

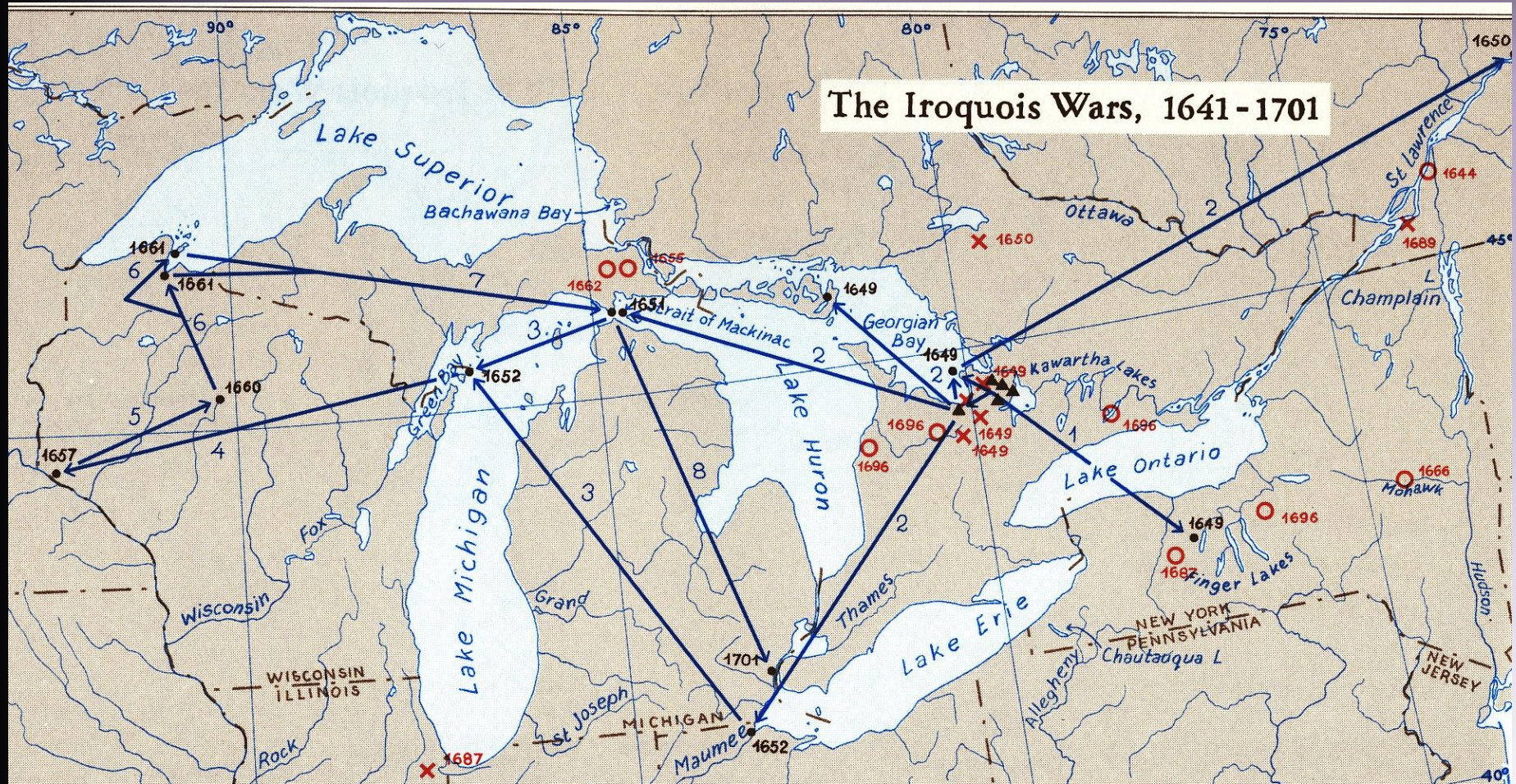
Clearing the sky: Mississauga Wampum

Alan Corbiere

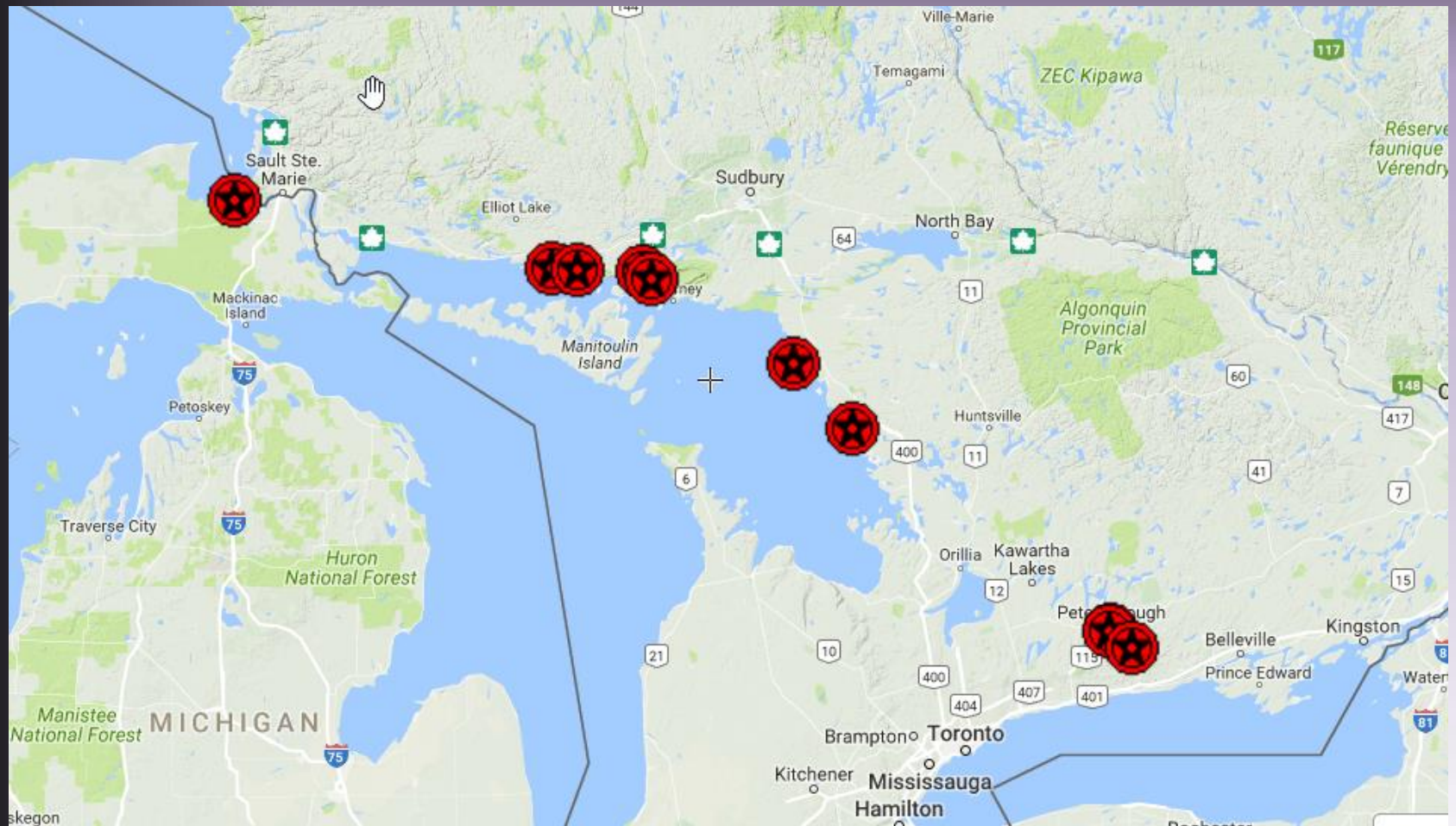
January 26, 2019



Movements, Battles, & Villages



Recorded Battle Sites



Eid 1979 "The War the Five Nations did not Win"

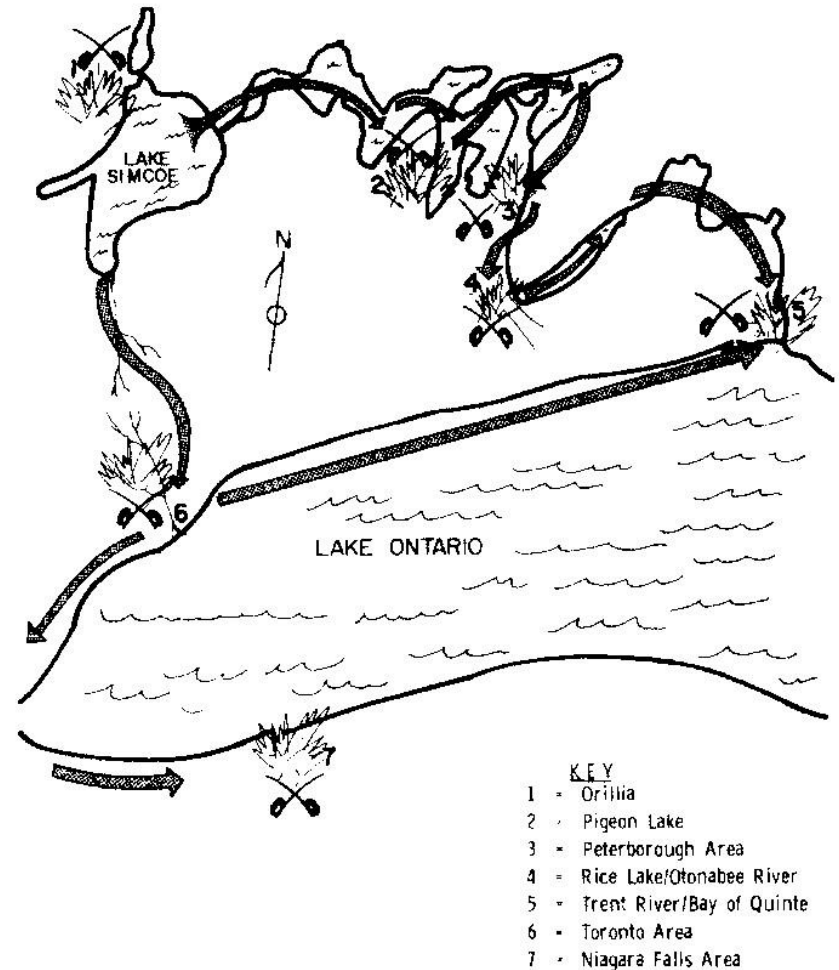
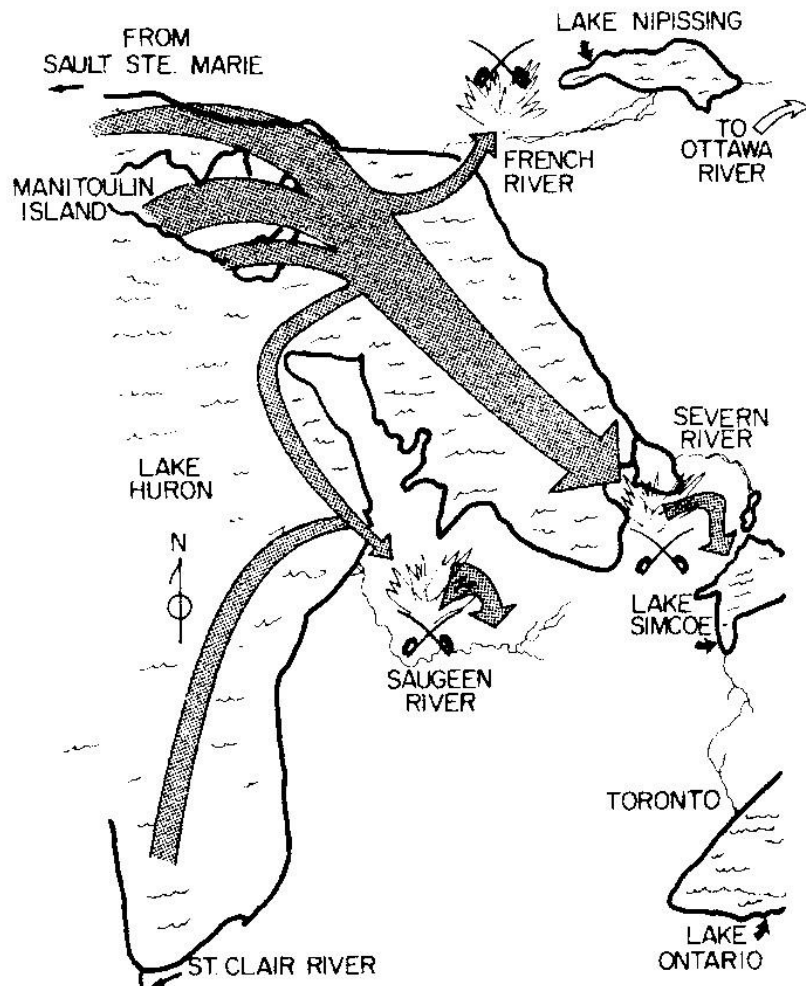
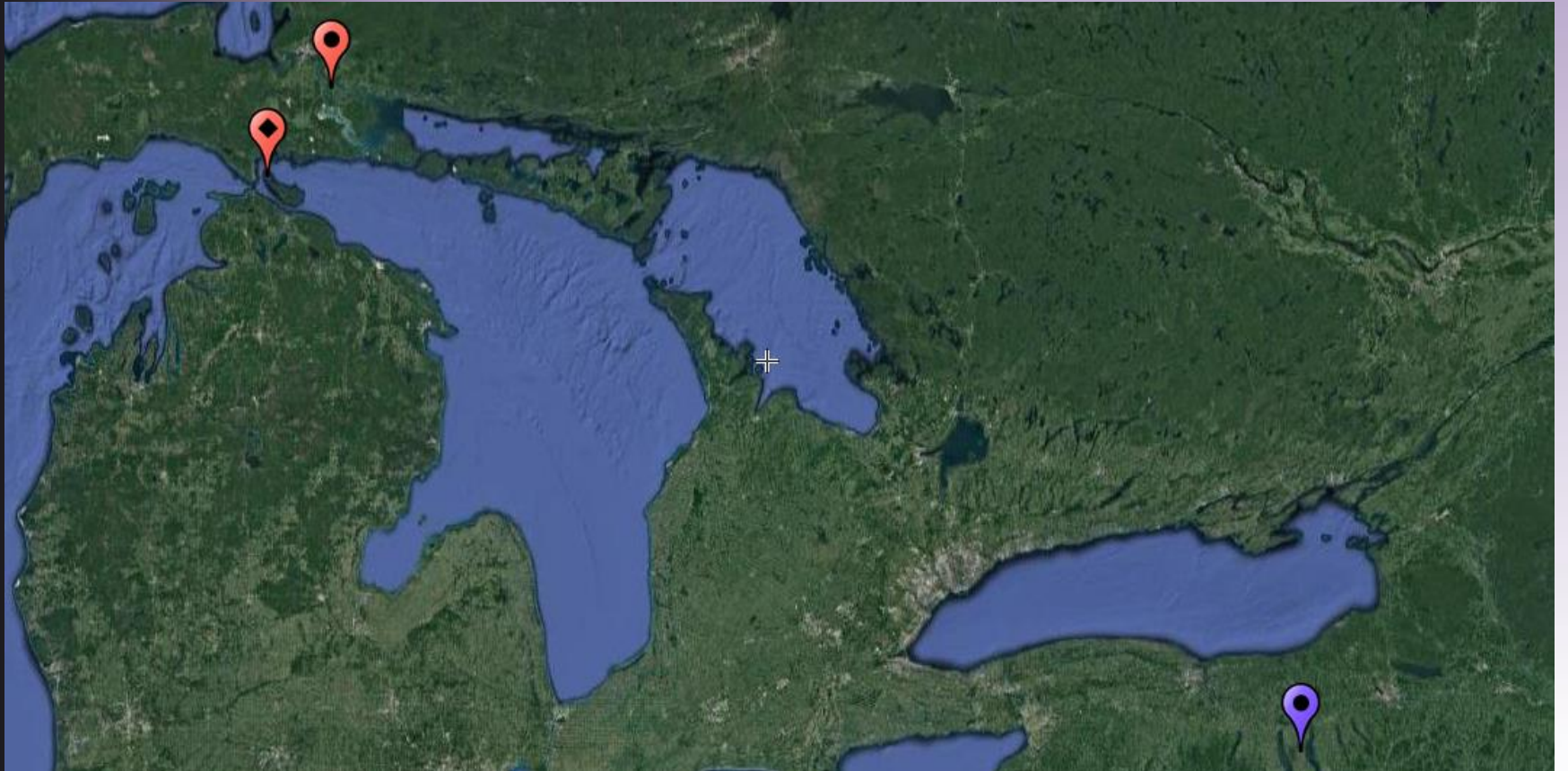
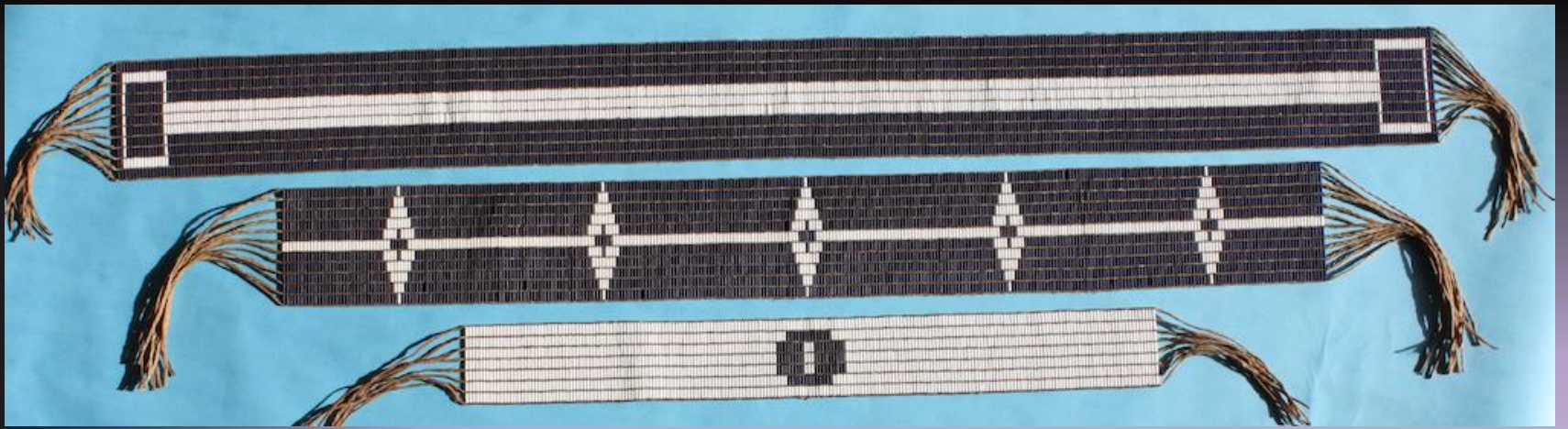


Fig. 2



Five Emblems of Peace



- “Row of White Wampum in the centre from one end to the other.”
- “Representations of wigwams every now and then.”
- A large round wampum tied nearly middle of the belt with a representation of the sun in the centre
- Sixthly the sun was hung up in the centre of the belt, to show that their acts were done in the face of the sun, by whom they swore that they would for ever after observe treaties - 1861

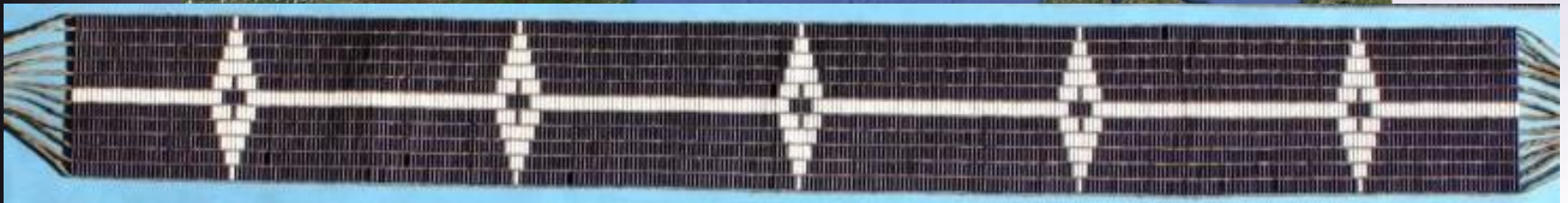
1840 Council 3 ft X 4 in

- (1) Great council took place at L. S., “fire should be kept burning at SSM”
- (2) Council fire (CF) at Manitoulin beautiful white fish, who should watch fire as long as world stood
- (3) CF island opposite Penetanguishene – placed a beaver to watch the fire
- (4) CF at Narrows, White Rein Deer, who was committed to keep this wampum talk (hung up sun and dish placed with ladles around it, one for the 6 Nations, **dish would never be emptied – but emptied by Caughnawaughas**)
- (5) CF at River Credit where a beautiful white headed eagle was placed on a very tall pine tree in order to watch the council fires. A dish placed at Credit

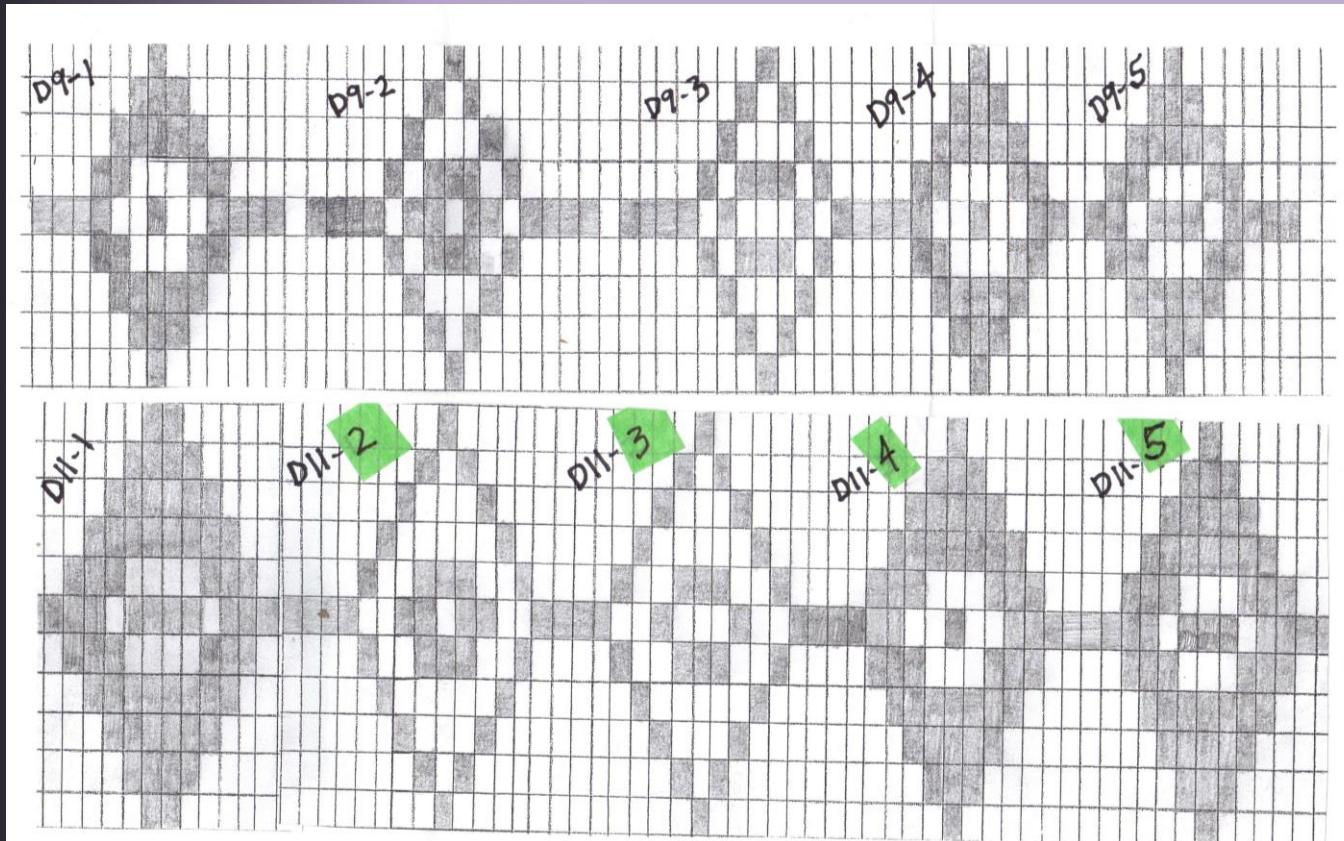
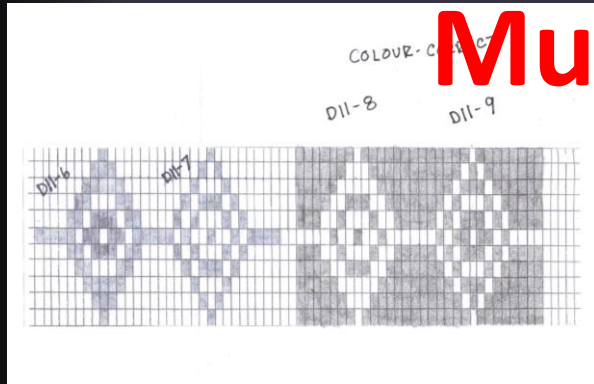
1861 Jones

- (1) Firstly the CF at SSM has no emblem because then the council was held
- (2) CF at Manitoulin emblem of beautiful white fish; signifies purity or a clean white heart – all our hearts ought to be white towards each other
- (3) Emblem of beaver placed at an island on Penetang, denotes wisdom, [grandfathers]
- (4) Emblem white deer at L. Simcoe signified superiority. The dish & ladles at the same place indicated abundance of game and food
- (5) Eagle perched on a “Fall” pine tree at Credit denotes watching and swiftness in conveying messages. Eagle to watch all council fires of Ojibwe & 6 Nations

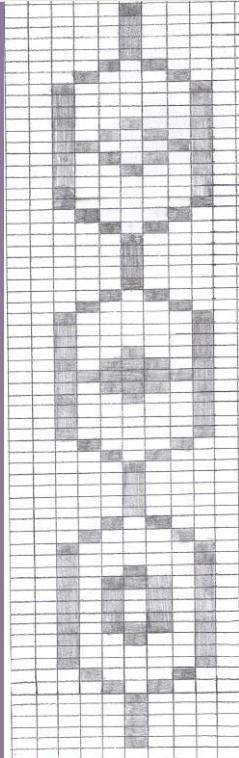
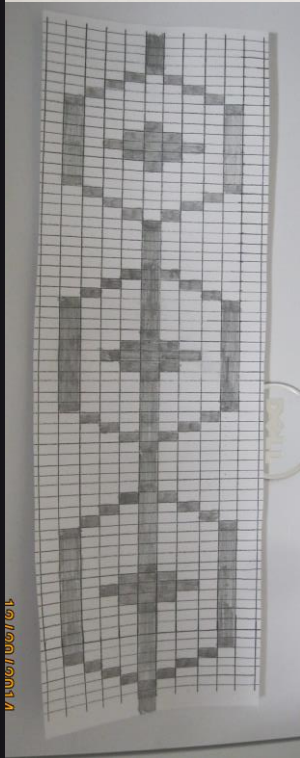
1836 Treaty + Vidal Anderson 1849



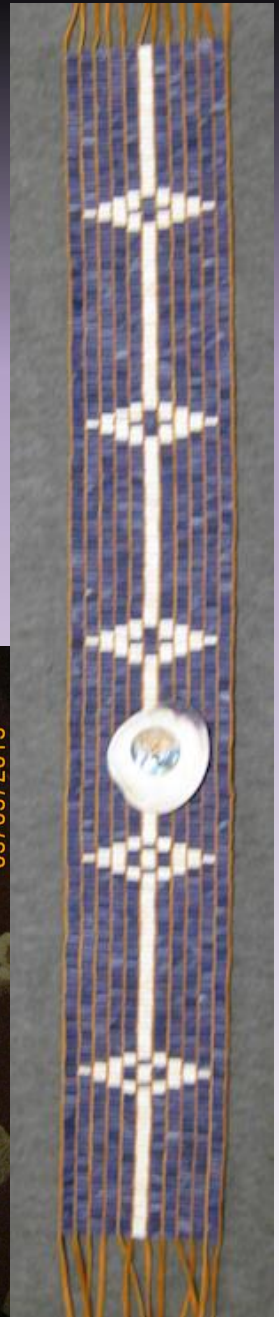
Musings: Diamonds



Musings: Hexagons



03/05/2015



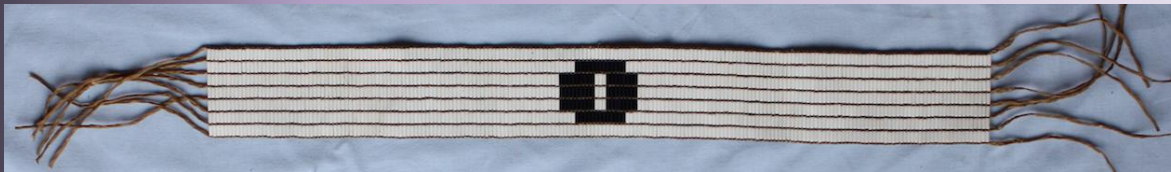
Musings: Moon of Wampum



Five Emblems of Peace



- “The first contained the first treaty made between the Six Nations and the Ojebways. This treaty was made many years ago, when the great council was held at the **east end of Lake Ontario**. The belt was in the form of a **dish or bowl** in the centre, which the chief said represented that the Ojebways and Six Nations were all to eat out of the same dish, that is, to have all their game in common. In the centre of the bowl were a few white wampums, which represented a beaver’s tail, the favourite dish of the Ojebways.”

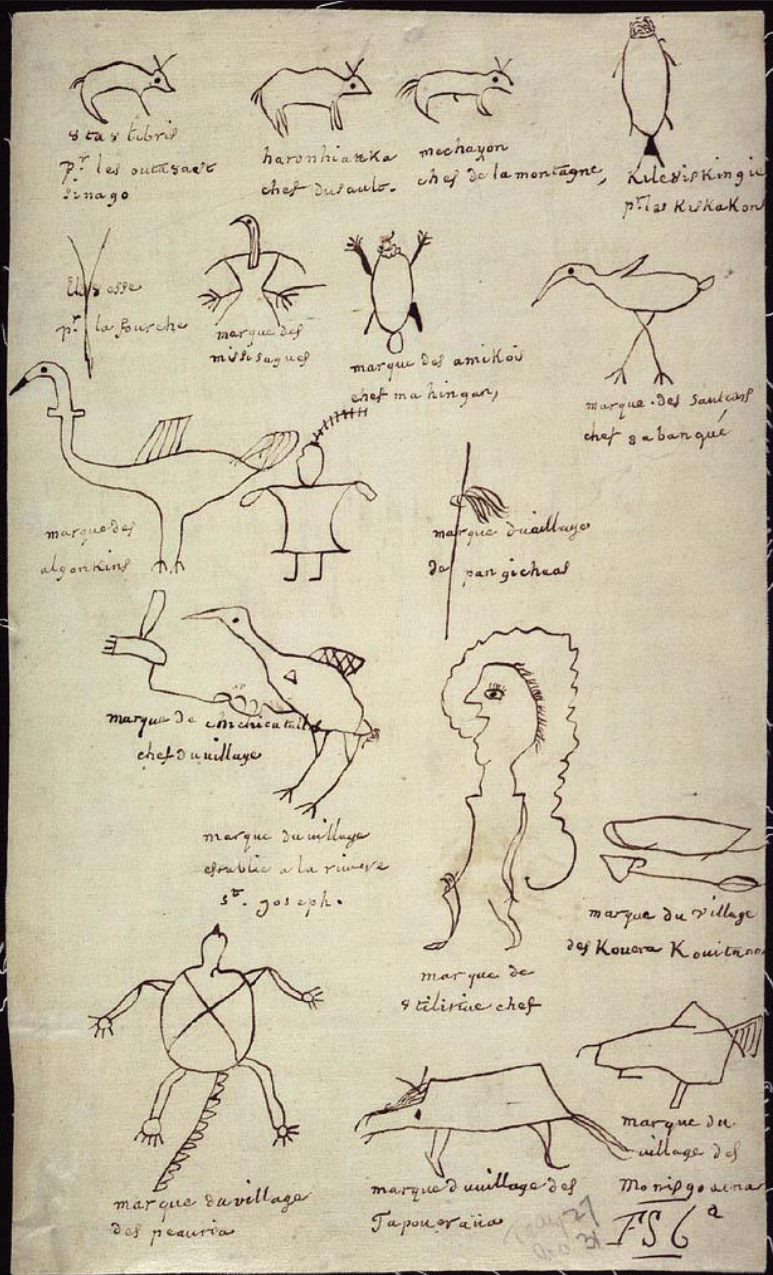


The Eagle at River Credit



- The 5th mark represents the Council fire which was placed at this River Credit where a beautiful White headed Eagle was placed upon a very tall pine tree, in order to watch the Council Fires and see if any ill winds blew upon the smoke of the Council fires. A dish was also placed at the Credit. That the right of hunting on the north side of the lake was secured to the Ojebways, and the Six Nations were **not to hunt here** only when they come to smoke the pipe of peace with their Ojebway brethren.

Great Peace 1701

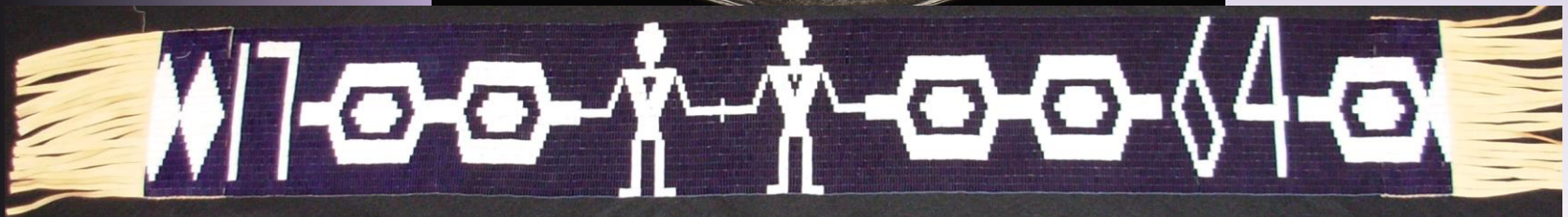


- “In short, the common ‘bowl’ was probably one of the objectives of the peace (in the case of the Iroquois), but it was also, especially, one of its foundations, ...The purpose of sharing of territories was to establish peace and avoid having hunters kill one another and set off a new round of wars. The territorial question should not distract us from the fact that it was the peace settlement, and not the sharing of hunting territories, that was the major issue at the 1701 conference.” [Havard p. 149]

Detroit September 1761

- [...] After which Wabbicommicott Chief of the Chipeweighs addressed them on behalf of the Ottawa Confederacy.
- Brethren of the Mohocks – [...] our brother Warraghiyagey who has now brought peace to our country which was a tremor, and has [fixed our hearts] in their proper places which before his arrival were fluttering and knew not where to settle. We now take him by the hand as all the Nations have done, with a certainty that nothing can separate us, we give him now this bunch of green wampum, which has a power to dispel all darkness by night or by day, and will lead him through any part of our Country without stumbling or hurting his feet; and this pipe which is known by all the Nations here, I give to you Brethren of the Mohocks, to smoak [sic] out of it in your councils with your brother Warraghiyagey, the smoak of which shall be seen and shall reach to the most remote Nations.
Delivered a bunch of Green Wampum to Sir William & a calumet of Peace to the Mohocks.

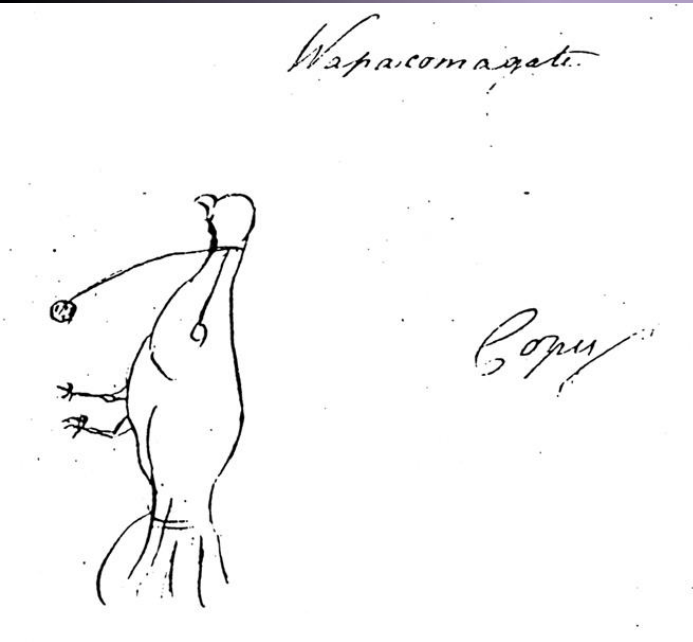
Gchi-Miigis-apikan



Saturday July 28th, at Niagara,

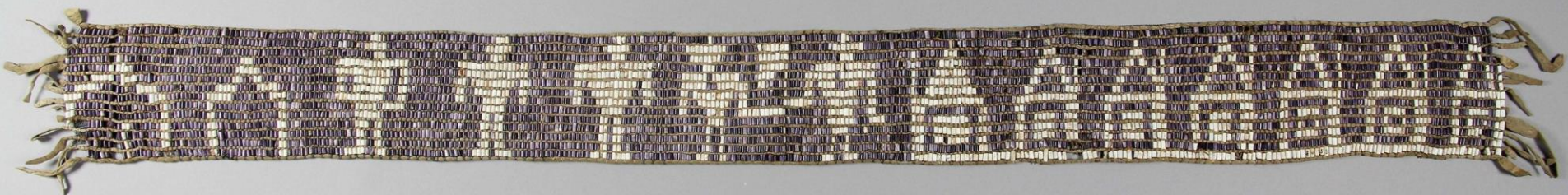
Sir Wm Greeted Wabbicomicot a Chief of the Chippaweighs living near Toronto

- Wabbicomicot a Chief of the Chippaweighs living near Toronto, with six others of his People came in,... handed him a Calumet to smoke out of, and after handing it to all the Officers present, acquainted Sir William with the several Steps he had taken to convince the bad Indians at and about Detroit of their Error, that several Nations with whom he spoke had declared their Disapprobation of a War with the English, - that for his part, he was determined to hold the English fast by the Hand, and not forget what he heard Sir Wm, say to him, and the other Nations in 1761 at Detroit,-- that he was very poor, and hoped his Brother would Consider it-
- Gave a black Belt wth, 5 circles of white.



Wabbicomicot and Johnson

- Then Sir Wm, produced a large Belt with a Figure representing Niagara's large House, and Fort, with two Men holding it fast on each side, and a Road through it, and desired that he, Wabbicomicot, and his People would come, and settle at their old Place of Abode near Toronto, and have a carefull eye always over said Fort, and Carrying Place, and see that nothing should hurt either, as they must feel the Loss as well as the English—
- A Belt



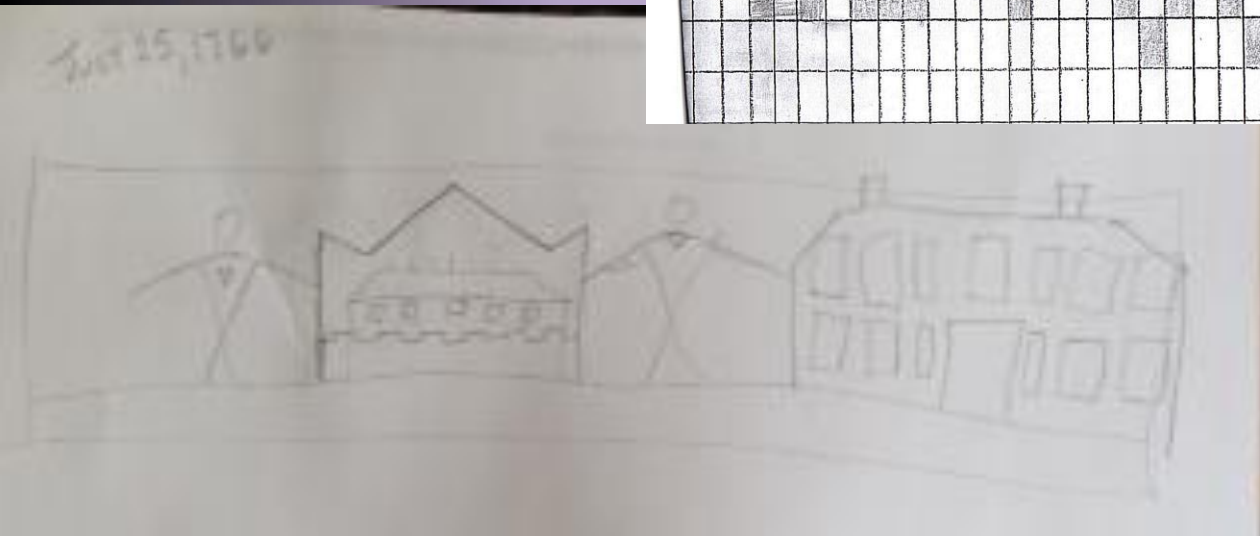
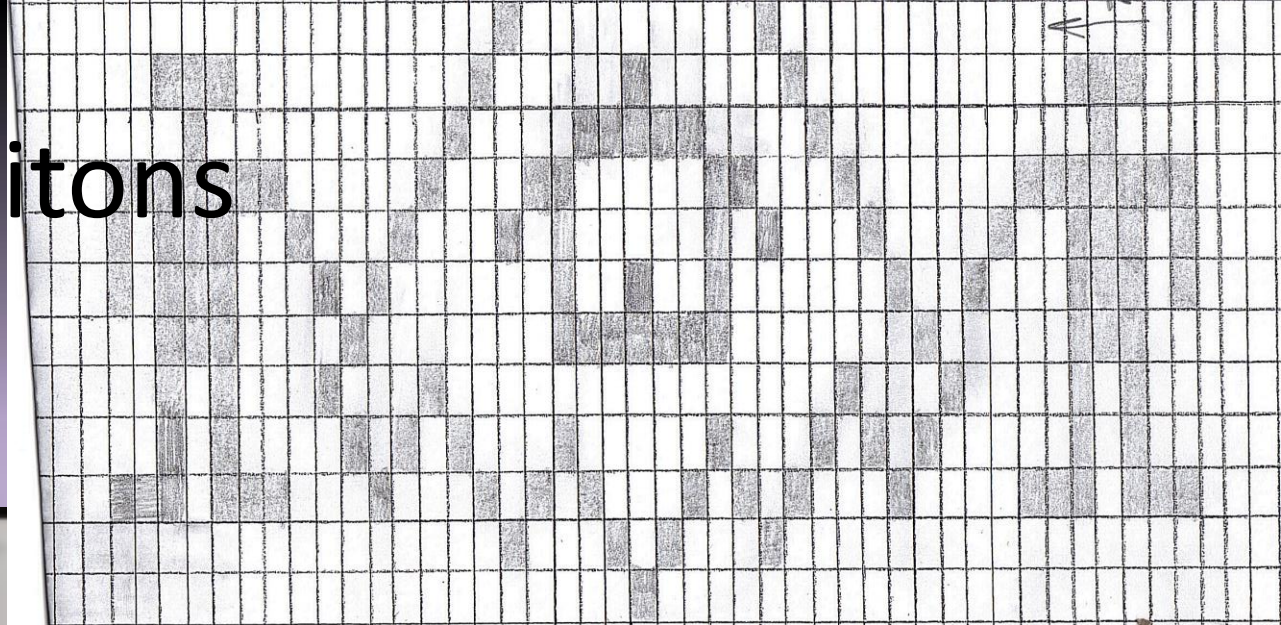
June 4th 1765 Wabbicommicott with the rest came into the Council room

- **Wabbicommicott Speaker holding the belt which Sir William gave them last year.**
- Brother – Ever since you first took me by the hand after you had taken Niagara, I profited by your advice (He repeated all that had been said to him in 1759, 1761, & 1764)
- Brother – You are at one side of the great house at Niagara & we are at the other side, we shall therefore on our side take particular care of that great house as you recommended it to us.

Then pick[ed] up Sr. Wm. Belt

- Brother – I saw with pleasure the happiness which ~~has~~ reigns around the posts, the sky is now clear and the sun shines bright at Niagara & the Lake being smooth I resolved upon coming down with these my people to ~~see how~~ enquire into your health, to repeat former engagements... We are now settled near Niagara as you recommended to us on a long [River]

Reconstructions



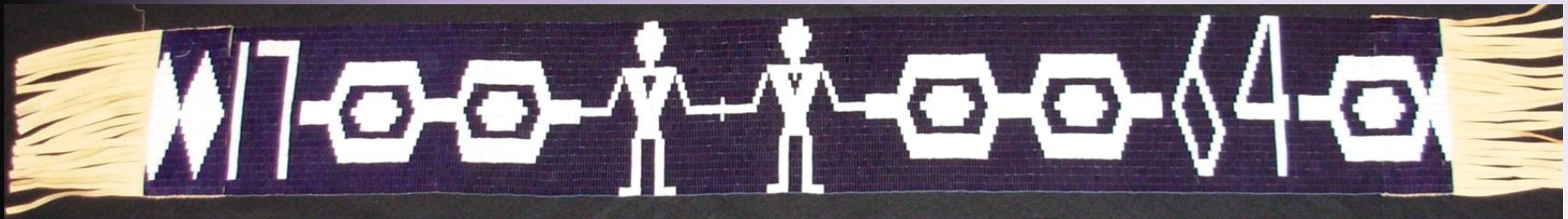
Mississaugas from Pemiscotaigna Chief Paapinass 18 Aug 1768

- I am to acquaint you, father, that this Belt comes from our people to inform you of the death of our chief and your Friend Wabicomicot and to assure you that all our people are quiet and easy. Here is described on this belt, your habitation, and fire place, and here is ours with a road open, clear, and safe between them. The agreement as been long between us, the sky has been since clear, and the sun shines bright whensoever we meet. It is long since we have councilled together to spread Peace throughout the land and we have now the pleasure to find it established. *Gave a belt with two villages in white upon it.*

July 1770 Mississageys from La Bay Quinte Shanneyon & the River Pemidashkoudayan.

- Father – We beg you will hear our two towns ~~Nations~~ Pemidashkondayan and Shanneayon. We cannot enough express our joy in seeing you the head chief of all Indians and to come and light our pipe at the great council fire which you keep always burning at your house, where all Indian Nations assemble & smoke the pipe of peace and address you as their father, and laying our petitions & grievances before you.
- *Gave a white belt of beads representing two figures the one Sr Wm Johnson the other their nation taking a firm hold of one another hands w[ith] [the] assistance of Providence which is represented in the cross.*

Providence






- June 6th 1828, in council “That he had come to ask his great father some assistance...He also stated that the Grand River Indians were still making incursions on their hunting grounds.”

- June 11th 1827 Father – During the lifetime of Colonel Claus we were directed to communicate to him through the Superintendent at this post any complaint or grievance under which we laboured.

Father – We have therefore now to state that our brothers of Cachnawaga [sic] and of the Lake of the Two Mountains, having exhausted their own hunting grounds are encroaching on ours and destroying the beavers.

- Chief Robert Paudash oral testimony states that their borders extended “along the St. Lawrence as far as Brockville”

Three Lake { George Paudash
John Crow



George Copway: Gaagigegaabaw

- Born at Mouth of Trent
Zaagidajiwangong
- Father Crane Clan Chief
- States Mississauga
came from north Shore
Lake Huron
- “No one was allowed to
hunt on another’s
land...”



George Copway