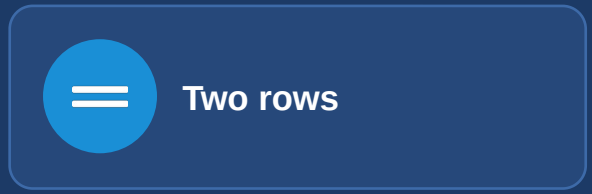
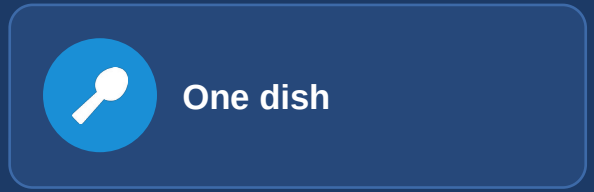
NBE3U Living Words, Lesson 3

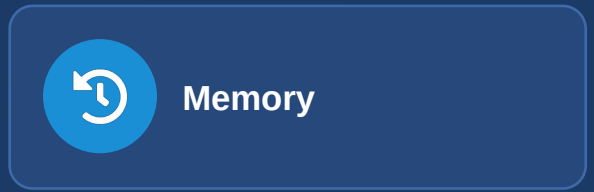
Belts That Speak

Wampum, memory and the spirit of an agreement









Today's goals

We are learning…

- How wampum belts carry meaning.
- What is lost when Western criteria are applied to Indigenous text forms.

I can…

- Explain the symbols of the Two Row Wampum and the Dish With One Spoon.
- Explain how belts and spoken words work together.
- Describe a problem with judging a belt only by a written document.
- Connect these agreements to today.

Today's plan

Time	What we're doing	You will…
0–10 min	**Hook**	Discuss
10–30 min	**Two Row**	Analyse
30–42 min	**Dish With One Spoon**	Analyse
42–60 min	**Paper or belt?**	Argue
60–75 min	**Today**	Write

Warm-up



You sign a phone contract. Five years later, what tells you what you agreed to: the paper, or what the salesperson said?

Sentence starters

“The paper, because…”

“What was said, because…”

“Both, because…”

How it works

- Pairs: 3 minutes.

Big idea

A wampum belt is not a decoration. Woven from shell beads, it records an agreement and helps its keepers remember the words spoken when it was made. When the Two Row Wampum and the Dish With One Spoon are read only through European paper, much of their meaning is lost.

Words to know

wampum	Beads made from white and purple shells, woven into belts or strings. *Used to record agreements and messages.*
Kaswentha	The Haudenosaunee name for the Two Row Wampum. *An agreement with the Dutch, dated 1613.*
keeper	A person responsible for a belt and the words it holds. *The belt and the voice work together.*

The Two Row Wampum

The two purple rows

- A Haudenosaunee canoe.
- A European ship.
- Side by side; neither steers the other.

The white rows

- Peace.
- Friendship.
- Respect, lasting as long as the river flows.

Each people keeps its own laws, customs and beliefs, travelling together in peace.

Four hundred years on

In 2013, the Two Row Wampum Renewal Campaign marked 400 years with Haudenosaunee and non-Indigenous paddlers travelling side by side down the Hudson River.

Ask: Why paddle it instead of just writing about it? What does that say about how this agreement is kept?

The Dish With One Spoon



The dish

- The shared land and waters of the Great Lakes region.
- Kept full and clean.



The one spoon

- The people who share it.
- Take only what you need.
- Leave enough for others.

An agreement among the Haudenosaunee and the Anishinaabeg, cited in many Ontario land acknowledgements.

Read the belts

On page 1, in pairs:

1. Who made each agreement?
2. What are the symbols, and what do they mean?
3. What relationship does each describe?
4. Where are they cited today?

The 1613 debate



The date 1613 comes from a written Dutch-language document. Some historians have questioned whether it is genuine. Others argue it is a later copy, and that the real record is the belt and the words its keepers carry.

If the paper were proven false, would the agreement disappear? Who decides what counts as proof?

Paper or belt?

On page 2, in groups of three:

1. List what follows if we trust only the paper.
2. List what follows if we trust the belt and its keepers.
3. Explain “privileging print over oral forms.”
4. Be ready to share your strongest point.

Talk it out



Many land acknowledgements in Ontario name the Dish With One Spoon. What would it mean to take that agreement seriously, not just mention it?

Sentence starters

“Taking it seriously would mean…”

“The spoon reminds us…”

“A mention is not enough because…”

How it works

- Groups: 5 minutes.
- Then whole class.

Check yourself

Be honest. This helps you choose what to work on next.

Success criteria	Not yet	Almost	Got it
I can explain the symbols of the Two Row Wampum and the Dish With One Spoon.			
I can explain how belts and spoken words work together.			
I can describe a problem with judging a belt only by a written document.			
I can connect these agreements to today.			

Exit ticket

1. The meaning of the two purple rows.

2. The meaning of the dish and the spoon.

3. One problem with trusting only paper.

Next class: Who Tells, When and to Whom.

Teacher reveal

Wampum: key points

How belts work: Beads and patterns help keepers remember the words spoken at an agreement; the belt and the spoken record belong together.

Two Row: Two purple rows: a canoe and a ship travelling side by side, neither steering the other. White rows: peace, friendship, respect.

Dish With One Spoon: The dish is the shared land; one spoon means taking only what you need and leaving enough for others.

The 1613 debate: Historians have questioned the written Dutch document; the Haudenosaunee record is the belt and its oral tradition.

Western criteria: Treating paper as the only proof sidelines the Indigenous record, its keepers and its meaning.

Today: Both agreements are cited in land acknowledgements and in discussions of treaty relationships.