



Outlook

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Land claims and local history

Mohawks of the Bay of Quinte

by Elizabeth Mitchell

Brant Bardy has always been interested in history. When he was growing up on the Tyendinaga Mohawk Territory, his parents emphasized the importance of Mohawk history, culture and language. As Land Claims Researcher for the Mohawks of the Bay of Quinte, 1992-1999, he put his passion to good use by researching the history of the Mohawk presence in the area north of Lake Ontario before the arrival of the Europeans, in order to justify recent claims for hunting and fishing rights outside the present-day extent of the Territory.

Few books have been written about Mohawk history. Most of what has been written is from an academic or archeological point of view, in the form of unpublished university theses, and does not really express who they are as a people. The history of the Mohawk people has been, and still is, passed on orally. Brant grew up with lots of oral history learned from the elders. He often visited his great-grandmother, who would tell him the same story over and over again. When he questioned why she did this, he was told that it was because she wanted him to remember it. The Mohawks are great story-tellers, but there is a reluctance to have these stories written down, because the elders say that the reason for writing stories down is so that you can forget them.

Mohawk contact with Europeans goes back many centuries. Around 1535, when Jacques Cartier travelled along the St. Lawrence, he came into two villages, which history books say were Huron, but which the Mohawks believe were Mohawk villages. In fact, the name "Canada" comes from a language misunder-

standing. When Cartier tried to ask, "What do you call this land?" the people answered "kanata" (pronounced ga-na-da), which is Mohawk for "village."

It is a popular misconception that the Mohawks arrived on the north shore of the Bay of Quinte in 1784, when they came as Loyalists, and that they had not been in the area before that. Oral history tells of prior occupation of this area by Mohawks. They were not a nomadic people, but had seasonal patterns of moving around. Their summer home was in the Mohawk Valley in present-day New York state, where they practised agriculture, growing their staple foods of corn, beans and squash (the "Three Sisters"). In the fall, they went north for hunting, fishing and gathering. An Iroquoian village site dating to 1100 A.D. has been found near Bath. In the mid-17th century there was a network of north shore Iroquoian villages, which were stopovers on the way to the winter hunting grounds. Brant showed us a map from the National Archives, by an early French cartographer, of the area around Lake Ontario, with "Kente" and many other traditional Mohawk names in the area north of Lake Ontario. This map places the boundaries of the Six Nations quite a bit north of Lake Ontario, and as far northeast as the Ottawa River.

When the American Revolution began, the Six Nations wanted to remain neutral. They felt it was a European "family quarrel." However, when the Mohawk Valley became a battleground, with both Americans and British courting the Mohawks, many Mohawks fought on the British side. When peace came, the Mohawk villages were behind enemy lines. Britain could not restore the Mohawks to their villages, so they promised that the Mohawks could settle on any unsettled lands on the British side. Captain Joseph Brant and Captain John Deseronto both chose land on the north side of Lake Ontario. A 1783 sketch map from the British Library, probably by Captain John, shows the area from Bath to Brighton, with Prince Edward County in the middle.

The following spring, Captain John and 20 families (about 100 people) set out for the Bay of Quinte, arriving on May 22, 1784. Hundreds of white settlers were also flooding into this area, and Captain John complained that the land

intended for the Mohawks was being settled on. Being well-educated in both cultures, he petitioned for a piece of paper to show the Mohawk lands. The Simcoe Deed (Treaty 3^{1/2}) put on paper what the tract was supposed to be, which was all of present-day Tyendinaga Township. However, the land was not surveyed until 1819, when the government wanted to put a road through. Brant had a map showing the 52 square miles the government took for a road, the whole middle third of the tract. In 1819, the Mohawks were suffering from poverty and disease, and could not read or write English, so the government took advantage of them, promising 2^{1/2} pounds of goods at Montreal prices per person per year in exchange for the land. Today, the band gets about \$1,200 per year from the government for this reason. This deal left the back third of the territory isolated, so it was not long before it went too.

Why are all these native land claims being made now, 200 years later? The government has had a long history of paternalism toward native people. Until 1952, it was illegal for Indians to make a claim against the government. Indians were not considered to be citizens, and they had no money to hire lawyers. When Brant Bardy started working for the Mohawks of the Bay of Quinte, they had not made any land claims. Their leaders thought it was no use until there was a fair land claim process. Since the late 1970s there has been a process to deal with land claims. The Bay of Quinte Mohawks have submitted one claim so far, in 1995. Five years of research went into it; no decision has been made yet. Brant's goal as land claims researcher was to get back all of Tyendinaga Township. There is a population crisis in the Tyendinaga Mohawk Territory now; they will outgrow their present land base in the near future. According to native tradition, they have to think seven generations ahead, and future generations will need more land.

For researchers wanting more information on the history and land use of the Mohawks of the Bay of Quinte, the Belleville Public Library has the recently released report, *Mohawks of Bay of Quinte Resource Harvesting Activities*, prepared by Joan Holmes & Associates, Inc. and Victor Konrad, for the Mohawks of the Bay of Quinte and the Ministry of Natural Resources.

Next Meeting

Tuesday, May 16, 2000

Guest Speaker

W.C. "Bill" Hunt

Refreshments at 7:30 p.m.

Meeting begins at 8 p.m.

The Hastings County Historical Society, General Delivery, Cannifton, Ontario K0K 1K0

A Stolen Life

written by Peter Meyler and David Meyler
140 pages, illustrations, photographs, maps, notes, bibliography, index
published by Natural Heritage Books

Even though many of the pioneering families entering Canada after the American Revolution brought their slaves with them, unlike their masters, very little is known about these people. In the Quinte area prominent early settlers, among them the Bleeckers, Meyers and Finkle families, were accompanied by their slaves and slave families. Unfortunately, few of their stories survive and like the subject of *A Stolen Life*, even their last resting places are not definitely known.

We learn from *A Stolen Life* that Richard Pierpoint was born in Africa around 1744, was captured when roughly 16 years of age, was taken to the United States and there served a life of slavery. There is evidence of involvement in the Seven Years War and the War of Independence. He eventually arrived in Upper Canada and settled in the area of Garafraxa Township. He

served in some capacity during the war of 1812.

The Meylers, brothers Peter and David, have taken an obscure character of early Upper Canadian life, and have given him his "15 minutes of fame" but that's about it. They have succeeded in weaving a story which may or may not be factual because they don't really know who Richard Pierpoint/Captain Dick/Pawpine was—and they freely admit this in the foreword. What *A Stolen Life* does do is whet the appetite for more about a people who while the centre of attention in Alex Haley's *Roots*, largely remain a mystery on the canvas of Canadian pioneer history.

And anyone wishing to quickly ascertain the high points of Richard Pierpoint's life will be disappointed. The work is a carefully blended piece of writing meshing well-known details of the years between 1760 and 1837 with conjecture about Pierpoint's life; there are tantalizing hints but one is never given the satisfaction of being absolutely sure.

There are some irritations in the text of the book, a few glaring spelling and syntactical faux pas but on the whole the book is well-written and easy to read.

I've always claimed that if there are several errors, one must suspect the rest of the book; it becomes less credible. My biggest problem with *A Stolen Life*, however, is not the language—it's a picture. The date of a photograph of Omaribn Sayid on page 24 is dated to 1828 in North Carolina. I find this hard to believe first of all because of the way the man is dressed. He has on a pea jacket, a knitted hat of the type seamen wear, a high-collared shirt with a knotted cravat and sports mutton chops. The caption claims the man was a slave in North Carolina when he was photographed. First, the man is too well-dressed to have been a slave at the time the photo was taken. His clothing style suggests a more realistic date of the late 1840s or early 1850s and even then worn out or out-of-style clothing was generally handed down to slaves; this

could mean the photo was taken as late as the 1860s. Second, photography was still in its infancy in the early 1840s. A shot of French rooftops credited to Joseph Nicéphore Niepce is acknowledged as the world's first actual photograph; it was "taken" in 1826. The photo recognized as the first taken in the United States is a self-portrait by Robert Cornelius (1809-1903); it was "snapped" in 1839. Photos in the form of Daguerreotypes are plentiful after 1845 but I have a tough time believing a slave would have warranted the "luxury" of having a picture taken in the American deep south of the early 1800s. This is not the fault of the writers. It's either a misprint or the University of North Carolina at Chapel Hill has been the victim of a hoax.

A Stolen Life points up the need for Ontarians to more accurately define their past. Time, energy and of course, money, must be spent to bring the stories of the unheralded settlers not of British or French descent into the history books.

A Stolen Life is one step in the right direction.

Students, Writers, Teachers, Homemakers, Business people, Seniors, Retirees, Genealogists, Farmers, Labourers, Firefighters, Executives, Secretaries, Computer programmers ... anyone! We're always happy to welcome new members with an interest in things historical.

Please complete this form, or a photocopy of the form if you wish to save the newsletter, and bring it with your payment to the Society's next general meeting (third Tuesday of each month except June, July, August and December), or send it by mail to the Hastings County Historical Society, 154 Cannifton Road North, General Delivery, Cannifton, Ontario K0K 1K0

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The Hastings County Historical Society is a Registered Charity. Official receipts for Income Tax purposes will be forwarded to you with your membership card.

County News

by Gerry Boyce

Symposium report - Belleville and Hastings County figured prominently in the Ontario Historical Society's "Celebrating One Thousand Years of Ontario History" symposium in Toronto on April 14 to 16. Several of the 40 presentations related to our area. On behalf of our Society, I had the privilege to present a review of "Fifty Years in the Trenches of History." I started with my Grade 13 history exam in Hamilton 50 years ago this June and followed the ups and downs of history in our schools and com-



Illustration from *The Canadian Farmer*, published in Montreal, 1851 [NAC C-38556]

munities to the present day. There have been some major improvements, including greatly improved resources and strategies in history classrooms. Unfortunately, there have been some negative changes. For example, whereas four compulsory history credits were required for secondary school graduation in 1950, only one is required today. Similarly, some topics that used to be taught in secondary school have been relegated to junior grades, where the students lack the maturity to deal with them. My talk would make an interesting topic at a future Society meeting.

The St. Thomas' Church (Belleville) Project attracted considerable interest at the symposium. Ann Herring of the Anthropology Department of McMaster University and I made a slide presentation on the project, commencing with the evacuation in

1989 and continuing to recent efforts to recreate the parish genealogy with the help of DNA and vestry records.

Bruce Bedell, London's town crier was another speaker at the symposium. Employing his town-crier approach and a keen sense of humour, he used original poetry to tell the story of Ontario's early explorers. Bruce is a native of Belleville and his parents, who lived in a brick house on Concession II, Sidney Township (now West Moira Street), were members of our

Society in the 1960s.

Mary Beacock Fryer (author of *Loyalist Spy*, the story of Captain John W. Meyers) was another presenter. A speaker to our Society on at

least two occasions, Mary described "Ontario's Loyalist Founders: Military Settlers."

It felt like home when Professor Jan Errington of Kingston spoke on "Emigration and Re-creating Families and Communities in Ontario." A recent speaker at a Society meeting, Jane illustrated her talk with extensive references to Fanny Hutton, wife of William Hutton, resident of Sidney Township and first superintendent and first warden of the Victoria District, as Hastings County was known in the 1840s. Hutton family letters helped Jane describe the lifestyle of a 19th century female immigrant.

Dr. Joan Vastokas of Trent University (another of our past speakers) spoke on the Peterborough Petroglyphs. She rejected the theory that the petroglyphs indicate the presence of Norse-

men in Pre-Columbian Ontario. Hopefully, the symposium papers will be made available in printed and/or audio-visual form.

Bev and I hope that the conferences we attend later this month—the Canadian Historical Association and the Canadian Church Historical Association at Edmonton—will be equally interesting and rewarding.

Legacy - Nick and Helma Mika continue to contribute to the cause of history. Pictures, documents and other research materials from the collections of these authors, editors and publishers were made available to historical societies, libraries and archives from across the province at the OHS Symposium. Our Society produced a four-page index of materials relating to 126 municipalities and Bev and I took the list and the materials (they filled four large Rubbermaid storage boxes) to the OHS Symposium and arranged for distribution. Within a few hours, the entire collection had been given to organizations from one end of the province to the other. The day after the symposium, we delivered two boxes of Kingston area materials to the Queen's University Archives. Earlier, Mika materials went to the county archives in Napanee and Picton.

Family again - The winner of the second-last Outlook contest was my daughter-in-law, Onnolee Boyce of Etobicoke. The winner of the last contest (as picked in an honest draw by Brant Bardy at our April meeting) was my daughter, Susie Boyce of Belleville. Incidentally, the other four entrants (Katharine, Maribeth, Mary and Onnolee) also submitted correct answers. The order of the events was: (1) Champlain winters in Quinte area, 1615; (2) Loyalist Mohawks arrive at Tyendinaga, 1784; (3) Belleville celebrates incorporation as a city, 1878; (4) Mackenzie Bowell becomes Canada's fourth P.M., 1894; (5) residents celebrate end of World War II, 1945; (6) Hastings County Historical Society formed, 1957; (7) Belleville Bulls win OHL Championship, 1999; (8) first year of next mil-

lennium, 2001. Watch for another contest in September.

Congratulations to: The Tweed and Area Historical Society for a very successful Genealogical Seminar and the sod-turning ceremonies for the Tweed Heritage Centre expansion project—actually seven ceremonies in all since there are seven galleries or areas

The Bancroft Times for an excellent editorial calling on citizens to preserve local history, concluding: "Our history is part of our identity. Let's not lose sight of that."

The residents of the Maynooth area who formed an historical society.

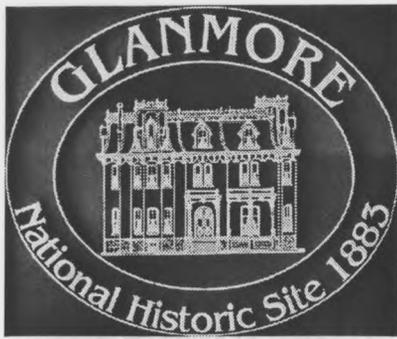
Mike Burn's recent quiz in *The Bancroft Times* on forgotten names for places in and around Bancroft.

Aureen Richardson of Warkworth (author, historian and speaker) for receiving the Carnochan Award from the Ontario Historical Society.

Our Sympathy

The Society's sympathy is extended to the family and friends of noted Canadian poet and native son Al Purdy. A native of Wooler, Purdy attended school in Trenton and Belleville (Albert College), served in the RCAF during World War II, and had a long association with Roblin Lake. Much of his poetry centred on the Quinte area. We treasure this inscription in a book he signed for Bev and Gerry - "with admiration for the latter and lust for the first." Al maintained his enthusiasm for living to the end and was saluted in pre-demise articles in *The Intelligencer* and *Prince Edward Free Press*.

The Society's sympathy is also extended to the family and friends of Marguerite Tennant, known to many as Margy and the subject of two books based on her life in Bancroft. She has been described as "one of its most memorable characters."



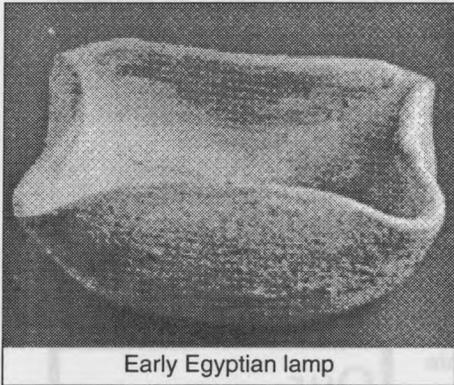
GLANMORE

National Historic Site

257 Bridge Street East,
Belleville, Ontario K8N 1P4

(613) 962-2329

Lighting the past



Early Egyptian lamp

Saturday, April 15, saw the arrival of 60 members of the Historical Lighting Society of Canada at Glanmore National Historic Site. The Society held their annual general meeting in Belleville, and incorporated a visit to the museum.

The members came to see over 80 lighting devices selected from the Dr. William Paul Lighting Collection. The Society's president, Alan Goulding, had prearranged with Glanmore's curator to have the artifacts displayed

on tables in the Breakfast Room. The lamps were located in artifact storage, transported downstairs, cleaned, arranged and labelled in accordance with the listing chosen by the president.

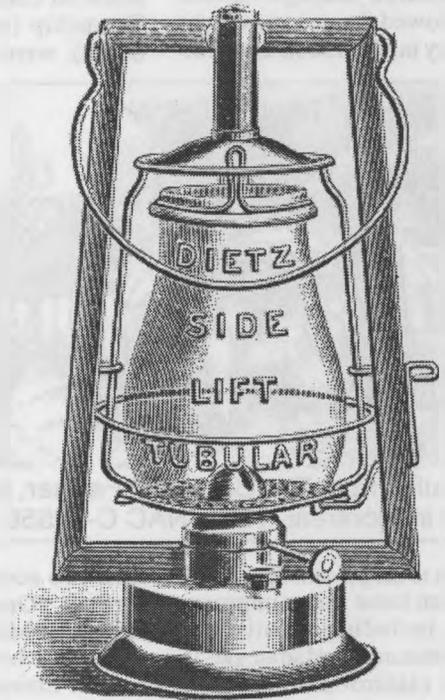
The members were very pleased with the lighting display, and they were also impressed with Glanmore's architectural features, collections and original gas lamp fixtures. Many participants were from the United States and other parts of Canada and had not been to the site.

Glanmore volunteers June Dafoe, Muriel Edwards, Mary Lou Lyons, Katharine Mills and Winsome Lewis were on hand to guide the visitors through the house and assist with the lamps.

The Museum's collection of primitive and early lighting devices was assembled by Dr.

William Paul, a dental surgeon in Tweed from 1924 to 1963. Many of the objects were used in Hastings and adjacent counties and were likely used by the Loyalists and their descendants.

The Dr. Paul Lighting Collection was purchased from Dr. Paul by the City of Belleville as a Centennial Project in 1966. The approximately 320 pieces in the collection are identified, catalogued and photographed. A project is under way to have this collection available to the public and researchers on a website linked to the Historical Lighting Society of Canada's website.



Gone With The Wind Lamp

Outlook is published for the friends and members of the Hastings County Historical Society.

It is edited and produced by Lewis Zandbergen.

Anyone wishing to submit articles or information may contact the editor at 613-395-3022, or E-mail lewzan@reach.net

Thank you to *The Community Press* for its assistance.

PLEASE NOTE!

The Deadline for the September issue is August 20, 2000

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