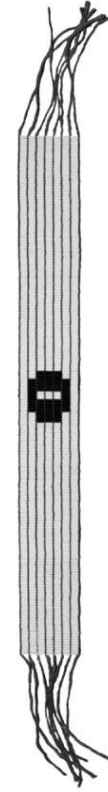


Haudenosaunee-Anishinaabe Peace Treaty (5 Council Fire Wampum Belt) and the Ojibway Friendship Belt

Document Comparison Chart
Transcribed and Compiled by Clayton Samuel King



Haudenosaunee-Anishinaabe Peace Treaty (5 Council Fire Wampum Belt) and the Ojibway Friendship Belt

Document Comparison Chart

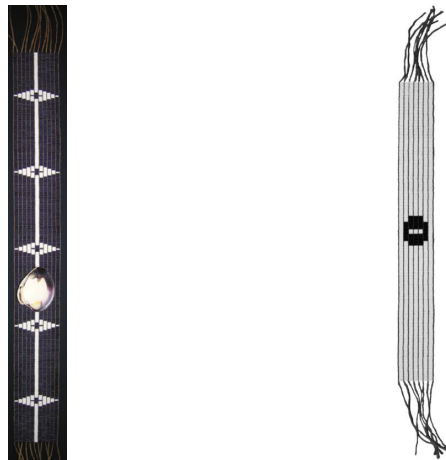
Transcribed and Compiled by Clayton Samuel King
Monday November 4, 2019

This document comparison chart shows side by side five different written sources that discuss two wampum belts that signify the Peace and Friendship Treaty made between the Haudenosaunee and the Anishinaabe Peoples at around c.1701. The source documents vary in interpretation from a General Council Meeting held at the Credit Mission, U.C., at the River Credit from January 17 – January 24, 1840 where various Chiefs from the Six Nations and Anishinaabe met to renew their Treaty of Peace and Friendship between their Nations. It is important to note that 4 wampum belts were discussed at this meeting, but I have only compared two from these source documents.

Chief Joseph Sawyer of the Credit was chosen the president of this General Council and the Rev. Peter “Kahkewaquonaby” Jones was made the secretary, recording mostly everything that went on during this eight-day meeting.

The first three columns of this chart come from the handwritten meeting minutes from January 1840, where it seems that two sets of meeting minutes were created. The fourth document comes from a book published from Peter Jones’ documents posthumously in 1861. And the last source document comes from Peter Jones’ Anecdote Book. There is no known date in the Anecdote Book as to when it was created. The chart itself is written verbatim from the source documents.

The reason why I wanted to create this chart was to share the difference in interpretation coming from Peter Jones’ documents and posthumous publication



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Document Comparison Chart

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Source Document →	Chief Yellowhead Speech General Council, Wednesday January 22, 1840, Library and Archives Canada, Public Archives, Indians Affairs, RG10, Volume 1011	John Smoke Johnson Speech General Council, Library and Archives Canada, Public Archives, Indians Affairs, RG10, Volume 1011	John Smoke Johnson Speech General Council, Wednesday January 23, 1840, Library and Archives Canada, Public Archives, Indians Affairs, RG10, Volume 1011	History of the Ojibway Indians With Especial Reference to Their Conversion to Christianity, By Rev. Peter Jones Page 121	Anecdote Book Collected by Peter Jones Indian Missionary Chief, Treaty between Ojibways + Nahdoways represented in a Wampum Belt, N° 108, Page 70-71
Interpretive Marks ↓					
Introduction to the Belt	Chief Yellowhead rose up and exhibited the great Wampum belt of the Six Nations, and explained the talk contained in it. This Wampum was about 3 feet long and 4 inches wide. It had a row of White Wampum in the centre, running from one end to the other, and the representations of wigwoms every now and then, and a large round wampum tied nearly in the middle of the Belt,	John S. Johnson one of the Mohawk Chiefs next addressed the Council. He informed the Ojibway Chiefs the relation the Six United nations stood to each other, that is, the Mohawks are considered the head nation, next to them the Onondaugas, the Senecas, Cayugas and the Oneidas who are three brothers. Tuscaroras were their children, the Tuttelees, Nanticokes, Mantuers were their nephews, who dwell in	23 January The meeting went on Wednesday morning_ opened by Singing and Prayer and the reply was given to the six nations of what they had said yesterday by the eloquent and forcible address of Yellow Head__the Lake Simcoe___the lead a line about 1yd long made of wampom_ and it was about 4 inches wide _ and one string of wampom and a dish or circle made of wampom like dish and a white spot left in (the top of next page is	John S. Johnson, one of the Mohawk chiefs, next addressed the council. He informed the Ojibway chiefs of the relation existing between the Six United Nations, "The Mohawks," he said, "are considered the head nation_ next to them the Onondagas and the Senecas, who are their brothers. The Oneidas, the Cayugas, and the Tuscaroras were their children, who were also three brothers. The Tuttelees, Nanticokes,	The Wampum belt kept by Yellowhead has the following representation.



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Interpretive Marks ↓					
Introduction to the Belt Continued	with a representation of the sun in the center. Yellowhead stated that this Belt was given by the Nahdooways to the Ojibways many years ago. About the time the French first came to this country.	their bosoms. Johnson then proceeded to recapitulate what had been said by Yellowhead and John Sunday, and explained the emblems contained in the Wampum belt brought by Yellow head, which he said they acknowledge to be the acts of their fathers.	covered in a black spot which takes up the beginning of the first five lines) there is while shining as the _____ a representation of wigwams _____ lation. ___forefathers have Done long ___ ago. The six nations gave this to old chippeway Chiefs. Though old and what little he knows he will Tell _ so our young men may know _ you left this as a road for our children on which we were to walk. Though those old men now died and (the paper is ripped off on the right side for the next four lines) the only survivors _ and we are now renewing what they did for the benefit of our children	Mantuas, and Delawares were their nephews, who dwell in their bosoms.” Johnson then explained the emblems contained in the wampum belt brought by Yellowhead, which he said, they acknowledge to be the acts of their fathers.	



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Interpretive Marks ↓					
Introduction to the Belt Continued			that they may know what this line of wampam was given _ and		
1st Mark Baawaating/Sault St. Marie	That the great council took place at Lake Superior. That the Nahdooways made the road or path and pointed out the different council fires which were to be kept lighted. The first marks on the Wampum represented that a council fire should be kept burning at the Sault St Marie.	1. The council fire at the Sault St. Marie has no emblem because there the council was held.	...this first mark _ is the representation of a great council at Sault St.Marie and when you came to us in council and assigned us portions of the now Chippewa Lands as it is marked on the Line of wampam.	Firstly, the council fire at the Sault St. Marie has no emblem, because then the council was held.	
2nd Mark Manido M'niss/Manitoulin Island	The 2 nd mark represents the council fire at the Manitoulin Island, where a beautiful white fish was	2. The council fire at Manitoulin has the emblem of a beautiful white fish. This signifies a clean white	2 nd Mark on the wampam is the representation of the beautiful whit fish_ or Pike _ that was assigned to our	Secondly, the council fire as Manitoulni has the emblem of a beautiful white fish; this signifies purity, or a clean	1. A beautiful Whitefish placed by the Council Fire kindled at Manitoulin Island. This fish denotes purity. That



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Interpretive Marks ↓	placed, who should watch the fire as long as the world stood.		heart. That all our hearts ought to be white towards each other.		children by your forefathers and now I have heard that they are commencing to flock from every direction to this Island ___Manitoo Island on the Lake Huron according to what you said long time ago _		white heart-that all our hearts ought to be white towards each other.		all the Indian hearts should be white toward each other.	
2 nd Mark Manido M'niss/Manitoulin Island Continued	The 3 rd Mark represents the council fire placed on an Island opposite Penetanguishene Bay, on which was placed, a Beaver to watch the fire.		3. The emblem of a Beaver placed at an Island on Penetanguishene Bay denotes wisdom. That all the acts of our fathers were done in wisdom.		3 rd mark – is the Representation of a Beaver sitting which was placed on this side of the Lake _ that is on Panatch-wahgoo–sheeg – this was to the place where the Beaver Tribe should reside as long as the Good spirit should let them be in existance _what are now		Thirdly, the emblem of a beaver, placed at an island on Penetanguishew Bay, denotes wisdom-that all the acts of our fathers were done in wisdom.		2. A white Beaver placed by the Council Fire at Penetanguishene. This Beaver denotes pure Wisdom that all their acts were done in the form of Wisdom.	
3 rd Mark Baamidoonegog/ Beausoleil Island										





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Interpretive Marks ↓					
4 th Mark Mnjikaning/The Narrows: The Sun and The Dish with Ladles	The 4 th Mark represents the council fire lighted up at the Narrows of Lake Simcoe at which place was put a white Rein Deer. To him the Rein Deer was committed to keeping of this Wampum talk. At this place our fathers hung up the Sun, and said that the Sun should be a witness to all what had been done and that when any of their descendants Saw the Sun they might remember the acts of their forefathers. At the Narrows our father placed a dish with ladles around it, and a ladle for the Six Nations, who said to the Ojibways that the	4 The emblem of a White deer placed at Lake Simcoe signifies superiority at which was also the Sun by whom our fathers swore and the Dish + ladles represents abundance of game + food.	4 th mark _ Is the place that was assigned us at Lake Simcoe _ you had said that this was to be the Place where the Rein Deer Tribe should side or stand there here after there I am yet standing _ though few _ But yet I am in existence and the Pipe of Peace is yet in existence _ and the smoke assends up to the skies The Sun You gave me the representation of the sun _ to illuminate ourselves and Brighten our way as we live that it might shine on us the Chippeway its rays should warm and regulate our peace this was given and they	Fourthly the emblem of a white deer placed at Lake Simcoe, signified superiority; the dish and ladles at the same place indicated abundance of game and food. Sixthly, the sun was hung up in the center 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 the treaties made between the two parties.	3. A fast White Deer put at the Narrows of Lake Simcoe to watch the fire then kindled. This deer represents (Lake Simcoe Indians is the White deer) abundance of game and food. 4. A Bowl and Ladle was put at the Narrows to show they were to eat out of one dish that is, the game should be common property. 6. The Sun was hung up at 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 forever after observe the Treaties made between the two parties. For further particulars see M. S in my possession. P. J.





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Interpretive Marks ↓					
4th Mark Mnjikaning/The Narrows: The Sun and The Dish with Ladles Continued	dish or bowl should never be emptied, but he (Yellowhead) was sorry to say that it had already been emptied not by the Six Nations on the Grand River, but by the Caucanawaugas residing near Montreal		swore by the sun that they should be in Peace_ Brother you said yesterday that our children would be very glad to know what our fathers did You also gave us a Dish or bowl was placed with us by your forefathers _ and when it was (illegible) to be full all time with food _ am sorry to state that it is now emptied not by you but the Mohawks down near Montreal who have Mohawks word Long time ago when the chippeway after the war Here I will leave a dish for the chippeway forever as		





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Interpretive Marks 					
4th Mark Mnjikaning/The Narrows: The Sun and The Dish with Ladles Continued			<p>long as the two nations exist here at River Credit and at Lake Simcoe. A dish that will have spoons all round it (illegible) over Side ____ all those spoons will be for the comfort of children of the chippeway nation Their children after them forever</p> <p>Explanation Dish placed at Credit River and at Lake Simcoe _</p> <p>This word shall be kept here and then _ this word shall be left there _ this word of Truth shall be kept by the Chippeway Indians and be communicated to others of their tribe be perpetuated by their children.</p>		



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Interpretive Marks 					
4th Mark Mnjikaning/The Narrows: The Sun and The Dish with Ladles Continued			<p>The Dish forever full explanation</p> <p>The dish is subsistence whitch the Indians may find (illegible, the page is torn on the right bottom side for six lines) and only the chippeway will be (page ripped) not by the Mohawk Tribe_ But (page ripped) surely by the chippeway Indians (page ripped) these woods be hunted _ the River be followed on all its windings no(rth?) and south east and west on (page rip) woods when the chippeways shall no for subsistence. __</p> <p>“The Dish with spoons on the 3 side But the spoons</p>		





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Interpretive Marks 					
4th Mark Mnjikaning/The Narrows: The Sun and The Dish with Ladles Continued			<p>left on the outside of dish”</p> <p>Explanation 3 side _ _ _ Those spoons will be aside by the children of the Chippeway nation : not the Mohawk Tribe _ forever _ But the spoons outside of the Indians Dish is this – that is for ever he come to the Indian (Chippeway) he will sup with them while in council _ when ever There should be any _ and as soon as the Mohawk Tribe is gone from the land of the Indians_ should no longer eat from the Dish _ his spoons left one side of the dish _ so when ever he should come again _ he may be glad to have the privilege to eat with the</p>		



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Interpretive Marks ↓										
4th Mark Mnjikaning/The Narrows: The Sun and The Dish with Ladles Continued					children of the chippeways _____ in the time of the council _ forever here after Mohawks words of Brockville					
5th Mark The Credit River	The 5 th mark represents the Council fire which was placed at the 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		5) The Eagle perched on a tall pine tree at the Credit, denotes watching and swiftness in conveying messages. The Eagle was to watch all the council fires between the Six Nations and the Ojibways, and as he can see far he was put there to watch and if he saw anything, to fly and communicate the same to the distant Tribes.				Fifthly, the eagle perched on a Fall pine tree at the Credit denotes watching, and swiftness in conveying messages. The eagle was to watch all the council fires between the Six Nations and the Ojebways; and being far-sighted, he might, in the event of anything happening, communicate the tidings to the distant tribes.		5. A White Eagle was placed at the mouth of the Credit, to watch the Council Fire on both sides of Lake Ontario. The Eagle represents Strength and swiftness + keen eyesight. The Eagle protected the brethren Tribes, carried messages to both parties, and watched the snake at the Council Fires. The Credit Tribe is the Eagle.	



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Interpretive Marks 					
5th Mark The Credit River Continued	<p>to the Ojibways, and that the Six Nations were not to hunt here only when they came to smoke the pipe of peace with their Ojibway brethren. The path on the Wampum went from the Credit over to the other side of the Lake the Country of the Six Nations. Thus ended the talk of Yellowhead and his Wampum.</p>				

