

Clearing the Sky: Mississauga Wampum

Guest Speakers: Alan Corbiere and Bonnie Devine

There is no monthly meeting in February. February 13th there will be a spaghetti dinner fundraiser that is \$12 and it goes to the New Credit Support Cancer Group to help with resources.

Alan Corbiere:

Alan stated that it as a New Credit Band Member you should practice and use your language were you can. The Anishinabek people get named after their people. Our language is comprised of the Latin language. The names are important as they are tied to our history. We are named after our grandfathers/grandmothers to carry on traditional names. The yellow head belt is 5 council fires. The dish with one spoon was published in 1861. Anishinabek and Hodinoshoni are related to each other through the doodem. The Eagle Clan People moved down on the Lakeshore and Fort Erie. The cause of the war was over the territory and them wanting more goods. The oral tradition was that the Hodinoshoni ate our people and that is what started the war. Baby eater “Anishinabek” is what Hodinoshoni people say about Anishinabek people. The Dish with one spoon has multiple meanings to it. Battles that happened were known to be spiritual all while being physical. Once the fights were over they were decapitated and put the skulls all around the island naming “Skull Island”. We killed the thunderbird which dispelled the threat to the area and we took the belts up to Sault Ste. Marie. Alan Corbiere showed the community belts on his power point. The top belt on the power point is an Ojibway Wampum meaning Ojibway Friendship belt. The diamonds in the belt refer to belts. A white road in the center of the belt is a representation of wigwams. Brian Charles and Alan came up with it. Council fire will be maintained at Manitoulin Island for our ancestors and will be there at all times. Fire Emblems that are in the Wampum belts show signs of peace. The main clan was staying in Sault Ste. Marie in 1836. The Wampum belts refer to the main doodem and the Chiefs. Diamonds got added to represent a nation and Council Fires represent diamonds. Brian Charles was going for the design of 5 different diamonds in the belt. The belt was in the form of a dish or bowl in the center which represented Dish with one Spoon. The 5th mark represents the Council Fires which was placed at the River Credit. Green Wampum was Wampum that was unprocessed. Alan noted that he has to do more research on the Green Wampum. Alan has to do more research on the belt from Tecumseh. You can't look further than this for a Dish with one Spoon; need to look at it for a bigger picture. Alan thinks the solid white in the belt represents store house. In 1768, gave a belt in two villages with white upon it. The three roads between them are the two squares and a road in the middle connecting the two. Gave a white belt of beads representing two figures the one is Sir. William Johnson. This belt is straight lines going out – 2 dog belt. No one was allowed to hunt on another territory. Alan noted that he wants to do more research on this. Ancestors fought back, warriors not the peace keepers. All these belts to maintain

peace through-out their territory. Keepers of the long river lived on the river. They were scared of getting killed on the river.

Questions:

1. Why do some belts have more rows and what do they symbolize?
 - a. One row of pieces is tenancy, three or more means peace. The bigger the belt, the bigger the peace. 7 rows or more has lots of meaning. Usually they end in an odd number as a design feature. Middle road is an odd number of rows. The numbers of beads in the belt haven't been studied as much.
2. The Dish with One Spoon here has a different interpretation. Have you researched the different interpretation?
 - a. Other part to it, my father and I went out and saw the fire and approached them and they were Mohawks. They knew they were in the wrong. They didn't fight them. If a person was hunting on your territory – take belts and gun. The second time they were there you would go to their Chiefs. The third time if they were on your land you would kill them. The Indians knew whose land was whose. Roaming out their doing what we want. Physical fights did happen.
3. Larry Sault – 2018 Controversial Questions, Land Acknowledgement Issues. There is various different opinions on the dish with one spoon. How do we peacefully acknowledge our land in our treaty area?
 - a. Going out and talking about it in different forms. Getting out there and showing it to people. Kept a lot alive don't know enough of our own history. We don't have traditional Chiefs anymore. Still appalled with what the Hodinoshoni has done. You have to come together and bring your knowledge together, its more about educating yourself. It does take a long time for things to change.
4. Carolyn- Comment
 - a. Thank you for coming. Loss of the language in the research of the stuff because sometimes I don't know what I'm reading.
5. Chief- Comment
 - a. I don't blame them for the role they take, how to be more forward with them. We have so much to be proud of from where we've come from. The time has come to reunite in the lands. Thank you for coming out.

Bonnie Devine – Presentation

There is a Mississauga up here and in Lake Ontario. The City of Mississauga is planning to do an exhibition for artists. Bonnie has embarked on research on COM and how it is related to Mississauga. Those people in Mississaugi were forced to migrate and make a change to the credit river. That's when I discovered to uncover things that are to be spoken and written in the language. Learned what the word Wampum meant in Anishinabek not Mohawk. Began making maps meant having an address, a treaty. Bonnie made a painting that she presented to the community with gratitude. Bonnie wants to stretch her hand out in recognition for friendship for everyone here.