

Tape-redording #1 - Sept 6, 1963 - MIKE TRUDEAU - Wikwemikong

Well, what I want to tell you, it's a story what I heard from my father and my grandfather. And besides what I learned myself after this, not very long ago. To begin with, it's the war in Michilimackiel and the War at the Sault St. Marie. Our great father, the British abdicated at Michilimak-riel and at the Sault, Saint Marie. And after the war was over they declared to take another war in Toronto. And the British had some Indians in Drummond Island, what the Indians call it Potaganising. That's where there was an Indian settlement. Ojibwa's and a few Ottawas. Odahwahs. They came from Michigan. So the British, as he had Indian Agent at Potaganising, a man by the name of Anderson. (Thomas Gummersall Anderson).

And our Great Father wrote to Anderson to try to get the Indians to go to help them to win the war in Toronto. So the Indian Agent gathered up all the Indians, Ottawas and all the Ojibwas. So the Ojibwas dedided to go go to the war, to fight for our Country, Bor the British Government. And there was a lot of these Ojibwas. But there was seven Indian Heros^e, what they called heros^e. The Indians called them Way-dof-say (?) _____

So all these Indians went over with some warriors, with their warriors with them. They all went, with a few Ottawas, went too, but the most of them in that village was Ojibwas.

(Names of the Heros). The chief hero was ¹Neba-quom, that means night ²thunder; ³Eschkokogan, that means tired breast; ⁴Kidemshe-kekek, means night hawk; ⁵Ategegi-winini, that means gambler; ⁶Anam-sin, that means under the stone; Michiganokons, that means a hairy pool;

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So they went over to the war in Toronto, but they didn't got there in time. The war was over, in Toronto. But Anderson gave them a letter to the chief hero, Nebaquoum. Nebaquoum had a letter with him that he got from Anderson. So he got there _____ and he handed the letter to the General. So the war was over then, they didn't got there in time, but the

British won there, in Toronto. So the General said "Well, now that you have come there's going to be another war at Windsor and Detroit. And you have come over there and help us and do the best that you can!" Ok. So the next day they went over to Detroit, to Windsor. They walked over, on the Canadian side. There was a road from Toronto to Windsor, they followed the road. I don't know what time they got there, anyway they got there the next day and there was a war on.

During the war the British was -got scared, and he ran - he ~~sleep~~^{fleed}. And he didn't let the Indians know that he was fleeing. And the Indians alone fought until they find out there was no more white man. So they also fled. And the Americans/^{the United States} then surrendered at Windsor, Windsor Fort. So they all (the Indians) took to the bush and away they went. They must have went to the road. The Chief, Nebaquom, was slightly wounded at the time they were fighting, slightly wounded. So they all fled and Nebaquom was going to follow, he was travelling through the bushes and he seen some Indian medicine, mashkikiek, wounded medicine they call it. So he went to work, to pull out the roots, and begin to eat the medicine. Eat it up, eat it up, and finally he felt pretty good. So he kept on going, and the sun was almost setting. So he got to the road, and he seen a bridge, not bridge but a fence, a pole fence. So he walked over the pole fence and he struck the road right there, over the fence. And he followed the road from there going to Toronto. It was getting dawn then, as he was walking along. As he was going he seen a light on both sides of the road. Small little light on both sides of the road. So he kept on going, finally ^{body} someone talk to him and it said "Ani" - well that means "Hello". "Who is there" "Nebaquom". "For goodness sakes", said the man over there, "are you still living"? "Wess, I am still living". "We heard that you was killed" "No I'm still living, but I'm wounded", slightly wounded, but that wound what I had /won't kill me. It will be something else that I will die on", he said.

So he walked up to the man there and it was the same Indians - he had happened to strike the same spot where these Indians were sitting. So he

seen all his friends right there. They were not the other heroes^e, Nebaquom was the first hero that got there. And a man rode up and he said to Nebaquom "The General was here just a little while ago, he was looking for heroes. There's no heroes^e coming in yet." And while he was talking another hero coming in, and another one. And a man start from there to the head-quarters where the Generals are,^{the} /officers. are. He went over there and told the General that the chief hero got back. So in no time the man came along, the General, and the ~~saxpaxak~~ interpreter came in with him. So the General begin to talk and the interpreter begin to talk, and ask if the chief hero is home, If he is back, to get up. Nebaquom the hero got up and the interpreter said " The General wants to know -- he is sorry that we lost our Fort. And he wants you to say something, what you could do to get it back again." And the Hero said to the interpreter " It is no wonder he lost his fort he's got no heart. He's not a good -- willing to fight. ^{he} didn't have the courage." ~~Sax~~ And the General said " Well, Nebaquom, if you had an idea what you could do, if you could tell me what to do to try and get ~~the~~ our fort back." And the Hero said, "Well, it's no use to tell you, because you have ~~xxx~~ flee in you." "No I won't flee again," said the General, " I'll die right there if you'll tell me what to do to start to try and get our fort back." And the Hero said "Well, If you promise me that you wont flee again, I'll tell you." "Well, OK, I promise you I'll die right there at the war." "Ok, you get me a grand new pan (?) and new pipe, never been used first, brand new one, and a full plug of tobacco, never been cut. Bring that to me and I'll tell you after I have had a smoke." So a messenger went over and got ~~it~~ a plug and a pipe. Nebaquom cut up that plug, and fill up his pipe, and he asked for a lighter too. And the lighters at that time were a chunk of steel, and ~~they~~ ^{that} scratch like that, and put something there what ^{that's} the Indians call Chugatagun (?). Its something that is very dry and/when its a spark it catches fire. (Tinder). So he got that in there. After he fill up his pipe and he called these ^{other} /Indians to watch. "You watch me, what I;m doing. And watch that lighter when I scratch it, hit it like that, strike it, and the spark, you watch it ^{it} when it catches on that Chigutagen.

You watch that." And they watch , and there were three sparks, caught on that Chigutagen."Yes there was three lights, good luck he says" So he began to light up his pipe, and started to smoke. And after he had smoked almost all that ~~pipe~~ tobacco what he had in that pipe. And he cleaned up the pipe again, and refilled it again. And after he had refilled it, he light it again. And the sparks caught on that Chigutagen three times again. So he said again "Good luck to us" So he light up the pipe again, and after he had the pipe nicely going ~~he~~ then he pass it to the other Indians, And he said to them "I want four of you Indians to go over and count up the - to go to the Detroit Fort. You will find rifles stand in the hall - they are standing up like that all the way (stacked up in cluster). And you will count them rifles -- how many rifles you will find in there, that's the many ~~folders~~ ^{soldiers} are in that fort. And after you have count up all them rifles then walk over to the yard and there's a big bunch of tents over there. There's a lot of American Soldiers there - a great big number of soldiers over there. And your'e going to count up all them tents. There's five soldiers in each tent. You'll going count all them out/ And be quick, I want/it done before day, in the morning, and it was after dark."

So the man took the pipe and smoke it a little bit and pass it on to his neighbor and that guy took it, and there were four of them took the pipe "Now you go, and be hurry. Come back as soon as you can" Said Nebaquom. So they all went, the four went." And (the others) didn't sit there very long when these four men come back. Nebaquom ask them one by one - he didn't get them together, he called one (and asked him) how many rifles he counted, and how many tents. And there were two of them, Eshkokogan and Kidemshe-kekek, them two went over and count up them rifles, and they count up all them tents, that were in the yard. And they come back and two of them mentioned the same number. And the other two, they were off, the never went over there. But these two (Esh & Kedem) they count an even number.

So , OK, he said, and the General he get up and he said to Nebaquom, "Now what you going to do." And Nebaquom said "to the General "Well, I'll

tell you, tomorrow what we call noon in our language , Nakwe Naokwe, that's what you call noon, I'll have British flag in Detroit fort. Exactly twelve o'clock. And your's will be half way going up ~~on~~ your fort. That's the time you'll get in your fort. Tomorrow, at noon." "OK - well all right, what next." "That's all what I'm going to tell you right now, but," hesaid "I'll want you to get my warriors ~~and~~ all what you'll want to eat for tomorrow." And the General said "Well, come along, ~~lets~~ to eat, get all what you want to eat for tomorrow." Ok, and Nebaquom told all these warriors "Now we'll all get up, and we'll all start out, we'll go to Detroit as soon as we can. And all of you's go to the headquarters, and ~~get~~ all what you want to eat. Get your bread and the meat." And they all start out.

And they could see , just like what you see a pile of wood, piled up in a line like that. The bread was just piled up like that, one top of the ~~o~~ other. And the meat was piled up on ~~one~~ side the same way, in chunks, already cooked. Each man took one piece of meat, put in his bag, and take one or two loaves of bread, ~~put~~ in his bag, just as they go, and they walk right on. So they all went.

So after they got to Detroit, it happened there was a big crib what the United States people and the British was carrying their stuff over, back and forth on the river. There was a big floater there, a scow. going back and forth. So they took that and they went all across the river. They didn't go through the town, the city, they stayed out ~~through~~ the bush. And they stayed there for some time, and then Nebaquom said to them ; to his warrior "Now early in the morning, as soon I see daylight, when the morning star's going to come up, It'll show, and thats the time I'll holler, to holler for war. And right now, eat all what you want to eat, you won't be able to eat tomorrow. Eat all what you can right now, and after you hear me Holler, all you spring up and start out. And run right strait ^{gh} to the fort, and kill all the watchmen (sentries) first. Don't use no gun, Just club them down. If you use a gun they all wake up." So when the morning star shows the light on the east, Nebaquom holler. So they all got up and all start out.

They killed all the watchmans first. The watchman didn't know who they were, they thought they were their neighbors. So they killed all the watchman. (end of reel #1 - START OF REEL #2)

Then they went for the tents. The tents, there was two poles going up like that, up and down, each tent. And they grab them tent - two men grab these poles on both sides, one on this side, one on that side, just pull it like that, and down comes the tent. And the soldiers woked up then and as they got up ~~they~~ and hit their heads on the canvas and they all clubbed them, they clubbed every one. They had a special club, called in Indian pokwakwado ⁱ ~~p~~ ^a ~~o~~ ^a gamogan. Ball club, big ball on end of it. And a whole bunch of them warriors they all kept running, and that's all they done. They just grab them tents and pull them down, and of course the soldiers waked up and as they get up they hit their heads on the canvass, and they were all clubbed down. They were all sleeping in the tents. So they just went up in no time, they killed them all, there was no war at all. All the tents were outside the fort, on the yard.

After they killed all the soldiers that were in the tent, then they went after the fort. Nebakwam got his axe - he had his axe ready. Of course the fort must have been made of wood. So Nebakwam started try and cut a hole in the fort, right at the gate. And the other warriors - Nebakwam told them "Don't stay outside, keep right against the wall. And the soldiers are all in side and they try and shoot you from the side, but they won't be able to- you're too close - and they have to stick out their heads to shoot you, and you shoot them. And that's what these Indians done- they all stand against the wall, and as soon as they seen a man stooping over - shoot him. At this time they use the guns that they got from the British. But when they first made for to fight they didn't use them - to kill the watchmen.

Well, Nebakwam he was keeping on chopping and the others were shooting, protecting him. So when he cut that whole big enough then he crawled in and holler inside. After they all went in the war was over. But still there was

fighting, there was lot of Indians in there - Ottawa^s and Potawatomi and Cherokee Indians - there were three different nations - ^(KIT) Chemokoman Indians. And they notice some of them Indians they killed - they weren't like as our heads - our heads are round - but those Indians they kill, they had flat heads. The Indians call^d them flat-headed Indians () Them are from the south side of United States. Cherokee Indians. So they all fled, after that Nebakwam walked in the fort, he holler "Surrender" and they all fled. They got out the back, some way, ^{maybe} ~~may~~ there was way under the ground - I don't know how they got out - they all flee anyways. So when they surrender, then Nebakwam pull down that flag, the American flag, pull it down, and untie it up, and then he took the British flag and tied the British flag on it, and hoist it up, and just as soon as he had it on the top ~~(of the flagpole)~~ he said to his neighbors there, his men, "Look across the river to Windsor, and see if they have their flag on." And they look, and the flag was going up halfway. "Yes, it's going up just halfway." "Good" he said. That's ^{ju}st the way it happened/

(This fort they just captured, the Indians, that was in Detroit.)

After the war was over the General come along and he said to Nebakwam "Well, there will be another war in Niagara Falls, but there's not going to be much war in there - just a few Americans in there" So Nebakwam didn't go, but the other six heros went over. But Nebakwam he came home and after he got home, after the war was all over, then the British and the Americans run a line, their border. They followed St. Lawrence River, they come along St Lawrence until they come to Lake Huron. And they took on the middle of Lake Huron, and the line was put on the north side of the Island where they was living, they call Drummond Island. Potaganising. That's were Nebakwam and all these Indians were living - they had a big village there. And they were mostly Ojibwas - there was only a few Ottawas from Cross Village (Arbre Croche) and what they call Harbor Springs.

But so many days after then Anderson got a letter from the British. Our Great Father called him. So Anderson said "I got a letter from our Great

Father and I want you's to all come over and listen to me what I got to say to you." So all the Indians came in, all the Ojibways and all the Ottawas that were there on that Island (Potaganising). And Anderson got up and he said "I got a letter from our Great Father. Your vilāage here it belongs to our friend United States. This is no more British place. He wants me to take all of you Indians in this Potaganising to come with me and he wants me to move us over to Cold Waters a the foot of Georgian Bay. we call it in Indian ^{(KI)SINA-SIBI} Shena-sibing - it means cold river. And Anderson said "We'll all go to ^{SINA-SIBI} ~~Shenasebing~~, and if you all go, our British Government is going to take care of youse in the hollow of his hand, as long as you live and all your grand-children. And those who will not come along with me, the British government will drop them right here - they you would be United States Indians." So one man got up and he said "I am not going to Canada - I don't like British G_overnment. He is too stingy- he is too tight. He won't do any good to us, he won't help us. But the United's government is very nice, he is very nice to his Indians. I am going to stay right here where I am." Another got up and said "the same thing " I'm going to stay right here too" he said. So they all was split right there. All those Ottawas that think a great deal to the United States, they all stop. And all the Ojibwas they come along with Anderson, and they come over to Cold Water, and they stayed there for over ten years at Cold Waters, But before they left at Potaganising, ^{an Indian (whose grandsons are over here at Wikwemikong)} a man by the name of Gahbow, he was an assistant for Anderson, he said "well how are you going to be over there after you get to Cold Water. ^{You} ~~We~~ have nothing over there. But we have houses here?" And Anderson said "Never mind your houses, leave your houses here. Our British Government is very rich, he'll build youse houses over there all the houses you'll need over there." OK, then. (One of our councillors at Wikwemikong, that ^{great} was his/grandfather)

So they left. So after they got there, Anderson wrote a letter to Toronto and got the man to take the letter to Toronto, and in a few days there was a big load of lumber brought in to Cold Water. And the carpenters

come along, and all the building materials come along. And their houses were all built up. And the first house was built for Anderson, the Indian agent. And they build all the other houses for the Indians. And after they got all them builded, there was some more lumber left. So they built a school for the Indians, that was the first Indian school for Indians. (I don't know what Indian name for Anderson was - I never heard it anyway) They call him Ahnson - they tried to say Anderson - they call him Ahnson.) And there was still a few more lumber left and they built a small little barn to use it all together - it wasn't built for ~~xxx~~ one man - it was built for them all together, small little barn. If they had anything to put it in, to put it in there, to store it in there, just a storehouse.

So it was not very long until their grandfather, the government, wrote to Anderson, and he says to Anderson "How is our Indians that move over to Cold water? Are they farming, are they clearing the land." And Anderson wrote letter back to our Great Father and he said "No, they just made a small little patches, little gardens. They don't keep on to make any farms." And our Great Father said "Well, I'm afraid we will have to move them out again, because they'll be in the way. Because a lot of people from here/ (Toronto) going over making farms, all that way, going over to Cold Waters. Because the Indians not clearing land, they'll be in the way there."

So them others were moved away again. Our Great Father said "You move them over to - there's a big Island over there, what they call Manitoulin Island. There's a lot of animals, and lots of fish, that's what they're living on. You take them back over there, and they'll do better over there than what they doing here at Coldwater. Because they'll just be in the way here, there will be a lot of farmers working up that way. So Anderson said to Gawa "You tell all the Indians that are here, that come from Potaganisin We all move back again to Manitoulin Island, because its a better place over there, lots of animals on Manitoulin Island, and lots of fish on Manitoulin Island, and that's what you people living on. You will do far better over there than what you can do here. And tell them to all get ready and we'll all go." So Gabo went around and told all the Indians, "That's what Anderson

said" So they they all got ready again, they were all willing to come again. And every one of them come along.

So they all come along, and they landed right here at Wikwemikong, right here where the dock is. That's ~~where~~ they landed. And after they got here them group of Indians said to Gabo "You go and ask Anderson, is this what he's going to do all the time? Won't he move us out again some time? You go and ask him, what he's going to do." So Gabo went over and asked Anderson "The Indians want to find out whether you are going to keep us moving around all the time." And Anderson said "No. This is the last time you are moved. This Island is yours. Our Grand Father gave you this Island. And its yours. After tomorrow, after you have a good rest we will go around the Manitoulin Island, we'll look for white men and other Indians I'll tell them to move away. That Island is yours. " So the next day they set out, four men and Anderson went. They circle all over this Manitoulin Island, up the North Channel first and they came back again right by this point here. At the same time Anderson didn't like the place right here. The bay here, it was shallow. So Anderson wanted to look for a place ~~where~~ where to make his headquarters so that the schooners could come right to the shore, where it's deep. So they set out and they come into Manitowaning Bay, and around the bay, and when they come to where Manitowaning is now, thats where Anderson see that the water was deep in that little bay. So he got them to blaze up the bush there. That's where he's going to make his headquarters, And That's where the Manitowaning bffice is now.

So when they set out again, ~~and when~~ they went clean right around. So when they got back here, Wikwemikong, well Anderson said "Now I'm not going to stay here. This place doesn't suit me. Too Shallow. I've picked out a place over here at Manitowaning, and we'll all go to Manitowaning, thats where we'll all live. So the old ladies didn't want to go over there, when they heard that the water was too deep. One of the old ladies said "No I wouldn't like to go to Manitowaning, because if our children dropped in the water, they'll be dead, they'l be sitting right down. But here it's nice place, we could watch them swimming around, its nice and shallow

they can play around the water, there's no danger. But over there, Manitowaning, the way you said, I wouldn't like to go over there." So they all stopped. they didn't want to go, just for that reason, for their children not to get drow~~nd~~ed. So four families went with Anderson: the Tekom~~o~~as, the Ass~~i~~ginaks - there were four families I think, went with Anderson.

(17) The families that stayed here were : Gabo's,

All the heros were here and after they were here for some time, they moved out. They went out along the shore for hunting. They went clean right out to Parry Sound, down along the shore and some over to one of the lakes, just for hunting around. So good many of them they stopped there, their hunting grounds and they made a place there, good many of them, at a place called Shawinagan , lot of Indians living there. That's close to Parry Sound.

Some at Byng Inlet too. They left from here, they went over to Byng Inlet. All those little places, them reserves, they move down there, for to hunt and they didn't come back again. All ojobwas. Finally some of them went over to Sagon^Muk, Spanish River. And/~~some of them~~ stay here , like Tagewinini, Eshkakogan - all his sons and daughters was living here. And himself,

Eshkakogan went over to Spanish when the Hudson's Bay moved into LaCloche. The Indians

/They went over and sold their furs to Hudson's Bay and he made a place there he stayed there for some time. He had family, ~~girls~~, and he had a girl and boy and when his daughter grown up she was in Spanish, close to Hudson's Bay post, and one young man married to Eshkakogan's daughter, one of the white men at Hudson's Bay men, Flam~~am~~ mand, (French Canadian) He married to that Indian girl. (Didn't remember her first name) They had children, three girls and a boy. And one spring when they was shipping their furs to Hudson's Bay they all went and this Flammand went with the crew, to take the furs to Hudson's Bay and I don't know what happened, maybe their boat got upset, but he got drownded up there anyway. Going down the steep rivers and currents, over the falls. He fell in the water anyway and drowned. He had started from LaCloche Post, taking furs to post at Hudson's Bay.

going up to Michipicoton. When they come back, they told her woman her husband drowned. And they were all small babies, she had one baby in her arms and the others were little bit grown up, four of them. And nobody to take care of the children, just herself. So she had to go back to her father, to Eshkakogan, to his place at LaCloche (they had a place here too

And This Eshkakogan, one day he said to his son He was coming back here to Wikwemikong. And he told his son to take his sister and the kids with him, and to stay in here at Wikwemikong with them. And he said "you take all the children over there." Because it's our place, the Island was given to us. And you take the children over there. So they all came over to here and the children they were grown up over here. My father he was a blacksmith. He was in Cold Waters, he was with Anderson when the Indians landed there from Potaganising. He got all the farm implements for the Indians. He was a white man, a frenchman. I think his first name was Joe, Joe Trudeau. He was the blacksmith for the Indians, at cold water, a white man. Anderson got him, and he told him he was looking for a man to be the blacksmith for the Indians, and he wanted a man to offer himself to work for the Indians. Well this man Trudeau he agreed to work for the Indians for as long as possible. He was a young man, and shortly afterwards he got married to one of the daughters of Kidemshekekek. I don't remember her first name, they didn't have Christian names at that time. Their first child was a boy, and she called him Kedowa - I don't know the meaning, just a word. So the Indians called him Joe Kedowa.

So some time after the priest wanted to come over to Wikwemikong after the Indians was here, the parish priest from Penetanguishene wanted to come over, wanted someone to guide him. (Did not know name of priest whether it was J.B.Proulx). So he wanted to come over here for a Mission, and he wanted someone to guide him. So he got this Trudeau, Gedowa, to take him over, he was about 18 or twenty years old. So he came along with the priest that landed here. The Indians were already here that had come from Potaganising. So they landed here, and he was interpreting here. That Joe Trudeau he talk three languages - Indian, French and English. And that's the reason

why the priest wanted him to come with him. So they landed here, and he stayed here all the time, the son of this blacksmith. And he got married to the oldest girl of that Flammand, the daughter of the Flammand of La Cloche that was drowned. And after they were married Eshkakogan said to his granddaughter "Now this land is ours, you will be the same as my granddaughter, you are fully belong to this Island too." And Kedowa was enlisted made a member of the ⁺pand, the Indians who were brought in here. So Anderson signed his name as a member.

(25) So it wasn't very long after Indian agent called for the Indians, to go to Manitowaning, that's where his headquarters was. So Gabo, Gebabkowa, Eshkakogan, and Gagamkowe, Sichesano, Kichimsed they all went over. And after they got to Manitowaning, and they seen Anderson there. And Anderson said to them "I got a letter from our Great Father. You got a pretty big Island here, you not going to use it all. You never use it all, and there's (Indian) land? lots of people along the main line, all Canadians, and our Great Father wants you if you would accepted them to come in and live with you on Manitoulin Island." Well the Indians they undecided. So they said finally "well let them come - they are Canadian, we are all neighbors - let them come - let all the Canadians come along with us." So it was written, they accept the Canadian Indians to come and live with them, from the main land. And after while, not very long after, after 10 years, after they was here they seen a sailboat coming around the point here, from the south, they come along, right in the bay and they landed right at the foot this bay. The Ojibway were living here right below this church here, and the sailboat was coming in, four or five of them. And they all landed at the foot of the bay there. And later on the men walked up and have a visit with the Indians here. And the first Odawas come in here, they come from Cross Village and Harbor Springs, Michigan. And some of them come from Potaganasing, those that refused to come with the British to Coldwater the first time, with Anderson - they come along with them. (Didn't remember their names, there were so many of them).

And Robinson come along, he want~~ed~~^{ed} the surrender^{the province} of Ontario. So Anderson told the Indians here Robinson is going to be (at Sault Ste Marie) at such a time, for to surrender the land along the north shore the province of Ontario. So this Tagewinini, who was here, well he decided to go. Well he had a place over there at Wanipitae^{w ei} Lake. That's where his hunting ground was. So he went over to the Sault. And there was a lot of Indians along the main land went to the Sault. And Tatewenini was the only one from the Island to go. So after they all got there Robinson told them all to make their reserves, each man make a reserve. So all the Indians made their reserves.

This Tagewinini reserve his hunting grounds over there, not to live in it - just for hunting grounds. He reserve six miles square for his hunting grounds, in Wanipitae. So later on, about two or three years after when Robinson and Anderson was paying off the Indians at \$4.00 well Robinson said to the Chiefs at Spanish, "Well there is a lot of Indians along the Main Land, they are all fully entitled to this \$4.00 that you are getting. If they come along and ask^{you for} to get it you _____? and they will also get the money." So a whole bunch of them went over to Sagomuk and ask for the money. So they all got their names signed. And these Ottawas did not treaty with the United States, such as Wawashkesh that's Peltier. He want over to Spanish too and ask like for the \$4.00 so he got his name signed up too, and he became a treaty Indian at the time. So the Peltiers, they all joined, they all Treaty Indians.

And went over to Wanipatae^{w ei}, they didn't went over to Wanipitae because Tagewinini was living here. They went over to Tatewenini ask him to list the Indians living in his reserve, to get that \$4.00 too. And this Tagewinini he signed all his names, and a whole bunch of the Indians from here they get their money from Wanipitae Reserve. They never^{lived} here, and all these Peltiers they never live ~~HERE~~ in Sagomuk and when they transfer the money to the non-treaty Indians in this Reserve, all draw their money from them reserves, put it in to their own funds.

And it happened, there was a man here by the name of Joe Peltier (Jomir

and he
 Jomin they called him, well He got up/started to make the Ottawas, and the
 Potawatomis and all the Canadian non-treaty Indians that they want ~~the~~ reserve
 So after while he made it out that all the Ottawas they lived in Canada
 along the main land, they had a big reserve there, a big Indian settlement
 not reserve, settlement ~~at~~ the village there, all the Ottawas. And they
 didnt sell no land in Canada, and that was reason why they were called non-
 treaty Indians. Thats the way he made it out. He never mentioned that
 they came from the States. And he got all the other Indians from Wisconsin
 he told them that they was the full members in this reserve, And they all
 joined in together and they took our rights away from us. It was 44 years
 now. A man by the name of Mr. Parker from Ottawa he came over and just before
 that, when this Joe Peltier was very strong, when he was getting all the
 Indians, they got a, the Indian Agent happened to resign, and they got Mr.
 Charley Sims for an Indian Agent. And after Charley Sims got in Manitowan-
 ing in the Indian office, BOB Lewis was clerking, and Jomin was clerking
 for Adam Irving, general merchant store in Manitowaning. And they got in
 touch with this Charley Sims that the non-treaty Indians owns this reserve.
 And finally they got Charley Sims to make a false treaties that the non-
 treaty (Indians) owns this reserve. And Charley Sims went to work and made
 a false treaty. This Jomin, this Peltier, he's the man that told him all
 the story, that the Ottawas lived here on the main land , had a big settle-
 ment of Ottawas and they didn't sell any place , they didn't sell no land,
 in Canada, and that is reason they are called non-treaty. And when the
 they got afraid from the white man,
 people see coming from below, /so they fled from this Mainland and come to
 this Wikwemikong, and they have been here ever since they fled into
 Wikwemikong, and they all live here. And that reason why they are called
 non-treaties, because they didn't sell no land. And Adam Irving told me
 that Charley Sims made a new treaties and you should transfer, he said.
 If you don't transfer, then you won't belong to the reserve, he said. "I'm
 not going to transfer" I said" because our people was brought in here and
 we have a treaty, 1836 treaty, tells you all there that we were brought in

here. And I'm not going to do anything. So I've been like that, I have never transferred- I'm going according to that (1836) treaty.

My father's name was Antoine Kedowa (Trudeau). My grandfather Kedowa he was married to that Eshkokogan's daughter. She was my father's mother. My mother, she was daughter of Kechesano, ^{means Big Charley} he was not a member of the heros but he was with the heros, as a warrior. (End of reel #2)

(#3 Reel Starts)

Mr. Parker came over here with Bob Lewis and they took our nomination away from us. They didn't allow us to vote any more, as a member of the band. That was just at the time when they was working take the treaty out of us. They were going to elect new chiefs, and new agent. Father ^{ARTUS} ~~Arstede~~ wrote down a letter and said "You take that over to the office, when Bob Lewis comes in," he said "~~that~~ that you have the full right to vote, you were the ones that was brought here on this Island, you own this Island. You go and tell them that you wanted to vote." So I went over with some other 1836 treaty Indians, with me, four of five of them, and I went over to council and I gave the letter to Bob Lewis, the Indian Agent. He said "No, no, we don't want you to vote" he said. "You don't belong to this reserve," he said. "This belongs to the non-treaty Indians. And all the treaty Indians, they belong to wherever they get their moneys." So he didn't let us to vote. So I went over to father ^{ARTUS} ~~Arstede~~, So he said "it is true you don't have no treaty." "Yes we have the 1836 treaty." ~~x~~ ^{ARTUS} ~~Arstede~~ its at Manitowaning." "Well try and we'll go over and and get that treaty and take it over, I'll have a look at it." So I had a chum by the name of Charley Toulouse, he was also an 1836 Treaty Indian. So he went over to Manitowaning to get that treaty, 1836 treaty, but he couldn't get it. Bob Lewis wouldn't let him have it. So he came home, and told father ^{ARTUS} ~~Arstede~~ that he couldn't get that treaty. And Charley said "there's another treaty in Killarney, same kind of treaty as at Manitowaning." Peter LaMorandiere has got one over there," he said. So I happened to meet Father ^{ARTUS} ~~Arstede~~ the next day and he says to me "Would you mind go over to Killarney and get that treaty." "Yes, I will go anytime" I said. "Well alright, I'll give you

(L-4)

So I went over to the residence
a letter" he said. /So he wrote me down a note to Peter LaMorandiere,
So I got that treaty, so I took it to Father ~~Artiste~~^{ARTUS}. And he had it
_____. And the next day I went over and see him and he says " Now
you're the right owners to this reserve. It's all here in this book" he
said. "On this treaty, its all here, and our late mother Queen Victoria
signed the treaty," he said. "And it is just as good as new," he said.
And this book (treaty) supposed to last as long as the British in existence
he said. "I'll write to the Indian Department," he said, and he explained
the whole thing. So a few days after, I went over see him again. "Well" he
says, "I got letter from Indian Department. And he is gery grateful to me"
he said. "that is what he said ~~in~~ his letter - I am very so grateful to
you, that you tell me, show me, what's going around in Wikwemikong. And I
will send a man and to go over and settle things right, soon as possible.
And I'll answer his letter, and Ill tell them to tell a man that he knows
who will do the right thing, he says. And I'll ~~tell~~ that man who he sends
to come right over into this office, and Ill tell him not to come to
Manitowaning, because if he land over in Manitowaning office he will be
stopped with lies and he won't come over here. And I write him again, he
said." And I was ~~fish~~ing in Southbaymouth at the time, so "when you
going, he said, "I am going today," I says. "Well I let you know, when the
Indian department write to me he says, whos going to send him over, he says
So I went home. So in about a weeks time a telegram came in to Southbay
mouth, that's where I was fishing. Telegram come in, "Father ~~Artiste~~^{ARTUS} wants
me to come to Wikwemikong. Theres going to be a government (man) coming
over he says. So I came away, so just then another telegram come in. It is
coming from Manitowaning, from an assistant named Barris Ford Tilson (?)
And it same in the same thing, that a man from Indian Department coming.
and he wants me to come to. So I went home and I change my clothes, and got
on the car and came over to Manitowaning. And when I landed in Manitowaning
I went over to Barres Ford Tilson's office, and he said to me "Youre home
he said at last. The Indian department is here in Manitowaning, he is in

the Indian office right now, he says. I seen him go, and Bob Lewis going over to meet him. And they are in Indian Office now, he says. OK I said. And they are going over to Wikwemikong this afternoon he said. Ok. So I got out, and I came right home to Wikwemikong, and I went over to see Father Artiste. And he said "Well you are home, he said, when did you come. (I just got in now, I said. "Well did you come through Manitownaing he said Yess, I came around by Manitowaning, I said. "Is the Indian Department man there yet, he said. "Yes, he is in Manitowaning, I said. And where is he? He is in Indian Office, Bob Lewis Office. " Now you done, Father ~~Artiste~~ ^{ARTUS} said. He is not coming for you, he is coming for the non-treaty Indians," he said. "If he was coming for you, he was coming for my office. "

Well I was out there, and Charley Toulouse was living next door to the priest, so I went over to Charley Toulouse and watching that road, and we seen them coming, and the council was to be over there (where _____) So we went over, and after he got there in the Council Hall, we all was sitting there, the hall was just chuck-full of all the non-treaty Indians. And I was there, and when Mr. Parker come in with Bob Lewis, they walk right around and up to the stage, where the counillors are sitting. He went up, and Mr. Parker he got in there and he made a salute to the chiefs and then another salute to the Indians. And then the first thing he said was "Now I am coming here to settle all your troubles. And thats the reason why I come over to tell you, that you will listen to me. The non-treaty Indians own this reserve, he said. They belong to wherever they get their money. " That's what he said. "Thats all I got to say, that we are looking after the Indians," he said. "And whatever is right with them , its got to be" he said. And after he said that this "assistant (?) he says to me he was sitting next to me, "You ask that interpreter to ask Mr. Parker if you would rate a man to come and talk for you," he said. So I spoke to the interpreter and to ask Mr. Parker to have a man come in and do the talking for us. And Mr. Parker says "Yes, any man can come, no matter who. He's not going to tell the truth, I got the truth, whatever it says its got to

be. I come from the Indian Department to come and tell you ~~that~~ the truth, who is the members of this band, he says. And non-treaty Indians are the members of this reserve he says. And the treaty Indians don't belong here, unless they transfer, and they might stay here if they transfer. If they don't transfer, they don't belong here. And you can get any man to come if you want to do the talking for you. he said

So I got Neia-inis-gabo to go down and get Father ~~Artiste~~ ^{ARTUS}. So he went down and got the Rev Father ~~Artiste~~ ^{ARTUS}. And shortly after he come along and Rev Father ~~Artiste~~ ^{ARTUS} had under his arm the treaty, 1836 treaty. But this Peltier he didn't have nothing. Doing the talking he didn't have nothing in his hand, or any place, to tell us the truth. He didn't have nothing in writing, he ~~just~~ spit it out what he wanted to say. So Father ~~Artiste~~ ^{ARTUS} come along, and he came right up to the stage and he gave a salute to the Indian Man, to the Indian Agent, to the Chiefs, and then to the Indians. And then ~~he~~ turned around and he said to Mr. Parker "Are you coming here to tell the Indians their troubles?" Mr. Parker said "Yes, that is what I am here for" he said. Then Father ~~Artiste~~ ^{ARTUS} said to him "Did you tell them already what you are come for?" "Yes, I just told them right while ago" / tell the whole thing to them. "And what did you tell them"? Father ~~Artiste~~ ^{ARTUS} said. Parker said " I told them that the non-treaty Indians own this reserve, the treaty Indians don't belong to this reserve." "And what about this here" and he took his book (treaty) out from under his arm. "I am not going by anything" Parker said. "And you can say anything what you want to say but its no good, not the truth. I got the ~~truth~~, and what-you got to say, its got to go," Parker said. "And then I am not going to go by anything, I got all that I got to go by in me, Parker said. I said it already, that's all" And Father ~~Artiste~~ ^{ARTUS} just dropped his book on the table and he said" That is the first time that I learned that Canada could step over the British Government. This book was signed by our late Mother Queen Victoria. and ~~the book~~ it says the book lasts as long as the British ~~Government~~ in existence. "Mr. Parker never said nothing, to answer that

word. Just sit there. So father ~~Artiste~~^{ARTUS} pick up his book, and turn around and said to us "I'm sorry, you're right is taken away from you. Everything what you own is taken away from you, And that's all, we can do nothing." so he just walk right out, and we all walked out. That's what happended. Mr. Parker never read us anything. Father ~~Artiste~~^{ARTUS} had his treaty here, and he (mr. Parker) didn't want him to get it to read for us. And there was no settlement at all.

And then , a week after, or not long after, our Indian Agent Mr. McLeod died. This Jomin and Adam Irving, they got Bob Lewis to be Indian agent in Manitowaning. And they got him, Bob Lewis to be Indian Agent. And a few days after he was Indian Agent ~~xxx~~ Bob Lewis and Jomin they came to the Council, and they came in and they said "Well, I just come over to tell you the non-treaty Indians own this reserve. And they own everything, he said. And they own all the reserve, and all the bush, and everything. And the non-treaties they don't own nothing, he said. They don't even own a tree that big, he said (big as your finger). He said that in English. And after he got done talking Jomin got up and he talk in Indian, and he said the same thing. And then Jomin said "We are not going to allow you to sell any timber, any wood, or any timber. If you do we'll have you arrested. he said. "And we are not going to allow you to cut any more pulp wood. And all those non-treaty Indians well have to give them permits and all that have permits, they are the only ones who can cut pulp wood. And if you want a permit, you will have to go over to Mr. William Kinshame^o who will write you down a permit, and take it over to the Indian Agent and the Indian Agent give you another permit and then you take it to the store where you are going to deal. And then you will get your supplies there. But without a permit we are not going to allow you to cut anything, even if you go to work for a man that's got a permit, the timber will be seized from you." OK - that's just exactly what happened. We weren't allowed to cut anything, and we weren't allowed to work for others. And those 1836 treaty Indians, they were not allowed to cut anything, and they were starving , all winter, not allowed to do anything, not allowed to cut their

own timber. But I was alright, I was a fisherman, I had lots of eat, and I had a ways of making my living. But other 1836 Treaty Indians, they were just starving. Children were crying for hunger, crying for bread, for butter, for meat, for sugar, for tea. They were not allowed to work. And when they go to the store, ask for a credit, they don't get it. They will have to get a permit. Oh the Indians were miserable, they had to transfer these 1836 Treaty Indians, in order to get something to eat. And the women they beg their husbands, crying, to transfer, to get their children eat something. Even right now, we are not allowed to cut anything, to make a sale of wood. But there is nothing to sell anyway, its all cut out.

Names of the _____ Heroes:

1. Nebakwam - "night thunder"
2. Eshkakogan - "tired breast"
3. Kidemshe-kekek - "night-hawk"
4. Atage-winini - "gambler"
5. Anam-sin - "under a stone"
6. Michikanek-ons "little turtle ?"
7. Michigundagin - "hoary throat"
- 8.

Some of the Ottawas who came here were from Petosigae (Bidasoge) as well as Harbor Springs and Cross Village (Arbre Croche). Saginaw Bay and St. Ignace (Nadowa-qbe-ob-shin - rock of the Iroquois woman?)

Spanish River - how did it get its name?

"When the white people come along there were some spaniards landed in Mexico. From there they went all over, here and there, finally some family got into Spanish River. They settled there." I heard my father telling the stories, when I was about 20 years old. I was born in 1881, July 25th. at Wikwemikong. (Mike would have been told around 1900). Mike knew Louis Espagnol. "He had some relations with the Spaniards. And there was another woman, Joe Peltier's mother, her name was Jane Espagnol."

STORY OF THE 1862 TREATY - When McDougal came to Manitowaning

(L19)

The Indian Agent, sent a word to the Indians at Wikwemikong, that Mr. McDougal is coming over to Manitowaning to surrender Manitoulin Island. So all the Indians went over to Manitowaning, from the whole island. From the west end of the Island, and from all over the Island, they came to Manitowaning. So after they got there Mr. Jako^A Tagewinini^A, a member of Wikwemikong, well he also went over. And when he seen all the Indians he got up and spoke to them, and said "Be careful. I don't want you to surrender this Island. This Island was given to us to live in, and we'll live here together, but we mustn't surrender it." Well when they all got in the office, McDougall got up and asked the Indians to surrender the Island that he came over ~~for~~ to ~~get~~ Manitowaning to get the surrender from the Indians. And each member is to have his own reserve." So Jako^A Tagawinini^A got up again, and he said to all the Indians "Don't you surrender Manitoulin Island, because it wasn't given to us to sell it. It was given to us to live on it. And we'll live in it, we won't have to surrender. Be careful and make up your mind and don't you surrender it." Well nobody surrendered

The next day, McDougal gathered up all the Indians again, ^{they} all come in. And he ask them the same question. And Jako^A Tagewinini^A got up again he tell them the same way, again, what he said the day before, not to surrender it because the Island was not given to us for to sell. The Island was given to us to live in it. For a ~~whole~~ ^{full} week, from Monday til Saturday they didn't surrender.

On Saturday Afternoon the priest from Wikwemikong, sent a boy over to Manitowaning, to tell the Indians to come over that night, Saturday night, that there would be a mass said here, ^{on Wikwemikong} ~~(Wikwemikong)~~ on Sunday morning. And he wanted them to come over to hear the Mass on Sunday morning. There was not going to be anything doing in Manitowaning anyway (since it would be a Sunday). So they all came home, all the Indians from Wikwemikong.

On Monday, all went back again. After they got to Manitowaning as they walk in the office, Mr. McDougal got up and pick up the book (the treaty)

and opened it up and got ~~Jako Tagewinini~~ ^{John Wakegezhik} to sign his name. That the Island was already surrendered. And Jako Tagewinini got up and he said "No we are not ~~going~~ to surrender this Island. We want to keep this Island, It wasn't given us for to sell it, it was given to us to live in." He said again McDougal said "No, you are too late, all this west end of Manitoulin Island is already surrendered. And ~~there is~~ ^{you are} only a few of you can hold it. You got to sign your name according just the same as they did." That's what McDougal said. Then John Wakegezhik ^{giving} got up and he said to Mr. McDougal "Well, I surrender from South Bay, at the foot of South Bay, straight line to Manitowaning Bay, and all on the east portion of this island, this land, and I'll sign for my ~~children~~ ^{people and for my} children, for all my people."

And Anderson (?) got up and said to Mr. McDougal "You ask ^WWakegezhik where was he born." Mr. McDougal Got up and said to Wakegezhik "Well Mr. Wakegezhik, where was you born?" ^{WAKE-GUJIG} "Wakegezhik said " I was born in the United States. My Wife and all my children, and we move from there over to Canada, ~~Wemikong~~, and that's where I am living now. And that is where I intend to live all the time.". And McDougal got up and he said "Now Mr. ^{WAKE-GUJIG} ~~Wakegezhik~~, I'mosorry, you sit down". You have no right to sign a refusal (treaty) in Canada, This is Canada., but not United States. But you are full right to reserve a piece of land in United States. But not in Canada.

And then McDougal said to all the Indians "No United States born Indian has no right to reserve a piece of land in Canada. It won't be granted anyway. So if a Canadian Born indian gets up and reserves a piece of land it will be granted"

So ^AJako Tagewinini got up and he said "Well I'll sign my name to reserve a piece of land". He was asked the same question, where was you born. Jako said "I was born in Canada, we used to live in Drummond Island. When the war broke out from United States and the British, joined the Indian army they went over and fought in Detroit and Windsor. And after the war was over we come back to Drummond Island, and our Grandfather wrote to our Indian Agent Anderson, said he wanted us to be moved away from the Drummond Island, as the United States then owned the Island. So our Indian Agent moved us over to

Cold Waters, and we lived in Cold Waters for so many years, for over 10 years and then we moved again from there and landed over here in Wikwemikong that's where we are living now." And McDougal said "Well, you are the right man to reserve a piece of land." So ^aJoko Tagewinini reserved a piece of land the whole Wikwemikong reserve, the whole site, ^aJoko reserved that.

(Mrs. Adam Trudeau) " I heard my step-mother tell that what Jako said "Nobody will be living in peace, whoever surrenders this place, they won't live in peace," that's what Jocko said.

(Mike Trudeau) I never talked to Joko about this, I was only a small boy then. My father, Trudeau, he told me this stories about 1862 treaty, also my mother's father Michele Toulouse - they called him Chesano, people called him Kitchimsay meaning "Big Charley".

Trudeau's grandfather , the Blacksmith at Cold Water, Mike does not know where he came from, the white man.

BIG FIRE, long before treaty, when whole Island be^aurned - Mike heard nothing about that. But I know there ~~must~~ have been a big fire one, because I see some old rotton coal-tar stumps. (These were recorded in Paquin's history and O'Meara journals)

BEADS FOUND IN EXCAVATION FOR SCHOOL HOUSE in Wikwemikong, in 1934

(L27) Told by Mrs. Adam Corbiere / ~~Trudeau~~ / "Well, when they built this old school in Wikwemikong around 1934, when the school kids would play at recess time they would gather these little beads. Little bead shaped affairs, and some were like star-shaped, ^{made} / of stone, they weren't ~~made~~ of glass. And then there was like regular beads, there was a little hole in the center of the little stars, and real tiny. And then there was little cylindrical shapes like if you thread beads, and if they were like stuck together. I mean you could separate them. And then little horn-shaped stones, they look like little horns. They found these right in the excavations for the school basement. I don't think any of them were ever saved. Right now, this new excavation they are making there yesterday, and today, the kids were picking little horns and stuff out of that excavations. I used to be a teacher there in 1935. [These could be small fossils in the gravel)

(#3 Tape, continued - MIKE TRUDEAU - Sept 6, 1963) (25)
Mrs. Adam Corbiere' s maiden name was Rita ~~Cor~~ Trudeau, daughter of Mike
Trudeau.) They are finding the same little things about 150 to 200 feet away
from the excavation they are digging in Sept 1963.

MORE ON SURRENDER MANITOULIN ISLAND - Mike Trudeau

One thing I didn't mention, when they surrender this Manitoulin Island
all these Indians on the west end of the Island, like Sheshegwanning,
Obidgewong, Owasebin ? , Sheguiandah, Sucker Creek, they all get their
Where money every year. The 1836 Treaty Indians, they did not want to surrender.
is this? And one time when McDougal came over to pay the Indians their McDougal
treaty money, he wanted to give money to the 1836 Treaty Indians, at
Wikwemikong, He said "You want your money too? " And Mr. Jako Tagewinini
said "No, the Island was not given to us for to sell. The Island was given
to us to live in it. So therefore I cannot sell it, I don't want to sell.
"Ok, they didnt got the money." And the second year, there coming Mr.
McDougal again. Paid off all the other Indians, then he got the 1836 Treaty
Indians again "Do you want your money? I'll give you your money, just the
same as I did ^{to} ~~wikwemikong~~ the others?" "NO, we don't want to sell our island.
The Island is OURS. We don't want to sell it, it wasn't given to us for to
sell, and we don't want to sell." For three times (three successive years)
they were asked, and each time they give the same answer. ~~And the same time~~
~~time~~ And the 1836 Treaty Indians that got this Islands, they haven't got
a cent yet, ever since McDougal surrendered this island.

ISAAC BROCK was the general who ran away from the battle (Check)
All I know he was the General, in Indian he was called ^{MIGAS-OGEMA} ~~Negas-ogemah~~ (?)
meaning "Fighting Boss" or Fighting Chief.

DRAWING ON ROCK AT WIKWEMIMONG- Petroglyph, half snake, half fish

I used to see it on Horse Island. The Indians used to say about the
one halfway in from the mouth of Collins Inlet: The Indians kill a big
alligator/ and they use the blood to make that drawing. (This was not the
one at Willisville at Alligator point) He knew nothing about this Willisville
The Collins Inlet drawing is of a big alligator, drawing is about 3½ feet
long. SERPENT REIVER - so named because they used to see a big serpent there

My father and grandfather told me that a long time ago. My father went over there one time, ask an old man there why they called that Serpent River, and that what that old man say. "In the old times, the Indians used to see a big serpent here." He never spoke of any drawing on the rocks there.

Michibichi - Maymaygwessi - Tchiskiwiini - never saw any, just heard stories about them. Mide same answer. END OF REEL #3

START of REEL #4

TCHEESAKEWININI AT SAGOMUK

This is what I heard, what he heard from his father and grandfather: One time my father went over to Sagomuk, and with his father-inlaw, my grandfather. When they got there they heard there was to be some Cheeskee done at Sggomuk. There were some other Indians from another part of the country. They come from far away, to make a Tcheesakee. for a meeting, something like Mide. They done Mide in the daytime, but after dark then they done Tcheesakee. So one man come along, not very old man, middle edge, "Well" he says " all I'm coming here is to make a Tcheesakee" And he got two of them wigwams, called a Tcheesakan, little building, and they go in there and that's where they Tcheesakee. When they start to sing, them wigwams they begin to shake. Just like that (gesturing with hands). "Well I'll go in that Tcheeskan, and he made two Tcheeskan, both the same ~~six~~ size. And before he went in that he took his shirt off and he throwed it in that other Tchissakan. And he Tcheesakee right in this one (one that did not have his shirt in it). And just as soon as he start to sing there the Tcheissakan started shaking up, and the other one just started at the same time. And there was nobody in there excepting his shirt. And all the while that he was in there, when he was Tchissakeeing in that, that kept going to (shaking). And after that he came out, everything was quiet.

There was somebody wants to find out something, I don't remember what it was. Sometimes we have bear-walkers (makobimosse). Sometimes a man is sick someplace. Well people going to watch him, ask him what is wrong with him. "I don't know, I don't know whats wrong, I wasn't sick, the sickness

took me all at once. Where? My leg or some place. Well anything ever made anything to you, or made a quarrel, or say anything to you? No. Well I mind one time I had a little quarrel with a man or a woman and they told me that there would be something wrong with me some day. Well, that's what you are getting. Mackwubamose. Well you can take that over to the Tcheeskewinini. So he goes over there and he gets that Tcheesakewinini to make up that little house, and the man will go in there, and he'll start in singing there but he will be outside - ~~you~~ ^{he} won't have to go in. But the Tcheesake himself he goes in that Tcheesakan. And he start in singing there, and talk and he gets that man that causes trouble with that sick man. He gets him in there, ~~and~~ I don't know how he got him in there, no matter where or when that man is, way out of someplace, he calls him in, and you'll here him talking in that Tcheesakan. You can understand what he said. He just ask him that man ~~that~~ "Why did you do that for" and he explain why he done "That's what he said, and that's what he done to me" /~~that~~ "Are you going to kill him, or what you going to do?" "Well, I'm going to kill him." "Well you musn't , your a manido" They ring out (?) to do any more. And that man gets ^{cured} ~~that~~ right away.

Sometimes that Tchessake bearwalker is stubborn, and says "No I'm not going to quit, I'm going to kill him". "Well if you have any ^{full} intention to kill him, ~~then~~ I'll kill you right here now". Well the next day you'll see that Makogimosse is dead. I don't know how he does it. The Makogimosse he'll get back home, but after he gets home he dies there. (no further details)

END OF REEL #4 - Mark 6 on reel line)

M A N I T O U L I N
H I S T O R I C A L S O C I E T Y

F R A N K A. M Y E R S
1 9 2 0 N O R T H P A R K B L V D.
S H A K E R H E I G H T S O H I O

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