

NEW YORK.

INDIAN POPULATION AS OF JUNE 1, 1890. (a.)

Total	6,044
Reservation Indians, not taxed (not counted in the general census)	5,309
Indians in prisons, not otherwise enumerated	9
Indians off reservations, self-supporting and taxed (counted in the general census)	726
<i>a</i> The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total	5,321
Reservation Indians not taxed (includes 106 Oneidas off reservations)	5,309
Indians in prisons not otherwise enumerated	9
Other persons with Indians, not otherwise enumerated	3

The Indians of New York are those of the Six Nations, living upon reservations retained from the lands they originally occupied, and a few scattered Indians of various tribes.

The civilized (self-supporting) Indians of New York, counted in the general census, number 726 (383 males and 343 females), and are distributed as follows:

Chautauqua county, 24; Chemung county, 27; Essex county, 17; Jefferson county, 25; Kings county, 62; Lewis county, 33; Madison county, 84; Monroe county, 23; New York county, 52; Oneida county, 62; Onondaga county, 22; Queens county, 30; St. Lawrence county, 17; Saratoga county, 25; Suffolk county, 50; Warren county, 42; other counties (13 or less in each), 131.

This is aside from the 5,309 of the Six Nations who are discussed among Indians not taxed.

As in New England, there are state obligations still recognized toward these remnants of tribes.

THE SIX NATIONS OF NEW YORK.

BY THOMAS DONALDSON.

The uncertainty and doubt surrounding most North American Indian history are partially removed from the Six Nations. They, of all American Indians, have best preserved their traditions. Besides, their system was so complete, and their government so unique and so well fitted to the people, that from the earliest European arrival they have been constantly written about. Their small numbers, compared with the enormous country they occupied and the government they originated with their deeds of daring, will always excite surprise. Their league, tribal and individual characteristics and personal strength of will, together with their great courage and prowess, account for their success in war and the methods which brought comfort and peace.

They made war or peace with equal facility, holding with a death grasp to their old ideas and traditions, conquering and absorbing tribes, and getting the control and government of the country from the Carolinas on the south to the lakes on the north and the Mississippi on the west. The Mohawk war whoop was the terror of aboriginal life, and the signal fires of the Iroquois league, illuminating the hills and valleys of the Atlantic coast, meant danger to the outlying tribes. Their phenomenal fighting capacity, coupled with the rapidity of movement and power of concentration of their fighting men, gave the impression of a vast number of warriors. It can be stated with almost a certainty that the league of the Iroquois, since the advent of the European on the American continent and up to 1880, never exceeded 15,000 persons, and it never had an available fighting force of more than 2,500 men.

CONDITION OF THE SIX NATIONS IN 1890.

The special agent found no places on any of the reservations for the sale of intoxicating liquors. Such places are unlawful. Intoxicating liquors, however, are sold to the Indians by white men or women living off the reservations. Houses for immorality are foreign to the social life and surroundings of these people, and gambling among the Six Nations is in the line of single risks, as opportunity offers.

The struggle now within the Six Nations for control of their government lies between the pagan and christian elements, and, in addition, they have to war with the wiles of the white man. Official corruption has been noted in the past among those high in authority, but this is now being rapidly remedied. The Six Nations are in most danger from without. The pagans are those holding to the beliefs of their fathers and opposing the white man and his methods. The christian element means those who accept christianity as a doctrine. As far as personal morals and the daily life of most of these people are concerned, the difference is merely technical, the word of a pagan being considered as good as that of a christian, and, in the view that the state has nothing to do with one's profession of creed, among the Indians a self-reliant pagan is preferable to a dependent christian. In the league of the Iroquois the largest personal independence consistent with the safety of the league is permitted. The Six Nations of New York have generally asked the Great Father, the Congress, and the New York legislature to let them alone. They are self-sustaining and much farther advanced in civilization than any other reservation Indians in the United States, and as much as an average number of white people in many localities. They have borne the burdens of peace with equanimity and met the demands of the war for the Union with patriotism and vigor. Envious Caucasians, hungering for the Indians' landed possessions in New York, as elsewhere, have been active and earnest in efforts to absorb their substance. They have been kept from doing so thus far through the efforts of earnest and active fair minded people. The Six Nations have been charged with being pagans, heathens, and bad citizens generally, but investigation shows the latter charge to be false. In the matter of creed, among the Tuscaroras there is not a pagan family recognized as such; among the Tonawandas and Onondagas very nearly two-thirds belong to the pagan party, several of the most influential men having recently left the christian party for personal and political reasons.

Of the Cattaraugus and Allegany Senecas, a majority belong to the pagan party, but of the Cornplanter Senecas and the St. Regis Indians none are pagans.

In the battle for progress the christian party has taken the offensive or progressive side, and at an early day may gain control. The difference between the pagan and the christian is most marked in their material interests, the christian more readily grasping modern ideas and methods of life, with their educational incentives. As a rule the pagan falls behind in the use of farm machinery, in advanced crop culture, in the education of his children, and matters of essential public spirit.

On all the reservations crimes are few, stealing is rare, and quarreling resulting in personal assault, infrequent. Respecting the St. Regis Indians, the only suits of a criminal nature for a long time grew out of resistance to the game laws, which stopped their netting on their own waters. The total of local offenses during the year was 16 in an Indian population of 5,133 on reservations in New York.

Except in the matter of marriage and divorce, that is, with respect to the police laws, they are shown to be as law-abiding as the same number of average white people, and no communities elsewhere, white or otherwise, are known where persons and property are more safe, or where male or female can walk unattended at night with greater security.

Diseases resulting from association with whites in early times are being gradually eliminated. This has reduced mortality and increased longevity. The growth of self-reliance is especially noticeable. This tends to greater diffusion of agricultural products, better homes, and clothing.

There is scarcely any poverty among the Six Nations, but 3 paupers being noted on the schedules. The percentage of deaths under one year of age is low. The percentage of advanced ages without chronic impairment of faculties is beyond that of any other like number of people in the United States. The family increase and surviving members of families, as at St. Regis, preclude the possibility of general immorality in their homes.

Portions of the Bible, and especially hymns, have been translated into the Iroquois dialect, and at St. Regis (Catholic) the Latin forms, psalter included, have been translated into Iroquois, the Mohawk dialect; but the books used in the schools, the Bible in many of the churches, and the international Sunday school lessons are in English. The adult Indians prefer to pray in their own language, their thoughts or desires flowing naturally without the mental abstraction necessary in finding the English word for their exact meaning.

STATISTICS OF THE ENGLISH LANGUAGE AMONG THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA IN 1890.

THE ENGLISH LANGUAGE.—The total Indian population of the Six Nations of New York on reservations is 5,133. Of these 2,844 can speak English and 1,985 can not. The Indian population of the Cornplanter reservation in Pennsylvania is 98, of whom 57 can speak English and 35 can not. Children not able to speak a language are not noted, and some absentees were omitted.

ITEMS.	RESERVATIONS.							
	New York.							Pennsylvania.
	Total.	Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	St. Regis.	Cornplanter.
Over 20 years of age who can read English.....	1,310	94	125	306	501	201	83	20
Under 20 who can read English.....	1,134	57	111	181	509	91	185	19
Under 20 who can write English.....	765	57	111	165	295	85	52	10
Persons who can speak English.....	2,844	186	305	502	983	343	405	57
Persons who can not speak English.....	1,985	291	180	275	505	99	635	35

The great number who can not speak or read the English language is a drawback to the advancement of the Six Nations. Officials are sometimes elected who can not read the laws of New York or of the United States, and almost a majority of this people are cut off from the information and advantages obtained through the reading of newspapers and general literature. The young, however, are usually brought up to read and speak the English language.

THE LEGAL STATUS OF THE SIX NATIONS OF NEW YORK.—The total acreage of the reservations of the Six Nations is 87,327.73, with an Indian and adopted population of 5,203, or 16.78 acres for each person. The value of the whole is estimated at \$1,810,699.60.

The law and facts show that the reservations of the Six Nations of New York are each independent, and in some particulars as much sovereignties, by treaty and obligation, as are the several states of the United States. The St. Regis reservation, however, differs somewhat from the others. The lands within these reservations carry with them the conditions of the grant.

The incidents of the enumeration of the Seneca Nation showed a strong desire on the part of the advanced portion to break away from old time ideas and to keep abreast with their white neighbors. The reorganization of the Iroquois agricultural society was a step forward.

The members of the Six Nations of New York residing on reservation or living in tribal relations do not vote at county or state elections, nor do they pay taxes to the counties or the state. They are therefore Indians not taxed. They have a constitution, and the Senecas have a charter from New York. They are amenable to national and state courts or laws only in respect to crimes, except the St. Regis Indians. (a)

If the Iroquois, native or foreign born, want to become citizens of the United States they must renounce allegiance to their own people; but if those of the Six Nations of New York become such citizens they can not carry their real property interest with them so that it will be subject to levy and sale for debt on contracts. This, in fact, is at present a practical inhibition in their way to citizenship. The several reservations belong to them (St. Regis differs somewhat from the others), and neither the state of New York nor the United States can legally break them up without the Indians' consent.

The several tribes and bands of the Six Nations differ somewhat in respect to land holdings and titles on or within the several reservations. A lien or preference, in case of sale, called the "Ogden Land Company's rights", hangs over the Cattaraugus and Allegany Senecas, but the United States extinguished it as to the Tonawanda Senecas. The title to these reservations is in the nation, and the members are therefore at common law "tenants in common". Each owns his undivided share absolutely, independent of the United States or the state of New York. The individuals, however, only hold a fee equivalent to the ownership of the land they improve, with power to sell or devise among their own people, but not to strangers. It is a good title. The nation itself can not disturb it. Within the Six Nations each head of a family or a single adult has the right to enter upon unoccupied land, build upon it, and improve it, thereby acquiring a title, with authority to sell to another Indian or devise the same by will; but all these transactions must be between Indians.

The Cornplanters are Senecas of the Seneca Nation, voting with them for officers annually, and having a representative in the nation's council. Although in Warren county, Pennsylvania, they inherit a common interest in all the Seneca lands in New York, draw like annuities, but do not vote in New York except as Indians for their own officers, namely, officers of the Seneca Nation. They are also heirs in Pennsylvania of Cornplanter, the probate court of Warren county, Pennsylvania, having partitioned the inheritance of Cornplanter (a special gift

a There is no law for this, but by agreement and usage the St. Regis Indians can sue and be sued in the inferior courts of the State of New York, and judgment is always enforced. They have no courts among themselves.

of gratitude from Pennsylvania) among them, inalienable except among themselves. They have been admitted to the privileges of citizenship in that state.

The conclusion is irresistible that the Six Nations are nations by treaty and law, and have long since been recognized as such by the United States and the state of New York, and an enlightened public will surely hesitate before proceeding to divest these people of long established rights without their consent, rights recognized and confirmed in some cases by the immortal Washington and by more than a hundred years of precedents and legislation.

The Six Nations of New York Indian question can not be settled permanently without action on the Ogden company's claim by the Congress of the United States.

PEACEMAKER COURTS.—The peacemaker courts are peculiar to the Seneca Indians of New York. They exercise probate jurisdiction and jurisdiction over minor offenses. Appeal may be taken to the council of the Seneca Nation proper on the Allegany and Cattaraugus reservations and to the separate council of the Tonawanda Senecas. The term of office of a peacemaker is for three years, one being elected annually for each reservation, but those of the Tonawanda band, as with all its officers, have no official relation to the other bands of Senecas.

The president of the Seneca Nation sits as judge upon the impeachment of a peacemaker. Among the grounds of impeachment is taking a bribe, or, by relationship or otherwise, having interest in a case.

Petitions, summonses, answers, all pleadings, returns of process, and record follow the forms prescribed for state courts of like jurisdiction. A record of proceedings is duly kept.

During 1889 a contested election among the Tonawanda band was, upon application, decided by the state courts of New York, sitting at Batavia, Genesee county, in which county the Tonawanda reservation is in part situated.

UNITED STATES INDIAN AGENT.—The civic establishment of the United States Indian agency at Akron, New York, consists of an agent, whose salary is \$1,000 per year; a messenger, at \$400 per year; a physician, at \$200 per year; and an interpreter, at \$150 per year.

The agency contains 1 frame building, the property of the United States, of the value of \$250. As the office of the agent is usually at his residence, change in the incumbent removes the office.

The United States Indian agent receives from the Commissioner of Indian Affairs annually and distributes, under bond, both cash annuities and goods, except for the St. Regis Indians, who receive neither from the United States, and over whom the agent has no immediate charge.

The Indian agent is the official to whom are referred by the Commissioner of Indian Affairs all complaints by Indians preferred against each other or against the white people, and upon his investigation and report the Commissioner initiates relief or other action. He is especially charged with the investigation of all cases of trespass upon their lands or other rights, as also illegal sales of intoxicating liquors to the Iroquois, and as their protector places in the hands of the United States district attorney the proper evidence upon which to prosecute suits at law against offenders. It is also his duty to investigate and report upon all crimes of which the state courts of New York have jurisdiction; also to interest himself in local troubles between the Indians themselves, and to report annually to the Commissioner of Indian Affairs all births and deaths, as the basis of the annual distribution of goods or money.

The New York state agent and attorney have no official connection with the United States Indian agent. The former acts for the Onondaga Indians, and pays the state annuities to the Six Nations, while the latter, under special law, acts for the St. Regis Indians. Each reservation has a state school commissioner.

THE LEAGUE OF THE IROQUOIS FROM 1660 TO 1890.

In 1890 the census of the United States and the official report of Canada not only show that the league of the Iroquois probably numbers more than it ever has hitherto since first met by Europeans but that it is steadily increasing.

League of the Iroquois in the United States, 1890.....	7,387
League of the Iroquois in Canada, 1890 <i>a</i>	8,483
Total.....	15,870

a The following statement has been furnished through the kindness of Mr. E. D. Cameron, superintendent of Indian affairs at Brantford, Canada:

LEAGUE OF THE IROQUOIS IN CANADA IN 1890.

Oneidas of the Thames	715	Iroquois of St. Regis *	1,190
Mohawks of Bay of Quinte.....	1,050	Iroquois of Gibson	137
Six Nations of Grand River, Brantford.....	3,288	Iroquois of the Lake of Two Mountains	975
Iroquois of Caughnawaga *	1,722	Total	8,483

* A few Algonquins, mixed.

The Iroquois of Grand river are in detail as follows: Mohawks, 1,344; Oneidas, 241; Senecas, 183; Cayugas, 865; Onondagas, 325; Tuscaroras, 327; total, 3,288.

LEAGUE OF THE IROQUOIS IN THE UNITED STATES IN 1890.

Six Nations of New York.....	5,239
Senecas and Onondagas in Warren county, Pennsylvania.....	98
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Total in New York and Pennsylvania.....	5,337
Senecas and Cayugas at Quapaw agency, Indian territory.....	255
Members of the league enumerated, residing in Connecticut, Massachusetts, and New York....	79
Oneidas in Wisconsin.....	1,716
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Total in the United States.....	7,387

The following statement shows the total number of the league of the Iroquois, estimated and known, at the several periods named:

1660.....	11,000	1736.....	7,350
1665.....	11,750	1738.....	8,825
1677.....	10,750	1763.....	11,650
1681.....	10,000	1768.....	12,600
1682.....	13,000	1770.....	10,000
1685.....	10,250	1773.....	12,500
1687.....	10,000	1779.....	8,000
1689.....	12,850	1791.....	7,430
1698.....	6,150		

^a Not including emigrants, Mohawks, Onondagas, etc.

There is no record given of the number of the league between 1791 and 1877.

The emigration to Canada of a large portion of the league left a smaller portion in the United States after 1790.

In 1868 the Iroquois in Canada (all of the league) were given at 5,881; in 1874, 6,845; in 1875, 6,893; in 1876, 6,953; in 1890, 8,483.

In 1877 the total number of the league of the Iroquois in Canada and the United States was estimated to be 13,668, and in 1890 it was 15,870. The rate of increase in Canada and the United States is now about the same.

The Cherokees of Indian territory and the Eastern Cherokees, along with the Wyandottes (Wyandot, Wendot) of Quapaw agency, Indian territory, are of Iroquoian stock, but are not included in the membership of the league.

TOTAL POPULATION OF THE SIX NATIONS OF NEW YORK AT SEVERAL PERIODS FROM 1796 TO 1890, INCLUSIVE.

1796, Morse.....	3,748	1865, United States Indian Office.....	3,956
1818, Parrish.....	4,575	1870, United States census.....	4,962
1819, New York legislature.....	4,538	1870, United States Indian Office.....	4,804
1821, Morse.....	4,056	1875, New York state census.....	4,672
1825, United States Secretary of War.....	5,061	1875, United States Indian Office.....	4,955
1829, United States Secretary of War.....	5,100	1877, United States Indian Office.....	5,041
1845, United States Indian Office (^a).....	3,884	1880, United States Indian Office.....	5,139
1855, New York state census.....	3,774	1885, United States Indian Office.....	4,970
1855, United States Indian Office.....	4,149	1887, United States Indian Office.....	4,966
1860, United States Indian Office.....	3,945	1890, United States Indian Office.....	5,112
1865, New York state census.....	3,992	1890, United States census.....	5,239

^a Oneidas omitted (removed west).

^b Not including the Cornplanter Senecas in Warren county, Pennsylvania, 98 in number, which would give a total of 5,337, nor 70 white and colored additions by marriage.

REPORT ON INDIANS TAXED AND NOT TAXED.

INDIAN AND ADOPTED POPULATION OF THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

TRIBES.	Aggregate.	NEW YORK.								PENNSYLVANIA.	
		Total.	Reservations.						Oneidas off reservation.		Cornplanter reservation.
			Onondaga.	Tonawanda.	Alleghany.	Cattaraugus.	Tuscarora.	St. Regis.			
Total	5,407	5,309	494	561	897	1,598	483	1,170	106	98	
Indians	5,337	5,239	494	561	880	1,582	459	1,157	106	98	
Onondaga.....	481	470	341	4	67	17	41			11	
Onoia.....	212	212	86	13	1	4		2	106		
Mohawk.....	18	18	6	2		1	2	7			
Cayuga.....	183	183	5	20	5	153					
Seneca.....	2,767	2,680	6	517	792	1,355	10			87	
Tuscarora.....	408	408		1		7	400				
St. Regis.....	1,129	1,120	34	3	2	1		1,080			
Abenaka.....	10	10			10						
Muncie.....	16	16		1		15					
Brothertown.....	1	1				1					
Delaware.....	3	3				3					
Stockbridge.....	7	7				1	6				
Caughnawaga.....	15	15	15								
Half-blood.....	28	28	1		3	24					
Quarter-blood.....	42	42						42			
Eighth-blood.....	17	17						17			
Other races, additions by marriage.....	70	70			17	16	24	13			
White.....	68	68			16	16	23	13			
Negro.....	1	1					1				
Mulatto.....	1	1			1						

The total population of the Cornplanter reservation, Warren county, Pennsylvania, and adjoining the Alleghany Seneca reservation, New York, is as follows: Onondagas, 11; Senecas, 87, and 1 white man; total, 99.

The total population of the Six Nations reservations in New York and 106 Oneidas off reservation is 5,309. This includes 70 white and colored persons.

The total Indian population of the Six Nations reservations in New York and 106 Oneidas off reservation is 5,239.

VITAL STATISTICS.

The total Indian population of the Six Nations reservations in New York is 5,133. The births during the year were 181; deaths 156; gain by births over deaths, 25. All reservations gained by births except Tuscarora, where the net loss by deaths was 6, and St. Regis, where births and deaths were equal. The deaths by consumption were 39, or 7.6 to the 1,000 of population. The births 35.3 to the 1,000, and the total deaths 30.4 to the 1,000.

The several causes of deaths are given in detail in the table on the following page. The deaths from June 30, 1889, to June 30, 1890, included 3 persons between the ages of 90 and 100, 4 persons between the ages of 80 and 90, 4 persons above 78 but less than 80, and 5 persons between the ages of 60 and 75, in a total Indian population of 5,133.

At the Cornplanter reservation, Warren county, Pennsylvania, with an Indian population of 98, the births were 4 and the deaths were 5. Of the latter, 3 were infants under 1 year of age and 2 were adults, 1 from pneumonia and 1 from consumption.

REPORT ON INDIANS TAXED AND NOT TAXED.

FAMILIES, POPULATION, AND PERSONS ABOVE 60 YEARS OF AGE AMONG THE INDIANS OF THE SIX NATIONS ON RESERVATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

RESERVATIONS.	Families.	Indian population. (a)	PERSONS ABOVE 60 YEARS OF AGE.			
			Between 60 and 70 years.	Between 70 and 80 years.	Between 80 and 90 years.	Between 90 and 100 years.
Grand total.....	1,216	5,231	179	64	26	6
New York.....	1,192	5,133	173	64	26	6
Onondaga.....	115	494	16	10	10	1
Tonawanda.....	139	561	30	14	7	1
Allegany.....	239	880	32	5	1	1
Cattaraugus.....	378	1,582	50	16	5	2
Tuscarora.....	106	459	14	8		
St. Regis.....	215	1,157	31	11	3	1
Pennsylvania:						
Cornplanter.....	24	98	6			

a Excluding 106 Oneidas, not on reservations, and 70 white and colored.

The age of 60 years, the ordinary limit of life assurance, is made the basis of comparison. By the American table of mortality adopted by the state of New York as the standard for valuation of policies, the "expectation" is at 10 years of age, 48.7 years, or the age of 58.7. More than 5.2 per cent of the living persons given above have passed the age of 60 years.

At the Cornplanter reservation, Pennsylvania, 6 persons were above the age of 60 and none above 70 years.

MARRIAGES AND DIVORCES AMONG THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA FOR 1890.

RESERVATIONS.	Married.	Nominally single.	Bigamists.	With two wives.	Separated.	Divorced.	Having two living wives.
New York:							
Onondaga.....	190	278	2	4	20		
Tonawanda.....	208	353			6	1	4
Allegany.....	300	410			42		2
Cattaraugus.....	552	956			9	4	1
Tuscarora.....	152	305				1	
St. Regis.....	443	720					2
Pennsylvania:							
Cornplanter.....	61	37					

Many of the marriages are without any form of legal union or separation, but an almost universal conviction is gaining ground that marriage must be held binding, whatever its form, unless a divorce be secured upon separation. The table headings given above are transcripts of the returns made by the enumerator. The several tribes have various ideas of the meaning of the word bigamy, which accounts for the apparent inconsistency in the headings.

Felonies committed by members of the Six Nations are cognizable under the laws of New York or the United States. No felonies were reported during the census year and but few trivial offenses, except intoxication. The number of Indians in jail or prison for offenses against person or property during the year in an Indian population of 5,133 was as follows: Onondaga, 1; Cattaraugus, 9; Tuscarora, 3; St. Regis, 3; total, 16. These offenses were tried by Indian courts on the reservations, except at St. Regis.

RELIGIOUS AND CHURCH STATISTICS FOR 1890.

The total number of churches on the 6 reservations in New York is 12. Some congregations, however, worship in private houses or halls. The churches cost \$25,400. The total number of communicants is 1,074. The cost of the church service was \$6,887, of which the Indians contributed \$1,262. Eighteen ministers and missionaries were engaged in the work during the year. Details are given in the following table of "denominations."

On the Cornplanter reservation, Pennsylvania, there is a Presbyterian church with 39 members.

The pagans of the Six Nations assemble for their business, ceremonies, and exercises either in the council houses, one of which belongs to each of the nations (except the Tuscaroras), or in groves or private houses.

CHURCH STATISTICS.

RESERVATIONS.	Total.	Baptist.	Methodist.	Wesleyan.	Episcopal.	Presbyte- rian.	Catholic.
COMMUNICANTS OR MEMBERS.							
Grand total.....	1,113	307	150	21	20	297	a300
New York.....	1,074	307	159	21	20	258	a300
Onondago.....	68		23	21	24		
Tonawanda.....	94	40	19			35	
Allegany.....	131	21				110	
Cattaraugus.....	170.	35	49			86	
Tuscarora.....	238.	211				27	
St. Regis.....	373		68		5		a300
Pennsylvania—Cornplanter.....	39					30	
CHURCHES.							
New York.....	12	3	4		1	4	
Cost (b).....	\$25,400	\$8,100	\$8,200		\$2,200	\$6,000	
Pennsylvania—Cornplanter.....	1					1	
FINANCIAL AID.							
New York.....	\$0,887	\$1,850	\$1,695		\$570	\$2,772	
Outside aid.....	5,025	1,300	1,500		500	2,325	
Indian aid.....	1,262	550	195		70	447	

a Worship at the Catholic church on the Canadian side.
 b Estimated total previous cost, with changes and repairs.

The churches are described in detail on later pages.

SCHOOLS.—The pay for teachers on these reservations varies from \$250 to \$276.50 per year. The total number of teachers is 28; schools, 27; children of school age on the reservations, 1,429; largest daily attendance, 714; average attendance, 306; school accommodations, 1,025. The total cost of these schools to the state of New York for the year is placed approximately at \$8,360.69, or an average of \$27.32 for each of the 306 in attendance.

The record of school attendance for some portion of a year would include attendance even for a day, and a large number of children were present but a few days during the entire school year. In this connection the attendance for one month or more is indicated respecting each school, with notice of exceptional cases of remarkable punctuality, in one case of an attendance with but one day's absence, unless sick, for more than 7 years.

The attendance is separately indicated of pupils under 6 and over 18 years of age.

STATISTICS OF SCHOOLS AMONG THE SIX NATIONS OF NEW YORK FOR 1890.

RESERVATIONS.	Teachers.	Number of schools.	Children of school age.	ATTENDANCE.			Average attend- ance.	Accom- moda- tions pro- vided.	Number of weeks taught. (a)	Cost per annum. (a)
				Largest attend- ance any one day.	Under 6 years.	Above 18 years.				
Total New York.....	28	27	1,429	714	46	10	306	1,025		\$8,360.69
Onondaga.....	2	1	118	53	2		20.00	60	40	447.81
Tonawanda.....	3	3	125	100	5	1	35.12	105	37	886.51
Allegany.....	6	6	276	141	17		61.67	240	32	4,874.77
Cattaraugus.....	10	10	386	219	15	1	115.00	350	32	
Tuscarora.....	2	2	127	71	7	8	27.33	80	36	510.43
St. Regis.....	5	5	397	130			47.00	190	40	1,632.17

a These two items, "Number of weeks taught" and "Cost per annum", are from the official reports of the state of New York.

Adding the number reported as under 6 and over 18 years of age increases the substantial attendance to 770. The data are from reports of superintendents, examination of the registers, and personal visits to the schools. The large percentage of children of school age among the St. Regis Indians is due to the remarkable size of families on that reservation, there being now, as reported under the head of "St. Regis families", 194 children living out of 254 born in 24 families. One hundred and seven children under 16 years of age were also educated at the Thomas Orphan Asylum, viz: from Onondaga, 6; Tonawanda, 6; Tuscarora, 13; Allegany, 20; Cattaraugus, 57; and St. Regis, 5. The state of New York pays the expense of the Indian schools. The Indians supply fuel and care for the schoolhouses and the state attends to the repairs.

REPORT ON INDIANS TAXED AND NOT TAXED

STATISTICS OF OCCUPATIONS.

SEWING MACHINES AND PIANOS AND ORGANS.—There are 283 sewing machines on the reservations distributed as follows: Onondaga, 25; Tonawanda, 37; Allegany, 48; Cattaraugus, 120; Tuscarora, 20; St. Regis, 27; Cornplanter, Seneca, Pennsylvania, 6. There are 56 pianos and organs, distributed as follows: Onondaga, 11; Tonawanda, 11; Allegany, 11; Cattaraugus, 11; Tuscarora, 8; St. Regis, 4.

The following statistics show that 1,738 of the Six Nations in New York and Pennsylvania work for a living, of whom 712 males are laborers and 590 males are farmers. Many minors were enumerated as laborers and farmers. The column of occupations gives details of all callings.

OCCUPATIONS.	RESERVATIONS.								
	Grand total.	New York.						Pennsylvania.	
		Total occupied.	Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	St. Regis. (a)	Cornplanter.
Total	1,738	1,703	165	174	291	492	182	399	35
Attorneys	5	5			4	1			
Basket makers	185	185	7			1		177	
Bead workers	14	14	3				2	9	
Bows and arrows and snowshoes ..	2	2	1					1	
Canes and whipstocks	1	1		1					
Carpenters	32	32	1	4	1	10	3	4	
Clerks	2	2				1		1	
Cobblers	1	1	1						
Doctors	9	9	1		2		1	5	
Domestics	4	4	1					3	
Engineers	1	1	1						
Farmers	590	573	37	75	120	180	47	113	12
Ferryman	2	1			1				1
Fishing, hunting, and trapping	10	10						10	
Gardeners	8	8		2				6	
Guides	3	3						3	
Horse trainers	1	1				1			
Housekeepers (b)	74	71	10	2	1	24	33	1	3
Laborers	712	696	93	84	149	244	78	48	16
Laundresses	3	3			1			2	
Lumbermen	5	4			2			2	1
Mechanics	10	10	2		4	2		2	
Merchants	2	2	1	1					
Missionaries	1	1					1		
Music and school teachers	12	12	2	3	1	4	1	1	
Musicians	15	14				7	6	1	1
Preachers	8	8	2	1	2		2	1	
Show people	13	13	1	1		2		9	
Soldiers	2	2					2		
Stockraisers	1	1					1		
Storekeepers and grocers	2	2	1				1		
Surveyors	1	1			1				
Traveling agents	3	2			2				1
Wood carvers	4	4					4		

^a Among the St. Regis Indians many children are basket makers. The adults of both sexes engaged in basket making do not number more than 50.

^b Housekeepers are generally widows or housekeepers for widowers.

THE AREA AND CONDITION OF THE RESERVATIONS.

In Indian reservations, recorded or personal land holdings and titles are not usually found. Allotments and assignments to tracts proceed on the order of the allotting agent. No allotment can be made of the Six Nations lands in the customary manner, nor can an assignment in severalty of them be had on the basis of a common and general division or absolute removal. The present occupancy or recorded titles would prevent this.

LAND TITLES AND TENURES.—While land tenure among the Six Nations, as a rule, is secure in the families enjoying it, the evidence of title for many years depended upon visible possession and improvement, rather than upon the record evidence common to white people. Verbal wills, recited at the dead feasts in the presence of witnesses to the devise, were usually regarded as sacred, and a sale with delivery of possession was respected when no written conveyance was executed. Of late years written wills have become common, and among the Senecas, with their peacemakers and surrogate judges, the proof of a will conforms very nearly to similar proceedings in the state probate courts. The clerk of the Seneca Nation keeps a record of grants made by the council. Generally the clerk, whether of chiefs, as with the Onondagas and Tuscaroras, or of trustees, as with the St. Regis, has the custody of the records of official proceedings respecting grants or sales of lands. There is far more carelessness than among white people in securing any record of real estate transfers, the Indians preferring to hold the papers and the records themselves, instead of having them moved from place to place with a change of clerk, there being no regular place or rules for deposit or protection. An applicant for land, after petition, secures a vote of council or chiefs of a tribe or nation, as the case may be, with the description of the land asked for, and a copy of that vote is the basis of a permanent title to himself, his heirs, and assigns. Indian common law, that of immemorial custom, as with the early English holdings, has generally carried its authority or sanction with effective prohibitive force against imposition or fraud, even when occupation and improvement of public domain have been actual, but without formal sanction. No well ordered system of record for wills, grants, or transfers is in habitual use among the Six Nations, or even among the Senecas. The infrequency of transfer out of a family and the publicity of the act when such a transfer is made have been esteemed sufficiently protective. There is no penalty for failure to make record, and the chain of title is not broken into so many links as to confuse the transmission. During late years farmers having substantial improvements have secured legal advice and perfected their papers in the business form common to white people for deposit or record at county seats in which the lands and reservations are located.

The appraisement of Indian lands is based upon their best local terms of sale and not upon that of sales by the white people of outside lands; but farms upon some reservations may well be appraised at \$50 per acre, when on some other reservations equally good or better lands would range from \$25 to \$35 per acre. These have a leasehold value, but not the full value of similar adjoining lands which are unincumbered by their present inalienable Indian title.

The table on the following page gives the number of acres and total value (estimated) for each reservation. The total area of the reservations of the Six Nations in New York is 87,327.73 acres, and the value is estimated at \$1,810,699.30. The reservation lands, if sold and the proceeds divided per capita, would give each of the 5,203 Indians and adopted persons \$348.01. The acreage to each person on the several reservations, tillable and grazing lands, acres cultivated, acres under fence, acres fenced during the year, acres leased, new lands broken, pasturage land actually used in 1890, estimated value per acre, with value of personal property, are shown.

REPORT ON INDIANS TAXED AND NOT TAXED.

ACREAGE, FENCING, LAND VALUE, AND PERSONAL PROPERTY VALUE OF THE RESERVATIONS OF THE SIX NATIONS.

RESERVATIONS.	Total number of acres in reservations.	Number of acres tillable (estimated).	Number of acres fit only for grazing (estimated).	Number of acres cultivated during the year by Indians.	Number of acres under fence.	Rods of fencing made during the year.
Grand total.....	87,997.73	48,899	13,440	20,793.75		
New York.....	87,327.73	47,800	13,350	20,403.75	30,159	3,160
Onondaga.....	26,100.00	4,500	1,100	2,522.25	4,000	(b)
Tonawanda.....	7,549.73	6,500	500	2,200.00	3,800	60
Allegany.....	30,469.00	11,000	5,000	2,948.00	5,124	100
Oil Spring.....	640.00					
Cattaraugus.....	21,680.00	11,000	2,000	4,500.00	5,600	
Tuscarora.....	6,249.00	5,800	250	4,200.00	4,635	
St. Regis.....	14,640.00	9,000	4,500	4,033.50	7,000	3,000
Pennsylvania: Cornplanter.....	640.00	599	90	360.00	(c)	

RESERVATIONS.	Number of acres leased to white men.	Number of acres of new lands broken during the year.	Number of acres of pasturage lands used.	Average value per acre (estimated).	Total value of lands (estimated).	Total population, Indian and adopted.	Acres to each person on division or allotment.	Value of personal property.
Grand total.....								\$1,309,493
New York.....	3,808	373	3,175		\$1,810,699.60	75,203		1,284,998
Onondaga.....				\$28	170,800.00	404	12.35	118,225
Tonawanda.....	1,718	50		20	150,904.60	561	13.46	133,126
Allegany.....		123	2,175	15	437,035.00	9897	34.68	207,514
Oil Spring.....	640							
Cattaraugus.....				25	542,000.00	1,598	13.57	416,419
Tuscarora.....	1,450			30	187,470.00	483	12.94	214,222
St. Regis.....		200	1,000	20	202,800.00	1,170	12.15	195,492
Pennsylvania: Cornplanter.....								24,495

a New York commission estimates acreage at 7,300.
 b Repairs only.
 c With swamp land, estimated at 15,280 acres.
 d Actual acreage 689, excess above 640 acres due to allowance for river bed.
 e Nearly all under fence.
 f Includes white and colored persons by marriage and adoption who may or may not have realty rights on allotment under Indian law.
 g Ninety-six white people unlawfully on the Allegany reservation but enumerated in the general census.

The personal property valuation of the Indians of the reservations of the Six Nations in New York is \$1,284,998, and includes everything which an Indian owns and can sell to another Indian.

INDIVIDUAL WEALTH.—The disparity in acquisition as between society grades is not very different from that in any community of ordinary white people. The large acquisitions are few, and generally are the result of good management and reasonable industry. Inherited estates have been divided and scattered through improvidence, as among the white people. The Indian in New York, as elsewhere, has fewer wants than his white neighbor, and is frequently more indolent or indifferent in the effort to acquire more than his actual necessities require.

PROPERTY CLASSED BY VALUATION.

RESERVATIONS.	\$10,000 or over.	\$5,000 and less than \$10,000.	\$4,000 and less than \$5,000.	\$3,000 and less than \$4,000.	\$2,000 and less than \$3,000.	\$2,000 and less than \$2,500.	\$1,500 and less than \$2,000.	\$1,000 and less than \$2,000.	\$1,000 and less than \$1,500.	\$500 and less than \$1,000.	\$300 and less than \$500.	Less than \$300.	\$100 and less than \$300.	\$25 and less than \$100.	Under \$25.
Total New York.....	6	28	13	33	60	1	1	117	0	181	60	147	63	31	13
Onondaga.....	1	5	1	4	8			12		19		26			
Tonawanda.....	1	2	3	4	9			25		29		40			
Allegany.....		3	3	8	17			44		53		49			
Cattaraugus.....	1	8	3	7	14			20		21		15			
Tuscarora.....	3	10	3	10	12			16		22		17			
St. Regis.....						1	1		9	37	60		63	31	13

VALUE OF HOUSES AND HOUSEHOLD EFFECTS.

The total value of houses on the reservations of the Six Nations in New York is \$226,067, and of household effects \$63,916. The value of houses on the Cornplanter reservation, Pennsylvania, is \$2,200; of household effects, \$1,195.

RESERVATIONS.	Houses.	Household effects.
Grand total	\$228,267	\$65,111
New York	226,067	63,916
Onondaga	20,390	4,882
Tonawanda	25,284	12,670
Allegheny	43,735	9,178
Cattaraugus	79,525	22,270
Tuscarora	29,560	7,955
St. Regis	27,573	6,961
Pennsylvania: Cornplanter	2,200	1,195

The number and value of houses on the St. Regis reservation, probably inferior to all the others, are given in full, as an illustration of the value of Indian houses, as follows:

NUMBER AND VALUE OF HOUSES ON THE ST. REGIS RESERVATION.

Total	216
\$500 and less than \$1,000	7
\$300 and less than \$500	13
\$100 and less than \$300	66
\$25 and less than \$100	97
Less than \$25	33

All Indians on the Six Nations reservations wear citizens' clothes. The following table gives their number by sex and age, and their dwellings classified by materials:

INDIAN POPULATION BY SEX AND AGE, AND DWELLINGS BY RESERVATIONS, IN NEW YORK AND PENNSYLVANIA.

RESERVATIONS.	INDIANS.			Heads of families.	Males above 21 years.	DWELLINGS.			Average number of persons to each house. (a)	
	Total.	Male.	Female.			Total number owned by Indians.	Frame.	Log.		Plank.
Grand total	5,231	2,753	2,478	1,237	1,360	1,233	1,090	141	2	
New York	5,133	2,696	2,437	1,213	1,381	b1,206	1,072	132	2	
Onondaga	494	258	236	117	139	105	77	28	2	4.7
Tonawanda	561	296	265	147	156	140	c149			3.8
Allegheny	880	461	419	250	254	242	c242			3.7
Cattaraugus	1,582	850	732	377	439	380	303	77		4.2
Tuscarora	459	246	213	110	146	114	85	29		4.0
St. Regis	1,167	585	572	212	247	216	c216			5.4
Pennsylvania: Cornplanter	98	57	41	24	18	27	18	9		3.6

a There are house accommodations provided for the number of persons given for each reservation.
 b Eighty-nine Indian houses are occupied by Indian renters; the remainder by the owners.
 c Frame and log.

REPORT ON INDIANS TAXED AND NOT TAXED.

AGRICULTURAL STATISTICS.—The following table gives the total amount and value of the agricultural products for the year 1890. The total area cultivated, including hay lands, is 20,764 acres; the value of products, \$97,887.60. Many of the farmers and farm laborers of the Six Nations hire out during the farming season to their white neighbors, receiving cash for their labor. This, with the products of their small farms, furnishes them a livelihood.

The leading articles of production were: bushels of wheat raised, 12,366; value, \$10,053.60. Bushels of oats raised, 27,774; value, \$11,588. Bushels of corn raised, 42,739; value, \$17,252. Tons of hay cut, 3,427; value, \$27,500. Bushels of potatoes raised, 21,319; value, \$17,341. The total value of agricultural products raised by the Six Nations in New York and the Cornplanter Senecas in Pennsylvania for the year 1890 was \$97,887.60.

AGRICULTURAL PRODUCTS.

RESERVATIONS.	Total value at market rates.	WHEAT.		OATS.		CORN.		BARLEY AND RYE.		BUCKWHEAT.		SWEET CORN, FOR CANNING.	
		Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Grand total.....	\$97,887.60	12,366	\$10,053.60	27,774	\$11,588	42,739	\$17,252	1,971	\$1,162	7,011	\$5,188	1,145	\$595
New York.....	95,256.60	12,173	9,880.60	27,557	11,501	42,300	17,252	1,971	1,162	5,547	4,152	1,145	595
Onondaga.....	4,714.60	345	258.60	848	254	1,855	742						
Tonawanda.....	8,713.00	4,235	3,812.00	2,062	1,025	2,889	1,300	666	499	330	231		
Allegany.....	16,177.00	330	247.00	2,079	1,072	7,120	3,204	40	30	4,754	3,566		
Cattaraugus.....	42,904.00	3,525	2,700.00	8,406	3,386	22,604	9,050	100	50	433	325	1,145	595
Tuscarora.....	14,337.00	3,907	2,256.00	3,853	1,540	2,625	1,050	1,165	583				
St. Regis.....	8,411.00	781	607.00	9,049	4,224	5,306	1,753			30	30		
Pennsylvania: Cornplanter.....	2,631.00	193	173.00	217	87	340	153			1,464	1,036		

RESERVATIONS.	HAY.		POTATOES.		TURNIPS.		PEASE, FOR CANNING.		BEANS.		BEETS.	
	Tons.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Grand total.....	3,427	\$27,500	21,319	\$17,341	649	\$335	2,020	\$1,175	1,758.5	\$3,653	240	\$130
New York.....	3,306	26,592	21,154	17,192	649	335	2,020	1,175	1,758.5	3,653	240	130
Onondaga.....	256	2,250	1,169	1,053	19	10	20	20	3.5	7		
Tonawanda.....	89	712							504.0	1,134		
Allegany.....	349	2,792	4,446	3,556					220.0	440		
Cattaraugus.....	1,536	12,368	14,396	11,558	140	80	1,785	893	757.0	1,514	140	80
Tuscarora.....	866	7,006	1,143	1,025	490	245	25	25	234.0	468	100	50
St. Regis.....	210	1,470					190	237	40.0	90		
Pennsylvania: Cornplanter.....	121	908	165	149								

RESERVATIONS.	CABBAGE.		APPLES.		STRAWBERRIES.		BLACKBERRIES, WILD.		TOMATOES.		SMALL VEGETABLES, ONIONS, ETC.		BEEHIVES.	
	Heads.	Value.	Barrels.	Value.	Quarts.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.
Grand total.....	1,250	\$140	15	\$45	300	\$30	1,500	\$1,250	180	\$135	125	\$145	34	\$170
New York.....	1,250	140	15	45	300	30	1,500	1,250	180	135	25	20	34	170
Onondaga.....	750	90			300	30								
Tonawanda.....														
Allegany.....							1,500	1,250			25	20		
Cattaraugus.....									180	135			34	170
Tuscarora.....	500	50	15	45										
St. Regis.....														
Pennsylvania: Cornplanter.....											100	125		

It is estimated that 4,132 cords of wood were cut on the 6 reservations in New York during the year ended June 30, 1890, mostly for home use.

The Six Nations in New York and Pennsylvania own live stock valued at \$128,120, viz: 971 horses value \$72,070; 4 mules, value \$290; 1,246 swine, value \$8,419; 9,540 domestic fowls, value \$2,295; 1,990 cattle of all grades, value \$44,790; and 28 sheep, value \$256.

LIVE STOCK.

RESERVATIONS.	Total value.	HORSES.		MULES.		SWINE.		DOMESTIC FOWLS.		CATTLE, ALL GRADES.		SHEEP.	
		Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.
Grand total.....	\$128,120	971	\$72,070	4	\$290	1,246	\$8,419	9,540	\$2,295	1,990	\$44,790	28	\$256
New York.....	126,860	967	71,710	4	290	1,222	8,219	9,336	2,255	1,968	44,130	28	256
Onondaga.....	3,218	55	495			59	433	200	50	106	2,240		
Tonawanda.....	11,352	113	7,345	2	140	266	1,060	607	167	132	2,040		
Allegany.....	17,074	104	7,250			184	1,288	1,530	306	403	8,000	17	170
Cattaraugus.....	44,615	303	23,000	2	150	355	2,850	4,207	1,065	682	17,500	5	50
Tuscarora.....	16,125	121	9,680			220	1,700	1,743	435	173	4,250		
St. Regis.....	34,476	206	23,940			138	828	929	232	472	9,440	6	36
Pennsylvania:													
Cornplanter.....	1,260	4	360			24	200	204	40	22	660		

The total value of agricultural implements owned by the Six Nations is \$63,195.50, including the Cornplanter reservation in Pennsylvania. This includes wagons and other vehicles in ordinary use. The value by reservations is as follows: Onondaga, \$2,679; Tonawanda, \$4,991; Allegany, \$4,691; Cattaraugus, \$27,751.50; Tuscarora, \$6,455; St. Regis, \$12,135; Cornplanter, Pennsylvania, \$4,493; total, \$63,195.50.

UNION SOLDIER AND SAILOR ELEMENT.

The following statement shows the soldier and sailor element in the United States army in the War of the Rebellion; also widows of soldiers or sailors.

On the 23d of July, 1879, an effort was made on the part of the ex-soldiers belonging to the Seneca Nation to ascertain the names of those who served in the late war, with the result shown below, but without obtaining the dates of enlistment or discharge.

The loss of papers, absence of papers with pension agents, lapse of time since the war, with absolute ignorance for years that any benefits would flow from service, rendered it almost impossible to obtain accurate data in many cases, except where some had passed examination for Grand Army posts. Many enlisted under fictitious names. Some failed to pass final examination, but joined recruiting depots for a short time.

The enumeration of 1890 shows that the Onondagas furnished 16 soldiers, the Tonawanda Senecas 13 soldiers and 1 marine, the Allegany Senecas 11 soldiers and 1 sailor, the Cattaraugus Senecas 87 soldiers (in 1879 the total was given as 67), the Tuscaroras 10 soldiers, and the St. Regis 23 soldiers, making a grand total of 162 soldiers and sailors.

The soldiers' widows are: Onondagas, 2; Tonawanda Senecas, 1; Allegany Senecas, 2; Cattaraugus Senecas, 2; Tuscaroras, 5; St. Regis, 6; total, 18.

On June 1, 1890, there were 4 survivors who fought on the side of the United States in the war of 1812, and 4 others were reported as recently deceased.

HISTORICAL OUTLINE.

BY HENRY B. CARRINGTON.

The retirement of the Indian westward within the United States has been qualified by two historical factors. The first grew out of the unlimited and conflicting sweep of British land grants, which involved subsequent conflicts of jurisdiction and corresponding compromises. The second was incidental to the passage of the ordinance of July 13, 1787, which organized the northwest territory. The first, especially in the adjustment of the claims of Massachusetts and New York to the same lands, dealt with Indian titles and rights which neither party could wholly ignore. The white men had overlapped and practically surrounded certain internal nations. The United States followed the British precedent, recognizing the independent sovereignty of the Five Nations (a) in New York, and the rival states of Massachusetts and New York made their adjustments upon the same general basis.

a The Five Nations, or League of the Iroquois, became the Six Nations after 1715 by the admission of the Tuscarora Indians from North Carolina into the Iroquois confederacy.

Unlike their less fortunate countrymen in the southern states, the Five Nations inherited titles, which they fully maintained in spite of French invasion, compelling Great Britain to honor those titles in her settlement of issues with France. The French claim of discovery was not supplemented by one of conquest. The Iroquois confederacy successfully defended its ancestral homes against both Indian and civilized invaders, even before Plymouth and Yorktown were colonized or Hollanders occupied Manhattan island. At the establishment of the American Republic the Five Nations were still too strong to be ruthlessly forced out of their surroundings, and the sentiment of the American people, supported by President Washington, completely suppressed any demonstration in that direction. The campaign of General Sullivan was based upon hostile invasion by the Indians, and its settlement was treated as the end of a necessary war with contiguous states.

The ordinance of July 13, 1787, dealt with the Indian upon the border, whose hunting range had no limit, and whose home jurisdiction had no distinctive definition.

The distinction between the early status of the New York tribes and that of the western tribes is an important one in applying the facts obtained for the Eleventh Census of the United States to the solution of the problem in future dealings with the Six Nations.

The Indians of New York, early recognized as an independent body politic, too strong to be despised and to be conciliated as allies against other enemies, have been comparatively undisturbed by modern progress, which must inevitably resolve all purely tribal relations into common citizenship. The pressure from without has, in the main, been that of example and ideas rather than that of force. The reduction of their landed possessions and the modification of their governmental forms and social usages have been matters of negotiation, treaty, and friendly adjustment. The grant by King James I of England to the Plymouth colony, afterward known as Massachusetts, from the Indian tribe of that name, and the grant of Charles II to the Duke of York covered in part the same lands, involving questions similar to those which attended Virginia land grants and all others which extended westward to the Pacific ocean at a time when the geographical status of lands "westward" had no clear description.

A brief reference to the substantial settlement of this and other matters affecting the New York tribes is all that is needed in this connection. The numerous national treaties and acts of Congress and other treaties between the state of New York and the Six Nations, which are matters of public record, have been compiled and published by the state of New York in a volume entitled "Report of special committee appointed by the assembly of 1888 to investigate the Indian problem of the state". The documents occupy 320 pages, octavo size. Additional printed matter of 804 pages embodies the testimony taken by a special commission in prosecuting their inquiries, and an appendix to the volume cites statutes and treaties which have historic relation to the subject-matter.

The state of New York has not been indifferent to the welfare of the Indian nor reluctant to encourage by legislative sanction his efforts to initiate civilized forms of government and modern methods of internal economy in his administration of home affairs, as was shown in the case of the Allegany and Cattaraugus Senecas. Of the statutes cited in the volume referred to 3 relate particularly to the Oneidas, 9 to the Tuscaroras, 10 to the Shinnecocks of Long Island, 13 to the St. Regis (successors of the Mohawks), 21 to the Onondagas, 14 to the Tonawanda Senecas, and 37 to the Seneca Nation, as incorporated by statute, which embraces the Indians of the Allegany and Cattaraugus reservations proper.

These acts, eleemosynary, educational, and general, touch nearly every phase of state supervision and support which does not conflict with the quasi independence of the tribes under original treaties and supplemental agreements in harmony therewith.

ANTECEDENTS OF THE SIX NATIONS.

It is impossible to justly apply the tests of to-day without deference to the antecedents of this people and that course of history which has perpetuated their independence while nearly all their contemporary tribes have diminished or disappeared. The advent of the white man in the colonization of the Atlantic coast was at a time when the Iroquois confederacy of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca Nations had practically mastered the Algonquin tribes, which, in Canada, New England and the middle colonies, and the west, had long girdled the New York tribes as a belt of fire. Unlike the Algonquins, whose tribes had nothing to bind them together, but certain similar peculiarities of dialect and jealousy of the Five Nations, the Iroquois (the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas) had a constitutional bond of union.

The traditions of the formation of this league are very old, systematic, and carefully preserved. The league was called Ko-ni-shi-o-ni, the "cabin builders" or the "long house", of which the Mohawks held the eastern and the Senecas the western door, with the great council fire or federal capital among the Onondagas.

In 1535, at the site of Montreal, Cartier made a vocabulary of Indian words, showing that the Iroquois language was then spoken by the Hurons, who were conquered or absorbed by the Iroquois. The confederacy is held to have had its origin about this time. This league, purely aristocratic in spirit, but republican and representative in form, was not political, but chiefly for mutual defense. Each nation had its principal sachems or civil magistrates with subordinate officers, in all 200, besides 50 with hereditary rights. These were assigned

as follows: to the Mohawks, 9; to the Oneidas, 10; to the Onondagas, 14; to the Cayugas, 10; and to the Senecas, 8. Each nation had subdivisions of tribes or clans, such as Wolf, Bear, Turtle, Snipe, Beaver, Deer, Hawk, and Heron, 8 in all. The insignia or totem mark of each was subsequently placed upon treaties after the European style. These tribes or clans formed one of the closest bonds of union among the confederated nations. In effect, each tribe was divided into 5 parts, and 1 part was located in each nation. The Mohawk Wolf regarded the Seneca Wolf as his brother. Thus if the nations fell into collision it would have turned Bear against Bear, Wolf against Wolf, brother against brother. "The history of the Ho-de-no-sau-nee", says Morgan, "exhibits the wisdom of these organic provisions, for during the whole history of the league they never fell into anarchy nor verged upon dissolution from internal disorders. The whole race was woven into one great family of related households." The 8 tribes, however, were in 2 divisions of 4 each, the Wolf, Bear, Beaver, and Turtle forming one division, and the Deer, Snipe, Heron, and Hawk forming the other. Marriage between members of the same division was nearly as rigidly forbidden as between members of the same tribe.

Other tribes are claimed to have existed besides the 8 principal ones, which are found in many other Indian nations; that of the Eel survives among the Onondagas. The names of birds are confused, according to locality, the "tip-up" (Allegany) evidently being the same as the snipe, and chicken hawk and mud turtle being only a familiar substitute for hawk and turtle. The enumeration follows the Indian's own dictation as a general rule.

It was the sound theory of their wise men that purity of blood could alone perpetuate the empire which their fathers had founded. The initiation of a system of physical decay has been as great a curse to the red men of America as fire water itself.

The league had a president with 6 advisers, and authority to convene representatives of all tribes in cases requiring concert of action. Merit was made the basis and sole reward of office. Oh-to-da-ha, an aged Onondagan, was the first president of the league. The mat upon which he sat is still preserved with care, and the buckskin threads upon which the shell and stone beads were strung are still sound, forming one of the most beautiful relics of the history of the confederacy.

In the military department chiefs were elected for special causes, nor did they hesitate in extreme cases to depose the civil sachem to give greater force to battle action. The military service was not conscriptive, but voluntary, although every man was subject to military duty, and to shirk it brought disgrace.

Most extraordinary of all, the matrons sat in council with a substantial veto as to peace or war. "With these barbarians", says the historian of New York, "woman was man's coworker in legislation, a thing yet unknown among civilized people". Such was their regard for the rights of man that they would not enslave captives.

At the advent of the Europeans the Iroquois were rapidly spreading their organized power from the lakes to the gulf, and were the dread of other nations both east and west. The Senecas framed cabins, tilled the soil, manufactured stone implements and pottery, made clothing, and showed much skill in military works of defense. When Governor Shirley, of Massachusetts, 100 years later, proposed a campaign against the French he obtained pledges of support from the confederacy, but the British government withheld the promised aid. In 1778 General Lafayette accompanied General Schuyler to a conference with the Six Nations, but while the Oneidas and Tuscaroras remained neutral, the other nations were waiting for the opportunity to avenge their losses in the battle of Oriskany. The subsequent fate of Wyoming and Cherry Valley ended all negotiations, and the campaign of General Sullivan punished the invaders.

As the rival European nations, in founding New France, New Amsterdam, New Holland, and New Spain, had so maintained their murderous rivalry in the new world that the Indians could form no idea of "one religion" governing all white men, the red men, in alliance with the British, who had resisted the French, felt it their right to compensate for their sacrifices by revenge upon the Americans, the enemies of their friends.

In looking back to the landing of the early colonists, the impression prevails that all the Indians of that date were equally and purely savage, and yet Jefferies truthfully says, in his work upon the human race, that "the Five Nations, at the landing of the Pilgrims, constituted a rising power in America. Had not New England been settled by Europeans it is most likely that the Iroquois would have exterminated the inferior tribes of red men". "To this Indian league", writes Morgan, "France must chiefly ascribe the final overthrow of her magnificent schemes of colonization in the northern part of America". In 1839 the Hurons occupied 32 villages, with 700 dwellings, and eagerly adopted civilized methods. Schoolcraft mentions Cusick, who not only became a Moravian minister, but wrote a book in the English language upon the aboriginal tribes of America. Doctor Crane, in *Crania Americana*, says: "These men are unsurpassed by any people. The brain capacity of the skull, 88 inches, is only 2 inches less than the Caucasian". Such men as Joseph and John Brandt, of the Mohawks, are rare, and intercourse with every considerable tribe, from the earliest record up to the year 1891, has brought to the front some capable Indians, whose influence, rightly appreciated, educated, and directed, would hasten their people forward in the path of civilized progress. Such men as Cornplanter (the friend of Washington), Governor Blacksnake, and Red Jacket are noteworthy examples.

The Iroquois seized upon firearms as rapidly as they could acquire them, when they learned their use in the hands of Champlain's French followers, and with their new weapons fearlessly extended the range of their triumphs. In 1643 they nearly destroyed the Eries, and extended their successes to northern Ohio. In 1670 they controlled

the whole country between Lakes Huron, Erie, and Ontario, and the north bank of the St. Lawrence to the mouth of the Ottawa river near Montreal. About the year 1670 they became the terror of the New England tribes, who had been practically subjugated by the English. In 1680 the Senecas invaded Illinois, even to the Mississippi, at the time that La Salle was preparing to descend that river to the sea. The Cherokees upon the Tennessee and the Catawbas, of South Carolina, yielded captives to these invaders. Lake Superior was visited by them. As early as 1607 John Smith met a band of them in canoes upon the upper waters of Chesapeake bay on their way to the territories of the Powhatan confederacy. For a whole century they became the controlling interior power, with a sway over all other Indian tribes, and only when the protracted wars with the French demanded their constant attention and all their resources did they give up the extension of their growing empire. The Revolutionary war was a trial of their better judgment. The wise protest of the Oneidas divided the league, and the Five Nations did not unite with the British except as volunteers. The Mohawks took refuge in Canada. The Oneidas and Cayugas after the war gradually sold their lands and departed westward. Their history is a sad one since the dissolution of the confederacy. Even the British government omitted in its settlement with the United States to suggest a single paragraph in recognition of their former allies. The broadest and strongest Indian empire north of the Aztec monarchy, fraught with inherent elements of great endurance and substantial strength, succumbed only before advancing civilization, leaving monuments of its wisdom and old time greatness as suggestive appeals to the generosity, sympathy, and protection of the conquering whites.

THE ST. REGIS, SUCCESSORS OF THE MOHAWKS: 1890.

St. Regis river, St. Regis parish, at the junction of the river with the St. Lawrence river, St. Regis island, directly opposite, and St. Regis reservation, in New York, alike perpetuate the memory of Jean François Regis, a French ecclesiastic of good family, who consecrated his life from early youth to the welfare of the laboring classes. He sought an appointment as missionary to the Iroquois Indians of Canada, but was unable to leave home, and died in 1640. (a)

The French Jesuits as early as 1675 established a mission among the Caughnawagas, 9 miles above Montreal, and gathered many of the New York Mohawks under their care. The Oswegatchie settlement had also been established near the present site of Ogdensburg, mainly, according to Abbe Paquet, "to get the Indians away from the corrupting influences of rum and the train of vices to which they were exposed from their vicinity to Montreal".

About the year 1708 an Indian expedition into New England cost many lives, including those of 2 young men, whose parents permitted them to go only on the condition that if they failed to return their places should be made good by captives. This pledge was redeemed by a secret expedition to Groton, Massachusetts, and the capture of 2 brothers of the name of Tarbell, who were adopted in the place of the 2 who fell in the original expedition. They grew to manhood with strongly developed characters and, respectively, married the daughters of Chiefs Sa-kon-en-tsi-ask and At-a-wen-ta. Jealousies arose between them and the Caughnawagas, which the missionaries could not settle, and in 1760 they formed a part of a migrating band in search of a new home and independence. Father Anthony Gordon, their attending spiritual adviser, located them at the mouth of the river Ak-wis-sas-ne, "where the partridge drums". The worthy ambition of Regis to give his life to the welfare of this people was remembered and his name was adopted for the new settlement. Lineal descendants of the Tarbells still survive.

The St. Regis Indians have very little in common with the other nations of the old Iroquois confederacy. Only 2 Oneidas are found among them, and no Onondagas, Cayugas, or Senecas.

RESERVATIONS AND LOCATIONS IN NEW YORK: 1723, 1771, AND 1890.

Ho-de-no-sau-neo-ga—"Territory of the people of the long house."

The old map of the province of New York, dated 1723, was copied from the original map now in possession of Mrs. Caroline Mountpleasant, who writes:

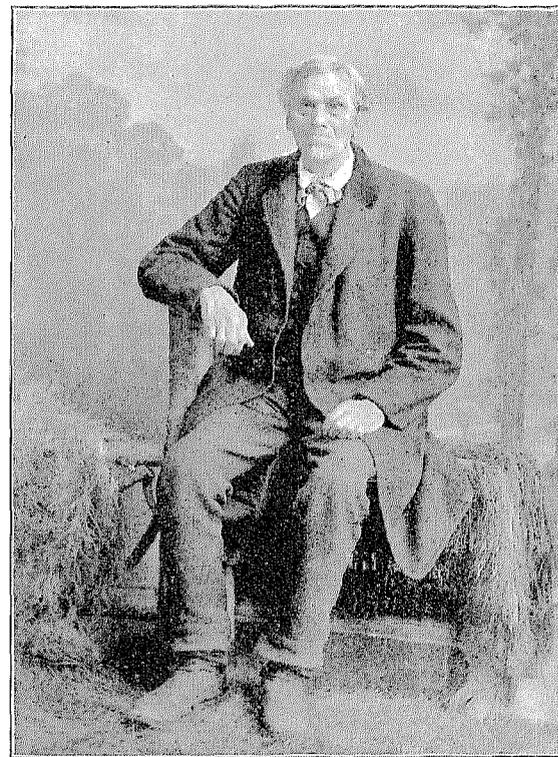
This curious map, so quaint in topography and so generally in harmony with the geographical knowledge of the period of its date, was found among the old papers of the late John Mountpleasant, my husband, one of the most progressive and distinguished of the chiefs of the Tuscaroras. I can give no clue to its early history, except that my brother, General Ely S. Parker, valued it when he assisted Morgan in the preparation of his history of the Six Nations in 1851, 40 years ago.

This map gives the locations of the Six Nations in 1723.

^a Hough's history of St. Lawrence and Franklin counties, 716 pages, Albany, 1853, enters fully into the settlement and development of this part of New York.



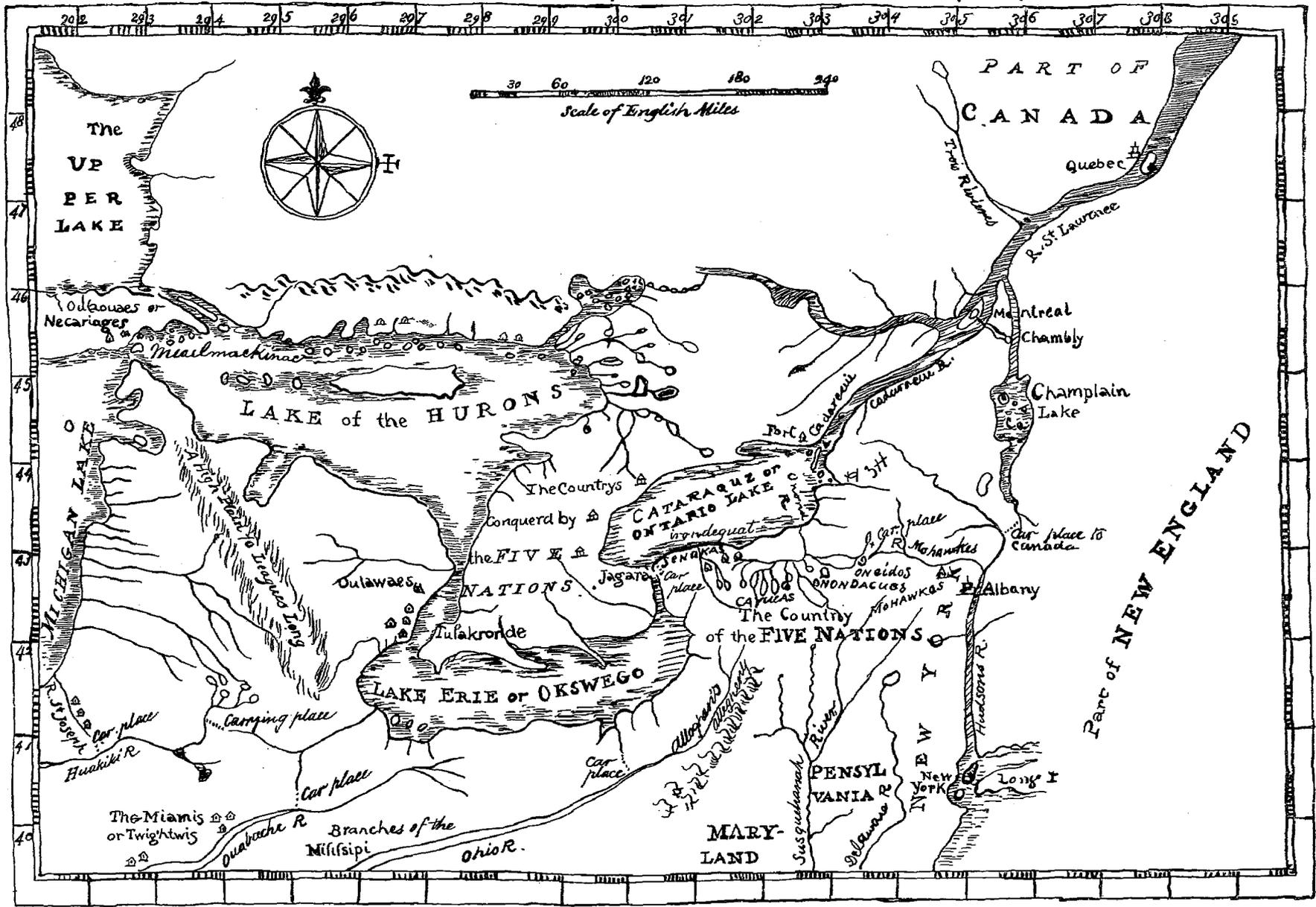
CAROLINE G. MOUNTPLEASANT (Go-keah-saw-sa).
The Peacemaker, Queen of the Senecas—Wolf Clan.



SOLOMON GEORGE (Wal hah-leigh), "Watchful." Oneida chief.
JOSHUA JONES (Sa-sun-nah-gan-deeh), "Half name." Half blood.
Oneida.

HENRY POWLISS (Was-theel-go), "Throwing up Pins." Oneida.
ABRAM HILL (Ga-haeh-da-seah), "Whirlwind." Oneida.

A MAP of the Country of the FIVE NATIONS, belonging to the Province of NEW YORK; and of the LAKES near which the Nations of FAR INDIANS live with part of CANADA.



N.B. The Tuscaroras are now reckoned a sixth Nation & live between the Onondagoes & Oneidas; & the Necariages of Mississinewa were received to be the seventh Nation at Albany, May 30th 1723 at their own desire so many that Nation being present besides 170 men & children



MAP OF THE PROVINCE OF NEW YORK, 1771, SHOWING THE COUNTRY OF THE SIX NATIONS.

THE GOVERNOR TRYON MAP OF 1771.

The accompanying map was prepared in 1771 under the direction of William Tryon, captain general and governor in chief of the province of New York, and is as nearly suggestive of the then recognized boundary of the Six Nations as any that has had official sanction. In 1851 Lewis H. Morgan, assisted by Ely S. Parker, a Seneca chief, and afterward an efficient staff officer of General Grant, and the Commissioner of Indian Affairs, prepared a map for a volume entitled League of the Iroquois, which aimed to define the villages, trails, and boundaries of the Five Nations as they existed in 1720. Indian names were assigned to all lakes, water courses, and villages, and the various trails from village to village as far as the Ne-ah-ga (Niagara) river. Unfortunately, the work was not stereotyped, and the book itself is a rare possession. Another map, so ancient as to almost crumble at the touch, represents the territory of Michigan as visited by the Five Nations, and by a footnote relates the visit of 80 Ne-car-ri-a-ges, besides men, women, and children, who came from "Misilmackinac" May 30, 1823, asking to be admitted as a seventh nation into the league, just as the Tuscaroras had been adopted as a sixth. It has some data as to "carrying places" which are not upon the Governor Tryon map. The latter has historic value from its description of "the country of the Six Nations, with part of the adjacent colonies", recognizing at the time the independent relations which they sustained to Great Britain. The vast tract then controlled by the Seneca Indians is clearly defined, and the changes of 120 years appear more impressive when the boundaries and condition of the present representatives of the former Six Nations are brought into close relation to the facts of to-day.

AREAS OF THE SIX NATIONS RESERVATIONS IN NEW YORK AND PENNSYLVANIA.

	Acres.
Grand total	87,967.73
New York	87,327.73
Onondaga	6,100.00
Tonawanda	7,549.73
Allegany	30,469.00
Oil Spring	640.00
Cattaraugus	21,680.00
Tuscarora	6,249.00
St. Regis	14,640.00
Pennsylvania—Cornplanter	640.00

The New York commission estimates the area of the Onondaga reservation at 7,300 acres. The St. Regis reservation, with swamp land, is estimated at 15,280 acres.

RESERVATIONS OF THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

The maps of the existing reservations, as defined in 1890, locate each family, water course, and road, developing, as if by accident, in the clustering of their homes, the differences between those of each nation who "hold to the tradition of the father" and those who welcome the civilization and christianity of the white man.

No reservations for the Oneida and Cayuga tribes are shown, as they no longer retain their ancestral homes in New York.

Various treaties between the Oneida Nation and the state of New York gradually reduced their land area until now (1890) a small remnant of that people retain but about 350 acres, which they hold as citizens and in severalty. The following data explain the process of their loss of land:

1. By treaty of Fort Herkimer, June 28, 1785, the Oneidas joined the Tuscaroras in selling their lands between the Chenango and Unadilla rivers to the state of New York. Consideration, \$11,500 in money and goods.
2. In September, 1788, other lands were sold to the state of New York for cash, clothing, provisions, a mill, and an annuity of \$600; excepting certain reservations in Madison and Oneida counties.
3. September 15, 1795, the Oneidas sold to the state of New York another portion for \$2,952 in cash and an annuity of the same amount, and another portion for 3 cents per acre, to be paid annually.
4. June 1, 1798, the Oneidas sold additional lands for \$300 and an annuity of \$700.
5. March 5, 1802, the Oneidas sold to the state of New York certain small parcels of land for \$900 and an annuity of \$300.
6. In 1805 the conflicting parties among the Oneidas, pagan and christian, settled their jealousies by a subdivision of their lands in Madison and Oneida counties.
7. In 1846, after 11 successive treaties with the state of New York, the main part of the nation removed to Wisconsin, leaving to the remaining fragment of the band the tract of 350 acres, before referred to.
8. In 1843 the legislature of New York authorized these lands to be held in severalty, as at present.

Of the Oneidas 106 now reside on the several reservations of the Six Nations, and 106 in the counties of Madison and Oneida, in the state of New York; in all 212. They have no separate reservation.

The Oneidas are scattered, gaining a livelihood by basket making or day's labor, and are less comfortably settled than a majority of reservation Indians. Two groups of small houses, in each of which are 7 families, constitute their representative settlements, viz, Orchard, in Oneida county, about 4 miles south from the city of Oneida, and Windfall, in Madison county. In the former the school has been abandoned, and the 13 children of these families do not attend any school. Some think the schoolhouse over the hill too far. At Mud Creek, between the 2 villages, are 2 houses of Indians. At Windfall, a widow is allowed to live out her days in the house of her deceased husband, the mortgage which he gave having cost her the title. Alexander Burning, a chief, lives at Oneida. The total number of all ages, scattered over the original Oneida reservation and the country thereabout, who draw annuities of cloth from the United States, is 106.

These Indians are honest and well behaved, but without sufficient ambition or sympathy to insure much progress. Preaching is attended semimonthly, but all signs conform to their own frank statement that "before long there won't be any of us left". The few who accept any work they can get and forget that they are Indians assimilate rapidly with their white neighbors. Those who remained in New York were too few for combined, mutually supporting industry, and the experiment of holding land in severalty only hastened their dissolution, without elevating their industry or their condition. Visitors who ride through Windfall, the larger of the 2 villages, should understand that these are no longer Indian villages, and should not confuse any signs of general improvement with ideas of Indian thrift and progress, which do not exist.

The Cayugas number 183 and reside on 4 of the reservations of the Six Nations, having no separate reservation.

ONONDAGA RESERVATION.—An old wampum of 1608, representing the Iroquois confederacy, has for its "center house", to indicate the rank of the Onondagas, a heart. On either side are joined 2 sister nations, and, although fewer in numbers at present than others, the Onondagas are given the first place in illustration of the Six Nations in 1890.

The Onondaga reservation, lying in Onondaga county, forms a rectangle of a little more than 2.3 miles by 4 miles, commencing about 5 miles southward from the city of Syracuse, and contains about 6,100 acres. Onondaga castle, with hotel, store, post office, and a few houses, is at the "entrance gate". The blue limestone quarries belonging to the Onondaga Nation furnish excellent building material, but the deep strata, which will measure from 18 to 20 inches in thickness, are 20 feet below the ground surface, requiring laborious and expensive stripping. Only 3 derricks are now worked, each paying to the nation an annual rental of \$100. The leases, made by ruling chiefs, pass under the keen supervision of the state agent for the Indians.

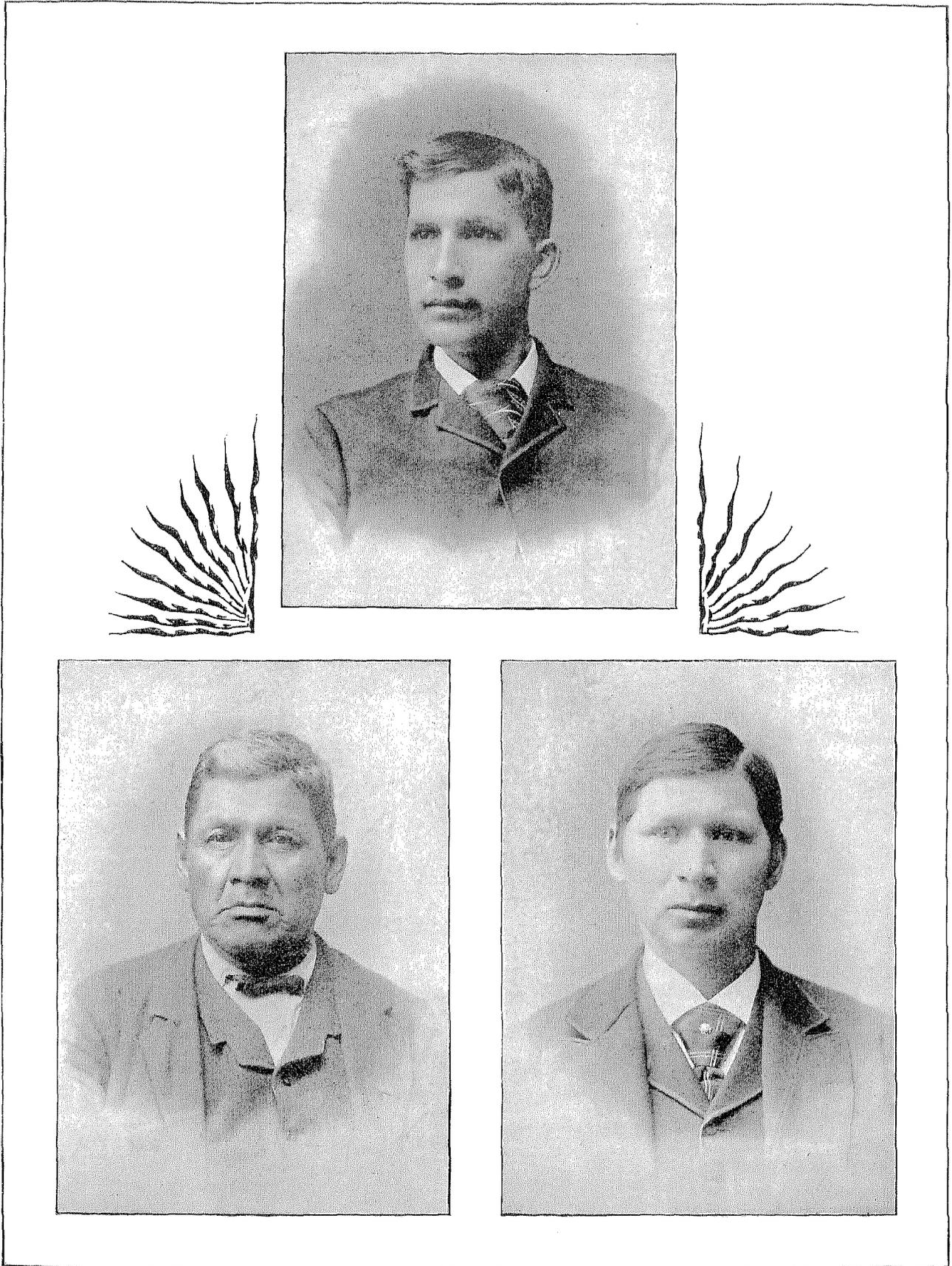
For nearly three-quarters of a mile after leaving Onondaga castle the road runs through the land of a man who, by inheritance from the late "Aunt Cynthia" (long honored by the Onondagas and also by the white people) and by other acquisitions, has become one of the wealthiest and most influential of his people. His leases to white men bring him a cash income of from \$600 to \$900 per annum. His example has been followed by others. Only 2,522.25 acres are cultivated, or less than half the acreage of the reservation, 423.5 acres being classed by the owners as pasture land. As a fact, the greater portion of the cultivated land is leased to white men under sanction of the laws of New York, with the concurring consent of the ruling chiefs. As a general rule, the rental is at a fair rate, and whether legally or, as on some of the reservations, illegally leased, affords support to Indian land owners, many of whom would be otherwise helpless and destitute.

More than 1,000 acres are so stony and mountainous that they have little value except for a poor grade of pasturage. There is still sufficient timber for fencing, and the best cultivated farms are fairly fenced, but the fences are not generally well maintained and are only repaired sufficiently to protect crops during their maturity. The supply of timber is ample for the present. While no timber has been sawed, and but little wood cut except for home use, it is to the credit of the people that, to a greater extent than found upon any other reservation, even the poorer families had a visible supply of wood laid up in advance for winter use.

With the exception of the land lying in the angle of the roads below Onondaga castle, no large farms in well shaped tracts lie upon the east side of the Cardiff road. The lower range of hills comes within a few hundred feet of the road, nearly through the reservation, and for the last mile touches the road. Between First creek, 1 mile from Onondaga castle, and the fork leading to South Onondaga, there are a few good farms of 20 to 40 acres. The land on the west side of the road is uniformly good. The bottom lands on the west side of the creek, although cut by spurs from the hills which press closely upon the creek, are also fertile.

A second road from Syracuse cuts the 300-acre "Webster tract" and afterward follows the western reservation line until it joins the South Onondaga road at a fine farm belonging to a widow. This is also leased to a white man, and the owner lives on the main road in a modern house adjoining the Methodist Episcopal church. North of this farm are two others worthy of notice, both leased to white men.

The lands along the stony wretched roads, on the upper waters of Lafayette creek, are broken sharply by spurs from the mountain which occupies so large a portion of the south half of the reservation. More than 20 small, steep hills, almost as distinct as mounds, fringe the creek, leaving only small garden patches for culture. One man has made a success of strawberries, but substantial farming is impracticable. Northward along the bench land

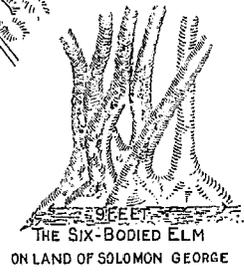
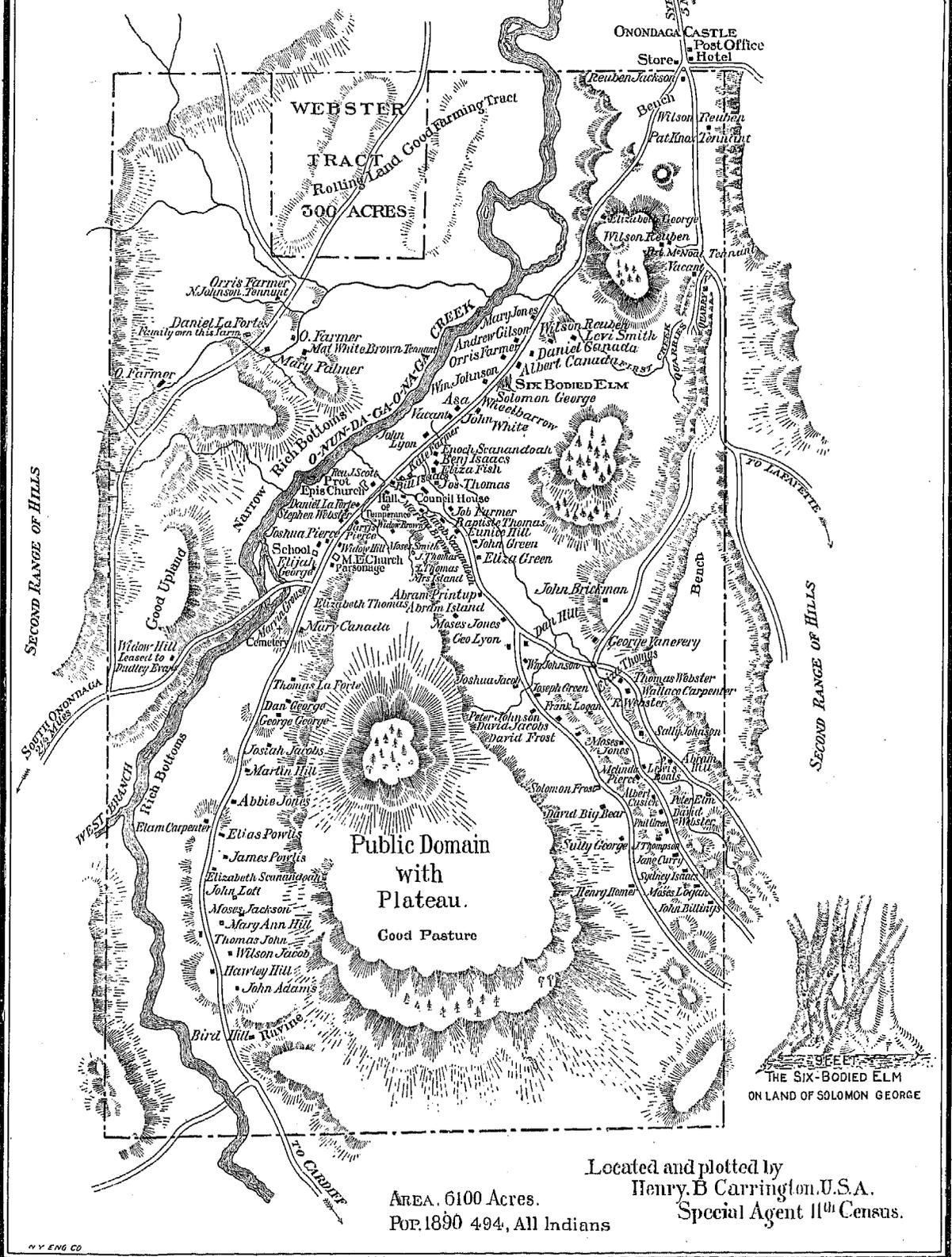


WILLIAM C. HOAG, treasurer Seneca Nation, Allegany Seneca.
HARRISON HALFTOWN (Dar-gus-swent-gar-aut), "Drop Gun Stock,"
Allegany Seneca. ALFRED JIMERSON, Allegany Seneca.

ONONDAGA RESERVATION

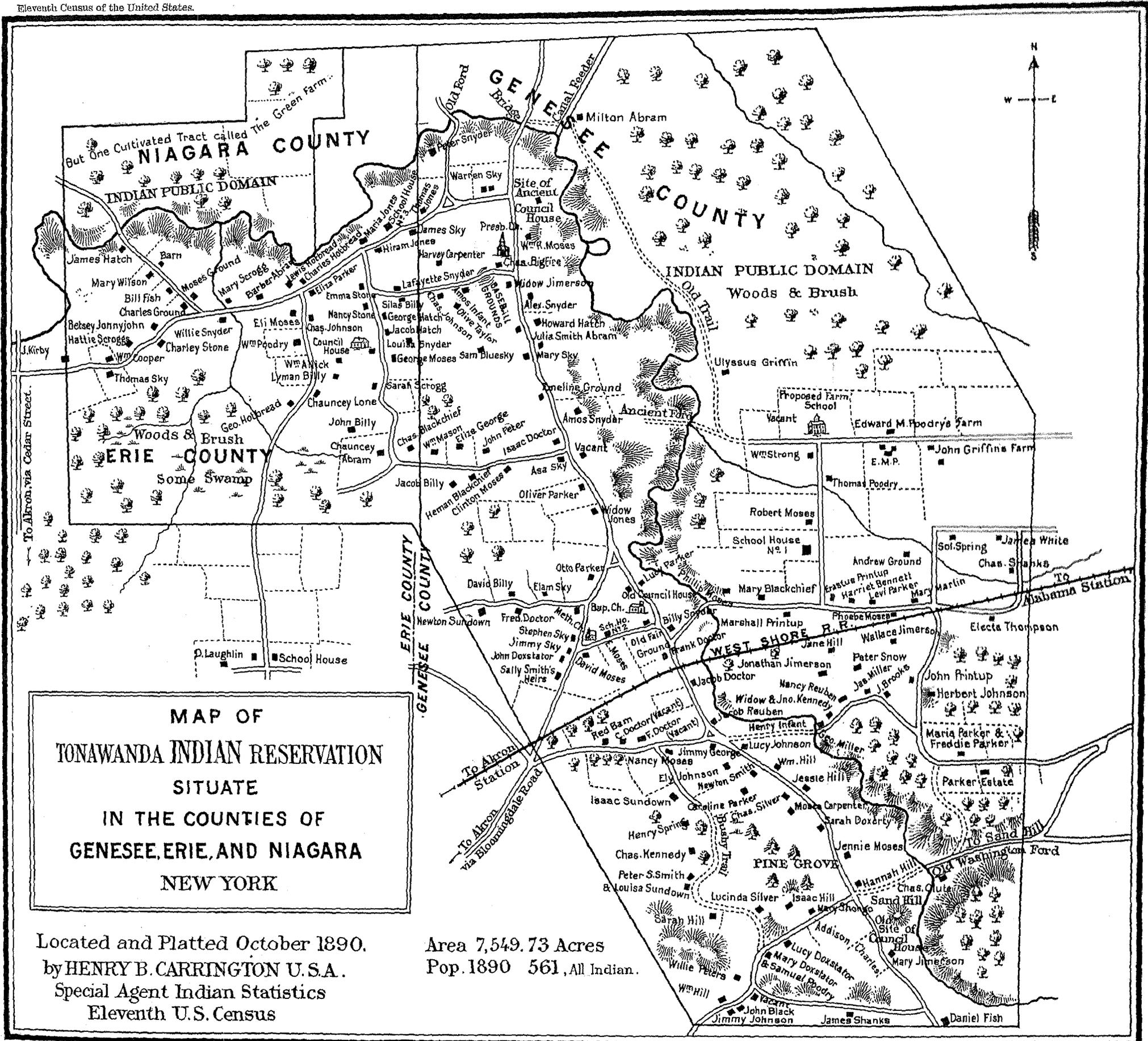
1890.

ONONDAGA COUNTY, NEW YORK.



Located and plotted by
 Henry B Carrington U.S.A.
 Special Agent 11th Census.

AREA. 6100 Acres.
 POP. 1890 494, All Indians



**MAP OF
TONAWANDA INDIAN RESERVATION
SITUATE
IN THE COUNTIES OF
GENESE, ERIE, AND NIAGARA
NEW YORK**

Located and Platted October 1890,
by HENRY B. CARRINGTON U.S.A.
Special Agent Indian Statistics
Eleventh U.S. Census

Area 7,549.73 Acres
Pop. 1890 561, All Indian.

and slope of the hills which rise eastward toward the reservation line are several tracts of land with good farming properties. The entire reservation is a narrow valley between two strips of bench land, each of which is at the foot of high outside hills belonging to the white people of New York. No artificial irrigation is needed, as the hills are full of unfailing springs and the water is of the best.

TONAWANDA RESERVATION.—The Tonawanda reservation, in the counties of Erie, Genesee, and Niagara, New York, as originally surveyed in 1799, and as reserved by the treaty at Big Tree, covered 71 square miles. Coincident with a treaty between the United States and this band of Seneca Indians, March 31, 1859, promulgated November 5, 1859, the claim of the Ogden Land Company was extinguished, and the present reservation limits embrace 7,549.73 acres, lying partly in each of the counties of Erie, Genesee, and Niagara.

One heavy dirt road, almost impassable in the spring or an ordinarily wet season, runs out from the center of Akron, sending a fork into the reservation at a distance of more than 3 miles. A second road, running northeasterly from Akron, enters the reservation at a distance of about 25 miles, at the point where the West Shore railroad enters the reservation, as indicated on the map. Up to this point the road is very well maintained. Half a mile from this point lies a triangular piece of land, which is occupied by the Indian Baptist church, the Indian Methodist church, an old council house, schoolhouse No. 2, and the new house of Eliza, wife of David Moses, a chief of the Wolf tribe, and a prominent member of the christian party.

From this central triangle 3 roads take their departure. The first runs northwest, leaving the reservation by a bridge across Tonawanda creek, near the canal feeder. The last farm on the left, one of the best on the reservation, belongs to an elder in the Indian Presbyterian church, and a man in high repute. The road running southwardly from the central triangle passes off by the southeastern corner of the reservation into the town of Pembroke by "Indian Village". The third road from the triangle runs almost parallel with the railroad through the reservation to Alabama Center. Reference is made to the map for the crossroads, all of which are poor, and some of which are mere trails through woods and brush.

About half this reservation is under fence, but as a rule the fences, except on the main roads diverging from the center, are not well maintained. New houses and new roofs indicate improvements in many quarters. The same may be said of the Onondaga, but not as emphatically as of other reservations. The number of acres cultivated by the Tonawanda Indians during the census year was 2,200, but nearly as large an acreage, or about 1,700 acres, has been cultivated by the white lessees, or on shares.

The northeastern portion of the reservation, marked as public domain, is covered with brush and small timber. Nearly all the land of the reservation, except about 500 acres, can be farmed, and the supply of water is abundant. Some portions are swampy, but not low, and when drained will be most profitable and fertile. Improvidence in the early years of settlement wasted valuable timber, but the supply for fencing and fuel is adequate.

ALLEGANY RESERVATION.—This reservation, lying in Cattaraugus county, New York, has remarkable features in every respect, and of great social and political concern. Besides resting under the burden of the Ogden Land Company pre-emption right to purchase whenever the Seneca Nation shall agree to sell its lands, it is already occupied in part by white people, who, in large numbers, hold duly legalized leases, running until May, 1892, and subject by recent act of Congress to renewal upon the consent of the parties thereto for a term not exceeding 99 years. Upon location of the New York, Lake Erie and Western and then of the Atlantic and Great Western railroads through the Allegany reservation, leases were obtained from the Indian owners of the soil. By a decision of the supreme court of the state of New York these leases were declared to be illegal and void. By act of Congress approved February 19, 1875, all leases to said railroad companies were ratified and confirmed. Three commissioners were designated by the President under said act to survey, locate, and establish proper boundaries and limits to the villages of Carrolton, Great Valley, Red House, Salamanca, Vandalia, and West Salamanca, including therein as far as practicable all lands now occupied by white settlers, and such other lands as in their opinion may be reasonably required for the purposes of such villages, also declaring "the boundaries of said villages so surveyed, located, and established to be the limits of said villages for all purposes of the act". The Seneca Nation, however, was prohibited from leasing in said villages any land of which, by the laws and customs of said nation, any individual Indian or Indians or any other person claiming under him or them has or is entitled to the rightful possession. This last provision is simply the recognition of that practical title in severalty by which, on either of the reservations, any Indian may, by occupation and improvement, gain the equivalent to a title in fee simple, transmissible to his heirs, or subject to legal sale by himself to any other Indian of his tribe.

A curious result followed the location of the corporation of Red House. Just at the foot of a sharp hill, with less than 200 feet of space to the river and the bridge crossing, widening gradually southward into a space of ground sufficient for a handle factory, store, and blacksmith shop, and practically monopolizing the whole space, is a tract about 400 by 600 feet, which constitutes the corporation of Red House. The subsequent location and completion of the Rochester and Salamanca railroad westward to Kinzua, on the other side of the river, soon induced settlement, so that the largest store adjoining any New York reservation, doing an annual business of several hundred thousand dollars, and quite a spacious hotel and many other houses, occupied by white people, are upon the new but illegal Red House site, while the handle factory and all else that gave value to the real Red House is neglected and in

decay. Ninety-six persons, whose names appear in the general schedule, are lessees or occupants of adjoining lands. The enlargement of the corporate limits of Red House is now the only legal way to settle the difficulty.

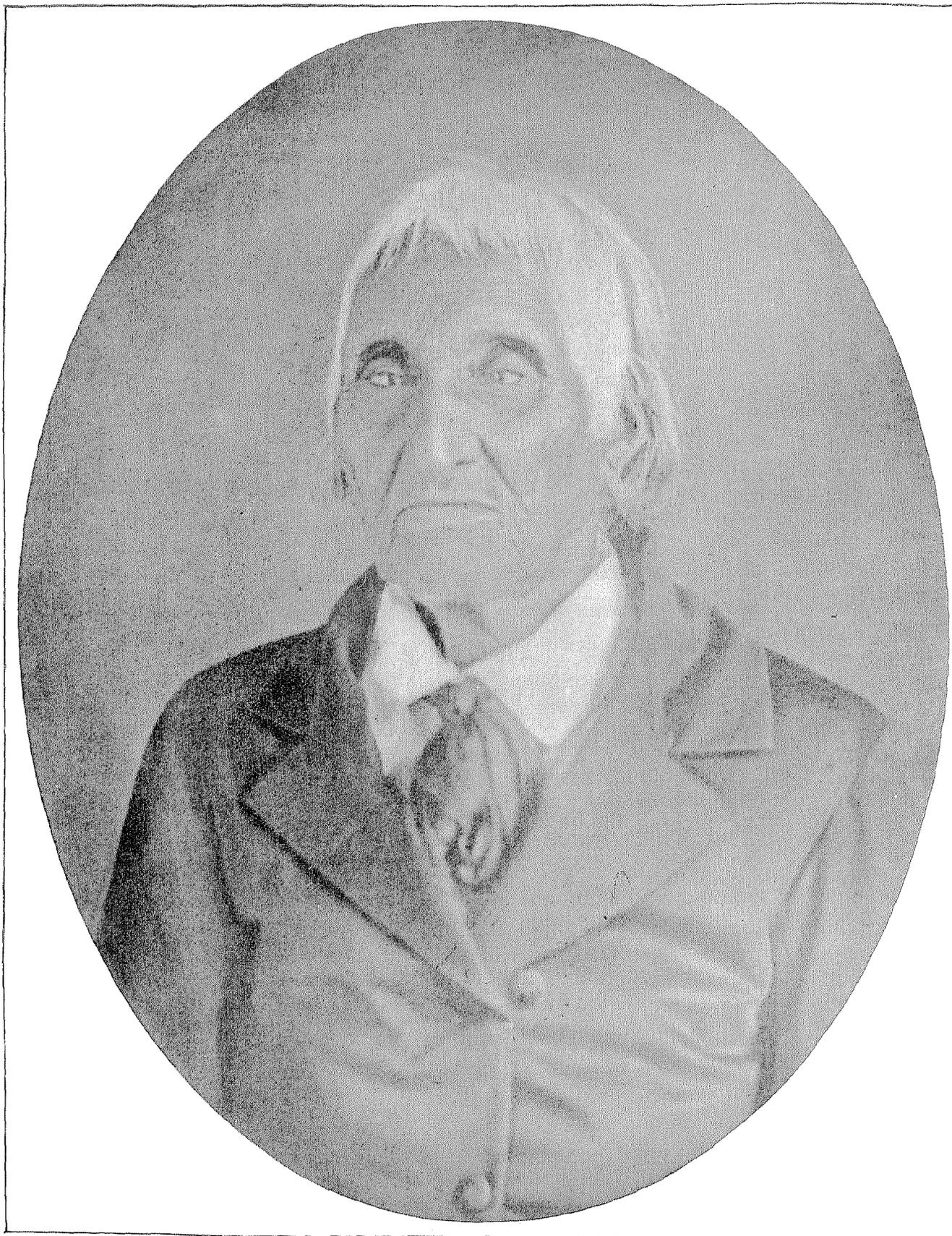
The reservation, on both sides of the Allegany river, with a varying width of from 1 to 2.5 miles and nearly 35 miles in length, contains 30,469 acres, and is carefully defined upon the accompanying map. The entire tract was included in a sale made by the state of Massachusetts to Robert Morris May 11, 1791, under a convention between Massachusetts and New York, held at Hartford, Connecticut, December 16, 1786, where disputed issues as to lands in New York were compromised, and New York, reserving its claim to "government sovereignty and jurisdiction, ceded, granted, and confirmed to Massachusetts and the use of the commonwealth, its grantees and their heirs and assigns forever, the right of pre-emption of the soil from the native Indians, and all other estate, right, title, and property (the right and title of government, sovereignty, and jurisdiction excepted) which the state of New York hath in and to the described lands". The Senecas, by their treaty at Big Tree September 15, 1797, conveyed to Robert Morris, for less than 3 cents an acre, all except 9 small reservations, and subsequently disposed of these, except the reservations of Allegany, Cattaraugus, and Tonawanda, which they still own. By a treaty between the United States and the Tonawanda band, dated November 5, 1857, and ratified June 4, 1858, the pre-emption right of the Ogden Land Company was extinguished by the payment to said company of \$100,000. The pre-emption right of said company still holds binding force as to the lands of the other 2 reservations named.

Of this large area of land, embracing 47.5 square miles, only 2,948 acres are cultivated by Indians and 2,175 are used as pasture. This is the land claimed as owned by individuals, and includes the small tracts leased to white people. The narrow belts along the valley are fairly fertile, but the soil is thin and soon wears out. Very few parts are loam or truly rich soil. Frequent floods, bearing sand and gravel over the bottoms and washing out much that has been gained by partial cultivation, have dispirited tenants, so that in the summer of 1890 14 houses were found vacated by occupants, who took possession with a view to profitable farming. These were all eastward of Salamanca. The tillable land, however, embraces 11,000 acres, of which 7,000 may be properly classed as arable. The hills were stripped of their best timber during the period when rafting logs on the Alleghany river and down the Ohio was profitable. Hundreds of acres at the foot of the hills, and perfectly level, bear the stump marks of this bygone occupation, and are now covered with thickly-set brush, with small second-growth timber. In fact the soil does not invite farmers to invest largely, even if the Indians had both choice and freedom to sell. The cultivated lands have been fairly fenced, but the fences are not kept up with care. The supply of water from springs and innumerable mountain streams is adequate for all purposes.

OIL SPRING RESERVATION.—Oil Spring reservation, in Cattaraugus county, New York, as indicated on the Allegany reservation map, contains 640 acres in 2 towns and counties. It was by oversight included in the treaty made at Big Tree, in the sale by the Seneca nation of 3,500,000 acres to Robert Morris, and passed with his title to the Holland Land Company. A suit for the recovery of this land was brought in 1856, and resulted in favor of the Seneca Nation. On the trial Governor Blacksnake, as he was named by Washington when he visited the capital in company with Cornplanter, testified, at the advanced age of 107 years, to being present at the treaty of Big Tree in 1797, and that, when the exception was missed upon the public reading of the treaty, Thomas Morris, attorney for Robert Morris, gave to Pleasant Lake, a prominent sachem of the Seneca Nation, a separate paper, declaring that the Oil Spring tract was not included in the sale. Governor Blacksnake also produced a copy of the first map of the Holland land purchase, on which this reservation was distinctly marked as belonging to the Seneca Indians. An exhaustive report of Judge D. Sherman to the Commissioner of Indian Affairs, dated Forestville, New York, October 9, 1877, contains the most succinct, accurate, and just statement of the titles and rights of the Six Nations that has been published. The land is under lease, and, in the language of Judge Sherman, "the Seneca Nation own this reservation, unincumbered by any pre-emption right, and it is all the land they do so own".

The place and date of birth of Governor Blacksnake (The Nephew) are unknown. He died at Cold Spring, in South Valley, on the Allegany reservation, December 26, 1859. His Indian name was "Tha-o-wa-nyuth". He was associated with John Halftown and John O'Bail (Cornplanter) in negotiations with Washington, and was greatly esteemed by him. The best estimate of his age is 117, although many have placed it as high as 125 and even 130. The famous trio were Senecas.

CORNPLANTER RESERVATION.—This reservation, in Warren county, Pennsylvania, nominally a tract of 640 acres, owned by Cornplanter's heirs, lies on both sides of the Allegheny river, and is about 2 miles long and half a mile wide, including Liberty and Donation islands, which are formed by the forking of the river. The land surface, including the river bed and some worthless shoals, contains about 760 acres. It was a donation to the celebrated chief Gy-ant-wa-hia, "The Cornplanter", March 16, 1796, by the state of Pennsylvania, in consideration, states Judge Sherman, "for his many valuable services to the white people, and especially that most important one, in preventing the Six Nations of New York from joining the confederacy of western Indians in 1790-1791". The war ended in the victory of General Wayne in 1794. In 1871, under act of May 16, partition or allotment of these lands was made to the descendants of Cornplanter and recorded in Warren county by the court having jurisdiction, special commissioners having been appointed by the state June 10, 1871, to effect the



GOVERNOR BLACKSNAKE (Tha-o-na-wyuthe or "Tha-o-wa-nyuths"), "The Nephew" (Seneca).
Died at Cold Spring, in South Valley, Allegany reservation, December 26, 1859, aged 117 or 120 years.