

**PENNSYLVANIA DEPARTMENT OF TRANSPORTATION**

**AND**

**FEDERAL HIGHWAY ADMINISTRATION, PA DIVISION**

**TRIBAL GOVERNANCE AND HISTORY OVERVIEW**

Developed By:

The Pennsylvania Department of Transportation  
Cultural Resources Management Program

2020

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## **INTRODUCTION**

In 2013, the Pennsylvania Department of Transportation (PennDOT), incorporated its Tribal Handbook (Publication 591) into Publication 689. Publication 592, the Tribal Handbook Appendix, then, became orphaned and out of context. So, it too was removed from PennDOT's list of official publications. This document, however, retains much of the original text from Publication 592, especially the tribal histories, but with some updating since its publishing in 2006. Information regarding tribal government and tribal histories for example have either been provided by the tribes or extracted for tribal websites. This document is intended as a reference document for PennDOT's on-going effort to incorporate tribal consultation into project delivery, to provide an overview of projects that tribes would like to be coordinated on geographically within the commonwealth, and to accommodate tribal history from their perspective.

Consultation with tribes is delegated to qualified PennDOT archaeologists from FHWA. However, this does not supersede FHWA's legal requirement to consult with tribes as independent sovereign nations on a government-to-government level. PennDOT, on behalf of FHWA, currently consults with 15 federally recognized tribes and nations.

## **ABSENTEE-SHAWNEE TRIBE OF INDIANS OF OKLAHOMA**

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### **Government**

The Absentee Shawnee were organized in 1936 as the "Absentee Shawnee Tribe of Indians of Oklahoma" under the Oklahoma Indian Welfare Act. The Absentee Shawnee Tribe possesses all the inherent powers of sovereignty held prior to the Constitution of the United States. The inherent right of self-government precedes the United States Constitution, and the governing body of the Absentee Shawnee has never relinquished any part of this sovereign right. Among the powers of self-government upheld by the actions of the Absentee Shawnee, are the power to adopt and operate a form of government of their choosing, to define the conditions of tribal membership, to regulate domestic relations of members, to levy taxes, to regulate property within the jurisdiction of the Tribe, to control the conduct of membership by legislation and to administer justice.

### **Cultural Resource Infrastructure**

The Absentee Shawnee Tribe has a Cultural Preservation Department which manages the cultural resources and concerns of the tribe. Within this Department is the Tribal Historic Preservation Office (THPO) which "pursues, evaluates, and determines necessary response for our tribe's areas of interest in aboriginal, historical, and present-day Shawnee lands. These areas cover over twenty-five (25) different states. These states include counties or sites in Alabama, Arkansas, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Michigan, Mississippi, Missouri, New Jersey, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, and West Virginia."

## **Current Territory and Enrollment**

The Absentee Shawnee Tribal Enrollment is supervised by the Secretary's Office and the duties to the Enrollment Department are set forth in the Constitution and the Enrollment Ordinance. The Absentee Shawnee Tribe of Indians of Oklahoma (or Absentee Shawnee) is one of three federally recognized tribes of Shawnee people. Historically Shawnees resided in the Eastern United States. The Absentee Shawnee Tribal headquarters is in Shawnee, Oklahoma and its tribal jurisdiction area includes land properties in Oklahoma in both Cleveland County and Pottawatomie County. Though it is not a formal division, there is a social separation within its current tribal membership between the traditionalist Big Jim Band, which kept cultural traditions and ceremonies who primarily reside in the Little Axe, Norman area, and the modernist White Turkey Band, which adopted European ways and began to favor modern tendencies, with many families based in the Shawnee area. Regardless of historical viewpoints, the bands cooperate for the future of the tribe.

## **Cultural History**

"The Shawnee were the southernmost branch of Algonquian with a loose confederacy of four divisions. During the 17th and 18th centuries their territory covered portions of Pennsylvania, Ohio, West Virginia, Kentucky, Tennessee and as far south as Georgia, the Gulf Coast and parts of Michigan and Illinois. Because of their diversity, expansiveness and willingness to work with other tribes, their history is especially difficult to summarize. For 40 years, beginning with the French and Indian Wars in 1756, they were almost constantly at war with the English or Americans.

"In 1793, a large body of Shawnee accepted a Spanish land grant at Cape Girardeau, MO. In 1795, the Treaty of Greenville put an end to the long war in the north and the Shawnee were moved to their territory on the Ohio, Miami, and Auglaize rivers. One part of this group joined the Shawnee at Cape Girardeau. Shawnee warrior and diplomat, Tecumseh, began a movement to unite the eastern tribes against European and American encroachment. During the War of 1812, this "Pan-Indian" movement supported the British. Tecumseh's death is said to have broken the spirit of the Indian tribes who accepted peace terms that limited them to small reservation areas. In 1831 two groups of Ohio Shawnee removed to Kansas and soon thereafter a mixed group of Shawnee and Seneca also moved there. A group of Shawnee that had settled in Texas were forced out and settled around the Canadian River in Indian Territory (Oklahoma). In 1845, a large part of the Shawnee on the Kansas Reservation left and settled along the Canadian River in I.T. In 1854 the Shawnees signed a treaty with the U.S. to sell some lands in Kansas, retaining a much smaller reservation, with the provision that the "Absentee" Shawnee in Oklahoma could occupy these lands if they wished to return. Most of them did not. In

1936, The Absentee Shawnee organized a modern government under the Oklahoma Indian Welfare Act.”

*Source:*

Red Earth Inc.:

<https://www.redearth.org/sites/redearth/uploads/documents/Flags/AbsenteeShawneeText.pdf>

Oklahoma Historical Society:

<https://www.okhistory.org/publications/enc/entry.php?entry=SH016>



## **CAYUGA NATION**

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**PEOPLE OF THE GREAT SWAMP**

### **Government**

The Cayuga Nation government is the traditional Council of Chiefs and Clan Mothers. Additionally, the ten (10) Cayuga chiefs sit on the Haudenosaunee Grand Council. Chiefs from each of the Six Nations meet regularly at Onondaga.

### **Cultural Resource Infrastructure**

Cultural resources issues are handled by the governmental contact for the Cayuga Nation. Projects located on land historically identified with Cayuga use are strictly the responsibility of the Cayuga. Because the Cayuga and the Seneca to their west shared use of lands and there is no hard boundary between the two, they will often consult on projects located between their boundaries. One of the two nations will then take the lead. A similar consultation will be held for sites located between Cayuga and Onondaga lands, their eastern neighbor.

### **Current Territory and Enrollment**

"In the 12th century, the Cayuga Nation, along with the Seneca, Onondaga, Oneida and Mohawk Nations united under the Great Law of Peace to form the Haudenosaunee (People of the Longhouse) Confederacy to end inter-tribal fighting and bring a sustainable peace to the land. This structure of government and its constitution influenced the creation of many modern-day constitutions. The Cayuga Nation is made

up of five clans. These clans signify family lineage and a Cayuga citizen's clan is determined by the clan of their mother. Each of us is a member of one of the five clans – Bear, Heron, Snipe, Turtle and Wolf. Each clan has a Clan Mother, whose role it is to take care of her clan members. Each Clan has Council Representatives who form the decision-making body of the Nation. All was stable until the Revolutionary War. Although the Cayuga Nation remained neutral, it became the target of U.S. military attacks. Cayuga villages were destroyed, and its orchards burned during the campaigns of General Sullivan and Colonel Butler. The Cayugas were forced from their homeland and the land was dispersed in parcels to American soldiers. In November of 1794 it appeared that the wrongful taking of Cayuga land would be made right. The Treaty of Canandaigua was signed between the Sachems of the Confederacy Nations and the United States of America. This Treaty affirmed the Cayuga Nation's rightful reservation as 64,000 acres of sovereign land. Unfortunately, the Treaty was ignored by New York. The Cayuga homeland was not returned to its owners. For the next 250 years the Cayuga Nation pursued its land claim against New York State. In the early 21st century we made the decision to take affirmative action. The Cayuga Nation decided to start reacquiring its land by simply purchasing it.

In 2001, the Cayuga Nation won a land claim decision against the State of New York for \$248 million in damages and 64,000 acres of their traditional territory. The award, however, is currently under appeal by both sides. The Cayuga Nation at this time owns a convenience store and a car wash on the disputed territory.

Every member of each Haudenosaunee Nation is enrolled from the time of birth. The Cayuga Nation follows the mother's side. A Cayuga Mother and all her children will be members of the Cayuga Nation along with the same clan as the mother. The Cayuga Nation does track the genealogy of each member. It goes from the farthest back ancestor up to the present of the enrolled member documented. Today, the Cayuga Nation can go back to the early 1800's when we were at Buffalo Creek, New York.

## **Cultural History**

"The Cayuga Nation is known as "The People of the Great Swamp". Cayugas are one the original five members of the Haudenosaunee "The People of the Longhouse". The Cayuga Nation's homeland is found in the Finger Lakes Region of a territory now called New York. Cayuga Lake and its northern shores were the primary locations of many villages of the Cayuga people. They are said to be found between their two brothers, the Onondaga (to the east) and the Seneca (to the west). The Cayuga, Onondaga, Seneca, Oneida and Mohawk are the original members of the Haudenosaunee (or Iroquois Confederacy). Their way of life was admired by many of the founding fathers

of the United States of America. Many governance principles of the Haudenosaunee were installed into the American form of governance. These principles were given to the Haudenosaunee as gifts from the Peacemaker.

"As the American colonists and the British began to war against each other, Cayugas and other members of the Haudenosaunee were caught in the middle of the Revolutionary War. Some were said to be fighting with the British, some with the Colonists and some abstained altogether. Nonetheless, the Cayugas were loyal to their families and to their land. As land encroachments occurred from both sides of the war, Cayugas defended themselves. As war continued to vacillate between the two possible victors, Cayugas could be found on both sides in an effort to be found in a negotiating position for land and peace when the conflict was over.

Following the Revolutionary War, in 1779, General George Washington commissioned General John Sullivan and James Clinton to destroy the Cayugas and other members of the Haudenosaunee. These two Generals led 6,200 troops into many villages and crop fields of the Cayugas and the Haudenosaunee and destroyed them. There was no complete victory over the Haudenosaunee. Although many tribal members and bands of each tribe were scattered (to Ohio, Canada and Buffalo Creek) because of this campaign, there remained a few to negotiate a Treaty with General Washington. Cayugas that relocated to Ohio were later moved to a territory now called Oklahoma. Cayugas that relocated to Canada now reside on the Grand River Reservation at Six Nations. The Cayugas that remained, negotiated with the first president of the United States of America.

"On November 11th, 1794 the Cayuga Nation along with the other members of the Six Nations (or Haudenosaunee) signed the Treaty of Canandaigua. This Treaty established peace between the United States and the Six Nations of the Haudenosaunee. This treaty established peace for needs of the United States, but it also provided for the sovereignty for each Haudenosaunee Nation within its lands. It established explicit Federal Powers of the United States over the state of New York. It grandfathered previous treaties made between the state of New York and Haudenosaunee Nations, but also established jurisdiction over the state of New York as it pertained to Indian Affairs and Indian transactions. This treaty remains in full force today.

"Over a series of illegal land transactions and treaties, the New York State has taken all the lands of the Cayuga Nation. In accordance with the Treaty of Canandaigua and the Constitution of the United States of America, the State of New York neglected to seek Federal approval for these land transactions and claimed powers of the state in Indian Affairs, for which they have none. As a result, the State of New York still claims that the

Cayuga Nation has no reservation and will not permit the Cayuga Nation free use and enjoyment of a Treaty established reservation. The Cayuga Nation continues to fight for its Treaty Rights today and will continue to seek to have these rights upheld by the State of New York and the United State of America.”

*Source:*

Cayuga Nation Tribal History:

<http://cayuganation-nsn.gov/tribal-history.html>

## **DELAWARE NATION, OKLAHOMA**

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### **Government**

The Delaware Nation is governed by an Executive Committee, which consists of a President, Vice President, Secretary, Treasurer and two Committee Members. Terms of elected officials are "staggered" terms with elections held every two years.

### **Cultural Resource Infrastructure**

"The mission of the Delaware Nation Historic Preservation Office is to preserve the culture, history, ancestral lands, and sacred sites, objects of cultural patrimony, materials, and objects possessing ongoing cultural significance to the Delaware Nation. Our department conducts meaningful government to government consultation with local, state, federal agencies, and organizations in the Delaware Nation's 18 state area of interest to achieve this goal.

"The Historic Preservation Office of the Delaware Nation is committed to the preservation and protection of our history. Through Section 106 reviews, consultation, and monitoring, we can protect our lands of tribal interest from physical destruction and or damage, our sacred sites such as cemeteries and ceremonial locations, and the flora and fauna of historic importance to our tribe. Our office focuses on the historic oversight of 18 states, 6 of which our oversight encompasses the entire state while we oversee specific counties in the remaining 12 states. Our purpose is to protect archaeological sites which might contain burials and associated funerary objects.

It is the mission of the Delaware Nation's Historic Preservation Office to protect, preserve, and perpetuate our story so future generations may continue to pass on the rich history and culture of the Delaware people. The programs under the guidance of the Department are: Section 106 reviews of all federal projects, our Archives, Library, Museum & Gift Shop."

### **Current Territory and Enrollment**

The Delaware Nation headquarters are located in Anadarko, Oklahoma (Caddo County); which is the home for seven Native American tribes. On April 21, 1973 they passed their Tribal Constitution and changed their name from "the lost tribe" or "Absentee Delaware Tribe" to the Delaware Tribe of Western Oklahoma. In 1984, they moved into their new tribal offices located approximately two miles north of Anadarko, Oklahoma. On November 13, 1999, their name was again changed to the Delaware Nation. As of 2011, the Delaware Nation had 1,440 enrolled members, of which 859 lived in Oklahoma. Per the Delaware Nation constitution, a member must have a blood quantum of 1/8<sup>th</sup> to join the tribe.

### **Cultural History**

"The long history of the Lenni Lenape, or Delaware people as we are now known, reaches far back before the arrival of the Europeans. Since much has been lost over time, it is perhaps best to begin in the forested waterways of the Hudson River Valley. Ranging from ". . . the states of New Jersey and Delaware, that part of southeastern Pennsylvania lying between the Susquehanna and Delaware rivers, and the southeastern part of New York state west of the Hudson" (Weslager 1972: 33), the Delaware people today can be found in small enclaves across the U.S. and Canada. The largest populations reside mainly in Oklahoma and Ontario, Canada, with families and individual tribal members scattered across North America. Perhaps as frontier artist George Catlin noted in *First Artists of the West, George Catlin Paintings and Watercolors* (Troccoli 1993: 52), in describing the Delaware character and reaction to the continuous push into unknown lands; "No other tribe on the continent has been so much moved and jostled about by civilized invasions; and none have retreated so far, or fought their way so desperately, as they have honourably and bravely contended for every foot of the ground they have passed over." The Absentee Delaware, "absentee" being a description we were given early on, broke away from the main body of the tribe shortly after the American Revolution. European promises of the inclusion of a 14th state, an Indian state, were made as enticement to sign the first treaty in 1778 between the fledgling United States and the Indians. Of course, no Indian state was ever declared and by 1782 continued expansion of the frontier and the violence often erupting from

that expansion, compelled the Absentee Delaware to move beyond the borders of the newly formed United States into Spanish territory west of the Mississippi River (Hale 1987:1).

"In 1793, the Delaware were given a land grant from the Bron de Carondelet, Governor General of Louisiana, which they would share with the Shawnees. This tract of land was located northwest of present-day Cape Girardeau, Missouri, along a drainage known as Apple Creek. After 1815, the Cape Girardeau Delaware (Absentee Delaware) continued south and southwest into Arkansas and the Indian territories while the main body of the tribe continued to reside in Ohio prior to entering into treaties which would bring about their relocation to southwest Missouri along the White River. After the Cape Girardeau group began moving south, they would splinter into three groups; one group residing along the northeast Texas border, others near present day Nacagdoches, Texas, and the third group near present-day Byars, Oklahoma in McCurtain County. These Delaware, along with other bands seeking a place to live, would find themselves removed from Texas three times before eventually settling on Wichita allotments in the Anadarko, Oklahoma area (Hale 1987: 2-5). Known until the late 20th century as the Absentee Delaware, then the Delaware Tribe of Western Oklahoma, we are now the federally recognized, Delaware Nation.

"The Delaware creation story tells us one day the rain came, and the People prayed to our Creator as the waters rose. The Creator directed the People to a large hill and told them to camp upon it. As the rain continued to fall the water began to pool and rise around them, so they moved to the very top of this hill. As the water crept up toward them wetting their feet, the hill began to tremble and shake. Rising up with the People upon its back was the great Taakox, or turtle, who had been hiding beneath the hill for many years. Taakox saved the Delaware people and they survived upon his back until the waters receded. In the book, *Turtle Tales: Oral Traditions of the Delaware Tribe of Western Oklahoma*, Martha Ellis tells the story of how we came to this continent, often referred to by Northeastern and Canadian Indian people as Turtle Island;

"My mother used to say, we came from another island (I guess I will say), not in this...She said, 'We crossed, we had to go way up in the North Pole, and the ocean was all frozen.' They had to go that way. So, these Delaware did have plenty to eat on, but they ran out of food right in the middle. So, they started eating whatever, they were so hungry. Finally, they got on this side and that is all I know. My mother was telling us. That's all." The Walum Olum (red score) is our recounting of "where we come from." Recorded in what are known as mnemonic glyphs (somewhat similar to Egyptian hieroglyphs), these stories were traditionally shared through storytelling and at some point, an individual decided to record the stories onto wooden strips. The assumption by late 19th and

early 20th century interpreters of the Walum Olum is that the oral tradition was passed down from one person to another although if this selection were based upon clan, family or other means remains unknown.

"The part which intrigues is within what is called Book Three of the Walum Olum in verses fifteen through seventeen: "All of them said they would go together to the land there, all who were free . . . the Northerners were of one mind and the Easterners were of one mind; it would be good to live on the other side of the frozen water. Things turned out well for those who stayed at the shore of water frozen hard as rocks, and for those at the great hollow well" The mnemonic glyphs were interpreted in the late 19th century by Dr. Daniel G. Brinton, and from his interpretation the Walum Olum suggests two groups of people decided to leave their homelands in what is now modern day Siberia moving across the once frozen Bering Strait southward across the Yukon until arriving at the head waters of the Mackenzie and Columbia Rivers. There one group would move southeasterly over the subsequent generations eventually arriving at Namaesi Sipu, or the Mississippi River. As the first inhabitants of what is now the northeastern United States, the Waopanachke or Lenni Lenape, were known as the grandfathers addressing other tribes within the Algonkian family as their grandchildren. The kinship ties among the tribes comprising the Algonkian group considered the Delaware to be the oldest existing tribe among them which suggests we were the first to occupy the region. According the Walum Olum not all the Delaware people moved into the four rivers area but one group remained along the eastern bank of the Mississippi while another group remained west of the river. From the Delaware who settled in the northeastern part of our continent would come our three clans; the Munsee (Wolf Clan), the Unami (Turtle Clan) and the Unalachtigo (Turkey Clan)."

Source:

Delaware Nation History:

<https://www.delawarenation-nsn.gov/history/>



## **DELAWARE TRIBE OF INDIANS**

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### **Government**

The Delaware Tribe is composed of tribal council consisting of six members and the chief. Additionally, the Tribe has a trust board also composed of six members, and a chairman. The council and trust board are supported by an administrative staff and tribal committees, and a tribal court.

### **Cultural Resource Infrastructure**

"The mission of the Delaware Tribe's Historic Preservation Office (DTHPO) is to ensure the protection and preservation of cultural and historic resources that are significant to Delaware tribal heritage. Because of the Delaware Tribe's unique removal history, much of our heritage resources are either Delaware-affiliated archaeological sites and cemeteries located in the Midwest and Northeast or are in the many Delaware-affiliated museum collections that are housed in curation facilities throughout the same region.

### **Current Territory and Enrollment**

In 2004, the Delaware Tribe, also known as the Eastern Delaware, lost federal recognition when the Cherokee Nation disagreed with the Bureau of Indian Affairs

(BIA) decision to re-recognize the tribe. However, by 2008 the two tribes had resolved their differences and in 2009, under the authority of the Oklahoma Indian Welfare Act, the BIA formally re-recognized the tribe again.

Currently, the Tribe determines membership based on lineal descent not blood quantum. Persons seeking membership must provide proof of lineal descent based on the 1906 tribal rolls from Indian Territory.

## **Cultural Background**

"The name DELAWARE was given to the people who lived along the Delaware River, and the river in turn was named after Lord de la Warr, the governor of the Jamestown colony. The name Delaware later came to be applied to almost all Lenape people. In our language, which belongs to the Algonquian language family, we call ourselves LENAPE (len-NAH-pay) which means something like "The People." Our ancestors were among the first Indians to come in contact with the Europeans (Dutch, English, & Swedish) in the early 1600s. The Delaware were called the "Grandfather" tribe because we were respected by other tribes as peacemakers since we often served to settle disputes among rival tribes. We were also known for our fierceness and tenacity as warriors when we had to fight, however, we preferred to choose a path of peace with the Europeans and other tribes.

"Many of the early treaties and land sales we signed with the Europeans were in our people's minds more like leases. The early Delaware had no idea that land was something that could be sold. The land belonged to the Creator, and the Lenape people were only using it to shelter and feed their people. When the poor, bedraggled people got off their ships after the long voyage and needed a place to live we shared the land with them. They gave us a few token gifts for our people's kindness, but in the mind of the Europeans these gifts were actually the purchase price for the land.

"Our Delaware people signed the first Indian treaty with the newly formed United States Government on September 17, 1778. Nevertheless, through war and peace, our ancestors had to continue to give up their lands and move westward (first to Ohio, then to Indiana, Missouri, Kansas, and finally, Indian Territory, now Oklahoma). One small band of Delaware left our group in the late 1700s and through different migrations are today located at Anadarko, Oklahoma. Small contingents of Delaware fled to Canada during a time of extreme persecution and today occupy two reserves in Ontario (The Delaware Nation at Moraviantown and The Munsee-Delaware Nation)."

Source:

Delaware Tribe:

[www.delawaretribe.org/home-page/about-the-tribe/](http://www.delawaretribe.org/home-page/about-the-tribe/)

## **EASTERN SHAWNEE TRIBE OF OKLAHOMA**

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### **Government**

The modern Constitution of the Eastern Shawnee Tribe of Oklahoma establishes a multi-branch structure for tribal government. The Executive Branch is represented by the tribal Chief. The Legislative Branch consists of a six-member Business Committee. All these positions are elected by the citizens of the tribe. The positions rotate election cycles and allow four-year terms. Term limits do not apply. All Judicial Branch issues are settled by the Court of Federal Records (CFR). [The Tribal Constitution](#) was ratified by a vote of the Eastern Shawnee people on April 4, 1994. The document was amended March 2, 1999.

### **Cultural Resource Infrastructure**

Cultural resource issues are handled by the Tribal Historic Preservation Office.

### **Current Territory and Enrollment**

The tribe is federally recognized, reorganized under the authority of the Oklahoma Indian Welfare Act of 1936, and governed under a constitution which was ratified on December 22, 1939. The Eastern Shawnee Tribe is led by the Business Committee. The committee is comprised of the chief, second chief, secretary, treasurer, and three council members.

Tribal headquarters for the Eastern Shawnee Tribe of Oklahoma are in Ottawa County, Oklahoma. There are approximately 3,550 enrolled members of the tribe currently. Membership in the tribe is based on lineal descent, not blood quantum.

## **Cultural History**

"The Eastern Shawnee Tribe of Oklahoma is one of three (3) federally-recognized Shawnee tribes: the Eastern Shawnee on the Oklahoma-Missouri border near Wyandotte, OK; the Absentee Shawnee near Shawnee, OK; and the Shawnee Tribe in Miami, OK. These three tribes were recognized as autonomous nations during the Indian removal era. Prior to that, most archaeologists and historians agree their original homeland was the middle Ohio Valley, between modern Louisville, Kentucky, and West Virginia.

"The Shawnees once lived throughout the region east of the Mississippi River. The areas of their occupation centered around today's states of Alabama, the Carolinas, Delaware, Illinois, Indiana, Kentucky, Michigan, Pennsylvania, Tennessee, & the Virginias. Their historic geographical territories were mountainous regions, dense forests, and scattered prairies. Because of their geographic location and the focus of the subsistence pursuits, the Shawnee People are generally known as Eastern Woodlands Indians. Their loss of their homeland has given the Shawnee the reputation of being wanderers, but this was by necessity, not choice.

"They were a highly mobile, wide-ranging, nomadic people who lived in traditional dwellings of the Shawnee called Wigiiwa. Their men were known as hunters and warriors and their women as planters and gatherers. During the summer the Shawnee gathered into villages of bark-covered long houses, with each village usually having a large council house for meetings and religious ceremonies. In the fall they separated to small hunting camps of extended families. Many important Shawnee ceremonies were tied to the agricultural cycle: the spring bread dance at planting time; the green corn dance when crops ripened; and the autumn bread dance to celebrate harvest.

Shawnee men were famous for their ferocity in battle. They fought against the British, the French, the U.S., and even against other Indian tribes. One of the greatest warriors and leaders among the Shawnee Indians was Tecumseh. Tecumseh was a celebrated Shawnee chief, born in 1768 at the Shawnee village of Piqua on Mad River. His father had died at the Battle of Point Pleasant in 1774 and fearing the encroaching white settlers, many Shawnees, including Tecumseh's mother, moved westward first to Indiana, then Illinois, and finally to Missouri. Tecumseh was eleven years old at the time and was left to be raised by his older sister Tecumapease and his eldest brother Chiksika.

"Chiksika trained Tecumseh to become a warrior and at the age of 14 he engaged in his first military encounter with an army led by George Rogers Clark in 1782. Tecumseh panicked and fled from the battlefield. Humiliated and disappointed in himself he was determined to never run again. He quickly grew into a brave warrior and eventually a Shawnee leader.

"In 1795 most tribes living in Ohio signed the Treaty of Greeneville giving up all of their land except the northwestern corner of present-day Ohio. Not all Indians agreed with their Tribe's actions, including Tecumseh. Tecumseh decided that the best way to stop white settlers from advancing onto their lands was to form a confederacy of Indian tribes west of the Appalachian Mountains. He believed that no single tribe owned the right to turn land over to the whites; and if the Indians united together they would have a better chance against the Americans and keeping what was rightfully theirs. Tecumseh visited many tribes west of the mountains between Canada and the Gulf of Mexico, trying to convince them to unite together. With the help of his brother, Tenskwatawa (The Prophet), and his proclamation of his visions from the Master of Life, the Shawnee Indians' primary god, many natives agreed to join the two brothers at Prophetstown, a village the two had established in 1808. William Henry Harrison, governor of the Indiana Territory, learned of the growing numbers of Indians in Prophetstown. In 1811 Harrison led his army toward the village, and while he lost more men in this battle, known as the Battle of Tippecanoe, the Americans held their ground at the end of the day.

"This defeat weakened Tecumseh's efforts, but during the War of 1812 he and his remaining followers allied themselves with the British in hopes that if the British won they would return the Indians' homeland to them. Tecumseh died in one of the most important battles of the war, the Battle of the Thames in 1813. The English-Indian force met an American army led by William Henry Harrison where the British soldiers ran from the battlefield leaving Tecumseh and his 600 warriors to continue on their own. Tecumseh's death signified the end of united Indian resistance against the Americans. European-American encroachment crowded Shawnee lands causing one band to migrate to Missouri – later known as the Absentee Shawnee. Around 1813 the progenitor group of the Eastern Shawnee Tribe came into being. This group was known as the Lewistown Band of Shawnee, after the Band's leader Qua-ta-wa-pea. He was known by the Americans as Colonel Lewis. The Lewistown Band of Shawnee was granted a reserve in western Ohio in 1817. The Lewistown Reserve was shared with an independent band of Seneca Indians, who had previously split from the Six Nations of New York and Canada (Iroquois Confederation) and allied themselves with the Shawnee. Three reservations were granted to the Shawnee remaining in Ohio by the

Treaty of Fort Meigs (1817): Hog Creek, Wapakoneta, and Lewistown. Divisions of Shawnee who remained in the Ohio valley region endured many battles involving the loss of lands and culture.”

*Sources:*

Eastern Shawnee History:

<https://history.estoo-nsn.gov/>

## **ONEIDA INDIAN NATION**

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### **Government**

"Oneidas are a matrilineal society – clan and Nation Membership come from the mother. Each clan chooses representatives to the governing body, the Nation Council. According to tradition, male council members are responsible for daily decisions while Clan Mothers make long-term decisions. Tradition also requires Nation leaders and Members to consider the impact on the next seven generations when making decisions. The Nation is headed by a federally recognized Representative."

### **Cultural Resource Infrastructure**

The Oneida Indian Nation today does not have the resources to devote to active consultation in Pennsylvania nor do they have an officially recognized tribal historic preservation office, although they do have an historic preservation specialist to handle Section 106 inquiries and consultation. However, they remain interested in transportation projects within the Commonwealth and prefer to stay in communication with FHWA and PennDOT. Their interests are confined to the Susquehanna River Valley. Any decisions on consultation may have to be taken before the Council, which meets weekly.

### **Current Territory and Enrollment**

"Currently, the Oneida Indian Nation consists of approximately 1,000 enrolled Members, about half of whom still live on their homelands. Through ingenuity, tenacity and hard



work, the Oneida people have created a wealth of new opportunities and hope for their Nation and the Central New York region. While holding fast to its traditions and culture, the Nation now enjoys a level of prosperity, through the success of its enterprises, that provides housing, education, health and cultural services to its Members.”

## **Cultural History**

“In the beginning, this place was only darkness and water until the time when a woman fell from the sky world. Water creatures dwelling here, concerned for the woman's safety, created this land as a platform for the woman with turtle agreeing to hold the land upon his back, which became known as Mother Earth. Thus, begins the ancient Oneida creation story, expressing the Oneidas' understanding of how they came into this world. The traditional homelands of the Oneida reached throughout central New York.

“The Oneida Nation has traditionally been matriarchal, with women being responsible for choosing the leaders. Clan Mothers held a significant position and had the power to select and depose of chiefs.

“Oneidas fought bravely at major battles of the Revolutionary War on the side of colonies. Ten years later, through the paramount 1794 Treaty of Canandaigua, the Oneidas received special protection for their lands, which included many acres in Oneida County and continued recognition of the Nation's sovereignty. The Oneidas' agreement varied from that accorded other nations of the Confederacy, due to the Oneidas' alliance with the United States from its inception. This treaty is held sacred by the Oneidas and is commemorated by the yearly allocation of treaty cloth to Oneida Members from the federal government. To the Oneidas, the treaty cloth is continued affirmation that the agreement between the United States and the Oneida Nation remains intact.

“Unfortunately, through a series of "treaties" orchestrated by New York State immediately following the Revolutionary War, the Oneidas' homeland decreased from 6 million acres to a mere 32 acres. In the 1830s a large number of Oneidas relocated to Wisconsin or Canada. This exodus was preceded by individual Oneidas selling lands which belonged to the Oneida Nation -- land which individual members had no right to sell. Another Oneida agreed to move north into Ontario in the 1840s. However, many Oneidas refused to abandon their ancestral land for any price and in 1848 approximately 200 Oneida remained in New York State on their lands, which by 1976 consisted only of 32 acres of tribal land, or at the Onondaga Reservation.

“Years of poverty followed for the Oneidas who kept the sacred fire of the homeland burning. Today, the Nation is reacquiring its ancestral homelands in Oneida and Madison

counties. In two separate decisions dated 1974 and 1985, the Supreme Court ruled the New York State treaties were illegal and that the Oneida Indian Nation could seek to redress these illegal acts.

"Today, the Oneida Indian Nation operates Turning Stone Casino, a tourism destination that draws 3 million people to Oneida County annually. The Oneida Indian Nation is a major force behind the economic rebound in Oneida County and the Mohawk Valley. In an area decimated by business and military base closings, the Nation is offering Oneida County and its citizens an economic revival."

*Sources:*

Oneida Nation History:

<http://www.oneida-nation.net>

Campisi, Jack. "Oneida" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 481-490. Smithsonian Institution, Washington, D.C. 1978.

## **ONEIDA NATION**

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### **Government**

The Oneida Nation constitution of 1936 established an elected General Tribal Council to lead the tribe in Wisconsin. The Oneida Nation has six Divisions of Operations: compliance, development, enterprise, gaming, government services, and internal services. The Oneida Cultural Museum and Tribal Historic Preservation Office fall under the government services division.

All members of the Oneida Nation in Wisconsin over the age of 21 are part of the General Tribal Council which meets twice a year to review and discuss tribal business. The Oneida Business Committee is authorized by the General Tribal Council to oversee daily tribal operations. The Business Committee consists of nine members, each elected to a three-year term. The Committee includes a Chairperson, Vice Chairperson, Treasurer, Secretary, and five Council Members.

### **Cultural Resource Program Infrastructure**

The Oneida Nation of Wisconsin has an appointed Tribal Historic Preservation Officer (THPO) who holds responsibility and authority for the cultural resources of the tribe in place of the SHPO of that state. The THPO is also responsible for cultural resources of interest to the Oneida Nation of Wisconsin in Pennsylvania.

"The THPO is funded by a National Park Service Grant and administered by the Tribal

Historic Preservation Office. It is located within the Culutral Heritage Department. In 2003, our department became the 35<sup>th</sup> tribe to have the same status as the state-level Historic Preservation Office capacity.”

### **Current Territory and Enrollment**

Today, the Oneida Nation in Wisconsin includes over 14,900 registered members. Oneida land holdings in Wisconsin equal 16,689 acres in both Brown and Outagamie counties, just west of Green Bay.

Enrollment into the tribe requires at least ¼ blood quantum of Oneida, plus meeting the certain other requirements as identified in the tribal constitution and bylaws.

### **Background**

The Oneida are one of the six nations of the historic Haudenosaunee Confederacy (League of the Iroquois). For centuries prior to the American Revolution, the Oneida Nation controlled millions of acres of dense forests, beautiful lakes and rivers abundant with game and resources that provided their people with prosperous livelihoods.

Oneida villages were constructed of multi-family longhouses which were protected by surrounding palisades. Within these walls dwelled entire communities complete with sophisticated agricultural beds. The Oneida Nation has traditionally been matriarchal, with women being responsible for choosing the leaders. Clan Mothers held a significant position and had the power to select and depose of chiefs. Rights to property, names and titles were held by Oneida women. Upon marriage, the husband moved into the longhouse of the wife and lived with her family. By that same token, their children were born into the clan of their mother.

After the period of European contact, the Revolutionary War and the formation of the United States, the Oneida were continually pressured and harassed out of their traditional homelands. Oneida villages were burned and pillaged by the British Army as well as armies from the 13 colonies during the Revolutionary War. Through treaties in 1785 and 1788, the Oneida Nation had yielded 5.3 million acres of land within the state of New York. The state of New York and various land companies contrived to remove the Iroquois from their homelands, especially the Oneida whose land was in direct route of the Erie Canal. In the 1820's a portion of the Oneida lead by a strong Christianized faction were coerced into leaving their homelands and settled in what is now Wisconsin. Land was purchased from the Menominee in 1820, but the size of the granted land was reduced by the federal government, and then reduced again in 1838. Between 1822 and

1838, 654 Oneida's had moved to Wisconsin.

The Oneida lost much of their territory from the Dawes Act of 1887 until only a few hundred acres remained by 1929. Following the Indian Reorganization Act in 1934, the Oneida established their constitution in 1936 which calls for an elected democratic government which continues to lead the Oneida Nation in Wisconsin to this day. They began to reclaim their lost lands in 1937 when they bought back 1,270 acres of land and placed it in governmental trust for the tribe. Small pieces of land were reclaimed throughout the 20th century, and in 1985 a Supreme Court ruling entitled all Oneida, collectively, to a 250,000 acre-land claim in Central New York. Later, a seven-year lawsuit levied by two adjoining counties and the city of Green Bay challenging the jurisdiction of the Oneida Nation and its boundaries was thrown out of court. The action enabled the Oneidas to retain their sovereign right to regulate their lands. Finally, proceeds from gaming have enabled the Oneida to reacquire nearly 25% of the original reservation in Wisconsin. Long-term goals of the Oneida include the purchase and recovery of all original reservation lands.

*Sources:*

Oneida Nation <http://www.oneidanation.org>

Campisi, Jack. "Oneida" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 481-490. Smithsonian Institution, Washington, D.C. 1978.

## ONONDAGA NATION

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NEDROW, NY 13120  
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*PEOPLE OF THE HILLS*

### **Government**

"The Nation is governed by a Council of Chiefs, selected in accordance with its time-honored democratic system. In the same vein, many Onondagas practice traditional ceremonies and adhere to religious philosophies and social customs that long predate contact with Western civilizations. Aspects of this ideology have been incorporated into America's legal system, as well as into its culture. Personal and societal consideration of the Seventh Generation is but one example of a Haudenosaunee world view that has informed, enhanced and enlightened American and other national cultures."

### **Cultural Resource Infrastructure**

All cultural resources and environmental issues are being addressed by the Faithkeeper for the Nation. Formal decisions may need to be taken to the Onondaga Council as well. The Council meets weekly, but preparation time is needed before the council reaches any decision.

Telephone and paper correspondence are preferred.

### **Current Territory and Enrollment**

Today, the Onondaga Nation consists of a 7,300-acre territory just south of Syracuse, on

which it maintains its sovereignty and operates outside the general jurisdiction of New York State. The enrolled membership of the Onondaga Nation is approximately 1,540. Onondaga Nation territory includes 7,300 acres and is located about five miles south of Syracuse, in Onondaga County, New York. The Onondaga have an on-going land claim against the State of New York for 100 square miles of land in central New York.

## **Cultural Background**

At the center of the Haudenosaunee Confederacy, both geographically and conceptually, the Onondaga Nation is the Keeper of the Council Fire. This means that the Grand Council meets at Onondaga on a regular basis and that some authority as an arbitrator is granted to the Onondaga chiefs. The Onondaga homelands were located in central New York State around the eastern Finger Lakes region. In the past, Onondaga generally kept two villages, one large village which held Grand Council meetings, along with one smaller village.

Onondaga participated in the early fur trade and the political alliances this entailed along with the other eastern tribes. At the time of the Revolutionary War different factions within the tribe supported different sides. After the war some of the tribe chose to move into Canada and live on the Six Nations reservation with other Haudenosaunee. The Onondaga who did not move either remained on their homelands or settled at Buffalo Creek along with some Seneca and Cayuga. The Onondaga had ceded all but 100-square miles of their land to the state of New York in 1788; these lands were sold off in pieces over the next few decades and by 1822 they retained only 7,300 acres of land.

The Chiefs and Clan Mothers at Onondaga still sit and meet today in the Longhouse. The names and titles of the men and women that the Peacemaker set in place are still used to identify their leaders. At Onondaga, Tadadaho (chief of chiefs) and the other Onondaga chiefs still sit and discuss and make decisions for the benefit of the Onondaga people. When the United States first formed, President George Washington made an agreement of peace and friendship as nation to nation and a wampum belt was made. From that day in the late 18th century, the Onondaga Chiefs, Clan Mothers, and people have maintained this relationship of an equal and separate nation from the United States.

*Sources:*

Onondaga Nation History:  
<http://www.onondaganationschool.org/history.htm>

Blau, Harold, Jack Campisi, and Elisabeth Tooker. "Onondaga" in Handbook of North American

Indians. Bruce Trigger, ed. Vol. 15, pp 491-499. Smithsonian Institution, Washington, D.C. 1978.



## ST. REGIS MOHAWK TRIBE

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### Government

There are three governments within the territory of Akwesasne. The oldest is the traditional Mohawk Nation Council of Chiefs. The second is the elected St. Regis Mohawk Tribal Council. The third is the elected Mohawk Council of Akwesasne which was created in 1899 by Canadian legislation and the Department of Indian Affairs.

The Mohawk Nation Council of Chiefs views all of the lands of Akwesasne and all original Mohawk lands after the 1794 Treaty of Canandaigua as being one geopolitical territory. The St. Regis Mohawk Tribal Council views its area of political authority as being within Mohawk lands south of the Canada-United States Border, whereas the Mohawk Council of Akwesasne views the lands north of that border as being its area of political jurisdiction.

New York State and the United States Bureau of Indian Affairs view the St. Regis Mohawk Tribal Council as the recognized government of the aforementioned territory south of the international boundary. Similar governmental elements of Canada view the Mohawk Council of Akwesasne as being the legitimate representative of the Mohawk community north of the international boundary. However, the Mohawk Nation is recognized as one of the historic founding nations of the Haudenosaunee (Six Nations Confederacy or Iroquois Confederacy). Those Native nations and individuals who maintain allegiance to the Confederacy recognize the Mohawk Nation Council, as do

other Native nations traditional in nature. The Mohawk Nation Council, through the Grand Council at Onondaga, issues passports which have international recognition.

The St. Regis Mohawk Tribal Council is a three chief, federally recognized system that elects a new Chief each June; in terms of government-to-government correspondence, confirmation of the current head chief may be necessary each June.

### **Cultural Resource Infrastructure**

The office consists of the Tribal Historic Preservation Officer. The direct supervisor of the office is one of the Chiefs of St. Regis Mohawk Council. Decisions on formal consultation will be brought to the Council which meets weekly. Issues concerning repatriation, reburial, and treatment of remains may be brought to the Haudenosaunee Cultural Resource Protection Program (HCRPP) and/or the Haudenosaunee Standing Committee on Burial Rules and Repatriation (HSCBRR) which meets towards the end of each month. Traditionally, formal decisions and discussions by the council are held in the winter; it may take longer to get a decision in the summer months.

Regular mail, email and telephone correspondence are all acceptable.

### **Current Territory and Enrollment**

The Mohawk territory of Akwesasne contains lands in both the State of New York and Canada. That portion of the community within New York State consists of 14,000 acres in Franklin and St. Lawrence Counties, just east of Massena, New York, all of which are tribally owned.

The United States portion of the population is approximately 4,500; the total population of the community is approximately 12,200.

### **Cultural Background**

The Mohawk are the traditional Keepers of the Eastern Door. The Mohawk were originally established in the middle of the Mohawk Valley in present-day New York. Their position along the critical water route of the Hudson River placed them directly in the path of the beginnings of the European fur trade. Their involvement in this trade gave them considerable influence over neighboring Indian nations. In the 1600s records indicate that the Mohawk lived in three main villages which were moved every few decades as resources in one area were depleted. The population was less than the Seneca Nation but greater than the other nations of the Confederacy. Frictions occurred between

the Mohawk, European traders, and surrounding non-Confederacy tribes in the pursuit of the fur trade which led to a series of small "wars" in the mid-1600s. Mohawk people have used the St. Lawrence River area as fishing and hunting grounds since prehistoric times frequently traveling between the river and the Mohawk Valley. In the mid-1700s a number of Iroquois settlements grew and were established in the north, including one at Saint Regis around 1747 or in the mid-1750s. After the Revolutionary War, settlement in the Mohawk Valley was no longer possible. The Mohawks that had not previously moved north settled on the Grand River in Ontario and in communities along the St. Lawrence River in Ontario and Quebec.

The international border between Canada and America was placed directly through Mohawk lands. This border was basically ignored until the St. Regis Mohawks Tribal elected system of government was established in 1802. Without constant cooperation, between the all levels of government in the area, jurisdictional issues can be quite cumbersome.

### **Culture/Traditions**

The Mohawk people are known for their family loyalty and matrilineal clan system, their eloquence as public speakers, their skill as craftsmen and as expert ironworkers. The Mohawk language is spoken by community residents. However, because the strong influence of the English language is overwhelming the younger generations, the survival of the language is dependent on the concerted effort of the Mohawk people. Traditional Mohawk ceremonies are still held by the people of the Longhouse. Christianity is also deeply rooted in the community.

The Mohawk people have endured many hardships over the years and still stand strong as a Nation preparing for the future.

### **Note**

\* On March 31, 2006 the **St. Regis Mohawk Tribe** stated in a letter that they no longer wished to be consulted on Federal-Aid projects in Pennsylvania at this time. They did however still wish to be informed when archaeological materials are uncovered that are Mohawk in origin. Because of this wish the information about the St. Regis Mohawk Tribe is still included in this document.

### *Sources:*

Fenton, William N. and Elisabeth Tooker. "Mohawk" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 466-480. Smithsonian Institution, Washington, D.C. 1978.

## SENECA NATION OF INDIANS

90 O:hi'yoh Way  
Salamanca, NY 14779  
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WWW.SNI.ORG



### **Government**

The Seneca Nation of Indians (SNI) came into formal existence in 1848 when they established a constitution with elected officials. The constitution provides for an Executive Branch, a Legislative Branch, and a Judicial Branch. The Executive Branch is comprised of the President, Treasurer, and Clerk, who are elected every two years. The Legislative Branch (or Tribal Council) is comprised of 16 members; eight from the Cattaraugus Reservation (CIR), and eight from the Allegany Reservation (AIR), who are elected for 4-year staggered terms. A listing of the current President, Treasurer, Clerk and Councilors can be found at [www.sni.org/gov.html](http://www.sni.org/gov.html).

### **Cultural Resource Infrastructure**

The SNI has an established Tribal Historic Preservation Officer (THPO) who holds responsibility and authority for the cultural resources of the tribe in place of the SHPO. The THPO is also responsible for cultural resources of interest to the Seneca Nation in Pennsylvania. The THPO may need to consult with various other groups depending on the circumstances to come to a formal decision.

Some of the cultural resources available to the Seneca people include the Seneca-Iroquois National Museum (SINM), located on the AIR, and two branches of the Seneca Nation Library, located on both the AIR and CIR. The Seneca-Iroquois National Museum houses cultural treasures which serve to instruct the viewing public in the prehistoric, historic, and contemporary life of the Seneca and Iroquois people.

## **Current Territory and Enrollment**

The (SNI) occupies lands set aside for it in the Canandaigua Treaty of 1794. SNI lands consist of three reservations:

- 1) Cattaraugus Indian Reservation (CIR) - approx. 21,618 acres in Cattaraugus, Erie and Chautauqua Counties;
- 2) Allegany Indian Reservation (AIR) - originally included 30,469 acres of land in Cattaraugus County, of which some 10,000 acres were inundated by the Kinzua Reservoir when the Army Corps of Engineers built the Kinzua Dam in 1964.
- 3) Oil Springs Reservation - one square mile of land, including access to Cuba Lake, on the border of Allegany and Cattaraugus Counties.

Within the external boundaries of the SNI Allegany Reservation are five congressionally created villages (some of which are now incorporated into towns or have become cities, such as the City of Salamanca), which are Tribal lands that are, by and large, leased to non-Tribal members. The congressional villages are unique in that they were created by an act of Congress in the mid-1800's rather than being created under State law, as are other municipalities.

The Tribal membership is approximately 6,400. Approximately 3,000 members live on the reservations, with about 2,000 Tribal members living on the Cattaraugus Reservation and about 1,000 members living on the Allegany Reservation.

## **Background**

The Seneca Nation are the traditional Keepers of the Western Door and, along with the Mohawk, have always been the largest nation, in terms of membership, of the Haudenosaunee Confederacy. Their traditional homelands encompassed the region between the Genesee River and Canandaigua Lake, and often the tribe hunted beyond this region. Trade and warfare would take the Seneca far beyond this area in the 1600s and 1700s, deep into Pennsylvania and beyond. Historically, the Seneca typically established two primary villages, one in the west portion of their homeland and one in the east.

The Seneca were actively involved in the European fur trade and generally allied with the French, although allegiances often changed among traders through the turbulent seventeenth and eighteenth centuries. The Seneca worked to control as much of the Native trade routes and contracts as they could during those times. Although they tried to remain neutral, they were drawn into the Revolutionary War just as every other tribe would be. As other Haudenosaunee did, some of the Seneca chose to move onto

the Six Nations reserve to the north after the war. Most Seneca stayed, and reservation lands were marked out by the Treaty of Canandaigua in 1794. That and later treaties eventually determined four reservations for the Seneca which included Buffalo Creek, Tonawanda, Cattaraugus and Allegheny.

The Buffalo Creek and Tonawanda lands were sold by a faction of chiefs through a treaty in 1842 which the majority of Seneca opposed. After that sale, a few Seneca agreed to move west to Kansas and the rest remained on the reservations, those at Tonawanda fighting to retain rights to their reservation.

The governments at Cattaraugus and Allegheny changed dramatically in 1848. In that year the Seneca petitioned the US government to distribute tribal annuities not through the chiefs but to the heads of families. The two groups of Seneca adopted a written constitution on December 8, 1848 which called for three branches of government, including an elected president. This change in government split ties between the Cattaraugus and Allegheny Seneca versus the Tonawanda Seneca. After 1848, there existed two political Seneca entities.

*Sources:*

Seneca Nation of Indians  
<http://www.sni.org>

Abler, Thomas S., and Elisabeth Tooker. "Seneca" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 505-517. Smithsonian Institution, Washington, D.C. 1978.

## SENECA-CAYUGA NATION

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### **Government**

The Seneca-Cayuga Tribe of Oklahoma reorganized politically in 1937 under the Oklahoma Indian Welfare Act and established governance by a Business Committee. The committee is comprised of seven members including the chief, second chief, secretary/treasurer, and four council members.

### **Cultural Resource Infrastructure**

Cultural resource issues for the Seneca-Cayuga Tribe of Oklahoma are addressed by the historic preservation officer and the environmental director, who also consult with the head of the Business Committee (chief). The historic preservation officer and the environmental director are the only staff devoted to cultural resources full-time. Formal decisions are brought to the Business Committee which meets on the 1<sup>st</sup> and 3<sup>rd</sup> Tuesday of each month. Allow for at least a week of preparation time and a full docket on the part of the committee which may require up to a month to address a decision.

## **Current Territory and Enrollment**

The Seneca-Cayuga Tribe of Oklahoma currently has approximately 5,000 members enrolled. The majority of the members live throughout Ottawa County, Oklahoma.

The Seneca-Cayuga Tribe of Oklahoma land holdings are scattered throughout Ottawa and Delaware Counties in northeast Oklahoma. The Tribal land holdings consist of approximately 1310 acres held in Trust; 300 acres held in fee-simple status; and 22 acres, of undivided fractionated interest lands held in trust with other Tribes with in the Miami Agency Bureau of Indian Affairs jurisdiction. The Seneca-Cayuga Tribe of Oklahoma, has purchased a 229-acre farm in their ancestral home area in New York where they hope to build a casino.

## **Background**

Pressures from land sales and treaties forced groups of Cayuga, Seneca, Onondaga, Oneida and Mohawks, as well as smaller groups, to move from their New York homelands starting in the late 18<sup>th</sup> century. Many of these people began to move into the Ohio area and were recorded initially living among the Wyandot in a village near Sandusky, Ohio. By the end of the 18<sup>th</sup> century, the Ohio Iroquois were somewhat independent of Confederacy controls. From 1807 to 1817, Cayuga from the Buffalo Creek Reservation moved into Ohio to join with the Seneca there. Two reservations were created in Ohio for the Iroquois living there in 1818, one around Sandusky and one near a mixed group of Seneca and Shawnee that were established at Lewistown. The group of Seneca and Cayuga at Sandusky were forced out in 1831 and the Seneca and Shawnee at Lewistown in 1832 to move south and live on land in Indian Territory. This reservation was located partially within lands held by the Cherokee at the time. The lands of the Sandusky Seneca were separated from Cherokee Territory in 1832, along with the lands held by a mixed group of Shawnee and Seneca who had migrated to the area separately around the same time, to create the "United Nation of Seneca and Shawnee". In 1846 other Cayuga relocated from New York to Kansas and by 1849 most of those had joined the western band in Indian Territory. In 1867, a treaty was signed with the US government, which separated the Shawnee from the Seneca that had settled with them to become the Eastern Shawnee; the Lewistown Seneca joined the Sandusky Seneca to combine their reservations. A band of Cayuga from Canada then joined the Seneca in Oklahoma in 1881. A portion of the reservation was allotted in 40- to 160-acre tracts after the passage of the Dawes Act in 1887. The remainder of the Seneca-Cayuga territory in Oklahoma was either sold to the 372 members of the joint tribe as land allotments in 1902, set aside as a "ceremonial" area, or declared "surplus" and sold outright to non-tribal members. By 1974, only approximately 1,000 acres were tribally owned, tribal headquarters today are located in Miami, Oklahoma and tribal members live throughout the county.



## **Culture/Traditions**

The Seneca-Cayuga Tribe of Oklahoma follows the cultural traditions of our ancestors in the Longhouse way. A ceremonial calendar is followed year round and the Seneca and Cayuga languages are used today.

Sources: <http://www.eighttribes.org/Seneca-cayuga/>

Sturtevant, William. "Oklahoma Seneca-Cayuga" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 537-543. Smithsonian Institution, Washington, D.C. 1978.

## **SHAWNEE TRIBE**

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### **Government**

The Shawnee Tribe is constitutionally organized and governed by an elected Business Committee. The Tribal Chairman, other officers, and Committee members are elected to two-year terms.

### **Cultural Resource Infrastructure**

The current cultural resources contact is the Shawnee Tribe Tribal Historic Preservation Officer. The Historic Preservation Department is staffed by the THPO and two assistants. The THPO works directly with the Tribal Chairman, who is available on a daily basis, and reports to the Tribal Business Committee. At times, the THPO will need Business Committee approval for a decision. The Business Committee meets on the first Monday of each month. In special situations, decisions may require consultation with the elder members of the Shawnee community, in which case additional time for consultation should be expected.

The Shawnee Tribe, which currently lacks storage space and also has a paper reduction policy, prefers email and digital report formats. The Chairman does not require a separate copy of reports; he prefers copies of all correspondence, however.

## **Current Territory and Enrollment**

The Shawnee Tribe has offices in Miami, Oklahoma, and in both DeSoto and Shawnee, Kansas. The tribe owns and leases lands in northeastern Oklahoma and eastern Kansas; some tribal members still have restricted status allotments in both states. The Tribe's legal jurisdiction is the Shawnee Reservation in Johnson County, Kansas, which was established with the Maypenny Treaty of 1854. The Tribe considers parts of northeastern Oklahoma, Missouri, and Arkansas – together with much of the eastern United States – as historical and aboriginal jurisdiction.

About 1,500 members are currently enrolled; another 5,000 individuals are eligible to enroll and do so at the average rate of 20 per month.

## **Background**

The Shawnees are an Eastern Woodlands tribe pushed west by white encroachment. In 1793, some of the Shawnee Tribe's ancestors received a Spanish land grant at Cape Girardeau, Missouri. After the 1803 Louisiana Purchase brought this area under American control, some Cape Girardeau Shawnees went west to Texas and Old Mexico and later moved to the Canadian River in southern Oklahoma, becoming the Absentee Shawnee Tribe.

The 1817 Treaty of Fort Meigs granted the Shawnees still in northwest Ohio three reservations: Wapakoneta, Hog Creek, and Lewistown. By 1824, about 800 Shawnees lived in Ohio and 1,383 lived in Missouri. In 1825, Congress ratified a treaty with the Cape Girardeau Shawnees ceding their Missouri lands for a 1.6 million-acre reservation in eastern Kansas. After the Indian Removal Act of 1830, the Ohio Shawnees on the Wapakoneta and Hog Creek reservations signed a treaty with the US giving them lands on the Kansas Reservation. The Lewistown Reservation Shawnees, together with their Seneca allies and neighbors, signed a separate treaty with the federal government in 1831 and moved directly to Indian Territory (Oklahoma). The Lewistown Shawnees became the Eastern Shawnee Tribe of Oklahoma, while their Seneca allies became the Seneca-Cayuga Tribe of Oklahoma.

In 1854, the US government decimated the Kansas Reservation to 160,000 acres. This, coupled with the brutal abuses perpetrated against them by white settlers during and after the Civil War, forced the Kansas Shawnees to relocate to the Cherokee Nation in northeastern Oklahoma. The 1854 Shawnee Reservation in Kansas was never formally extinguished, and some Shawnee families retain their Kansas allotments today.

The federal government caused the former Kansas Shawnees and the Cherokees to enter into a formal agreement in 1869, whereby the Shawnees received allotments and citizenship in Cherokee Nation. The Shawnees settled in and around White Oak, Bird Creek (Sperry), and Hogan Creek (Fairland), maintaining separate communities and separate cultural identities. Known as the Cherokee Shawnees, they would also later be called the Loyal Shawnees, signifying their loyalty to the Union during the Civil War.

Initial efforts to separate the Shawnee Tribe from Cherokee Nation begun in the 1980s culminated when Congress enacted Public Law 106-568, the *Shawnee Tribe Status Act of 2000*, which restored the Shawnee Tribe to its position as a sovereign Indian nation.

## STOCKBRIDGE MUNSEE COMMUNITY, WISONCONSIN

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*"People of the waters that are never still"*

### **Government**

Today, on Shawano County Road A in northeastern Wisconsin, a new sign announces the reservation of the MOHICAN NATION. Circling the Many Trails symbol are the words "Stockbridge-Munsee Band of Mohican Indians." The term "Mohican Nation" acknowledges the tribe's sovereignty and its government-to-government relationship with federal, state, county and township governments. The words "Stockbridge-Munsee Band of Mohican Indians" acknowledge the people's history.

The Stockbridge-Munsee community is led by an elected Tribal Council which includes the President, Vice President, Treasurer and four council members. The president serves a two-year term.

### **Cultural Resource Infrastructure**

The cultural preservation office deals with all Section 106 and NAGPRA compliance and consultation issues. The tribe also employs a Museum Director and a Librarian. The tribe's interests include areas of Wisconsin, New York, Massachusetts, Connecticut, Vermont, Indiana, Pennsylvania, Ohio, Illinois, and Kansas. The office webpage of the Stockbridge-Munsee cultural preservation office can be found at:

[www.mohican-nsn.gov/TribalOffices/CulturalPreservation.htm](http://www.mohican-nsn.gov/TribalOffices/CulturalPreservation.htm). Regular mail, email,

and telephone contact are all acceptable.

The cultural preservation officer may need to consult with the Tribal Council, the legal department, and/or the Historical Committee. The Tribal Council meets on the 1<sup>st</sup> and 3<sup>rd</sup> Tuesday of each month. The legal department is available on at least a weekly basis. The Committee meets at least once a month, dependent on the cultural preservation officer's schedule.

### **Current Territory and Enrollment**

The Stockbridge-Munsee Community of the Mohican Nation is located on the Mohican Nation reservation of approximately 16,000 acres in Wisconsin. The enrolled population of the tribe is approximately 1,500 members. Some of the tribe's families live on trust land which is assigned to tribal members for their use. Others live on privately-owned lands within the reservation boundaries, as do some non-Indians. Approximately half of the tribal population lives on or near the reservation. The reservation boundaries encompass the two townships of Red Springs and Bartelme. The Stockbridge-Munsee are a band of the Mohican Indians. During the 1700's, when European missionaries began the formation of mission villages, they established a mission community called Stockbridge in western Massachusetts. The Mohican and other Indians who settled there became known as the Stockbridge Indians. In the 1800's, the Stockbridge Indians migrated to Wisconsin and some Munsee families from New York joined them. In 1837, more Munsee came from Moraviantown in Ontario remaining there while others migrated to Kansas. This union is when the tribe began referring to themselves as the Stockbridge-Munsee.

### **Cultural Background**

By the late 1800's, almost every Native nation in the United States had been assigned to reservations. The reservation land of the Stockbridge-Munsee was mostly covered with pine forest. Farming was attempted but the land was sandy and swampy and so forestry became the base of the economy. In 1887 the General Allotment Act was passed by Congress. This law divided up reservation lands and allotted portions to individual people. This was not new to the Stockbridge Mohicans, whose lands had been allotted in Massachusetts, New York, Kaukauna, and "down below" in Stockbridge. The policy proved to be a very successful way of removing land from tribes by making it possible to deal with individuals who had little experience with private ownership. Some people who needed money sold their allotments to business dealers who wanted the forest for lumbering. Some dealers connived to get the land, and some elements were built into the Act of 1887 allowing lumber barons to secure

unallotted lands. This happened on the Stockbridge Reservation. The lumbering companies cut down the trees and moved out, leaving land with little economic value.

Some families sold lakeshore property in order to make their mortgage payments on land they had purchased or to which they held title. Other Indian individuals lost their allotments because they were unable to meet tax or loan payments. Thus, the tribe began to see its reservation land disappear. Hard times continued and grew even worse during the Great Depression in the 1930's.

Congress passed the Indian Reorganization Act (IRA) in 1934. This law made it possible for Indian communities to get funds from the federal government to reorganize their tribal governments and retrieve some of the lands which they had lost. The IRA, along with the tenacity of dedicated tribal leaders during the hard years of the late nineteenth and early twentieth centuries made possible the continuation of the Stockbridge-Munsee people as a nation.

Sources: <http://www.mohican.com/history/oeh.htm>

**TONAWANDA BAND OF SENECA**

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***\*NO INFORMATION SUPPLIED***



## **TUSCARORA NATION**

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### **Government**

The Tuscarora Nation is governed by a traditional Council of Chiefs and Clan Mothers. Additionally, the six (6) Tuscarora chiefs sit on the Haudenosaunee Grand Council. Chiefs from each of the Six Nations meet regularly at Onondaga.

### **Cultural Resource Infrastructure**

The cultural resources information for the Tuscarora Nation is sent to the Chiefs Council, care of one of the chiefs. This chief acts as clerk for the Chiefs' Council and any information sent to him is taken to the Council. Some issues may also be taken before the Clan Mothers. The Chiefs' Council meets at least once a month, but the contact chief can contact each of the members directly if a quick decision is absolutely necessary. Mail and telephone contact is preferred.

### **Current Territory and Enrollment**

Today, the Tuscarora Nation territory of approximately 5,700 acres is located about nine miles northeast of Niagara Falls in Niagara County, New York. In 1957, the Tuscaroras lost 550 acres to New York State Power Authority for use as a reservoir. Membership of approximately 1,200 resides within the Territory.

### **Background**

The Tuscarora homeland was located in present-day North Carolina and southern

Virginia. European colonists began to settle in that area in the 1650s and 1660s causing too much friction with the existing tribes. The Tuscarora became upset with the increasing European hunger to take their lands without adequate compensation and unfair trade practices. They rose up against the colonists inciting the Tuscarora Wars (1711- 1713); they were ultimately defeated and left North Carolina in 1714. In 1722, the Tuscarora Nation was taken into the Haudenosaunee Confederacy and settled on lands near the Oneida. Smaller groups of Tuscarora also left North Carolina for Pennsylvania and New York in 1763 and 1766. During the Revolutionary War, the Tuscarora villages were destroyed, and the nation was given protected lands near Fort Niagara. The last group of Tuscarora remaining in North Carolina sold their lands in 1804, using the money to expand the New York reservation, and moved north to join the main group.

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