

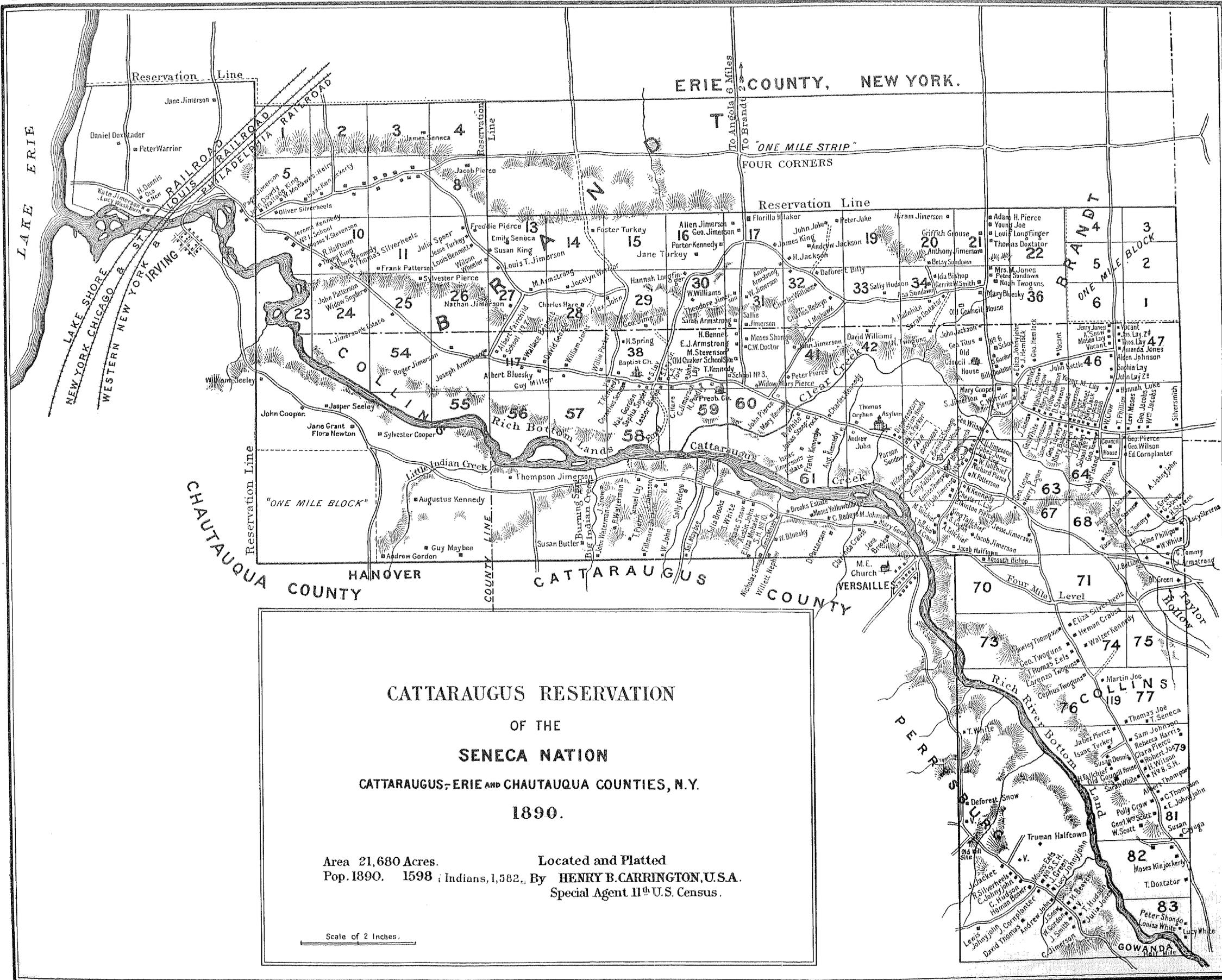
MARSH PIERCE (Hoh-hoo-e-yoh), "His Good Run."  
Cornplanter Seneca, Warren county, Pa.



SOLOMON O. BAIL (Ho-noh-no-oh), "Not to be Persuaded or Convinced."  
Great grandson of Cornplanter. Cattaraugus Seneca.

THEODORE F. JIMERSON (De-hah-teh), "Enlightened." Great  
grandson of Mary Jimerson, the captive white woman.  
Cattaraugus Seneca.

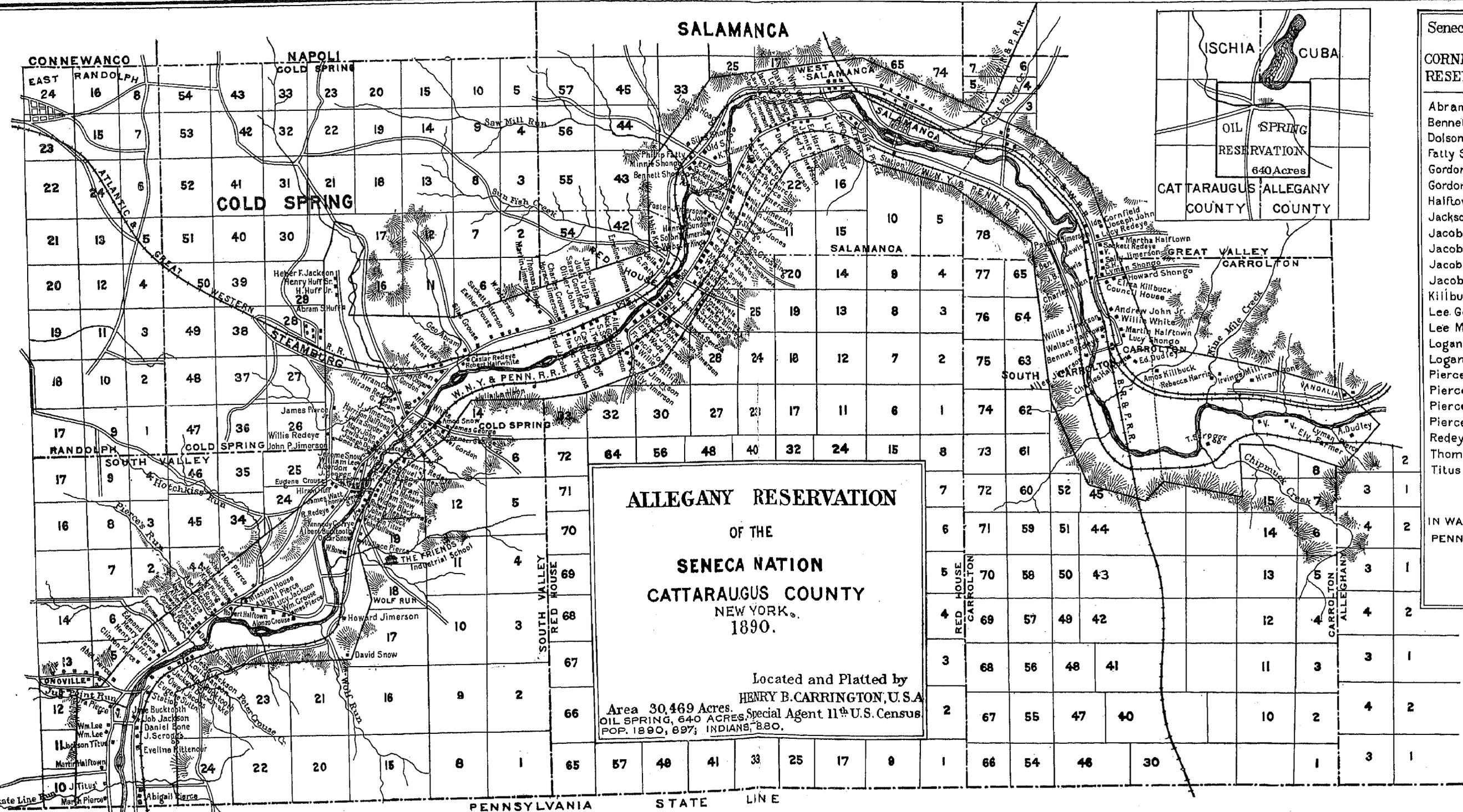
CHESTER C. LAY (Ho-do-eh-ji-ah), "Bearing the Earth."  
Official interpreter and ex-president of the Seneca Nation.  
Cattaraugus Seneca.



**CATTARAUGUS RESERVATION**  
 OF THE  
**SENECA NATION**  
 CATTARAUGUS-ERIE AND CHAUTAUQUA COUNTIES, N.Y.  
 1890.

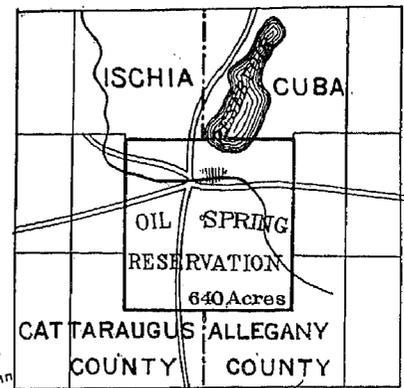
Area 21,680 Acres. Located and Platted  
 Pop. 1890. 1598 ; Indians, 1,582. By HENRY B. CARRINGTON, U.S.A.  
 Special Agent 11<sup>th</sup> U.S. Census.

Scale of 2 Inches.



**ALLEGANY RESERVATION**  
 OF THE  
**SENECA NATION**  
**CATTARAUGUS COUNTY**  
 NEW YORK,  
 1890.

Located and Platted by  
**HENRY B. CARRINGTON, U.S.A.**  
 Special Agent 11<sup>th</sup> U.S. Census  
 Area 30,469 Acres.  
 OIL SPRING, 640 ACRES.  
 POP. 1890, 697; INDIANS, 880.



- Seneca Families on CORNPLANTER RESERVATION**
- Abram George.
  - Bennett Dwight.
  - Dolson Gilson.
  - Fatty Samuel.
  - Gordon Charles.
  - Gordon Willie.
  - Halftown Jaffard.
  - Jackson Orlando.
  - Jacobs Ruth.
  - Jacobs James.
  - Jacobs Thomas W.
  - Jacobs Allen O.
  - Killbuck David.
  - Lee George.
  - Lee Morris.
  - Logan Charles.
  - Logan Jesse.
  - Pierce Oakley
  - Pierce Gilson
  - Pierce Hannah
  - Pierce Marsh
  - Redeye Louisa
  - Thompson Moses
  - Titus George
- IN WARREN CO. PENNSYLVANIA.

WARREN CO. PA. on either side of the Allegheny River.  
 Cornplanter Reservation of Seneca Indians. } AREA, 640 ACRES WITH ACCRETIONS, POPULATION 1890, 99, OF WHOM 98 WERE INDIANS.  
 One-half Mile Wide. } Two Miles Long.

distribution. The power to sell the lands thus allotted is limited to the heirs of Cornplanter and other Seneca Indians. These Indians also have an interest in the Allegany and Cattaraugus lands of the Seneca Nation, and draw annuities with them.

The record of the orphans' court of Warren county, Pennsylvania, gives the names of Cornplanter's heirs, 23 in number, including grandchildren, and many of these names appear upon the Allegany reservation map, suggestive of their association with this distinguished Indian character. Among these are the names of Logan, Silverheels, Titus, Blacksnake, Jacobs, Plummer, O'Bail, Abram, Hotbread, Thompson, and Pierce, all of which are still family names on both reservations, and generally among their kindred Senecas. One granddaughter still survives at Allegany at an advanced age, and Solomon O'Bail, also very old, lives at Cattaraugus.

The original name of the town was Ju-ni-sas-ha-da-ga, in Elk township, Warren county, Pennsylvania, 15 miles above Warren, and the original deed to the "Planters' field" bears the signature of Thomas Mifflin, governor of Pennsylvania.

**CATTARAUGUS RESERVATION.**—This reservation, in Cattaraugus, Chautauqua, and Erie counties, New York, as delineated on the map, occupies both sides of Cattaraugus creek. It is 9.5 miles long on a direct east and west line, averages 3 miles in width at the center, dropping at its eastern line an additional rectangle of 2 by 3 miles. A 6-mile strip on the north and 2 "mile blocks" at diagonal corners are occupied by white people, and litigation is pending as to their rights and responsibilities. The Seneca Nation claims that the permit or grant under which said lands were occupied and improved was never legally authorized or executed by the nation. A long and practically undisturbed possession leaves the main question, one of ground rent or quitclaim, upon terms just to all parties, the improvements to remain with the occupants of the soil without appraisalment.

The reservation itself is a compromise substitute for larger tracts reserved for the Seneca Indians under the treaty at Big Tree, September 15, 1797. A strip 14 miles in length along the south shore of Lake Erie, extending to a point only 8 miles from Buffalo, with 2 others, embracing an area of about 50 square miles, and which included what are now the towns of Dunkirk, Fredonia, and Silver Creek, were exchanged by treaty concluded at Buffalo June 30, 1802, with the Holland Land Company for the present compact and fertile tract of 21,680 acres in the counties of Cattaraugus, Chautauqua, and Erie. The Ogden Land Company has the same pre-emption right to purchase these lands, if sold by the Seneca Nation, as that which rests as a heavy incumbrance upon the lands of the Allegany reservation in Cattaraugus county.

The bottom lands, rich, fertile, and well watered, are almost entirely upon the north and east border of Cattaraugus creek. The general shape of the reservation is that of an  $\Gamma$ . In this angle lies the little village of Versailles, containing a hotel, 3 stores, a gristmill, and a Methodist church, all in the town of Perrysburg, 5 miles distant from the village of that name, on the New York, Lake Erie and Western railroad. By a shrewd establishment of the reservation line a valuable water power was left within the angle outside of the reservation proper. Successive mills and factories have been built and burned, so that, aside from the business done at the stores, everything bears the type of a settlement whose best days have ended. From this village a road runs down each side of the creek to the thoroughly modern and flourishing town of Gowanda, which lies in 2 counties, divided by Cattaraugus creek. This, with its banks, mills, and excellent stores, is the nearest market for the farm products of the reservation.

A bench runs along the steep river bank from Versailles nearly to Irving, on the south shore of Lake Erie, backed by a higher slope or hill, which produces good crops of oats, wheat, or barley when well cared for. About 3 miles westward, on the broken and neglected river road toward Irving, is a creek known as Burning Spring, bedded and bordered by masses of closely laminated slate and shale, from the crevices of which coal gas escapes in sufficient quantity to boil water for picnic parties.

A second bench, backed by higher ground, marks the north side of the creek, but sufficiently retired to admit of fine meadows and wheat fields in the valley proper.

The real center of all divergence on the Cattaraugus reservation is at the four corners, where the national courthouse and Indian Methodist church are located. From this point the best road on the reservation runs westerly past the Thomas Orphan Asylum (sending off a branch northward, near the Presbyterian church, through Brandt, 4 miles distant, on to Angola, 8 miles), passes the Baptist church and schoolhouses Nos. 1, 2, and 3, and enters Irving along with the tracks of the Lake Shore and Michigan Southern and Western New York and Pennsylvania railroads, which cross Cattaraugus creek at that point.

The road from Versailles, past the central four corners, with deep and at times almost impassable gulleys, was described to the legislative council at its December session to be "without question the worst mail route in the United States and a daily reproach to the Seneca Nation". Pledges, freely made, to put it in order were realized to the extent of 1 load of brush and 2 loads of gravel. The mail wagon runs twice each week day from Versailles to Lawton station, on the Buffalo and southwestern branch of the New York, Lake Erie and Western railroad, passing schoolhouses Nos. 5 and 7 and the council house at Newton, and leaving the reservation three-quarters of a mile west of the station, at a distance of 4 miles from Versailles. From this council house a road runs northward to North Collins and southwest by a devious and uncertain track to Cherry Hollow.

On the east side of the creek, reached directly by the road to Gowanda, which runs east from the courthouse square, and high above the rich bottom lands, is spread out the "Four mile level". Many wagon trails run through its dense bushes, second-growth pines, and young oaks. Thousands of great pine stumps show how the early chiefs of the Seneca Nation turned their choice timber into cash for nominal returns and testify to the unscrupulous robbery by the white people who maintained sawmills near the line as long as there was timber to be bought or stolen. At present there is not enough timber on the reservation to fence it thoroughly, and to a large extent the wood used for fuel is taken from saplings which ought to be left for maturer growth.

The reservation is amply supplied with water from small streams and springs.

**TUSCARORA RESERVATION.**—The Tuscarora reservation, in Niagara county, New York, is formed from 3 adjoining tracts successively acquired, as indicated on the map. Their early antecedents as kinsmen of the Iroquois, their wanderings westward to the Mississippi, and their final lodgment at the head waters of the rivers Neuse and Tar, in North Carolina, are too much enveloped in tradition to be formulated as history, but courageous, self-supporting, and independent, after long residence upon lands owned by them in that colony, they first came into collision with white people, then with other tribes of that section, until finally, overpowered by numbers, they surrendered their lands upon the Neuse and Tar rivers, and by a treaty with the state of North Carolina removed to the banks of the Roanoke. The white people gave them no peace in their new home, and from 1715 to 1722 they removed to New York, near Oneida lake, and were admitted by their kinsmen of the Five Nations into the Iroquois confederacy, thereafter known as the Six Nations.

In 1780 they removed to the mountain which overlooks Lake Ontario, near the present town of Lewiston. This land site had been formerly occupied by other red men, remains of an ancient fort still remaining, also several mounds bearing signs of great antiquity. The Senecas donated 1 mile square as a resting home, and the Holland Land Company affirmed the grant and conveyed to them an additional 2 miles eastward, covering the entire north face of the mountain, upon which old fortifications rested. In 1804 the Tuscaroras sold their lands in North Carolina, and with \$13,722 of the proceeds purchased of the Holland Land Company, with the sanction of the United States, an additional tract of 4,329 acres, thus securing the title in fee simple to a total area of 6,249 acres, which they still retain.

A road from Lewiston touches the northwest corner of the reservation at a distance of a little over 2.5 miles and passes eastward at the foot of the mountain, while a fork, turning sharply to the right, ascends the mountain its whole length, leads to Pekin, and bears the appropriate name, "The Mountain road". A second road from Lewiston climbs the mountain at the station of the Rome, Watertown and Ogdensburg railroad, connects with a road from Suspension bridge, 5 miles distant, and enters the reservation at the Mountpleasant estate. This, nearly parallel with the mountain road, is known as the Mount Hope road. Still another road from Suspension bridge courses along the south line of the reservation and leads to the town of Sanborn.

Nearly the entire land not reserved for timber has been put to use. Five cross roads connect the two main roads running east and west. The whole reservation is under fence, the chiefs enforcing a rule that every land owner shall maintain a fence at least 4 feet high. Only one prostrate rod of fence, and that washed away by a sudden freshet, was seen during a visit to every house on the reservation. Reference is made to the map for a specific description of the land as divided among the people. With the exception of a few farms on the Holland donation tract, where wells must be dug, pure spring water for domestic and agricultural purposes is abundant. The migration of young men and the death of energetic heads of families have left widows who are land rich but purse poor. They have not the means to hire labor, and are thus compelled to lease their farms to white men and live on the rental income. Even the most successful farmers are unable to find Indian laborers sufficient for the demand, and they also rent portions at a cash rental or on shares. Following the example of the white people, who have utilized the rich valley north of the mountain for fruit, the Tuscaroras have developed fine orchards of peach and apple trees to the extent of 269 acres. There is not a ragged, untrimmed orchard on the reservation. Two nonbearing years, almost three, have not worn out the patience of these farmers. The orchard spaces have been well utilized, and the winter wheat, already well advanced in November, gave promise of good returns.

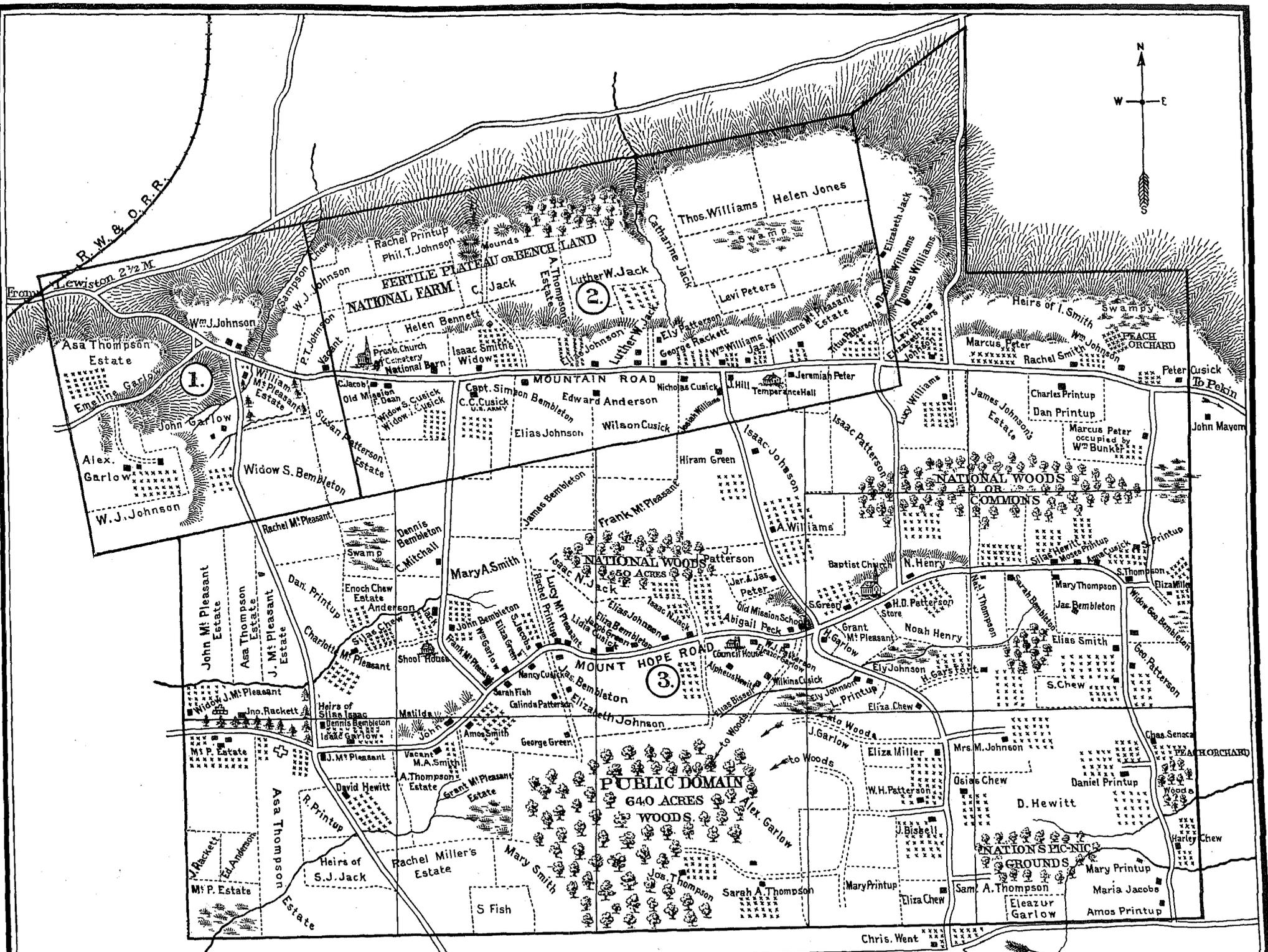
**ST. REGIS RESERVATION.**—The St. Regis Indians are the successors of the ancient Mohawks, and reside on their reservation in Franklin and St. Lawrence counties, New York, which is 7.3 miles long upon the south line and about 3 miles wide, except where purchases made by the state of New York in 1824 and 1825, as indicated on the map, modify the shape. The original tract was estimated as the equivalent of 6 miles square, or 23,040 acres, and the present acreage, computed by official reports without survey, is given as 14,640 acres.

Four main roads diverge from the village of Hogansburg, and these are fairly well maintained. Nearly all local roads are poor and little more than trails. The country is practically level, and in the winter teams move almost at random anywhere over the snow or ice. In the summer boats are in general use and the products of Indian industry find a ready market. The St. Regis river is navigable to the point indicated on the map and communication is maintained with towns on both sides of the national boundary several times a week. At Messena, 12 miles westward, at Helena, 6 miles southwest, and at Fort Covington, 9 miles eastward, are railroad connections with mail facilities 6 days in the week.



READING THE WAMPUMS, 1890.

JOSEPH SNOW (Chan-ly-e-ys), "Drifted Snow," Onondaga chief. JOHN SMOKE JOHNSON (Sac-a-yung-Kwar-to), "Disappearing Knot," Mohawk chief. ISASC HILL (Te-yem-tho-hi-sa), "Two Doors Closed," Onondaga chief.  
GEORGE H. M. JOHNSON (Je-yung-heh-kwang), "Double Life," Mohawk chief and official interpreter. JOHN BUCK (Skan-a-wa-ti), "Beyond the Swamp," Keeper of the wampum. Onondaga chief. JOHN SENECA JOHNSON (Ka-nung-he-ri-taws), "Entangled Hair Given," Seneca chief.



- ① Seneca Donation
- ② Holland Land Co., Donation
- ③ Holland Land Co., to U.S. in Trust

Area 6,249 Acres. Pop. 1890 483 (Indian, 459.)

— Rail Road  
 --- Dirt Road  
 - - - Lane  
 \* \* \* Orchard

**MAP OF**  
**TUSCARORA INDIAN RESERVATION**  
 Located and Platted A.D. 1890  
 by HENRY B. CARRINGTON U. S. Army  
 Special Agent Indian Statistics, 11<sup>th</sup> U.S. Census.

NIAGARA COUNTY  
 NEW YORK

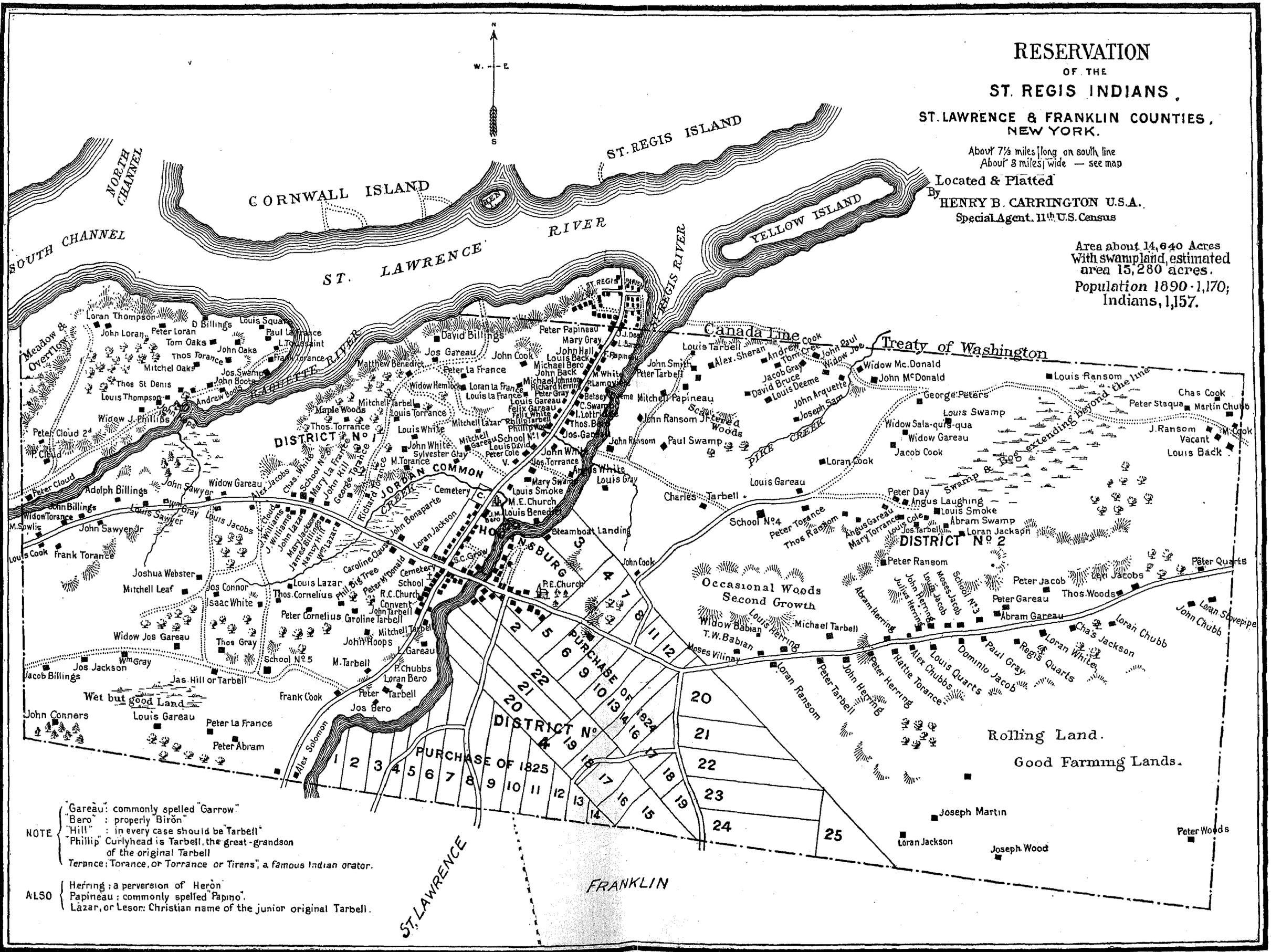
To Sanborne

**RESERVATION**  
 OF THE  
**ST. REGIS INDIANS,**  
 ST. LAWRENCE & FRANKLIN COUNTIES,  
 NEW YORK.

About 7 1/2 miles long on south line  
 About 3 miles wide — see map

Located & Platted  
 By **HENRY B. CARRINGTON U.S.A.**  
 Special Agent, 11<sup>th</sup> U.S. Census

Area about 14,640 Acres  
 With swampland, estimated  
 area 15,280 acres.  
 Population 1890-1,170;  
 Indians, 1,157.



**NOTE** { Gareau: commonly spelled "Garrow"  
 Bero: properly "Biron"  
 Hill: in every case should be "Tarbell"  
 Phillip: Curlyhead is Tarbell, the great-grandson  
 of the original Tarbell  
 Terance: Torance, or Torrance or Tirens, a famous Indian orator.

**ALSO** { Herring: a perversion of Heron  
 Papineau: commonly spelled "Papino"  
 Lazar, or Leson: Christian name of the junior original Tarbell.

Nearly the entire tract is tillable, and the greater portion has exceptional fertility. The land is slightly rolling, but nowhere hilly. The supply of water is ample, and in portions of the reservation, where swamps or bog prevent tillage, drainage will be necessary before efficient farming can be done. A large tract of this character, containing fully 1,000 acres, extends beyond the boundary line, and complaint has been made by farmers on both sides that the feeder dam of the Beauharnois canal holds back water, so as to reduce even the natural drainage to its minimum. Timber has already become scarce for fuel or fencing, and only occasional clumps of small pines represent the former dense forests along the rivers. The cultivated lands have been quite generally fenced with small poles, but the annual spring repairs only supplement about as much of necessary fencing as is quite generally and conveniently used for fuel during the winter.

The national boundary line established by the treaty of Washington about equally divides the population of the St. Regis Nation. The house, known as the "International hotel", is bisected diagonally by this boundary line. It also cuts off one of the rooms of the house opposite.

#### ANCIENT AND MODERN GOVERNMENT, PROVISIONS AND INCIDENTS.

The Iroquois league had its democratic and republican elements, but the separate national governments were essentially oligarchic. The only semblance of written law was the wampum. It was the duty of the "keeper of the wampums" to store all necessary facts in his memory and associate them with the successive lines and arrangements of the beads so that they could readily be called to mind. At general councils the wampums were produced and solemnly expounded.

"Reading the wampums" became therefore a means by which to perpetuate treaties, and the exchange of wampums was an impressive occasion. Both the Canadian and New York divisions of the Six Nations retain as national heirlooms these evidences of the chief facts in their national life.

The St. Regis Indians, living on both sides of the St. Lawrence river, have a small collection of wampums, fewer than the Onondagas at Onondaga castle, near Syracuse. The Onondagas retain the custody of the wampums of the Five Nations, and the "keeper of the wampums", Thomas Webster, of the Snipe tribe, a consistent, thorough pagan, is their interpreter. The "reading of the wampums" to the representatives of the tribes gathered at St. Regis makes a suggestive picture.

#### READING THE WAMPUMS.

The following is the group, named from left to right: Joseph Snow (Chan-ly-e-ya, Drifted Snow), Onondaga chief; George H. M. Johnson (Je-yung-heh-kwung, Double Life), Mohawk chief, official interpreter; John Buck (Skan-a-wa-ti, Beyond the Swamp), Onondaga chief, keeper of the wampum; John Smoke Johnson (Sack-a-yung-kwar-to, Disappearing Knot), Mohawk chief, speaker of the council, father of George H. M. Johnson; Isaac Hill (Te-yem-tho-hi-sa, Two Doors Closed), Onondaga chief; and John Seneca Johnson (Ka-nung-he-ri-taws, Entangled Hair Given), Seneca chief. According to the Narrative of Indian Wars in New England, the original wampum of the Iroquois, in which the laws of the league were recorded, "was made of spiral water shells, strung on deerskin strings or sinew and braided into belts or simply united into strings". Mr. Hubbard describes the wampum as "of two sorts, white and purple". The white is worked out of the inside of the great conch shell into the form of a bead, and perforated to string on leather. The purple is worked out of the inside of the mussel shell. A single wampum representing the Onondagas by a heart, in the center of the league, and older than the settlement by the white people, or, as claimed, dating back to Champlain's invasion in 1608, contains over 6,000 white and purple beads made of shell or bone. Another of later date, 6 feet in length and 15 strings wide, and containing 10,000 beads, represents the first treaty between the league and the United States. In the center is a building representing the new capitol. On each side is a figure representing Washington and the president of the league, while, hand in hand, the 13 colonies or states, on one side 7 and on the other side 6, in all 15 figures, complete the memorial record. The mat on which the president of the league (to-do-da-ho) is supposed to have sat when the league was instituted, about the middle of the sixteenth century, and the suspended mat to "keep off the dust" are still in good preservation. One wampum represents the conclusion of peace with 7 Canadian tribes who had been visited by the Jesuits, having a cross for each tribe, and with a zigzag line below, to indicate that their ways had been crooked but would ever after be as sacred as the cross. Still another memorial of days of craft and treachery while the league was too feeble to take the field against the Algonquin tribes represents a guarded gate, with a long, white path leading to the inner gate, where the Five Nations are grouped, with the Onondagas in the center and a safe council house behind all. There are 11 of these historic wampums, each fraught with traditional story of persons and events.

Daniel La Forte, who has been chairman or president of the league, and also of the Onondagas, and elsewhere referred to, still insists that the wampums, as expounded by Thomas Webster, are "government enough for the nation, and lay down all the rules of duty that are needed".

The fact that the people can have no key to their own "laws", and that the dictum of the wampum reader is binding, just as his memory or interpretation of the emblem shall dictate, seems to weigh little with the pagan party. Notwithstanding the claims made that the wampums can be read as a governing code of law, it is evident that they are simply monumental reminders of preserved traditions, without any literal details whatever. As curious relics they are valuable.

Photographs of all the wampums were obtained to accompany the report of the Six Nations Indians, with the explanation of each as read by the "wampum keeper". The mat of the to-do-da-ho and the wing (mat) used by the headman to shield him from the dust while presiding at the council are well preserved. The first group, from left to right, represents a convention of the Six Nations at the adoption of the Tuscaroras into the league; the second, the Five Nations, upon 7 strands, illustrates a treaty with 7 Canadian tribes before the year 1600; the third signifies the guarded approach of strangers to the councils of the Five Nations; the fourth represents a treaty when but 4 of the Six Nations were represented, and the fifth embodies the pledge of 7 Canadian "christianized" nations to abandon their crooked ways and keep an honest peace. Above this group is another, claiming to bear date about 1608, when Champlain joined the Algonquins against the Iroquois. The second group includes, also in the center, the official memorial of the organization of the Iroquois confederacy, relating back to about the middle of the sixteenth century, and immediately over that of 1608, suspended between the "turtle rattles", which were used at the feather dance at Cattaraugus January 21, 1891, is a ragged wampum of unknown antiquity. Above, and containing the general group, is the wampum memorial of the first treaty made by Washington on behalf of the 13 original states and the president of the Six Nations at the national capital.

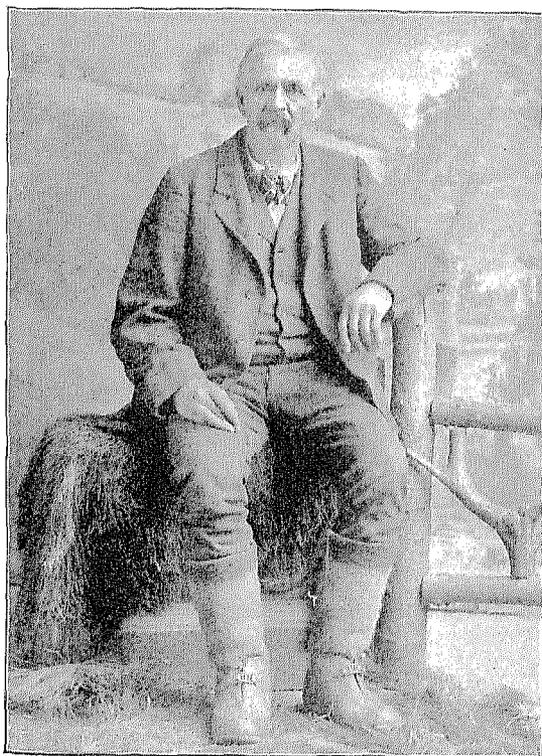
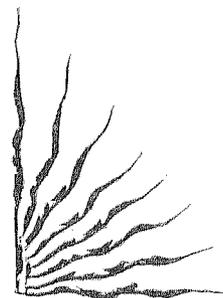
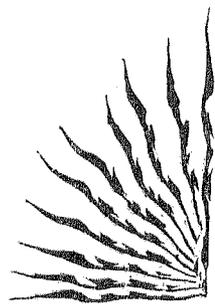
#### GOVERNMENT AND EXISTING CONDITION OF THE RESERVATIONS.

To give a clear view of the government and present condition of the reservations, they will be noticed in the order already adopted.

The Onondaga Nation is governed by 27 chiefs, all but 2 being of the pagan party; 2, however, are sons of christian ministers, and others professed for a time to be christians, but quietly rejoined old associations. A lay reader in the church of the Good Shepherd held the office of to-do-da-ho (president) at one time, but was deposed on account of his religion. Those who have thus resumed their former political and social relations are among the most persistent in opposing a change. It is nevertheless true that many of the most influential, whose property is gaining in value, and whose business gradually increases their dependence upon the white people for a market and like benefits, realize that their own interests would be more secure under some recognized code of law for the government of the nation.

The ruling chiefs, chosen by the women of the families represented, as in very ancient times, are practically in office for life. In case of a vacancy the successor chosen may be under age. In the rules and regulations formulated in 1882 for something like representative government it was provided that minor chiefs should not vote in any matters affecting the finances of the nation. Provision was made for a president or chairman, clerk, treasurer, marshal, 3 peacemakers, or judges, 1 school trustee, 1 pathmaster, and 2 poormasters. A wise provision as to wills, dowers, and the settlement of estates in conformity with the laws of New York, another abolishing the customs and usages of the Onondaga Indians relating to marriage, and providing that where parties had cohabited as husband and wife for 5 years the relations should be held to be settled, and another legalizing and authorizing the peacemakers and ministers of the gospel to solemnize marriage, found place in the constitution reported on the 3d of May, 1882. A just provision respecting the disposition of lands in severalty was declared to be dependent upon a three-fourths vote of the males and a three-fourths vote of the mothers of the nation. The record states that on the 6th day of May said rules and regulations were adopted at a meeting called for the purpose. A full list of officers was elected.

On the 13th of May a resolution was adopted "requesting the president to announce to the people to observe Sunday, to put a stop to Sabbath breaking, such as playing ball and other nuisances, and give it to be understood that the Onondaga Indians as a nation are to become Sunday observers and do all they can to suppress Sabbath breaking". On the 18th of May an appeal land case was decided. On the 30th money was appropriated to send a messenger to the Tonawanda and Cattaraugus families to invite them to come and worship the Great Spirit at Onondaga. On the 13th of June a method for compelling men to work the roads was discussed. On the 28th of September an appropriation of \$50 was made to defray the expenses of certain Indians who were desirous of attending pagan ceremonies to be held at Tonawanda for the worship of the Great Spirit. On October 28 the appointment of delegates to meet commissioners appointed by the state of New York to examine into the condition of the Onondaga Indians, and also an appropriation of money for a school site, were discussed. On the 16th of November it appeared that charges and complaints had been made by the christian portion of the tribe against the chiefs, and a committee was appointed to canvass every house to see if the people were still in sympathy with the chiefs and favorable to the continuance of tribal relations and the enforcement of the treaty of 1788, made at Fort Stanwix, against the leasing of the lands. A committee was appointed to wait upon the commissioners and state under oath that they had never seen any immoralities or indecencies at their public places. On the 12th of



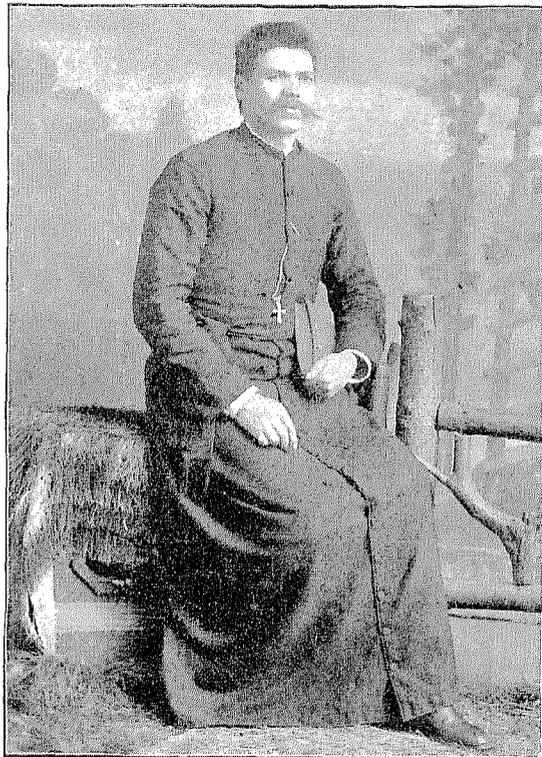
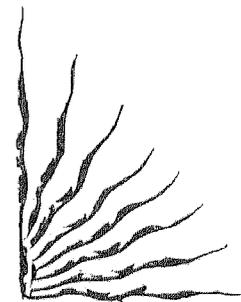
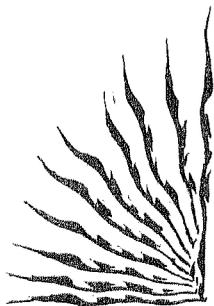
OFFICERS OF THE LEAGUE OF THE IROQUOIS IN THE UNITED STATES.

DANIEL La FORTE (Ha-You-Ws Esh), "Intestine Bruiser."

Chairman of League, and acting To-do-da-ho. Wolf Tribe, Onondaga.

THOMAS WEBSTER (Ha-yah-du-gih-wah), "Bitter Body."  
Keeper of the wampum. Snipe Tribe, Onondaga.

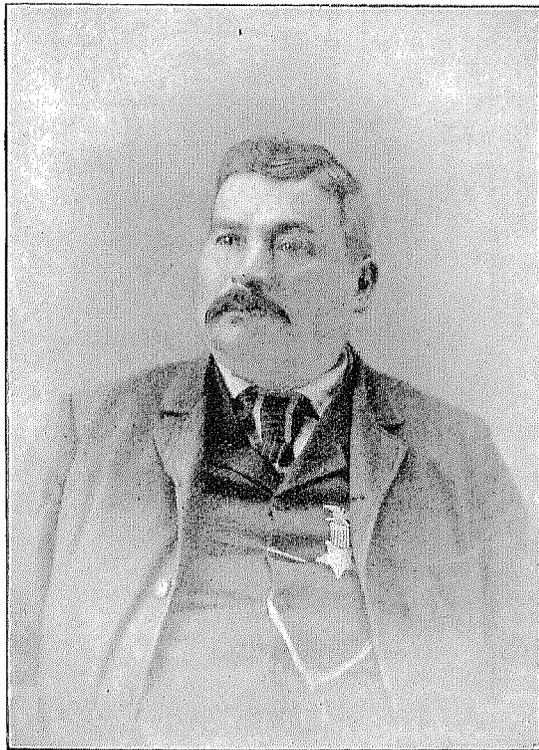
JARIS PIERCE (Jah-dah-dieh), "Sailin g Whale."  
Clerk of Six Nations. Onondaga.



THOMAS La FORTE (Sho-heh-do-nah), "Large Feather."  
Methodist minister. Onondaga.

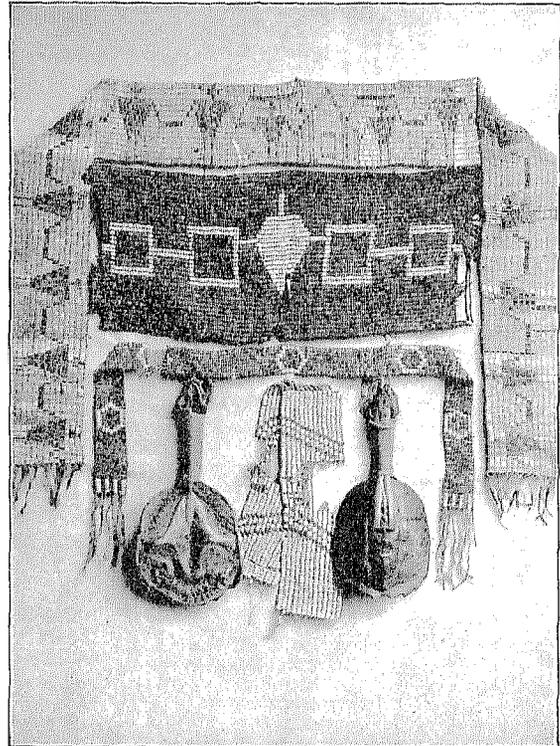
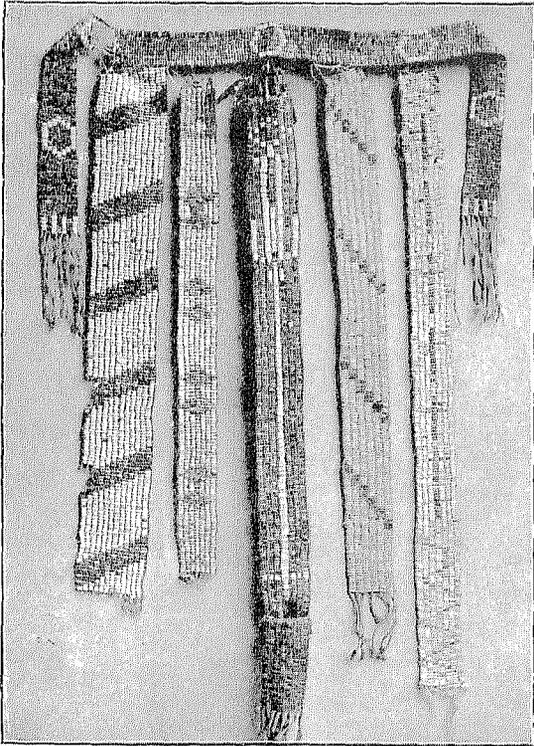
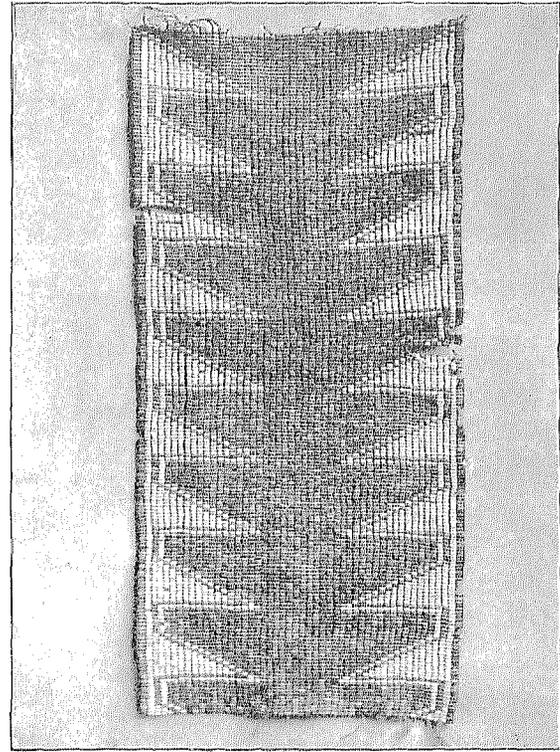
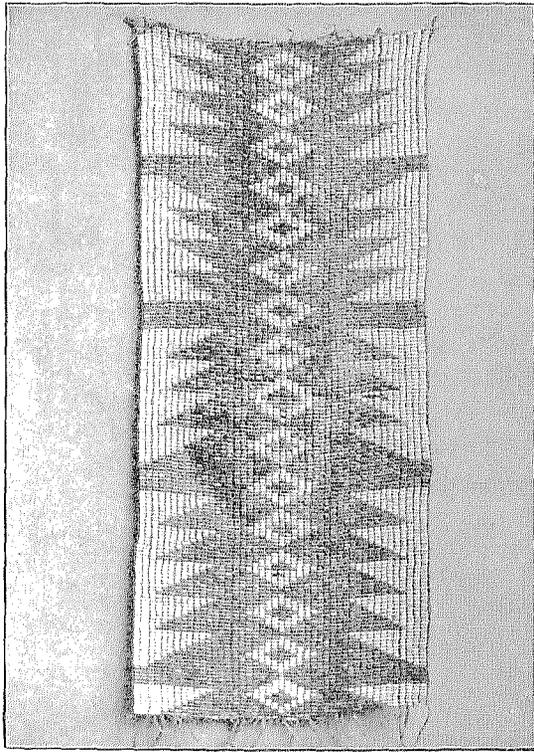
ALBERT CUSICK (Sa-go-neh-guah-deh), "Provoker,"  
Onondaga.

ORRIS FARMER (Ho-de-gweh), "Absconder,"  
Onondaga.



JOHN GRIFFIN (Wer-dyah-seha), "Cheap."  
DAVID MOSES (Jo-Weese), "Chipping Bird."

WILLIAM COOPER (Her-nohn-gwa-sers), "Seek a Wife."  
CHAUNCEY H. ABRAM (Nis-hea-nyah-nant), "Falling Day."



HISTORIC WAMPUMS—SIX NATIONS.

Presidentia of the Iroquois, about 1540.  
Six wampums of the Six Nations.

Wing or dust fan of Presidentia of Six Nations.  
Group of four wampums and turtle rattles, used in Feather Dance.

December a resolution was adopted that "we will not tolerate a change of our laws, nor sign any papers that will tend to our destruction as chiefs or break up our tribal relations". On the 18th of January, 1883, a delegate was appointed to visit Washington and press the nation's claim to Kansas lands, but an appropriation was voted down. On the 3d of February attention was called to the fact that "chiefs would not attend the meetings", and a quorum was rarely present. A motion to allow chiefs who would not attend business meetings to resign was carried. On the 8th of March, after the usual "word of thanks to the Great Spirit" as "opening ceremonies", the matter of nullifying existing leases was considered. April 3, 4 being present, an appropriation was made to publish a refutation of charges made at Albany against the nation and to defeat the McCarty bill. On April 28 a suggestion was made to give to the christian party a seat among the council chiefs, to prevent the destruction of the tribe as a nation. On the 1st of May occurred the annual election of officers under the constitution of May 3, 1882, and the presentation of the treasurer's report of receipts of rents of farms and quarries (\$515) and disbursements (\$512). No mention of the chiefs present appears on the record. The record of a meeting held August 3, 1883, and the last meeting until April, 1887, closed with the decision that "through the proper ceremonies of a dead feast" the question of title to land then at issue had been settled.

After a lapse of nearly 4 years a meeting was held at the council house, April 26, 1887, at which an effort was made to remodel the tribal government. Other meetings occurred till December 17, 1889, when steps were taken for an appeal to the state legislature, leaving matters still in an unsettled condition.

The names of the present chiefs are as follows:

Thomas Webster (Snipe), age 64; John Green (Wolf), 74; Asa Wheelbarrow (Eel), 64; Charles Green, 30; William Hill, 52; John Hill, 56; Peter George (Eel), 38; John R. Farmer, 28; James Thomas, 42; George Yanevery (Snipe), 36; Frank Logan (Wolf), 35; William Lyon (Turtle), 50; Billings Webster, 31; Daniel La Forte (Wolf), 58; George Crow (Wolf), 34; Baptist Thomas (Turtle), 64; Abbott Jones, 76; Charles Lyon, 57; Andrew Gibson (Beaver), 29; Wilson Reuben (Beaver), 50; Jacob Scanandoah (Beaver), 70; George Lyon (Eel), 42; Levi Webster, 35; Hewlett Jacobs (Eel), 48; Jacob Bigbear (Turtle), 56; John Thomas (Turtle), 30; Enoch Sannandoah, 24.

The Tonawanda Senecas are governed by 34 chiefs, elected by the women of families entitled to fill a vacancy, the chiefs already in office having the power to remand the selection for reconsideration if there be well founded objection to the first nominee. This does not impair the right of the families of a clan or tribe to recognition. The people vote for executive officers, and at the annual election for president, clerk, and peacemakers in 1890 such was the doubt as to the fairness of the vote that the state courts were called upon to declare and decide the question upon trial of the issue raised by the christian party.

David Billy (Wolf), a pagan, was elected president, and a majority of the chiefs, of which the president must be one, is also pagan. The progressive or christian party is well represented by Edward M. Poodry (Turtle), David Moses (Hawk), and Jacob Doctor (Hawk). Here, as on all the reservations, the changing political interests or ambitions involve changes from one party to another without regard to religious views. No ward politician, seeking small offices, a little patronage, and the control of public funds, can more shrewdly manipulate the voters or pledge small favors for votes than the ambitious Indian chief. In proportion as the granting of leases brings in good rentals, so does the struggle to control the funds become earnest. This is more conspicuous where, as on the Allegany reservation, the rents amount to thousands of dollars per annum. This tendency at Tonawanda is modified by the small amount of public money that accrues to the nation from outside sources.

The contest becomes more closely drawn between the old and progressive divisions of the people. Certain men of education, business independence, and force of character are inclined to stand aloof and abide developments. Two of the chiefs, Nickerson Parker (Hawk), living at Cattaraugus, and his brother, Ely S. Parker, living in New York, married white wives, and take no active part in the national councils, although Tonawanda was their birthplace and the old homestead still stands, as indicated on the map. To a very marked extent the do-nothing party depresses nearly all national enterprises.

There is a maturing sentiment, however, among many of the pagan chiefs here, as on every reservation, that affairs are drawing to a crisis in their national history, and that customs which inspire idle gatherings, whether religious, social, political, or sportive, are becoming obsolete.

The year has been one of general good order, and the action of the peacemaker court has rarely been appealed to 6 chiefs, as authorized by law, in cases unsatisfactorily decided.

The following is a list of the chiefs:

David Billy (Wolf), age 51; Chauncey Lone (Bear), 53; Chauncey A. Abram (Snipe), 52; Samuel Bluesky (Turtle), 59; Isaac Doctor (Beaver), 77; Jacob Doctor (Hawk), 45; Nickerson Parker (Hawk), —; Addison Charles (Heron), 61; Henry Spring (Snipe), 40; Solomon Spring (Hawk), 31; Edward M. Poodry (Turtle), 56; Jesse Spring (Beaver), 75; John David (Snipe), 40; Lewis Hotbread (Bear), 69; Milton Abram (Snipe), 52; Robert Sky (Snipe), 31; David Moses (Wolf), 51; Charlie Doctor (Hawk), 57; Isaac Sundown (Deer), 36; Daniel Fish (Bear), 60; Charles Clute (Beaver), 60; Erastus Printup (Beaver), 55; Wallace Jimerson (Hawk), 34; Charles Hotbread (Hawk), 35; Andrew Blackchief (Wolf), 68; Howard Hatch (Wolf), 57; Clinton Moses (Wolf), 61; Elan Skye (Snipe), 73; Fox Poodry (Hawk), —; Eli Johnson (Hawk), 56; Peter Doctor (Wolf), 29; George Mitten (Bear), 33; William Strong (Hawk), 49; Ely S. Parker (Hawk), —.

THE ALLEGANY and CATTARAUGUS reservations are organized and incorporated under the laws of New York as "The Seneca Nation", with a constitutional system giving them large independent powers. This constitution as amended October 22, 1868, provides for a council of 16 members, of whom 8 shall be elected annually for each reservation on the first Tuesday of May every year. A quorum consists of 10, and the affirmative vote of 10 shall be necessary to appropriate public moneys. Expenditures of more than \$500 require the sanction of a majority vote at a popular election duly ordered. The president, also elected annually, is the executive officer of the nation, has a casting vote upon a tie in the council, fills vacancies until the next election thereafter, decides cases of impeachment, and is authorized to initiate by his recommendation any measures he may deem for the good of the nation not inconsistent with the true spirit and intent of the laws of the state of New York. A peacemaker court on each reservation for 3 years, one-third of the peacemakers being elected annually, has jurisdiction in all matters relating to wills, estates, real estate, and divorces, with forms of process and proceedings similar to those of justices of the peace in New York. An appeal lies to the national council, to which the evidence taken below is certified, and a quorum of the council is competent to decide the case upon arguments submitted, or, upon due application of either true party in interest, to submit the facts to a jury. A treaty, however, must be ratified by three-fourths of the legal voters, namely, "males above 21 years of age who have not been convicted of felony", and also by the consent of three-fourths of the mothers of the nation. A clerk, treasurer, and 2 marshals, 1 from each reservation, are provided for. The salaries of these officers are determined by the council, and are not to be enlarged or diminished during their term of office. Provision is made for amendment of the constitution and for the enactment of any laws not inconsistent with the constitution of the nation or the constitutions of the United States and the state of New York.

Section 13 of the constitution of the nation contains the following provision:

The laws heretofore enacted by the legislature of the state of New York for the protection and improvement of the Seneca Nation of Indians, also all laws and regulations heretofore adopted by the council of the nation, shall continue in full force and effect, as heretofore, until the statutes of the state of New York shall be repealed or amended by the councilors, to the extent, and in the manner, as the attorney of the nation shall deem lawful and proper.

No provision is made whereby the nation may exercise its choice of an attorney, the plain purpose being that they are to have the disinterested advice of competent legal counsel at the expense of the state. All other officials are chosen by them. No people are more approachable if their confidence be won. However slow to change old customs and dull to forecast the future, they are suspicious of outside advice, if it be not entirely free from any possible antagonism to their own business and social relations.

The present council consists of the following members:

FROM ALLEGANY.—Sackett Redeye (Plover), age 49; Dwight Jimerson, 32; George Gordon (Deer), 47; Stephen Ray (Hawk), 50; Alfred Logan (Bear), 50; Abram Huff (Turtle), 40; Cyrus Crouse (Bear), 59; Marsh Pierce (Beaver), 69.

FROM CATTARAUGUS.—David Stevens, age 73; Chauncey Green, 45; John Lay, jr. (Heron), 45; Howard Jimerson (Wolf), 30; Elijah Turkey (Hawk), 34; Lester Bishop (Wolf), 41; Robert Halftown (Snipe), 45; Thomas Patterson (Turtle), 36.

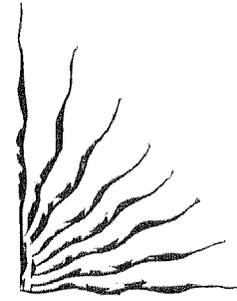
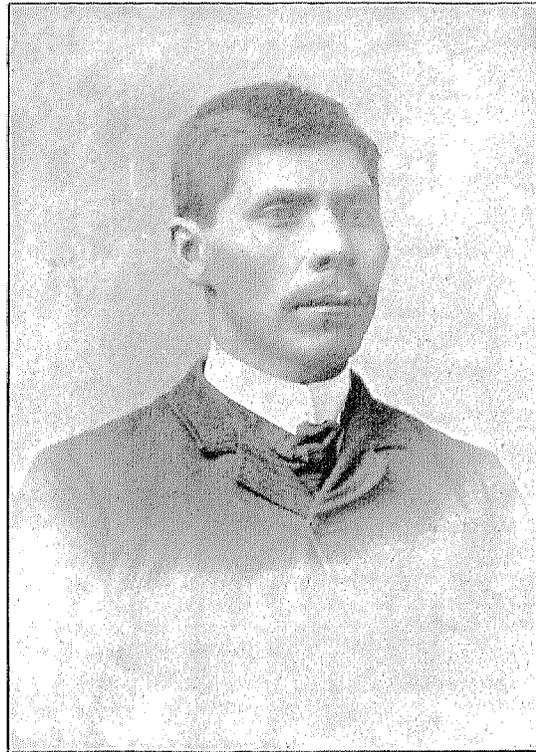
Andrew John, jr. (Gar-stea-o-de, Standing Rock), elected president in May, 1889, is of the pagan party. He presides over the council with self-possession. Frequent journeys to Washington and back have given him a large but varying influence with both parties. He is a steadfast upholder of his nation. This is his third term of office, but not consecutively.

A number of men prominent in the affairs of the nation are educated and progressive; their judgment and experience are helpful for the prosperity and peace of the people.

The Cornplanter Senecas of Warren county, Pennsylvania, belonging to the Seneca Nation, vote with them for officers and have a representative in the nation's council.

THE TUSCARORA INDIANS were admitted to the Iroquois league on the ground of a common generic origin, retaining their own hereditary chiefs, but without enlarging the original framework of the confederacy. They had authority to be represented and enjoy nominal equality in the councils. They are styled "sons", and in turn use the term "fathers" in their official relations with the league. No authority exists by which they can be disturbed by the league in the management of their own affairs. The prevalent opinion to the contrary is an error. In the Revolutionary war and in the War of 1812 they were faithful to the white people, and in the War of the Rebellion they furnished a reasonable contingent of volunteers to the Union cause.

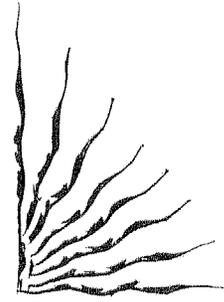
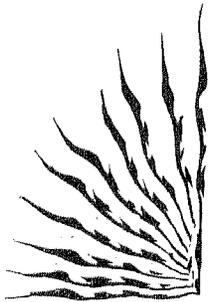
Vacancies among the chiefs are filled by the women of the clans entitled to the appointment. Here, as among the Onondaga and Tonawanda bands, the ruling chiefs arrogate and occasionally exercise the power of displacing chiefs by formal deposition. It is a stretch of prerogative to exercise this power except for a cause that would require a substantial impeachment, but there is no method of redress. The laws are few; the income is small; the people as a rule are orderly, peaceable, and accommodating; so that society moves along evenly but sluggishly, with rare infringement upon personal rights or disturbances of public peace. The crossroads are poor because the nation is poor, and public funds are inadequate to pay for their repair. Fences, however, are well maintained under regulations well enforced by the governing chiefs. The distinction of sachem chiefs is retained by the governing chiefs as a title, but no practical difference in authority is recognized.



THOMAS WILLIAMS (Ta-ker-yer-ter). President of the Tuscarora Nation, 1890—Beaver Clan.

DANIEL PRINTUP (Da-quar-ter-anh). Sachem of the Wolf Tribe and treasurer of the Tuscarora Nation.

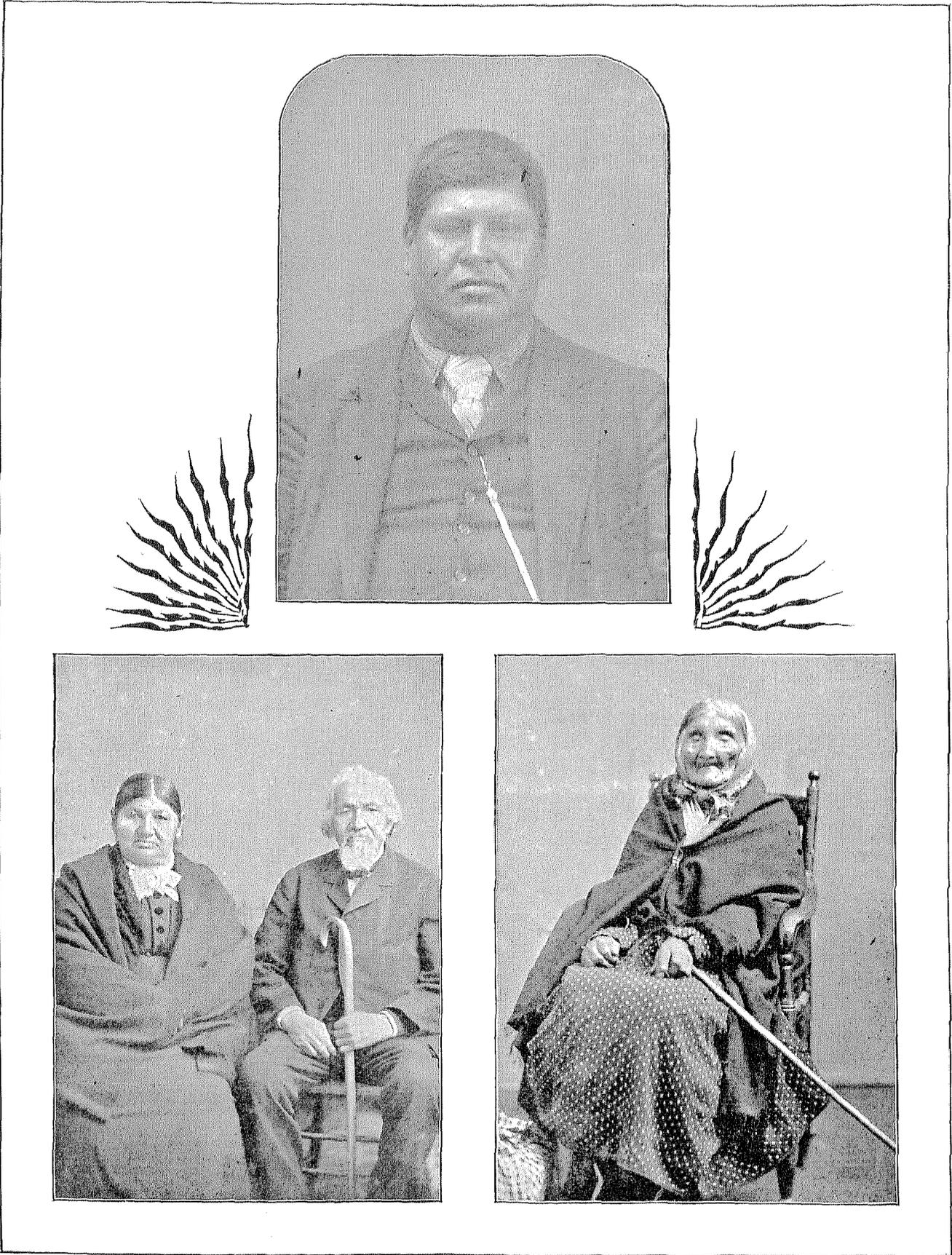
LUTHER W. JACK (Ta-wer-da-quoit), "Two boots standing together." Sachem chief of Wolf Tribe and clerk of Tuscarora Nation.



ELIAS JOHNSON (To-wer-na-kee). Historian of the  
Tuscaroras—Wolf Tribe.

ENOS JOHNSON (Ka-re-wah-da-wer), "Warming-toned Voice,"  
Bear Tribe.

GRANT MOUNTPLEASANT (Ne-no-kar-wa). Warrior  
chief—Turtle Tribe.



ANDREW JOHN, Jr. (*Gar-stea-ode*), "Standing Rock." Seneca.  
Rev. HENRY SILVERHEELS and Wife. Ex-chief and  
ex-president of the Seneca Nation.

AUNT DINAH, 107 years old Onondaga.