

“With a knife, they scrape off the sap between the bark and the wood and eat it. It does not taste too bad and is supposed to be nourishing. The Chippewa find it sweet and like it when they are hungry.”  
Moravian Missionaries, early 1800s.

## Native and settler corn on the Thames, late 1700s.

“We heard that the Indian corn in all the settlements down the river was nearly destroyed by worms. Ours on the contrary never appeared more promising at this season, which difference may arise from the circumstance of the white settlers plowing their corn fields, while our people only have theirs in small spots, which leaves sufficient grass between for worms to feed on.”



<http://www.queensu.ca/pwip/home>

## Historic land use Corn - Maple



By Rick Fehr, Jared Macbeth and Summer Sands Macbeth, Heritage Centre Open House, 2015.

## The story of Zhaawni-binesi is a story about much more than what one man did in the War of 1812.

Zhaawni-binesi lived and raised a family on the land that later became Wallaceburg. He was the leader of his community and did what he could to protect the interests of the Anishinaabeg.

Throughout his life, references to Zhaawni-binesi are frequently related to the **cornfields** the community depended on, and the **maple sugar orchards** that were harvested for sap during the winter.

## The story of Zhaawni-binesi is also a story about land.

Current agricultural practices in Chatham – Kent focus solely on monoculture: growing one crop exclusively and rotating it annually to ensure soil nutrition viability.

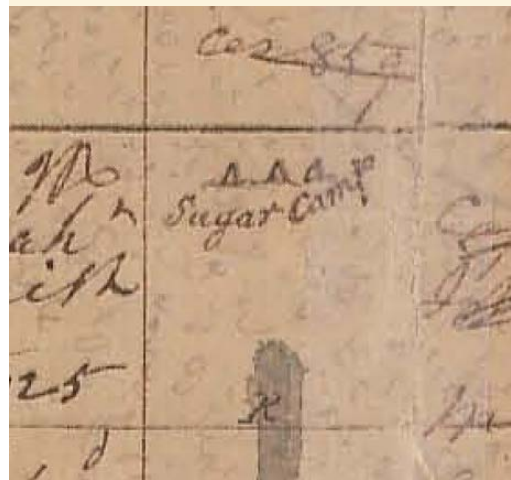
The value of forested land in this environment is minimal, and unfortunately it is seen as useless.

This was not the case in the past, and the Anishinaabeg, Lunaape, Haudenosaunee, and countless other Indigenous nations valued the land for the diversity of produce, nuts, seeds, animal, and fish that could be sustained and could sustain the people.

## An old call for biodiversity

*“My brother, the Great Spirit who made all things that exist made them with infinite variety, they are not at all alike. The trees are of many species, and the plants are even more diverse. How different are the barks of the trees, their leaves, everything we see!”*

*Chief Peterwegeschick to Jesuit Missionaries in 1844*



## Description of the preparation of Wiishkpimnag by Moravian missionaries on the Sydenham River, 1800s.

“I met many Indians in Nabbawe's village. They were busy harvesting com, a small, bluish kind that is picked early, before the kernels harden completely. These are combed off the cob and laid on sheets of bark, supported by a framework made for this purpose. Below the bark a small fire is kept burning. So dried, they call it wishkubimin or sweet com. It keeps a long time and boiled with meat makes a very good soup. The corn is what the Indians will mostly live off this winter and spring.”