learning the creation story. He was molded by earth, water, fire and air. Science says we are all of these elements: minerals, water, etc. We are created from our mother the earth and we return to her in the end. Gzhemnido created and formed him to the most perfect human being and had to implant emotion into him.

Creator is spirit, the Great Spirit. He had to find ways to transfer emotion to the human being. He used waswaabik (crystal). The human began to show the love he had for gzhemnido. The love was so deep that weniboozhoo was able to feel the emotion (love). Our love for creator is so great. It's been passed down all these generations and our people don't forget creator in all we do. ie: at gatherings, meetings. We never forget creator. All that we do is around creator. He is included in everything we do. Our love for creator comes from that far back. With our spirituality we have the ability to help other people to make changes through spirit. We have the spirit. People are searching. We still have our creation stories. There is a lot of confusion in the world.

Mno bimaadziwin means more than the good life. It also considers a person's wholeness and all four quadrants of a person. Aanin is a lazy greeting of zhi anishna bimaadziyan. We shorten our words because today is easier and faster.

Peter said his grandmother used to visit Aanzhen Stevens. She was married to Alex Goulais, mother of Peter's grandmother. He and his grandmother would visit her at Meadows from Beaucage and would visit all day until the bus came back from Sturgeon Falls at 8pm. The stories continued to flow all day long. They used to talk about the treaty and what was negotiated. His dad spoke about how the pipes were smoked at Bawaating. The agreement our people understood that when they turned their pipes during the agreement, it would be as long as the grass grows, and the waters flow. Why don't we talk about the pipes that were turned during the treaty? That was OUR way of understanding. The paper parts of the treaty are the only parts looked at. When we talk about treaty, there was a lot more involved by the traditional people.

In the 1800's, people weren't using their last names. They were using names like Ziimoo and Giizhgoonini, Shabogesis, which are spirit names. Our people were still practicing their traditional ways. People are moving more towards the beliefs of the white society. And now the government is looking at making our lands municipal. In the 1980's people came from out west at Duchesnay and did and did zhiskid (shaking tent). A lot of messages came from that ceremony. One message was that we would move into an assimilation journey. We didn't think about that then. That was the ultimate plan of the government anyways. Reserve lands were created to protect us, they said, but now we realize it is a place that described us as wards of the government. When our ancestors signed that treaty, our traditional people brought sacred pipes to seal that agreement.

During the sealing of our gchi naaknigewin, Peter was asked to bring his pipe to seal the gchi naaknigewin. That was historic. Marianna Couchie was the Chief at the time. We are learning.

Elders have always said that we need to look back at what we left on our path, to get to where we are today. We left our bundles on that trail, our ceremonies, and our language.

People would question if we want to go back and live in teepees. What they did mean was: go back and pick up our clans, our pipes, our women's ceremonies, our sacred songs, our clan songs, language, and acknowledgement to the creator.

*Continued on the next page*



## A Cultural Teaching by Peter Beaucage - Continued

Use words that have been used since time immemorial.

Women had a big drum at one time. It was sacred. It was brought out only a few times a year by a gookmis that new her teachings and the songs of that drum. It is not a drum that you would take to a pow wow or social. It is used when there is sickness in the community, etc. Where are those songs? Who has them? There is a drum someplace where the songs are being kept. How bad do we want that? The young people will have to search for that. Maybe it's in a museum.

To go back on that trail, how will we do that? How will our young people get that back? Who will teach them? Is there anybody?

There are all kinds of treaties made with other nations of people. Agreements our ancestors made. So much is happening today and now they are trying to tell us our treaty is too old. We don't hear them say that about the other treaties, saying their treaties are old and no longer valid. Our pipe ceremonies spoke of "as long as sun shines and the rivers flow".

The sun hasn't stopped shining and the rivers haven't stopped flowing, so our treaty is still valid. The treaty signing was 14 days to one month in duration. They had to paddle canoes, there were not roads or railroads.

Naniboozhoo was a spirit being also. He was sent to watch over nishnaabe people.

Wiindigoo – mjimnidoo. They have their place here too. They are cannibals.

Zhemnidoo and mjimnidoo are positive and negative and you put the two together and they have the same strength.

Madjeyaa – someone who walks a negative road Majemnidoo. Madjaweyaa – his is with a bad spirit. Madjimaadzi – living the negative lifestyle.

We need our spirituality more now because we have all of these pressures. Nanibush stories helped us with our lives, negative and positive. We can't always just talk about the positive because then it is not reality. Everybody has their issues but not everyone is out searching for healing.

In regards to pictographs, we did have one man, Merle Pegamagaboo who used to interpret those. He passed away a few years ago. He would bring groups to Peterborough and interpret those.

Time immemorial – our ancestors understood this time frame. i.e. this certain event happened during the first fire.

Weniboozhoo walked the earth during the 1<sup>st</sup> fire. When there was no sound or no light. 2<sup>nd</sup> fire, 3<sup>rd</sup> fire, etc.

Also, I am 66 winters old. This is how age is measured. Last year – waasid boon. Waasid nbiing – last summer. Waasid ziiigwang – last spring, etc.

## Lake Nipissing Beading Project During A Global Pandemic

***Project dedicated to Muriel Sawyer (ban), Ph.D. (Nipissing First Nation Deputy Chief and language keeper) who was a custodian of language and culture and an irreplaceable advocate for Indigenous education.***

A 2-part project including NFN Culture Centre in collaboration with Nipissing University and Dokis First Nation

The **Lake Nipissing Beading Project** will be an estimated 10 metre beaded replica of Lake Nipissing along with tributaries and joined waterways. This community-centred project is meant to bring folks from Nipissing and Dokis communities together through a shared project to bead a portion of the lake and its surrounding waterways. This action is meant to show respect and acknowledge the importance of this waterway as well as activate treaty relations.

Each participant will receive a beading kit, which contains all necessary materials and instructions. Once completed, each piece will be mailed back to the organizer and put in order for the future installations.

NFN and Dokis members, please order your beading kits by email: [lakenipissingbeadingproject@gmail.com](mailto:lakenipissingbeadingproject@gmail.com) or request one online at: [lakenipissingbeadingproject.com/order](http://lakenipissingbeadingproject.com/order).

**Speaker Series:** [lakenipissingbeadingproject.com/speakerseries](http://lakenipissingbeadingproject.com/speakerseries)

***Be part of this exciting and memorable project!***



# Nbisiing Games by Joan McLeod Shabogesic

## *Recovering Voices Project Research*

Greetings All! I would like to introduce to you a working relationship between Nipissing Nation, Nipissing University, Great Lakes Research Alliance for the Study of Aboriginal Arts and Culture and the Smithsonian National Museum of Natural History.

Under direction of the Culture Heritage Manager, I am contracted part-time, to work to establish, organize and build a plan for this pilot project and will liaise information between the parties of the working relationship. This pilot project is to revitalize interest in the history of Nipissing and focus on those artifact and articles in the holdings of museums and interpretive centres. I will be working with Nipissing Nation Members to engage them in providing information or traditional knowledge on a variety of subjects.

A part of the Nbisiing Nishnaabeg Exhibit will be the 'Warriors Exhibit'. Many of our Nbisiing today occupy themselves in recreational activities of hockey, shinny, swimming, running, walking, golf and skating. Reviewing the present Exhibit, no other games or social recreational activities are portrayed. I would like to spend some time to research on what other games or recreational activities our ancestors *might have* played. I began to review research sources. My niece Alison Bellaire gifted the book Games of North American Indians by Stewart Culin. This book assisted me in finding a possible explanation of the Nbisiing 'Ring and Pin' game you will see in the following pages. This ring and pin game is within the holdings of the Smithsonian.

Videotaping and Replication (remaking) of the object(s) is a possibility as a part of this project. Please also note the 'lacrosse stick' on page 4 held at the United States Museum an artifact gaming stick of the Mississaugas here in Ontario.

In no way am I stating that the following games were played by our people here at Lake Nipissing. What I am sure of is that our ancestors had knowledge of these games and may have played these games. I also included other nearby Nation(s) gaming sticks or articles with close proximity to our ancestors. Other Nations gaming are provided to give an explanation of the games of the Nipissing north of Montreal, who are our relations.

This exercise of providing the following information to you will I am sure either stir an interest in you to gain more knowledge and will for me and the partners of this engagement, to see if any of my fellow Nation members have knowledge or have been given information by their grandparents, great grandparents on games our people may have engaged in.

Happy reading. I hope you will enjoy the information and I am open to any knowledge you may want to make me aware of.

Page 81, **Pakesanak**: Nipissing. Forty miles above Montreal Quebec.

Rev. J. A. Cloga<sup>a</sup> (1886) describes the plum-stone game among this tribe under the name of pakesanak, which he says is the usual name given to five plum stones, each marked with several dots on one side only. Four or five women, squatting around on a blanket, make the stones jump about the height of their foreheads, and according to the stones falling on one or the other side the fate of the player is decided. Of late the game has been improved by using a platter instead of a dover (blanket), which caused the name of the game of platter to be given if by the whites.

The name pakesanak is the plural pakesan, defined as noyau, jeu. Dr. A. S. Gatschet had kindly given me the following analysis of this word: Pake, to fall, to let fall; diminutive; an, suffix of inanimate nouns.

Page 344, **Mukesinnah dahdewog** (Chippewa Wisconsin) **moccasin game**.

Nipissing. Forty miles above Montreal, Quebec.

J. A. Cuoq<sup>b</sup> (1886) gives the following definition: Kwate hewin, sote de jeu de cachette; kazotage, jouer à la cachette.

Ottawa. Manitoba. John Tanner<sup>c</sup> (1830) thus describes the game:

...played by any number of persons, but usually in small parties. Four moccasins are used, and in one of them some small object, such as a little stick or a small piece of cloth, is hid by one of the betting parties. The moccasins are laid down beside each other, and one of the adverse party is then to touch two of the moccasins with his finger, or a stick. If the one he first touches has the hidden thing in it, the player loses 8 to the opposite party: if it is not in the second he touches, but in one of two passed over, he loses 2. If it is not in the one he touches first, and is in the last, he wins 8. The Crees play this game differently, putting the hand successively into all the moccasins, endeavoring to come last that which contains the article; but if the hand is thrust first into the one containing it, he loses 8. They fix the value of articles staked by agreement; for instance, they sometimes call a beaver skin, or a blanket, 10; sometimes a horse 100. With strangers, they are apt to play high; in such cases, a horse is sometimes valued at 10.

## Recovering Voices Research by Joan McLeod Shabogesic - Continued

Page 540, **Nipissing Nbisiiing Ring and Pin**

Nipissing. Forty miles above Montreal, Quebec., J. A. Cuq<sup>b</sup> (1886) gives the following definition:

**Pipindjikaneigan**, toy, sort of cup and ball, made of several dew-claws of the roebuck (deer?) strung on a small cord to the end of which is fastened a pointed piece of wood with which they try to catch the dew-claws thrown in the air.

### Smithsonian Catalogue Holding:

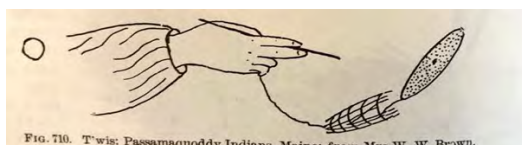


Pg. 540, Passamaquoddy, Maine, Mrs. W. W. Brown<sup>2</sup> (1889) the following game (figure 710):

**T'wis**. This, which is also an indoor game, is at present oftenest played for amusement. The t'wis is composed of an oblong piece of moose hide, about 4 inches in length, punctured with small holes, the center one being slightly larger than the others. This piece of hide is joined to a bundle of cedar (arbor vitae) boughs, tightly wound round a cord.

To this, by about 6 inches of string, is attached to a sharp-pointed stick, tied near the center and held between the thumb and finger like a pen handle. The game consists in giving the moosehide a peculiar upward toss and at the same time piercing one of holes with the point of the stick. The number of points necessary for winning is usually set at 100. Each player can hold the t'wis until he misses a point.

Another kind of t'wis was made of several of bone strung loosely together, each having a certain value, and being counted by catching on the point of the stick, similarly to the holes in the moosehide.



Pg 570, **BALL**

"Under the general name of ball I have classed all ball games, howsoever played, and all games in which an implement analogous to a ball is employed. In none of them, with trifling exceptions which belong to distinct classes, is the ball ever touched with the hand, to do so being strictly forbidden by the rules of the game.

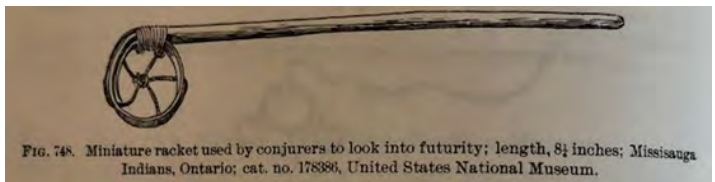
The Indian ball games may be classified as follows: First, racket, in which the ball is tossed with a racket; second, shinny, in which the ball is struck with a club or bat; third, double ball, a game chiefly confined to women, played with two balls or billets tied together, tossed with a stick; fourth, the ball race, in which a ball or stick is kicked. In addition, subsidiary to the preceding and not general, being confined to a few tribes, we have: Fifth, football; sixth, hand-and-foot ball; seventh, tossed ball; eighth, juggling, and ninth, hot ball.

Games of the first three classes are widespread and almost universal. The ball race appears to be confined to the Southwest. The balls vary greatly in material. The commonest form is covered with buckskin, but other balls are made of wood, of bladder netted with sinew, and of cordage, bone, or stone.

### **Racket**

The game of ball with rackets is distinctly a man's game, as opposed to shinny and double ball, which are commonly played by women. It is, however, sometimes played by women, and in one instance by men and women together (Santee).

Racket is less widely distributed than shinny, being confined to the Algonquin and Iroquoian tribes of the Atlantic seaboard and the region of the Great Lakes; and to their neighbors, the Dakota, on the west, and the Muskogean tribes of the south. It occurs again among the Chinook and the Salish in the Northwest, and in a limited area in California. It is not recorded in the Southwest.



The game may be divided into two principal classes—first, those in which a single racket or bat is used; second, those in which two rackets are employed. The latter is peculiar to the southern tribes (Cherokee, Choctaw, Muskogee, Seminole), among whom the single racket is not recorded.



The racket may be regarded as a practical contrivance, akin to the throwing stick, but its origin is not clear. Morgan relates that the present netted bat of the Seneca was preceded by a simple stick, with a curved end, and Teit tells how bark strings were used by the Thompson Indians in bending ball sticks to the required crook. The strings, which were sometimes left attached to the bat, furnished an explanation of the present net. On the other hand, it is not likely that the racket may be related, with the drum hoop, to the spider-web shield of the twin War Gods, the probable source of the netted wheel.

Rev. Peter Jones <sup>a</sup> (1861) figures a miniature racket ball (figure 748), 8 ¼ inches long, now in his collection in the United States National Museum, as "used by conjurers to look into futurity."

The ball used with the racket was either of wood (Chippewa, Pomo, Santee, Winnebago) or of buckskin stuffed with hair. The wooden ball appears to be the older and possibly the original form. Morgan states that the Seneca formerly used a solid ball of knot, for which the deerskin ball was substituted. Of the two types of covered ball, the bag-shaped form is more commonly used in racket than that with a median seam. The goals were commonly two sets of posts or poles erected at the extremities of the field, between which the ball had to be driven. Single posts were sometimes used (Miami, Mississauga, Chippewa [Minnesota], Chinook). An early account of the Muskogee describes them as setting up a square mat as a target in their ball play. An analogous object is found in the plat of the racket game at New Orleans. Among the Choctaw the goals were connected by a pole at the top. The length of the field appears to have varied greatly, from 30 rods ([150.8 metres] [495 feet]) (Mohawk) to half a league ([1.72 miles] [2.778 kilometres]) (Miami). In general it was remarkable for its extreme length. Attention appears to have been paid to the direction of the course, which is recorded as laid out from east to west or from north to south (Santee). The season varied in different localities; Summer among the Cherokee, and winter and spring among the Santee Dakota. Racket was commonly a tribal or intertribal contest. Its object, apart from mere diversion, appears to have been the stakes which were invariably wagered. Among the Huron, however, lacrosse is recorded by the Jesuit missionaries as played as a remedy for sickness. The magical rites connected with the game, the dance, scarifications, "going to water," tabus, amulets, and special features of the costume, all appear to refer to success in the contest. Attention may be called to the parallel between the Cherokee myth of ball play of the birds and animals and that of the moccasin game between day and night animals recorded by Dr Washington Matthews.

There can be no doubt that, though the game of racket may have been modified in historic times, it remains an aboriginal invention. There are those, however, who assert the contrary. Sylva Clapin <sup>a</sup> says the game of crosse, the national game of Canada since January 1, 1859, is about the same as the soule of the Ardennes mountaineers in France, and in the opinion of many is but a modification of the latter game brought hither by the first French colonists.

## Algonquian Stock

Page 569, Miami. St. Joseph river, Michigan. Charlevoix <sup>a</sup> (1744) says, referring to lacrosse;

It is played with a ball, and with two staffs recurved and terminated by a sort of racket. Two posts are set up, which serve as bounds, and which are distant from each other in proportion to the number of players. For instance, if there are eighty of these, there will be a half league between posts. The players are divided into two bands, each having its own post; and it is a question of driving the ball as far as the post of the opposing party without falling upon the ground or being touched with the hand. If either of these happens the game is lost, unless he who has committed the mistake repairs it by driving the ball with one stroke to the bound, which is often impossible. These savages are so adroit in catching the ball with their crosses that these games sometimes last several days in succession.

Page 569, Sault Ste. Marie, Michigan. Mr Alexander McFarland Davis <sup>b</sup> (1886) says:

In 1667<sup>c</sup>, Nicolas Perrot, then acting as agent of the French Government, was received near Sault Sainte Marie with stately courtesy and formal ceremony by the Miamis, to whom he was deputed. A few days after his arrival, the chief of that nation gave him, as an entertainment, a game of lacrosse.<sup>c</sup> "More than two thousand persons assembled in a great plain each with his cross. A wooden ball about the size of a tennis ball was tossed in the air. From that moment there was a constant movement of all these crosses which made a noise like that of arms which one hears during a battle. Half of the savages tried to send the ball to the northwest the length of the field, the others wished to make it go to the southwest. The contest which lasted half an hour, was doubtful."

Page 56, Mississauga. New Credit, Ontario. Rev. Peter Jones<sup>d</sup> (1861) says:

Ball playing is another favorite amusement., Rice Lake, Ontario. G. Copway<sup>e</sup> says:

One of the most popular games is that of ball playing, which oftentimes engages an entire village. Parties are formed from ten to several hundred. Before they commence those who are to take part in the play must provide each his share of stakings, or things which are set apart; and one leader for each party. Each leader appoints one of each company to be stake holder.

Each man and each woman (women sometimes engage in the sport) is armed with a stick, one end of which bends somewhat like a small hoop, about 4 inches in circumference, to which is attached a net work of raw hide, 3 inches deep, just large enough to admit the ball which is used on the occasion. Two poles are driven in the ground at a distance of four hundred paces from each other, which serves as goals for the two parties. It is the endeavor of each to take the ball to his hole. The party which carries the ball and strikes its pole wins the game.

## in the Spotlight

### Book Sales 'Spark' a Big Donation

On May 26<sup>th</sup>, 16-year old St. Joseph-Scollard Hall student Grace Couchie made an \$800 donation to the school's Indigenous Arts program. This substantial donation was raised from the proceeds of the book Grace co-wrote with her grandfather George Couchie, titled "Creation of the Spark".

Grace and George say miigwech to everyone who purchased their book. As George explains, "The book is about how the Creator took a spark and put it into the sky. We call it Grandfather Sun. He took another spark and put it inside Mother Earth to keep her warm and that spark is put inside of everyone. The spark we all carry, in the book, is to teach everyone never to look down on anyone. Everyone has a spark. We need to share our spark to heal and take people out of the darkness."

George has also just published another book titled, "Gifts from the Seven Grandfathers". Read more about it here: <https://bit.ly/3fNG14v>



Left to Right:  
Tory Fisher, Derek Belanger,  
Grace Couchie & George Couchie

### Kaboni Receives Premier's Award for Indigenous Youth Excellence in Sports

A number of Indigenous youth from across the south and central interior of British Columbia were recently honoured with regional 2020 Premier's Awards for Indigenous Youth Excellence in Sports.

Among them was Clinton Kaboni, 18, a Field Lacrosse player and Cross-Country runner, who belongs to Nipissing First Nation and lives in Merritt, B.C.

These awards recognize athletes under the age of 25 who compete in performance sports while also demonstrating a commitment to their education, culture and promoting healthy and active lifestyles.

"Your outstanding achievements are a source of pride, especially for your family, coaches, and everyone who has support and encouraged you along the way," said Melanie Mark, B.C.'s Minister of Tourism, Arts, Culture and Sport. "This, to me, is reconciliation in action. More than ever in these challenging times, we need young people like you to give us hope. Keep following your dreams and reaching for the stars."

"I'd like to thank my coaches, my teammates and especially my family," Kaboni said in an acceptance speech posted on YouTube.

"This award is important to me because I want to promote change within my culture and community and just bring about values of success."



## Backyard Composting Pilot Project

### FREE COMPOST BIN - Sign up Starts June 1<sup>st</sup>!



**Download the NFN Waste & Recycling App on Google Play and Apple App store or visit [nfn.ca/public-works/garbage-and-recycling/](https://nfn.ca/public-works/garbage-and-recycling/) to sign up for this pilot program!**

We are looking for 40 Nipissing First Nation members that reside on NFN lands to receive a backyard composter!

The first 40 eligible NFN members to sign up through the NFN Waste & Recycling App will receive a free Compost Bin. The compost bin will be delivered to your home with instructions for use. You will be required to agree to a site visit and to fill out a questionnaire after the first 3 months of use. This information will be used to assess the viability of a NFN Backyard Composting Program. After the first 40 applications, a wait list will be collected to gauge interest.

**Google Play**



**NFN Website**



**Apple App Store**



Contact Grant Stevens, Waste Diversion Coordinator, at 705-477-1690 or [grants@nfn.ca](mailto:grants@nfn.ca) for more information.

## CALL OUT FOR TENDERS

### Lawn Care at the Ojibway Women's Lodge

**The Ojibway Women's Lodge is seeking tenders for contract lawn care services for the upcoming 2021 season. Applicants must:**

- Have their own equipment and safety supplies, and supply gas.
- Have Insurance coverage and follow all Occupational Health & Safety Regulations.
- Be willing to sign a confidentiality agreement.

**Scope of work includes:** mowing and edging front yard to road, and back of building.  
(any additional items not mentioned are subject to negotiation)

Please provide a quote for services based on a contract for weekly or bi-weekly costs (tax exempt). Only the applicant with the successful tender will be notified.

**Please submit tenders no later than Friday, June 18<sup>th</sup> at 4:30 p.m. to [julied@nfn.ca](mailto:julied@nfn.ca).**





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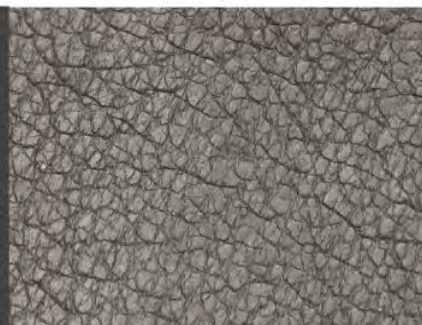
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