

Why the Royal Proclamation of 1763 is important and how it has lived for 250 years!

The Royal Proclamation provided a basic framework for governance in the British Territories in North America after the fall of New France. It was a formalization of the policies, royal instructions and relationships that had developed over time since contact.

In part, it sets out how First Nations peoples were to be treated regarding land. The military and economic alliances between the Crown and First Nations People were being eroded by the increasing demand for land for westward settlement. It addressed the issue of protection of First Nations' lands. But it did not stop frauds and abuses. It did not stop illegal squatters, illegal leases or illegal alienations of land.

It described a process that is at the core of the treaties and surrenders that so much of Canada is built upon. The process it describes is the basis for the large land purchases from the Mississaugas and other First Nations.

The surrender process in the text of the Simcoe Deed of 1793 is eerily close to the words in the Royal Proclamation.

Echoes of the Royal Proclamation can be found in early Post-Confederation legislation and in the Indian Act of 1876.

Reference to the Royal Proclamation can also be found in a petition from the Mohawks of the Bay of Quinte dated 1890.

The Royal Proclamation of 1763 is referenced in the Charter of Rights and Freedoms which is part of the Constitution of Canada.

Every time land was and is surrendered by First Nations People, you can trace the surrender process back to the Royal Proclamation. Even the modern treaties show connections to it. When the Federal Government of today demands a surrender to finalize the settlement of a land claim, you can see the legacy continues.

It is an important document which can help us understand the situation we find ourselves in today when it comes to key issues of aboriginal title, land & treaty rights, surrenders, land claims and settlements. When we see where it came from, we can see how its influence continues. Certainly it was not always adhered to, especially in the face of expediency. But it has an important legacy. **And on October 7th of this year it is 250 years old!**

Text from the Royal Proclamation
October 7, 1763

...

"And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds.— We do therefore, with the Advice of our Privy Council, declare it to be our Royal Will and Pleasure that no Governor or Commander in chief in any of our Colonies of Quebec, East Florida or West Florida, do presume, upon any Pretence whatever, to grant Warrants of Survey, or pass any Patents for Lands beyond the Bounds of their respective Governments, as described in their Commission: as also that no Governor or Commander in Chief in any of our other Colonies or Plantations in America do presume for the present, and until our further Pleasure be known, to grant Warrants of Survey, or pass Patents for any Lands beyond the Heads or Sources of any of the Rivers which fall into the Atlantic Ocean from the West and North West, or upon any Lands whatever, which, not having been ceded to or purchased by Us as aforesaid, are reserved to the said Indians, or any of them.

And We do further declare it to be Our Royal Will and Pleasure, for the present as aforesaid, to reserve under our Sovereignty, Protection, and Dominion, for the use of the said Indians, all the Lands and Territories not included within the Limits of Our said Three new Governments, or within the Limits of the Territory granted to the Hudson's Bay Company, as also all the Lands and Territories lying to the Westward of the Sources of the Rivers which fall into the Sea from the West and North West as aforesaid.

And We do hereby strictly forbid, on Pain of our Displeasure, all our loving Subjects from making any Purchases or Settlements whatever, or taking Possession of any of the Lands above reserved, without our especial leave and Licence for that Purpose first obtained.

And We do further strictly enjoin and require all Persons whatever who have either wilfully or inadvertently seated themselves upon any Lands within the Countries above described, or upon any other Lands which, not having been ceded to or purchased by Us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such Settlements.

And whereas great Frauds and Abuses have been committed in purchasing Lands of the Indians, to the great Prejudice of our Interests, and to the great Dissatisfaction of the said Indians: In order, therefore, to prevent such Irregularities for the future, and to the end that the Indians may be convinced for our Justice and determined Resolution to remove all reasonable Cause of Discontent, We do, with the Advice of our Privy Council strictly enjoin and require, that no private Person do presume to make any purchase from the said Indians of any Lands reserved to the said Indians, within those parts of our Colonies, where, We have thought proper to allow Settlement: but that, if at any Time any of the Said Indians should be inclined to dispose of the said Lands, the same shall be Purchased only for Us, in our Name, at some public Meeting or Assembly of the said

Indians, to be held for that Purpose by the Governor or Commander in Chief of our Colony respectively within which they shall lie: and in case they shall lie within the limits of any Proprietary Government, they shall be purchased only for the Use and in the name of such Proprietaries, conformable to such Directions and Instructions as We or they shall think proper to give for that Purpose: And we do, by the Advice of our Privy Council, declare and enjoin, that the Trade with the said Indians shall be free and open to all our Subjects whatever, provided that every Person who may incline to Trade with the said Indians do take out a Licence for carrying on such Trade..

And we do further expressly conjoin and require all Officers whatever, as well Military as those employed in the Management and Direction of Indian Affairs, within the Territories reserved as aforesaid for the use of the said Indians, to seize and apprehend all Persons whatever, who standing charged with Treason, Misprisions of Treason, Murders, or other Felonies or Misdemeanors, shall fly from Justice and take Refuge in the said Territory, and to send them under proper guard to the Colony where the Crime was committed of which they, stand accused, in order to take their Trial for the same...

For an electronic copy of the entire text, including the above portion, of the Royal Proclamation, visit our website: www.mbg-tmt.org

NOTE: Pay close attention to the red highlighted part in the RP that you just read. You will see some similarities coming up

The Simcoe Deed (Treaty 3 ½)
1793

Reference: *LAC RG10 Volume 1850 IT 006 Indian Affairs*

(Grants land to the Chiefs, Warriors, Women & People of the Six Nations,
specifically land on the Bay of Quinte)

George the Third by the Grace of God of Great Britain, France and Ireland King, Defender of the Faith and so forth. Know ye that Whereas the Attachment and Fidelity of the Chief Warriors and People of the Six Nations to Us and Our Government, have been made manifest on divers occasions by their spirited and zealous exertions and by the bravery of their conduct and We being desirous of shewing Our approbation of the same, and in recompense of the losses they may have sustained, of providing a convenient Tract of Land under

Our protection for a safe and comfortable retreat for them and their posterity Have of Our special Grace, certain knowledge and mere motion Given and by these presents Do give and grant unto the Chiefs Warriors Women and People of the said Six Nations and their Heirs for ever all that

District or Territory of Land being parcel of a certain District lately purchased by Us of the Mississague Nation lying and being limited and bounded

as follows (that is to say) the Tract will then be bounded in front by the Bay of Quinte between the Mouths of the River Shannon and Bowens' Creek

about Twelve Miles Westerly by a line running North Sixteen Degrees West from the West side of the Mouth of the River Shannon, and Easterly by a Line running North Sixteen Degrees West from the Mouth of Bowens' Creek, and Northerly by a Line running East Sixteen Degrees North, and West Sixteen Degrees South at the distance of about

Thirteen Miles back from the Bay of Quinte, measured on the Western Boundary aforesaid, to the North East Angle of the Township of Thurlow: To Have and to Hold the said District or Territory of Land of Us Our Heirs and Successors to them the Chiefs Warriors Women and People of the said Six Nations and to and for the sole use and behoof of them and their Heirs for ever freely and clearly of and from all and all manner of Rents, Fines or Services whatsoever to be rendered by them the said Chiefs Warriors Women and People of the said Six Nations to Us or Our Successors for the same And of and from all Conditions Stipulations and Agreements whatever except as hereinafter by Us expressed and declared. Giving and Granting and by these presents confirming to the said Chiefs Warriors Women and People of the said

Six Nations and their Heirs the full and entire possession Use benefit and advantage of the said District or Territory of Land to be held and

enjoyed by them in the most free and ample manner and according to the several Customs and usages by them the said Chiefs, Warriors, Women and People of the said Six Nations Provided always and be it understood to be the true intent and meaning of these Presents that for the purpose of assuring the said Lands as aforesaid to the said Chiefs Warriors Women and People of the Six Nations and their Heirs and of securing to them that free and undisturbed possession and enjoyment of the same. It is Our Royal Will and Pleasure that no Transfer Alienation Conveyance Sale Gift Exchange Lease Property or Possession shall at any time be had made or given of the said District or Territory or any part or parcel thereof by any of the said Chiefs Warriors Women and People of the said Six Nations to any other Nation or Body of People Person or persons

whatsoever other than among themselves the said Chiefs Warriors Women and People of the said Six Nations but that any such Transfer Alienation Conveyance Sale Gift Exchange Lease or Possession shall be null and void and of no effect whatever. And that no Person or Persons shall possess or occupy the said District or Territory or any part or parcel thereof by or under pretence of any such Alienation or Conveyance as aforesaid or by or under any pretence whatever under pain of Our severe displeasure. And that in case any Person or Persons other than the said Chiefs Warriors Women and People of the said Six Nations shall under pretence of any such Title as aforesaid presume to possess or occupy the said District or Territory or any part or parcel thereof that it shall and may be lawful of Us our Heirs and Successors at any time hereafter to enter upon the Lands occupied and possessed by any other Person or Persons other than that said Chiefs Warriors Women and People of the said Six Nations and them the said Intruders thereof and therefrom wholly to dispossess and evict and to resume the same to Ourselves Our Heirs and Successors. **Provided always nevertheless that if at any time the said Chiefs Warriors Women and People of the said Six Nations should be inclined to dispose of and Surrender their Use and Interest in the said District or Territory, that same shall be purchased only for Us in Our Name at some Public Meeting or Assembly of the Chiefs Warriors and People of the said Six Nations to be held for that purpose by the Governor Lieutenant Governor or Person Administering Our Government in Our Province of Upper Canada.** In Testimony whereof We have caused these Our Letters to be made Patent and the Great Seal of Our said Province to be hereunto affixed. Witness His Excellency John Graves Simcoe Esquire Lieutenant Governor and Colonel Commanding Our Forces in Our said Province. Given at Our Government House at Navy Hall this First Day of April in the Year of Our Lord One Thousand and Seven Hundred and Ninety Three in the Thirty Third Year of Our Reign.

/signed/ Wm Jarvis Secy

/signed/JGS

(a true copy taken from the original
29th December 1809)

John Small

C.Reg.

NOTE: Notice the similarities between the highlighted parts of the RP and the part in the Simcoe Deed. The Simcoe Deed came along 30 years later!

A Petition from the Mohawks of the Bay of Quinte
to the Governor General in 1890

[LAC RG10 Volume 2320 File 63, 812-2 Reel C-11201]

March 13[?], 1890

To His Excellency Lord Stanley of Preston,
Governor General of the Dominion of Canada K.C.M.G.

BROTHER – We the six Nation Mohawks residing in the Bay of Quinte reservation again remind Your Excellency concerning the treaties subsisting between us the Six Nations and the British Government.

BROTHER – We remember still that when our forefathers first meeting with you, when you came with your ship our forefathers kindly received and entertained you and entered into an alliance with you, though our fore fathers were then great and numerous and your people were inconsiderable and weak and they know that they entered into a Covenant Chain with you and fastened your ship therewith, but being apprehensive the bark would break away and your ship be lost, they made one of iron and held it fast that it should not slip from us, but perceiving the former chain was liable to rust they made a silver chain to guard against it.

BROTHER – We are now inconsiderable and weak and you are now a great and numerous people and your know that we entered into a covenant chain of brotherly love, and there-fore we also like to be entertained and recognized our request concerning our just rights from the Government.

BROTHER – It Grieves us sorely to find the roads hither so grown up with weeds, for want of being used and our fire is expiring, through by the Canadian Government, that it was agreed by the wisdom of our forefathers that it should never be extinguished, you know it was a saying that when our fire went out, we would no longer [be?] a people our desire is now that Your Excellency to clear the road, and make up the fire with such wood as will never burn out, and we earnestly desire that you would take care to keep it up as former times.

BROTHER – We request you to renew our fire and clean our Council rooms with a new white wing and leave it hanging near our fire place, that we may use it cleaning all dust dirt &c, which may have [been?] brought in by strangers no friends to us.

BROTHER – Do as Sir William Johnson said in his Super intendency of the Six United Unitah Confederacy, saying I wish that your may on your parts carefully remember and faithfully observe the engagements you have now as well as formerly entered into with the English, and that your may every day grow more sensible how much it is your

interest to do so. And I once more exhort you all to be strong and steadfast to keep firm hold of the covenant chain and never to give attention or credit to people who under the masquerade of friendship should come among you with stores [sic] which may weaken your attachment to us but to keep your eyes steadfastly on those whose business and inclination it is to tell you truth and make your minds easy.

BROTHER- We solicit your Excellency through your love of Justice, concerning the covenant chain, confirmed by the eight different governments, in the year of 1754 that is it still in continuation the covenant chain given to our forefathers at that time, the covenant chain reads thus:- This represents the King, our common father- This line represents this arms extended embracing all us the English and all the Six Nations – These represents the Colonies which are present and those who desire to be thought present --. These represents the Six Nations, and there is a space left to draw in the other Indians, And there in the middle is the line represented which draws us all in under the King our Common father,

BROTHER- If this Covenant Chain and other chains belts[?] still continues that why we are neglected, that our nationality can only be preserved by maintaining the position we occupy as allies to the British Government

BROTHER – Our Title as Ro-di-non-shyon-nih confederate nation has no hindrance to our advance in Civilization and we assure your Excellency that we will still further advance in the same till our Lord comes.

BROTHER- We further remind your Excellency, concerning the alliance existing between us and the British Government, it is now two hundred and twenty five years since our forefathers and others have signed an agreement to the articles one two and three dated the 24th day of September A.D. 1664 at Fort Albany and all that time we have always found the British nation true to their word therefore we have no desire at the present time to be other than allies to Her Britannic Majesty's Government, As Captain Joseph Brant long afterwards said in one of his speeches, saying the Mohawks were determined to sink or swim with the English, but Sir we are sinking fast, because our treaty rights is neglected, in which the peace now reigns throughout the Dominion were performed by your ancestors which has borne fruit in the present prosperity of Canada.

BROTHER – we will turn our attention of your white people around us are molesting our peace and tranquility, that the County Council referred tin the Council bout us the Bay of Quinte or Tyendinaga Indians, of Memorializing the Dominion Government to change the Indian Act so that we would be compelled to pay our just proportion of the taxation.

BROTHER – We have His Majesty’s King George the Third’s Proclamation through Sir William Johnson Bart, saying that the several nations or Tribes of Indians with whom we are connected and who live under our protection, should not be molested or disturbed in the possession or such parts or our Dominions and Territories as not having been ceded to or purchased by us are reserved to them or any of them, And moreover that it says we do therefore with the advice of our privy Council, declare it to be our Royal Will and Pleasure, that no Governor or Commander-in-Chief in any of our Colonies do presume upon any pretence whatever, to grant warrants or survey or pass any patents or lands beyond the bounds of their respective Governments, as described in their Commission as also that no Governor or Commander-in-Chief in any of our other colonies or plantations in America, do presume for the present and until our further pleasure be known, to grants warrants or survey or pass Patents for any lands which falls into the Atlantic Ocean from the west.

BROTHER- we request Your Excellency and the Great Hon. who takes charge of the affairs of Government, that not to believe to every story that may be told about us, in which the blood of our forefathers won for us to inherit confirmed by General Haldimand.

**I have the honor to be
Your sincere and devoted Brother
Sgd. Joseph J. Brant
Marysville**

**To the Governor General of Canada
Ottawa, Ontario**

NOTE: This petition in 1890 that the Mohawks of the Bay of Quinte send to the Government invokes the Royal Proclamation of 1763 using almost a direct quote from the document. This petition is sent almost 50 years later!

For more information on anything you see in our newsletter submissions, please contact the Research Office at 613-967-3616 or Kahniothe Library at 613-967-6264.

Minutes of 1800 Cont'd

This is a continuation of the Minutes of 1800. In September 1800 there was a Council Meeting held in the community that spanned 8 days. This meeting was held to try to come to some resolution of the troubles that had been dividing the community at that time.

Reprinted in this edition of the newsletter is day 4 of the Council Meeting.

Previous days of the council meeting can be found online at www.mbg-tmt.org. If anyone has any questions regarding these minutes please contact the Research Department.

Proceedings of a Council held at the Bay of Quinte beginning on the 2nd and ending on the 10th of September 1800, in the Mohawk Village

September 6th:

Present:

The same as before

Captain John in continuation:

After the negro boy had struck her, Christeen, the widow of the younger Laurence, who was also killed, got up, on which John Green ran up to her with his tomahawk with a design to kill her and her mother, but Capt. Isaac seeing it, called out "Stop, we have done enough", and Green stopped accordingly. When Laurence's Widow recovered her senses, she got up and saw them struggling very much; Ab. Hill with a tomahawk and knife and the two Loffs with clubs, beating the Deceased Laurence, the son. When he was killed, Captain Isaac's son and John Green attacked his Brother, Thomas, and ran a knife through his arm, which not being able to pull out again, Thomas sprung from them with a knife through his arm, but before that a blow was made at him with a Tomahawk by Capt. Isaac's son which cut his Hat and grazed off without doing any material injury.

After the business was all over, Capt. Isaac went among his people and enquired if any of them were wounded. They answered that two of the men were wounded, Vizt. his son and Ab. Hill. The elder Laurence not yet dead, sat up, but senseless, when Capt. Isaac went up to him and asked him, shaking his fist at him, "are you satisfied now", but Laurence was incapable of making any answer. Capt. Isaac then went to the Elder Laurence's Widow, who was standing up and the Blood running down her head, and asked her if she was satisfied, and then he said, "go and desire your Brother (Captain John) to come here and I will serve him in the same manner", pointing to the dying father and son, "can you withstand us"? She answered, "No, there are a great number of you and we are almost all killed". When Isaac's daughter heard her speak she run

up again with a club to knock her down and told her if she spoke another word she would knock her brains out.

Capt. Isaac then stepped forward and told her to be done as he supposed she would not live long having received so many bruises already. Captain Isaac asked the widows of the Laurence's, why did not you obey orders, you know we are numerous and a strong party". He then turned about and went away saying, "come, let us go, we have done enough", and pointed to Thomas' tomahawk which was lying on the ground, said, "it is our custom when we go to war to take the weapons of our Enemies; take up that and if the owner of it wants it let him come to me", and then gave it to Joseph Hill.

After Capt. Isaac and his party had gone away, Christeen got up and came away and in passing the Church on her way to my house, she desired a parson to ring the bell. When she told me the story, I answered, "I am not surprised as they had been always at variance, and expected something of this kind would happen". I then took two men and went to the spot to enquire into the matter, before I went thither, I called at Laurence's house and saw the ground and the floor of the house Bloody and the children in tears. The young man, Thomas, who had been wounded, having gone up stairs and laid himself on his bed. We then stripped and took arms and went to the place where we found the younger Laurence yet alive and his mother washing his face. The young man spoke to me and said, "I am yet in my senses; it is not my fault that this has happened; I was not to blame and I hope you will forgive me; God Almighty is master of us all - God's will be done". I then desired his people to lay out the bodies in order to have them carried away. The entrails of young Laurence were then hanging out and they moved as he breathed. This was about noon and the Elder Laurence had been killed early in the morning, but was so much defaced by blows that his features were not to be known again. The place where this scene had been acted was spacious and the ground and brush about the place was all bloody as if cattle had been killed there. This was by the violent struggles of the younger Laurence, who made many efforts in defending himself. This young man being yet alive, we thought to get him to his house and carried him away leaving his dead father behind. When we got about 300 yards, he said, "Uncle, put me down for I am gone", and died immediately. We then said prayers over him and carried him to the house.

Instead of Captain Isaac and his party taking any care of the dead, they had armed themselves and were at Capt. Isaac's house where they kept guard all night. The corpse of the Elder Laurence lay on the ground where he was killed all that night and the next morning the body was brought down in a boat by me and my people to this house where we now are. Isaac had forbid his party to have anything to do with the dead bodies and they were taken from this house to the grave by Bowen's people, white settlers adjoining our lands.

Capt. Bowen asked me to go out with him to John Howell, a Magistrate, who told him he had a message from Capt. Isaac importing that he wished to hold a Council with me, when it would be seen who was in the wrong; and that they wished to bury the remembrance of the misfortune under the ground. I answered, "Captain Isaac should have considered that before, as the people are now dead and cannot answer for

themselves. Capt. Isaac may now say what he pleases as the people are dead who could have given the best account of the matter”.

It is now 10 years that he has absented himself from every Council in the Village, except a few times; and when he did come he did nothing for the good of the Village. He now wants to hold a Council when it is too late, but I do not wish to see him there. I have only one thing more to say, and that is that I wish he may never do the like again, nor ever oppose me again in the business of the Village. Two days after the burial, I went up to the Widow Laurence's house to see them, when I heard firing of guns and hollering at Capt. Isaac's as if rejoicing and they continued to keep a guard there. Ever since that time people have always gone armed and never separately but in parties of 2, 3 or more.

A Negro man named Adam Fur was always in Isaac's party and very active since the death of the Laurences, tho not present on the 10th June. This man has not one drop of Indian blood in him; his father being a Negro and his mother a Dutch woman. On the 19th of July last, Captain Isaac held a Council in the woods and asked his party whether, in case the Government were to send to take them up, they would resist and support each other; and they all said they would sooner lose their lives than be taken, as they would not wish to be made prisoners. After this, a party of them, with Captain Isaac at their head, was formed, who went in a boat to Kingston, and I went thither on horseback about the same time and saw them walking about in parties as usual with their tomahawks. They encamped near Parson Stuart's in order to get his advice on what to do. Seeing things go on in this manner and considering what was best for me to do, I first wrote a letter on the subject to Sir John Johnson, but receiving no answer I thought it best to go to York and lay the whole matter before the Governor.

Now Brothers, I have stated all the matter in the clearest manner I am able. Capt. Isaac told you two days ago to look clearly into the whole business and see where the fault lay. The marks of the Blood are yet on this floor and you may rely that I have told you nothing but the truth. All the white people hereabouts are under great apprehension on account of this business and that was my reason for going up to the Governor in time.

There is yet one thing more I wish to say. I beg you, Brother, to ask these people who are of Capt. Isaac's party, whether they mean still to go on as they have done and still attach themselves as a party to him. My Chief Study is to do my best for the good of the people; to instruct them in that which is just and honest and to attend to their religion, for it hurts me much to see the manner in which I have spilt blood on this ground which was given to us by the King for ourselves and our families. Capt. Isaac says my mind is thick and that he will never come into my way of thinking. It is so because I will not come to his way of thinking, for I study for the good of the Village and keep service in the Church and obey the laws of the King. Now Brother, you may depend I have stated all this matter fairly and clearly in the presence of all the people here.

Captain Claus then told Capt. Isaac he would be glad to ask a few questions of some of the people who were present on the unfortunate day.

Captain Isaac's son, William, appeared and said as follows: That Captain Isaac, Isaac's son-in-law, Ab. Hill and himself set out early in the morning of the 10th June and came to the place appointed. Captain Isaac with his sword under his arm came up to Laurence and said good morning and Laurence returned the compliment.-Captain Isaac said to Laurence, if we got into any quarrels, don't let us use any edged Tools. He then asked Laurence if he received the message he sent the night before and Laurence answered he did. Laurence then took his cane and struck Capt. Isaac over the shoulder, who fell with the blow.

William says he was a little way behind and seeing his father fall he could not help running up and giving Laurence a stroke with the flat side of his tomahawk on the head. Immediately after, he and Thomas, Laurence's younger son met, and they attacked each other, but Thomas being stronger than him seized the tomahawk and took it from him, on which William took his knife and stabbed him in the arm. After this Thomas said he was done. Ab. Hill then desired Thomas to throw away the tomahawk and set off with himself, which he did and his life was saved by that means.

William says when he stabbed Thomas in the arm, he left the knife in the arm and having lost his tomahawk before, he was quite disarmed. William further says when young Laurence, deceased, was running after him, Ab. Hill met young Laurence, and having had a knife put into his hands by Isaac's son-in-law, cut Laurence the younger in the belly with the knife.

William says further that Laurence still had his father down. That he came up and took up the Elder Laurence's cane and began to beat him about the head. In the mean time, John Green, William's brother-in-law, came up and tomahawked Laurence, when Capt. Isaac called out there is enough done. That Capt. Isaac then got up and asked Laurence if he was satisfied with that. Laurence's wife then told Capt. Isaac she would take an opportunity of getting satisfaction for what he had done, on which Isaac's daughter told her there was no time like the present and took a stick and knocked her down. After they got home, Captain Isaac seeing the tomahawk of Thomas, asked them why they brought that with them, saying throw it away, you have no business with it, as also a knife which he had picked up; and they were thrown into the river and recovered some days after by Jos.Hill. William says he got a cut on the back of his head during the affray but does not know who gave it.

John Loff then appeared and said that Laurence, when he and Capt. Isaac first met on the 10th June, struck Cap. Isaac who fell, and when down, Laurence was upon him. That he, John Loff then went up with a club and struck Laurence 8 or 9 times across the back. He says also that he saw the young Laurence, deceased, strike Ab. Hill and William with a tomahawk.

Ab. Hill next appeared and said that having met Isaac's Negro boy by accident the boy told him his master was going to have a battle and he, Ab. then determined and said he would go and see it. That John Green and William went along with him. He says that after the usual salutations of Good Morning, some words arose about Laurence beating some of Isaac's children. That Laurence got into a passion, and

while in the act of lifting his stick to strike Isaac, Isaac attempted to draw his sword, but before he got it quite out of the scabbard a blow from Laurence's stick struck Capt. Isaac on the back of his head, and in his fall the sword went one way and the scabbard the another; and the reason of Capt. Isaac being struck on the back of the head was his endeavouring by stooping to avoid the blow.

He says further that as Capt. Isaac had desired them not to interfere in his business, he sat quietly and looked on. When Capt. Isaac's son, William, saw his father fall he ran up and struck Laurence on the head with the flat of his tomahawk. When Thomas, the son of Laurence, saw that, he ran up to William and they attacked each other with tomahawks. And while he, Ab. Hill, was yet sitting down, the younger Laurence, who was killed, ran at him with a tomahawk and before he could get up he received a blow on his head with the edge of the tomahawk, his own having fallen as he attempted to get up.

He says he was sometime senseless with the blow, but on recovering himself the blood flowed freely from the wound. Laurence seeing him again standing up returned to him and said, "now you shall die", and made a blow at his head with the tomahawk but the handle having struck his head, broke the skin only, which together with the loss of blood weakened him so much that he fell again. At that time John Green came up to him and went to old Laurence and sunk his tomahawk into his head. As he was going to repeat his blow on old Laurence, young Laurence came up and made a stroke at him (Hill) with his tomahawk and broke the handle, he then seized the blade of Laurence's tomahawk and while they were struggling the negro boy, belonging to Captain Isaac, came up with a club and struck young Laurence upon the head and shoulder. Laurence said to the negro that if he did not go away he would kill him and the boy went away. Thomas came up while Laurence and Ab. Hill were struggling for the tomahawk and stuck a knife into his back and soon afterwards gave Hill another cut on his shoulder and another on his thigh. Thomas then made a blow at his breast with the knife but he, Hill, stopped his hand and warded off the blow.

Hill also says that young Laurence was running after William, Isaac's son, and as they were passing him he took out his knife, and as Laurence passed, he, Hill, held out his hand with the knife, and cut Laurence across the lower part of his Belly; which wound occasioned his death as he believes. Laurence, however, rose again when John Green came up with a Tomahawk and cut him in the back of the neck.

The Negro Boy, Capt. Isaac's slave, being called, was desired to say what was the Message he took from Laurence to Capt. Isaac. He answered this, "that Laurence told him to inform Capt. Isaac to appoint a place to meet him and fight him and that if he did not deliver the Message he would flog him". He was also asked whether Laurence was armed when Laurence and Capt. Isaac met, and he answered, "he had a cane and Capt. Isaac a sword".

Adjourned until Monday morning 10 o'clock.

*Source: Library and Archives Canada RG10 Volume 26 pp. 15307-15354
Microfilm Reel C-11,007*

Tyendinaga Info Session Feedback Sheet

Our purpose in creating these info sessions was to provide historical information of interest to the community in a fun and informal way. Our researcher on the history of the community (Trish) has been travelling here once a month since May. We have covered topics like the landing of the Mohawks, Life Chiefs, the Draper Manuscripts and most recently, the Royal Proclamation.

Please take a moment to provide us some feedback, ask some questions or suggest some topics that may be of interest to you or someone you know in the community. We would like to ensure that our topics are of interest and the information satisfactory in nature.

All information from our previous sessions can be accessed online. We ask that you answer the questions below and return to the Research Office or the library at 1658 York Road, or put them in an email to amyc@mbq-tmt.org.

Question	Answer
1. Have you attended an info session at the library?	
2. Was the information we presented clear and understandable? Could you hear and see properly during the presentation?	
3. What did you enjoy most or least about the presentations?	
4. If an info session was offered at night would it be easier for you to attend?	
5. Do you have suggestions on how we could make these events better?	
6. Are our newsletter submissions interesting and informative?	
7. What topic would you like to hear about in an info session or newsletter write up?	

Comments or Suggestions:

*'The lack of a sense of history is the damnation of the modern world'. -
Robert Penn Warren*