

OHIO HISTORY CONNECTION

American Indian Policy



The mission of the Ohio History Connection is to spark discovery of Ohio's stories!
Embrace the present, share the past, and transform the future.

Approved by the Board of Trustees on September 19, 2019

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Introduction/Preamble

The Ohio History Connection acknowledges the 15,000+ year presence of Native people in the land we now call Ohio. The cultural and political contributions that were made by both the ancestors of and the present-day American Indian Tribes should be honored and celebrated. The Ohio History Connection seeks to honor that history by creating a policy which outlines how the organization will conduct itself and how it shall engage federally-recognized Tribal Nations who hold shared interests, histories and ancestral ties to Ohio.

From the beginning of the Ohio State Archaeological and Historical Society in 1885, archaeology was of preeminent importance in the minds of the founders. The original constitution states that the purpose of the organization is to promote "*a knowledge of Archaeology and History, especially of Ohio*" and "prehistoric relics" are mentioned first and foremost as items to be incorporated in a museum. In 1954, the Society shortened its name to the Ohio Historical Society. According to a review of the Society's collections, written by staff and published in the *Antiques Journal* in June 1960, the organization's "*first collections were of the artifacts taken from prehistoric Indian earthworks and village sites. The Ohio Historical Society's founders and its officers for over fifty years were interested primarily in archaeology.*" In 2014, the Ohio Historical Society became the Ohio History Connection.

The Ohio History Connection recognizes that a large and especially important part of the collections relate to the indigenous American Indian cultures of this region. The descendants of these cultures were forced out or forcibly removed from these homelands, placed on reservations, and subjected to varying degrees of forced assimilation. It is within this context that the Ohio History Connection has inherited stewardship of the many sites, artifacts and even human remains in our charge that relate to the pre-contact and contact era legacy of American Indian Tribal Nations. It is therefore our responsibility to actively consult with the contemporary federally-recognized Tribal Nations both to offer to share information and to listen as they inform us about their histories, homelands, important sites and items in the collections.

The Ohio History Connection has been working for many years to strengthen formal relationships with federally-recognized Tribes and to be inclusive of Tribal interests and perspectives in the organization's diverse efforts: pre-contact and historic interpretations, collections acquisition and management, exhibition design and development, educational and public programs, including management and operations of American Indian sites in our network. Out of the 58 sites in the Ohio History Connection site network, more than half are either sites created by American Indian people, such as pre-contact earthworks, or sites which involve American Indian Nations or people (Ex: Battle of Fallen Timbers Memorial Site) history.

This policy is intended to provide employees, board committees, and volunteers of the Ohio History Connection with the background and best practices required for establishing and maintaining successful and meaningful relationships with federally-recognized Indian Tribes. It is especially important to establish these because by the 1840s, all Indigenous peoples and cultures were effectively and permanently removed from Ohio to lands west of the Mississippi. This tragic period of American history resulted in each Tribe experiencing its own extreme hardships due to contact, removal and/or relocation and created a void of Tribal Nations in Ohio today. Engaging with Tribal Nations today is an important step towards bridging that divide and healing through education and partnership.

This policy may be updated or amended by the Ohio History Connection Board of Trustees. Recommendations for policy updates can originate from or be directed to the American Indian Relations Committee Chair or members, the American Indian Relations Division, or the Executive Director of the Ohio History Connection. In addition, the American Indian Relations Division will review the policy periodically to assure that it accurately reflects the organization's goals and intentions and consideration of input and recommendations of the Tribal Nations.

Foundational Acknowledgements & Affirmations

- The Ohio History Connection affirms its commitment to educating all Ohioans about the history, cultures and governments of American Indian people of Ohio.
- American Indians were the first and original occupants and stewards of the lands we now call Ohio and left behind a legacy of ancient and historic sites, millions of cultural features, cultural objects and a legacy of Indigenous values and traditional ecological knowledge.
- American Indian people and cultures are alive today and established as federally-recognized Tribal Nations. They are neither a vanishing race nor a vanquished race.
- The Ohio History Connection will demonstrate the utmost respect for Tribal sovereignty. In doing so, this means that in all dealings with federally-recognized Tribal Nations, diplomacy, respect and deference will be shown to Tribal leaders equal to that of any other "heads-of-state".
- The Ohio History Connection shall manage American Indian Historic Sites in its site network in coordination and cooperation with the federally-recognized Tribes having an ancestral, historic connection to those sites.
- The Ohio History Connection adheres to both the letter and the spirit of the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA).

Historic Background and Tribal Sovereignty

From the time the first European immigrants set foot in North America, colonial governments recognized the sovereignty of Indian Tribal Nations. Every treaty negotiation was an exercise in sovereignty through government-to-government, nation-to-nation diplomacy that begins with the bilateral recognition of sovereignty. Each of the 573 federally-recognized Tribes in the United States today are sovereign Tribal nations with a unique bilateral relationship with the United States. While recognized as inherent and not dependent upon any other entity, Tribal sovereignty is imbedded in the United States Constitution and constitution case law.

Tribal sovereignty can be defined as the inherent authority of American Indian Tribes to govern themselves. Sovereignty is not given by another. The attributes of sovereignty are the attributes of nationhood which every federally-recognized Tribe possesses; they include rights of self-determination, self-governance, self-regulation, the capacity for both cultural and political autonomy, and the right to define their own citizenship. Tribes also possess territorial sovereignty on Indian lands, within Indian reservations, and to a limited degree, within their aboriginal lands and ceded territories, wherein treaty rights are retained.

During the colonial era, the first Indian Territory to be recognized for the exclusive use of the Tribes was the coveted "Ohio Country" located west of the 1763 Royal Proclamation boundary and north of the Ohio River. While considered one of the major colonial grievances against the Crown, this Indian Territory was later ratified in the Treaty of Paris and maintained in principle in the Northwestern Ordinance of 1787.

As of November 2018, there are 573 federally-recognized Indian Tribes in the United States, though none currently have their headquarters, or seats of government, in the State of Ohio. The absence of Indian Tribes in Ohio is a direct result of the Jacksonian removal policies of the early to mid-nineteenth century. All but a few Tribes were forcibly removed from the mid-Atlantic, Southeast and Midwest states to an ever-shrinking "Indian Territory" west of the Mississippi River.

Most Tribes ceded their lands to the United States through treaties although the majority of these land cessions were coerced through fraud, theft, and force of arms. Even with amicable agreements, language and cultural barriers precipitated misunderstandings that put American Indians at a political disadvantage. Nonetheless, in some cases, Tribes have retained certain rights and privileges on their ancestral lands in Ohio and throughout the territories they ceded to the United States. This "reserved rights doctrine" applies across the United States, anywhere Tribes ceded "aboriginal title" to the United States, and simply means that the Tribes hold the most senior rights to the land until those rights are extinguished.

Based on the signatories of the Treaty of Greenville (August 1795), there are approximately 45 modern day federally-recognized Tribal Nations that are "successors-in-interest" to the Indigenous peoples of Ohio. This includes the Tribes native to Ohio and those Tribes that settled in Ohio after being displaced by the first two centuries of Euro-American political and military pressure and colonial occupation. These Tribes are the descendants and heirs to the historic Chippewa, Delaware, Kickapoo, Miami and Eel River, Ottawa, Peoria and Kaskaskia, Piankashaw, and Wea, Potawatomi, Seneca or Six Nations, Shawnee, and Wyandot. Affiliated Tribal Nations may also include those who are descended from the Native cultures who occupied this region during what is defined as the Adena, Hopewell and Fort Ancient archaeological periods. In addition, the scope of the Ohio History Connection's collections includes a much broader sphere of Native people and Tribal Nations, including Alaskan Natives. Therefore, the list of affiliated Tribes is a beginning point and may expand or collapse depending on the region of Ohio, the period of history, or the origins of NAGPRA-defined objects.

The federal Indian trust responsibility is a legally enforceable fiduciary obligation on the part of the United States, to protect Indian lands, assets, resources, and reserved rights, as well as a duty to carry out the mandates of federal law with respect to American Indian Tribes. This requires that the federal government consider the best interests of the Tribes and Tribal members in its dealings with them and when taking actions that may affect them. The trust responsibility includes protection of the sovereignty of each Tribal government.

In a broad sense, the trust responsibility relates to the United States' unique legal and political relationship with Indian Tribes; Tribes as political entities that predate the existence of both the European colonial powers and the United States of America, therefore possessing senior rights and interests. This trust responsibility derives from the federal government's consistent promise, in the treaties that it signed, to protect the safety and well-being of the Tribes and Tribal members in return for their willingness to give up their lands.

While it is important to understand the principles of the federal trust responsibility, it is equally important that we not attempt to extend this burden of responsibility to the states and state agencies or institutions. This responsibility is born solely by the federal government. However, states are the direct beneficiaries of this trust relationship as each state was created from the vast tracts of lands that were ceded to the United States by the Tribal Nations.

Therefore, it is beneficial that these state agencies and institutions understand the basic principles of the federal trust responsibility.

It is important to note that treaties are enforceable and enduring contracts between or among nations. Over 500 treaties were made between the United States and Indian Tribes. The vast majority of these treaties are referred to as “land cession treaties” which outlined how Tribal lands would be ceded to the United States subject to reserved rights treaty doctrine or explicit rights to hunt, fish, and gather forest products from within the “ceded territories.”

For many decades, Tribal treaty rights were suppressed by state and local government agencies under the misconception that these rights were somehow extinguished upon statehood. For a long time, Tribes lacked the political sophistication to challenge the states. This began to change in the 1970s, when Tribes across the Pacific Northwest, the Great Lakes States, and the Midwest successfully asserted their rights in federal courts. It is important to understand that these protected activities and resources provide not only for household subsistence economies but are the central to the ceremonial, spiritual, and cultural lifeways of many Tribes.

One of the chief consequences of the Jacksonian Removal Era is the absence of Tribal Nations and Indigenous cultural practices on the landscape of Ohio, Indiana, and Illinois. The absence of Tribal communities within the State of Ohio for the last 187 years has led to what might be perceived as “dormancy” of the exercise of treaty reserved rights. In other words, those individual American Indians who inherited rights reserved by their ancestors in perpetuity no longer reside in the geographic areas where these rights exist. In a narrow ruling regarding commercial fishing rights, in 2009 the 6th Circuit Court ruled that the Ottawa Tribe of Oklahoma “retained at most a right of occupancy to the lands in Ohio, and this right was extinguished upon abandonment, any related fishing rights it may have reserved were similarly extinguished when the Tribe removed west of the Mississippi” (OTTAWA TRIBE OF OKLAHOMA v. Sean LOGAN, Director, Ohio Department of Natural Resources). The contemporary application of treaty reserved rights (Article 7) on lands ceded in the Greenville Treaty of 1795 in Ohio remains to be tested in the highest court.

While the Ohio History Connection acknowledges that Tribes may wish to exercise long-dormant treaty reserved rights in Ohio and at sites on land under stewardship of the Ohio History Connection, it is important to understand that the Ohio History Connection has no standing or authority to implement these rights within the State beyond the lands we are entrusted to manage. This is a matter strictly within the purview of the State of Ohio and its land and resource management agencies or the federal courts should the issue be litigated. The treaty-reserved rights explicit in the Treaty of Greenville are found in Articles 5, 6 and 7. Article 7 states in relevant part:

The said tribes of Indians, parties to this treaty, shall be at liberty to hunt within the territory and lands which they have now ceded to the United States, without hindrance or molestation, so long as they demean themselves peaceably, and offer no injury to the people of the United States.



Illustration 1: Ohio as "Indian Country," showing the Royal Proclamation Boundary of 1763—a source of discontent with American settlers and one of the grievances listed in the Declaration of Independence.

Public Domain 09.17.2007
File: Ohio Country en.png

Section One – Interpretation and Education

Policy Statement – Interpretation & Education

- The Ohio History Connection is committed to sharing the histories, perspectives and stories of American Indian people who are or were connected to the land we now call Ohio and affirms its commitment to the education of all about the history, cultures, and governments of American Indian people.
- The Ohio History Connection will prioritize authenticity—valuing the artifacts and true stories of history—and it shall be the hallmark of all interpretation of American Indian history and culture in Ohio.
- The Ohio History Connection will assist in and support the development of meaningful, accurate, and respectful interpretation which includes American Indian perspectives.
- Historic and cultural accuracy is vital due to the educational and public nature of programs and events held at the Ohio History Center and at Ohio History Connection sites.
- The Ohio History Connection will support the development and/or use of comprehensive American Indian curricula (K-12 and beyond) and will do so in consultation with federally-recognized Tribal Nations with connections to Ohio.
- The Ohio History Connection will incorporate American Indian history and education into its public and educational programs, internal educational programs, and museum exhibitions, both at the Ohio History Connection and throughout the site network and will do so in consultation with federally-recognized Tribal Nations.
- The Ohio History Connection will seek to incorporate American Indian images, languages, and other representative depictions (Ex: Tribal seals if permitted) into its buildings and grounds, exhibitions, visitor handouts, publications, online presence, and other appropriate locations to reflect deep and rich American Indian history of the land we now call Ohio. The Ohio History Connection will do this in consultation with federally-recognized Tribal Nations.

Background and Purpose

Each year, with scheduled programs, events, and learning opportunities, the Ohio History Connection reaches a vast audience that includes:

- Students, professionals and public visiting the Ohio History Center to view exhibitions and participate in programs
- Researchers (both Tribal and Non-Tribal) using reference material in the library, archives and/or collections
- Educators who subscribe to the *Ohio as America* e-textbook
- Historic Preservation professionals and enthusiasts
- Online users of Ohio History Central and other online resources
- Participants in educational programs and events throughout the network of 58 sites across Ohio.

The Ohio History Connection is committed to including interpretation about American Indian people, histories, cultures, and governments as part of these offerings. It is particularly important that we present and share Native perspectives because for the most part, much of what we know about American Indian people has been largely informed by the work of non-Native historians and anthropologists. Although there are certainly Native academics that are contributing to our understanding, the first-person voices of historic American Indian peoples in history have largely been missing from the narrative of American Indian historical research, writings and general interpretation.

According to Historian Angela Cavender Wilson, "The fundamental difference between academic Native American history and Native American history from the native perspective is the medium through which the history is interpreted. For the vast majority of native cultures, the primary means of transmitting and understanding history has been through the oral tradition; for academic historians, the primary way of transmitting and understanding history is through the written narrative. For many Native American people, whose voices and perspectives are rarely included in written histories, those histories are considered just another form of oppression and continued colonization."

Overcoming a legacy of mistrust of oral tradition will require educating historians and others about native oral traditions and demonstrating the value of understanding American Indian history through the perspective of those who have lived it.

Within American Indian oral traditions, different means of validation and verification are utilized. For example, collective memories are often engaged to ensure the accuracy of any given account, and those who are known to have been trained well are respected and sought out within the community for their knowledge, skill, and expertise. In terms of establishing credibility or validation, in many Native communities, the words and the honor of the elders are sufficient.

As an organization dedicated to preserving and sharing the true facts and multiple perspectives of history, it is equally important to strive for accuracy when representing or American Indian people in any interpretation. Achieving this is best done by working in consultation with Tribes and American Indian experts. In all interpretation, programming and exhibitions, including first-person American Indian perspective, creates new and important learning opportunities for all audiences of the Ohio History Connection, Ohioans, and the general public.

Best Practices

- Developing or presenting interpretations of American Indian stories, histories and/or cultures shall include input or guidance from Tribal Nations and those with expertise who may enhance the interpretations and/or offer Native perspectives of history. This might include:
 - Tribal staff
 - Tribally-recommended community or cultural experts
 - Tribal historians or other historians recommended/endorsed by Tribal representatives.

- Ascertain through consultation and the American Indian Relations Division, and potentially with Tribal Nations, any issues of cultural sensitivity that may exist in interpreting the (his)stories of Ohio Native peoples—interpretation may include exhibits, site programming or events.
- Each November, the Ohio History Connection will honor National Native American Heritage Month initiatives and create learning opportunities for the public related to American Indian people, culture and governments.
- The Ohio History Connection may create learning opportunities for the public related to the Ohio State Legislature’s designation of the last week in September each year as Native American Week.
- Develop and share the personal stories of modern Tribal people or families related to removal, boarding schools, allotments, cultural practices, or other topics of interest to them.
- For Ohio History Connection-sponsored American Indian programs and presentations, work with the American Indian Relations Division to identify American Indian content experts such as Tribal leaders, Tribal historians, Tribal staff, Tribal lecturers, Tribal cultural experts, Tribal storytellers or other Tribal community members with related knowledge or expertise.
- Consult with the Ohio History Connection’s American Indian Relations and Cultural Resources Divisions and with representative(s) of Tribal Nations *before* American Indian living history interpretations or historic reenactment events are developed or scheduled to take place at the Ohio History Connection or any its sites in the Site Network.
- All programs sponsored by the Ohio History Connection and/or held at any of the sites in the Site Network shall accurately and authentically represent American Indian people or events. Citizens of those federally-recognized Tribe(s) shall be utilized when events or programs at Ohio History Connection sites portray their Nations, cultures or prominent historic figures.
- Exercise sensitivity when interpreting American Indian sites that may be considered culturally significant and/or sacred. Invite Tribes to determine and share recommendations about what are appropriate and inappropriate behaviors at or near any site that has been identified as sacred.
- Words, names, objects, places, and activities that may be considered sacred to Tribes should be undertaken with the guidance and input of Tribal leaders and/or traditional religious practitioners.

Section Two – Stewardship of American Indian Sites

Policy Statement

- In managing the American Indian Historic Sites in its site network the Ohio History Connection shall seek the advice and cooperation of federally-recognized Tribes having an ancestral, historic connection to those sites.
- Ohio History Connection leadership and staff shall be aware of these federal laws even though our sites are not on federal lands. These laws frequently impact our Tribal partners and the Ohio History Connection will uphold the spirit of these laws:
 - The Native American Graves Protection and Repatriation Act
<https://www.nps.gov/archeology/tools/laws/nagpra.htm>
 - The National Historic Preservation Act
<http://www.achp.gov/nhpa.pdf>
 - The Archaeological Resources Protection Act
<https://www.nps.gov/archeology/tools/laws/arpa.htm>
 - The American Indian Arts and Crafts Act (a truth-in-advertising law that prohibits misrepresentation in marketing of Indian arts and crafts products)
<https://www.doi.gov/iacb/act>
- Interpretation of American Indian Historic Sites shall be conducted with dignity and authenticity and should include consultation with affiliated Tribe(s).
- The Ohio History Connection acknowledges that there may exist claims to Tribal treaty-reserved rights, especially by those who were signatories to the 1795 Treaty of Greenville and subsequent Ohio land cession treaties. When or if any treaty rights are determined by statute or court decision to be applicable to sites managed by the Ohio History Connection, the organization will comply with such statutes or court decisions.
- The State Historic Preservation Office will uphold the American Indian Policy and will work cooperatively with the Ohio History Connection's American Indian Relations Division (and other key divisions as necessary) to ensure open lines of communication, common consultation approaches, and to share information.
- The Ohio History Connection's *Guidelines on American Indian Relations* was issued March 2018. The guidelines address daily site management activities and provide guidance for site managers and staff related to American Indian education, interpretation, programs, events and items for sale at sites. They are attached to this policy and can be updated as needed and to align with this policy.
- The Ohio History Connection historic sites which include gift stores and/or retail will follow the American Indian Arts and Crafts Act of 1990.

Background and Purpose

The Ohio History Connection respects the 15,000+ year presence of Native peoples on the land we now call Ohio. We value the cultural and political contributions that were made by both the ancestors of and the present-day, American Indian Tribes. Our organization seeks to honor that history by formally engaging the federally-recognized Tribal Nations who hold shared interests, histories, and ancestral ties to Ohio. This approach is in alignment with federal policies directing consultation with those Tribes who are acknowledged as sovereign entities by the federal government.



58 Historic Sites and Museums

Over half are American Indian Sites or have American Indian history components

American Indian Sites

- Adena Mansion & Gardens
- Big Bottom Memorial Park
- Custer Monument
- Fallen Timbers Battlefield Memorial Park
- Flint Ridge Ancient Quarries & Nature Preserve
- Fort Amanda Memorial Park
- Fort Ancient Earthworks & Nature Preserve
- Fort Hill Earthworks & Nature Preserve
- Fort Jefferson Memorial Park
- Fort Laurens
- Fort Meigs
- Fort Recovery Museum & Monument
- Indian Mill
- Inscription Rock Petroglyphs
- Johnston Farm & Indian Agency
- Leo Petroglyphs & Nature Preserve
- Lockington Locks
- Logan Elm
- Miamisburg Mound
- Newark Earthworks
- Schoenbrunn Village
- Serpent Mound
- Shrum Mound
- Story Mound
- Wapatomica

Stewardship of American Indian Sites

Five-hundred-plus (500+) generations of American Indian occupation in Ohio witnessed events great and small; the rise and fall of significant Indigenous cultures and civilizations; and always, whether in simple family groups of hunter-gatherers or Indigenous communities working together to create unparalleled earthworks for gathering and ceremony, the hands of American Indian people have shaped the landscape of Ohio.

As we seek to more fully understand the cultural contributions of American Indians who occupied and shaped this landscape, it becomes apparent that the physical evidence of certain pivotal events and cultural accomplishments can be seen at various locations or “sites,” and that each of these sites carries its own story.

American Indian Historic Sites can be defined as those sites that tell the story of American Indian culture, history, and events that shaped the current, contemporary identity of the American Indian today. These include significant ancient or pre-contact archaeological sites, ancient earthworks, places of significant historical events such as births, speeches, deaths, and battles; places of treaty negotiations and events leading up to the Great Removal. Some of these sites are considered sacred by American Indian Nations. They are believed to be imbued with special cultural, spiritual, religious or ceremonial significance.

Sacred and Revered Sites – Special Considerations

According to American Indian Tribes and communities, American Indian sacred sites are the spiritual guideposts of the Indigenous experience and cosmology of North America. They represent not merely the history and religion of a people’s connection to the landscape—they are, quite literally, the blood, flesh, and bones of the ancestors that comprise the “topsoil” of this earth. Each American Indian sacred site is comparative in some sense to non-Native Cathedral, Temple, Church, Sanctuary, Ossuary, Relic and storehouse of over 500 generations of memory, sacred and secular teachings, and learning. Sacred sites are often viewed by Native people as living entities. Some are sacred because ancestors are buried there. Some sites are sacred due to the inherent energy and/or nature of the landscape and earth itself.

The Ohio History Connection recognizes that the continued existence of and access to Tribally-designated sacred and/or revered sites is not only vital to American Indian culture, it is an important component of healing historical trauma. In a public document published in 2015 and drafted by the Departments of Defense, Interior, Agriculture, and Energy and the Advisory Council on Historic Preservation it states that:

Among the many responsibilities the federal government has to Indian tribes is the protection of their sacred sites. Federal lands include many such places but there are also a great many sacred places on state, local, and private lands. This paper is intended to inform non-federal land managers and owners that there are sites that Indian tribes hold to be sacred and that are of central importance to the maintenance of their cultures. Protection of sacred sites is of such significance to indigenous peoples that it is included in the United Nations Declaration on the Rights of Indigenous Peoples.

While the federal legal definition of a sacred site is tied to a specific location, Indian tribes have often suggested that the definition be revised to reflect that sacred sites are often not specific locations with constrained boundaries. Instead, they should be viewed as “cultural landscapes” that are more than just their physical location—they

also include plants, animals, sound, light, view shed, and other sometimes intangible features. In general, Native peoples have a special relationship with the land and sacred sites may be revered through or described, through a tribe's language, in songs, stories, ceremonies, and place names.

To disregard the value of these sites or to fail to work with Tribal Nations or communities to grant access, perpetuates the cycle of historical trauma. For example, the federal government has acknowledged this by conferring certain protections for sacred sites on federal land through Executive Order 13007. This land management policy simply requires agencies to (1) *"accommodate access to and ceremonial use of Indian Sacred Sites by Indian Tribes and Indian religious practitioners,"* (2) *"avoid adversely affecting the physical integrity of such Sacred Sites,"* and (3) *"where appropriate, maintain the confidentiality of sacred sites."*

Important and culturally significant American Indian sites are found throughout the landscape of Ohio, not only on federal land. Some Tribes have designated American Indian Historic Sites owned or managed by the Ohio History Connection as sacred. The Ohio History Connection seeks to model the same principals as those set forth in Executive Order 13007.

Coordination with the State Historic Preservation Office

The State Historic Preservation Office (SHPO) for Ohio is housed within the Ohio History Connection. The SHPO's placement in a 501(c)(3) non-profit organization that is not a state agency is unique to Ohio. Since the mid-1990s, the Executive Director/CEO of the Ohio History Connection has served as the State Historic Preservation Officer. The Director of the State Historic Preservation Office serves as the Deputy State Historic Preservation Officer.

The SHPO can be involved in projects, programs, and policies related to American Indian interests in several ways. The SHPO interfaces with federally-recognized Tribes and Tribal Historic Preservation Offices (THPOs) through Section 106 of the National Historic Preservation Act of 1966. Section 106 regulations defined in 36 CFR Part 800 refer to "SHPOs/THPOs" as consulting parties and key participants in the Section 106 process. In Ohio, the SHPO, as common practice, monitors proper Section 106 consultation with key stakeholders, including interested American Indian Tribes and THPOs, and encourages lead federal agencies to carry out proper consultation with American Indian Tribes, as specified in 36 CFR Part 800. In Section 106 projects in Ohio, American Indian Tribes can elect their level of formal participation in the 106 process. Even if Tribe(s) choose not to formally participate, the SHPO still assumes the responsibility for the consideration of all types of historic resources. In addition, the SHPO seeks ways to facilitate Tribal participation in the Section 106 process, including providing THPOs free subscriptions to the SHPO's online mapping/GIS site and by compiling a list of Tribal contacts that can be shared with federal agencies, project applicants and the Ohio History Connection.

The Ohio Historic Site Preservation Advisory Board, defined in Ohio Revised Code 149.301, serves as the governor-appointed body that recommends Ohio's historic properties for listing in the National Register of Historic Places. ORC 149.301 specifies that the board have at least one American Indian member—ORC 149.301(B)(6). Currently, there is one member of a federally-recognized Tribe serving on the Ohio Historic Site Preservation Advisory Board.

The SHPO is committed to adhering to this American Indian Policy and will work cooperatively with the Ohio History Connection American Indian Relations Division (and

other key divisions) and the THPOs to ensure it is upholding the intent of the policy and implementing the Best Practices where applicable to SHPO work.

Best Practices

- When learning of or planning for activities that may physically impact an American Indian site such as: archaeology, construction, site improvements, maintenance, research, and public or private events, consult with the Ohio History Connection.
- Regularly review scheduled events and programs to ensure accuracy, cultural sensitivity and opportunities to engage Tribes. Due to the sensitive nature and reverence for sacred sites, special caution should be taken regarding planned events. Local site managers shall contact the Ohio History Connection Historic Sites Department and/or the American Indian Relations Division with questions about what may be the best approach and when consultation with Tribal Nations should be undertaken.
- Site managers shall utilize their permitting process to ensure safe, respectful and appropriate use by the public of facilities that are located at American Indian sites.
- Learn about and be aware of cultural or natural resources at sites that are of significance to Tribes. Seek to get Tribal input and/or share with Tribes the resources at each site.
- Engage with Tribes to ascertain the locations and identity of designated sacred sites. In consultation with interested Tribes, seek ways to respectfully memorialize sites that have been identified by the Tribes as sacred sites. For example, this could be sharing a statement developed by the Tribe(s) about the significance of the site or working with the Tribe(s) to determine culturally appropriate behavior.
- In an effort to protect sensitive sites and locations from being disclosed, the Ohio History Connection will consult with the appropriate Tribal Nations and work with the appropriate site managers to understand the preferences related to public access to such information. (Ohio Public Records Law and its exemptions/inclusions should be understood by *any* Ohio History Connection staff who works with information pertaining to a sacred or sensitive site).
- Ohio History Connection shall always consider and attempt to accommodate requests for ceremonial privacy by federally-recognized Tribes when requested.
- Exercise care when interpreting American Indian sites that may be considered culturally significant and/or sacred. Invite Tribes to determine and share recommendations about what are appropriate and inappropriate behaviors at or near any site that has been identified as sacred.
- Historic and cultural accuracy is vital due to the educational and public nature of events held at Ohio History Connection sites. Per the Ohio History Connection's *Guidelines on American Indian Relations*, the Ohio History Connection shall seek to consult federally-recognized Tribes for a variety of reasons:
 - To develop meaningful, accurate interpretation [at sites] to include American Indian perspectives
 - To plan and develop authentic, quality public programs [at sites] (including costumed living history) at Ohio History Connection sites and for visitors.
 - To develop materials and publications [at sites] that address American Indian history or contemporary stories.

- To develop meaningful exhibitions and signage [at sites] which provide insightful and accurate content
- Before American Indian living history interpretations or historic reenactment events are scheduled to take place at the Ohio History Connection or any of its sites, site managers should consult with the Ohio History Connection's American Indian Relations or Cultural Resources Divisions.
- All programs and events sponsored by the Ohio History Connection and/or held at any sites shall accurately and authentically represent American Indian people and events. Citizens of those federally-recognized Tribe(s) shall be involved when events or programs at Ohio History Connection sites portray their respective Tribal Nations, cultures or prominent historic figures.
- Include Tribes in important communications about any site (Ex: newsletters, important projects or events).
- Invite Tribes to visit the sites—they may not be familiar with the history or management practices at the site. This is a great way to meet in a welcome and friendly atmosphere.
- Regularly review existing exhibitions and other interpretive elements at sites to ensure they reflect American Indian perspectives. This may create opportunity to update exhibits or programs working in partnership with Tribes.
- Budgeting and planning ahead are important. Because of the distance between Ohio and many of the Tribal headquarters, dialogue should begin early. In addition, Tribal staff are frequently managing requests and projects across multiple homeland states; be considerate of their time and workload.
- Tribal staff and representatives may be interested in working with a site(s) to contribute content, stories, programs and/or guidance. The Ohio History Connection can support this relationship-building, planning or other needs.

Section 3 – Care for Ancestral Remains, Funerary Objects and Cultural Objects

Policy Statement

- All American Indian ancestral human remains and associated funerary objects in the care of the Ohio History Connection will be treated with care, dignity and respect consistent with professional curatorial practices. The Ohio History Connection will invite and consider the advice and recommendation(s) of Tribal Nations concerning their handling and storage.
- American Indian human remains, or photographs thereof, shall never be publicly exhibited or displayed at the Ohio History Connection or at any of its sites.
- Related to requests for research of American Indian human remains, cultural objects or photographs thereof, and in the absence of established procedures for consulting with American Indian Tribes about research requests, the Ohio History Connection has been and will continue to be committed to operating in an atmosphere of transparency and information sharing with Tribal Nations.
- American Indian objects and photographs thereof, including unassociated funerary objects, sacred objects, and objects of cultural patrimony, will be treated with care, dignity and respect—this means respectful, proper handling and culturally appropriate storage, when requested.
- The Ohio History Connection acknowledges that there is a diversity of opinions, beliefs and concerns, especially among contemporary American Indian peoples, regarding appropriate treatment, use and potential disposition of American Indian human remains, funerary objects and sacred objects that are in the Ohio History Connection's care and custody. Through a meaningful consultation process and with respect for Tribal cultural practices, the Ohio History Connection is dedicated to listening to beliefs and concerns and to considering Tribal preferences related to the care and custody of human remains, funerary and sacred objects.
- Except for the temporary protection from disturbance or destruction, the long-term custodianship and curation of culturally affiliated American Indian human remains and funerary objects shall be avoided, whenever possible. Proactive, meaningful consultation is vital to understanding and accommodating Tribal preferences around repatriation and timing. For example, a claimant Tribe(s) may request that the Ohio History Connection maintain physical custody and continue to care for otherwise repatriated objects or human remains.
- Scientific study, education, and public curiosity shall never serve as justification for failing to repatriate American Indian ancestral human remains and funerary objects to culturally affiliated Tribes when required by NAGPRA.
- As long as the Ohio History Connection retains American Indian ancestral remains and cultural items, as defined by NAGPRA, it shall proactively implement NAGPRA.
- Determinations of cultural affiliation of NAGPRA collections shall be made in or after consultation with interested Tribe(s) and shall be made based on "a preponderance of evidence" (51%). Deference shall be given to provisions of Senate Report 101-473 (September 26, 1990):

"The Committee intends that the "cultural affiliation" of an Indian tribe to Native American human remains or objects shall be established by a simple preponderance of the evidence. Claimants do not have to establish "cultural affiliation" with scientific certainty. This standard of proof applies to

determinations of "cultural affiliation" as well as determinations of "right of possession" as established in the Act.

"Where human remains and funerary objects are concerned, the Committee is aware that it may be extremely difficult, unfair or even impossible in many instances for claimants to show an absolute continuity from present day Indian tribes to older, prehistoric remains without some reasonable gaps in the historic or prehistoric record. In such instances, a finding of cultural affiliation should be based upon an overall evaluation of the totality of the circumstances and evidence pertaining to the connection between the claimant and the material being claimed and should not be precluded solely because of gaps in the record.

"The determination of cultural affiliation shall be based on a preponderance of the evidence... The Committee does not intend this Act to require museums or Federal agencies to conduct exhaustive studies and additional scientific research to conclusively determine the cultural affiliation of human remains or objects within their collections."

Background and Purpose

Ohio History Connection's Executive Director and Chief Executive Officer, Burt Logan, asserted in April 2010 that the primary obligation of the organization was to the people who inhabited this place before us: *"Every artifact, document, and building that is under the Society's care was created by or for someone. By preserving these accounts of the past, we are fulfilling a responsibility to those who produced them"* (Echoes 49[3]:2). Thus, for the archaeological collections and sites under Ohio History Connection management, our first responsibility is to the ancient American Indian peoples and historic Ohioans who created them. These traces of ancient lives, from the vast earthworks at Fort Ancient and Newark to the humblest shards of flint and pottery in our collections, give a voice to the original inhabitants of the State. For the pre-contact occupants of present-day Ohio, this voice made of bone, flint, and pottery is the only way these ancient people have for sharing their stories with us directly. At the same time, these objects, documents, and sites provide a legacy for modern Ohioans to learn from and build upon. The Ohio History Connection's archaeology staff fulfills its duty to all Ohioans, past, present, and future, by preserving, studying, and promoting this legacy.

From the beginning of the Ohio State Archaeological and Historical Society in 1885, archaeology was of preeminent importance in the minds of the founders. The original constitution states that the purpose of the organization is to promote *"a knowledge of Archaeology and History, especially of Ohio"* and *"prehistoric relics"* are mentioned first and foremost as items to be incorporated in a museum. In 1954, the Society shortened its name to the Ohio Historical Society. According to a review of the Society's collections, written by staff and published in the *Antiques Journal* in June 1960, the organization's *"first collections were of the artifacts taken from prehistoric Indian earthworks and village sites. The Ohio Historical Society's founders and its officers for over fifty years were interested primarily in archaeology."* In 2014, the Ohio Historical Society became the Ohio History Connection. Archaeology remains a key focus for the organization's activities.

The Ohio History Connection recognizes that a large and especially important part of our archaeology collections relate to the Indigenous American Indian cultures of this region. The descendants of these cultures were forcibly removed from their homelands, placed on reservations, and subjected to varying degrees of forced assimilation. It is within this context

that the Ohio History Connection has become the stewards of the sites, artifacts and human remains in our charge that relate to the pre-contact and contact era legacy of these American Indian Tribes. It is therefore our responsibility to actively consult with the contemporary federally-recognized Indian Tribes both to offer and to share what we have learned with them and to listen as they inform us about these sites and collections.

An Indigenous view of this history includes the perspective that since the earliest days of the colonization and the settlement of Ohio, the ancient remains and artifacts of the Indigenous peoples of America have been the source of curiosity and treasure seeking. Most of the early archaeology in America was conducted by amateurs and curiosity-seekers; and to this day there is an active and lucrative market for ancient artifacts.

Untold thousands of individual deceased Ancestors of North American Indigenous cultures have been excavated and removed from their burial grounds. The result is that hundreds of museums, colleges, universities, federal agencies, and other institutions have become custodians of Indigenous Ancestors from the very ancient to the last generation's great-grandparents.

Those differing narratives began to merge in 1990, when Congress passed The Native American Graves Protection and Repatriation Act (NAGPRA) to address the rights of lineal descendants, Indian Tribes, and Native Hawaiian organizations. NAGPRA requires federally funded museums or agencies to report their collections to affiliated, or potentially affiliated lineal descendants or Tribes; to consult with affiliated or potentially affiliated lineal descendants or tribes; and when procedural criteria stipulated in the law are met, NAGPRA-defined objects (funerary objects, sacred objects and objects of cultural patrimony) and human remains may be repatriated. In the case of repatriation, physical custody is transferred back to the lineal descendent(s) or Tribe and in some cases, physical custody is maintained (at the request of the Tribe) by the museum. The Act assigned implementation responsibilities to the Secretary of the Interior. Since 1990, museums, federal agencies, and institutions have been publishing inventories of their NAGPRA collections so that affiliated Tribes can make repatriation claims.

The Ohio History Connection holds over 7,200 American Indian ancestors and over 110,000 associated funerary objects. The work of determining the provenance and cultural affiliation of these American Indian ancestors and funerary objects will be an on-going activity of significance for the Ohio History Connection due to the scope of the collections. Difficulties include the capacity limitations of both the Ohio History Connection and Tribal Historic Preservation departments, lengthy consultation processes, the extreme age of some human remains and objects, limitations on original context and provenance, and varying techniques for establishing dates and/or cultural affiliation.

American Indian perspectives on ancestral remains, funerary objects and cultural objects
American Indian communities frequently take a narrower view of the curation, custody, and control of their Ancestors by institutions such as the Ohio History Connection for scientific purposes. Many Tribes have made it clear that there is nothing more important to them than the return of their ancestors.

Reconciling the Ohio History Connection's current NAGPRA strategy and collections/human remains policies with the preferences and aspirations of the American Indian community is a work in progress. Bringing together the values of the scientific community and those of the Native community will take time and patience; establishing bonds of trust will require

numerous acts of good faith by all parties. Ohio History Connection's recent establishment of its American Indian Relations Division and Tribal Liaison position, and its annual commitment to hosting the Tribal Nations Conference are seen as major steps in building that trust.

Reburial of Ancestors

When human remains are repatriated to an affiliated Tribal Nation, the Ohio History Connection will respect the decision of the Tribal Nation as to the disposition of the human remains. The Ohio History Connection also acknowledges that because of American Indian removal and the fact that today in Ohio there are no federal Indian lands in Ohio, locating an appropriate reburial area can be a challenge for Tribes. However, the Ohio History Connection is committed to identifying and developing an Intertribal Reburial Area that could be used by Ohio affiliated federally-recognized Tribes. As of the date of this policy, discussions are underway to establish this reburial area in Ohio at one of the sites in the Ohio History Connection sites network. As those plans are solidified in the future, an addendum to this policy may be added which outlines the purpose of the reburial area and sets forth provisions for use and management. The reburial established by the Delaware Nation and the Delaware Tribe in partnership with the Ohio History Connection at the site of Schoenbrunn Village (October 2016), serves as a model for the cooperation and partnership necessary to successfully conduct reinternment of ancestral human remains.

NAGPRA Background & Strategic Plan

Known today as the Ohio History Connection, the organization was originally formed in 1885 as the Ohio State Archaeological and Historical Society. The archeology collection includes more than 1.6 million artifacts representing more than 14,000 years of occupation within the current boundaries of the state of Ohio. With the passage of NAGPRA in 1990, the organization notified over 39 Tribes of its holdings through NAGPRA summaries and inventories. Following those notifications, proactive consultation was lacking until the last decade when the Ohio History Connection began to prioritize its work with federally-recognized Tribes. Since that time, the Ohio History Connection has created an American Indian Relations Division and strives to meet regularly with federally-recognized Tribes at the Ohio History Center in Columbus, Ohio and through outreach efforts.

A working NAGPRA strategic plan is now in place and is structured around developing a comprehensive NAGPRA Program over the next five to seven years that allows the Ohio History Connection to: 1) Develop a comprehensive NAGPRA database utilizing collection management software with capacity to document collections, consultation and correspondence, 2) Increase capacity to support the NAGPRA Program, 3) Increase efficiency when responding to Tribal inquiries and consulting over inadvertent discoveries, 4) Proactively undertake consultations including identifying NAGPRA-defined objects in the collections and determining cultural affiliation of American Indian human remains, and 5) Acquire and maintain support from leadership (Board of Trustees, Chief Officers and Division Directors) for NAGPRA Program.

Best Practices

- All human remains will be treated with care, dignity and respect consistent with professional curatorial practices. The Ohio History Connection will invite and consider the advice and recommendation of Tribal Nations concerning the handling and storage of human remains with which they are culturally affiliated.
- Only after consultation and consent from affiliated Tribal Nations can requests for scientific study and/or destructive sampling and analysis take place.

- In addition, research requests related to American Indian human remains and/or cultural objects, or photographs thereof, are addressed per the following document and policies. These should be updated as necessary to reflect and complement this policy:
 - Internal Memo from Ohio History Connection Executive Director dated October 14, 2010—halting destructive analysis of American Indian human remains until a future date (yet to be determined)
 - Ohio History Connection *Collections Management Policy* (approved 2016)
 - Ohio Historical Society Policy Governing Human Remains, Funerary Objects, Sacred Objects and Objects of Cultural Patrimony dated February 2009.
- The Ohio History Connection will adhere to its collections and human remains policies, and share them and any proposed amendments to them with the Tribes at regular intervals and will consider any input and recommendations from the Tribes.
- Upon request, Tribal Nations shall be provided with information on American Indian collections under the custody, control and curation of the Ohio History Connection.
- All objects that are American Indian in origin (archival documents, history collection objects such as treaties or wampum belts) shall be treated with care, dignity and respect consistent with professional curatorial practices. The Ohio History Connection will invite and consider the advice and recommendation of Tribal Nations concerning the objects as well as their handling and storage.
- The work of affiliation, repatriation, and reburial of NAGPRA collections under the custody, control, and curation of the Ohio History Connection shall be given high priority.
 - Facilitate the proactive repatriation of culturally affiliated human remains and associated funerary objects.
 - Ensure that all NAGPRA claims are handled expediently and with utmost respect and discretion.
 - Work cooperatively with Tribes who seek to establish cultural affiliation based on a preponderance of the evidence (51%), not an artificial standard of scientific certainty.
- When requested, assist Tribes in finding appropriate locations for reburial of human remains and/or repatriated NAGPRA items.
- The Ohio History Connection may invite a member of a federally-recognized Tribe to attend meetings of the Collections Committee to address issues of interest.
- The Ohio History Connection shall maintain a NAGPRA strategy document and will share it with Tribes, as well as seek Tribal input and feedback on the strategy on a regular basis.
- The Ohio History Connection will provide reasonable access to its collections when requested in accordance with the policies and procedures governing its collections.
- Ohio History Connection will adhere to the Society for American Archaeology's principals of archaeological ethics and will share these ethics with Tribes, when applicable.

Section 4 – Consultation with Tribal Nations

Policy Statement

- The Ohio History Connection will communicate with federally-recognized Tribal Nations in a manner that acknowledges and respects their status as sovereign nations.
- The Ohio History Connection will establish and utilize “consulting officials” to engage in consultation.
- The Ohio History Connection will demonstrate the utmost respect for Tribal sovereignty. This means that in all dealings with federally-recognized Tribal Nations, diplomacy, respect and deference will be shown to Tribal leaders equal to that of any other “heads-of-state.”
- Tribal Nations historically affiliated with the land that became the State of Ohio will be provided the opportunity for timely and meaningful engagement regarding policies, programs, and actions which may have Tribal implications. Tribal implications are defined as substantial direct effects on one or more Indian Tribes, on the relationship between the Ohio History Connection and the Tribe(s), or that portray, display, or interpret American Indian history and culture. [Adapted from Executive Order 13175- Consultation and Coordination with Indian Tribal Governments].
- Upon request of an interested party, the Ohio History Connection will provide an explanation for decisions made in response to consultations with a Tribal Nation or Tribal Nations.
- Consultation policy that ensures “the timely, meaningful, and substantive dialogue between Ohio History Connection officials who have delegated authority to consult, and the official leadership of federally-recognized Indian Tribes...” This includes the principle of “free, prior and informed consent” as required in the United Nations Declaration on the Rights of Indigenous People (UNDRIP).

Background and Purpose

Defining Consultation with Tribes

Based on the signatories of the Treaty of Greenville (August 1795), there are approximately 45 modern day federally-recognized Tribes that are “successors-in-interest” to the Indigenous peoples of Ohio. This includes the Tribes native to Ohio and those emigrant Tribes which settled in Ohio after being displaced by the first two centuries of Euro-American political and military pressure and colonial occupation. These Tribes are the descendants and heirs to the historic Chippewa, Delaware, Kickapoo, Miami and Eel River, Ottawa, Peoria and Kaskaskia, Piankashaw, and Wea, Potawatomi, Seneca or Six Nations, Shawnee, and Wyandot. When we engage in Tribal relations topics such as treaty obligations or consultation responsibilities, we direct our efforts to these Tribes as well as additional Tribes who may hold interests, histories or affiliations with the land we now call Ohio.

Tribal consultation is often viewed in the rigid context of formal dialogue between high-level officials. In its strictest definition, consultation is defined as “the timely, meaningful, and substantive dialogue between agency officials who have delegated authority to consult, and the official leadership of federally-recognized Indian Tribes, or their designated representative(s), pertaining to agency policies and actions that may have Tribal implications.”

However, it is important to understand that all bilateral coordination, collaboration, dialogue, and information sharing between Ohio History Connection staff and Tribal staff falls under the umbrella of Tribal consultation and coordination.

Consultation is not merely about process. It is about working together in good faith toward informed, workable decisions. The principles of Tribal consultation are largely informed by Executive Order 13175 and subsequent agency policies such as the USDA's Departmental Regulation 1350-002. These executive policies provide the framework upon which the Ohio History Connection's consultation policy was modeled.

Establishing Consulting Officials for Consultation

Consulting officials are those executives with the final decision-making authority over any proposed decision(s) or action(s). Understanding who can officially consult contributes to a transparent decision-making process for all parties. If there is lack of understanding about who is a consulting official, written requests can ask for confirmation or clarification—either submitted to the Ohio History Connection or to the Tribal Nation. For the purposes of this policy:

- Only the Executive Director/Chief Executive Officer, State Historic Preservation Officer, and anyone else formally designated by the Executive Director/Chief Executive Officer may serve as a consulting official on behalf of the Ohio History Connection.
- When authorized by the Executive Director/Chief Executive Officer, the head of any Ohio History Connection division may serve as consulting official for the Ohio History Connection.
- The Ohio History Connection's Director of the American Indian Relations Division serves as the Tribal Liaison and will facilitate consultation with the Tribal Nations.
- Only the Tribal Chief/Chairperson/Governor/President, Head of the Tribe's Cultural Division or Department, Tribal Historic Preservation Officer or other appointed committee or person(s) so appointed by Tribal leadership may serve as a consulting official on behalf of the Tribe.

This hierarchy of consultation officials should never preclude the valuable and necessary staff-to-staff collaboration and coordination that is the foundation for building effective relationships with Tribal Nations.

Consultation, coordination and collaboration with federally-recognized Tribal Nations is integral to all federal agencies' trust responsibility to Tribes. By extension, organizations such as the Ohio History Connection that receive federal funding, federal permits, or are engaged in activities that are regulated by federal laws such as the Antiquities Act, the Archaeological Resource Protection Act, the National Historic Preservation Act, the National Environmental Policy Act (NEPA), or the Native American Graves Protection and Repatriation Act, must engage in consultation with Tribes.

Subject to the requirements of the Ohio Public Records Law and the Open Records Policy adopted by the Ohio History Connection's Board of Trustees, communications with the Tribes may, at their request and under circumstance approved by the Ohio History Connection, be treated as confidential and exempt from disclosure. The federal trust doctrine includes an affirmative duty to consult with Tribes early and often. According to Executive Order 13175, it is the United States' policy *"to establish regular and meaningful consultation and collaboration with Tribal officials in the development of Federal policies that have Tribal implications."*

"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. The Ohio History Connection adopts a substantially similar policy.

Accountability is an important component of consultation. All agencies and institutions engaging in consultation with Tribal Nations should be able to demonstrate how their decisions or actions were actually affected or modified by the information received from Tribes and the Indigenous community.

On September 13, 2007, the United Nations 107th Plenary Session adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). On December 16, 2010, President Barack Obama announced that the United States would "lend its support" to the United Nations Declaration on the Rights of Indigenous Peoples. *"The aspirations it affirms,"* he said, *"including the respect for the institutions and rich cultures of Native peoples, are one we must always seek to fulfill. . . I want to be clear: what matters far more than words, what matters far more than any resolution or declaration, are actions to match those words. And that's what this conference is about. . . That's the standard I expect my administration to be held to."*

While the UNDRIP does not use the term "consultation" which is used so frequently in United States' Indian policy, on no less than six occasions it uses the term *"free, prior and informed consent."* This can only occur through implementation of a consultation policy that ensures "the timely, meaningful, and substantive dialogue between Ohio History Connection officials who have delegated authority to consult, and the official leadership of federally-recognized Indian Tribes..."

Best Practices

- Seek to identify and cultivate relationships with federally-recognized Tribes that considers Ohio as all or part of their aboriginal homelands.
- The Ohio History Connection acknowledges the significance of the sovereign, federally-recognized Tribal Nations with affiliations to the land we now call Ohio. Working directly with sovereign nations is a priority of this organization, and in some cases is a requirement of federal law.
- Demonstrate respect to Tribal officials in the same manner as you would the officials of a sovereign nation.
- Provide timely notice to, and consult with, Tribal governments prior to taking any actions that may have the potential to significantly affect Tribal resources, Tribal historic representations, Tribal rights, or Indian lands.
- Consult in good faith throughout the decision-making process and include full disclosure of how Tribal input was used in the decision-making process.
- Develop and maintain effective communication, coordination, and cooperation with Tribal Nations, especially at the executive, managerial and staff levels.
- Coordinate all Tribal consultation through the Ohio History Connection's Director of the American Indian Relations Division who serves as the "Tribal Liaison."

- Ensure that all Tribal engagement is conducted bilaterally meeting together as parties with equal standing.
- In matters of American Indian relations, consult with Tribes separate from public outreach or public engagement. Provide Tribes notice of all instances of public interaction pertaining to Tribal interests.
- Ensure that all consultation is recorded and reported with thoroughness and accuracy.
- Ensure that consulting officials and/or staff are adequately trained in American Indian history, federal Indian law and policy, and consultation protocol and etiquette.
- Ensure that Tribes are given an adequate (30-day minimum) comment/consultation period when projects and proposals are of high Tribal interest.
- Keep the consultation window open even after comment period (this does not mean to delay the project decision), and consult during project implementation.
- Engage with Tribes whenever Ohio History Connection proposals, decisions, or actions intersect with Tribal interest.
- Practice the same principles of nation-to-nation consultation that are required of federal agency practices; practice the principles of “free, prior, informed consent.”

Consultation & Communications Etiquette

- Tribes are sovereign governments and nations. Treat them with the respect due a sovereign entity.
- Never send a “Dear Tribal Leader” letter—always address and sign each letter individually. Consulting officials should personally sign letters. Formal letters alone do not constitute consultation but are a good way to share information and initiate dialogue.
- When Tribal leaders or representatives speak, be quiet and listen. Do not interrupt.
- Demonstrate respect for Tribal elders; if meeting in person be sure basic needs such as food and water are tended to. Be quiet and listen, do not interrupt.
- Establish Tribal leadership contact and rapport—face-to-face is best.
- Allow enough time for meetings. Be patient and adequately describe the issue(s).
- Never allow technology devices such as smart phones and tablets distract you during meetings—TURN THEM OFF!
- Lack of response by the Tribe is not concurrence. Be persistent with follow-up calls or visits, but remember that Tribal governments are full-service providers and you are competing for their limited time and attention.
- Be direct and straightforward, do not coddle or hedge around the truth.
- Do not set the stage for expectations that cannot be delivered. Never make a promise that you or your organization cannot keep.
- Show your thanks—gifting is always appropriate. Diplomatic gifts for Tribal leaders is standard protocol. If offered a gift, it is better to graciously accept than to reject. Staff can always check with Human Resources upon returning with any gifts in question.

- Allow for prayer and discuss ahead of the meeting if the Tribal representatives may wish to open with a prayer or blessing.
- Among many Tribes, the gifting of Tobacco is a traditional obligation when asking for an elder's blessing or invocation. When in doubt, ask the Tribal representative(s) what the most appropriate protocol is.

GLOSSARY

Alaska Native	<p>The term “Alaska Native” means a person who is a member of any Native Alaska Village, Village Corporation, or Regional Corporation (as those terms are defined in section 1602 of title 43). [25 USC § 1685(b)]</p>
American Indian	<p>A person who is a descendant of the original Indigenous peoples of the Americas and who qualifies for membership or citizenship with a federally-recognized Tribe as defined by 25 USC § 3001 (7). “Indian” means a person who is a member of an Indian tribe. [25 USC § 5304. Definitions]</p>
American Indian Arts and Crafts Act of 1990	<p>The Indian Arts and Crafts Act (Act) of 1990 (PL 101-644) is a truth-in-advertising law that prohibits misrepresentation in the marketing of Indian arts and crafts products within the United States. It is illegal to offer or display for sale, or sell any art or craft product in a manner that falsely suggests it is Indian produced, an Indian product, or the product of a particular Indian or Indian tribe or Indian arts and crafts organization, resident within the United States. For a first time violation of the Act, an individual can face civil or criminal penalties up to a \$250,000 fine or a 5-year prison term, or both. If a business violates the Act, it can face civil penalties or can be prosecuted and fined up to \$1,000,000.</p> <p>Under the Act, an Indian is defined as a member of any federally or officially State recognized tribe of the United States, or an individual certified as an Indian artisan by an Indian tribe.</p> <p>The law covers all Indian and Indian-style traditional and contemporary arts and crafts produced after 1935. The Act broadly applies to the marketing of arts and crafts by any person in the United States. Some traditional items frequently copied by non-Indians include Indian-style jewelry, pottery, baskets, carved stone fetishes, woven rugs, kachina dolls, and clothing.</p> <p>All products must be marketed truthfully regarding the Tribal enrollment of the producers so as not to mislead the consumer. It is illegal to market art or craftwork using the name of a Tribe if a member, or certified Indian artisan, of that Tribe did not actually create the art or craftwork.</p>
Ancestors	<p>Within the context of this document, the term Ancestors is used in preference to, and in lieu, of the term “Native American human remains.”</p>

Associated Funerary Objects	Objects that, as a part of the death rite or ceremony of a culture, are reasonably believed to have been placed with individual human remains either at the time of death or later, and both the human remains and associated funerary objects are presently in the possession or control of a federal agency or museum, except that other items exclusively made for burial purposes or to contain human remains shall be considered as associated funerary objects. [25 USC § 3001 (3)(A)]
Ceded Territory	“Ceded Territory” means those aboriginal lands that were transferred to the ownership and control of the federal government pursuant to a treaty or other bilateral agreement between an Indian Tribe(s) and the United States. Often, certain implicit or explicit rights called “treaty-reserved rights” exist for the benefit of the signatory Tribes within the ceded territories; especially subsistence rights—the right to hunt, fish, and gather.
Consultation	<p>An accountable process to ensure meaningful and timely input by Tribal officials in the development of regulatory policies that have Tribal implications. [EO 13175]</p> <p>A process conducted in accordance with 43 CFR §§ 10.5, 10.8(a), and 10.9 (b).</p> <p>Consultation—an operational definition. While there is no universal definition of Tribal consultation, this operational definition expresses three essential elements: who can consult (those with delegated authority), the qualities of process (timely, meaningful, substantive), and the inclusiveness of communication (two-way dialogue between parties). [USDA DR 1350-002]</p>
Cultural Affiliation	<p>A relationship of shared group identity which can be reasonably traced historically or prehistorically between a present day Indian tribe or Native Hawaiian organization and an identifiable earlier group. [25 USC § 3001 (2)]</p> <p>Cultural affiliation is established when the preponderance of the evidence—based on geographical, kinship, biological, archeological, linguistic, folklore, oral tradition, historical evidence, or other information or expert opinion—reasonably leads to such a conclusion. [43 CFR § 10.2 (e)] See also Preponderance of Evidence.</p>
Cultural Items	Human remains, associated funerary objects, unassociated funerary objects, sacred objects, cultural patrimony [25 USC § 3001 (3)]
Culturally Unidentifiable	Cultural items for which no culturally affiliated present-day Indian tribe or Native Hawaiian organization can be determined. [43 CFR § 10.9 (d)(2)] See also Inventory of Culturally Unidentifiable Human Remains/Review Committee Inventory

Federally-Recognized American Indian Tribe or Indian Tribe	Any tribe, band, nation, or other organized group or community of Indians, including any Alaska Native village (as defined in, or established pursuant to, the Alaska Native Claims Settlement Act), which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians. [25 USC § 3001 (7)]. This is the same as the Bureau of Indian Affairs list of federally-recognized Tribes, available online in PDF format.
Human Remains	The physical remains of the body of a person of Native American ancestry. The term does not include remains or portions of remains that may reasonably be determined to have been freely given or naturally shed by the individual from whose body they were obtained, such as hair made into ropes or nets. For the purposes of determining cultural affiliation, human remains incorporated into a funerary object, sacred object, or object of cultural patrimony must be considered as part of that item. [43 CFR § 10.2 (d)(1)]
Indian	<p>“Indian” means a person who is a member of an Indian Tribe. [25 USC § 5304. Definitions]. A legal term-of-art imbedded in United States Constitution, federal statutes and jurisprudence.</p> <p>Derived from the earliest European contact with the Indigenous peoples of the Americas, especially Christopher Columbus, using the term, “Indios” in journals and correspondence.</p>
Indian Country	<p>Indian country is defined at 18 U.S.C. § 1151 as:</p> <p>All land within the limits of any Indian reservation under the jurisdiction of the United States Government, notwithstanding the issuance of any patent, and, including rights-of-way running through the reservation; all dependent Indian communities within the borders of the United States whether within the original or subsequently acquired territory thereof, and whether within or without the limits of a state; and all Indian allotments, the Indian titles to which have not been extinguished, including rights-of-way running through the same.</p> <p>Consistent with the statutory definition of Indian country, as well as federal case law interpreting this statutory language, lands held by the federal government in trust for Indian tribes that exist outside of formal reservations are informal reservations and, thus, are Indian country.</p>
Indian Tribe	“Indian tribe” means any Indian tribe, band, nation, or other organized group or community, including any Alaska Native village or regional or village corporation as defined in or established pursuant to the Alaska Native Claims Settlement Act (85 Stat. 688) [43 USC § 1601 et seq.], which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians. [25 USC § 5304. Definitions]

Lineal Descendant	An individual tracing his or her ancestry directly and without interruption by means of the traditional kinship system of the appropriate Indian tribe or Native Hawaiian organization or by the common law system of descentance [sic] to a known Native American individual whose remains, funerary objects, or sacred objects are being claimed under these regulations. [43 CFR § 10.2 (b)(1)]
NAGPRA	The Native American Graves Protection and Repatriation Act, 25 USC § 3001 et seq.
Native American	<p>Of, or relating to, a tribe, people, or culture that is Indigenous to the United States. [25 USC § 3001 (9)] Of, or relating to, a tribe, people, or culture indigenous to the United States, including Alaska and Hawaii. [43 CFR § 10.2 (d)]</p> <p>This is a broader category of people than and is not necessarily synonymous with “American Indians.” Native Americans also include Native Alaskans, Native Hawaiians, and Native Samoans, among others.</p>
Native Hawaiian	Any individual who is a descendant of the aboriginal people who, prior to 1778, occupied and exercised sovereignty in the area that now constitutes the State of Hawaii. [25 USC § 3001 (10)]
Native Hawaiian Organization	Any organization which serves and represents the interests of Native Hawaiians, has as a primary and stated purpose the provision of services to Native Hawaiians, and has expertise in Native Hawaiian affairs, and shall include the Office of Hawaiian Affairs and Hui Malama I Na Kupuna O Hawai'i Nei. [25 USC § 3001 (11)]
Northwest Ordinance	The Northwest Ordinance adopted July 13, 1787, by the Second Continental Congress, chartered a government for the Northwest Territory, provided a method for admitting new states to the Union from the territory, and listed a bill of rights guaranteed in the territory. Following the principles outlined by Thomas Jefferson in the Ordinance of 1784, the authors of the Northwest Ordinance (probably Nathan Dane and Rufus King) spelled out a plan that was subsequently used as the country expanded to the Pacific.

Northwest Territory	The Northwest Territory in the United States was formed after the American Revolutionary War (1775-1783) and was known formally as the Territory Northwest of the River Ohio. It encompassed most of the pre-war British colonial territory north of the Ohio River of the Ohio Country, parts of Illinois Country, and parts of old French Canada (New France) below the Great Lakes. (These had been under French royal claims before 1763.) It was an organized incorporated territory of the United States spanning most or large parts of six eventual U.S. States. It existed legally from July 13, 1787, until March 1, 1803, when the southeastern portion of the territory was admitted to the Union as the state of Ohio, and the remainder was reorganized by additional legislative actions.
Objects of Cultural Patrimony	An object having ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual Native American, and which, therefore, cannot be alienated, appropriated, or conveyed by any individual regardless of whether or not the individual is a member of the Indian tribe or Native Hawaiian organization and such object shall have been considered inalienable by such Native American group at the time the object was separated from such group. [25 USC § 3001 (3)(D)]
Ohio History Connection	The Ohio History Connection, formerly the Ohio Historical Society, is a statewide history organization with the mission to spark discovery of Ohio's stories. As a 501(c)(3) nonprofit organization chartered in 1885, the Ohio History Connection carries out history services for Ohio and its citizens focused on preserving and sharing the state's history. This includes housing the state historic preservation office, the official state archives, local history office and managing more than 50 sites and museums across Ohio. For more information on programs and events, visit ohiohistory.org .
Preponderance of the Evidence	As standard of proof in civil cases, is evidence which is of greater weight or more convincing than the evidence which is offered in opposition to it; that is, evidence which as a whole shows that the fact sought to be proved is more probable than not. [Black's Law Dictionary, 6th Edition]
Repatriate	In NAGPRA (25 USC § 3005 (f), 25 USC § 3009), the term repatriate means to transfer physical custody of and legal interest in Native American cultural items to lineal descendants, culturally affiliated Indian tribes, and Native Hawaiian organizations. See also Disposition, Repatriation, Return, and Transfer.

Repatriation	In NAGPRA (25 USC § 3005), the term repatriation means the transfer of physical custody of and legal interest in Native American cultural items to lineal descendants, culturally affiliated Indian tribes, and Native Hawaiian organizations. See also Disposition, Repatriate, Return, and Transfer.
Royal Proclamation of 1763	<p>The Royal Proclamation of 1763 was issued October 7, 1763, by King George III following Great Britain's acquisition of French territory in North America after the end of the French and Indian War/Seven Years' War. It forbade all settlement west of a line drawn along the Appalachian Mountains, which was delineated as an Indian Reserve.</p> <p>This proclamation rendered worthless all land grants given by the government to British subjects who fought for the Crown against France. People throughout the various colonies were filled with indignation at having been unjustly shut out of the vast western wilderness and away from its resources. This anger was a foreshadowing of the discontent that would later arise during the American Revolution.</p>
Sacred Objects	Specific ceremonial objects which are needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. [25 USC § 3001 (3)(C)]
Sacred Site	<p>"Sacred site" means any specific, discrete location on any lands or properties within the State of Ohio that are owned or managed by the Ohio History Connection and identified by an Indian Tribe or enrolled Tribal citizen recognized as an authoritative traditional religious practitioner, as having special spiritual, religious, cultural or historic significance to that Tribe or individual. A Sacred sites may include but is not limited to: geological features, bodies of water, burial places, traditional cultural places, biological communities, stone or earth structures, and cultural landscapes uniquely connecting multiple cultural sites or features in any manner meaningful to the identifying Tribe; provided that the Tribe or authoritative traditional religious practitioner has informed the Ohio History Connection the existence of such a site. For the purposes of this policy, this definition excludes all other sacred sites.</p>

Traditional Ecological Knowledge	<p>Traditional Ecological Knowledge, also called by other names including Indigenous Knowledge or Native Science, (hereafter, TEK) refers to the evolving knowledge acquired by indigenous peoples over hundreds or thousands of years through direct contact with the environment. This knowledge is specific to a location and includes the relationships between plants, animals, natural phenomena, landscapes and timing of events that are used for lifeways, including but not limited to hunting, fishing, trapping, agriculture, and forestry.</p> <p>TEK is an accumulating body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (human and non-human) with one another and with the environment. It encompasses the world view of indigenous people which includes ecology, spirituality, human and animal relationships, and more.</p>
Treaty	<p>Treaties are legally binding contracts between sovereign nations that establish those nations' political and property relations. Article Six of the United States Constitution holds that treaties "are the supreme law of the land.</p> <p>Treaties between Indian tribes and the United States confirm each nation's rights and privileges. In most of these treaties, the tribes ceded title to vast amounts of land to the United States in exchange for protection, services, and in some cases cash payments, but reserved certain lands (reservations) and rights for themselves and their future generations.</p> <p>Indian treaties have the same force now as on the day they were signed. Like the Constitution and Bill of Rights, treaties do not expire with time.</p>
Treaty Rights	<p>Treaty rights are certain rights that were reserved by Indigenous peoples when they signed treaties with settler societies in return for the vast Indian holdings and resources in the wake of European colonization. This applies to the rights of Alaska Natives and Native Americans in the United States and First Nations in Canada.</p> <p>Often, this includes confirmation and protection of certain rights: self-government, fishing and hunting rights, and jurisdiction over their own lands.</p>
Tribal Implications	<p>Tribal implications are defined as substantial direct effects on one or more Indian Tribes, on the relationship between the Ohio History Connection and the Tribe(s), or that portray, display, or interpret American Indian history and culture. [Adapted from Executive Order 13175-Consultation and Coordination with Indian Tribal Governments]</p>

Tribal Land

All lands within the exterior boundaries of any Indian reservation; all dependent Indian communities; any lands administered for the benefit of Native Hawaiians pursuant to the Hawaiian Homes Commission Act, 1920, and section 4 of Public Law 86-3. [25 USC § 3001 (15)]

All lands which are within the exterior boundaries of any Indian reservation including, but not limited to, allotments held in trust or subject to a restriction on alienation by the United States; or comprise dependent Indian communities as recognized pursuant to 18 USC § 1151; or are administered for the benefit of Native Hawaiians pursuant to the Hawaiian Homes Commission Act of 1920 and section 4 of the Hawaiian Statehood Admission Act (Pub.L. 86-3; 73 Stat. 6). Actions authorized or required under these regulations [43 CFR § 10] will not apply to Tribal lands to the extent that any action would result in a taking of property without compensation within the meaning of the Fifth Amendment of the United States Constitution. [43 CFR § 10.2 (f)(2)]

Tribes affiliated with the State of Ohio (per Treaty of Greenville of 1795)

The Treaty of Greenville, 7 Stat., 49, was concluded and signed on August 3, 1795, at Fort Greenville, now Greenville, Ohio. It followed extensive negotiations after the American Indian loss at the Battle of Fallen Timbers a year earlier. This treaty ended the Northwest Indian Wars in the Ohio Country.

The parties to the treaty were a coalition of Indian Tribes, known as the Western Confederacy, consisting of the *"Wyandots, Delawares, Shawanees, Ottawas, Chippewas, Pattawatimas, Miamis, Eel Rivers, Weas, Kickapoos, Piankeshaws, and Kaskaskias."* The descendants and successors-in-interest to these historic Tribes are today represented by the following forty-five (45) federally-recognized Tribes

It is important to note that this list can be expanded to include more Tribes based upon aboriginal Tribal interests and affiliations or as new claims, information and/or research about pre-contact or historic Ohio is made available. This list will also be cross-referenced with the list of Tribes maintained by the SHPO office for Section 106 purposes.

Chippewa (19 Tribes)

1. Bad River Band of Lake Superior Chippewa Indians

Chief Blackbird Center
72682 Maple Street, Odanah, WI 54861
P.O. Box 39, Odanah, WI 54861
badriver-nsn.gov/home
715.682.7111

2. Bay Mills Indian Community

12140 West Lakeshore Drive, Brimley, MI 49715
baymills.org
906.248.3241

3. Chippewa-Cree Indians of the Rocky Boy's Reservation

96 Clinic Road, Box Elder, MT 59521
rockyboy.org
406.395.4282

4. Keweenaw Bay Indian Community

16429 Beartown Road, Baraga, MI 49908
kbic-nsn.gov
906.353.6623

5. Lac Courte Oreilles Band of Lake Superior Chippewa Indians

13394 West Trepania Road
Building #1, Hayward, WI 54843
lco-nsn.gov
715.634.8934

6. Lac du Flambeau Band of Lake Superior Chippewa Indians

P.O. Box 67, Lac du Flambeau, WI 54538
418 Little Pines Road, Lac du Flambeau, WI 54538
ldftribe.com
715.588.4206

7. Lac Vieux Desert Band of Lake Superior Chippewa Indians

P.O. Box 249, Watersmeet, MI 49969
East 23968 Pow Wow Trail, Watersmeet, MI, 49969
lvdtribal.com
906.358.4577

8. Minnesota Chippewa Tribe

P.O. Box 217, Cass Lake, MN, 56633
15542 State 371 NW, Cass Lake, MN 56633
mnchippewatribe.org
218.335.8581

9. Minnesota Chippewa Tribe - Bois Forte Band (Nett Lake) of Chippewa

5344 Lakeshore Drive, Nett Lake, MN 55772
boisforte.com
218.757.3261

10. Minnesota Chippewa Tribe - Fond du Lac Band of Lake Superior Chippewa Indian

Fond du Lac Center
1720 Big Lake Road, Cloquet, MN 55720
fdlrez.com
218.879.4593

11. Minnesota Chippewa Tribe - Grand Portage Band of Lake Superior Chippewa Indians

P.O. Box 428, Grand Portage, MN 55605
83 Steven Road, Grand Portage, MN 55605
grandportage.com
218.475.2277

12. Minnesota Chippewa Tribe - Leech Lake Band of Ojibwe

190 Sailstar Drive, Cass Lake, MN 56633
llojibwe.com
218.335.8200

13. Minnesota Chippewa Tribe - Mille Lacs Band of Ojibwe

43408 Oodena Drive, Onamia, MN 56359
millelacsband.com
320.532.4181

14. Minnesota Chippewa Tribe - White Earth Nation

P.O. Box 418, White Earth, MN 56591
5500 Eagle View Road, White Earth, MN 56591
whiteearth.com
218.983.3285

15. Red Cliff Band of Lake Superior Chippewa Indians

88385 Pike Road, Highway 13, Bayfield, WI 54814
redcliff-nsn.gov
715.779.3700

16. Saginaw Chippewa Indian Tribe

7070 East Broadway Road, Mt. Pleasant, MI 48858
sagchip.org
989.775.4000

17. Sault Ste. Marie Tribe of Chippewa Indians

523 Ashmun Street, Sault Ste. Marie, MI 49783
saulttribe.com
906.635.6050

18. Sokaogon Chippewa Community - Mole Lake Band of Lake Superior Chippewa Indians

3051 Sand Lake Road, Crandon, WI 54520
sokaogonchippewa.com
715.478.7500

19. St. Croix Chippewa Indians

24663 Angeline Avenue, Webster, WI 54893
stcciw.com
715.349.2195

Delaware (3 Tribes)

20. Delaware Nation

P.O. Box 825, Anadarko, OK 73005
Highway 281, Main Office Bldg. 100
Anadarko, OK 73005
delawarenation.com
405.247.2448

21. Delaware Tribe of Indians

5100 Tuxedo Blvd., Bartlesville, OK 74006-2838
delawaretribe.org
918.337.6590

22. Stockbridge Munsee Community

N8476 Mo He Con Nuck Road, Bowler, WI 54416
mohican.com
715.793.4111

Kickapoo (3 Tribes)

23. Kickapoo Traditional Tribe of Texas

2212 Rosita Valley Road, Eagle Pass, TX 78852
kickapootraditionaltribeof texas.com
830.773.2105

24. Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas

824 111th Drive, Horton, KS 66439
ktick-nsn.gov
785.486.2131

25. Kickapoo Tribe of Oklahoma

P.O. Box 70, McLoud, OK 74851
105365 South Highway 102, McCloud, OK 74851
kickapootribeofoklahoma.com
405.964.2075

Miami (and Eel River) (1 Tribe)

26. Miami Tribe of Oklahoma

P.O. Box 1326, Miami, OK, 74355
202 South Eight Tribes Trail, Miami, OK 74354
miamination.com
918.541.1300

Ottawa (Odawa) (4 Tribes)

27. Ottawa Tribe of Oklahoma

P.O. Box 110, Miami, OK 74355
13 South Highway 69A, Miami, OK 74354
ottawatribe.org
918.540.1536

28. Grand Traverse Band of Ottawa and Chippewa Indians

2605 N. West Bay Shore Drive
Peshawbestown, MI 49682-9275
gtbindians.org
231.534.7750

29. Little River Band of Ottawa Indians

2608 Government Center Drive
Manistee, MI 49660
lrboi-nsn.gov
231.723.8288

30. Little Traverse Bay Bands of Odawa Indians

7500 Odawa Circle, Harbor Springs, MI 49740
ltbbodawa-nsn.gov
231.242.1414

Peoria (and Kaskaskia, Piankishaw, and Wea) (1 Tribe)

31. Peoria Tribe of Indians of Oklahoma

P.O. Box 1527, Miami, OK 74355
118 South Eight Tribes Trail, Miami, OK 74355
peoriatribe.com
918.540.2535

Potawatomi (7 Tribes)

32. Citizen Potawatomi Nation

1601 S. Gordon Cooper Drive, Shawnee, OK 74801
potawatomi.org
405.275.3121

33. Forest County Potawatomi Community

P.O. Box 340, Crandon, WI 54520
5416 Everybody's Road, Crandon, WI 54520
fcpotawatomi.com
715.478.7200

34. Hannahville Indian Community

N14911 Hannahville B1 Road
Wilson, MI 49896-9728
hannahville.net
906.466.2932

35. Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians

Gun Lake Tribe

2872 Mission Drive, Shelbyville, MI 49344
<https://gunlaketribe-nsn.gov>
269.397.1780

36. Nottawaseppi Huron Band of the Potawatomi

1485 Mno-Bmadzewen Way, Fulton, MI 49052
nhbpi.com
269.729.5151

37. Pokagon Band of Potawatomi Indians, Michigan and Indiana

P.O. Box 180, Dowagiac, MI 49047
58620 Sink Road, Dowagiac, MI 49047
pokagon.com
269.782.6323

38. Prairie Band of Potawatomi Nation

16281 Q Road, Mayetta, KS 66509
pbpindiantribe.com
785.966.4000

Seneca (Six Nations) (3 Tribes)

39. Seneca Nation of Indians

12837 Route 438, Irving, NY 14081
sni.org
716.532.4900

40. Seneca-Cayuga Nation

23701 South 655 Road, Grove, OK 74344
sctribe.com
918.787.5452

41. Tonawanda Band of Seneca Indians

7027 Meadville Road, Basom, NY 14013
716.542.4244

Shawnee (3 Tribes)

42. Absentee-Shawnee Tribe of Indians of Oklahoma

2025 S. Gordon Cooper Drive, Shawnee, OK 74801
absenteeshawneetriben-snsn.gov
405.275.4030

43. Eastern Shawnee Tribe of Oklahoma

P.O. Box 350, Seneca, MO 64865
127 West Oneida, Seneca, MO 64865
estoo-nsn.gov
918.666.2435

44. Shawnee Tribe

P.O. Box 189, Miami, OK 74354
29 South Highway 69A, Miami, OK 74354
shawnee-tribe.com
918.542.2441

Wyandotte (1 Tribe)

45. Wyandotte Nation

64700 East Highway 60, Wyandotte, OK 74370
wyandotte-nation.org
918.678.2297