

The Niagara Parks Commission

Minutes of the public meeting of The Niagara Parks Commission held on Thursday, August 8, 2024 at the School of Horticulture, 2565 Niagara Parkway, Niagara Falls, Ontario, L2E 6T2.

Attendance

Members: Chair Bob Gale
Vice-Chair Graham Coveney
Commissioner April Cotton
Commissioner Spencer DeWolfe
Commissioner Natasha DiCienzo
Commissioner Jim Diodati
Commissioner Tom Insinna
Commissioner Dan La Caprara
Commissioner Ted Salci
Commissioner Erwin Wiens

Regrets: Commissioner Wayne Redekop

Staff: David Adames, Chief Executive Officer/Secretary to the Commission
Marcelo Gruosso, Chief Operating Officer
Steve Barnhart, Senior Director, Planning Environment and Culture
Paul Forcier, Chief of Police
Chris Giles, Senior Manager, Communications and Marketing
Laura Pingue, Director of Finance/Controller
Janice Spino, Chief Human Resources Officer
Katy Wassenaar, Manager, Public Affairs
Darla Jones, Executive Assistant to the Chair and CEO/Recording Secretary

1. Call to Order

Chair Gale called the meeting to order at 9:00 a.m.

2. Declarations of Interest

There were no declarations of interest.

3. Approval of Agenda

The following motion was moved by Commissioner Salci and seconded by Commissioner DeWolfe:

That the agenda be approved.

Carried.

4. Land Acknowledgement

Chair Gale provided the following land acknowledgement:

The Niagara Parks Commission wishes to acknowledge and honour the lands along the Niagara River corridor as the traditional territory of Indigenous peoples. In both spirit and partnership, we recognize and thank the Six Nations of the Haudenosaunee, the Mississaugas of the Credit First Nation of the Anishinaabek, the Neutral Nation, and all who provided stewardship of these lands over millennia. Recognition of the contributions of Indigenous peoples is consistent with our commitment to making the promise of Truth and Reconciliation real in our communities. We are grateful for the opportunity to live, work, and play here and thank all those who have served and continue to serve as caretakers of this special place.

5. Chair's Opening Remarks

Chair Gale requested that the recording secretary read aloud the names of board members and staff around the table.

The Chair welcomed those in attendance and provided the following remarks:

"Welcome to our third public Commission meeting here at the Niagara Parks School of Horticulture. This past weekend, Niagara Parks welcomed guests for the Civic Holiday weekend, which has become the busiest weekend of the summer over the past few years. Looking back at the last few weeks since our July meeting, Thursday, July 11, was Niagara Parks' sponsored game day with the Niagara River Lions. Through this partnership, a number of staff attended the game and we had a promotional video that played on the jumbotron during the game. It was great to participate in the ceremonial tip-off – and even better that all it required was posing for photos and shaking hands rather than throwing the actual basketball. I'll leave that to the pros. On July 12 and 13, Niagara Parks hosted Tesla Fest, honouring the legacy of Nikola Tesla. The event began with a legacy conference at the Niagara Parks Power Station followed by a festival in Queen Victoria Park on Saturday, July 13. I was honoured to speak as part of the festivities along with Mayor Diodati and many other local dignitaries and invited guests. On July 25, I attended the Battle of Lundy's Lane memorial ceremony organized by the Lundy's Lane Historical Society. Much like our ceremony to honour the Battle of Chippawa on July 6, this was another meaningful local ceremony to recognize those who served in this pivotal battle during the War of 1812. It was an honour to attend and represent the Commission. On July 28, we held our Niagara Parks Women's Invitational Golf Tournament at Legends on the Niagara. This is an annual golf tournament designed to help promote and grow the game to encourage more women to take up the sport. Thank you to our Director of Golf Operations, Curtis Labelle who provided

welcome remarks and to Cathy Sherk, former LPGA player and Canadian Golf Hall of Fame member, who also spoke at the event about the importance of coming together to celebrate women's golf. On August 3, Vice-Chair Graham Coveney attended the Niagara Fiesta Extravaganza event at Firemen's Park in Niagara Falls, a celebration of Filipino culture. The event represents a special connection for Niagara Parks as next year, a new plaque will be installed in the park dedicated to Dr. Jose, national hero of the Philippines who visited the Falls in 1888. Thank you, Vice-Chair Coveney for attending on behalf of the Commission. At our last meeting, we were honoured to be joined by the Honourable Stan Cho, Minister of Tourism, Culture and Gaming who spoke about the big vision the province has for Niagara. I'm glad we've had the chance to all meet Minister Cho and I know we will be working closely with him and his staff over the coming weeks and months to move our big projects forward."

"We will be hearing from our presenters in a moment – as a reminder, speakers will present their material from the podium and answer any questions from Commissioners. As part of our meetings protocol, members of the public and media are welcome to attend and observe meetings; however, they are not able to participate in the meeting. While we won't be taking questions during the meeting, we welcome anyone who has a question to submit it through our Guest Service Centre by email to info@niagaraparks.com. Questions will be passed along to Darla who will ensure a response is provided. In addition to in-person meetings, public sessions are also recorded and made available on our website, along with the presentation files and relevant reports. I'd also like to mention that we will now be sending out meeting highlights summaries following each public session. I invite anyone who is interested to sign-up online to receive the updates by email – there is a digital form on our website."

6. Approval of Draft Minutes

The following motion was moved by Commissioner Insinna and seconded by Vice-Chair Coveney:

That The Niagara Parks Commission:

1. Approve the minutes from the June 13, 2024 and July 11, 2024 Public Commission meetings.

Carried.

7. Presentations

7.1 Progress Update on Vineland Research and Innovation Centre

From Vineland Research and Innovation Centre, Ian Potter, President & CEO, Darby McGrath, Vice President, Research and Development and Diana Huson, Director of Marketing and Communications were in attendance. Ian Potter and Darby McGrath

provided a presentation respecting Vineland Research and Innovation Centre's partnership with Niagara Parks, outlining opportunities for collaboration.

7.2 Exploring Nation-Building Heritage and Legacy

Jim Hill, Senior Manager, Heritage and Legacy, provided a presentation titled Exploring Nation-Building at Niagara Parks. Jim encouraged Commissioners to attend the Siege Reenactment being held at Old Fort Erie on August 10 and 11 - Canada's largest battle reenactment, commemorating the historic War of 1812.

The following motion was moved by Commissioner La Caprara and seconded by Commissioner Wiens:

That The Niagara Parks Commission:

1. Receive the presentation respecting Exploring Nation-Building, Heritage and Legacy for information.

Carried.

7.3 Business Highlights

David Adames provided a presentation respecting Niagara Parks' Business Highlights.

The following motion was moved by Commissioner Diodati and seconded by Commissioner Insinna:

That The Niagara Parks Commission:

1. Receive the Business Highlights presentation for information.

Carried.

Staff will ensure that Commissioners receive Niagara Parks' monthly e-newsletter.

8. Items from Finance and Audit Committee

The following motion was moved by Commissioner Salci and seconded by Commissioner Insinna:

That The Niagara Parks Commission approve the recommendations as contained in Report 2024-83 Summary of Recommendations from the Finance and Audit Committee respecting the following matters:

1. Budget Planning Process – Fiscal 2025/2026
 2. Procurement Policy Update
- Carried.

9. Information Items

9.1 Summary of Decisions – July 11, 2024 Commission Meeting

The following motion was moved by Commissioner La Caprara and seconded by Commissioner Insinna:

That The Niagara Parks Commission:

1. Receive Report 2024-78 Summary of Decisions from the July 11, 2024 Commission meeting for information.

Carried.

10. Other Business

There were no items under other business.

11. Date of Next Meeting

The date of the next meeting will be Thursday September 12, 2024 at 9:00 a.m. at the School of Horticulture, 2565 Niagara Parkway, Niagara Falls, Ontario, L2E 6T2.

12. Closed Session

The Commission moved into the Closed Session with the following persons in attendance:

Members:

- Chair Bob Gale
- Vice Chair Graham Coveney
- Commissioner April Cotton
- Commissioner Spencer DeWolfe
- Commissioner Natasha DiCienzo
- Commissioner Jim Diodati
- Commissioner Tom Insinna
- Commissioner Dan La Caprara
- Commissioner Ted Salci
- Commissioner Erwin Wiens

Staff:

- David Adames, Chief Executive Officer/Secretary to the Commission
- Marcelo Gruosso, Chief Operating Officer
- Steve Barnhart, Senior Director, Planning Environment and Culture
- Paul Forcier, Chief of Police



Chris Giles, Senior Manager, Communications and Marketing
Laura Pingue, Director of Finance/Controller
Janice Spino, Chief Human Resources Officer
Katy Wassenaar, Manager, Public Affairs
Darla Jones, Executive Assistant to the Chair and CEO/Recording Secretary

Bob Gale
Chair

David Adames
Chief Executive Officer/
Secretary to the Commission

Darla Jones
Executive Assistant to the Chair and
CEO/Recording Secretary

August 8, 2024



Report to The Niagara Parks Commission

RE: Summary of Recommendations from the Property and Infrastructure Committee Meeting

The following are recommendations of the Property and Infrastructure Committee at its meeting held on September 5, 2024.

Smuggler's Cove Boat Club License Agreement Renewal (Report 2024-87)

1. Approve the renewal of a five-year licence agreement with Smuggler's Cove Boat Club Inc. for access to the subject lands identified in Appendix "A"; and
2. Direct staff to provide notice of renewal in accordance with the terms of the licence agreement.

Prepared by: _____

Name: Darla Jones

Title: Executive Assistant to the Chair
and Chief Executive Officer

Submitted and

Authorized by: _____

Name: David Adames

Title: Chief Executive Officer

Date: September 5, 2024

Report to the Property and Infrastructure Committee

RE: Smuggler's Cove Boat Club Access Agreement Renewal

Recommendation(s)

That the Property and Infrastructure Committee recommends that The Niagara Parks Commission:

1. Approve the renewal of a five-year licence agreement with Smuggler's Cove Boat Club Inc. for access to the subject lands identified in Appendix "A"; and
2. Direct staff to provide notice of renewal in accordance with the terms of the licence agreement.

Overview

The purpose of this report is seek approval to renew a licence agreement with Smuggler's Cove Boat Club Inc. (SCBC) for a further 5-year term, upon the same terms and conditions as the existing licence agreement.

The Niagara Parks Commission (Niagara Parks) entered into a licence agreement with SCBC on February 14, 2019, to allow SCBC access to the Niagara River across Niagara Parks' lands for the purpose of operating a floating marina. The existing licence agreement is set to expire on December 31, 2024. The licence agreement includes an option by Niagara Parks to extend the term of the agreement for one further period of up to 5 years upon the same terms and conditions, by providing 60 days' notice to SCBC before the expiry of the term.

SCBC (formerly known as "St. Catharines Boat Club") is a Not-for-Profit boat club comprised of Niagara area residents, which has operated in the Niagara River since 1954 and has had an access and use agreement with Niagara Parks since the 1960's. SCBC was granted a perpetual anchorage permit within a section of the Niagara River by Transport Canada in the 1970's.

SCBC is an entirely floating club, located at 16001 Niagara River Parkway, at the intersection of Niagara River Parkway and East-West Line in the Town of Niagara-on-the-Lake (refer to Appendix "A" – Location Map). The subject lands are located north of McFarland Park and include a parking area, walking path, access road, and stairs to the Niagara River. SCBC facilities, docks, and clubhouse are anchored in the Niagara River each season and removed in the fall. Niagara Parks permits SCBC to store its docks through the off-season. The clubhouse is floated upriver each spring from the Queenston Dock. Boats are not launched from the subject lands due to the steep slope condition in this area.



Allowing the continued access to Niagara Parks lands provides many economic benefits to both Niagara Parks and the Town of Niagara-on-the-Lake as SCBC has reciprocal mooring agreements with other boat clubs. Its members access Niagara Parks' lands to enjoy recreational activities, Niagara Parks facilities, and local businesses such as wineries, fruit stands, the Shaw Festival, and others.

Implications

Financial

SCBC is required to pay Niagara Parks an annual licence fee of \$3,226.00 plus applicable taxes. The licence fee includes reimbursement to Niagara Parks for the costs of annual pruning and maintenance of the wood chip pathway and road.

Legal and/or Legislative

The licence agreement contains a provision to renew for up to an additional 5-year term. In accordance with section 3 of the existing licence agreement, Niagara Parks must provide 60 days' notice to SCBC prior to the expiry date. No further documentation is needed to extend the agreement.

Policy

Niagara Parks Realty Policy CPM-01-20 provides for the responsible management of Niagara Parks' realty. In accordance with this policy, Niagara Parks may make arrangements with third parties regarding access to realty.

Consultation

Staff will continue to consult with SCBC members during the term of this agreement in relation to access and maintenance of the subject lands.

Alternatives for Consideration

Alternatively, the Commission could choose:

1. To allow the agreement term to lapse. Staff do not recommend this alternative. The existing licence agreement includes a provision to renew for a further 5-year term. SCBC holds a long-term mooring licence for this section of the Niagara River with no other means to access the shoreline. This could result in a reduction in visitation to Niagara Parks and local businesses from SCBC boaters and club members if there is no direct access to the shoreline.

2. To increase the licence fee annually throughout the term by CPI. Staff do not recommend this alternative. The existing agreement included a recent increase in fees from the previous agreement to support maintenance activities undertaken by Niagara Parks' staff. This fee remains sufficient to cover Niagara Parks' costs in maintaining the pathway and pruning vegetation along the access road during the extension term. Additionally, the renewal option is intended to continue under the same terms and conditions. Changing the licence fee will require an amending agreement.
3. To extend the term of the agreement for less than 5 years. Staff do not recommend this alternative given the nature of the access agreement and the long-term anchorage permit held by SCBC. A five-year extension will provide staff time to review operations and develop a long-term strategy for this area along the Niagara River corridor.

Rationale for Recommendation

SCBC has been granted a long-term anchorage permit through Transport Canada which provides mooring rights in the Niagara River. Providing SCBC with continued access to Niagara Parks' lands through a licence agreement allows Niagara Parks to manage its lands efficiently, undertake maintenance activities and future improvements, while delineating maintenance responsibilities. Permitting continued access strengthens the relationship between the organizations, supporting recurring visitors to this area of the north Parkway, and other local businesses which provides a positive economic benefit to both Niagara Parks and the Town of Niagara-on-the-Lake.

Relevance to Strategic Plan

The licence agreement with SCBC aligns with the goals of Niagara Parks' 2018-2028 Strategic Plan as follows:

Enjoying the Experience of Being Here

- SCBC's relationship with other boat clubs allows visitors to access Niagara Parks' lands in a unique way.

Supporting a Dynamic Business Environment

- Continuing the relationship with SCBC and their members benefits Niagara Parks and other local businesses by drawing new and recurring visitors.

Other Pertinent Reports

N/A



Prepared by: _____

Name: Rachel Adamsky

Title: Manager, Realty and Legal Services

Submitted by: _____

Name: Steve Barnhart

Title: Senior Director, Planning,
Environment and Culture

Authorized by: _____

Name: David Adames

Title: Chief Executive Officer

Date: September 5, 2024

Appendices

Appendix A – Location Map

Appendix “A” – Location Map







**NIAGARA
PARKS**

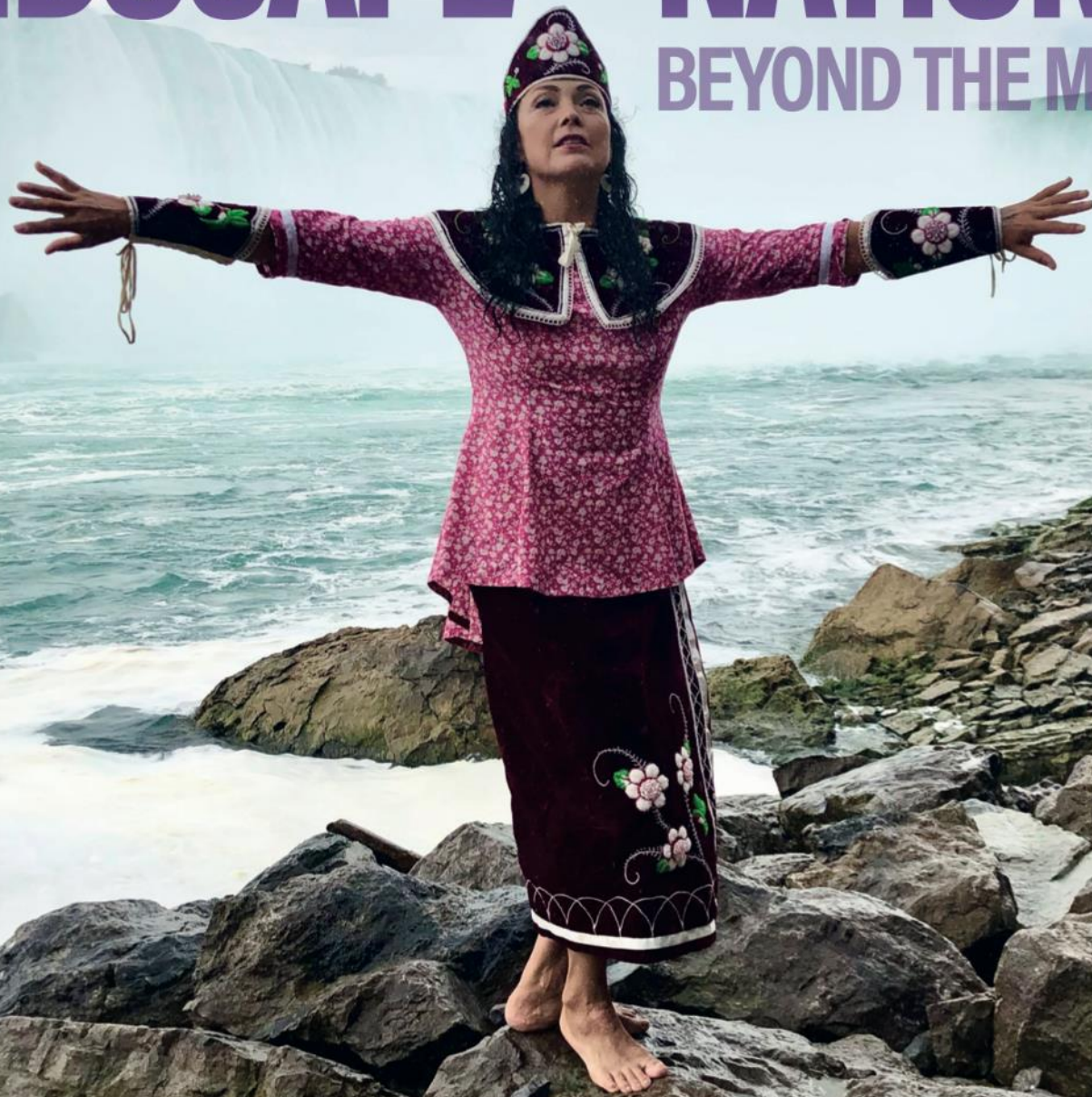
Landscape of Nations: Beyond the Mist Book Launch

Niagara Parks Commission - Public Meeting

September 12, 2024

LANDSCAPE OF NATIONS

BEYOND THE MIST



When the United States of America declared war on Great Britain in June of 1812, longstanding diplomatic relations with Indigenous nations were enhanced to provide defense along Canada's border, with several key battles taking place along the Niagara River corridor. Today, historians have reached consensus that were it not for the support and contributions of Indigenous forces, Canada would likely have become absorbed into the United States or — at the very least — look far different than it does today.

This fascinating history is but one episode within 13,000 years of inhabitation by Indigenous peoples in the Niagara Region. Here, for the first time, emerges an examination and presentation of the full spectrum of Indigenous life across millennia, bringing forward previously unknown insights and revelations. In addition to exploring the presence of hundreds of village sites that took advantage of Niagara's bountiful lands and waters, to the first engagements with Europeans by the Neutral Nation and beyond, this book traverses a pantheon of Indigenous leaders from Jikohnsaseh, Thayendanegea Joseph Brant, Teyoninhokarawen John Norton, and Shingwaukonse to Kahkewaquonaby Reverend Peter Jones, Deskaheh Levi General, Kanatohowí Jennifer Dockstader and many more whose lives have shaped Niagara's Indigenous experience.

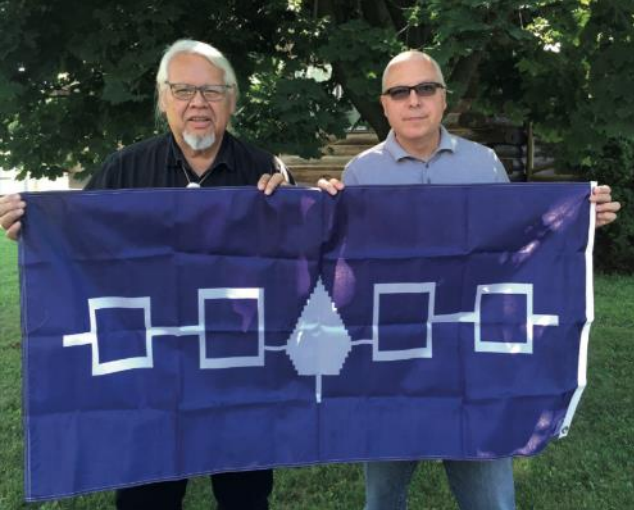
Drawing upon archaeological data, the meta narratives of Haudenosaunee and Anishinaabek cultures, British Indian Department records, private correspondence, testimony, proclamations, memoirs, and photographs and objects from the collections of numerous museums, libraries, and archives, *Landscape of Nations: Beyond the Mist* illuminates how things got to be the way they are concerning the oscillating relations between Canada and the original peoples and nations who helped secure its existence.

LANDSCAPE OF NATIONS

BEYOND
THE MIST

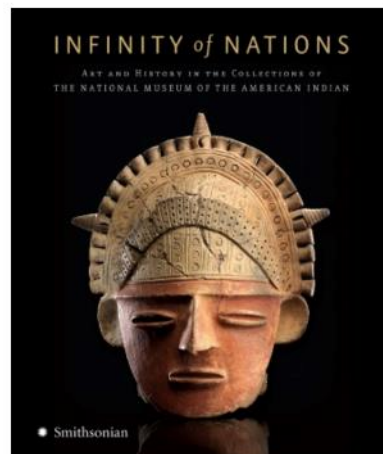
HILL | JOHNSON





Editors Rick Hill and Tim Johnson hold the Haudenosaunee flag they first produced for the then-named Iroquois Nationals Lacrosse Team that was flown at the World Lacrosse Championship in Australia in 1990. Based upon the Hiawatha Wampum Belt, the flag has since become a ubiquitous iconic symbol flown throughout the Haudenosaunee diaspora within New York, Ontario, Quebec, Wisconsin, and Oklahoma. The two first worked together at the Native American Center for the Living Arts in Niagara Falls, NY beginning in 1981, and, at separate times served in senior management at the Smithsonian Institution's National Museum of the American Indian developing exhibitions, programs, and publications. *Landscape of Nations: Beyond the Mist* emerges from their shared interest in providing a comprehensive treatise on Niagara's Indigenous experience. (Photo courtesy of Tim Johnson)

Rick Hill and Tim Johnson



Infinity of Nations: Art and History in the Collections of the National Museum of the American Indian

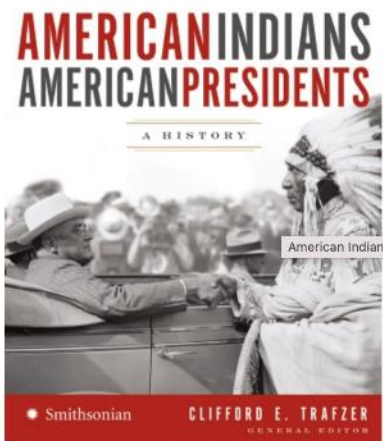
Edited by Cécile R. Ganteaume

A gorgeous, fully illustrated official companion volume to *Infinity of Nations*, the National Museum of the American Indian's most ambitious and comprehensive exhibition to date. Following an introduction on the power of objects to engage our imagination, each chapter presents an overview of a region of the Americas and its cultural complexities, written by a noted specialist in that region. Together, these writers create an extraordinary mosaic. What emerges is a portrait of a complex and dynamic world shaped from its earliest history by contact and exchange among peoples.

Specifications

ISBN-13: 978-0-06-154731-7 (hardcover)
2010, copublished by NMAI and HarperCollins
320 pages, 225 object photographs,
35 archival photographs, 11 maps
9 x 11 inches

Price: \$29.99
Members save: \$6.00



American Indians/American Presidents: A History

Edited by Clifford E. Trafzer (Wyandot descent)

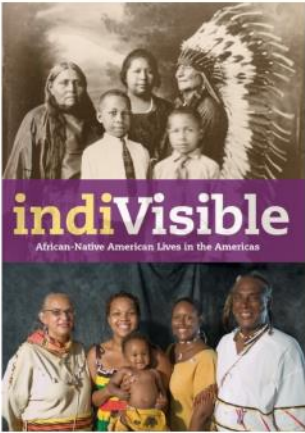
Concept editor: Tim Johnson (Mohawk)

Focused on major turning points in Native American history, *American Indians/American Presidents* shows how Native Americans interpreted the power and prestige of the presidency and advanced their own agendas, from the age of George Washington to the administration of George W. Bush. The contributing authors draw on inaugural addresses, proclamations, Indian Agency records, private correspondence, and photographs in the museum's collections to shed new light on the relationship between America's presidents and Native American leaders.

Specifications

ISBN-13: 978-0-06-146653-3 (hardcover)
2009, copublished by NMAI and Harper
272 pages, 110 color and black-and-white photographs
8 x 10 inches

Price: \$29.99
Members save: \$6.00



IndiVisible: African-Native American Lives in the Americas

Edited by Gabrielle Tayac (Piscataway)

Twenty-seven passionate essays explore the complex history and contemporary lives of people with a dual heritage that is a little-known part of American culture. Authors from across the Americas share first-person accounts of struggle, adaptation, and survival and examine such diverse subjects as contemporary art, the Cherokee Freedmen issue, and the evolution of jazz and blues. This richly illustrated book brings to light an epic history that speaks to present-day struggles for racial identity and understanding.

IndiVisible illuminates a history fraught with colonial oppression, racial antagonism, and the loss of culture and identity. Uncovered within that history, however, are stories of cultural resurgence and the need to know one's roots.

Specifications

ISBN-13: 978-1-58834-271-3

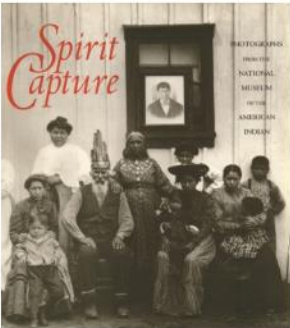
2009, published by NMAI

256 pages, 115 color and black-and-white illustrations

8½ x 9½ inches

Price: **\$19.95**

Members save: **\$3.99**



Spirit Capture: Photographs from the National Museum of the American Indian

Edited by Tim Johnson (Mohawk)

Native Americans have been among the most popular subjects of photography since the invention of the medium more than 150 years ago. *Spirit Capture* brings together more than 200 compelling images from the museum's collections with essays from Native and non-Native historians, anthropologists, and curators.

Whether depicting runaway Wyandot girls being returned to their boarding school, a Seminole woman sitting at a sewing machine, or a Yaqui man sporting a pair of bandoliers, these photographs attest to the adaptive strength of Native Americans in the face of profound economic, political, social, and spiritual change.

Specifications

ISBN-10: 1-56008-924-6 (hardcover)

ISBN-10: 1-56008-765-0 (softcover)

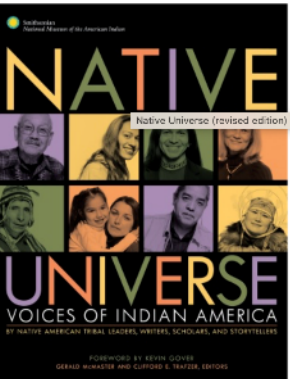
1998, copublished by NMAI and Smithsonian Institution Press

206 pages, 22 color and 193 duotone photographs

9 x 10¼ inches

Price: **\$60.00/\$34.95**

Members save: **\$12.00/\$6.99**



Native Universe: Voices of Indian America (revised edition)

Edited by Gerald McMaster (Plains Cree and member of the Siksika Nation) and Clifford E. Trafzer (Wyandot descent)

Native Universe explores the heritage, traditions, and history of Native American culture in unprecedented depth and rich detail. With insightful essays by distinguished Native American scholars and leaders, this book is a reminder that the ancient philosophies and folkways of Native American culture are just as relevant in today's world as they were generations ago. This new, softcover edition includes the complete text of the original, with a new foreword by Kevin Gover (Pawnee), director of the museum; a new afterword; and many new photographs.

Specifications

ISBN-13: 978-1-4262-0335-0 (softcover)

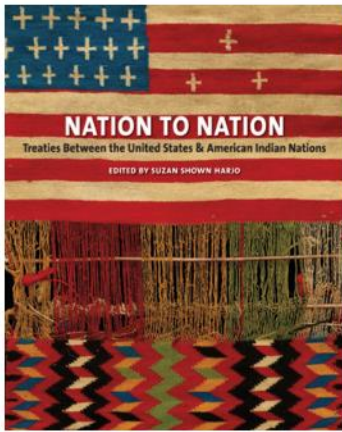
2008, copublished by NMAI and National Geographic Books

320 pages, 350 color illustrations

9 x 12 inches

Price: **\$22.00**

Members save: **\$4.40**



Nation to Nation: Treaties Between the United States and American Indian Nations

Edited by Suzan Shown Harjo (Cheyenne and Holdulgee Muscogee)

Treaties between the federal government and Native Nations rest at the heart of American history, yet most Americans know little about them. In *Nation to Nation*, thirty-one essays and interviews from the country's foremost scholars of Native history and law explore the significance of the diplomacy, promises, and betrayals involved in two hundred years of treaty making between the United States and Native Nations, as one side sought to own the riches of North America and the other struggled to hold on to its homelands and ways of life.

Specifications

ISBN: 978-1-58834-478-6 (hardcover)

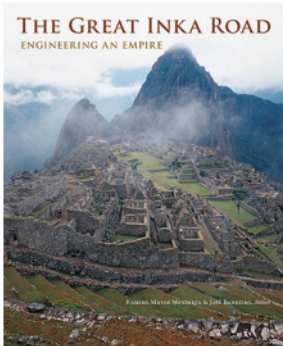
2014, copublished by NMAI and Smithsonian Books

272 pages, 135 color and black-and-white photographs, 7 maps

8 x 10 inches

Price: **\$40.00**

Members save: **\$8.00**



The Great Inka Road: Engineering an Empire

Edited by Ramiro Matos Mendieta (Quechua) and José Barreiro (Taino)

The Inka Road stands as one of the world's monumental engineering achievements. At the height of Inka imperial power in the fifteenth century, the twenty-four thousand-mile road system linked South America's mountain peaks and tropical lowlands, crossed its rivers and deserts, and became the supreme emblem of the Inka genius for cultural integration. Today, the road serves Andean communities in Colombia, Ecuador, Peru, Bolivia, Argentina, and Chile as a sacred space and a symbol of continuity. *The Great Inka Road: Engineering an Empire* brings together twenty-four essays as well as striking color photographs and maps to provide a multifaceted view of a road that remains unparalleled in hemispheric history for its capacity to connect diverse peoples and resources over an expansive and difficult topography.

Specifications

ISBN: 978-1-58834-495-3 (hardcover)

2015, copublished by NMAI and Smithsonian Books

232 pages, 175 color photographs

9 x 11 inches

Price: **\$40.00**

Members save: **\$8.00**



Glittering World: Navajo Jewelry of the Yazzie Family

Lois Sherr Dubin

Glittering World tells the remarkable story of Navajo jewelry—from its ancient origins to the present—through the work of the gifted Yazzie family of New Mexico. Jewelry has long been an important form of artistic expression for Native peoples in the Southwest; its diversity of design reflects a long history of migrations, trade, and cultural exchange. This beautifully illustrated book contains more than 300 color photos of masterworks of contemporary jewelry, as well as highlights from the National Museum of the American Indian's collections.

Specifications

ISBN: 978-1-58834-477-0 (hardcover)

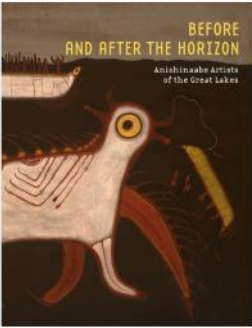
2014, copublished by NMAI and Smithsonian Books

272 pages, 325 illustrations

8½ x 9½ inches

Price: **\$50.00**

Members save: **\$10.00**



Before and after the Horizon: Anishinaabe Artists of the Great Lakes

Edited by David W. Penney and Gerald McMaster (Plains Cree and member of the Siksika Nation)

In Before and after the Horizon: Anishinaabe Artists of the Great Lakes, five renowned scholars of Native art show how historical and contemporary Anishinaabe artists have expressed the spiritual and social dimensions of their relations with the Great Lakes region. Illustrated with nearly 100 color images, the book features works by modern masters such as Norval Morrisseau, George Morrison, and Blake Debassige as well as traditional objects such as painted drums, carved containers, and bags embroidered with porcupine quills.

The contributors—David W. Penney, Alan Corbiere, Crystal Migwans, Ruth B. Phillips, and Gerald McMaster—explore the ways in which the artists have depicted stories, histories, and experiences of the Great Lakes. The authors also discuss how the artists, in their work, have accommodated, incorporated, or challenged newcomers. Showcasing the powerful indigenous art of a region that spans national borders, the book provides readers with an understanding of the Anishinaabeg as contemporary citizens of North America with deep roots in their Great Lakes homeland.

Specifications

ISBN: 978-1-58634-452-6 (softcover)

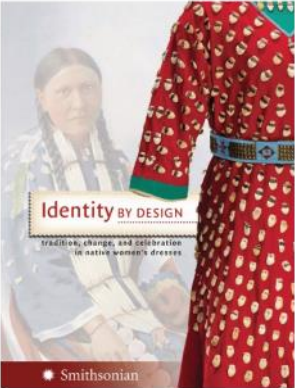
2013, published by NMAI

126 pages, 100 color illustrations

8½ x 10¾ inches

Price: \$24.95

Members save: \$4.99



Identity by Design: Tradition, Change, and Celebration in Native Women's Dresses

Edited by Emil Her Many Horses (Oglala Lakota)

Identity by Design: Tradition, Change, and Celebration in Native Women's Dresses showcases the world-renowned collection of Native American dresses held by the Smithsonian's National Museum of the American Indian. The book, edited by award-winning beadwork artist and NMAI curator Emil Her Many Horses (Oglala Lakota), presents a fascinating array of Native women's clothing from the Plains, Plateau, and Great Basin regions of the United States and Canada, dating from the 1830s to the present. The beautiful creations included in this book reveal the artistic vision of many individual makers as well as different regional styles and tribal designs. These dresses, shawls, moccasins, and accessories reflect Native history and identity during a time of intense social and cultural change.

Specifications

ISBN-13: 978-0-06-115369-3 (hardcover)

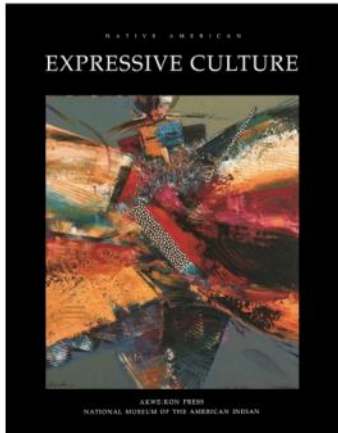
2007, copublished by NMAI and HarperCollins

160 pages, 152 color and black-and-white illustrations

8½ x 11 inches

Price: \$24.95

Members save: \$4.99



Native American Expressive Culture

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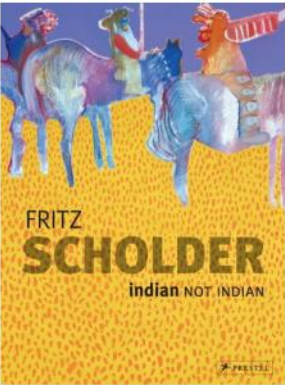
1994, copublished by NMAI and Akwe:kon Press, Cornell University

176 pages, 113 black-and-white photographs

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Fritz Scholder: Indian/Not Indian

Edited by Lowery Stokes Sims, with Truman T. Lowe (Ho-Chunk) and Paul Chaat Smith (Comanche)

In the 1960s and 70s, the notion of American Indian art was turned on its head by artists who fought against prejudice and popular clichés. At the forefront of this revolution was Fritz Scholder (Luiseño, 1937–2005), whose dark, energetic, and unsettling paintings of Native Americans combined realism, tragedy, and spirituality with the genres of abstract impressionism and pop art. Published in 2008 to coincide with a landmark two-city exhibition in New York and Washington, D.C., this volume features extraordinary paintings, prints, sculptures, and photographs, along with thoughtful discussions of Scholder's myth-shattering depictions of the Native American experience.

**Fritz Scholder: Indian/Not Indian* is a brilliant examination of the preeminent Native American artist of the twentieth century.... Characterized by psychological complexity, Fritz Scholder's work led the way to a bold, new kind of Indian art and enriched American art history. This book beautifully shares his body of work." —Ralph Lauren

Specifications

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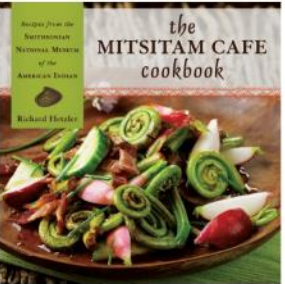
2008, copublished by NMAI and Prestel Publishing

192 pages, 229 color illustrations

9 x 12 inches

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The Mitsitam Cafe Cookbook: Recipes from the Smithsonian's National Museum of the American Indian

Richard Hetzler

Since the opening of the National Museum of the American Indian in Washington, D.C., in 2004, the museum's Mitsitam Cafe (*mitsitam* means "let's eat" in the Piscataway and Delaware languages) has become a destination in its own right. In this beautiful book, the cafe presents for the first time 90 of its delicious, easy-to-follow recipes based on the seasonal, abundant foods that have always been central to Native cultures. Drawing upon tribal culinary traditions from five regions—Northern Woodlands, Great Plains, North Pacific Coast, Mesoamerica, and South America—the recipes have been adapted for home cooks and are illustrated with vivid photographs of the finished dishes as well as objects and archival photographs from the museum's vast collections.

Specifications

ISBN-13: 978-1-55591-747-0 (hardcover)

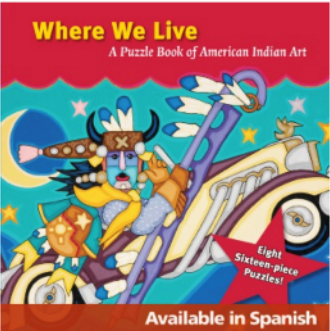
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8 x 8 inches

Price: \$25.00

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Where We Live: A Puzzle Book of American Indian Art

THIS FUN, VIBRANTLY COLORED BOOK for children includes eight 16-piece jigsaw puzzles made from contemporary artworks in the National Museum of the American Indian's collections. Explore the different ways that contemporary American Indian artists use their imaginations to draw where they live.

This title is also available in Spanish.

Specifications

ISBN: 978-1-933565-17-0 (hardcover)

2011, published by NMAI

Eight 16-piece full color puzzles and illustrations

9 x 9 inches

Price: \$15.95

Members save: \$3.19



Tree bark is used to make watercraft by the Indigenous Peoples of this region. This canoe is made of birch bark, which is used by Algonkian and Anishinabek artisans because it is lightweight and very durable. The seams are waterproofed with melted pine pitch or spruce gum. A Seneca tradition tells of such canoes being left near the river to be used as needed, and brave men would challenge each other to navigate through the upper rapids by canoe. Such canoes were used to travel throughout the Northeast and the Great Lakes region for diplomatic missions, warfare, and to develop trade with distant partners, bringing a variety of goods to this area. (Birch bark canoe, early 20th century.

James Morden Collection, Niagara Falls History Museum, L988.D.010.718. Courtesy of Niagara Falls History Museum. Photo © MarkZelinski.com)

LANDSCAPE OF NATIONS: BEYOND THE MIST

General Editor: Rick Hill

Concept and Managing Editor: Tim Johnson

Published by the Niagara Parks Commission,
Niagara Falls, Ontario, in association with
Plenty Canada, Six Nations of the Grand River

Great public institutions publish books for several key reasons:

1. Dissemination of Knowledge: Institutions like universities, research centers, parks, and government agencies generate valuable research and insights.

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The book, *Landscape of Nations: Beyond the Mist*, draws upon the meta narratives of Haudenosaunee and Anishinaabek cultures, archaeological data, British Indian Department records, private correspondence, testimony, proclamations, memoirs, and photographs and objects from the collections of numerous museums, libraries, and archives, to illuminate Niagara's Indigenous history and how things got to be the way they are concerning the oscillating relations between Canada and the original peoples, and nations, who helped secure its existence.

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(Photo © Mark Zelinski.com)

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Thundering Water - Niagara Falls, 1789, printed 2005, by Robert Griffing. (Courtesy Lord Nelson's Gallery and Paramount Press Inc. © Robert Griffing)

FOREWORD



Tim Johnson, Senior Advisor for Heritage and Legacy, Niagara Parks Commission.

(Photo © Ryan Johnson)

Niagara Falls is a global attraction, visited every year by millions of people who come to marvel at the majestic beauty of its precipice and the power of nature. The experience of standing near such immense, gravity-supplied energy—170 million litres or 45 million US gallons of water rushing over its crest every minute—can be overwhelming, mystifying, and even alluring.

Creating the stage upon which Niagara Falls performs without fail each and every day is the Niagara Escarpment. Formed some 430 to 415 million years ago, the escarpment is a geological ridge that runs from just east of Rochester, New York, west across the historically recent Canada-US border at Niagara Falls, continuing further west overlooking the southern shore of Lake Ontario, then north up through the Saugeen Peninsula territory, arcing north-west across Manitoulin Island before dipping south and ending in south-eastern Wisconsin. It is an unmistakable landmark that has aided human wayfinding and navigation for millennia. Were it not for the Niagara Escarpment, along with other forces and cycles of nature, Niagara Falls might exist only as a dream.

But even then, what a wonderful dream it would be.

The first to have witnessed its grandeur, dating back some 12,500 years, were Indigenous peoples who appeared along the slowly

retreating edge of the mighty glaciers that had carved out additional geographic features revealing the lands, streams, rivers, and seas that comprise Niagara today. This longstanding and extensive Indigenous inhabitation is evident in the ubiquitous volume of stone points and tools uncovered, well, everywhere. The meaning that they saw in the mighty falls is also evident in the enduring stories they tell of the power of place, ancestral spirits, and the Thunder Beings who once protected this region.

Remarkably, this story of Indigenous inhabitation, much like the limestone that had remained submerged for millennia within the Niagara Escarpment, had long been covered over and rendered invisible to all but the initiated. The earliest Europeans to have viewed the falls included Father Louis Hennepin who, during a 1678 expedition, described them as “[...] two great sheets of water, which [...] fall down without noise and without violence, and glide in this manner without din; but when this great mass of water reaches the bottom, then there is a noise and a roaring greater than thunder.” Moreover, he wrote, “the spray of the water is so great that it forms a kind of clouds above this abyss, and these are seen even at the time when the sun is shining brightest at midday.”

In this book, *Landscape of Nations: Beyond the Mist*, we draw conceptual inspiration from Niagara Falls itself, by peering through the

PREFACE



David Adames, CEO, Niagara Parks Commission
(Courtesy of Niagara Parks Commission)

As long as the mighty Niagara River has flowed, there have been people living along its banks. The land around us, the Crown land on which Niagara Parks sits, was established by treaties dating back to the 1700s. Our mandate to make Niagara Parks free and accessible to the public can find its origins in the original intent of those treaties. The stories of the Indigenous peoples, known as Onkwehon:we (“Real People” in the Iroquoian language) or Anishinaabek (“Good People” or “the people lowered from the Creator’s presence” in Anishinaabemowin), are an important piece of our shared histories. It is also part of the current life of Canada, and our park. The land

along the Niagara River has been home to Indigenous peoples for thousands of years, among them the Neutral Confederacy, the Anishinaabek, and the Haudenosaunee. Historically, the Crown, and later Canadians, have been allies of First Nations in present-day Ontario. Loyalists and Haudenosaunee (also known as Six Nations or Iroquois) Confederacy allies came to the province in significant numbers in the 1780s following the American Revolutionary War. In the War of 1812, the heavily outnumbered defenders of Upper Canada would have been completely overwhelmed by American forces if not for the assistance of their Indigenous allies. Oral Tradition and archaeological evidence both indicate that Indigenous peoples have lived along the Niagara River for some 13,000 years. Artefacts found during archaeological excavations completed on or near Niagara Parks Commission property have added validity to the story of Indigenous occupancy dating back long before contact with Europeans. The mandate, mission, vision, and values of the Niagara Parks Commission make it clear that we are asked to maintain and share our land with visitors. This guiding principle is also the guiding principle of the Onkwehon:we. The Commission and the Onkwehon:we share responsibility as

caretakers of this land, and believe that it should be accessible for everyone to see in its natural, beautiful state. The Indigenous programming at Niagara Parks has been developed through collaboration with Indigenous groups. Inspired by the development and installation of the Landscape of Nations Commemorative Memorial located in Queenston Heights Park, a variety of educational and public programs have emerged. They serve to deepen our understanding and appreciation of Niagara’s Indigenous histories and heritage, resulting in a profound legacy that not only helped shape the cultural contours of the region, but also of Canada. We are grateful for the opportunity to live on, work on, and enjoy this land, and are committed to making the promise of truth and reconciliation real in our community.

A handwritten signature in black ink, appearing to read 'D. Adames'.

DAVID ADAMES
CEO, Niagara Parks
Commission



Aerial view of Niagara Falls. (Courtesy of Niagara Parks Commission)

OUT OF THE MIST: INDIGENOUS ORIGINS AND BELIEFS

Rick Hill

12

In 1870, a Haudenosaunee Chief from the Grand River Territory requested that Thomas P. Barnett (1799–1890), owner of the Niagara Falls Museum, rebury an Anishinaabek skeleton that had been on display in his museum since the 1840s. He was agreeable and 1,000 people reportedly attended the ceremony that included the display of a closed coffin on a dais, funeral addresses by Mohawk leader Shakoyen-kwaráhton John Smoke Johnson of the Grand River and Chief Cusick of the Tuscarora Nation in New York, songs, and a “war dance” that concluded with a ritual joining of two wampum strings together, which signified peace between the Haudenosaunee and the Anishinaabek.

The skeleton was finally placed in a ten-foot pyramidal vault within the museum’s garden. Needing a relative to transfer the spirit of the deceased back to the Creator as custom dictated, the Haudenosaunee representatives gave Barnett the name Thanihowanea and made him an honorary Chief. Dressed in feathers and war paint, and carrying war clubs and bows and arrows, twenty Chiefs attended the funeral, including John Buck, Isaac Hill, Alexander Hill, and Henry Williams from Six Nations of the Grand River, and Samson Chew and Simon Cusick of the Tuscarora Nation. This event in 1870 was replaying the older traditions of these two different cultures (and is discussed in more detail in Michelle Hamilton’s book *Collections and Objections: Aboriginal Material Culture in Southern Ontario*).

The Anishinaabek believe that this world was created after a great flood was sent by the Creator to purify the land and put an end to strife among humans. Similar to the Haudenosaunee Creation Story, the Anishinaabek Origin Story tells of how a tiny muskrat dove down to the bottom of the great flood waters to grab a small lump of clay that, when placed on the back of a turtle, grew into a large island. The Haudenosaunee envision the earth as an island supported by a giant turtle in an endless sea. Some Anishinaabek believe that the first stopping place during their Great Migration was a turtle-shaped island in the St. Lawrence River, again showing more similarities in the Origin Stories and beliefs of these two cultures.

In the early history of both the Haudenosaunee and Anishinaabek, Niagara Falls plays an important role. There are several versions of the Great Migration Story. The Anishinaabek originated along the northern Atlantic coastline of present-day Canada and migrated to the Ottawa River, then to Lake Huron, and finally settled at Madeline Island, Sault Ste. Marie. We don’t know how long ago all of this took place. Some say that the migration began around 900 CE and took about 500 years to complete. In one, a tiny miigis shell revealed itself along for people to follow. Some were led by a bear or otter, carrying a sacred bundle.



THE ANISHINAABEK BELIEVE THAT THIS WORLD WAS CREATED AFTER A GREAT FLOOD WAS SENT BY THE CREATOR TO PURIFY THE LAND AND PUT AN END TO STRIFE AMONG HUMANS. SIMILAR TO THE HAUDENOSAUNEE CREATION STORY, THE ANISHINAABEK ORIGIN STORY TELLS OF HOW A TINY MUSKRAT DOVE DOWN TO THE BOTTOM OF THE GREAT FLOOD WATERS TO GRAB A SMALL LUMP OF CLAY THAT, WHEN PLACED ON THE BACK OF A TURTLE, GREW INTO A LARGE ISLAND.”

LANDSCAPE OF NATIONS: BEYOND THE MIST | 13



Peacemaker and Hyenwatha present the Formation of the Confederacy Wampum Belt, often referred to as the Five Lands Wampum. The eagle was assigned the role as Protector of the Peace, and its sharp eye and even sharper voice warn us when danger threatens the Great Peace. They Carry the Peace, 1977, by Tuscarora artist Rick Hill. (Courtesy of the artist, photo by Russell Hill)

Some Anishinaabe believe that Niagara Falls is where the second of the Seven Sacred Fires was kindled. Niagara Falls is called Anikiiwaaboo by the Anishinaabek, meaning the "Place of the Thundering Waters." Some refer to it as Gichi-gakaabikaang, meaning the "Great Falls."

Anishinaabe Elder Edward Benton-Banai recalled, in *The Mishomis Book: The Voice of the Ojibway*, that a boy was born, whose adventures shaped their future as Anishinaabek people. Nenabozhoo, seeking revenge for the death of his mother, battled with his father using flint, thunder and lightning, to force a truce. He was given a pipe to make peace.

Benton-Banai notes there was a great battle and the Anishinaabek warriors defeated the Haudenosaunee who were pursuing them. They made peace and the Haudenosaunee gave the Anishinaabek a great wampum belt of special shell beads. They smoked the O-pwa'-gun (pipe) and peace was secured.

According to Benton-Banai, the Anishinaabek then moved on, dividing into three groups. These included the Fire People to keep the Sacred Fire (Potawatomi), the Trader People to provide food and goods to all nations (Odawa), and the Faith Keepers of the Midewiwin, or Grand Medicine Society (Ojibwa). Collectively, they have become known as the Three Fires Confederacy.

The Haudenosaunee Confederacy, which is believed to have formed around the same time that the Anishinaabek migration started, maintains several stories about the spiritual significance of Niagara Falls. Oral Tradition explains that once powerful Thunder Beings lived in a large cave behind the mighty falls. These Thunder Beings were headed by a man-spirit named Heno. Every now and then, he would call his warriors to attention, and they would nock lightning bolt arrows onto their bowstrings and fire them through the sky at an emerging threat: a giant underwater serpent that some say had horns and fiery breath. Whenever that serpent tried to come on land and attack the humans, the Thunder Beings would chase it down, striking it with their lightning bolt arrows and either killing it or chasing it back into the deep river and lakes.

To this very day, the Haudenosaunee still acknowledge the work of the Thunder Beings and hold a ceremony to express their



The pregnant Sky Woman glances back to her original home in the Sky World, as geese put their wings together to break her fall and carry her to a giant turtle upon which the earth would grow. Skywoman Descending Great Turtle Island, by Onondaga artist Arnold Jacobs. (Courtesy of the artist)

FIRST FOOTPRINTS

Ron Williamson, Rob MacDonald,
and Martin Cooper

About 13,000 years ago, evidence of the first humans appeared on the Niagara Peninsula. The landscape they were crossing is the product of geological processes that began more than 400 million years ago as the sedimentary bedrock took form in an ancient sea. The deepest and oldest of these rock layers is the relatively soft Queenston Formation red shale above which are various younger rocks that include shale but also harder rocks of sandstone, siltstone, dolostone, and limestone. Millennia of glaciation and erosion by wind and rain have undercut the harder sediments creating one of the most striking features of the peninsula's landscape, the Niagara Escarpment. Extending 725 kilometres across Ontario, it reaches a height of over 80 metres near Hamilton. A less noticeable feature, the Onondaga Escarpment, traces a similar east-west path across southern Niagara between Fort Erie and Hagersville. These escarpments influence the locations of watercourses, wetlands, plants, and animals. They were also the source of chert (flint), a hard but brittle stone that could be flaked to make sharp-edged tools, including spear and arrow points, knives, drills, and hide scrapers.

Blanketing the bedrock throughout most of Niagara are sediments deposited by the continental glacier and its subsequent meltwater lakes. In some locations, such as near Fonthill, the sediments are sandy and over 100 metres thick. More common are vast deposits of fine-grained clays and silts that were deposited offshore when most of the peninsula

was flooded by high-level glacial meltwater lakes. For a time, only the rocky uplands rose above these lakes while sandy beaches, bars, and deltas formed close to their shorelines.

When the Niagara Peninsula finally became habitable about 12,500 BP, the southern half was still flooded except for an archipelago of islands created by the Onondaga Escarpment. This lasted for over 500 years, during which time drainage patterns shifted and ongoing climate change lowered all the Great Lakes to levels much lower than today. During this dry stage, pine and oak became the dominant forest communities and the shores of Lake Ontario and Lake Erie would have been several kilometres north and south of their respective current locations. By about 8,000 years ago, the climate had become warmer and moister and modern forest communities, dominated by maple and beech, became established. As climate and drainage patterns continued to shift, the Great Lakes refilled and, by about 6,000 years ago, had risen to levels slightly above those of today. This water once again flooded the southern Niagara Peninsula, re-establishing the Onondaga Escarpment archipelago. Finally, about 4,000 years ago, Niagara Falls eroded through a bedrock sill that was keeping Lake Erie at this higher elevation and the lake fell to its current level. The vast Wainfleet Bog and Humberstone Marsh are just two of the remnants of this flooded landscape. This complex natural history influenced Indigenous land use patterns and impacts where traces of their historic occupations may be found.

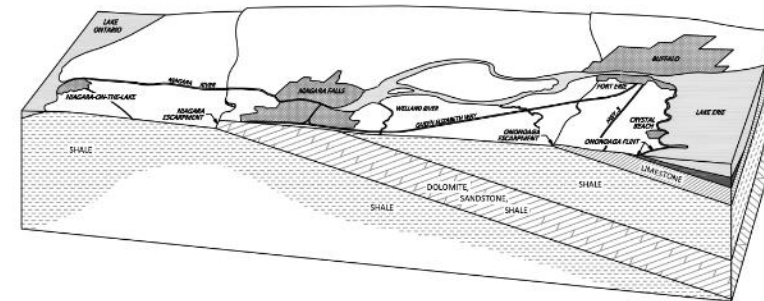


Diagram of Niagara Bedrock formation.
(Courtesy of Archaeological Services Inc. Prepared
by Andrew Clish)



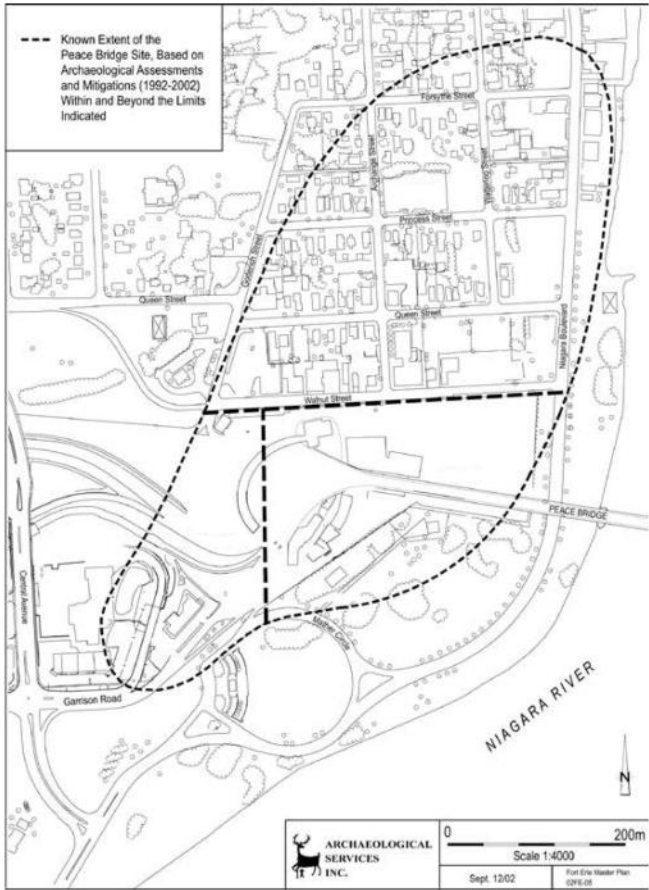
On the icy shores of Lake Erie, Innu Elder David Labbe examines exposed outcrops of Onandaga chert, an essential resource for the first peoples of Niagara.
(Photo and caption © Mark Zelinski.com from the book *Niagara Escapement: Land Between Waters*)



Genesee points and other tools, 3,800 years old. The artifacts are housed by the Fort Erie Historical Museum. (Courtesy of Archaeological Services Inc.; digitally enhanced by John Howarth)

There is a reason this archaeological site is so rich. Each shovel-full of earth on the site yields hundreds of artifacts, mainly small flakes resulting from the process of making stone tools. This is because of the chert outcrop along the shoreline in Fort Erie and the fact that the site functioned as a stone quarry for thousands of years. The artifacts here have survived because the layers that house them are a half-metre below the surface, protected from modern disturbances.

The most common spear points found at the Peace Bridge site date to between 4,500 and 3,700 years ago. They are shaped like pine trees and hundreds have been recovered along with other stone tools such as drills and hide scrapers. The site was used seasonally by groups of Indigenous people who occupied the Niagara Frontier, moving to the site in early April to net spawning walleye in the Niagara River and to exploit huge flocks of migrating waterfowl as well as passenger pigeons. Various nuts and ripening fruits were also harvested for both diet and their medicinal properties. The site was also a spot where people came to carry out group activities and ceremonies including burying their dead.



Known Extent of the Peace Bridge Site. (Courtesy of Archaeological Services Inc.)

WATERSHED MOMENTS: FIRST ENCOUNTERS IN THE NIAGARA REGION

Ron Dale

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Five hundred years ago, as European explorers were just beginning to scout the Atlantic Coast of North America, the Niagara region was home to people known to their Huron-Wendat neighbours as the *Hatiwendaronk*, meaning “those who speak a slightly different language.” Both groups spoke an Iroquoian language, but the Huron-Wendat had a different dialect. The French, upon meeting the *Hatiwendaronk*, noticed that they remained neutral in a war between the Haudenosaunee and the Huron-Wendat and therefore named them “*la nation neutre*” meaning “the neutral nation.” Subsequently, historians have referred to them as the Neutrals, or the Neutral Nation, or the Neutral Confederacy.

Indigenous people have been living in this region for at least 13,000 years. Whether or not the *Hatiwendaronk* were descendants of the original inhabitants of Niagara or if their ancestors had migrated into this territory, they were firmly settled in modern southwestern Ontario—from present-day Oakville in the east to the Grand River in the west, down to the shores of Lake Erie and throughout the entire Niagara Peninsula—when they first encountered the European newcomers in North America. There were also Neutral villages across the Niagara River, in Western New York. They shared a culture, language, and lifestyle that was similar to those of the Haudenosaunee. One could say that they were distant cousins.

The Neutral Nation was destroyed in 1651. What little we know about these people is from archaeological research, occasional references in traditional histories and in the limited written observations of French missionaries recorded in their annual reports or “relations” sent to their superiors in France. These relations have been translated and published in the Champlain Society’s seventy-three volume collection, *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries*



A fourteenth century Neutral Nation longhouse, drawn by Tuscarora artist Raymond Skye. (Courtesy of the artist and Six Nations Legacy Consortium)

LANDSCAPE OF NATIONS: BEYOND THE MIST | 33



Through this photograph of Crawford Lake Conservation Area, where excavations from 1973 to 1987 uncovered eleven longhouses and over 10,000 artefacts, we can reimagine the Neutral Nation landscape. (Photo © MarkZelinski.com)

CLEARING THE WATERS: EXTENDING THE COVENANT CHAIN ACROSS THE NIAGARA RIVER

Paul Williams

46

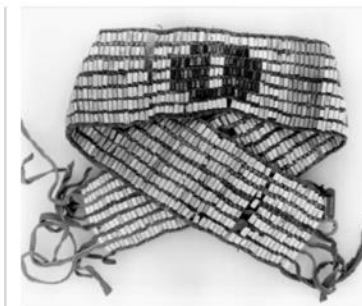
Until the 1830s—when the fear of invasion by the United States had waned and Indigenous nations were no longer viewed as vital military allies—the protocols of international councils in this part of the world reflected the nature of its Indigenous languages. These are languages of actions rather than nouns, of metaphors, principles, and long-term relationships rather than of legalistic details and separate individual transactions.

The Council Fire is a crucial symbol that, by tradition, provides warmth and focus. The hosts of the council must keep the fire bright. Modern North Americans do not see that the Council Fire is a process. The Council Fire is also a symbol of the lives of the nations whose minds are being brought together in peace.

In Haudenosaunee law, the Council Fire is also an extension of the hearth fires in a traditional bark longhouse. There would be two nuclear families at each fire. The family across from yours is there to help you, and your family is to help them. Within a longhouse, everyone is related; everyone is family. There can be no bloodshed within a family.

From 1645 to the 1830s, treaty relations in northeastern North America between Indigenous and European nations were conducted not only in the Indigenous languages, but also according to the rules and processes of Haudenosaunee law. At first, this was done because the Europeans were outnumbered and had little choice. Those rules continued to be used because they guide a system of maintaining peace and resolving issues that works—and works well. At the core of that system are languages and cultures that see the world in terms of relationships. The earth is our mother, our brothers and sisters are the animals—the first and foremost relationship we have is with this planet and the circle of life. When “treaty time” came, its purpose was the creation of long-term family relations. Therefore, in the treaty councils, the British became “brothers” to the Haudenosaunee. The French, on the other hand, sought to create a reflection of Europe’s patriarchal society, with the governors demanding to be called “father.” They did not realize, at first, that in most Indigenous societies they were dealing with, children were not treated as property, and the primary obligations in the relationship flowed from parent to child as affection and protection, not, as in Europe, obedience. It is unclear whether they later recognized their mistake, or sought to overcome it by Europeanizing their allies, as well as Catholicizing them.

Another metaphor that emerged from Haudenosaunee law, and spread, is the Dish with One Spoon. The Peacemaker was the figure who brought the law, and the peace that came along with it was pragmatic: where a source of violence could be done away with, he found a way to do



Dish With One Spoon Wampum Belt. The white background symbolizing peaceful intentions when sharing from the central dish, which contains roasted beaver tail (represented by the white rectangle in the centre). A rounded spoon ensures no one is harmed as people take from the Dish. Wampum belt held by the Haudenosaunee Confederacy Council of Chiefs.

(Photo supplied by Rick Hill)



Above: Ken Maracle, renowned wampum belt maker from Six Nations of the Grand River (Cayuga Nation), holds a reproduction 1764 Treaty of Niagara Wampum Belt that he produced.
(Photo © Tim Johnson)



Left: Attendees at the 250th Anniversary of the 1764 Treaty of Niagara, Fort Niagara, 2014. Pictured left to right: Gord Peters, Grand Chief, Association of Iroquois and Allied Indians; Rick Hill, Six Nations Legacy Consortium; Honorable David Onley, Lieutenant Governor of Ontario; Alan Corbiere, Anishinaabe historian; and Ava Hill, Elected Chief, Six Nations Elected Council.
(Photo supplied by Robert D'Alimonte)

but the transaction included a condition that has since been breached: the land was to be kept in the King's name only and would not be transferred to any private individuals because it was beside a Seneca hunting ground. Twenty years later, the Mississaugas, who had a small village on the Niagara River for a while, surrendered whatever rights they had to the four-mile strip. But there was never Seneca consent to the sale of the land to the many private individuals whose descendants now "own" it.

To restore peace after war, and to maintain peace for the future, Sir William Johnson made and confirmed the Covenant Chain relationship between the British Crown and the Western or Lakes Confederacy. "Made," because it was new to some of the nations, and because it bound them all together in a single relationship with the Crown. "Confirmed," because the relationship already existed with some of the nations of that confederacy. Johnson delivered the symbol of the relationship at Niagara—a massive wampum belt depicting two figures with their arms thrust into the Covenant Chain, and the year 1764 on it. His son, Sir John Johnson, would reaffirm the relationship with those nations after the American Revolution through a similar wampum belt, with the year 1786 on it (control over the British Indian Department remained in the Johnson family from 1755 to 1830, when Sir John died).

Sir William also promised the twenty-four nations at Niagara that the King would always deliver valuable presents to them each summer. According to a well-documented oral tradition, he stamped his foot on the ground, pointed to the sun, and asserted that the word of the Crown is like the rising sun, its faith unshakeable, that the British wore red coats as the sign of that fidelity, and that the promise would be good as long as the grass grew, and the sun shone. The annual presents were the major expense of the imperial Indian Department for the following eighty years and were a means of reaffirming and maintaining the broader relationship and the military alliance.

The Covenant Chain may have been new to some of the western nations, but the relationship between the British and the Haudenosaunee was already nearly ninety years old. The principles contained in the symbol and metaphor are derived from *Kayanerenkó:wa*, the Great Law of Peace, which is centuries older, and from the Haudenosaunee story of Creation, which itself is even older. The thinking is that the nations (and their people) become brothers, tied together by bonds of affection, respect, reciprocity, equality, and mutual aid. That family relationship is what endures through time, and it creates the framework for every transaction that follows it. The making of the relationship between the Haudenosaunee and the Crown can be traced to a series of formal ceremonies in 1677. From that time on, international councils were conducted according to Haudenosaunee Protocols and law, by people on both sides of the Council Fire who knew exactly what they were doing, and what it meant. Later stereotypes of treaty councils are historically just plain wrong, but they have found their way into the laws of both Canada and the United States.

“THE COVENANT CHAIN MAY HAVE BEEN NEW TO SOME OF THE WESTERN NATIONS, BUT THE RELATIONSHIP BETWEEN THE BRITISH AND THE HAUDENOSAUNEE WAS ALREADY NEARLY NINETY YEARS OLD. THE PRINCIPLES CONTAINED IN THE SYMBOL AND METAPHOR ARE DERIVED FROM *KAYANERENKÓ:WA*, THE GREAT LAW OF PEACE, WHICH IS CENTURIES OLDER, AND FROM THE HAUDENOSAUNEE STORY OF CREATION, WHICH ITSELF IS EVEN OLDER.”

THE 1764 TREATY OF NIAGARA ALLIANCE MEDAL

Richard D. Merritt

Several years ago, the RiverBrink Art Museum's curator, Debra Antoncic, asked me to review and catalogue the museum's impressive collection of commemorative medals with Canadian connections, which had been assembled by Sam Weir. Not only are many of "Sam's medals" works of art in themselves, but they often commemorate an important milestone in British colonial and/or Canadian history.

My favourite piece in the collection, which also has a strong Niagara connection, is the 1764 Treaty of Niagara Alliance Medal. In response to Pontiac's War (1763–66), Warraghiyagey Sir William Johnson, the first British superintendent of Indian Affairs for the northern colonies, invited twenty-four Indigenous Nations to Fort Niagara to negotiate a new treaty of peace. This important new treaty established the basis for the original treaty relationship between Indigenous peoples and settlers in eastern North America.

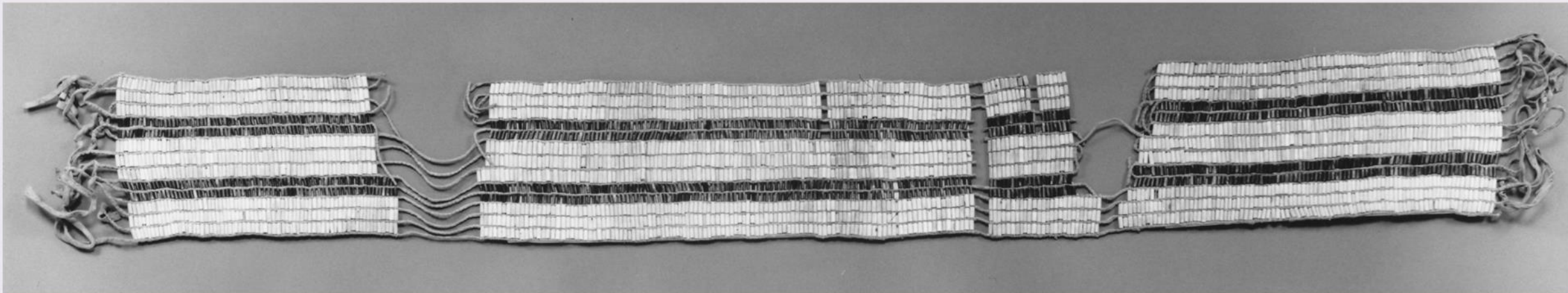
Several western First Nations remained on the west bank of the Niagara River and Warraghiyagey crossed over to confer with them. At the conclusion of this historic council, a treaty medal—almost certainly produced in colonial North America—was presented by Warraghiyagey to each of the Chiefs and warriors in attendance.

The obverse side of the medal bears a profile of a young King George III. The reverse side bears an image of an Indigenous Chief and a British officer seated side-by-side, right hands clasped, with the Chief passing over a long peace pipe with a smoking bowl. To their right is a body of water with a warrior in a canoe and a European tall ship on the horizon. Above the scene, the legend reads "Happy While United," and below, "1764." Originally, this very rare surviving medal would have been attached to an ornate suspension loop portraying an eagle but that has been lost over time.

As we continue to confront the challenges of Indigenous and non-Indigenous relations in twenty-first-century Canada, the admonition "Happy While United" continues to resonate.



1764 Treaty of Niagara Alliance Medal (front and back).
Samuel E. Weir Collection, RiverBrink Art Museum. (Courtesy
of RiverBrink Art Museum. Photo © Richard D. Merritt)



THE TWO-ROW WAMPUM: MYTH AND HISTORY

Carl Benn

Indigenous history—whether of a specific region like the Niagara River or within larger realms—benefits descendant communities when it is as accurate as possible. In fact, full and detailed studies conducted objectively within communities and by today’s specialist scholars beyond them overwhelmingly support current First Nations concerns. Tragically, much of what has been written by outsiders—especially in the past—has supported colonialist agendas through ill-informed, biased, and even corrupt scholarship.

Conversely, there are stories that ostensibly support Indigenous concerns but are untrue, and thus undermine First Nations’ interests. One such tale says four Haudenosaunee leaders and two Dutch traders met on the Hudson River in 1613 and agreed to respect each other’s independence, and that a “Two-Row” wampum belt of white and purple beads, showing two parallel lines, marked the treaty. The lines represented a European vessel and an Indigenous canoe, travelling separately along a shared waterway in affirmation of First Nations autonomy. The story, in its current form, is a fiction created by a White man, Lawrence van Loon, in the 1950s.

This image shows a two-striped wampum belt of uncertain date that may have been a “road” belt or an interpretation of a Two-Row Belt. Wampum belts emerged from the protocols, metaphorical language, and symbolism that defined engagements between Haudenosaunee and European representatives, and among different Indigenous nations, beginning in the seventeenth century. (Photograph by Helena Wilson, with permission of the Haudenosaunee Confederacy Council of Chiefs at Grand River)

When Mohawk diplomat Teyoninhokarawen (John Norton) visited England in the early 1800s to protect Haudenosaunee sovereignty, he did not mention the Two-Row wampum in his discussions with British officials (or in his extensive writings). Mohawk leaders Thayendanegea (Joseph Brant) before him and Ahyonwaeghs (John Brant) afterwards also strove to protect Six Nations independence in their visits to London and never spoke or wrote about it. The reason is that they never had heard of it because it is an ahistorical story that began to emerge decades after they had passed away. Fortunately, we do not need it: the historical record from the 1600s is rich in Indigenous affirmations of independence and Euro-American recognition of those assertions (although later settler society often denied these realities, especially as it grew in strength and could intervene into First Nations affairs with ever-increasing force).

Furthermore, other, legitimate wampum belts capture ideas of Indigenous sovereignty, albeit in a more complex manner. One of them, usually called the “Friendship Belt,” relates to the “Covenant Chain” relationship established with the English colonies in a 1677 treaty. That treaty bound them to the First Nations in a congenial but independent relationship with separate laws and customs, and with the Haudenosaunee assuming a dominant role between the newcomers and other Indigenous communities. The belt’s shell beads depict two people standing at its opposite ends joined by a long line between them. In speeches about the Covenant Chain, Haudenosaunee diplomats spoke of tying the first European ship on the Hudson River with a rope or a chain to the central council fire of the then-Five Nations Confederacy at Onondaga near today’s Syracuse. (They became the Six Nations in the 1720s when the Tuscarora joined them.)

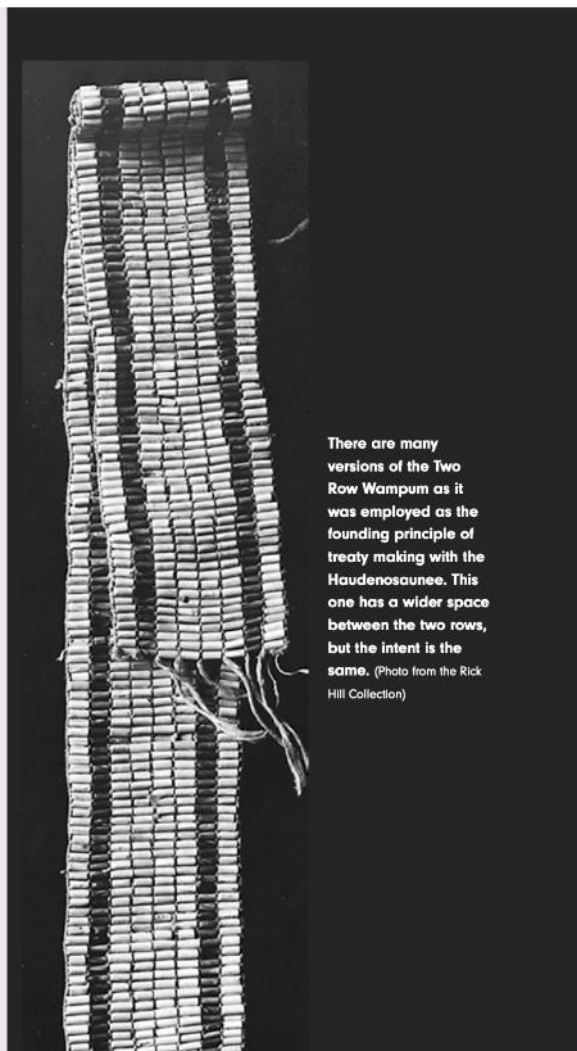
THE SIGNIFICANCE OF THE TWO ROW WAMPUM BELT TO OUR PEOPLE

By Rick Hill

Wampum Belts are important to Haudenosaunee understanding of history. The founding principles of treaty making with the Europeans can be found in the oral tradition of the Tékeni Teioháte, or Aterihwihsón:sera Kaswénta, That is the proper name of the Two Row Wampum. Kaswénta (Guswenta) refers to something that is rolled out. This is the name commonly associated with any wampum belt. In this case it is very appropriate because it represents the path of life laid out before us by our ancestors. In addition, a wampum belt was rolled up for storage, and when it was to be "read" it had to be rolled out, and held by one end as the speaker would recite the message it contains.

The use of wampum belts to solicit, secure and affirm the support of Indigenous nations in the Northeast was well known and employed by the French, Dutch, and English, as well as the Americans. Purple and white shell beads were woven into contrasting designs to symbolise the nature of the agreements or sentiments being conveyed. Generally peace agreements were represented with a white background upon which purple images were woven. Although an Indigenous creation, wampum belts were designed and woven by both Indigenous peoples and colonists, thereby becoming a unique shared tradition.

Wampum was in use as a diplomatic tool throughout the sixteen, seventeenth, and early nineteenth centuries. To the Haudenosaunee and other Indigenous nations that used wampum, the various strings and belts



There are many versions of the Two Row Wampum as it was employed as the founding principle of treaty making with the Haudenosaunee. This one has a wider space between the two rows, but the intent is the same. (Photo from the Rick Hill Collection)

of wampum still hold the "word" of their ancestors and the agreements they made. Like all spiritual traditions, it is hard to prove the validity of wampum to record agreements. However, the historic record is full of references to the use of such wampum and colonial leaders, like Benjamin Franklin, marvelled at how accurately Haudenosaunee speakers could recall the specific details of treaties from by-gone eras with much detail and accuracy.

"We the Chief Warriors of the Six Nations with this [Wampum] Belt bind your Hearts and Minds with ours, that there may be never hereafter a Separation between us, let there be Peace or War, it shall never disunite us, for our Interests are alike, nor should anything ever be done but by the united Voice of us all, as we make but one with you," stated Mohawk leader Joseph Brant at a Lower Sandusky, Ohio Treaty Council in 1783.

The Two Row Wampum is among the oldest of several that are known to still exist. It is thirteen rows wide and about 36 inches long. It has lost a number of beads and the leather strings upon which it is woven are very fragile.

The visual symbol of the shell wampum belt was two purple rows on a white path. White symbolizes peace and friendship and the purity of the agreement. The two rows of purple symbolize the spirit and culture of two distinct nations which are entering into a relationship. There are three rows of white beads between the two purple rows that symbolize the concepts of Peace, Friendship, and Respect.

The two purple rows represent separate paths on the river of life. They are equal, but they do not cross, meaning that both nations agree not to interfere with each other's right to govern themselves. We are to respect each other. This really means that the first Europeans agreed to respect our sovereignty and not impose their way of life upon the Haudenosaunee. All subsequent diplomatic expressions have sought to maintain that same principle.

Both the imagery and oratory of the Two Row Wampum tells of the first union when two vessels tied themselves to each other. The rows are like the wake created as two vessels travel the river of life. In one vessel, the canoe, are the laws, traditions, and beliefs of our ancestors. In the other vessel, the ship of the White people, are their laws, traditions, and beliefs. We are not to put a foot in each vessel as they will drift apart and we will fall into the dark waters.



Onondaga historian Seth Newhouse wears a beaded crown with a Royal Crest design and drapes the original Two Row Wampum over his arm. (Library and Archives Canada, C085128)

DIVIDING THE WATERS: THE AMERICAN REVOLUTION AND POSTWAR CRISES

Carl Benn

The years of the American Revolution of 1775-83 and the postwar restructuring of eastern North America to about 1800 formed one of the most traumatic periods in the history of the Indigenous peoples of the lower Great Lakes. During this time, thirteen of Britain's colonies founded the United States of America, won a war to become independent, and moved aggressively against the First Nations within the new republic's borders. The period's challenges were especially severe for the Haudenosaunee (or Iroquois), as they suffered from the desolations of war, death, disease, impoverishment, and social turmoil; the loss of most of their territories; resettlement in new places (including the Niagara Peninsula and neighbouring areas); the birth of reservation society; and the diminution of their military and diplomatic powers.

On the eve of the war, the Haudenosaunee Confederacy comprised the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora nations. Their primary territories encompassed much of present-day upstate New York and northern Pennsylvania. Their population included other individuals of Indigenous, European, African, and mixed ancestries who lived among them, often as adoptees. Some groups formed distinct communities under Haudenosaunee protection, such as the Tutelo, the Nanticoke, and the Delaware, who had settled among them after moving away from Euro-American persecution closer to the Atlantic Coast. Even the Tuscarora, who had joined the confederacy as its sixth nation in the 1720s, were refugees from oppression in their homeland in North Carolina. In contrast, some Haudenosaunee had moved away from their traditional settlements to live at French missions along the St. Lawrence and Ottawa rivers in the seventeenth and eighteenth centuries (where they became part of the Seven Nations of Canada with other Indigenous peoples who lived elsewhere between Montreal and Quebec). Other Haudenosaunee had moved to the Ohio Country in the early- to mid-1700s and became known as the Mingo.

Before the disasters of 1775 to 1800, the Haudenosaunee had lived comfortably in several dozen villages, surrounded by fields where they grew corn, beans, squash, and other traditional plants, along with wheat, potatoes, apples, and other crops that they had adopted from settler society. (Some, such as potatoes, were foods that had entered European society through contact



ON THE EVE OF THE WAR, THE HAUDENOSAUNEE CONFEDERACY COMPRISED THE MOHAWK, ONEIDA, ONONDAGA, CAYUGA, SENECA, AND TUSCARORA NATIONS. THEIR PRIMARY TERRITORIES ENCOMPASSED MUCH OF PRESENT-DAY UPSTATE NEW YORK AND NORTHERN PENNSYLVANIA."

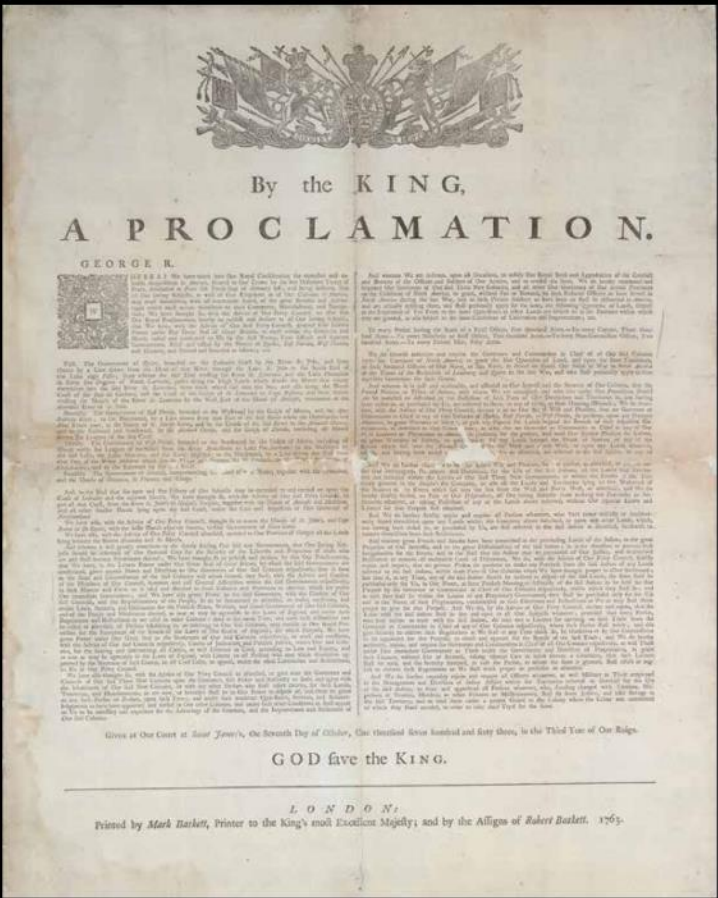
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ALTHOUGH BRITAIN ASSERTED SOVEREIGNTY OVER SIX NATIONS TERRITORIES AT THE TIME THE AMERICAN REVOLUTIONARY WAR BROKE OUT, IT DID NOT CLAIM OWNERSHIP OF THE LAND ITSELF. IN THE ROYAL PROCLAMATION OF 1763 AND THE TREATY OF FORT STANWIX OF 1768, THE CROWN ACKNOWLEDGED THE HAUDENOSAUNEE'S TITLE TO MOST OF THEIR HOLDINGS.”

with Indigenous peoples in South America in earlier times and that subsequently had travelled back across the Atlantic to the lower Great Lakes with the European newcomers). The people of the Six Nations also owned cattle, pigs, and horses. The acceptance of cultigens and domestic animals from Euro-Americans offered the benefits of more diverse diets and increased food security. These agricultural adaptations exemplified Haudenosaunee dynamism: they always had been open to new ideas and ways of living so long as change occurred on their own terms and at their own pace. One example of that tradition was the introduction of corn from more southerly Indigenous peoples 1,300 years earlier. Another illustration of their dynamism was the formation of the Haudenosaunee Confederacy itself, created to end conflict among the member nations and, to a lesser degree, to respond to the outside world with some degree of unity. Scholars generally believe that the confederacy came into being gradually between about 1450 and 1610, as these dates align with a combination of oral traditions (such as those chronicled at Grand River in 1900), early-seventeenth-century settler documents that record Indigenous thoughts on their past, celestial phenomena mentioned in the oral histories, and archaeological discoveries that confirm these sources, determine timelines, and demonstrate that the Mohawk, Oneida, and Onondaga joined the confederacy earlier than the Cayuga and Seneca.

Although Britain asserted sovereignty over Six Nations territories at the time the American Revolutionary War broke out, it did not claim ownership of the land itself. In the Royal Proclamation of 1763 and the Treaty of Fort Stanwix of 1768, the Crown acknowledged the Haudenosaunee's title to most of their holdings. It also established principles for acquiring land that, theoretically, only would occur with First Nations consent within honourably controlled contexts. Combined with trade and other regulations, the government in London hoped to prevent the exploitation that had previously stained Anglo-Indigenous relations and that had contributed to the outbreak of Pontiac's War (1763–66), when many First Nations across the Great Lakes rose against Britain and its American colonies. Some Mohawk and Oneida regions, however, fell on the Euro-American side of the lines drawn in the 1763 proclamation and 1768 treaty that divided settler areas from “Indian Territory,” parts of which came under intense pressure from colonial newcomers. There were also several military posts located to the west of these boundaries. Along the Niagara River, for instance, there were forts at its northern and southern ends as well as a shipyard on Navy Island above Niagara Falls. Beyond the small areas occupied by these establishments, four-mile-wide tracts on each side of the river had been alienated as a consequence of Pontiac's War to improve the security of British communications along that important waterway and the portages around the falls.

The member communities of the Haudenosaunee Confederacy found that unified agreement on foreign affairs never was completely possible, but the strains on sustaining that goal increased in the eighteenth century. With the outbreak of the American Revolutionary War in 1775, they could not agree on how to respond to the conflict between the rebellious colonists who sought



The Royal Proclamation of 1763 addressed diverse needs following Britain's victory over France in the Seven Years' War. It included provisions to draw a boundary between White and First Nations lands and to regulate Anglo-Indigenous relations. (Royal Proclamation, 1763. Library and Archives, e010778430)

ONE RIVER: MULTIPLE WARS OF 1812

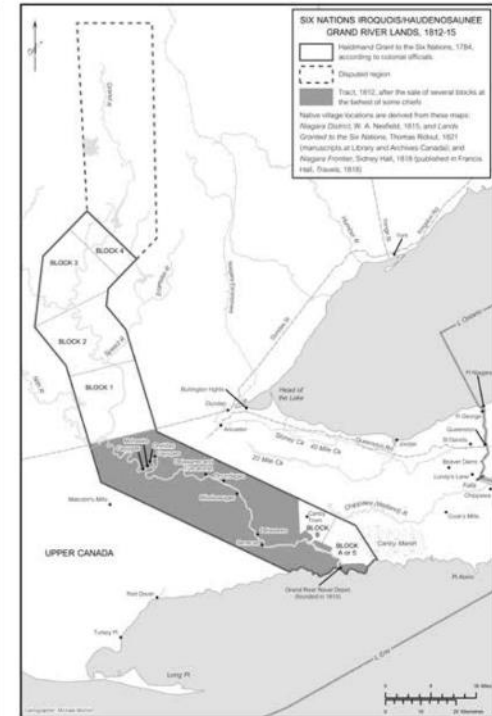
Carl Benn

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In June 1812, the United States declared war on Great Britain, hoping to conquer Canada and force the United Kingdom to change to change maritime policies that undermined American interests. The government in Washington also wanted to weaken the ability of Indigenous peoples within America's borders to resist settler expansion by eliminating their British allies to the north. Additionally, President James Madison hoped that a war would keep his party in power against its political rivals. The timing seemed right. Britain fought Napoleonic France and its allies in Europe and elsewhere; therefore, few military resources could be sent to defend its North American colonies. Hoping to avoid a conflict, the government in London had made concessions to American demands before hostilities broke out, but these efforts did not stop Madison from starting a war that ravaged much of the Great Lakes region, including the Niagara area (along with creating havoc on the upper Mississippi River, the world's oceans, and America's saltwater coasts).

Two groups of Indigenous peoples already had gone to war with the United States in 1811 over its attempts to subjugate them and take their lands. One was a loose alliance of the Sauk, Mesquakie, Potawatomi, and others on the upper Mississippi, mainly in modern Missouri, Iowa, Illinois, and Wisconsin. The other was a confederacy of "Western Tribes," including the Shawnee, Odawa, and Mingo farther east, centred in today's Michigan and Indiana. While both groups assisted each other and fought elsewhere, their struggles were comparatively separate. Naturally, they formed alliances with Great Britain against their common enemy when the Anglo-American war broke out in 1812.

In contrast, the majority of Indigenous peoples at the beginning of the conflict on both sides of the border in the Niagara and surrounding regions chose neutrality. For those in the United States, the pacifist teachings of Sganyadá:yo (Handsome Lake) influenced many. Others did not think the conflict affected them, or believed the Americans neither wanted nor needed their help; or, if they were hostile to the republic, saw only defeat if they took up arms because thousands of settlers surrounded their reservations. For those in Canada, pessimism over the ability of the King's outnumbered forces to defend the colony was widespread. Moreover, relations with colonial society were poor. As occurred in the United States, settlers degraded Indigenous life, such as by building mills on waterways that destroyed fisheries, or by clearing land for farms that reduced the animal population that people hunted to meet some of their needs. Meanwhile, provincial



This modern map shows the Grand River Haudenosaunee Tract at the time of the War of 1812. One of the problems between the Six Nations and the colonial authorities was its boundaries. Another was the amount of control the Haudenosaunee could exercise over it. Note how close the Grand was to the Niagara region, where the most intense fighting of the war occurred. (Map by Michael Morrish, from Carl Benn, *A Mohawk Memoir from the War of 1812*, 2019. Courtesy of the author)



Mary Ann Knight painted this miniature of Teyoninhokarawen (John Norton) in 1805 when he visited Britain to represent Haudenosaunee interests. Born in Scotland in 1770 to a (probable) Cherokee father and a Scottish mother, he moved to North America in the 1780s, became an adopted Mohawk in the 1790s, and served the Haudenosaunee and other Indigenous peoples of the lower Great Lakes in diplomatic and military roles. In 1823, he travelled to the Cherokees in the Arkansas Territory and otherwise moved through the American south and neighbouring Mexican territory before passing away in 1827. (Major John Norton, Teyoninhokarawen, the Mohawk Chief, 1805, by Mary Ann Knight. Library and Archives Canada, 1984-119-1)

authorities in Canada undermined friendships with the First Nations. At Grand River, for instance, they restricted Haudenosaunee control over the tract in defiance of Six Nations understanding of the freedoms granted to them when the British gave them the land in 1784 as partial compensation for their losses in New York during the American Revolution. In 1804-5, Teyoninhokarawen (John Norton), travelled to England on behalf of many people in the community to resolve the problem. Initially, the government in London responded favourably to his requests, but Upper Canadian officials subverted him through nefarious means to claim that his mission was fraudulent, and so British authorities thought they had no choice but to end discussions with him.

Nevertheless, when it became apparent by 1811 that an Anglo-American war likely would occur, Norton argued that Indigenous people should ally with Britain. At the time this was a minority view along the Grand; however, he believed that the Americans (whom he called "the common enemies of all the Aboriginal race") would seize Indigenous territory if they were to conquer Upper Canada, whether or not the First Nations resisted the invaders. He also believed that the honour and dignity of the Haudenosaunee demanded that they preserve their long-standing alliance with the King. Furthermore, he thought that contributing to Canadian defence would benefit Indigenous peoples because British army officers were more sympathetic towards First Nations aspirations than local officials had been. Therefore, supporting the military would oblige the Crown to affirm their rights to control their lands and societies as their people wished. Few residents of the Grand listened to him at that time, so less than one-tenth of its warriors joined him in July 1812 when he travelled to the Detroit River to aid the British after the American army crossed the border into Canada.

To the surprise of most people on both sides of the border, the struggle in the west was a success for British and Indigenous forces. The Americans gave up Fort Mackinac at the head of Lake Michigan without a fight, battles around the Detroit area favoured the allies, and in August the Americans surrendered Detroit, the Michigan Territory, and their Northwest Army. To the Western Tribes, these events suggested that their dream of creating an independent homeland in Michigan and the surrounding areas might be fulfilled, and showed everyone that the Americans could be defeated despite their numerical strength. For many, aligning with the British and agreeing with Norton now made sense, while old animosities, the warrior spirit, and other factors led the majority of Upper Canada's Indigenous population to enter the conflict. Soon afterwards, most of the warriors from the Grand, along with the Mississauga and others, assembled on the Niagara Peninsula to oppose an expected American incursion from the New York side of the river.

That invasion took place in October at Queenston Heights. At first, the Americans crossed the river and established a position on top of the heights after pushing back a small defending force and mortally wounding the British commander, Major-General Sir Isaac Brock. His successor, Major-General Roger Sheaffe, ordered most of his troops, the Canadian militia, and



Published in 1816, this print of the Battle of Queenston Heights by Thomas Sutherland (after James Dennis), presents a composite image of the day's fighting in 1812. Once the Americans established a position on top of the heights, Six Nations and other warriors kept the invaders confined to an insecure position for hours. The British commander praised their efforts, noting that the reason he had had enough time to concentrate his forces to defeat the Americans was "chiefly to be ascribed to the judicious position taken by [John] Norton and the Indians with him on the woody brow of the high ground above Queenston." (The Battle of Queenston, 1816, by Thomas Sutherland. McCord Stewart Museum, M924)

THE INDIAN COUNCIL HOUSE

Richard D. Merritt

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There were two types of Indian Council House: the traditional Council House established among the Haudenosaunee before European contact and the Indian Council House as devised around 1755 by the first Northern Superintendent of Indian Affairs, Sir William Johnson, as a meeting place for representatives of Indigenous peoples with both the local British military establishment and the British Indian Department.

THE TRADITIONAL "COUNCIL HOUSE"

In response to the self-destructive infighting among the five Iroquoian nations occupying upper New York in the early fifteenth century, the legendary Dekanawideh, known as the Peacemaker, and the Onondaga Chief Hiawatha, known as the Lawmaker, were inspired to create an oral "book of rites," known as Kayanerenkó:wa, "The Great Law of Peace," for a newly established League of the Five Nations.

They called themselves the Haudenosaunee, People of the Longhouse. The Mohawk were metaphorically described as the "Keepers of the Eastern Door," the Seneca as the o"Keepers of the Western Door," and the Onondaga as the "Keepers of the Central Fire" as well as the revered wampum belts. These three nations were considered the Elder Brothers of the confederacy. The Oneida and Cayuga nations were the Younger Brothers within the Grand Council.

Each nation had its own council of male hereditary Chiefs, each chosen by his Clan Mother. When important decisions were to be considered, all fifty hereditary Chiefs were summoned to a Grand Council on the shores of Onondaga Lake, metaphorically under the Tree of Peace with its symbolic roots stretching out in the four directions. A council longhouse was erected for inclement weather. Proceedings followed strict rituals and Protocols according to the Kayanerenkó:wa.

The Council Fire was kindled, and Council always opened with a condolence ceremony to remember those who had "taken the long trail" since the last concourse, to wipe away the tears of the bereaved and console those who were currently seriously ill. Arriving attendees were then encouraged to metaphorically clear their eyes, ears, and throats of dust and any other impediments, and to remove any offending briars from their legs and feet. Once the deliberations were underway, the Chiefs, who were carefully seated according to Protocol, were to listen carefully, never interrupting one another. They were encouraged to consider the arguments over a night of rest. Ultimately, decisions had to be unanimous although they usually tried to avoid outright rejection but instead ponder and diplomatically accede to at least part of a proposal.



IN RESPONSE TO THE SELF-DESTRUCTIVE INFIGHTING AMONG THE FIVE IROQUOIAN NATIONS OCCUPYING UPPER NEW YORK IN THE EARLY FIFTEENTH CENTURY, THE LEGENDARY DEKANAWIDEH, KNOWN AS THE PEACEMAKER, AND THE ONONDAGA CHIEF HIAWATHA, KNOWN AS THE LAWMAKER, WERE INSPIRED TO CREATE AN ORAL "BOOK OF RITES," KNOWN AS KAYANERENKÓ:WA, "THE GREAT LAW OF PEACE," FOR A NEWLY ESTABLISHED LEAGUE OF THE FIVE NATIONS."

LANDSCAPE OF NATIONS, BEYOND THE MIST | 101



A stone marks the site of the 1815 Indian Council House built by the British Indian Department that later became a military hospital at Niagara-on-the Lake. (Photo © MarkZelinski.com)

The original 1797 Council House was destroyed by American forces during the War of 1812. The painting below shows the Indian Council House expanded to accommodate the military hospital. (The Military Hospital in Niagara, built 1822, 1864, by Francis Hicks Granger. Niagara-on-the-Lake Museum, 988.191. Courtesy of Niagara-on-the-Lake Museum)



Military Reserve. His “commodious dwelling” became the quarters for the officers. By late 1796, construction began on a new Indian Council House, measuring seventy-two feet long by twenty-six feet wide and twenty feet high. A storehouse, quarters for interpreters, and a blacksmith workshop were also quickly built nearby.

This Indian Council House and the transactions that took place within were critical for the survival of Upper Canada, as it was essential that friendly relations be maintained with the various First Nations in the face of a threatening and ever-encroaching American republic.

The Indian Council House was said to be among the very first structures destroyed by the occupying United States forces in 1813 as the Americans detested the Indian Department’s influence on His Majesty’s Native Allies. By August 1815, construction began on a new frame Council House within a few feet of the original. It measured 55 feet long by 36 feet wide with a hip-roof and was flanked by a storehouse and quarters for personnel. In 1815, a very important reconciliation Council was held at that location between the Haudenosaunee that fought against each other.

With the transfer of British military headquarters to York in 1822, the Council House was converted into a military hospital. However, over the next decade, several Councils were held on the grounds or nearby at the home of William Claus, Deputy Superintendent of Indian Affairs. Unfortunately, the hospital burned down in the 1880s, leaving only archaeological evidence of this once important Indian Council House.

SIGNIFICANT MEETINGS AT THE FORT GEORGE INDIAN COUNCIL HOUSE AT NIAGARA

The grassy plain in front of the Indian Council House on the Fort George Military Reserve witnessed many Councils and other important meetings over several decades, but perhaps the following were the most interesting.

NOVEMBER 8, 1807

A Council of Six Nations Chiefs and officials of the Department of Indian Affairs met to express their profound thanks and forward a special wampum belt to Dr. Edward Jenner, British discoverer of the effectiveness of using cowpox vaccination to prevent smallpox. Introduced by the early colonists, epidemics of smallpox had devastated particularly susceptible Indigenous populations since the seventeenth century and was still endemic among the Haudenosaunee. Jenner had apparently sent a copy of his medical treatise and possibly samples of the cowpox vaccine for the benefit of the Six Nations peoples. The ceremony was widely publicized and gained international notice even in Napoleonic France.

NOVEMBER 6, 1812

A Condolence Ceremony was held for Major-General Sir Isaac Brock. Chiefs and warriors from the

“THIS INDIAN COUNCIL HOUSE AND THE TRANSACTIONS THAT TOOK PLACE WITHIN WERE CRITICAL FOR THE SURVIVAL OF UPPER CANADA, AS IT WAS ESSENTIAL THAT FRIENDLY RELATIONS BE MAINTAINED WITH THE VARIOUS FIRST NATIONS IN THE FACE OF A THREATENING AND EVER-ENCROACHING AMERICAN REPUBLIC.”

COMMEMORATIONS: BROCK'S MONUMENT, BATTLE OF QUEENSTON HEIGHTS, AND LUNDY'S LANE

Richard D. Merritt

Early in the morning of Good Friday, April 17, 1840, a tremendous explosion awakened the village of Queenston. Brock's original monument on the Queenston Heights—a 135-foot (41-metre) high stone, circular tower erected in 1824 to commemorate the “great and brilliant services” of Major-General Sir Isaac Brock and his provincial aide-de-camp, Lieutenant-Colonel John Macdonell—had been severely damaged. The “malicious and traitorous act” was attributed to an Irish Canadian rebel named Benjamin Lett.

In July 1840, a public meeting was convened by the Governor General of the United Provinces of Canada, Charles E. Poulett Thomson. With overwhelming response, over 8,000 concerned citizens gathered at the base of the damaged tower and decided to replace the original monument under the guidance of a special committee. The only Indigenous representative on the committee was Chief Thakawarante Colonel William Johnson Kerr, a grandson of Sir William Johnson, whom the Haudenosaunee gave the name Warraghiyagey (“He Who Does Much”), and Konwatsi'tsiaienni (“Someone Lends Her a Flower”) Molly Brant. Unfortunately, Kerr died in 1845 and was not replaced on the committee.

Over the next several months, councils were held by the various Indigenous Nations of Upper Canada to express their indignation over the destruction of the monument. An address to the Chief Superintendent of Indian Affairs Samuel Peters Jarvis, signed by six Chiefs on behalf of the Six Nations Council, expressed their “horror at the perpetration of so base a deed as the destruction of the Tomb where [Brock's] hallowed remains had been interred.” The Chiefs' Council authorized the immediate contribution of £75 (British pounds) from their own funds toward the construction of a new monument. This was the most generous single subscription from the fifteen Indigenous Nations, who eventually contributed a total of £207 10s. (British pounds and shillings) toward the project. In fact, the Haudenosaunee and Anishinaabek communities donated more per capita than any other single donor group within the province toward the reconstruction of Brock's Monument.

This donation was particularly significant for the Six Nations because during the same month (January 1841), they were battling the loss of a substantial amount of land in the Haldimand Tract, purportedly through a surrender that is still being contested to this very day. Moreover, due to the egregious involuntary financial commitment of their money to the Grand River Navigation Company, their fund was essentially bankrupt and no annual payments had been made to individual members in four years. Jarvis accepted the “munificent contribution” with high praise and forwarded addresses from the Indigenous Nations to the Queen, who graciously accepted them.



AN ADDRESS TO THE CHIEF SUPERINTENDENT OF INDIAN AFFAIRS SAMUEL PETERS JARVIS, SIGNED BY SIX CHIEFS ON BEHALF OF THE SIX NATIONS COUNCIL, EXPRESSED THEIR “HORROR AT THE PERPETRATION OF SO BASE A DEED AS THE DESTRUCTION OF THE TOMB WHERE [BROCK'S] HALLOWED REMAINS HAD BEEN INTERRED.”

Looking across the Niagara River and toward the United States, Brock's Monument stands high above the Niagara Escarpment as a reminder to Americans of the defeat they suffered at Queenston Heights on October 13, 1812. (Photo © MarkZelinski.com)



WHO ARE THE ANISHINAABEK?

Josh Manitowabi

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I am a Potawatomi of the Bear Clan and was born and raised in the community of Wikwemikong, Ontario. I am a part of the larger Anishinaabek Three Fires Confederacy, a long-standing alliance that united the Odawa (Ottawa), Ojibwa (Chippewa), and Potawatomi along with other Anishinaabe-speaking nations—the Saulteaux, Algonquin, Mississaugas, and Nipissing—in mutual protection and trade alliances. All these nations refer to themselves as Anishinaabe, meaning “good people,” and they all speak various dialects of Anishinaabemowin—the language of the Anishinaabek.

The geographic region of the Anishinaabek (plural) extends west to east from southern Manitoba to the eastern shores of Lake Huron, including Lake Nipissing and parts of southwestern Quebec. The Anishinaabek region also encompasses areas of Minnesota, northern Wisconsin, and Michigan, and north toward the Lake Superior watersheds of northwestern Ontario. The Anishinaabek in Wikwemikong consist of the Odawa, Ojibwa, and Potawatomi peoples who reside on Manitoulin Island near the northern shore of Lake Huron in Northern Ontario.

Traditional Anishinaabek hunting, agricultural, and ethnobotanical practices necessarily followed the seasons. When the Anishinaabek hunted animals and harvested their medicines, they did so by the laws of nature, the animals, and the universe. Although one of the main foods for the Anishinaabek was fish, and people fished year round, much of their diet was seasonal and thus led to a balanced, reciprocal relationship with their environment. They used sustainable methods of harvesting plants for food and medicine.

During the early months of spring, the storied Thunderbirds would arrive from the west and bring the thunderstorms that were needed for rain. In Anishinaabemowin, the language assumes that Thunderbirds are actual living beings. The coming of the Thunderbirds would allow the earth to prepare itself, and the Anishinaabek would prepare for their planting season. Summer was the time to pick medicines and berries, and autumn was the time to harvest crops, hunt wild game, and to use their medicines if needed to get through the winter. Winter was the time for rest and *dibaajimowin*, or storytelling.

I want to tell my own story of my own learning journey. The very first time I heard of the water monster or water spirit *Mishebeshu* (“Great Lynx”), I was nine or ten years old. My parents used to take me and my younger sister to church every Sunday. There was an Elder who came



Serpent Laying Her Eggs by Isaac Murdoch-Day.
(Courtesy of the artist)

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ZAAGAJIWE'OSE: OJIBWE CHIEF SHINGWAUKONSE, EMERGING FROM THE MISTS OF NIAGARA

Alan Corbiere

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"What a young man sees and experiences during these dreams and fasts, is adopted by him as truth, and it becomes a principle to regulate his future life. He relies for success on these revelations." — Ojibwe Chief Zhingwaakoons, Plover Doodem, Baawiting (Sault Ste. Marie), as quoted in Henry R. Schoolcraft, *Historical and Statistical Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States*, vol. 1 (Philadelphia, PA: Lippincott, Grambo and Co., 1851), 114.

Shingwaukonse (1773–1854; also known as Zhingwaakoons, Shingwauk, Shingwauk, Chingwauk, Chinguakonse), or "Little Pine," was a remarkable and powerful man, an orator, a chief, a midewinini (a member of the Grand Medicine Society), a *waabano* (a member of a Society of Seers), and a warrior. To master all of these roles and occupations took dedication, training, and blessings from the *manidoog* (spirits).

In the days of Shingwaukonse, practically every youth fasted for blessings and spiritual gifts that would be used to gain influence and power. In 1855, after Shingwaukonse's death, German travel writer Johann Georg Kohl was told that as a youth, Shingwaukonse had fasted many times and had "powerful and good dreams," that "in his tenth year [he] fasted twice ten days in succession, without taking a particle of food," and that "for the last twenty years of his life [he] always fasted. . . . Hence, in his later years, he always fasted regularly—once most severely—principally in the spring, when all animals, and men, and spirits receive renewed activity." (Kohl, *Kitchi-Gami: Life Among the Lake Superior Ojibway* (St. Paul, MN: Minnesota Historical Society, [1859] 1985), 374). His grandson, the late Dan Pine, related that:

My grandfather fasted ten times to receive ten gifts. These medals I hold belonged to Shingwauk. He got them for fighting in the War of 1812. A white pine will never die. Shingwauk could turn into anything. Any animal. He wore buckskins full of bullet holes from the war; but bullets would not penetrate his skin. He was protected. Lightning cannot be killed. Lightning was one of his gifts. Shingwauk was a quickening spirit. Like smoke. Nothing could be hidden from him.

(Dan Pine, as quoted in Thor Conway, *Spirits on Stone: Lake Superior Ojibwa History, Legends and the Agawa Pictographs* (Sault Ste Marie, ON: Heritage Discoveries, 2010), 95)



Copy photograph of a portrait of Gima Shingwauk, 1850. (Courtesy of Shingwauk Residential Schools Centre, Algoma University, P1.SHI.0.1)

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the seer rises in stature and, in time, soon assumes a greater role in decisions for the nation. Shingwaukonse concluded that “such . . . was the ancient custom, and the celebrated old war-captains rose to their power in this manner” (Schoolcraft 1851, 114).

In this interview with Schoolcraft, Shingwaukonse revealed his ascension to power, from a boy with a Zhaaganaash father, to a warrior, to a seer, to a Chief of his Band and, finally, to a prominent Chief in his nation and country.

WAR OF 1812

Shingwaukonse's mother was of the Crane Clan, the hereditary chieftains of Baawiting “the Rapids,” or more commonly, Sault Ste. Marie, Michigan. His father was acknowledged to be either a French man or a Scotsman.³ In 1822, Henry Schoolcraft, an Indian agent for the American government, met Shingwaukonse for the first time. In his Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers, 1812 to 1842 (1851), Schoolcraft noted that Shingwaukonse was a “chief of a shrewd and grave countenance, and more than the ordinary cast of thought.” (110). The interpreter introduced him by the name of Little Pine, or Shingwalkonee [sic], and as a person of some consequence among the Indians, being a meta, a wabeno, a counselor,



This painting of Michilimackinac on Lake Huron was commissioned by Lt. Col. Robert McDouall, commandant of Fort Mackinac during the War of 1812. (Mackinac Island, by William Dashwood, ca 1820s. Courtesy of Mackinac State Historic Parks Collection. Photo © MSHPC)

a war chief, and an orator or speaker. “He had a tuft of beard on his chin, wore a hat, and had some other traits in his dress and gear which smacked of civilization.” In the fourth volume of *Historical and statistical information respecting the history, condition and prospects of the Indian tribes of the United States* (1854), Schoolcraft noted that Shingwaukonse was “about five feet ten

inches, of a stout, well-set frame” with “an intelligent eye, and countenance” (557). By this time, Shingwaukonse was a battle-seasoned warrior and war chief, who had engaged in battles “all round Lake Superior” and “led more than one expedition into the Sioux country from Lake Superior to the Mississippi” (Kohl [1859] 1985, 379). He was described by his own people as “the greatest



War of 1812, mural by Bill Powless. (Woodland Cultural Centre, 986.771. Courtesy of Woodland Cultural Centre)

'general' of his race, and was known and celebrated everywhere among the Ojibbeways on the entire lake of Mitchigaming (Michigan Lake) and Kitchi-Gami” (Kohl [1859] 1985, 376). It is not known exactly how many war parties he led, how many captives he captured, nor how many he killed.

The first battle that Shingwaukonse reportedly engaged in with the British was at Fort Michilimackinac. Captain Charles Roberts, commanding officer at St. Joseph Island, received a letter from General Isaac Brock urging Roberts to use his discretion to either take Fort Michilimackinac or to fortify St. Joseph Island. Roberts chose to attack. He reported that on July 16, 1812, he left St. Joseph Island at ten o' clock

in the morning, with about “180 Canadian Engagées half of them without arms (and) about three hundred Indians” (William Wood (ed), *Select British Documents of the Canadian War of 1812*, Vol. 1 (Toronto, ON: The Champlain Society, 1920) 432). Roberts reported that they landed on the island “at the place of rendezvouz at three o'clock the following morning.” The Canadians hauled the cannons up to a strategic height overlooking the fort. By noon, the Americans had surrendered without the loss of a single life. It is germane to this essay to note that in the official British correspondence of Captain Roberts, John Askin, Jr. (an officer in the British Indian Department), and Toussaint C. Pothier (whose family owned a fur-trading company), that only one

³ Janet E. Chute, *The Legacy of Shingwaukonse: A Century of Native Leadership*, Toronto, ON: University of Toronto Press, 1998, pp: 21, 24 – 25. On October 16, 1826, Schoolcraft entered in his journal that “Shingwaukoance, 'The Little Pine...' visited the office. This is one of the signers of the Treaty of St. Mary of 1820, where his mark is prefixed to his French name, Augustin Bart.” (Schoolcraft, *Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers, 1812 to 1842*, Philadelphia, PA: Lippincott, Grambo and Co. 1851, 248). While compiling a compendium of his superintendency, Schoolcraft made the following entry, “Bart, Lavaine (in Chippewa History). — A chief of the Chippewa nation, called by the natives Shingwauk, or the Little Pine.” (Henry Rowe Schoolcraft, *Historical and statistical information respecting the history, condition and prospects of the Indian tribes of the United States*, v. IV, Philadelphia, PA: Lippincott, Grambo and Co., 1854, 557).

MISSISSAUGAS OF THE CREDIT AND THE WAR OF 1812

Darin Wybenga

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The War of 1812 (1812–15) is a significant nation-building event in the life of Canada, but such is not true when it comes to the life of the Mississaugas of the Credit First Nation. While it was a brief period of action and excitement for the warriors of the nation, their efforts on the battlefield did nothing to stop the erosion of their land base. The outbreak of the war had been preceded by a period of treaty-making with the Crown and, at the war's end, another period of treaty-making followed, leaving the Mississaugas destitute and strangers in their own land. For the Mississaugas of the Credit First Nation, the War of 1812 was a brief interruption in the destruction of their way of life.

At the close of the Beaver Wars of the seventeenth century, the ancestors of the Mississaugas of the Credit First Nation moved to a large expanse of land located at the head of Lake Ontario. The lands ran westward from the Rouge River to the headwaters of the Thames River, southward to Long Point on Lake Erie, and then followed the shorelines of Lake Erie, the Niagara River, and Lake Ontario back to the Rouge River. Just over a century later, the Mississaugas would see these lands marked by the battlefields of the War of 1812. Battles at Queenston Heights, York, Stoney Creek, Fort George, Fort Erie, Chippawa, Lundy's Lane, and numerous other locations erupted on their territory as British and American forces vied for its control. For the Mississaugas, involvement in the conflict on the side of the British was inevitable, but it was arguably an alliance built on a relationship of dependence.

The thirty-year period before the outbreak of the war had been a turbulent time for the First Nation as the worldview held by its people and their traditional lifestyle underwent tremendous change. Living a seasonally migrant lifestyle, the Mississaugas lived lightly on the land as they harvested its resources. During the spring, the people would converge upon the flats of rivers and creeks flowing into Lake Ontario to partake of the fishery. During the summer, they would disperse in family groups throughout their territory to harvest whatever the land provided. Autumn found the people at the rivers and streams again to partake of the fishery, while winter was a time of dispersal into family camps to hunt and trap. The European hunger for beaver pelts drew the Mississaugas into trade relationships with the French, and later with the British, but little prepared them for the age of treaty-making precipitated by the American Revolution (1775–1783).

In the late eighteenth century, treaty negotiations began between the Crown and the Mississaugas as the British sought to settle Loyalists in lands north of Lake Ontario and Lake Erie. The first treaty negotiated, the Niagara Purchase of 1781, was for a six-kilometre strip of land



THE THIRTY-YEAR PERIOD BEFORE THE OUTBREAK OF THE WAR HAD BEEN A TURBULANT TIME FOR THE FIRST NATION AS THE WORLDVIEW HELD BY ITS PEOPLE AND THEIR TRADITIONAL LIFESTYLE UNDERWENT TREMENDOUS CHANGE."

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**Mississauga of the Credit First Nation
Traditional Pow Wow, held since 1987,
also honours Mississauga veterans.**

(Photo © MarkZelinski.com)

A note penned in 1876 by Mississaugas of the Credit Chief Dr. Peter E. Jones tells of Herkimer's involvement:

About 83 years of age. A member of the Mississauga Tribe of Indians of New Credit, fought at Stoney Creek and at Toronto under Col. Givins. Was also at Lewiston but too late for the fighting. For two years before the war and, also for some time after it, he was employed as a messenger to carry dispatches between Niagara and York—Col. Claus was also one of the commanders at the time. Went three times with prisoners down Lake Ontario—Crookshanks was also an officer.

Sadly, while the battles in which each man participated are known, no clue is provided as to their individual motives for entering into the conflict.

For Sawyer and Herkimer, the decade following the war differed little from their lives prior to the conflict. Both men returned to their families and participated in the band's activities, including the final treaty negotiations regarding the disposition of the Mississaugas' lands. Sawyer, years later,



INDIGENOUS PRESENCE IN EARLY NIAGARA- ON-THE-LAKE

Richard D. Merritt

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According to archaeological findings and oral history, the mouth of the Niagara River has witnessed an Indigenous presence for thousands of years. With the arrival of Europeans and the ensuing competition for the fur trade, the French and British, using Indigenous peoples as their allies, vied for control of the Niagara frontier. With French capitulation of its North American colonies in 1763 and the Treaty of Niagara the following year, the Seneca Nation was forced to give up a one-mile strip along the western bank of the Niagara River to be available for military purposes only. During the American Revolutionary War (1775–83), thousands of desperate Indigenous refugees struggled to survive amidst overcrowding, near-famine, and ravaging disease outside the fortifications of Fort Niagara and its Indian Council House, as well as Brant's farm-settlement, upriver near present-day Lewiston, New York. The Mississaugas continued their seasonal encampments on the west side of the river on the point, named after them.

At war's end, approximately one half of the Haudenosaunee and their affiliated nations departed for the Haldimand Tract on the Grand River and a similar number settled at Buffalo Creek on the American side. Meanwhile, in 1781, the British government purchased a four-mile strip of the western riverbank from the Mississaugas/Chippewas (Anishinaabek), thus allowing White settlement along the Canadian side of the Niagara River. A small community soon took shape at the mouth of the river opposite British-held Fort Niagara, called Butlersburg (after its founder, Colonel John Butler), or simply the Indigenous name, Niagara. However, when the first Lieutenant Governor of Upper Canada, John Graves Simcoe, chose this little community at the mouth of the Niagara River as the first capital of Upper Canada in 1792, he proclaimed it Newark. Much disliked by the locals, the name was promptly reverted to Niagara by 1800, and then to Niagara-on-the-Lake in the 1880s.

Throughout the "Capital Years" of 1792 to 1796 and the subsequent two decades, there persisted an important Indigenous presence in the town of Niagara and the upriver village of Queenston, sometimes known as West Landing.

Apparently, the Anishinaabek continued to return annually for their seasonal encampments on Mississauga Point and visit the Indian Council House across the river.

Meanwhile, the Chiefs, Clan Mothers, and warriors would also continue to return periodically from the Grand River to the British Indian Department's Indian Council House at Fort Niagara. However, with the evacuation of the Fort by the British in 1796, a new Indian Council House



AT WAR'S END, APPROXIMATELY ONE HALF OF THE HAUDENOSAUNEE AND THEIR AFFILIATED NATIONS DEPARTED FOR THE HALDIMAND TRACT ON THE GRAND RIVER AND A SIMILAR NUMBER SETTLED AT BUFFALO CREEK ON THE AMERICAN SIDE. MEANWHILE, IN 1781, THE BRITISH GOVERNMENT PURCHASED A FOUR-MILE STRIP OF THE WESTERN RIVERBANK FROM THE MISSISSAUGAS/CHIPPEWAS (ANISHINAABEK), THUS ALLOWING WHITE SETTLEMENT ALONG THE CANADIAN SIDE OF THE NIAGARA RIVER."

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Clockwise from bottom left:

Clench House, at the corner of Mississauga and Johnson Streets, Niagara-on-the-Lake.

Alexander Hamilton built this impressive house at Willowbank Estate, viewed from its original entrance way. The Estate was designated as a National Historic Site of Canada in 2004.

The White House was once home to John Claus.

The Kerr House at 69 Prideaux Street, Niagara-on-the-Lake, dates to 1822.

Opposite page: The Richardson House, at 209 Queen Street, Niagara-on-the-Lake, dates to 1832. Today, it operates as The Charles Inn.

(All photos © Tim Johnson)



married Dr. Robert Richardson who was a Scottish surgeon to the Indian Department and the Military at Fort George until being posted elsewhere. Among their children was John Richardson, born in Niagara in 1796 who would become the first Canadian-born novelist. His works included the highly successful *Wacousta*, roughly based on his War of 1812 acquaintance, John Norton. The darkly handsome Richardson, sometimes referred to as "the Canadian Don Quixote," was well aware of his Indigenous ancestry although many of his writings, aimed at White audiences, were not sympathetic to Indigenous peoples.

POST-WAR RECOVERY

After the War of 1812, the Town of Niagara was rebuilt with the help of war loss claims, but in the case of several families with Six Nations connections, also through the sale of some of their lands on the Grand River. Robert Kerr built a fine Georgian brick house on the pre-war foundations that stood on his property as did widow Jemima Stewart just down the street. One of the Richardson sons, Charles, and his wife, a Clench daughter, built an impressive home overlooking Fort Mississauga. Ralfe and Elizabeth erected an architecturally outstanding neo-classical style home on their lot, overlooking the One Mile Creek, leaving Brant Johnson's original lot next door undeveloped. For decades, visiting Six Nations Chiefs would drop in for visits with their kin. This remarkable property, known today simply

as "The Clench House," has been lovingly restored and maintained.

After the War, William and Catharine Claus began construction of their brick cottage on the banks of the meandering One Mile Creek. The Six Nations Chiefs often visited the home while attending Councils at the nearby Indian Council House and at least one important council was held there. Remarkably, the 1817 house with its unique five acres of natural and cultural landscape remains intact; known today as "The Wilderness." Claus' eldest surviving son, John Johnson Claus, assumed many of his father's Indian Department responsibilities. He and his wife, second-cousin Mary Stewart, daughter of Alexander and Jemima Stewart, built their comfortable home on Niagara Town lot 145, which survives today as "The White House."

How truly remarkable that virtually all of these post-War of 1812 homes in Niagara-on-the-Lake, with their Indigenous connections, have survived intact until the present day!

In Queenston, Robert and Catharine Hamilton's palatial home was destroyed by bombardments during the Battle of Queenston Heights. The brick home of their eldest son, Robert Jr., still stands at the foot of Dee Road. Nearby, their son Alexander's impressive home named Willowbank, built around 1836, has survived intact and is now the Willowbank School of Restoration Arts. Another son, George, developed the land that became the City of Hamilton.

The acculturated Indigenous presence in colonial Niagara society is very much in evidence in the unique built heritage of the municipality of Niagara-on-the-Lake today and serves as a reflection of a time when Indigenous peoples and Europeans were engaged on many levels.

THE MAID OF THE MIST AND THE THUNDER BEINGS

Tim Johnson

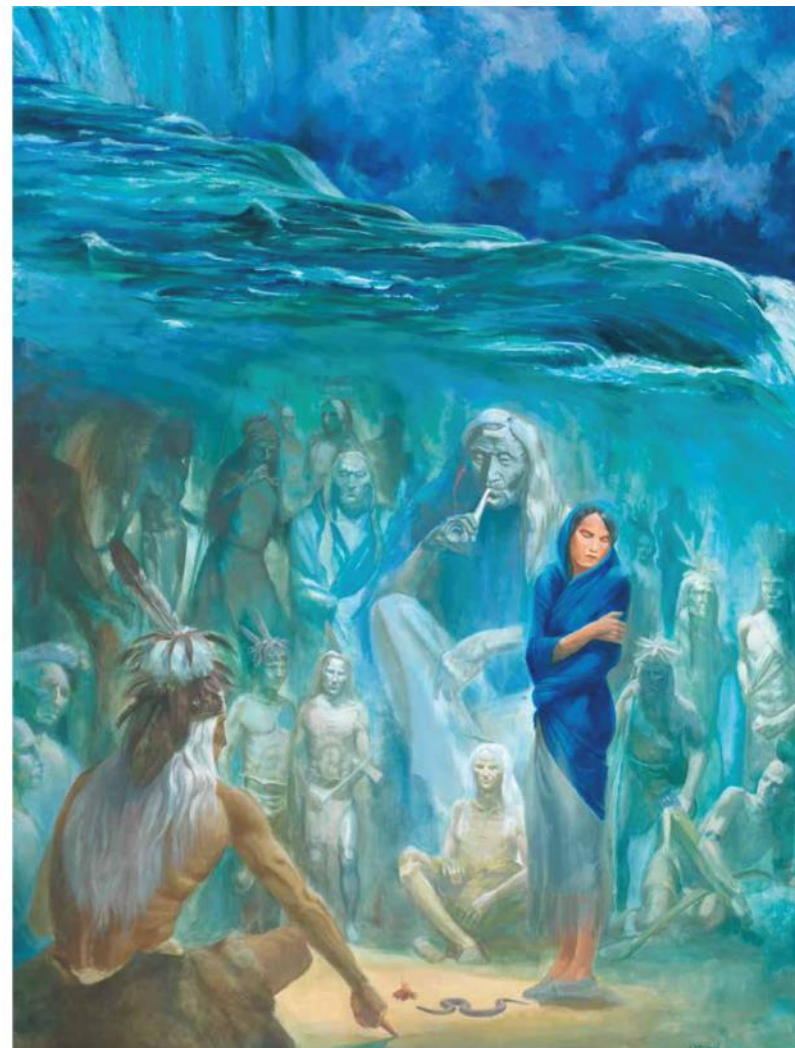
To stand at the brink of Niagara Falls and see the deep cavernous gorge carved out of rock is to confront one's comprehension of nature's magnitude and sense of time. The effect of the waters that flow from the Great Lakes—Superior, Michigan, Huron, and Erie—crashing down into the Niagara River in unrelenting fashion on their way to Lake Ontario, and through the St. Lawrence River to its Atlantic destination, is to fathom life and mortality, as well as the eternal force of water.

Seven thousand five hundred years ago, Niagara Falls was located where the massive whirlpool is found downstream today. Indigenous people were there to view the falls in that location. The great cataracts began some 12,500 years ago where the Lewiston–Queenston Bridge currently connects Canada to the United States, and Indigenous people were there, then, as well.

It is extraordinary that through millennia, Indigenous peoples have witnessed the mighty Niagara River eroding away layers of sedimentary rock, eating away the limestone, sandstone, and dolostone slowly and steadily, inching Niagara Falls back bite by bite, very much like a serpent swallowing and digesting its prey. Through this remarkable expanse of time, these waters have done more than nourish the flora and fauna of their unique escarpment ecosystem. They have also inspired stories and stimulated cultural interpretations of existence and identity, of power, love, family, community, and healing.

All of these attributes are found in the traditional Seneca story of a woman who went over the falls and was saved by the Thunder Beings. There have been lurid tourist renditions of the story known singularly as the Maid of the Mist, primarily focused on a ritual of human sacrifice—of an Indigenous maiden, of course. But such tales neither align nor register with the societal, cultural, and spiritual practices of the Haudenosaunee and other Iroquoian-speaking peoples who have inhabited this area for hundreds of generations.

In Indigenous cultures, knowledge was passed along through Oral Tradition. This practice, which remains highly valued today, includes the conveyance of information that teaches skills and includes the sharing of facts and transmission of oral narratives that sustain cultural values, community histories, and knowledge of our connections to the natural world. These narratives often delve into the characteristics and dynamics of human behaviour, sometimes using metaphors to activate the imagination and create constructs that are easier to understand than literal expressions.



Such was the pursuit of a small group assembled from the Native American Center for the Living Arts in April 1981, when they visited, interviewed, and recorded Tonawanda Seneca Nation Chief Corbett Sundown. A member of the Hawk Clan, Chief Sundown was a fluent Seneca language speaker who agreed to convey, in English, this story that was passed down to him by his grandfather. As an elder with a distinguished history of service to the Seneca people, he spoke from the kitchen of his modest home, heated by a small wood stove, embraced within the warmth and comfortable, soothing scent of delicious hardwood smoke.

For the purposes of this publication, a condensed synthesis of the interview with Chief Sundown is provided here and is intended to aid comprehension of the Maid of the Mist story. In some areas, Chief Sundown's rendering required pre-existing cultural knowledge or links to previous or subsequent conversations. As with all such practices, interpretation may vary based upon each recipient's own perceptions and experiences, but the essential elements of the story remain sound and secure.

Maid of the Mist and the Thunder Beings, oil on canvas painting by Oren Lyons, 1981, was commissioned for the Native American Center for the Living Arts (Niagara Falls, New York). It was returned to the artist in the 1990s, purchased from the artist by Tom Worrell, who then donated it to the Smithsonian Institution's National Museum of the American Indian in 2011. A reproduction hangs in Niagara Parks' Journey Behind the Falls attraction. (National Museum of the American Indian, Smithsonian Institution (26/8052). Courtesy of the artist. Photo by NMAI Photo Services)

INDIGENOUS VIGNETTES: REFLECTIONS OF THE PEOPLE

Rick Hill

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JOSEPH BRANT AND THE HALDIMAND TRACT, 1784–1803

In 1801, famed Mohawk leader Thayendanegea, also known as Joseph Brant (1742–1807) performed a ‘ceremony of sympathy’ for the death of Ann Claus, mother of Colonel William Claus, deputy superintendent of Indian Affairs. Speaking to Colonel Claus, Thayendanegea said: “We say that by our late loss it seems our fire is somewhat extinguished. But we have now found a few brands remaining and have collected them together and have raised a straight smoke to the clouds.” (Stone, William, *Life of Joseph Brant—Thayendanegea: including the border wars of the American Revolution and sketches of the Indian campaigns of generals Harmar, St. Clair, and Wayne. And other matters connected with the Indian relations of the United States and Great Britain, from the peace of 1783 to the Indian peace of 1795*. Vol. 2, p.452, 1838) Thayendanegea wiped away Claus’s tears, metaphorically pushed back the clouds, and stood him up so he could resume his important work.

Thayendanegea was speaking of rekindling the fire and renewing the hearts and minds of the mourners. It wasn’t the first time he said these words for his White friends. Thayendanegea, steeped in the Covenant Chain relationship with the Crown, spent his adult life trying to keep the Council Fires of the Haudenosaunee alive as an exercise of inherent sovereignty.

In 1795, Thayendanegea got into a fight with his drunken son Isaac at a treaty council at Burlington Heights. Unfortunately, while defending himself, Thayendanegea wounded

his son with a knife. Isaac refused to have the wound tended to and died nine days later. The elder Brant was downcast, resigned his commission as an officer in the Indian Department, and forfeited his title as speaker for the Six Nations. However, his fellow Chiefs held a hearing and spoke to Brant: “His death was occasioned by his own crime. With one voice we acquit you of all blame. We tender you our hearty condolence, and may the Great Spirit above bestow upon you consolation and comfort under your affliction.” (ibid, p. 638)

It is not clear if the actual words of condolence were spoken to Thayendanegea Joseph Brant. He could have used them. He was growing disenchanted with the Crown that he once idolized. He felt strongly that the Haudenosaunee had put forth a vigorous defense of their allies, that they deserved the respect of the Crown. To him, that meant just compensation for the losses they had suffered and recognition of their autonomy as allies to—not subjects of—the Crown.

However, Thayendanegea has left a dubious legacy. While some people consider him a hero, others blame him for the near destruction of the Haudenosaunee Confederacy and the loss of large sections of the Haldimand Tract that was provided to the Haudenosaunee who had been allied with the Crown during the American Revolutionary War.

In 1776, shortly after the beginning of the war, Thayendanegea was already expressing his frustration when he wrote (*Brant to Lord George Germaine, World Famous Orations, America: I. (1761-1837). 1906*): “The Mohawks, our particular nation, have on all occasions shown their zeal



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ORAL TRADITION OF LAURA SECORD AND THE HAUDENOSAUNEE WARRIORS

Writing in 1909, in Toronto's Saturday Night (Toronto) magazine, Mohawk writer Onondayoh (Fred Loft) recalled a story about Laura Secord, who had made a heroic journey through the woods to warn the British of an invading American force, that he had heard when he was young from veterans who visited his home. He passed along the following narrative of the Haudenosaunee encountering Secord on her arduous adventure:

My father [John Smoke Johnson] always took an unusual interest in the old wars; they [Johnson, Jacob Warner, and John Tutela] were indeed bosom friends and confidants.

Warner and Tutela were among the party of selected scouts to spy closely on the region lying between the mountain range [the Niagara Escarpment] and the road leading to the falls. Armed to the teeth, they started out on their still-hunt. They decided to stick as closely as possible to the higher tablelands along the base of the Mountain so as to be able to sight more readily any danger before. Now and then a portion would be detached, descending to the valley below to make a complete survey of the land and looking for convenient places of ambush to be used in case of necessity.

They had been out some days when to the party's great surprise



First Nations Peace Monument, designed by Douglas Cardinal, located at DeCew House Heritage Park in Thorold, Ontario. (Photo © MarkZelinski.com)

one afternoon the advanced guard of scouts came upon a woman advancing toward them. At the sight of the Indians, she was very much agitated. As they approached almost at a rush, she raised her arms above her head. This to them was the sign of surrender. She was escorted to the main body, where was to be found John Norton, a White man accompanying the party, who understood much of the Cayuga dialect. Discovering she was a White woman, it fell to his lot to ascertain who she was,

what she was doing and where destined. [John Norton was Cherokee on his father's side, Scottish on his mother's side, and had been adopted by Mohawk leader Joseph Brant as a nephew. Norton was one of the primary war party leaders during the war.]

The scouts, believing she might be a spy, were making preparations for a council as to what should be done with her. It was soon learned however, through the interpreter John Norton, that she was a friend of the British

and she was on her way to tell the big chief, Lieutenant James FitzGibbon, of the preparations by the enemy to attack him. The whole scene was changed. The stern countenance of the warriors which peered at her so closely and suspiciously were turned suddenly to smiles. Admiring the pluck of this intrepid woman, braving such a hazardous undertaking, many if not all of them, shook her hand heartily.

Three warriors then escorted her to the British headquarters. The warriors performed a war dance with war whoops so loud that John Tutela joked that they would crack the mountain. The next day, the scouting party saw the approaching Americans.

Without the loss of time, half the party was sent down in the valley beyond to lay in ambush for them. The rear guard hastily spread out to make their force seem larger than it was. Suddenly and unexpectedly the scouts opened fire. Consternation seized the enemy and they fell into disorder, although they did put up a hot fight for a time. The Indian lads gradually surrounded the enemy, pouring incessantly a hot fire into them. Before nightfall, the commander of the enemy had raised the white flag. Notwithstanding this, the warriors from the high plateau kept up their attack until the arrival of Lieutenant FitzGibbon and his following, nearly one hundred strong, who took them



This painting was commissioned for the architecturally inspired and historically themed Secord House in Six Nations of the Grand River, styled after the historic Laura Secord Homestead in Queenston. It depicts the essential moment when Laura Secord encountered Indigenous warriors during her trek. (*The Meeting*, 2015, by Jo Enaje [joenaje.com]. Oil on canvas, 121.9 x 91.4 cm. Collection of Tim and Lisa Johnson. Courtesy of the artist)

into the camp without further fighting. (Fred Loft, *Indian Reminiscences of 1812*, Saturday Night, September 11, 1909)

Thus, on June 24, 1813, a major victory was secured at Beaver Dams by a combined force of 100 Six Nations of the Grand River and 300 Kahnawake warriors led by Captain Dominique Ducharme of the Indian Department. Of the victory, Lieutenant James FitzGibbon reported:

With respect to the affair with Captain (sic) Boerstler [the American

commander who surrendered], not a shot was fired on our side by any but the Indians. They beat the American detachment into a state of terror, and the only share I claim is taking advantage of a favorable moment to offer them protection from the tomahawk and scalping knife. The Indian Department did the rest. (*Historical Narratives of Early Canada, Early Canada Historical Narratives—THE 49TH REGIMENT OF FOOT* [uppercanadahistory.ca])

MAJOR-GENERAL PETER PORTER AND TUSCARORA BEADWORKERS

In year/title of source, Tuscarora Chief Clinton Rickard (1882–1971) recalled an important rescue of U.S. Major-General Peter Buell Porter from his British captors during the War of 1812:

When word came that General Porter had been captured by the British, the Skarure [Tuscarora] became saddened at the thought of their friend in danger. A volunteer group was formed to attempt a rescue. One of the rescue party was a noted medicine man who was selected as the leader. They headed off to find the trail where Porter was taken. By nightfall, it began to rain with great thunder and lightning. The Skarure kept on the trail and finally caught up to the British who were traveling on horseback with General Porter. His arms were tied behind his back.

They inched closer to the British and the medicine man told the others that when he gave a war whoop they were all to join in. He said that he would jump forward and grab Porter. They agreed to the plan.

At the next bright flash of lightning they could all see the General and his captors very clearly, and the medicine man let loose with his war whoop. The others joined in and the British were so startled that they took off on their horses, leaving Porter to fend for himself. The medicine man then led Porter back to safety. (With slight modifications, from Rudes, Blair and Crouse, Dorothy, *Tuscarora legacy of J.N.B. Hewitt / J.N.B. Hewitt wa ekhirthwaye O skarure: Volume 1*. University of Ottawa Press, 1987)

In 1816, U.S. Major-General Porter and his brother, Judge Augustus Porter, purchased



After the War of 1812, Niagara became a popular tourist destination. Tuscarora and Seneca beadworkers offered a variety of colorful beaded souvenirs of a day at Niagara. ("Scene at Niagara Falls – Buying Mementos," engraving by Champney, in Harper's Weekly, June 9, 1887. Courtesy of Niagara Falls History Museum. Photo © MarkZelinski.com)

Goat Island, near the mighty Niagara Falls, from the State of New York. They retained this possession until 1885, when the land was reclaimed for the creation of the Niagara Reservation State Park. The Porter brothers built a bridge to Goat Island during their possession of the property. At the entrance to their bridge, they established a toll gate for the privilege of crossing over to the island in order to view the Horseshoe Falls. At Terrapin Point (Porter's Bluff), the brothers also built a

300-foot-long plank walkway that extended from the mainland of Goat Island to the crest line of the Horseshoe Falls. Built of heavy timbers, the impressive walkway extended approximately ten feet beyond the crest line of the falls.

To show his appreciation for the loyalty and service provided by the Tuscarora and Seneca warriors during the War of 1812, Peter Porter granted perpetual permission to Haudenosaunee women to sell their craftwork

on his property at Niagara Falls. Describing this remarkable bead and craftwork, a travelogue published in the 1870s noted:

They [the Tuscarora] make the Falls a place of rendezvous—a general depot, where they vend various articles of their own manufacture. They reap large profits from the crowds of visitors who repair to the Falls. Their skill is displayed in ingeniously carving out pipes and pipe-stems; manufacturing moccasins, shoes, and purses with beads; fans, pin-cushions, needle-cases, canoes, strings and bracelets—all wrought out in brilliant colors. Many of their devices are fanciful, skillfully worked out, grotesquely adorned, and are exposed with fine effect. (J.W. Ferree, *The Falls of Niagara and the Scenes Around Them*, New York: A.S. Barnes & Company, 1876, 120–121)

On June 23, 1936, the newspaper story "Indian Women Who Sell Beadwork are Back on State Land—Return to Old Posts With Souvenirs After Having Been Barred Nearly a Month," published in the Buffalo Courier Express, told of the long history of selling beadwork at the falls:

Indian women from the Tuscarora Reservation who sell beads and leather goods in Prospect Park of the Niagara State Reservation were back in the park today after having been banned from the park lands for nearly a month. No officials of the reservation could be reached today to explain either the



Within throwing distance from the American Falls, tourists select from the many beaded beauties made by Tuscarora beadworkers. Sales were lucrative, despite them selling their art for a few dollars apiece. What were once considered trinkets or "whimsies" are now treasured heirlooms. Moccasins, dolls, pin cushions, purses and pillows and table mats could be found. (*American Falls*, from *Lunar Island*, 1854–65, by Platt Babitt)

BELOW: Tuscarora Women, Lunar Island, Niagara (detail of stereocard), ca. 1875–85, by George Barker. (The J. Paul Getty Museum, Los Angeles, Gift of Weston J. and Mary M. Noel, 84.XC.979.174)

original order or its rescinding.

Reservation police were instructed last month to bar the women from selling goods on the reservation, a practice which has been permitted ever since the establishment of the state reservation in 1885. The Indian women and their ancestors offering their hand-made goods for sale have been familiar features of the Niagara landscape ever since the first travelers ever came here.

Tracy G. Levee, chief of the reservation police force, confirmed today the fact that the order had been issued to halt the women from selling





Above: "City of Niagara Falls 1892-1992," 1992, beaded cushion by Marlene Printup (Cayuga Nation, Bear Clan). Castellani Art Museum of Niagara University, 1997:001. (Courtesy Castellani Art Museum of Niagara University)

Right: Beaded birds remained popular with the tourists visiting Niagara Falls. These birds are uniquely Tuscarora from the 19th century, often with words beaded on the wings, such as "From Niagara Falls, 1894." ("From Niagara Falls, 1894," 1894, by an unknown maker. Courtesy of Grant Jonathon Collection)

Facing page : Examples of the Tuscarora beadwork souvenirs sold at Niagara Falls. (Courtesy of Grant Jonathon Collection)



on the reservation and countermanded. F. C. Seyfield, superintendent of the reservation, and Major Albert B. Cole, secretary of the Niagara Frontier Park commission, could not be reached to explain the order.

Following the issuance of the order banning the sale, the Indian women are understood to have complained to Albany and to have secured the support of local women in backing up their plea for a restoration of their old privileges. Permits are now being issued, Chief Levee stated, to all those women who have sold goods on the park lands in the past. No newcomers are being given permits, he said.

It is generally understood that the old treaties between the United States and the Indians in this area give the Indians certain selling, hunting, and fishing rights along the river area. ("Indian Women Who Sell Beadwork are Back on State Land - Return to Old Posts With Souvenirs After Having Been Barred Nearly a Month," *Buffalo Courier Express*, June 23, 1936.)

To this day, the Tuscarora continue to make some of the most beautiful beadwork in the world, at times recalling their Niagara beadwork heritage, and also creating entirely new works of art.





THE HAUDENOSAUNEE BELIEVED THAT JAY'S TREATY OF 1794 RECOGNIZED THEIR PRIOR RIGHT TO CROSS THE NEWLY DEFINED U.S.-CANADA BORDER. SUCH RIGHTS WERE FURTHER RECOGNIZED AND ENTRENCHED IN THE TREATY OF GHENT (SIGNED IN 1814) THAT ENDED THE WAR OF 1812. HOWEVER, THOSE RIGHTS WERE BEING RESTRICTED BY THE 1920S."

CROSSING BRIDGES: CHIEF CLINTON RICKARD AND THE INDIAN DEFENSE LEAGUE OF AMERICA

In 1901, Rowadagahraheh ("Loud Voice") Clinton Rickard was one of ten soldiers who was dispatched to protect Vice President Theodore Roosevelt, who was attending the Pan-American Exposition in Buffalo, New York. The protection was warranted after President William McKinley had been assassinated while visiting the exposition.

In 1925, something happened at the U.S.-Canada border that would change Clinton's life. He and Job Henry were returning to Tuscarora after attending a Condolence Ceremony for recently departed Chief Deskaheh Levi General. Because of a 1917 law, Job Henry was denied entry back into the United States even though he had been living at the Tuscarora Nation near Lewiston, New York, with his wife and children since 1895. Since Job Henry could not speak English, he was turned away for being labelled illiterate. Clinton helped in persuading the American officials to allow Job Henry to re-enter, but it was only for six months. While this was later extended to one year, Clinton wanted more.

In 1926, in response to an attempt to have Haudenosaunee from Canada be considered immigrants by the United States, Clinton, along with Mohawk Chief Dehowehyahereh (David Hill, Jr.), and Gowatahraneh (Sophie Martin), also a Mohawk, founded the Indian Defense League of America (IDLA), "to promote unrestricted travel across the international border between the United States

and Canada." Clinton staunchly believed in Haudenosaunee nationhood and was opposed to forcing its citizens to have to register for the American military draft. He argued that the Haudenosaunee were free to volunteer, but should do so as alien non-residents, not as Americans. In 1928, the IDLA organized the first free-border crossing event to celebrate North American Indigenous peoples' unique right to cross the border without being subject to immigration laws in either country.

The Haudenosaunee believed that Jay's Treaty of 1794 recognized their prior right to cross the newly defined U.S.-Canada border. Such rights were further recognized and entrenched in the Treaty of Ghent (signed in 1814) that ended the War of 1812. However, those rights were being restricted by the 1920s.

In 1926, the Algonkians appointed Clinton as their Wampum Keeper, in an attempt to keep the Royal Canadian Mounted Police (RCMP) from confiscating the wampum. He was given two belts to hold in trust. He received two more wampum belts, one called the Grand Council Wampum Belt and the other called the Hudson Bay Company Wampum Belt, from the Algonkian community of Barrier Lake, Ontario.

In 1927, what has now become one of the most famous legal cases regarding Haudenosaunee rights took place. The United States was trying to deport Kahnawake Mohawk ironworker Paul K. Diabo as an illegal immigrant. In *United States ex rel. Diabo vs. McCandless* (18 F.2d 282 (E.D. Pa. 1927)), a federal court in Philadelphia agreed with Diabo's assertion of a treaty right to

Facing page: The Indian Defense League of America began free annual border crossing marches in 1928. (*Return of Border Crossing Privileges to all Indians [sic], First Annual Celebration, Niagara Falls, New York and Ontario, July 14, 1928*, by unknown photographer.

National Museum of the American Indian, Smithsonian Institution, NMAI.AC.283)



FLOW OF HISTORY AND HERITAGE LOCATIONS

Travis Hill and Jim Hill

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Working with visitors from around the world at various Niagara Parks locations has provided an avenue to share Indigenous histories and cultures. While it is commonly understood that the Niagara region is steeped in Canadian history, it also provides an opportunity to explain that Indigenous history is much deeper. For too long, the original inhabitants of Niagara had their stories hidden. Therefore, it is with great pride that we bring those voices and stories to life.

The Landscape of Nations Commemorative Memorial provides the perfect place to begin by sharing the fact that thousands of years before colonization, Indigenous people were standing on the Niagara Escarpment viewing a vast body of water and were present when Niagara Falls first flowed over Queenston Heights and began its erosive journey south. Most Canadians do not know about this. From the primary cultures of today's First Nations emerged the Neutral Confederacy, the Anishinaabek, and the Haudenosaunee, all whose stories became intertwined with the area and remain present along the Niagara River corridor. From the southern end at Old Fort Erie, to the Chippawa Battlefield, the First Nations Peace Monument in Thorold, and north along the Niagara River corridor to the Indian Council House located on The Commons near Fort George, Indigenous heritage and legacies are found everywhere.

— Travis Hill

Telling the stories of Niagara at the historic sites along the Niagara Parkway has been my honour for over thirty-six years. Many of those stories revolve around the homes, forts, and battlefields of European settlers. These stories include compelling accounts of bravery, perseverance, and nation-building covering some 300 years of history. However, the settlements, transportation routes, food production, artwork, languages, and cultures of Indigenous peoples make up a much longer history in Niagara. Indigenous peoples have been here for 13,000 years, and if we do not tell their stories we are leaving out the vast majority of human experience upon our shared lands. We are also missing out on the lessons of sustainable and renewable living that has allowed First Nations to survive and thrive here for millennia. Travelling down and up the Niagara Parkway is an opportunity to reflect on the beauty of the river at the heart of Turtle Island. We have the honour of being the caretakers of these park lands and invite you to join us on this journey.

The Crown land we care for was set aside and established by treaties from the 1700s. Our mandate to make Niagara Parks lands open and free to the public can find its origins in the original intent of those treaties. Today we have the honour of living and working with our Indigenous neighbours. The Six Nations of the Grand River Territory, near Brantford, is the most populous Haudenosaunee settlement. On the New York side of the Niagara River, the people of the Tuscarora Nation and the Seneca Nation still live on ancestral Haudenosaunee lands. — Jim Hill

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Map of Indigenous sites and Friendship Centres along the Niagara River corridor. (Courtesy of Niagara Parks Commission)



Geese soar above the Niagara River, and beyond the mist the rising sun illuminates Navy Island, a strategic landmark during the War Of 1812. (Photography and caption © Mark Zelinski.com from the book Niagara Escarpment: Land Between Waters)

INDIGENOUS LANDMARKS ALONG THE NIAGARA PARKWAY

FORT ERIE

The original Fort Erie was established in 1764 during Pontiac's War. Two years later Pontiac was travelling to negotiations at Fort Ontario on Lake Ontario. One of his adversaries was Robert Rogers, commander of Rogers Rangers. They had met on the Detroit River in 1760. In 1766, Rogers was on his way to take up his posting at Ft. Michilimackinac. The two men apparently met again at Fort Erie and shared tobacco and a drink.

The Fort was garrisoned during the American War of Independence and following the war was a landing point for refugees moving into Canada, including Haudenosaunee allies.

During the War of 1812 the fort changed hands four times and was the scene of the worst fighting in Canadian history. Almost 15,000 soldiers were engaged in six weeks of fighting known as the Siege of Fort Erie and 3,000 became casualties. The remaining warriors from Tecumseh's forces, Haudenosaunee men from the Grand River, and warriors from Anishinaabek nations served at the siege.



Strategically positioned at the Niagara River mouth, Old Fort Erie's fortified star-shaped outcroppings allowed cannon fire along the curtain wall from positions protected from direct fire. (Photography and caption © MarkZelinski.com from the book Niagara Escarpment: Land Between Waters)

JOHN NORTON'S GROVE AND OLD FORT ERIE (350 LAKESHORE ROAD, FORT ERIE)

Norton's Grove is where a small group of Indigenous warriors aided the British army during Lieutenant General Sir Gordon Drummond's night assault to take Fort Erie on August 15, 1814, during the War of 1812. Major Teyoninhokarawen John Norton and his warriors fought during the battle just across the street from the current location of the Visitor Centre.

MEWINZHA ARCHAEOLOGY GALLERY AT THE PEACE BRIDGE ADMINISTRATION BUILDING (100 QUEEN STREET, FORT ERIE)

Fort Erie is rich in Indigenous history, arts, and culture. At the Peace Bridge Administration Building, the Mewinzha Gallery displays 11,000-year-old artefacts alongside modern and contemporary artworks to tell the story of Indigenous presence in the area. The artefacts were recovered during the construction of the new bridge building and adjacent areas in years when construction happened.

NIAGARA PARKS POWER STATION

The Niagara Parks Power Station was a functioning power plant for just over one hundred years from 1905 to 2006. The river has always been a powerful place that provided for six hundred generations of people living along its banks. Fresh water for communities, plentiful fish, and a superhighway for transportation, the development of hydroelectric power harnessed another resource for the people of Niagara. Unlike later developments, this station did not flood lands or redirect the river. As a "run of the river station" the water flowed directly from above the Falls, through the station, and back to the river. Today, displays in the power station provide perspectives from Indigenous educators on the important role of the river and water in the lives of human beings.

CHIPPAWA BATTLEFIELD PARK (NIAGARA RIVER PARKWAY, NIAGARA FALLS)

In the final year of the War of 1812, the United States army crossed the Niagara River to begin what is now known as the Niagara Campaign. Just two days after capturing Fort Erie on July 3, 1814, American and British forces clashed at Chippawa. Unlike earlier battles in the war, Indigenous allies fought alongside American troops. Unfortunately, they quickly realized that they were fighting against their Indigenous brethren. After the Battle of Chippawa on July 5, 1814, many Indigenous people allied to the American and British forces opted to remain at home until the



Above: In this exhibition, *Connected by Water*, located in the Niagara Parks Power Station, Indigenous storytellers convey how their cultures are intertwined with the power of water. The name "Mississauga" means "body of water with many mouths." (Photo © Tim Johnson)

Left: This crest appears in the north side archway of the Niagara Parks Power Station. It was adopted as the company seal by the Niagara Falls Power Company, New York, and its affiliates. It was modelled in 1895 by Frederick MacMonnies, an American sculptor living in Paris. (Courtesy of FortisOntario)



Mist flows from the Niagara River across the Chippawa Battlefield evoking a natural veneration for the fallen soldiers, and warriors among the Haudenosaunee, who fought on opposing sides and died here. (Photo © MarkZelinski.com)

**LANDSCAPE OF NATIONS
COMMEMORATIVE MEMORIAL AND
BATTLE OF QUEENSTON HEIGHTS
(14184 NIAGARA PARKWAY, NIAGARA-
ON-THE-LAKE)**

The Landscape of Nations Commemorative Memorial is dedicated to the Six Nations and Indigenous allies who participated in the War of 1812. Eight limestone walls, sourced locally from the nearby Queenston Quarry, constitute the memorial's Memory Circle. Six represent the member nations of the Haudenosaunee Confederacy (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora), who were predominantly involved in the War in the Niagara region. A seventh identifies Indigenous allies and the eighth is dedicated to the Indigenous Council of Peace and Reconciliation, which in 1815 helped to restore peace among the First Nations who fought against each other during the war. The stone piers are positioned in a sunburst pattern emanating outward from the centre of the Memory Circle.

Visitors to the memorial start at the Turtle Symbol at the entrance and walk along the Two Row Wampum pathway, traveling between the statues of Indigenous war leaders Teyoninhokarawen John Norton and Ahyonwaeghs John Brant, and through the longhouse arches toward the Memory Circle, eventually arriving at the Tree of Peace.

The Battle of Queenston Heights (October 13, 1812) was an important battle and a victory for the defenders of Canada but saw the death of Major-General Sir Isaac Brock. It was during this battle that Indigenous allies pinned down an overwhelming force of the American army to allow the British and Canadians to counterattack and regain the heights.



Clockwise from top left: View of the Two Row Wampum path leading to the Memory Circle of the Landscape of Nations Memorial; detail of bronze statue of Six Nations War Captain John Brant, by Raymond Skye, at the entrance to the Memorial; the central Memory Circle revealing its sunburst design, radiating outwards in all directions with interpretive installation of British and their allies (red tiles) and American forces and their allies (blue tiles) colliding in foreground. (Photos © Alex Heidbuechel)



Clockwise from top: Tonawanda Seneca Nation Faithkeeper Gary Parker and Cayuga Nation Faithkeeper Cam Hill from Six Nations of the Grand River, are seen leading the procession during the unveiling ceremony for the Landscape of Nations Memorial; Six Nations Elected Council Chief Ava Hill gives opening remarks; a detail of the Inaugural Unveiling & Dedication Program held by a volunteer. (Photos © Alex Heidbuechel)

INDIGENOUS IDENTITY, HERITAGE, AND LEGACY AMID THE WATERS OF NIAGARA

Jennifer Dockstader

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I am Haudenosaunee. I live and work in Niagara. My ancestors are from here, as are those of many Indigenous Nations, for this is Dish with One Spoon Territory. The concept of shared territory is alive and real in Niagara. These are fertile lands, rich in resources and home to amazing spiritual energy. I move through my life with this in mind. The first treaty I operate from and move within is the treaty that united our six nations as the Haudenosaunee. I am from one of those six nations, the Oneida Nation. Our treaty with each other is based upon peace between nations, the concept of using a good mind, and sovereignty.

There was a time when we had forgotten our instructions from our founder, known to us as Creator. Creator sent a messenger to us. This messenger went nation to nation with a message of peace. This message united us as nations into the Haudenosaunee Confederacy. First there were five nations, with a sixth nation, Tuscarora, added later, all instructed to operate within the concepts of Peace, Power, and Righteousness. Please keep in mind that these are English words, and the concepts of Peace, Power, and Righteousness may best be described as choosing to operate within the teachings and original instructions of Creator, using the power of a good mind, and doing what is right. Mohawk Elder Tom Porter tells this in amazing ways and I highly recommend listening to him speak.

The Haudenosaunee Confederacy predates any settlers and still exists today. Our Confederacy is a functioning government that has withstood colonization. In our government, the people are the power, and the “leaders” are led by the people. The family Clans all have responsibilities to the other Clans within the nation and the nations are also responsible to the other nations. Each Clan chooses its Clan Mother, who in turn chooses her spokesperson for the Clan, called the Chief. The Chief is to speak the words of the Clan brought to him by the Clan Mother, given to the Clan Mother by the people in the Clan. Clan Mothers, according to what I have been taught, are kind and must also be wise and good listeners. The “power” of our people is our love and compassion for all our relations—which includes all living things, from people to the natural world. This is an expansive view of love, not limited just to people, but including so much more.

My nation is considered one of the “younger brothers.” Within the six nations there are two that are responsible for adopting people who choose to live under the branches of our symbolic tree of peace; my nation is one of them. My Clan is bear. I am from one of three Bear Clan families.



Jennifer Dockstader, executive director of the Fort Erie Native Friendship Centre.

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COLONIAL VIOLENCE, BOTH PAST AND CURRENT, INCLUDES ATTEMPTS TO IDENTIFY ME AS A CANADIAN OR AMERICAN. HOWEVER, I KNOW WHO I AM, AND I KNOW THAT THE TREATIES GUARANTEE MY SOVEREIGNTY AS LONG AS I REMEMBER AND DO NOT ALLOW THIS VIOLENCE TO ALTER MY RESPONSIBILITY OF KNOWING WHO I AM.”



Teyakotkawenhátye (She Continues to Provide), 2023, digital art by Alyssa M. General. (Courtesy of the artist)

my people. And yet, I must also operate with a good mind that seeks peace. This is a hard thing to do. Since these agreements and other agreements were made with settlers, so many things have happened resulting in violence toward my people, including genocide. I am lucky to be here, given that residential schools tried to kill my grandparents and day school tried to kill my father. A value system based on the good mind and peace are critical to my survival. The also serve as decolonial acts that I try to implement on a daily basis.

I also understand that my sovereignty is essential to the other row of the Two Row Wampum Belt symbol. While my canoe is battered and bruised, it is not destroyed. The ship may be large, and at times overwhelming, but I do believe the ship needs the teachings of the canoe more than ever at this time. In the canoe are the teachings of peace, love, and respect with all of our relations. It is in our canoe teachings that we expand our relationships—beyond those we have with human beings—to all living things. It is in the canoe that we foster our empathic traditions to acknowledge and find balance and joy with the waters, lands, sky, plants, trees, animals, birds, and fish. We see and feel the sun. We marvel at the moon and delight in the stars. We feel the winds and the rain and the snow. Our relations with the natural world teach us often about humility and that the world is not just about what our minds can dream up. It is also about how our relationships are with everything in this beautiful place that make our lives possible. We also have in our canoe, gratitude. Being thankful is essential to a good mind and having good relationships with our natural relations. Our original instructions have gratitude as an essential part of our responsibilities. Imagine a world where everyone started and ended their day identifying and thanking each and every part of Creation, not asking for anything, but thanking everything. In this respect, the good mind is easier to maintain.

The treaty I enjoy the most is the Dish with One Spoon Treaty that was an agreement among Haudenosaunee and Anishinaabek peoples living in the Great Lakes region and throughout northeastern North America. This treaty, simply stated, provided guidelines for the shared use of lands. Take only what you need, leave enough for the next family, and keep the dish clean. It was and is a beautiful treaty that cares for everyone and thinks of the present and the future. The dish symbolizes

our mother, the earth; the spoon is a non-violent implement, and keeping our mother clean is about environmental sustainability. These are beautiful teachings. It isn't "the dish with one fork" or "the dish with one knife." It is "the dish with one spoon." Spoons are used gently by design. It is highly improbable to hurt someone or something with a spoon. The Dish with One Spoon invites us all to pay attention to our needs (versus wants), to watch out for others, and to pay attention to all of our relations in the natural world. How timely! The emphasis of the Dish with One Spoon agreement is that we are to conduct ourselves with Peace, Love, and Harmony. If we could all do this, operate from a position of Peace, Love, and Harmony, there would be no space for anything but good.

I don't believe I was born at this time, this place, or from my people by accident. Treaties, brought into my everyday modern practice, are the foundation of who and what I am, how I move and think and speak.

We, as Haudenosaunee people, made of the clay of our Mother Earth, moving with peace, love, and a good mind, with treaties to guide us, are a fortunate people. Our treaties and our teachings are simple and in this simplicity is beauty. Simple, but not easy due to human ego. Human ego, in my opinion, makes things complicated by the mind looking for ways to justify or excuse our actions when they divert away from the simplicity of following the teachings. All harm done to us is human harm. All harm done to our Mother Earth is human harm. Maybe it is time to honour the treaties of our people and also save the entire planet.



Haudenosaunee women have shown amazing resilience to ensure that the future generations continue the identity, traditions, and beliefs of their ancestors. (Wanau, Tuscarora, Niagara, 1868, by Esther Frances Alexander. John Davis Hatch Collection, National Gallery of Art, Washington, 1979.20.3. Courtesy of National Gallery of Art, Washington)

WE ARE STILL MOVING ABOUT: THE TUSCARORA AT THE WATER'S EDGE

Vince Schiffert

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We call our homelands in North Carolina *Oo-neh-wee-yon-keh*, the “Swampy Lands.” In 1710, three of our leaders delivered eight wampum belts to the colonial officials of Pennsylvania, detailing the violence being committed by the British and their Indigenous allies—the Cherokee and the Catawba—in the Swampy Lands. Those belts were passed on to the Seneca Nation who forwarded them to the Grand Council that meets at the Onondaga Nation. During the Tuscarora War (1711–15), there was a major battle with the British in 1713 and many of the Tuscarora villages went up in smoke. The Tuscarora had no choice but to leave the Swampy Lands.

The Haudenosaunee, or People of the Longhouse, agreed to let the Tuscarora Nation join their Confederacy in 1714, saying that we had once lived among them before we migrated to the Swampy Lands. Within a decade, the majority of the Tuscarora Nation migrated to the territory of the Oneida Nation in central New York to become the sixth nation of the Haudenosaunee Confederacy.

There are two wampum belts that document this arrival of the Tuscarora, both bearing a visual design that symbolizes the strengthening of the house. It is then that the Tuscarora became part of the Haudenosaunee. However, violence followed them in their new homelands. In 1779, despite declarations of alliance by the Tuscarora Nation, American colonists burned down some villages of my ancestors in central New York and in the Genesee Valley as did the British too. The Tuscarora fled once more, this time to Four Mile Creek, also called Johnson’s Landing, four miles east of Fort Niagara, New York.

By 1780, my ancestors had left 4 Mile Creek and carved out a settlement on the Niagara Escarpment and planted their corn, grapes, plums, and other seeds that they had brought from North Carolina. By 1800, their settlement had expanded to about 300 homesteads. In 1797, the Seneca Nation sold their lands, including our new settlement, to the Holland Land Company, much to the surprise of the Tuscarora. Facing homelessness, the Chiefs appealed to the Seneca Nation and Holland Land Company and received a one- square- mile plot from the Senecas and 2 one -square -mile plots from the HLC to call home. By 1804, another plot was purchased with money from the lease of their homelands in NC. The Tuscarora Nation community was now established and peaceful life began. However, in 1813, warriors from Grand River, along with Anishinaabek warriors and British soldiers, crossed the Niagara River and began to burn the local towns during the War of 1812.

The Tuscarora put up a valiant defense and helped the White settler residents of Lewiston, New York, escape the invasion. Today, there is a life-size memorial called Tuscarora Heroes that depicts the Tuscarora helping the White settlers escape. Sadly, the entire Tuscarora settlement soon went

“

THERE ARE TWO WAMPUM BELTS THAT DOCUMENT THIS ARRIVAL OF THE TUSCARORA, BOTH BEARING A VISUAL DESIGN THAT SYMBOLIZES THE STRENGTHENING OF THE HOUSE. IT IS THEN THAT THE TUSCARORA BECAME PART OF THE HAUDENOSAUNEE.”

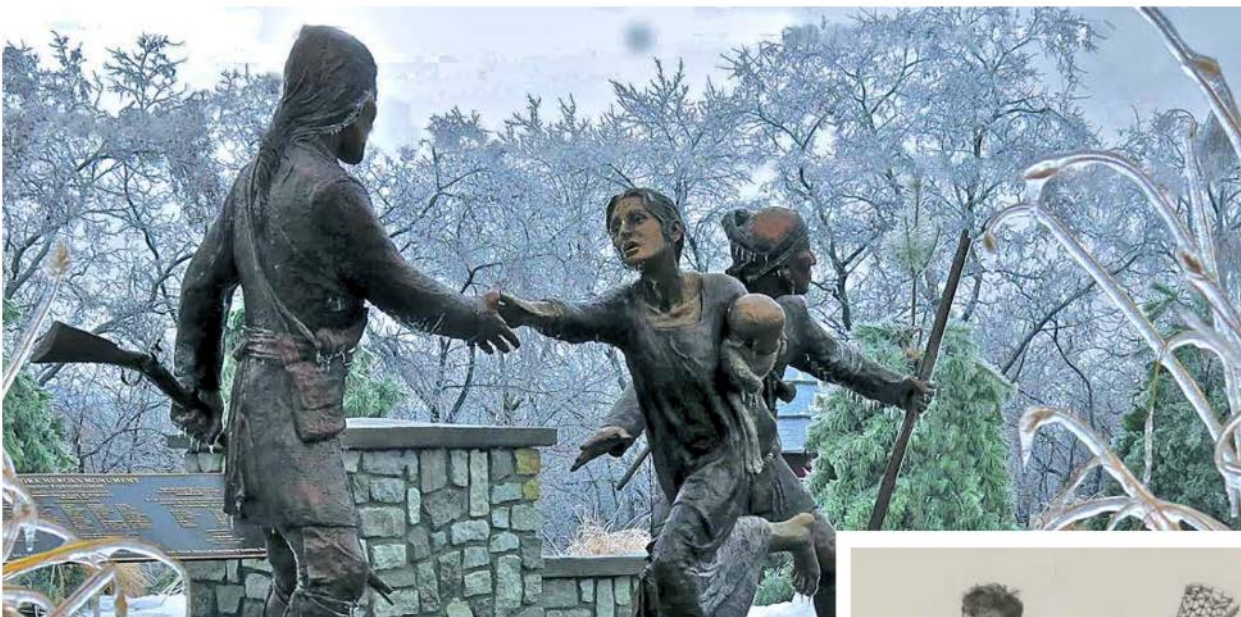


A memorial was erected in Lewiston, New York to remember the role of the Tuscarora who saved Lewiston residents from certain death during an invasion by British troops and their Western Indigenous allies in 1813. (*Tuscarora Heroes* (detail), 2015, Susan Geissler. It is inspired by Lee Simonson's 2010 book of the same title. Courtesy of Historical Association of Lewiston Inc. Photo © Bill Carpenter)

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In the 1950s, the Tuscarora fought valiantly against the expropriation of some of their land for the building of the Niagara Power Project. William Rickard (left), John Hewitt, and Wallace "Mad Bear" Anderson (right) erect a warning sign to intruders in 1958. While the Tuscarora took their case all the way to the U.S. Supreme Court, they were unsuccessful and now one-fifth of their community rests under water. (Tuscarora Land Dispute with no trespassing sign for the Niagara Power Project, 1958. Buffalo History Museum, General photograph collection. Courtesy of Buffalo History Museum)



Clockwise from above:

Tuscarora Heroes by sculptor Susan Geissler was unveiled in 2013, on the 200th anniversary of the December 19th, 1813, British invasion of Lewiston, New York. It captures the desperate moment when Tuscarora warriors led the fleeing residents to safety. (Photo © John Sharpe)

The Tuscarora Admission Wampum Belt, held by Chief Sacarissa Leo Henry. The Tuscarora Nation joined the Haudenosaunee Confederacy between 1714 and 1722, and the six diagonal "rafters" of the Wampum Belt show they have strengthened the Longhouse. (Photo © Rick Hill)

Tuscarora lacrosse player James Bissell was on the original Iroquois Nationals team. They are now called the Haudenosaunee Nationals. (Photo © Rick Hill)

Tuscarora lacrosse player Wes Patterson was one of the founding board members of the Iroquois Nationals in 1983. (Courtesy Spring Field College)



up in flames and the Tuscarora fled to the Tonawanda Seneca Reservation near Akron, New York and other sites further east.

Corn is what allowed the nation to survive these many transitions. It is the centre of our culture, along with beans and squash, which are traditionally grown together and are referred to as *kaweteti* meaning "they make life."

Another threat loomed over the Tuscarora in the 1950s. In order to build the new Niagara Power Project, a massive reservoir was needed to run the hydro electric turbines. The site selected for that reservoir would require the State of New York to condemn one-fifth of our already-small community. Our leaders took their case all the way to the U.S. Supreme Court, only to lose on a technicality when the judges ruled that since the Tuscarora had purchased their lands and held the fee simple title, those lands were not considered to be a reservation by the federal definition of a reservation, and there was no treaty protection for the nation to retain the lands.

Much sadness and strife followed. It tore apart our community, and relations with the State of New York have remained adversarial as a result. But our people turned to their tradition of planting to rebuild their homesteads and livelihoods. Combined with spearing fish from the Niagara River, producing grapes for Welch's jam, and operating lush orchards, the nation thrived once again. Being close to the tourist markets of Niagara also helped to generate income through the sale of beadwork, moccasins, dolls, and other hand-made crafts.

I still plant corn like many of my people. We have worked hard to retain our language which was once in danger of disappearing. We make some of the most beautiful beadwork in the world. We still follow our old system of governance by Chiefs and Clan Mothers. Despite the many times that our homes have been destroyed and our people scattered, we are still here moving about.

Ćwé:2 Neyakwanewè:rih. "We are still moving about."

INDIGENOUS CURRENTS AND CONTINUITY: A CULTURAL CONVERSATION WITH KARL DOCKSTADER

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Oneida broadcaster, educator, and artist Karl Dockstader. (Courtesy of Karl Dockstader)

Karl Dockstader is a citizen of the Oneida Nation of the Thames, member of the Bear Clan, and the host of the One Dish, One Mic radio program, broadcast by NewsTalk 610 CKTB from St. Catharines. He was formerly the executive director of the Niagara Regional Native Centre and co-ordinator of the “Kizhaay Anishinaabe Niin—I Am a Kind Man” program at the Fort Erie Native Friendship Centre. In conversation with Rick Hill, he reflects on what it means to be Indigenous in Niagara today.

Rick Hill: What brought you to the Niagara region? Why are you here?

Karl Dockstader: I just found out that my grandma, Myrtle Dockstader, and my grandpa, Art, they left Oneida to come to Buffalo, and they came down this way because of the Sixties Scoop. My parents were born in 1949, and so they would have been children in the late fifties or early sixties, right at that time when the black car [of the child welfare workers] started to come over to Oneida. My grandpa and grandma both had horrible experiences at residential schools. So, they started to see what was happening. We think that's how our family ended up down here. We were always told growing up that it was economic opportunity and that my grandpa wanted to work in the steel mill and some of the supporting industries and things like that. But reflecting on history, it was probably fleeing the Sixties Scoop.

Rick: Could you explain a little bit about what the friendship centres in the Niagara Region do?

Karl: Friendship centres are a movement that started when there was that migration of Indigenous people coming to the cities [in the mid-1950s]. The friendship centre that I'm sitting in right now and talking to you from, the Niagara Regional Native Centre, was actually founded as the St. Catharines Indian Centre in 1974, and it was founded because honestly, when First Nations people came here, they couldn't get the same kinds of jobs. They couldn't get the same kinds of housing. They couldn't access the same kinds of sports. There are stories of a couple of our founders, Jean Wilson and her husband, who actually had to go and pick up kids and bring them to their home in the Jordan area with their own vehicles, because the First Nations kids in our communities didn't have access or the funds to join the same sport leagues as a lot of the other children in the community. Friendship centres started out as a cultural gathering place, places to sing and to practise tradition, just to have a coffee with another Native. These centres provide different services, whether it's prenatal services for expectant moms or whether it's end of life services that we provide for families that maybe can't afford a funeral home or things like that. This movement, that started out as just places to chill and have a coffee with another Native, has grown into these full-service community organizations.

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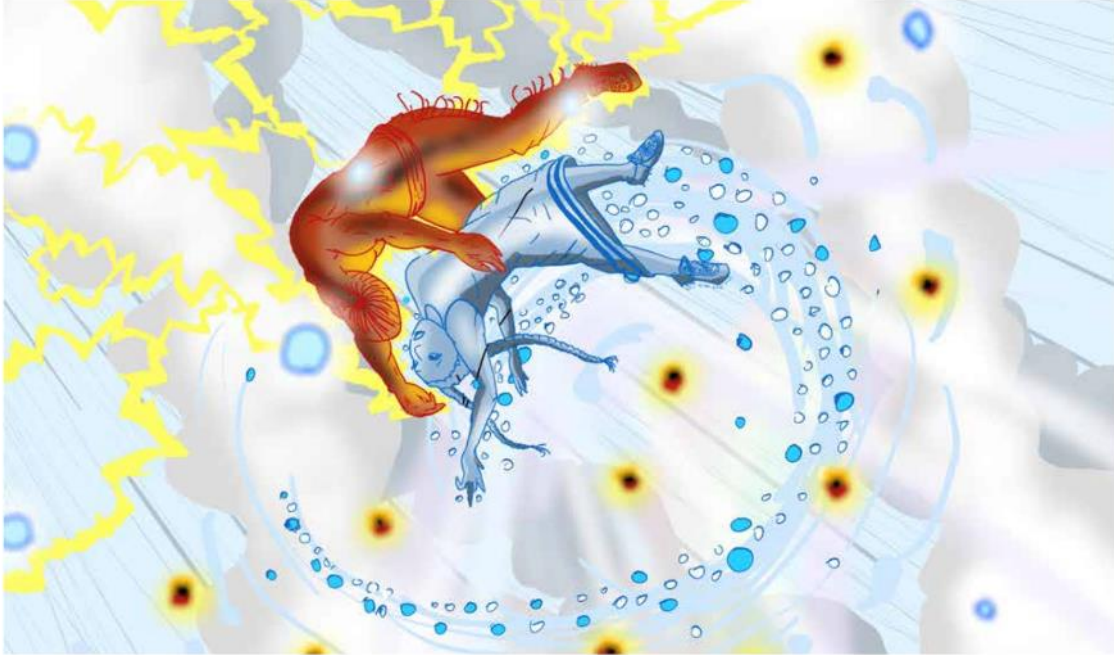
This faceless doll, in the shadow of the towers built by mining, oil, and other extractive industries, represents the invisibility of Indigenous people in Canadian societies. *Uncivilized*, 2016, digital art by Karl Dockstadter. (Courtesy the artist)



they're still colonial in nature. One of the reasons that we really talk openly about White supremacy is that in order to solve a problem, you have to name the problem. There's very little doubt in my mind that courts, police forces, health care institutions like hospitals, educational systems (whether it's primary, secondary, or post-secondary), or any other major institution founded on the notion that

the wealthy, White, landowning male was superior to all other forms of people need reform. I think that until people name that openly and admit that institutional racism is embedded in the foundation of these organizations, I don't think we'll be able to get past it. If I had to wave a magic feather, I would start at the top of all of these organizations. I would get the CEOs of Niagara Health and I

would get the superintendents of the school boards together with some of the justices who work in our Indigenous People's Court to openly talk about the colonial roots of these systems. I would get them using that dialogue and that language because I think it starts at the top and then that's where these institutions will start to change, to really help us down here in the grassroots.



Maid of the Mist, 2023, digital art by Karl Dockstadter. (Courtesy of the artist)

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For Niagara Parks, the book is a manifestation of an aspiration and foray into the establishment of a **place-based learning** platform, predicated upon the remarkable history lessons imbedded within multiple destinations throughout the park system. It's about highlighting and building history, heritage, and legacy elements into the park, much like the roads, bridges, and facilities that are upgraded, resourced, and constructed each year.

This book supports the concept of Niagara Parks being a **Living Park**. This concept builds upon the idea of integrating ecological principles, sustainability practices, and community engagement activities to create dynamic and thriving public spaces. Unlike traditional parks that primarily focus on recreation and green spaces, living parks aim to enhance biodiversity, promote environmental education, and **foster a deeper connection between people, their history, and nature.**

In this regard, the incredibly significant assets held by Niagara Parks place it in an enviable position to **enhance its reputation and standing** by integrating a place-based learning approach within its institutional practices, applications, and public presence.



Editors Rick Hill and Tim Johnson hold the Haudenosaunee flag they first produced for the then-named Iroquois Nationals Lacrosse Team that was flown at the World Lacrosse Championship in Australia in 1990. Based upon the Hiawatha Wampum Belt, the flag has since become a ubiquitous iconic symbol flown throughout the Haudenosaunee diaspora within New York, Ontario, Quebec, Wisconsin, and Oklahoma. The two first worked together at the Native American Center for the Living Arts in Niagara Falls, NY beginning in 1981, and, at separate times served in senior management at the Smithsonian Institution's National Museum of the American Indian developing exhibitions, programs, and publications. *Landscape of Nations: Beyond the Mist* emerges from their shared interest in providing a comprehensive treatise on Niagara's Indigenous experience. (Photo courtesy of Tim Johnson)



NIAGARA
PARKS

For 13,000 years Indigenous peoples have been present in the Niagara region, drawing sustenance from its lands and waters and participating in historic events that shaped the course of history. *Landscape of Nations: Beyond the Mist* takes readers on a fascinating journey of learning and understanding as revealed through Niagara's profoundly compelling Indigenous heritage and legacy.



LANDSCAPE OF NATIONS

BEYOND
THE MIST

HILL | JOHNSON



\$65.00 CAN
ISBN: 978-1-7382898-0-6



Printed in Canada