

11hr\_AC-REDRA\_ab0095\_pt03



(FORM UPDATED: 08/11/2010)

## WISCONSIN STATE LEGISLATURE ... PUBLIC HEARING - COMMITTEE RECORDS

### 2011-12

(session year)

### Assembly

(Assembly, Senate or Joint)

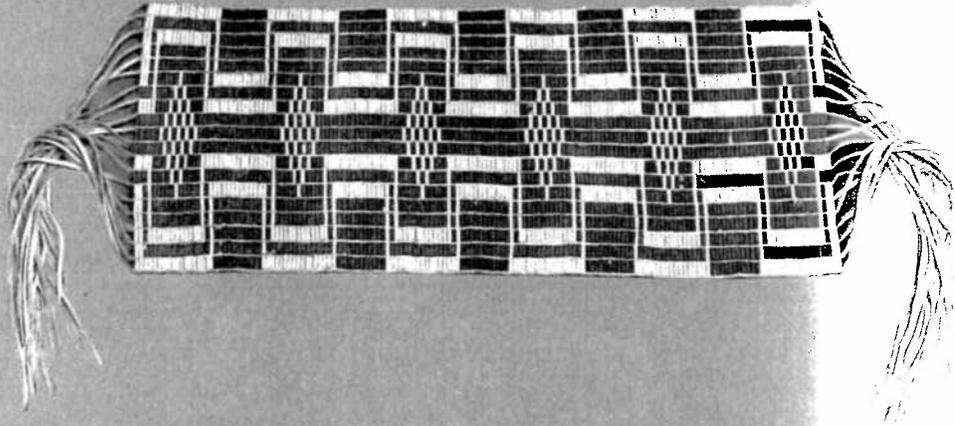
### Committee on Rural Economic Development and Rural Affairs...

#### COMMITTEE NOTICES ...

- Committee Reports ... **CR**
- Executive Sessions ... **ES**
- Public Hearings ... **PH**

#### INFORMATION COLLECTED BY COMMITTEE FOR AND AGAINST PROPOSAL

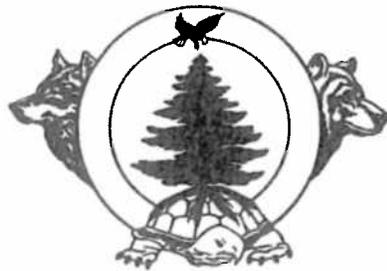
- Appointments ... **Appt** (w/Record of Comm. Proceedings)
- Clearinghouse Rules ... **CRule** (w/Record of Comm. Proceedings)
- Hearing Records ... bills and resolutions (w/Record of Comm. Proceedings)  
(**ab** = Assembly Bill)                      (**ar** = Assembly Resolution)                      (**ajr** = Assembly Joint Resolution)  
(**sb** = Senate Bill)                              (**sr** = Senate Resolution)                              (**sjr** = Senate Joint Resolution)
- Miscellaneous ... **Misc**



**ONEIDA**

**NATION**

OF WISCONSIN



### **The Wampum Belt**

The Oneida tribal belt on the cover reflects six squares and six diamonds. The six squares represent the territories of the Six Nations: The Mohawk, Oneida, Onondaga, Cayuga, Tuscarora and Seneca. The diamonds represent the council fires of each nation.

## UKWEHUWEHNE TEHETHWANUHWELÁ TUHE SHUKWAYAʔTISU

Ukwehó'ku kwah í'ká tsi? thonehtákwa tsi? nihotilihó'ta  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Yukhinú'ha ohwatsyá'ke teyukwasnyé'u akwe'ku atunhétsla?  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Oneklí kakahakwatálhos ohwatsyá'ke.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Awá'hihte? kanukwa'tslí yo yakoya'takénhas ne'n ukwe'hóku.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Oyu'kwá ne' tyoh'htu ne'n akwé'ku onukwa'thó'ku ká' tho Ohwatsyá'ke.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Áhsana'tekutahnú'tele ne' tyoh'htu ne' akwé'ku kakhwa ká' tho ohwatsyá'ke.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Onuhkwa't ká' tho Ohwatsyá'ke wahatkáhlá'tu akwé'ku Ukwehu'wé okhale? atwakánha laotiya'takenhasla?  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Oskanú'tu ká' tho luwana'tkahlá'tu ne' ne' tyoh'htu ne'n akwé'ku kutili né' uni aolí'wa ká' tho la'nehse ayukhiya'takenha ukweho'ku.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Wáhta tyukwa'wíhe? otsi'khé'ta onuhkwa't kukwité'ne teyethinuhwelá'tu akwé'ku kaluto'tu.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Ohnekánus tyukwawí'he? katsatstá'hsla ne'n aetyunhiyóhake. Ohnekánus tyukwawí'he? ayukwaya'htahníluhake.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Owe'lashúha tkutíhas tsi? tewa'tenyéhse ne'n tsi? niwehni'tó'tás.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Otsi'táhashúha aotílanashúha kútsta tayukhinikuhlawá'lye na teyukwanikú'yaks.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Latíhsakayétehse yukwayétha ká' tho ohwatsyá'ke kukwité'ne ne' tkáhas yowelatáliha tsyok nahte? akutotyahke.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Yukhisótha kwahsute'kékha wehni'tá'wehni'tá'le né' né' tyuhá'htu ne'n kunú'kwe aotí'fwake.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Shukwatsi'há ne'n otahá'le shakoya'tákenhas tsyok nahte? akutotyáhke tsi'nahte? yukwayáthu ne' wí'n aetyunhehke.  
Teshukwawí'he? kwate'ke, awa'tu kati' ayukwayo'ta wehni'slateni.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Yotsistohkwa'lu tyukhiyá'wíhe? né' wí'n taká' aetwatyá'tátu ne' sa yukhihló'líhe? kanhke na yakahéwe nale? t'hetwanuhwelá'tu kohslaké'ne.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Kaye niyoliwá'ke né' yukhihló'líhe? tsi? ní'yot tsi? twakwé'ku úskah tsi? ta'etwataká'nlake.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Tsi? ká'ya akwe'ku ne' lohsu ne'n taetwatánuhwela'tu ká' tho ohwatsyá'ke.  
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

# Message from the Chairman

*Sheku Akweku,*

*As Chairman of the Oneida Nation, it is an honor to share with you some of the important facts about the rich cultural heritage, history and accomplishments of the Oneida people. Since our migration from our ancestral homelands in New York, we have been a nation committed to providing a quality of life in our community that meets the needs of our citizens. For more than 170 years, we have lived in Wisconsin where we have established a new homeland. Here we have built a community that has met challenge after challenge with dignity, perseverance and dedication to our Seven Generation philosophy.*



*The Oneida Government is proud to share our accomplishments and vision for success with our friends. We hope you enjoy learning about the Oneida people and we encourage you to learn more about us by visiting our reservation and our website, [www.oneidanation.org](http://www.oneidanation.org).*

*The Oneida Nation has always valued our number one resource, our citizens. Our people have been the catalyst for survival and progress. We have grown to a multimillion-dollar government that incorporates success into our business, government and community development.*

*I have traveled throughout this country and have visited hundreds of reservations and tribal communities, and of all these visits, I still feel the Oneida Reservation is the best there is. I have always been proud of the accomplishments of my people – how we have retained our culture and language and built a strong foundation in our community to continue our heritage.*

*As Chairman, I will draw upon my 25 years of experience working for the Oneida people as councilman, Vice Chairman and Chairman to look to the next 25 years to continue to build a legacy for our future generations. The importance of bringing our minds together for the betterment of the Oneida Community will continue to be a challenge as we continue to grow and expand our enterprises and services for our tribal citizens.*

*Yawe,*

*Rick Hill*

*Chairman - Oneida Nation of Wisconsin*



# Historical Perspective

THE ONEIDA PEOPLE EXPERIENCED SEVERAL YEARS OF TURMOIL AND HARDSHIP BEFORE SEEKING NEW AND FERTILE LANDS IN THE WEST.

For centuries prior to the American Revolution, the Oneida Nation controlled millions of acres of dense forests, beautiful lakes and rivers abundant with game and resources that provided their people with prosperous livelihoods.

Oneida villages were constructed of multi-family longhouses which were protected by surrounding palisades. Within these walls dwelled entire communities complete with sophisticated agricultural beds.

Oneida warriors, upon returning home after the Revolutionary War, however, found their villages burned and pillaged by the British Army as well as armies from the 13 colonies.

The Oneida Nation had yielded 5.3 million acres of land within the state of New York through two treaties in 1785 and 1788.

The state of New York and various land companies contrived to remove the Iroquois from their homelands, especially the Oneida, whose land was in direct route of the Erie Canal.

In 1821, a delegation of the Six Nations met with representatives

from the Menominee and Winnebago Nations to negotiate for fertile and open lands along the western Great Lakes. In an 1822 Treaty, the Oneida then purchased a large section of land in a territory that would soon become the state of Wisconsin.

Led by Eleazer Williams, an Episcopal Minister reputed to be the long lost Dauphin of France, and Chief Daniel Bread, the first movement of Oneidas to Wisconsin settled in what is now the Grand Chute and Kaukauna area. Dubbed the First Christian Party, this group of 448 people were tribal members who had embraced Christianity.

One year later, the Second Christian Party, sometimes called the Orchard Party – a group composed of 206 Oneidas who were primarily Methodist – arrived from New York and settled along the southern area of Duck Creek.

Official reservation boundaries were established pursuant to the 1838 Treaty with the Oneidas; and in 1841, another migration of Oneidas arrived

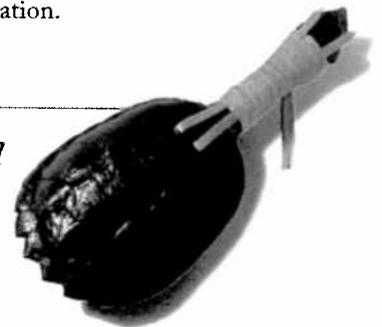
in Northeastern Wisconsin. This group of 44 people was referred to as the Pagan Party. As the only group that had not embraced Christianity, they settled around the area known today as Chicago Corners, north of Freedom, and were more isolated than the rest.

Once again, Oneida lands would fall prey to United States expansion. In 1887, Congress passed the Indian Allotment Act (also known as the Dawes Act) which allocated the land to individuals.

Over the next several years, tribal member ownership of reservation land continued to dwindle. Since the concept of taxation was so new and not understood by the Oneida people, many Oneidas lost ownership of their lands by failing to pay their taxes. Many also lost their lands due to the fraudulent methods of land companies and the invasion of non-Indians who desired their fertile lands. By 1924, the tribe and tribal members only held title to a few hundred acres on the Oneida Reservation.

---

*Capitalizing on the unfortunate economics of the Great Depression and land depletion, the federal government once again attempted a new assimilation program called "Relocation." While this program lured many Oneidas away from the reservation in search of employment and housing, many are now returning to their homes and families and finding prosperity.*







Reorganization of the government and stopping the loss of land came with the Indian Reorganization Act (IRA) of 1934. It provided the foundation for drafting and adopting the Oneida Constitution two years later, which transformed the tribal government to an elected system with four members serving on a tribal council. This decision was always questioned by the membership because a true majority of tribal members did not participate in the vote. Traditionalists who opposed the transformation did not vote and their voices were not heard.

Ultimately, the Oneida IRA Charter was approved by the tribe in 1936, and the federal government purchased 1,270 acres of land on the Oneida Reservation. This land was placed in trust for the Oneida Nation.

Unfortunately, these developments were unable to counter the harsh economic impact levied by the Great Depression. With the exception of

very limited farming, the opportunity for employment on the Oneida Reservation was virtually non-existent. Substandard living conditions remained widespread well into the 1950s and beyond. Many young Oneida families took advantage of the Federal Relocation Program and other opportunities to leave the reservation in hopes of finding a better way of life in the cities.

It wasn't until the 1970s, 200 years after the Oneida people had been forced from their lands in New York, that the tide began to turn. Competitive grants were received to fund healthcare and education. In 1972, a Community Development Block grant funded the construction of the Oneida Nation Memorial Building which was originally designed as a youth recreation center. Today it is commonly known as the "Civic Center," and through the years has housed the health center, Tribal

IN 1968, THE SECRETARIAL ELECTION INCREASED THE BUSINESS COMMITTEE FROM FOUR TO NINE MEMBERS. UNBEKNOWNST AT THE TIME, THIS WOULD SERVE AS A PRELUDE TO AN ERA OF GREAT PROGRESS AND PROSPERITY.

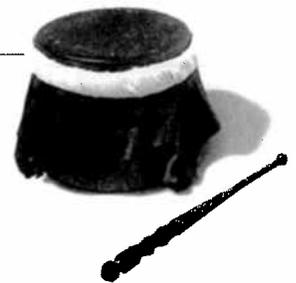
Business Committee offices and social services department.

These developments began the momentum that would make the 1980s the most progressive decade for the Oneida Nation in Wisconsin. With the land base increased to over 6,000 acres, the addition of a tribal school and soaring employment opportunities, the Oneida Reservation has an economy once again.

Although tribal governments have always been sovereign, Congress passed the Indian Gaming Regulatory Act in 1988 that effectively recognized tribal governments as sovereign nations. The act further provided the tribes with the ability to regulate various classes of gaming on their reservations. In 1991, for the first time in Wisconsin history, the Oneida Nation entered into a compact agreement with the state government.

---

*By the mid-1800s, the Oneida people had a newly established homeland in Wisconsin and were enjoying the prosperity of farming and forestry. Oneida families worked the land and produced some of the finest vegetables and fruits available for trade in the local towns of De Pere and Green Bay. They also became known within the local trade area for their fine basketry, tatting, lacework and quilting.*



# Culture and Traditions

ALL ONEIDA PEOPLE ARE BORN INTO THE CLAN OF THEIR MOTHER. THE THREE ONEIDA CLANS ARE THE BEAR, WOLF AND TURTLE. THE BEAR CLAN IS RESPONSIBLE FOR CARRYING THE KNOWLEDGE AND RESPECT FOR MEDICINES. THE WOLF CLAN IS REVERED FOR ITS SENSE OF FAMILY. THE TURTLE CLAN REPRESENTS THE EARTH AND ALL THE GIFTS IT PROVIDES TO PEOPLE.

Throughout western civilization, cultures have been defined by the political, customary and social activities of individuals living in the same time and place. But for the people of the Oneida Nation, culture and language are seen as continuous threads weaving through time. From that perspective, Oneida people approach the present with a sense of reverence for the past and responsibility to the future.

## Oneida Creation

The Oneida Creation is the foundation for the curriculum of the Oneida Tribal School. It is passed on to the children as part of the oral traditions of the Oneida.

It begins with the Sky Woman's journey to earth where she lands on the back of a turtle. There she meets the creatures of the water and sky who, with her help, build on the turtle's back a foundation to create the Great Turtle Island.

The Sky Woman's daughter gives birth to twin sons. The first twin

represents all the good that has been created in the world. He is responsible for the beautiful rolling hills, streams, lakes and the glorious blossoms, animals and plants. The younger twin, marked by evil, produced the jagged rocks and cliffs that create the rapids, and surrounded the beauty of the flowers with thorns and poison.

The story conveys a message to the children about the good and evil elements in the world and the strength to overcome evil. It exemplifies the importance of women in creation and the strength and determination that has led to the survival of a great nation.

## A Matriarchal and Matrilineal Culture

The Oneida Nation has traditionally been matriarchal, with women responsible for choosing the leaders. Clan Mothers held a significant position with the power to select and depose of chiefs.

Rights to property, names and titles were held by Oneida women. Upon marriage, the husband moved into the longhouse of the wife and lived with her family. By that same token, their

children were born into the clan of their mother.

## The Wampum Belt

Wampum is used to deliver messages and to record important agreements such as treaties. It holds great prominence. Any message recorded in Wampum is treated with great respect and reverence by the people. The Oneida Tribal Belt reflects six squares and six diamonds. The six squares represent the territories of the Six Nations: The Mohawk, Oneida, Onondaga, Cayuga, Tuscarora and Seneca. The diamonds represent the council fires of each nation.



---

*The Oneida pay homage to the cycle of life in all their ceremonies and thanksgivings. They have an obligation to live in harmony with their environment. Respect for Mother Earth is reflected as they give thanks for all living things. The moon, sun and seasons all follow cycles that create balance and harmony. The Oneidas traditionally have twelve ceremonies throughout the year to give thanks for the Creator's gifts.*



# Community Services

LIKE GOVERNMENTAL SERVICES IN ALL COMMUNITIES, THOSE PROVIDED ON THE ONEIDA RESERVATION ARE DESIGNED TO ENHANCE THE QUALITY OF LIFE FOR TRIBAL MEMBERS. REVENUES FROM TRIBAL ENTERPRISES NOT ONLY OFFSET THE ABSENCE OF TAX DOLLARS BUT ALSO FUND COMMUNITY SERVICES FOR ONEIDA AND OFTEN NON-ONEIDA COMMUNITY MEMBERS.

The Oneida Nation is committed to improving the quality of life on the Oneida Reservation by enhancing the level and quality of services available to the tribal membership.

## Education

As a government, the Oneida Nation places a high priority on providing quality educational opportunities to all members, from infants to elders. Educational programming includes early childhood development, Head Start, Oneida Tribal School K-12, the Job Training Partnership Act, a Community Education Center and higher education with various tribal scholarships available to all enrolled tribal members. Other educational resources include the Oneida Nation Museum and Oneida Library as well as recreation, culture and language programs.

## Health and Human Services

The Oneida Community Health Center provides comprehensive outpatient and inpatient medical services to tribal members living on

or near the reservation. This includes dental and vision care as well as x-ray, laboratory, pharmacy and after-hours services. Care is provided by a full-time staff of physicians, nurses and other healthcare professionals.

Community Health Nursing is a program that offers a variety of public health services, such as nutritional education, health promotion/disease prevention, reproductive, and other informational services. It also offers a home visit program.

Other community health services provided by the Oneida Nation include audiology, physical therapy and medical benefits for those needing medical assistance.

For elderly care, Oneida has several locations: The Anna John Nursing Home, Redstone Elder Complex and Elderly Housing and Lee McLester II Elderly Complex. Additional elder programs assist with meals, referral services, recreational activities, emergency aid and more. Oneida Social Services offers a wide range of services for members. They provide an extensive chemical dependency and prevention

program as well as family service programs such as domestic abuse, crisis respite, employee assistance and counseling services.

## Police, Fire and Rescue

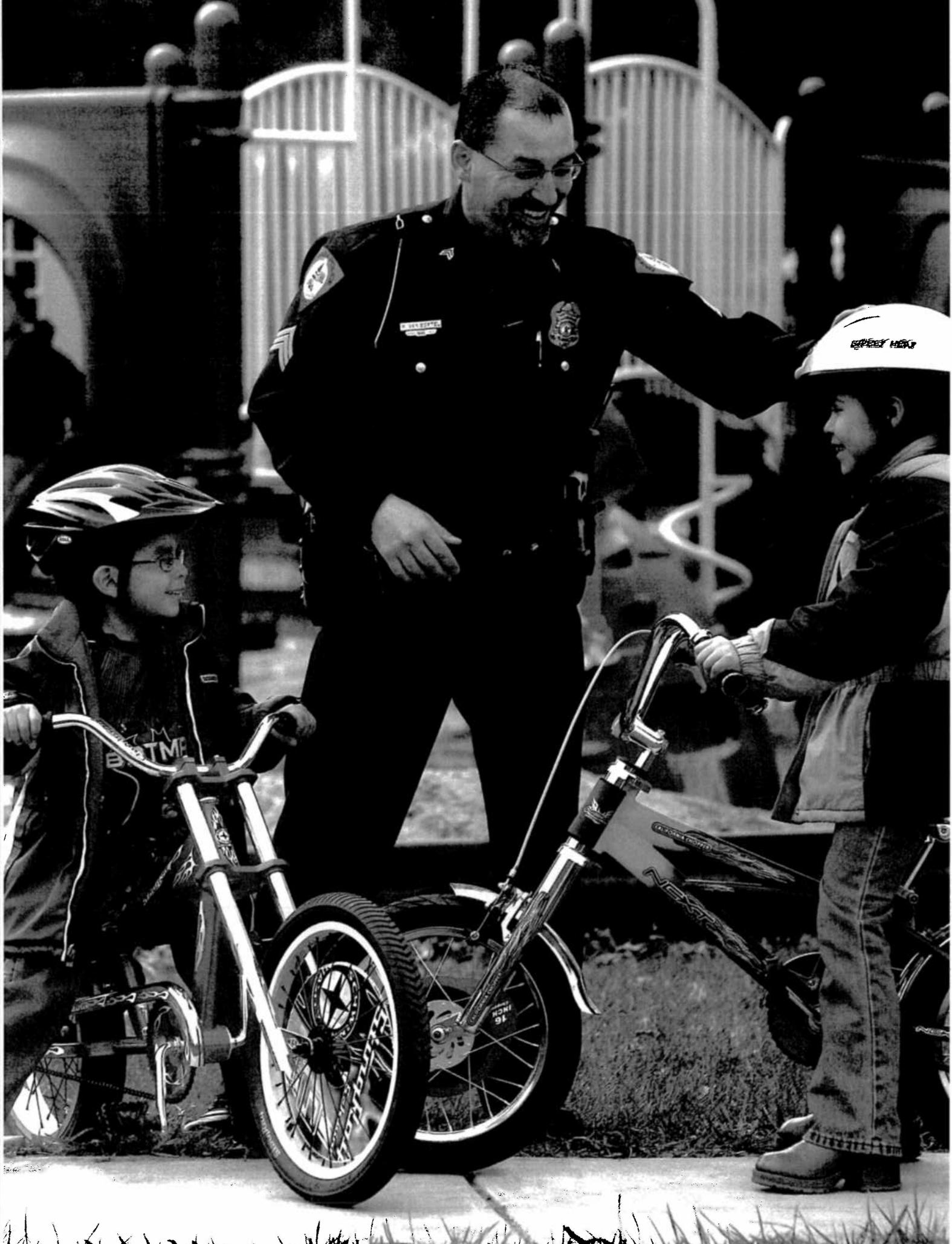
For protection and safety, the Oneida Nation operates a police department which patrols the Oneida Reservation as well as the exterior boundaries that are cross-deputized with neighboring jurisdictions.

The Oneida Police Department is a modern, progressive, full-service law enforcement agency. Leadership provided by members of the department increases community involvement and the prevention of criminal activity. Officers also contribute to the well-being of the community by offering a wide range of services and programs, including GREAT, DARE, school liaison programs, Exploring Post (part of the Boy Scouts of America) and liaison services to the Oneida Housing Authority. Other community activities include safety camps and school and community functions. As an organization, the Oneida Police Department strives

---

*The Oneida Nation strives to improve the quality of life for its members. The Nation makes an effort to create a standard of living on the reservation that provides Oneida children with a vision for the future. That vision emphasizes family, unity and respect for all gifts from the Creator, while caring and understanding that everything said and done today will affect the next seven generations.*







to achieve a level of excellence for which all Oneida citizens can be proud.

For fire and rescue services, many tribal members serve on local volunteer fire departments. The tribe has also entered into service agreements with local municipalities for additional service opportunities.

#### **Administrative Operational Services**

To enhance efficiencies in administering nearly 100 programs and services, the Oneida Nation has centralized accounting, computer and maintenance programs.

#### **Employee Services**

The Oneida Tribe of Wisconsin prides itself on offering a wide range of employment opportunities, providing employees competitive salaries and excellent benefit packages which include: health, dental, vision, free life insurance, 401K, personal time, vacation time and paid holidays.

#### **Community Education Center**

The Oneida Nation Community Education Center is available for all Oneida community citizens and tribal

employees to explore educational support services and career advancement opportunities.

Instruction and services are available in the following areas: limited high school credit through PASS units; GED/HSED preparation; Internet access; computer classes/keyboarding; tutoring for elementary, high school, and college students; students aptitude and ability assessments; and resumé writing.

#### **Oneida Printing**

Oneida Printing is a state-of-the-art printing department serving tribal departments and enrolled tribal members. It is equipped with electronic pre-press capabilities, five presses - including a Ryobi 3304 four-color printing press and a Purup Escofot DPX computer - and binder capabilities.

#### **Oneida Language Program**

The Oneida Language Revitalization mission is to provide the Oneida community every opportunity to learn the Oneida language and culture.

The goal is to rekindle a fluent speaking community by providing language and culture resources that preserve, honor, acknowledge and accept the dialects and unique life experiences of all speakers. The corn husk doll represents the program, which carries the language of the ancestors to the present and future generations.

#### **Oneida Nation Arts Program**

The Oneida Nation Arts Program (ONAP) is the only Native American tribal arts agency in the country. The Oneida General Tribal Council created ONAP in 1994 as a program in the Governmental Services Division (not-for-profit) of the tribe.

ONAP is part of a movement to rebuild the community's spirit, to heal and rejuvenate the creative voice in the community and to share unique forms of expressions with others. Through a holistic process, the arts are used to restore the human dignity, vitality and economy of the local community. ONAP promotes and nurtures artist in five creative art fields: music, fine arts, dance, drama and literature.

---

*The Oneida Tribe has always sought to take care of one another. Grandparents are held in high esteem for their wisdom and their support to keep families strong and disciplined. Today the Oneida Nation takes care of their elders by providing a wide array of services, especially housing, healthcare and transportation. The elders are the foundation of the community.*



# Government

THE TRADITIONAL IROQUOIS FORM OF GOVERNMENT INCORPORATED SPIRITUALITY INTO THE COMMUNITY, LEGISLATURE, FAMILY AND LANGUAGE. THIS IS A WAY OF LIFE KNOWN AS THE LONGHOUSE TRADITION.

## Historical Context

The Oneida Nation is a sovereign nation with a long and proud history of self-government. With homelands in central New York State, it was one of the five original nations of the Iroquois Confederacy in the 1500s. These nations – the Mohawk, Oneida, Seneca, Cayuga and Onondaga – were joined by the Tuscarora Nation in the early 1700s to form the Six Nations of the Great Iroquois Confederacy. The Iroquois held millions of acres of land in the Northeast and were known as the most powerful force in the East.

All Six Nations, including the Oneida, enjoyed a self-sufficient, self-determined economy which provided for the well-being of all members. But as the North American continent became colonized, tribal economies and traditional forms of government deteriorated.

## A Century of Transition

By the end of the eighteenth century, the Oneida Nation had yielded nearly 5.5 million acres of land to the state of New York through treaties. The resulting threat to the Tribe's economic and governmental independence became imminent.

To preserve sovereignty and

autonomy, the tribe began relocating in the 1820s to Wisconsin; to 5 million acres of land purchased from the Menominees and Winnebagos. In 1838, the United States government reduced this area to 65,000 acres. The newly established boundaries were designated as the official borders of the Oneida Reservation.

During the next 100 years, tribal lands were gradually forfeited or lost until only a few hundred acres remained. As a result, the Oneida's strength as an independent, sovereign nation was severely weakened.

## Emergence to Current Prominence

Following passage of the Indian Reorganization Act in 1934, the Tribe reaffirmed its status as a sovereign nation. The Oneida Constitution, originated in 1936, established an elected democratic government. Under the provisions of this government, all enrolled members of the tribe age 21 and over belong to the General Tribal Council which is required by the constitution to meet twice a year to review and discuss tribal business.

The Oneida Business Committee is authorized by the General Tribal Council to oversee tribal operations. The Business Committee consists of

nine members, each elected to a three-year term.

## Community Involvement

The Oneida Tribe has various elected boards, committees and commissions that share in oversight of tribal government. These elected bodies include:

*Oneida Appeals Commission*, an independent branch of the government elected as a judiciary body empowered to protect the rights of all citizens and afford a system of fair due process. There are 11 elected members on the Appeals Commission.

*Oneida Gaming Commission*, a five-member elected body responsible for overseeing the regulatory functions of all gaming on the reservation.

*Oneida Nation School Board*, a five-member elected board responsible for overseeing the operation of the Oneida school system.

*Oneida Land Commission*, a seven-member elected commission responsible for overseeing the acquisition and management of tribal lands.

*Oneida Commission on Aging*, a nine-member elected body responsible for overseeing issues concerning the elderly population of the Tribe.

## The Wampum Belt - Governmental Significance

*Wampum belts hold historical significance for the Iroquois Nation - the Mohawk, Seneca, Cayuga, Onondaga, Tuscarora and Oneida. The Wampum was joined together as strings and belts to record information of great importance to these sovereign nations. Some belts were created to provide a record of governmental agreements, while others represented a message to be carried from one community to another. Traditionally, there was a sense of etiquette that was conveyed with the use of Wampum between the nations. Europeans learned the value of Wampum, but never quite accepted the spiritual resonance associated with it.*





*There are more than 16,000 Oneidas enrolled as members.*

*Elected representatives of the Oneida Government are the Oneida Business Committee.*

*Standing left to right in the front row: Cristina Danforth - Treasurer; Edward J. Delgado - Council Member;*

*Trish King - Council Member. Middle row: Patricia Ninham-Hoeft - Secretary;*

*Kathy Hughes - Vice Chairwoman; Melinda J. Danforth - Council Member.*

*Back row: Ron "Tebassi" Hill, Jr. - Council Member; Brandon Stevens - Council Member;*

*Richard G. Hill - Chairman. The entire Oneida Business Committee is elected to a three-year term.*

# Environment & Land Management

THE NATURAL BEAUTY OF THE ONEIDA NATION, LOCATED AMONG THE ROLLING HILLS AND TALL TREES OF BROWN AND OUTAGAMIE COUNTIES. IS TESTIMONY TO THE TRIBE'S RESPECT FOR MOTHER EARTH AND ALL HER MAGNIFICENCE. MAINTAINING HER BEAUTY REFLECTS THE TRIBE'S COMMITMENT TO MOTHER EARTH AND HER GIFTS TO THE NEXT SEVEN GENERATIONS.

## Oneida Environmental Quality

The Oneida Tribe has an entire department devoted to ensuring the quality of the local environment. They work diligently to protect and restore the environment while serving the day-to-day environmental needs of tribal members. Among the many responsibilities are the development of restoration project plans, monitoring environmental conditions and changes, coordinating environmental clean-ups, assisting other tribal departments and tribal members with regulatory compliance, and serving as both an information and educational resource within the tribe.

## Oneida Fishery Restoration Project

Fishing has long played an important role in the Oneida culture. Tribal Elders recall how fish camps along Duck Creek would be as bright as a city burning with the fishermen's campfires during the spring fish runs. Sadly, fish from Duck Creek have not been safe to eat for decades due to PCB contamination from paper companies along the Fox River.

The Oneida Nation undertook a revitalization project to sustain the tradition of fishing for tribal members and future generations – a 40-acre sustainable fishing lake on the reservation.

Once the project is complete, tribal members will be able to once again fish and eat their catch from the waters of the Oneida Reservation.

The Oneida culture and language is thoroughly engrained in the project. Medicinally important trees and plants will be included in plantings around the lake. Walking trails will also have Oneida language education signage, symbols and themes wherever possible.

## Division of Land Management

In coordination with the goals and objectives of the Seven Generations, it is the intent of the Division of Land Management to reestablish tribal jurisdiction of the lands within the original 1838 Oneida Indian Reservation boundaries of Wisconsin – and to preserve, maintain and distribute such lands according to the needs of the General Tribal Council.

The mission is to sustain a strong Oneida Nation by preserving the Oneida heritage through the 7th generation, whereas the Oneida family will be strengthened through the values of the Oneida identity by providing housing, promoting education, protecting the land and preserving the environment.

## Oneida Community Integrated Food Systems, Farms and Orchard

The Oneida Nation has committed itself to playing a pivotal role in the reintroduction of high quality, organically grown foods that help ensure a healthier and more fulfilling life. The program is called *Tsyunhehkwa*, which in the Oneida language loosely

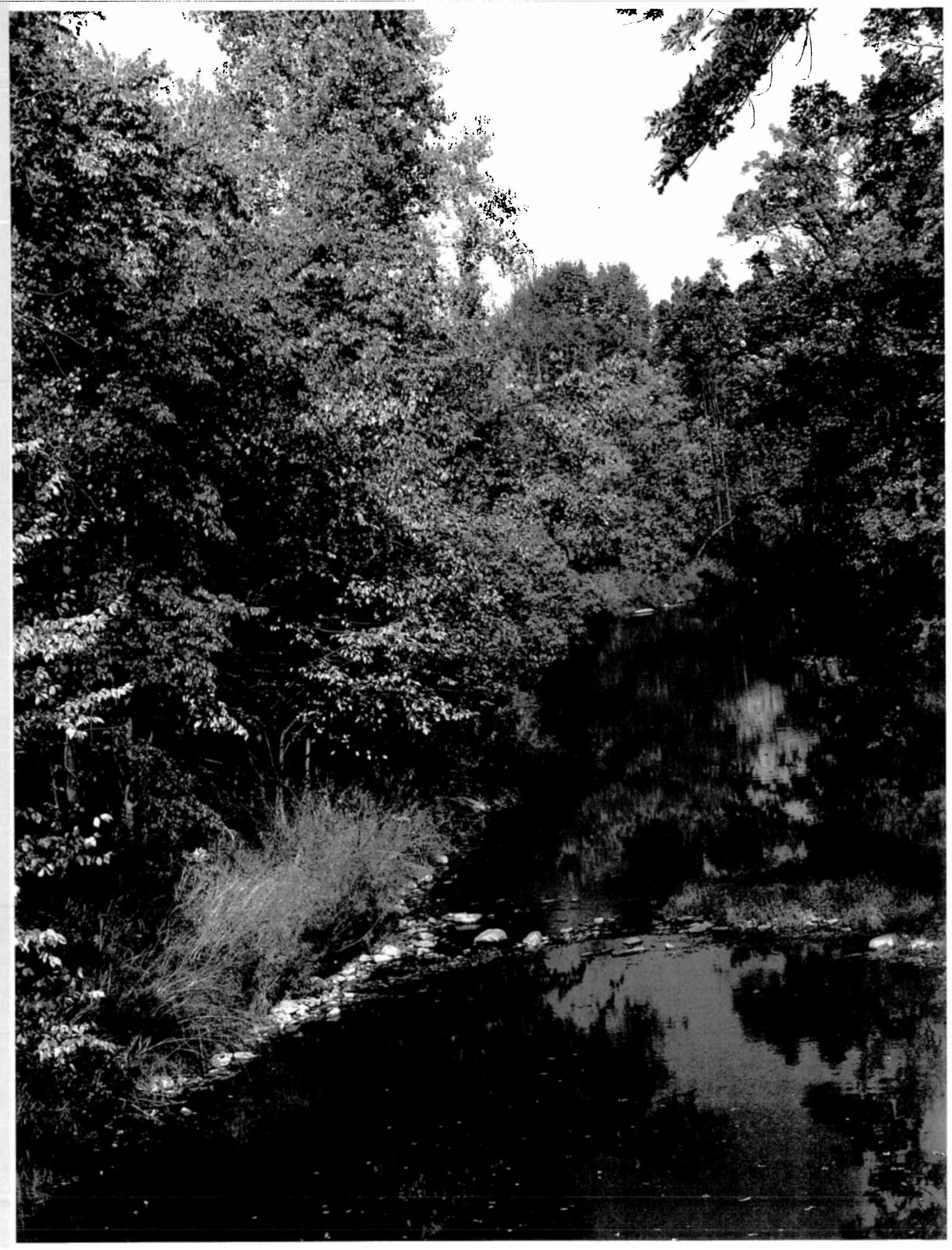
translates to "Life Sustenance."

*Tsyunhehkwa* is an agricultural community and culturally based program on a certified organic 83-acre site. The program is founded on self sustainability and food security, and is available to the Oneida people and the general public. Three main components exist: agriculture, cannery and retail.

Oneida Nation Farms' key responsibility is the interaction of man, soil, livestock and wildlife for the agriculture community. The unique relationship among these resources provides sustenance, income and employment opportunities. Farms lease the land from the Oneida Tribe of Wisconsin.

In 1994, the Oneida Tribe purchased a 2,400-tree apple orchard as part of their continuing strategy of reacquiring lands within the original boundaries of the reservation. The apple orchard has 30 acres of original orchard and an additional 10 acres of new orchard, which now totals approximately 4,000 trees. The majority of the apples are Macintosh, Cortlands and Honey Golds with twenty other varieties also available. There is also a wide variety of fresh produce such as: strawberries, raspberries, blackberries, sweet corn, squash and pumpkins.





# Tourism and Enterprises

AS THE NUMBER ONE TOURIST ATTRACTION IN THE GREEN BAY AREA, THE ONEIDA NATION OFFERS VISITORS EXPERIENCES RICH IN SIGHT, SOUND AND SENSATION.

Each year, scores of people visit the Oneida Nation reservation to seek and gain knowledge of our heritage. We are committed to providing as much information as possible to all who come. Through our museum, powwows, storytelling, artifacts and points of interest, we are proud to present a complete and dynamic portrait of the Oneidas – the “People of Standing Stone.”

## Museum

The Oneida heritage is reflected in the various exhibits found at the Oneida Nation Museum. They include: intricate Oneida beadwork and lacework created by Oneida women in the 1800s; a tribute to Oneida warriors who have fought in every military conflict since the Revolutionary War; and a favorite of school children, an authentic longhouse built to scale. The museum is open year round with the exception of January when it closes to renovate exhibits.

Visitors to the museum gift shop will find authentic arts and crafts made by artists from the Oneida Nation and other tribes in the area.

## Tours

The Oneida Reservation is happy to accommodate any size tour group. The Oneida Tourism Department specializes in tailoring tours to include points of interest like Tsyunhehkwa, a retail store which specializes in organic and natural products; Oneida Nation Buffalo Farm; the apple orchard; the Cultural Heritage Center; tribal enterprises and many parks and

ponds. Upon request, the Tourism Department also coordinates cultural experiences which may include traditional storytelling, craft classes, mini powwows and food preparation.

## Tribal Social Gatherings

Oneida hosts an annual home-coming for many Oneida people and visitors with its powwow. Held over the 4th of July, it is the largest yearly cultural event the Oneida share with the public. Visitors attending the powwow experience an amazing inter-tribal celebration. Drummers and singers set the tempo for beautifully dressed dancers competing to be the best in several categories. Traditional and contemporary men and women dancers work all year on their traditional attire so they can dance to the beat of many different drums.

## Miss Oneida

The Miss Oneida pageant is an annual competition for young Oneida women to compete to represent the Oneida Nation. The competition is a test of poise, confidence, public speaking, knowledge of Oneida history and culture and traditional talent. The preservation of our history and culture is paramount in maintaining the identity and traditions for future generations – an important responsibility of Miss Oneida, who holds the distinction for one year.

## Veteran's Memorial

The Oneida Nation Veteran's Memorial is a lasting tribute to the

glory and honor of the Oneida veterans who have fought in almost every war throughout history. Oneida veterans, as well as veterans from all nations, are honored and revered for their service to this country.

## Oneida Nation Walk of Legends

The Walk of Legends immortalizes the history of football in Green Bay and the first players who were paid professionally – some of whom were Oneida. Aspire LLC., a local business, brought the Oneida Nation together to create this distinct and legendary walk of fame lined with granite statues honoring some of the finest football players in all of history. Oneida athletes who developed great prowess and agility as football players were courted by local football teams to play and were among the first to be paid professionally. Players like Tom Skenandore, Martin Wheelock, Jonas Metoxen and Wilson Charles have their names engraved to mark the great legacy between a nation and a city – the Oneida Nation and the city of Green Bay.







THE ONEIDA NATION HAS DEVELOPED INTO A MAJOR CONTRIBUTOR TO THE LOCAL ECONOMY. THE ESTIMATED ECONOMIC IMPACT OF THE TRIBE'S ENTERPRISES IN BROWN COUNTY EXCEEDS HUNDREDS OF MILLIONS OF DOLLARS.

Consistent with its historic commitment to building a strong economy and continuing to improve the quality of life, the Oneida Development Division has implemented a seven generation planning concept – a belief that what is said and done today affects the next seven generations, or 150 years. The nation pursues economic stability through development, enterprises and corporations.

**Development and Planning**

The Oneida Nation continues to experience tremendous growth and has developed several community resources in response: Department

of Public Works; the Land Office; economic development; planning; geographical land information systems; and engineering, and Oneida housing, zoning and construction. Oneida Nation planning efforts, including issues such as zoning, environmental impacts and urban development, are coordinated with area municipalities through service contracts.

**Enterprises**

The *Oneida Industrial Park* is a 32-acre land development with 18 retail stores with Sam's Wholesale, Wal-Mart Supercenter and Festival Foods as anchors.

*Oneida Nation Farms* provides food

and products for tribal members at a discount while offering the same goods to the general public at reasonable prices. There is a beef cattle operation, apple orchard and cash and feed crops that help sustain the agricultural operations.

The *Oneida Retail Enterprise* is a chain of five "One Stops", eight smokeshops, and one gift shop. Oneida Retail is an Oneida Nation success story. It has been a profitable, growing enterprise since inception in the mid-seventies and prides itself as one of the few remaining tribal entities to operate exclusively with Oneida tribal members. The continued success of Oneida Retail is built upon the

*With long-range vision, the Oneida Nation has made a concerted effort to re-invest in its people. A wide range of enterprises have been successfully launched to provide for the current and future employment needs of Tribal members. These enterprises have also proven to be an important source of jobs for several hundred non-Indians from the surrounding communities.*





upstanding Oneida name and the Oneida Advantage – an Oneida Retail marketing concept that consists of a large selection of fresh, low-price cigarettes combined with quick, friendly service. The One Stops feature the Mobil brand and the latest environmentally-safe fuel pumps, storage tanks and systems. Oneida One Stops offer fuel at a highly competitive price, usually the lowest in the area. Each store has a smokeshop built into the design, so customers can purchase discount cigarettes at any location. Oneida smokeshops offer brand-name cigarettes at the “lowest price guaranteed.”

The busiest *Oneida Retail One Stop*, opened in 1990, is located on the corner of West Mason Street and Hinkle Street. The earth-tone brick facade, center lighthouse tower and tiered retaining wall provide appealing details to a high-function modern convenience store. Proximity to Wal-Mart and the Westwind Center is a strong location advantage that

provides a constant flow of traffic. This is one of the most successful convenience stores in the country.

The newest Oneida Retail One Stop, opened in 2007, is located at 3120 Packerland Drive. The brick and glass structure, wave canopy design, and custom lighting and landscaping create an eye-catching attraction in the growing neighborhood. A large bronze plaque of the Oneida Nation seal is located on the center exterior wall as a marker of another successful tribal enterprise. The *One Stop Packerland* represents the state of the industry, and has established design elements, quality standards and sustainability levels that will be implemented in future Oneida Retail stores.

The *Oneida Casino Travel Center*, opened in 2005, is located just off the intersection of Hwy 29 and 32. The Travel Center caters to trucks, RVs and other typical highway traffic.

The facility is 17,000 square feet and includes trucker amenities, a restaurant,

casino and convenience store. Oneida Retail sales are growing at a rapid rate, and several expansion concepts are in development. The *Westwind One Stop* has a major remodel planned. The *Hwy 54 One Stop*, a nearly 50-year-old facility, needs to be replaced and possibly relocated. Potential locations are being investigated for this facility as well as other stores, as Oneida Retail builds on its 35 years of success and plans for the next seven generations.

A premier, comprehensive hotel and conference facility, the *Radisson Hotel & Conference Center*, is situated within the picturesque wooded surroundings of the Oneida Reservation. It is conveniently located across from Austin Straubel International Airport and is adjoined by the landmark Oneida Casino.

The complex boasts 405 upscale guest rooms that come complete with luxurious amenities. Included are in-room movies, complimentary

wireless high-speed Internet, complimentary hot breakfast, an indoor pool, and 24-hour access to a whirlpool, sauna and a fitness center that features high-tech cardiovascular equipment and a stationary lap pool. The two "towers" house 405 total rooms with 40 specialty suites that include private whirlpools, bars and fireplaces.

The combination of the *Three Clans Conference Center* and the *Great Lakes and Iroquois Complexes* total more than 30,000 square feet of flexible meeting, conference and special events space. The facilities include a huge stage for special events and speakers, as well as leading-edge teleconferencing equipment, audio/visual technology and catering services. The conference center is designed to serve groups ranging in size from five to two thousand.

*The Radisson Hotel & Conference Center* also features casual dining in the *Pine Tree Grill* with savory cuisine and favored Oneida delicacies, such as traditional Oneida corn soup. It is conveniently located next to *Purcell's*, one of the city's premier lounges and favorite spots for Happy Hour. For those who prefer a variety of dining choices, the *Standing Stone* is a buffet with a wide array of hot and cold entrees and desserts. The Radisson dining and entertainment facilities reflect the unique history and culture of the Oneida Nation. Its decor represents Oneida traditions and legends.

Ideally situated adjacent to the *Radisson Hotel & Conference Center*, and immediately across from Austin Straubel International Airport, *Oneida Casino* is one of the finest Native American gaming facilities in the country. Together, the *Main Casino*, *IMAC Casino* and *Oneida Mason Street Casino* offer over 174,416 square feet of premier gaming excitement.

The excitement includes the best selection of 1,600 slot and video games. The *Main Casino* boasts 28 table games, including Craps, Rapid Roulette, Let It Ride, Poker and Blackjack, which accepts wagers from \$5 to \$500. A private high-stakes blackjack area and executive lounge are available, as is off-track betting for thoroughbred, harness and greyhound races. Sessions of high-stakes bingo are offered twice daily in the *Irene Moore Activity Center*, featuring exciting bonanza and progressive games with daily payouts ranging from \$200 to \$10,000 and jackpots from \$3,000 to \$250,000. The *Mason Street Casino* has 675 slot and video machines, plus an eight-table Poker room sporting Texas Hold'em, 7 Card Stud and Omaha. Poker tournaments occur every Monday and Wednesday.

*Oneida Casino* guests may become members of the Players Club. Membership is free – one card is good for all games and the rewards are valuable. Points earned on the club card can be redeemed for cash back, Radisson Hotel stays or merchandise.

Open 24 hours a day, 7 days a week, *Oneida Casino* offers four restaurants and snack bars, collectively. Free parking is available and bus tours are hosted daily.

An exquisite golf course and banquet facility located in the heart of the Oneida Reservation was acquired in late 2008. This property will enhance the tourism experience for visitors who want to partake in the recreation of golf on a gorgeous, challenging, first-rate course as well as enjoy the amenities of the high-class facility.

#### **Corporations and Investments**

Based on an industry analysis, the Oneida Nation identified several growth industries as potential

economic diversification projects. In some instances, the tribe granted charters to corporations pursuant to the Constitution of the Oneida Tribe of Indians of Wisconsin. In other instances, the tribe invested in either public or private companies.

*The Oneida Seven Generations Corporation* is a tribally-chartered, tribally-owned corporation. Its purpose is to promote and enhance business and economic diversification as a holding company for real estate assets, as well as the management of related assets for other business ventures of the Oneida Nation or directly.

*Oneida Seven Generation Corporation* has undertaken several major projects. One is a partnership with Management Enterprises to form *Babcock I*, a limited liability corporation. *Babcock I* constructed the 50,000-square foot Bellin Health Systems building on Commanche Avenue which focuses on family medicine care, sports medicine, physical therapy, fitness, diagnostic testing and administrative services. The structure was expanded by another 62,000 square feet to accommodate a sports rehabilitation, clinic and therapy center.

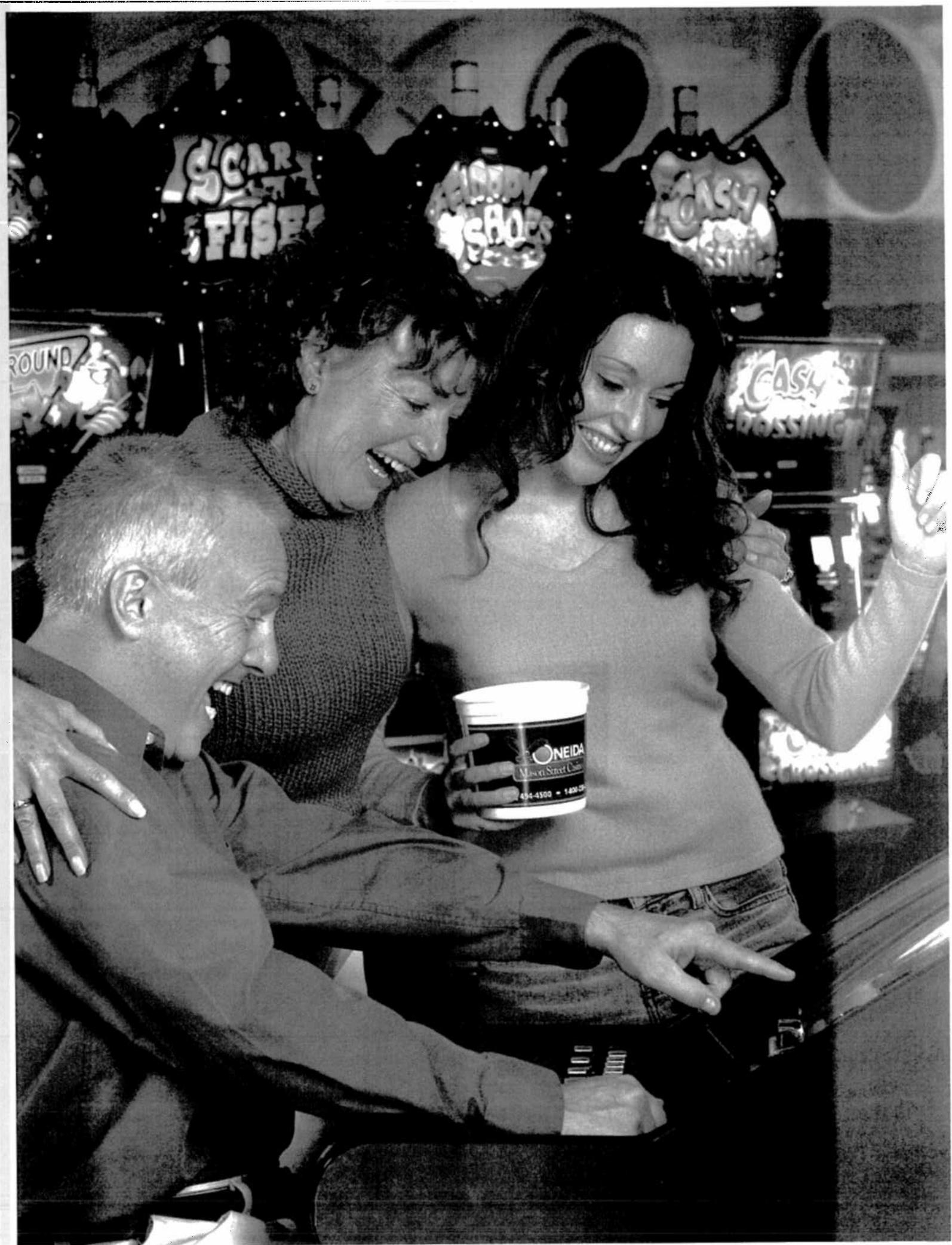
In 2008, *Oneida Seven Generations Corporation* as *Babcock I*, with its partners, constructed a 32,000-square foot *Oncology Center* just east of the Bellin Health Systems building. A first in Northeastern Wisconsin, this state-of-the-art cancer treatment center is home to oncologists dedicated to treating cancer at all stages.

Another major undertaking for *Oneida Seven Generations* is *Packerland Industrial Park*. This 160-acre site fronts along Packerland Drive in Ashwaubenon. The land is being offered on a lease basis in tracts no smaller than five acres and is being marketed to major industrial or office tenants.

---

*Being among the highest ranking employers in Brown County, the Oneida Nation serves as a valuable source of jobs for both Oneidas and non-Oneidas alike.*







Other projects for *Oneida Seven Generations* include: the construction of the U.S. Post Office facility in the Oneida Business Park along Highway 54 in Oneida, which is under a 40-year lease to the U.S. Postal Service; management of strip malls along West Mason Street and Packerland; ownership and management of warehousing; and a 120,000-square foot building in the Oneida Industrial Park that houses the *Badger Sheet Metal Company* – a \$6-million project that creates numerous jobs for the entire community.

Chartered in 1985, the *Oneida Airport Hotel Corporation* is responsible for the management and operation of the *Radisson Hotel & Conference Center*.

*Bay Bank* is fully owned by the Oneida Nation and is a full-service bank located on the Oneida Reservation. Bay Bank provides friendly service and competitive interest rates on deposits, loans and Certificates of Deposit.

*Four Fires LLC* is an investment partnership of four tribal nations: the Oneida Tribe of Indians of Wisconsin, the Forest County Potawatomi Community of Wisconsin, the San Manuel Band of Mission Indians and the Viejas Band of Kumeyaay Indians, both

located in Southern California. The partnership derives from the success of bingo and casino gaming on reservations and the need to continually pursue a sound economic future. *Four Fires* functions as an investment coalition to develop construction, hospitality and other business ventures, with each tribe as an equal investor. The tribes combine resources to minimize risk and take advantage of prime investment opportunities. The first venture of *Four Fires* was the development of a \$43-million, 13-story, 233-suite Residence Inn by Marriott in Washington D.C. The inn is called the Marriott Residence Inn Capitol. Partnership in *Four Fires LLC* allows the Oneida tribe to expand its business expertise to maximize resources both on and off the reservation, and generate revenues for the tribe outside of gaming.

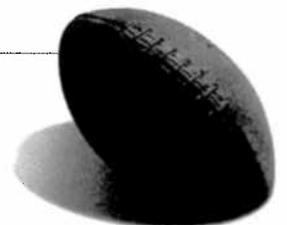
Oneida is a major shareholder in the *Native American Bank, NAB*, a business bank focused on large business loans, agricultural operations and community development. While NAB is open to doing business with anyone, its initial target for loans are Indian tribes and Indian-owned businesses.

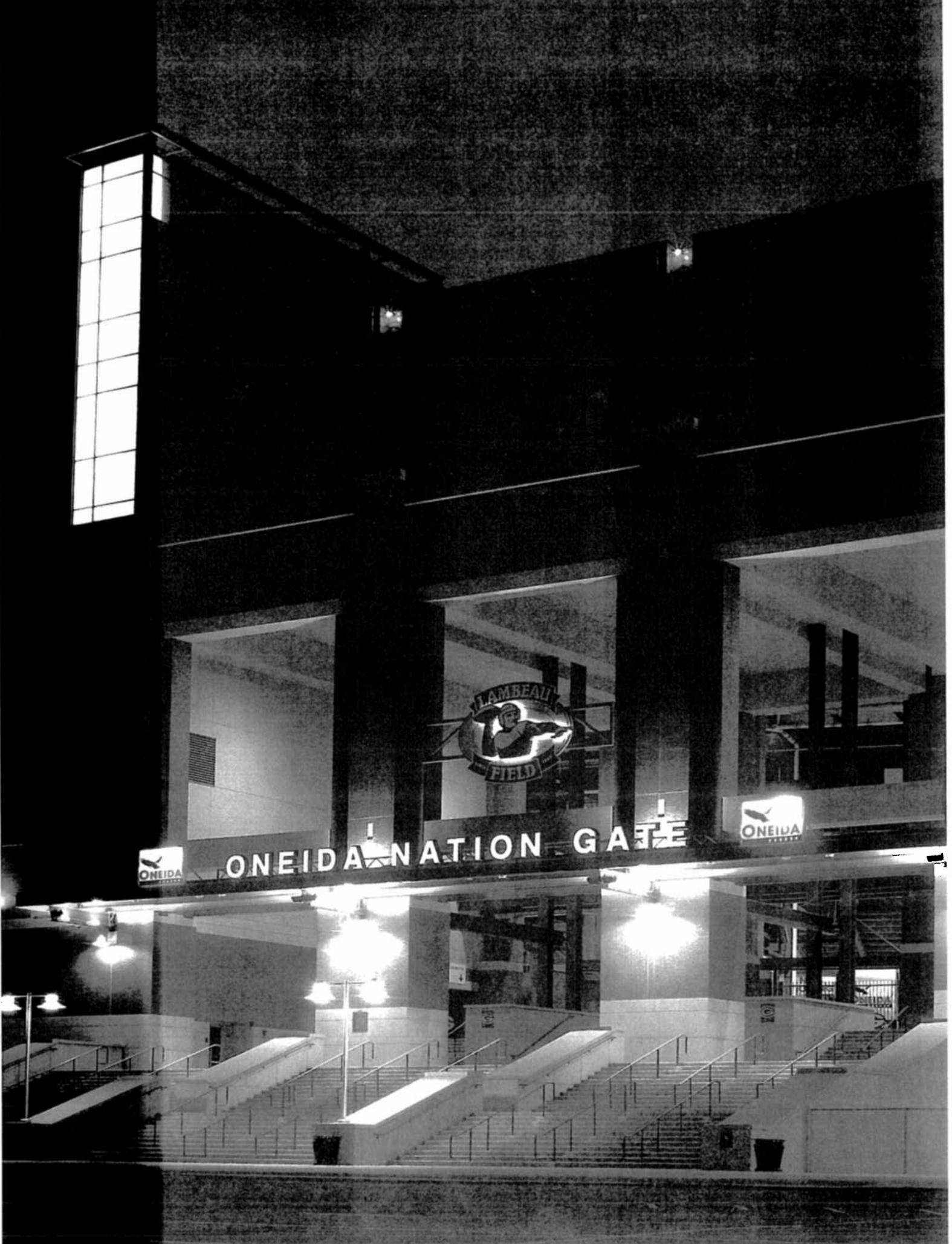
The renovation of historic

*Lambeau Field* allowed the Oneida Nation to partake in a unique, once-in-a-lifetime opportunity – to name a Lambeau Field entrance gate in recognition of the Oneida Nation. The Oneida Nation and the Green Bay Packers partnership in this endeavor brought together two well-known and historic traditions – Green Bay Packers football and the Oneida Nation. It enriches the economy for both the Oneida Nation and surrounding communities through cultural venues, business offerings and attractions.

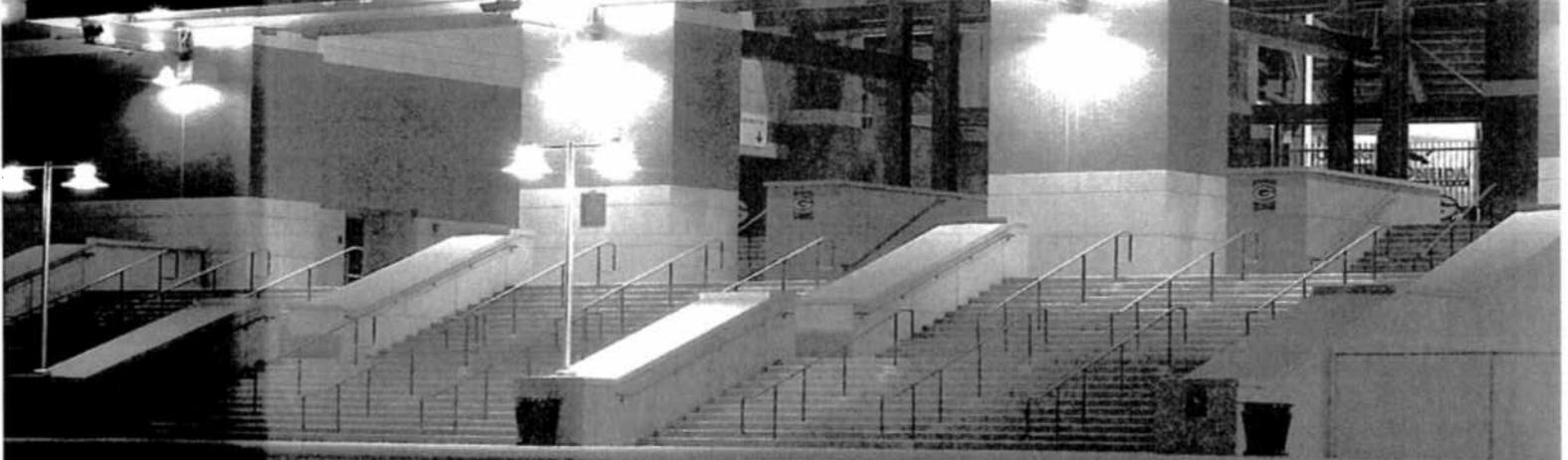
The sponsorship with the Green Bay Packers includes gate branding on the Oneida Street entrance, Tundra Vision advertising television commercials, permanent scoreboard signage, concourse signage, the Oneida name on all Oneida gate tickets, directional panels and more. It also offers the Oneida Nation the opportunity to: build a reputation of business success that is synonymous with the Oneida Nation's governmental success; provide education and awareness of the Oneida's cultural diversity by sharing our ideas and values with a 70,000-person audience; and work with the Packers on community events for Oneida Nation youth.

*As Lambeau Field continues to grow, so will the partnership between the Oneida Nation and the Green Bay Packers. The tradition between a city and a nation continues.*





ONEIDA NATION GATE



# History of Homelands

BETWEEN 1785 AND 1846, A TOTAL OF 26 DIFFERENT TREATIES ENABLED THE STATE OF NEW YORK TO ACQUIRE ALL OF THE ONEIDA'S EASTERN LANDS.

## Origins in New York

In the early 17th century, when the Europeans first encountered the Oneida, the Oneida held nearly six million acres of land and were among the most powerful forces in the eastern United States. The Oneida Nation occupied areas in what is now New York State.

Following the Revolutionary War, the Oneida began losing land to the birth of the United States. The largest forfeiture came in 1788 with the Treaty of Fort Schuyler in which the Oneida Nation believed they had leased five million acres to the state of New York.

## Movement to Wisconsin

Between 1821 and 1822, the Oneidas purchased joint use of five million acres of land with the Menominees and Winnebagos for a total sum of \$5,000. This area included lands along both sides of the Fox River within the state of Wisconsin.

This purchase was sanctioned and confirmed by President Monroe in 1823. But the Oneida were defrauded much of this land four years later, when the United States and the Menominees

signed the Treaty at Butte des Morts without Oneida participation.

Oneida lands were further reduced to an area of 65,000 acres pursuant to the 1838 Treaty with the Oneida. Ownership of land on the Oneida Reservation dwindled over the remainder of the nineteenth century due to the effect of the Dawes Allotment Act. Through various activities by land speculators, Bureau of Indian Affairs officials and some tribal members, the tribe and tribal members only held title to a few hundred acres.

## Land Reclamation

The Oneida Nation's first step to reclaiming ownership of reservation lands came in 1937 when 1,270 acres were bought back through the IRA Charter and placed in governmental trust for the Tribe.

This was three years after Congress had passed the Indian Reorganization Act, which affirmed the tribe's right to govern its own lands.

Throughout the next 50 years, land reclamation proceeded very slowly. Only two developments took place, neither of which regained land title, but

were nonetheless deemed victorious for the Oneida people.

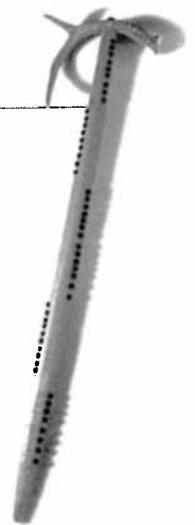
First, a 1985 Supreme Court ruling entitled all Oneida, collectively, to a 250,000 acre land claim in Central New York.

Second, a seven-year lawsuit levied by two adjoining counties and the city of Green Bay challenging the jurisdiction of the Oneida Nation and its boundaries was thrown out of court. The action enabled the Oneidas to retain their sovereign right to regulate their lands.

The pivotal point in land reclamation came with the passage of the Indian Gaming Regulatory Act in 1988. The act provided Indian tribes in Wisconsin with an exclusive means of generating revenue. These revenues have enabled the Oneida to reacquire much reservation land. Long-term goals of the Oneida include the purchase and recovery of all original reservation lands.

---

*After losing all eastern lands to the state of New York, the Oneida Nation negotiated with the Menominees and Winnebagos for the purchase of land in Wisconsin. The decision to relocate the tribe in the west was pursued in hopes of re-establishing itself as a self-sufficient, sovereign entity with a self-determined economy.*





## ONEIDA OPENING PRAYER

The People were very strong in their beliefs and their ways.  
Let's put our minds together. So be it in our minds

Our Mother Earth takes care of all lives.  
Let's put our minds together. So be it in our minds

Grass carpets the earth.  
Let's put our minds together. So be it in our minds

Strawberries are good medicine that helps all the people.  
Let's put our minds together. So be it in our minds

Tobacco the head of all the medicines here on earth.  
Let's put our minds together. So be it in our minds

Three sisters are the leaders of all foods here on earth.  
Let's put our minds together. So be it in our minds

Medicines here on earth were left for all Oneidas and other Indian benefits.  
Let's put our minds together. So be it in our minds

Deer here were left. They are the head of all animals and also the reason here they stay to help the Oneidas.  
Let's put our minds together. So be it in our minds

Maple they gave us for syrup a medicine in the spring to give thanks to all the trees.  
Let's put our minds together. So be it in our minds

Water they give us strength also a good life. Water gives us strength to live.  
Let's put our minds together. So be it in our minds

The winds bring the changing of the seasons.  
Let's put our minds together. So be it in our minds

Birds their songs they use to lift our minds when we are sad.  
Let's put our minds together. So be it in our minds

The thunders wakes us up here on earth, spring it brings the warm winds for all things to grow.  
Let's put our minds together. So be it in our minds

Our grandmother, the moon has charge of women's needs.  
Let's put our minds together. So be it in our minds

Our eldest brother the sun helps us for all things to grow whatever our foods  
for our survival. He gives us light to be able then to work every day.  
Let's put our minds together. So be it in our minds

The stars give us light so that we don't get lost also tells us when it's that time to give thanks to the winter.  
Let's put our minds together. So be it in our minds

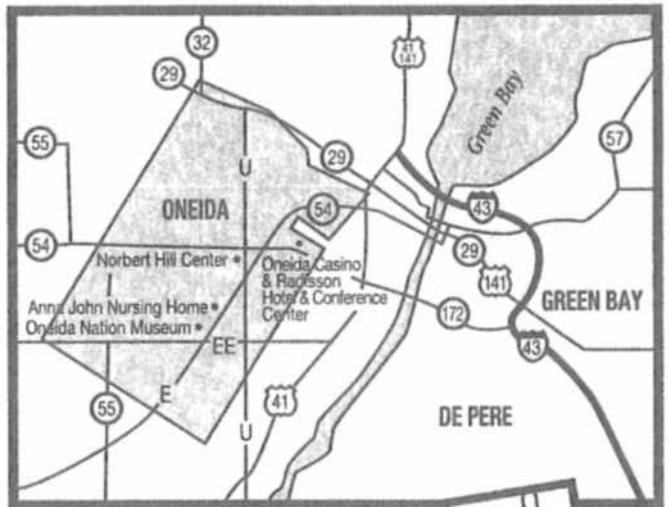
Four messengers give us guidance how that all became of one same mind (thinking).  
Let's put our minds together. So be it in our minds

The One who made all things that we are thankful here on earth.  
Let's put our minds together. So be it in our minds

(Oneida translation at front of brochure)



**ONEIDA NATION  
OF WISCONSIN**





**ONEIDA NATION**

P.O. Box 365 • Oneida, WI 54115  
920.869.4340 • 800.236.2214 • Fax 920.869.4253  
[oneidanation.org](http://oneidanation.org) • [oneida-nsn.gov](http://oneida-nsn.gov)