

**TUSCARORA  
TOWNSHIP  
NATIVE LAND ALONG THE  
GRAND RIVER**

**by  
George Beaver**

**The Brant Historical Society**

BRANT HISTORICAL SOCIETY

57 CHARLOTTE STREET

BRANTFORD, ONTARIO

N3T 2W6

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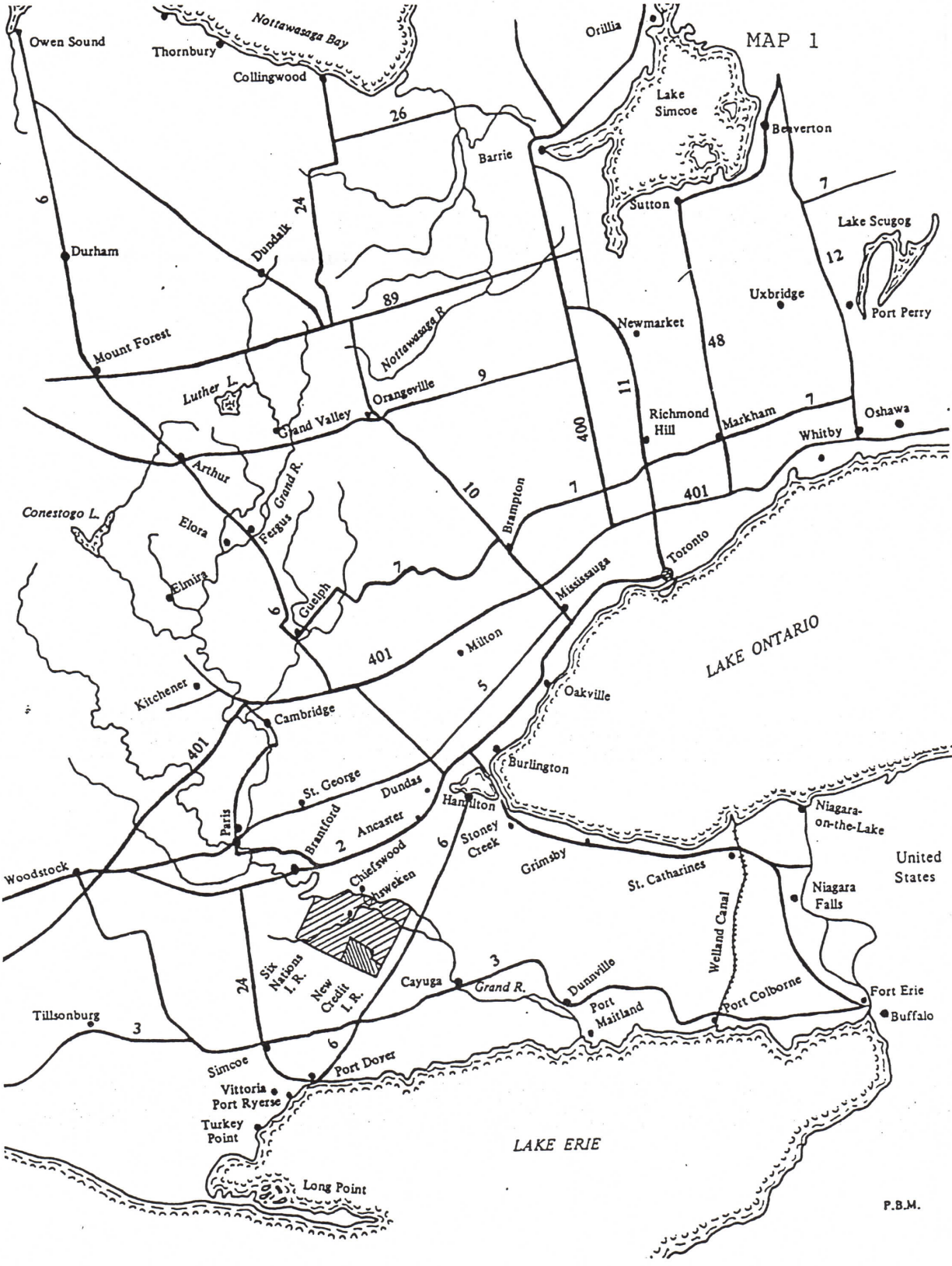
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57 Charlotte Street  
Brantford, Ontario  
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BRANT HISTORICAL SOCIETY

**Census: Haldimand Papers, B103, 457. 1785**

Mohawks	448 persons
Onondagas, Council Fire	174 persons
Bear's Foot Party	51 persons
Senecas	47 persons
Western Onondagas	20 persons
Upper Cayugas	198 persons
Upper Tutelos	55 persons
Oghquagos	113 persons
Delawares, Aaron's Party	48 persons
Oghguaga, Joseph's Party	49 persons
Tuscaroras (North Carolina)	129 persons
Lower Cayugas	183 persons
St. Regis	16 persons
Montours	15 persons
Creeks, Cherokees	53 persons
Lower Tutelos (Carolinas)	19 persons
Delawares (New York, Pennsylvania)	183 persons
Western Senecas	31 persons
Nanticokes (Maryland)	11 persons
Creeks of South, loyal to McGillivray	
Cherokees of South, loyal to John Stuart	



## Preface

George Beaver, one of the Directors of the Brant Historical Society and author of the book "A View From An Indian Reserve", has written about Tuscarora Township, the native land along the Grand River. Taking a trip along the six concession of the township, he explains the geographical names of the area in these modern times.

"The name "Tuscarora" applies to the North American tribe of the Iroquoian family. They were originally a powerful tribe living in what is now North Carolina. In 1711 they began a war against British settlers who had been annexing Tuscarora territory and kidnapping their children and selling them into slavery. The Tuscarora were defeated in 1713 and the remnants of the tribe fled north, settling mainly in present-day New York State, where they were allowed to join the Five Nations of the Iroquois Confederacy about 1722".<sup>1</sup>

"According to "The Census of The Six Nations on the Grand River, 1875," which is contained in the Haldimand Papers about 129 Tuscaroras came to the Grand River area with Captain Joseph Brant. Out of respect to the sixth nation of the Iroquois Confederacy, the township situated south of the Grand River, inhabited by the native people under the Haldimand Treaty, was named "Tuscarora Township"."<sup>2</sup>

The following article, written for the Brant Genealogical Branch, Ontario Genealogical Society, gives an outline of the early history of the township, which was formed by tribal groups and the departure of native people from the Mohawk Village in the 1840's and 1850's.

## Tuscarora Township of Brant County: A Township of Two Indian Reservations

Tuscarora Township is the name given to the township which is all that remains of the former large territory given to the Six Nations Indians; six miles on each side of the Grand River from "its mouth to its source" by the Haldimand Treaty of 1784. The original grant of land represented 1,200 square miles covering the townships of Sherbrooke, Moulton, Dunn, Canboro, Cayuga, Seneca, Onondaga, Brantford, Dumfries, Waterloo, Woolwich, Pilkington, Nichol and Tuscarora. On February 5, 1798, Captain Joseph Brant, the agent or attorney of the Six Nations, sold large tracts of Indian land as follows:

- **Block 1, Dumfries Township:** 94,305 acres; sold to P. Steadman for 8,841 pounds. This tract passed into the ownership of William Dickson, who paid the price and opened the land for settlement.
- **Block 2, Woolwich and Pilkington Townships:** 94,012 acres; sold to Richard Beasley, James Wilson and John B. Rousseau for 8,887 pounds.
- **Block 3, Waterloo Township:** 86,078 acres; sold to William Wallace for 16,364 pounds.
- **Block 4, Nichol Township:** sold to Hon. Thomas Clark for 3,564 pounds payable in 1,000 years from the date of the bond, the interest to be paid annually.
- **Block 5, Moulton Township:** sold to W. Jarvis for 5,775 pounds; sold to Lord Selkirk, who sold it to Henry J. Boulton.
- **Block 6, Canboro Township:** given to John Dockstader; sold for the benefit of his Indian children to Benjamin Canby.

Later the Six Nations sold additional parts of their land for settlement by white people.

According to the Haldimand Papers, about 1,600 Indians settled on the Six Nations Reserve, Brant County, after the American Revolution. It was an impossible task to expect this small band of Six Nations Indians to clear the thick forests and develop the Grand River. The conservative Iroquois of the Longhouse religion also believed that the Iroquois lands were a sacred trust, not to be sold to the white man. Through the treaties of 1784 and 1794, sales, and treaty violations, the Indian people have only about 77,000 acres of reservation land left. Today, the Six Nations Reservation is approximately 10 miles wide and 12 miles long, and the population is about 7,000. The New Credit Reservation is approximately 4.5 miles long and 2.5 miles wide, and the population is about 400. A block of these reserves is partly in Haldimand County and the rest of the reserves are in Brant County.

In front of the old Council House on the New Credit Reserve is a historical plaque explaining the early history of the New Credit Reserve.

*"Faced with the pressure of white settlement, the Mississauga Indians began considering, in 1840, the relocation of their Credit River Village near Toronto. In 1847, the Six Nations Council made them an unsolicited offer of land on the Grand River Reserve. Native spokesmen*

*for resettlement, including the Rev. Peter Jones, a Mississauga Chief, selected land in Tuscarora and later in Oneida Township. Although several had located elsewhere, some 266 Mississaugas settled on lots on the New Credit Reserve. Many of these belonged to the Methodist Church and in 1848, a mission was established here by Rev. William Ryerson. With the mission growth and the increase in cultivated acreage, New Credit became a prosperous farming community and in 1903 the Mississaugas purchased the Reserve.”*

In 1816, the Indian lands of Onondaga and Tuscarora Townships became part of the District of Gore, in the County of Wentworth. In 1852, the Township of Tuscarora was incorporated and it became part of Brant County. Local band lists, minute books from the early Confederacy, vital statistics, etc. are kept in the respective Council Houses on the New Credit Reserve, RR#6 Hagersville, and the Six Nations Reserve, Ohsweken, Ontario.

Ohsweken, “*the place of meeting*”, is the chief community and governing centre of Tuscarora Township. Geographically located in Brant County, the township is the Indian Reserve for the Six Nations and Mississaugas and therefore is not within county jurisdiction and their affairs are administered in their own councils.

Ohsweken is located 12 miles southeast of Brantford, and is the site of a modern council house where the Indian affairs are conducted by their own elected council. The old council house has become the Six Nations Public Library, which has served the community for twenty years.

#### Historical Plaques in Ohsweken

##### CAPTAIN JOHN BRANT 1794-1832

Born at the Mohawk Village, John Brant (Ahyouwaeghs) was chosen to succeed his father, Capt. Joseph Brant, as a chief of the Six Nations. He served at the battles of Queenston Heights, Beaver Dams and other engagements during the War of 1812. Profoundly interested in the welfare of his people, he obtained funds for the establishment of schools among them. In 1828 he was appointed superintendent of the Six Nations, the first Indian to hold that post. Elected to represent Haldimand in the legislative assembly in 1832, he died in the cholera epidemic of that year.

*In front of the Council House, Ohsweken*

##### TOM LONGBOAT 1886-1949

Near here was born one of the greatest marathon runners of all time, Tom Longboat, an Onondaga from the Grand River Reservation of the Six Nations Iroquois. From 1906 to 1912 he defeated most of the world's leading amateurs and professionals at distances of 12 to 26 miles. Longboat won the Boston Marathon, represented Canada in the 1908 Olympic games, and served overseas with the Sportsmen's Battalion and the Canadian Engineers 1916-1919.

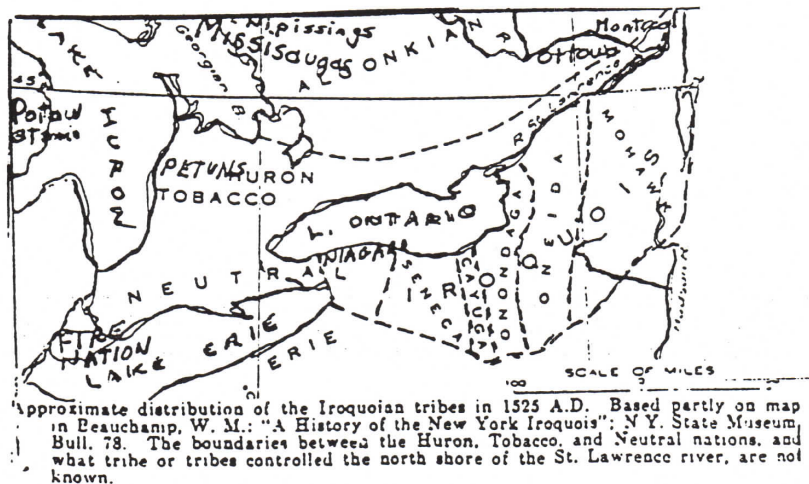
*Grounds of the Six Nations Council House, Ohsweken*

Six maps of the geographical locations of Tuscarora Township have been placed in this publication.

- Map 1: Location of Tuscarora Township
- Map 2: Early Settlements of Tribal Groups along the Grand River, 1820's
- Map 3: Surveyor-General Thomas Rideout's Map of Six Blocks of Land along the Grand River for Native People under the Haldimand Treaty
- Map 4: Rev. Robert Luggier, Anglican Cleric: Map Showing Settlement along the Grand River of Six Nations, 1828
- Map 5: Dr. David Faux's Research Map showing Indian Settlements, 1783-1849
- Map 6: Map showing Geographical Place Names of Tuscarora Township of the Native Lands along the Grand River

## END NOTES

1. Funk & Wagnells "New Encyclopedia", Volume 23, p. 371.
2. "Loyalist Families of the Grand River Branch, United Empire Loyalists Association of Canada", p.15





2015173

*Declaration & Permission  
(Land Grant)*

*Grant  
Governor Haldimand*

*Frederick Haldimand, Captain General and  
Governor in Chief of the Province of Quebec and Territories  
depending thereon etc. General and Commander in Chief  
of His Majesty's Forces in said Province and the Frontiers  
thereof etc. etc. etc.*

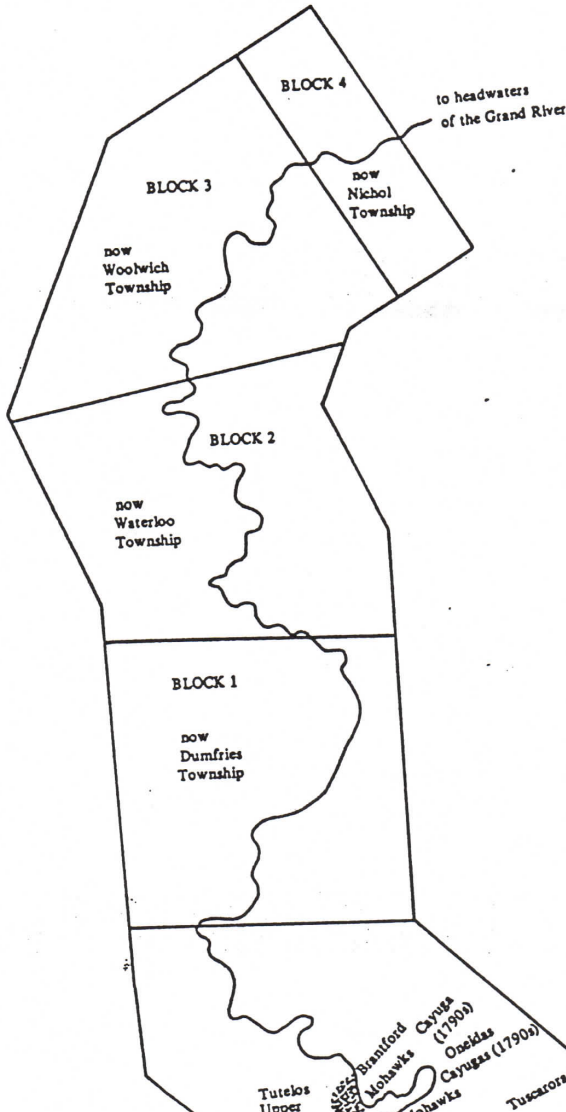
*To  
The Six Nations  
Registered 20th March 1755 .. Wm. Jarvis*

*Whereas His Majesty having been pleased to direct that in consideration of the early attachment to his cause manifested by the Mohawk Indians and of the loss of their settlement which they thereby sustained - that a convenient tract of land under his protection should be chosen as a safe and comfortable retreat for them and others of the Six Nations, who have either lost their settlements within the Territory of the American States, or wish to retire from them to the British. I have at the earnest desire of many of these His Majesty's faithful Allies purchased a tract of land from the Indians situated between the Lakes Ontario, Erie and Huron, and I do hereby in His Majesty's name authorize and permit the said Mohawk Nation and such others of the Six Nations Indians as wish to settle in that quarter to take possession of, and settle upon the Banks of the River commonly called Erie or Grand River, running into Lake Erie, adding to them six miles deep from each side of the river beginning at Lake Erie and extending in that proportion to the head of the said river which them and their posterity are to enjoy forever.*

*Given under my hand and seal at arms at the Castle of St. Louis at Quebec this twenty fifth day October one thousand seven hundred and eighty four and in the twenty fifth year of the reign of our Sovereign Lord George 111 by the Grace of God of Great Britain, France and Ireland, King Defender of the Faith and so forth. ....*

*Fredk. Haldimand*

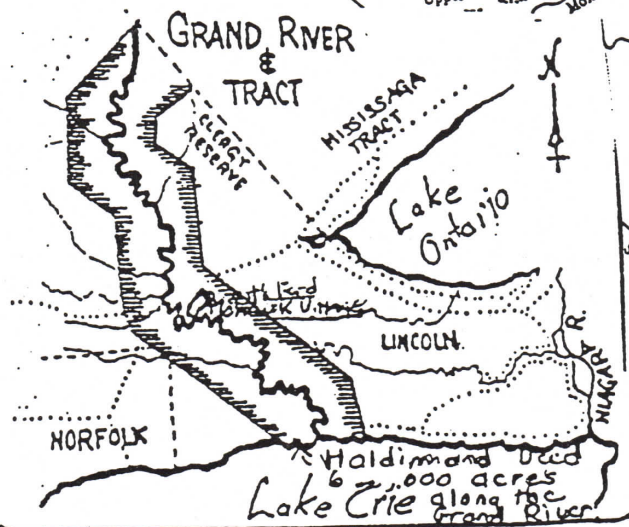
*--By His Excellency's Command--  
:R. Mathews*



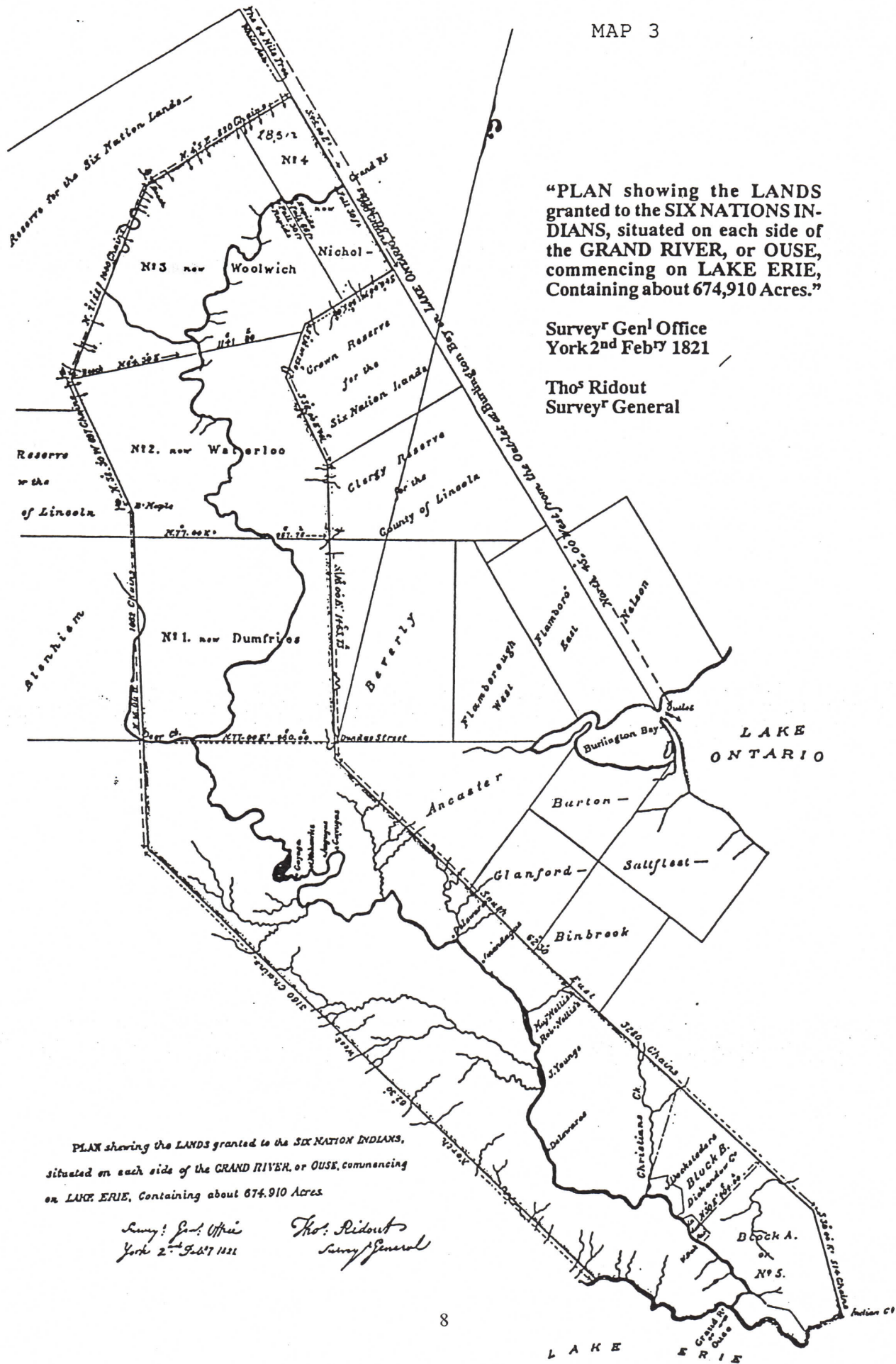
MAP 2

## The Settlement of the Six Nations along the Grand River

Approximate location of Six Nations tribes on the Grand River Tract in the 1820s



Governor Frederick Haldimand gave the Grand River Country to the Six Nations people in 1784 to enjoy "forever."



"PLAN showing the LANDS granted to the SIX NATIONS INDIANS, situated on each side of the GRAND RIVER, or OUSE, commencing on LAKE ERIE, Containing about 674,910 Acres."

Survey<sup>r</sup> Gen<sup>l</sup> Office  
York 2<sup>nd</sup> Febr<sup>y</sup> 1821

Tho<sup>s</sup> Ridout  
Survey<sup>r</sup> General

PLAN showing the LANDS granted to the SIX NATION INDIANS, situated on each side of the GRAND RIVER, or OUSE, commencing on LAKE ERIE, Containing about 674,910 Acres

Survey<sup>r</sup> Gen<sup>l</sup> Office  
York 2<sup>nd</sup> Febr<sup>y</sup> 1821

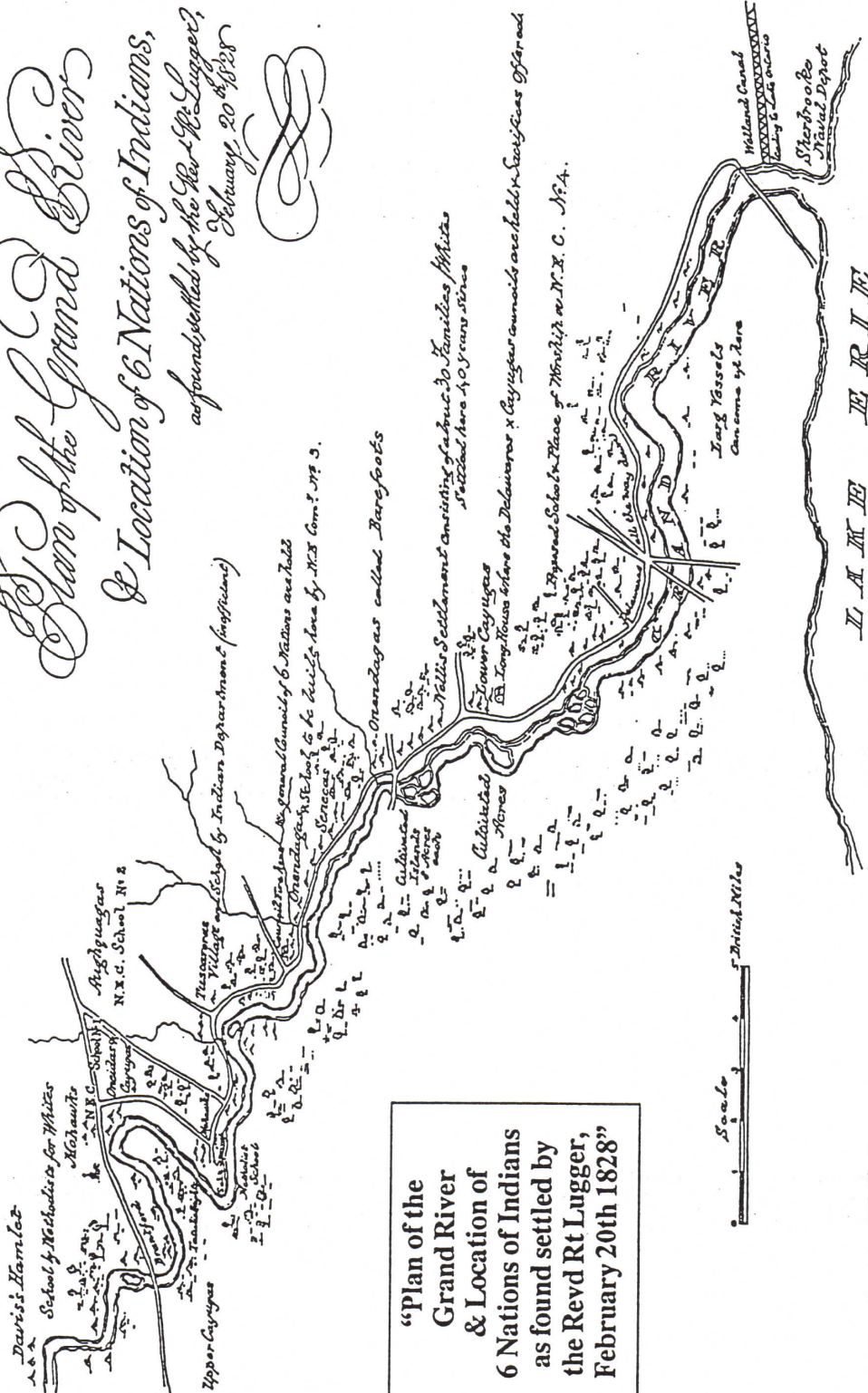
Tho<sup>s</sup> Ridout  
Survey<sup>r</sup> General

MAP 4

# Plan of the Grand River

## & Location of 6 Nations of Indians,

as found settled by the Revd R. L. Luger,  
February 20<sup>th</sup> 1828



"Plan of the Grand River & Location of 6 Nations of Indians as found settled by the Revd R. L. Luger, February 20th 1828"

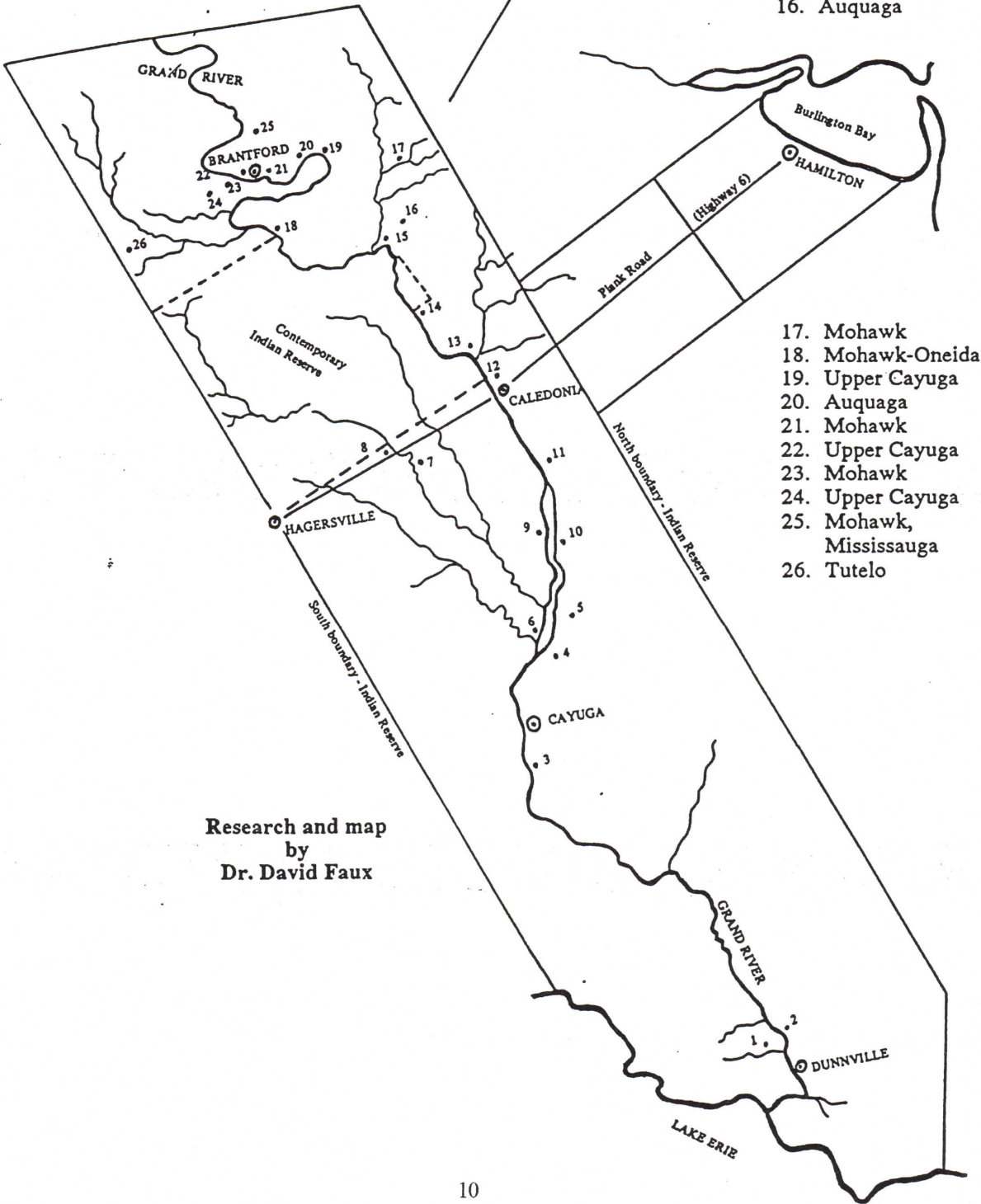
As Reproduced by G. Matthews.

**Map of the lower *Haldimand Grant*  
showing Indian Settlements, 1783-1849**

MAP 5

Constructed from various sources found at the National Archives of Canada, Ottawa and The Archives of Ontario, Toronto. Two examples are: "Plan of Survey of Indian Lands on the Grand River, ca. 1797 by Augustus Jones" (A.O.); "Plan of the Grand River by the Rev. Robert Luger (1828)" (N.A.C.)

- |                 |                 |                |               |
|-----------------|-----------------|----------------|---------------|
| 1. Seneca       | 5. Lower Cayuga | 9. Mississauga | 12. Onondagas |
| 2. Delaware     | 6. Lower Cayuga | 10. Barefoot   | 13. Delaware  |
| 3. Delaware     | 7. Lower Cayuga | Onondagas      | 14. Onondagas |
| 4. Lower Cayuga | 8. Delaware     | 11. Seneca     | 15. Tuscarora |
|                 |                 |                | 16. Auquaga   |



- 17. Mohawk
- 18. Mohawk-Oneida
- 19. Upper Cayuga
- 20. Auquaga
- 21. Mohawk
- 22. Upper Cayuga
- 23. Mohawk
- 24. Upper Cayuga
- 25. Mohawk, Mississauga
- 26. Tutelo

Research and map  
by  
Dr. David Faux

# The Native Lands Along The Grand River, Tuscarora Township MAP 6

- Gane Yohs Medical Centre
- Iroquois Lodge
- White Pines Bus. Complex
- Iroquois Village Centre
- S.N. Band Adm. Bldg.
- S.N. Services Bldg.
- N. Public Lib.
- Veterans Park
- Recreation Office
- S.N. Arena
- Community Hall
- Airgrounds/Ball Parks
- J.C. Hill Elementary
- Elementary /Education Office
- W.I.C.E.C.
- Mohawk Chapel
- St. Peter's Anglican
- Jamieson Elementary

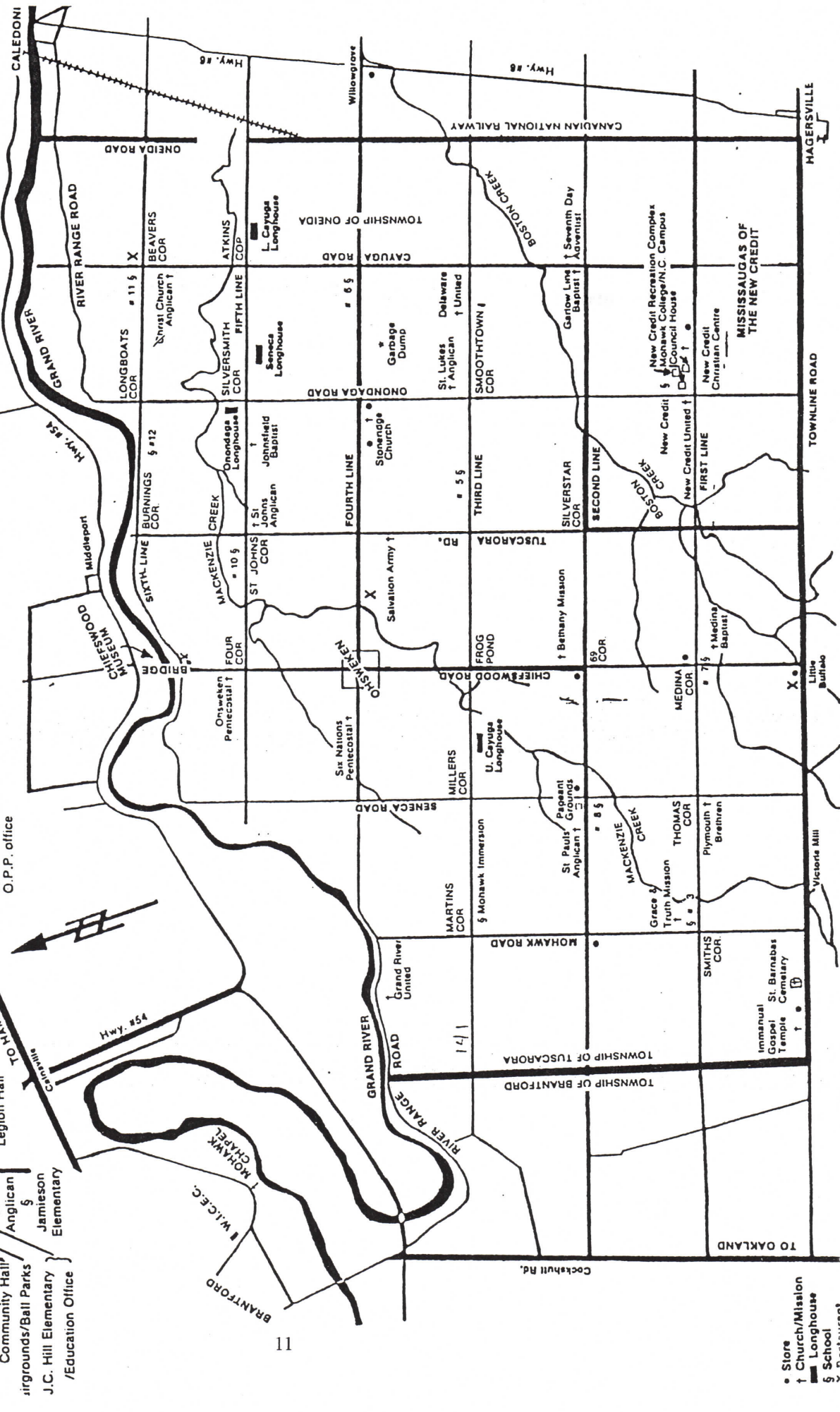
- Village of Ohsweken
- H.O.M.E. Program
- CC/NCCS/HSFE
- Special Services Complex
- Fire Dept.
- Ohsweken Baptist
- S.N. Veterans Legion Hall

- GANE YOHS MEDICAL CENTRE
- Public Health Lab
- Pharmacy
- O.H.I.P. office
- Community Health Rep. Dental Program
- WHITE PINES BUSINESS COMPLEX
- Children's Aid
- Six Nations Tourism Bureau
- O.P.P. office

- Tekawennake Centre
- Native People's Alcohol & Drug Prevention Worker office
- Six Nations Forestry
- Six Nations Driving Academy
- Ojibwa Club
- Future Radio Station
- IROQUOIS VILLAGE CENTRE
- Restaurant

- Ohsweken Post Office
- S.N. Lands Research
- Dept. of Indian Affairs offices
- Video outlet
- Day Care Centre
- Ice Cream shop
- Grocery Store
- Trophy shop
- Coin Laundry/Dry Cleaners
- Hair stylist
- Thrift Shop

- S.N. SERVICES BUILDING
- Six Nations Welfare offices
- Futures/Canada Employment Information Services
- Band Work Program office
- S.N. Youth Employment Centre
- First Language Academy
- CC/NCCS/HSE
- Crisis Centre
- Native Community
- Correctional Services
- Home Support for the Elderly



- Store
- † Church/Mission
- § Longhouse
- ⊠ School
- ⊡ Restaurant



## TUSCARORA TOWNSHIP

by George Beaver

Tuscarora Township in Brant County is south of the Grand River and south-east of Brantford. The Six Nations Indian Reserve covers all of the township with some of the eastern portion of the Reserve extending into the Township of Oneida. A smaller portion of the Reserve extends into Onondaga Township north of the Grand River.

### The Roads of The Six Nations and Mississauga Reserves

Indian trails were important to aboriginal people for transporting and exchanging goods and freight. The roads in Tuscarora Township are laid out in straight lines in a grid pattern. The eastern boundary of the township is Cayuga Road. Cayuga Road starts at River Range Road several hundred yards south of the Grand River and passes Sixth Line, Fifth Line, Fourth Line, Third Line, Second Line and First Line until it reaches Indian Line. The southern boundary is known as Indian Line. It goes east into Hagersville; some people call it Town Line or Indian Townline.

If you proceed west on Indian Line you will pass Cayuga Road, Onondaga Road, Tuscarora Road, Chiefswood Road, Seneca Road, Mohawk Road and Bateman Line. Bateman Line is the western boundary of both Tuscarora Township and the Six Nations Reserve with the Township of Brantford.

Bateman Line and Cayuga Road, Onondaga Road, Tuscarora Road, Chiefswood Road, Seneca Road and Mohawk Road run roughly north and south at a distance of about 1½ miles apart.

Indian Line, First Line, Second Line, etc. run approximately east and west at a distance of 1¼ miles apart. The blocks on the grid are not exactly square.

### Indian Line

Indian Line is a well-maintained paved two-lane highway. Chiefswood Road is a similar paved road running from Indian Line at Little Buffalo through the centre of the Reserve and the village of Ohsweken to Highway 54 and beyond. Highway 54 is a paved provincial highway north of the Grand River in Onondaga Township. Although some of the other roads are not paved for their entire length, they have some interesting features.

Bateman Line on the western boundary of the township is a gravel road which starts at Indian Line and goes north past First Line to Second Line where it abruptly halts. For the next to miles to the Grand River, it is only barely discernible as a muddy track. Some modern houses have recently joined the few old farm buildings which sit upon this short road but there is no evidence of stores or commercial activity in the past.



### Victoria or Vittoria

About a half-mile east of Bateman Line on Indian Line is Staats' Store. Further east, between Mohawk Road and Seneca Road is the former site of Victoria (or Vittoria) Mill. Waterpower supplied by the Mackenzie Creek was used to grind grain to make chop to be used as pig feed by local farmers. The only thing left now is the large mill pond and a dam to hold back some of the water.

### Little Buffalo

Indian Line continues on to Chiefswood Road. This corner is called Little Buffalo. A grocery store has stood on this corner for over 70 years. It used to be situated on the south side of Indian Line but for the last 20 years or so it has been located on the north side in Tuscarora Township.

### Mississaugas of the New Credit

As Indian Line continues on toward Hagersville past Tuscarora, Onondaga and Cayuga Roads, it forms the boundary of the Indian Reserve called Mississaugas of the New Credit. This part is also called Town Line because it led into the town of Hagersville. It was actually a village, but local people always called it a town.

Until fairly recently, it was a very neglected road which was not even gravelled. A common saying among local people of 50 years or more is "I can remember when the Town Line was a mud road." Now it is a well-maintained paved road.

### New Credit Cemetery

Another feature of Indian Line is the New Credit cemetery. It is on a hillside east of where Spring Creek crosses Indian Line and across from the Hagersville Cemetery. It is about 100 metres west of Cayuga Road, which is the eastern boundary of Tuscarora Township.

The New Credit Indian Reserve continues for one more concession into Oneida Township as far as the village of Hagersville.

### First Line

The next road running west to east is First Line. Starting at Bateman Line, the first crossroad (at Mohawk Road) is called Smith's Corner. It is the site of Six Nations School No. 3. A half-mile east is where the Mackenzie Creek crosses First Line. On a hill nearby is an old cemetery called Stump Hall Cemetery.

### Seneca Road

The corner where Seneca Road and First Line cross is now shown on maps as “Thomas Corner”, but as a boy I always heard it called “Thomas’s Corner”. The Christian Aid Hall stands at this corner. It was once an important community gathering place but it is not used much anymore. Sixty years ago, the Christian Aid Society was an important burial society during the Great Depression but it is not very active anymore.

### Chiefswood Road

From early times, Chiefswood Road has been a main artery running through the heart of the Six Nations Reserve. Facing the Grand River is Chiefswood, the home of Pauline Johnson. Medina Corner, where First Line crosses Chiefswood Road, has had a Baptist Church, a school and a store for many years.

The first Medina Baptist Church was built well over 100 years ago. The building was also used as a school and came to be called Strong’s Schoolhouse after an early pastor named Rev. Strong. The corner was called Strong’s Corner until about 1900 when the church’s name was changed to Medina Baptist Church. Soon the corner was being called Medina Corner. The school became Six Nations No. 7. It closed in 1991 with the opening of the Emily C. General School, a large composite school on Onondaga Road.

### Tuscarora Road

The next corner on First Line is one of the few corners that does not seem to have a name. One reason may be that Tuscarora Road is discontinued between First Line and Second Line because the area was low and swampy.

### Onondaga Road

The next corner, where Onondaga Road crosses First Line, is the centre of the New Credit Reserve. The New Credit United Church, the New Credit School and the New Credit Council House are all near the corner, but none of them are right at the corner. Also near the corner is a softball diamond with lights, a new band administration building, a public library and a day care centre. a small recreation Complex also houses several classrooms for Mohawk College. About a kilometre east of the corner is the site of the New Credit Christian Centre. A small grocery store is situated another kilometre down First Line. At Cayuga Road, a small restaurant sits on the Oneida Township side of the road.

### Second Line - Sour Springs Road

The western portion of Second Line is also called Sour Springs Road. As previously mentioned, Bateman Line is discontinued here and there are no buildings at this corner. However,

beginning a kilometre to the east is a lot of recent construction. Among this is a large warehouse-sized building which may become a department store or supermarket.

Further down the road is a gas station and grocery store. About a kilometre further is the Mohawk Plaza, with a small restaurant, a tobacco store, a grocery store and good-sized video sales and rental store.

### Barney Martin's Corner

Where the Mohawk Road crosses Sour Springs Road (Second Line) is Barney Martin's Corner. Until his death a few years ago, Barney Martin had a car repair shop here. About 500 metres east of the corner is a fairly new business: an auto parts store with a repair shop out back. Next door is a restaurant.

Further east are some small shops where native pottery is made on the premises. The largest shop is called The Talking Earth Pottery and I have seen their pottery in fine (and expensive) shops all over North America.

### Sour Springs Corner

Sour Springs Corner is where Seneca Road and Second Line meet. The Sour Springs for which both the corner and Sour Springs Road are named is about one kilometre almost due north of Sour Springs Corner.

The springs are dried except in the spring of the year. The mud around the springs has a tart sour taste from some kind of minerals in the ground. The taste as I remember it from 40 years ago was not unpleasant. I have been told that my grandmother sometimes took some of this soil back with her to her home on the Grand River. She may have used it as a tonic. As I remember it had a definite mineral taste. The exact location of the Sour Springs is largely unknown to the present generation.

Also at this corner is a grocery store and gas pumps. Two hundred metres to the south of the crossroads is Six Nations School No. 8. Also nearby is the Forest Theatre where every August the Six Nations Pageant is performed. This historical pageant is held outdoors, so the audience sits on benches on a hillside surrounded by towering trees. Also nearby is a venerable Anglican Church called St. Paul's and Kanyengeh, which means "Mohawk" in the Mohawk language. It has some interesting stained-glass windows depicting some Six Nations history.

### Sixty-Nine Corner

Farther east on Second Line, where it meets Chiefswood Road, is Sixty-Nine Corners. It is said to have gotten its rather strange name from a Confederacy Chief who lived nearby. Apparently he was called "69" or "Old 69" because of his constant references to a Bill 69 or a bill which was passed in 1869. Perhaps it referred to the first Indian Act which was first proposed in 1869.

Sixty-Nine Corners has had a grocery store located at or near it for at least 40 years. For a time about sixty years ago, it even had a funeral parlour. Slightly north of the corner along Chiefswood Road is a small Baptist Mission.

#### Silver Star Corner

The next corner east of 69 is called Silver Star. Why it even has a name is not known. There is no church, school store, or community building near this corner. It is where Tuscarora Road recommences north from Second Line.

#### Garlow Line

The next corner where Onondaga Road crosses second line does not presently have a name. However, this portion of Second Line is also known as Garlow Line. Several Garlow family members live along this road. There is also a Garlow Line Baptist Church near the corner where Cayuga Road crosses Second Line. On the north-east side of the corner is a building which used to be the location of Six Nations School No. 9.

#### Seventh-Day Adventist

Directly across the road on the Oneida Township side is a Seventh-Day Adventist Church which is over 100 years old.

Near this corner is a ridge which extends back across the fields and woods toward New Credit and north-east toward Fourth Line and beyond. It is a long line of gravel, now covered with soil and trees, which was left there by a glacier in ancient times.

#### Third Line

##### Martin's Corner

Where Third Line begins at Bateman Line there is not even a crossroad. The first corner where Mohawk Road crosses is called Martin's Corner. Three hundred metres east of the corner is the Mohawk Immersion School, which has been operating since 1984. Six Nations School No. 1 used to be on this site.

##### Miller's Corner

The next corner is called Miller's Corner. There is still a Miller family living on this corner, where Seneca Road crosses Third Line. About a mile further east on the south side of the road sits the Upper Cayuga Longhouse. It is also called the Sour Springs Longhouse, although the Springs are actually over a mile away. The Longhouse is actually nearer to Frog Pond, where Chiefswood Road crosses Third Line.

## Frog Pond

There used to be a dam and a mill at Frog Pond. Water power was once used to grind grain in the mill around the turn of the century. At one time a store and other businesses threatened to turn Frog Pond into a village, but Ohsweken grew up instead, on Fourth Line. Frog Pond is the home of Stan Jonathan, the first of the Six Nations' native sons to make it to the National Hockey League. He played for Don Cherry on his rough and tough Boston Bruins team, beginning in 1975.

A kilometre past the corner where Third Line passes Tuscarora is a school building which used to be called Six Nations School No. 5. A part of it is still used for a New Start program. This is for Secondary School students who have dropped out of school. Another part is used for upgrading and training of adults.

This part of Third Line is called Delaware Line because a lot of Delawares built houses here in the 1800's.

The corner of Third Line and Onondaga Road is called Smoothtown. How or why it acquired this name is unknown. An Anglican church called St. Luke's sits on a hill near the corner but there is no store or other community building.

About a kilometre east is another church on a hill. Although it has no signs, it used to be called the Chapel of the Delawares. The Delawares were an Algonkian-speaking nation from the eastern United States whose land was over-run by European settlers before the American War of Independence. A goodly number of them joined the Six Nations warriors under Joseph Brant and they settled with them along the Grand River after the war.

The corner east of Smoothtown where Cayuga Road crosses Third Line does not have a name at present.

## Fourth Line

Where the east end of Fourth Line begins it is called River Road. The Grand River United Church is along this road and is being rebuilt after burning down in 1993. It is anticipated that it will be rebuilt by 1995. The church site is on a hill near the corner where Mohawk Road meets Fourth Line. The road twists and turns a bit but straightens out about one kilometre from the corner where Seneca Road crosses. The David Thomas School house sat about 100 metres north of this corner. It was the first school built and supported by the Six Nations Confederacy Chiefs in the 1800's.

Other early schools were started by Anglicans and other Christian groups.

Fourth Line continues on into the Village of Ohsweken. The center of the village is where

Chiefswood Road crosses Fourth Line. The main part of Ohsweken is north of this corner. There is a plaza with a radio station, Royal Bank and two restaurants. Another restaurant sits at the main corner and a fourth a short distance on Fourth Line. Behind the plaza are several residential streets.

The village also contains a medical centre, an old age home, a day care centre, two elementary schools, two churches, a public library, a funeral home, two laundromats, two car washes, community services buildings, one with a gymnasium, a park, playgrounds and two softball diamonds, one with lights.

There are numerous small businesses and the village is spreading in both directions on Fourth Line as well as north on Chiefswood Road. A cable TV station sits on the western edge of Ohsweken, and a weekly newspaper is printed in the village.

The first corner east of Ohsweken, where Tuscarora Road crosses, does not presently have a church, store or businesses of any kind.

### Stone Ridge

The next corner, Stone Ridge Corner, has an old church nearby on Fourth Line. Near the top is inscribed "Jubilee Methodist Church 1897". Below is a more recent sign saying "Truth Tabernacle - Holiness". Holiness is similar to Pentecostal, I believe. Nearby is a gasoline service station. Right at the corner where Onondaga Road crosses Fourth Line is a small general store.

About 500 metres south on Onondaga Road is the new Emily C. General School. Children who used to attend Six Nations Schools Nos. 5, 6, and 10 now go there.

Emily C. General was a teacher who was dismissed by the Department of Indian Affairs after many years of teaching on the Six Nations Indian Reserve for refusing to swear allegiance to the Canadian government. She was a supporter of the traditional native government, the Six Nations Confederacy. She believed that the Six Nations were allies but not subjects of Canada, and as such she could not swear allegiance to the Crown.

The naming of this school for Emily C. General was a recognition that her protest against the erosion of Native rights had been noted by the Native community.

At the next corner, the Skyelite Plaza, with its gas pumps, a restaurant and several stores, is a fairly new development. However, it is on the Oneida Township side of Cayuga Road.

### Fifth Line

Because the Grand River bends sharply north about two miles west of Ohsweken, the Fifth Line of Tuscarora Township is shorter than the Fourth Line. It starts about a half mile west of Seneca Road, not far from the Grand River.

The first corner, at Seneca Road, does not have a store or a church, but nearby is where Six Nations School No. 4 stood for many years. It was one of the first one room schools to be closed as composite schools and bussing came into vogue.

The next corner, at Chiefswood Road, is called Four Corners. It used to be devoid of businesses but it now has one store.

The next corner east, where Tuscarora Road crosses Fifth Line, is St. John's Corner. The St. John's Anglican Church sits on this corner and Six Nations School No. 10 stood nearby. There is still one empty portable classroom in the schoolyard. Johnsfield Baptist Church is located about a half mile farther along Fifth Line. Still farther east is the Seneca Longhouse.

At Onondaga Road is Silversmith Corner and Atkins Corner is at Cayuga Road. A general store, which has long since been closed, was located here.

Near Atkins Corner is the new Ivan L. Thomas School. It is on the Oneida Township side of Cayuga Road. Ivan L. Thomas was a teacher and principal in the community for about 40 years. He retired in 1994, but he stayed on long enough to act as principal in the school named after him.

Also on the Oneida Township side is the Lower Cayuga Longhouse. Long ago, the Six Nations people lived in very long bark-covered house. Some were over 200 feet long. Later on, when they began to live in log houses, their community meeting building came to be called longhouses. Today, traditional believers use these "longhouses" for religious ceremonies. The use of English in the longhouses is not encouraged.

## **Sixth Line**

Sixth Line also begins at Seneca Road. Because of the Grand River, it is not straight. Where it crosses Chiefswood Road, there is a large garage and gas station. Nearby, along Chiefswood Road, there is a small plaza containing a restaurant and shops. Two hundred yards farther south is a large craft store and another quarter mile toward Ohsweken is an auto body shop.

Sixth Line curves around along the Grand River until it meets Tuscarora Road at Burning's Corners. The Burning family lived at this corner. The road is still not straight until it reaches Longboat's Corner. Tom Longboat, the great Onondaga long distance runner, built a large house there when he was racing as a professional. In the 26 mile Boston Marathon, he set a record which stood for many years. His house is no longer standing at Longboat's Corner, which is where Onondaga Road crosses Sixth Line.

The next crossroads is called Beaver's Corner. It probably got its name from the nearby Anglican Church on Cayuga Road. When it was built in the 1800's it was called Beaver's Church, after James and John Beaver who did most of the planning and building of the church.

It was not until later that its official name became "Christ Church". By then the name "Beaver's Corner" was probably well-established.

About 200 yards north of the corner, Six Nations School No. 11 stood for several generations. It was where Ivan L. Thomas taught for many years. It closed recently when the new Ivan L. Thomas School opened about 2 kilometres south. There is also a store and a restaurant at Beaver's Corner.

The River Range Road begins about one kilometre north of Sixth Line at Onondaga Road. Its full length is about two kilometres in Tuscarora Township. It continues in Oneida Township into Caledonia. There are large stands of tall trees along most of its length, and it is unpaved at present.

All told there are eight roads running approximately east and west, and seven roads running approximately north and south for a total of fifteen roads in the Township of Tuscarora. This includes the roads on the perimeter.

The two main creeks are the Mackenzie Creek and Boston Creek. They run west to east like the Grand River. An older generation, who paid more attention to the land, noticed this fact and when pointing west said it was "up the road" and east was "down the road". Because they knew that water ran down hill, they knew that west was higher and east was lower - at least in this neck of the woods.

In trying to orient this short description of Tuscarora Township to the names of various corners, I have inadvertently left out some of the features such as old cemeteries, etc. Some older people may also recall a few name changes, but I believe I have listed the vast majority of them.



## Native Inhabitants along the Grand River

1. **Early Inhabitants: Neutrals or Attawandaron** Various other spellings are: Atiouandarok, Atirhangerets, Atiwandarok, Attiouendarok, Attiuoindarons, Attiouandarons.

A few village names are known: Kandoucho, Onguiaahra, Teotongniaton or Teotandation, Khioeta, Aondironons or Ahondihronnons, Ouaroronon, Ounontisaston.

1650 - A force of 1500 Seneca and Mohawk Iroquois ravaged a Neutral village. The Neutrals retaliated, capturing or killing 200 Iroquois.

1651 - To avenge this action, the Iroquois returned the following spring, took the village of Teotondiation and destroyed the Neutral Nation.

1653 - Last mention of the Neutrals - they scattered west and to the south, becoming assimilated with other tribes, and many re-settled in Iroquois country.

2. **Iroquois** did not occupy the newly-conquered territory along the Grand River. Ojibways set up camps following the water for fish and the forests for wildlife.

3. **Ojibway or Chippewa** are of Algonkian origin. They controlled all the northern shores of Lakes Huron and Superior from Georgian Bay to the edge of the prairies.

1. **Ojibway** of the Lake Superior region.

2. **Mississauga** (people of the large river mouth) of Manitoulin Island and of the mainland around the Mississauga River.

3. **Ottawa**, traders of the Georgian Bay region.

4. **Potawatomi** (people of the place of fire) lived on the west side of Lake Huron in Michigan, and moved across into Ontario.

Through the middle of the 18th century, the Ojibways were commercially and militarily tied to the French. They supported the French during the Seven Years War.

### Purchase of Ojibway Land

May 9, 1781 - Mississaugas and other Ojibways alienated a piece of land on the west side of the Niagara River.

May 22, 1784 - Sale of Grand River Lands by the Mississaugas to the British Crown.

4. **Chief Joseph Brant** and the members of the loyal Six Nations came to the Grand River area via Fort Niagara in 1784. The Census from the Haldimand Papers show the numbers in each of the tribal groups. The largest number were from the Mohawk tribe. From other tribes than the Six Nations came a few from the Nanticokes, Tutelos, Creeks and Cherokees to settle along the Grand River.