

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
(a) Indian entity identification The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900. [evaluated under Phase II]	Evidence presented and maximum time gap between evidence.	Grand Traverse	The Grand Traverse Band of Ottawa and Chippewa presented substantially continuous evidence identifying themselves as a distinct Indian entity since their earliest contact with non-Indians in the 17th century. The tribe presented written records such as, their treaty history with the federal government, census data, per capita distribution records, and their successful petition to be recognized by the state of Michigan. The tribe also presented evidence of recognition by outside actors like the Catholic, Methodist, and Presbyterian churches and two other federally recognized tribes in the region who also supported their petition for federal recognition, the Bay Mills Indian Community and the Saginaw Chippewa Indian Tribe. The maximum time gap between evidence presented by the tribe to meet this criteria was 20 years. OFA noted that the record between 1910 and 1930 is “relatively blank.” In its petition, the Band indicated that individuals left the area between 1910 and 1930 to seek work in the southern part of Michigan, which is consistent with general population patterns for the Grand Traverse region. The migration was influenced by the decline in the lumber industry in the region and the growth of automobile manufacturing in the southern part of the state. OFA accepted this gap in evidence and the rationale behind it.
(a) Indian entity identification The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900. [evaluated under Phase II]	Evidence presented and maximum time gap between evidence.	Jamestown Clallam	The Jamestown Clallam presented substantially continuous evidence identifying themselves as a distinct Indian entity through treaty records, treaty annuities, and continued dealings with the BIA. The tribe also presented evidence of ongoing federal assistance including educational aid, community development fund payments, claims payments, and legal services relating to land. Additionally, the tribe presented records of outside actors recognizing them as a distinct group - the BIA recognized them as an Indian community eligible for organization under the Indian Reorganization Act and local non-Indian communities in Sequim and Clallam County also recognized them as a distinct entity. The tribe maintained a high degree of continuity in their records, but the OFA made note of an 11 year period from 1885 to 1911 where records were sporadic.
(a) Indian entity identification The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900. [evaluated under Phase II]	Evidence presented and maximum time gap between evidence.	Jena Band of Choctaws	The OFA determined that the Jena Band of Choctaw Indians have been identified both as Choctaw and as a separate Indian entity by scholars, local officials, state and Federal sources on a substantially continuous basis since 1900. Records from each decade since 1900 confirm the existence of an American Indian entity near Jena, Louisiana. The maximum time gap between evidence the tribe presented to meet this criteria was at most 7 years.
(a) Indian entity identification The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900. [evaluated under Phase II]	Evidence presented and maximum time gap between evidence.	Mohegan Indian Tribe	The Mohegan Indian Tribe presented substantially continuous evidence identifying themselves as a distinct Indian entity from as early as 1614, when Dutch traders first explored the region. The tribe presented continuous documented sources of international, federal, and state acknowledgement. From 1941 to 1966, the tribe experienced a fluctuation of tribal activity due to two major impacting factors for members living in the social core area (a 10-mile radius around the Mohegan Congregational Church). First, the absence of adult men from Mohegan Hill who were serving in the military during World War II and the Korean War. Second, the dying out of several Mohegan families (Dolbear, Skeesucks, and Matthews). These families lived on Mohegan Hill and were socially and politically active until they died out in the 1950s. These families always lived on Mohegan Hill and offered leadership and support for events such as the annual Wigwam Festival. The OFA accepted these rationales for the 25 year gap in evidence presented by the tribe.
(a) Indian entity identification The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900. [evaluated under Phase II]	Evidence presented and maximum time gap between evidence.	Pamunkey Indian Tribe	The Pamunkey Indian Tribe presented substantially continuous evidence identifying themselves as a distinct Indian entity since 1900. The tribe submitted approximately 764 documents consisting of mostly newspaper articles and published scholarly works or histories written for general audiences to meet this criterion. The OFA noted that its researchers only had to consult a few resources outside of what the tribe provided. From 1900 to 2009 the tribe provided evidence that it was identified as an Indian entity by outside observers for 95 of the 110 years, with no more than a 3 year gap in the evidence presented.
(a) Indian entity identification The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900. [evaluated under Phase II]	Evidence presented and maximum time gap between evidence.	Poarch Band of Creeks	The Poarch Band of Creeks presented substantially continuous evidence identifying themselves as a distinct Indian entity from historical times to the time of their petition. The tribe presented anthropological, historical, census, church, and boarding school records to show that they have been identified and recognized as a unique band since the late 1700s. The tribe also presented evidence of acknowledgement from outside actors such as the state of Alabama and the Muscogee Creek Nation of Oklahoma. The tribe maintained a high degree of continuity in their records with no significant time gaps in the evidence presented post-1900.

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<p>(a) Indian entity identification</p> <p>The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900.</p> <p>[evaluated under Phase II]</p>	<p>Evidence presented and maximum time gap between evidence.</p>	<p>San Juan Southern Paiute Tribe</p>	<p>The San Juan Southern Paiute presented substantially continuous evidence identifying themselves as a distinct Indian entity since 1776 when the Spanish noted one of their villages near Navajo Mountain. OFA noted that the continuous historical identification of the tribe was impressive as many federal, anthropological, and ethnographical acknowledged them as a separate Indian entity. The tribe also presented evidence of outside actors identifying them as a separate Indian entity. Notably, Navajo oral history identifies the tribe as a distinct Paiute tribe, separate from the Navajo. Additionally the Kaibab Band of Paiutes of Arizona and the Paiute Tribe of Utah also recognize the tribe as distinct.</p> <p>From 1940 to 1966, the OFA found that the tribe lost administrative visibility and separateness due to their incorporation into the "Navajo tribal roll." During this time, the federal government regarded the tribe as Navajo and only identified them as a separate Indian entity in random, "routine, mundane administrative permits and forms concerning the land use vital statistics." However, imposition of the Bennett Freeze in 1966 served as the catalyst to determine the land use patterns of the Native Americans in the Tuba City area and identify the San Juan Southern Paiute Tribe as a separate tribal entity and the OFA accepted this 26 year gap in the evidence presented by the tribe.</p>
<p>(a) Indian entity identification</p> <p>The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900.</p> <p>[evaluated under Phase II]</p>	<p>Evidence presented and maximum time gap between evidence.</p>	<p>The Death Valley Timbi-Sha Shoshone</p>	<p>Due to the remote nature of the Death Valley area in which the tribe is located, the first records of non-Indian contact with the tribe were in 1849. These first accounts of contact describing the Indians in the region corresponded with the location of the tribe. The tribe presented evidence of historical and ethnographic accounts as well as BIA, boarding school, and National Park Service records acknowledging the tribe as a separate Indian entity. The tribe also presented evidence of outside actor acknowledgment through their involvement with the Intertribal Council of California and through the support from the Owens Valley Paiute-Shoshone Band on the tribe's petition.</p> <p>The OFA noted that, although the history of the Death Valley Indians from 1900 to the 1930's is not known in great detail, it was a period in which earlier social and cultural patterns were generally preserved, thus, they accepted the approximately 30 year gap in evidence presented.</p>
<p>(a) Indian entity identification</p> <p>The petitioner demonstrates that it has been identified as an American Indian entity on a substantially continuous basis since 1900.</p> <p>[evaluated under Phase II]</p>	<p>Evidence presented and maximum time gap between evidence.</p>	<p>Tunica-Biloxi</p>	<p>The Tunica-Biloxi presented substantially continuous evidence identifying themselves as a distinct Indian entity from historical times until the time of their petition through the use of anthropological records dating back to the time of contact with the French and Spanish in the 1700s. The tribe also presented court records of the tribe being involved in civil and criminal actions. In addition to these records the tribe presented their multiple attempts to gain federal recognition and their successful petition to gain state recognition in Louisiana.</p> <p>The maximum time gap between evidence the tribe presented to meet this criteria was 8 years.</p>
<p>(b) Community</p> <p>The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present.</p> <p>[evaluated under Phase II]</p>	<p>Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).</p>	<p>Grand Traverse</p>	<p>The OFA relied on anecdotal evidence to determine that tribal members met regularly for social functions, tribal government purposes, and that a substantial number of the Band attended the same church weekly. Elders interviewed also provided corroborating testimony regarding the political structure of the tribe.</p>
<p>(b) Community</p> <p>The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present.</p> <p>[evaluated under Phase II]</p>	<p>Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).</p>	<p>Jamestown Clallam</p>	<p>Findings were largely based on anthropological studies with some personal communication and reports prepared for the U.S. Department of the Interior. None of the present generation speaks Clallam, although some older members may understand some of it. The last speakers from Jamestown died approximately 10-15 years before the petition. OFA noted that, "members over 35 appear 'Indian' in behavior, attitude, humor, etc. [and a] small minority of the younger generation does also." Some survival of old-style social and ceremonial gatherings existed in their "clambakes," which are held for funerals, weddings, and in honor of individuals (some non-Indian) who are important to the community. These events are characterized by large-scale participation, food on a large scale, and some sense that these are community functions and that one is obliged to attend. They are self-consciously viewed as a survival of older ways and are in fact consistent with earlier social patterns. At least until recently, the community has not retained as members those more acculturated individuals who did not maintain tribal relations. This is less true than in the past and there are now some members whose informal social ties with the tribe are much less than would have been accepted 50 years ago.</p>

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(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	Jena Band of Choctaws	The tribe maintained distinct community social institutions and practices. As late as the 1930s, these institutions included the traditional funeral practices and mourning periods of the Choctaws. Tribe activities included maintenance of the White Rock Indian Cemetery. Marriage practices were also distinct from those of the surrounding communities until the 1930s, when marriage ceremonies began to be performed by local ministers rather than by the tribal chief. The Choctaw Indian continued to live in close proximity to one another and to speak the same language. With the formal organization of the Jena Band of Choctaw as a Louisiana state-recognized tribe in 1974, a new framework was established for conducting relations with outside entities. It also provided a focus for renewal of the community. Having a formally organized Tribe has not only provided access to resources for members, but has renewed their sense of belonging to the Tribe. The sharing of economic resources among members is a central focus of tribal life, primarily among those who reside in the immediate Jena area, but extending to all of the membership.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	Mohegan Indian Tribe	Two institutions that were important to the Mohegan before 1941 have continued to be important to them through the present. These two institutions are the Mohegan Congregational Church and the Mohegan burial grounds. Social and political events involving these institutions provide limited evidence of social interaction for the period of diminished activities from 1941 to 1966. New evidence demonstrates that the Mohegan Congregational Church did not close completely from 1946 to 1956 as originally concluded in the proposed finding. Like other Mohegan community activities from 1941 to 1966, church activities were diminished. Worship services were not held in the sanctuary during this ten-year period, because of the need for repairs to the building. Nevertheless, the church continued to have a pastor assigned to it through 1951 and worship services were held in the church annex (adjoining the sanctuary) until around 1950. At that time the entire church building was closed, but hymn sings continued to be held in the homes of individual Mohegan living on Mohegan Hill.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	Pamunkey Indian Tribe	Informal social interactions occurred in the tribe's one-room schoolhouse, pottery school and at the Pamunkey Baptist Church. Men hunted together, particularly to supply the game for the annual "governor's tribute," where members traveled to Richmond every year to give a gift of wild game to Virginia's governor's fulfilling the terms of the 17th century treaty that granted them their reservation. Events such as picnics and fish fry's were and are popular events among members. The small size of the reservation also means that people see each other routinely.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	Poarch Band of Creeks	Anecdotal evidence was presented describing social segregation in schools and churches. Members indicated that several churches are still exclusively or largely Indian.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	San Juan Southern Paiute Tribe	OFA notes that the Utah residents living off the Navajo Reservation, the only substantial portion of the membership at a significant distance from the main body of the tribe, maintain substantial interaction with those on the Navajo Reservation. This consists of visiting back and forth based on substantial kin ties, changes in residence between the two areas, and participation in the political processes of the tribe. Four of the Utah families from Allen Canyon seasonally reside at Paiute Canyon-Navajo Mountain for farming.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	The Death Valley Timbi-Sha Shoshone	The Shoshone language is still spoken widely in the tribe. Membership requirements clearly distinguish between Death Valley families and other nearby Shoshone and Paiute tribes. Members still follow traditional migration patterns.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Any anecdotal evidence presented and accepted to prove interaction or only measurable evidence (% attending functions, #s of functions attended, etc.).	Tunica-Biloxi	The OFA relied heavily on anecdotal evidence provided by the tribe in their petition. Much of the accepted anthropological history is based on oral histories from the tribe corroborated with witness testimony gathered by ethnographers. The OFA described tribal members as socially and politically cohesive, but did not provide specific numbers or percentages of the total tribal population in attendance at social or political gatherings or events. OFA also did note that those members who migrated to Texas returned at an undetermined frequency for social and political events, but did not provide specific numbers or percentages.

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(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	Grand Traverse	<p><i>Geographic Concentration</i> : OFA noted that virtually all of the tribe's members live in the Lower Peninsula of Michigan and within a proximity that allows them to meet, associate, and conduct tribal business regularly. At the time of the petition, at least one third of the adult membership lived in Peshawbestown or in other traditional areas on the Leelanau Peninsula, and over half, 54%, lived within the Grand Traverse Bay area. Another 21% lived in or near Grand Rapids, about 150 miles from Peshabestown.</p> <p><i>Marriage</i> : The Band maintained a highly cohesive character through intramarriage with a relatively large number of family lines from the 1908 Durant Roll still represented. Recently, members have married outside the tribe, but many subsequent generations have married back into the tribe. This has resulted in members maintaining a relatively high blood quantum.</p>
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	Jamestown Clallam	<p><i>Geographic Concentration</i> : At the time of petitioning, there were approximately 35-40 members living on the settlement at Jamestown, which still forms the social as well as the geographical center of the tribe. Only 10 Indian homes remained on the tribal lands. 85% of tribal members lived within the State of Washington. 59% or 104 members lived in Jamestown or elsewhere on the northern Olympic Peninsula within 35 miles of the settlement. 49% or 87 members living in Washington resided in Clallam County.</p> <p><i>Marriage</i> : Marriage to non-Indians was a relatively late phenomena for the tribe. OFA did not distinguish marriages to Jamestown, other Clallam, or other Indians because marriage to other Northwest tribes was traditionally considered an approved pattern. There was considerable intertribal marriage among the main family lines until the 1940s, but marriages between Indians declined and represented only a minority of marriages in the Band's membership at the time of petitioning, especially in the youngest generation.</p>
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	Jena Band of Choctaws	<p><i>Geographic Concentration</i> : Approximately 53% of the membership resides within 20 miles of Jena, Louisiana; 72% resides within 30 miles of Jena.</p> <p><i>Marriage</i> : From 1820 to 1950, 85% of the marriages of members were between tribal members. After World War II, there was a dramatic decline in the rate of intramarriage. As late as 1948 and 1949, only 50% of new marriages were to other members of the tribe. After 1950, essentially all new marriages involved a non-Indian spouse. It would be a decade, however, before these new marriages to non-Indians outnumbered continuing marriages between Choctaws. Until 1959, 50% of the 14 marriages within the community had both Choctaw husbands and wives. After the deaths of two spouses in 1959, the percent of marriages to non-Indians declined below 50 percent. Therefore, the tribe met the criterion for community through 1959 with high evidence based on its continuing high degree of intramarriages. OFA used other evidence to prove community after 1959.</p>
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	Mohegan Indian Tribe	<p><i>Geographic Concentration</i> : According to the 1993 membership list, at least 7% of the tribe's members live in the geographical core (a 1.5-mile radius from the Mohegan Congregational Church, which basically encompasses the Mohegan reservation that was sold in 1861). These members tend to live clustered together on only a few streets. In addition to the concentration around the geographic core, 34% of the tribe lives within the social core area (a 10-mile radius from the Mohegan Congregational Church). A minimum of 89% of the members have at least one significant social connection to the social core. These connections to the social core include either living in the social core area, having primary kin who live in the social core area, being born in the social core area, or other known contacts with the social core. There is direct evidence for the maintenance of social community such as the holding of an annual homecoming since 1979, which draws a large number of Mohegan, from all the primary family groups.</p> <p><i>Marriage</i> : Since the generation born in the mid-19th century who married between 1880 and 1890, there has been virtually no intramarriage in the Tribe.</p>

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(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	Poarch Band of Creeks	<p><i>Geographic Concentration</i> : At the time of the petition, the tribe’s membership as a whole was largely concentrated in Atmore and the surrounding or nearby counties in Alabama and Florida. 67% in Alabama and 20% in Florida, 12% in other states and 1% unknown. 51% reside in Atmore, Alabama. While there has been shifting of location of the various clusters into which the Creek have lived, this shifting has been limited to a small area within a radius of eighteen miles of southwestern Alabama.</p> <p><i>Marriage</i> :</p>
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	San Juan Southern Paiute Tribe	<p><i>Geographic Concentration</i> : The San Juan Southern Paiute tribe consists of 188 members who live predominantly on, or very near, the Western Navajo Reservation in northern Arizona and Southern Utah. 45% of tribal members lived in Arizona, mostly in the Tuba City area. 39% of tribal members lived in Utah, near Navajo Mountain Trading Post, in Blanding, and elsewhere in Utah. 13% of tribal members lived in California. 2% of tribal members reported no mailing address. The remaining 1% of tribal members was split between Colorado and New Mexico. 121 or 64% of members live on the Navajo Reservation.</p> <p><i>Marriage</i> : San Juan Southern Paiute marriages to non-Indians are rare, with only one or two known prior to the youngest generation at the time of their petition and confined to the few non-reservation families. Close examination was made of San Juan Paiute intermarriage with Navajos because of the importance of the question of the degree to which they were incorporated into local Navajo society. The pattern of marriage or other unions between Navajos and Paiutes has been strongly affected by the negative view Navajos have had of the Paiutes. The almost complete prohibition of marriage of Paiute men with Navajo women reflects this view. Navajos consider Paiutes undesirable marriage partners and this even extends to Navajos who were part-Paiute. In the case where the Navajo would be part Paiute, they would often marry Paiute women as well, showing a further barrier to marriage between Navajos and Paiutes.</p>

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(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Evidence presented and accepted to prove interaction.	Tunica-Biloxi	<p><i>Geographic Concentration</i> : At the time of the petition, the number of members living on the approximately 130 acre tract of tribal land near the limits of Marksville, Louisiana in Avoyelles Parish substantially decreased. Only 15 members lived on the tribal land. However, 40% of the total membership of the tribe lived on or near the tribal land in Avoyelles or Rapides Parishes and still maintained close social contact. Additionally, a portion of the tribe migrated to Texas in the 1920s and 1930s in search of work. OFA still considered them part of the tribe because they maintained informal ties, returning at an undetermined frequency for social and political gatherings or events and the tribe presented evidence that some first and second generation members who migrated to Texas chose to be buried on tribal land.</p> <p><i>Marriage</i> : OFA determined that the tribe no longer maintained social distinction from non-Indians with respect to marriage due to increasing rates of intermarriage since the 1880s. OFA accepted the large rates of intermarriage due to the tribe being so small and members becoming too closely related to marry within the group.</p>
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	Grand Traverse	Findings were based on Record Group 75 material in the National Archives, the 1870 roll of Ottawa and Chippewa Indians of Michigan, the census roll of all persons and their descendants who were on the roll of Ottawa and Chippewa Tribe of Michigan in 1870 living on March 4, 1907, prepared by Special Agent Horace B. Durant, the Field Notes generated by Mr. Durant as he prepared the roll, the supplement to the 1908 Durant Roll as of October 28, 1909, containing the names of 236 children born to members of the Ottawa and Chippewa Tribe of Indians in Michigan after March 4, 1907, prepared by Mr. Durant, and records of the Michigan Agency of the Bureau of Indian Affairs in Sault Ste. Marie, Michigan. Six maps were also used as evidence to illustrate land ownership.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	Jamestown Clallam	Findings were based on Tribal Rolls from 1926 and 1978, the 1834 Census of the Clallam and Twana Indians, Government Documents, letters, newspaper articles, and Indian Claims Commission opinions.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	Jena Band of Choctaws	The OFA relied on the tribe's submission of certified membership rolls from 1993 and 1994, which included the sex, birth date, birth place, tribe, blood degree, names of parents, parents' birth places, tribe, and blood degree, and residential address. The residential addresses provided on these rolls were entered into a D-base IV program and used for statistical purposes. The OFA found that 72% of 153 members resided within 30 miles of the town of Jena. 44% of members lived within an area less than seven miles in diameter; the communities of Jena, Trout, and Selah, Louisiana. 85% of members lived within the state of Louisiana.

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(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	Pamunkey Indian Tribe	The OFA did not articulate a specific methodology used, but collected information on all 193 current members including birth records, marriage records, federal censuses, Pamunkey voter lists, family bible records, church records, historical petitions and school records.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	Poarch Band of Creeks	A geographical analysis of member addresses was completed. The analysis showed the concentration in three “core” communities at Poarch - Head of Period, Hog Fork, and Poarch Switch. The OFA also found that a significant portion of the membership resides in nearby Atmore or in west Florida and maintains extensive social and kinship relationships with the home community.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	San Juan Southern Paiute Tribe	The OFA relied on mailing addresses provided on membership rolls dated May 1984 and supplemented in September, October, and December 1985.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	The Death Valley Timbi-Sha Shoshone	Federal population censuses for 1870, 1880, and 1900 for Inyo County, California, and Esmeralda and Nye Counties in Nevada were searched in an effort to identify ancestors of current tribal members. Census rolls from 1916 through 1940 and more recent payment rolls were also used.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Methodology used to establish a statistically significant population.	Tunica-Biloxi	Findings were largely based on the 1970 census and the "American Indians of Louisiana: An Assessment of Needs," (referred to as the GSRI Survey) conducted by the Gulf South Research Institute in Baton Rouge, Louisiana, 1973. OFA determined the GSRI Survey was representative because it sampled 63 Tunica-Biloxi Indians residing in Louisiana, which accounted for 60% of the Indian population counted in the 1970 census.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Grand Traverse	At the time of petition, the population of Peshawbestown was approximately 133 people. Approximately 99 (or 33% of tribal members) lived in Peshawbestown. Therefore, approximately 74% of the people, including children, living in Peshawbestown were tribal members.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Jamestown Clallam	At the time of the petition, OFA noted that approximately 8 non-Indian homes in the original Jamestown settlement. OFA noted the area is still distinct geographically and is thought of locally as an Indian "reservation," but because most of the land was not held in common and the tribe was not likely to place all land in trust even after recognition, more non-Indian settlement within the territory seemed imminent. Waterfront parcels had already sold to non-Indians with very expensive homes built on them.

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(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Jena Band of Choctaws	Although the OFA does not provide specific percentages of tribal members vs. non-Indians, most of the tribal population lives in Jena or nearby, which is also largely inhabited by non-Indians.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Mohegan Indian Tribe	In 1902, it was reported that 50% of the Mohegan no longer resided within the traditional community. Since that time, the percentage of non-resident members has increased steadily. OFA did not provide the current percentage on non-Indians inhabiting the tribal community.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Pamunkey Indian Tribe	OFA did not articulate the percentage of member vs non-member in the geographic area, but the traditional geographic settlement was predominantly Indian because of a tribal prohibition of non-Indian husbands living on the reservation, which was only recently lifted in 2012.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Poarch Band of Creeks	At the time of petitioning, 87% of members lived on or near the tribal land. Non-Indians lived near and on the same land, but the OFA did not articulate how many.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	San Juan Southern Paiute Tribe	Although the OFA did not articulate a specific percentage, the percentage of non-members in the geographic area is likely low considering the main land base is either on the Ute Reservation or the Navajo Reservation.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	The Death Valley Timbi-Sha Shoshone	The current Furnace Creek village consists of 5 trailers and 5-6 residences in the original part of the village, some original adobe houses and some small trailers. The village membership extends from 5 members, none younger than 60, who have lived in the village all of their lives. The rest of the village inhabitants are children and grandchildren of these individuals.
(b) Community The petitioner demonstrates that it comprises a distinct community and existed as a community from 1900 until the present. [evaluated under Phase II]	Percentage of members compared to non-members in the geographic area.	Tunica-Biloxi	No specific percentage of members vs. non-Indians was determined by the OFA. However, at the time of the petition, only 3 occupied houses and 1 unoccupied house owned by tribal members remained on the tribal lands. Most of the land was leased to non-Indians for farming.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Level of formality of evidence accepted to prove amalgamation.	Grand Traverse	The present unit is an amalgamation of several independent Ottawa bands and one Chippewa band which entered the Grand Traverse Bay at different times and formed a single entity by the time of the 1908 Durant roll. The amalgamation process occurred gradually and naturally, based in part on common cultural traditions, living within a close proximity, the tendency of the Federal Government to define them as a single unit, and common external pressures. OFA considered direct evidence of political cohesion amongst the tribe such as cooperative efforts in dealing with the federal government. OFA also considered indirect evidence supporting the existence of tribal political process such as community cohesion, social distinctions from non-members, and cultural distinction from non-Indians. These features indicated enough social cohesion and consensus to maintain a separate identity, achieve collective goals, and implement social policies as evidenced by their high rate of intramarriage.

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Manner of selecting leaders.	Grand Traverse	<p>OFA noted a tradition of the tribe having multiple leaders until at least the 1940's. However, there was not much information on the roles or interrelationships about those leaders, particularly before 1930. Because of a lack of information on the leadership, OFA also had little direct evidence concerning internal political processes in the past, such as how leaders were chosen and decisions reached.</p> <p><u>Between 1910 and 1930</u>: informant accounts referred mainly to Ben Peshaba as being Chief, but no particular activities are mentioned and there is no evidence of when he became the leader. The only documentary evidence is one letter in 1915 from George Antoine referring to himself as headman for the Band. Based on the time period, there was likely more than one headman or chief.</p> <p><u>Between 1955 (when Chief Ben Peshaba passed away) and 1972 (the formation of Leelanau Indians, Inc.)</u>: leadership and political structure was not entirely clear. It was a time of transition, but there was no indication the community lacked cohesion. The church remained a vehicle of organization. There was no specific chief during that time, but there were several influential individuals. There was also no negative evidence, in the sense of evidence indicating there was an absence of political process during the years for which there was little information.</p>
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Matters of consequence.	Grand Traverse	<p>The Band's non-profit corporation functioned as a tribal government by administering a federal grant for the band, contracted for construction of a tribal community center, administered lot assignment program in Peshawbestown, and performed other substantial governmental functions including litigation to protect the Band's fishing rights.</p>
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Where there was no land base, nature of political activity acceptable.	Grand Traverse	<p>The tribe maintained a land base. At the time of the petition, the community of Peshawbestown formed a concentrated settlement with 22 acres privately owned by Indians, 75 County lots held as trust land for Indians, 19 acres owned by a Catholic church, two acres are owned by the school district, and 109 acres privately owned by non-Indians.</p>
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Level of formality of evidence accepted to prove amalgamation.	Jamestown Clallam	<p>The tribe was formed in 1874 as a result of the pressures of white settlement. The settlement at Jamestown came about by means of historical tribal members pooling their money to buy 210 acres. The present-day division of the Clallam tribe into three parts, the Jamestown community, the Lower Elwha, and Port Gamble Reservations, is the result of a realignment of the original villages as a result of the pressures of non-Indian settlement and the economic opportunities afforded by this outside settlement. The two existing reservations were not established until after 1930.</p>
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Manner of selecting leaders.	Jamestown Clallam	<p>Since 1874, when the Jamestown community was formed, there has been a definite leadership which was chosen by the community and acknowledged by the government. This consisted initially of a chief and an informal tribe of leading men and later, after about 1910, of an elected chairman and council. These functioned on an essentially continuous basis until a written, governing document was written in 1975. The political system was supported by the existence of a definite, cohesive tribe. These leaders have functioned in the tribe's relations with the Federal Government and with other Indian tribes.</p>
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Matters of consequence.	Jamestown Clallam	<p>The Clallam Tribe was a signatory of the 1855 Treaty of Point No Point. In 1874, the band bought 210 acres of land which currently represents its "reservation." Outside actors who came into contact with them at that time identified them as Clallam Indians. At Jamestown they maintained an informal governmental structure. During the 1870-1900 period, the BIA provided the tribe with material aid in the form of agricultural tools and seed, and paid the expenses of an Indian school at Jamestown until 1926. This aid continued despite the fact that the Jamestown Clallam had no trust land and no reservation. Moreover, the BIA helped the Clallams organize formally in the 1960's. Additionally, in 1928, 1939, 1954 and 1974 the federal government interceded to protect and improve the Clallams' land solely because it was held by an Indian tribe.</p>

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Where there was no land base, nature of political activity acceptable.	Jamestown Clallam	The tribe purchased their 210-acre land base in 1874 and most of that original land was still owned by tribal members at the time of the petition.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Level of formality of evidence accepted to prove amalgamation.	Jena Band of Choctaws	Choctaw Indians have been observed living in the vicinity of Jena, Louisiana, since at least 1880. Their exact dates of arrival, route of migration, and place of origin remain obscure. In 1903, most of them were identified by the Dawes Commission as full blood Mississippi Choctaws who were eligible to receive land allotments in the Choctaw Nation, or what is now Oklahoma. A significant exodus of Choctaws from the Jena area to Oklahoma occurred in 1916. At least two families of Jacksons remained after these departures. They were joined in 1917 by a large family of Lewises, who had been living near Manifest in Catahoula Parish. Since 1917, the Choctaws near Jena have been descendants of these Jackson and Lewis families.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Manner of selecting leaders.	Jena Band of Choctaws	A traditional leader or chief conducted the affairs of the Indian community, led the tribe in burial practices, and conducted marriages until the late 1930's. Although the traditional leader's role was less active after World War II, he continued to organize community support to meet the needs of the membership. In addition, informal leaders exhibited political influence within the Choctaw community during the 1950's and 1960's which continued after the death of the last traditional leader in 1968. The transition from a traditional leader to a new organization of elected officials was not easy and within a year of the first tribal council, members voted 2 leaders out of office. The state Office of Indian Affairs authorized a new election and since 1974, the Jena Choctaw have elected their leaders.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Matters of consequence.	Jena Band of Choctaws	The tribe proved criterion (c) until 1959 with evidence of marriage under criterion (b) and other evidence. Other matters of consequence include, incorporating and being recognized by the state in 1974. They also created written political rules at this time and implemented the election of officials. In 1977, they applied for and received HUD grants. They also applied for and received federal recognition grants. In the 1980s, the tribe received grants from the Administration of Native Americans to complete their recognition petition, pay the bills at tribal offices, and the salary of the grant administrator. They participated in tribal activities such as Christmas and Halloween parties, tutoring toward attaining GEDs and free haircuts for school children. A parents committee was also formed when the LaSalle Parish school district applied for school funding under the IEA. The committee has met and decided how to spend the funds every year since.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Where there was no land base, nature of political activity acceptable.	Jena Band of Choctaws	Tribe has maintained a land base in Grant Parish, with headquarters in Jena, Louisiana.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Level of formality of evidence accepted to prove amalgamation.	Mohegan Indian Tribe	The Mohegan governed themselves through a sachem and council form of government leadership from the time of contact with Europeans until 1769. Important tribe decisions were made by the chief in consultation with the members of the council.

Federal Recognition Precedent Chart

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<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Manner of selecting leaders.	Mohegan Indian Tribe	Aboriginal Mohegan leadership was provided by a chief sachem who made decisions in consultation with a council consisting of influential tribal members of similar social rank. Between 1896 and the mid to late 1930s, the Mohegan made intermittent efforts to maintain some kind of tribal organization under various leaders and various organizational name, including the Mohegan Indian League, the Mohegan Indian Association, the Tribal Council of Mohegan Indians, the Tribal Social Club, the Mohegan Descendants Association, and the League of Descendants of the Mohegan Indians of Connecticut. However, there is no documentary evidence of any effort to maintain a functioning tribal governing body and little evidence of individual political leadership between the late 1930's and 1967. A similar documentary gap exists for 1970-1979. A new governing body in Mohegan was established under Courtland Fowler in 1980 after they petitioned the DOI for acknowledgement in 1978 and drafted a constitution in 1979. These actions were even initially denounced by some of the Mohegan not aligned with Hamilton and Hamilton himself admitted that his leadership before 1979 was minimal.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Matters of consequence.	Mohegan Indian Tribe	Participation in Wigwam Festivals, supporting the church, maintaining burial lands, participation in a land suit filed against the State on behalf of the Mohegan in 1977, and federal recognition efforts.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Where there was no land base, nature of political activity acceptable.	Mohegan Indian Tribe	The Mohegan maintained a cohesive community, even on an ever-dwindling land base. Originally, a 20,000-acre tract of land was sequestered for the use of the tribe, but that was quickly reduced to 2,600 acres by 1790 when the first land division was made. Members were assigned lands and, although the land was not owned in fee simple, some members considered the land to be individually owned. Some tribal lands remained and the Mohegan as a tribe still hold title to small parcels of their historic land base. Despite what little land they had, the tribe maintained a cohesive unit with the help of the Mohegan Church, which was centrally located in the village and became the epicenter for social and cultural events and gatherings. Even after the church fell to disrepair, the community organized and for its restoration and rededication.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Level of formality of evidence accepted to prove amalgamation.	Pamunkey Indian Tribe	For the years since 1900, the tribe produced volumes of meeting minutes which provided a detailed account of Pamunkey governance.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Manner of selecting leaders.	Pamunkey Indian Tribe	In the 20th century, the tribe has held regular elections and special elections, limiting voting privileges to males over 18 living on the reservation.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Matters of consequence.	Pamunkey Indian Tribe	The minutes for the 20th century describe how the reservation community governed itself, from road maintenance to the management of livestock to issues of domestic violence. The tribe held regular elections and special elections to fill vacant positions, limiting voting privileges to those males 18 and over who lived on the reservation. Over the years, the tribe's chief and council addressed a number of issues, from controlling barking dogs to representing the group in legal proceedings. The leadership also collected taxes from residents and allocated funds for various services, from maintenance of the schoolhouse and reservation roads to care of the old and infirm. Multiple references to the distribution of land and the collection of fees for the land and/or the improvements exist in the record. The meeting minutes contain multiple references to the allocation of residential and farming land during this period, usually at least once per year.

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Criterion	Specific for Criterion	Tribe	Finding
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Where there was no land base, nature of political activity acceptable.	Pamunkey Indian Tribe	The tribe maintained a distinct land base.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Level of formality of evidence accepted to prove amalgamation.	Poarch Band of Creeks	In 1836, the Creek Indians were removed to the Indian Territory along the Trail of Tears. Creek Indians (ancestors of the modern Poarch) were granted the choice of 640 acres and they chose lands in and around what today is the community of Poarch. The historical record shows that the amalgamation occurred by remaining in their aboriginal lands after removal based in part on common cultural traditions, living within a close proximity and being often defined as a single unit.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Manner of selecting leaders.	Poarch Band of Creeks	Initially part of the larger Creek Nation, the inland community of Poarch Creeks, formed around 1850 and had a variety of clearly recognizable, but not formally designated leaders. These are identifiable from oral history and indirect documentary sources such as court and church records from at least the 1880s until 1950. The first formal leader, Calvin McGhee, was chosen in 1950 as part of a larger council of the Creek Nation East of the Mississippi also established in 1950 by the Poarch and dominated by Poarch community members. After McGhee's death in 1970, the council was narrowed and developed into a governing body for the Poarch community alone.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Matters of consequence.	Poarch Band of Creeks	Leaders were chosen as "peace-makers," settling disputes and muting physical conflict, economic leaders, deciding matters of economic security, religious leaders, settlement heads, and leaders in circumstances dealing with external institutions such as schools. Examples of communal, cooperative actions were also found for in building the communal hall. Other matters of consequence include a timber trespass suit in 1912, and a school boycott in 1947. The tribe intervened in the <i>Creek Nation v. the United States</i> in the Indian Claims Commission in 1956 and were allowed by the Court of Claims to sue because they were an "identifiable tribe." The tribe has been active participants in the National Congress of American Indians and the Coalition of Eastern Native Americans and have received numerous grants from various governmental agencies. They also legally incorporated in 1971.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Where there was no land base, nature of political activity acceptable.	Poarch Band of Creeks	The tribe maintained a distinct land base.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Level of formality of evidence accepted to prove amalgamation.	San Juan Southern Paiute Tribe	The San Juan Paiutes in the 1850's were a single socially unified and distinct body that consisted of at least two political units with separate leadership. Among the Southern Paiutes in general, more strongly unified bands and the emergence of clearly defined leaders of entire bands resulted from pressures created by white settlement of Southern Paiute territory beginning after 1850. Parallel pressures on the San Juan Paiute created by the influx of large numbers of Navajos into their territory beginning in the late 1860's.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Manner of selecting leaders.	San Juan Southern Paiute Tribe	There is no formal election and the leader is known as the chief elder or spokesperson for all elders who have an equal say in tribal matters. Gap of several years between one leader's death and the time that the next leader becomes fully accepted as chief elder was acceptable by OFA. The gaps were explained because of the suddenness a leader's death and the nature of the process of the next leader fully developing the respect that is the basis of Paiute leadership. This practice still continues today. It is important to note that the line of leaders was presented from almost entirely oral history. Although there is some documentation from this time referencing leaders, the record is sporadic.

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Matters of consequence.	San Juan Southern Paiute Tribe	The San Juan Paiutes participated in the payment of funds awarded to the Southern Paiute Nation in Dockets 88, 330, and 330A before the Indian Claims Commission. The award of \$7,253,165.19 was made in January 1965, and authorizing legislation was passed by Congress in 1968. They kept a distinct population from the Navajo in seeking federal recognition.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Where there was no land base, nature of political activity acceptable.	San Juan Southern Paiute Tribe	In meeting this criteria, the tribe has had to combat a dwindling land base and a high level of social and economic interaction between the Navajos since the last century. The tribe successfully proved that no evidence showed that traditional Navajo leaders had any influence or control over internal political processes of the San Juan Paiutes. Historical and ethnographic accounts of the Indian populations in the Willow Springs and Navajo Mountain areas name both San Juan Paiute and Navajo leaders. There was also no evidence that the institutions of the modern Navajo tribal government played any role in San Juan Paiute political processes such as dispute resolution, organization of economic activities, allocation of land, and maintenance of behavior standards.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Level of formality of evidence accepted to prove amalgamation.	The Death Valley Timbi-Sha Shoshone	All members descend from the Shoshone Indians of Death Valley. The modern Death Valley Timbi-Sha Shoshone Band is the successor and direct descendant of Panamint Shoshone bands which inhabited Death Valley and surrounding areas at the time of earliest white contact in 1849. These units, made up of several family groups each, were traditionally linked by economic and kinship relationships. These gradually combined under the economic changes and restrictions on the use of their land and water by white development in the area. The process occurred particularly after 1920, increasing as mining and tourist facilities developed in the area and Death Valley National Monument was established. By 1940, the constituent groups were centered in the Furnace Creek area, one of their traditional living sites.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Manner of selecting leaders.	The Death Valley Timbi-Sha Shoshone	In the traditional culture there was limited formalized political process because of the mobile, family based character of the society. The most formal positions were that of hunt leader, fall festival leader and dance chief. A formal council of trustees elected by the tribe in 1937 and re-elected in 1940 in order to negotiate a reservation seems to have been a formal addition to rather than a replacement of internal political processes. Although technically created to provide the Government with a body to deal with for the trust rehabilitation funds provided the tribe, it was viewed as a body to represent the tribe in general.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Matters of consequence.	The Death Valley Timbi-Sha Shoshone	The traditional seasonal gatherings, e.g., fall festivals, survived until at least 1940. It was mentioned in 1936 that a particular tribal member was, temporarily, excluded from the Furnace Creek village by "tribal edict." Electing a formal council in 1937 to negotiate, although unsuccessfully, for a reservation. Other matters of consequence include: receiving services from the BIA; continuing the community after the BIA stopped services and the community enduring the harsh conditions and lack of work opportunities in Death Valley; and participating in recognition efforts. Because of the remote and inhospitable nature of the Death Valley area and its inaccessibility, important indirect evidence of the maintenance of a political community is the tribe's survival itself. Between 1942 and the 1960's when economic opportunities were at a minimum, services from the BIA were withdrawn, and there was much resistance from the Park Service to the continuance of the village, the Tribe still remained a cohesive political entity.
<p>(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]</p>	Where there was no land base, nature of political activity acceptable.	The Death Valley Timbi-Sha Shoshone	Although remote, the tribe maintained a distinct land base.

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Level of formality of evidence accepted to prove amalgamation.	Tunica-Biloxi	The Tunicas, Biloxis, Ofos, and Avoyels were allied in the 18th century and became amalgamated into one tribe in the 19th century through common interests and outside pressures from non-Indians. The Tunicas, Ofos, and Biloxis migrated to the Marksville area around the 1770's while the Avoyel were located in the area since the earliest non-Indian contact. The Tunicas, Ofos, Avoyels and some of the Biloxis amalgamated near Marksville by around 1810. In 1921, Ernest Pierite became chief of the Tunicas, and the Tunicas and Biloxis formally joined during his time as chief. In 1924, Eli Barbry attempted a formal unification between the Tunicas and a second Biloxi community known as "Indian Creek." The unification document initiated by Barbry was signed by residents of Indian Creek, but there was no corresponding action recorded by the Tunicas.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Manner of selecting leaders.	Tunica-Biloxi	Historically the tribe was led by powerful chiefs. This form of single leadership persisted until 1974 and it is possible to identify each Tunica leader and their approximate periods of leadership. However, how leaders are selected is not clear from the evidence presented by the tribe. In 1974, the tribe transitioned to a council form of government.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Matters of consequence.	Tunica-Biloxi	The tribe has acted as a community to continually defend its land base from non-Indian encroachment, to carry on tribal ceremonies, and to seek federal recognition. The tribe made multiple efforts to gain both state and federal recognition. The former was achieved in 1975, when the Louisiana legislature recognized the tribe as an Indian tribe by passing a concurrent resolution. Governor Edwin Edwards, in a letter to the Chairman of the U.S. Senate Select Committee on Indian Affairs, urged federal recognition of the tribe. The tribe filed for federal acknowledgment in 1977.
(c) Political influence or authority The petitioner demonstrates that it has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. [evaluated under Phase II]	Where there was no land base, nature of political activity acceptable.	Tunica-Biloxi	The tribe has maintained a distinct land base that has always been held in common. At the time of the petition, the land tribal land holding in Marksville had never been taxed. The land and protection of this grant has played a large role in holding the tribe together.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Grand Traverse	1908 Durant Roll. 1870 Roll of Ottawa and Chippewa Indians.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Grand Traverse	There are 297 tribal members total. 116 members submitted birth certificates, marriage records, and other supporting documentation to support Ottawa and Chippewa ancestry. 32 members are 4/4, 33 are 3/4, 128 are 1/2, and 99 are 1/4 Grand Traverse. OFA traced current Band members to ancestors listed on the 1908 Durant Roll and the 1870 census. OFA specifically noted that there were no other lists of Band members as, in the past, membership was controlled by community knowledge. Therefore, OFA assumed that Band members connected to ancestors on the 1908 and 1870 rolls were also connected to the historical Ottawa and Chippewa Indians that existed since first sustained contact with non-Indians. 118 members can claim descendancy through both of their parents to someone named on the Durant Roll.

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Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Grand Traverse	53% of members furnished documentary evidence supporting relationship to their ancestor on the Durant Roll. 98% percent of members descend from a historical band which combined and meet the tribe's membership criteria.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Grand Traverse	The Band relied mainly on the 1908 Durant Roll and the 1870 roll of Ottawa and Chippewa Indians.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Grand Traverse	OFA's staff genealogist visited on-site to review tribal files and enrollment procedures.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Grand Traverse	The 1908 Durant Roll identifies Grand Traverse Band members and the 1870 roll identifies Ottawa and Chippewa Indians.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Jamestown Clallam	1926 Clallam Payment Roll.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Jamestown Clallam	Descendants of 23 historical Jamestown families are present in the current membership of the tribe. The OFA does not specifically note the number of historic ancestors, but rather the family surnames. These families were identified from the 1870's to the present using available correspondence, documents, and census records.

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Jamestown Clallam	86% of members descend from a historical band and meet the tribe’s membership criteria. 111 members “have adequately documented” and 39 “could be expected to satisfactorily document” that they meet the membership criteria, out of 175 total members. However, members who did not appear to meet the criteria were “clearly Clallam.”
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Jamestown Clallam	OFA relied on the 1926 Clallam Payment Roll.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Jamestown Clallam	OFA’s staff genealogist visited on-site to review tribal files and enrollment procedures. In addition to birth and death records, other documents used include baptismal certificates, insurance affidavit, military discharge record, high school transcript.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Jamestown Clallam	Point No Point Treaty of 1855; federal population census 1860, 1870, 1890, 1900; books, reports.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Jena Band of Choctaws	Federal Population Census, 1900, Louisiana, Catahoula Parish, Roll 561. Microfila T-623, RG 29, National Archive, Washington, DC. Federal Population Census, 1910, Louisiana, Catahoula Parish and LaSalle Parish, Rolls 511 and 516. Microfila T-624, RG 29, National Archive, Washington, DC. Fourteenth Census of the United States: 1920-Population, RG 29, LaSalle Parish, E.D. 29, Ward 3, Louisiana. Microfila Publication T-625, Roll 616, NARA, Washington, DC. Dawes Roll from 1903.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Jena Band of Choctaws	153 members. 10 Choctaw either named in the testimonies of the Dawes Commission or cited in the Federal Census records from 1900s and identified as the progenitors.

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Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Jena Band of Choctaws	100% of the 1993 membership descends from the individuals who were identified as Choctaw on the Federal census in 1900 and 1910 or as Indian in the 1880 and 1920 Federal census in LaSalle or Catahoula Parish, Louisiana. Over 88% of the 1993 membership descends from someone identified by the US Commission to the Five Civilized Tribes (Dawes Commission) in 1903 as 4/4 Choctaw.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Jena Band of Choctaws	Federal Population Census, 1900, Louisiana, Catahoula Parish, Roll 561. Microfila T-623, RG 29, National Archive, Washington, DC. Federal Population Census, 1910, Louisiana, Catahoula Parish and LaSalle Parish, Rolls 511 and 516. Microfila T-624, RG 29, National Archive, Washington, DC. Fourteenth Census of the United States: 1920-Population, RG 29, LaSalle Parish, E.D. 29, Ward 3, Louisiana. Microfila Publication T-625, Roll 616, NARA, Washington, DC. Dawes Roll from 1903.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Jena Band of Choctaws	OFA's staff genealogist visited on-site to review tribal files and enrollment procedures. Other documents used include Dawes testimony, 1900 and 1910 census, WWI Draft registrations.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Jena Band of Choctaws	Yes, all of the documents identified the tribe.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Mohegan Indian Tribe	1901 New York Indians Kansas Claims Applications. Twelfth Census of the United States, 1900. Records of the Bureau of the Census. Record Group 29. National Archives Microfila Publication T623. Roll 149 Thirteenth Census of the United States, 1910. Records of the Bureau of the Census. Record Group 29. National Archives Microfila Publication T624. Roll 142. Baker's 1861 "Mohegan Indians and their Descendants." Vital records. Probate records. Pre-1861 lists of Mohegan Indians. Petitions by Mohegan Indians. Published works.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Mohegan Indian Tribe	1,032 members. In 1993, 98% of the Mohegan adults are no more distantly related than fourth cousins. Most, 98%, can be subsumed under three dominant family tribes: the Fieldings (47%), the Bakers (25%), and the Storeys (26%). The descendants of Amy Cooper accounts for the remaining 2% of the Mohegan Indian Tribe.

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Mohegan Indian Tribe	85% of the 1,032 members on the list in 1989 could prove genealogy from these sources.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Mohegan Indian Tribe	1901 New York Indians Kansas Claims Applications. Twelfth Census of the United States, 1900. Records of the Bureau of the Census. Record Group 29. National Archives Microfilm Publication T623. Roll 149 Thirteenth Census of the United States, 1910. Records of the Bureau of the Census. Record Group 29. National Archives Microfilm Publication T624. Roll 142.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Mohegan Indian Tribe	OFA's staff genealogist visited on-site to review tribal files and enrollment procedures.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Mohegan Indian Tribe	Yes, most of the documents did mention the tribe.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Pamunkey Indian Tribe	King William County tax lists from 1787 to 1802. Petitions to the Virginia state legislature from 1798 to 1836. The Colosse Baptist Church list circa 1835.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Pamunkey Indian Tribe	81 historical Indian individuals were identified and 80% or 162 of 203 demonstrated descent from at least one historical individual. Currently, only six of these 81 individuals have documented descendants.

Federal Recognition Precedent Chart

Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Pamunkey Indian Tribe	80%.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Pamunkey Indian Tribe	The major documents relied on were six King William County tax lists from 1787 to 1802, three petitions to the Virginia Legislature from 1798 to 1836 and the Colosse Baptist Church list circa 1835. Numerous other federal, state and county records were submitted or located to prove lineage, some of these were post-1900, but the majority were pre-1900.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Pamunkey Indian Tribe	The OFA researchers reviewed numerous historical documents relating to the Indians residing at Indian Town, King William County, Virginia. OFA researchers also utilized online electronic databases, such as Ancestry.com (U.S. census indices and images; state and county birth, marriage, and death records, Southern Claims Commission records) to verify information or locate additional records. The Tribe submitted Pamunkey voting records, private family bible records, US federal census, Pamunkey reservation census, church records, school records, and historical petitions.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Pamunkey Indian Tribe	A majority of them did list the tribe, some only listed “Indian”.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Poarch Band of Creeks	Three Federal population census schedules for Alabama.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Poarch Band of Creeks	98% of the 1,470 members meet the tribes 1/4 blood degree requirement and virtually all members can trace their ancestry to one or more ancestors who have been identified as Creek in official records. The OFA does not specifically note how many historic ancestors were identified, but it does specifically note that 24 surnames were found common to Poarch families.

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Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Poarch Band of Creeks	In most cases, individual members and/or their direct line ancestors can be readily identified as Indian on the designated source documents. In a few instances where the ancestor was not identified as Indian, the council appears to have exercised its prior authority to declare the individual 4/4 based on other substantiating evidence.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Poarch Band of Creeks	Three Federal population census schedules for Alabama are used by the tribe as source document for establishing eligibility. Two of them are from 1900, 1900 U.S. Census of Escambia County, Alabama and 1900 U.S. Special Indian Census of Monroe County, Alabama.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Poarch Band of Creeks	In addition to birth certificates, the following documents were submitted as evidence of descent: baptismal records, death certificates, marriage records, copies of probate findings or affidavits, Eastern Cherokee Judgement award applications, federal census, church records, and local records including land and probate.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Poarch Band of Creeks	The source documents cited in the bylaws do not in themselves identify persons enumerated as Indian by tribe. The persons were identified as “Indian” on these documents. These documents had to be supplemented by 1 of 5 documents in order to establish their ancestry as Creek. 1) Claims of Friendly Creek Indians paid under the act of March 3, 1817. 2) An Act for the Relief of Samuel Smith, Lynn MacGhee, and Semoice, friendly Creek: Indians. 3) An Act for the Relief of Susan Marlow, July 2, 1836. 4) An Act to amend an act approved the second of July, 1836, for the relief of Samuel Smith, Linn McGhee, and Semoice, Creek Indians; and, also, an act passed the second of July, 1836, for the relief of Susan Marlow, March 2, 1837. 5) An Act for the Relief of the Heirs of Semoice, a friendly Creek Indian, August 16, 1852.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	San Juan Southern Paiute Tribe	Several anthropological reports almost all post-1900. Federal population census from 1900-1910 and 1930. Census of the Navajo Nation from 1885, 1928-1929. Navajo Reservation Census, 1930 -1940. Navajo Reservation Censuses, 1954. Paiute Census. Navajo Mountain Community, PHS Survey from 1963 (Parker list). Southern Paiute Judgement Award from 1968-1971. 1972 Navajo Area Census Office Data on Paiutes. Harter Report and Hemstreet lists of Paiutes in 1973. General assistance files from 1968-84. Lehi and Yazzie Affidavits in 1948. Navajo Mountain Community Paiute Affidavit in 1948. Organization meeting in 1970. Hidden Springs meeting with Kaibab Paiutes in 1977. The Navajo Times Today from 1985.

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Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	San Juan Southern Paiute Tribe	188 members. 12 San Juan Paiute Families were identified as Paiute, Navajo and/or Navajo-Paiute in the documentary records used by OFA.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	San Juan Southern Paiute Tribe	100%. All members appear on the 1984 roll or the supplements from September, October, and December 1985. These names were then crosschecked with other reliable records and reports from the past.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	San Juan Southern Paiute Tribe	Almost all documents provided were post-1900.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	San Juan Southern Paiute Tribe	Genealogical information concerning members and their ancestors was provided on charts suggested in the Acknowledgment guidelines. Although a few of the charts submitted were prepared by individual tribe members who could read and write, the bulk of the charts were prepared by others based on interviews. Anthropologists Bunte and Franklin, the tribe's attorney Irene Barrow, and spokesperson, Evelyn James, were involved in the process of gathering the genealogical information needed for the petition. When they were unable to speak with the member in person, they attempted to determine the informant's relationship, if any, and how well the informant knew the individual in order to verify the accuracy of the information being provided. The petitioner's charts were utilized by the staff genealogist to construct family tree charts outlining family relationships. Relationships diagrammed on the family tree charts were then verified using information obtained from a wide variety of documentary sources. Also, since no enrollment applications or prior rolls/lists of San Juan Paiute members exist and because the charts were generally not prepared and signed by the individuals themselves, the Navajo Tribe correctly asserted that materials provided by the petitioner did not prove that persons listed on the San Juan Paiute tribal roll had consented to being listed. In response to the Navajo Tribe's assertion and at the Acknowledgment staff's suggestion, the tribe went back to its members and asked them to confirm their membership in and allegiance to the San Juan Paiutes as well as their consent to being listed by signing a statement to that effect. 89% of the tribe did this.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	San Juan Southern Paiute Tribe	Yes, the lists identified the families at Paiute, Navajo and/or Navajo-Paiute.

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Criterion	Specific for Criterion	Tribe	Finding
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	The Death Valley Timbi-Sha Shoshone	1933 and 1936 BIA Censuses of Death Valley Indians. 1970 rolls prepared by the BIA to distribute Court of Claims. Indian Claims Commission judgements.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	The Death Valley Timbi-Sha Shoshone	199 members. 10 historic ancestors were named.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	The Death Valley Timbi-Sha Shoshone	At least 126 of the 199 current Death Valley tribal members have recently documented their Indian ancestry as a result of having shared in the California Indians or the Northern Paiute judgment funds. 36 of the remaining current tribal members are children born since September 21, 1968, who can establish their Indian ancestry. The OFA believe that the remaining 37 tribal members can conclusively establish their Shoshone Indian ancestry through other means.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	The Death Valley Timbi-Sha Shoshone	1933 and 1936 BIA Censuses of Death Valley Indians. 1970 rolls prepared by the BIA to distribute Court of Claims. Indian Claims commission judgements.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	The Death Valley Timbi-Sha Shoshone	1928 Indian roll, 1968 applications to participate in judgment funds for California Indians resulting from Indians Claim Commission, participation in Northern Paiute judgment fund as part of Indian Claims Commission. Since they participated in these judgment funds, they had already provided birth, baptismal, marriage and/or death records and therefore submitted sufficient information to establish ancestry.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	The Death Valley Timbi-Sha Shoshone	Yes, they did mention the tribe.

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(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Nature and date of acceptable evidence (i.e., Swanton, Underhill).	Tunica-Biloxi	Ruth M. Underhill’s “Report on a visit to Indian tribes in Louisiana, Oct. 15-25, 1938. James Owen Dorsey’s list of “Biloxis in Rapides Parish, La.” of 1892 and 1893. The 1900 Federal Population Census. Pre-1900 church records submitted as genealogical documentation (from 1895). Testimony taken in the <i>Sesostriis Youchican v. Texas and Pacific Railway Company</i> court case in 1915.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Number of historic ancestors identified compared to present tribal members.	Tunica-Biloxi	<u>Underhill list (1938)</u> : 28 names of Indian children and adults interviewed in Marksville. 134 members can prove descent from the list. <u>Dorsey list (1892-1893)</u> : 16 Biloxis. 52 tribal members can prove descent from the list. <u>1900 Federal Population Census</u> : 6 of the 8 early or historical Tunica-Biloxi families are identified on the census. <u>Tribal membership rolls</u> : The Tribe submitted membership rolls totaling 200 members, but the Tribe estimated in its Petition that as many as 200 Tunicas living elsewhere may also be eligible for enrollment.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Percentage of members who proved descent from one of these documents.	Tunica-Biloxi	<u>Underhill list</u> : 67% <u>Dorsey list</u> : 26% Only 7%, or 14 members in the tribe were not able to establish descent from the lists of Tunicas and Biloxis.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Reliance on documents produced or dated post-1900.	Tunica-Biloxi	OFA relied on five sources: Underhill list (1938), Dorsey list (1892-1893), pre-1900 church baptismal records, testimony in a 1915 state court case, and the 1900 federal census. All sources except the Dorsey list and the church baptismal records were produced or dated post-1900.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Types of evidence accepted other than genealogical connection between historic ancestors and tribal members.	Tunica-Biloxi	“Historical” in the old rule meant dating from first sustained contact with non-Indians, but the earliest date of the five sources used for criterion (e) is 1892. The Tribe, however, claims 1699 as the year for first sustained contact in other parts of its Petition. OFA, therefore, likely assumed the Tunica-Biloxis documented on the five sources descend from the same Tunica-Biloxis the Tribe identifies from 1699. The new rule likely avoids this issue as it defines “historical” as before 1900, which alleviates the need for tribes to show descent from tribes dating from first sustained contacts with non-Indians.
(e) Descent The petitioner demonstrates that its membership consists of individuals who descend from a historical Indian tribe or from historical Indian tribes which combined and functioned as a single autonomous political entity. [evaluated under Phase I]	Whether documents identified the tribe.	Tunica-Biloxi	<u>Underhill list</u> : no tribal affiliations were provided. <u>Dorsey list</u> : all Biloxis. <u>1900 Federal Population Census</u> : the Indian schedules supposedly contained information regarding each individual’s tribal affiliation as well as the affiliation for each parent. However, such identification may not be entirely accurate or reliable. OFA appeared to rely on the 1900 Federal Population Census because the sources under this criterion were substantially consistent with one another and added credibility to each.