

Section II: Federally Recognized Tribes



Absentee Shawnee Tribe of Indians of Oklahoma

Mailing Address:

Absentee Shawnee Tribe Headquarters
2025 South Gordon Cooper Drive
Shawnee, OK 74801

Telephone:

(405) 275-4030

Fax Number:

(405) 273-4534

Web Address:

<http://www.asTribe.com/>

Summary of Tribal History:

Three tribes of the Shawnee exist today: the Absentee Shawnee, the Loyal Shawnee and the Eastern Shawnee. The Absentee Shawnee Tribe of Oklahoma consists of two bands: the White Turkey Band and the Big Jim Band. The ancestral homelands of the Shawnee are in the eastern United States. During the 19th century, the Tribe was removed by the U.S. Government to what is now the State of Kansas. The group that became known as the Absentee Shawnee Tribe absented itself from the reservation in Kansas in 1845 (thus the name), and traveled southwards to Texas. Eventually, they were relocated to Indian Territory (Oklahoma). The Big Jim Band settled along the Deep Fork River, while the other band settled on its present site near Shawnee, Oklahoma. In 1886, the Big Jim Band was moved once again to the site of its present community in Cleveland County, Oklahoma.

In 1886, the Indian Agent from the United States Government brought soldiers from Fort Reno in western Oklahoma and forced the Shawnees located on the Deep Fork River to leave. They were brought south to the area known as Hog Creek and Little River where they were to remain. This community was called the Big Jim Settlement which was later changed to "Little Axe," and is located in Cleveland County, east of Norman, Oklahoma. This group is now known as the Big Jim Band. Another Band of the Absentee Shawnee stayed in Pottawatomie County near the town of Shawnee, Oklahoma, and is known as the White Turkey Band.

Currently, enrolled members are required to be at least one-fourth Absentee Shawnee blood and comprise the Tribe's General Council. Tribal members must be 18 years of age to vote in elections and meetings of the General Council. Most members either live in the Little Axe community or in and around Shawnee.

Tribal Leaders and Tribal Government

The Absentee Shawnee were organized in 1936 as the "Absentee Shawnee Tribe of Indians of Oklahoma" under the Oklahoma Indian Welfare Act. The Absentee Shawnee Tribe possesses all the inherent powers of sovereignty held prior to the Constitution of the United States. The inherent right of self-government precedes the United States Constitution, and the governing body of the Absentee Shawnee has never relinquished any part of this sovereign right.

Among the powers of self-government upheld by the actions of the Absentee Shawnee are the power to adopt and operate a form of government of their choosing, to define the conditions of Tribal membership, to regulate domestic relations of members, to levy taxes, to regulate property within the jurisdiction of the Tribe, to control the conduct of membership by legislation and to administer justice.

The Tribal government is composed of two separate branches, the Judicial Branch and the Legislative/Executive Branch. The Legislative/Executive Branch consists of five members—the Governor, Lieutenant Governor, Secretary, Treasurer and Representative, all of which are elected by referendum. In addition, there is an independent body, the Election Commission, that is charged with the responsibility for conducting Tribal elections, which are held annually. This committee has both legislative and executive powers.

The Judicial Branch is made up of the Tribal Court and Supreme Court and the Executive Committee appoints Justices for both courts.

The General Council consists of the enrolled Tribal members; currently, enrolled members are required to be at least one-fourth degree Absentee Shawnee blood. Tribal members must be 18 years of age to vote in elections and meetings of the General Council.

The Tribe is governed by the Absentee Shawnee Executive Committee, which consists of five Tribal members—the Governor, Lieutenant Governor, Secretary, Treasurer, and Representative, all of whom are elected by the general membership. The Executive Committee meets the second Wednesday of each month.

Points of Contact:

Tribal Administrator

Title: Governor
Telephone No. (405) 275-4030

Cultural Preservation Office

Title: Director, Cultural Preservation Department
Telephone No. (405) 275-4030 x124

Office of Environmental Protection

Title: Director
Telephone No. (405) 273-9966

Absentee Shawnee Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

- Alabama
- Georgia
- Kansas
- Kentucky
- North Carolina
- Ohio
- South Carolina
- Tennessee
- Virginia
- West Virginia



Alabama Coushatta Tribe of Texas

Mailing Address:

571 State Park Road 56
Livingston, TX 77351

Telephone:

(936) 563-1100

Fax Number:

(936) 563-1179

Web Address:

<http://www.alabama-coushatta.com/>

Summary of Tribal History:

Nestled deep in the Big Thicket of East Texas lies Texas's oldest reservation, home of the Alabama-Coushatta Tribe of Texas. Some 550 Tribe members call these 4,600 acres of timberland near Livingston in Polk County their home. Both members of the Upper Creek Confederacy of Indians and the Muskogean Nation, the Alabamas came to Tyler County in 1805, while the Coushattas arrived in East Texas sometime after 1795. When land given to them by the Texas Congress was overtaken by white settlers, Sam Houston himself, as a gesture of gratitude for supporting Texas's independence, recommended that the State purchase land for each Tribe. When the Coushatta acreage was never deeded, the Alabamas shared their land. After an era of friendship and support, the two Tribes became united as the Alabama-Coushatta Tribe of Texas. Not only are the Alabama-Coushatta among the earliest settlers of Texas, but they have passed many historic milestones—the Texas Revolution, the Civil War, and World War II—alongside their Texan neighbors.

Ever proud of their heritage and their Texas roots, the Alabama-Coushatta pursued legislation to become Federally recognized and was awarded sovereignty in August 1987. These are two Tribes that combined to live together, the Alabama Tribe and the Coushatta Tribe. Neither Tribe is originally from Texas. Both are from the Southeast—Alabama, Mississippi and Georgia. Both Tribes were forced to move to Texas. The Alabama are a sub-tribe of the Creek Indian Tribe, so information concerning the Creeks is relative to the Alabama-Coushatta Tribe. The Creeks were, and still are, a large and important Tribe. The Creek Tribe was formed from the survivors of the many mound-building Tribes who lived in the Southeast United States. The Creek Indians are one of the five "civilized Tribes" from the Southeast who now live in Oklahoma.

Tribal Leaders and Tribal Government

The Alabama-Coushatta Tribe of Texas is governed responsibly by the Tribal Council who maintains social infrastructure and runs the day-to-day business of the reservation. Throughout its history, the Tribe has been ruled by both a Principal Chief and a Second Chief who are elected by the people and serve lifetime terms. Oscola Clayton M. Sylestine is the Principal Chief and Colabe III Clem F. Sylestine is the Second Chief. The Tribal Council was established in 1957 and is now recognized as the main governing body. The seven Tribal members selected to serve as members of the Council are elected by popular vote and serve two- and three-year rotating terms.

The Tribal Council meets twice a month to conduct the business of the Tribe.

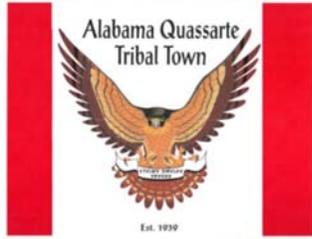
The leadership of the Alabama-Coushatta Tribe works diligently for the betterment of its people. While conditions have improved for the Alabama-Coushatta since being granted the rights due an official American Indian Tribe, the Tribe's economic situation weighs on the minds of leaders responsible for keeping a heritage alive and their constituency thriving. Like other small communities, they maintain that they have the right—and are best suited—to plan for their future.

Points of Contact:

Administration	
Title:	Tribal Administrator
Telephone No.	(936) 563-1100
Public Information	
Title:	Public Information Director
Telephone No.	(936) 563-1131
Cultural Resources Department	
Title:	Tribal Historic Preservation Officer
Telephone No.	(936) 563-1179
Tribal Environmental Office	
Title:	Environmental Director
Telephone No.	(936) 563-1343

Alabama Coushatta Lands
No map available

States Affiliated with Tribe's Aboriginal Homelands
Alabama Georgia Mississippi Texas (current Tribal headquarters location)



Alabama Quassarte Tribal Town

Mailing Address:

P.O. Box 187
Wetumka, OK 74863

Telephone:

(405) 452-3987

Fax Number:

(405) 452-3968

Web Address:

<http://www.alabama-quassarte.org>

Summary of Tribal History:

Prior to the removal of the Muscogee Confederacy from their Southeastern homelands in the 1820s and '30s, the Alabama and Quassarte people each had a distinct identity as a Tribal Town (or Tribe) of the Confederacy. The Confederacy consisted of more than 44 of these "Towns" scattered throughout the Southeastern woodlands. Due to the logistics (or locations) of their towns, which were in close proximity to one another in what is now known as the State of Alabama, they shared many similar cultural characteristics such as certain aspects of their languages, religious practices and social/familial structures. With the advancement of European settlers into the region, many members of these two groups, in an attempt to avoid contact with the "invaders," migrated southwest into Louisiana and Texas in the 1790s and early 1800s where they remain today (Coushatta Tribe of Louisiana and Alabama-Coushatta Tribe of Texas). Those members who did not leave formed an alliance and became the Alabama Quassarte Tribal Town (AQTT). The group settled into Indian Territory in what are now Hughes, Okfuskee, McIntosh and a portion of Seminole Counties of Oklahoma.

Tribal Leaders and Tribal Government

Pre-removal Tribal government was traditional and its leaders were the ceremonial leaders. This body participated in the old Muscogee Nation Confederacy government and was subsequently included in the Removal Act of 1830. Following the Dawes Act of 1888 and the consequent individual Allotment Act, the old Muscogee Confederacy and Creek Nation constitutional government was disbanded. Elections were no longer held and the President of the United States appointed a Chief for the Creeks every four years. The ceremonial government, however, continued through the Alabama Ceremonial Grounds near Wetumka, Oklahoma.

Congress passed the 1936 Oklahoma Indian Welfare Act which contained provisions for Indian tribes to reestablish their legal identities through Federal recognition by the Secretary of the Department of Interior. In addition, lands were allocated to be placed in trust for those Tribes. The Tribal Town adopted a constitutional form of government and the Department of Interior approved the Constitution in April of 1939. The Tribal Town was given Federal recognition in the form of government that stands today. As a component of the original Creek Confederacy, AQTT's members enjoy dual citizenship as Muscogee (Creek) Tribal members as well. The Tribal Town has a certified enrollment of 350 members.

The Tribal government operates several Federally contracted and grant programs and has acquired more lands and facilities than ever before. The Tribe owns enterprises and generates substantial revenues for itself. Economic development in several forms is being pursued, which will assure the long-term growth needed for its members and future generations.

Points of Contact:

Acting Tribal Administrator

Title:	Acting Tribal Administrator
Telephone No.	(405) 452-3987

Cultural Resources Department

Title:	Native American Graves Protection and Repatriation Act (NAGPRA) Representative
Telephone No.	(405) 452-3987

Environmental Resources

Title:	EPA Director
Telephone No.	(405) 452-23881

Natural Resources

Title:	Vacant 8-07
Telephone No.	(405) 452-3987

Alabama-Quassarte Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Alabama
Louisiana
Oklahoma (current Tribal headquarters location)
Texas



Aroostook Band of Micmac Indians of Maine

Mailing Address:

7 Northern Road
Presque Isle, ME 04769

Telephone:

(207) 764-1972

Fax Number:

(207) 764-7667

Web Address:

<http://www.micmac-nsn.gov>

Summary of Tribal History:

The majority of the 1000 members of the Aroostook Band of Micmacs live within Aroostook County, located in northern Maine. From time immemorial the Micmacs have occupied the lands south and east of the Gulf of Saint Lawrence, the Maritime Provinces and other regions along the Atlantic Seaboard of northeastern America. The Micmac Nation, today, is composed of seven districts of 29 bands with a population of approximately 30,000. Micmacs and Maliseets living in Aroostook County came together to form the Association of Aroostook Indians (AAI) in the mid-1960s. The Tribes worked together to get the two Tribes recognized throughout the 1970s. The two Tribes separated when the Maliseets achieved Federal recognition in 1980. Once the Tribes went their separate ways, the Maliseets became the Houlton Band of Maliseets and the Micmacs, still unrecognized, became the Aroostook Micmac Council (AMC). The Micmacs changed their name from Aroostook Micmac Indians to the Aroostook Band of Micmacs.

On November 26, 1991, after complex legal maneuvering and political lobbying, the Aroostook Band of Micmacs finally achieved Federal recognition with the passage of the Aroostook Band of Micmacs Settlement Act. This act provided the community with acknowledgment of its Tribal status in the United States. The Tribe was awarded \$900,000 for land claims to purchase property.

The first encounters between Micmacs and Europeans in the 1500s and 1600s brought about far-reaching changes in the lives of all involved. For Micmacs, disease, increased warfare, different tools and technologies and new religions changed their culture forever. Despite all of these changes, the Micmacs have persisted. Many of their traditions have survived and continue to be important in lives of the present-day community. Today, the Aroostook Band of Micmacs community maintains its own government and cultural center and manages its respective resources. In Presque Isle, the Micmacs maintain a Cultural Community Education Center and interpretation area which contains an exhibit about the Micmac, whose culture dates back 9000 years.

Tribal Leaders and Tribal Government

The Aroostook Band of Micmacs holds its Tribal election every two years. The election takes place on the second Tuesday in May on every odd year. There are ten Tribal Council positions, including Chief, Vice-Chief and various Members of Council. Each position is filled at every election. The Aroostook Band of Micmacs May 8, 2007, election for Chief, Vice Chief and Tribal Council has been declared invalid by the band's Elder Council. No date has been set for the reelection.

Points of Contact:

Tribal Administration

Title: Tribal Administrator

Telephone No. (207)764-1972

Cultural Department

Title: Cultural Director

Telephone No. (207) 764-1972

Micmac Environmental Laboratory

Title: Laboratory Director

Telephone No. (207) 764-4001

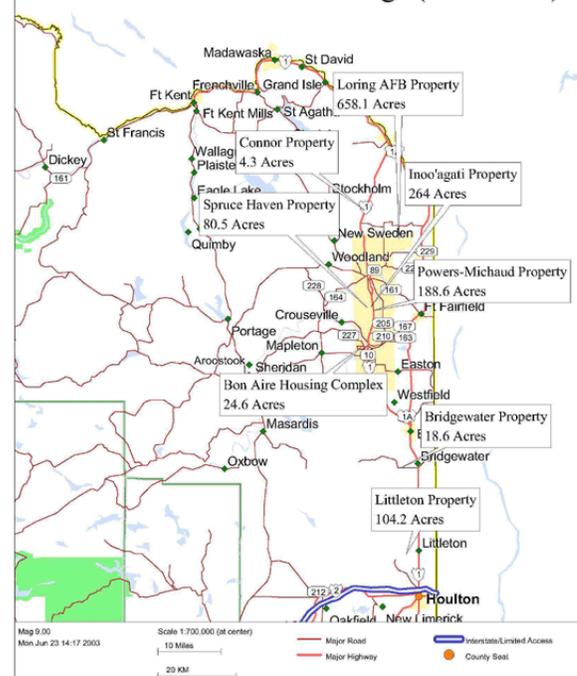
Natural Resources

Title: None Specified

Telephone No. (207) 764-1972

Aroostook Band of Micmac Lands

Micmac Tribal Land Holdings (June 2003)



States Affiliated with Tribe's Aboriginal Homelands

Canada, Quebec and the maritime provinces
Maine (current Tribal headquarters location)



Caddo Nation of Oklahoma

Mailing Address:

P.O. Box 487
Binger, Oklahoma 73009

Telephone:

(405) 656-2344

Fax Number:

(405) 656-2892

Web Address:

<http://www.caddonation-nsn.gov>

Summary of Tribal History:

The ancestors of the Caddo Indians were agriculturalists whose distinctive way of life and material culture emerged by A.D. 900, as revealed in archaeological sites in Arkansas, Louisiana, Texas, and Oklahoma. When members of Hernando de Soto's expedition entered the region in 1542, thriving Caddo communities were distributed along the Brazos, Trinity, Neches, Sabine, Red, and Ouachita Rivers. These communities played important economic and diplomatic roles during the 17th and 18th century colonial era.

The Caddo people suffered hardships when the United States government removed them to reservations in Texas and later Oklahoma during the 19th century. Additional losses resulted from the subsequent sale of reservation lands as a result of allotment. Twentieth century efforts to revitalize economic, social, political, and religious institutions preserved links with this heritage that enable the Caddo people to maintain a distinctive identity today and continue building toward a hopeful and prosperous future.

Tribal Leaders and Tribal Government

The Tribal Council of the Caddo Nation is the heart and soul of the Tribal government. The Tribal Council is composed of eight members: the Chairperson, Vice-Chairperson, Secretary, Treasurer, Oklahoma City Representative, Binger Representative, Anadarko Representative, and Fort Cobb Representative. The representatives come from four areas (districts) with high populations of Caddo people. Although these representatives are elected to represent their individual constituencies, they play an important part in making decisions for the entire Tribe. Terms are for four years. With the exception of the Tribal Chairperson, the Tribal Council members are not paid a salary. Tribal Council meetings are called by the Chairperson of the Tribe and are held in the Conference Room at the Tribal Complex. Agendas and minutes for the Council's meetings can be found in the Archives section of their Web site. Other officials of the Caddo Nation include members of the Hearing Board and the Election Board.

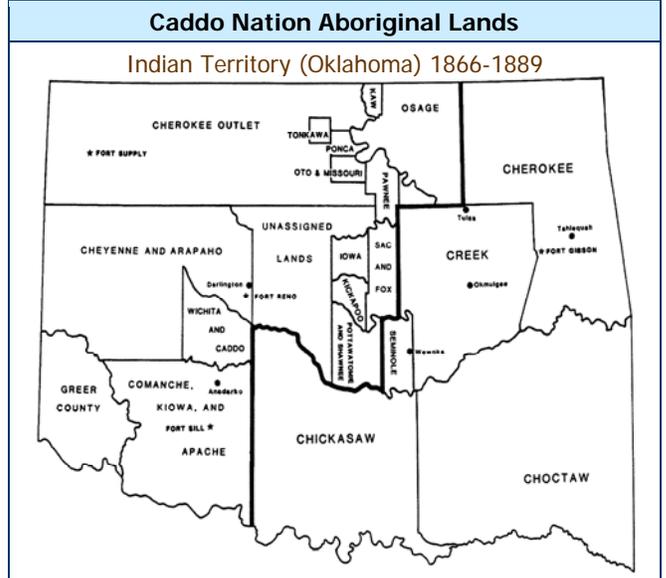
Points of Contact:

Cultural Resources Department	
Title:	Tribal Historic Preservation Officer
Telephone No.	(405) 656-2901

Environmental Resources	
Title:	Environmental Director
Telephone No.	(405) 656-2344

Natural Resources	
Title:	Caddo Business Manager
Telephone No.	(405) 656-2344

Business Manager	
Title:	Caddo Business Manager
Telephone No.	(405) 656-2344



States Affiliated with Tribe's Aboriginal Homelands
Arkansas Louisiana Oklahoma (current Tribal headquarters location) Texas



Catawba Indian Nation (aka Catawba Tribe of South Carolina)

Mailing Address:

996 Avenue of the Nations
Rock Hill, SC 29730

Telephone:

(803) 366-4792

Fax Number:

(803) 366-0629

Web Address:

www.catawbaindiannation.com

Summary of Tribal History:

In 1540, the Spanish explorer, Hernando de Soto, was the first European to have contact with the Catawba Indians. The name Catawba was designated to a small Tribe living along the Catawba River between North and South Carolina. However, the origin and meaning is unknown as the Indians called themselves yeh is-WAH h'reh, meaning "people of the river," or i-yeh yeh meaning "people." Trade in the late 17th century had a major impact on the Catawba society. The Catawba traded deerskins to the Europeans for trade goods such as muskets, knives, kettles and cloth. The Catawba villages became a major hub in the trade system with the Virginia traders and the Carolina traders. Settlers began to move into the Piedmont during the 18th century, bringing disease with them. In 1759, smallpox swept through the Catawba villages for a fourth time in a century, bringing the population to less than 1,000 by 1760. Colonists believed the Tribe was dying out.

In 1840 during the Removal Period, South Carolina negotiated a treaty with the Catawbas at Nation Ford. The treaty stipulated that the Catawbas relinquish to the State of South Carolina their 144,000 acres of land. In return, South Carolina promised to pay the Catawbas \$5,000 to buy land elsewhere in a place of their choosing or, if that was not possible, they would give the Catawbas \$5,000 cash. In addition, the State promised to give the Tribe \$2,500 in cash if they left their homeland and \$1,500 annually for five years. Other Tribes who had moved west did not want the Catawbas because they would have to share land, government money, and services. Joining the Cherokees did not work. The two Tribes could not get along. In effect, the Catawbas had no home. By 1847, South Carolina Governor David Johnson said, "They are, in effect, dissolved." However, that was not the end of the Catawbas.

Catawbas served in the Revolution, the Civil War, and World Wars I and II. They have always been fierce warriors. After termination of recognition in 1959, they determined to fight another battle—to regain Federal recognition. In 1973, the Catawbas filed their petition with Congress for Federal recognition. It was not until 20 years later, November 20, 1993, that the land claim settlement with the State of South Carolina and the Federal Government finally ended. Based on the Treaty of Nation Ford of 1840, the Catawbas agreed to give up claims on land taken from them by the State of South Carolina. In return, the Catawba Indian Nation received Federal recognition and \$50 million for economic development, education, social services, and land purchases.

Tribal Government

The Catawba Indian Nation is now located in north-central South Carolina in the center of an area which once comprised Catawba Territory, about 8 miles east of Rock Hill, South Carolina. Over 2,165 Catawba are listed on the official Tribal roll. Of these 2,165 persons, the majority live either on or within 20 miles of the reservation. Of the contemporary Catawba population, 97 families live on the reservation. The total reservation population is about 300 persons.

The Tribal government consists of an Executive Committee comprised of the Chief, Vice Chief, Secretary-Treasurer, and Executive Council. Elections are held in July. An Interim Chief may serve pending the result of unscheduled elections.

Points of Contact:

Tribal Government Official/Leader

Title:	Chief
Telephone No.	(803) 366-4792

Historic Preservation Department

Title:	Historic Preservation Officer
Telephone No.	(803) 328-2427x224 Fax (803) 328-5791

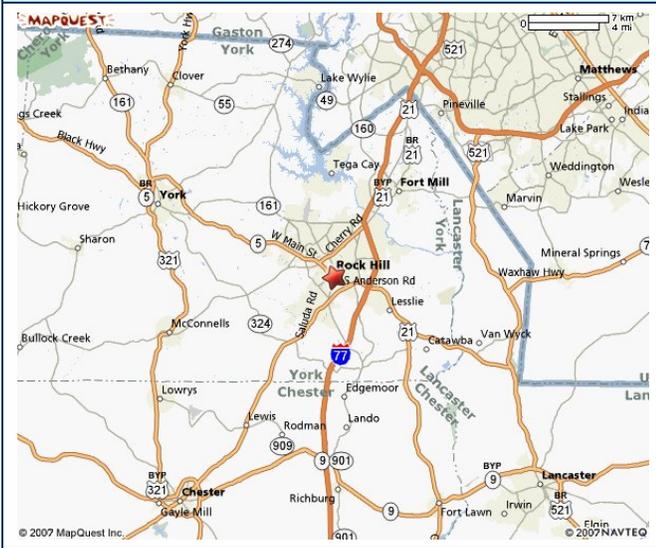
Cultural Resources Office

Title:	Cultural Building, Director
Telephone No.	(803) 328-2427 x224

Natural Resources

Title:	Secretary-Treasurer
Telephone No.	803 366 4792 x 258

Catawba Indian Lands



States Affiliated with Tribe's Aboriginal Homelands

- Florida
- Georgia
- North Carolina
- South Carolina (current Tribal headquarters location)
- Virginia
- West Virginia



No Cayuga Nation of New York Seal located. Seal is from the Iroquois Confederacy

Cayuga Nation of New York

Mailing Address:

P.O. Box 11
Versailles, NY 14168

Telephone:

(716) 337-4270

Fax Number:

(716) 337-0268

Web Address:

<http://www.iroquois.net/>

<http://www.tuscaroras.com/cayuganation>

<http://www.peace4turtleisland.org/pages/Cayuga.htm>

Summary of Tribal History:

Cayuga Nation or Kayonkwe'haka is one of the Six Nations that comprises the *Iroquois League* or Haudenosaunee Confederacy. Formed around 1570, it originally comprised five Tribes. Starting from east to west, they were the *Mohawks*, *Oneidas*, *Onondagas*, *Cayugas* and the *Senecas*. In the early 1700s, the sixth Tribe, the *Tuscaroras* migrated from North Carolina to the border regions between New York and Pennsylvania and united with the original five Tribes into one cohesive alliance, the Haudenosaunee Confederacy, now known as the Iroquois Confederacy. Since its formation, the Confederacy has had as its symbol a wampum belt, fashioned in a pattern known as "Hiawatha's Belt." The Cayuga call themselves Gayogoho:no, meaning People of the Great Swamps, which is a reference to the marshy lands that were a part of their original homelands. In 2005, the Cayuga purchased approximately 130 acres of land on the open market in Cayuga and Seneca County, New York, then applied to the U.S. Bureau of Indian Affairs (BIA) to have it taken into trust. The State of New York opposed this application, asserting that BIA lacks the authority to take the land into trust under the Indian Reorganization Act of 1934.

On November 19, 1980, in the United States District Court for the Northern District of New York, the Cayuga Indian Nation of New York commenced an action to reclaim land that allegedly was taken from it without the approval of the United States. In 1981, the Seneca-Cayuga Tribe of Oklahoma was added as a plaintiff in the claim. Ultimately a jury trial returned a verdict in favor of the Tribes. But on June 28, 2005, the United States Court of Appeals for the Second Circuit rendered a decision that reversed the judgment of the trial court. The Cayuga Indian Nation of New York sought Supreme Court of the United States review of this decision which was denied on May 15, 2006. The time for the Cayuga Indian Nation to ask the U.S. Supreme Court to rehear the case has passed. As a result, the Cayuga Indian Nation land claim is officially over. The Cayuga Indian Nation of New York currently does not have a reservation of its own and its members live among those of the Seneca Nation.

Tribal Government

The Six Nations comprise the oldest living *participatory* democracy on earth. Their governance is based on the consent of the governed. The original United States *representative* democracy, fashioned by such central authors as Benjamin Franklin and Thomas Jefferson, drew much inspiration from this confederacy of nations. There are about 450 Cayuga residing throughout the Seneca Nation of Indians' Cattaraugus Territory, Tonawanda Seneca Nation, Tuscarora Nation, Onondaga Nation and all over the United States. The Cayuga Nation government is made of the traditional Council

of Chiefs and Clan Mothers. The Cayuga are known as the Younger Brothers, which has significance when the Grand Council of Chiefs, composed of all fifty chiefs of the Confederacy, meet to discuss matters of importance to the entire Confederacy. Chiefs from each of the Six Nations meet regularly at Onondaga. The Cayuga Nation has five clans. The five clans are Turtle, Bear, Wolf, Heron, and Snipe.

The Haudenosaunee are matrilineal, meaning that clans are passed down from the mother to the sons and daughters. If your mother is of the Bear clan, you are of the Bear. If your father is of the Wolf clan, but your mother has no clan, then you would have no clan. Some mistakenly think that when a man marries a woman he becomes of her clan. A person's clan remains the same throughout his/her life. One of the many jobs of the five Clan Mothers, who are the female leaders, is to raise (to bring forth) a new chief from her clan, when one passes on or is removed. The Clan Mothers have the authority to dehorn (impeach), which is done by the removal of the deer antlers off the gustoweh of a chief who is not properly doing his duty to the people.

Points of Contact:

Cultural Resources Department

Title: None Specified

Telephone No. (716) 337-4270

Environmental Resources

Title: None Specified

Telephone No. (716) 337-4270

Natural Resources

Title: None Specified

Telephone No. (716) 337-4270

Public Affairs/Admin/Business Manager

Title: None Specified

Telephone No. (716) 337-4270

Cayuga Nation Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

New Hampshire
New York (current Tribal headquarters location)
Ohio
Pennsylvania



Cherokee Nation

Mailing Address:

P.O. Box 948
Tahlequah, OK 74465

Telephone:

(918) 456-0671

Fax Number:

(918) 458-5580

Web Address:

<http://www.cherokee.org>

Summary of Tribal History:

The Cherokee Nation has been identified as one of the most advanced among the Native American Tribes, since its earliest contact with European explorers in the 1500s. Cherokee culture thrived for thousands of years in the southeastern part of the United States before European contact, and it continued to develop and progress during acquisitions from European settlers. This created a highly civilized, bicultural government and society that remained intact until gold was discovered in Georgia in the 1830s. In 1838, thousands of Cherokee men, women and children were forced to travel 1,000 miles to Indian Territory, known today as the State of Oklahoma. The Cherokee soon rebuilt a democratic society and a new constitution. Their educational system of 144 elementary schools and two higher education institutes rivaled all others.

Today, the Cherokee Nation is a leader in education, housing, vocational training, business and economic development. It is the second largest Indian Tribe in the United States with 200,000 Tribal members, 70,000 of which reside in the 7,000 square mile area of the Cherokee Nation that is not a reservation, but a jurisdictional service area that includes all of eight counties and portions of six in northeastern Oklahoma. As a Federally Recognized Tribe, the Cherokee Nation has both the opportunity and the sovereign right to exercise control and development over Tribal assets, which includes 66,000 acres of land.

Tribal Government

The Cherokee Nation is the Federally Recognized government of the Cherokee people and has sovereign status granted by treaty and law. The seat of Tribal government is the W.W. Keeler Complex near Tahlequah. The Cherokee Nation's constitution was approved September 5, 1975, by the Commissioner of Indian Affairs and was ratified by the Cherokee people on June 26, 1976. In 1999, a Constitutional Committee created a new constitution, which was overwhelmingly accepted in 2003. This new constitution was enacted in 2006. The current Cherokee Nation Constitution calls for three branches of government: the executive, the legislative and the judicial.

The Principal Chief, who is responsible for the execution of laws, establishment of Tribal policy and delegation of authority, holds the power of the Executive Branch. The Principal Chief and the Deputy Principal Chief are elected to four-year terms by popular vote. The Legislative Branch is made up of the Tribal Council, which has 17 members

elected by popular vote to represent the nine districts of the Cherokee Nation, plus two members from outside the boundaries of the nation elected to represent citizens in their areas. The Tribal Council initiates legislation and conducts other business. An elected speaker acts as president of the Council. Tribal Council terms are four years. The Judicial Branch consists of the five-member Cherokee Nation Supreme Court, the Cherokee Nation District Court and the Wellness Court. The Supreme Court, whose members are appointed by the Principal Chief and confirmed by the Tribal Council, is the highest court of the Cherokee Nation. The primary responsibility of the Supreme Court is to hear and resolve any disagreements arising under the provisions of the Cherokee Nation Constitution or enactments of the Tribal Council. The role of the District Court system is to hear all cases brought before it under jurisdiction of the Cherokee Nation judicial code. A district judge and an associate judge preside over court proceedings.

Points of Contact:

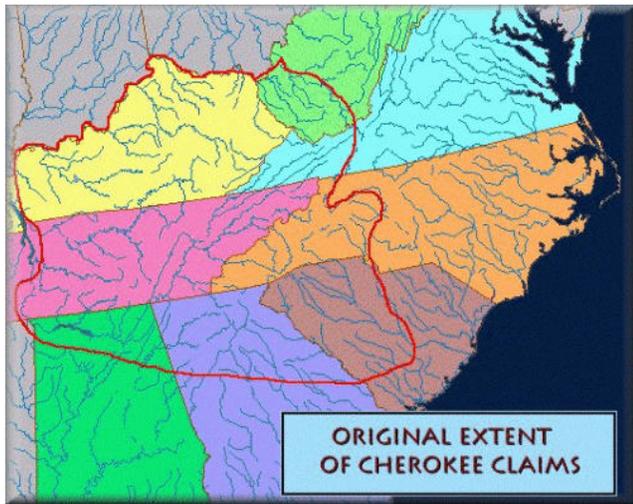
Tribal Leader	
Title:	Principal Chief
Telephone No.	(918) 453-5000

Government Strategy Office	
Title:	Policy Analyst
Telephone No.	(918) 453-5466

Public Affairs Manager	
Title:	Director of Communications
Telephone No.	(918) 453-5378

Cultural Department	
Title:	Cherokee Cultural Center
Telephone No.	cultural@cherokee.org

Cherokee Aboriginal Lands



**States Affiliated with Tribe's
Aboriginal Homelands**

- Alabama
- Georgia
- Kentucky
- North Carolina
- Oklahoma (Current Tribal headquarters location)
- South Carolina
- Tennessee
- Virginia
- West Virginia



Chickasaw Nation

Mailing Address:

P.O. Box 1548
Ada, OK 74821

Telephone:

(580) 436-2603

Web Address:

<http://www.chickasaw.net>

Fax Number:

(580) 435-4287

Summary of Tribal History:

For generations prior to European contact, the Chickasaw people lived in what is now the southeastern United States. Living in sophisticated town sites in the area which now includes Mississippi, Tennessee, Alabama, Georgia and Kentucky, Chickasaws controlled the waters of the Mississippi River. They developed a highly refined ruling system complete with an effective legal system, time-honored traditions and respected religious leaders. Chickasaws lived a largely agrarian lifestyle, but were quick to go to battle if necessary.

Chickasaws were removed to Indian Territory in the 1830s. Present day boundaries of the Chickasaw Nation were established in 1855, in a treaty signed by the Chickasaw Nation, the Choctaw Nation and the United States. Those boundaries encompass more than 7,648 square miles in south-central Oklahoma.

Today, the Chickasaw Nation is the thirteenth largest Federally Recognized Tribe in the United States with 38,000 members (21,000 reside in Oklahoma). They are one of the largest employers in Oklahoma, where they make significant financial and cultural contributions to the larger community.

Tribal Government

On August 30, 1856, the Chickasaw people ratified their original constitution, which established a three-branch form of government modeled on that of the United States. A new constitution was ratified in 1983. The Tribal government of the Chickasaw Nation is a democratic republic. Registered voters elect a Governor and Lieutenant Governor to four-year terms. The Governor and Lieutenant Governor are elected as a team. The executive branch of government consists of several divisions, including Education, Health System, Housing and Tribal Development, Commerce, and Administrative Services, among others. Voters also elect 13 members to the Tribal legislature. Each legislator represents one of four legislative districts and serves a three-year term of office. In a method similar to the staggered election of U.S. Senators, annual elections are conducted to fill approximately one-third of the Tribal legislative seats. One of three seats on the Chickasaw Nation Supreme Court is also up for election annually. The three supreme court justices perform constitutional interpretative duties much like the U.S. Supreme Court. The Chickasaw Nation District Court hears cases previously under the jurisdiction of the Chickasaw Agency Court of Indian Offenses CFR Court. The District Court presiding Judge and Special Judge are appointed by the Chickasaw Nation Supreme Court. The seat of the Tribal government is located in Ada, Oklahoma. Regional offices in the State are located in Ada, Ardmore, Purcell and Tishomingo.

Points of Contact:
Tribal Leader

Title: Governor

Telephone No. (580) 436-7204, Fax (580) 436-4287

Division of Commerce

Title: Chief Executive Officer

Telephone No. (580) 421-9500, Fax (580) 272-5070

Historic Preservation & Cultural Resources

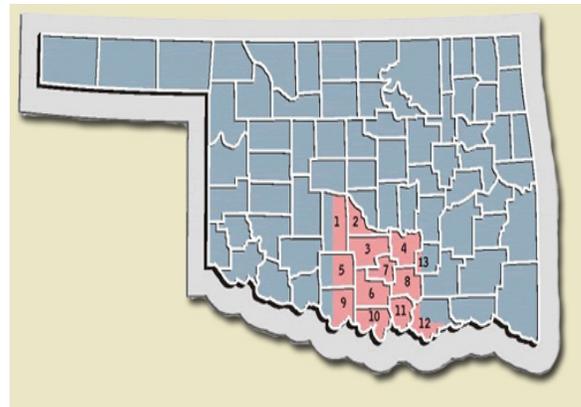
Title: Division Administrator, Division of Culture Director, Cultural Resources Department

Telephone No. (580) 436-2603
(580) 332-8685

Environmental Department

Title: Director, Housing Development Department

Telephone No. (580) 272-5400, Fax (580) 272-5460

Chickasaw Nation Lands - Current

States Affiliated with Tribe's Aboriginal Homelands

Alabama
Georgia
Kentucky
Mississippi
Oklahoma (current Tribal headquarters location)
Tennessee



Chitimacha Tribe of Louisiana

Mailing Address:

155 Chitimacha Loop OR
P.O. Box 661
Charenton, LA 70523

Telephone:

(337) 923-4973

Fax Number:

(337) 923-6848

Web Address:

<http://www.chitimacha.com>

Summary of Tribal History:

Tribal tradition says that "four sacred trees marked the boundaries of the Chitimacha world. One near Marigouin. One to the Southeast of New Orleans. One near the mouth of the Mississippi. And a fourth, a great cypress, at present-day Cyremort Point State Park."

The Chitimacha lived peacefully in what is now southern Louisiana, until the early 1700s when armed Frenchmen began slaving raids, which led to a devastating twelve-year war for the Chitimacha Tribe. Although many thought the entire Tribe was wiped out due to the war, the Chitimacha settlement was discovered in 1727 in what is now Charenton, Louisiana, the site of today's Chitimacha Reservation. For the next hundred years, the French, Spanish and United States continued to encroach on Chitimacha territory until the Tribe was forced to sue the U.S. for confirmation of title to the Tribal lands in the 1800s. This resulted in a governmental decree establishing an area of 1,062 acres as Chitimacha land, but in subsequent years taxation sales and continued litigation reduced that amount to 260 acres. Despite all the hardships and discrimination they endured during this time, the Chitimacha held fast to what remained of their original homeland, and became the only Tribe in Louisiana to have endured. Tribal leadership has focused on the reacquisition of this land, adding nearly 1,000 acres to the original 260.

Tribal Government

Today, about 350 Tribal members live on the Chitimacha Reservation, and total Tribal membership is approximately 950.

In the traditional Tribal government, the head Chief presided over approximately fifteen villages. Each village had a population of at least 1,500 and was governed by four to five War Chiefs, one or more Spiritual Leaders, a Medicine Person, and a Ceremonial Leader. On September 14, 1970, the Tribe adopted a constitution and bylaws, and the traditional system of government was replaced with a Tribal Council. The Council consists of five elected officials: a Chairman, Vice-Chairman, Secretary/Treasurer and two councilman-at-large.

Points of Contact:

Administrative Manager

Title: Chief Administrative Officer

Telephone No. (337) 923-4973

Cultural Resources Department

Title: Cultural Director

Telephone No. (377) 923-9923, Fax (377) 923-6848

Environmental Resources

Title: Chief Administrative Officer

Telephone No. (337) 923-4973

Natural Resources

Title: Chief Administrative Officer

Telephone No. (337) 923-4973

Chitimacha Aboriginal Lands

Map not available at this time.

States Affiliated with Tribe's Aboriginal Homelands

Louisiana (current Tribal headquarters location)
Mississippi



Choctaw Nation of Oklahoma

Mailing Address:
P.O. Drawer 1210
Durant, OK 74702

Telephone:
(580) 924-8280

Fax Number:
(580) 924-1150

Web Address:
www.choctawnation.com

Summary of Tribal History:

The Choctaws are believed to have once numbered around a quarter of a million in Mississippi before imported diseases reduced the population. Thirteen counties and parts of counties in southeastern Oklahoma, between the Arkansas and Canadian Rivers on the north and the Red River on the south, comprise the country included within the boundaries of the Choctaw Nation from 1866 to 1907. Families of Choctaw descent are found throughout this region, the largest full-blood settlement being located in McCurtain, Pittsburg, LeFlore, Pushmataha, and Choctaw Counties. The Choctaw and Chickasaw Nations have a close traditional relationship. One legend holds that Choctaw and Chickasaw were the names of two brothers who, like Abraham and Lot, moved their followers into separate lands. Their languages are almost identical, and some historians suggest that the Choctaws and Chickasaws were a single Tribe until white settlers came into the Tribal lands. White invasion led to disputes amongst the two Tribes, resulting in war between the Choctaws and the Chickasaws in the early 1700s. Starting in 1833, the Government forced removal on the Choctaws. The descendants of one portion of the Choctaw who did not migrate to the Indian Territory still remain in Mississippi, on a reserved tract some miles east of Philadelphia in Neshoba County. Once the majority of the Choctaw Nation arrived in Indian Territory, they quickly began developing a new community, educational system, and Tribal government, though it was not an easy process due to the Civil War and disputes with the U.S. Government.

Tribal Government

The Choctaw Nation of Oklahoma is a Federally Recognized American Indian Tribe organized pursuant to the provisions of the Act of June 26, 1936-49, Stat. 1967. The Choctaw Nation of Oklahoma consists of ten and one-half counties in the southeastern part of Oklahoma. The Choctaw Nation is bounded on the east by the State of Arkansas, on the south by the Red River, on the north by the South Canadian, Canadian and Arkansas Rivers. The western boundary generally follows a line slightly west of Durant, then due north to the South Canadian River. The Tribe is governed by the Choctaw Nation Constitution, which was ratified on June 9, 1984. The executive power resides in the Chief of the Choctaw Tribe, who is elected every four years. Legislative power lies in the Tribal Council, which consists of 12 members, elected by the people to represent the 12 districts of the Choctaw Nation. Once in office, the Tribal Council Members continue to receive input from the Choctaw citizens through regularly scheduled county Council meetings, which creates a sense of understanding of the community and its needs. It is the Tribal Council's responsibility to assist the community in its ability to implement an economic development strategy and to plan, organize, and direct Tribal resources in a comprehensive manner, which results in self-sufficiency. In order to be elected as a Council member, it is required that the candidates have resided in their respective districts for at least one year immediately preceding the election, and they must remain a resident during the tenure of their office to ensure involvement and interaction with their constituency.

Points of Contact:

Administrative Manager

Title: Tribal Manager
Telephone No. (580) 924-8280

Cultural Resources Department

Title: Director, Cultural Resources OR Choctaw Nation Archivist
Telephone No. 1(800) 522-6170 x2125 OR markkell95@sbcglobal.net

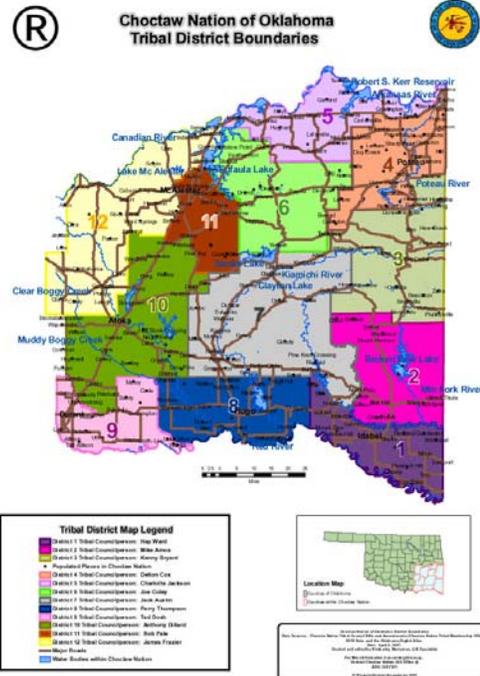
Environmental Department

Title: Department of Transportation
Telephone No. (580) 924-8280

Natural Resources

Title: Real Property Management
Telephone No. (580) 924-8280

Choctaw Lands



States Affiliated with Tribe's Aboriginal Homelands

Mississippi
Oklahoma (current Tribal headquarters location)



Coshatta Tribe of Louisiana

Mailing Address:

P.O. Box 818
Elton, LA 70532

Telephone:

(337) 584-2261

Fax Number:

(337) 584-2998

Web Address:

<http://www.coshatta.org/>

Summary of Tribal History:

In 1973 the Coshatta community near Elton, Louisiana, gained Federal recognition of its status as an Indian Tribe under provisions of the Wheeler-Howard Act. The official decision by the U.S. Department of the Interior officials seemed late in coming to many of the Coshatta Indians who remember the Tribe's long struggle with the white man and his government. The birth of the United States government launched a period of invasion into Coshatta territory, which led to the loss of more than 800 square miles of land and initiated a series of treaties, skirmishes, agreements and wars that drove the Tribe from its traditional home in the Tennessee River Country. Throughout the next 200 years the Coshatta, or Koastis, as they were then known, were led along a hardship-laden path through Georgia, Alabama, Mississippi, Texas and Louisiana. The last blow came with the Creek war of 1813-14, in which more than 3,000 warriors were annihilated and 22 million acres of Indian lands were ceded. Late in the 18th century, a Coshatta leader known as Red Shoes, "Kind of the Alabama's and Coosades," led a vanguard of his people to Louisiana. With 80 to 100 Indians in that first band, Red Shoes settled the lower reaches of the Red River in Louisiana. Hundreds more Choushattas followed him and the Tribe established a new political and social system that preserved its traditional way of life even in the face of more forced relocation within Louisiana. The Tribe finally established its present permanent home in 1975 when 15 acres of land were designated as Coshatta Indian Reservation land by Federal Proclamation. Through another Federal Proclamation five years later, nearly 140 acres were reserved as Coshatta Reservation land.

Tribal Government

When official recognition of the Coshatta Tribe was granted in 1973, the Coshatta Alliance systematically laid foundations for a progressive Tribal government structure, a constitution and bylaws were developed and an ordinance establishing election rules and procedures was approved. The constitution provides for a popularly elected Tribal chairman and a five-member Tribal Council to administer Tribal affairs. Contemporary Coshatta Tribal policy focuses of self-sufficiency to reduce chances of forced participation in Federal programs or services due to Federal recognition. In order to do this, this Tribe often hires outside technical assistance when necessary rather than depending on a Bureau of Indian Affairs agency office for assistance. The original 35 acres of land acquired upon recognition of the Coshatta Tribe has been increased to 154 acres. The land has been developed and used for Tribal housing, rice and crawfish farming, development of a new cattle raising program, as well as for housing the Coshatta Administration Building and the Community, Health, and Learning Centers along with the Tribal Police Department. This land development allowed individual Tribal members to be involved in the self-sufficiency and general economy of the area.

Points of Contact:

Cultural Resources Department	
Title:	Historic Preservation Officer
Telephone No.	(337) 584-2261

Environmental Resources	
Title:	None Specified
Telephone No.	(337) 584-2261

Natural Resources	
Title:	None Specified
Telephone No.	(337) 584-2261

Administration	
Title:	Tribal Legal Counsel, John Zachary
Telephone No.	(318) 442-9533

Coshatta Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

- Alabama
- Georgia
- Louisiana (current Tribal Headquarters location)
- Mississippi
- Texas



Delaware Nation

Mailing Address:
P.O. Box 825
Anadarko, OK 73005

Telephone: (405) 247-2448
Fax Number: (405) 247-9393

Web Address:
<http://www.delawarenation.com/>

Summary of Tribal History:

The Delaware people have a long and ancient history. They are the descendants of the Lenape people originally located in New Jersey, New York, Delaware, and Pennsylvania. They refer to themselves as the Lenni-Lenape. The word "Lenape" means "common people." Delaware is not an Indian word, but is derived from Thomas West, Lord de la Warr, one of the early governors of Virginia. The Delaware were one of the first nations to have contact with the Europeans and its members often served as peacemakers between other Indian Tribes and the Europeans.

Because of the location of their homeland and its accessibility to significant ports of entry, the Delaware were the first people forced westward. Leaving their territory in the Eastern Woodlands, the Delaware people traveled through western Pennsylvania, Ohio, Indiana, Illinois, Missouri, Arkansas, and Texas before arriving at their current location in Oklahoma. Their language belongs to the Eastern branch of Algonquian languages and is closely related to East Coast languages such as Powhatan, Mohican, and Massachusetts. Traditional history of the Lenape people was recorded on notched sticks called the WALUM-OLUM. It dictates that by the time of European contact they were in the Eastern United States 76 generations; this is the probable explanation of why other Tribes called them the "Grandfathers." Current Tribal headquarters are located North of Anadarko, Oklahoma, and include a museum/archive.

Tribal Government

The membership of the General Council of the Delaware Nation consists of all citizens of the Tribe 18 years of age or older. The officers of the Tribe include a President, Vice President, Secretary, Treasurer, and two committeemen who together comprise the Executive Committee. Terms of office for all officers are four years and until successors are duly elected and seated. No person serves more than two consecutive terms in a particular position on the Executive Committee. Elections are held every two years with citizens being selected to fill three positions on the Executive Committee at each election. Regular elections to fill vacancies as terms expire on the Executive Committee are held bi-annually, in odd-numbered years, at the regular annual meeting of the General Council on the third Saturday in June.

Points of Contact:

Cultural Resources Department	
Title:	Director of NAGPRA/Cultural Preservation
Telephone No.	(405) 247-2448

Environmental Resources	
Title:	EPA Director
Telephone No.	(405) 247-2448 ext. 137

Natural Resources	
Title:	EPA Director
Telephone No.	(405) 247-2448 ext. 137

Tribal Administrator	
Title:	Tribal Administrator
Telephone No.	(405) 247-2448 ext. 107



States Affiliated with Tribe's Aboriginal Homelands	
Arkansas	New Jersey
Connecticut	New York
Delaware	Ohio
Illinois	Oklahoma (HQ)
Indiana	Pennsylvania
Kentucky	Texas
Maryland	Washington DC
Missouri	West Virginia



Eastern Band of Cherokee Indians of North Carolina

Mailing Address:

P.O. Box 455
Cherokee, NC 28719

Telephone:

(800) 438-1601

Fax Number:

(828) 497-8196

Web Address:

<http://www.cherokee-nc.com>

Summary of Tribal History:

Since 8000 B.C., semi-permanent villages dotted the region now known as western North Carolina. In the thousands of years that followed, the people of these mountains developed settled towns, sophisticated politics and religion and thriving agriculture. Before European contact was made in 1540, the Cherokees controlled around 140,000 square miles throughout eight present-day southern states. For the first 200 years, the Cherokees maintained hospitable relations with the European settlers. Peaceful trade prevailed, intermarriage was not uncommon, and the Cherokees welcomed useful technology shown to them by the whites. This interaction led the Cherokee genius Sequoyah to single-handedly create his 'syllabary' or Cherokee alphabet in 1821. Within months, a majority of the Cherokee nation became literate.

But the Cherokees of North Carolina could not escape President Jackson's demands for removal. One-quarter to one-half of the 16,000 Cherokees who traveled the 'Trail of Tears' to Oklahoma died of exposure, disease, or shock. Through the 1840s, Federal agents searched the mountains in attempts to remove any refugees to Oklahoma. In 1848, the U.S. Congress agreed to recognize the North Carolina Cherokees' rights if the State recognized them as permanent residents. In 1866, the State of North Carolina formally recognized the band, and in 1889 finally granted it a State charter. In 1925, Tribal lands were finally placed into Federal trust to ensure that they will forever remain in Cherokee possession. The Eastern Band of Cherokee Indians trace their descendancy from about 1,000 Cherokees who managed to elude this forced removal. About 300 of these claimed U.S. citizenship; the rest were living in Tennessee and North Carolina towns or hiding in the mountains. Gradually, and with great effort, they have created a sovereign nation of 100 square miles.

These lands include 52 tracts that total 56,688 acres scattered across five North Carolina counties (Cherokee, Graham, Jackson, Macon and Swain). Most of this land is known as the Qualla Boundary. All lands are held in common by the Tribe, with possessory holdings issued to individuals. Reservation population is 6,311, and Tribal enrollment is 10,000. Towns within the boundary include Big Cove, Birdtown, Paintown, Snowbird, Wolfstown and Yellowhill.

Tribal Government

In 1868, a General Council of the Eastern Cherokees was held to form a Tribal government and the new government was inaugurated in December 1870. Today, officers for the Eastern Band of Cherokee Indians of North Carolina are chosen by the enrolled members of the Tribe and include a Principal Chief and Vice Chief, who serve four-year terms; twelve Tribal Council members who represent their respective communities and serve two-year terms; and various other administrative positions, including an Executive Administrator and Executive Secretary.

Over a year ago, new Tribal Leaders were sworn into office. Many changes including transformation and restructuring, were implemented after a period of careful and thoughtful planning. Tribal programs have adapted to major changes within their divisions. Chief Michell Hicks continues to strengthen the local, State, and Federal Government relations through Federal and State lobbying efforts.

Points of Contact:

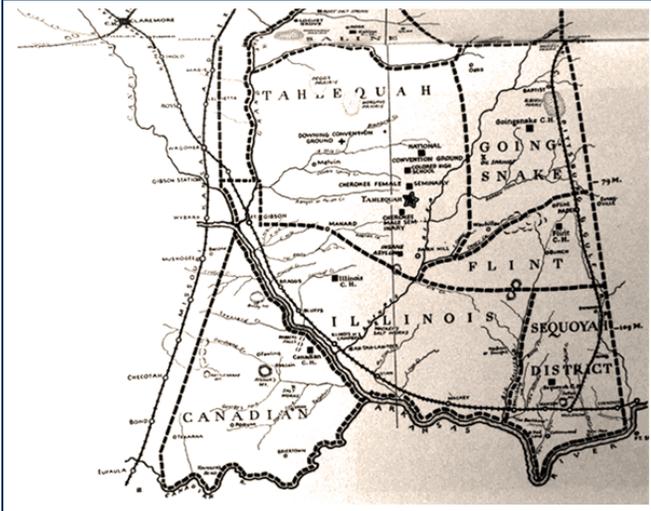
Public Affairs	
Title:	Public Relations Coordinator
Telephone No.	(800) 438-1601

Cultural Resources Department	
Title:	Director or Manager(s)
Telephone No.	(828) 497-7000

Environmental Resources	
Title:	Director or Manager(s)
Telephone No.	(828) 497-7000

Natural Resources	
Title:	Director or Manager(s)
Telephone No.	(828) 497-7000

Cherokee Aboriginal Lands



**States Affiliated with Tribe's
Aboriginal Homelands**

North Carolina (current Tribal headquarters location)
Oklahoma



Eastern Shawnee Tribe of Oklahoma

Mailing Address:
P.O. Box 350
Seneca, OK 64865

Telephone:
(866) 674-3786

Web Address:
<http://www.easternshawnee.org>
<http://thorpe.ou.edu/constitution/eastshawcons.html>
<http://www.tolatsga.org/shaw.html>

Summary of Tribal History:

The Shawnee considered the Delaware their "grandfathers" and the source of all Algonquin Tribes. They also shared an oral tradition with that of the Kickapoo who were once members of the same Tribe. Identical language supports this oral history, and since the Kickapoo are known to have originally lived in northeast Ohio prior to contact, it can safely be presumed that the Shawnee name of "Southerner" means they lived somewhere immediately south of the Kickapoo. However, the exact location is uncertain, since the Iroquois forced both Tribes to abandon the area before contact with Europeans. The loss of their homeland has given the Shawnee a reputation of being wanderers, but this was by necessity, not by choice.

Tribal Government

The current constitution for the Eastern Shawnees was approved in March 1999. The constitution calls for development of a stronger self-determination policy for advancement both socially and economically. The Eastern Shawnee Tribe is a sovereign nation with complete jurisdiction, subject to applicable Federal law, over Tribal lands, which are located in the northeast section of the State of Oklahoma. The supreme governing body of the Tribe is the Eastern Shawnee General Council. The executive power of the Tribe is vested in the Tribal Chief and the legislative power lies in the Business Committee, which includes a Second Chief, Secretary, Treasurer, and three Council members. The judicial power of the Tribe is dependent on the Business Committee's determination that the Tribe has adequate funding to support a separate Tribal Court. Until this is determined, judicial power will be vested in the Court of Indian Offenses. Tribal officials are chosen through an election process.

Points of Contact:

Administration Manager

Title: Administrative Asst x 1
Business Manage x 7

Telephone No. (866) 674-3786

Cultural Resources Department

Title: Grant Writer/Cultural Resources

Telephone No. (866) 674-3786 x 6

Environmental Resources

Title: Environmental Department Specific
Area of Concern (air, water, etc)

Telephone No. (866) 674-3786

Natural Resources

Title: Environmental Department

Telephone No. (866) 674-3786

Shawnee Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Kentucky
Oklahoma (current Tribal headquarters location)



Houlton Band of Maliseet Indians of Maine

Mailing Address:
88 Bell Road
Littleton, ME 04730

Telephone:
(207) 532-4273

Fax Number:
(207) 532-2660

Web Address:
<http://www.maliseets.com>
<http://www.native-languages.org/maine.jpg>

Summary of Tribal History:

Before contact with Europeans, the Maliseets occupied much of what is now considered the eastern border of the United States and Canada in northern New England. After the Jay Treaty in 1794, the Maliseets obtained free border crossing rights between the two countries because their villages spanned both countries. In the early 1970s, some Maliseet and members of other Tribes not living on recognized reservations banded together to form the Association of Aroostook Indians, which eventually allowed them access to Federal and State programs. The United States government has given federal recognition to the Houlton Band of Maliseet Indians government since 1980. The Houlton Band of Maliseet Indians (HBMI) comprises around 800 members and is led by a Tribal Chief. The Maliseets are a smaller band of the larger Maliseet Nation of New Brunswick, Canada. The Houlton Band lives on the Meduxnekeag River. They are river people who have traditionally been hunters and gatherers in the St. John River Basin.

Tribal Government

The Houlton Band is a sovereign nation whose government consists of a Tribal Council with six members plus one elected Tribal Chief. The leaders are chosen through an election process. The Tribal Chief serves a four-year term, while the Tribal Council members serve four-year, staggered terms. The HBMI Administration, led by the Tribal Administrator, provides for the day-to-day operation of the Band as a whole.

HBMI's Tribal Council established an organization called the Maliseet Development Corporation. The non-profit organization helps to plan, initiate, and manage economic development projects for the Tribe, enabling them to become self-sufficient. The Tribal Council also established a for-profit corporation, Maliseet Gardens Incorporated, in order to further solidify the financial future of the Houlton Band, and foster and enhance the efforts of the Maliseet Development Corporation.

Points of Contact:

Cultural Resources Department

Title: None Specified
Telephone No. (207) 532-4273

Environmental Resources

Title: Environmental Protection X 220 or Environmental Planner X 215

Telephone No. (207) 532-4273

Natural Resources

Title: Real Estate Department, Natural Resources Director X 221 or Water Resources X 212 or 216

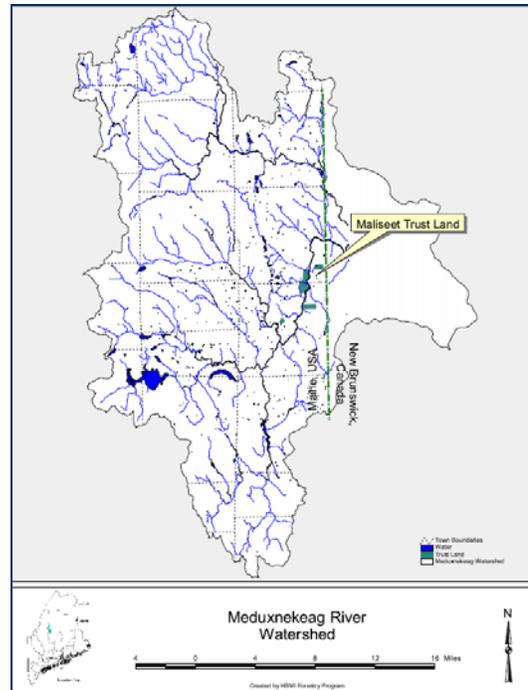
Telephone No. (207) 532-4273

Public Affairs/Admin/Business Manager

Title: Houlton Band of Maliseet Indians of Maine Administration

Telephone No. (207) 532-4273

Maliseet Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Canada
Kentucky
Maine (current Tribal headquarters location)



Jena Band of Choctaw Indians

Mailing Address:

P.O. Box 14
Jena, LA 71342

Telephone:

(318) 992-2717

Fax Number:

(318) 992-8244

Web Address:

<http://www.jenachoctaw.org>

Summary of Tribal History:

The Choctaw Indians were first recognized in about 1540, in the area of southern Mississippi and later in the early 1700s near present-day Mobile, Alabama; Biloxi, Mississippi; and New Orleans, Louisiana. Inland from these settlements there was a large Tribe of Muskogean-speaking people occupying about 60 towns on the streams that formed the headwaters of the Pascagoula and Pearl Rivers. After the Treaty of Dancing Rabbit Creek, the Choctaw established settlements on Trout Creek in LaSalle Parish and Bear Creek in Grant Parish.

In 1932, a small school, called The Penick Indian School, was constructed and opened in Eden, Louisiana. Twenty students attended the all-Indian school. When funding for the school was no longer available, it closed; however, one year later the Department of Indian Affairs provided funding and the school was reopened. During this time the Office of Indian Affairs proposed moving those Choctaws who were willing to Federal Trust land in Mississippi. Although many were willing to move, World War II halted progress, and brought about the final closure of the Penick Indian School, and the Jena Choctaws did not attend school again until 1943, when Indian Children were allowed to attend public schools. The Jena Band of Choctaw Indians received Federal recognition through the Federal acknowledgment process in 1995. Tribal membership now totals 241.

Tribal Government

The Jena Band of Choctaw Indians Tribal Council strives to incorporate efforts that are intended to move the Jena Band towards reaching the stated Tribal Council vision, which includes the following: to promote business, financial, and organizational development and assist in cultural heritage preservation; to develop Tribal unity; to advocate educational, career pursuits, and goals of all members; to foster individual, family, and Tribal self-sufficiency, and economic independence; to instill a deep sense of pride and self-worth, among other things; and to establish respect among Tribal members, their leaders, and Tribal elders.

Points of Contact:

Cultural Resources Department

Title: NAGPRA Officer

Telephone No. (318) 992-8244

Environmental Resources

Title: Environmental Department

Telephone No. (318) 992-8244

Natural Resources

Title: None Specified

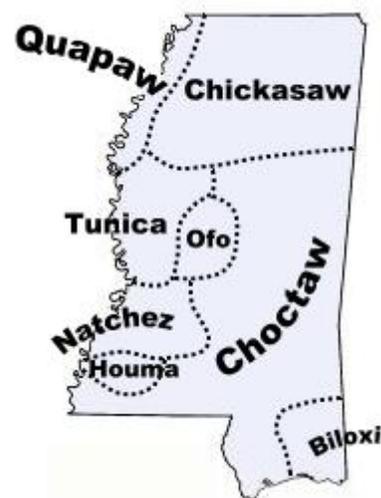
Telephone No. (318) 992-8244

Public Affairs/Admin/Business Manager

Title: Tribal Administrator

Telephone No. (318) 992-8244

Choctaw Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Mississippi
Louisiana (current Tribal headquarters location)



Kialegee Tribal Town

Mailing Address:

P.O. Box 332
Wetumka, OK 74883

Telephone:

(405) 452-3262

Fax Number:

(405) 452-3413

Web Address: (No official website)

<http://thorpe.ou.edu/constitution/kiacons.html>

Summary of Tribal History:

The Muscogee (Creek) people are descendents of a culture that, before 1500 A.D., spanned all the region known today as the southeastern United States. Early ancestors of the Muscogee constructed magnificent earthen pyramids along the rivers of this region as part of their elaborate ceremonial complexes. The Kialegee Tribal Town was once one of the former Tribal Towns of the Creek Indian Nation.

Tribal Government

The Constitution and by-laws of the Kialegee Tribal Town were ratified on June 12, 1941. As noted therein: The supreme governing body of the Town are the adult members of the Town, both male and female who are 21 years of age or older, through the actions of the Business Committee. The Business Committee of the Town shall consist of the elected officers and all members of the Advisory Committee. The Business Committee transacts business or otherwise speaks or acts on behalf of the Town in all matters on which the Town is empowered to act.

The officers of the Kialegee Tribal Town are the Town King, 1st Warrior, 2nd Warrior, Secretary and the Treasurer. The elected officers serve until the annual Town membership meeting on the second Thursday in June of every other year. The elected officers of the Town select and appoint five members to serve as an Advisory Committee and three members to serve as the Grievance Committee. Their terms of office are the same as elected officers. The memberships of the Grievance Committee does not include any members of the Business Committee. Elections are by standing vote, with a majority vote of the membership present being necessary to elect officers. Vacancies in any elective office are filled for the unexpired term by a majority vote of those present at any regular meeting of the Town membership.

Points of Contact:

Cultural Resources Department

Title: Position Vacant

Telephone No. (405) 452-3262

Environmental Resources

Title: Environmental Protection Agency Director

Telephone No. (405) 452-5501

Natural Resources

Title: Environmental Protection Agency Director

Telephone No. (405) 452-5501

Administrator

Title: Tribal Administrator

Telephone No. (405) 452-3262

Kialegee Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Oklahoma (current Tribal headquarters location)



Mashantucket Pequot Tribe of Connecticut

Mailing Address:
 P.O. Box 3060
 Mashantucket, CT 06338

Telephone: (860) 396-6554
Fax Number: (860) 396-6288

Web Address: (No official website)
<http://www.foxwoods.com/TheMashantucketPequots/Home>

Summary of Tribal History:

The meaning of Mashantucket is "great wooded area." On the Tribal logo there is the signature of the Mashantucket Chief - Foxtreewood. The hill is Lantern Hill and the ledge is rocky to symbolize the landscape of the area. The tree in the logo is a Cedar tree and the fox represents the Fox People.

Native peoples have occupied Mashantucket in southeastern Connecticut for more than 10,000 continuous years, as the region warmed following the Wisconsin deglaciation. The Pequot Indian Tribe was concentrated along the Pequot River (now the Thames River). Before the devastating Pequot War (1636-1638), the Pequots occupied 250 acres of land and had a population of approximately 8,000. A smallpox epidemic in 1634 and the Pequot War greatly diminished both the Tribe's population and land. The treaty of Hartford officially ended the conflict and ceded control of Pequot survivors to rival Tribes.

Those Pequots who fell under the rule of Uncas, the Mohegan leader, eventually became known as the Mashantucket Pequots. The first reservation was over 2000 acres. Gradually this land was encroached upon by the American settlers. Only 800 acres were left in the 1900s and this dwindled to a mere 70 acres by the 1970s, with the remainder of the people struggling to keep their lands. Gradually, Tribal people started to return to reclaim their sovereign rights and Mashantucket now has more than 600 Pequots living and working on the reservation. The trust lands of the Mashantucket Pequot Tribal Nation currently consist of approximately 1658 acres.

Tribal Government

In 1983 Congress passed the "Tribe Settlement Act." The Tribe petitioned for and was granted Federal recognition from the U.S. government.

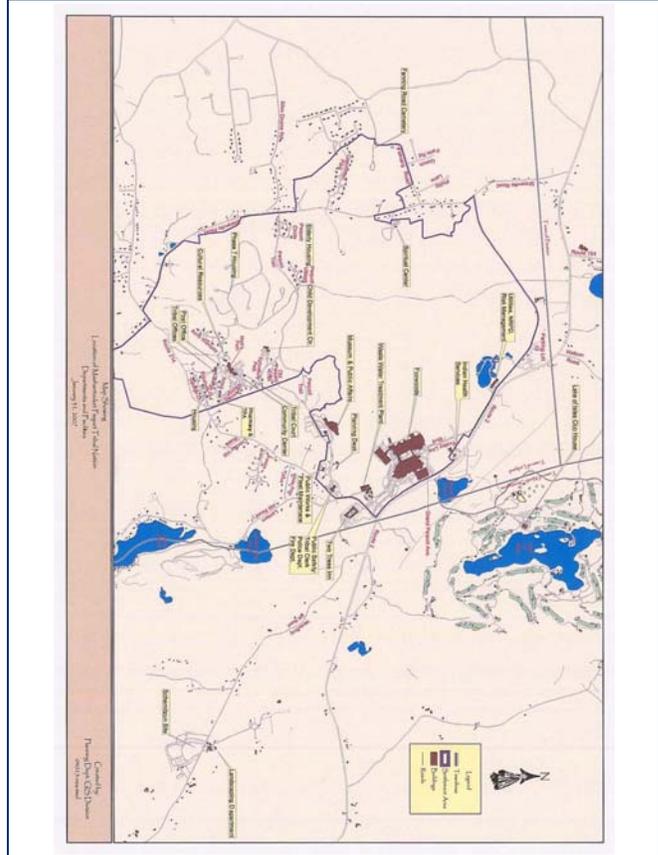
All the legislative, judicial and executive powers reside with the Tribal Council who have paramount authority on the reservation. The Tribal governance structure is a seven-member elected Tribal Council that is elected at large. The Council members serve on staggered three-year terms. The Tribal Council includes a Chairman, Vice Chairman, Treasurer, Secretary, and three additional Council members.

The Government provided a housing/urban development fund and this provided housing for Tribal people, including a Tribal Elders house. In addition, a Tribal Court established to enable separation of powers is now independent of the Tribal Council. There is criminal jurisdiction on the reservation; Mashantucket has its own Tribal police force, prosecutor and jail. It has a committee system dealing in the area of education, etc., and a Council of Elders. Some Federal law has been adopted but the Tribe has the right to enact and adopt its own laws. Most State laws do not apply to the Tribe.

Points of Contact:

Tribal Leadership	
Title:	Chairman
Telephone No.	(860) 396-6554
Cultural Resources Department	
Title:	Historic Preservation Officer
Telephone No.	(860) 396-6887
Environmental Resources	
Title:	Director of Natural Resources
Telephone No.	(860) 396-7590
Natural Resources	
Title:	Director of Natural Resources
Telephone No.	(860) 396-7590

Mashantucket Pequot Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Connecticut (current Tribal headquarters location)



Miccosukee Tribe of Indians of Florida

Mailing Address:

Tamiami Station
P.O. Box 440021
Miami, FL 33144

Telephone:

(305) 223-8380

Fax Number:

(305) 223-1011

Web Address:

www.miccosukee.com

Summary of Tribal History:

The Miccosukee Tribe has a proud history which predates Columbus. The Miccosukee belonged to the Creek Confederacy and they share many experiences with the Seminoles. In fact, the Miccosukee and Florida Seminole culture include most of the same beliefs and practices. The language spoken by the Miccosukee is also spoken by over half of the modern Seminole Tribe. This language is also called Mikusaki. In spite of these connections, the Miccosukee is a distinct, separate Tribe with its own history. By the 1600s, the Creek Confederacy was the dominant group in the area now covered by Alabama, Georgia, and the border areas of these states with Florida. They lived by hunting, fishing, and growing crops around more permanent settlements. In the early 1700s, the Miccosukee started making permanent settlements further south. After the invasion of Europeans, the Miccosukee traded with them. The Miccosukee also traded with Cuba.

In 1812-13, the Americans attacked the towns around Alachua and many of the Indians fled further south. Meanwhile, Miccosukee in the Panhandle were beginning to become involved in the problems. Crooked slave traders raided Indian villages to get back runaway slaves. When the Miccosukee fought back, Americans attacked with 3,000 troops. The Miccosukee resisted for a while but eventually many left the area for good. They moved mainly to the settlements around Alachua (south of Gainesville and Tampa Bay). By 1835, the Miccosukee and the Seminole were forced into a war known as the Second Seminole War, which lasted until 1842. They formed an alliance with the remnants of the Calusa, which resulted in the absorption of the Calusa as part of the Miccosukee. More of the remaining Miccosukee and Seminoles died or were sent west as a result of the Third Seminole War (1855-1858). The rest hid out in the Everglades and in the Big Cypress Swamp. They were able to escape soldiers by staying in small, family-sized groups. By 1860, only about 150-200 Indians still lived in Florida, but the culture remained strong enough to absorb new elements.

In 1917, the State of Florida created the Monroe County Seminole (Miccosukee) Reservation—a 5,000 acre reservation—located in Monroe County in the Ten Thousand Islands. Then, the new road, or Tamiami Trail, was created in 1928, changing the Miccosukee's lives forever. The road opened up the interior to non-Indian hunters and fisherman, but worst of all, it was built right through the heart of Indian Country, with devastating

results. The Miccosukee were relocated to the 40 Mile Bend on Tamiami Trail where they are today. In 1961, the Tribal Council of the Miccosukee Indians adopted its present Constitution and Bylaws. The Tribe is looking towards the future with great expectations. Tribal leadership recognizes that the key to cultural survival is in the values and underlying philosophy of the traditional way of life. The Miccosukee way is reflected in its yellow, red, black and white flag, colors which stand for the circle of east, north, west and south. Miccosukee view the universe spinning slowly in a circle like the logs of their ceremonial fire. The Tribe has four distinct Reservation Areas in the State of Florida: Tamiami Trail, Alligator Alley and two at Krome Avenue and U.S. 41. Miccosukee Tribal elders have also determined that the Tribe should limit its activities to those matters only within the State of Florida.

The Miccosukee cultural beliefs prohibit speaking about death, burials, funerary objects, or cultural resources in general. Under no circumstances should you contact the Tribal Chairman, a member of the Business Council, or a Tribal Member about these matters. The Tribe has designated Native American Graves and Repatriation Act (NAGPRA) Section 106 Representatives for this purpose. You can find their contact information under the points of contact section.

Tribal Government

The General Council of the Miccosukee Tribe comprises all Tribal members eighteen years of age and older. There are five members of the governing body of the Tribe, the Miccosukee Business Council. They are the Tribal Chairman, Assistant Chairman, Secretary, Treasurer and Lawmaker. They are elected for four-year terms. The elections are held one year after Presidential elections. Their responsibilities consist primarily of dealing with Tribal matters relating to membership, government, law and order, education, welfare, recreation and fiscal disbursement. They are the ultimate decider of all Tribal matters. The Business Council has the responsibility for the development and management of resources and the day-to-day business activities of the Tribe. It is a combination of traditional Tribal government and modern management that form the organizational structure of the present day Miccosukee Tribe. The Business Council meets on the first Wednesday of every month. The Business Council will bring up important decisions before General Council. The General Council meets quarterly (November, February, May, August) on the first Thursday following the first Wednesday of that month.

The Tribal Council of the Miccosukee Indians adopted its present Constitution and Bylaws on December 17, 1961, which was accepted by the U.S. Government on January 11, 1962. With the incorporation and recognition of the Miccosukee as a distinct Tribe, administration of health, education and welfare issues came under control of the Bureau of Indian Affairs of the U.S. Department of Interior, an unsatisfactory arrangement by Tribal standards. The Tribe became a sovereign nation in the 1970s. In 1971 they became the first Indian Tribe to be totally self-contracted with no Bureau of Indian Affairs employees on their reservation.

Points of Contact:

NAGPRA Section 106 Representative

Title: NAGPRA Representative

Telephone No. (305) 223-8380 x2243
 Fax (305) 894-2397
 or
 (239) 695-4360
 Fax(239) 695-4344

Natural Resources

Title: Real Estate Services

Telephone No. (305) 223-8380

Business Manager

Title: Advertising and Promotions,
 Marketing Director

Telephone No. (305) 223-8380 X 2375 OR
 (305) 894-2375

Miccosukee Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Alabama
 Florida (current Tribal headquarters location)
 Georgia



Mississippi Band of Choctaw Indians

Address:

P.O. Box 6010
Philadelphia, MS 39350 OR
101 Industrial Road
Choctaw, MS 39350

Telephone:

(601) 650-5251

Fax Number:

(601) 656-1992

Web Address:

<http://www.choctaw.org>

Summary of Tribal History:

The Choctaw people have had a presence in present-day Mississippi and west Alabama for more than 400 years. Today, the Mississippi Band of Choctaw Indians remains the only Federally Recognized American Indian Tribe living within the State of Mississippi. Tribal enrolled membership currently stands at more than 9,500 individuals, all of whom have at least a 5% quantum degree of Choctaw blood. Also, about 85% of Tribal members speak Choctaw as their first language, and English as their second language. The Choctaw Indian Reservation contains 35,000 acres of Tribal lands situated in ten different Mississippi counties. The Choctaw Indians of Mississippi bear a rich and lively culture. The first written treaty between the United States and the Choctaw Indians was January 3, 1786. Nine more treaties were agreed upon, the final being the infamous Dancing Rabbit Creek Treaty signed September 15, 1830. Through those series of treaties the Tribe was forced to cede more than 25 million acres of its lands to the U.S. in the 1800s. There were additional treaties made with the Choctaws who had removed to Indian Territory. During the removal, many Choctaws left Mississippi for Oklahoma and other reservation areas, but those that managed to remain on their homelands became known as the Mississippi Band of Choctaw Indians. Those who remained became the target of unscrupulous land speculators as the Federal Government made repeated efforts to remove them.

Tribal Government

The sovereignty of the Mississippi Band of Choctaw Indians has been preserved through a combination of treaties, congressional acts and Supreme Court rulings. A democratic form of Tribal government, similar to State governments, was established under the Indian Reorganization Act of 1934, which authorized Tribes to exercise their rights of self-government through the election of representatives. The Tribal government structure has been in place since 1945. In that year, a Tribal constitution was ratified, and a representative, democratic form of government was established. The Mississippi Band of Choctaw Indians is governed by a Tribal Council and a Tribal Chief. The Tribal Council consists of elected representatives from the seven recognized Choctaw communities. Each community is entitled to representation on the Tribal Council according to population.

The Tribal Chief is elected by the Choctaw people at large, with each registered voter entitled to one vote; the Chief serves four-year terms and leads the government. Regular elections are held in June of odd-numbered years and Council representatives serve staggered four-year terms. From among the membership of the Council, a Vice-Chief and a Secretary-Treasurer are elected. The Tribal Council holds regular meetings on the second Tuesday in January, April, July, and October of each year. Special meetings of the Tribal Council may be called by the Chief.

Points of Contact:

Tribal Leader	
Title:	Chief
Telephone No.	(601) 650-1501

Cultural Resources Department	
Title:	None Specified
Telephone No.	(601) 650-5251

Environmental Resources	
Title:	None Specified
Telephone No.	(601) 650-5251

Natural Resources	
Title:	None Specified
Telephone No.	(601) 650-5251

Public Affairs	
Title:	Press Room
Telephone No.	(601) 650-1613 OR (601) 663-7532

Mississippi Choctaw Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Alabama
Georgia
Mississippi (current Tribal headquarters location)
Oklahoma



Mohegan Tribe of Indians of Connecticut

Mailing Address:

5 Crow Hill Road
Uncasville, CT 06382

Telephone:

(860) 862-6100

Fax Number:

(860) 862-6162

Web Address:

<http://www.mohegan.nsn.us>

Summary of Tribal History:

The Mohegan Tribe of Indians of Connecticut gained Federal recognition as a sovereign nation on March 7, 1994. However, the Mohegan have existed as a Tribe in south-eastern Connecticut for hundreds of years and as part of the indigenous North American population for 10,000 years.

The early 1600s was a critical time of change for Connecticut Tribes. The pressure from rapidly expanding European settlements created competition for land and resources, while disease was decimating Indian populations at an alarming rate. Within the Pequot Tribe at that time, a dispute erupted between the Pequot Sachem (Head Chief) Sassacus and the Pequot Sagamore (Sub Chief) Uncas. Uncas left with his followers, calling themselves Mohegan, or Wolf People, like their ancestors. Uncas became Sachem of the Mohegan Tribe, which favored collaboration with the English. When the English invaded Mohegan territory in the seventeenth century, Uncas sought to maintain his nation's sovereignty. As European diseases and immigrants threatened to overrun his people, he chose a path of cooperation, rather than conflict. This spirit of cooperation has been passed down to each generation of the Mohegan. Currently there are about 1,700 Mohegan Tribal members.

The terms of the 1994 Mohegan Land Claims Settlement Act call for the United States to take into trust a total of 700 acres plus the historic Shantok, Village of Uncas, (approximately 158 acres) for the establishment of the initial Mohegan Indian Reservation. To date, the United States has taken into trust approximately 507-acres of Mohegan Reservation land, which is situated in southeastern Connecticut, adjacent to Uncasville, Connecticut.

Under the Indian Gaming Regulatory Act of 1988 (IGRA), Federally Recognized Indian Tribes are permitted to conduct casino gaming operations on Tribal land, subject to, among other things, the negotiation of a compact with the state in which they operate. The Mohegan Tribe and the State of Connecticut entered into such a compact on April 25, 1994, which was approved by the United States Secretary of the Interior, and on October 12, 1996, the Tribe opened the Mohegan Sun Resort and Casino.

Tribal Government

The Mohegan Tribe is a sovereign, Federally Recognized Indian Nation, with its own constitution and government. According to the Mohegan Tribe Constitution, the Tribe is governed by a Tribal Council, consisting of nine tribal members, and a Council of Elders, consisting of seven tribal members. All legislative and executive powers not granted to the Council of Elders are vested in the Tribal Council. Members of the Tribal Council are elected for four-year staggered terms. The Chairman of the Tribal Council serves as the Chief Executive Officer of the Tribe. The Council of Elders provides traditional Mohegan names to members and appoints, defines and supervises all religious and ceremonial positions. The Council of Elders oversees judicial matters and the Tribe's cultural integrity. The Council of Elders also exercises legislative powers with respect to Tribal membership and enrollment.

The Mohegan Tribal Court System consists of two separate courts, the Mohegan Gaming Disputes Court and the Mohegan Tribal Court. Article X of the Mohegan Constitution provides that all judicial review powers of the Mohegan Tribe not exercised by the Gaming Disputes Court shall be vested in the Council of Elders, and in such subordinate commissions and/or courts as the Tribal Council may from time to time ordain and establish. The Gaming Disputes Court, established by Article XIII of the Mohegan Constitution, has exclusive jurisdiction over any type of dispute that arises out of or is related to the gaming activities of the Tribe or the Mohegan Tribal Gaming Authority (including licensing, and any associated hotel, resort or entertainment activities).

The Mohegan Tribal Court, established by the Tribal Council pursuant to Article IX, Section 2(o), is a court of general jurisdiction, which may be exercised in any area (except gaming) over which the Tribal Council has given it authority to act.

Both the Gaming Disputes Court and the Mohegan Tribal Court have two levels, a Trial Court and a Court of Appeals. For the Mohegan Tribal Court, however, the Mohegan Constitution provides for a final review of Court decisions by the Council of Elders.

Points of Contact:

Cultural Resources Department

Title: Cultural Programs

Telephone No. (860) 862-6277

Environmental Resources

Title: Environmental Protection
Administrator, Energy, Environment,
Economics, & Education Center

Telephone No. (860) 862-6100

Natural Resources

Title: Environmental Protection
Administrator, Energy, Environment,
Economics, & Education Center

Telephone No. (860) 862-6100

Public Affairs/Admin/Business Manager

Title: Chief of Staff, External and
Government Affairs

Telephone No. (860) 862-6120

Mohegan Aboriginal Lands

No map available

**States Affiliated with Tribe's
Aboriginal Homelands**

Connecticut (CT)



Muscogee (Creek) Nation

Mailing Address:

P.O. Box 580
Okmulgee, OK 74447

Telephone:

(918) 756-8700

Fax Number:

(918) 756-2911

Web Address:

<http://www.muscogeenation-nsn.gov>

Summary of Tribal History:

The Muscogee (Creek) people are descendents of a culture that, before 1500 A.D., spanned all the region known today as the southeastern United States. Early ancestors of the Muscogee constructed magnificent earthen pyramids along the rivers of this region as part of their elaborate ceremonial complexes. The historic Muscogee later built expansive towns within these same river valleys in the present States of Alabama, Georgia, Florida and South Carolina. The Muscogee were not one Tribe, but a union of several. This union evolved into a confederacy that, in the Euro-American described "historic period," was the most sophisticated political organization north of Mexico. Member Tribes were called Tribal towns, with each town maintaining political autonomy and distinct land holdings.

Throughout the period of contact with the Europeans, most of the Muscogee population was concentrated into two geographical areas. The English called the Muscogee peoples occupying the towns Upper Creeks and Lower Creeks, depending upon their geographical location in regards to nearby rivers and creeks. Although many of the Lower Creeks quickly settled in Indian Territory during removal, the U.S. Army forced removal on the Upper Creeks in 1836. In the early 19th century, the United States Indian policy focused on the removal of the Muscogee and the other southeastern Tribes to areas beyond the Mississippi River. In the removal treaty of 1832, Muscogee leadership exchanged the last of the cherished Muscogee ancestral homelands for new lands in Indian Territory (Oklahoma). Many of the Lower Muscogee (Creek) had settled in the new homeland after the treaty of Washington in 1827. But for the majority of Muscogee people, the process of severing ties to a land they felt so much a part of proved impossible. The U.S. Army enforced the removal of more than 20,000 Muscogee (Creeks) to Indian Territory in 1836 and 37. The reconstruction treaty of 1866 required the cession of 3.2 million acres—approximately half of the Muscogee domain.

In the late 1800s the Dawes Commission began negotiating with the Muscogee Nation for the allotment of the national domain. The end of the Muscogee Nation as envisioned by its architects within the United States Congress did not occur. In the early 20th century, the process of allotment of the national domain to individual citizens was completed. However, the perceived dismantling of the Muscogee government was never fully executed. The Nation maintained a Principal Chief throughout this stormy period.

Tribal Government

In 1867, the Muscogee people adopted a written constitution that provided for a Principal Chief and a Second Chief, a judicial branch and a bicameral legislature composed of a House of Kings and a House of Warriors. Representation in both houses of this legislative assembly was determined by Tribal town. This "constitutional" period lasted for the remainder of the 19th century. A new capital was established in 1867 on the Deep Fork of the Canadian at Okmulgee. In 1878 the Nation constructed a familiar native stone Council House which remains at the center of the modern city of Okmulgee. In 1971, the Muscogee people, for the first time since the partial dismantling of their national government, freely elected a Principal Chief without Presidential approval. In the decade of the 1970s, the leadership of the Muscogee (Creek) Nation drafted and adopted a new constitution, revitalized the National Council and began the challenging process of Supreme Court decisions, which affirmed the Nation's sovereign rights to maintain a national court system and levy taxes. The Federal courts have also consistently reaffirmed the Muscogee Nation's freedom from State jurisdiction.

The Muscogee (Creek) Nation is a Tribal government located in east-central Oklahoma. The Creek Nation boundary includes eleven Counties: Creek, Hughes (Tukvptce), Mayes, McIntosh, Muskogee, Okfuskee, Okmulgee, Rogers, Seminole, Tulsa and Wagoner. The Muscogee (Creek) Nation operates a \$106 plus million dollar budget, has over 2,400 employees, has Tribal facilities and programs in all eight districts of the Muscogee (Creek) Nation and has a service population exceeding 60,882 enrolled Tribal members as of February 22, 2006.

The Principal Chief and Second Chief are elected every four years. Once the Principal Chief is elected, he selects a Chief of Staff and also an Executive Director, who are confirmed by the National Council. The Executive Director oversees the Office of the Administration, which is in place to provide comprehensive management, policy development, administrative support and program coordination to all administrative and program offices operated by the Muscogee (Creek) Nation. The Administrative support office allows the Principal Chief to spend his time in a leadership role versus a day-to-day administrative role.

The National Council offices and judicial offices are housed in the Mound Building in Okmulgee. The Muscogee (Creek) Nation District Court is one of the most managerially and technologically advanced Tribal court systems in the United States. Throughout the year, the Court adjudicates a large number of cases including Criminal Misdemeanor, Criminal Felony, Traffic, Divorce, Adoption, Civil, Juvenile, and Guardianships. In addition, the Court offers Creek citizens a free legal service through the University of Tulsa Boesche Legal Clinic.

Points of Contact:

Tribal Leadership

Title: Principal Chief

Telephone No. (918) 732-7605

Administrative Manager

Title: Tribal Affairs Office, Office of the Deputy Director

Telephone No. (918) 756-7700 OR
(800) 482-1979

Cultural Preservation

Name: Historic Preservation Officer

Telephone No. (918) 732-7731

Environmental Resources

Title: Environmental Services Administrator

Telephone No. (918) 756-8700

Natural Resources

Title: Tribal Affairs

Telephone No. (918) 756-7700

Muscogee Aboriginal Lands

No map available

**States Affiliated with Tribe's
Aboriginal Homelands**

Alabama
Florida
Georgia
Oklahoma (current Tribal headquarters location)
South Carolina



Narragansett Indian Tribe of Rhode Island

Mailing Address:

P.O. Box 268
Charlestown, RI 02813

Telephone:

(401) 364-1100

Fax Number:

(401) 364-1104

Web Address:

<http://www.narragansett-Tribe.org>

Summary of Tribal History:

The Narragansett Indians are the descendants of the aboriginal people of the State of Rhode Island. Archaeological evidence and the oral history of the Narragansett people establish their existence in this region more than 30,000 years ago. This history transcends all written documentaries and is present upon the faces of rock formations and through oral history. The Narragansett were considered warriors and customarily offered protection to smaller Tribes in the area. Certain Nipmuck bands, the Niantics, Wampanoag, and Manisseans, all paid tribute to the Narragansett Tribe. These Tribes all resided in areas of Rhode Island at the time of the first European settlement around 1635.

In 1675, a military force of Puritans from Narragansett, mostly women, children and elderly men were massacred in the Great Swamp located in present day South Kingstown, now referred to as the Great Swamp Massacre. After the massacre, many of the remaining Narragansett retreated deep into the forest and swamp lands in the southern area of the State, much of which now makes up today's reservation. During the 18th century, reservation life was extremely harsh. The State abolished the position of the Sachem, the traditional Tribal leader, and took over the affairs of the Tribe in 1792. However, Tribal members continued to recognize the Sachems and traditional leadership.

The State of Rhode Island illegally "detrribalized" the Narragansett Tribe without Federal sanction during the period 1880-1884. The Tribe raised funds from its members, compiled a roll and hired an attorney to pursue its land claims. The State Assembly investigated but rejected a claim for the Rhode Island shoreline in 1884. In 1898, the State Supreme Court heard and rejected another land claim. In 1975, the Tribe filed a land claim suit against the State of Rhode Island and several landowners for the return of approximately 3,200 acres of undeveloped reservation lands. The suit was eventually concluded in an out-of-court settlement in 1978 of approximately 1,800 acres. The Narragansett Indian Tribe received Federal recognition and acknowledgement on April 11, 1983. State legislation, which transferred title to the Tribe, was enacted in 1985. The Tribe then initiated procedures in 1985 to obtain Federal trust status for the settlement land. The land was placed in provisional trust, subject to a completed, Tribally approved cadastral survey.

Tribal Government

After "detrribalization," the Tribe continued to maintain its traditional government and recognized Sachems, Medicine Men and Women, the Tribal Council, Sub-Chiefs, Tribal Prophets, the War Chief, and Clan Mothers. Monthly meetings were held despite the population's dispersion into towns surrounding the old reservation. Some members who were able to purchase land remained in the reservation area. The annual gathering meeting on the second weekend in August continued to be held each year. In 1935, Senator Theodore Frances Greene recognized this gathering and proclaimed the second Saturday of August as Rhode Island Indian Day. This annual ceremony continues to this day and marks the Tribe's 331th year in succession. The Tribal Council continued to function, and Tribal meetings and elections were conducted between 1889 and 1901.

After 1901, there continued to be several leaders who were recognized both by the community and by outsiders as Narragansett Tribal leaders. The Narragansett Tribe of Indians was incorporated in December 1934. The public once again recognized the offices of the Chief Sachem, Medicine Man, a nine-member Council, and Scribe and the office of Prophet were reestablished.

The current government consists of the Chief Sachem, Medicine man, Tribal Council of the 1st Councilman, 2nd Councilman and seven additional Council positions, a Secretary, Assistant Secretary, Treasurer, and Assistant Treasurer.

Points of Contact:

Historic Preservation Office

Title: Historic Preservation Officer

Telephone No. (401) 364-1100

Administration

Title: Director of Administration

Telephone No. (401) 364-1100 Ext.203

Environmental Police

Title: Conservation Officer

Telephone No. (401) 364-1100x217

Natural Resources

Title: Director of Natural Resources/
Planning

Telephone No. (401) 364-1100 Ext.210

Narragansett Aboriginal Lands



**States Affiliated with Tribe's
Aboriginal Homelands**

Rhode island (RI)



Oneida Nation of New York

Mailing Address:

5218 Patrick Road
Verona, NY 13478

Telephone:

(315) 361-7633 OR
(800) 685-6115

Fax Number:

(315) 361-7619

Web Address:

<http://www.oneida-nation.net>

Summary of Tribal History:

The Oneida Indian Nation is a Federally Recognized Indian Nation in Central New York. It is a member of the Haudenosaunee (hoe-dee-no-so-nee), known in English as the Six Nations or Iroquois Confederacy, along with the Mohawk, Cayuga, Onondaga, Seneca and Tuscarora. The word Haudenosaunee means "people of the longhouse." Archeological studies suggest that native peoples have lived in Oneida County for approximately 10,000 years—first, as hunters and gatherers, and later establishing permanent settlements in villages. Oneida soldiers have served in all of the wars in which the United States has been involved. Members of the Oneida Indian Nation have inhabited the lands comprising Oneida County and beyond for millennia. The Nation's ancestral land in New York State reached from the St. Lawrence River in the north to what is now the Pennsylvania border to the south.

In the 1600s, when the Europeans first began to penetrate Oneida lands, the Nation sought peaceful coexistence, as the Great Law requires. In 1779, the Oneida fortress, which was a principal village at what is now Oneida Castle, was destroyed. The Oneidas had to seek food and shelter elsewhere in the Mohawk Valley. They endured great suffering living as virtual refugees, until they ultimately returned to their homeland in 1784. Ten years later, through the paramount 1794 Treaty of Canandaigua, the Oneida's received special protection for their lands, which included many acres in Oneida County and continued recognition of the Nation's sovereignty. Allies in war and peace, the Oneida Indian Nation continues to hold tight to its covenants with the United States. The idea of the Confederacy is believed by some historians to have helped forge the precepts of the United States Constitution, having influenced both Thomas Jefferson and Benjamin Franklin.

Tribal Government

Oneida Nation is composed of approximately 1,000 enrolled members, about half of whom live in central New York. Nation members belong to one of three family clans—Bear, Wolf or Turtle. Both Nation membership and clan membership are determined through the mother's bloodline. Under Oneida tradition, the Men's Council representatives are primarily responsible for day-to-day decision-making, while the Clan Mothers are charged with looking out for the Nation's long-term interests. Tradition also requires both the Nation's leaders and its members to consider the impact on the next seven generations when making decisions. The Nation is headed by a Federally recognized representative.

The Oneida Indian Nation, one of the original members of the Iroquois Confederacy, enjoys a unique role in America's history, having supported the Colonies in the struggle for independence from England. The Nation exists as a sovereign political unit, which predates the Constitution of the United States. The Iroquois Confederation probably was complete by 1525, but perhaps as early as 1450. It is designed to protect the peace within the League, but not necessarily coordinate actions outside the League. The Iroquois Constitution, or Great Binding Law (called Ne Gayaneshagowa) is an oral history that describes the political relationship between the Five Nations (six, in 1722, when the Tuscarora from the Carolinas joined as a sort of 'junior member'). These include the "Older Brothers," the Mohawks and Senecas; the "Younger Brothers," the Cayugas and Oneidas; and the "Keepers of the Council Fire," the Onandagas. The Peacemaker, Dekanawidah, was a Mohawk, and the Mohawk, though having no power greater than the others, are regarded as first among equals. The Onandagas, the Tribe of Tadadaho, are the head of the Council and the moderators of discussions. Representatives from these five Tribes formed the Council of Fifty, led by chiefs or sachems from each Tribe. The Council was the institution of debate, discussion, and decision making amongst the Iroquois.

Each clan chooses representatives to the Nation's governing body, the Men's Council and Clan Mothers. The Clan Mothers of the five different Tribes appoint Council members to serve. These positions are named after the original holders of the post, and each of the clans are named after animals. The posts are eternal and only the occupants temporal; that is, the office is more important than the office holder. Certain men could be elevated to the level of Pine Tree Chief or War Chief through great deeds, though they were not allowed to decide matters at the Council Fire, only offer input. The representation on the Council is not equal amongst the Tribes. The Onandaga have 14 members, the Cayuga 10, the Mohawk and Seneca 9 each, and the Oneida 8. Even though membership is not equal in numbers, each Tribe is equal in importance at the Council Fire.

When in Council, every chief has an equal responsibility and equal say in the matters of the Haudenosaunee. Each nation was allocated a certain number of leaders by the Peacemaker. When a decision by Council has been passed, it comes with the backing of all chiefs in agreement and is said to be "Of One Mind." Once a man is selected to be a Hoyane, or chief, he holds that position for life. However, if a leader is not fulfilling his responsibilities to the Nation and the clan, he can be removed. The Council Fire works on consensus agreement, not majority rule. Essentially, each Tribe has veto power, so there is no concern about the unequal numbers of representatives.

Any delegation can bring up any matter for discussion, and if as little as one other Tribe wishes to discuss it, then the whole Council of Fifty is obliged to hear it. The Older Brothers consider the topic first, then inform the Younger Brothers of their opinions. If the Younger Brothers, after conferring, agree, they pass the opinions to the Onandaga for confirmation or re-referral to the Older Brothers for more discussion. In this way, members are to be of "one heart, one mind, one law." If consensus cannot be reached, the Onandaga extinguish the Council Fire, and the Tribes are free to act any way they see fit, as long as they do not harm the other Tribes. In this way, there is a system of checks and balances amongst the Tribes, decentralization of power, and retention of internal sovereignty of the Tribes within the League.

Points of Contact:

Cultural Resources Department

Title: Shako:wi Cultural Center
Telephone No. (315) 829-8801

Environmental Resources

Title: Commissioner or Legal Counsel
Telephone No. (315) 361-7937

Natural Resources

Title: Commissioner or Legal Counsel
Telephone No. (315) 361-7937

Public Affairs

Title: Director of Media Relations
Telephone No. (315) 829-8370

Oneida Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

New York (current Tribal headquarters location)
 Pennsylvania



Oneida Nation of Wisconsin

Mailing Address:

Oneida Tribe
Norbert Hill Center
N7210 Seminary Road
Oneida, Wisconsin 54155

Telephone:

1-800-236-2214

Fax Number:

(920) 869-2194

Web Address:

<http://www.oneidanation.org>

Summary of Tribal History:

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 in what is now New York State that provided their people with prosperous livelihoods. Upon returning home after the Revolutionary War, however, Oneida Warriors found their villages had been burned and pillaged by the British Army, as well as armies from the 13 colonies. The Oneida Nation 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 attempted to remove the Oneida from their homelands, since their land was in direct route of the Erie Canal. In 1821 a delegation of the Iroquois Nations met with representatives from the Menominee and Winnebago Nations to negotiate for fertile and open lands along the western Great Lakes. Between 1821 and 1822, the Oneidas purchased joint use of five million acres of land for a total sum of \$5,000. This area included lands along both sides of the Fox River within the State of Wisconsin.

The first 448 Oneida settled in what is now the Grand Chute and Kaukauna area of Wisconsin. One year later, the second group of 206 arrived from New York and settled along the southern area of Duck Creek. Oneida lands were reduced to an area of 65,000 acres by the 1838 Treaty. The boundaries designated by the treaty established what today is still recognized as the original Oneida Reservation. In 1841 another migration of 44 Oneidas arrived in northeastern Wisconsin, around the area known today as Chicago Corners, north of Freedom. Oneida lands were decreased in 1887, when Congress passed the Indian Allotment Act (also known as the Dawes Act), which allocated the land to individuals. Through the next several years, reservation lands continued to dwindle. Since the concept of taxation was so new and not understood by the Oneida people, many Oneidas lost their lands by failing to pay their taxes. Many also lost their lands to land companies and non-Indians who desired their fertile lands. By 1924, all but a few hundred acres had been lost.

Reorganization of the Tribe's government and stopping the loss of its land came with the Indian Reorganization Act (IRA) of 1934. It provided the foundation for drafting and adopting the Oneida Constitution. In 1937, 1,270 acres of land were bought back by the government and placed in

trust for the Oneida Nation. In the 1980's the Oneidas retained their sovereign right to regulate their own lands and the land base increased to over 6,000 acres. Today, Oneida land holdings are 65,730 acres. The Oneida Reservation is located adjacent to the City of Green Bay. It is a tract of land some 8 miles wide and 12 miles long. The metes and bounds of the Oneida Reservation lie at an angle northeast to southwest. This angled and uneven tract of land is split into two counties, Brown and Outagamie.

The area encompasses approximately 120 square miles. It is served by Green Bay and Western Railroad, U.S. Trunk Highway 41, State Highway 172, State Trunk Highways 54, 29, and 32. County Trunk Highways E, J, U, GE, EE, GG, VV, and GH. Austin Straubel Airport is located in the area and meets the main air traffic needs in the Green Bay areas and northeast Wisconsin.

Tribal Government

The original constitution was adopted on November 14, 1936, and approved by the Secretary of the Interior on December 21, 1936. It was last amended June 14, 1969, and was approved August 25, 1969. According to the constitution, the governing body of the Oneida Tribe of Indians of Wisconsin is the General Tribal Council, composed of all qualified voters, 21 years of age or over who present themselves in person at the polls on the day of election. All enrolled members of the Oneida, among the qualified voters who physically reside in either Brown or Outagamie Counties of Wisconsin, elect the Business Committee comprised of a Chairman, a Vice-Chairman, a Secretary, a Treasurer, and five councilmen by secret ballot.

The officials are elected every three years in the month of July on a date set by the General Tribal Council. A majority of the Business Committee including the Chairman or the Vice-Chairman constitute a quorum of this body. Regular meetings of the Business Committee may be established by resolution of the Business Committee. Special meetings of the Business Committee may be held with three-day advance notice by the Chairman to all members or upon written request of a majority of the Business Committee stating the time, place, and purpose of the meeting. The General Tribal Council meets on the first Monday of January and July. The Chairman or 50 qualified voters may, by written notice, call special meetings of the General Tribal Council. Seventy-five qualified voters constitute a quorum at any regular or special meeting of the General Tribal Council.

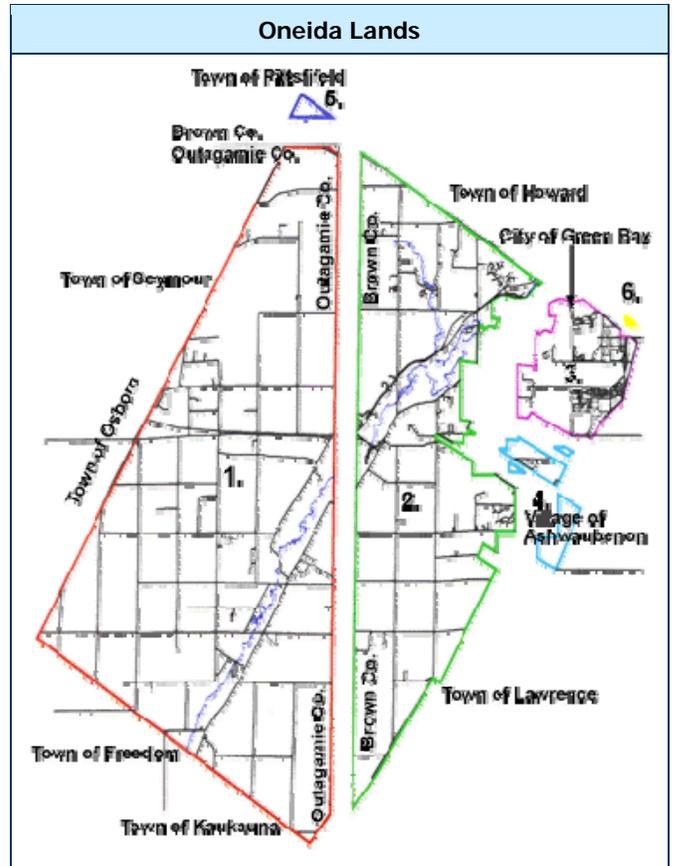
Points of Contact:

Tribal Official	
Title:	Chairman
Telephone No.	1-800-236-2214

Environmental Resources	
Title:	Environmental Health and Safety
Telephone No.	1-800-236-2214

Cultural Resources Department	
Title:	Environmental Health and Safety
Telephone No.	1-800-236-2214

Tribal Administrative Official	
Title:	Communications Department
Telephone No.	1-800-236-2214



States Affiliated with Tribe's Aboriginal Homelands
New York Wisconsin (current Tribal headquarters location)



Onondaga Nation of New York

Mailing Address:

RR #1, Box 319-B OR
258C, Route 11A
Nedrow, NY 13120

Telephone:

(315) 498-9950

Fax Number:

(615) 469-1725

Web Address:

<http://www.onondaganation.org>

Summary of Tribal History:

Onondaga Nation's aboriginal territory, up until the incursion of the Europeans about 400 years ago, was an area of land approximately 40 to 50 miles wide that began on the St. Lawrence River and Lake Ontario in the north and ran down well into Pennsylvania to the south. The aboriginal territory was bordered on the east by the territory of the Oneida Nation and on the west by the territory of the Cayuga Nation. Prior to the American Revolution, the Haudenosaunee inhabited much of what is now New York State, along with parts of Pennsylvania, Connecticut, Massachusetts and Vermont.

Onondaga Nation of New York, formed in 1142, is one of the five nations of the Iroquois Confederation, also known as the Haudenosaunee. Onondaga is considered to be the capital of the Haudenosaunee. Throughout the Onondaga and Haudenosaunee's history, the Nation has made agreements with other nations. Before the coming of the Europeans, the Haudenosaunee made agreements with their bordering native nations. After first contact, they began to make agreements with their new neighbors, the Dutch, French, and English. At the conclusion of the Revolutionary War, the United States decided to give 600 acres of land to each war veteran in lieu of monetary compensation, land which it did not own or possess. In New York State, much of the land earmarked for veterans was owned by the Haudenosaunee.

Between 1788 and 1822, the Onondaga Nation lost possession of approximately 95% of its land through a series of illegal "takings" by the State of New York. Like other member-nations of the Haudenosaunee, the Onondaga Nation survives today as a sovereign, independent nation, living on a portion of its ancestral territory and maintaining its own distinct laws, language, customs, and culture. Today the Onondaga Nation consists of a 7,300-acre territory just south of Syracuse, on which it maintains its sovereignty and operates outside the general jurisdiction of New York State. The Onondaga Nation is currently suing the State of New York, the City of Syracuse, Onondaga County, and five corporations for illegal land takings and damage inflicted on central New York's environment.

Tribal Government

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Constitution, or Great Binding Law (called Ne Gayaneshagowa) is an oral history that describes the political relationship between the Five Nations (six, in 1722, when the Tuscarora from the Carolinas joined as a sort of 'junior member'). These include the "Older Brothers," the Mohawks and Senecas; the "Younger Brothers," the Cayugas and Oneidas; and the "Keepers of the Council Fire," the Onandagas. The Peacemaker, Dekanawidah, was a Mohawk, and the Mohawk, though having no power greater than the others, are regarded as first among equals. The Onandagas, the Tribe of Tadadaho, are the head of the Council and the moderators of discussions. Representatives from these five Tribes formed the Council of Fifty, led by chiefs or sachems from each Tribe. The Council was the institution of debate, discussion, and decision making amongst the Iroquois.

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the whole Council of Fifty is obliged to hear it. The Older Brothers consider the topic first, then inform the Younger Brothers of their opinions. If the Younger Brothers, after conferring, agree, they pass the opinions to the Onandaga for confirmation or re-referral to the Older Brothers for more discussion. In this way, members are to be of "one heart, one mind, one law." If consensus cannot be reached, the Onandaga extinguish the Council Fire, and the Tribes are free to act any way they see fit, as long as they do not harm the other Tribes. In this way, there is a system of checks and balances amongst the Tribes, de-centralization of power, and retention of internal sovereignty of the Tribes within the League.

Points of Contact:

Cultural Resources Department

Title:	None Specified
Telephone No.	(315) 498-9950

Environmental Resources

Title:	None Specified
Telephone No.	(315) 498-9950

Natural Resources

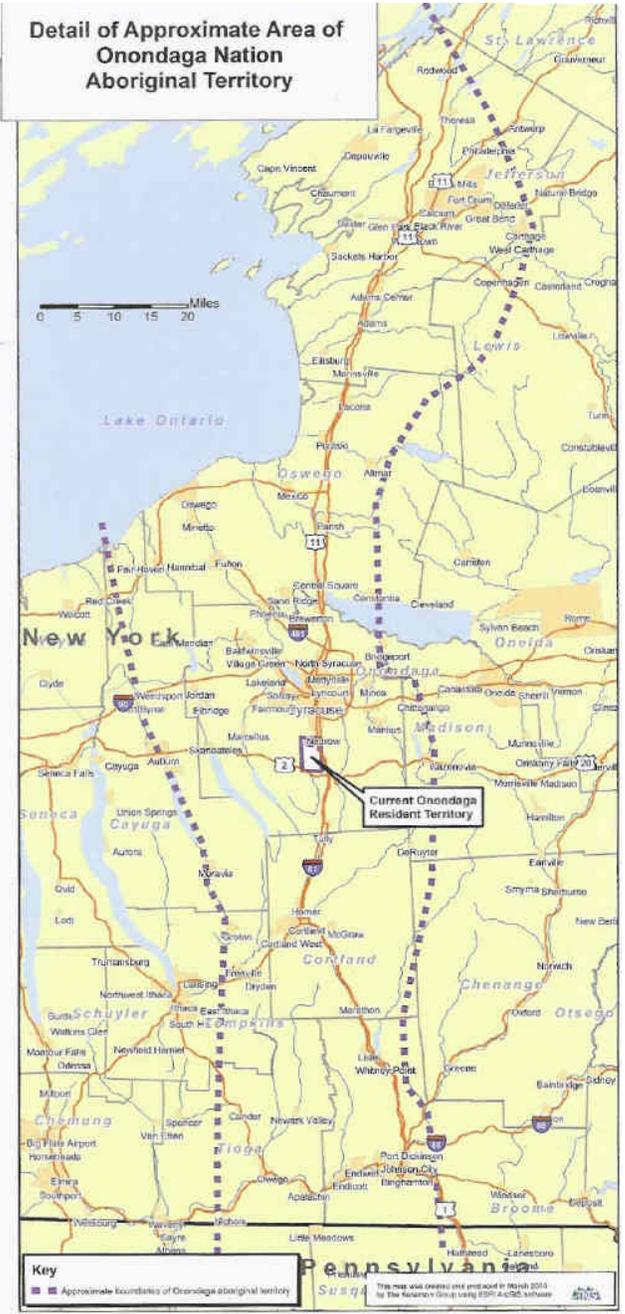
Title:	None Specified
Telephone No.	(315) 498-9950

Public Affairs/Admin/Business Manager

Title:	None Specified
Telephone No.	(315) 498-9950

Onondaga Aboriginal Lands

Detail of Approximate Area of Onondaga Nation Aboriginal Territory



States Affiliated with Tribe's Aboriginal Homelands

- New York (current Tribal headquarters location)
- Pennsylvania



Osage Tribe

Mailing Address:

627 Grandview
OR
P.O. Box 779
Pawhuska, OK 74056

Telephone:

(918) 287-5555

Fax Number:

(918) 287-5562

Web Address:

<http://www.osageTribe.com>

Summary of Tribal History:

The Osage are considered a Siouan people who were semi-nomadic in nature and recorded mainly throughout Missouri, Oklahoma, Kansas and Arkansas. The Osage were a nation of people with a familial culture of Northern Plains Tribes. All nations east of the Mississippi traveled the Trail of Tears. The Osage were no different. They were removed and settled in Kansas. By the time they negotiated the treaty of 1865, to purchase land in Oklahoma, the Osage had reduced in population by 95%. Only 3000 Osage people walked across the Kansas border into their new land. The Osage of today resonate their culture of long-standing traditions by continuing the lessons of their ancestors. The modern day Osage are educated, diverse and staunch in the fact that being Osage is their identity. The Osage Nation Reservation consists of approximately 1,475,000 acres and is otherwise known as Osage County, Oklahoma. The Osage Tribe owns all mineral rights located within Osage County.

Tribal Government

The new Osage Nation Government is made up of three branches—Executive, Legislative, and Judicial. The supreme executive power of the Osage Nation is vested in a Principal Chief who supports the Constitution and laws of the Osage Nation and sees that both are faithfully executed, administered and enforced. There is also an Assistant Principal Chief, who has the same qualifications and serves for the same term and in the same manner. The judicial powers of the Osage Nation are vested in one Supreme Court, in a lower trial court and in such inferior courts as the Osage Nation Congress may ordain and establish for the development, maintenance, and administration of the Tribal Judicial System. The mission of the Osage Nation Congress is to adopt a system of laws that promote the health, education and well-being of Osage citizens; preserve the checks and balances of the government by the independent exercise of legislative powers; carry out oversight responsibilities to enhance government accountability; encourage and support the raising of Tribal revenues and to appropriate monies that support necessary government services; and preserve and protect the Nation's environment.

Points of Contact:

Cultural Resources Department

Title: Tribal Historic Preservation Officer
Telephone No. (918) 287-5671

Environmental Resources

Title: Environmental and Natural Resources Department, Director
Telephone No. (918) 287-5333 (main) OR (918) 287-5404 (direct)

Natural Resources

Title: Natural Resources Specialist
Telephone No. (918) 287-5531

Business Manager

Title: Planning Department, Director
Telephone No. (918) 287-5385

Osage Aboriginal Lands



From Arkansas Archaeological Survey website:
<http://arkarcheology.uark.edu/indiansofarkansas/index.html?pageName=Historic%20Arkansas%20Indians>

States Affiliated with Tribe's Aboriginal Homelands

- Arkansas
- Illinois
- Kansas
- Missouri
- Oklahoma (current Tribal headquarters location)



Passamaquoddy Tribe – Indian Township Reservation

Mailing Address:
P.O. Box 301
Princeton, ME 04668

Telephone:
(207) 796-2301

Fax Number:
(207) 796-5256

Web Address:
<http://www.passamaquoddy.com>

Summary of Tribal History:

The Passamaquoddy Indians are descendants of Native American people who inhabited Maine and western New Brunswick since well before recorded history. Traditionally, they lived most of the year in family band camps that relocated on a seasonal basis, relying upon hunting, fishing, and gathering for their subsistence needs. A terrible pandemic in 1617 wiped out more than 75 percent of the inhabitants along the New England coast. The Treaty of 1794 between the Passamaquoddy Tribe and the Commonwealth of Massachusetts conveyed the Passamaquoddy Indian Reservations in Washington County to the Passamaquoddy Tribe. This Treaty, which was ratified by Massachusetts in 1795 and recorded in the Land Records of Washington County, conveyed lands in what is now Washington County. They are Indian Township, Pleasant Point, Pine Island, Nemcass Point, Lire's Island and fifteen islands in the Schoodic (St. Croix) River.

The location of the Passamaquoddies during the colonial wars and their remoteness from English settlement expansion enabled these Indians to maintain their autonomy and almost all of their land until 1760. In the aftermath of the Seven Years' War, the English claimed all the Tribe's lands "by right of conquest" because of their alliance with the defeated French, and English settlement quickly spread along the Maine coast. During the Revolutionary War, Passamaquoddies helped the Americans defend their eastern frontier, but Indian loss of land continued, with large cessions by the Passamaquoddies. First Massachusetts, and then Maine, after 1820, acquired this land and administered the affairs of these Indians by right of colonial precedent, ignoring Federal law and the initial protests of Federal leaders. The Passamaquoddy Tribe and other Native Tribes in the United States and Canada have had continuous land problems ever since the Europeans decided that by discovery they had a right to claim title.

After 1860, a State agent handled Indian affairs in accordance with the Indian laws in the State legal code, and State policy was predicated on the assumption that the Tribes would gradually disintegrate as individuals left the reservations. Tribal councils were not recognized, Tribal governors were rarely consulted, and Tribal decisions were thwarted.

Additional land was lost as the State legislature reinterpreted treaties or granted long-term leases to non-Indians. Maine was the last State to grant reservation Indians the right to vote (1954); yet, since 1842, the Passamaquoddies had a nonvoting representative in the State legislature to articulate their concerns. These individuals, along with Tribal activists ultimately reversed State policy by thwarting termination of the Tribes in 1957, gradually increasing Tribal authority in the 1960s, and prompting the creation of the first State Department of Indian Affairs in 1965.

In the late 1960s, the Passamaquoddies initiated the Maine Indian Land Claims suit, claiming that the land cessions to Massachusetts and Maine had violated the Indian Federal Trade and Non-Intercourse Act of 1790. Several favorable court rulings prompted an \$81.5-million settlement in 1980, which has enabled the Tribes to buy land, develop Tribal businesses, employ Tribe members, and foster both goodwill and profits by providing investment capital to non-Indians. This legal precedent has provided the foundation for land claims by a number of other eastern Tribes.

Currently the Passamaquoddies are divided between two principal locations: Pleasant Point on Passamaquoddy Bay, and Indian Township near the St. Croix River. The Tribe owns more than 200,000 acres of land in the State of Maine, which they monitor and maintain. Passamaquoddy of Indian Township live on the largest Indian reservation in the State, located on the west branch of the St. Croix River. The population is at the 800 level.

Tribal Government

Governance of the Tribe is shared between the two reservations with individual Tribal Councils directing their respective municipal functions. The Joint Tribal Council is made up of the Indian Township and Pleasant Point Tribal Councils sitting jointly; it decides issues related to sovereignty, trust assets, and culture. In addition, there is an elected Tribal Representative, who is alternated every two years between both reservations.

The Passamaquoddy Indian Township is served by a Governor, Lieutenant Governor and Council members.

Points of Contact:

Cultural Resources Department

Title: Environmental Protection Director
Telephone No. (207) 769-2677

Environmental Resources

Title: Environmental Protection Director or MSC
Telephone No. (207) 769-2677

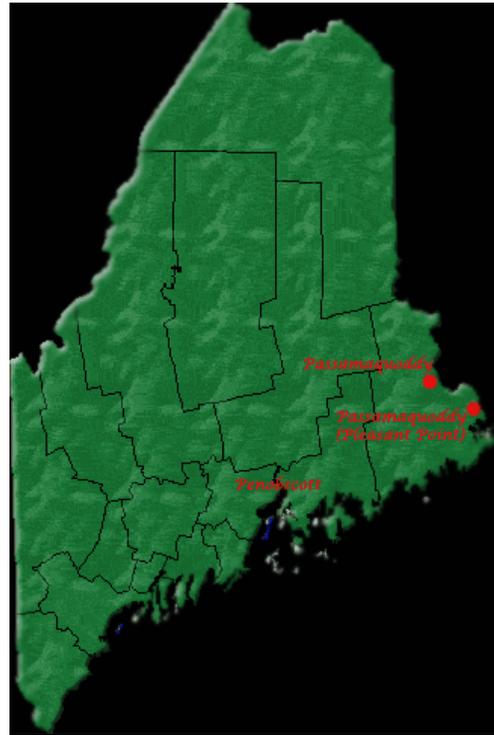
Natural Resources

Title: Wildlife and Park Director
Telephone No. (207) 796-2677

Tribal Manager

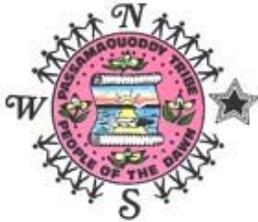
Title: Governor
Telephone No. (207) 7962301

Passamaquoddy Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Maine (current Tribal headquarters location)



Passamaquoddy Tribe – Pleasant Point Reservation

Mailing Address:

P.O. Box 343
Perry, ME 04667-0343

Telephone:

(207) 853-2600

Fax Number:

(207) 853-6039

Web Address:

<http://www.wabanaki.com>

Summary of Tribal History:

The Passamaquoddy people occupied a large expanse of area, encompassing most of the state of Maine and the coastline of Canada, near St. Stephen and St. John. In the 1970s, the Tribe sued the U.S. Government for illegally transferring the Tribe's land base to the State as well as private owners. The case was settled in favor of the Tribe. This resulted in a payment to the Tribe of a substantial fee and parcels of land, approximately 130,000 acres, to be held in trust for the members of the Tribe. The Passamaquoddy people became Federally Recognized by the U.S. Government in 1980.

The Passamaquoddy Tribe is the largest Federally Recognized Indian Tribe in New England, and is separated into two reservations, located at Pleasant Point and at Indian Township. The Passamaquoddy were part of the Wabanaki Confederacy and today the Tribe is one of the most vibrant remaining centers of Algonquin culture in North America. The Tribal enrollment at Pleasant Point is 2000 members; and the Passamaquoddy Tribe overall has almost 4,000 members. The Pleasant Point Passamaquoddy Tribe is located on the Pleasant Point Reservation in the easternmost region of the United States, near Eastport in Washington County on the coast of Maine. The Reservation is situated on a narrow peninsula that juts out between Passamaquoddy and Cobscook Bays. Maine State Route #190 cuts through Pleasant Point and passes over a series of causeways to connect with the island city of Eastport. U.S. Route 1 abuts the northern border of the Reservation.

Tribal Government

Governance of the Tribe is shared between the two reservations with individual Tribal Councils directing their respective municipal functions. The Joint Tribal Council is made up of the Indian Township and Pleasant Point Tribal Councils sitting jointly; it decides issues related to sovereignty, trust assets, and culture. In addition, there is an elected Tribal Representative, who is alternated every two years between both reservations.

The Pleasant Point Reservation has a Tribal form of government comprising a Tribal Governor, Lieutenant Governor, and six Council members. All office holders are Tribal members and are elected by the Tribal Community. Governance of the Tribe is shared between the two reservations.

At the beginning of the 2007 fiscal year, the Pleasant Point Passamaquoddy had 2042 enrolled members.

Points of Contact:

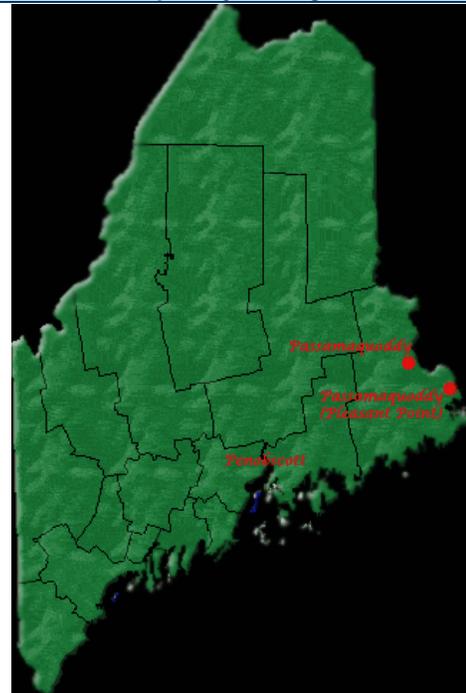
Cultural Resources Department	
Title:	Tribal Historic Preservation Officer
Telephone No.	(207) 853-2600

Environmental Resources	
Title:	Environmental Planner
Telephone No.	(207) 853-2600

Natural Resources	
Title:	Environmental Planner
Telephone No.	(207) 853-2600

Administrative Manager	
Title:	Governor
Telephone No.	(207) 853-2600

Passamaquoddy Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Maine (current Tribal headquarters location)
Canada



Penobscot Tribe of Maine

Mailing Address:

12 Wabanaki Way
Indian Island
Old Town, ME 04468

Telephone:

(877) 736-6272 (toll free) or
(207) 827-7776

Fax Number:

(207) 827-6042

Web Address:

<http://www.penobscotnation.org>

Summary of Tribal History:

The Penobscot people are included in the term Wabanaki, which is used to denote the sovereign nations of Maine and the Maritimes, exclusively in the European boundaries of Maine, New Brunswick, and Nova Scotia. One of the first recorded leaders, the powerful Chief Bessabez, or Bashaba as the English called him, ruled a nation of more than twenty villages. From 1606 to 1616, the region was subject to inter-Tribal conflict and invasion. Bessabez was killed and immediately following was an apocalyptic time of pestilence, believed to be European-introduced smallpox, that began to decimate indigenous populations. This was furthered by the long wars with the Mohawks from the 1630s until 1678. Penobscot numbers were estimated to be over 10,000, but by 1803, only 347 Penobscots remained.

Increased warfare between English settlers and the Native people took place between 1675 and 1760. Most of this was a result of the battle for control by the French and English. During this period, the Wabanaki Confederacy allied with the French, which had been the friendlier trading ally, while the English formed a strong military alliance with the Iroquois Confederacy. The French and their native allies made peace with the English after the 1760 war, but the wars had exhausted a lot of the strength of the Wabanaki Nations and their resources.

At the request of George Washington, the Penobscot sided with the American colonists in the Revolutionary War, but would soon be largely forgotten. This trend continued even as Penobscot people faithfully served in every major U.S. war and conflict. Treaties were made the Penobscots and the Commonwealth of Massachusetts. These treaties pertained largely to lands, goods, and services to be provided by the new State. When Maine became a State in 1820, it assumed these treaty obligations, but reneged and appropriated a majority of the indigenous lands. These actions were in violation of the Federal Trade and Non-Intercourse Act of 1790, which forbid the transfer of Penobscot land without the consent of Congress, and was the basis for the 1980 lands claims suit against the State and the Federal Government. Penobscot Nation land encompasses over 130,000 acres of pristine and majestic Maine wilderness, which are divided into eight separate territories.

Tribal Government

The Penobscot Tribe is governed by a Chief, Vice-Chief and Tribal Council elected by the registered voting members of the Tribe. The Penobscot Nation's Tribal Administration is comprised of six administrative departments that provide support for the delivery of program services: Finance, Grants and Contracts, Personnel, Maintenance/Public Works, Legal, and Natural Resources.

Points of Contact:

Cultural Resources Department

Title:	Director of Cultural & Historic Preservation / THPO
Telephone No.	(207) 817-7471, (207) 817-7332

Environmental Resources

Title:	Director of Natural Resources
Telephone No.	(207) 827-7330

Natural Resources

Title:	Director of Natural Resources
Telephone No.	(207) 827-7330

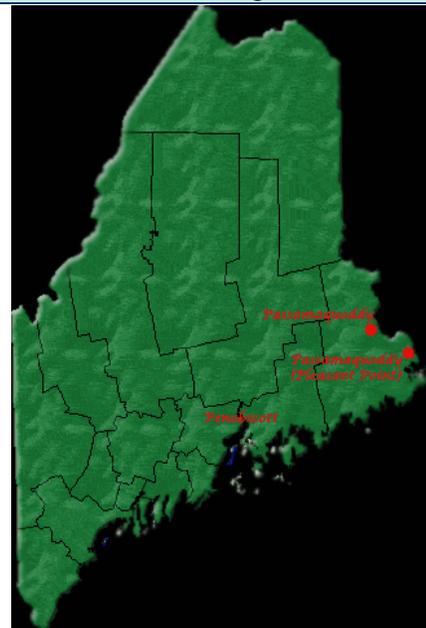
Business Manager

Title:	Legal Department, Legal Analyst
Telephone No.	(207) 817-7324

Tribal Administration

Title:	Tribal Chief
Telephone No.	(207) 817-7350

Penobscot Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

Maine (current Tribal headquarters location)



Poarch Band of Creek Indians of Alabama

Mailing Address:

5811 Jack Springs Road
Atmore, AL 36502

Telephone:

(251) 368-9136

Fax Number:

(251) 368-4502

Web Address:

<http://www.poarchcreekindians.org>

Summary of Tribal History:

The Poarch Creek Indians are descendents of a segment of the original Creek Nation, which once covered almost all of Alabama and Georgia. Unlike many eastern Indian Tribes, the Poarch Creeks were not removed from their Tribal lands and have lived together for almost 200 years in and around the reservation in Poarch, Alabama. The reservation is located eight miles northwest of Atmore, Alabama, in rural Escambia County, 57 miles east of Mobile. Despite the policy of removal of Southeastern Indians to Oklahoma, several Creek families who had assisted the United States by providing essential services were allowed to retain their land. Those Creeks who had actively fought with the United States were permitted a reservation of one square mile in Alabama.

By 1836 the settlement was well populated and the timber companies had already purchased large tracts of timberland. This development left little nearby land available for land grants. Those families receiving 1836 land grants moved inland into the Poarch area near the Head of Perdido and Huxford area in order to find sufficient tracts of grant land. The Poarch settlement remained largely ignored and increasingly impoverished following the removal. As discrimination increased, the Indian families became poorer and more isolated. Since the 1900s, there were some organized efforts to improve the social and economic situation of the Poarch Creeks. The Federal Government did become involved when it halted the Escambia County Alabama Tax Assessor's illegal taxation of the Federal Trust Land in Poarch in 1920. It also instigated litigation to penalize trespassers illegally cutting timber on grant land.

Today, there are approximately 2,270 members of the Poarch Creek Indian Tribe. On August 11, 1984, the United States Government, Department of Interior, and the Bureau of Indian Affairs acknowledged the Poarch Band of Creek Indians as a Sovereign Indian Nation.

Tribal Government

The Poarch Band of Creek Indians is the only Federally Recognized Indian Tribe in the State of Alabama, operating as a sovereign nation with its own system of government and bylaws. Following Federal recognition, the Tribal Council approached the task of developing the infrastructure necessary to provide social and economic programs to Tribal members. The Poarch Creek Indians operate under a constitution that was ratified by the electoral process on June 1, 1985. The Constitution includes a preamble and defines membership, rights of members, territory and

authority of the government, Council procedures, elections, powers and duties of Tribal officers, popular participation in government, branches and amendments. The Legislative Branch is composed of a nine-member unilateral Tribal Council, elected by the general membership, who elects from its members a Chairman, which is the Chief Executive Officer of the Tribe. The Judicial Branch of the Tribal government consists of a Tribal Court system composed of a lower court and a supreme court that serves as a court of appeals. The Executive Branch is responsible for the overall management of the daily activities of the government.

In January of 1988, the Poarch Band of Creek Indians Tribal Council chartered Creek Indian Enterprises (CIE). The primary goal of CIE is to be the economic development and management arm of the Tribe. CIE has a five-member board that acts on behalf of the Tribe in regard to its existing business dealings and future economic development endeavors. The CIE Board of Directors and President are accountable for the administration and operation of all Tribal lease properties and its subsidiary enterprises. The primary obligation of CIE is to manage and operate the subject property in a manner that best promotes the interests of the Tribe.

Points of Contact:

Cultural Resources Department

Title: Tribal Historic Preservation Officer
Telephone No. (251) 368-9136 Ext. 2200

Environmental Resources

Title: Tribal Environmental Protection Board and/or Environmental Director
Telephone No. (251) 368-9136 Ext. 2680

Natural Resources

Title: Natural Resources Department
Telephone No. (215) 368-9136

Business Manager

Title: Creek Indian Enterprises (CIE)
Telephone No. (215) 368-6819
(215) 368-0824 Fax

Poarch Band of Creek Lands



States Affiliated with Tribe's Aboriginal Homelands

Alabama (current Tribal headquarters location)
Georgia



Quapaw Tribe of Indians

Mailing Address:

P.O. Box 765
Quapaw, OK 74363

Telephone:

(918) 542-1853

Fax Number:

(918) 542-4694

Web Address:

<http://www.quapawTribe.com>

Summary of Tribal History:

The name "Quapaw" is a derivative of the Tribal term Ugakhpa, meaning "down stream people." These people belong to the Dhegiha subdivision of the Sioux. It is believed that this group originally resided in the Ohio Valley. The Tribe left this region following the Ohio River downstream to the Mississippi River and eventually to the land that is now Arkansas.

In 1833, the Quapaw signed a treaty whereby the Tribe was removed from Arkansas and moved to northeastern Indian Territory in Oklahoma, near bands of the Shawnee and Seneca-Cayuga Tribes. The Quapaw were forced to flee to Kansas during the Civil War and obtained reservation lands there, which the Tribe was able to sell following the war. The Quapaw then returned to the Oklahoma reservation, but due to dissatisfaction with Federal Government handling of reservation oversight, some eventually settled among the Osage, led by hereditary Chief Louis Angel, also known as Tallchief. Many of these Quapaw later moved back to the reservation and Tribal members were each given 240 allotted acres. This allotment was ratified by the U.S. Congress in 1895.

Tribal Government

The government arm of the Quapaw Tribe of Oklahoma is headed by the Business Committee, which consists of seven members: Business Committee Chairperson, Vice Chairperson, Secretary/Treasurer, and four Committee members. Business Committee members are elected by vote of all registered Tribal members and serve two-year staggered terms. Elections are held annually in July.

Points of Contact:
Cultural Resources Department

Title: None Specified

Telephone No. (918) 542-1853

Environmental Resources

Title: Environmental Director

Telephone No. (918) 542-1853

Natural Resources

Title: Environmental Director

Telephone No. (918) 542-1853

Public Affairs/Admin/Business Manager

Title: Tribal Administrator

Telephone No. (918) 542-1853

Quapaw Aboriginal Lands


From Arkansas Archaeological Survey website:

<http://arkarcheology.uark.edu/indiansofarkansas/index.html?pageName=Historic%20Arkansas%20Indians>

**States Affiliated with Tribe's
Aboriginal Homelands**

Arkansas
Mississippi
Ohio
Oklahoma (current Tribal headquarters location)



Sac and Fox Nation of Oklahoma

Mailing Address:

Route 2, Box 246
Stroud, OK 74079

Telephone:

(918) 968-3526

Fax Number:

(918) 968-4837

Web Address:

<http://www.sacandfoxnation-nsn.gov>

Summary of Tribal History:

The Sac and Fox Nation of Oklahoma claims as part of its historic homelands northeast Missouri and northern Illinois, having lived for more than a century beside the Mississippi River. Although Iowa was a prairie with sparse woodlands prior to its settlement by Euroamericans, at various times in its history, the Sac and Fox occupied various locations within what is now Iowa.

The Sac and Fox culture is based upon respect for the life within themselves, their families, their communities, and all of creation. The oldest continuing religious practices are ceremonies like clan feasts, namings, adoptions, and burials. More recent religious practices include the Drum Dance, the Native American Church and Christianity. Language is the Sac and Fox expression of how they see the world. The languages of the Sac and Fox contain the accumulated knowledge of all their ancestors. Punishment for speaking the native language at the Sac and Fox Agency School resulted in a loss of identity for several generations of the Tribe; however, the language and culture continues. Several efforts are currently underway to enliven the identity of the Sac and Fox as peoples. The creative arts and crafts, sports and games, and the ceremonial and traditional ways are a strong and natural part of their everyday life. The community comes together as families, clans, and social groups often and with enthusiasm.

Sac and Fox governments, traditional and new, have been challenged with threats to the sovereignty of the Nation over lands, resources, and the people's welfare. In 1832, Black Hawk defended the peoples' right to their homeland. Keokuk complied with the U.S. demands to move "west of the Missouri Territory." In 1869 the Mokohoko Band led by Chief Pashepaho fought to remain in Kansas until the late 1880s. Recent Tribal leadership has defended the right of the Sac and Fox Nation to tax businesses, issue license plates, protect sovereign control over lands and resources, and govern according to Sac and Fox modern law. The Sac and Fox Nation currently has an enrollment of over 3,000 people, with a jurisdictional area covering all or parts of Payne, Pottawatomie and Lincoln counties in northeastern Oklahoma.

Tribal Government

Originally, the Sac and Fox Nation was governed by a clan system, including the Fish, Ocean, Thunder, Bear, Fox, Bear Potato, Deer, Beaver, Snow and Wolf clans. This traditional manner of selecting chiefs and governing themselves was forcibly replaced by United States appointees and a constitution patterned after the American form. The Sac and Fox Nation is organized under the Oklahoma Indian Welfare Act, which authorized the adoption of a Tribal constitution, by-laws, and a Business Committee. The supreme governing body of the Sac and Fox Nation is the Governing Council, having all

the powers as delegated to it by the constitution. The membership of the Governing Council consists of all members of the Sac and Fox Nation 18 years of age and older. The Business Committee consists of the Principal Chief, Second Chief, Secretary, Treasurer, and one Committee member who is elected by secret ballot. The Business Committee has the power to appoint subordinate committees and representatives; to transact business and otherwise speak or act on behalf of the Tribe in all matters on which the Tribe is empowered to act; to hire and employ legal counsel to represent the Tribe, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior or his authorized representative, as long as such approval is required, provided that the Governing Council has veto power after actions by the Business Committee. The judicial power of the Sac and Fox Nation is vested in one Supreme Court of the Sac and Fox Nation consisting of five Justices and such inferior courts as may be established by Tribal law. Regular elections of members of the Business Committee and members of the Grievance Committee are held in each odd-numbered year pursuant to an election ordinance prescribed by the Governing Council. Terms are staggered. There is an annual meeting of the Governing Council the last Saturday of August of each year.

Points of Contact:

Cultural Resources Department

Title:	NAGPRA Coordinator
Telephone No.	(918) 968-3526 x 1048

Environmental Resources

Title:	Environmental Coordinators
Telephone No.	(918) 968-0046, 47, 48

Natural Resources

Title:	Real Property Management
Telephone No.	(918) 968-3526

Administrative Manager

Title:	Office of Government Staff, Executive Assistant
Telephone No.	(918) 968-3526 X 1009

Sac and Fox Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Illinois
Iowa
Mississippi
Oklahoma (current Tribal headquarters location)



Seminole Nation of Oklahoma

Mailing Address:

P.O. Box 1498
Wewoka, OK 74884

Telephone:

(405) 257-6287

Fax Number:

(405) 257-6205

Web Address:

<http://www.seminolenation.com>

Summary of Tribal History:

Upon the passing of the Indian Removal Act of 1830, many Seminole were removed from their traditional homelands in the Southeastern United States to Oklahoma. Seminole removal took place between 1836-1859. Many routes were used, including water routes from Fort Brooke (Tampa Bay), across the Gulf of Mexico, to New Orleans, up the Mississippi River to the Arkansas River and finally to Ft. Gibson.

The Seminole Nation of Oklahoma boundaries include areas scattered throughout Seminole County, one of the most economically depressed counties in Oklahoma. For nearly twenty years, the Seminoles of Oklahoma refused to live with and under the Muscogee Creek government. In 1856, a treaty was made with the Muscogee Creeks and the Federal Government establishing the first Seminole Nation in Oklahoma.

This nation, recognized as an independent nation within the United States and under its protection, consisted of the land between the South Canadian River and North Canadian River bounded on the East by a line where the present city of Tecumseh, Oklahoma, now exists, and on the west by the western boundary of the United States (in 1856), which was the 100th meridian.

The Seminoles of Oklahoma moved to their new nation and established a community known as the Green Head Prairie. A council house was located about two miles north and two miles west of the agency. After this settlement was made and the homes were well established, the War between the States erupted and the Seminoles of Oklahoma, as well as other members of the Five Civilized Tribes (Cherokee, Choctaw, Chickasaw, and Muskogee Creek), took up arms and fought one against the other.

Under the agreement made with the Federal government, the Seminoles were to be protected from outside invasion, but with the rumors of war, and before any battles were fought, the Government withdrew all of its forces, leaving the Indian Nations unprotected from invasion from the South. About one-third of the Tribe voted to remain loyal to the Union and they proceeded to move to Kansas. The first skirmishes of the war took place when these Seminoles, along with other Tribal members, who favored the North, fought three engagements to reach help in Kansas. The remainder of the Seminoles of Oklahoma joined forces with the Confederacy and with civilians living in camps south of the Red River in Texas. The war devastated Indian Territory

and when it came to an end, the Five Civilized Tribes were forced to give up their claim to all their land in the western half of what is now Oklahoma.

In 1866, the Seminoles of Oklahoma were required to sign a new treaty. This treaty made certain provisions that included the sale of all the Seminole Nation of Oklahoma lands to the United States, at the rate of 15 cents per acre; to free their slaves and give them Tribal rights; to give rights of way to the railroads; to make peace among themselves and with other Tribes; and to help organize a state made up of the Indians in Oklahoma. The Seminoles of Oklahoma were allowed to buy land sold by the Muscogee Creeks for a price of 50 cents per acre. This new land was the Second Seminole Nation of Oklahoma and existed from 1866 to 1907. This consisted of present day Seminole County with the addition of 175,000 acres that the Seminoles of Oklahoma later bought from the Muscogee Creeks.

With the signing of the Treaty in 1866, the Government commissioned Elijah Brown to bring the Northern Seminoles of Oklahoma back to their new nation and set up a new capital city. He chose as the site for the new capital the present city of Wewoka; 17 years earlier, a Freedman leader, Gopher John, had made a temporary settlement on the north bank of the Wewoka Creek. They had given the name Wewoka, "Barking Water," to the settlement because of the noise made by the small falls located just east of the settlement. In 1866, a trading post was built, and in 1867, the first Post Office was commissioned, with Elijah Brown named as the Postmaster.

The Seminole Nation of Oklahoma currently has more than 15,250 enrolled Tribal members, of which about 60 percent live within or near the Seminole Nation of Oklahoma boundaries. The remainder live in other parts of the State, except for about 700 not living in Oklahoma.

Tribal Government

The Seminole Nation of Oklahoma consists of fourteen individual Bands or groups, two of which are Freedmen Bands (descendants of slaves who found refuge and freedom with the Tribe before the Tribe's removal from Florida). The Seminole Nation of Oklahoma has an elected Chief and Vice Chief, who represent the entire Tribe.

Individuals inherit their respective Band through their mother, belonging to the same band to which their mother belonged. Each Band has an elected Chairman and Vice

Chairman. Each Band meets once a month to discuss Tribal matters of importance.

The Seminole Nation of Oklahoma General Council is the legislative body for the Seminole Nation of Oklahoma. The Council consists of 28 representatives; two from each of the twelve Bands and two each from the Freedman Bands. Representatives are elected to the Council for a four-year term, through a general election held to coincide with the election of the Chief and Vice Chief. Council representatives work as a body to pass resolutions and ordinances that govern the Seminole Nation of Oklahoma and its members as a whole. Resolutions and ordinances that are to be presented at Council level are first reviewed at Band level where Band members are given an opportunity to discuss the issues and send their vote to the Council floor through their representatives. The General Council meets four times a year in regularly scheduled quarterly meetings. These meetings are held at the General Council House on the grounds of historic Mekukey Academy on the first Saturday of March, June, September and December. In addition, throughout the year, special called or emergency called meetings may be held should a pertinent issue arise. The Principal Chief of the Seminole Nation of Oklahoma chairs the General Council meetings. In addition, the General Council Secretary and Seminole Nation of Oklahoma Attorney General are present during each meeting. These meetings are open to the public.

Points of Contact:

Cultural Resources Department

Title: Historic Preservation Officer
Telephone No. (405) 257-7292

Environmental Resources

Title: Director
Telephone No. (405) 382-5112

Natural Resources

Title: Environmental Director
Telephone No. (405) 382-5112

Business Management

Title: Executive Director, SNDA
Telephone No. (405)382-3562

Seminole Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Alabama
 Florida
 Georgia
 Oklahoma (current Tribal headquarters location)
 South Carolina
 Tennessee



Seminole Tribe of Florida

Mailing Address:

6300 Stirling Road
Hollywood, FL 33024

Telephone:

(954) 966-6300

Fax Number:

(954) 967-3463

Web Address:

<http://www.seminoleTribe.com>

Summary of Tribal History:

The origin of today's Seminole Tribe of Florida can be traced back at least 12,000 years. Until 1821, Florida remained under the control of the government of Spain, but the U.S. Territories of Georgia, Alabama, and Louisiana were its covetous next-door neighbors. In the early days of the U.S. Government existence, it was clear that the U.S. wanted the Spaniards out of Florida and was willing to consider any means, including warfare, to acquire the rich land. On Christmas day, 1837, nearly 400 black and Indian warriors hid deep in the swamps of Florida, preparing to face Colonel Zachary Taylor and 1,000 U.S. regulars. The two sides fought the decisive battle in the Second Seminole War, the bloodiest, most costly Indian conflict in U.S. history. It was not just an Indian war; it is also a slave uprising. For three years, hundreds of black rebels allied with Seminole Indians fought the U.S. Army to a standstill. The Seminoles began the 20th century where they had been left at the conclusion of the Seminole Wars – in abject poverty, hiding out in remote camps in the wet wilderness areas of South Florida.

With the conclusion of World War II, there was a push to reduce Federal expenses. The Bureau of Indian Affairs (BIA) was one of the departments targeted. As the BIA looked around for programs to cut, Assistant Commissioner William Zimmerman felt that the termination of Federal services to some Native American Tribes would create a sizeable budget reduction. Thus the concept of Tribal "termination" was born. The United States Government carried out a policy of displacement and extermination against the American Indians in the eastern U.S., systematically removing them from the path of "white" settlement. The Florida Seminoles were on the list. Termination hearings were announced in 1953. They found the Florida Seminoles seemingly helpless to defend themselves. The Tribe faced the threat of termination, having all governmental services suspended, and being evicted from the reservations which were their only legal home. The Federal Government considered all of the 918 Indians in southern Florida to be "Seminoles," even though the vocal "Trail" leaders had defiantly and publicly protested any such designation since the 1920s. They now represented some 305 traditional, non-reservation people from Fort Pierce south to the Trail.

Because of the Government's designation of these Indians as "Seminoles," and as there was no formal Tribal government in Florida which the Federal Government recognized, the superintendent of the Seminole Agency of Florida asked for nominations of two individuals to be elected on the three Seminole reservations and the Trail to

represent their areas at the future hearings. On March 1-2, 1954, those representatives went to Washington to testify at the Joint Hearing before the Subcommittees of the Committees on Interior and Insular Affairs of the 83rd Congress. The non-reservation group still wanted to retain their government by their own traditional Tribal Council.

The formation of the Seminole Tribe was begun. A Board of Directors of the Seminole Tribe was created. The Board met in Dania, April 4, 1955; not surprisingly, the non-reservation faction had been excluded as the Seminole Tribal movement gathered momentum. At the 84th Congress hearings in Clewiston on April 6-7, 1955, key speakers testified in support of the Seminoles' request for the continuance of government supervision for 10-25 more years to develop an economic base for greater self-sufficiency.

Tribal Government

On March 26, 1957, a constitutional committee was selected. Its task was to write a constitution and corporate charter. The Seminole on the Dania (now Hollywood), Big Cypress, and Brighton Reservations adopted a Charter and Constitution by democratic vote on August 21, 1957. All people over 21 were eligible to vote, and at least 30 percent of the 448-person Seminole population (and any Miccosukees who wished to) were required to vote in this election. The vote was 241 for and 5 against. Thus, the Seminole Tribal Council replaced the traditional council of elders associated with the Corn Dance groups. The corporate charter of the Seminole Tribe of Florida, Inc., was also approved, by a vote of 223 for and 5 against.

As established in the Seminole Tribe of Florida's Constitution, the Tribal Council is the chief governing body, composed of a Chairman, a Vice-Chairman and Council Representatives from each reservation. Today, the Council administers the Seminole Police Department, the Human Resources programs, the Tribal gaming enterprises, citrus groves, the Billie Swamp Safari, the Ah-Tah-Thi-Ki Museum and the majority of the Tribe's cigarette-related enterprises. The Seminole Tribe of Florida's Legal Services Department administers a public defender's office, Water Resource Management, and the Utilities Department. The Tribe does not have a court system; legal and criminal matters not resolved on the community level are referred to the proper State or Federal authorities. Because there was no "council house" at the Dania Reservation in the early days, many important meetings were conducted at a table and benches under an oak tree, which became known as the "Council Oak." The tradition continues as Council inductions are often held under the Oak today.

The Indian Reorganization Act allowed Indian Tribes to govern themselves as Federal corporations. A corporate charter was prepared. The majority of the Tribal members living on the reservation approved the charter; thus, the Seminole Tribe of Florida, Inc., was officially formed as a Federal corporation, designed to provide economic development opportunities for the Tribe. Each Tribal member shares equally in the ownership of the Tribal corporation. The Board of Directors of the Seminole Tribe of Florida, Inc., consists of a President; Vice President; and Directors from Brighton, Big Cypress, Hollywood, and Immokalee (non-voting). The President is the Vice Chairman of the Council and the Chairman of the Council is the Vice President of the Board. Liaisons represent Tribal members from Tampa, Tamiami Trail, Naples, and Fort Pierce.

Points of Contact:

Cultural Resources

Title:	Ah-Tah-Thi-Ki Museum; Tribal Historic Preservation Officer
Telephone No.	(863) 902-1113

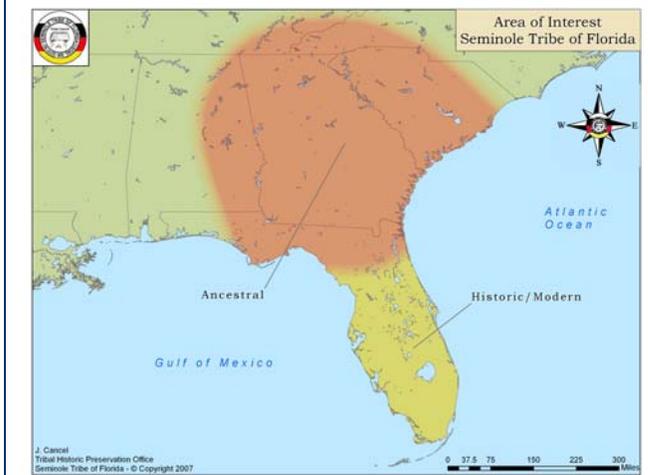
Natural Resources

Title:	Water Resource Management Department (WRMD).
Telephone No.	
Hollywood	(954) 965-4380 Fax: (954) 962-8727
Big Cypress	(863) 902-3200 Fax: (863) 902-3203
Brighton	(863) 763-4128 Fax: (863) 763-1428

Public Affairs/Admin/Business Manager

Title:	Communications Department Director
Telephone No.	(954) 985-5701

Seminole Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

- Alabama
- Florida (current Tribal headquarters location)
- Georgia
- Mississippi
- North Carolina
- South Carolina
- Tennessee



Seneca Nation of Indians

Mailing Address:

P.O. Box 231 OR
3644 Administrative Dr.,
Salamanca, NY 14779

Telephone:

(713) 532-4900

Fax Number:

(716) 532-5443

Web Address:

<http://www.sni.org>

Summary of Tribal History:

At its most expansive, Seneca aboriginal territory extended from the western Finger Lakes region of New York northward to Lake Ontario, and southward into Pennsylvania. Most of the territory was lost through the treaty process although it is still deemed as aboriginal territory. Contemporary Seneca land is limited to five territories of the Seneca Nation of Indians: Allegany Indian Reservation, Buffalo Creek Reservation, Cattaraugus Indian Reservation, Niagara Falls Reservation, and Oil Springs Reservation. These territories total approximately 55,000 acres and encompass parts of Allegany, Cattaraugus, Erie, Niagara, and Chautauqua counties. [sent from Tribe]

The Seneca Nation of Indians (SNI) is one of the six Tribes of the Iroquois Confederacy, also referred to as the Haudenosaunee, who occupy aboriginal lands in the New York State set aside by the Treaty of Canandaigua of 1794. The Seneca Nation of Indians has a total population of over 7200 enrolled members and holds title to three territories in New York, one of which includes the City of Salamanca. The Allegany Indian Reservation (AIR) is located along the Allegheny River from the Pennsylvania border upriver to Vandalia, New York, and is located entirely within Cattaraugus County. The AIR originally included 30,469 acre of land surrounding the Allegheny, of which the Kinzua Reservoir inundated approximately 10,000 acres when the Army Corps of Engineers build the Kinzua Dam in 1964. This Reservation includes the City of Salamanca. Cattaraugus Indian Reservation (CIR) is located along the Cattaraugus Creek, from Gowanda, New York, downstream to the shore of Lake Erie. The CIR comprises some 21,618 acres in Cattaraugus, Chautauqua and Erie Counties. Oil Springs Indian Reservation (OSIR) is located on the border of Cattaraugus and Allegany Counties near Cuba, New York. The OSIR is made up of one square mile of land that includes access to Cuba Lake. Although the OSIR has no permanent Seneca residents, there are SNI and privately owned enterprises operating on the Reservation.

Tribal Government

The Seneca Nation of Indians came into formal existence in 1848 when they abolished the "chief" system and established a constitution with elected officials. The constitution provides for an Executive Branch, a Legislative Branch, and a Judicial Branch. The Executive Branch is comprised of the President, Treasurer and Clerk, who are elected every two years and may not succeed themselves. These elections also provide for a 16-member legislative body evenly split between the Allegany and Cattaraugus territories. The Legislative Branch (or Tribal Council) consists of 16 members: eight from the Cattaraugus Reservation and eight from the Allegany Reservation, who are elected for 4-year staggered terms. The Judiciary Branch is comprised of separate Peacemaker, Appellate, and Surrogate Courts. The powers and identification of Tribal Courts are pursuant to Section III of the Seneca Nation Constitution. The Peacemaker's Court consists of six elected judges (three per territory) with the eldest of the three being designated the Senior Peacemaker Judge. The Seneca Nation government is a true democracy.

Points of Contact:

Administrative Official

Title: Treasurer
Telephone No. (716) 532-4900, Fax (716) 532-6272

Historic Preservation

Title: Seneca Nation of Indians Tribal Historic Preservation Officer
Telephone No. (716) 945-9427, Fax (716) 945-0351

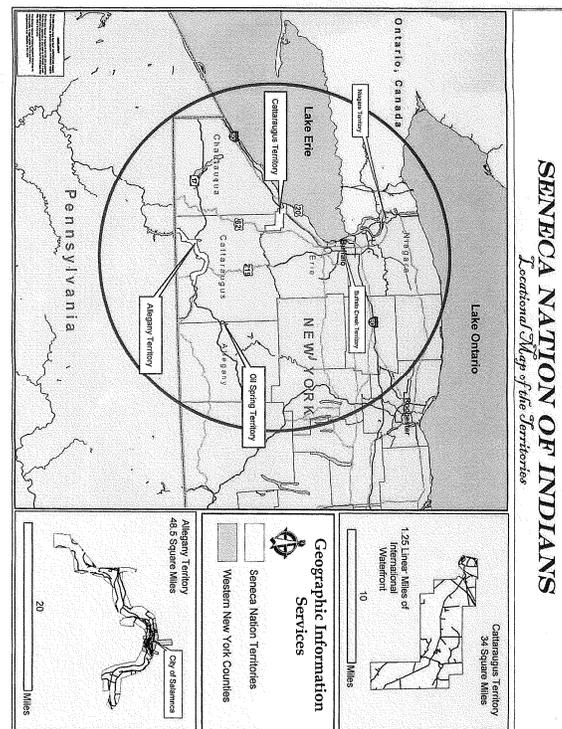
NAGPRA

Title: Seneca Nation NAGPRA Representative
Telephone No. (585) 924-5414, Fax (585) 742-2353

Environmental/Cultural Resources

Title: Env. Program Dir; Cultural Resources Tech
Telephone No. (716) 532-2546, Fax (716) 532-8322
(716) 945-9427

Seneca Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

New York (current Tribal headquarters location)
Ohio
Pennsylvania
West Virginia



Seneca-Cayuga Tribe of Oklahoma

Mailing Address:

P.O. Box 1283
Miami, OK 74355
OR
237 South 655 Road
Grove, OK 74344

Telephone:

(918) 542-6609 or (888) 313-6609
(918) 787-5452 or (866)787-5452

Fax Number:

(918) 542-3684
(918) 787-5521

Web Address:

<http://www.scTribe.com>
www.eightTribes.org/seneca-cayuga

Summary of Tribal History:

The name Seneca is from the Iroquoian term, which means "people of the standing or protecting rock or stone" derived from Onenuile 'ron 'no. Seneca belong to the Iroquoian linguistic family, the largest division of the Five Nations (also known as the League of the Iroquois) who were first found living in New York. There was a well-known confederation of Iroquois Indian bands drawn from throughout the Northeast that included the Cayuga and the Seneca Sandusky, who had lived in New York at the outset of the American Revolution. After the war, the Cayuga moved to Ohio, where they were granted a reservation along the Sandusky River.

In 1831, the Tribe sold its land in Ohio and accepted a reservation in the Cherokee Nation in Indian Territory. They were a prosperous people who, preparing to leave Ohio, heavily loaded their baggage onto a steamboat to sail to St. Louis. During the Civil War, the Seneca-Cayuga homeland became a battleground. Eventually, most fled to Kansas for safety. In 1867, Federal negotiators sold part of their land to various Tribes. In 1881, a band of Cayuga from Canada joined the Seneca Tribe in Indian Territory. In 1902, shortly before Oklahoma became a state, 372 members of the joint Tribe received land allotments.

Tribal Government

Today, the Tribal roll numbers approximately 5,000 members, most of whom live throughout Ottawa County, Oklahoma. The Tribal headquarters is located in Miami, Oklahoma. The Tribal Council consists of the Chief, 2nd Chief, Secretary-Treasurer, and four Council persons. Terms are staggered annually. There is also an Election Committee, an Enrollment Committee, a Grievance Committee, a Claims committee, and a Tax Commission. (The Tribal Web site provides names and specific terms in office.)

Points of Contact:
Cultural Resources Department

Title: Tribal Planner
Telephone No. (918) 542-6609

Environmental Resources

Title: Environmental Director
Telephone No. (918) 542-6609

Administration

Title: Assistant Director,
Intergovernmental Affairs
Telephone No. (918) 787-5454

Public Affairs/Admin/Business Manager

Title: Public Relations & Media
Telephone No. (918) 542-6609

Seneca-Cayuga Aboriginal Lands

No map available

**States Affiliated with Tribe's
Aboriginal Homelands**

Country of Canada
Kansas
New York
Ohio
Oklahoma (current Tribal headquarters location)



Shawnee Tribe

Mailing Address:

P.O. Box 189
Miami, OK 74355

Telephone:

(918) 542-2441

Fax Number:

(918) 542-2922

Web Address:

<http://www.shawnee-Tribe.com/>

Summary of Tribal History:

The Shawnees are an Eastern Woodlands Tribe pushed west by white encroachment. In 1793, some of the Shawnee Tribe's ancestors received a Spanish land grant at Cape Girardeau, Missouri. After the 1803 Louisiana Purchase brought this area under American control, some Cape Girardeau Shawnees went west to Texas and Old Mexico and later moved to the Canadian River in southern Oklahoma, becoming the Absentee Tribe. In 1825, Congress ratified a treaty with the Cape Girardeau Shawnees ceding their Missouri lands for a 1.6 million-acre reservation in eastern Kansas. After the Indian Removal Act of 1830, the Ohio Shawnees on the Wapakoneta and Hog Creek Reservations signed a treaty with the U.S. giving them lands on the Kansas Reservation. The Lewistown Reservation Shawnees, together with their Seneca allies and neighbors, signed a separate treaty with the Federal Government in 1831 and moved directly to Indian Territory (Oklahoma). The Lewistown Shawnees became the Eastern Shawnee Tribe of Oklahoma, while their Seneca allies became the Seneca-Cayuga Tribe of Oklahoma. The Federal Government caused the former Kansas Shawnees and the Cherokees to enter into a formal agreement in 1869, whereby the Shawnees received allotments and citizenship in Cherokee Nation.

The Shawnees settled in and around White Oak, Bird Creek (Sperry), and Hogan Creek (Fairland), maintaining separate communities and separate cultural identities. Known as the Cherokee Shawnees, they would also later be called the Loyal Shawnees.

Initial efforts begun in the 1980s to separate the Shawnee Tribe from Cherokee Nation culminated when Congress enacted Public Law 106-568, the Shawnee Tribe Status Act of 2000, which restored the Shawnee Tribe to its position as a sovereign Indian nation.

Tribal Government

The Shawnee Tribe is a Federally Recognized Indian Tribe headquartered in Miami, Oklahoma. For more than 154 years, and while they were part of the Cherokee Nation, the Tribal governance was based on a constitution implemented by the Business Committee. The Business Committee is headed by the Chairman. The Tribal corporation, Shawnee Development, LLC, is currently seeking 8(a) Small Business Administration status.

Points of Contact:

Business Manager	
Title:	Shawnee Development, LLC, Chairman
Telephone No.	(918) 542-2441
Cultural Resources Department	
Title:	None Specified
Telephone No.	(918) 542-2441
Environmental Resources	
Title:	None Specified
Telephone No.	(918) 542-2441
Natural Resources	
Title:	None Specified
Telephone No.	(918) 542-2441

Shawnee Aboriginal Lands



States Affiliated with Tribe's Aboriginal Homelands

- Kansas (current Tribal headquarters location)
- New York
- Ohio
- Oklahoma (current Tribal headquarters location)



St. Regis Mohawk Tribe

Mailing Address:

412 State Route 37
Akwesasne, NY 13655

Telephone:

(518) 358-2272

Fax Number:

(518) 358-4519

Web Address:

<http://srmt-nsn.gov/>

Summary of Tribal History:

The Mohawk are traditionally the keepers of the Eastern Door of the Iroquois Confederacy, also known as the Six Nations Confederacy or the Haudenosaunee Confederacy. Their original homeland is the northeastern region of New York State extending into southern Canada and Vermont. Prior to contact with Europeans the Mohawk settlements populated the Mohawk Valley of New York State. Through the centuries Mohawk influence extended far beyond their territory and was felt by the Dutch that settle on the Hudson River and in Manhattan. The Mohawks' location as the Iroquois nation closest to Albany and Montreal, and the fur traders there, gave them considerable influence among the other Tribes. This location has also contributed directly to a long and beautifully complicated history.

In the 1750s, to relieve crowding at Kahnawake and to move closer to the Iroquois homeland, the French Jesuits established a mission at the present site on the St. Regis River. The Mohawk people had continually used this site at the confluence of the St. Lawrence River Valley as part of their fishing and hunting grounds prior to the building of the first church. "Akwasasne," as it is known today, translates roughly to "Land where the partridge drums." This area has always been a prime location due to the confluence of several small waterways. The Catholic Church records date back to the late 1600's. Oral history states the church was built on traditional ceremonial grounds.

The community became more populated as Mohawks left the Mohawk Valley under distressed conditions in the mid 1700's. In 1759 a band of Abenakis sought refuge with the Mohawk people during the French and Indian War, with some remaining behind after their party returned to their own village. In addition, also as a result of the dislocation caused by the war, a number of refugees from the Oswegatchie Mission (near present day Ogdensburg, NY) settled at Saint Regis. After this immigration, the culture at Saint Regis stayed predominately Mohawk. In 1796 the Seven Nations of Canada, which included Christian Mohawks living in Saint Regis, asserted rights to their lands and were eventually confined to a small parcel of land through a treaty signed by representatives of the Seven Nations of Canada and the State of New York. Under the terms of this agreement, a six-square mile tract and some collateral land were reserved for the Mohawks in return for their promise to abandon any further land claims in the State. Subsequent State treaties decreased the size of the reservation and increased an annuity paid to the residents.

Today the Mohawk people of Akwesasne still rightfully claim territory outside the confines of the current boundaries of the reservation and exercise guardianship over these lands through National Historic Preservation Act, Section 106 and Environmental Protection Act processes.

In 1888, at a Grand Council of the Six Nations Iroquois Confederacy (Haudenosaunee Confederacy), the Mohawk Nation formally rekindled its fire and responsibilities to the Confederacy as the successor of the descendants of Mohawks who had left the Mohawk Valley a hundred years earlier. The Mohawk people who had maintained their traditional customs and ceremonies restored their place as an "Elder Brother" of the Haudenosaunee. The Confederacy felt it was beneficial to all to remain united, thus strengthening its position when fighting for Indian rights under treaties previously negotiated with the United States.

After the American War of Independence, the Mohawk people found it necessary to deal with the government of the State of New York. In order to protect themselves and their best interests, the Mohawks decided to select representatives to interact with New York. In the 1930s the Federal Government proposed the Indian Reorganization Act (IRA). Each Tribe was given the opportunity to reject the IRA, which the Saint Regis Mohawk did. In 1953, a Federal task force arrived at Saint Regis to prepare termination legislation but the chiefs and Saint Regis people rejected the termination. Despite this, the Bureau of Indian Affairs proposed bill was presented to Congress where it died in committee without serious consideration. Administrative termination of Tribes continued throughout the 1950s. In the mid-1960s, however, the Federal Government was reminded that there had been no official termination of the Federal relationship with the New York State Iroquois. The acknowledgment of the Federal relationship was slow to manifest itself. Following preliminary findings, the leaders of the Iroquois Tribes, including those of the Saint Regis, were invited to Washington to explore the establishment of a viable relationship.

Tribal Government

In 1802, the St Regis Mohawk selected trustees and a clerk at a community meeting held on the reservation. The New York State legislature passed a law recognizing three trustees and a clerk as the Mohawk people's chosen representatives. The trustees' primary purpose was to give a voice to the Saint Regis Mohawk who lived on the American side of the Mohawk territory, and thus in New

York and to oversee certain aspects of the relationship with non-Native governments. It is not believed the trustees initially usurped the role of life chiefs (who were chosen in a more traditional manner and held their positions for life) who continued to control the internal affairs of the Tribe. However, two of the original trustees were also life chiefs. By 1818, two of the original trustees were dead and two new trustees were chosen, both of whom were also life chiefs. This unique mixture of tradition and adaptability, coupled with strong non-Native influences, brought about a new form of government. The present Saint Regis Mohawk Tribal Council has emerged from those changes. Throughout the 19th century the St. Regis Mohawk Tribal Council Government evolved to a point where the trustees are called Tribal Chiefs, formalized elections are now scheduled each year and definite terms of office have been established. The Tribal Council is comprised of three Chiefs, three Sub-Chiefs and a Tribal Clerk.

The St. Regis Mohawk Tribal Council Chiefs are responsible for setting policy and making major decisions on behalf of the Tribe. They oversee the operation of the St. Regis Mohawk Tribal government and assure that quality programs and services are made available to the Mohawk people. The Tribal Clerk maintains the official records of Council.

New York State and the United States Federal Government deal with the St. Regis Mohawk Tribal Council on a government-to-government level. The Tribal Council has received Federal and State funds for a variety of tribally administered programs since 1973, all of which primarily employ Mohawk people. Today, the St. Regis Mohawk Tribe administers its own environmental, social, policing, economic, health and educational programs, policies, laws and regulations.

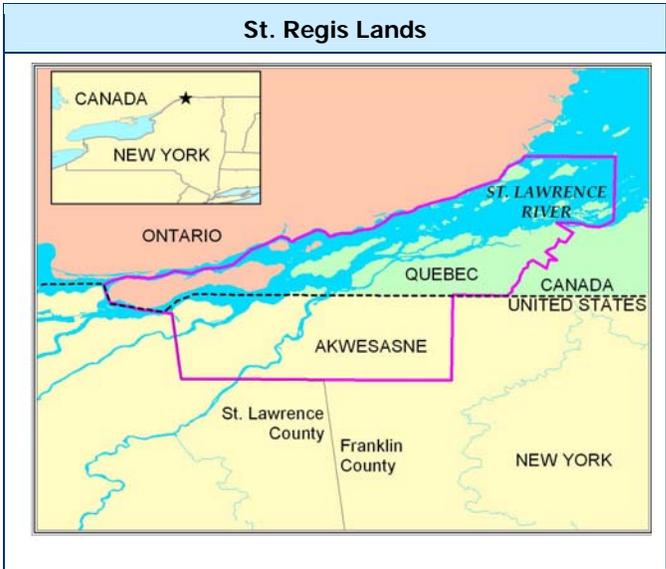
Points of Contact:

Cultural Resources Department	
Title:	Tribal Historic Preservation Officer/ NAGPRA
Telephone No.	(518) 358-2272 x164

Environmental Resources	
Title:	Environmental Director
Telephone No.	(518) 358-5937 x116

Cultural/Natural Resources	
Title:	Akwesasne Museum
Telephone No.	(518) 358-2461

Public Information	
Title:	Public Information Officer
Telephone No.	(518) 358-2272



States Affiliated with Tribe's Aboriginal Homelands
Kentucky
New York (current Tribal headquarters location)
North Carolina
South Carolina
Tennessee



Thlopthlocco Tribal Town

Mailing Address:

P.O. Box 188
Okemah, OK 74859-0188

Telephone:

(918) 623-2620 or 560-6198

Fax Number:

(918) 623-1810

Web Address: (no official web address available)

http://www.itmatrustfunds.org/Tribes_folder/Thlopthlocco.htm

Summary of Tribal History:

The Muscogee (Creek) people are descendants of a highly evolved culture that, before 1500 A.D., spanned all of the region known today as the southeastern United States. Early ancestors of the Muscogee constructed magnificent earthen pyramids along the rivers of that region as part of their elaborate ceremonial complexes. The historic Muscogee later built expansive towns within these same broad river valleys in the present states of Alabama, Georgia, Florida and South Carolina.

The Muscogee were not one Tribe but a union of several. This union evolved into a confederacy that, in the Euro-American described "historic period," was the most sophisticated political organization north of Mexico. Member Tribes were called Tribal towns. Within this political structure, each Tribal town maintained political autonomy and distinct land holdings.

The confederacy was dynamic in its capacity to expand. New Tribal towns were born of "Mother Towns" as populations increased. The confederation was also expanded by the addition of Tribes conquered by towns of the confederacy, and in time by the incorporation of Tribes and fragments of Tribes devastated by the European imperial powers. Within this confederacy, the language and culture of the founding Tribal towns became dominant.

The Thlopthlocco Tribal Town is located in east-central Oklahoma in the town of Clearview about five miles north of Weleetka, Okemah, Oklahoma. The Thlopthlocco Tribal Town is part of the Creek Nation of Oklahoma, which owns over 6,000 acres of Federal trust lands. This land is dispersed throughout an eight-county area in eastern Oklahoma. The Tribal enrollment is 1500. One of the four members of the Oklahoma Creek Confederacy, the Thlopthlocco Tribal Town is based in Okemah, Oklahoma, along with one of the other two Tribal towns, the Kialegee.

Tribal Government

The Thlopthlocco Tribal Town based in Okemah, Oklahoma, is one of the four members of the Oklahoma Creek Confederacy. Their Corporate Charter was ratified on April 13, 1939, and the Constitution and By-laws were approved on December 27, 1938 by a vote of 95 for, and 4 against. The officers of the Thlopthlocco Tribal Town are the Town King, 1st Warrior, 2nd Warrior, Secretary and the Treasurer. These officers are elected by the Town membership and their terms of office are four years, or until their successors are elected and installed. An election of officers is held

every fourth year. There is an advisory council consisting of five adult members of the Town who are appointed by the officers. The governing body is known as the Business Committee and consists of the Town officers and members of the advisory council. At any election held by the membership of this Town, both males and females 21 years of age and over are eligible to vote. Election is by standing vote and a majority of the votes cast determines the outcome. Town membership meetings are held, annually. Regular meetings of the Business Committee are held quarterly.

This is one of only two instances of a monarchical title being applied to the head of a Native nation within the United States. The other is the Kialegee Tribal Town, also part of the Muscogee Nation.

Points of Contact:

Cultural Resources Department

Title: Historic Preservation Officer

Telephone No. (918) 560-6198

Environmental Resources

Title: Environmental Protection Agency Director

Telephone No. (918) 560-6198

Natural Resources

Title: Housing Director

Telephone No. (918) 560-6198

Administrative Manager

Title: Administrator

Telephone No. (918) 560-6198

Thlopthlocco Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Oklahoma (current Tribal headquarters location)

Tonawanda Seneca Nation

Mailing Address:

Chief
7027 Meadville Road
Basom, NY 14013

Telephone:

(716) 542-4244/2141

Fax Number:

(716) 542-4008

Web Address:

No official website is available

Summary of Tribal History:

The original Seneca territories included all of the lands west of Seneca Lake as well as lands in Pennsylvania and Ohio. Large portions of the lands were lost to fraudulent treaties with New York State in the early 1800s. Today there are three primary Seneca communities with two distinct Seneca governments. The Seneca Nation of Indians adopted a non-traditional, elective form of government in 1848. The Tonawanda Seneca Nation retained the original system of leadership by a Council of Chiefs established under the Great Law of Peace. The Tonawanda Seneca Nation still retains the position of the Keeper of the Western Door.

There are no firm boundary lines between the aboriginal territories of each nation. The borders are more like buffer zones and different nations share the use of those buffer zones. There is no definitive method to delineate traditional territories by nation because the people are culturally affiliated by clan, belief, and language, which transcend geographical boundaries.

Tribal Government

The Tonawanda Seneca Nation's population is over 1,500 enrolled members, approximately 700 living on the territory. The Nation has a centuries-old traditional form of government where the Clan Mothers select the Chiefs, who serve the people for life. The Council of Chiefs, made up of one Chief from each of the eight clans, legislates to protect the welfare of all Tonowanda Seneca People and lands. Additionally, the Seneca Chiefs sit on the Haudenosaunee Grand Council. Chiefs from each of the Six Nations meet regularly at Onondaga.

Points of Contact:
Cultural Resources Department

Title: None Specified

Telephone No. (716) 542-4244

Environmental Resources

Title: None Specified

Telephone No. (716) 542-4244

Natural Resources

Title: None Specified

Telephone No. (716) 542-4244

Public Affairs/Admin/Business Manager

Title: None Specified

Telephone No. (716) 542-4244

Tonawanda Aboriginal Lands

No map available

**States Affiliated with Tribe's
Aboriginal Homelands**

New York (current Tribal headquarters location)
Ohio
Pennsylvania



Tunica-Biloxi Tribe of Louisiana

Mailing Address:

151 Melacon Road
or
P.O. Box 1589
Marksville, LA 71351

Telephone:

(318) 253-9767

Fax Number:

(318) 253-9791

Web Address:

<http://www.tunica.org>

Summary of Tribal History:

The Tunica-Biloxi Tribe is located on its old landbase at Marksville, Louisiana. Federally recognized, the Tribe operates a full casino, a cattle herd, a major museum, and an anthropological conservation laboratory. The Tribe also maintains its own police and court system and housing project. Traditional basket-making, beadwork, and other crafts remain. The Tunica and Biloxi languages are remembered in part, but no longer spoken, while French is the preferred language among the Elders. Storytellers still recount ancient Tunica and Biloxi myths and tales, and attempts are underway to revive traditional music and dance.

The Tunica and Biloxi Indians have lived on their Reservation near Marksville, Louisiana, for over two centuries, during which the Tribes, though speaking completely different languages, have intermarried.

Tribal Government

The Tunica-Biloxi government is housed in the Tribal Center, located at the heart of the Reservation.

Points of Contact:

Tribal Chairman

Title: Chairman

Telephone No. (318) 253-9767

Environmental Resources

Title: Director of Health and Sanitation

Telephone No. (318) 240-6543

Cultural Resources Department

Title: Cultural Resources

Telephone No. (318) 240-6451

Tribal Administrative Official

Title: Chairman

Telephone No. (318) 253-9697

Tunica-Biloxi Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Louisiana (current Tribal headquarters location)

Tuscarora Nation of New York

Mailing Address:

2006 Mt. Hope Rd.
Lewiston, NY 14092

Telephone:

(No number listed)

Web Address:

(No official Web address available)

Summary of Tribal History:

The Tuscarora are of the Iroquois linguistic group and indigenous to North Carolina along the Neuse and Roanoke Rivers. Infiltration of settlers forced them into western New York where they were admitted into the League of the Iroquois as the sixth nation in 1718. The treaty of 1784 secured for them the possession of the lands they occupied.

The Tuscarora Tribe is one of the Six Nations that comprises the Iroquois League or Haudenosaunee Confederacy. Formed around 1570, the League was originally comprised of five Tribes. Starting from east to west, they were the Mohawks, Oneidas, Onondagas, Cayugas and the Senecas. In 1722, the sixth Tribe, the Tuscaroras migrated from North Carolina to the border regions between New York and Pennsylvania and united with the original five Tribes into one cohesive alliance as a sort of 'junior member'. The Iroquois Confederation probably was complete by 1525, but maybe as early as 1450. It is designed to protect the peace within the League, but not necessarily coordinate actions outside the League. The Iroquois Constitution, or Great Binding Law [called Ne Gayaneshagowa] is an oral history that describes the political relationship between the Nations. These include the "Older Brothers," the Mohawks and Senecas; the "Younger Brothers," the Cayugas and Oneidas; and the "Keepers of the Council Fire", the Onandagas. The Peacemaker, Dekanawidah, was a Mohawk, and the Mohawk, though having no power greater than the others, are regarded as first among equals. The Onandagas, the Tribe of Tadadaho, are the head of the Council and the moderators of discussions. Representatives from these Tribes formed the Council of Fifty, led by chiefs or sachems from each Tribe. The Council was the institution of debate, discussion, and decision making amongst the Iroquois.

Each clan chooses representatives to the Nation's governing body, the Men's Council and Clan Mothers. The Clan Mothers of the different Tribes appoint Council members to serve. These positions are named after the original holders of the post, and each of the clans are named after animals. The posts are eternal and only the occupants temporal; that is, the office is more important than the office holder. Certain men could be elevated to the level of Pine Tree Chief or War Chief through great deeds, though they were not allowed to decide matters at the Council Fire, only offer input.

The Iroquois group is made up of nine clans and continues to rule through a matriarchal system. Only those individuals

born of an Iroquois mother are considered members of the Tribe. Although the Tuscarora language is taught in the Tuscarora Indian School, the Tribe primarily speaks English. The Tuscarora Reservation is located nine miles northeast of Niagara Falls, near the shores of Lake Ontario. The reservation covers an area of 5,700 acres.

The Tuscarora call themselves, "Ska-ru-ren," meaning "those of the Indian hemp" gatherers, because they originally wore woven hemp shirts. The Tuscarora are considered the Younger Brothers with the Oneida and Cayuga Nations.

Tribal Government

Each clan is governed by a chief chosen by the oldest mother in the clan, who represents the clan on the Tuscarora Council of Chiefs. The Council consists of 13 chieftains.

Points of Contact:
Public Affairs/Admin/Business Manager

Title:	Chief/Tribal Council
Telephone No.	(716) 622-7061

Cultural Resources Department

Title:	Historian/Cultural Resources Manager
Telephone No.	(716) 622-7061

Environmental Resources

Title:	Environmental Office
Telephone No.	(716) 609-3810

Natural Resources

Title:	Environmental Office Director
Telephone No.	(716) 622-7061

Tuscarora Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

New York (current Tribal headquarters)



United Keetowah Band of Cherokee Indians of Oklahoma

Mailing Address:

P.O. Box 746
Tahlequah, OK 74465

Telephone:

(918) 431-1818

Fax Number:

(918) 431-1873

Web Address:

<http://www.unitedkeetowahband.org>

Summary of Tribal History:

The United Keetowah Band (UKB) of Cherokee Indians in Oklahoma is one of three Federally Recognized Cherokee Tribes in the U.S., and one of two whose capital is located in Tahlequah, Oklahoma. Keetowah Cherokee homelands were originally located in what are now Kentucky, the Virginias, the Carolinas, Tennessee, Mississippi, Alabama, Georgia, and Louisiana. Bordering states, of course, had fringes of the population. Later populated states included Arkansas, Missouri, Kansas, Texas, and Oklahoma.

The name Keetowah (often spelled Kituwah) has always had a special significance to Cherokee traditionalists. While some look at the name as a recent moniker given to a particular society and later adopted by the Tribe, others believe the name Kituwah is the true name of the Cherokee people, a name given directly from the Creator. Legends of the Kituwah people say that the name was given after seven of the wisest men of the ancient Cherokees went to the highest peak and fasted for seven days and nights, asking the Creator for guidance. Kituwah Mound, located near what is present-day Bryson City North, North Carolina, is understood to be the "mother town" and the place where the Creator gave the laws and first fire to the people.

The Keetowahs have been known to be the most traditional and conservative of the Cherokee. Legends say that if these ways ever discontinue, the Cherokee will be no more.

The Tribal community is dispersed throughout nine districts in a 14-county area in northeastern Oklahoma. Tribal headquarters are located near the Arkansas River at the town of Tahlequah in Cherokee County, Oklahoma.

Tribal Government

The UKB is governed by a Chief, Assistant Chief, Secretary, Treasurer, and a nine-member Council, which represents the nine districts: Canadian Cooweescoowee, Delaware, Flint, Goingsnake, Illinois, Saline, Sequoyah, and Tahlequah. The UKB's constitution/bylaws and corporate charter were ratified in accordance with the Indian Reorganization Act and the Oklahoma Indian Welfare Act on May 8, 1950. The UKB is the only Cherokee Band or Nation properly organized under the OIWA, which is required by the act in order to possess un-allotted lands belonging to the Cherokee Indians.

Points of Contact:
Cultural Resources Department

Title: Acting Tribal Historic Preservation Officer

Telephone No. (918) 822-1952

Environmental Resources

Title: Director

Telephone No. (918) 431-1818

Natural Resources

Title: None Specified

Telephone No. (918) 431-1818

Public Affairs/Admin/Business Manager

Title: Administrative Officer

Telephone No. (918) 431-1818

United Keetowah Aboriginal Lands

No map available

States Affiliated with Tribe's Aboriginal Homelands

Alabama
Arkansas
Georgia
Kansas
Kentucky
Mississippi
Missouri
North Carolina
Oklahoma (current Tribal headquarters location)
South Carolina
Tennessee
Texas
Virginia
West Virginia



Wampanoag Tribe of Gay Head (Aquinnah) of Massachusetts

Mailing Address:

20 Black Brook Road
Aquinnah, MA 02536-1546

Telephone:

(508) 645-9265

Fax Number:

(508) 645-3790

Web Address:

<http://www.wampanoagTribe.net>

Summary of Tribal History:

The ancestors of Wampanoag people have lived for at least 10,000 years at Aquinnah (Gay Head) and throughout the island of Noepe (Martha's Vineyard), pursuing a traditional economy based on fishing and agriculture. Some 400 years ago Europeans reached Noepe in sufficient numbers to leave a record, and by the 1700s there were English settlements over most of the island. By the 1800s there remained but three Native communities on Martha's Vineyard: Aquinnah, Christiantown, and Chappaquiddick. The Aquinnah, being the most populous and organized, were able to maintain control over their land, despite intense assimilation efforts. Over the past 100 years more Native land has been lost as changes in the local economy forced Tribal members to sell their lands, move to other parts of the island, or to leave the island altogether. Aquinnah was at different times in history referred to as a "praying town," an Indian District, and an incorporated town. However, the Tribe remained sovereign.

Tribal Government

In 1972 the "Wampanoag Tribal Council of Gay Head, Inc.," was formed to promote self-determination, to ensure preservation and continuation of Wampanoag history and culture, to achieve Federal recognition for the Tribe, and to seek the return of Tribal lands to the Wampanoag people. In 1987, the Wampanoag Tribe of Gay Head (Aquinnah) became a Federally Recognized Tribe through the Bureau of Indian Affairs (BIA). The Wampanoag Tribe of Gay Head (Aquinnah) has a popularly elected representative Tribal government, whose meetings are open to all Tribal members to encourage community involvement in all phases of community and economic development. The Tribal Council manages, controls and administers the affairs of the Tribe and determines its policies and procedures, vested through authority of the Tribal Constitution. The Tribal Council meetings are held twice a month on the first Saturday and third Wednesday of the month. The 1102 enrolled Tribal members, constituting the General Membership, reserve the right to override any action of the Tribal Council by referendum or by a Tribal vote. The General Membership holds four quarterly meetings on the third Sunday of February, May, August and November. The Tribal Council is dedicated to the conservation and careful development of Tribal land and other resources, to promote the economic well-being of all Tribal members, to provide educational opportunities for the Tribe and its posterity, to promote the social and cultural well-being of the Tribes, and to strive for harmony with the surrounding communities.

Points of Contact:

Cultural Resources Department	
Title:	Tribal Historic Preservation Officer
Telephone No.	(508) 645-9265 Ext. 112

Environmental Resources	
Title:	Natural Resources Director
Telephone No.	(508) 645-9265 Ext. 116

Natural Resources	
Title:	Natural Resources Director
Telephone No.	(508) 645-9265 Ext. 116

Administration	
Title:	Executive Administrator
Telephone No.	(508) 645-9265 Ext. 147

Wampanoag Aboriginal Lands
Map not available at this time.

States Affiliated with Tribe's Aboriginal Homelands
Massachusetts (current Tribal headquarters location)

Section III: Appendix



**AMERICAN INDIAN AND ALASKA NATIVE POLICY
AND
DEPARTMENT OF DEFENSE INSTRUCTION
NUMBER 4710.02: DoD INTERACTIONS WITH
FEDERALLY-RECOGNIZED TRIBES**

U.S. DEPARTMENT OF DEFENSE
AMERICAN INDIAN AND ALASKA NATIVE POLICY

PREAMBLE

These principles establish the Department of Defense's (DoD) American Indian and Alaska Native Policy for interacting and working with federally-recognized American Indian and Alaska Native governments (hereinafter referred to as "tribes"¹). These principles are based on tribal input, federal policy, treaties, and federal statutes. The DoD policy supports tribal self-governance and government-to-government relations between the federal government and tribes. Although these principles are intended to provide general guidance to DoD Components on issues affecting tribes², DoD personnel must consider the unique qualities of individual tribes when applying these principles, particularly at the installation level. These principles recognize the importance of increasing understanding and addressing tribal concerns, past, present, and future. These concerns should be addressed prior to reaching decisions on matters that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands³.

¹ As defined by most current Department of Interior/Bureau of Indian Affairs list of tribal entities published in Federal Register pursuant to Section 104 of the Federally Recognized Indian Tribe List Act.

² This policy is not intended to, and does not, grant, expand, create, or diminish any legally enforceable rights, benefits, or trust responsibilities, substantive or procedural, not otherwise granted or created under existing law. Nor shall this policy be construed to alter, amend, repeal, interpret, or modify tribal sovereignty, any treaty rights, or other rights of any Indian tribes, or to preempt, modify, or limit the exercise of any such rights.

³ Definition of Key Terms:

- Protected Tribal Resources: Those natural resources and properties of traditional or customary religious or cultural importance, either on or off Indian lands, retained by, or reserved by or for, Indian tribes through treaties, statutes, judicial decisions, or executive orders, including tribal trust resources.
- Tribal Rights: Those rights legally accruing to a tribe or tribes by virtue of inherent sovereign authority, unextinguished aboriginal title, treaty, statute, judicial decisions, executive order or agreement, and that give rise to legally enforceable remedies.
- Indian Lands: Any lands title to which is either: 1) held in trust by the United States for the benefit of any Indian tribe or individual; or 2) held by any Indian tribe or individual subject to restrictions by the United States against alienation.

U.S. DEPARTMENT OF DEFENSE

I. TRUST RESPONSIBILITIES

DoD will meet its responsibilities to tribes. These responsibilities are derived from:

- Federal trust doctrine (i.e., the trust obligation of the United States government to the tribes);
- Treaties, Executive Orders, Agreements, Statutes, and other obligations between the United States government and tribes, to include:
 1. Federal statutes (e.g., Native American Graves Protection and Repatriation Act, American Indian Religious Freedom Act, National Environmental Policy Act, National Historic Preservation Act, Alaska National Interest Lands Conservation Act, Alaskan Native Claims Settlement Act, and Archeological Resources Protection Act); and
 2. Other federal policies (e.g., Executive Order 12898, “Environmental Justice”; Executive Order 13007, “Indian Sacred Sites”; Executive Order 13021 “Tribal Colleges and Universities”; “Executive Memorandum: Government to Government Relations with Native American Tribal Governments,” dated 29 April 1994; and Executive Order 13084, “Consultation and Coordination with Indian Tribal Governments”).

DoD will annually review the status of relations with tribes to ensure that DoD is:

- Fulfilling its federal responsibilities; and
- Addressing tribal concerns related to protected tribal resources, tribal rights, or Indian lands.

AMERICAN INDIAN AND ALASKA NATIVE POLICY

II. GOVERNMENT TO GOVERNMENT RELATIONS

Build stable and enduring relationships with tribes by:

- Communicating with tribes on a government-to-government basis in recognition of their sovereignty;
- Requiring meaningful communication addressing tribal concerns between tribes and military installations at both the tribal leadership-to-installation commander and the tribal staff-to-installation staff levels;
- Establishing a senior level tribal liaison in the Office of the Secretary of Defense and other appropriate points of contact within DoD to ensure that tribal inquiries are channeled to appropriate officials within DoD and responded to in a timely manner;
- Providing, to the extent permitted by DoD authorities and procedures, information concerning opportunities available to tribes to: 1) compete for contracts, subcontracts, and grants, and participate in cooperative agreements; 2) benefit from education and training; 3) obtain employment; and 4) obtain surplus equipment and property;
- Assessing, through consultation, the effect of proposed DoD actions that may have the potential to significantly affect protected tribal resources, tribal rights, and Indian lands before decisions are made;
- Taking appropriate steps to remove any procedural or regulatory impediments to DoD working directly and effectively with tribes on activities that may have the potential to significantly affect protected tribal resources, tribal rights, and Indian lands; and
- Working with other federal agencies, in consultation with tribes, to minimize duplicative requests for information from tribes.

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III. CONSULTATION

Fully integrate (down to staff officers at the installation level) the principle and practice of meaningful consultation and communication with tribes by:

- Recognizing that there exists a unique and distinctive political relationship between the United States and the tribes that mandates that, whenever DoD actions may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands, DoD must provide affected tribes an opportunity to participate in the decision-making process that will ensure these tribal interests are given due consideration in a manner consistent with tribal sovereign authority;
- Consulting consistent with government-to-government relations and in accordance with protocols mutually agreed to by the particular tribe and DoD, including necessary dispute resolution processes;
- Providing timely notice to, and consulting with, tribal governments prior to taking any actions that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands;
- Consulting in good faith throughout the decision-making process; and
- Developing and maintaining effective communication, coordination, and cooperation with tribes, especially at the tribal leadership-to-installation commander level and the tribal staff-to-installation staff levels.

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IV. NATURAL AND CULTURAL RESOURCES PROTECTION

Recognize and respect the significance tribes ascribe to certain natural resources and properties of traditional or customary religious or cultural importance by:

- Undertaking DoD actions and managing DoD lands consistent with the conservation of protected tribal resources and in recognition of Indian treaty rights to fish, hunt, and gather resources at both on- and off-reservation locations;
- Enhancing, to the extent permitted by law, tribal capabilities to effectively protect and manage natural and cultural tribal trust resources whenever DoD acts to carry out a program that may have the potential to significantly affect those tribal trust resources;
- Accommodating, to the extent practicable and consistent with military training, security, and readiness requirements, tribal member access to sacred and off-reservation treaty fishing, hunting, and gathering sites located on military installations; and
- Developing tribal specific protocols to protect, to the maximum extent practicable and consistent with the Freedom of Information Act, Privacy Act, National Historic Preservation Act, and Archeological Resources Protection Act, tribal information regarding protected tribal resources that has been disclosed to, or collected by, the DoD.



WILLIAM S. COHEN
SECRETARY OF DEFENSE
October 20, 1998

U.S. DEPARTMENT OF DEFENSE

***GOVERNMENT-TO-GOVERNMENT RELATIONS WITH
NATIVE AMERICAN TRIBAL GOVERNMENTS
EXECUTIVE MEMORANDUM
April 29, 1994***

The United States Government has a unique legal relationship with Native American tribal governments as set forth in the Constitution of the United States, treaties, statutes, and court decisions. As executive departments and agencies undertake activities affecting Native American tribal rights or trust resources, such activities should be implemented in a knowledgeable, sensitive manner respectfully of tribal sovereignty. Today, as part of an historic meeting, I am outlining principles that executive departments and agencies, including every component bureau and office, are to follow in their interactions with Native American tribal governments. The purpose of these principles is to clarify our responsibility to ensure that the Federal Government operates within a government-to-government relationship with federally-recognized Native American tribes.

I am strongly committed to building a more effective day-to-day working relationship reflecting respect for the rights of self government due the sovereign tribal governments.

In order to ensure that the rights of sovereign tribal governments are fully respected, executive branch activities shall be guided by the following:

- (a) The head of each executive department and agency shall be responsible for ensuring that the department or agency operates within a government-to-government relationship with federally-recognized tribal governments.
- (b) Each executive department and agency shall consult, to the greatest extent practicable and to the extent permitted by law, with tribal governments prior to taking actions that affect federally recognized tribal governments. All such consultations are to be open and candid so that all interested parties may evaluate for themselves the potential impact of relevant proposals.
- (c) Each executive department and agency shall assess the impact of Federal Government plans, projects, programs, and activities on tribal trust resources and assure that tribal government rights and concerns are considered during the development of such plans, projects, programs and activities.
- (d) Each executive department and agency shall take appropriate steps to remove any procedural impediments to working directly and effectively with tribal government on activities that affect the trust property and/or governmental rights of the tribes.
- (e) Each executive department and agency shall work cooperatively with other federal departments and agencies to enlist their interest and support in cooperative efforts, where appropriate, to accomplish the goals of this memorandum.
- (f) Each executive department and agency shall apply the requirements of Executive Orders Nos. 12875 ("Enhancing the Intergovernmental Partnership") and 12866 ("Regulatory Planning and Review") to design solutions and tailor Federal programs, in appropriate circumstances, to address specific or unique needs of tribal communities.

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The head of each executive department and agency shall ensure that the department or agency's bureaus and components are fully aware of this memorandum, through publication or other means, and that they are in compliance with its requirements.

This memorandum is intended only to improve the internal management of the executive branch and is not intended to, and does not, create any right to administrative or judicial review, or any other right or benefit or trust responsibility, substantive or procedural, enforceable by a party against the United States, its agencies or instrumentalities, its officers or employees, or any other person.

The Director of the Office of Management and Budget is authorized and directed to publish this memorandum in the Federal Register.

WILLIAM J. CLINTON
THE WHITE HOUSE,
April 29, 1994

U.S. DEPARTMENT OF DEFENSE

INDIAN SACRED SITES
EXECUTIVE ORDER 13007
May 24, 1996

By the authority vested in me as President by the Constitution and the laws of the United States, in furtherance of Federal treaties, and in order to protect and preserve Indian religious practices, it is hereby ordered:

Section 1. Accommodation of Sacred Sites. (a) In managing Federal lands, each executive branch agency with statutory or administrative responsibility for the management of Federal lands shall, to the extent practicable, permitted by law, and not clearly inconsistent with essential agency functions, (1) accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners and (2) avoid adversely affecting the physical integrity of such sacred sites. Where appropriate, agencies shall maintain the confidentiality of sacred sites.

(b) For purposes of this order:

(i) "Federal lands" means any land or interests in land owned by the United States, including leasehold interests held by the United States, except Indian trust lands;

(ii) "Indian tribe" means an Indian or Alaska Native tribe, band, nation, pueblo, village, or community that the Secretary of the Interior acknowledges to exist as an Indian tribe pursuant to Public Law No. 103-454, 108 Stat. 4791, and "Indian" refers to a member of such an Indian tribe; and

(iii) "Sacred site" means any specific, discrete, narrowly delineated location on Federal land that is identified by an Indian tribe, or Indian individual determined to be an appropriately authoritative representative of an Indian religion, as sacred by virtue of its established religious significance to, or ceremonial use by, an Indian religion; provided that the tribe or appropriately authoritative representative of an Indian religion has informed the agency of the existence of such a site.

Section 2. Procedures. (a) Each executive branch agency with statutory or administrative responsibility for the management of Federal lands shall, as appropriate, promptly implement procedures for the purposes of carrying out the provisions of section 1 of this order, including, where practicable and appropriate, procedures to ensure reasonable notice is provided of proposed actions or land management policies that may restrict future access to or ceremonial use of, or adversely affect the physical integrity of, sacred sites. In all actions pursuant to this section, agencies shall comply with the Executive memorandum of April 29, 1994, "Government-to-Government Relations with Native American Tribal Governments."

(b) Within 1 year of the effective date of this order, the head of each executive branch agency with statutory or administrative responsibility for the management of Federal lands shall report to the President, through the Assistant to the President for Domestic Policy, on the implementation of this order. Such reports shall address, among other things, (i) any changes necessary to accommodate access to and ceremonial use of Indian sacred sites; (ii) any changes necessary to avoid adversely affecting the physical integrity of Indian sacred sites; and (iii) procedures implemented or proposed to facilitate consultation with appropriate Indian tribes and religious leaders and the expeditious resolution of

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disputes relating to agency action on Federal lands that may adversely affect access to, ceremonial use of, or the physical integrity of sacred sites.

Section 3. Nothing in this order shall be construed to require a taking of vested property interests. Nor shall this order be construed to impair enforceable rights to use of Federal lands that have been granted to third parties through final agency action. For purposes of this order, "agency action" has the same meaning as in the Administrative Procedures Act (5 U.S.C.551[13]).

Section 4. This order is intended only to improve the internal management of the executive branch and is not intended to, nor does it, create any right, benefit, or trust responsibility, substantive or procedural, enforceable at law or equity by any party against the United States, its agencies officers, or any person.

WILLIAM J. CLINTON
THE WHITE HOUSE,
May 24, 1996.

U.S. DEPARTMENT OF DEFENSE

GOVERNMENT-TO-GOVERNMENT RELATIONS WITH NATIVE AMERICAN TRIBAL GOVERNMENTS EXECUTIVE ORDER 13084***April 29, 1994***

The United States Government has a unique legal relationship with Native American tribal governments as set forth in the Constitution of the United States, treaties, statutes, and court decisions. As executive departments and agencies undertake activities affecting Native American tribal rights or trust resources, such activities should be implemented in a knowledgeable, sensitive manner respectfully of tribal sovereignty. Today, as part of an historic meeting, I am outlining principles that executive departments and agencies, including every component bureau and office, are to follow in their interactions with Native American tribal governments. The purpose of these principles is to clarify our responsibility to ensure that the Federal Government operates within a government-to-government relationship with federally-recognized Native American tribes.

I am strongly committed to building a more effective day-to-day working relationship reflecting respect for the rights of self government due the sovereign tribal governments.

In order to ensure that the rights of sovereign tribal governments are fully respected, executive branch activities shall be guided by the following:

- (a) The head of each executive department and agency shall be responsible for ensuring that the department or agency operates within a government-to-government relationship with federally-recognized tribal governments.
- (b) Each executive department and agency shall consult, to the greatest extent practicable and to the extent permitted by law, with tribal governments prior to taking actions that affect federally recognized tribal governments. All such consultations are to be open and candid so that all interested parties may evaluate for themselves the potential impact of relevant proposals.
- (c) Each executive department and agency shall assess the impact of Federal Government plans, projects, programs, and activities on tribal trust resources and assure that tribal government rights and concerns are considered during the development of such plans, projects, programs and activities.
- (d) Each executive department and agency shall take appropriate steps to remove any procedural impediments to working directly and effectively with tribal government on activities that affect the trust property and/or governmental rights of the tribes.
- (e) Each executive department and agency shall work cooperatively with other federal departments and agencies to enlist their interest and support in cooperative efforts, where appropriate, to accomplish the goals of this memorandum.
- (f) Each executive department and agency shall apply the requirements of Executive Orders Nos. 12875 ("Enhancing the Intergovernmental Partnership") and 12866 ("Regulatory Planning and Review") to design solutions and tailor Federal programs, in appropriate circumstances, to address specific or unique needs of tribal communities.

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The head of each executive department and agency shall ensure that the department or agency's bureaus and components are fully aware of this memorandum, through publication or other means, and that they are in compliance with its requirements.

This memorandum is intended only to improve the internal management of the executive branch and is not intended to, and does not, create any right to administrative or judicial review, or any other right or benefit or trust responsibility, substantive or procedural, enforceable by a party against the United States, its agencies or instrumentalities, its officers or employees, or any other person.

The Director of the Office of Management and Budget is authorized and directed to publish this memorandum in the Federal Register.

WILLIAM J. CLINTON
THE WHITE HOUSE,
April 29, 1994.

U.S. DEPARTMENT OF DEFENSE

***CONSULTATION AND COORDINATION WITH INDIAN TRIBAL GOVERNMENTS
EXECUTIVE ORDER 13175
November 6, 2000***

By the authority vested in me as President by the Constitution and the laws of the United States of America, and in order to establish regular and meaningful consultation and collaboration with tribal officials in the development of Federal policies that have tribal implications, to strengthen the United States government-to-government relationships with Indian tribes, and to reduce the imposition of unfunded mandates upon Indian tribes; it is hereby ordered as follows:

Section 1. Definitions. For purposes of this order:

- (a) "Policies that have tribal implications" refers to regulations, legislative comments or proposed legislation, and other policy statements or actions that have substantial direct effects on one or more Indian tribes, on the relationship between the Federal Government and Indian tribes, or on the distribution of power and responsibilities between the Federal Government and Indian tribes.
- (b) "Indian tribe" means an Indian or Alaska Native tribe, band, nation, pueblo, village, or community that the Secretary of the Interior acknowledges to exist as an Indian tribe pursuant to the Federally Recognized Indian Tribe List Act of 1994, 25 U.S.C. 479a.
- (c) "Agency" means any authority of the United States that is an "agency" under 44 U.S.C. 3502(1), other than those considered to be independent regulatory agencies, as defined in 44 U.S.C. 3502(5). "Tribal officials" means elected or duly appointed officials of Indian tribal governments or authorized intertribal organizations.

Sec. 2. Fundamental Principles. In formulating or implementing policies that have tribal implications, agencies shall be guided by the following fundamental principles:

- (a) The United States has a unique legal relationship with Indian tribal governments as set forth in the Constitution of the United States, treaties, statutes, Executive Orders, and court decisions. Since the formation of the Union, the United States has recognized Indian tribes as domestic dependent nations under its protection. The Federal Government has enacted numerous statutes and promulgated numerous regulations that establish and define a trust relationship with Indian tribes.
- (b) Our Nation, under the law of the United States, in accordance with treaties, statutes, Executive Orders, and judicial decisions, has recognized the right of Indian tribes to self-government. As domestic dependent nations, Indian tribes exercise inherent sovereign powers over their members and territory. The United States continues to work with Indian tribes on a government-to-government basis to address issues concerning Indian tribal self-government, tribal trust resources, and Indian tribal treaty and other rights.
- (c) The United States recognizes the right of Indian tribes to self-government and supports tribal sovereignty and self-determination.

Sec. 3. Policymaking Criteria. In addition to adhering to the fundamental principles set forth in section 2, agencies shall adhere, to the extent permitted by law, to the following criteria when formulating and implementing policies that have tribal implications:

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(a) Agencies shall respect Indian tribal self-government and sovereignty, honor tribal treaty and other rights, and strive to meet the responsibilities that arise from the unique legal relationship between the Federal Government and Indian tribal governments.

(b) With respect to Federal statutes and regulations administered by Indian tribal governments, the Federal Government shall grant Indian tribal governments the maximum administrative discretion possible.

(c) When undertaking to formulate and implement policies that have tribal implications, agencies shall:

1. encourage Indian tribes to develop their own policies to achieve program objectives;
2. where possible, defer to Indian tribes to establish standards; and
3. in determining whether to establish Federal standards, consult with tribal officials as to the need for Federal standards and any alternatives that would limit the scope of Federal standards or otherwise preserve the prerogatives and authority of Indian tribes.

Sec. 4. Special Requirements for Legislative Proposals. Agencies shall not submit to the Congress legislation that would be inconsistent with the policymaking criteria in Section 3.

Sec. 5. Consultation.

(a) Each agency shall have an accountable process to ensure meaningful and timely input by tribal officials in the development of regulatory policies that have tribal implications. Within 30 days after the effective date of this order, the head of each agency shall designate an official with principal responsibility for the agency's implementation of this order. Within 60 days of the effective date of this order, the designated official shall submit to the Office of Management and Budget (OMB) a description of the agency's consultation process.

(b) To the extent practicable and permitted by law, no agency shall promulgate any regulation that has tribal implications, that imposes substantial direct compliance costs on Indian tribal governments, and that is not required by statute, unless:

1. funds necessary to pay the direct costs incurred by the Indian tribal government or the tribe in complying with the regulation are provided by the Federal Government; or
2. the agency, prior to the formal promulgation of the regulation,

(c) consulted with tribal officials early in the process of developing the proposed regulation;

(d) in a separately identified portion of the preamble to the regulation as it is to be issued in the Federal Register, provides to the Director of OMB a tribal summary impact statement, which consists of a description of the extent of the agency's prior consultation with tribal officials, a summary of the nature of their concerns and the agency's position supporting the need to issue the regulation, and a statement of the extent to which the concerns of tribal officials have been met; and

(e) makes available to the Director of OMB any written communications submitted to the agency by tribal officials.

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(f) To the extent practicable and permitted by law, no agency shall promulgate any regulation that has tribal implications and that preempts tribal law unless the agency, prior to the formal promulgation of the regulation,

1. consulted with tribal officials early in the process of developing the proposed regulation;
2. in a separately identified portion of the preamble to the regulation as it is to be issued in the Federal Register, provides to the Director of OMB a tribal summary impact statement, which consists of a description of the extent of the agency's prior consultation with tribal officials, a summary of the nature of their concerns and the agency's position supporting the need to issue the regulation, and a statement of the extent to which the concerns of tribal officials have been met; and
3. makes available to the Director of OMB any written communications submitted to the agency by tribal officials.

(g) On issues relating to tribal self-government, tribal trust resources, or Indian tribal treaty and other rights, each agency should explore and, where appropriate, use consensual mechanisms for developing regulations, including negotiated rulemaking.

Sec. 6. Increasing Flexibility for Indian Tribal Waivers.

- (a) Agencies shall review the processes under which Indian tribes apply for waivers of statutory and regulatory requirements and take appropriate steps to streamline those processes.
- (b) Each agency shall, to the extent practicable and permitted by law, consider any application by an Indian tribe for a waiver of statutory or regulatory requirements in connection with any program administered by the agency with a general view toward increasing opportunities for utilizing flexible policy approaches at the Indian tribal level in cases in which the proposed waiver is consistent with the applicable Federal policy objectives and is otherwise appropriate.
- (c) Each agency shall, to the extent practicable and permitted by law, render a decision upon a complete application for a waiver within 120 days of receipt of such application by the agency, or as otherwise provided by law or regulation. If the application for waiver is not granted, the agency shall provide the applicant with timely written notice of the decision and the reasons therefor.
- (d) This section applies only to statutory or regulatory requirements that are discretionary and subject to waiver by the agency.

Sec. 7. Accountability.

- (a) In transmitting any draft final regulation that has tribal implications to OMB pursuant to Executive Order 12866 of September 30, 1993, each agency shall include a certification from the official designated to ensure compliance with this order stating that the requirements of this order have been met in a meaningful and timely manner.
- (b) In transmitting proposed legislation that has tribal implications to OMB, each agency shall include a certification from the official designated to ensure compliance with this order that all relevant requirements of this order have been met.

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(c) Within 180 days after the effective date of this order the Director of OMB and the Assistant to the President for Intergovernmental Affairs shall confer with tribal officials to ensure that this order is being properly and effectively implemented.

Sec. 8. Independent Agencies.

Independent regulatory agencies are encouraged to comply with the provisions of this order.

Sec. 9. General Provisions.

(a) This order shall supplement but not supersede the requirements contained in Executive Order 12866 (Regulatory Planning and Review), Executive Order 12988 (Civil Justice Reform), OMB Circular A-19, and the Executive Memorandum of April 29, 1994, on Government-to-Government Relations with Native American Tribal Governments.

(b) This order shall complement the consultation and waiver provisions in sections 6 and 7 of Executive Order 13132 (Federalism).

(c) Executive Order 13084 (Consultation and Coordination with Indian Tribal Governments) is revoked at the time this order takes effect.

(d) This order shall be effective 60 days after the date of this order.

Sec. 10. Judicial Review.

This order is intended only to improve the internal management of the executive branch, and is not intended to create any right, benefit, or trust responsibility, substantive or procedural, enforceable at law by a party against the United States, its agencies, or any person.

WILLIAM J. CLINTON
THE WHITE HOUSE,
November 6, 2000.

DODI 4710.02, SEPTEMBER 14, 2006



Department of Defense INSTRUCTION

NUMBER 4710.02
September 14, 2006

USD(AT&L)

SUBJECT: DoD Interactions with Federally-Recognized Tribes

- References: (a) DoD Directive 5134.01, "Under Secretary of Defense for Acquisition, Technology, and Logistics (USD(AT&L))," December 9, 2005
 (b) DoD Directive 4715.1E, "Environment, Safety, and Occupational Health (ESOH)," March 19, 2005
 (c) DoD Instruction 4715.3, "Environmental Conservation Program," May 3, 1996
 (d) Secretary of Defense Policy on "Department of Defense American Indian and Alaska Native Policy," October 20, 1998¹
 (e) through (s), see Enclosure 1

1. PURPOSE

This Instruction implements DoD policy, assigns responsibilities, and provides procedures for DoD interactions with federally-recognized tribes (hereafter referred to as "tribes") in accordance with References (a) through (d), Executive Order (E.O.) 13175² (Reference (e)), and the Presidential Memorandum on "Government-to-Government Relationship with Tribal Governments"³ (Reference (f)).

2. APPLICABILITY AND SCOPE

This Instruction applies to:

2.1. The Office of the Secretary of Defense (OSD), the Military Departments, the Chairman of the Joint Chiefs of Staff, the Combatant Commands, the Office of the Inspector General of the Department of Defense, the Defense Agencies, the DoD Field Activities, and all other organizational entities in the Department of Defense (hereafter referred to collectively as the "DoD Components").

2.2. All DoD operations, activities, and installations that require interactions with tribes.

1 Copies may be obtained via the internet at <https://www.denix.osd.mil/denix/Public/Native/Outreach/policy.html>

2 Copies may be obtained via the internet at <http://www.epa.gov/fedrgstr/eo/eo13175.htm>

3 Copies may be obtained via the internet at <http://www.whitehouse.gov/news/releases/2004/09/20040923-4.html>

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3. DEFINITIONS

3.1. Indian. A member of a tribe, as defined in subparagraph 3.5.

3.2. Indian Lands. Any lands the title to which is either held in trust by the United States for the benefit of any Indian tribe or Indian, or held by an Indian tribe or Indian subject to restrictions by the United States against alienation (Reference (d) and 32 Code of Federal Regulations (CFR) part 229 (Reference (g))).

3.3. Protected Tribal Resources. Those natural resources and properties of traditional or customary religious or cultural importance, either on or off Indian lands, retained by or reserved by or for Indian tribes through treaties, statutes, judicial decisions, or executive orders, including tribal trust resources (Reference (d)).

3.4. Tribal Rights. Those rights legally accruing to a tribe or tribes by virtue of inherent sovereign authority, un-extinguished aboriginal title, treaty, statute, judicial decision, Executive Order, or agreement, and that give rise to legally enforceable remedies (Reference (d)).

3.5. Tribe. A federally-recognized Indian or Alaska Native tribe, band, nation, pueblo, village, or community that the Secretary of the Interior acknowledges to exist as an Indian tribe pursuant to the most current Department of Interior list of tribes published in the Federal Register (Reference (c), Reference (d), and Section 1996a of 42 United States Code (U.S.C.) (Reference (h))).

4. POLICY

It is DoD policy to:

4.1. Meet its responsibilities to tribes as derived from Federal trust doctrine, treaties, and agreements between the United States Government and tribal governments, and to comply with Federal statutes, regulations, Presidential Memorandums, and Executive Orders governing DoD interactions with tribes.

4.2. Build stable and enduring government-to-government relations with federally-recognized tribal governments in a manner that sustains the DoD mission and minimizes effects on protected tribal resources in accordance with References (c) through (f) and 32 CFR part 22 (Reference (i)).

4.3. Fully integrate, down to staff officers and civilian officials at the installation level, the principles and practices of meaningful consultation and communication with tribes in accordance with References (a) through (f).

4.4. Take into consideration the significance that tribes ascribe to protected tribal resources on protected lands in accordance with References (c), (g), and (h); 36 CFR part 800 (Reference (j)); 43 CFR part 10 (Reference (k)); Sections 470, 470.1, and 470.a through 470.w of title 16 U.S.C. (Reference (l)); and E.O. 13007⁴ (Reference (m)).

⁴ Copies may be obtained via the internet at <http://web.em.doc.gov/public/tribal/eo13007.html>

5. RESPONSIBILITIES

5.1. The Under Secretary of Defense for Acquisition, Technology, and Logistics (USD(AT&L)) shall oversee DoD interactions with tribes.

5.2. The Deputy Under Secretary of Defense for Installations and Environment (DUSD(I&E)), under the USD(AT&L), shall:

5.2.1. Develop additional policy and guidance, as needed, in accordance with Reference (a).

5.2.2. Designate responsibilities and provide procedures for DoD interactions with tribes.

5.2.3. Enhance the DoD Components' understanding of tribal issues and concerns through education and training programs and outreach activities.

5.2.4. Assist the DoD Components in identifying requirements of Presidential Memorandums, Executive Orders, statutes, and regulations governing DoD interactions with tribes.

5.2.5. As requested, assist the DoD Components with consultation and government-to-government relations with tribes to implement the following:

5.2.5.1. Support and services for eligible organizations and activities outside the Department of Defense in accordance with DoD Directive 1100.20 (Reference (n)).

5.2.5.2. The DoD Office of Small Business Programs in accordance with DoD Directive 4205.1 (Reference (o)).

5.2.6. Oversee DoD Component implementation of this Instruction, compliance with the guidance for consulting with tribes set forth in Enclosure 2, and compliance with the measures of merit set forth in Enclosure 3.

5.2.7. Coordinate with other Federal Agencies and tribal organizations, as appropriate, on tribal issues of regional and national scope.

5.3. The Heads of the DoD Components shall:

5.3.1. Integrate the requirements of Presidential Memorandums, Executive Orders, statutes, and regulations regarding DoD interactions with tribes into their mission requirements.

5.3.2. Plan, program, and budget for statutory and regulatory requirements applicable to interactions with tribes consistent with DoD guidance and fiscal policies, and within available resources.

5.3.3. Develop and implement programs to monitor, achieve, and maintain compliance with this Instruction, including compliance by installations and their tenant activities.

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5.3.4. Consult with federally-recognized tribal governments on a government-to-government basis on matters that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands in accordance with Reference (d), Enclosure 2, and the measures of merit in Enclosure 3.

5.3.5. To the extent permitted by legal authority, provide information on opportunities for tribes to compete for requests for proposals or other potential contracting, sub-contracting, and grant or cooperative agreement instruments; for surplus equipment and property; and for education, training, or employment, as appropriate.

5.3.6. Promptly notify the DUSD(I&E) of tribal issues that have the potential to be elevated to OSD for resolution.

5.3.7. Assign tribal liaison responsibilities to staff at the Headquarters level to coordinate tribal issues with the Office of the DUSD(I&E).

6. PROCEDURES

6.1. The DoD Components shall consult with tribes whenever proposing an action that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands.

6.2. The DoD Components shall consult with tribes in accordance with the requirements specified in References (c) through (h).

6.3. Consultation required by paragraphs 6.1. and 6.2. shall apply to proposed actions that may have the potential to significantly affect tribes, including, but not limited to: land-disturbing activities, construction, training, over-flights, management of properties of traditional religious and cultural importance, protection of sacred sites from vandalism and other damage, access to sacred sites, access to treaty-reserved resources, disposition of cultural items in accordance with Reference (k), and land use decisions.

6.4. The DoD Components shall afford tribes that have a cultural or historical affiliation with the lands encompassed by the installation an opportunity to consult on the development of the Integrated Cultural Resources Management Plan (ICRMP), and, where tribal treaty rights or other rights to natural resources potentially may be affected, Integrated Natural Resources Management Plans (INRMPs).

6.5. In consultation with tribes identified in paragraph 6.4., the DoD Components shall incorporate in applicable documentation, including ICRMPs and INRMPs, a standard process for consultation whenever issues arise between the tribe and the Component.

6.6. The DoD Components shall involve tribal governments early in the planning process for proposed actions that may have the potential to affect protected tribal rights, land, or resources, and shall endeavor to complete consultations prior to implementation of the proposed action. Early involvement means that a tribal government is given an opportunity to comment on a proposed action in time for the tribal government to provide meaningful comments that may

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affect the decision. Installations should take advantage of the processes set forth in 40 CFR parts 1500-1508 (Reference (p)) and E.O. 12898⁵ (Reference (q)) to involve tribes in early planning.

6.7. The DoD Components are encouraged to use agreements such as Comprehensive Agreements, Memorandums of Agreement, or Memorandums of Understanding between the Department of Defense and tribal governments, as appropriate, on issues of common interest to each party. The primary goal of formalized agreements with tribal governments is to foster relationships that facilitate military training and readiness while addressing issues of importance to tribes.

6.8. When contacting tribes, the consultation shall be initiated by the installation commander. Follow-on consultation shall be at a level agreed to by the installation commander and tribal government leadership.

6.9. Base commanders at installations that have on-going consultation and coordination with tribes shall assign a staff member to serve as a tribal liaison.

6.10. Installation personnel who conduct activities that may have the potential to affect protected tribal rights, land, or resources shall participate in training courses and workshops to raise their awareness of tribal culture and to learn about local tribal issues, especially access, use, and privacy issues, that may be affected by military operations such as low-level flights and access to sacred sites.

7. EFFECTIVE DATE

This Instruction is effective immediately.



Kenneth J Krieg
Under Secretary of Defense
for Acquisition, Technology, and Logistics

Enclosures – 3

- E1. References, continued
- E2. Guidance for Consultation with Tribes
- E3. Compliance Measures of Merit

⁵ Copies may be obtained via the internet at www.epa.gov/civilrights/eo12898.htm

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E1. ENCLOSURE 1

REFERENCES, continued

- (e) Executive Order 13175, "Consultation and Coordination with Indian Tribal Governments," November 6, 2000
- (f) Presidential Memorandum on "Government-to-Government Relationship with Tribal Governments," September 23, 1994
- (g) Title 32, Code of Federal Regulations, Part 229, "Protection of Archeological Resources: Uniform Regulations," current edition
- (h) Section 1996a of title 42, United States Code, American Indian Religious Freedom Act
- (i) Title 32, Code of Federal Regulations, Part 22, "DoD Grants and Agreements: Award and Administration," current edition
- (j) Title 36, Code of Federal Regulations, Part 800, "Protection of Historic Properties," current edition
- (k) Title 43, Code of Federal Regulations, Part 10, "Native American Graves Protection and Repatriation Regulations," current edition
- (l) Sections 470, 470.1, and 470.a through 470.w of title 16, United States Code, Conservation
- (m) Executive Order 13007, "Indian Sacred Sites," May 24, 1996
- (n) DoD Directive 1100.20, "Support and Services for Eligible Organizations and Activities Outside the Department of Defense," April 12, 2004
- (o) DoD Directive 4205.1, "Department of Defense Small Business and Small Disadvantaged Business Utilization Programs," September 11, 1996
- (p) Title 40, Code of Federal Regulations, Parts 1500-1508, "Council on Environmental Quality," current edition
- (q) Executive Order 12898, "Federal Actions to Address Environmental Justice in Minority Populations and Low-Income Populations," February 11, 1994
- (r) DoD Directive 5400.07, "DoD Freedom of Information Act Program," October 28, 2005
- (s) Federal Register, Volume 48, Page 44716, "Secretary of the Interior's Professional Qualification Standards," September 29, 1983

ENCLOSURE 1

E2. ENCLOSURE 2

GUIDANCE FOR CONSULTATION WITH TRIBES

Consultation is always a dialog, with information and opinion respectfully exchanged in both directions. The following guidance is designed to facilitate the consultation process and to make it more productive.

E2.1. The DoD Components should identify official points-of-contact prior to initiating consultation with all tribes (or lineal descendants in the case of Reference (k) actions) that may have an interest in the matter under consultation. As tribal boundaries have shifted and tribes have migrated, tribes that seem far removed geographically may have a traditional interest in assets and actions at specific, present-day installations.

E2.2. Commanders and commanding officers play a prominent role in government-to-government consultation. Commander/commanding officer presence and signature is appropriate at significant milestones such as formal initiation of consultation, notification of final DoD decisions about proposed actions under consultation, and completion of any agreement document that may result from consultation.

E2.3. Commanders and commanding officers may delegate follow-up consultation functions. Designated DoD staff at the local or regional level may negotiate details and engage in routine consultation with tribal government staff or other tribal representatives delegated by tribal authorities.

E2.4. Consultation should take place at a time and in a location convenient for tribal representatives. DoD staff may find it necessary to negotiate the time and place for consultation, recognizing that many tribes do not have an operating budget that will pay for tribal representatives' transportation and per diem, and that tribal representatives may have existing work, community, and family commitments.

E2.5. DoD staff should consider several factors in scheduling consultation. Consultation may require multiple meetings over a period of months, or may be dependent upon culturally specific circumstances such as religious ceremonies conducted only at certain times of the year, availability of information sources, or certain natural resources cycles. DoD Components should start early and allow plenty of time. If there is an urgent need for expeditious consultation, the component must make this fact known to tribal contacts and negotiate an expedited timetable.

E2.6. Participating members of a particular culture are in the best position to provide the most up-to-date and accurate information about that culture; therefore culturally specific information obtained from a member of a particular culture is to be respected as expert testimony.

ENCLOSURE 2

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E2.7. In participating in consultation, DoD staff should take into consideration and respect tribal protocols, such as the following:

E2.7.1. Tribal representatives may want to open a meeting with a traditional ceremony, although DoD representatives are under no obligation to participate.

E2.7.2. The installation may need to schedule meetings well in advance to enable the tribe to decide upon appropriate attendees such as tribal elders, traditional religious leaders, and translators.

E2.7.3. Tribal representatives may be reluctant to discuss culturally sensitive information outside of the tribe or at certain times of the year, or they may need to clear information with traditional religious leaders or tribal council members prior to making commitments.

E2.7.4. Tribal governments differ from each other in their organizational structures and corporate cultures. DoD representatives should be mindful that these differences may affect formal titles and forms of address (such as “Chief,” “Governor,” and/or “Chairman”) and other forms of protocol. Tribal representatives may be female or male, elected or not elected, political or spiritual leaders, and exhibit other variations from tribe to tribe.

E2.8. Each tribe should be consulted separately, unless affected tribes choose to act collectively.

E2.9. Without including culturally sensitive information, document the consultation in writing and place it in the administrative record. Although consent, approval, or formal agreement from tribal governments is not required to conclude the consultation process and to proceed with a project on Federal land, the record must show that the Department of Defense has given careful consideration to all the available evidence and points of view before making the final decision.

E2.10. The Department of Defense recognizes that a tribe may wish to keep confidential some of the information it may provide during consultation. Tribes should be assured that the Department of Defense will make every reasonable effort, consistent with the law, to withhold from public disclosure any specific information that a tribe identifies as confidential, especially information related to sacred sites and other traditional cultural properties. Nonetheless, tribes should also understand that the Department of Defense is required to provide public access to its records under the Freedom of Information Act (Reference (r)), except to the extent that any such records are protected from disclosure by a statutory exemption or exclusion. Consequently, tribes should be encouraged to seek the advice of their own legal counsel before providing sensitive information to the Department of Defense.

E2.11. The final decision should be placed into the administrative record and circulated to all consulting parties. It should explain the reasoning as well as the data compiled, but exclude any direct reference to culturally sensitive information provided by tribes and to information sensitive to the DoD mission.

ENCLOSURE 2

E3. ENCLOSURE 3

COMPLIANCE MEASURES OF MERIT

E3.1. Policy Implementation

E3.1.1. The Office of the DUSD(I&E) shall assess the number of installations that have incorporated a process for consultation with tribes either as part of an ICRMP and/or an INRMP, or as an independent process in which tribal interests have been identified.

E3.1.2. A process for consultation is required only when tribes have a cultural or historical affiliation with the lands encompassed by the installation for an ICRMP, and where tribal treaty rights or other rights to natural resources potentially may be affected, for an INRMP.

E3.2. Native American Graves Protection and Repatriation Act (NAGPRA) (Reference (k))

The Office of the DUSD(I&E) shall assess the number of installations:

E3.2.1. With possession or control of any archaeological, historic, or ethnographic collections, including items held by a DoD contractor for the installation.

E3.2.2. With possession or control of items in paragraph E3.2.1., where these items have been professionally evaluated for the presence of "cultural items" as defined in Section 2 of Reference (m). "Professionally evaluated" means the items have been examined and a finding made by a person who has professional training to make an authoritative determination. At a minimum, the person making the determination shall meet the requirements of 48 FR 44716 (Reference (s)).

E3.2.3. With professionally evaluated items that meet the definition of cultural items.

E3.2.4. Retaining possession or control of NAGPRA cultural items that do not fall within the following categories:

E3.2.4.1. The cultural affiliation cannot be determined.

E3.2.4.2. Consultation is ongoing.

E3.2.1.3. No tribes have expressed an interest in the items for repatriation purposes.

E3.2.1.4. Repatriation is pending Federal Register Notice.

ENCLOSURE 3

