Indigenous Archives: Notes from Historic Sources

Dr. Alan Corbiere
M Chigeeng First Nation
Holding a few strings of wampum in his hand and said,

Father – The Great Master of Life gave us pipes and Wampum for the purpose of conveying our ideas from man to man.

Father- We salute you, we beg of you to believe what we say for though we cannot put down our thoughts on paper as you our Wampums and the records of our old men are as undying as your writings and they do not deceive.
N-zhishenyyig: My uncles
Archive of the Western Confederacy?:

Ojibwe, Odawa, Potowatomi, Wendat, Delaware, Shawnee, Miami, Sauk, Fox, Kickapoo, Weas
Mnemonic Communities

Discourse Communities
Council Fire
Niagara 1761 Sir William Johnson met the Mississauga

“Brethren – The many belts of Wampum and Calumets of peace which hang in this Room* convince me of your, and of the Neighbouring Nations good intentions, and the just sense which you all entertain of the blessings arising from peace, & our friendship.”

“The Commandrs Room in the Forts where conferences are held, & where all the belts which the Indians deliver are hung up – (Johnson’s note).”
Makadebinesi: Nations’ Pipes

• Every tribe of indians far & near, even as far as the Manitoba country, out north, deposited their pipe of peace with the head chief of the Ottawa nation as a pledge of continual peace & friendship.
Calumet: Lewis and Clark
Government Proclamation 1866
A.E. Williams Papers

Extract
Gun Shot Treaty 1818

When King George III sent out Simcoe as his Representative to Govern Canada he made a treaty with the Indians at the Bay of Quinte, called the Gun Shot Treaty. Thousands of ["Indian", stroked out] Indians were present including all the principal Chiefs of the different tribes. The governor stated although the Govt. [Government] wanted the land it was not intended that the fish or game rights be interfered with as these belong to the Indians who derived their living from them. These promises were to hold good as long as grass grows and water runs.

Memo found in the Dept. of I.A. of Upper Canada in 1866.

Transcripts of the original documents of the Gun Shot Treaty of 1792, in Ojibwa, followed by the English translation, are transcribed below:

Gun Shot Treaty:
Netum natah me sing qua yaq quain dah mong. Ke kee Kedo nod. ge ka ta ge me sho mis. ki ya neen dush ne me sho mis. Emah seh (Onev-gahmeng [also in Ojibwa, "Onegaming," meaning a place of portage17].) (Port Hope) ne rum ke dah she ke ge too noh ke me sho mis. me dush e meh keh deh ghe aah sheeh mod enh since ge bah quod, enewh ne me sho me sun. Ne dush ke ya go emah. Kah dah she me nah pun enh o nah wendah mah gamin. Ne nah wind dush tah ya ke kein dah ge nong. Ne te ghe dush ta bna yain deh min keen kah ke nah. Keo dah pe nah mon. Emah ke doghe be egun ming. 1 Ne tum ne tah me sing o nun do dah meh ge ning. sah ke me sho mis


Me ["sah owh" stroked out] sah o-owe me nik ka pah ge te nah moon non. A qua nag ["ph" stroked out] pah shke ge gun No pe ruing. E newh dush neen me ne sun. neen wan e newh. ne de shko nah nun. Ki ya na yah she won. Ki ya sah (se non) ["ke e ge nun" stroked out]. E mah che dah ghe he ne dаб nan je ga yon. Ki ya go de nee jah ne sug. ne guaun ka ni be mah de