

Maryland Planning Commissioners Association 2023
Conference October 24 - 26, 2023,
Kent Island Resort, Queen Anne's County

In Inclusion of Native American Perspectives and People in Maryland
Planning – 40 Years of Change, 40 Years of Opportunity.

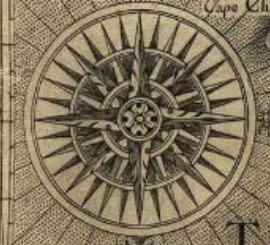
Peter C. Brooks, Peter G. Landeros,





POWATAN
 Held this state & fashion when Capt. Smith
 was delivered to him prisoner
 1607

Mix
goags
CHA
WONS



THE
 VIRGINIAN
 SEA



Massaw-omecks

Signification of these markes.
 To the crosses hath bin discovered
 what beyond is the relation
 Kings houses 2
 Ordinary houses 2



The Sasquehannys
 are a Great like people &
 thus a



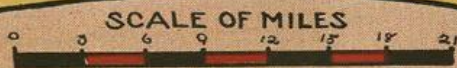
Discovered and Sittled by Captain John Smith
 Granted by William Bole

WEST VIRGINIA

GREAT WARRIOR'S PATH OF THE SIX NATIONS

THE INDIAN TRIBES OF THE STATE OF MARYLAND

AS SEEN BY CAPT. JOHN SMITH, his party of twelve men and more recent observers.....



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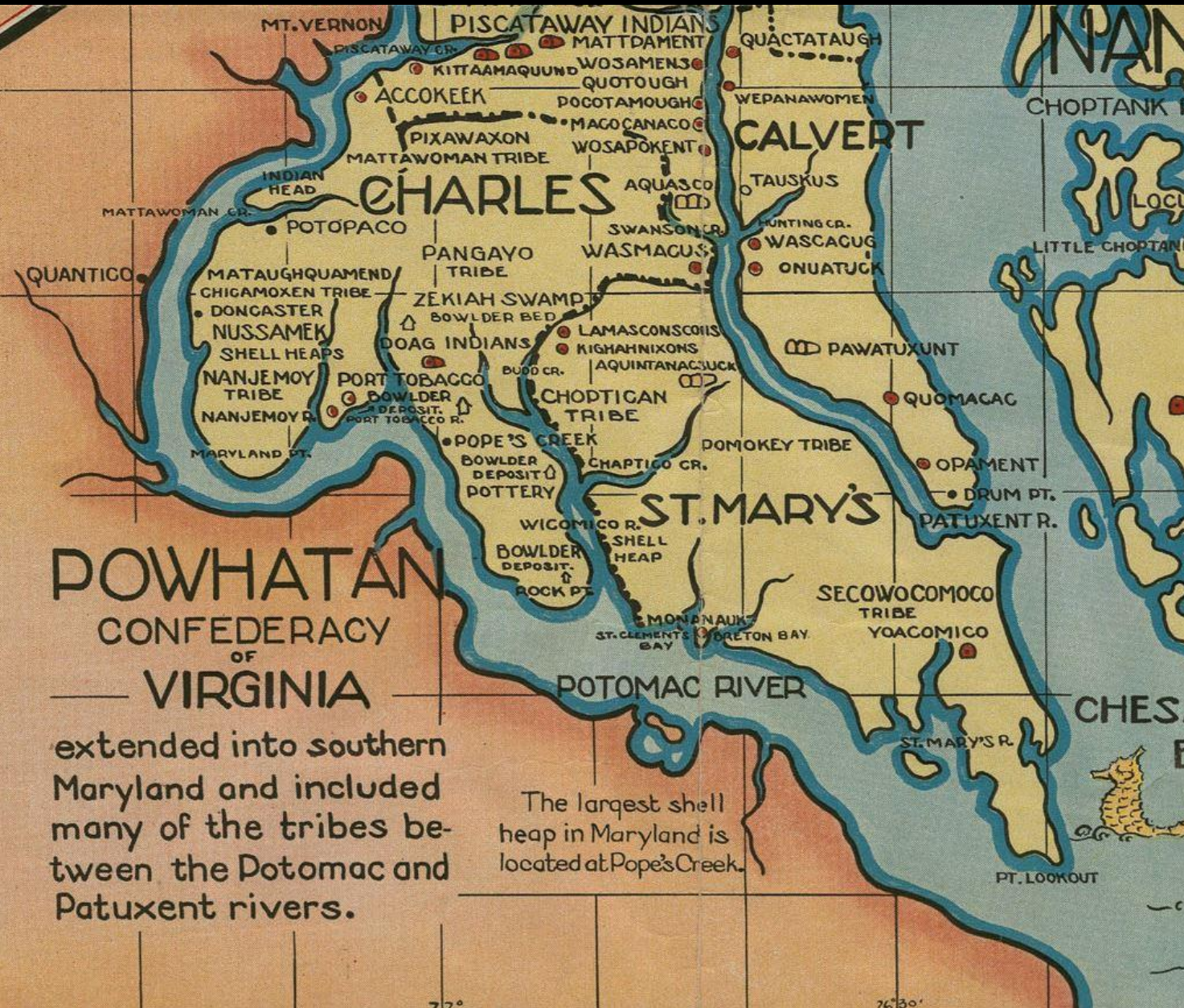
Mr. Wm. B. Marye

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POWHATAN CONFEDERACY OF VIRGINIA

extended into southern Maryland and included many of the tribes between the Potomac and Patuxent rivers.

The largest shell heap in Maryland is located at Pope's Creek.



The continental United States in 1491, the year before Columbus' arrival, showing both tribal units and centralized states.



some source-gathering help by DRM and Big Mapping

made by Dodolulupepe

1491





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THE
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VIRGINIA



JOHN SMITH

Scale of Lea-agues
 and halfe
 Leagues

Discovered and Settled by Captain John Smith
 Governed by William Dale
 1606



The Sisseton
 are a Great like people
 thus a great

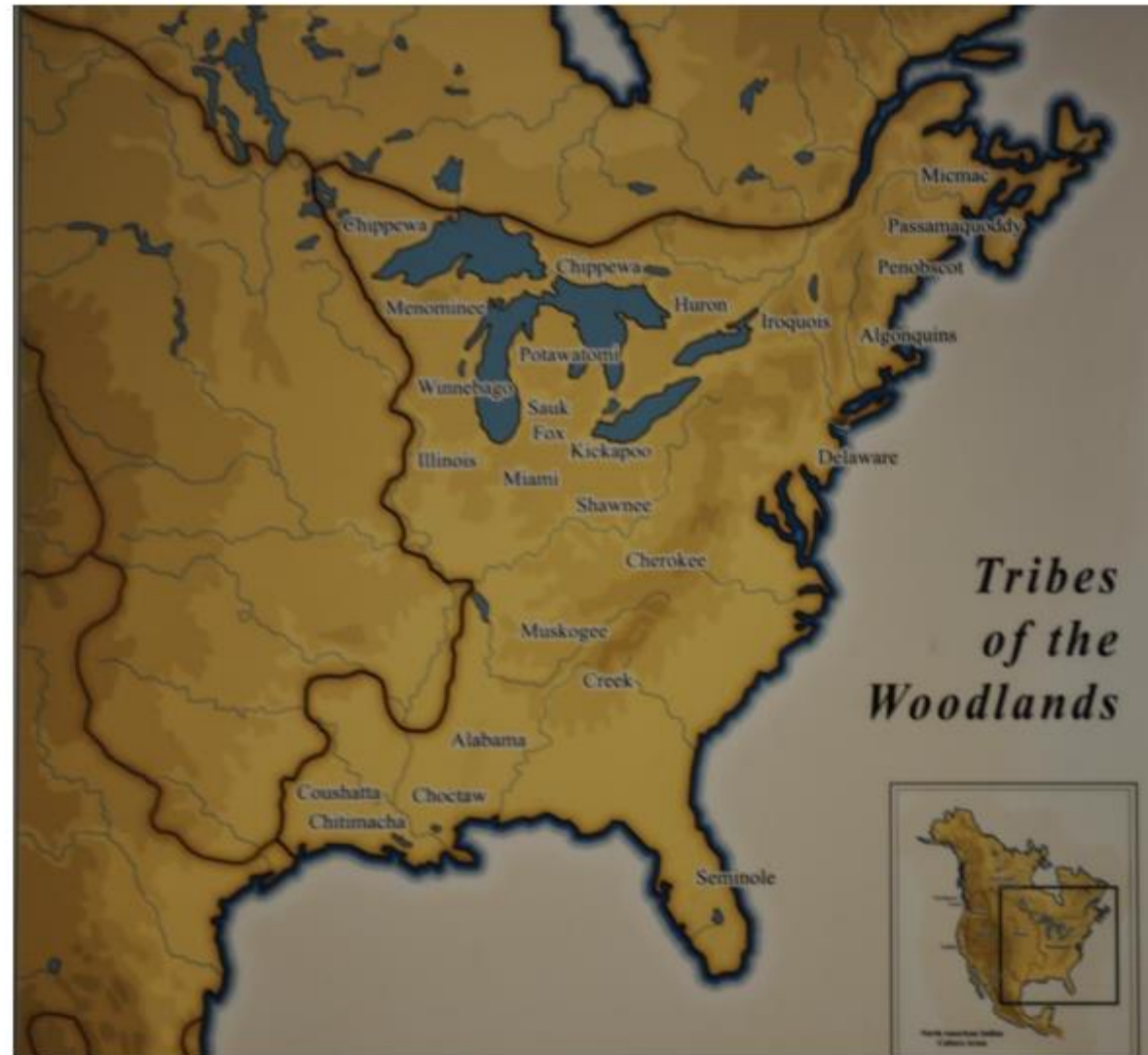
Signification of these marks.
 To the crosses hath bin discovered
 what beyond is the relation
 Kings houses
 Ordinary houses





Mitchell Museum
of the American Indian

Woodlands Culture Area Map



INDIGENOUS PEOPLES OF THE NORTHEAST













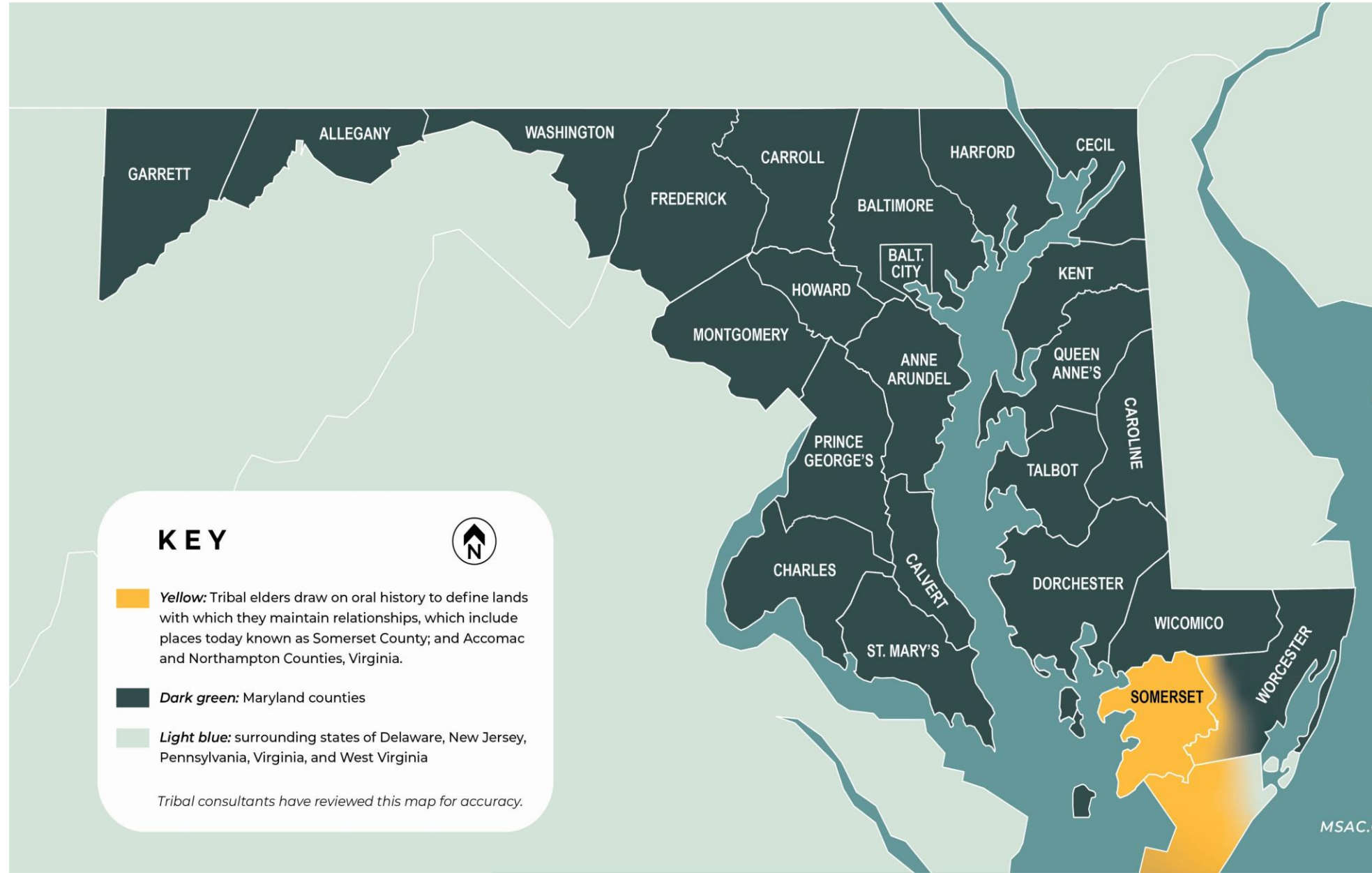


The Accohannock Indian Tribe is part of the Algonquian culture and language family, and was part of the Powhatan Empire for a period. At the start of European colonization in the 1500s and 1600s, the Powhatan Empire was the largest in the region, and stretched from present-day South Carolina to Maryland. Accohannock people continue to maintain relationships with lands that were formerly covered by forests; elders note that a squirrel could climb a tree at present-day Kiptopeke, Virginia, and not have to descend to the ground prior to reaching the Mississippi River. It is possible that in 1524 the Accohannock encountered Giovanni Verrazzano, an Italian explorer working for the king of France, as he sailed north along the Eastern seaboard. However, there appears to be insufficient historical evidence for historians to say categorically if the land Verrazzano dubbed "Arcadia" referred to the Eastern Shore of Maryland, or to Kitty Hawk in present-day North Carolina.



Accohannock Indian Tribe

Geographic Spheres of Influence



KEY



- Yellow:** Tribal elders draw on oral history to define lands with which they maintain relationships, which include places today known as Somerset County; and Accomac and Northampton Counties, Virginia.
- Dark green:** Maryland counties
- Light blue:** surrounding states of Delaware, New Jersey, Pennsylvania, Virginia, and West Virginia

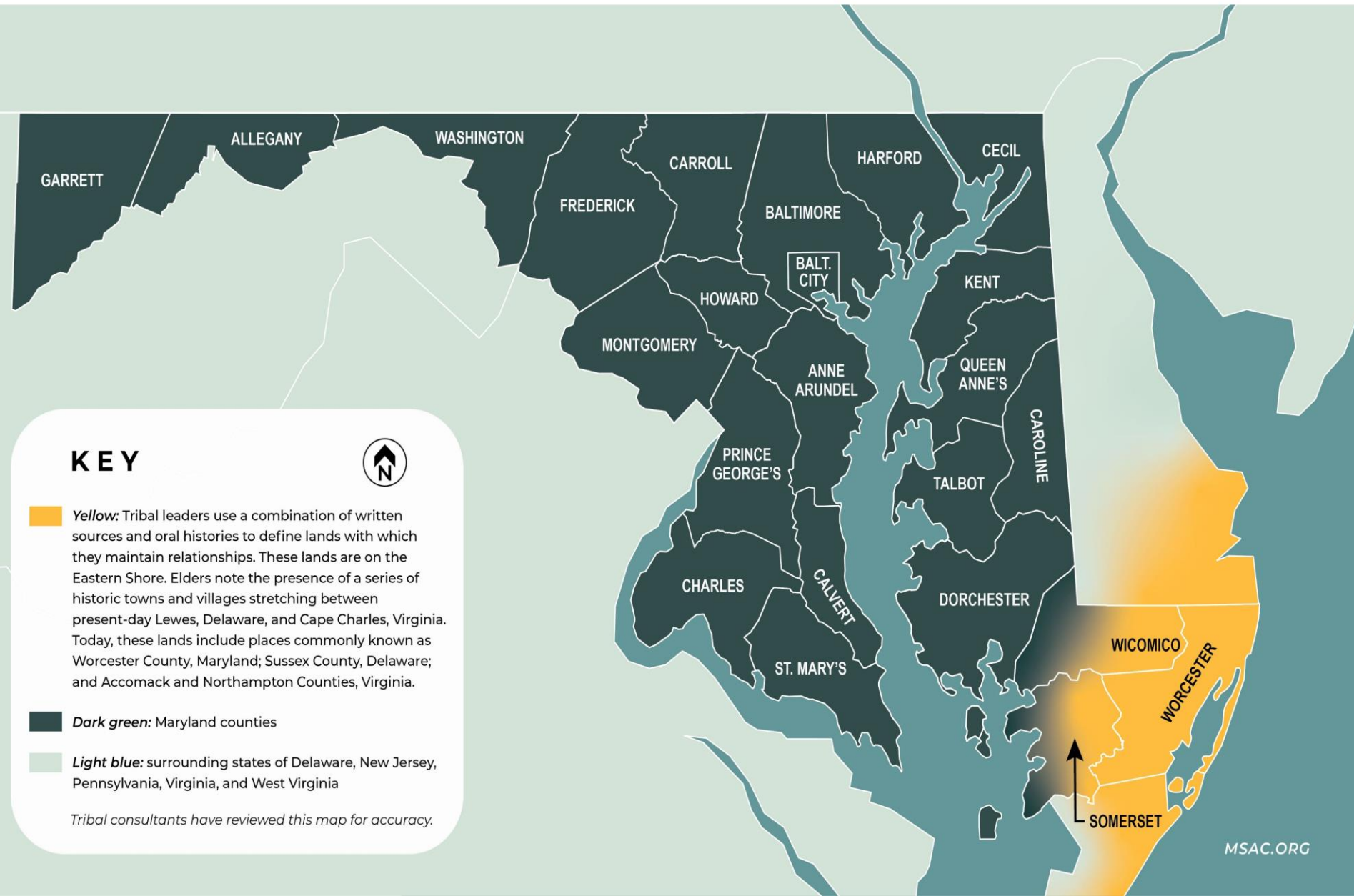
Tribal consultants have reviewed this map for accuracy.

The Assateague People's Tribe is part of the Algonquian culture group and language family. In the 1600s, the infamous politician Edmund Scarborough, who lived on what is now the Virginia side of the Eastern Shore, was obsessed with murdering as many Indigenous peoples as possible, notably the Assateague. In what became known as the "Seaside War" of 1659, Scarborough unsuccessfully requested help from the Maryland Colony to commit genocide on the Assateague. He later wrote that the Assateague "were harder to find than to conquer." In 1662, the Assateague and their neighbors the Nanticoke signed a treaty with the Maryland Colony. This treaty included provisions for the ways settlers could exchange "matchcoats," a traditional indigenous garment, for land within Assateague territory. A later treaty forced the Assateague onto five reservations along the Pocomoke River. In 1671, many Assateague tribal peoples moved with their Pocomoke neighbors to Askiminokonson or Indian Town on the north side of the Pocomoke River near present-day Snow Hill. When the provincial Maryland government learned in 1742 that Assateague leaders were participating in a general Native uprising, Maryland leaders "dissolved" the Assateague tribal empire. Afterwards, many Assateague tribal members moved north to Iroquoian lands; some chose to remain. Present-day leadership for local tribal members is based in Delaware.



Assateague People's Tribe

Geographic Spheres of Influence

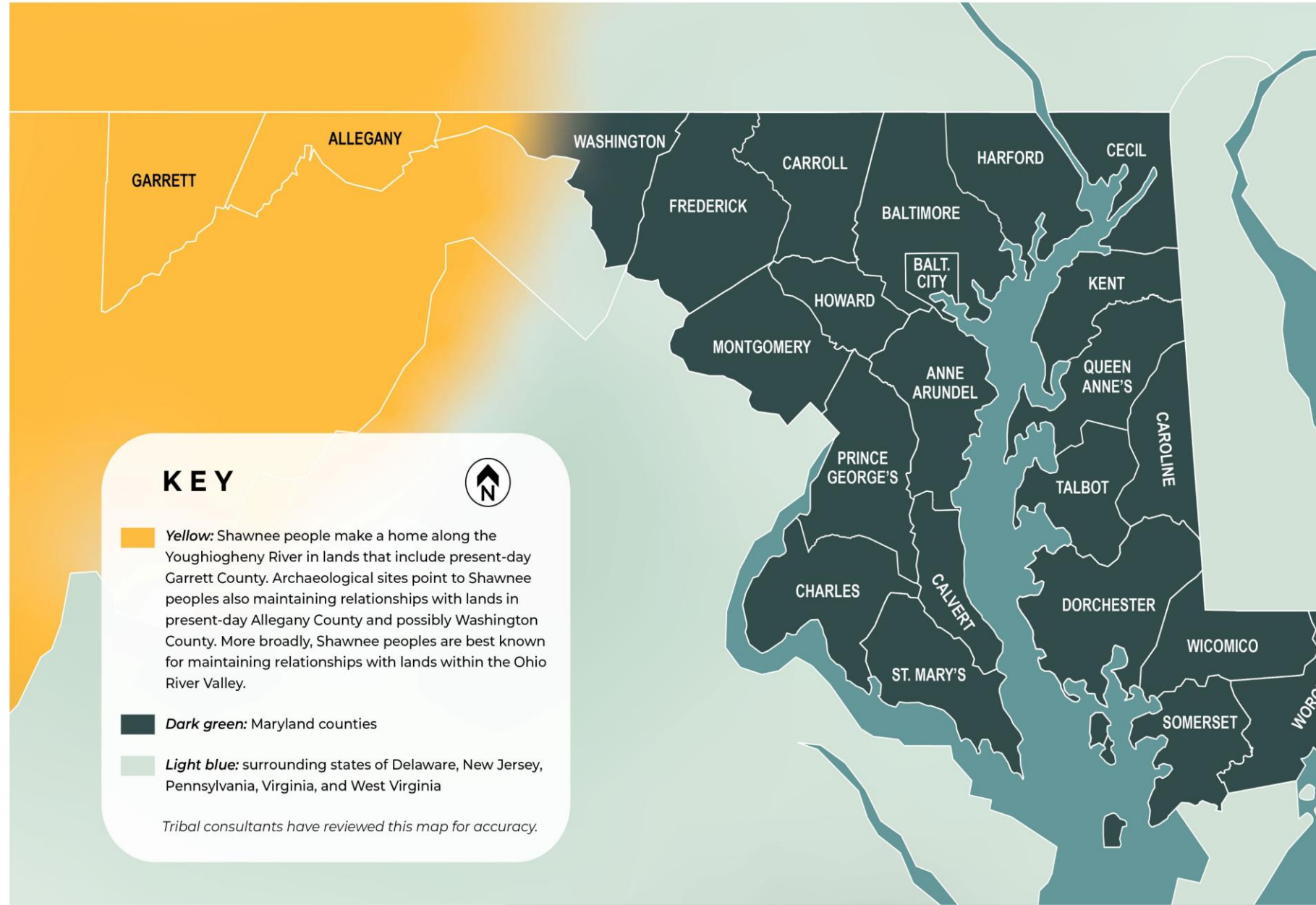




Youghiogheny River Band of Shawnee

Geographic Spheres of Influence

Shawnee peoples are part of the Algonquian culture group and language family. The Youghiogheny River Band of Shawnee includes members of three distinct clans (Eagle, Hawk, and Sycamore) of Shawnee. Historically the tribe has twelve total clans and five separate septs that carry out key areas of governance. Perhaps best known for relating with lands in the Ohio River Valley, Shawnee peoples maintained a semi-migratory nomadic tradition prior to the start of European settlement. Sometimes known as the people of the south wind, they traveled across the eastern seaboard, maintaining kinship ties with Muskogee and Lenape peoples. Settlers encroaching on Shawnee lands caused additional migrations and later forced those migrations to cease. In present-day Maryland, Youghiogheny River Band members forged kinship ties especially with settlers in Friendsville, which they still maintain to this day. The Youghiogheny River Band's current ceremonial grounds lie on lands returned to the Band by a former Friendsville mayor.

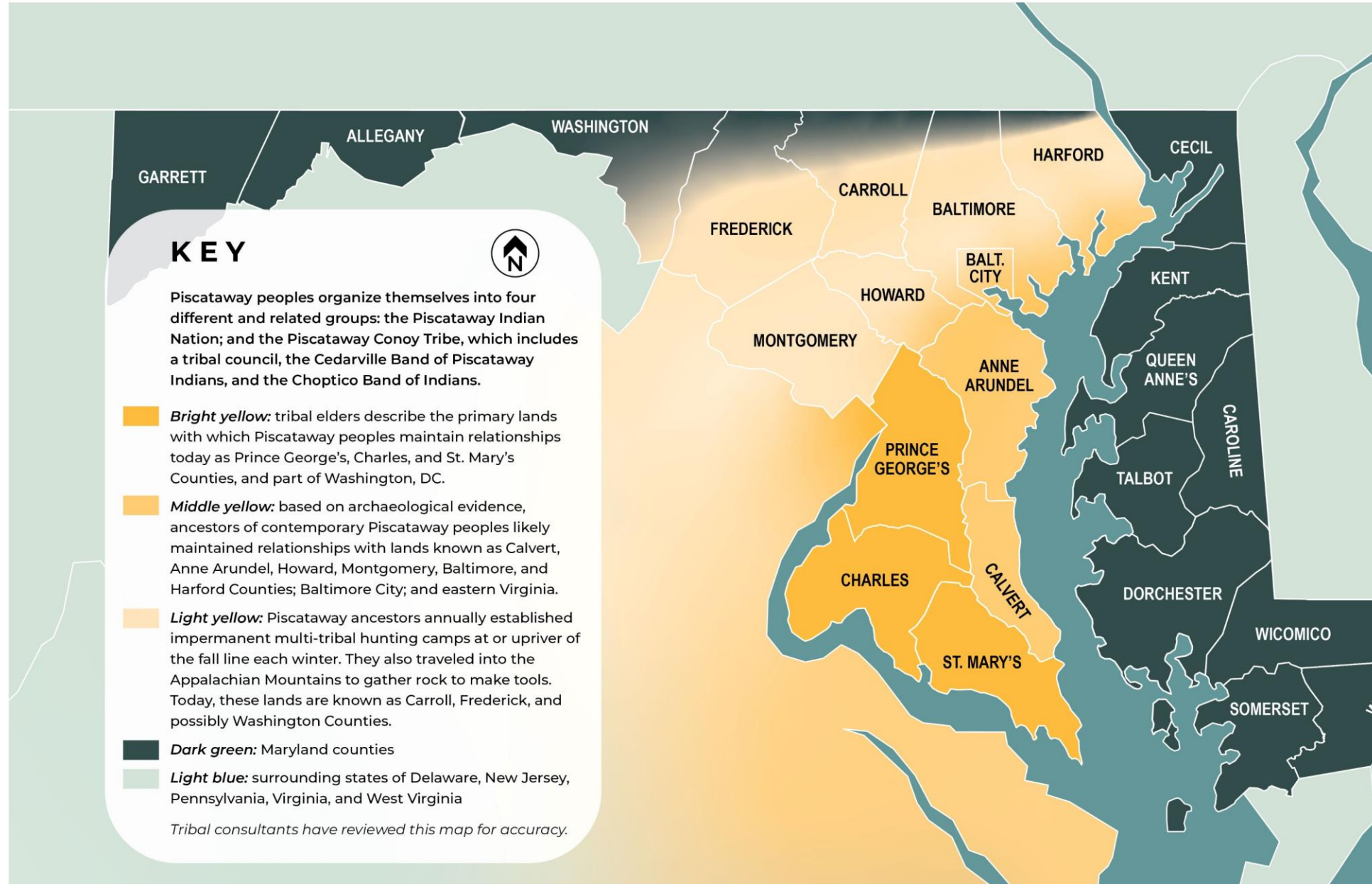




Piscataway Peoples

Geographic Spheres of Influence

Along with other Piscataway tribal peoples, the Choptico Band is part of the Algonquian culture group and language family. Prior to the start of European colonization, the Choptico maintained relationships with many of their neighbors through trade and marriage, and with their lands through hunting and foraging. Following European settlement, Piscataway and other tribal peoples attempted to use the English as a buffer between themselves and the Susquehannocks and other Iroquoian tribes further north. With other tribes, they signed a 1666 Treaty of Peace and Amity with the Maryland Colony, which initiated a colonial reservation system in which Natives were increasingly confined to strictly-defined land bases. In 1680, Charles Calvert, the third Lord Baltimore and Governor of the Maryland Colony, built Zekiah Fort in Zekiah Swamp in present-day Charles County to protect Piscataway and other Native peoples from Iroquoian raids. Archaeologists consulting with Piscataway peoples revealed the Fort during a 2011 archaeological dig. Soon after constructing the Fort, the Colony adapted the English feudal system to establish tribal lands as feudal "manors" partially to protect their Indigenous allies from raids. Of these, "Choptico Manor" was surveyed in 1651, patented in 1671, and confirmed in 1688 on the Wicomico River (the Potomac River tributary on the Western Shore, not the Chesapeake Bay tributary on the Eastern Shore). Land Acknowledgement Project Overview and Resource Guide - 18 Today, Piscataway peoples organize themselves into four different and related groups: the Piscataway Indian Nation; and the Piscataway Conoy Tribe, which includes a tribal council, the Cedarville Band of Piscataway Indians, and the Choptico Band of Indians. Along with the Piscataway Indian Nation, the Piscataway Conoy Tribe received state recognition from the State of Maryland in 2012.



Tribal Background

The Nause-Waiwash Band of Indians take their name from two Nanticoke villages that encountered English explorer John Smith in the 1600s: Nause and Waiwash. The Band self-defines as the descendants of Nanticoke and other Algonquian Indigenous peoples local to present-day Dorchester County. Prior to the start of European settlement, tribal peoples lived close to the Chesapeake Bay and spent winters further inland hunting. Muskrat trapping continues to be an important winter tradition maintained by many tribal members. Colonial encroachment pushed many Native families into the marshes where they hid.

In the 1980s, Sewell Fitzhugh organized the Band with the support of local Native families and was elected as the first chief by the women of the Band. In the late 1990s, the Band was gifted the Hughes African Methodist Episcopal Chapel, which they now use as a ceremonial and cultural center. Since then, leadership promotes an active schedule of educational and cultural events across Dorchester County. Learn more about them on the

Nause-Waiwash website, TurtleTracks.org/.



Nause-Waiwash Band of Indians

Geographic Spheres of Influence



Part of the Algonquian culture group and language family, Pocomoke peoples lived along the Eastern Shore rivers and streams that feed into the Chesapeake Bay, often spending the winters hunting further inland before the start of European colonization. It's possible that in 1524 the Pocomoke encountered Giovanni Verrazzano, an Italian explorer working for the king of France as he sailed north along the eastern seaboard. However, there appears to be insufficient historical evidence for historians to say categorically if the land Verrazzano dubbed "Arcadia" referred to the Eastern Shore of Maryland, or to Kitty Hawk in present-day North Carolina. In 1590 the Pocomoke appear on John White's map as "Comokee;" in 1612, the leader's house appears on English explorer John Smith's Map of Virginia mislabeled as "Wighcocomoco." Settlers increasingly encroached on their lands. In 1678, Lord Baltimore set aside a series of reserve lands allegedly for the exclusive use of tribal peoples, including Askiminokonson or Indian Town near present-day Snow Hill, where the Pocomoke lived for a time with other tribal peoples.

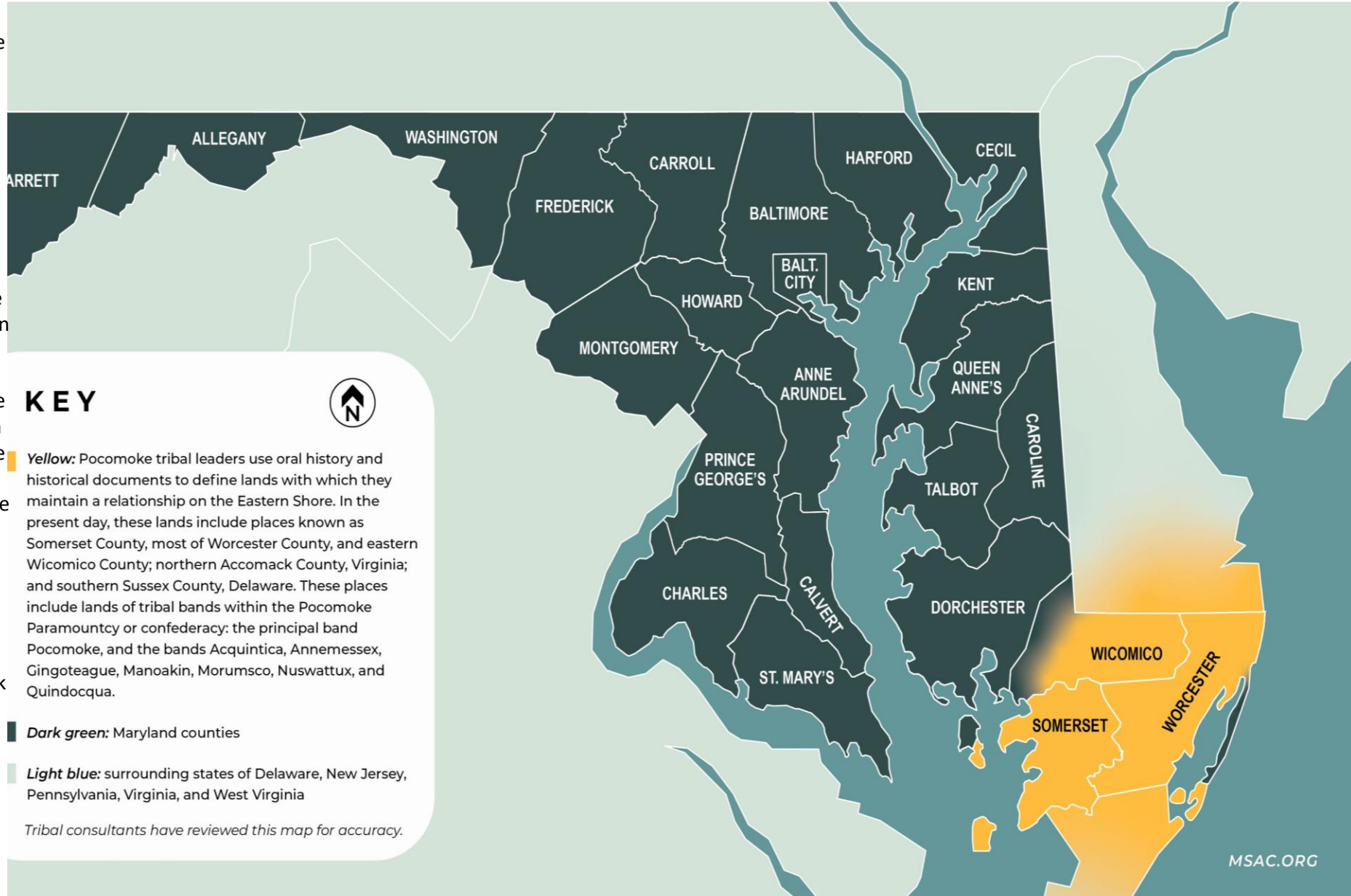
Pocomoke leaders signed four different treaties with the Maryland colony between 1678 and 1742, sometimes in concert with other tribal peoples. These treaties became increasingly restrictive, and variously included Land Acknowledgement Project Overview and Resource Guide – 29 provisions for peace, described Pocomoke hunting and fishing rights, and required tribal people to tell colonial authorities when other Indigenous people were in the area.

The Pocomoke become difficult to trace in historic documents after 1742. Today, Pocomoke members work to educate the public in order to preserve their history and heritage. They maintain an active schedule that includes presentations, demonstrations of pre-colonial skills, and partnerships with museums, cultural centers, and schools on and near their traditional lands. Learn more about them on the Pocomoke Indian Nation website pocomokeindiannation.org.



Pocomoke Indian Nation

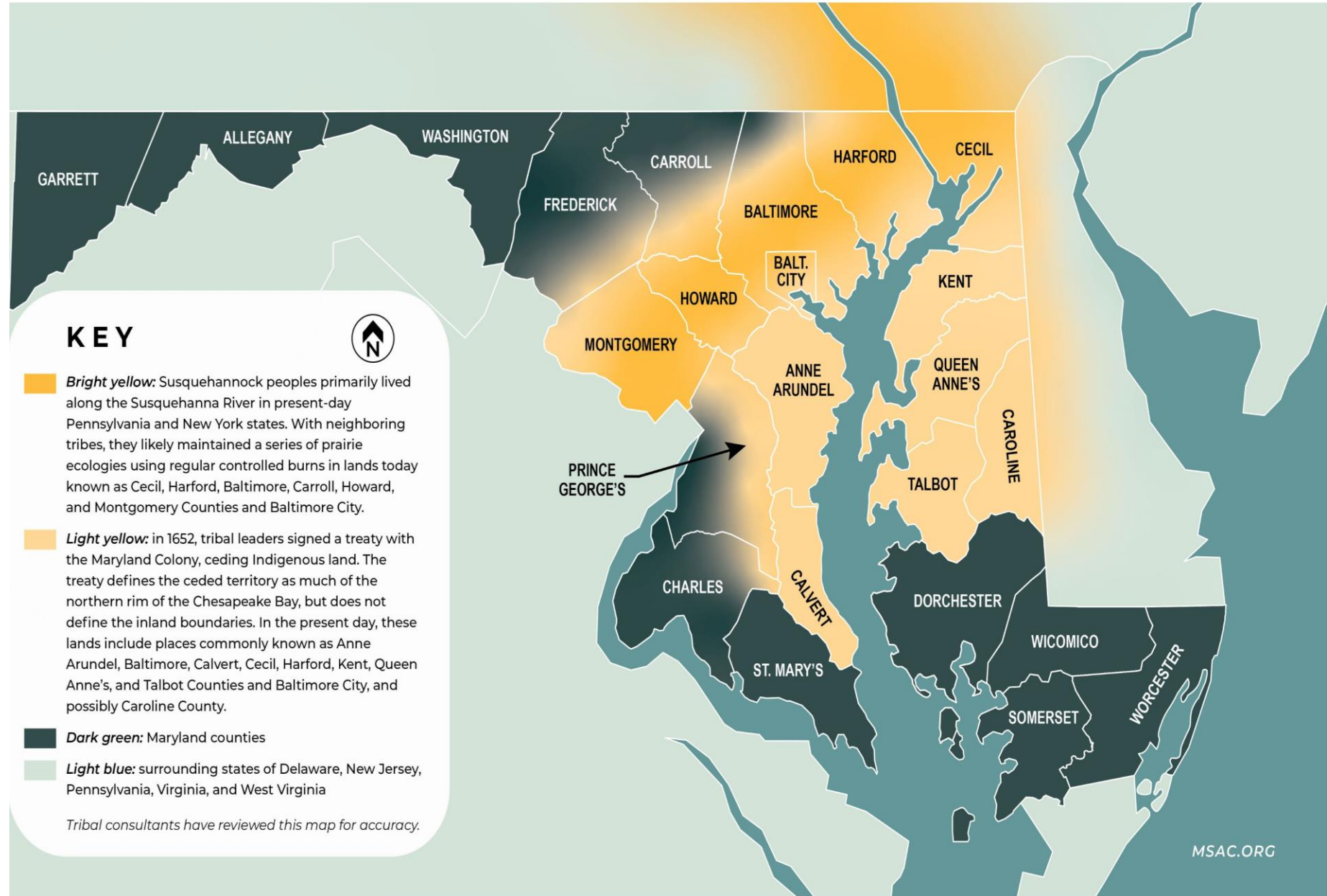
Geographic Spheres of Influence



Susquehannock Indian Tribe

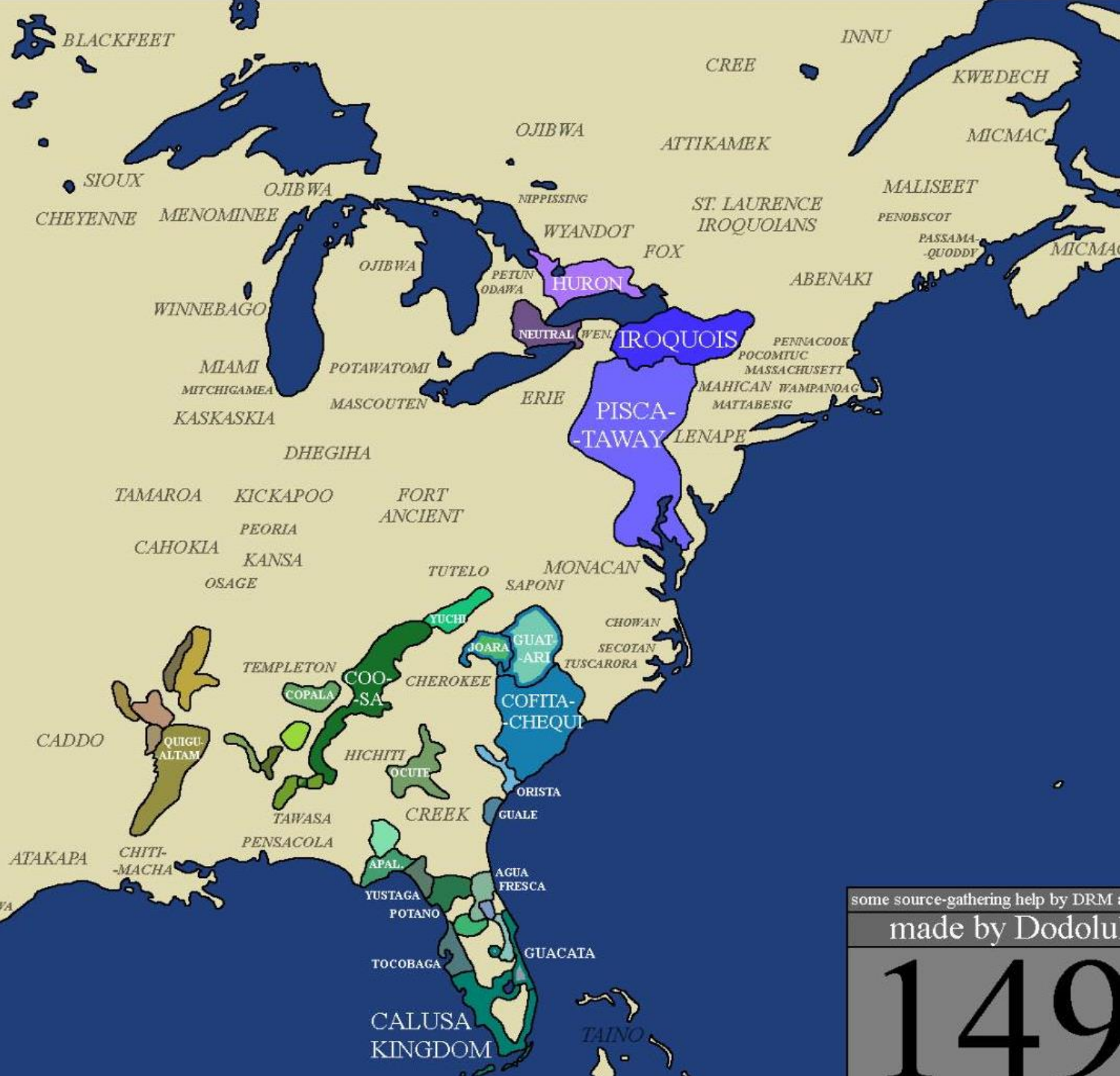
Geographic Spheres of Influence

The Indigenous confederacy today often known as the “Susquehannock” was part of the Iroquoian language and culture family. The name “Susquehannock” is an English-language transliteration by settlers in the Maryland and Virginia colonies of the Powhatan exonym (a word that derives from outside of a particular place or community) sometimes spelled Susquesahanough. English settlers in Pennsylvania called peoples of this Confederacy the “Conestoga” after one of the last remaining Susquehannock villages in present-day Lancaster County, Pennsylvania. Dutch and Swedish settlers called peoples of this Confederacy Minquas, which derives from an exonym used by the Lenape, a traditional enemy of the Susquehannock. Many colonial sources on the Susquehannocks describe their raids of Algonquian tribes in contemporary central and southern Maryland. Indeed, Piscataway peoples hoped that the English would function as a buffer between their peoples and the Susquehannock and other Iroquoian peoples further north. There is currently no Susquehannock polity or governing body; the last Susquehannock government that we know of, died with tribal members during the Paxton Massacre of the Conestoga in 1763. Today Susquehannock descendants maintain their bloodlines, histories, and relationships with the Susquehanna River from within neighboring tribes, including Cayuga, Lenape, Mohawk, Onondaga, Oneida, Seneca, and Shawnee. The Circle Legacy Center (CircleLegacyCenter.com) in Lancaster, Pennsylvania, is the primary Susquehannock-supporting cultural institution. Some descendants prefer to identify as Susquehanna Indians rather than Susquehannock Indians, citing a deep relationship with the River itself and a preference to avoid using a Powhatan-derived term



Along with other Piscataway groups, the Piscataway Indian Nation is part of the Algonquian culture group and language family. Prior to European colonization, Piscataway peoples spread their villages and towns across their lands in order not to deplete food sources. Each village was overseen by a single leader who followed the instructions of the people and answered to the clan mothers. During settlement, English settlers compelled Piscataway peoples to convert to Catholicism. While some Piscataway people practice Catholicism today, many tribal members maintain traditional religious beliefs and ceremonies.

A 1666 Treaty between the Colony of Maryland and twelve tribes from the Western Shore transformed their respective lands in contemporary southern Maryland into reservations. The treaty negatively affected the Piscataway in many ways. It also established tribal peoples' right to fish, hunt, and crab in the legal code of the Colony. In 2020, the Washington D.C. Council approved a measure honoring those fishing rights by making free fishing licenses available to members of the Piscataway Indian Nation and Piscataway Conoy Tribe.



some source-gathering help by DRM

made by Dodolu

Each tribe has a worldview. This is an imagined Lakota world view. At the center of Kheya Wita (Turtle Island) is Lakota Majoche Land of the Lakota.



Indigenous communities, and disrupt traditional patterns of land use and governance. We are all connected.



Best Practices for working with Native Americans in Maryland

Be respectful and lead with your intent or motivation.

Listen and Learn – let the tribe tell its story even if it contradicts everything you heard or know.

Be respectful – an email followed up by a phone call and a visit.

IF you want to be an ally:

Actively Support the Struggle

Speak up, even when scared

Transfer the benefits of your privilege to those who have less

Acknowledge conversation is not about you

Words you must never use:

Wesort, Half-breed, Redbone, Redskin, Savage, Squaw

Words you should use:

Native, Traditional, Honor, Heritage, Sacred Land, Mother Earth, Settler, Wasichu, “we are all related”, “man belongs to the earth.”

Terms you should know

State recognized tribe –

Federally recognized tribe –

Unrecognized tribe – C-PAIN

Indian Removal Act of 1830

Indian Religious Freedom Act of 1978

Wounded Knee

Patapskut (Baltimore) – Place of jutting rocks

Nacotchtank – (DC) – Place of good trades, trading place

Two-Spirit –

Traditional

Medicine

Pipe Ceremony

Talking Circle

Native Lifelines

Baltimore American Indian Center (BAIC)

American Indian Movement (AIM)

Tayac

Native people are the experts on their own reality.

Why work with Native Americans in Maryland?

1. Cultural Enrichment : Native American cultures are profoundly rich and diverse.
2. Historical Reconciliation : Addressing the painful history of mistreatment and neglect of Native Americans is a step toward reconciliation.
3. Environmental Stewardship : Native Americans have a deep connection to the land and a wealth of knowledge about sustainable land management and conservation.
4. Economic Growth : Indigenous communities have untapped economic potential, but only if you do it in the right way.
5. Education and Awareness : Collaboration can lead to the development of educational programs that increase awareness.
6. Empowerment and Representation : Native Americans deserve a seat at the table in decisions that affect their lives and communities.
7. Cultural Exchange and Innovation : When different cultures come together, new ideas and innovations emerge.
8. United in Diversity : A state that embraces its diversity is stronger and more resilient.
9. Setting an Example : Maryland can set an inspiring example for other states and regions by taking a proactive approach to working with Native Americans
10. Legacy for Future Generations : Working together with Native Americans isn't just about the present; it's about leaving a positive legacy for future generations.

7. Opportunities for public engagement.

Support your local Powwow – especially if you are a Veteran – we need a western Maryland Powwow PBS?

Ask the tribe out – request cultural presentation

Ask for help from the Maryland Commission on Indian Affairs

Advocate – Native Americans should be present at every building opening, ribbon cutting, etc.

Think of things you would be proud to show Native Americans

Veterans Day – Indigenous Peoples Day, American Indian Heritage Day

Request an honor song at graduation, funeral, birthdays or at Powwows

Storytelling – encourage it

Maryland Commission on Indian Affairs (MCIA) – Tribal Contact List

- Piscataway Conoy Tribe (MARYLAND INDIAN STATUS –Enrolled members of the Piscataway-Conoy Tribe (PCT))
Tribal Council
Tribal Chair Francis Gray
P.O. Box 638
Bryans Road, Maryland
LaPlata, Maryland 20616
piscatawayconoycouncil@gmail.com
- Piscataway Conoy Tribe (MARYLAND INDIAN STATUS –Enrolled members of the Piscataway-Conoy Tribe (PCT))
Choptico Band of Indians
Appointed Speaker Barry Wilson
301-932-4383 Home
301-848-5199 Cell
barry@choptico.org
- Piscataway Conoy Tribe (MARYLAND INDIAN STATUS –Enrolled members of the Piscataway-Conoy Tribe (PCT))
Cedarville Band of Piscataway Indians
Tribal Chair Natalie Standingontherock Proctor
Wild Turkey Clan/Cedarville Band
16816 Country Lane
Waldorf, Maryland 20601
240-640-7213
www.piscatawayindians.org
piscatawayindians@gmail.com
- Piscataway Indian Nation (MARYLAND INDIAN STATUS – Enrolled members of the Piscataway Indian Nation (PIN))
Chief Billy “Red Wing” Tayac
P.O. Box 312
Port Tobacco, Maryland 20677
301-932-0808
www.piscatawaynation.org
- Accohannock Indian Tribe (MARYLAND INDIAN STATUS)
Chief Clarence Tyler
410-621-0664
Vctcn01@comcast.net

American Indian/Indigenous Tribal Organizations in Maryland

- Maryland Indian Tourism Association (MITA)
Rico Newman – Choptico Band of Piscataway (Maryland Indian Status) Enrolled member of the Piscataway Conoy Tribe
3953 Pine Cone Circle
Waldorf, Maryland 20602
301-744-9553
- Cedarville Band of Piscataway Indian, Inc.
Tribal Chairwoman Natalie Standing on the rock Proctor (Maryland Indian Status) Enrolled member of the Piscataway Conoy Tribe
American Indian Cultural Center
16816 Country Lane
Waldorf, Maryland 20601
240-640-7213
www.piscatawayindians.org
piscatawayindians@gmail.com
- Baltimore American Indian Center –
113 South Broadway
Baltimore, Maryland 21231
410-675-3535
BAIC.org
- Native American Lifelines Baltimore
Executive Director Kerry Lessard
1 E. Franklin Street, Suite 200
Baltimore, MD 21201
410-837-2258 x.103
help@nativelifelines.org

Indigenous Tribal communities and supporting non-profit organizations.

- Assateague Peoples Tribe
Chief Michael “Quite Bear” Morabito
P.O. Box 63
Frankford, Delaware 19945
Mancat732@aol.com
- Nause-Waiwash Band of Indians, Inc.
Chief Donna Abbott
212 East Appleby Ave.
Cambridge, MD 21613
410-228-0216
www.turtletracks.org
- Pocomoke Indian Tribe, Inc
Paramount Chief Norris Howard, Sr.
3355 Allen Road
Eden, Maryland 21822
quindocqua@aol.com
pocomokeindiannation.org
- Youghiogeny River Band of Shawnee Indians
(contact information not available)

Thank you

Peter Brooks

Peter Landeros

Piscataway Indian Nation