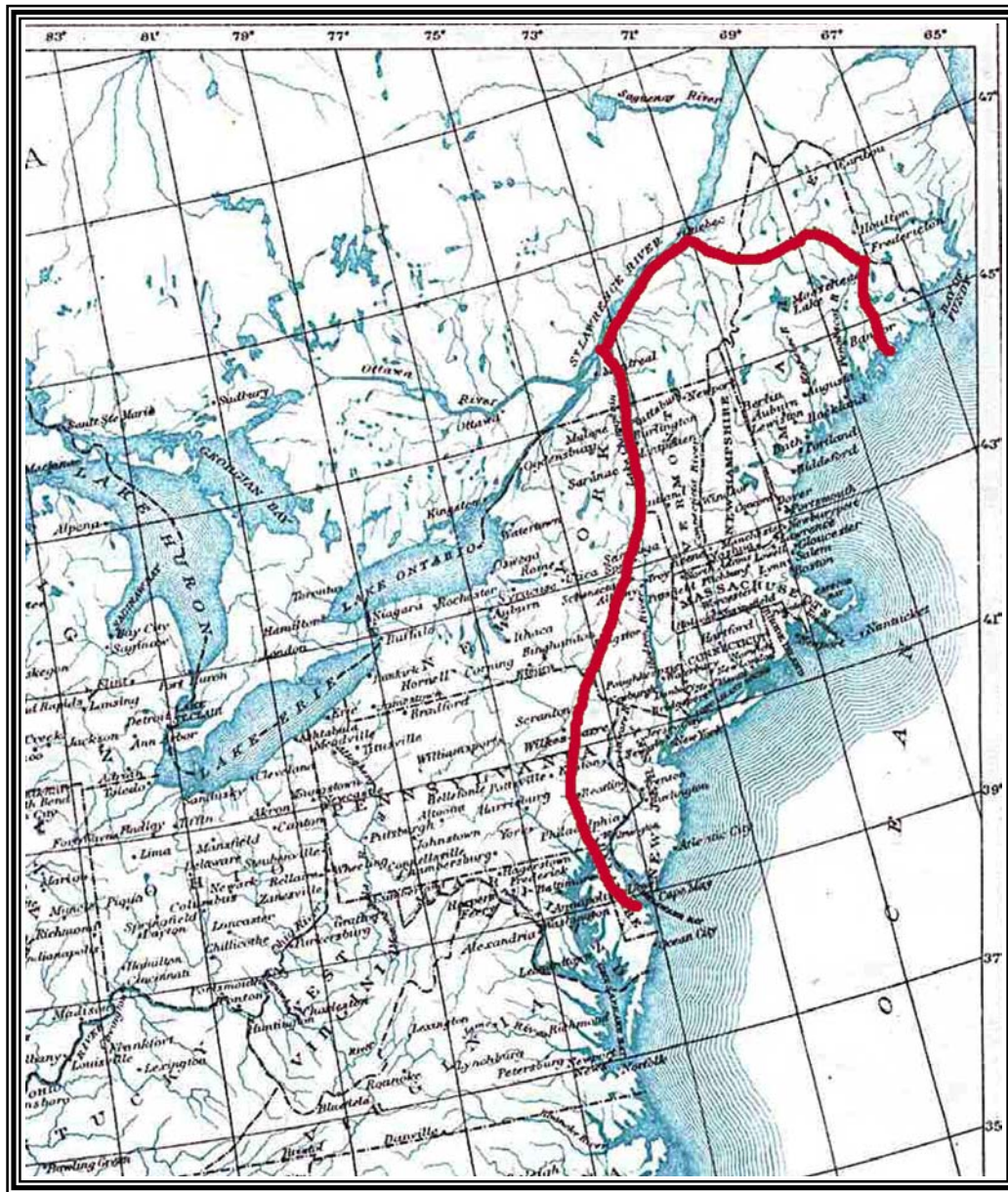


# Muhheconnew National Confederacy



NATION BUILDING II PROJECT  
HARVARD KENNEDY SCHOOL OF GOVERNMENT

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## Executive Summary

This report was created to assist the Penobscot Nation in their efforts to reunify the historic Muhheconnew National Confederacy. This document was intended to aid the promotion, understanding, and awareness of the historical origins and accounts of this northeastern coastal confederacy. In addition to providing a historical overview, this document presents contemporary activities and status of the confederacy since its restoration on February 29<sup>th</sup>, 1992.

As a means to help in the reunification and rebuilding process of the confederacy, this document also provides research on various other confederacies in existence today for benchmarking purposes. An important part of this report, the ‘Becoming a Confederacy’ section, helps define the possibilities of a transnational confederacy. This section explores some of the cultural, political, social, and economic advantages that First Nations, Tribes, communities and individuals could potentially utilize if they were members of a confederacy that crosses state, provincial and country borders.

This report also provides two sections specifically aimed at strategic planning. These sections provide some preliminary steps that could be taken by current and future participants interested in becoming involved with the confederacy. These suggestions center on the use of this report, the development of human resources, as well as identifying steps to create a greater networking and communication system within Muhheconnew National Confederacy members.

This report is intended to help overcome barriers that may have existed in confederacy awareness. While this document attempts to cover numerous aspects of this particular confederacy, a more in depth study could draw a more detailed picture of benefits that may be possible.

We would like to note to readers that although we have given examples of other confederacies and have named areas of potential development, we feel that it is essential to recognize the self-determination of Muhheconnew National Confederacy members to decide what this confederacy will be and how it will govern itself. We have intentionally not discussed issues of membership and intertribal politics within this report, as we feel that those issues are ultimately decisions that also need to be determined by the Muhheconnew International Confederacy membership.

We only hope that we can help get the process along in some small way.

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Amy Besaw

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Bruce Stonefish

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## **Introduction**

The Muhheconnew National Confederacy was re-established February 29<sup>th</sup> 1992. This Confederacy traces its origins to pre-contact times and was made up of coastal, northeastern, Algonquian-speaking North American tribes. Due to insufficient explicit documentation and the rejection of oral tradition in the academic community, there has been little written about this Confederacy by contemporary historians. Part of the struggle to promote reunification of the Confederacy has included raising awareness of this history in the Native community.

There have been various individuals involved over the past fifteen years who have worked towards Confederacy reunification with some degree of success. In March of 2001, the Penobscot Nation held a formal meeting on Indian Island in Maine. This meeting may be seen as the most recent attempt to gather descendant nations of the historic Muhheconnew National Confederacy together to discuss possible intertribal solidarity.

The Penobscot Nation saw the need to advance greater participation in activities of the confederacy. With that goal in mind, the idea to produce a new working document to promote confederacy awareness was discussed. Teaming up with graduate students under counsel from faculty at Harvard's Kennedy School of Government, this report was developed.

### **Statement of Need**

Creating a working document will promote awareness, understanding, preliminary research, and reporting on the Muhheconnew National Confederacy. This document will reflect upon the factors and dynamics associated with a maintaining and sustaining a transnational confederacy.

In consultation with the Penobscot Nation, Muhheconnew National Confederacy leaders and consultants, this report was produced. It has been divided into seven sections:

- Historical Overview of Confederacy
- Confederacy Building/Meaning Making
- Contemporary Overview of Confederacy
- Confederacy Maps: PAST and PRESENT
- Becoming a Confederacy
- Strategic Planning I (MNC)
- Strategic Planning II (Client)

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## **Historical Overview of Confederacy**

The historic Muhheconnew National Confederacy was the confederacy of the Algonquian speaking tribes/nations that existed from the Lenape (Delaware) on the south to the Penobscot on the north. Thus far documents show nine different nations within the confederacy. These nations are the Lenape, Pequot, Sokoki, Narragansett, Nipmuc, Wampanoag, Massachusetts, Mohican (Mahican) and Abenaki. However, documentation also indicates that all tribes within the region indicated (see map; section 8) were members of the historic confederacy.

### **Linkage**

The nations of the Confederacy were linked together by common ancestry, language, and history; they are all Algonquian-speaking people. A common culture and political interests also connected the members of the confederacy.

From the oral tradition (as well as from linguistic studies) it is clear that not only did these nations share a common historic ancestry alone, but also those Algonquian nations to the south (Nanticoke and others) and to the north (Maliseet – Passamaquoddy and Micmac) are originally connected together, all having descent from the Grandfathers, or Lenape. However, somewhere in the development of history, the southern and northern links were politically ended, as the Eastern Algonquian interests diverged. Thus, for those nations who maintained the political links, a distinct political and cultural identity emerged.

### **Government**

The nations formed a unitary, confederal government. There was an annual confederacy meeting (at the center of the Confederacy, which was in Mahican territory), which has been identified as being Schodack Island (today's Upper Schodack Island, south of Albany, New York).

It was not a league, such as the Iroquois Confederacy, where there was a highly developed structure of the nations within the governmental structure. Rather, the Confederacy itself was the Nation, owing not to just the common ancestry, language, and cultural, but also to the system of government.

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## **Displacement and Dismemberment**

The European Kingdoms of Spain, England, France, the Netherlands and Sweden all claimed parts of North America that were the historic site of the Muhheconnew National Confederacy. Each of these European Kingdoms recognized the right of each other to attempt to seize control of other countries, their territories, natural resources and people by claiming it as their “discovery.” This ideology developed by the European Kingdoms is quite similar to the same expansionist and dehumanizing nature of the Lebensraum ideology of Nazi Germany.

Out of all the five European powers that claimed Muhheconnew territory, it was England (or Great Britain, after the English-Scottish Union of 1707) that was able to conquest the territory and militarily defeat the Muhheconnew National Confederacy. There were many factors why England was successful in both defeating its European rivals and the Confederacy itself, including its overpopulation, disease, naval superiority, state of technological development, thirst for territory, and moral numbness in committing genocide.

The goal of the colonists and the European Kingdoms was conquest of Western Hemisphere territories. Replacement of the native indigenous states meant the displacement of the native governments, those governments’ effective control of the territories they administered and the armed forces that defended those states. The Europeans did not approach the Native states as some unbiased academic observer seeking to collect data; they were would-be conquerors seeking what information and intelligence needed to invade and displace both their rivals and the native states they were invading.

The displacement of the nations of the Muhheconnew National Confederacy took place over a long period of time and did not happen immediately. Given the large geographical area, the original large Muhheconnew population and the distance between Europe and North America, this was not something that could have been accomplished quickly.

However, by 1759, Great Britain had gained effective control and military dominance of all the original territory of the historic Muhheconnew National Confederacy. The factors that allowed this to come about were the plague of 1615-1617 (which caused large areas of depopulation), the

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defeat of, ethnic cleansing and genocide against MNC forces/population during the King Philip's War (1675-1678), the Anglo-Iroquoian alliance, and the defeat of British European rivals.

The English colonial goal was not the mere military defeat of the MNC as a military, but extinguishment of any Muhheconnew entity either politically or territorially. Given the English successes in terms of battlefield victories, depopulation and colonial repopulation, the Muhheconnew National Confederacy was unable to sustain itself as a viable political or military force of resistance. Starting in the late 1680's, new Confederacies, such as the Wabanaki (and later the Western Wabanaki) emerged, together with alliances with the Great Lakes nations of the Ottawa Confederacy.

However, the historic Muhheconnew National Confederacy was never forgotten. It's role as a nation and the role that it played in shaping the political, historical and cultural past of the ethnic identity of the Lenape, Mohican, Sokoki, Pequot, Narragansett, Wampanoag, Nipmuc, Massachusetts, Abenaki, as well as Schaghticoke, Paugusett, Unkechaug, Shinnecook, Brothertown, Mohegan, and Penobscot tribes ensure that history will continue to impact the preservation of those tribe/nations in the future.



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## **Timeline (1600 – 1740)**

1600 - State of conflict with Tarrentine Alliance (Maliseet –Passamaquoddy/Micmac) allied with Innu (Montagnais), Algonquin nations

1604 – First contact with European explorer intent on colonization; Champlain meets with Penobscot Sagamos Bessabes

1606 – Breakout of Franco-Muhheconnew military conflict on Cape Cod; Champlain loses many men at Chatham, launches retaliatory raid

1607 – Tarrentine alliance force attacks MNC at Saco, wins victory through use of French supplied fire arms

1609 – Henry Hudson visits Schodack Island, establishment of formal relations with Europeans (Dutch)

1610 – Establishment of Dutch settlement

1615-1617 – European plague hits hard Eastern and Northern MNC communities; Wampanoag, Massachusetts, Abenaki suffer many victims

1619 – Dermer conducts reconnaissance mission for English colonial Plymouth company (a merchant company); lands at Patuxet, visits Massasoit, sees impact of plague on Wampanoag population

1620 – Plymouth company sends group of English religious separatists (the Pilgrims) to Patuxet; Plymouth colony established

1623 – Winslow of Plymouth Colony cures Massasoit of an illness; Massasoit pledges fidelity to English colonists; coup attempt against Massasoit, suppressed with English assistance, break-off of Confederacy relations with the Wampanoags by Massasoit

1626 – French brokered peace by Champlain between Innu (Montagnais)/Algonquin nations and the Iroquois Confederacy; Iroquois Confederacy then attacks MNC (Delawares and Mahicans)

?1628 – Dutch brokered peace between Muhheconnew National Confederacy and Iroquois Confederacy at Normanskill; Iroquois left in superior position

1630 – establishment of English colonial settlement (Puritans) at Shawmut peninsula, Massachusetts territory

1637 – English launch Pequot war; initially secure assistance of Narragansett and Mohegan tribes

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1638 – Establishment of Swedish colony in Lenape territory

1655 – Dutch colonists absorb New Sweden into New Netherlands colony

1662 – Abenaki kill Mohawks coming to Kennebec to collect tribute; the beginning of the Muhheconnaw – Iroquois War of 1662 – 1671

1662 – Death of Massasoit, re-establishment of Wampanoag, Confederacy links; death of Wamsutta (Alexander) through poisoning by English colonists, Metacomet (Philip) becomes Sachem of the Wampanoags

1669 – colonists urged to launch pre-emptive war against the Confederacy

1671 – Metacomet forced into humiliating “Peace” Conference; forced to send treaty

1674 – Final and full absorption of New Netherlands Colony by the English

1675 – English colonists launch “King Philip’s” war, preemptively attacking Wampanoag capital after incident at Swansea

1675 – Large surrender of Wampanoags at Plymouth, subsequently ordered to be sold as slaves; Eliot protest sale of non-Christian Indians

Order of August 30, 1675 (Proclamation); sets up internment camps on Five Praying Indian Plantations (Ponkapoag, Natick, Hassanamesit, Nashobah and Wamesit) and orders all Natives into them.

Shut down of the Mainland camps and forcible removal of the Natives down to Deer Island starting with Natick on October 30; last mainland camp closes on February 21, 1676

1676 – Iroquois Confederacy joins the war on behalf of the English and forms formal military alliance with the English Crown; war turns in favor of the English after attack at Hoosic.

English Captives taken at Lancaster; negotiations leading to release of Mary Rowlandson; subsequent transfer of some Natives off Boston Harbor Islands; subsequent disengagement from the war efforts by the Nipmucs, continued fighting by the Narragansetts, Wampanoag leadership

Treaty of Quechecho on July 3 to end hostilities in the Abenaki territory; death of Metacomet on August 12

Penobscot Sagamos Madockawando demands normalization of relations included provision of powder as before; English provide powder but then betray the Natives, selling hundreds as slaves; restart of the war

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1677 – Sister of Sagamos Madockawando captured at Pemaquid and brought down to Boston; formal request for Pemaquid prisoners release

English defeat at Blackpoint

1678 – formal peace treaty to end the war – Treaty of Casco April 12; English forced to recognize Abenaki sovereignty over lands today called Maine and pay rent

1680's – colonists violate terms of the 1678 Treaty of Casco and encroach on Abenaki lands

Wabanaki Confederacy formed between Abenaki (and other Muhheconnews such as the Sokoki), Maliseet (including the Passamaquaddy) and Micmac; offer by the Penobscots to the Iroquois to join together to kick out all the Europeans (English and French) rejected by the Iroquois

1688-1699 – King William's War

1690's – Ottawa Confederacy – Iroquois Confederacy War; Iroquois Confederacy soundly defeated

1700 – Negotiations between Ottawa Confederacy (and allies), Iroquois Confederacy and the French

1701 – Treaty of Montreal establishing permanent peace between Ottawa, Iroquois Confederacies and their allies

1713 – Treaty of Utrecht and abandonment of Acadia by the French

1720's – English War against the Abenaki; many refugees in the Abenaki and Sokoki territories in the St. Lawrence River Valley

1740 – Walking Purchase in Pennsylvania; forcing of the removal of the Lenape to the Susquehanna by the colonists with Iroquois assistance; formation of western Wabanaki confederacy

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## **Confederacy Building/Meaning Making**

In this section, benchmarking resource will allow members to identify with the many different issues that ultimately shape structure, operations and vision of each confederacy.

Analyzing other confederacies helps the reader to visualize the range of possibilities involved with confederacies and confederacy building. In viewing these examples, the reader can measure or compare and contrast their personal vision of the Muhheconnew National Confederacy against these four different types of confederacies. For instance MNC could reestablish tradition approaches and function as a sovereign entity like the Six Nations Confederacy or reform to work within the United States Government as the Inuit Tapiriit Kanatami Corporations. Another possibility is to create a mixture from the confederacy examples, choosing the qualities the best suit MNC. The following is an overview of some of the components that shape the structure, goals and membership of these four confederacies:

1. Wabanaki Confederacy
2. Great Lakes Intertribal Council
3. Six Nations Confederacy
4. Inuit Tapiriit Kanatami

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## **Wabanaki Confederacy**

**Brief:** Wabanaki means “people of the land of the dawn.” These people share similar cultural backgrounds and have been loosely allied from at least the beginning of the 1700’s. The exact date of creation is unknown. Wabanaki politics was based upon consensus of their men and women. In the early 1600’s, there were disputes between the tribes. For continuity in their lands, they formed alliances with each other; however these alliances were not unified throughout the Wabanaki people. Confederation preserved the Wabanakis need for stronger units to defend themselves from the Europeans while not diluting their strong cultural values of equality and freedom. Penobscots, Passamaquoddies, Maliseets, and Micmacs maintained their respective cultural identities but in cases such as defense and survival they united. There was a reorganization of the Wabanaki Confederacy in the 1970’s and meetings are held every few years.

Wabanaki people do not recognize the Canadian and United States border as a political boundary. Both the Canadian government and the US government have allowed the Wabanaki people to maintain dual citizenship within the two countries.

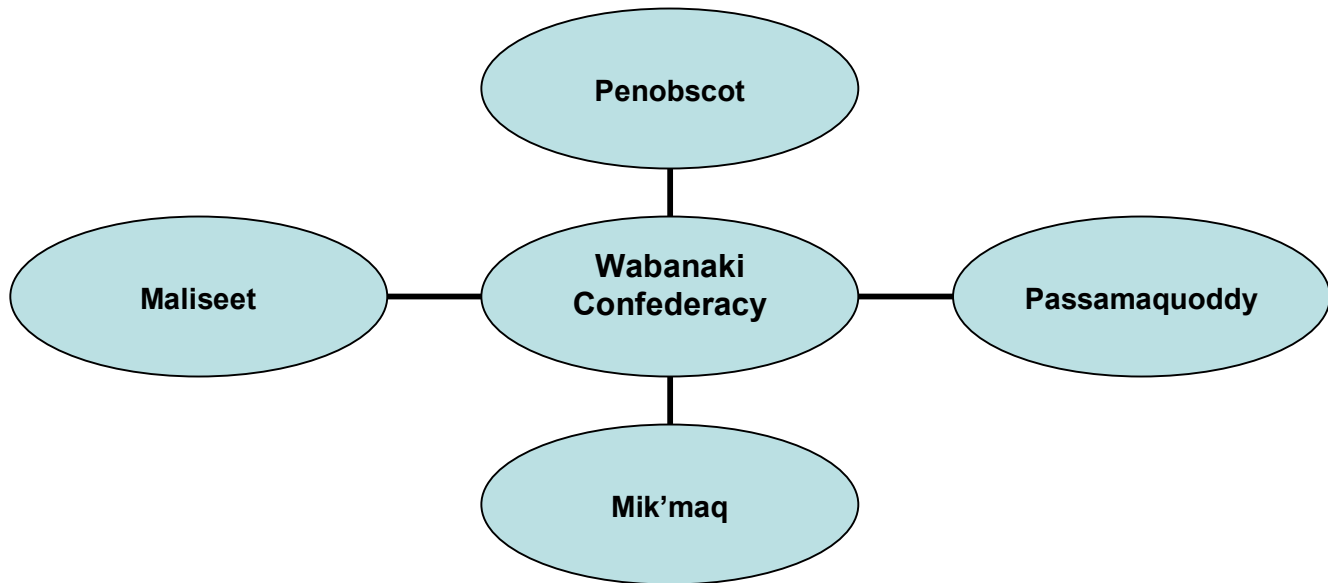
**Area:** Maine, Quebec, and Maritime Canada

**Members:** Penobscots, Passamaquoddies, Maliseets, and Micmacs

**Criteria/Membership:** Revival based on historic Wabanaki Confederacy that existed from the 1680’s to 1800’s

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**Structure:** 4 member nations



**General Assembly:** every decision was by consensus

**Date Reformed:** 1970's

**Purpose/Mission Statement:** Preserve Native identity

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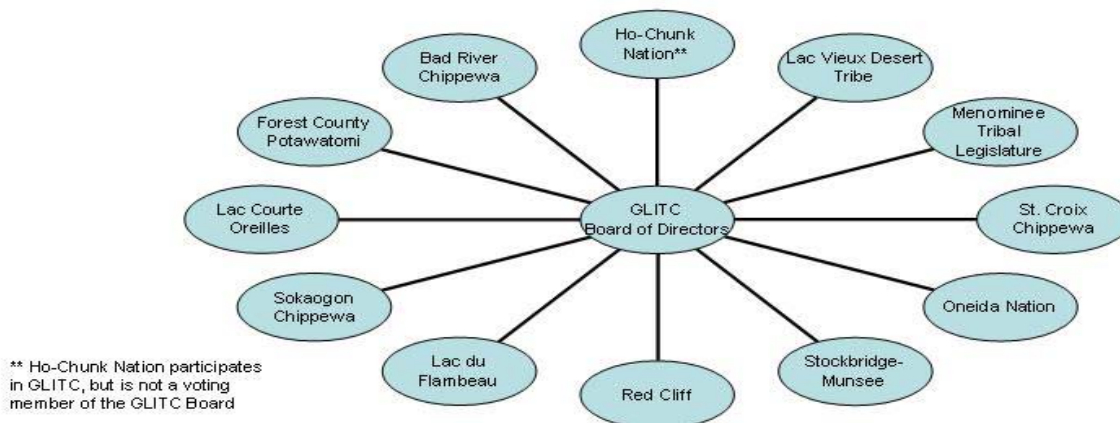
## **Great Lakes Intertribal Council**

**Brief:** A newly organized association of federally recognized tribes in Wisconsin and Upper Michigan. The Council was created to give a unified voice of Natives in the Midwest. Initially, the Council served as an organization that provided services to reservation residents. Their purpose has transformed to assisting their tribes in delivering various services and providing additional services and programs. Each member tribe maintains their independence from other tribes, but come together to discuss and resolve issues that require intertribal attention.

**Area:** Wisconsin and Upper Michigan region of the Great Lakes

**Members:** Bad River Band of Lake Superior Chippewa Indians, Lac Courte Oreilles Band of Lake Superior Chippewa Indians, Lac du Flambeau Band of Lake Superior Chippewa, Red Cliff Band of Lake Superior Chippewa, Sokaogon Chippewa Tribe (Mole Lake), St. Croix Chippewa Tribe, Forest County Potawatomi Community, Oneida Nation, Ho-Chunk Nation (Tourism Only), Stockbridge-Munsee Indians of Wisconsin, Menominee Tribe of Wisconsin, and Lac Vieux Desert Tribe of Michigan

**Structure:** GLITC Board of Directors made up of tribal chairmen or designated representatives



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**Administration:** day to day operations are conducted out of central office in Lac du Flambeau, WI

**General Assembly:** business conducted on the third Thursday of every other month, meeting site generally rotates and is decided at previous meeting.

**Sub Departments:** Indian Health Services, Health and Human Service, Planning and Development, Great Lakes Indian Fish and Wildlife Commission, AIDS/HIV Prevention Program, Birth to 3 Program, Children with Special Health Care Needs/Community Care Project (Birth to 21), Contract Health Service, Economic Development Administration, Family Empowerment Center, Family Nutrition Program, Foster Grandparent Program, Honor Our Children with a Healthy Start, Housing Improvement Program, Indian Health Service, Lactation Education Assistance Program (Breastfeeding), Native American Youth Tobacco Abuse Prevention Project, Nursing Consultant, Rural Infant Health Program, Senior Companion Program, Small Business Technical Assistance, State/Tribal Liaison, Title V – Senior Service Community Employment, Vocational Rehabilitation for Native Americans, and Women, Infants and Children

**Date Formed:** 1963



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## **Six Nations Confederacy**

**Brief:** “People of the Longhouse”, in existence over 800 years, Haudenosaunee (Iroquois) Confederacy is based upon the Great Law of Peace. Consensus, rather than majority rule, is its primary function. The Confederacy is viewed as on family, living under on roof, thinking with one mind. Haudenosaunee means “People of the Longhouse.” The Mohawk are the Keepers of the Eastern Door, the Onondaga are the Keepers of the Central Fire, and the Seneca are the Keepers of the Western Door.

**Area:** northeastern region of North America. Prior to European colonization, Six Nations covered much of today’s New York State. Each member had specific land boundaries they existed within. The confederacy occupied around 24,894,080 acres ([http://www.ratical.org/many\\_worlds/6Nations/HowMuchLand.html](http://www.ratical.org/many_worlds/6Nations/HowMuchLand.html)).

**Members:** Mohawks, Oneidas, Onondagas, Cayugas, Senacas, and Tuscaroras

**Criteria/Membership:** Iroquois Nations, people that follow the Longhouse ways. “If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the heads of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.”  
(Constitution)

**Leadership:** Chiefs of the Confederacy meet in the Grand Council

**General Assembly:** Ayonwaehs, War Chief under Takarihoken (Mohawk)

Kahonwahdironh, War Chief under Odatshedeh (Oneida)

Ayendes, War Chief under Adodarhoh (Onondaga)

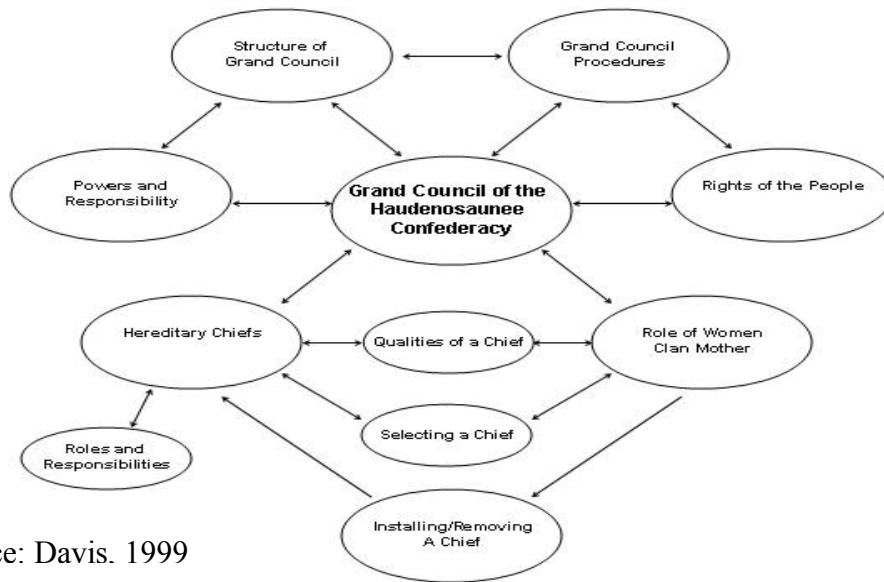
Wenenhs, War Chief under Dekanyonh (Cayuga)

Shoneradowaneh, War Chief under Skanyadariyo (Seneca)

The Original Clans: Great Name Bearer, Ancient Name Bearer, Great Bear, Ancient Bear, Turtle, Painted Turtle, Standing Rock, Large Plover, Deer, Pigeon Hawk, Eel, Ball, Opposite-Side-of-the-Hand, and Wild Potatoes

**Sub Departments:** Haudenosaunee Environmental Action Plan is preparing a plan (The Haudenosaunee Environmental Restoration, An indigenous Strategy for Human Sustainability) for the United Nations, documenting environmental impacts the Western world has upon Native land/territories. "Declaration of Principles of Indigenous Rights" was brought before the UN in 1989

**Structure:**



Source: Davis. 1999

**Date formed:** over 800 years ago, the oldest participatory democracy. The last of the Nations to ratify the confederacy were the Seneca people, on August 31, 1142 in Gonandaga.

**Purpose/Mission Statement:** The formation of Six Nations appears to be rooted in the common cultural imperative, peace. Haudenosaunee were sensitive to the rights of individuals and the potential abuses of power, thus they created a form of government that would accommodate their concerns spiritually and politically.

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## **Inuit Tapiriit Kanatami (www.tapirisat.ca)**

**Brief:** in response to a lack of structure in which to express growing concerns and/ or goals either regionally or nationally, Inuit Tapiriit Kanatami (ITK) was created. Leadership in the form of younger men and women were concerned with present and future status of Inuit in Canada. They were well educated in and prepared to address various issues troubling Inuit people across the Canadian Arctic. Some of these issues include land claims, constitutional recognition of aboriginal rights, and the establishment of limited self-government.

**Area:** four Inuit regions in the Canadian Arctic, specifically in the Northwest Territory, Arctic Quebec, Labrador, and Manitoba: Inuvialuit (Inuvialuit Regional Corporation - IRC), Nunavut (Nunavut Tunngavik Incorporated - NTI), Labrador (Labrador Inuit Association - LIA), and Nunavik (Makivik Corporation).

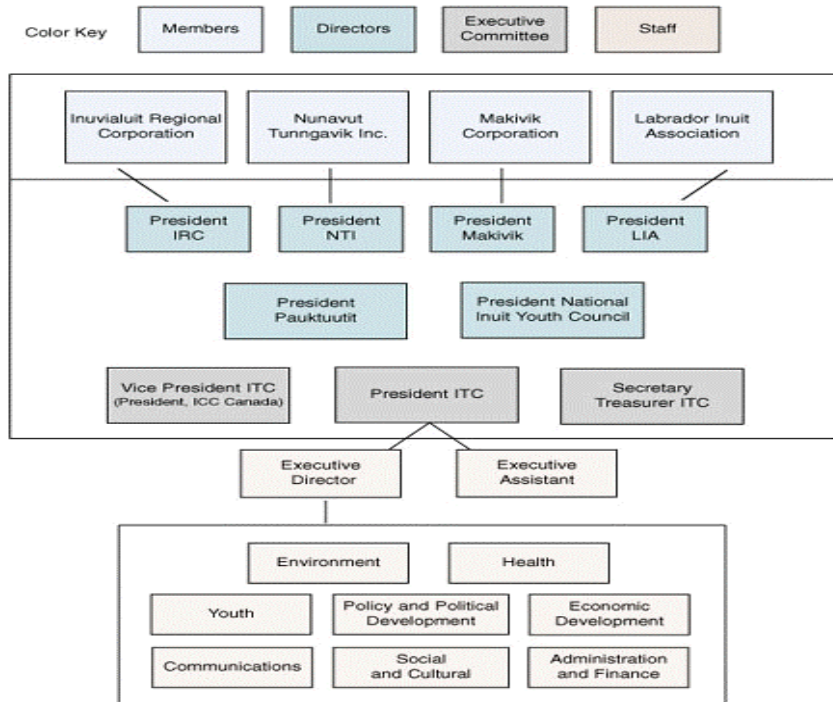
**Members:** Inuit, Naskapi, and Cree

**Criteria/Membership:** founding people who settled Canada thousands of years prior to first contact

**Leadership:** Executive Committee: ITK President, ITK Vice President (President of ICC Canada), and ITC Secretary Treasurer

**Sub Departments:** Environment, Health, Youth, Policy and Political Development, Economic Development, Communications, Social and Cultural, and Administration and Finance

**Structure:** activities are overseen by the Board of Directors, made up of the presidents from the four regional organizations (IRC, NTI, LIA, and Makivik Corporation) and from the Canada Office of the Inuit Circumpolar Conference. Non-voting Board members include presidents from the National Inuit Youth council and the National Inuit Women’s Association.



Source: <http://www.tapirisat.ca/page2html/OTHERhtml/structure/structure.html>

**Date Formed:** 1971

**Funding:** initial funding assistance was from the Canadian Association in Support of Native People. Funding for staff and ITC activities was provided by Office of the Secretary of State. Funding for non-core activities (land claims research) was raised on a project-to-project basis. Initially there were funding issues with the number of mandates ITC was expected to carry out. Secretary of State later increased funding.

**Purpose/Mission Statement:** purpose of ITC was to address concerns of land use and land title; resource management; language, education, and health; types of proposed development; and relationship with government and other outside institutions (Our History) “The first step of involvement was to establish a structure that would enable us to unite as Inuit with a common voice” (www.tapirisat.ca)

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“if we are to only concern ourselves with our own regions, we will never grow or become self-supporting people. The Inuit first of all must join together.” Tagak Curley

**Goals for ITK:**

- ❖ To represent the interests of the Inuit of Canada through their settlement claim organizations on matters of a national nature.
- ❖ To preserve and promote the unity of Inuit as a single people within Canada, and to ensure that Inuit of their settlement claim organizations are capable of speaking collectively on matters of a national nature.
- ❖ To cooperate with the Inuit Circumpolar Conference (Canada) in putting forth the positions of Canadian Inuit on international matters.
- ❖ To represent, where appropriate, the interests of Canadian Inuit living outside the Inuit settlement areas.
- ❖ To promote and facilitate coordination and cooperation among the Inuit settlement claim organizations on matters of a national nature.
- ❖ To facilitate coordination and cooperation on matters of a regional nature involving two or more Inuit settlement claim organizations at the request of the concerned organizations.
- ❖ To take measures to further enable Inuit to fully exercise their rights within Canadian Society in general, including their right of self-government.
- ❖ To assist the Inuit settlement claim organizations to protect the rights of Inuit in the Canadian Constitution with necessary amendments.
- ❖ To help protect the environment and renewable resources so that present and future generations of Inuit can fully enjoy their relationship with the land and sea.
- ❖ To take measures at the national level, along with other national Inuit organizations, to protect and promote Inuit culture, language, values, health, education, justice and any other matter that impacts upon the ability of Inuit to shape the future of their society within Canada.

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- ❖ To take measures at the national level, along with other national Inuit organizations, to help foster economic development and trade among the Inuit and within Canada in their economic and business endeavors
  - ❖ To work with other national Inuit organizations, where appropriate, to further the aims and objectives of ITK.

### **General Comments on Structure, Internal Relationships, and Representation**

This section has given a glimpse of some of the different types of Native organizational structures that contemporary Native organizations and governments are working under. There are various factors and influences that have shaped these structures such as law (contemporary and cultural), mission, membership, as well as internal and external relationships.

In reviewing our examples one can see the fundamental differences that exist between the approaches to structure and operation. For example the Great Lakes Confederacy deals specifically with a membership that includes persons from specific geographic locale to deal with specific, local environmental rights and issues. In contrast, the Six Nations Confederacy was born out of peacekeeping.

It is also interesting to note that underlying laws that shape these confederacies. For instance the Great Law of the Six Nations found its origination within a cultural context of traditional teachings and worldview. This law is seen to supercede laws that may exist within the state, province or country that a member community may reside within. In contrast to this, the Inuit Tapiriit Kanatami is built to work within the underlying laws, such as provincial or federal. In each case the mission and protocol for operation is defined within the organization's mission.

In this report we have given insight into how the Muhheconnew National Confederacy has historically and contemporarily operated. Ultimately we view this confederacy at a foundational awareness and development stage. The mission of the Muhheconnew National Confederacy has yet to be fully addressed as many different potential members have not confirmed or vowed their participation nor voiced their aspirations.

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The structure and mission still need to be visited in an open process before recommendations for structure can be explored. This section is included to help readers begin to think about how they might visualize the Muhheconnew National Confederacy.

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## **Contemporary Overview of Muhheconnew National Confederacy**

### **Brief Synopsis**

In the late 1980s and early 1990s, awareness in the historic Muhheconnew National Confederacy (MNC) emerged within MNC descendant tribes in response to proposed developments of Schodack (Albany) and Deer Island (Boston). In 1992 the MNC was revived and by 1993 a confederacy representative council was established.

Throughout the 1990's the MNC established itself as a strong political voice for the preservation of Deer Island. During this time nine MNC meetings were held in both Canada and the United States. In 1996, Sam Sapiel, an MNC representative, testified before United States Congress and was able influence legislation that dealt with tribal inclusion in the creation of the Boston Harbor Islands National Park.

Between the years of 1998-2002 the MNC has been active in coordinating the consultation process among Native Tribes in conjunction with National Park Service. Due to controversial aspects of this process, a meeting was held on Penobscot Nation (Maine) to seek support and reunification of the Confederacy in general. (For more detail refer to contemporary timeline)

### **Key Players in the United States:**

- ❖ Stockbridge-Munsee Tribe
- ❖ Chaubunagungamaug Nipmuck Tribe
- ❖ Penobscot Nation
- ❖ Delaware Nation of Western Oklahoma
- ❖ Hassanamesit Nipmuc Tribe
- ❖ Wampanoag Tribe Gay Head (Aquinnah)
- ❖ Narragansett Indian Tribe
- ❖ Schaghticoke Nation

### **Key Players in Canada:**

- ❖ Munsee Delaware Nation
- ❖ Moraviantown Delaware Nation
- ❖ Odanak Abenaki Nation

### **Activity**

- ❖ Political Lobbying (Schodack and Deer Island, Abenaki rights in Quebec)
- ❖ Meetings
- ❖ Canoe Re-enactments
- ❖ Promotion of Political Reform



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- ❖ Building awareness of historic native political identity
  - ❖ Development of true history of the region and people

### **Timeline (1986-2002)**

1986-1989 – During this time period there were two major issues that sparked the discussion on rediscovering historical tribal relations. These were the proposed development of Schodack (for MNC Council Fire) and the proposed development of Deer Island both in 1986. Initial tribes participating were Stockbridge-Munsee, Odanak Abenaki Nation, and Moraviantown Delaware Nation respectively.

1991- April 18, opening of construction on Deer Island by the Mass Water Resources Authority (MWRA); environmentalists report the removal of Indian bones from the King Philip's War period.

1991 – April to September, research effort done on behalf of the Stockbridge-Munsee tribe, Obanak Abenaki Nation, Moraviantown Delaware Nation, and Mashpee Wampanoag Tribe to determine tribal affiliation with Deer Island internees of Deer Island burial ground site. Research reveals a systematic attempt of extermination of Indians through use of Deer Island and documentary evidence of Muhheconnew Nation/Confederacy during the King Philip's War.

1991 – September/October, this information was presented to Odanak Abenaki Nation, Moraviantown Delaware Nation, and Stockbridge-Munsee tribe. As a result of the research presented, Stockbridge-Munsee tribe, Moraviantown Delaware Nation, and others made the decision to work towards the preservation of Deer Island and simultaneously press for reunification of Muhheconnew National Confederacy. Meetings were held at Moraviantown, Odanak, Boston, Mashpee, Hassamamesit, Chaubunagungamaug, and Schaghticoke.

1991 – October 30, first canoe reenactment on Charles River.

1991 – December 27, verbal agreement reached between MWRA and MNC tribes regarding memorial and independent archeological studies.

1992 – February 29, a meeting was held at the North American Indian Center of Boston in which the Muhheconnew Confederacy was historically reestablished with the creation of a new Confederacy Council. At this meeting the Muhheconneuk Intertribal Committee on Deer Island (MICDI) was established to serve as official representation for MNC tribes to work towards the preservation of Deer Island.

1992 – May/June, there were many controversial actions taken by MWRA on Deer Island which were in violation with the December 27, 1991 agreement.

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1992 – June 16, a press conference was held on Massachusetts House State steps by the MICDI; First public display of Muhheconnew National flag, public emergence of Confederacy as a revived political entity.

1993 – January, the National Congress of American Indians passes “Resolution To Save Deer Island” in support of MICDI and MNC.

1993 – January 30, at a meeting in North Stonington, Connecticut the Confederacy Council was reorganized and a representational structure was created

1993 – July/August, MICDI lobbies U.S. Congress to cut off Deer Island funding.

1993 – September, MWRA reestablishes verbal agreement from December 27, 1992 ensuring no further removal of Deer Island soil.

1994 – September 15, MICDI confronts MWRA with evidence of soil removal from Deer Island. MWRA informs MICDI to pursue grievances in court.

1994/1995 – Internal redevelopment and reorganization of MICDI and Muhheconnew National Confederacy.

1994 – Appeal to the NAGPRA Review Committee (meeting in Albany, New York) to intervene on behalf of the Tribes on the Deer Island issue.

1995 – Public announcement of U.S. Federal legislation to designate the Boston Harbor Islands as a unit of the U.S. National Park system.

1996 – MICDI Coordinator John Sam Sapiel testifies at U.S. Senate hearing on behalf of the MICDI tribes on the concentration camp Indian burial grounds on the Boston Harbor Islands.

1996 – August 30, Public acknowledgement of the forced interment of Indians by Massachusetts Bay Colony on anniversary (321<sup>st</sup>) of Proclamation Day; held by the City of Boston, together with the Muhheconnew National Confederacy on Long Island, Boston.

1996 – September, MICDI lobbying successful in amending Boston Harbor Islands park legislation.

1996 – October, Boston Harbor Islands becomes a U.S. national park.

1997 – Fall, U.S. National Park Service (NPS) cooperates with MICDI in altering park name, establishing official tribal governmental representation on park advisory council board.

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1998 – March 9, NPS formally begins consultation process with Muhheconneuk Intertribal Committee on Deer Island (MNC tribes) over development of Boston Harbor Islands National Park.

1998 – June/September, MNC Bureau of Political Affairs takes stand on Schodack Island.

1998 – September, Renewed lobbying against federal MWRA Deer Island funds.

1999 – August, contradictory internal NPS policies towards working with the Tribes; beginning of severe deterioration in NPS – MICDI relations.

2000 – MICDI raises issues of relations between NPS and MICDI, NPS use of proxyism through Public Comment process of General Management Plan.

2000 – November 22, Release of MICDI Indian Community Meetings Proposal to get relations back on track

2001 – January, expulsion of MICDI Coordinator and Penobscot Representative John Sam Sapiel from Deer Island by the MWRA

2001 – March 30, Muhheconnew National Confederacy meeting held on Penobscot Reservation, Indian Island, hosted by Governor Barry Dana; jointly drafted resolution in support of MICDI Indian Community Meetings Proposal.

2001 – July, AFN passes resolution in support of MICDI Indian Community Meetings Proposal; reaffirms previous support of MNC/MICDI

2001 – November, NCAI passes three resolutions in support of MNC/MICDI regarding MNC/MICDI policies on the Boston Harbor Islands.

2002 – January/February, continued dialogue with Canadian and American official regarding MICDI Indian Community Meetings Proposal and other MNC/MICDI policies.

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## Maps of Confederacy: Past and Present

In order to help create a visual geographic perspective of the Muhheconnew National Confederacy, we have created two maps 'PAST' and 'PRESENT'. These maps are intended to present both a historical (1600s) and contemporary (2000s) estimated mapping of the original Muhheconnew National Confederacy territory as well as the historical and contemporary regional locations of the MNC members.

The following is a list of nine documented historical Muhheconnew National Confederacy member nations indicating the current States and Provinces in which descendents of these nine nations reside today.

**ABENAKI (Penobscot)**

Maine  
New Hampshire  
Vermont  
Massachusetts  
Quebec

**MOHICAN (MAHICAN)**

Wisconsin

**MASSACHUSETT**

Massachusetts

**LENAPE/DELAWARE**

Colorado  
Delaware  
Idaho  
Kansas  
New Jersey  
Ohio  
Oklahoma  
Ontario  
Pennsylvania  
Wisconsin

**NARRAGANSETT**

Massachusetts  
Rhode Island

**PEQUOT**

Connecticut

**NIPMUC**

Connecticut  
Massachusetts  
Rhode Island

**SOKOKI**

Vermont  
Quebec

**WAMPANOAG**

Massachusetts

# HISTORIC MUHHECONNEW NATIONAL CONFEDERACY BOUNDARY\*

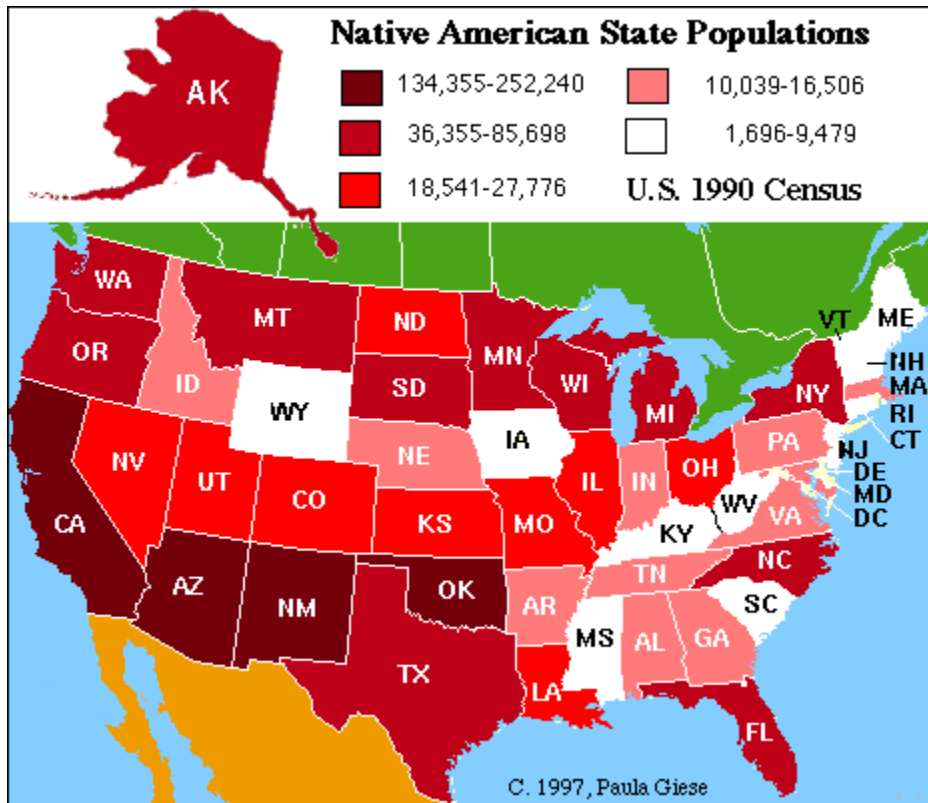


Map Source: [http://www.lib.utexas.edu/maps/united\\_states/us-east.jpg](http://www.lib.utexas.edu/maps/united_states/us-east.jpg)

\*approximated borders

Although, there seems to be numerous groups of descendants within many different states, the historic geographic area of the Muhheconnew National Confederacy has the smallest population of Native Americans in the United States. (Map II)

Map II



Source: <http://www.kstrom.net/isk/maps/statpopulation.gif>

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## **Becoming a Confederacy**

### **A Muhheconnew International Confederacy**

Depending on the extent of the mission and scope, 'Becoming' a Muhheconnew National Confederacy could have numerous implications for its members, individually, communally, tribally, nationally and transnationally. This section is intended to give a glimpse into some of the different scenarios and ventures that a confederacy such as this could possibly facilitate under a covenant of unity, solidarity and support. In order to look at some of these possibilities we have divided this section under four (4) headings, as follow: Transnational, National, Tribal/Communal, and Individual.

#### **Transnational**

Due to historical disposition and migration of the east coast tribes have been scattered to many different areas of Turtle Island, which creates some unique but valuable circumstances. In contemporary times the reunification of these tribes would see representation of tribes (First Nations) on both sides of the American/Canadian border giving the confederacy transnational representation. This transnational status opens the door to some very interesting advantages and implications, such as:

- ❖ Reunification of Nation to Nation Relations
- ❖ Building and Rejuvenation of Ancestral Ties
- ❖ Reconnection and Preservation of Sacred/Burial Sites (*Ancestral Homelands*)
- ❖ Pooling of Cultural Resources (*Language/Cultural/Historical Expertise*)
- ❖ Cross Border Intertribal/Intratribal Affairs (*Repatriation, Education, Networking*)
- ❖ Unified Transnational Political Clout (*which is non-existent in east coast region*)
- ❖ Cross Border Treaty Rights & Provisions (*Health Care, Education, Land Rights, Hunting, Fishing, Trapping*)
- ❖ Nation to Nation Trade (*Jay Treaty Implications/Economic Development*)
- ❖ Potential Central/Transnational Government Structure (*Sovereignty Aspirations*)
- ❖ Among others...

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## **National**

In national affairs, whether in the United States or in Canada, the restoration of ancestral relations can build coalitions and unified strategies to address and/or contest Federal (US/CAN) policy and governance. Unification would allow for tribes to not only pursue transnational avenues for social, economic and political development and preservation but also to seek platforms in the National arena. Some of these include:

- ❖ Unified Federal and State Political Clout and Lobbying (*Significance of Boston & New York City Federal Political Status – both within confederacy territory*)
- ❖ Build Coalitions for Strategic Planning (*Social, Economic, Political*)
- ❖ Strategic Planning & Funding Collaborations for Cultural Rejuvenation (*Language, Ceremony, Historical Research, etc*)
- ❖ Unified Environmental/Natural Resource Co-Management Systems/Agreements (*Fishing, Hunting, Logging, Natural Resource rights*)
- ❖ Federal Service Delivery Lobbying (*Education, Health Care, Welfare, etc*)
- ❖ Among Others

## **Tribal/Communal**

In looking at the implications of ‘Becoming’ a confederacy, it should be noted that a confederacy is not all about what can be achieved on the grander scale such as transnational and national levels. In narrowing the scope, tribes and communities have much to benefit from aligning themselves with a confederacy, especially one that is as historically and culturally connected such as this. Some of these benefits include:

- ❖ Reconnection of Individual Clans and Families – (*Intratribal & Intertribal*)
- ❖ Tribal Solidarity and Unification (*Governance, Representation & Support – i.e. Penobscot Nation or Wabanaki Confederacy*)
- ❖ Regional Political Support (*State, Province, County, District*)
- ❖ Pooling of Community and Regional Resources (*Strategies, Human Resources, Support, Funding Collaborations*)



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- ❖ Service Delivery Collaborations (*Education, Health Care, Employment Counseling, Gatherings, etc*)
  - ❖ Among Others

### **Individual**

It is important that individual persons realize the potential advantages a confederacy has to the grassroots constituents of member Nations, Tribes, Communities and Families. Although, much attention may be given to leadership politics and the governmental affairs, individually persons have much to gain from being part of this confederacy. Some of the gains include:

- ❖ Personal Reconnection and/or Rejuvenation of Ancestral Nations, Clans and Individual Family relations.
- ❖ Opportunity to Discover or Reconnect to Cultural Identity. (History, Worldview, Spirituality, Ceremony, Language, Lineage, etc)
- ❖ Opportunity to participate in sovereignty aspirations.
- ❖ Personal benefits from Confederacy social, economic and political profitability. (*Educational Services & Resources, Health Care, Treaty Rights, etc*)
- ❖ Opportunity to become a part of the development and preservation of cultural wealth, resources, identity, esteem and pride for the future generations.
- ❖ Among others.

Whether any First Nation, Tribe, Organization, or Community becomes a part of this confederacy, the ultimate decision will essentially be up to individuals. As stated in the introduction the extent of the mission and scope of this confederacy will determine the benefits of rekindling the fire of this confederacy.

In relation to the Contemporary Issues section, the Muhheconnew National Confederacy is in its infancy stage. The development of structure and definition has yet to be fully established. This document has centered on trying to create awareness of what this confederacy is and has to offer, which will be essentially what its members will make it.

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The following section is look at some ‘Strategic Planning’ ideas that may serve as some initial/primary/first steps to build some momentum to developing this confederacy into what it once was.

## **Contemporary Status of MNC**

### **MNC Governance**

On January 30, 1993 representatives and delegates from tribes and bands descendant from the historic Muhheconnew National Confederacy resurrected a formal confederacy government. This new council, the Muhheconnew National Council, was formed as a politically representational governmental entity. It was established to represent the interests of member tribes and the collective interests of the Confederacy as a whole unit. It was to be the restoration, after a gap of 300 years, of the Confederacy government that broke up due to European invasion in the 1600s.

### **Strengths of the MNC Government**

- ❖ Direct link with the historic MNC government(s)
- ❖ Establishment of representational government, a concrete means to address issues, protect and promote individual/collective interests
- ❖ Flexible structure so as to be adjustable to level of participation and be adaptable to further change
- ❖ Combined traditional and elected components in a consensus format
- ❖ Accountable to both established participant band/tribal governments and public assembly through democratic means
- ❖ Expands power of member communities

### **Incompleteness of MNC Government**

- ❖ Still largely unformed
- ❖ Lacks full participation of all MNC tribes/nations
- ❖ Limited delegation of authority/responsibilities by member tribes
- ❖ Weaknesses not defended by member communities
- ❖ Lack of commitment to sustaining it by member communities

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- ❖ History/benefits of existence of MNC government not understood by member communities

### **Political Strategies**

There have been wide ranges of people who have been involved with and supported the Muhheconnew National Confederacy. This involvement has existed in different degrees, as some have given continuous and exhaustive amounts of their time and others have helped out periodically. In understanding these varying degrees, it should go without saying that there have been many different political ideologies, agenda, initiatives and strategies.

Through consultation with various consistent members of the Muhheconnew National Confederacy, we have identified some of the most prominent political ideologies and strategies that have shaped the contemporary legacy of the Muhheconnew National Confederacy. These include:

#### **Ideologies:**

- ❖ National Sovereignty and Political Independence
- ❖ Transnational Governance
- ❖ Cultural and Ancestral Identification of MNC.
- ❖ Political Native Advocacy (Collective Interests)

#### **Strategies:**

- ❖ Political Advocacy Practices and Relations to Non-Native Society on Nation-to-Nation basis.
- ❖ Adopted Initiatives to Build Governmental Structure that is Representative of Transnational diversity.
- ❖ Promotion of rights, status and self-identification of cultural groups within the field of International Law and relations.
- ❖ Promote Cultural and Ancestral Identification and Representation within Political Activities. (Lobbying, Advocacy, etc)
- ❖ Create Awareness of Cultural and Ancestral Relationships (Intertribal Connections)

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These ideologies and strategies have attempted to answer many different questions that have arisen, regarding Muhheconnew National Confederacy mission, identification, representation and direction. Questions such as:

- How do we define ourselves as a confederacy?
- What perspectives will define and guide our political status?
- What is our political agenda?
- What is the overall objective and mission of the MNC?
- Where will our MNC existence lead us?
- What do we want individually from an organization?
- How do we achieve our efforts for reviving the MNC?
- How do I fit into the MNC?
- Do we understand our rights to declare national sovereignty?

These types of questions will need to be revisited periodically as the process continues to gain support and work towards the reunification of the Muhheconnew National Confederacy. The questions should be worked through collectively whereby there is a general consensus of all parties involved in this reunification process. The next section includes some initial steps that can be taken to start this process of reunification and self-identification.

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## **Strategic Planning I (MNC)**

This section is intended to offer strategic planning suggestions to the Muhheconnew National Confederacy membership; both those involved and those who would like to become involved. The following are some initial steps that can be taken to work towards participating in the MNC, as well as to work towards the reunification of MNC in general.

### **USE OF REPORT**

- ❖ As a resource document for creating understanding and awareness of the historical and contemporary context of the Muhheconnew National Confederacy.
- ❖ To promote Muhheconnew National Confederacy membership advantages and benefits in efforts to increase participation.
- ❖ To generate discussion on continued development of Muhheconnew National Confederacy with emphasis on transnational, national, tribal/community and individual aspirations.
- ❖ To promote awareness of Muhheconnew National Confederacy within the non-native community.
- ❖ To generate discussion on comparing, contrasting and benchmarking aspirations for Muhheconnew National Confederacy governmental structure, representation and/or mission with information provided on other organizations.
- ❖ Promote reunification and awareness of historical relations and alliances.

### **HUMAN RESOURCE DEVELOPMENT**

- ❖ To promote participation and engagement of communities and individual members.
- ❖ Identify human capital for preservation and security of culture, identity and language.
- ❖ Identify human capital for implementation of Muhheconnew National Confederacy goals; politically, socially and economically.
- ❖ Pooling of human capital amongst members for unified strength and support.
- ❖ Provide training and education for Muhheconnew National Confederacy Nation/Tribe contact persons and representatives for efficient participation.
- ❖ Create and implement Muhheconnew National Confederacy educational programs into leadership training, community's education and school curriculum.

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## **MEETING/GATHERING**

- ❖ Develop and implement a plan for periodic general meetings/gatherings (annually, biannually, quarterly, etc.)
- ❖ Establish meeting/gathering strategies to address long-term initiatives which may be cultural, political, social and/or economic in nature.
- ❖ Establish mechanism to address urgent transnational, national and/or tribal/community issues.
- ❖ Discuss and establish mechanism for rotating host of general and specific meetings/gatherings.
- ❖ Preserve and revive historic Muhheconnew National Confederacy council fire and meetings at Schodack Island.
- ❖ Establish community consultation meetings to research, assess, and frame the aspirations for reunifications. (Immediate Needs and Long-term goals)

## **NETWORKING**

- ❖ Establish a designated and reliable contact person with each member Nation/Tribe.
- ❖ Establish official representation or delegate for Muhheconnew National Confederacy affairs.
- ❖ Create a universal and reliable networking system or method of communication amongst Muhheconnew National Confederacy Nations/Tribes.
- ❖ Build relations, increase communications and develop strategies for educational exchanges amongst Nations/Tribes, councils, community institutions as well as individual age groups.
- ❖ Develop strategies for forming unified or collaborated efforts to provide services and fulfill community initiatives intertribally.
- ❖ Develop strategies for personal interaction, individual relations and support mechanisms for members inside and outside Native communities

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## **Strategic Planning II (Client)**

This section is specifically aimed at helping the Penobscot Nation identify some preliminary steps to enhance their participation, as well as to assist them in preparing themselves to better facilitate the Muhheconnew National Confederacy reunification movement.

### **Identifying Personal Goals/Agenda**

The suggested initial step of the Penobscot Nation should be to clearly identify their personal goals of participating within the Muhheconnew National Confederacy. (These may be broad or very specific) This will also help keep focus and measure levels of participation.

### **Identifying Community Human Capital**

The next step could be to identify community human capital with an emphasis on seeking out persons who could serve the community needs within the Muhheconnew National Confederacy. This may include resource people, contact people and representation.

### **Distribution of Report**

Once an initial community foundation is established to deal with Muhheconnew National Confederacy participation and mission, the next step would be to use this report to begin the reunification process. This would require the distribution of this report to pertinent Muhheconnew National Confederacy members and potential members. (Refer to contact list in Appendix as a resource).

### **Host Meeting/Gathering**

In accordance with the distribution of this document the Penobscot Nation should plan on hosting a meeting/gathering where Muhheconnew National Confederacy ancestral lineages and cultural relations. In sending out the report the Penobscot Nation could attach an invitation inviting MNC members and potential members to Indian Island for a meeting/gathering.

In following these suggested steps, it would allow the Penobscot Nation to prepare to efficiently participate in a reunification movement with a clear vision. It would also prepare the Penobscot Nation to be able to facilitate this movement more efficiently.

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## **Additional Research**

We have identified the following suggested areas of additional research:

- ❖ Historical documentation on MNC and issues related to MNC.
- ❖ Tribal/Intertribal Politics
- ❖ International Law relating to rights applicable to MNC
- ❖ Constitutional (Federal, State, Provincial - US/Canadian) Law relating to rights applicable to MNC



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### **Nine Nations of the Confederacy**

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<http://www.penobscotnation.org/>  
[http://www.avcnet.org/ne-do-ba/menu\\_his.shtml](http://www.avcnet.org/ne-do-ba/menu_his.shtml)  
<http://cowasuck.org/>  
<http://hmt.com/abenaki/Lawreview.html>  
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[http://www.cmonitor.com/stories/top100/sak\\_abenaki.shtml](http://www.cmonitor.com/stories/top100/sak_abenaki.shtml)

### **Lenape/Delaware**

<http://www.tolatsga.org/dela.html>  
<http://www.delawareindian.com/>  
<http://www.delawaretribeofindians.nsn.us/>  
<http://www.hi.is/~baldurs/lenape.html>  
<http://www.geocities.com/wodwrght/lenapehistory.html>  
<http://www.petokoah.com/Moraviantown.html>  
<http://www.frsd.k12.nj.us/hunterlibrary/lennilenape.htm>  
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<http://www.newigwam.com/delaware.html>  
[http://www.delawareindian.com/delaware\\_websites.htm](http://www.delawareindian.com/delaware_websites.htm)

### **Mohican (Mahican)**

<http://www.dickshovel.com/Mahican.html>  
<http://www.nativeamericans.com/Mahican.htm>  
<http://www.mohican.com/>  
[http://members.tripod.com/~Debbie\\_Winchell/mohicans.html#history](http://members.tripod.com/~Debbie_Winchell/mohicans.html#history)  
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<http://www.lclark.edu/~bekar/Mohicans.htm>

### **Massachusett**

<http://www.dickshovel.com/massa.html>  
[http://utut.essortment.com/massachusetindi\\_rmry.htm](http://utut.essortment.com/massachusetindi_rmry.htm)  
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<http://www.natick.com/history/index.htm>  
[http://www.ixl.net/~natick/Natick\\_History\\_Brief.html](http://www.ixl.net/~natick/Natick_History_Brief.html)  
<http://www.ultranet.com/~elliott/history.html>

### **Narragansett**

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<http://www.dickshovel.com/Narra.html>  
<http://www.narragansett-tribe.org/>  
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[http://lcweb.loc.gov/bicentennial/propage/RI/ri-2\\_h\\_weygand5.html](http://lcweb.loc.gov/bicentennial/propage/RI/ri-2_h_weygand5.html)  
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## **Nipmuc**

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<http://www.nativetech.org/Nipmuc/>  
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<http://freepages.history.rootsweb.com/~history/grafon/NipmuctoEnglish.html>  
<http://www.dickshovel.com/nipmuc.html>  
<http://www.timelinesinc.com/nipmuc.htm>

## **Pequot**

<http://www.dickshovel.com/peq.html>  
<http://www.mashantucket.com/index1.html>  
[http://www.publicbookshelf.org/public\\_html/Our\\_Country\\_Vol\\_1/warpequod\\_fb.html](http://www.publicbookshelf.org/public_html/Our_Country_Vol_1/warpequod_fb.html)  
[http://beatl.barnard.columbia.edu/texts/masons\\_narrative.htm](http://beatl.barnard.columbia.edu/texts/masons_narrative.htm)  
<http://www.paucatuck.org/>  
[http://www.foxwoods.com/pequots/mptn\\_history.html](http://www.foxwoods.com/pequots/mptn_history.html)  
[http://ohoh.essortment.com/pequotindiansn\\_rmqp.htm](http://ohoh.essortment.com/pequotindiansn_rmqp.htm)  
[http://bc.barnard.columbia.edu/~rmccaugh/earlyAC/lecture\\_notes/pequotle.html](http://bc.barnard.columbia.edu/~rmccaugh/earlyAC/lecture_notes/pequotle.html)

## **Sokoki**

<http://user.aol.com/Donh523/navapage/abenaki.htm>

## **Wampanoag**

<http://www.dickshovel.com/nau.html>  
<http://www.tolatsga.org/wampa.html>  
<http://www.wampanoagtribe.net/history/>  
<http://www.inphone.com/seahome.html>  
<http://www.plimoth.org/Library/Wampanoag/ewamphist.htm>  
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<http://www.vineyard.net/org/mvcc/wpinfo.html>  
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Huey, Paul R. To Lester Nimsker. Re: Historical Significance of Schodack (Castleton) Island, and plans for acquisition and development of the area. April 6, 1973.

Sapiel, John Sam. To Mark Stewart, Records Access Officer, Albany, New York. July 21, 1999.

Sapiel, John Sam. To Governor George E. Pataki, Albany, New York. June 25, 1998.

Stuart, Mark A. To John Sam Sapiel. April 5, 1999.

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## CONTACT LIST

This list is not intended to be all-inclusive or nor should it be used to legitimate ancestral lineage nor any level of United States or Canadian Native American status/recognition. This list was created through preliminary internet research and is only intended to create an initial resource for our client to work from in researching ties to groups or families that may have Muhheconnew National Confederacy ancestry

### Munsee-Delaware Nation

R.R.#1,  
Muncey, Ontario  
NOL 1Y0  
Phone: (519) 289-5396  
Fax: (519) 289-5156

### Eastern Pequot Indians of Connecticut

PO Box 208  
North Stonington, CT 06359  
Phone: (860) 535-1868  
Fax: (860)535-8026

### The Mohegan Tribe of Indians of the State of Connecticut

27 Church Lane  
Uncasville, CT 06382  
Phone: (860) 848-6100

### Western (Mashantucket) Pequot Indians

Indiantown Road, P.O. Box 160  
Ledyard, CT 06339  
Phone: (203) 536-2681

### Schaghticoke Indian Tribe

601 Main Street  
Monroe, CT 06468  
Phone: (203) 459-2531  
Fax: (203) 459-2535

### Golden Hill Paugussett Tribe

1440 Whalley Avenue, Suite 236  
New Haven, CT 06515  
Phone: (203) 393-2227  
Fax: (203) 393-0582

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Paucatuck Eastern Pequot Indians of Connecticut  
P.O. Box 370  
North Stonington, CT 06359  
Phone: (860) 572-9899

The Mohegan Tribe & Nation  
232 Yantic St  
Norwich Ct 06360  
Phone: (860) 889 8809  
Web: [www.mohegannation.com](http://www.mohegannation.com)

The Nehantic Tribe and Nation  
231 West Main St.  
Chester, CT 06412

The Southern Pequot Tribe  
97 Fog Plain Road  
Waterford, Connecticut 06385

Aquidneck Indian Council  
Massachusetts Language Revival Project  
12 Curry Avenue  
Newport, RI 02840-1412  
Phone: (401) 849-6555

Chaubunagungamaug Nipmuc Council  
7 Boyden Street  
Webster, MA 01570  
Phone: (508) 943-4569

Cowasuck Band of the Pennacook - Abenaki People  
COWASS North America Inc.  
160 Dailey Drive  
Franklin, MA 02038  
Phone: (508) 528-7629  
Fax: (508) 528-7874

Hassanamisco Nipmuc Council  
Hassanamisco Reservation  
Grafton, MA 01519  
Phone: (508) 839-7394  
Fax: (508) 753-5034



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Mashpee Wampanoag Tribe  
P.O. Box 1048  
Mashpee, MA 02649  
Phone: (508) 477-0208  
Fax: (508) 477-1218

Massachusetts Center for Native American Awareness, Inc.  
Native American Resource Center  
P.O. Box 5885  
Boston, MA 02114  
Phone: (617) 884-4227

The New England Coastal Schaghticoke Indian  
Association & Tribal Council  
P.O. Box 551  
Avon, MA 02322

The North American Indian Center of Boston  
Native American Community Center  
105 South Huntington Avenue  
Jamaica Plain, MA 02130  
Phone: (617) 232-0343

Quinsigamond Band of the Nipmucs  
630 Pleasant Street  
Worcester, MA 01602  
Phone: (800) 584-6040

United American Indians of New England  
P.O. Box 7501  
Quincy, MA 02269  
Phone: (617) 773-0406

Wampanoag Tribe of Gay Head (Aquinnah)  
20 Black Brook Road  
Aquinnah, MA 02535-9701  
Phone: (508) 645-9265  
Fax: 645-3790

Penobscot Indian Nation  
6 River Road, Indian Island Reservation  
Old Town, ME 04468  
Phone: (207) 827-7776  
Fax: 827-6042

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Abenaki Tribe of Vermont  
P.O. Box 276  
Swanton, VT 05488  
Phone: 802-868-2559

The Traditional Abenaki of Mazipskwik  
P.O. Box 309  
Highgate Center, VT 05459

Narragansett Indian Tribe  
Post Office Box 268  
Charlestown, RI 02913  
Phone: (401) 364-1100  
Fax: (401) 364-1104

Pokanoket Tribe  
400 Metacom Avenue  
Bristol, RI 02809  
Phone: (401) 253-7600  
Fax: (401) 253-5890

Rhode Island Indian Council  
444 Friendship Street  
Providence, R.I. 02907  
Phone: (401)331-4490  
Fax: (401) 331-4494

Abenaki Indian Center, Inc.  
381 Chestnut St.  
Manchester, NH 03101  
Phone: (603) 644-4555

Abenaki Nation of New Hampshire  
1001 Elm Street  
Manchester, NH 03101  
Phone: (603) 644-4555

Pennacook New Hampshire Tribe  
83 Hanover Street  
Manchester, NH 03101

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Nanticoke Lenni-Lenape Indians of New Jersey

P.O. Box 544  
18 East Commerce St.  
Bridgeton, NJ 08302  
Phone: (609) 455-6910  
Fax: (609) 455-5338

Ramapough Mountain Indians

189 Stag Hill Rd  
Mahwah, NJ 07430  
Phone: (201) 529-1171  
Fax: (201) 529-3212

Shinnecock Tribe

Rte. 27-A, Montauk Highway  
Southampton, NY 11968  
Phone: (516) 283-9266

Unkechaug Nation

Community Center  
P.O. Box 86  
Mastic, NY 11950  
Phone: (516) 281-6464

Delaware Tribe of Eastern Oklahoma

108 S. Seneca  
Bartlesville, OK 74003-3834  
Phone: (918) 336-5272  
Fax: (918) 336-5513

Delaware Tribe of Western Oklahoma

Post Office Box 825  
Phone: (405) 247-2448  
Fax: (405) 247-9393

Stockbridge-Munsee Reservation

Route 1  
Bowler, WI 54416  
Phone: (715) 793-4111

Delaware First Nation (Moravian of the Thames)

R.R. # 3  
Thamesville, ON  
N0P 2K0  
Phone: (519) 692-3936  
Fax: (519) 692-5522

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Six Nations of the Grand River Territory (Iroquois)(Delaware & Mohican)

P.O. Box 5000  
Ohsweken, Ontario  
N0A 1M0  
Phone: (519) 445-2201

Odanak First Nation

102, rue Sibosis  
Odanak, Quebec  
J0G 1H0  
Phone: (514) 568-2810, 2819  
Fax: (514) 568-3553

Wolinak First Nation

4670, rue Kolipaio  
Becancour QC  
G0X 1B0  
Phone: (819) 294-6696  
Fax: (819) 294-6697

Eastern Lenape Nation of PA

21 Cedar Lane  
Mountville, PA 17554

Brothertown Indians of Wisconsin

Brothertown Nation Incorporated  
P.O. Box 261  
Fond du Lac, WI 54936-0261  
Phone: (920) 929-9964  
Fax: (920) 921-8124  
Web: [www.brothertownindians.org](http://www.brothertownindians.org)

Munsee Thames River Delaware  
(Colorado)

Delawares of Idaho  
(Idaho)

Delaware- Muncie Tribe  
(Kansas)

Narragansett Tribal of Indians  
(Massachusetts)

St. Francis/Skokoki Band of Abenakis of Vermont  
(Vermont)

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### 1) MUHHECONNEW NATIONAL CONFEDERACY- HISTORICAL DOCUMENTS

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Great Documents in American Indian History: Title page, pages 166-170

Travels in New England and New York, Volume I: Title page, 111-112

Migration route of the Munsees to Ontario: Title page, 4, 5, 8, 19

Stockbridge Past and Present; or, Records of an old mission station: Title page, 80-81

My people, the Delaware Indians: Title page, 2

The Feathered U.E.L.'s: Title page, 49

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neighbouring states: Title pages, 76-79

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A Narrative of the Causes which led to Philip's Indian War, of 1675 and 1676:  
Title page, 54-55, 124-125

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Historical Memoirs relating to the Housatonic Indians: Title page(s), 87-88

Documents relative to the Colonial History of the State of New York, Volume IV:  
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Title page, 95-96

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## **2) MEMOS AND INTERNAL DOCUMENTS**

Deer Island and the Muhheconnew Nation

Letter of invitation to February 29, 1992 meeting

Intertribal Communiqué (joint statement responding to February 29, 1992 meeting)

Deer Island photos (December 1991, June 1992)

June 16, 1992 Press Conference photos

Muhheconnew Confederacy 1993 Schedule of Events

April 3, 1993 Muhheconnew National Confederacy meeting photo

How to Make a Muhheconnew National Flag / Political Symbolism of the Muhheconnew National Flag, October 1993

Muhheconnew National Council Representatives list, 1994

MICDI Background Memorandum, July 9, 1994

Reorganization recommendation letter, December 10, 1994

Photos of Representatives at the City of Boston's Public Acknowledgement of the 321<sup>st</sup> Anniversary of Proclamation Day

Map of the historic Muhheconnew National Confederacy territory

Memorandum regarding appointments to the Boston Harbor Islands National Park Advisory Council, October 20, 1997

Proposed legislation to reform the Massachusetts state Commission on Indian Affairs (1997-1998)

Background Information on the MICDI, Deer Island, Schaghticoke (NY), and Schodack (July, August 1999)

MICDI Memorandum on meeting with NPS, January 7, 2000

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MICDI Memorandum on meeting with NPS, February 15, 2000

MICDI Memorandum on meeting with NPS, April 25, 2000

MICDI Canadian Chiefs Memorandum on meeting with NPS, April 25, 2000

MICDI Memorandum to Penobscot Nation Chief and Council on meeting with NPS, April 25, 2000

Map of contemporary MNC/MICDI communities

MICDI Indian Community Meetings Proposal, November 22, 2000

MNC Tribal Leaders Summit Memorandum, March 22, 2001

MICDI/MNC Update and Memorandum, July 14, 2001

Issues Memorandum for Penobscot Nation Lieutenant Governor Michael Bear (Parts I & II), September 4, 2001

Memorandum on Jay Treaty implementation by the MNC, February 15, 2002

Memorandum to Six Nations Assistant (to Chief Jamieson) Julie Monture, February 21, 2002

Memorandum on MNC Government, April 23, 2002

### **3) RESOLUTIONS & LETTERS OF SUPPORT**

Letter to reunite Confederacy, invitation to re-enactment; Stockbridge-Munsee Tribal Chairman R. C. Miller, October 17, 1991

Letter to Massachusetts Governor Weld; Stockbridge-Munsee Tribal Chairman R. C. Miller, October 17, 1991

Intertribal Communiqué (joint statement responding to February 29, 1992 meeting)- Signed copies by Chief Fernand O'Bomsawin, Odanak Abenaki Nation; Chief Leroy Dolson, Munsee-Delaware Nation; Chief Richard Snake, Moraviantown Delaware Nation; Trudie Lamb Richmond; Tribal Representative Bruce Miller, Tribal Chairman R. C. Miller, Stockbridge-Munsee Band of Mohican; Chairman James Revey, Delaware Tribe in New Jersey

Munsee-Delaware Nation resolution of support, B.C.R. # 916 91-92, March 10, 1992

Munsee-Delaware Nation letter of support, Chief Leroy Dolson, January 15, 1993

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NCAI resolution of support, Resolution to save Deer Island, Resolution No. EX DC-93-05, January 18-19, 1993

NCAI Legislative Agenda for the Clinton Administration and the 103<sup>rd</sup> Congress, page 5, January 19, 1993

Wampanoag Tribe of Gay Head (Aquinnah) resolution of support, Resolution to save Deer Island, Resolution No. 9322, May 5, 1993

Letter of support to Darryl Stonefish (Moraviantown Band Historian), AFN National Chief Ovide Mercredi, June 3, 1993; Letter of support to Gaiashaibos (NCAI President), AFN National Chief Ovide Mercredi, June 3, 1993

Letter of Inquiry, Moraviantown Historical Society, July 11, 1993

Munsee-Delaware Nation letter of support, Chief Leroy Dolson, July 16, 1993

Munsee-Delaware Nation resolution of support, B.C.R. # 978 1993-94, November 26, 1993

NCAI resolution of support, Resolution for Assistance on the Deer Island issue by the Advisory Council on Historic Preservation, Resolution No. NV-93-97, December 3, 1993

NCAI resolution of support, Resolution for the Assistance on the Deer Island issue by the Committee on Indian Affairs and the Sub-Committee on Native American Affairs, Resolution No. NV-93-98, December 3, 1993

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NENAI resolution of support, Resolution to save Deer Island and to Deny Authorization for Federal Funds for the Upgrading of Metro-Boston's Sewage Treatment Facilities, May 18, 1995

Letters of support to Congressman Jerry Lewis (California and Washington offices), Chairman Richard Wilder, Fort Independence Reservation, July 7, 1995

Letter of support to Congressman Jerry Lewis, Chairman Richard Wilder, Fort Independence Reservation, October 23, 1995

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Letter of support to Congressman Jerry Lewis, Chairman Daniel Eddy, Jr., Colorado River Tribes, October 25, 1995



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NENAI letter of support to Senator Ben Nighthorse Campbell, April 11, 1996

Munsee-Delaware Nation resolution of support, B.C.R. #1121 1996-97, April 23, 1996

Wampanoag Tribe of Gay Head (Aquinnah) resolution of support, Resolution No. 96-38, June 1, 1996

Chaubunagungamaug Nipmuck Tribe letter of support to Senator Ben Nighthorse Campbell; Chaubunagungamaug Nipmuck Tribe resolution of support, Resolution in support of the Muhheconneuk Intertribal Committee on Deer Island's Amendments to Senate Bill 1476/House Resolution 2763, June 20, 1996

Penobscot Nation resolution of support, Resolution Number 7/9/96, July 9, 1996

Brothertown Tribe letter of support, Tribal Chairman June Ezold, August 29, 1996

Narragansett Indian Tribe letter of response, Chief Sachem Matthew Thomas, October 30, 1997

Wampanoag Tribe of Gay Head (Aquinnah) letter of response, Chairperson Beverly Wright, November 12, 1997

Delaware Tribe of Indians letter of support, Chief Curtis Zunigha, March 9, 1998

Chaubunagungamaug Nipmuck Tribe resolution of support, Resolution to support the Muhheconnew National Confederacy Bureau of Political Affairs Proposed Amendments to Massachusetts Law on the Commission on Indian Affairs, April 1998

Munsee-Delaware Nation resolution of support, B.C.R. #1226 1998-99, July 13, 1998

Munsee-Delaware Nation letter of support to Governor Pataki, Chief Mark Peters, July 14, 1998

Delaware Tribe of Indians resolution of support, Resolution Number #98-17, July 20, 1998

Chaubunagungamaug Nipmuck Tribe letter of support to Governor Pataki, Council Representative Ken White, August 18, 1998

Chaubunagungamaug Nipmuck Tribe resolution of support, Resolution in support of the Muhheconnew National Confederacy Bureau of Political Affairs effort to preserve Schodack Island, New York from development, August 20, 1998

Wampanoag Tribe of Gay Head (Aquinnah), (Deer Island lawsuit), Resolution No. 00-05, January 19, 2000

Odanak Abenaki Nation letter of support, Chief Gilles O'Bomsawin, January 24, 2000

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Chaubunagungamaug Nipmuck Tribe letter of support (Policy Clarification) to NPS, (April 2000)

Chaubunagungamaug Nipmuck Tribe resolution of support, Resolution of support for the Muhheconneuk Intertribal Committee on Deer Island's Indian Community Meetings Proposal, (December 2000)

Moraviantown Delaware Nation resolution of support, Resolution 2001 January 11 #2098, January 11, 2001

Penobscot Nation letter of support to NPS, Governor Barry Dana, February 27, 2001

Penobscot Nation letter of support to NPS, Governor Barry Dana, March 7, 2001

Penobscot Nation letter of invitation to Confederacy meeting, Governor Barry Dana, March 9, 2001

Penobscot Nation MICDI Confederacy meeting contact list, March 2001

Moraviantown Delaware Nation letter of support, Chief Leighton Hopkins, March 29, 2001

Penobscot Nation resolution of support, Resolution Number 03-29-01-03, March 29, 2001

Penobscot Nation hosted MICDI/MNC meeting schedule

Jointly drafted MNC resolution, Resolution of Support for the Muhheconneuk Intertribal Committee on Deer Island's Indian Community Meetings Proposal, March 30, 2001

Six Nations Reserve Council resolution of support, Chronological No. #14-2000/2001 / Resolution No. 22, June 5, 2001

Six Nations Reserve Council letter of support, Chief Wellington Staats, June 15, 2001

AFN resolution of support, Support for the Muhheconneuk Intertribal Committee on Deer Island (MICDI) Meetings Proposal, Resolution 29(I), July 19, 2001 (English and French versions)

Odanak Abenaki Nation resolution of support, Chronological No. GOB-031-01-02, August 22, 2001

Odanak Abenaki Nation signed copy of March 30, 2001 Confederacy resolution, August 22, 2001

Penobscot Nation letter of support to Governor Swift, Chief Barry Dana, November 6, 2001

NCAI resolutions of support:

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Resolution #SPO-01-034, Resolution of Support for the Muhheconneuk Intertribal Committee on Deer Island's Indian Community Meetings Proposal, November 25-30, 2001;  
Resolution #SPO-01-035, Support of the Request to the Governor of Massachusetts and the Secretary of Interior not to Approve the Boston Harbor Islands National Park General Management Plan, November 25-30, 2001;  
Resolution #SPO-01-036, Resolution of Support of a meeting Between the Tribes/First Nations of the Muhheconneuk Intertribal Committee on Deer Island and the United States Secretary of Interior in Boston, November 25-30, 2001

Penobscot Nation resolution of support, Resolution in Support of a Meeting between the Tribes/First Nations of the Muhheconneuk Intertribal Committee On Deer Island and the United States Secretary of Interior in Boston, March 13, 2002

Penobscot Nation resolution of support, Resolution of Support of the Request to the Governor of Massachusetts and the Secretary of Interior Not to Approve the Boston Harbor Islands National Park General Management Plan, March 13, 2002

Chaubunagungamaug Nipmuck Tribe resolution of support, Resolution in Support of a Meeting Between the Tribes/First Nations of the Muhheconneuk Intertribal Committee on Deer Island and the Secretary of Interior in Boston, April 17, 2002

Chaubunagungamaug Nipmuck Tribe resolution of support, Resolution of Support of the Request to the Governor of Massachusetts and the Secretary of Interior Not to Approve the Boston Harbor Islands National Park General Management Plan, April 17, 2002

#### **4) MNC/MICDI CORRESPONDENCE**

MICDI letter to MWRA Library, June 1991

MICDI letter to U.S. Senate, May 1993

MICDI letter to Senator Inouye, May 17, 1993

MNC letter to Darryl Stonefish, September 8, 1995

Letter to Steven Spielberg from Sam Sapiel, December 8, 1997

MNC letter to Governor Pataki, June 25, 1998

MICDI letter to Senator Bond, September 8, 1998

MICDI letter Boston Harbor Islands Advisory Council Chairman Jack Wiggin, April 8, 1999

MICDI Public Comment to NPS General Management Plan- Part I: Policy Declaration, August 1, 2000

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MICDI letter to the MWRA Board of Directors, March 15, 2001

MICDI letter to the Secretary of Interior, May 3, 2001

E-mail letter to Kara Marchione (Office of Senator Kennedy) from Gary McCann, June 26, 2001

E-mail letter to Carey Goldberg (New York Times) from Gary McCann, July 11, 2001

E-mail letter to Valerie Hauser (Advisory Council on Historic Preservation(ACHP)) from Gary McCann, February 13, 2002

## **5) OTHER CORRESPONDENCE**

Memorandum on the significance of Schodack Island to Will Butterworth from Paul Huey, March 30, 1973

Memorandum on the significance of Schodack Island to Lester Nimsker from Paul Huey, April 6, 1973

MWRA letter to MICDI, June 12, 1992

MWRA letter to MICDI, June 22, 1992

MWRA letter to Lawyers' Committee for Civil Rights, March 3, 1993

EPA fax letter to Gary McCann (MICDI), March 8, 1993

MWRA letter to Lawyers' Committee for Civil Rights, March 12, 1993

City of Boston invitation letter to Public Acknowledgement of the 321<sup>st</sup> Anniversary of Proclamation Day: Governor Richard Hamilton and Council, Penobscot Indian Nation; Chairman Virgil Murphy and Council, Stockbridge-Munsee Band of Mohican Tribe; President Larry Snake and Council, Delaware Tribe of Western Oklahoma, August 23, 1996

City of Boston Proclamation, August 30, 1996

NPS letter to Stockbridge-Munsee Tribal Council regarding March 1998 consultation meeting, February 27, 1998

NPS list of EIS Recipients, Draft General Management Plan, May 2000

Letter from Massachusetts Commission on Indian Affairs Executive Director John Peters, Jr. (Jim Peters) to Boston Harbor Islands National Park Partnership Chairman Robert Durand, July 20, 2000

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Letter from NPS Boston Harbor Islands National Park Project Manager George Price to Boston Harbor Islands National Park Partnership, August 21, 2000

Congressman John Baldacci support letter to U.S. Secretary of the Interior Gale Norton, August 17, 2001

Congressman John Baldacci support letter to Senator Kennedy, August 17, 2001

Congressman John Baldacci support letter to Governor Swift, August 17, 2001

Boston City Council President Yancey support letter to U.S. Secretary of the Interior Gale Norton, January 4, 2002

## **6) PRESS RELEASES**

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Press release, mid-September 1994

September 15, 1994 Policy Announcement (released at Yerrill Beach (Winthrop, Massachusetts) Press Conference)

Proposed February 21, 1996 editorial

Press release for press conference at National Press Club, April 17, 1996

Press release, "The Cellucci Administration and Mission Quebec: Partners in Silencing Native American Voices," late May/early June 1998

Press release, August 1, 2000

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Statement, "Indian Leader Expelled from Deer Island by MWRA," January 22, 2001

Press release, "Indian Leader Calls for Boycott of MWRA Memorials Meeting," June 27, 2001

Statement, "Indian Leader Calls for Boycott of MWRA Memorials Meeting," June 27, 2001

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