

1892-94
ON 5
1892-94

72

ELEVENTH CENSUS OF THE UNITED STATES.

ROBERT P. PORTER,

SUPERINTENDENT.

EXTRA CENSUS BULLETIN.

INDIANS.

THE SIX NATIONS OF NEW YORK

CAYUGAS, MOHAWKS (SAINT REGIS), ONEIDAS, ONONDAGAS,
SENECAS, TUSCARORAS.

BY THOMAS DONALDSON,

EXPERT SPECIAL AGENT.

WASHINGTON, D. C.
UNITED STATES CENSUS PRINTING OFFICE.
1892.

CONTENTS.

INTRODUCTION, by THOMAS DONALDSON, expert special agent.....	1-17
General remarks on the Six Nations of New York.....	1
Condition of the Six Nations in 1890.....	2
Language.....	3
Legal status.....	3
Peacemaker courts.....	4
United States Indian agent.....	4
League of the Iroquois from 1660 to 1890.....	5
Total population in 1890.....	6
Vital statistics.....	6-8
Religious and church statistics.....	8, 9
Status of the English language.....	9
Schools.....	9, 10
Professions.....	11
Area and condition of the reservations.....	11, 12
Value of lands.....	12, 13
Property classification.....	13, 14
Agricultural statistics.....	14, 15
Union soldier and sailor element.....	16, 17

ELEVENTH CENSUS STATISTICS RELATING TO THE SIX NATIONS INDIANS:

League of the Iroquois in the United States and Canada ...	5	Statistics of schools.....	10
Population of the Six Nations at several periods from 1796 to 1890.....	6	Number of sewing machines and pianos.....	10
Population of the Six Nations reservations in New York and Cornplanter Seneca reservation in Pennsylvania in detail.....	6	Statistics of occupation.....	11
Number and causes of deaths and number of births.....	7	Acreage, value, etc., of reservations.....	12, 13
Statistics of cripples, and acute, chronic, and other diseases..	7	Property valuation.....	13
Longevity statistics.....	8	Property classification and individual wealth.....	13
Marriages and divorcees.....	8	Value of houses and household effects.....	13, 55
Religious denominations.....	9	Number and value of houses on the Saint Regis reservation....	14
Number of churches, by denominations.....	9	General statistics of reservations.....	14
Statistics of the English language.....	9	Agricultural statistics.....	14, 15
		Live stock.....	15
		Agricultural implements.....	15
		Areas of reservations in New York and Pennsylvania.....	24

CONDITION OF THE SIX NATIONS OF NEW YORK, by General HENRY B. CARRINGTON, special agent..... 19-83

Part I—Historical outline.....	19-23	Part VI—Social life, games, and amusements.....	52, 53
Antecedents of the Six Nations.....	20-22	The national game.....	53
The Saint Regis, successors of the Mohawks: 1890.....	22, 23	Part VII—Marriage and the Indian home.....	54-58
Part II—Reservations and locations in New York: 1721, 1771, and 1890.....	24-32	Clothing.....	56, 57
The Governor Tryon map of 1771.....	24	The parlor.....	57
Areas of the reservations.....	24	The kitchen.....	57, 58
Oneida and Cayuga reservations.....	25	Part VIII—Temperance and morals.....	59-62
Onondaga reservation.....	25, 26	Temperance and morals among the Saint Regis Indians.....	61, 62
Tonawanda (Seneca) reservation.....	26, 27	Part IX—Education, schools, and language.....	63-70
Allegany (Seneca) reservation.....	27, 28	Specific schools.....	64
Oil Spring (Seneca) reservation.....	28, 29	School details.....	64-66
Cornplanter Seneca reservation.....	29, 30	State supervision.....	66, 67
Cattaraugus (Seneca) reservation.....	30, 31	The Thomas Orphan Asylum.....	67, 68
Tuscarora reservation.....	31	School work of the Friends.....	68
Saint Regis (Mohawk) reservation.....	32	Education and schools at Saint Regis.....	68-70
Part III—Ancient and modern government, provisions and incidents, including the Saint Regis Indians.....	33-41	Language.....	70
Reading the wampums.....	33, 34	Part X—Health and vital statistics.....	71
Government and existing condition of the reservations..	34-41	Part XI—Indian names, traditions, and reminiscences.....	72-76
Part IV—Religion among the Six Nations, including Saint Regis Indians.....	42-48	Names, traditions, and reminiscences of the Saint Regis Indians.....	76
Religious contrasts.....	45, 46	Part XII—Annuities and annuity payments.....	77, 78
The pagan faith.....	46	Distribution of annuities at the courthouse, Cattaraugus reservation.....	77, 78
The new religion.....	46	Distribution of goods.....	78
Religious dances.....	46, 47	Annuity values.....	78
The Indian belief.....	47, 48	Part XIII—The Six Nations problem.....	79-83
A religious relic.....	48	Citizenship.....	80
A Seneca monument to Washington in heaven.....	48	Titles to Indian lands.....	80
Part V—Industries of the Six Nations Indians.....	49-51	Leases.....	81
Farming.....	49	Partition.....	81
Stock raising.....	50	The natural distribution.....	81
Basket making.....	50	Social adjustments.....	81, 82
Trapping, hunting, and fishing.....	51	The present status.....	82
Mechanical trades.....	51	Report of T. W. Jackson, enumerator and Indian agent....	82, 83

LIST OF MAPS.

OUTLINE MAP OF NEW YORK STATE, with location of Indian reservations, including Cornplanter Seneca reservation, Pennsylvania— June 30, 1890	1
MAP OF THE COUNTRY OF THE FIVE NATIONS, province of New York—1723.....	24
MAP OF THE PROVINCE OF NEW YORK, showing the country of the Six Nations, platted by Guy Johnson—1771.....	24
MAP OF ONONDAGA RESERVATION, Onondaga county, New York—1890.....	25
MAP OF TONAWANDA RESERVATION, Genesee, Erie, and Niagara counties, New York—1890.....	26
MAP OF ALLEGANY RESERVATION of the Seneca nation, Cattaraugus county, and OIL SPRING RESERVATION, Cattaraugus and Allegany counties, New York, and CORNPLANTER RESERVATION, Warren county, Pennsylvania—1890.....	27
MAP OF CATTARAUGUS RESERVATION, Cattaraugus, Erie, and Chautauqua counties, New York—1890.....	30
MAP OF TUSCARORA RESERVATION, Niagara county, New York—1890	31
MAP OF SAINT REGIS (MOHAWK) RESERVATION, Saint Lawrence and Franklin counties, New York—1890.....	32

LIST OF ILLUSTRATIONS.

<p>OFFICERS OF THE LEAGUE OF THE IROQUOIS..... 5</p> <p style="padding-left: 20px;">Daniel La Forte, Onondaga, Wolf tribe, chairman of the league and acting to-do-da-ho (Ha-you-wa-esh: Intestine Bruiser).</p> <p style="padding-left: 20px;">Thomas Webster, Onondaga, Snipe tribe, keeper of the wampum (Ha-yah-du-gih-wah: Bitter Body).</p> <p style="padding-left: 20px;">Jarvis Pierce, Onondaga, clerk of the Six Nations (Jah-dah-dieh: Sailing Whale).</p>	<p>CORNPLANTER SENECA..... 29</p> <p style="padding-left: 20px;">Marsh Pierce (Moh-hoo-e-yoh: His Good Run).</p>
<p>READING THE WAMPUMS—1890..... 33</p> <p style="padding-left: 20px;">Joseph Snow, Onondaga chief (Chan-ly-e-ya: Drifted Snow).</p> <p style="padding-left: 20px;">George H. M. Johnson, Mohawk chief and official interpreter (Je-yung-heh-kwung: Double Life).</p> <p style="padding-left: 20px;">John Smoke Johnson, Mohawk chief (Sack-a-yung-kwar-to: Disappearing Knot).</p> <p style="padding-left: 20px;">John Buck, Onondaga chief, keeper of the wampum (Skan-a-wa-ti: Beyond the Swamp).</p> <p style="padding-left: 20px;">Isaac Hill, Onondaga chief (Te-yem-tho-hi-sa: Two Doors Closed).</p> <p style="padding-left: 20px;">John Seneca Johnson, Seneca chief (Ka-nung-he-ri-taws: Entangled Hair Given).</p>	<p>TONAWANDA SENECA..... 37</p> <p style="padding-left: 20px;">John Griffin (Wer-dyah-seha: Cheap).</p> <p style="padding-left: 20px;">William Cooper (Her-nohn-gwe-sers: Seek a Wife).</p> <p style="padding-left: 20px;">David Moses (Jo-weese: Chipping Bird).</p> <p style="padding-left: 20px;">Chauncey A. Abram (Nis-hea-nyah-nant: Falling Day).</p>
<p>HISTORIC WAMPUMS..... 33</p> <p style="padding-left: 20px;">Presidentia of the Iroquois—about 1540.</p> <p style="padding-left: 20px;">Wing or dust fan of presidentia of the Six Nations.</p> <p style="padding-left: 20px;">Six wampums of the Six Nations.</p> <p style="padding-left: 20px;">Group of four wampums and turtle rattles, used in feather dance.</p>	<p>CAYUGAS..... 25</p> <p style="padding-left: 20px;">Alexander John, head chief of the Cayugas (Ska-no-eh: Fleeting Arrow).</p> <p style="padding-left: 20px;">Rush S. Wilson, chief of Cayuga nation (Ha-ja-ah-gwylsh: He Carries the Fire).</p> <p style="padding-left: 20px;">Edwin M. Spring, Cayuga chief (Ho-dyah-yoh-gweh: Spreading Sky).</p> <p style="padding-left: 20px;">Hiram Tallechief, Cayuga chief (Dah-eh-jeh-doh: Burning Hand).</p>
<p>STONE OBJECT..... 48</p> <p style="padding-left: 20px;">A religious relic, ancient Tuscarora, dug up by John Bemberton—1890.</p>	<p>ONEIDAS..... 25</p> <p style="padding-left: 20px;">Solomon George, Oneida chief (Wal-hah-leigh: Watchful).</p> <p style="padding-left: 20px;">Henry Powliss (Was-theel-go: Throwing up Pins).</p> <p style="padding-left: 20px;">Joshua Jones (Sa-sun-nah-gan-deeh: Half Name, "Half blood").</p> <p style="padding-left: 20px;">Abram Hill (Ga-hach-da-seah: Whirlwind).</p>
<p>THOMAS ORPHAN ASYLUM 67</p> <p style="padding-left: 20px;">Cattaraugus reservation, New York—1890.</p>	<p>ONONDAGAS 34, 58</p> <p style="padding-left: 20px;">Thomas La Forte, Methodist minister (Sho-heh-do-nah: Large Feather).</p> <p style="padding-left: 20px;">Albert Cusick (Su-go-neh-guah-deh: Provoker).</p> <p style="padding-left: 20px;">Orris Farmer (Ho-de-gweh: Absconder).</p> <p style="padding-left: 20px;">Aunt Dinah, 107 years old.</p>
<p>BAND GROUP..... 76</p> <p style="padding-left: 20px;">George George, Oneida (Skah-lo-hah-dieh: Beyond the Sky).</p> <p style="padding-left: 20px;">Daniel George, Onondaga (Jo-hah-goeh-deh: Road Scraper).</p> <p style="padding-left: 20px;">John Loft, Mohawk (Hea-ren-ho-doh: Standing Tree).</p>	<p>SAINT REGIS (SUCCESSORS TO ANCIENT MOHAWKS)..... 40</p> <p style="padding-left: 20px;">Philip Tarbell, Wolf clan, chief (Ta-ra-ke-te: Hat-rim Protects the Neck).</p> <p style="padding-left: 20px;">Peter Herring, Turtle clan, chief (Tier-a-nen-sa-no-ken or Terra-non-ra-no-ron-sau: Deer House).</p> <p style="padding-left: 20px;">Angus White, Snipe clan, chief and clerk (En-neas-ne-ka-unta-a or En-ni-as-ni-ka-un-ta-a: Small Stick of Wood).</p> <p style="padding-left: 20px;">Alexander Solomon, chief, son of old Chief Solomon of the Six Nations (Arch-sis-o-ri-henn or A-rek-sis-o-ri-hon-ni: He is to Blame).</p> <p style="padding-left: 20px;">Joseph Wood, Heron clan, chief (So-se-sais-ne-sa-ke-ken or So-se-sa-ro-ne-sa-re-ken: Snow Crust).</p> <p style="padding-left: 20px;">Charles White, Wolf clan, chief (Saro-tha-ne-wa-na or Sa-ro-tha-ne-wa-ne-ken: Two Hide Together).</p>
<p>QUEEN OF THE SENECA..... 73</p> <p style="padding-left: 20px;">Caroline G. Mountpleasant, Wolf clan (Ge-kenh-saw-sa: The Peacemaker).</p>	<p>TUSCARORAS..... 39</p> <p style="padding-left: 20px;">Thomas Williams, Beaver clan, president of the Tuscarora nation, 1890 (Ta-ker-yer-ter or Te-har-ag-wan-e-gen).</p> <p style="padding-left: 20px;">Daniel Printup, sachem of the Wolf tribe, and treasurer of the Tuscarora nation (Da-quar-ter-anh).</p> <p style="padding-left: 20px;">Luther W. Jack, sachem chief of the Wolf tribe, and clerk of the Tuscarora nation (Ta-wer-da-quoit: Two Boots Standing Together).</p> <p style="padding-left: 20px;">Elias Johnson, Wolf tribe, historian of the Tuscaroras (To-wer-na-kee).</p> <p style="padding-left: 20px;">Enos Johnson, Bear tribe (Ka-re-wah-da-wer: Warming-toned Voice).</p> <p style="padding-left: 20px;">Grant Mountpleasant, Turtle tribe, warrior chief (Ne-no-kar-wa).</p>
<p>SENECAS 28, 58</p> <p style="padding-left: 20px;">Governor Blacksnake, "The Nephew", aged 107 years in 1856, friend of Cornplanter and President Washington (Tha-o-na-wynthe or Tha-o-wa-nyuths).</p> <p style="padding-left: 20px;">Andrew John, jr. (Gar-stea-o-de: Standing Rock).</p> <p style="padding-left: 20px;">Rev. Henry Silverheels and wife, ex-chief and ex-president of the Seneca nation.</p>	
<p>ALLEGANY SENECA..... 38</p> <p style="padding-left: 20px;">William C. Hoag, treasurer Seneca nation.</p> <p style="padding-left: 20px;">Harrison Halftown (Dar-gus-swent-gar-ant: Drop Gun Stock).</p> <p style="padding-left: 20px;">Alfred Jimerson.</p>	
<p>CATTARAUGUS SENECA..... 38</p> <p style="padding-left: 20px;">Solomon O. Bail or O'Bail, great-grandson of Cornplanter (Ho-noh-no-oh: Not to be Persuaded or Convinced).</p> <p style="padding-left: 20px;">Theodore T. Jimerson, great-grandson of Mary Jimerson, the captive white woman (De-hah-teh: Enlightened).</p> <p style="padding-left: 20px;">Chester C. Lay, official interpreter and ex-president of the Seneca nation (Ho-do-eh-ji-ah: Bearing the Earth).</p>	

LETTER OF TRANSMITTAL.

DEPARTMENT OF THE INTERIOR,
CENSUS OFFICE,

WASHINGTON, D. C., January 2, 1892.

SIR :

This bulletin contains various statistics and interesting facts concerning the history, present condition, and outlook of the Six Nations of New York, including an account of the Iroquois league, its territory, ancient and modern government, and social customs. It gives also a detailed description of the reservations, government, religion, industries, and social state of these Indians, and shows their capacity and promise for future advancement.

The data herein were obtained for the Eleventh Census, under the direction of Mr. THOMAS DONALDSON, expert special agent of the Census Office, by General HENRY B. CARRINGTON, United States army (retired), special agent for the collection of the statistics of the Six Nations. General Carrington spent many months among the Indians of the Six Nations, and made careful observations respecting their various political, religious, and social meetings, their homes, health, and habits. Becoming personally acquainted with many families and prominent individuals, he learned their histories and traditions, and ascertained their opinions and attitude toward a full adoption of civilized methods.

The bulletin has been prepared under the authority of the act of March 1, 1889, to provide for taking the Eleventh and subsequent censuses, viz: "The Superintendent of Census may employ special agents or other means to make an enumeration of all Indians living within the jurisdiction of the United States, with such information as to their condition as may be obtainable, classifying them as to Indians taxed and Indians not taxed".

Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

The SECRETARY OF THE INTERIOR.

STATISTICS OF INDIANS.

BY THOMAS DONALDSON.

THE SIX NATIONS OF NEW YORK.

The story of the Five, afterward Six, Nations, or, more properly, the league of the Iroquois, no matter how or when told, never loses its interest. 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 in peace.

The Six Nations are to American Indian life what the Greeks and Romans in ancient history were to the nations bordering on the Mediterranean. Their generalship in war was of the highest, their civilization and cultivation, for their surroundings, the most advanced, and their economies of life the most applicable and fit of all the American race within the present boundaries of the United States and Canada.

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 now 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; and the astonishing fact is presented by the census of 1890 and the statistics of non-resident Iroquois tribes that the league of the Iroquois is stronger in 1890 than it was in 1660, when first estimated by competent Europeans. In 1660 it was estimated at 11,000; in 1890 it is 15,870.

Reports of late years as to the condition of the Six Nations of New York have been contradictory, and many of them were evidently manufactured and given out by interested parties when legislation to affect these Indians was pending. Considering the fact that no correct census embracing their actual condition had ever been made up to 1890, great care was taken in laying out the details of the work for a census and in selecting the agent to execute it.

It was early determined that a special agent should be appointed, to whom should be confided the entire work, both of enumerating the Indians and reporting on their condition. General Henry B. Carrington, United States army (retired), consented to undertake the work. His instructions gave him ample and full scope, and the whole energy and aid of the Census Office were at his command. His report, circumspect, careful, and full, with schedules duly returned, is the result of ten months of research, arduous labor, and actual residence with the Six Nations. During this time he visited each house on the reservations. The maps of the several reservations were made by him from data personally obtained, and the statements and conclusions in his report are the result of close study and research, combined with experience, ability, and integrity.

Mr. T. W. Jackson, United States Indian agent for the Six Nations, was appointed an enumerator for the reservations, and aided materially in the work. Portions of his annual report are given herein.

STATISTICS OF INDIANS.

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 and unknown. He did find, however, that intoxicating liquors were sold to the Indians by white men or women living off the reservations. He found neither houses for immoral purposes nor gambling dens on any of 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, as used here (meaning the old party), are those holding to the faith 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, and consists in definition, 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 liberty of the person consistent with the safety of the league is permitted. From personal independence and sense of manhood many of the Iroquois have never departed. The reservation Indians of the west are the reverse of this. They look upon the nation and the great father as providers and dispensers of food and clothing, and lean heavily upon them and the public treasury. The Six Nations of New York have generally asked the great father, the Congress, and the New York legislature to let them severally alone. They have been in a measure let alone by the authorities, and the result is that they are self-sustaining and much further advanced in civilization than any other reservation Indians in the United States, and as much so 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 state, 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, who have prevented their spoliation. 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, and of the Complanter Senecas and the Saint 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, if supported from without, may gain control. The difference between the pagan and 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 Saint 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 local offenses during the year was 16 in an Indian population of 5,133.

As to whether or not the Six Nations are law-abiding, with the single exception of 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 person and property are more safe, or where male or female can walk unattended at night with greater security. Pauperism is unusual, and the tramp almost unknown. Still there is a select but small corps of loafers on each reservation.

Upon investigation, the Six Nations, as before stated, are shown to be further advanced in civilization than any other reservation Indians, western or otherwise. In this connection certain elements, perhaps heretofore ignored through lack of close inquiry, are striking.

The special agent calls attention to the gradual elimination of diseases resulting from white association in early times. 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, and the constant and growing conviction that their best interests lie in civilized methods.

The relation of poverty and property has already closely followed the relations of general society. There is scarcely any poverty among the Six Nations, but two 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 like number of people in the United States. The family increase and surviving members of families, as at Saint Regis, preclude the possibility of general immorality in their homes.

The Six Nations Indians are not foreigners; they are Americans and persons within the meaning of the laws of the United States, and the school books used in their schools are printed in English.

Portions of the Bible, and especially hymns, have been translated into the Iroquois dialect, and at Saint Regis (Catholic) the Latin forms, psalter included, have been translated into Iroquois, the Mohawk dialect; but 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.

LANGUAGE.

The total Indian population of the Six Nations, exclusive of the Oneidas not on a reservation, is 5,133. Of this number, 2,844 speak the English language and 1,985 do not. The remainder are infants, absentees, or persons who refused to answer the questions of the enumerator.

The great number of the Six Nations who can not speak or read the English language is a drawback to their advancement. 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. This seems to be one of the greatest evils afflicting the Six Nations. The young, however, are usually brought up to read and speak the English language; but, as with other Indians, there is not much hope of change in this respect with adults of middle or advanced age. A compulsory school law for these reservations would aid the growth of the English language. There is no such law in New York for white people.

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 Saint Regis reservation, however, differs somewhat from the others. The lands within these reservations, of course, partake of and carry with them the conditions of the grant. These nations are anomalies, and, with the exception of the Five Civilized Tribes in Indian territory, who are each known by treaty as nations, are the only ones of like character in the United States. They are in fact almost nations within a nation. They were created and grew more out of fear of the Indian and the desire to get rid of and keep him at peace at any price than as an act of justice. In Indian territory they are embarrassing to the national government and an eyesore to the people who desire to live there. In New York they are a wonder to the curious and the expectant haven of hope to many speculators.

The end of the century will probably see the so-called nations in Indian territory absorbed or dispersed and a marked change in the present Indian nations in New York.

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 entire reorganization of the Iroquois Agricultural Society was a step forward. A more important indication in the same direction was that of the spring election in May, 1891, when nearly every person elected was able to speak and read the English language, and embraced among their number men of property and progressive tendencies.

The members of the Six Nations of New York residing on reservations 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 as well as their own. They are amenable to national and state courts or laws only in respect of crimes, except the Saint Regis Indians, hereinafter noted (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 in 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 (Saint 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, or through conditions analogous to those of war. They have always been recognized as nations.

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

^a There is no law for this, but by agreement and usage the Saint 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.

in common". Each owns his undivided share absolutely, independently 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. The band, although in Warren county, Pennsylvania, inherit a common interest in all the Seneca lands in New York, draw alike 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 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.

Divorces, as well as probate matters, come before this court. Petitions, summonses, answers, all pleadings, returns of process, and record follow the forms prescribed for state courts of like jurisdiction. During 1889 a contested election among the Tonawanda band was, upon application, decided by the state court of New York, sitting at Batavia, Genesee county, in which county the Tonawanda reservation is in part situated. A record of their proceedings is duly kept.

UNITED STATES INDIAN AGENT.

The civic establishment of the United States Indian agency at Akron, New York, consists of an agent, Timothy W. Jackson, the incumbent in 1890, whose salary is \$1,000 per year; J. E. Paxon, messenger, at \$400 per year; J. G. Rugg, physician, at \$200 per year, and Chester C. Lay, interpreter, at \$150 per year.

The agency contains one 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. In July, 1891, the agent's office was at Salamanca, New York, A. W. Ferrin succeeding T. W. Jackson.

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 Saint 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 is 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 Saint Regis Indians. Each reservation has a state school commissioner.

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

Eleventh Census: 1890.

Six Nations of New York.



DANIEL La FORTE (Ha-You-Ve 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), "Sailing Whale,"
Clerk of Six Nations—Onondaga.

THE LEAGUE OF THE IROQUOIS FROM 1660 TO 1890.

The Indians of the league of the Iroquois, both in the United States and Canada, have passed through almost all stages of savage life and a portion of the progressive Anglo-Saxon, and almost all the vicissitudes of war and peace. How civilized ways and methods affect a savage nation the league of the Iroquois best illustrates.

The vitality of this people and the tenacity with which they hold to their traditions, even while adopting or accepting changes, have no parallel in aboriginal life.

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 now than at any period for more than a hundred years past, or than it ever has 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.....	8,483
Total.....	15,870

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
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
Total in the United States.....	7,387

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 Saint Regis (a).....	1,190
Mohawks of Bay of Quinte.....	1,056	Iroquois of Gibson.....	137
Six Nations of Grand river, Brantford.....	3,288	Iroquois of the Lake of Two Mountains.....	375
Iroquois of Caughnawaga (a).....	1,722	Total.....	8,483

a A few Algonquins, mixed.

The Iroquois of Grand river are in detail as follows:

Mohawks.....	1,344	Onondagas.....	325
Oneidas.....	244	Tuscaroras.....	327
Senecas.....	183	Total.....	3,288
Cayugas.....	865		

The following statement shows the total number of the league of the Iroquois, estimated and actual, 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.....	28,000
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. (See Extra Census Bulletins on Eastern Cherokees and Five Civilized Tribes, and final report on Statistics of Indians, Eleventh Census.)

STATISTICS OF INDIANS.

THE SIX NATIONS OF NEW YORK IN 1890.

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, General Porter, 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.....	65,239

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.

POPULATION OF THE SIX NATIONS RESERVATIONS IN NEW YORK AND CORNPLANTER SENECA RESERVATION IN PENNSYLVANIA.

TRIBES, ETC.	Total.	RESERVATIONS.						Oneidas off reservation.
		Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	Saint Regis.	
Grand total.....	5,309	494	561	807	1,598	483	1,170	106
Onondaga.....	470	341	4	67	17	41		
Oneida.....	212	86	13	1	4		2	106
Mohawk.....	18	6	2		1	2	7	
Cayuga.....	183	5	20	5	153			
Seneca.....	2,680	6	517	792	1,355	10		
Tuscarora.....	408		1		7	400		
Saint Regis.....	1,129	84	3	2	1		1,089	
Abenaka.....	10			10				
Muncie.....	16		1		15			
Brothertown.....	1				1			
Delaware.....	3				3			
Stockbridge.....	7				1	6		
Caughnawaga.....	15	15						
Half blood.....	28	1		3	24			
Quarter blood.....	42						42	
Eighth blood.....	17						17	
Total—Indians by reservations and Oneidas.....	5,289	494	561	880	1,582	459	1,157	106
Additions by marriage:								
White.....	68			16	16	23	13	
Negro.....	1					1		
Mulatto.....	1			1				

a 11 Onondagas reside on the Cornplanter reservation in Warren county, Pennsylvania, making the total Onondagas of the Six Nations 481.

b 87 Senecas reside on the Cornplanter reservation in Warren county, Pennsylvania, making the total Senecas in New York and Pennsylvania 2,767.

The total population of the Cornplanter reservation, Warren county, Pennsylvania, and adjoining the Allegany 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 death was 6. 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 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.

THE SIX NATIONS OF NEW YORK.

CAUSES OF DEATHS AMONG THE SIX NATIONS OF NEW YORK IN 1890, AS FAR AS KNOWN, AND TOTAL NUMBER OF BIRTHS.

RESERVATIONS.	Total Indian population.	Total deaths.	Consumption.	Heart disease.	Paralysis.	Suicide.	Typhoid fever.	Fever.	Lung fever.	Brain fever.	Blood poison.	Pneumonia.	Scrofula.	Old age.	Child-birth.
Total	5,133	156	39	1	1	1	1	8	1	1	1	3	2	4	1
Onondaga.....	494	10	2		1			2				1			
Tonawanda.....	561	22	7					4						1	
Allegany.....	880	34	7					2	1			1		3	
Cattaraugus.....	1,582	46	8				1			1					
Tuscarora.....	459	19	8			1							1		
Saint Regis.....	1,157	25	7	1							1	1	1		1

RESERVATIONS.	La grippe.	Croup.	Accident.	Small-pox.	Neuralgia.	Spinal complaint.	Kidney trouble.	Cholera morbus.	Measles.	Rheumatism.	Sudden death.	Unknown.	Deaths under one year of age.	Total births.	Excess of deaths over births.	Excess of births over deaths.
Total.....	11	1	1	1	1	1	1	1	12	1	1	22	38	181	6	31
Onondaga.....												3	1	19		9
Tonawanda.....	1											6	3	25		3
Allegany.....			1									5	14	43		9
Cattaraugus.....	6			1	1	1	1		12			6	8	56		10
Tuscarora.....	3							1				2	3	18	6	
Saint Regis.....	1	1								1	1		9	25		

At the Cornplanter reservation, Warren county, Pennsylvania, 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.

STATISTICS OF CRIPPLES, AND ACUTE, CHRONIC, AND OTHER DISEASES OF THE SIX NATIONS OF NEW YORK: 1890.

RESERVATIONS.	Total Indian population.	Total.	Cripples.	Deformed from birth.	Deformed from rheumatism.	Crippled by railroad accident.	Crippled from accident.	Defective hearing.	Defective speech.	Deaf.	Deaf and dumb.	Defective sight.	Blind in one eye.	Blind.	Defective mind.	Acute rheumatism.
Total	5,133	272	9	5	2	1	12	16	2	5	9	26	3	7	5	61
Onondaga.....	494	41		1		1		4		2	3	2	3			
Tonawanda.....	561	19	4					2						1		
Allegany.....	880	20	1	1				3			1	2			1	2
Cattaraugus.....	1,582	128		2	2		9	4	2	3	2	9		4	1	44
Tuscarora.....	459	48	3	1			3	3			1	10		1	1	13
Saint Regis.....	1,157	16	1							2	3			1	2	2

RESERVATIONS.	Consumption.	Scrofula.	Chronic rheumatism.	Heart trouble.	Neuralgia.	Ague.	Liver complaint.	Kidney disease.	Erysipelas.	Asthma.	Paralysis.	Spinal trouble.	Hip disease.	Rupture.	Old age.	Paupers.
Total.....	39	22	11	4	3	2	4	1	4	1	7	3	1	2	3	2
Onondaga.....	4	4	11	1		1	2	1	1							
Tonawanda.....	6	1		1			1			1						2
Allegany.....	5	2							1		1					
Cattaraugus.....	19	8		2	3	1	1		1		5	2		1	3	
Tuscarora.....	3	4							1		1	1	1	1		
Saint Regis.....	2	3														

The statistics of the Cornplanter Senecas in Warren county, Pennsylvania, show 1 person to be defective in sight, 1 defective in mind, and 1 afflicted with rheumatism.

STATISTICS OF INDIANS.

LONGEVITY POPULATION ABOVE SIXTY YEARS OF AGE OF THE SIX NATIONS OF
NEW YORK FOR 1889 AND 1890.

RESERVATIONS.	Families.	Indian population.	Between 60 and 70 years.	Between 70 and 80 years.	Between 80 and 90 years.	Between 90 and 100 years.
Total	1,192	5,133	173	64	26	6
Onondaga.....	115	491	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		
Saint Regis.....	215	1,157	31	11	3	1

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 OF NEW YORK FOR 1890.

RESERVATIONS.	Married.	Nominally single.	Bigamists.	With two wives.	Separated.	Divorced.	Having two living wives.
Onondaga.....	199	278	2	4	20		
Tonawanda.....	208	353			6	1	4
Allegany.....	360	416			42		2
Cattaraugus.....	552	956			9	4	1
Tuscarora.....	152	305				1	
Saint Regis.....	443	726					2

The special agent in his report explains the difficulties of obtaining complete data and which also attended the recognition of Indian family ties as marriage ties. Many of the nominal marriages amount simply to cohabitation as man and wife during pleasure, 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; Saint Regis, 3; total, 16. These offenses were tried by Indian courts on the reservations, except at Saint Regis.

RELIGIONS AND CHURCH STATISTICS FOR 1890.

The total number of churches on the six reservations is 12. Some congregations, however, worship in private houses or halls. The churches cost \$25,400. The total number of communicants in an Indian population of 5,133 is 1,074. The cost of the church service was \$6,887, of which the Indians contributed \$1,262. 18 ministers and missionaries were engaged in the work during the year. Details are given in the tables on the following page and in Part IV of the accompanying report.

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.

THE SIX NATIONS OF NEW YORK.

DENOMINATIONS.

RESERVATIONS.	Total.	Baptist.	Methodist.	Wesleyan.	Episcopal.	Presbyter- ian.	Catholic.
Total.....	1,074	307	150	21	29	258	a300
Onondaga.....	68		23	21	24		
Tonawanda.....	94	40	10			35	
Allegany.....	131	21				110	
Cattaraugus.....	170	35	49			86	
Tuscarora.....	238	211				27	
Saint Regis.....	378		68		5		300
CHURCHES.							
Number.....	12	3	4		1	4	
Cost (b).....	\$25,400	\$8,100	\$9,200		\$2,200	\$6,900	
FINANCIAL AID.							
Total.....	\$9,887	\$1,850	\$1,695		\$570	\$2,772	
Outside aid.....	5,625	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.

NUMBER OF CHURCHES, BY DENOMINATIONS.

RESERVATIONS.	Total.	Baptist.	Methodist.	Episcopal.	Presbyte- rian.
Total.....	12	3	4	1	4
Onondaga.....	2		1	1	
Tonawanda.....	3	1	1		1
Allegany.....	1				1
Cattaraugus.....	3	1	1		1
Tuscarora.....	3	1	1		1
Saint Regis.....					

STATUS OF THE ENGLISH LANGUAGE.

The total Indian population of the Six Nations of New York on reservations, excluding the Onondas (106), who are included in the general census of 1890, is 5,133. Of these 2,844 can speak English and 1,985 can not.

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

ITEMS.	Total.	RESERVATIONS.					
		Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	Saint Regis.
Over 20 years of age who can read English.....	1,310	94	125	306	501	201	83
Under 20 who can read English.....	1,134	57	111	181	509	91	185
Under 20 who can write English.....	705	57	111	165	295	85	52
Persons who can speak English.....	2,844	180	305	502	983	348	465
Persons who can not speak English.....	1,985	291	180	275	505	99	635

On the Cornplanter Seneca reservation, Warren county, Pennsylvania, there are 29 persons over 20 years of age who can read English; 19 under 20 years of age who can read English; 19 under 20 years of age who can write English; 57 who can speak English, and 35 who can not. Children not able to speak a language are not noted, and some absentees were omitted from the non-English-speaking enumeration. Some Indians refused the information to the enumerator.

SCHOOLS.

Part IX of the accompanying report gives the practical working of the public schools on the reservations of the Six Nations. Many drawbacks are mentioned, and Mr. Joseph E. Hazzard, the state superintendent of schools on the Cattaraugus and Allegany reservations, writes that he "can not secure competent teachers at the rate authorized". This may have much to do with the causes of complaint of lack of sufficient results from these schools. His letter in full will be found under the head of "Cattaraugus reservation", Part IX.

STATISTICS OF INDIANS.

Mr. T. W. Jackson, enumerator and United States Indian agent, in his report for 1890, in speaking of the schools on the Six Nations reservations, says:

From a careful examination of the reports of the local superintendents of Indian schools made to the superintendent of public instruction of the state of New York, I am led to believe that there is a continued improvement of the schools on the Indian reservations.

Sufficient wages should be paid to secure teachers of brains—teachers who have common sense and who are able to devise means by which not only the scholar can be interested and encouraged to attend the school, but the parents must also be interested in the work.

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 Indians' contribution to the expense of these schools is in labor and wood, and is mentioned in Part IX.

Under the heads "Education", "Schools", and "Language" detailed statements show that the record of school attendance for some portion of a year would include attendance even for a day, and that a large number of children were present but a few days during the entire school year. In this connection the attendance for 1 month or more is indicated respecting each school, with notice of exceptional cases of remarkable punctuality, in one case of an attendance with but 1 day's absence, unless sick, for more than 7 years. As the New York school age is from 5 to 21 years, the attendance is indicated of pupils under 6 and over 18 years of age, as well as that usual throughout the country.

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

RESERVATIONS.	Teachers.	Number of schools.	School age.	Largest attendance any one day.	Under 6 years.	Above 18 years.	Average attendance.	Accommodations provided.	Number of weeks taught. (a)	Cost per annum. (a)
Total.....	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	275	141	17	.....	61.07	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	519.43
Saint 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 Saint Regis Indians is due to the remarkable size of families on that reservation, there being now, as reported under the head "Saint Regis families", 194 children living out of 254 born in 24 families. 107 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 Saint Regis, 5. Considering the fact that the state of New York has no compulsory school-attendance law, the Six Nations present a fair average attendance of children of school age. 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.

SEWING MACHINES AND PIANOS AND ORGANS ON THE SEVERAL RESERVATIONS.

RESERVATIONS.	Sewing machines.	Pianos and organs.
Total.....	233	56
Onondaga.....	25	11
Tonawanda.....	37	11
Allegany.....	48	11
Cattaraugus.....	120	11
Tuscarora.....	20	8
Saint Regis.....	27	4
Cornplanter Seneca, Pennsylvania.....	6	.....

PROFESSIONS.

The following statistics show that 1,703 of the Six Nations work for a living, of whom 696 males are laborers, and 578 males are farmers. Many minors were enumerated as laborers and farmers. The column of occupations gives details of all callings.

STATISTICS OF OCCUPATIONS.

OCCUPATIONS.	Total.	RESERVATIONS.					
		Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	Saint Regis. (a)
Total.....	1,703	165	174	291	492	182	399
Attorneys.....	5			4	1		
Basket makers.....	185	7			1		177
Bead workers.....	14	3				2	9
Bows and arrows, snow shoes, etc.....	2	1					1
Canes, whipstocks, etc.....	1		1				
Carpenters.....	32	1	4	1	19	3	4
Clerks.....	2				1		1
Cobblers.....	1	1					
Doctors.....	9	1		2		1	5
Domestics.....	4	1					3
Engineers.....	1	1					
Farmers.....	578	37	75	120	186	47	113
Ferryman.....	1			1			
Fishing, hunting, and trapping.....	10						10
Gardeners.....	8		2				6
Guides.....	3						3
Horse trainers.....	1				1		
Housekeepers (b).....	71	10	2	1	24	33	1
Laborers.....	696	93	81	149	244	78	48
Laundresses.....	3			1			2
Lumbermen.....	4			2			2
Mechanics.....	10	2		4	2		2
Merchants.....	2	1	1				
Missionaries.....	1					1	
Music and school teachers.....	12	2	3	1	4	1	1
Musicians.....	14				7	6	1
Preachers.....	8	2	1	2		2	1
Show people.....	13	1	1		2		9
Soldiers.....	2					2	
Stockraisers.....	1					1	
Storekeepers, grocers, etc.....	2	1				1	
Surveyors.....	1			1			
Traveling agents.....	2			2			
Wood carvers.....	4					4	

a Among the Saint 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.

At Cornplanter reservation, Pennsylvania, the occupations are given as follows: Housewives, 3; laborers, 16; farmers, 12; musician, 1; ferryman, 1; lumberman, 1; traveling agent, 1.

THE AREA AND CONDITION OF THE RESERVATIONS.

PROPOSED SIX NATIONS ALLOTMENTS AND LAND IN SEVERALTY—EXISTING LAND TITLES—METHOD OF ACQUIRING AND PERPETUATING TITLE.

The subject of breaking up the Six Nations reservations and investing the Six Nations Indians with citizenship and covering them as other citizens of New York with the general laws of the state is often mentioned. In breaking up Indian reservations, usually recorded or personal land holdings and titles are not found. Allotments and assignments to tracts proceed on the order of the allotting agent. No old and settled occupancy titles are in the way. No allotment can be made of the Six Nations lands, nor can an assignment in severalty of them be had on the basis of a common and general division or absolute removal, as is usual with ordinary reservation Indians. The present occupancy or recorded titles would prevent this, and the courts would undoubtedly protect them.

SIX NATIONS LAND TITLES AND TENURES.

While land tenure among the Six Nations is, as a rule, secure in the families enjoying it, the evidence of title for many years largely 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 Saint 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 of 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 assignees. 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 usual business form common to white people, for deposit or record at county seats in which the lands and reservations are located.

As with white people, there are and will be Six Nations Indians land owners and Six Nations Indians landless.

VALUE OF THE LANDS OF THE SIX NATIONS.

The appraisalment 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 following table gives the number of acres and total value (estimated) for each reservation. The total acreage of the reservations of the Six Nations is 87,327.73, and the value is estimated at \$1,810,699.60. 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 is also given, and the names and areas of reservations, tillable and grazing lands, acres cultivated, under fence, fenced during year, leased, new lands broken, pasturage land actually used in 1890, estimated value per acre, and total value of reservations.

ACREAGE, VALUE, ETC., 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.
Onondaga.....	66,100.00	4,500	1,100	2,522.25	4,000	(b)
Tonawanda.....	7,549.73	6,500	500	2,200.00	3,800	60
Allegheny.....	30,469.00	11,000	5,000	2,048.00	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	.....
Saint Regis.....	14,640.00	9,000	4,500	4,033.50	7,000	3,000
Total in New York.....	87,327.73	47,800	13,350	20,403.75	30,159	3,160
Cornplanter, Warren county, Pennsylvania.....	640.00	599	90	360.00	(c)	.....
Total with Cornplanter.....	87,967.73	48,399	13,440	20,763.75	.....	.....

a New York commission estimates acreage at 7,800.

b Repairs only.

c With swamp land, estimated at 15,280 acres.

d Actual acreage 679, excess above 640 due to allowance for river bed.

e Nearly all under fence.

ACREAGE, VALUE, ETC., OF THE RESERVATIONS OF THE SIX NATIONS—Continued.

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.
Onondaga.....				\$23	\$170,800.00	491	12.35
Tonawanda.....	1,718	50		20	150,994.60	561	13.46
Allegany.....		123	2,175	15	457,035.00	897	34.68
Oil Spring.....	640			15	9,600.00		
Cattaraugus.....				25	542,000.00	1,598	13.57
Tuscarora.....	1,450			30	187,470.00	483	12.94
Saint Regis.....		200	1,000	20	202,800.00	1,170	12.51
Total in New York.....	3,808	373	3,175		1,810,699.60	75,203	

a 96 white people unlawfully on the Allegany reservation but enumerated in the general census.

b Includes white and colored persons by marriage and adoption, who may or may not have realty rights on allotment under Indian law.

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

PROPERTY VALUATION.

Onondaga.....	\$118,225
Tonawanda.....	133,126
Allegany.....	207,514
Cattaraugus.....	416,419
Tuscarora.....	214,222
Saint Regis.....	195,492
Total.....	1,284,998

The property valuation of the Cornplanter reservation in Warren county, Pennsylvania, is \$24,495.

PROPERTY CLASSIFICATION.

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 CLASSIFICATION AND INDIVIDUAL WEALTH.

RESERVATIONS.	Valuation of \$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.....	6	28	13	33	60	1	1	117	9	181	60	147	63	31	13
Onondaga.....	1	5	1	4	8			12		10		26			
Tonawanda.....	1	2	3	4	9			25		20		40			
Allegany.....		3	3	8	17			44		53		40			
Cattaraugus.....	1	8	3	7	14			20		21		15			
Tuscarora.....	3	10	3	10	12			16		22		17			
Saint Regis.....						1	1		9	37	60		63	31	13

The total value of houses on the reservations of the Six Nations in New York is \$226,067, and of household effects \$63,916.

VALUE OF HOUSES AND HOUSEHOLD EFFECTS.

RESERVATIONS.	Houses.	Household effects.
Total.....	\$226,067	\$63,916
Onondaga.....	20,390	4,882
Tonawanda.....	25,284	12,670
Allegany.....	43,735	9,178
Cattaraugus.....	79,525	22,270
Tuscarora.....	29,560	7,955
Saint Regis.....	27,573	6,961

STATISTICS OF INDIANS.

The value of houses on the Cornplanter Seneca reservation is \$2,200, and of household effects \$1,195.

The Indian population of the Six Nations reservations in New York is 5,133 (2,696 males and 2,437 females). Heads of families, or total families, 1,213. The voters (if they were citizens under the laws of New York, viz, males over 21 years of age) number 1,381. Children under 1 year of age, 163.

The number of houses, frame, log, or plank, on the Six Nations reservations owned by Indians is 1,206.

The house accommodation per person is given under each reservation. The value of the houses is given under the head of "Property valuation". The houses on the Saint Regis reservation are probably the most inferior of all the reservations, but as an illustration of the value of Indian houses, the number and value of those on the Saint Regis reservation are given in full, as follows:

NUMBER AND VALUE OF HOUSES ON THE SAINT REGIS RESERVATION.

\$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
Total	216

All Indians on the Six Nations reservations wear citizens' clothes.

STATISTICS OF RESERVATIONS.

RESERVATIONS.	Total Indians.	Indians. (Males.)	Indians. (Females.)	Heads of families.	Children under 1 year.	Males above 21 years.	DWELLINGS.			Average number of persons to each house (a).	
							Total number owned by Indians.	Frame.	Log.		Plank.
Total	5,133	2,696	2,437	1,213	163	1,381	61,206	1,072	132	2	
Onondaga	494	258	236	117	27	139	105	77	26	2	4.7
Tonawanda	561	296	265	147	22	156	149	c140			3.8
Allegany	880	461	419	250	29	254	242	c242			3.7
Cattaraugus	1,582	850	732	377	56	439	380	303	77		4.2
Tuscarora	459	246	213	110	13	146	114	85	29		4.0
Saint Regis	1,157	585	572	212	16	247	216	c216			5.4

a There are house accommodations provided for the number of persons given for each reservation.

b 89 Indian houses are occupied by Indian renters; the remainder by the owners. The statistics of the Cornplanter reservation, Warren county, Pennsylvania, are: Total number of Indians, 98; males, 57; females, 41; married, 61; single, 37; children under 1 year of age, 4; males above 21 years of age, 18; total number of houses, 27; frame, 18; log, 9; heads of families, 24.

c Frame and log.

AGRICULTURAL STATISTICS.

The following table gives the total agricultural products and values of the Six Nations for the year 1890. The total acreage cultivated, including hay lands, is 20,404; 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 STATISTICS.

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.
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
Onondaga	4,714.60	345	258.00	848	254	1,855	742						
Tonawanda	8,713.00	4,235	3,812.00	2,662	1,025	2,889	1,300	666	499	330	231		
Allegany	16,177.00	330	247.00	2,679	1,072	7,120	3,204	40	30	4,754	2,566		
Cattaraugus	42,904.00	3,525	2,700.00	8,466	3,386	22,604	9,050	100	50	433	325	1,145	595
Tuscarora	14,337.00	3,007	2,256.00	3,853	1,540	2,625	1,050	1,165	583				
Saint Regis	8,411.00	731	607.00	9,049	4,224	5,306	1,753			30	30		
Cornplanter Seneca	2,631.00	193	173.00	217	87	340	153			1,464	1,036		

AGRICULTURAL STATISTICS—Continued.

RESERVATIONS.	HAY.		POTATOES.		TURNIPS.		PEASE, FOR CANNING.		BEANS.		BEETS.	
	Tons.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Total	3,427	\$27,500	21,810	\$17,841	640	\$335	2,020	\$1,175	1,758.5	\$3,653	240	\$130
Onondaga.....	255	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	7,000	1,143	1,025	400	245	25	25	234.0	468	100	50
Saint Regis.....	210	1,470					100	237	40.0	90		
Cornplanter Seneca.....	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.
Total	1,250	\$140	15	\$45	300	\$30	1,500	\$1,250	180	\$135	125	\$145	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										
Saint Regis.....														
Cornplanter Seneca.....											100	125		

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

The Six Nations own live stock valued at \$126,860, viz: 967 horses, value \$71,710; 4 mules, value \$290; 1,222 swine, value \$8,219; 9,336 domestic fowls, value \$2,255; 1,968 cattle of all grades, value \$44,130, and 28 sheep, value \$256.

LIVE STOCK.

RESERVATIONS.	Total.	HORSES.		MULES.		SWINE.		DOMESTIC FOWLS.		CATTLE, ALL GRADES.		SHEEP.	
		Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.
Total	\$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			50	433	200	50	106	2,240		
Tonawanda.....	11,352	113	7,345	2	140	266	1,000	667	167	132	2,640		
Allegany.....	17,074	104	7,250			184	1,288	1,530	300	403	8,060	17	170
Cattaraugus.....	44,615	308	23,000	2	150	355	2,350	4,267	1,065	682	17,500	5	50
Tuscarora.....	16,125	121	9,680			220	1,760	1,743	435	173	4,250		
Saint Regis.....	34,476	266	23,940			138	828	920	232	472	9,440	6	36
Cornplanter Seneca.....	1,260	4	360			24	200	204	40	22	660		

The total value of agricultural implements owned by the Six Nations is \$58,702.50. The value by reservations is as follows:

AGRICULTURAL IMPLEMENTS.

Onondaga.....	\$2,679.00
Tonawanda.....	4,991.00
Allegany.....	4,691.00
Cattaraugus.....	27,751.50
Tuscarora.....	6,455.00
Saint Regis.....	12,135.00
Total.....	58,702.50

The value of agricultural implements at the Cornplanter reservation is \$4,493. This includes wagons and other vehicles in ordinary use as well as agricultural implements proper.

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, the data of which were obtained with much difficulty.

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

In 1890 the special agent of the census reported that 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 accurate data almost impossible of attainment 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 soldiers' widows are also noted by name. 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 Saint Regis 23 soldiers, making a grand total of 162 soldiers and sailors.

ONONDAGAS:

Charles Lyon, Company F, Second New York Heavy Artillery. Peter Elm, Company F, Second New York Heavy Artillery. Josiah Jacob, Company F, Second New York Heavy Artillery. Jacob Scanandoah, Company F, Second New York Heavy Artillery (musician). Hewett Jacob, Company D, One Hundred and Thirty-second New York Infantry. Samuel G. Isaacs, Company D, One Hundred and Thirty-second New York Infantry. Henry Powlis, Company I, One Hundred and Fourth New York Infantry, enlisted February, 1862; discharged July, 1864 (a pensioner). Wilson Jacob, Company M, First New York Cavalry, enlisted October 16, 1863; discharged July 20, 1865. Joseph Green, Company K, Eighty-seventh New York Infantry. Thomas John, Eighty-sixth New York Infantry; served three months from March, 1863. Martin Powlis enlisted under name of William Martin in the Eighty-sixth New York Infantry; left after two months. Peter Johnson, Company F, Fourteenth Wisconsin (a pensioner). Alexander Sullivan, Company E, Tenth New York Infantry (a pensioner). William Martin, Seventieth New York Infantry.

Soldiers' widows—Mary White, widow of Eli Farmer, who enlisted March 6, 1864; discharged November 6, 1864. Eliza Fish, widow of Moses Jordan.

TONAWANDA SENEICAS:

Chauncey Long (Lang) enlisted in the Twenty-third United States Colored Infantry, Company B, May 13, 1864; discharged October 9, 1865. William Bigfire enlisted in the Twenty-third United States Colored Infantry, Company B, July 9, 1864; discharged November 30, 1865. David Moses and Clinton Moses enlisted in the Second New York Heavy Artillery August 1, 1864; discharged October 6, 1864. Erastus Printup enlisted in the Second New York Heavy Artillery March 6, 1862; discharged June 12, 1862. John Peters enlisted in the One Hundred and Thirty-second New York Infantry May 25, 1862; discharged May 25, 1865. Peter Snyder enlisted in the One Hundred and Fifty-first New York Infantry August 25, 1862; discharged June 26, 1865. William Mason, Company J, One Hundred and Thirty-second New York Infantry. Thomas Sky, Company A, One Hundred and Twenty-eighth New York Infantry. John Black, Company A, Second New York Heavy Artillery. Marshall Printup, Company F, Second New York Heavy Artillery. Charles Bigfire, Company B, Second Massachusetts Infantry. Charles Scroggs, William Smith, George Sky, and George Snow, all without data.

Soldiers' widows—Maria Jones, widow of William Jones (marine).

ALLEGANY SENEICAS:

Ebenezer Worth, in Twenty-fourth New York Cavalry. Robert Nehew served in Company I, One Hundred and Fourth New York Infantry, under the name of Robert Blacksnake. Amos Snow served on the gunboat Neosha, Captain Samuel Howard, as landsman; enlisted at Buffalo February, 1862. Thomas Scroggs served in the New York Heavy Artillery, Company C. Wooster King served in Company K, Fifty-seventh Pennsylvania Infantry. John Jonathan served in the One Hundred and Forty-first Pennsylvania Infantry; also Abel Jacob. Alfred Halftown served in the Fifty-fourth New York Heavy Artillery. Dennis Titus served in Company B, Thirteenth New York Heavy Artillery. Henry Huff, jr., served in the One Hundred and Second New York Infantry.

Soldiers' widows—Rebecca Blackchief, widow of Samuel Blackchief. Hannah Jones, widow of Belah Jones, One Hundred and Fourth New York Infantry.

CATTARAUGUS SENEICAS:

Thirteenth New York Infantry—James Cornplanter, Lewis John, Amos Sundown, Jesse Turkey, William Bluesky, Stephen Gordon, and Stephen Jimerson, Company K; Joseph Warrior, Asher Young, John Jimerson, and George Crow, Company D.

Thirty-first New York Infantry—George Armstrong, Company B.

Fifty-first New York Infantry—Martin Davis, Company H.

Sixty-first New York Infantry—John Jonathan, Company F.

One Hundred and Fourth New York Infantry—Robert Blacksnake, Beeley Jones, James Halftown, Bennett Gordon, Lyman Pierce, James Snow, James Bigfire, and Henry Forest, Company N.

One Hundred and Thirty-first New York Infantry—Henry Sundown, Benjamin Jonas, George Wilson, James Halfwhite, George Snow, and Charles Moore; Jacob Warner and George Jimerson, Company D; Foster Hudson, Company K.

Ninth New York Cavalry—Joseph Halfwhite, Charles Snow, and Cyrus Warrior, Company C.

Twenty-fourth New York Cavalry—George White, jr., and Ira Pierce, Company K; Solon Snow and James Davis, Companies K and M, Joseph Gordon, Horation Jimerson, and Horace Jackson, Company D; John Williams, Samuel Warrior, and Horace Halfwhite, Companies D and M; Lyman Pierce and Ebenezer Thompson, Company M; John Taylor, Company F.

Second New York Mounted Rifles—Moses Turkey, Company A.

Thirteenth New York Heavy Artillery—Young King and Jesse Kenjockerty, Company B.

CATTARAUGUS SENECAS—Continued.

Fourteenth New York Heavy Artillery—Oliver Silverheels, Company C; Jacob Halftown, John Jackson, Lewis Moses, and Sprague Moses; Company D; Lewis Jones, Rawley Jimerson, and James Abram, Companies C and D.

Fifth New Hampshire Infantry—Allen Turkey, Company H.

Twenty-Third Massachusetts Infantry—Cyrus Johnnyjohn, Chicken Bigfire, William Bigfire, and Charles Bigfire, Company B.

Twenty-ninth Connecticut Infantry—Phillip Fatty, Company F.

Eighty-eighth Pennsylvania Infantry—Samuel Logan, Besken Dowdy, and Cornelius Fatty, Company A.

The enumeration of the Cattaraugus Senecas drew out the following additional data:

William Butler, half-blood, enlisted in Seventy-eighth New York Infantry, Company D, 1861; discharged 1865. William Bluesky, Stephen Gordon, Jesse Turkey, and Lewis John, Cayugas, enlisted in the Thirteenth New York Infantry December 23, 1863, all in Company K, and were discharged July 20, 1865. Jacob Halftown, John Jackson, sr., and Oliver Silverheels enlisted in the Fourteenth New York Heavy Artillery, Company D, January 5, 1864. Horace Jackson and George White, jr., enlisted in the Twenty-fourth New York Cavalry, Company D, January 12, 1864, and were discharged August 5, 1865. Cyrus Johnnyjohn enlisted in the Thirteenth New York Infantry January 5, 1864, Company B, and was discharged August 21, 1865. Jesse Kenjockerty and John King served in Company B, Thirteenth New York Heavy Artillery. George Snow, James Halfwhite, George Wilson, and Henry Sundown enlisted in the One Hundred and Thirty-second New York Infantry May 24, 1862, Company D, and were discharged May 25, 1865. Noah Twoguns enlisted in the Sixty-fourth New York Infantry, Company D. Martin Davis, Cayuga, enlisted in the Fifty-first New York Infantry, Company H.

Soldiers' widows—Catherine Jimerson, widow of Jacob T. Jimerson, Company C, Thirteenth New York Heavy Artillery. Elizabeth S. F. Jacobs, widow of Halftown Jacobs.

TUSCARORAS:

Edward Spencer (Anderson), Company A, Thirty-fifth New Jersey Infantry, enlisted March 10, 1865; discharged May 26, 1865. John Bembleton, Company M, Twelfth New York Cavalry, enlisted December 20, 1863; discharged July 3, 1865. Jeremiah Peter, Company D, One Hundred and Thirty-second New York Infantry, enlisted October 28, 1863; discharged July 3, 1865. Ozias Chew, Company M, Twelfth New York Cavalry, enlisted June 26, 1862; discharged June 25, 1865. Cornelius C. Cusick, Company D, One Hundred and Thirty-second New York Infantry, now captain Eleventh United States Infantry.

Soldiers' widows—Charlotte Mountpleasant, widow of Clinton Mountpleasant, who served in the Thirty-first New Jersey Volunteers, Colored Brigade. Sarah Ann Thompson, widow of Nicodemus Thompson, Company M, Twelfth New York Cavalry. Elizabeth Johnson, widow of Elijah Johnson, Battery K, First New York Artillery, who enlisted April 16, 1864, and was discharged November 10, 1865. Eliza Green, widow of Charles Green, of Company K, One Hundred and Twentieth New York Infantry. Sarah Bembleton, widow of Daniel Bembleton, Company M, Twelfth New York Cavalry.

SAINT REGIS:

John Bonaparte and Jacob Williams, Ninety-eighth New York Infantry, enlisted December 25, 1861; discharged July 26, 1862. John Bonaparte also in Company C, One Hundred and Thirty-fourth New York Infantry, from April 30, 1864, to April 20, 1865. John Tarbell, Fifty-sixth Massachusetts, enlisted January 7, 1864; discharged July 17, 1865. John Hoops, Company F, Fifty-sixth New York Infantry, enlisted February, 1864; discharged July 20, 1865. Mitchell Benedict, Company K, New Hampshire Infantry, enlisted December 19, 1863; discharged July 17, 1865. Jacob Pelo, John Billings, Peter Cook, and Peter Gray, Company A, Ninety-eighth New York Infantry. Joseph Bero, Company E, enlisted October, 1861; discharged July 25, 1862. John Tarbell and John White, Company F, Fifty-sixth Massachusetts Infantry, enlisted January 7, 1864; discharged July 17 and 20, respectively, 1865 (Tarbell in Andersonville prison). Jacob Arquette, Company E, New York Infantry, enlisted January 1, 1862; discharged July 25, 1865. Abraan Herring (Heron), Company C, Ninth New York Infantry. Frank Pappineau. Peter Chubbs served six days and left.

Soldiers' widows—Mary Gorrow (Gareau), widow of Joseph Gorrow. Margaret Gorrow (Gareau), widow of John Gorrow. Mattie C. Torrance (Terans), widow of Frank Currier, Ninety-second New York (pensioner). Sarah David, widow of Loran David. Mary Phillips (absent), widow of John Phillips, who enlisted January 7 and was discharged June 12, 1865, as claimed, but regiment forgotten. Ida Stump, widow of William Stump, Company C, Fifteenth Connecticut; has pension claim; enlistment January 1, 1862; discharged July 5, 1862.

The following were the Six Nations survivors of the United States army of the war of 1812-'14 on June 1, 1890:

John Adams, Onondaga reservation; age 96. John Joe (Little Joe), Cattaraugus; age uncertain. Henry Phillips, Cattaraugus; age 88. Daniel Twoguns, recently deceased; age 92. Peter Johnson, John Jones, Jack Kenjockerty, and John Jones, very old men, recently deceased, are reported by their surviving families to have served in the same war upon the American side.

THE SIX NATIONS OF NEW YORK.

BY HENRY B. CARRINGTON.

PART I.

HISTORICAL OUTLINE.

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.

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, but 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. 3 of the statutes cited in the volume referred to relate particularly to the Oneidas, 9 to the Tuscaroras, 10 to the Shinnecocks

^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.

of Long Island, 13 to the Saint 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. Their respective bearings upon the census enumeration, as well as the entire testimony procured by the state under its special commission, had careful examination and analysis before the enumeration began, in order to so collect and classify the data that general and state governments might find a remedy for existing evils and save the Indian from any legalized wrong, as well as from the ruinous effects of barbarous rites and customs, which have not been eliminated by a century of contact with the white race. The tendency of attempted legislation and very pronounced utterances from respectable sources have been in the direction of an abrogation of all existing treaties, with or without the consent of the Indians. All such propositions will be confronted by a national judicial negative, and no impatience with slow Indian development can excuse the impairment of his substantial titles and rights or the imposition of terms of conquest. There must be a middle course, just to all. Neither the encroaching white man nor the conservative pagan can resist the wise and safe conclusion that the Indian must come within the pale of civilization and yet lose nothing of intrinsic value to himself or his family.

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, 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, described by Lossing as a "barbaric republic, the Iroquois confederacy, existing in the wilderness, simple, pure, and powerful, with its capital 100 miles from the sea, and unknown until Cartier sailed up the Saint Lawrence, until Champlain penetrated its forests, and Hudson discovered the beautiful river that bears his name".

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. The words attributed to Hiawatha, "the very wise man", mingled with much romantic story, are so descriptive of the family peculiarities of the different nations that they are worthy of notice in the briefest of the two forms preserved among the people. The scene of the conference was on the hill slope north of Onondaga lake, in the state of New York.

THE WORDS OF HIAWATHA.

We have met, members of many nations, many of you a great distance from your homes, to provide for our common safety. To oppose these foes from the north by tribes, and alone, would prove our destruction. We must unite as a common band of brothers, and we shall be safe.

You Mohawks, sitting under the shadow of the great trees, whose roots sink deep into the earth, and whose branches spread over a vast country, shall be the first nation, because you are warlike and mighty.

You Oneidas, a people who recline your bodies against the everlasting stone that can not be moved, shall be the second nation, because you give good counsel.

You Onondagas, who have your habitation at the great mountain and are overshadowed by its crags, shall be the third nation, because you are greatly gifted in speech and are mighty in war.

And you Cayugas, whose habitation is in the dark forest and whose home is everywhere, shall be the fourth nation, because of your superior cunning in hunting.

And you Senecas, a people who live in the open country and possess much wisdom, shall be the fifth nation, because you understand the art of raising corn and beans and making cabins.

You five great and powerful nations must unite and have but one common interest, and no foe shall be able to subdue us. If we unite, the "Great Spirit" will smile upon us. Brothers, these are the words of Hiawatha. Let them sink deep into your hearts.

In 1535, at the site of the future city 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. The carefully preserved wampums of those early times will receive notice in another connection. "Each nation was distinct and independent as to domestic affairs", writes Lossing, "but bound to the others by ties of honor and the general good". Each 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 were, however, 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, presenting 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". Doctor Colden, in his history of the Five Nations, sagely suggests that "here we may with more certainty see the original forms of government than in the most curious speculations of the learned". Such was their regard for the rights of man that they would not enslave captives; neither did they allow intermarriages among families of the same clan. This has been the prevailing law up to the present time.

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". Parkham says of the Iroquois: "Among all the barbarous nations of this portion of the continent, these stand most prominent". 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 the American 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. Photographs of the influential men from each of the Six Nations and from the Saint Regis tribe are not unworthy of companionship with business men among any people.

The briefest outline of the old-time conquests of the Iroquois confederacy challenges as much attention as the triumphs of Caesar or Alexander. They 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 Saint 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, so that Colden, writing of that period, says: "I have been told by old men of New England, who remember the Indian wars, that as soon as a Mohawk was discovered in their country the Indians raised a cry from hill to hill 'a Mohawk! a Mohawk!' upon which all fled like sheep before wolves, without attempting the least resistance". 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 Catawbias of South Carolina yielded captives to these omnipresent invaders. Michigan and even Lake Superior were visited by them. One well-informed Indian historian uses this language: "No distant solitude, no rugged fastness, was too obscure or difficult to escape their visitation; no enterprise was too perilous, no fatigue too great, for their courage and endurance. The fame of their achievements resounded over the continent". 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, reaching the pinnacle of their triumphs at last, they became the controlling interior power, with a colossal 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 SAINT REGIS, SUCCESSORS OF THE MOHAWKS: 1890.

Saint Regis river, Saint Regis parish, at the junction of the river with the Saint Lawrence river, Saint Regis island, directly opposite, and Saint 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. Opposed by his aristocratic neighbors and connections, he sought an appointment as missionary to the Iroquois Indians of Canada. He was unable to leave home, although appointed to the mission, but resumed his previous labors, and died in 1640 at the age of 43, after 26 years of faithful service. He was canonized, upon the joint request of Louis XV of France, Philip V of Spain, and the clergy of France assembled at Paris in 1735, by Clement XII in 1737 in recognition of his disinterested labors (*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 Abbé 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 two 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 two brothers of the name of Tarbell, who were adopted in the place of the two 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" and where peculiar echoes, even at the splash of the paddle by night, still perpetuate the original, suggestive name, although the drumming partridges have almost become extinct. 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, and are elsewhere noticed. The well-preserved

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

records of the old parish church and the recollections of the aged grandson of the original Peter Tarbell rescue many floating traditions from vague and conflicting statements.

The Saint Regis Indians have very little in common with the other nations of the old Iroquois confederacy. Only two Oneidas are found among them, and no Onondagas, Cayugas, or Senecas. The Tuscaroras were still in North Carolina when the Mohawks were being gradually drawn into closer relation with the Indians of Canada, and the growth of christianity among them so rapidly severed all associations with the practices and rites of the ancient belief of the founders of the league that even its traditions are little known among their descendants. They had nearly as intimate associations at one time with the Seven Nations of Canada as with the Five Nations of New York, and they still cherish those associations.

PART II.

RESERVATIONS AND LOCATIONS IN NEW YORK: 1721, 1771, AND 1890.

Ho-de-no-sau-nee-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 clew 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.

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 ex-Commissioner of Indian Affairs, prepared a map for a volume of 475 pages, 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 plates were 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 CORNPLANTER SENECA IN PENNSYLVANIA.

	ACRES.
Onondaga.....	6,100.00
Tonawanda.....	7,549.73
Allegany.....	30,469.00
Oil Spring.....	640.00
Cattaraugus.....	21,680.00
Tuscarora.....	6,249.00
Saint Regis.....	14,640.00
Cornplanter, in Pennsylvania.....	640.00
Total.....	87,967.73

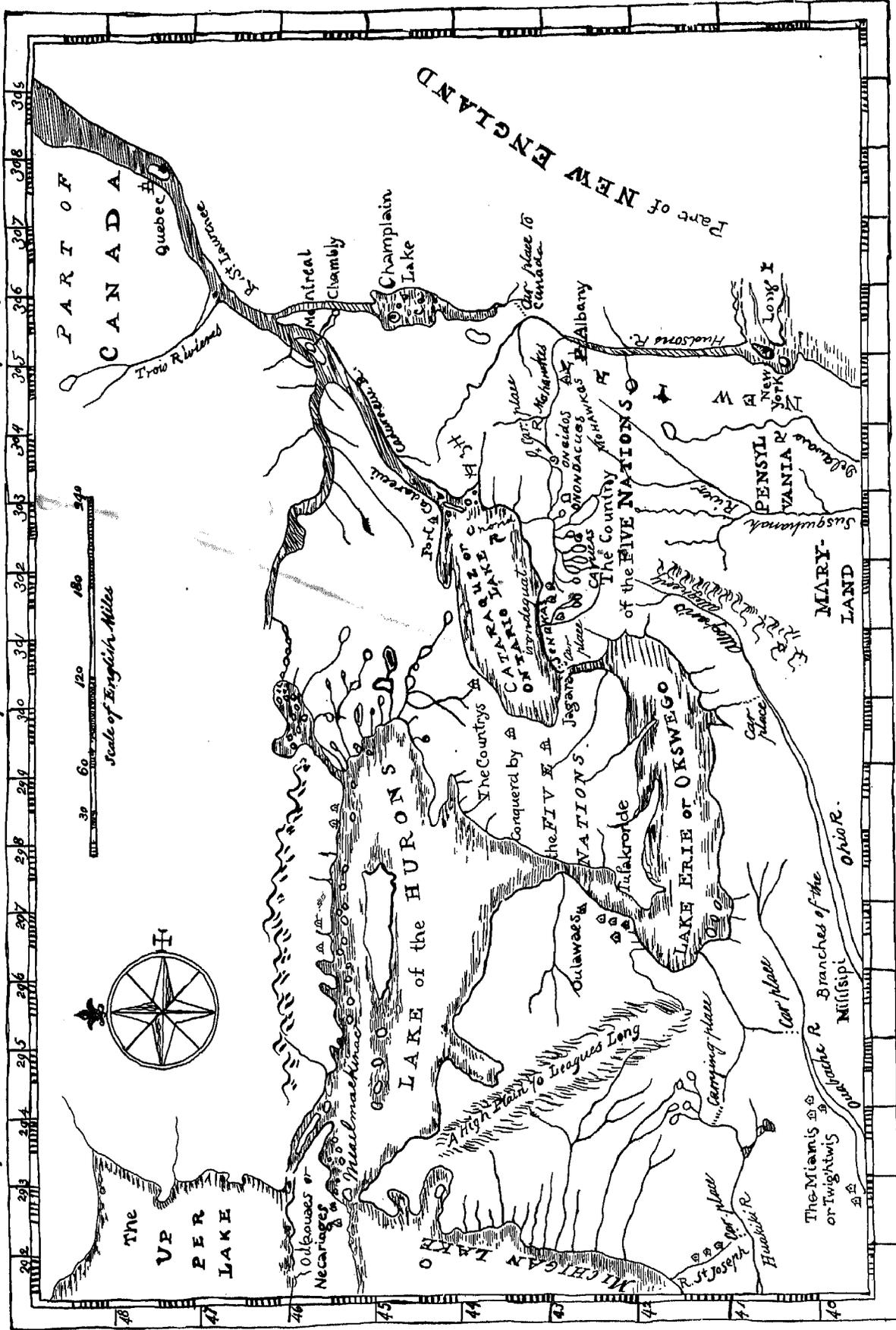
The New York commission estimates the acreage of the Onondaga reservation at 7,300. The Saint Regis, with swamp land, is estimated at 15,280 acres.

RESERVATIONS OF THE SIX NATIONS IN NEW YORK: 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.

For a complete and full history of the original treaties and authorities as to the legal status of the Six Nations reservations in New York (beside the report of the New York state commission herein referred to), see the report prepared by Alice C. Fletcher in 1885 and a monograph by Franklin B. Hough, of Lowville, New York, on the Indian tribes of New York, both printed in Executive Document No. 95, Forty-eighth Congress, second session, which are full and most valuable. The various New York reports and especially that of the New York commission, made in 1889, contain much of interest as to the reservations of the Six Nations.

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 north part of CANADA.

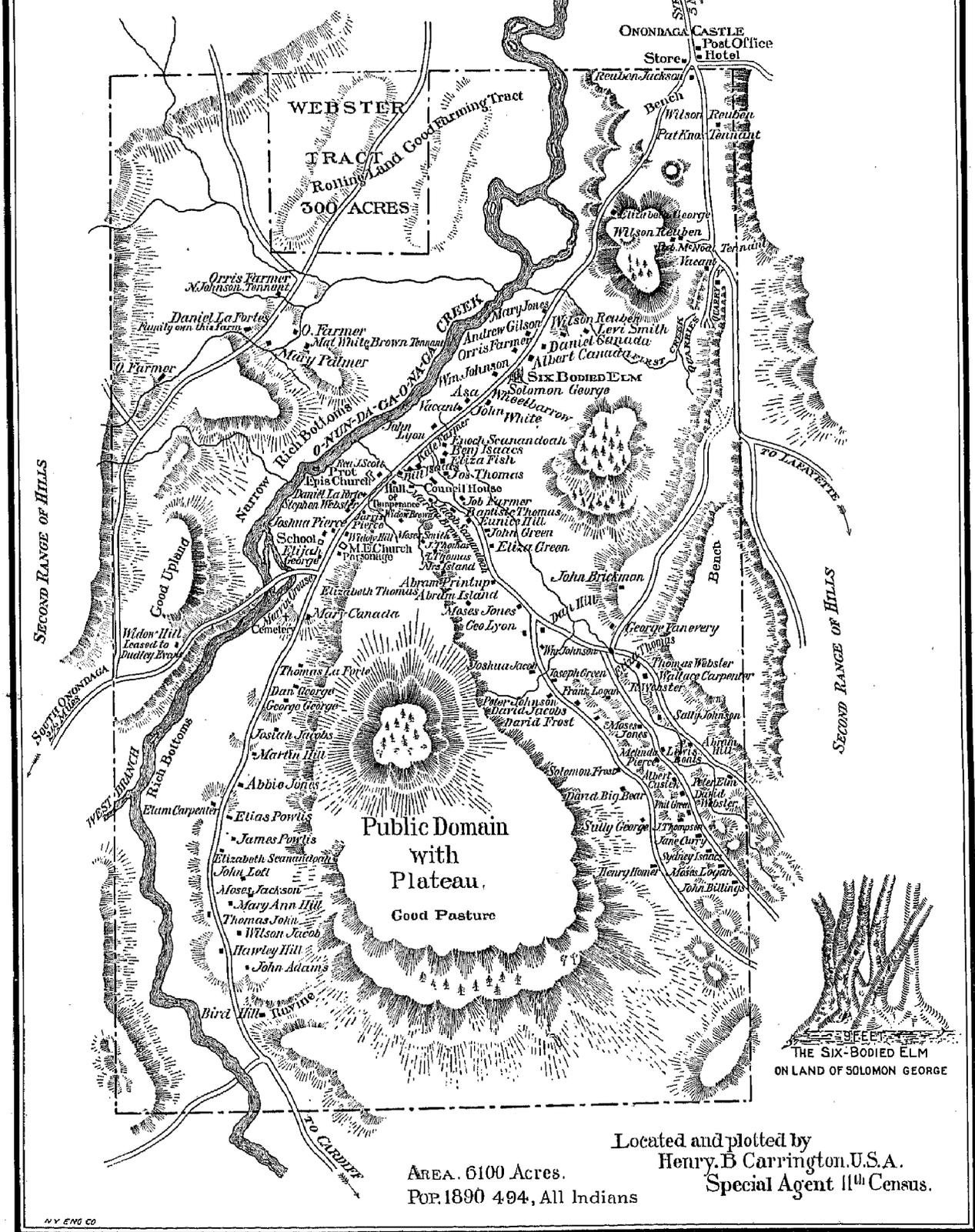


N.B. The Tuscaroras are now reckoned a sixth Nation & live between the Onondagoes & Oneidas; & the Nacarages of Michilimackinac were received to be the seventh Nation at Albany, May 30th, 1733 at their own desire so many that Nation being present besides 170 men & children

ONONDAGA RESERVATION

1890.

ONONDAGA COUNTY, NEW YORK.



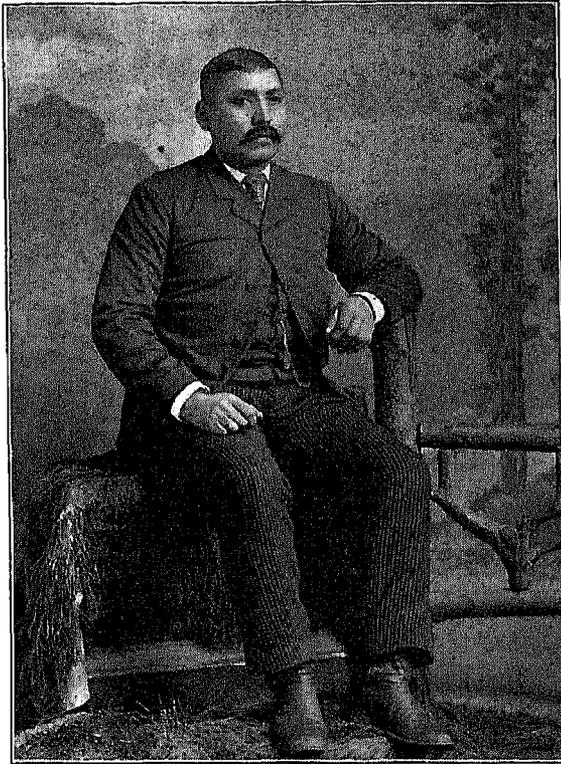
WEBSTER TRACT
Rolling Land Good Farming Tract
300 ACRES

Public Domain
with
Plateau.
Good Pasture

250 FEET
THE SIX-BODIED ELM
ON LAND OF SOLOMON GEORGE

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

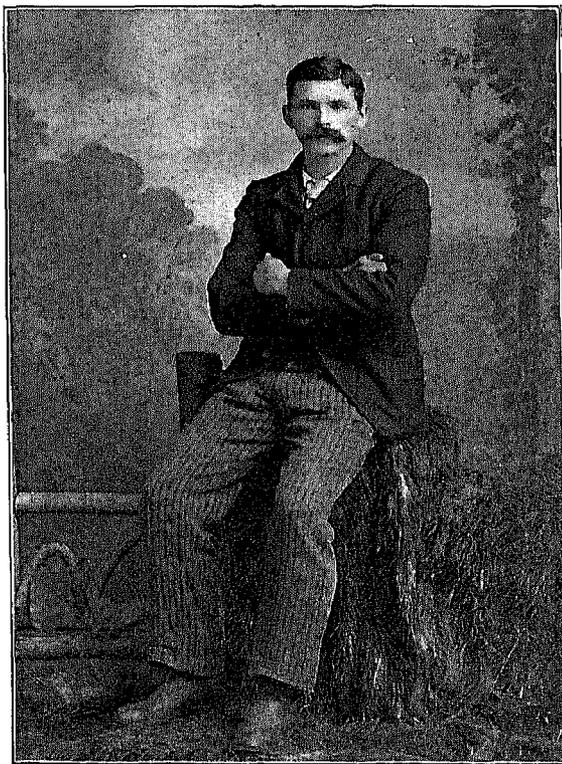
AREA. 6100 Acres.
POP. 1890 494, All Indians



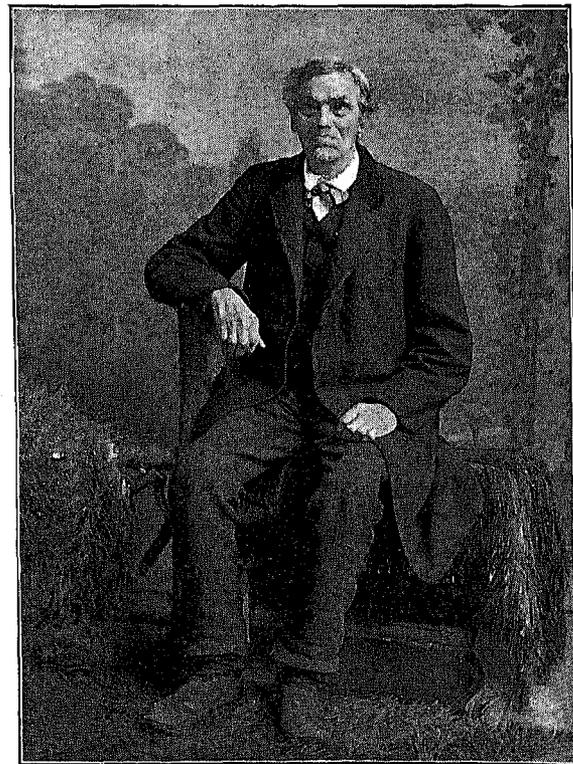
SOLOMON GEORGE (Wal hah-loigh), "Watchful,"
Oneida Chief.



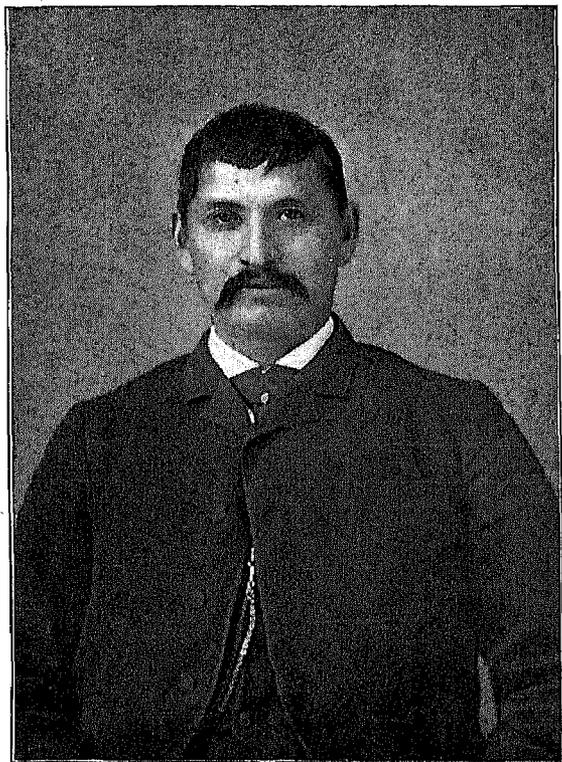
HENRY POWLISS (Was-theel-go), "Throwing up Pins,"
Oneida.



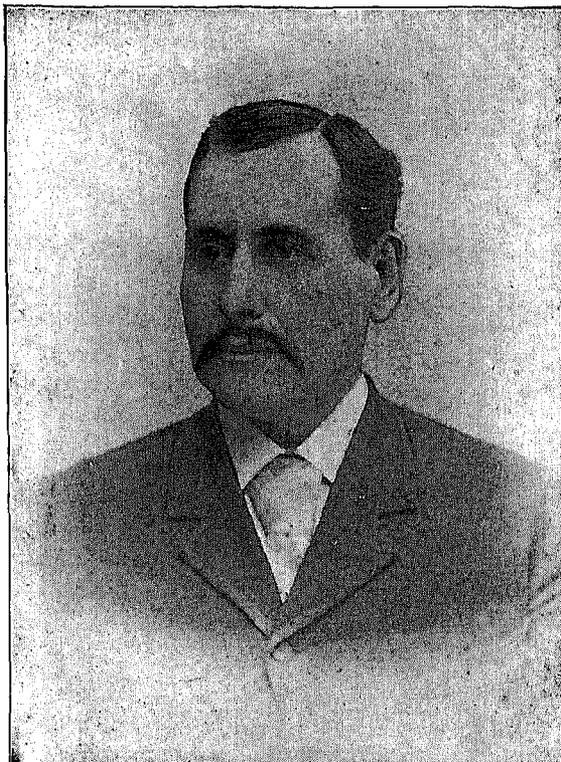
JOSHUA JONES (Sa-sun-nah-gan-deeh), "Half name" half blood.
Oneida.



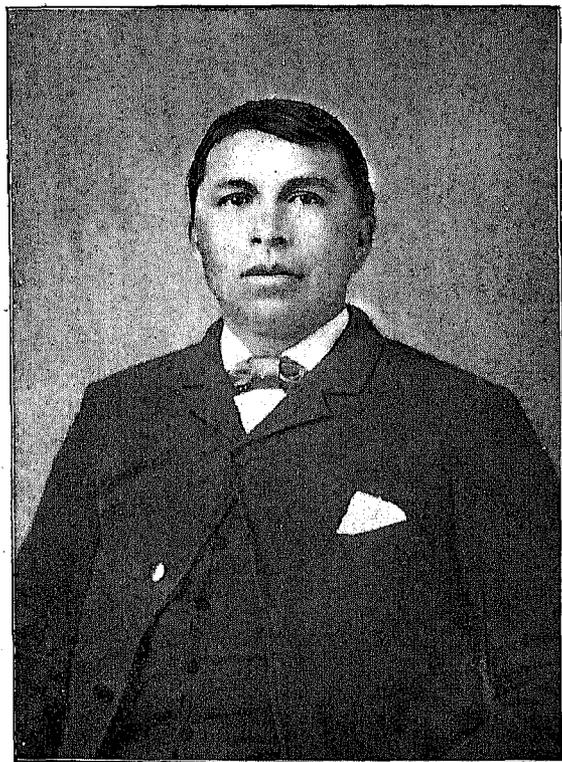
ABRAM HILL (Ga-haeh-da-seah), "Whirlwind,"
Oneida.



ALEXANDER JOHN (Ska-no-eh), "Fleeting Arrow,"
Head chief of the Cayugas.



RUSH S. WILSON (Ha-ja-ah-gwysh), "He Carries the Fire,"
Chief of Cayuga Nation.



EDWIN M. SPRING (Ho-dyah-yoh-gwesh), "Spreading Sky,"
Cayuga Chief.



HIRAM TALLCHIEF (Dah-eh-Jeh doh), "Burning Hand,"
Cayuga Chief.

ONEIDA AND CAYUGA RESERVATIONS.

No maps of reservations for these tribes will be found, 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 condition of this small remnant is treated of elsewhere. 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 otherwise irreconcilable 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.

106 of the Oneidas now (1890) 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. This is fully shown in the population table.

The Cayugas number 183 and reside on 4 of the reservations of the Six Nations, having 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, William and Malinda Johnson own 11 acres, which they rent. William Dockstader occupies 1.75 acre, which he does not till. 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, and Mr. Dockstader claims that the children were not well treated by the white people, but these reasons are not sufficiently supported for serious comment. At Mud Creek, between the 2 villages, are the 2 houses of John Johnnyjohn and Mary Antoine. At Windfall, Mary Webster, 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 are the facts in 1890, and neither farming nor gardening in either of these villages is to the credit of civilized Indians. They 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, and in another generation will be lost in the mass of the people. 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.

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 two 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. The turnpike road to Cardiff enters near the northeast corner of the reservation and leaves it about half a mile east of the southwest corner, cutting a diagonal line nearly 4.75 miles in its course. Onondaga Castle, with hotel, store, post office, and a few houses, is at the "entrance gate". The Lafayette stage road bears southeasterly at this point, from which the reservation road deviates to the right, and at the distance of about three-quarters of a mile sends a branch into the celebrated limestone quarries belonging to the Onondaga nation. This blue limestone is 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 to be utilized. The supply is comparatively inexhaustible. Only 3 derricks are now worked, each paying to the nation an annual rental of \$100. As many as 6 have been worked heretofore. The leases, made by ruling chiefs, pass under the keen supervision of Thomas D. Green, the state agent for the Indians, and the details of his management show a just regard for their best interests.

For nearly three-quarters of a mile after leaving Onondaga Castle the road runs through the land of Wilson Reuben, 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 repaired sufficiently only to protect the 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 of Wilson Reuben, 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 touch 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 the fine farm belonging to the widow of William Hill. 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 the Hill farm are 2 others worthy of notice, both leased to white men, 1 owned by Daniel La Forte's family and the other by Orris Farmer, one of the most prosperous men on the reservation.

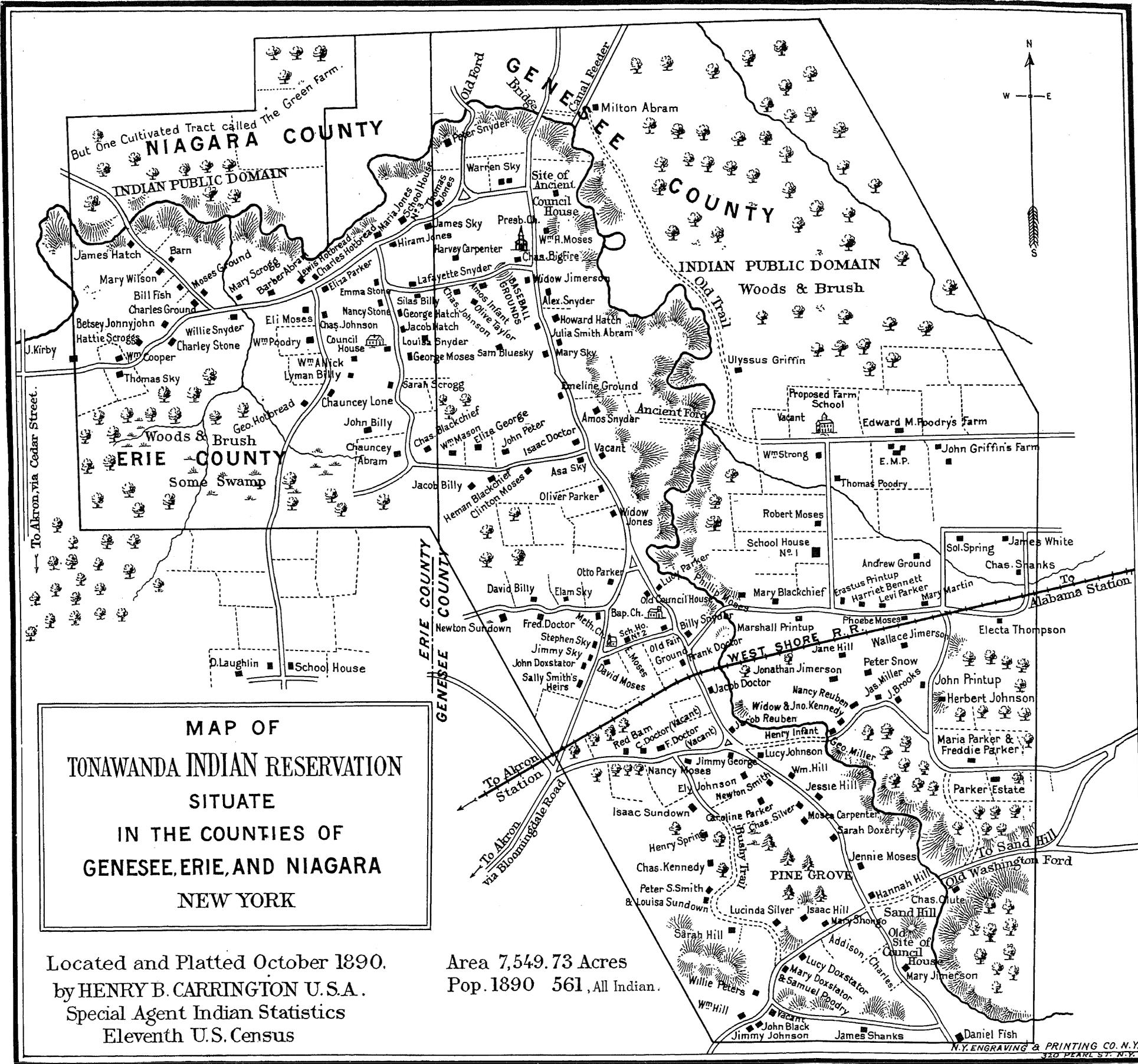
The lands along the stony, wretched roads, on the upper waters of Lafayette creek, are broken sharply by spurs from the mountain which occupies so large a portion of the south half of the reservation. More than 20 small, steep hills, almost as distinct as mounds, fringe the creek, leaving only small garden patches for culture. Albert Cusick has made a success of strawberries, but substantial farming is impracticable. From Wallace Carpenter's northward along the bench land 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 6,549.73 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 2.5 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. Moses is 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 Warren Sky, not a chief, but 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



**MAP OF
TONAWANDA INDIAN RESERVATION
SITUATE
IN THE COUNTIES OF
GENESEE, 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.

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, neither has there been much advance in building for a year past. New houses and new roofs, however, indicate necessary improvements in progress 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, as exhibited by the table appended to the general schedule which accompanies the special enumeration sheets. Under the head "Indian industries" this matter will receive further notice.

The northeastern portion of the reservation, marked as public domain, is covered with brush and small timber. Nearly all land upon 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 will not soon fail.

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, Joseph Scattergood, John Manly, and Henry Shanklin, 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. 96 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. Under the head "Leased lands" further reference will be made to this and kindred matters.

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 42 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 the 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 Allegany river and down the Ohio was profitable, bringing quick cash returns without the protracted, patient labor which would have attended clearing the land fully and engaging in agriculture for a livelihood. Hundreds of acres at the foot of the hills, and perfectly level, bear the stump marks of this bygone occupation, and thickly-set brush with small second growth timber show that the ability or disposition to utilize the land for farming purposes is wanting. In fact the soil does not invite farmers to invest largely, even if the Indians had both choice and freedom to sell, for it needs all the fertilization which an energetic farmer can save and use. The cultivated lands have been fairly fenced, but the fences are not kept up with care. Under the head "Farming" the subject will be again noticed. 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 by D. Sherman, for 13 years the efficient United States Indian agent, 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 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".

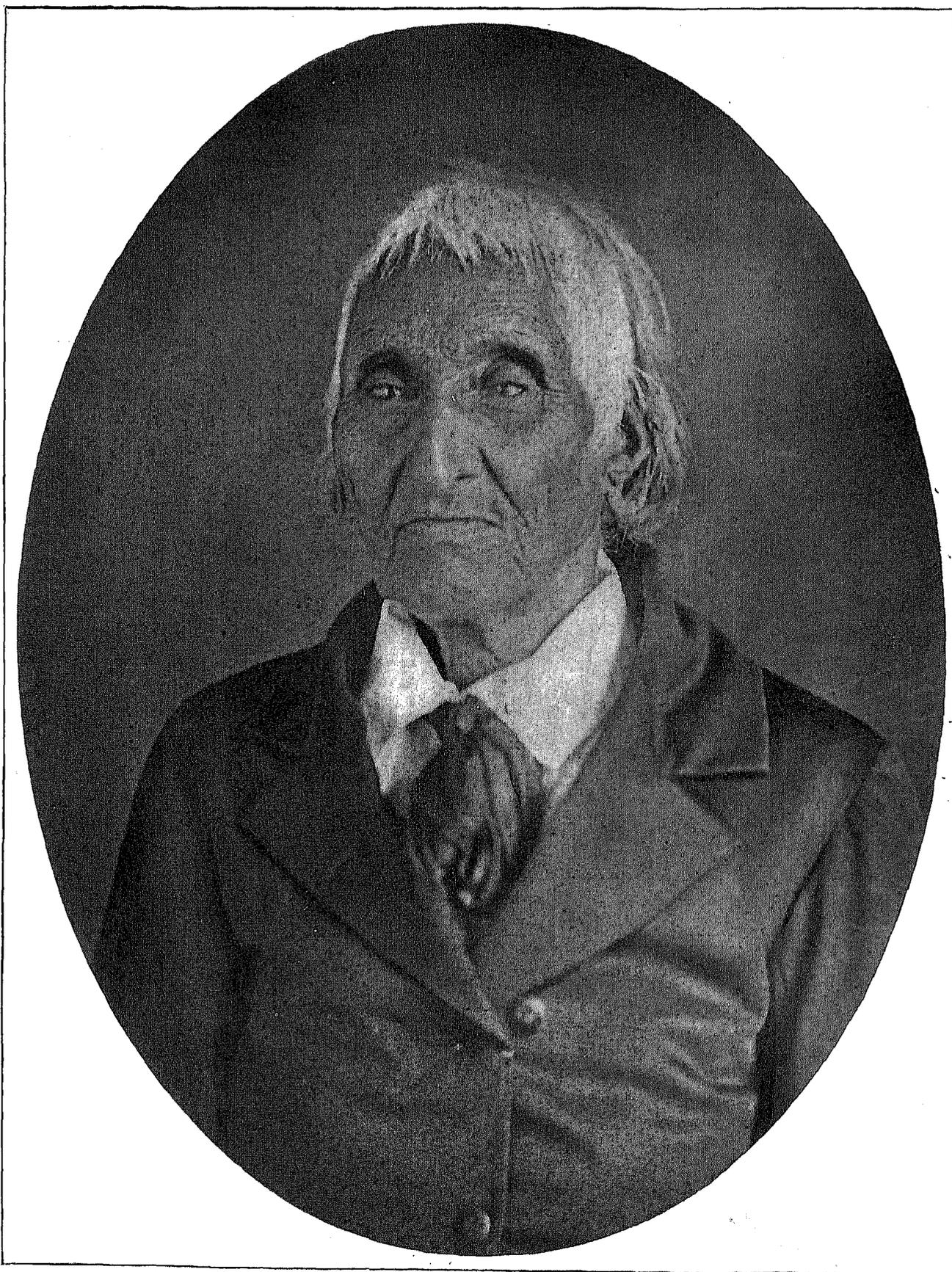
The place and date of birth of Governor Blacksnake (The Nephew) are unknown. He died at Cold Spring, in South Valley, on the Allegany reservation, December 26, 1859. His Indian name was "Tha-o-wa-nyuthis". He was associated with John Halftown and John O'Bail (Cornplanter) in negotiations with Washington, 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.

The following note, by Charles Aldrich, of Des Moines, Iowa, in the Magazine of American History for July, 1891, on Governor Blacksnake (The Nephew) is of great interest:

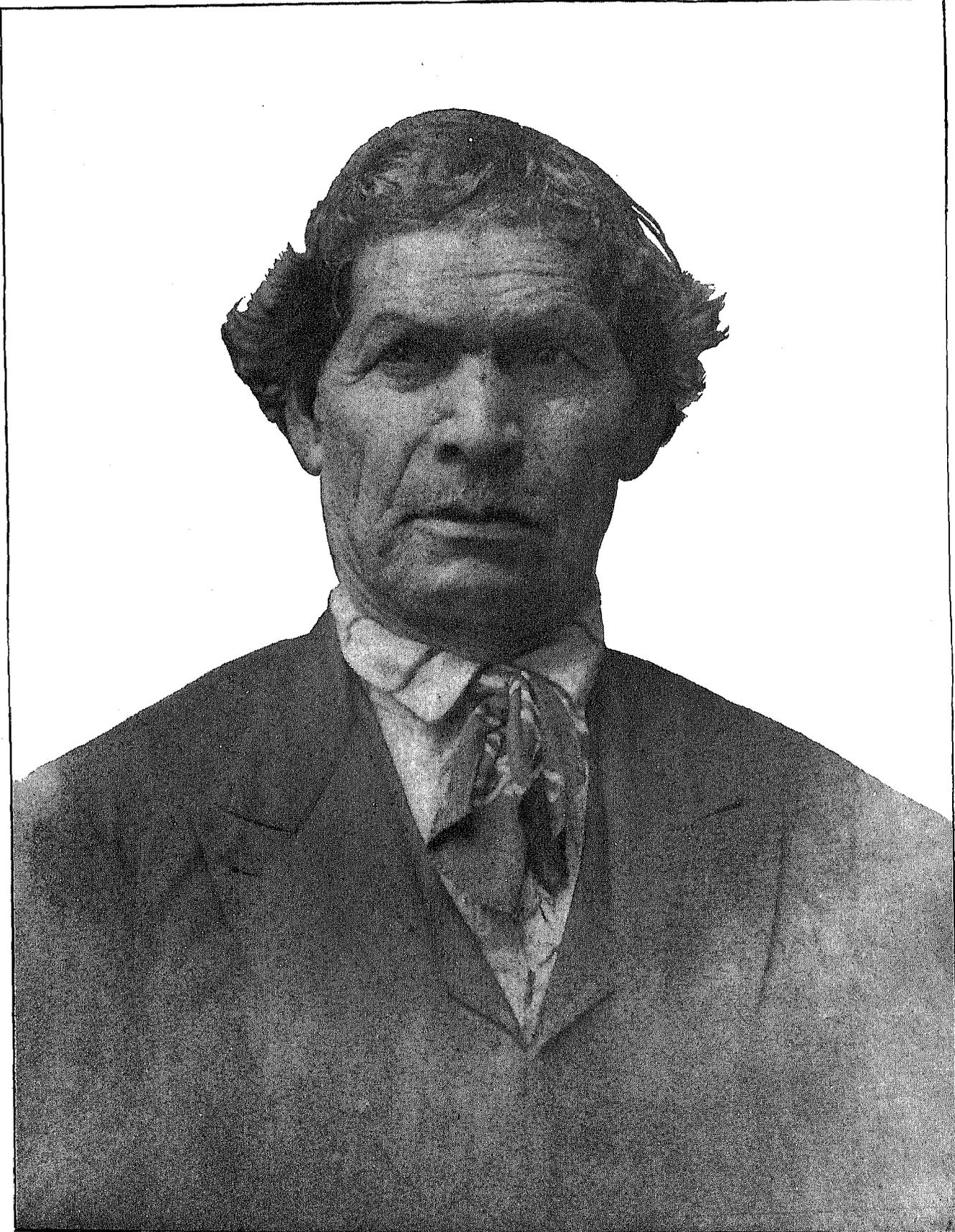
When I first began to hear of this notable Indian, and very soon afterward to see him occasionally, I was but 8 years old. This was in 1836. Governor Blacksnake was at that time head chief of the Senecas, living upon their reservation along the Allegany river, just north of the Pennsylvania line, in Cattaraugus county, New York. He may also have had some sort of headship relating to wider intertribal relations. His residence was 1 mile above the little village of Cold Spring, 10 miles or more from the southern boundary of the reservation. That he had been widely distinguished in "the olden time, long ago", was evidenced by the fact that he had received a beautiful silver medal from the hand of Washington. As I remember it, this medal contained from \$3 to \$4 worth of fine silver and bore upon one side the simple legend "Second Presidency of George Washington". On the obverse was a simple domestic scene, representing a room, as it might be, in a settler's cabin. In the center of the farther side was an open chimney with a blazing fire, a babe lay in a cradle, a spinning-wheel stood in one corner, and two or three women seemed busied with indoor work. The old chieftain was very proud of this medal, generally wearing it suspended from his neck by a cord, for which a hole had been pierced. I often saw him in my boyhood, when he was pleased to hand me his Washington medal for inspection. He understood a little of our language but could not speak it.

The year of Governor Blacksnake's birth was conjectured to be 1736 or close to that time. He died December 26, 1859. If the first date is approximately correct he was not far from 120 years of age. In personal appearance he bore a striking resemblance to one of the portraits of Andrew Jackson in his old age. He was very tall, straight as an arrow, and his abundant hair was both white and long. He sometimes wore a blue overcoat, which came nearly to the ground, and I feel quite sure that it was thickly studded with smooth, old-fashioned brass buttons. His figure was at once striking and venerable. He was always kind and agreeable, genial and pleasant to all who approached him. The people of his tribe, as well as the white people, treated him with marked deference and respect.

Governor Blacksnake, in addition to being a man of authority in his tribe, was an orator to whom his people always listened with profound attention. I shall never forget hearing him, though I did not understand a word of his language. My father's farm adjoined the Indian reservation, half a mile from the river, and one of my Indian playmates "Little Johnny Watts", had died from consumption, and I had frequently gone to the old cabin to see him during his long, wasting illness. One day as I peered into the room where he lay, his poor old mother was indulging in the wildest grief, talking to her poor boy, who was insensible and only gasping at long intervals. Presently the



New York Engraving & Printing Co. GOVERNOR BLACKSNAKE, (Tha-o-na-wyuthe) or ("Tha-o-wa-nyuths,") "The Nephew" (Seneca).
Died at Cold Spring, in South Valley, Allegany Reservation, Dec. 26, 1859, aged 117 or 120 years.



New York Engraving & Printing Co.

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

gasping ceased, the spirit had fled. This was the first person I ever saw die. Meanwhile, not far from the door, stolid and unmoved, sat the father, "Old Johnny Watts", making a bow and arrows of hickory wood for the use of the lad in the "happy hunting grounds". A day or two later our family attended the funeral in the forest, near the bank of the river, and some 50 Indians (Senecas) and a few white people were present. The coffin was lowered into the grave, when the father stepped briskly forward and dropped the bow and arrows by its side.

At this moment, with grave and solemn mien, Governor Blacksnake stepped to the top of the mound of earth, and began a half-hour's address to his Indian friends. He spoke slowly and with great deliberation. Some one who understood him informed us that he spoke most kindly of the little boy who was gone, depicting the joys of the new existence upon which he was to enter. He urged his hearers to so order their lives as to be prepared for the better existence in the life to come. I do not remember, I was but a child myself, that I was ever more impressed by the appearance of an orator, except by Abraham Lincoln at his first inauguration. Blacksnake's figure was tall and commanding, his delivery slow and distinct, his appearance graceful, earnest, full of dignity, his sympathy for the bereaved family evident and touching. They paid his words the tribute of fast-flowing tears, except the father, who looked on unmoved.

Some time later, about the year 1850, an Indian boy, a relative, I believe, of the old governor, was killed by lightning near his house. A sudden shower of rain was accompanied by lightning and thunder. The boy fled to a large apple tree to seek protection from the pelting rain, when the deadly bolt came down, killing him instantly. The Indians at once cut down the tree and rolled it into the pit, where it lay until it was consumed by dry rot. I was told that some superstition was connected with the cutting of this tree, but it may have been for the simple reason that it was such a sad reminder of the fate of the little boy.

Some notes concerning Governor Blacksnake have appeared in local historical works, but they seem to me to have been more or less fanciful. It is no doubt true that he fought against our people in the border wars of the Revolution. He is said to have been at the massacre of Wyoming, and to have been among the Indians of western New York, who were so terribly punished by General Sullivan in 1779. He must also have made a journey to Washington early in this century. He retained until his very old age a pass given to him by General Henry Dearborn, the Secretary of War. It was in the following words:

To all persons to whom these presents shall come, greeting: It is required of all persons, civil and military, and all others, the good people of these United States, to permit "The Nephew", an Indian chief, with his associates, to proceed from the city of Washington to their places of residence freely and without molestation, and to aid and assist them on their way as friends of the said United States.

Given at the War Office, at the city of Washington, this fourteenth day of February, 1803.

[Seal of the War Department.]

H. DEARBORN.

Governor Blacksnake was the last survivor of the Indian chiefs who had been prominent before their power was broken in the state of New York. He was a man of much native ability, and he retained his influence with the Senecas to the end of his life.

CORNPLANTER SENECA 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 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 Alleghany and Cattaraugus lands of the Seneca nation, and draw annuities with them.

A suitable monument rests over Cornplanter's grave in the somewhat neglected burial ground between the Presbyterian church and the house of Marsh Pierce, bearing the following inscriptions upon its four faces:

GY-ANT-WA-HIA,
THE
CORNPLANTER.

JOHN O'BAIL,
ALIAS CORNPLANTER,
DIED

At Cornplanter town, February 18, A. D. 1836,
aged about 100 years.

CHIEF OF THE SENECA TRIBE
AND
A PRINCIPAL CHIEF
OF THE
SIX NATIONS

From the period of the Revolutionary war
to the time of his death,
DISTINGUISHED

For talents, courage, integrity, sobriety,
and love for his tribe and race,
TO WHOSE WELFARE

He devoted his energies and his money
DURING A LONG AND EVENTFUL LIFE.

ERECTED
BY AUTHORITY OF THE LEGISLATURE
OF PENNSYLVANIA,
By act passed May, A. D. 1866.

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 the nature of 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 two 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 inverted 7. In this angle lies the little village of Versailles, containing a hotel, 3 stores, a grist mill, 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, and warranting the belief that thorough drilling or boring will yet solve the fuel problem, which is a more serious cause of anxiety to the people of Cattaraugus than even the Ogden Land Company claim itself.

A second bench, backed by higher background, 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 people gathered at the Iroquois Agricultural Society's fair in September, and to the assembled 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 Newtown, 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, hoop poles, second-growth pines, and young oaks, and here is the history of grave mistakes in the past, mingled with some faint promise for a better future. Thousands of great pine stumps show how foolishly 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, and in variety of soil, varied scenery, and every accessory to profitable farming stands as a model of good judgment in its selection by the Seneca people for their abiding home.

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, related through language and tradition, their wanderings westward to the Mississippi, and their final lodgment at the headwaters 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.

It would be difficult to better balance, settle, and utilize a tract of this size than has been done in its development. Nearly the entire land not reserved for timber has been put to use. 5 crossroads connect the 2 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 also developed fine orchards of peach and apple trees to the extent of 269 acres. These have been carefully trimmed and kept in good bearing condition. There is not a ragged, untrimmed orchard on the reservation. 2 non-bearing years, almost 3, 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 in 1891, if the apple crop should again fail.

STATISTICS OF INDIANS.

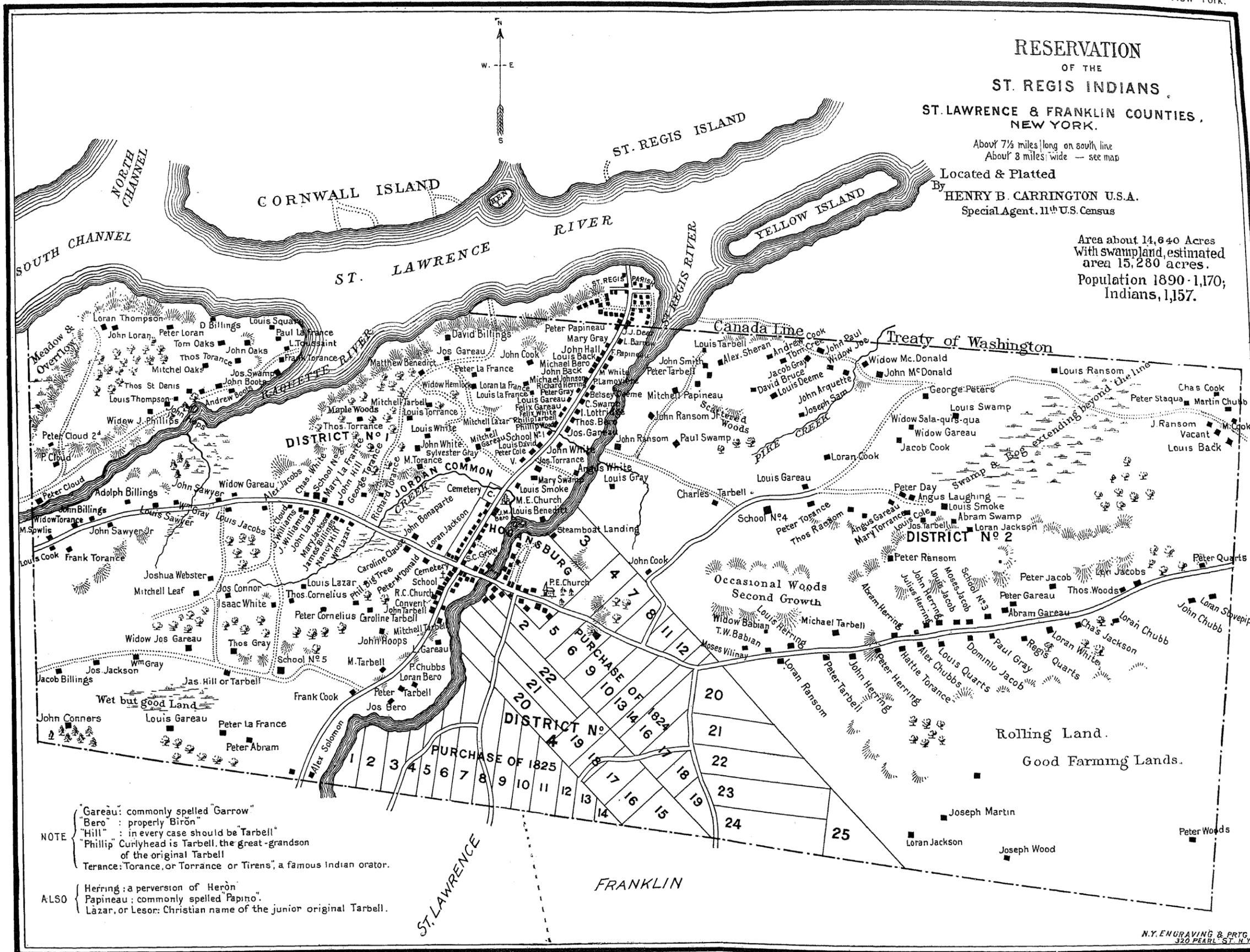
SAINT REGIS RESERVATION.

The Saint Regis Indians are the successors of the ancient Mohawks, and reside on their reservation in Franklin and Saint 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, and the present acreage, computed by official reports without survey, is given as 14,640. This is probably an excess nearly equal to the 2 tracts noted as being severed from the reservation proper.

4 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 Saint Regis river is navigable to the point indicated on the map and communication is maintained with both American and Canadian towns 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 per week.

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 Canadian as well as American Indian farmers 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, however, 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 boundary line established by the treaty of Washington about equally divides the population of the American and Canadian members of the Saint Regis nation. The house of John J. Deer, "Running Deer", known as the "International hotel", is bisected diagonally by this boundary line. It also cuts off one of the rooms of John Papineau's house opposite.



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. 11th 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 Birón
 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 Herón
 Papineau: commonly spelled "Papino".
 Lazar, or Lesor: Christian name of the junior original Tarbell.



JOSEPH SNOW (Chan-ly-a-ya), "Drifted Snow,"
Onondaga Chief.

GEORGE H. M. JOHNSON, (Je-yung-heh-kwang), "Double Life,"
Mohawk Chief and Official Interpreter.

JOHN SMOKE JOHNSON (Sac-a-yung-Kwar-to), "Disappearing Knot,"
Mohawk Chief.

JOHN BUCK (Skan-a-wa-ti), "Beyond the Swamp,"
Keeper of the Wampum, Onondaga Chief.

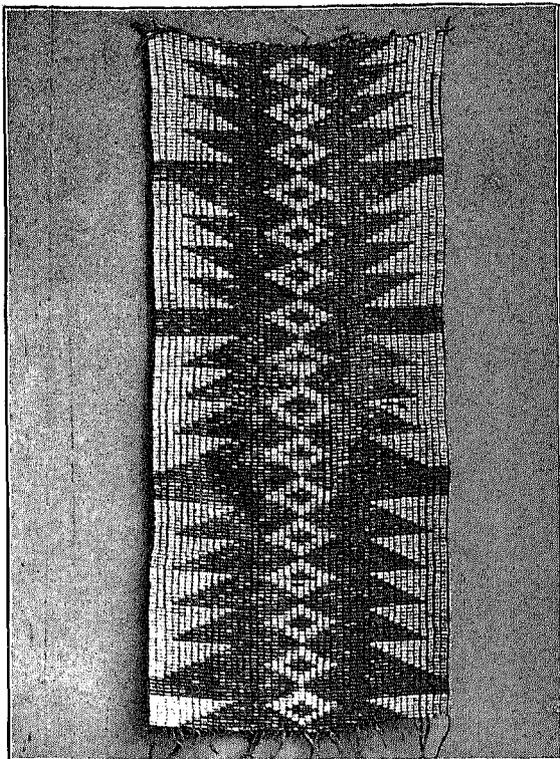
ISASC HILL (Te-yem-tho-hi-sa), "Two Doors Closed,"
Onondaga Chief.

JOHN SENECA JOHNSON (Ka-nung-he-ri-taws), "Entangled Hair Given,"
Seneca Chief.

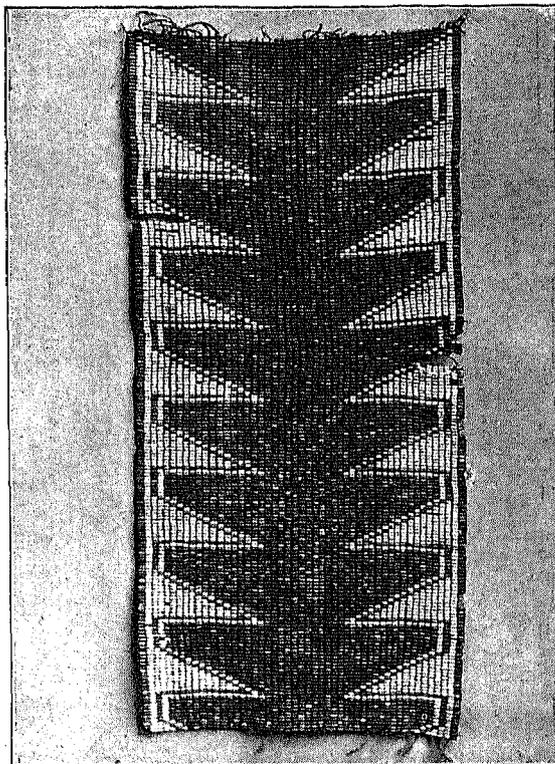
HISTORIC WAMPUMS—SIX NATIONS.

Eleventh Census: 1890.

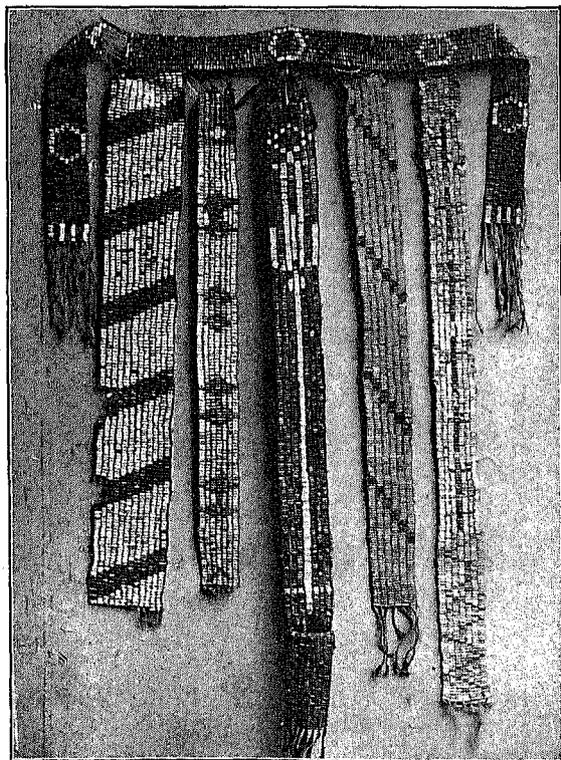
Six Nations of New York.



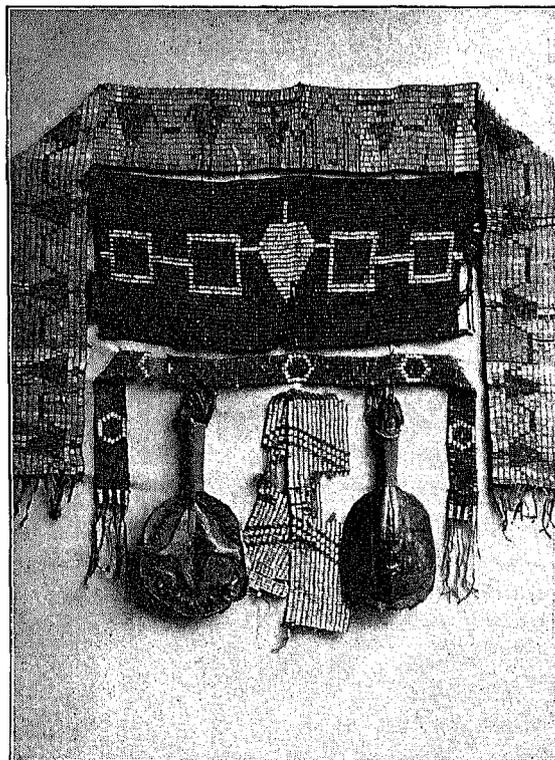
Presidentia of the Iroquois, about 1540.



Wing or Dust Fan of Presidentia of Six Nations.



Six Wampums of the Six Nations.



Group of four Wampums and Turtle Rattles, used in Feather Dance.