

**PENNSYLVANIA
TRIBAL CONSULTATION
HANDBOOK**



**Pennsylvania
Tribal
Consultation**

FHWA/PENNDOT

Handbook Appendix

PUB 592 (9-06)

PENNSYLVANIA TRIBAL CONSULTATION HANDBOOK

Appendix

Developed By:



The PENNSYLVANIA DEPARTMENT OF TRANSPORTATION,
CULTURAL RESOURCES MANAGEMENT PROGRAM



and the



PENNSYLVANIA DIVISION,
FEDERAL HIGHWAY ADMINISTRATION

2006



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INTRODUCTION

The histories for the 14 Federally recognized Tribes that PENNDOT and FHWA consult with on transportation projects are included in this Handbook Appendix. The Tribes that returned comments on their histories have had those comments integrated. If a Tribe has not completed their review the history is labeled “draft text”. When comments are received they will be addressed and an updated Appendix will be issued.

Maps showing territories of historic interest for each tribe have been included in this appendix. *These territories were artificially created only for the purposes of streamlining tribal consultation with PENNDOT and the Pennsylvania FHWA.* They should not be considered reflective of use patterns or affiliated territory for research or any purposes other than this consultation. For tribes who have indicated an interest in the entire state, a map with all the counties labeled can be found on page 10 of the *Pennsylvania Tribal Consultation Handbook (PUB. 591)*. We appreciate the tribes’ assistance in providing this information.



TRIBAL CONTACTS (AS OF SEPTEMBER 2006)

(*check www.penndotcrm.org for most up-to-date tribal contact list)

Absentee-Shawnee Tribe of Oklahoma Govt-Govt (cc. for Section 106 and projects):

Larry Nuckolls, Governor
Absentee-Shawnee Tribe of Oklahoma
2025 S. Gordon Cooper Drive
Shawnee, OK 74801
Phone: (405) 275-4030
Fax: (405) 878-4533

Section 106/environment/NEPA:

Karen Kaniatobe, THPO
Same address
Phone: (405) 275-4030 ext. 124
Fax: (405) 878-4533
Email: kkaniatobe@astribe.com

Cc: Governor

Cayuga Nation

Govt-Govt, Section 106 and projects:

Clint Halftown, Heron Clan
Representative
Cayuga Nation
P.O. Box 11
Versailles, NY 14168
Phone: (716) 337-4270
Fax: (716) 337-0268
Email: clintha@adelphia.net

Environment/NEPA:

Timothy Two Guns
Same address

Delaware Nation

Govt-Govt:

Edgar French, Tribal President
Delaware Nation
P. O. Box 825
Anadarko, OK 73005

Phone: (405) 247-2448
Fax: (405) 247-9393

Section 106 and projects:

Tamara Francis, NAGPRA Director
Delaware Nation
Same address
Phone: (405) 247-2448
Fax: (405) 247-9393
Email: tfrancis@thedelawarenation-nsn.gov

Environment/NEPA:

Darrin Ahshapanek, EPA Director
Same address

Eastern Shawnee Tribe of Oklahoma

Govt-Govt, Section 106 and projects:

Charles D. Enyart, Chief
Eastern Shawnee Tribe of Oklahoma
P. O. Box 350
Seneca, MO 64865
Phone: (918) 666-2435
Fax: (918) 666-2186
Email: estochief@hotmail.com

Environment/NEPA:

Roxane Weldon, EPA Director
Same address

Oneida Indian Nation

Govt-Govt:

Raymond Halbritter, Nation
Representative
Oneida Indian Nation
5218 Patrick Road
Verona, NY 13478

Section 106 and projects:

Anthony Wonderley, Oneida Nation
Historian



Oneida Indian Nation
221 Union Street
P. O. Box 662
Oneida, NY 13421
Phone: (315) 829-8455
Fax: (315) 829-8473
Email: twonderley@oneida-nation.org

Cc: Brian Patterson
Bear Clan Representative, Men's Council
Oneida Indian Nation
Annex Bldg.
579 Main Street
Oneida, NY 13421
Phone: (315) 829-8327
Email: bpatterson@oneida-nation.org

Environment/NEPA and legal issues:
Stephen J. Selden, Esq.
General Council
5218 Patrick Road
Verona, NY 13478
Phone: (315) 361-8687
Fax: (315) 361-8621

Oneida Nation of Wisconsin
Govt to Govt:
Gerald Danforth, Chairwoman
Oneida Nation of Wisconsin
P. O. Box 365
Oneida, WI 54155-0365
Phone: (920) 490-2096
Fax: (920) 490-2099

Section 106 and projects,
Environment/NEPA:
Corina Williams, THPO
Oneida Nation of Wisconsin
Same address
Phone: (920) 490-2096
Fax: (920) 490-2099
E-mail: cwilliam@oneidanation.org

Onondaga Nation
Govt-Govt, Section 106 and projects,
Environment/NEPA:

Tony Gonyea, Faithkeeper
Onondaga Nation
RR #1, Route 11A
Box 258C
via Nedrow, NY 13120
Phone: (315) 492-4210
Fax: (315) 469-1725
E-mail: noncomm@verizon.net

Seneca Nation of Indians
Govt to Govt:
Barry Snyder, Sr., President
Seneca Nation of Indians
P.O. Box 231
Salamanca, NY 14779

Section 106 and projects,
Environment/NEPA:
Kathleen Mitchell
Seneca Nation of Indians
Tribal Historic Preservation Office
467 Center St.
Salamanca, NY 14779
Phone: (716) 945-9427
Fax: (716) 945-1989
E-Mail: snithpo@sni.org

Seneca-Cayuga Tribe of Oklahoma
Govt-Govt, and cc. on Section 106 and projects:
Paul Spicer, Chief
Seneca-Cayuga Tribe of Oklahoma
P.O. Box 1283
Miami, OK 74355
Phone: (918) 542-6609 Ext. 14
Fax: (918) 542-3684

Section 106 and projects:
Paul Barton, Historic Preservation Officer
Same address
Email: bartonpaul@sbcglobal.net

Environment/NEPA:
Paul Barton, Environmental Director
Same address



St. Regis Mohawk Tribe

Govt-Govt:

Chief James Ransom
St. Regis Mohawk Tribe
412 State Route 37
Akwesasne, NY 13655
Phone: (518) 358-2272
Fax: (518) 358-2400

Section 106 and projects:

Sheree Bonaparte, Historic Preservation Officer

Same address

Phone: (518) 358-2272
Fax: (518) 358-4302
Email: sbonaparte@srmt-nsn.gov

Environment/NEPA:

Ken Jocks, Director
Environmental Division
RR #1, Box 8a
Hogansburg, NY 13655
Email: ken_jock@srmtenv.org

Shawnee Tribe

Govt-Govt (cc. for Section 106 and projects):

Ron Sparkman, Chairman
Shawnee Tribe
29 South 69a Highway
Miami OK 74354
Phone: (918) 542-7774
Fax: (918) 542-2922
Email: scout@neok.com

Section 106 and projects,

Environment/NEPA:

Rebecca Hawkins, Tribal Historic Preservation Officer

Same address

Phone: (918) 542-2441
Fax: (918) 542-9915
Email: shawneetribe@neok.com

cc. Tribal Chairman

Stockbridge-Munsee Band of the Mohican Nation of Wisconsin

Govt-Govt:

Robert Chicks, Tribal Chairman
Stockbridge-Munsee Band of the Mohican Nation, Wisconsin
Route 1
P.O. Box 70
Bowler, WI 54416
Phone: (715) 793-4111
Fax: (715) 793-1307
Email: tribal.council@mohican.com

Section 106 and projects:

Sherry White, Cultural Preservation Officer

Same address

Phone: (715) 793-3970
Fax: (715) 793-4836
Email: sherry.white@mohican-nsn.gov

Environment/NEPA:

Greg Bunker
Same address
Phone: (715) 793-4363
Fax: (715) 793-4370

Tonawanda Seneca Nation

Govt-Govt, Section 106, and

Environmental:

Chief Roger Hill
Tonawanda Seneca Nation
7027 Meadville Road
Basom, NY 14013
Phone: (716) 542-4244
Fax: (716) 542-4244
E-mail: tonsenecc@buffnet.net

Tuscarora Nation

Govt-Govt, Section 106, and projects:*

Leo Henry, Chief
2006 Mt. Hope Road
Tuscarora Nation
Lewiston, NY 14092



Phone: (716) 622-7061
Fax: (716) 297-7355

cc. Section 106 and projects:*
Stuart Patterson, Chief
1983 Upper Mountain Road
Tuscarora Nation
Sanborn, NY 14132
Phone: (716) 298-5114

Environment/NEPA:
Tuscarora Environmental Program
Neil Patterson, Jr., Director
2045 Upper Mountain Road
Tuscarora Nation
Sanborn, NY 14132
Phone: (716) 609-3810
Email: tuscenv@igc.org

*As requested by Chief Henry, please
address any correspondence to an
individual to the:

Tuscarora Nation
Chiefs Council



ABSENTEE-SHAWNEE TRIBE OF OKLAHOMA

2025 S Gordon Cooper Drive
SHAWNEE, OK 74801
PHONE: 405-275-4030
FAX: 405-878-4533

WWW.ASTRIBE.COM

DRAFT TEXT

Government

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 5, 1938 and last amended on August 13, 1988. The tribe is governed by the Absentee-Shawnee Executive Committee which consists of five members—the governor, lieutenant governor, secretary, treasurer, and representative, all of whom are elected by the general membership. The current governor's term will end in 2007. The Council meets the second Wednesday of each month.

Cultural Resource Infrastructure

The Absentee Shawnee Tribe has a Cultural Preservation Department which manages the cultural resources and concerns of the tribe. There are four (4) full-time staff members (Director, Tribal Historic Preservation Officer, Cultural Site Manager and Administrative Assistant) and one (1) part-time staff person (Library/Gift Shop Aide). The Tribal Historic Preservation Officer (THPO) is the point of contact for Section 106 and NAGPRA issues. When formal decisions are required, the THPO receives recommendations from the Advisory Council, which in turn are reported to the Cultural Preservation Department Director in addition to her own recommendations. The Council meets on a monthly basis. There are often many issues to cover at the monthly meetings and preparatory time may be necessary to get a cultural resource issue on the docket.

Digital formats are preferred as paper storage is limited.

Current Territory and Enrollment

The Absentee Shawnee live in south-central Oklahoma, about 35 miles east-southeast of Oklahoma City. The Absentee Shawnee Tribe of Oklahoma has approximately 3,000 members currently enrolled.

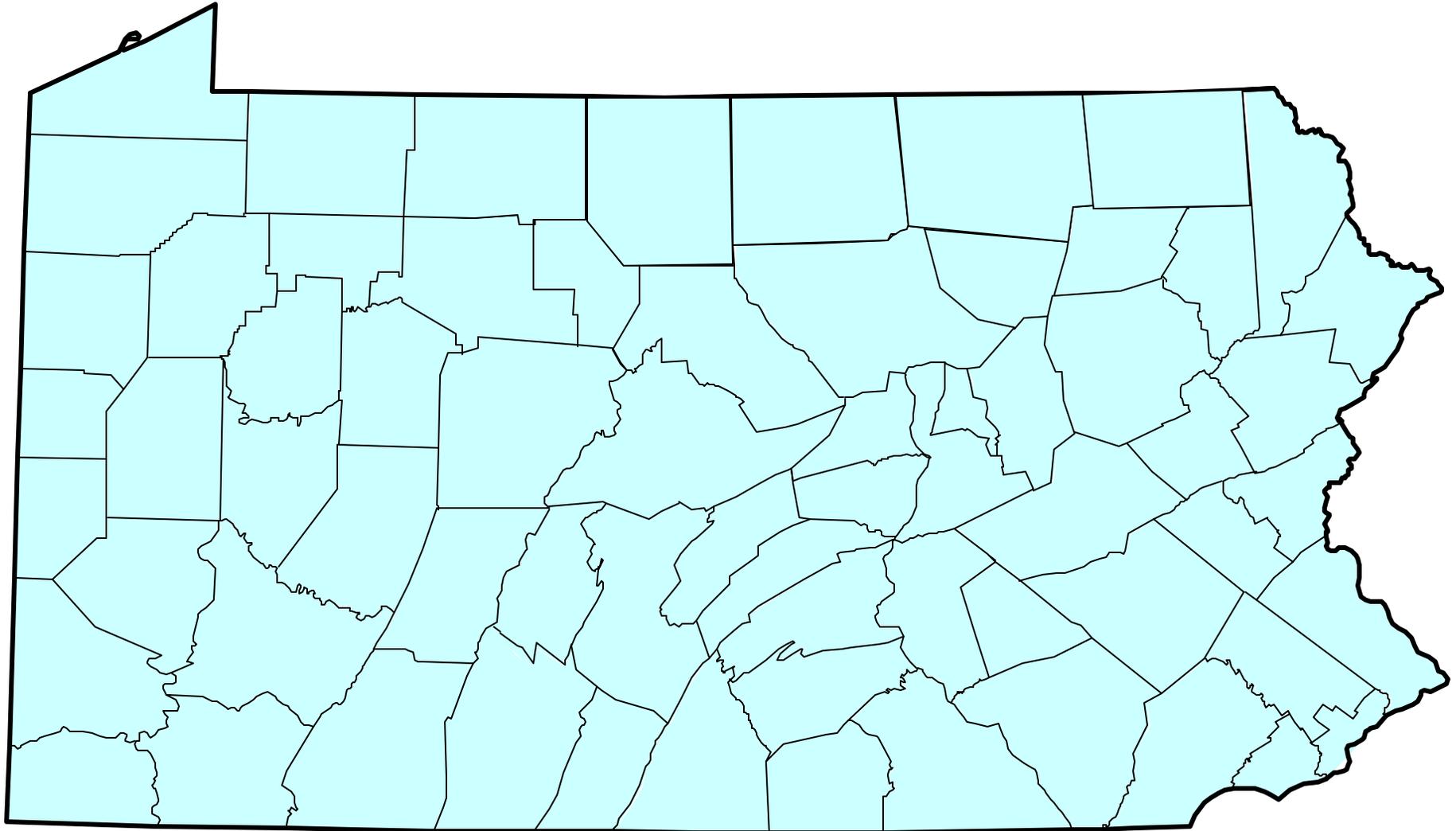
The tribe includes two bands, the Big Jim Band and the White Turkey Band. These two bands occupy two geographically distinct communities, one in Cleveland County and the other in Pottawatomie County near the city of Shawnee, respectively. This second community is also the site of the Absentee-Shawnee Tribal Government Complex.



Background

During the 19th century, the tribe was removed by the U.S. Government to what is now the state of Kansas. The group which became known as the Absentee Shawnee Tribe absented itself from the reservation in Kansas in 1845 (thus their name), and traveled southwards to Texas. Eventually they were relocated to Indian Territory (Oklahoma). The Big Jim Band settled along the Deep Fork River, while the other band settled in its present site near Shawnee, Oklahoma. In 1886, the U.S. Army forced the Big Jim Band to move once again, this time to the site of its present community in Cleveland County. There are 12,002 acres in federal trust, the vast majority of which are allotted, forming a checkerboard pattern.

ABSENTEE-SHAWNEE TRIBE OF OKLAHOMA



 Counties of interest per tribal consultation.



CAYUGA NATION

PO Box 11
VERSAILLES, NEW YORK 14168
PHONE: 716-337-4270
FAX: 716-337-0268
TUSCARORAS.COM/CAYUGANATION/

DRAFT TEXT

GUYOHKOHNYOH - 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 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.

There are approximately 450 Cayuga residing throughout the Seneca Nation of Indians' Cattaraugus Territory, Tonawanda Seneca Nation, Tuscarora Nation, Onondaga Nation and all over the United States.

Background

The Cayuga are one of the younger brothers of the Haudenosaunee Confederacy. Cayuga homelands bordered Seneca on the west and Onondaga on the east, with villages located generally between Owasco and Cayuga Lakes. Early historic records report three primary villages established by the Cayuga at any one time, although the locations of the villages changed as the Cayuga moved every few decades.

After the Revolutionary War, many Cayuga chose to move onto the Six Nations reserve on Grand River. Some also chose to stay with Seneca and Onondaga at Buffalo Creek

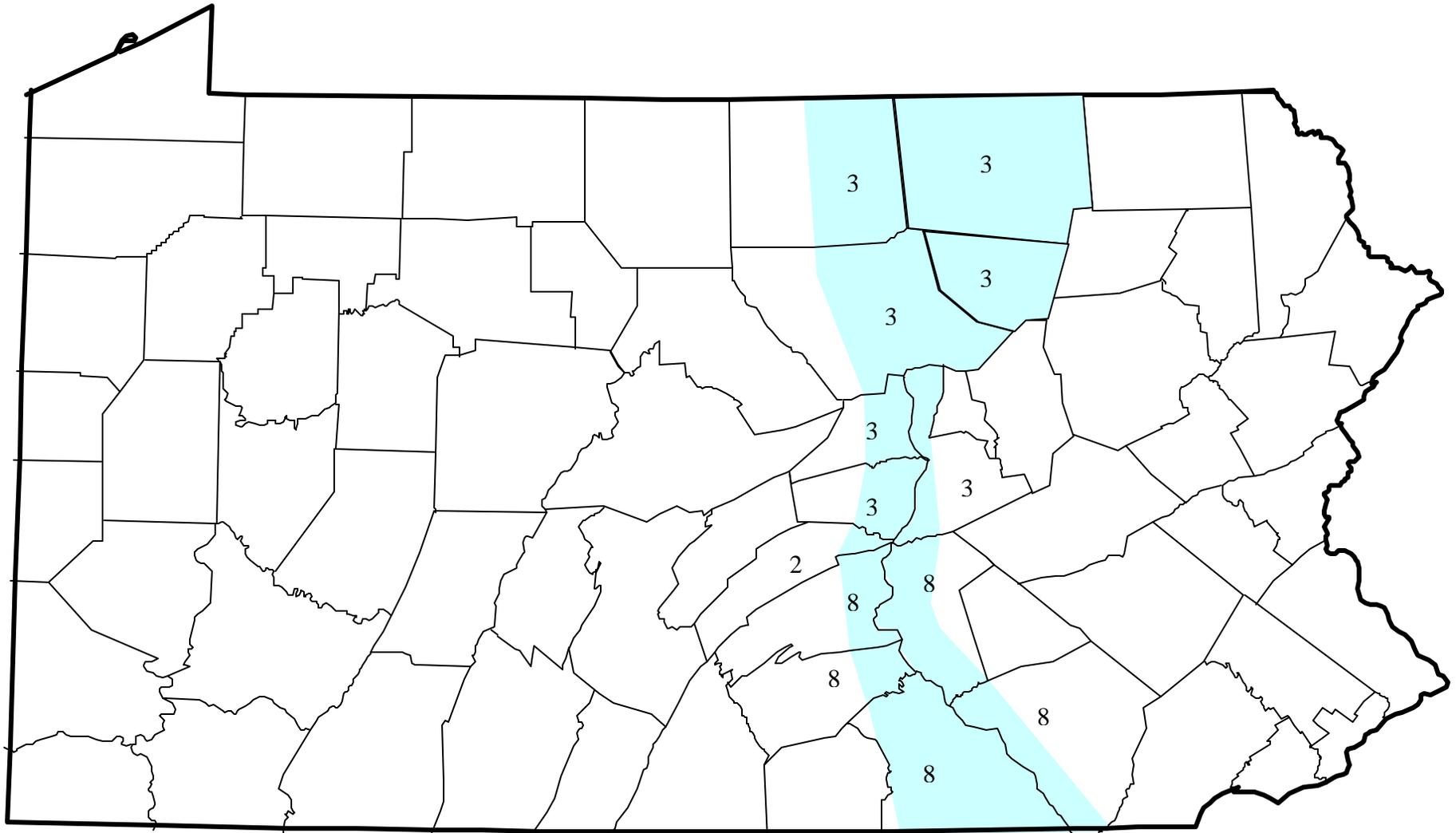


and establish a small village. The remainder continued to live in their homelands around Cayuga Lake which were subsequently sold through treaties in 1795. At that time they retained two tracts of land, one of two square miles and the other of one square mile, on the eastern side of Cayuga Lake. These tracts were later sold as well in 1807 and after the sale many Cayuga moved west to settle in Ohio, eventually with the Seneca near Sandusky (this group would leave Ohio in 1831 and eventually became the Seneca-Cayuga Tribe of Oklahoma). Some Cayuga had also remained in New York and settled on Seneca reservations at Buffalo Creek, Cattaraugus and Tonawanda.

Sources:

White, Marion E., William E. Engelbrecht, and Elisabeth Tooker. "Cayuga" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 500-504. Smithsonian Institution, Washington, D.C. 1978.

CAYUGA NATION



District 2: Juniata; **District 3:** Tioga, Bradford, Sullivan, Lycoming, Union, Northumberland, Snyder; **District 8:** Dauphin, Perry, Cumberland, York, Lancaster. For partial counties see table on following page for specific townships.



Counties of interest per tribal consultation.



CAYUGA NATION TOWNSHIP TABLE FOR PARTIAL COUNTIES

DISTRICT	COUNTY	TOWNSHIPS (INCLUDE ANY BOROUGHES, CITIES, VILLAGES THAT ARE IN THESE TOWNSHIPS)
3	TIOGA	JACKSON, RUTLAND, SULLIVAN, WARD, UNION, LIBERTY, HAMILTON, BLOSS, COVINGTON, RICHMOND, TIOGA, LAWRENCE, NELSON, FARMINGTON, MIDDLEBURY, CHARLESTON, DELMAR, DUNCAN, MORRIS
3	LYCOMING	PINE, JACKSON, COGAN HOUSE, CUMMINGS, MIFFLIN, ANTHONY, LYCOMING, PLATT, WOODWARD, SUSQUEHANNA, BASTRESS, LIMESTONE, WASHINGTON, OLD LYCOMING, MCINTYRE, MCNETT, CASCADE, PLUNKETTS CREEK, LEWIS, GAMBLE, HEPBURN, ELDRED, UPPER FAIRFIELD, MILL CREEK, WOLF, SHREWSBURY, LOYALSOCK, MUNCY, PENN, FRANKLIN, JORDAN, MORELAND, MUNCY CREEK, FAIRFIELD, CLINTON, ARMSTRONG, BRADY
3	UNION	GREGG, WHITE DEER, WEST BUFFALO, KELLY, BUFFALO, EAST BUFFALO, LIMESTONE, UNION
3	SNYDER	CENTRE, JACKSON, MONROE, PENN, MIDDLE CREEK, FRANKLIN, WASHINGTON, UNION, PERRY, WEST PERRY, CHAPMAN
3	NORTHUMBERLAND	DELAWARE, LEWIS, WASHINGTON, TURBOT, WEST CHILLISQUAQUE, EAST CHILLISQUAQUE, POINT, UPPER AUGUSTA, ROCKEFELLER, LOWER AUGUSTA, LITTLE MAHANOEY, JACKSON, LOWER MAHANOEY, JORDAN
2	JUNIATA	SUSQUEHANNA, MONROE, GREENWOOD, DELEWARE
8	PERRY	GREENWOOD, LIVERPOOL, BUFFALO, HOWE, TUSCARORA, OLIVER, MILLER, WATTS, WHEATFIELD, PENN, RYE, CARROLL, CENTRE, JUNIATA
8	CUMBERLAND	EAST PENNSBORO, LOWER ALLEN, HAMPDEN, UPPER ALLEN, SILVER SPRING, MONROE, MIDDLESEX
8	DAUPHIN	UPPER PAXTON, MIFFLIN, WASHINGTON, HALIFAX, JACKSON, WAYNE, JEFFERSON, MIDDLE PAXTON, RUSH, SUSQUEHANNA, LOWER PAXTON, WEST HANOVER, SWATARA, LOWER SWATARA, SOUTH HANOVER, DERRY, LONDONDERRY, CONEWAGO, REED
8	YORK	ALL EXCEPT: WEST MANHEIM, PENN, FRANKLIN
8	LANCASTER	CONOY, WEST DONEGAL, MOUNT JOY, EAST DONEGAL, RAPHO, WEST HEMPFIELD, MANOR, CONESTOGA, PEQUEA, MARTIC, DRUMORE, FULTON, EAST DRUMORE



DELAWARE NATION

PO Box 825
ANADARKO, OK 73005
PHONE: 405-247-2448
FAX: 405-247-9393
WWW.DELAWARENATION.ORG

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. In 2001 the officials that were elected were the President, Treasurer and one Committee Member. In 2003 the Vice President, Secretary and the other Committee Member were elected to the Executive Committee.

Cultural Resource Infrastructure

Cultural resource issues for the Delaware Nation are the responsibility of the NAGPRA Director. The NAGPRA Office consists of the director and one assistant. The Director reports to the Delaware Executive Committee, which is led by the elected Tribal President. The Committee meets weekly, but will require at least a week to review background information on any consultations the NAGPRA office brings. Email, telephone, and paper correspondence are all acceptable.

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. Currently, the Delaware Nation has 1,367 enrolled members.

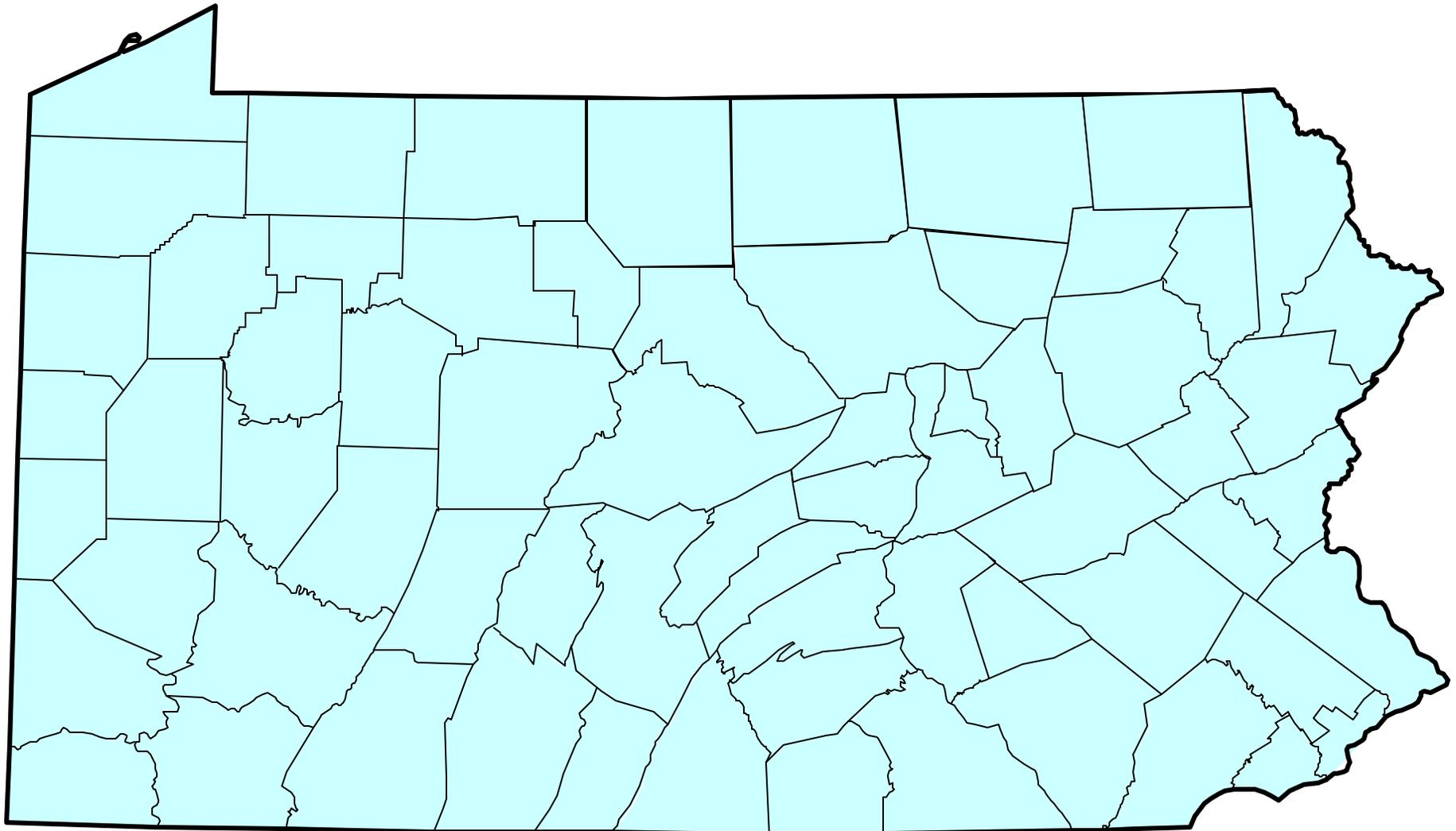
Background

The Delaware heartland is located in current day Pennsylvania, New Jersey, New York and Delaware. Throughout the late 1700’s and into the mid 1800’s the Delaware signed many land treaties and were steadily pushed westward out of the heartland. In the mid 1800’s several bands of Delaware moved to Missouri and then to Caddo and Wichita lands in Texas. Over a number of years the Delaware moved in and out of Texas three times due to changes in attitude over their presence. By 1859, threats from the Republic



of Texas forced the Delaware, Caddo and others to move one last time out of Texas to a reservation in Indian Territory, what is now the state of Oklahoma. The reservation was near their current headquarters in Anadarko.

DELAWARE NATION



 Counties of interest per tribal consultation.



EASTERN SHAWNEE TRIBE OF OKLAHOMA

PO BOX 350
SENECA, MO 64865
PHONE:918-666-2435
FAX: 918-666-2186

WWW.EASTERNSHAWNEE.ORG

DRAFT TEXT

Government

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 lead by the Business Committee. The committee is comprised of the chief, second chief, secretary, treasurer, and three council members.

Cultural Resource Infrastructure

Cultural resource issues are dealt with by the Chief in conference with the Business Committee as needed.

Telephone contact and paper correspondence are preferred.

Current Territory and Enrollment

Tribal headquarters for the Eastern Shawnee Tribe of Oklahoma are located in Ottawa County, Oklahoma. There are approximately 2,000 enrolled members of the tribe currently.

History

By 1813, because of extended warfare with the European powers and the United States of America, the historic Shawnee Nation had divided and split into eight (8) separate villages which were located throughout Ohio, Indiana, Missouri, and Canada. The progenitor group of the Eastern Shawnee Tribe came into being about this time. This group was known as the Lewistown Band of Shawnee, after the Band's leader – a man named Quah-tah-wah-peeyah – who was known by the Americans as Colorel 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 mixed Seneca and Cayuga Indians who had earlier split from the Six Nations of New York and Canada and allied themselves with the Shawnees.

The Lewistown Band later became known as the Mixed Band of Seneca and Shawnee around 1830, when the Lewistown Shawnees and their Seneca-Cayuga allies and neighbors were forced to move west and negotiate a treaty to exchange their Ohio lands for a reservation in Indian Territory (Oklahoma). The Mixed Band of Seneca and



Shawnee came to Indian Territory in 1831 and was known by this name until 1867. In 1867, the two groups separated, each receiving its own lands independent of the other. At this time, the US Government re-named the Lewistown Shawnees the Eastern Shawnees, as they were the eastern-most tribe of Shawnees in Indian Territory.

Sources: <http://www.easternshawnee.org>



ONEIDA INDIAN NATION

ONEIDA INDIAN NATION
223 GENESEE STREET
ONEIDA, NY 13421

WWW.ONEIDA-NATION.NET

ONYOTAA:KA - THE PEOPLE OF THE STANDING STONE

DRAFT TEXT

Government

The Oneida Nation is lead by the Men's Council and Clan Mothers. The head of the Men's Council is the Nation Representative.

Cultural Resource Infrastructure

The Oneida Indian Nation today does not have the resources to devote to active consultation in Pennsylvania. However, they are very concerned about their historical interests in the state and would like to remain in communication with PA/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.

Paper formats and regular mail preferred.

Current Territory and Enrollment

The Oneida Indian Nation has approximately 1,000 members currently enrolled. The Oneida Indian Nation and Oneida Tribe of Wisconsin are currently in litigation to resolve their long-running land claims to approximately 250,000 acres in central New York.

Background

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. Other 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.

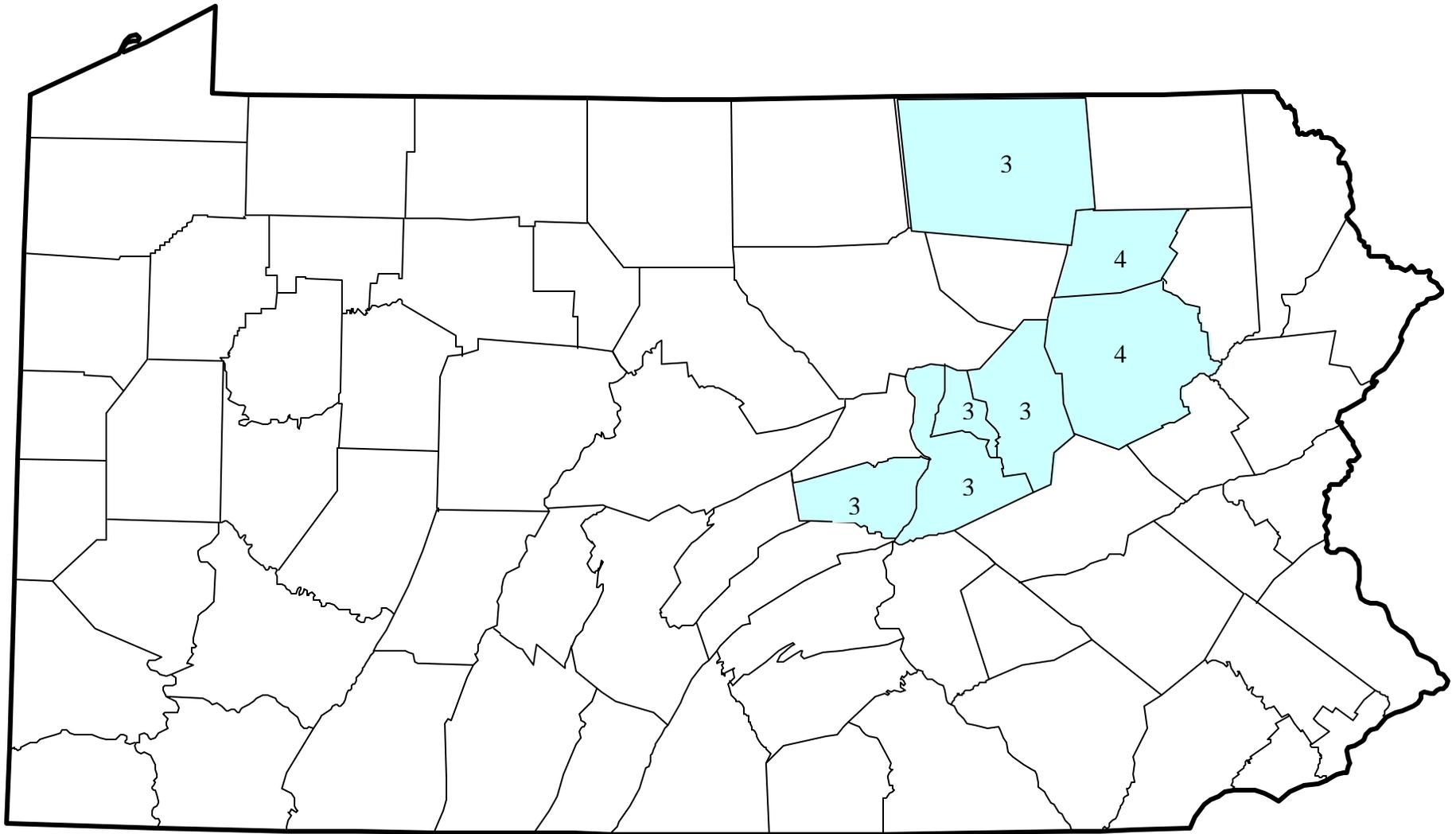
Years of poverty followed for the Oneidas who kept the sacred fire of the homeland burning. Today, the Nation is reacquiring its ancestral homelands in Oneida and Madison counties. In two separate decisions dated 1974 and 1985, the Supreme Court ruled the New York State treaties were illegal and that 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: <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 INDIAN NATION



District 3: Bradford, Columbia, Montour, Northumberland,
Snyder

District 4: Wyoming, Luzerne



Counties of interest per tribal consultation.

ONEIDA NATION OF WISCONSIN



P.O. BOX 365
ONEIDA, WI 54155
PHONE: 920-869-4340
FAX: 920-869-4253

WWW.ONEIDANATION.ORG

ON[^]YOTE?A .KA - THE PEOPLE OF THE STANDING STONE

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.

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.

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.

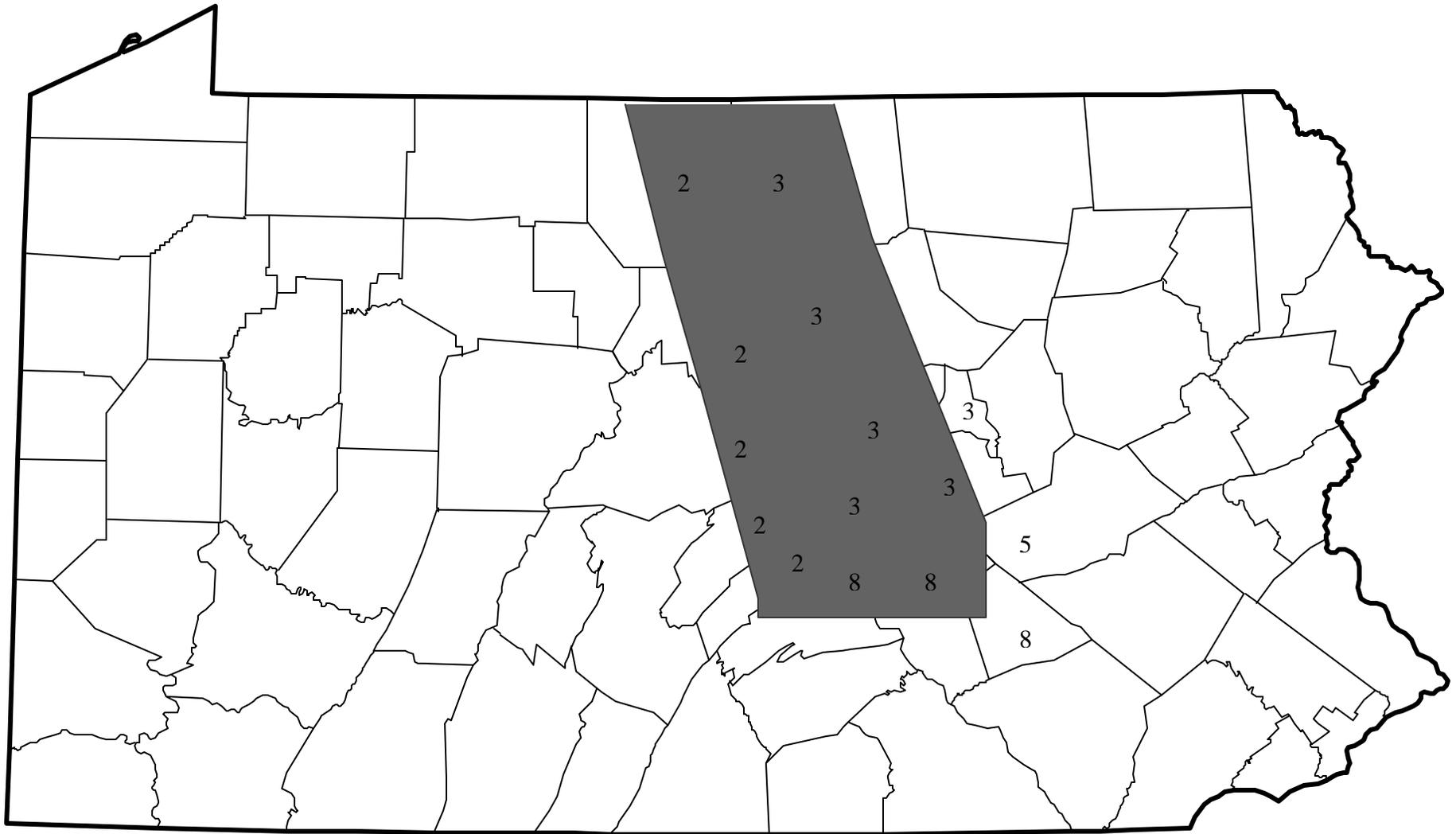
After the period of European contact, the Revolutionary War and the formation of the United States, the Oneida were continually pressured and harassed out of their traditional homelands. Oneida villages were burned and pillaged by the British Army as well as armies from the 13 colonies during the Revolutionary 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 led 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: <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.

ONEIDA NATION OF WISCONSIN



District 2-0: Potter, Clinton, Centre, Mifflin, Juniata; **District 3-0:** Tioga, Lycoming, Union, Snyder, Northumberland, Montour; **District 5-0:** Schuylkill; **District 8-0:** Perry, Dauphin, Lebanon.
For partial counties see table on following page for specific township list.



Counties of interest per tribal consultation.

ONEIDA NATION OF WISCONSIN TOWNSHIP TABLE FOR PARTIAL COUNTIES

DISTRICT	COUNTY	TOWNSHIP (INCLUDE ANY BOROUGHES, CITIES, AND VILLAGES THAT ARE IN THESE TOWNSHIPS)
2	POTTER	HARRISON, BINGHAM, GENESEE, ALLEGANY, ULYSSES, HECTOR, PIKE, WEST BRANCH, SUMMIT, SWEDEN, WHARTON, ABBOTT, STEWARDSON, EAST FORK DISTRICT
2	CLINTON	BEECH CREEK, NOYES, CHAPMAN, GRUGAN, GALLAGHER, COLEBROOK, BALD EAGLE, ALLISON, WOODWARD, DUANSTABLE, PINE CREEK, WAYNE, CASTANEA, PORTER, LAMAR, CRAWFORD, GREENE, LOGAN
2	CENTRE	CURTIN, LIBERTY, HOWARD, MARION, WALKER, POTTER, GREGG, MILES, PENN, HAINES
2	MIFFLIN	GRANVILLE, BROWN, ARMAGH, DERRY, DECATUR
2	JUNIATA	MONROE, GREENWOOD, SUSQUEHANNA, FAYETTE, DELAWARE, WALKER, FERMANAGH, MILFORD, TURBETT, SPRUCE HILL, BEALE
3	TIOGA	LIBERTY, HAMILTON, COVINGTON, PUTNAM, RICHMOND, TIOGA, LAWRENCE, NELSON, FARMINGTON, MIDDLEBURY, CHARLESTON, BLOSS, DUNCAN, MORRIS, DELMAR, OSCEOLA, DEERFIELD, CHATHAM, SHIPPEN, ELK, GAINES, CLYMER, WESTFIELD, BROOKFIELD
3	LYCOMING	BROWN, PINE, JACKSON, COGAN HOUSE, MCHENRY, CUMMINGS, MIFFLIN, ANTHONY, LYCOMING, WATSON, PORTER, PLATT, WOODWARD, OLD LYCOMING, SUSQUEHANNA, BASTRESS, LIMESTONE, WASHINGTON, MCINTYRE, LEWIS, CASCADE, HEPBURN, GAMBLE, ELDRED, UPPER FAIRFIELD, LOYALSOCK, FAIRFIELD, MUNCY, MUNCY CREEK, ARMSTRONG, CLINTON, BRADY
3	MONTOUR	LIBERTY, LIMESTONE
3	NORTHUMBERLAND	DELAWARE, LEWIS, TURBOT, WEST CHILLISQUAQUE, EAST CHILLISQUAQUE, POINT, UPPER AUGUSTA, RUSH, ROCKEFELLER, SHAMOKIN, ZERBE, LOWER AUGUSTA, LITTLE MAHANAY, WEST CAMERON, JACKSON, WASHINGTON, UPPER MAHANAY, JORDAN, LOWER MAHANAY
8	PERRY	PENN, WHEATFIELD, CARROLL, SPRING, TYRONE, SOUTHWEST MADISON, NORTHEAST MADISON, SAVILLE, CENTRE, MILLER, WATTS, BUFFALO, HOWE, OLIVER, JUNIATA, TUSCARORA, GREENWOOD, LIVERPOOL
8	DAUPHIN	MIDDLE PAXTON, EAST HANOVER, REED, HALIFAX, WAYNE, RUSH, JEFFERSON, JACKSON, UPPER PAXTON, WASHINGTON, WICONISCO, WILLIAMS, MIFFLIN, LYKENS
8	LEBANON	UNION, EAST HANOVER, COLD SPRING
5	SCHUYLKILL	PORTER, HEGINS, HUBLEY, UPPER MAHANTANGO, ELDRED



ONONDAGA NATION

RR #1, ROUTE 11A
BOX 258C
VIA NEDROW, NEW YORK 13120
PHONE: 315-492-4210
FAX: 315-469-1725

WWW.ONONDAGANATION.ORG

ONUNDAGAONO – PEOPLE OF THE HILLS

Government

The Onondaga Nation government is the traditional Council of Chiefs and Clan Mothers. Additionally, the fourteen (14) Onondaga chiefs sit on the Haudenosaunee Grand Council. Chiefs from each of the nations meet regularly at Onondaga.

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

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.

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



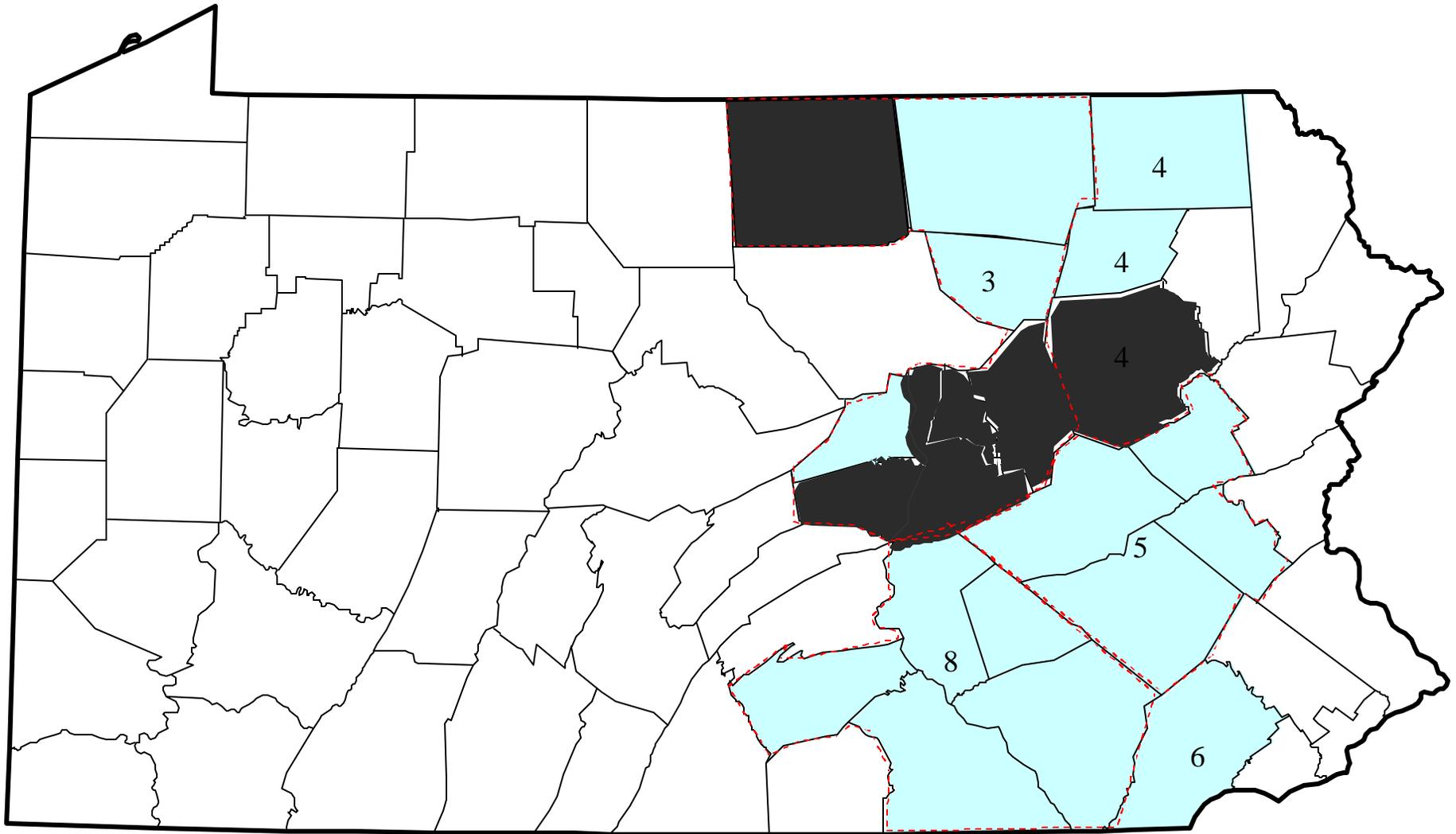
Onondaga who did not move either remained on their homelands or settled at Buffalo Creek along with some Seneca and Cayuga. The Onondaga had ceded all but 100-square miles of their land to the state of New York in 1788; these lands were sold off in pieces over the next few decades and by 1822 they retained 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: <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.

ONONDAGA NATION



District 3: Tioga, Bradford, Sullivan, Columbia, Montour, Northumberland, Union, Snyder; **District 4:** Susquehanna, Wyoming, Luzerne; **District 5:** Carbon, Schuylkill, Lehigh, Berks; **District 8:** Lebanon, Dauphin, Cumberland, York, Lancaster; **District 6:** Chester.

 Counties of interest per tribal consultation.



SENECA NATION OF INDIANS

ALLEGANY INDIAN RESERVATION
GENEVIEVE PLUMMER BUILDING, PO BOX 231
SALAMANCA, NEW YORK 14779
PHONE: (716) 945-1790
FAX: (716) 532-9132

WWW.SNI.ORG

CATTARAUGUS INDIAN RESERVATION
WM. SENECA ADMINISTRATION BLDG
12837 ROUTE 438
IRVING, NEW YORK 14081
PHONE: (716) 532-4900
FAX: (716) 532-2144

DRAFT TEXT

ONODOWAHGAH - THE PEOPLE OF THE GREAT HILL

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.

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



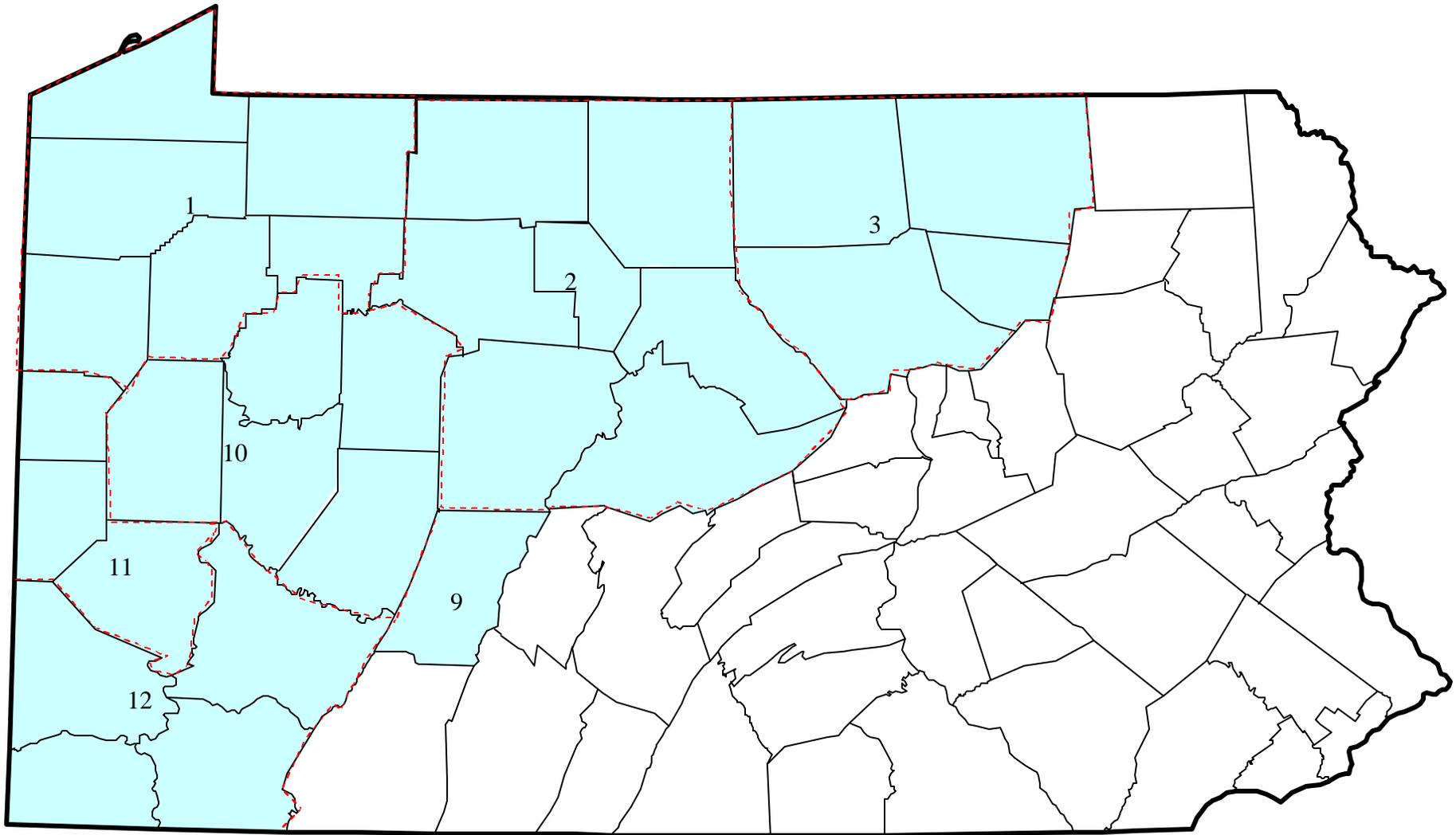
move west to Kansas and the rest remained on the reservations, those at Tonawanda fighting to retain rights to their reservation.

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: <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 NATION OF INDIANS



District 1: Erie, Crawford, Warren, Forrest, Venango, Mercer; **District 2:** McKean, Potter, Cameron, Elk; Clinton, Centre, Clearfield; **District 3:** Tioga; Bradford, Sullivan, Lycoming; **District 9-0:** Cambria; **District 10:** Jefferson, Clarion, Armstrong, Indiana, Butler; **District 11:** Lawrence, Beaver, Allegheny; **District 12-0:** Westmoreland, Fayette, Greene, Washington.

 Counties of interest per tribal consultation.



SENECA-CAYUGA TRIBE OF OKLAHOMA

PO Box 1283

MIAMI, OK 74355

PHONE: 918-542-6609

FAX: 918-542-3684

www.eighttribes.org/seneca-cayuga/

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 1st and 3rd 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.

Digital correspondence is acceptable.

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 within 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 18th 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 18th 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.

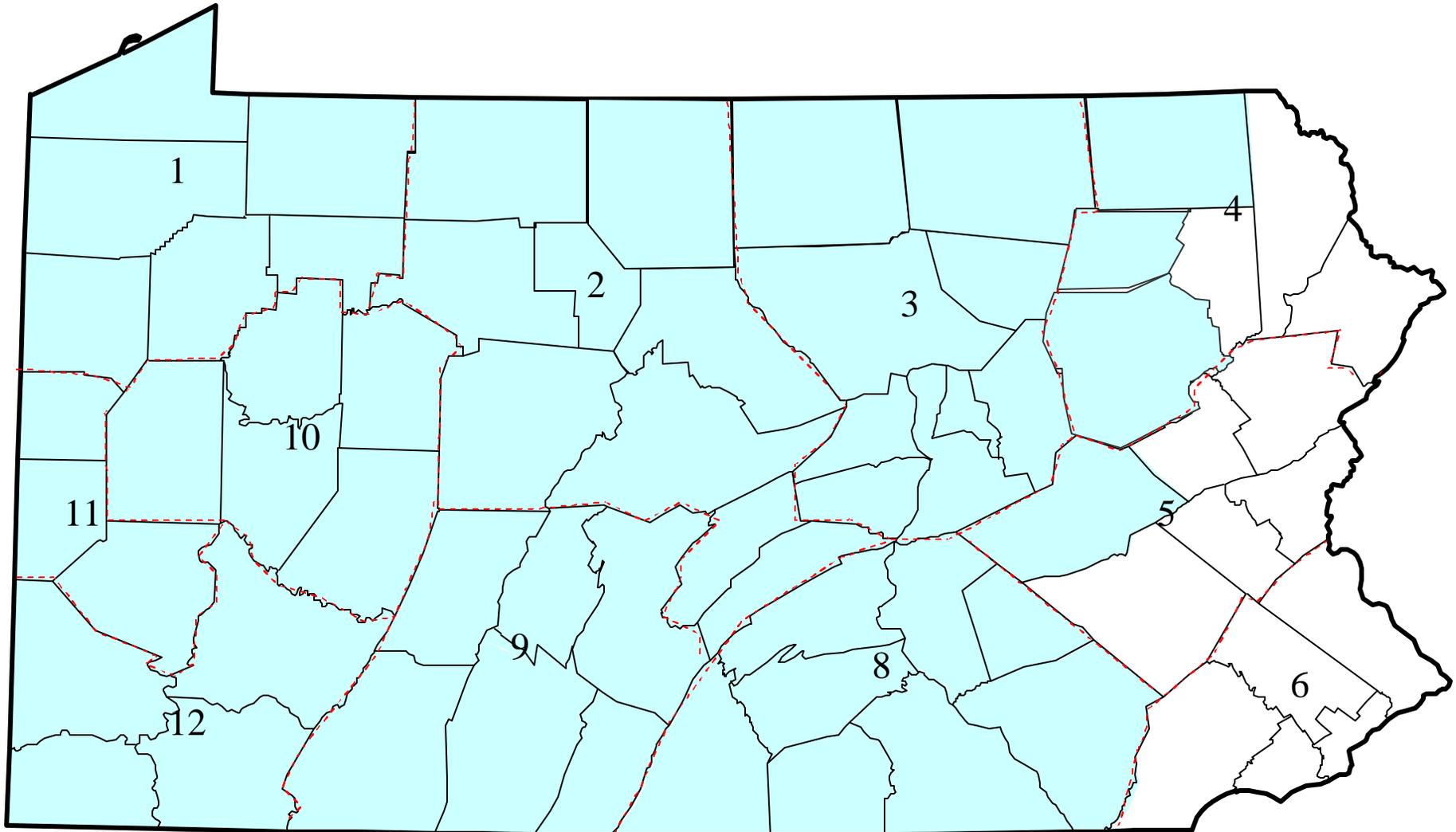
Culture/Traditions

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.

SENECA-CAYUGA TRIBE OF OKLAHOMA



District 1: Erie, Crawford, Warren, Mercer, Venango, Forest; **District 2:** McKean, Potter, Clinton, Cameron, Elk, Clearfield, Centre, Mifflin, Juniata; **District 3:** Tioga, Bradford, Sullivan, Lycoming, Union, Northumberland, Montour, Columbia, Snyder; **District 4:** Susquehanna, Wyoming, Luzerne; **District 5:** Schuylkill; **District 8:** Perry, Dauphin, Lebanon, Lancaster, York, Cumberland, Adams, Franklin; **District 9:** Fulton, Huntington, Blair, Bedford, Somerset, Cambria; **District 10:** Indiana, Armstrong, Butler, Clarion, Jefferson; **District 11:** Allegheny, Beaver, Lawrence; **District 12:** Westmoreland, Washington, Greene, Fayette.



Counties of interest per tribal consultation.



SHAWNEE TRIBE

29 SOUTH 69A HIGHWAY
MIAMI, OK 74354
PHONE:918-542-2441
FAX: 918-542-2922

DRAFT TEXT

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.

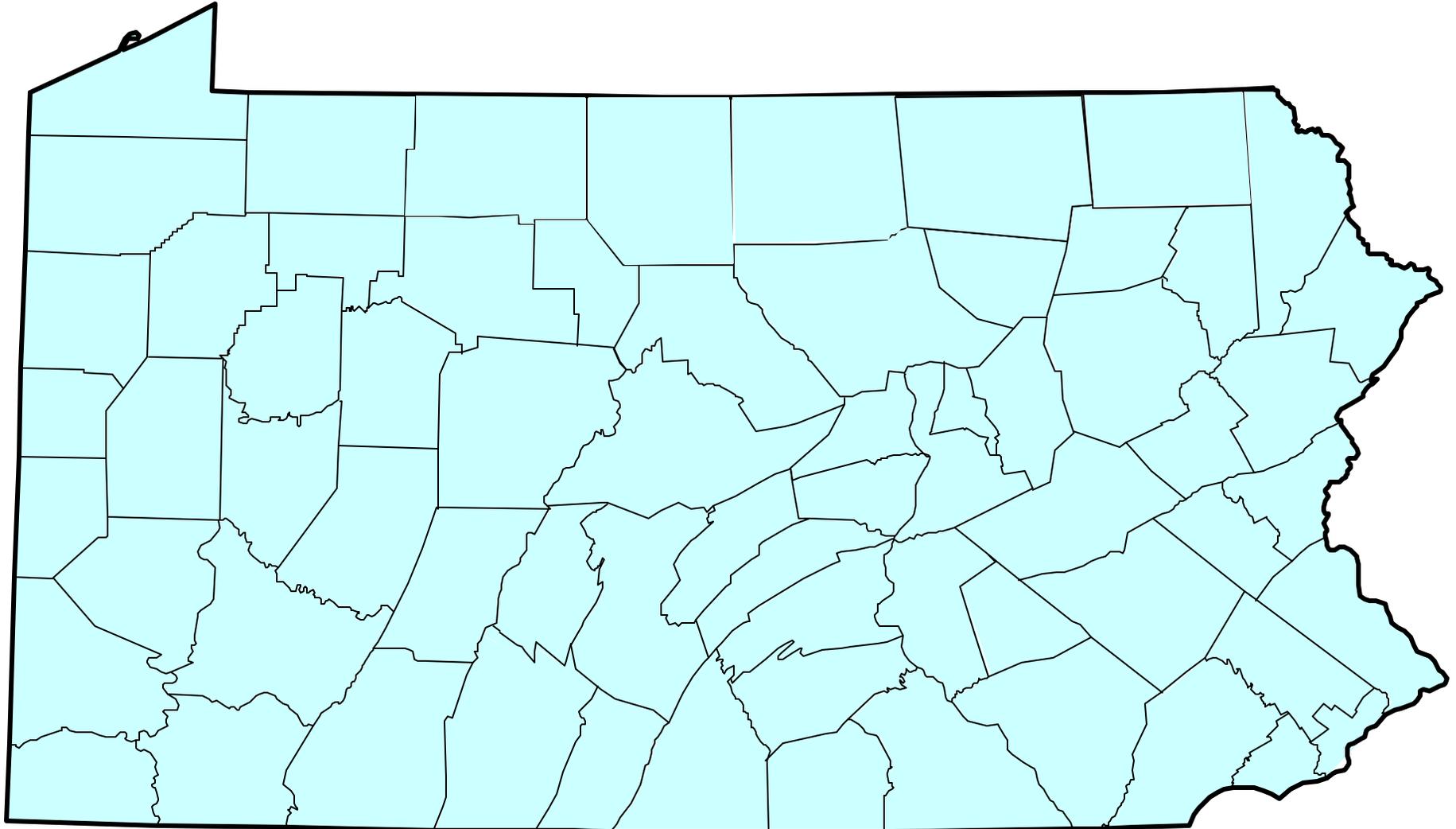
The 1817 Treaty of Fort Meigs granted the Shawnees still in northwest Ohio three reservations: Wapakoneta, Hog Creek, and Lewistown. By 1824, about 800 Shawnees lived in Ohio and 1,383 lived in Missouri. In 1825, Congress ratified a treaty with the Cape Girardeau Shawnees ceding their Missouri lands 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.

SHAWNEE TRIBE





ST. REGIS MOHAWK TRIBE

412 STATE ROUTE 37
AKWESASNE, NEW YORK 13655
PHONE: 518-358-2272
FAX: 518-358-4302

WWW.STREGISMOHAWKTRIBE.COM

KANIENKEHAKA - PEOPLE OF THE FLINT

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.

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.

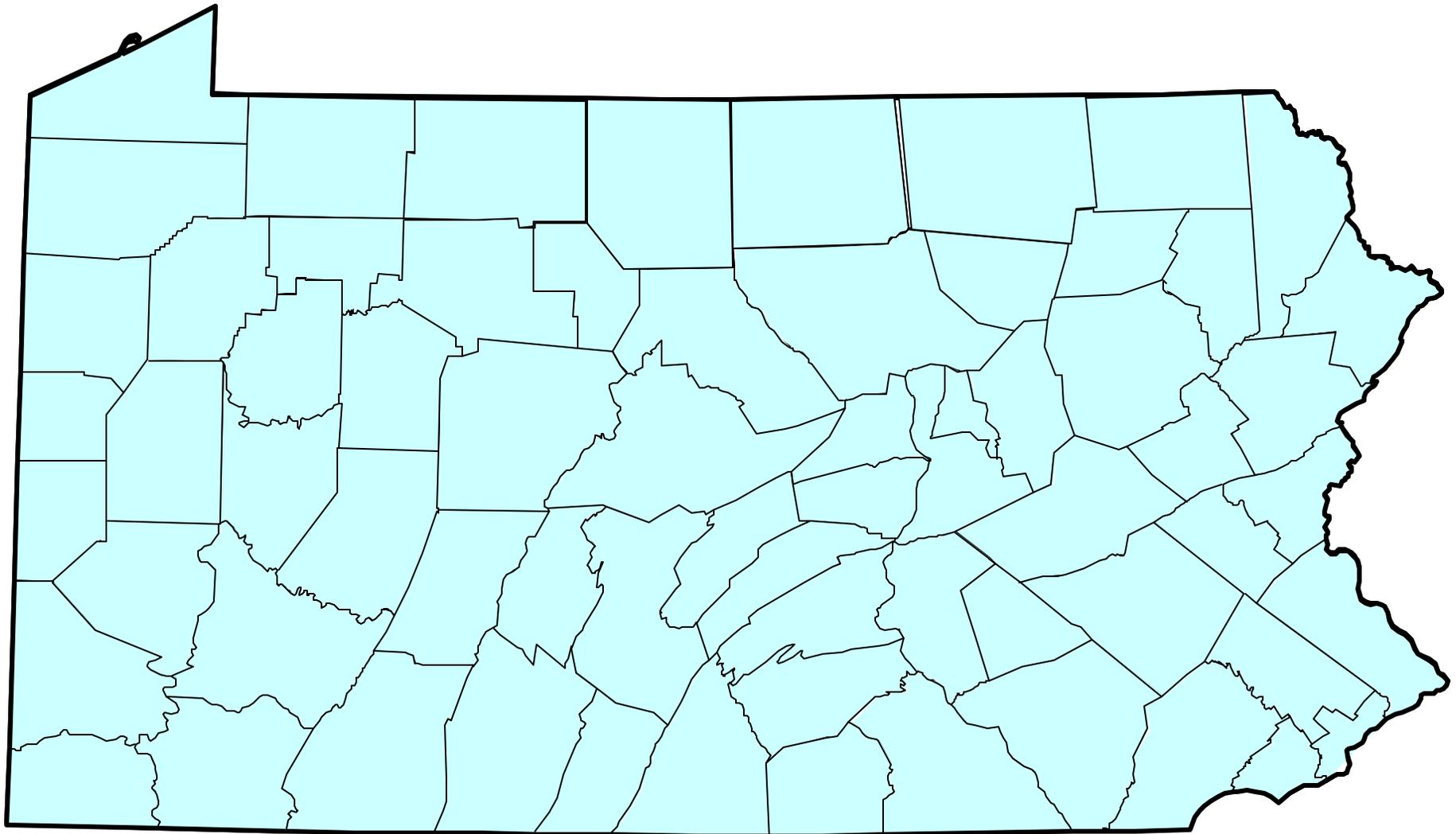
Note

* 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 and the **Handbook (PUB 591)**.

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.

ST. REGIS MOHAWK TRIBE



 Counties of interest per tribal consultation.

STOCKBRIDGE MUNSEE BAND OF MOHICAN INDIANS



PO BOX 70
BOWLER, WI 54416
PHONE: 715-793-4111
FAX: 715-793-1307

WWW.MOHICAN-NSN.GOV

DRAFT TEXT

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.

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 1st and 3rd Tuesday of each month. The legal department is available on at least a weekly basis. The Committee meets at least once a month, dependant 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.

Background

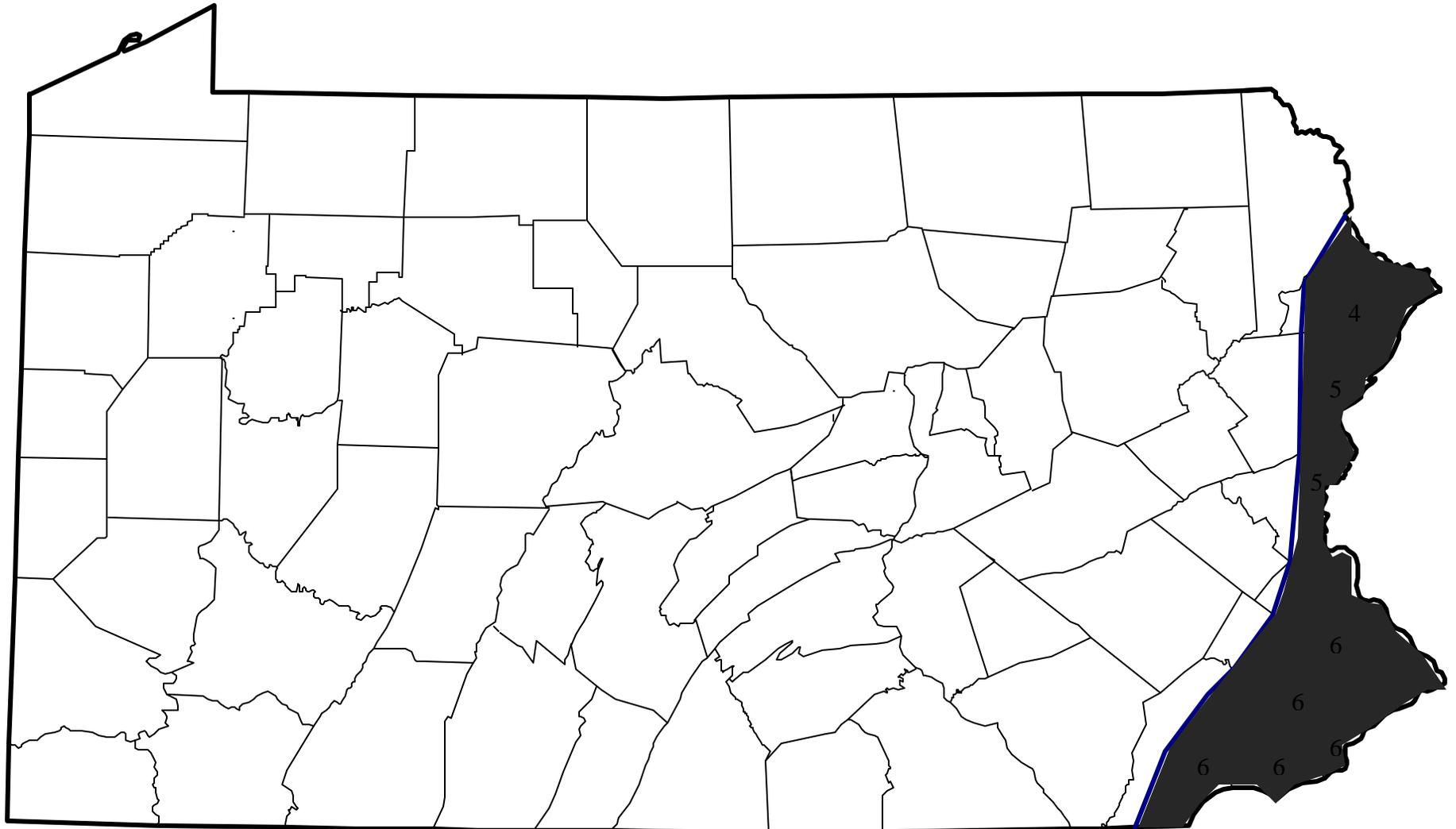
By the late 1800's, almost every Native nation in the United States had been assigned to reservations. The reservation land of the Stockbridge-Munsee was mostly covered with pine forest. Farming was attempted but the land was sandy and swampy and so forestry became the base of the economy. In 1887 the 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>

STOCKBRIDGE-MUNSEE BAND OF MOHICAN INDIANS



District 4-0: Pike; **District 5-0:** Monroe, Northampton; **District 6-0:** Bucks, Montgomery, Philadelphia, Delaware, Chester.
For partial counties see table on following page for specific townships. Pike County is the whole county (the partial township covers beyond boundary line as marked.)



Counties of interest per tribal consultation.



**STOCKBRIDGE-MUNSEE BAND OF THE MOHICAN NATION TOWNSHIP
TABLE FOR PARTIAL COUNTIES**

DISTRICT	COUNTY	TOWNSHIP (INCLUDE ANY BOROUGHES, CITIES, AND VILLAGES THAT ARE IN THESE TOWNSHIPS)
5	MONROE	BARRETT, PRICE, MIDDLE SMITHFIELD, SMITHFIELD, STROUD, HAMILTON, PARADISE, POCONO, JACKSON
5	NORTHHAMPTON	LOWER SAUCON, WILLIAMS, BETHLEHEM, PALMER, FORKS, LOWER NAZARETH, UPPER NAZARETH, PLAINFIELD, LOWER MOUNT BETHEL, WASHINGTON, BETHEL, UPPER MOUNT BETHEL
6	BUCKS	ALL EXCEPT MILFORD, RICHLAND, SPRINGFIELD, WEST ROCKHILL
6	MONTGOMERY	ALL EXCEPT LOWER POTTS GROVE, WEST POTTS GROVE, UPPER POTTS GROVE, NEW HANOVER, DOUGLASS, UPPER HANOVER, UPPER FREDERICK, MARLBOROUGH
6	CHESTER	ALL EXCEPT NORTH COVENTRY, WARWICK, WEST NANTMEAL, HONEY BROOK, WEST CAIN, WEST SADBURY, SADBURY, WEST FALLOWFIELD, WEST NOTTINGHAM, SOUTH COVENTRY, EAST NANTMEAL, VALLEY

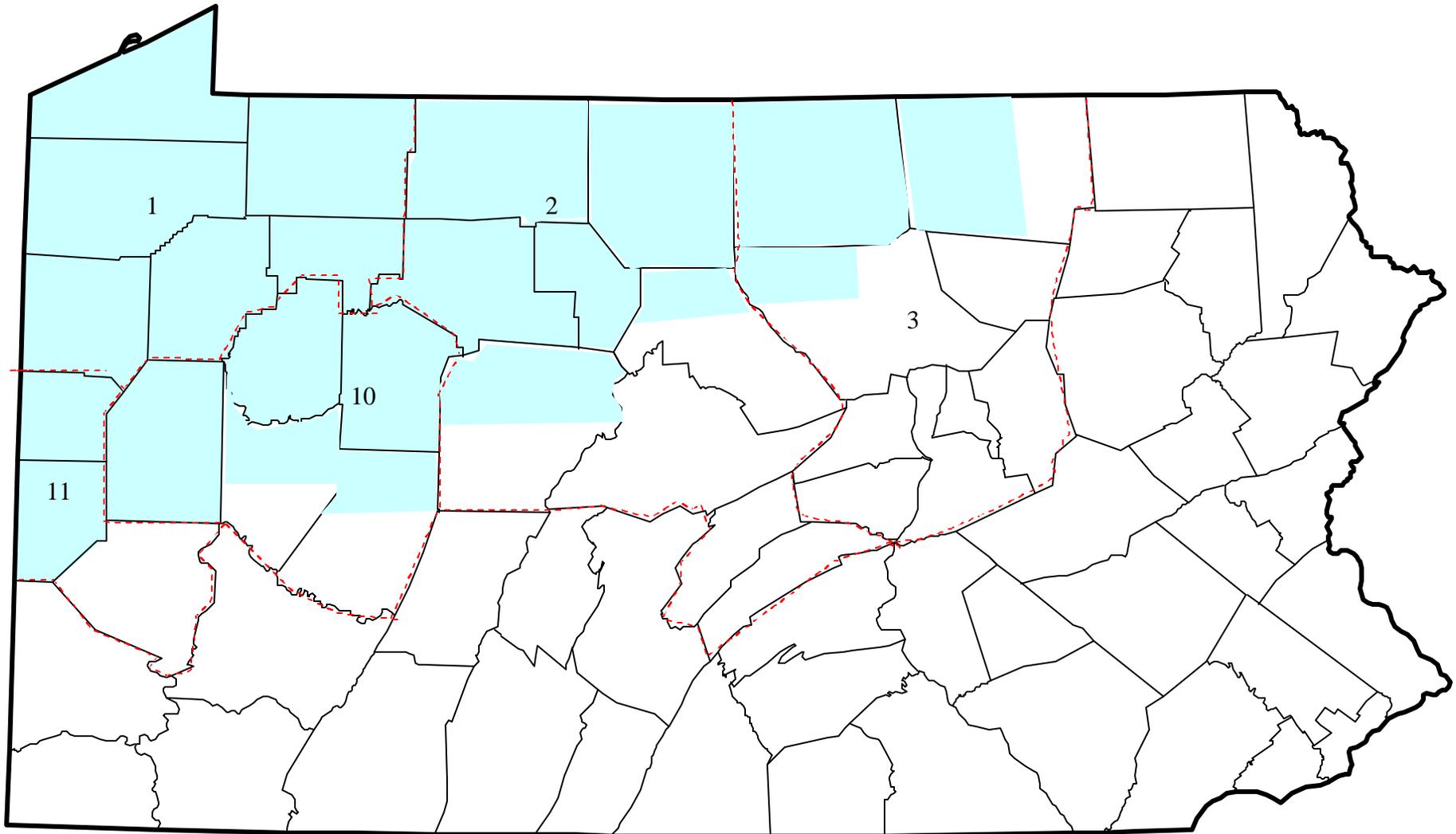
TONAWANDA SENECA NATION



7027 MEADVILLE ROAD
BANSOM, NEW YORK 14013
PHONE: 716-542-4244
FAX: 716-542-4244

This section has been omitted at the request of the Tonawanda Seneca Nation. The Nation needs more time for review and comment. After comments have been received the section will be added in a subsequent version of the handbook. The area of interest map has been updated and remains in the handbook for use.

TONAWANDA SENECA NATION



District 1-0: Erie, Crawford, Mercer, Venango, Forest, Warren; **District 2-0:** McKean, Potter, Clinton, Cameron, Elk, Clearfield, Centre, Mifflin, Juniata; **District 3-0:** Tioga, Bradford, Sullivan, Lycoming, Union, Snyder, Northumberland, Montour, Columbia; **District 10-0:** Jefferson, Indiana, Armstrong, Clarion, Butler; **District 11-0:** Lawrence, Beaver, Allegheny. For partial counties see table on next page.

 Counties of interest per tribal consultation.



TONAWANDA SENECA NATION TOWNSHIP TABLE OF PARTIAL COUNTIES

DISTRICT	COUNTY	TOWNSHIP (INCLUDE ANY BOROUGHES, CITIES, AND VILLAGES THAT ARE IN THESE TOWNSHIPS)
10	ARMSTRONG	HOVEY, PERRY, BRADYS BEND, SUGAR CREEK, WASHINGTON, MADISON, MAHONING, REDBANK, WAYNE, PINE, BOGGS, EAST FRANKLIN, WEST FRANKLIN, NORTH BUFFALO, MANOR, KITTANNING, COWANSHANNOCK, VALLEY, RAYBURN
10	INDIANA	WEST MAHONING, NORTH MAHONING, CANOE, BANKS, MONTGOMERY, GRANT, EAST MAHONING, SOUTH MAHONING
2	CLEARFIELD	SANDY, HUSTON, LAWRENCE, BRADY, UNION, BLOOM, PINE, PIKE, GOSHEN, GIRARD, COVINGTON, KARTHAUS, COOPER, GRAHAM, BRADFORD
2	CLINTON	EAST KEATING, LEIDY, CHAPMAN, GRUGAN, GALLAGHER
3	BRADFORD	WELLS, SOUTH CREEK, RIDGEBURY, ATHENS, ULSTER, SMITHFIELD, SPRINGFIELD, COLUMBIA, ARMENIA, TROY, WEST BURLINGTON, BURLINGTON, NORTH TOWANDA, TOWANDA, GRANVILLE, CANTON, LEROY, FRANKLIN, OVERTON, MONROE, ALBANY
3	LYCOMING	BROWN, PINE, MCHENRY



TUSCARORA NATION

5616 WALMORE ROAD
LEWISTON, NY 14092
PHONE: 716-622-7061
FAX: 716-297-7355

Ska-ruh-reh - Shirt Wearing People

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 Tuscaroras 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.

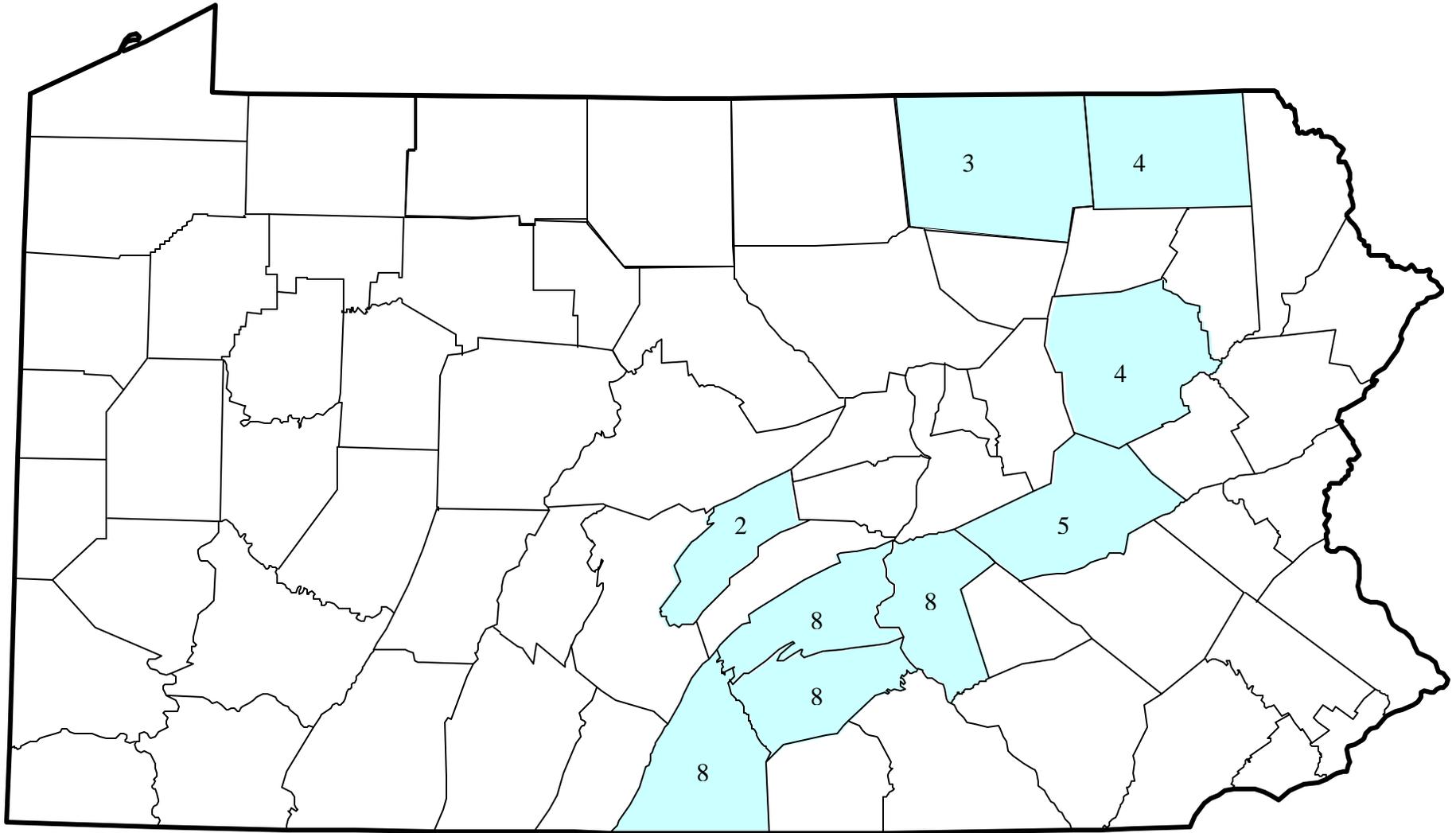


Sources:

Boyce, Douglas. "Iroquoian Tribes of the Virginia-North Carolina Coastal Plain" in Handbook of North American Indians. Bruce Trigger, ed. Vol 15, pp 282-289. Smithsonian Institution, Washington, D.C. 1978.

Landy, David. "Tuscarora Among the Iroquois" in Handbook of North American Indians. Bruce Trigger, ed. Vol. 15, pp 518-524. Smithsonian Institution, Washington, D.C. 1978.

TUSCARORA NATION



District 2: Mifflin; **District 3:** Bradford; **District 4:** Susquehanna, Luzerne; **District 5:** Schuylkill; **District 8:** Dauphin, Perry, Cumberland, Franklin.



Counties of interest per tribal consultation.