



2019 Robinson Huron Treaty Gathering

Governance Through Alliance

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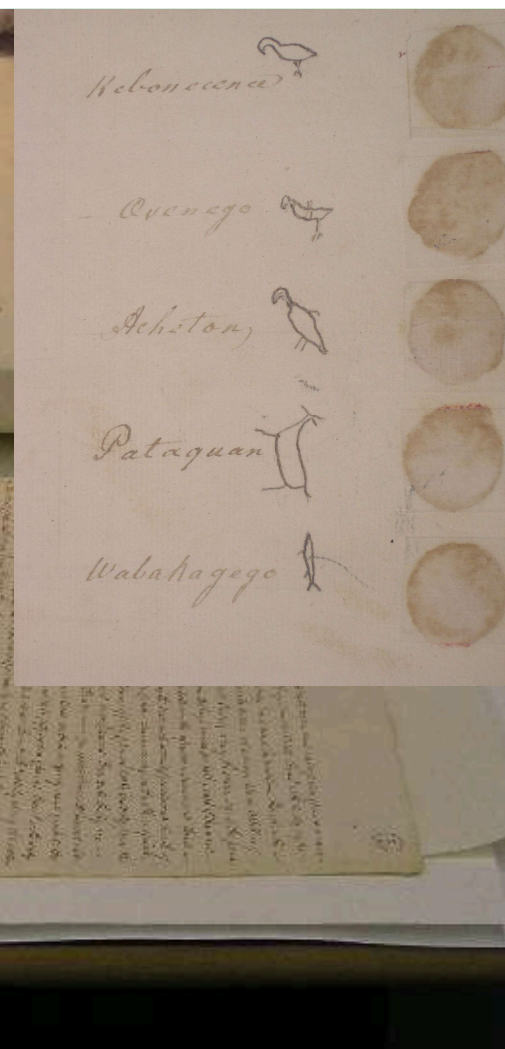
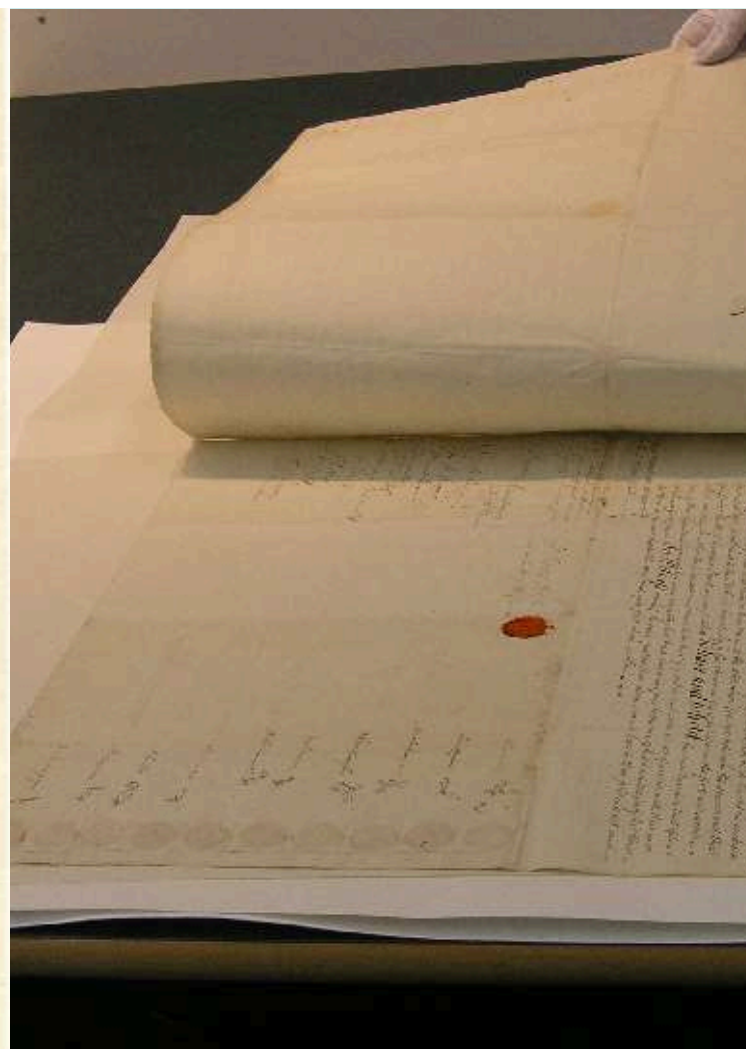


A Historic Trial and Historic Outcomes

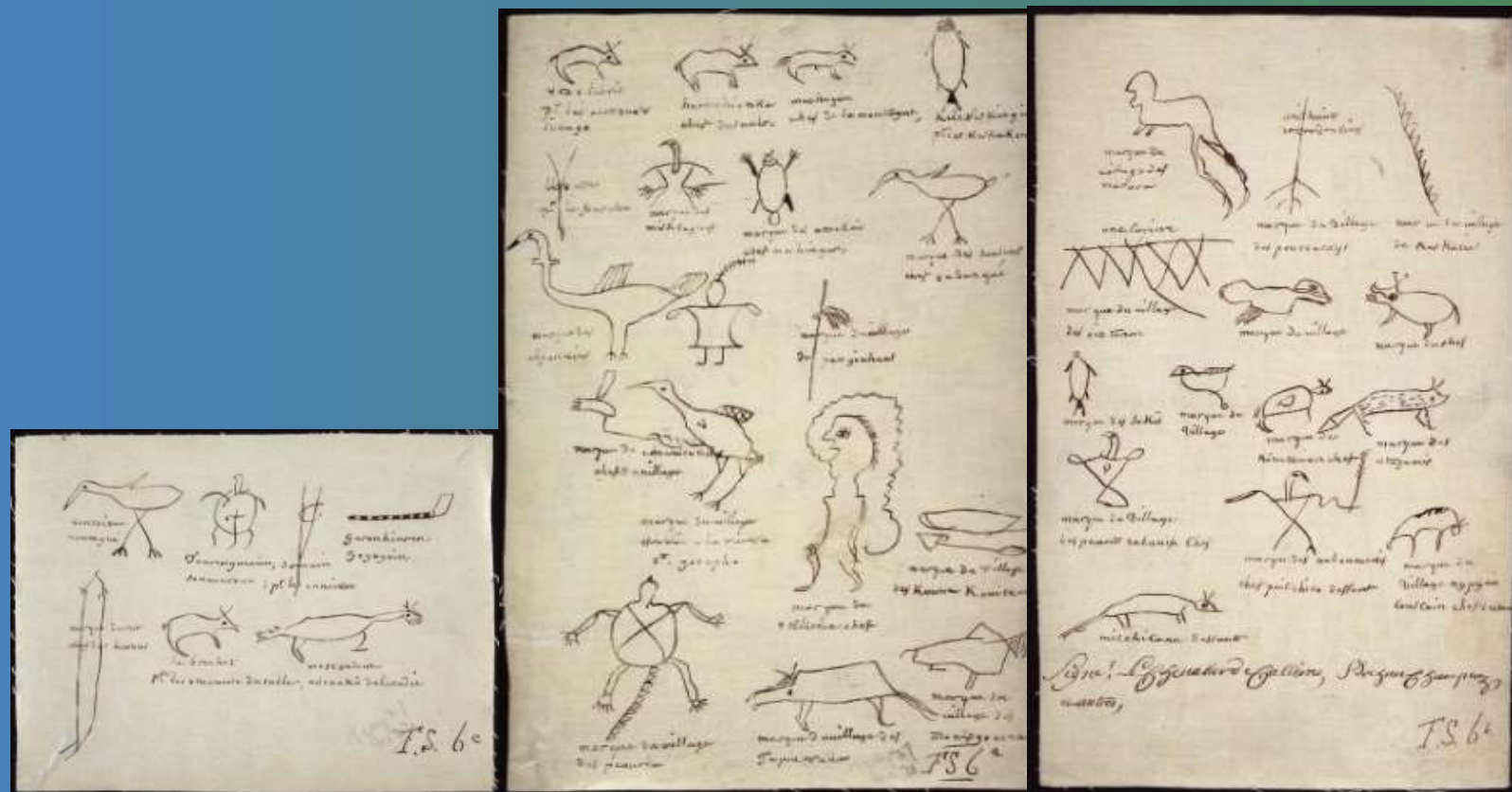
Source: <https://www.thesudburystar.com/news/local-news/ontario-may-appeal-historic-ruling-on-robinson-huron-treaty-annuities-case>.

Doodem & Council Fire

Principles of Anishinaabe Governance
on Treaty Documents

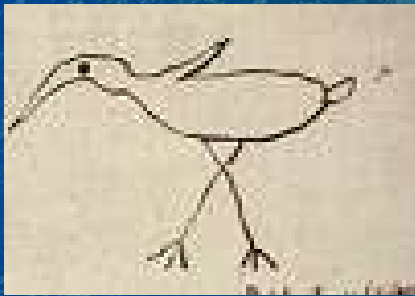


Library & Archives Indian Treaties and Surrenders Collection: a) 1798 Deed of Conveyance of the Island of St. Joseph from the Chippawa Nation to His Majesty, b) 1806 “Lease and Release from the Mississauga Indians for 86,000 acres” c) doodem images on 1806 lease and release.

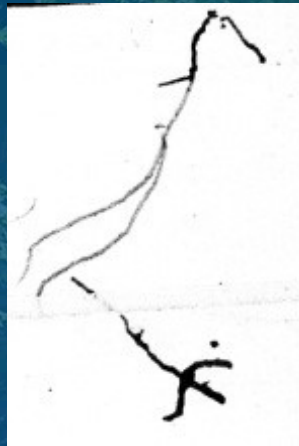


Signature pages of the 1701 Peace of Montreal representing delegates from thirty-eight to thirty-nine Great Lakes Indigenous nations. Anishinaabe pictographs appear in the top half of the middle page.

Crane Doodem



i) Crane doodem on the 1701 Great Peace of Montreal, from the *sauteurs*, or people from Bawating.



ii) Meatoowankwee, Crane doodem, on a cession for St. Joseph's Island near Bawating in 1798.



iii) Kewukance, Crane doodem image on 1836 treaty signed on Manitoulin Island. Note the ruffled bustle in this bow posture.

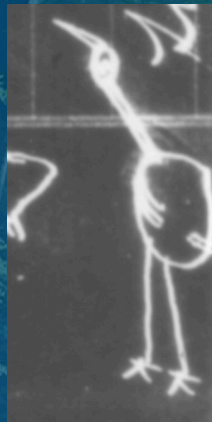


iv) Sandhill crane performing a straight-leg high step, part of the dance posture.

Crane Doodem



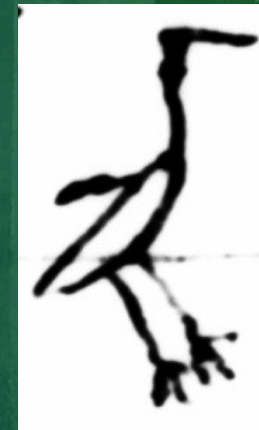
i) Location call posture, sounding during nesting season.



ii) Toguish, Crane doodem on the 1800 Detroit River surrender of the Huron Reserve.

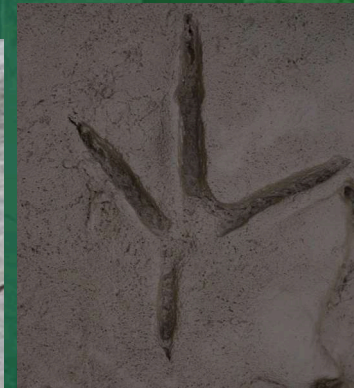
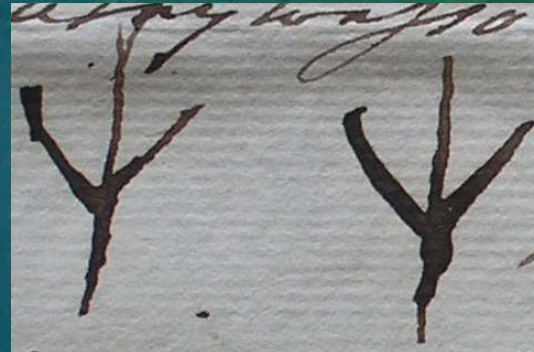


iii) Crane jumping.



iv) George Paudash, Crane doodem ogimaa Rice Lake council fire, 1856

Crane & Heron Doodem as Track Marks



i) Wetenasa, Crane doodem at Fort Harmar in 1789.

ii) Wasson, Crane doodem, from southwestern Ontario, on a land cession dated 1790.

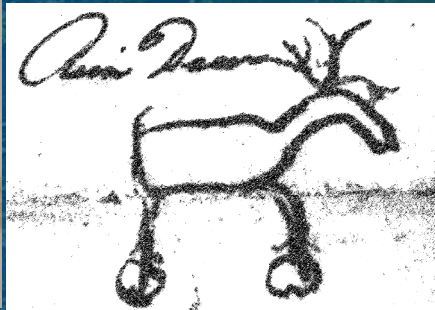
iii) Ogimaa Mukadaywasso on a 1794 letter to the Crown concerning land on the Thames River.

iv) Heron track in mud.

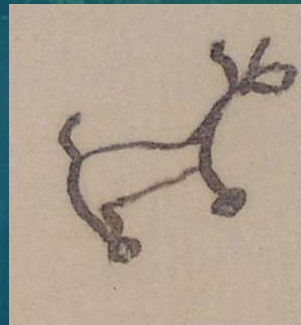
Caribou Doodem



Okaa (Okaw), witness to the 1798 cession of St. Joseph's Island



Niquason at Penetanguishine Harbour in 1798.



Mesaqueson, 1816, eastern Ontario (Bay of Quinte)



Maytoygewon, Thames River area, 1819



James Bigwind, Mnjikaning (Rama), 1852.



Caribou Doodem as Track Marks



i) Caribou track mark in snow.



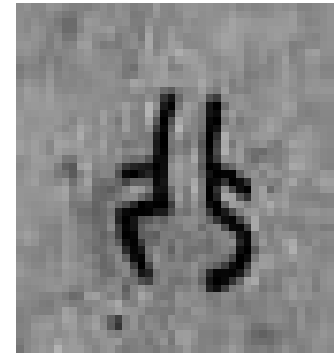
ii) Essebance near Detroit in 1790.



iii) Ogebakia at the St. Clair River in 1825.



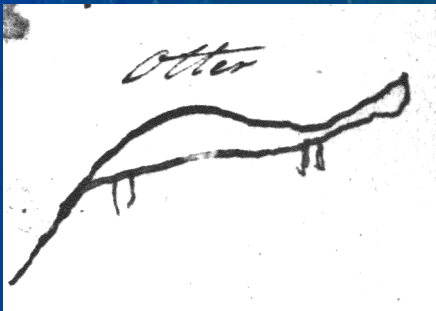
iv) Pukeneuse at the St. Clair River in 1825.



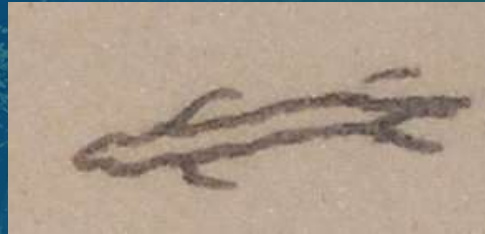
v) Johnson Wapugais at the St. Clair River in 1857.



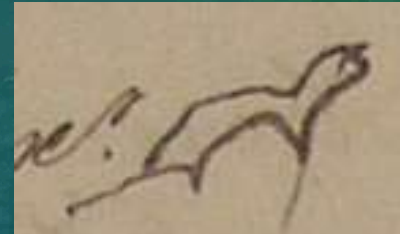
Otter & Marten Doodemag



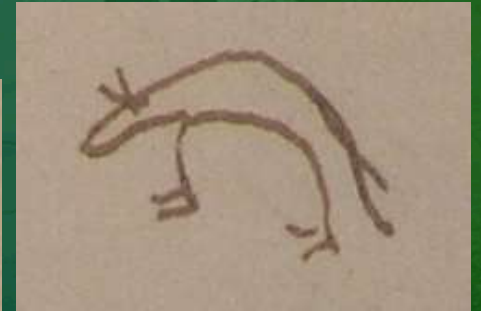
Assance, 1798,
Mnjikaning (Rama)



Quenipenon, 1805, Credit
River



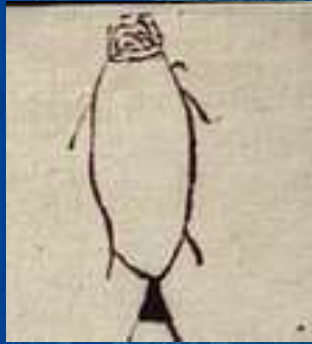
Alexander Maywayosh,
Saugeen Penninsula, 1854



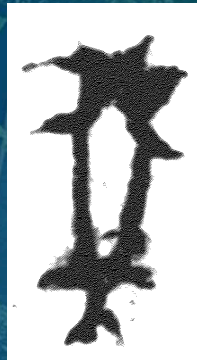
Ogoesquewaiaune
(Marten), Bawating, 1798



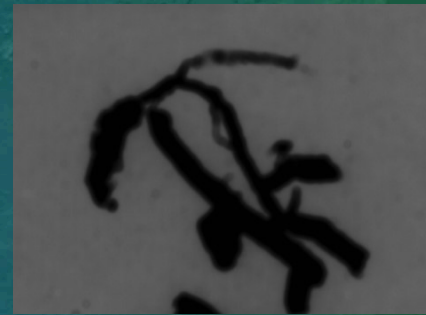
Catfish Doodemag: Maanameg & Awaisaii



i) Kileouiskingié for Kiskakons Odawa at the Peace of Montreal in 1701



ii) Ticamgoosee at the Thames River in 1790



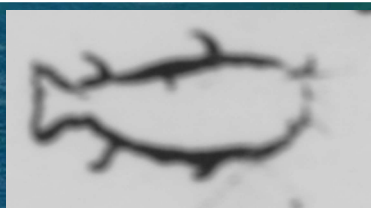
iii) Kinaybicoinini on the Lake Simcoe to Lake Huron surrender, 1815.



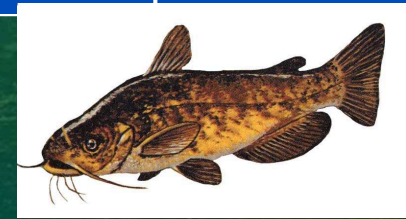
iv) Views of maanemeg. Note the deeply forked tail shape



v) Macadagicko at the St. Clair River in 1822



vi) Joseph Snake, Mnjikaning (Rama) in 1852



vii) Profile view of awaisaii. Note the squared off tail and larger head size relative to the tail, which the doodem images emphasize.

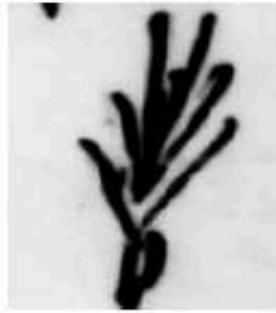
Birch (Wiigwaas) Doodem



i) Waswaynay,
1811 speech to
departing
Governor General
Gore.



ii) George King, birch
doodem 1835
Mississauga Petition.



iii) George King,
birch, 1844
Mississauga Petition.



iv) Birch canopy.



v) For comparison, bare wide canopy of the
white oak tree.

Leaders: Vigilant, Providers



i) Maytoygewon' caribou, south-western Ontario, 1819, excitement leap, with raised tail.



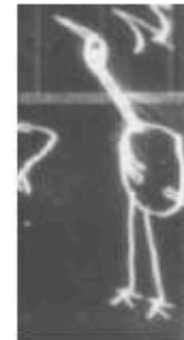
Caribou, showing smaller antlers, tail up in warning signal.



ii) Mesaguescon's caribou 1816 in eastern Ontario (Bay of Quinte).



Location call posture, the male on his territory sounding during nesting season.



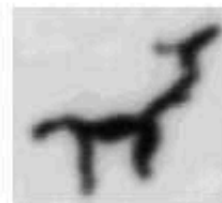
iii) Toguish, Crane doodem on the 1800 Detroit River surrender of the Huron Reserve.²



Bald eagle in the act of catching prey



iv) Cheechalk's eagle, catching prey



v) MOOSE doodem, Luke Snake, Bruce Peninsula, 1857. Note size of ears.



Moose, stretching to eat twigs.

Doodem Governance

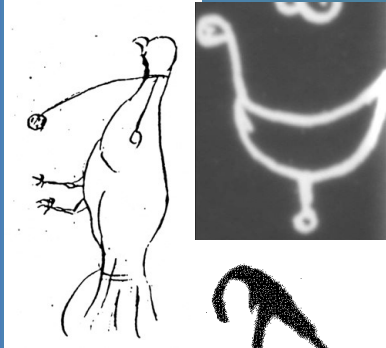
“the totem [doodem] was probably the most important social unit taking precedence over the tribe, community and immediate family”

Basil Johnson, *Ojibway Heritage*, 59.

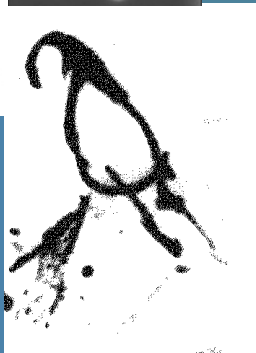


Above: 1798 treaty signed with Mnjikaning's council, Caribou doodem ogimaa; Right: 1798 treaty signed with Bawating's council, Crane doodem ogimaa.

Hereditary Eagle Ogimaag at the Credit River



Wabicommicot
1764



Wabakayne
1781 & 1795



Wabanip
1797



Cheechalk
1805



Adjetance
1818



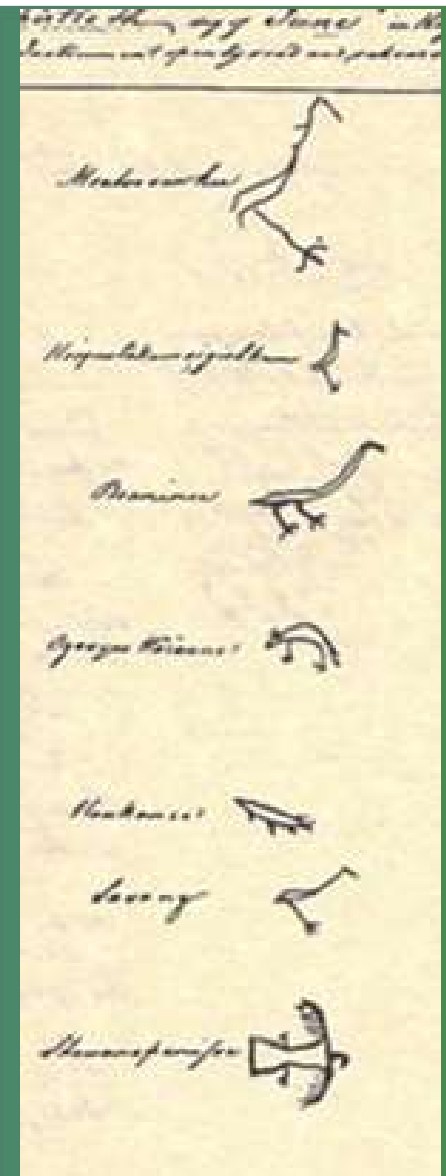
Nawahjegezhegwabe
1844



© Musée McCord Museum

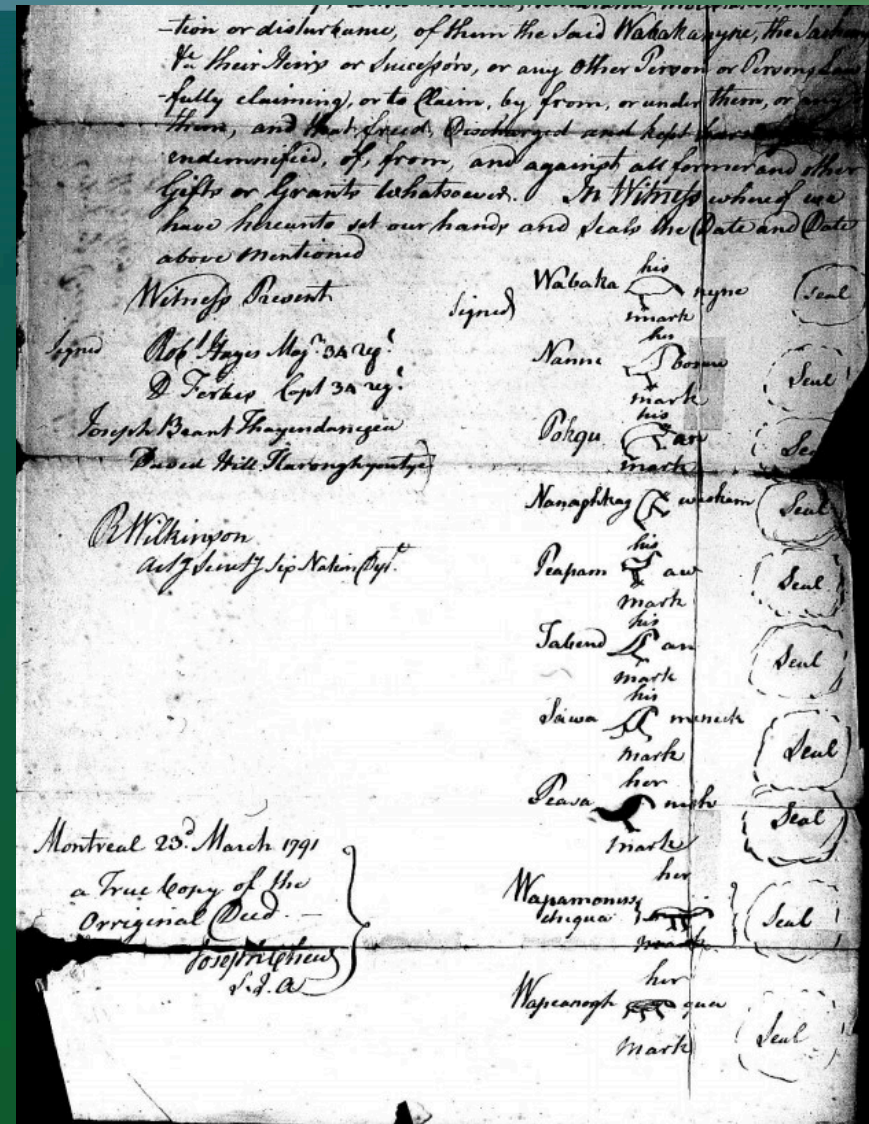
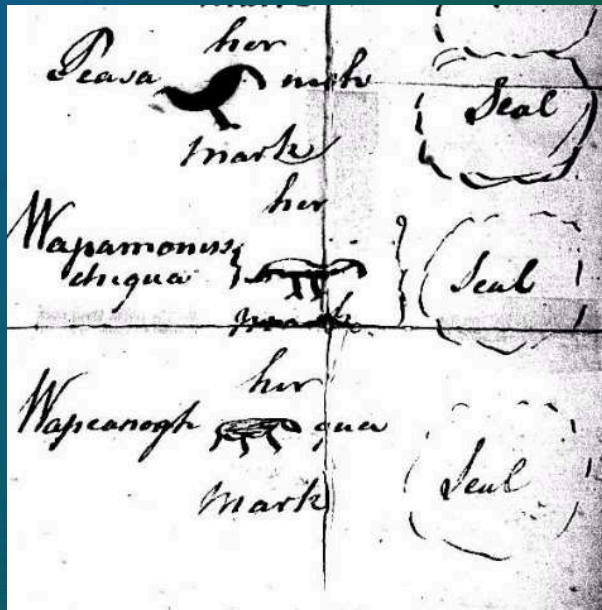
Photograph [Daguerrotype] from the Robinson-Huron Treaty of 1850," P1-SHI.0, Chief Shingwaukonce Collection, Engracia De Jesus Matias Archives and Special Collections, Arthur A. Wishart Library, Algoma University. Image likely taken in either Toronto or Montreal in 1849. Right: Cornelius Kreighoff. Nebanagoching' McCord Museum, M1878

Leadership	Defense	Sustenance	Learning	Medicine
Chejauk (Crane)	Noka (Bear)	Waubizhaezh (Marten)	Mizi (Catfish)	Makinauk (Turtle)
Wawa (Goose)	Myeengun (Wolf)	Amik (Beaver)	Kinozhae (Pike)	Negik (Otter)
Mong (Loon)	Pizheu (Lynx)	Moozo (Moose)	Numaebin (Sucker)	Medawaewae (Rattle snake)
Kaihaik (Hawk)		Addick (Caribou)	Numae (Sturgeon)	Muzundumo (Black Snake)
Peepeegizaence (Sparrow Hawk)		Wawashkaesh (Deer)	Addikmeg (Whitefish)	Mukukee (Frog)
Migizi (White-headed Eagle)		Wuzhushk (Muskrat)		Nebaunaube Merman or Nebaunaubequae: Mermaid
Kineu (Black-headed Eagle)				
Makataezheeb (Brant)				
Kayaushk (Seagull)	Basil Johnston's chart of doodemag organized by social/governance function			



Doodem Governance in Balance

“chiefs, warriors and principal women”



1 August 1805, Minutes of a meeting with the Mississaugas at the River Credit, Library and Archives Canada, Indian Affairs, D-10a, Series A, Volume 1, 294-297.

“We beg of you to take notice of what I have said; I speak for all the Chiefs & they wish to be under your protection as formerly. But it is hard for us to give away our Land: The Young Men & Warriors have found fault with so much having been sold before; it is true we are poor & the Women say we will be worse, if we part with any more; but we will tell you what we mean to do,”

Quennepenon (Otter doodem)



Common Councils

Where their local affairs are settled, such as sale and division of their lands, settling disputes, adopting other Indians into their own body, and the transaction of business with the British government...each person is at liberty to give his opinion on all matters before the council.”

General Councils

“At these councils federal unions are formed, war or peace is declared, treaties are made or renewed, and boundaries of territories established.”

Peter Jones, *History of the Ojebway Indians*, 105-109.

The Annual Round...

They seem to have as many abodes as the year has seasons - the Spring a part of them remain for fishing, where they consider it the best; a part go away with the tribes which gather on the shore of the North or icy sea [James Bay], upon which they voyage ten days, after having spent thirty days upon the rivers, in order to reach it. In summer they all gather together..... About the middle of Autumn, they begin to approach our Hurons, upon whose lands they generally spend the winter.” Jérôme Lalemant, “Relation of 1640-1641,” in Thwaites, ed., Jesuit Relations, 21: 239-41.

A 1642 Gathering

Jérôme Lalemant, "Relation of 1642-1643" in Reuben Gold Thwaites, ed., *Jesuit Relations and Allied Documents*, Reuben Gold Thwaites, ed., vol. 27. Cleveland, Burrows Brothers, 1898.



“there was nothing but joy, cries, and public acclamations, to which the Rocks surrounding the great Lake return an Echo that drowns all their voices.”

“a mat, wrought as tapestries
are in France, another a Beaver
skin; others got a hatchet, or a
dish, or some Porcelaine beads
[wampum].”



Sources: Above Unknown Anishinaabe artist, Manitoulin Island, mid-nineteenth century. Woven rush mat for sitting upon; warp of bullrush, weft of nettlestock fibre. Collected by the English ethnologist Henry Christy and donated to the British Museum in the 1860s. Currently in the British Museum, Am.583. Left: Unknown Anishinaabe artist, Great Lakes Region. Dish made of one piece of birchbark. Currently in the Museo Civico di Scienze Naturali, Bergamo, Italy, 33 (Vigorelli's catalogue 33). Images GRASAC (grasac.org)



When the Nations are assembled and divided, each in their own seats, Beaver Robes, skins of Otter, of Caribou, of wild Cats, and of Moose; Hatchets, Kettles, Porcelain Beads, and all things that are precious in this country are exhibited. Each Chief of a Nation presents his own gift to those who hold the Feast, giving to each present some name that seems best suited to it"

Top: Wampum beads: Collected by Walker C. Wyman among the Odawa from Emmet County, Michigan. Currently in the Ethnologisches Museum Berlin, IV-B-7587, Mocassins: Hunterian Museum, University of Glasgow, E.109.4, Mocassins Photographed by A. Gohier, Courtesy Hunterian Museum.

homme de La Nation Des
amixouek dont la nationf. 17. fournit plusieurs Mitis
de castors pour la France.



“the new leaders, dressed in their finest robes...”

Source: Images here are from the Codex Canadensis, in the Gilcrease Museum, Tulsa Oklahoma. Reproduced in Gagnon, François-Marc. With Nancy Senior and Réal Ouellet, editors. The Codex Canadensis and the Writings of Louis Nicolas: The Natural History of the New World, Histoire Naturelle des Indes Occidentales.

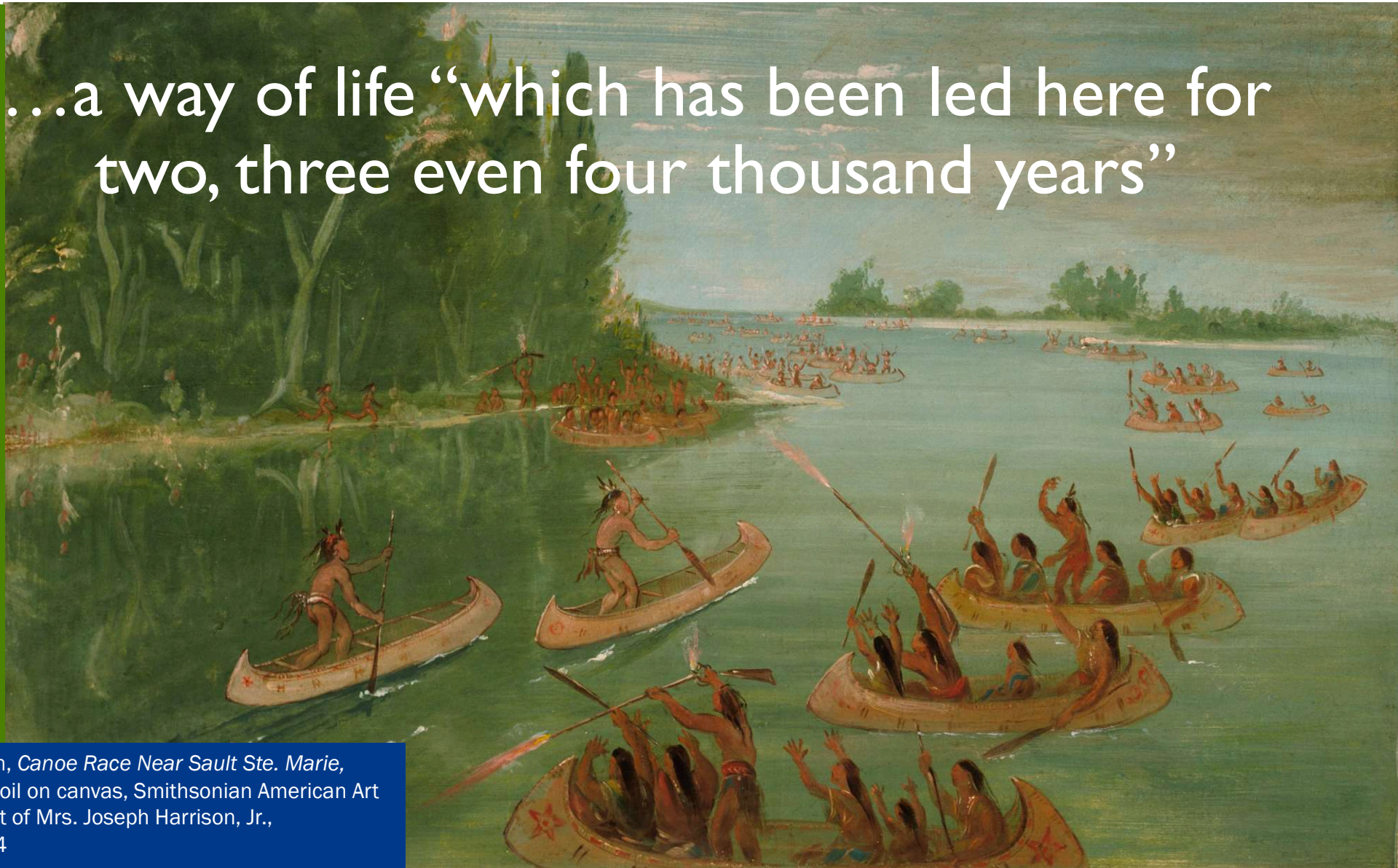
Montreal-Kingston: McGill-Queen's University Press, 2011

The caskets...”borne between the presents given to the most intimate of friends, and were accompanied by the most precious robes and by collars of porcelain beads, which are the gold, the pearls and the diamonds of this Country”

Top: Unknown Anishinaabe artist. Single moccasin of tanned, smoked hide, faded red, white and black quillwork. Late 17th-mid 18th C. Currently in the Musée du quai Branly, Paris, France, 7i.1878.32.72. Right: Unknown Anishinaabe artist, western Great Lakes. Currently in the Museo Civico di Scienze Naturali, Bergamo, Italy.



...a way of life “which has been led here for two, three even four thousand years”



George Catlin, *Canoe Race Near Sault Ste. Marie*, 1836-1837, oil on canvas, Smithsonian American Art Museum, Gift of Mrs. Joseph Harrison, Jr., 1985.66.434

Miigwetch!

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