

*Niagara: An Aboriginal Center of Trade* This is a git repository of the source files for the book *Niagara: An Aboriginal Center of Trade* by Porter, Peter A. (Peter Augustus). This book is in the Public Domain, see the LICENSE file for details.

The area was first settled by Native people over 11, years ago. Nomadic hunters and gatherers, the Natives eventually made their settlement more permanent as they began cultivating crops in the fertile area. The Neutral Nation inhabited Niagara until they were overthrown by the Iroquois in . With the demise of the Neutral Nation, the area was briefly settled by the Seneca and Mississauga Nations. Butlersburg was the name first given to the historic town by the British around which later became West Niagara. It is estimated that 5, U. Their loyalty to the Crown and the British system of government motivated them to flee the U. Nearly 80, refugees fled from America following the revolution. Newark, as the little town was named in became the first capital of Upper Canada which was created on December 26th, John Graves Simcoe became the first Lieutenant Governor. Ever fearful of an American assault the Capital was moved to York, the present day Toronto in because it was further inland and less vulnerable to the threat of invasion. On June 18, , the United States declared war on Great Britain and Niagara became a huge battleground for about three years. The little town fell under siege by the Americans near the end of the War of . The invading army burned Niagara to the ground and there are only a few remaining buildings which survived the devastation. The historic buildings which abound in Niagara-on-the-Lake today Niagara on the Lake History are the result of the town being rebuilt by the British following the fire. The fate of Canada hung in the balance for those three years but at the end of the battling, the British were victorious and Canada was secure. In the Niagara Harbour and Dock Company was founded and the little town prospered. By , however, following the construction of the Welland Canal, the center of commerce and the county seat moved to nearby St. Catharines because of its location adjacent to the Canal. Niagara suffered through this depression and slowly started to convert farmland into orchards and thus began the legacy of the Niagara Fruitbelt. Preserving the past has always been a priority in Niagara and this pride in its past led to the beginnings of tourism in the area. The town was renamed Niagara-on-the-Lake around to distinguish it from Niagara Falls which lay only 20 miles upstream on the Niagara River.

**Chapter 2 : NOTL - First Nations, Aboriginal People in Niagara Falls, Ontario**

*Niagara - An Aboriginal Center of Trade is presented here in a high quality paperback edition. This popular classic work by Peter A. Porter is in the English language.*

Mids daguerreotype - the subject is holding an Iroquois floral-style beaded bag similar to the one on the right. For the Haudenosaunee, the aftermath of the war resulted, among other things, in a loss of access to vast areas of their traditional hunting grounds. Those who had supported the defeated British followed Mohawk Chief Joseph Brant to Canada where they were granted a tract of land along the Grand River. The war compelled the curtailment of their traditional lifestyle and forced many Haudenosaunee communities to find new ways to subsist. We may never know exactly when they began producing souvenir beadwork but the dating of early tourist material suggests it began soon after they were removed to reservations. The traditional arts that existed prior to the American Revolution changed, and in many cases disappeared, to be replaced by the emergence of distinct commoditized styles that were sold primarily at Niagara Falls. Ever since the first accounts of its majestic beauty and turbulent, untamed power, the Falls have captured the psyche of people from all over the world. The Catholic priest and Recollect missionary, Louis Hennepin, first published a description of the Falls in 1683. Niagara had long been used by the Indians as a center of trade and when commerce with non-Natives began, it emerged as the most significant trading center with the Great Lakes and points west. Because of its strategic location, Niagara quickly became a venue of commercial importance and a coveted gateway to the rich fur lands in the west. Engravings of the Falls sold briskly in the first half of the eighteenth century and many of the early paintings of Niagara were done by artist-soldiers who had been stationed in Canada. By 1791, two more hotels had been built on the Canadian side so even at this early date, Niagara was a place bustling with visitors. Many of them were curious about the Indians they encountered and they were bringing home Indian-made souvenirs as mementoes of their trips. Mohawks John Deer, his wife and daughter at the Falls - late 19th C. Accounts from some of the earliest journals indicate that travelers to the area were taking home Indian souvenirs as early as the eighteenth century. For those making the journey, Niagara represented a pure and pristine environment, which was seen as healthful and invigorating but, just as the Falls became a symbol of America, the Indian became a symbol of the Falls and an icon of this untamed wilderness. To many, an authentic Indian souvenir had a romantic appeal. Christian Feest notes that some of the earliest souvenir items that were made by the Indians were models of cradleboards, toboggans, and canoes. But not even the pristine natural beauty of the Falls could stop the developing commercialization of Niagara as an extravagant marvel for tourists. No vacation to the Falls was complete without the requisite trip to the Indian reservation. Their present principal chief is Thomas Chew, the son of an Englishman. Nineteenth-century travelers were most likely to find the cherished Indian souvenirs they were seeking at Niagara Falls. They register their names, and look at the Indian and other curiosities, [in the Bath House that was operated by a Mr. Jacob] which are kept there for sale; and generally make some purchases, as remembrances of the Falls, or for presents to friends or children. DeVeaux Of the same gentleman [Mr. Jacobs] may be obtained moccasins, worked with beads and porcupine quills. One panel from a stereo view of Tuscarora women selling beadwork at Niagara Falls. In 1840, the British photographer William England photographed this group of Indian women making fancy beaded items at Niagara Falls. In all likelihood, they were Tuscaroras. One panel from a circa 1840 stereo view of the bridge to Bath Island view looking west. This is the same site today, taken on a recent trip to Niagara Falls view looking west. The opening of the Erie Canal in 1825 brought more tourists to the Falls. By the 1830s the trade in Indian fancy beadwork was in full swing. Sometime before 1840, Theodore Hulett opened the The Old Curiosity Shop and his brother opened the Indian Shop to take advantage of the increased trade in Indian items. They published their first guidebook to the Falls in 1840 and it included the names of the tribes that were sending them beadwork to sell in their shops. Circa 1840 view of the same store after renovations. Access to Goat Island was from the bridge located directly in front of Tugby and Walkers variety store, emporium and curiosity shop where one could purchase Indian souvenirs. Tugby was a local businessman whose enterprise dominated the riverfront across from Goat Island. The bridge first took you to Bath Island where you paid a

toll of 25 cents to gain access to the larger Goat Island. This is the east end view of the Bath Island bridge looking at the former site of Tugby store. In the Niagara appropriations bill was signed into law and the area around the Falls was turned into a state park. One item that was acquired at the Bath House is the pincushion to the left. The back of this early piece, with paper patterns beneath the central floral design, has the following inked inscription on the back: Bath Island was one of several islands in the Goat Island complex. Fifth Regents Report, Plate 19 for a near identical example. Fox, at the toll-gate, and examine the endless variety of exquisitely wrought Indian work which he offers for inspection and sale. Another advertisement from the early s announced the sale of beadwork at the Falls by the Six Nations Indians. Once onto Goat Island visitors could follow the pathway to the right which took them to the American Falls and the bridge that crossed onto Luna Island. This small outcropping of rock between the American Falls and the Bridal Veil Falls was once covered with white cedar trees which were well suited to withstand the harsh winter conditions at the Falls. In the summer, the trees were filled with the nest of bald eagles and cedar waxwings. Since the nineteenth century, when the Tuscarora actively sold their beadwork there, the trees either died off or were removed by human activity. Present day view of the American Falls taken from Luna Island. One panel from a circa stereo view of Tuscarora women selling beadwork on Luna Island. The name of prize-winning photographer George Barker is synonymous with images of Niagara Falls. Around he took a rare series of photographs of a group of Tuscarora women selling beadwork on Luna Island. The Island formally called Prospect Island was renamed for the beautiful moonlit rainbows that were produced by the mist of the Falls and were visible to visitors during or near the full moon. These rainbows are rarely visible today because of the artificial lighting and decrease in the flow of water over the Cataract. The lady on the left in this image is holding a small purse of the type that some collectors call a fist purse, because of its diminutive size and clenched fist shape. These are almost as prevalent in collections today as the Niagara floral style from the previous two decades and by the barrel purse had become one of several newly fashionable Indian bags. Barrel purses, unlike the flat Niagara floral-style bags, were three-dimensional objects constructed over stiff paperboard to achieve their shape. Circa Tuscarora barrel purse with animal motifs. Floral designs covered the surface of many barrel purses though more desirable examples were decorated with bird and animal motifs like this example with the squirrel and owl. Below are several circa stereo views of Tuscarora women selling beadwork at Niagara Falls. In some of the views, the American Falls can be seen in the background. Except where noted, all were taken by photographer George Barker. She may have been Tuscarora but this is a Canadian stereo view and there is no other identifying information. Among the Tuscarora there are many beadworkers, or sewers as they prefer to call themselves, who are active today. Notable among them is Rosemary Rickard Hill. Rosemary grew up on the Tuscarora Reservation. Her work was featured in Across Borders: Beadwork in Iroquois Life exhibit that toured several major museums in the northeast several years ago. She has since received numerous blue ribbons and other prestigious awards for her exceptional beadwork. Cabinet card dated August 9, In Peter Porter, a wealthy land owner at the Falls reminisced: And the elder generation of visitors will recall the familiar sight of aged Indian squaws, and dusky Indian maidens, who daily, during the season of travel, sat at the various points along the route of the tourist on the steep banks of the road leading up to the rapids, on Luna Island, to old Terrapin Tower, and at various points around the Ferry House, and what is now Prospect Park, offering for sale, Often a papoose strapped to the board which formed the back of its picturesque but doubtless uncomfortable cradle leant up against the foot of a tree, or swung suspended from some low hanging branch, gazed stolidly at the pale faced visitor. If you have an interest in Northeast Woodland beadwork you might find my book of interest. This is a brand new, hard cover book with dust jacket. Since the early nineteenth century, Haudenosaunee Iroquois beaded bags have been admired and cherished by travelers to Niagara Falls and other tourist destinations for their aesthetic beauty, detailed artistry, and the creative spirit of their makers. This lavishly illustrated history examines these bags “ the most extensively produced dress accessory made by the Haudenosaunee “ along with the historical development of beadworking both as an art form and as a subsistence practice for Native women. In this book, the beadwork is considered in the context of art, fashion, and the tourist economy of the nineteenth century. Illustrated with over one hundred and fifty of the most important “ and exquisite “ examples of these bags, along with a unique collection of historical

## DOWNLOAD PDF NIAGARA, AN ABORIGINAL CENTER OF TRADE

photographs of the bags in their original context, this book provides essential reading for collectors and researchers of this little understood area of American Indian art. References Cited DeVeaux, S. King and Christian F. Published for the Author. An Aboriginal Center of Trade. Morgan on Iroquois Material Culture. University of Arizona Press, Tuscon and London. Posted by Iroquois and Wabanaki Beadwork at.

*racedaydvl.com Niagara, an aboriginal center of trade [database on-line]. Provo, UT: racedaydvl.com Operations Inc,*

Three facts relating to this locality and three only seem to be proven as ante-dating the commencement of that printed story. That its "Portage" had long been in use. That it was then, and long had been, a spot for the annual assemblage of the Indians "for trade. Before , everything else that we think we know, and like to quote about Niagara, is only Indian Myth or Tradition; possibly handed down for Ages, orally, from generation to generation, amongst the Aborigines; or, quite as probable, it is the invention of some Indian or White man Mythologist of recent times; the presumption in favor of the latter being strengthened, when no mention of the legend, not even the slightest reference thereto, is to be found in any of the writings of any of the authors, who either through personal visits to the Tribes living comparatively near to the Cataract, or from narrations told to them by Indians living elsewhere on this Continent had learnt their facts at first hand, and had then duly recorded them, until long after the beginning of the eighteenth Century. It is probably to the latter class modern traditions even with all their plausibilities, based upon the superstitious and stoical nature of the Aborigines that several of the best-known Legends concerning Niagara belong. Three of those legends, especially, appeal to the imagination. And that, at the time of this annual Sacrifice, the tribes from far and near assembled at Niagara, there to worship the Great Spirit. If this Legend is based on fact, it would certainly have made the locality a famous place of annual rendezvous; and at such a rendezvous the opportunities for the exchange of many and varied commodities trade would surely not have been neglected. Of course, it was the difficulty and danger of descending into the Gorge, and of scaling the face of the cliff in returning accomplishable in those days only by means of vines which clung to the rocks, or by crude ladders formed of long trunks of trees, from which all branches had been lopped off about a foot from the trunk, and set upright, close to the face of the cliff that lends any plausibility to the legend. The Legend of Burial was, that Goat Island was specially reserved as a burying-ground for famous chiefs and noted warriors. If this Legend was founded on fact, it certainly would have made Niagara at that time one of the best known and most frequented spots on the Continent; and at each visit for such burial, trade would doubtless have been carried on. It is possible to see a complete circular Rainbow anywhere, on land or water, whenever one stands between the Sun and a sufficiently abundant mist standing close to the latter , and the Sun is near the horizon. It is possible to see it, at some point at Niagara, often that is on every bright day, because that abundant curtain of mist is ever present; and the Gorge, by reason of its great width and depth, affords specially favorable opportunities. This curious phenomenon is obtainable easily and regularly only in the Gorge at the Goat Island end of the American Fall, from the rocks in front of the Cave of the Winds for the prevailing winds of the locality are from the southwest, which bring the spray cloud into the best relative position at this point , or from the deck of the steamboat, at certain parts of the trip, and from both only in the afternoon. It can sometimes be seen from Prospect Point, and from the Terrapin Rocks in the early morning, when the spray-cloud rises towards the north. It can also, sometimes at the season when the Sun sets farthest to the northward , be seen from the rocks out in front of the American Fall, below Prospect Point. This was the spot where the Aborigines would most easily have tested the efficacy of the Legend; for their descent into the Gorge was made at a point on the American shore, not so very far north from the end of that Fall. When white men first settled near the Cataract, in the first decade of the 19th Century, the location of the "Indian Ladder" was amongst the present overflows from the mills of the Lower Milling district. That, by reason of the "debris slope" of the Gorge being highest at that point, had doubtless been its location for ages. The fact that, even at the most accessible and that by no means easily reached end of the Fall in the Gorge, the entire conditions of the Legend could so rarely be fully complied with, would have been to the unscientific minds of the Savages only an additional incentive to a firmer belief in it. It is also observable from the rocks beyond and below Terrapin Point, on the Goat Island side of the Horse-Shoe Fall; but the climb out to that point is both arduous and dangerous, and is very rarely attempted. No such phenomenon can be seen from the Canadian shore, because there are no rocks out in front of that end of the Horse-Shoe Fall on which one can

stand. Were one to stand upon the apex of the Rock of Ages, or on the apex of any other high rock at the base of the Fall, at noon, when the sky was clear above, and the currents of air happened to surround the base of that rock on all sides with spray, as one turned completely around one would be in the center of a complete circular Rainbowâ€”which would be below the level of the feetâ€”and of which one would see but the half at any portion of the turn. At Niagara, when one gazes on a complete circular bow, as seen against the perpendicular curtain of spray, the center of the circle will always be lower than the point where one is standing. When the point of observation is high enough, and the spray-cloud spreads out extensively enough, it is possible to see two concentric, complete Rainbows at one time. In fact, one does often see a portion of the arc of such a second bow; but three complete concentric bows, or three arcs of bows, are never seen at Niagara, nor anywhere else. George William Curtis, in "Lotus Eating," records,â€” "There [at the Cave of the Winds], at sunset, and there only, you may see three circular rainbows, one within another,"â€” He does not say, "complete circles"; he doubtless meant "arcs. Barlow, who has been a guide at the Cave of the Winds for over thirty years, says that on numerous occasions during that period he has seen two complete circular Rainbows at one time, at that point. He observed it twice, and only twice, in As he was gazing at a complete Rainbow circle, Barlow told him that he had sometimes seen two complete concentric bows at one time. A third bow would be a shadow of a shadow; and no one can see that. It has so much the appearance of a made-to-order story, such a specially-prepared-to-fit-the-locality aspect, it savors so strongly of an attempt to make the early Indian Mythology conform to the Christian story of the "Bow of Promise," that its Aboriginal authenticity may well be doubted. And Father Hennepin also gave to the World, in the same volume, the first known picture of Niagara. It was unquestionably a Frenchman who first, through pale-face eyes, saw the great Cataract; and it was later than , the year when the ancient City of Quebec was founded, and white men first settled in the northern part of this Continent. Possibly, though improbably, he may have been one of those holy men, Priests of the Catholic Church, who devoted their learning, their strength, and their years to the cause of their Maker; who daily risked their lives, as alone they braved the hardships and the sufferings of long journeys through pathless forests, and who encountered the fury of unknown savages, as they carried the Gospel to Tribes who dwelt along the shores of mighty waters, in a vast and an unexplored wilderness; and tried, though in vain, to lead those strange peoples to the Ways of God. Brule was the first Frenchman known to have joined the savages, to become one of them, and adopt their manner of life. Beloved and trusted by the Indians for years, traveling all over the Northwest, claiming to have discovered Lake Superior, and a copper mine on its shores in proof of which he brought back samples of that metal to Quebec , he was finally tortured, put to death, and eaten by the Savages. From his intimacy with Iroquetâ€”Brule spent the better part of eight years in his Country and in that of his allies; being the territory lying to the north of Lake Ontarioâ€”he must have known what Iroquet knew of the location of such a waterfall which was only about miles from the center of his territory, and a journey of that distance was of small moment to the Indians of those days ; and when Iroquet went to it as a "trading place," Brule doubtless accompanied him. It must also be remembered that it was this same chief, Iroquet, who later confirmed to Father Daillon the renown of "the great River of the Neutrals"â€”that is the Niagaraâ€”as a Center of Trade; whose location he knew well, but refused to divulge to the Priest.

#### Chapter 4 : Niagara, an Aboriginal Center of Trade - Peter Augustus Porter - Google Books

*Even in aboriginal daysâ€”by reason of its central location, its portage, its position as a Center of Trade, and its "Erie Stones"â€”Niagara was the best and most widely known spot on the Continent; even asâ€”for other reasonsâ€”it is to-day.*

#### Chapter 5 : Niagara - An Aboriginal Center of Trade: Peter A. Porter: racedaydvl.com: Books

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher,*

## DOWNLOAD PDF NIAGARA, AN ABORIGINAL CENTER OF TRADE

*institution or organization should be applied.*

### Chapter 6 : Formats and Editions of Niagara, an aboriginal center of trade [racedaydvl.com]

*Even in aboriginal days " by reason of its central location, its portage, its position as [86] a Center of Trade, and its " Erie Stones" " Niagara was the best and most widely known spot on the Continent ; even as " for other reasons " it is to-day.*

### Chapter 7 : Aaniin, Shōkon, Tawnshi, Miyot'čkewin, á'fá'á'fá'Žá'á'i and Welcome to the online ho

*Go to Public Collections to browse other people's collections. Items from these collections can be copied into your own private collection. Create your own Private Collection by searching or browsing to find items of interest and then adding them to a collection. Use \* or? to search for alternate.*

### Chapter 8 : Niagara - An Aboriginal Center of Trade - Peter A. Porter - Literature

*NIAGARA, AN ABORIGINAL CENTER OF TRADE THE printed story of Niagara dates back only three centuries and during the first three decades of even that period there reference to.*

### Chapter 9 : Niagara, an aboriginal center of trade

*Niagara An Aboriginal Center of Trade Item Preview There Is No Preview Available For This Item This item does not appear to have any files that can be experienced on.*