

Constitution of the Sovereign Natchez Nation of the Traditional Mvskoke Confederacy

Preamble

Whereas the Natchez Nation governmental and social structure predates history and remains active in the present day, and

Whereas the Natchez may be documented within the Mississippian, Hopewell, Adena and other prehistoric cultures by means of archeology, and

Whereas the Natchez predated and helped establish the Muskogean culture and society, and

Whereas the history of the Natchez Nation may be documented by available research and

Whereas the Natchez signed treaties with the United States of America with or through the Muscogee (Creek) Confederacy, and

Whereas the Natchez were removed to Indian Territory in separate parts and “placed” with Cherokee, Creek, Seminole, Chickasaw and Choctaw (and other Indian) Nations, and

Whereas The “Five Civilized Tribes” above listed made a special resolution to “Enroll and Allot” Natchez citizens within their reservations and

Whereas the Natchez were specifically recruited to help preserve and maintain Cherokee cultural and religious ways (treaty of Creek Sam) and have been continually asked to do similarly to the present day, and

Whereas the Natchez have remained an active and participating group within the Arbeka (Ahbika) Ceremonial Ground (Tribal Town) within Muscogee (Creek) Nation and

Whereas the Natchez still have a separate and distinguishable language and

Whereas the Natchez remain listed on the March 1938 listing(s) of Muscogee (Creek) tribes and

Whereas the ancient Natchez fire still remains and

Whereas the Natchez people maintain distinguishable cultural attributes to this day and

Whereas the Natchez Nation meets all four of the “Montoya” criteria (1901 Supreme Court, Montoya vs. The United States of America) for common law recognition, namely;

- 1) The members must be of the Same or similar race
- 2) The members must be united in a community (we have several)
- 3) They must exist under one leadership or government (we maintain the oldest on the planet)
- 4) They must occupy a territory (The Natchez were “placed” in southern Cherokee and Creek Nations by the United States Government) and

Whereas the inherent rights to sovereignty are further reaffirmed for the Natchez by virtue of the Harjo versus Kleppe Supreme Court Decision and

Whereas there are over 10,000 Natchez by blood and

Whereas the Natchez government maintains an enrollment based on “the 1973 behest of the tribal council and elders” and the Dawes Commission Rolls and

Whereas the Natchez have declared publicly and in writing to the Muscogee (Creek) Nation and the Bureau of Indian Affairs that they will keep and maintain their culture and traditions as guaranteed by the Muscogee (Creek) Constitution and

Whereas the Natchez Nation has written reaffirmation of relationship legislation for the Muscogee National Council and

Whereas Natchez social and religious customs cannot be separated, the Natchez people have operated a Traditional Court far longer than the Muscogee Nation and the United States of America together have existed and

Whereas the Natchez have maintained ad infinitum their traditional form of government and have met to approve a constitution based on these traditions,

Therefore,

We the People

of The Sovereign Natchez Nation of the Traditional Mvskoke Confederacy, in order to promote the general welfare, ensure public peace and safety, maintain justice, and to secure to ourselves and our descendants our common heritage and inherent right of self-government, as well as any rights or powers which may be granted to an organized indigenous Indian Nation pursuant to the Thomas-Rogers Oklahoma Indian Welfare Act of June 26, 1936, (49 Stat. 1967), and any other law of the

United States of America, do hereby ordain and establish this Constitution of the Natchez Nation. This Constitution shall specifically serve to improve relationships with the United States of America, its States and other Native American tribal governments.

The Sovereign Natchez People do gather on this **Seventh day of June, 2003** to reaffirm our existence as a nation, to maintain our continued commitment to the traditional Mvskoke Confederacy and to give our posterity a written record of our resolve to continue our traditions, culture and communities. These words, then, are our gift and instructions to those who will continue after us. We are the Natchez (Nvce) (Nah'chee). We are the mound people; we ennoble and elevate our clan mothers and chiefs who are servants of our entire peoples. We respectfully pray that none of these honored traditions be broken or altered by our people.

This document, as an extension of the Natchez Elders edict of May 23, 1973, may be considered a constitution by an authorizing authority such as the Secretary of the Interior for the Bureau of Indian Affairs. We must, however, reiterate strongly that we as a people have been a Nation for millennia and have no intention of reconstituting, reforming, re-initiating or reworking any of our customs and traditions simply with regard to requesting a federal charter with the United State of America. This Constitution serves as the governing framework for our people within the guidelines of the federal government. It is meant to continue the bond of our peoples, together.

Natchez Nation is incorporated within the Sac and Fox Nation. Natchez Nation is incorporated within the Seminole Nation. The purpose of said incorporation(s) is to maintain the integrity and communities of the Natchez Nation by working with other tribes, tribal towns and Native American Nations toward social and economic development benefiting tribal members and the Natchez Nation as a whole.

Article 1:

Section 1: THE NAME OF THE TRIBE IS:

The Sovereign Natchez Nation of the Traditional Mvskoke Confederacy

(Natchez: Nvculke Walt Tvluen Mvnn Pvmpeyv)

[Mvskoke Creek: Este Nvculke Etlwv Tohkulke]

And shall also be known in English as the Natchez Nation.

Section 2: THE ADDRESS OF ITS OFFICE IS:

P.O. Box 484 Gore (@ Notchietown), Oklahoma 74435
in the County of Sequoyah [3.75 miles north of Gore on Highway 100]

Section 3: REGISTERED AGENT

the registered agent is: Kent T. (Hutke) Fields

Section 4: DURATION OF THE TRIBE AND TRIBAL CORPORATION(S)
Permanent and Perpetual

Article 2: Tribal Council and Governing Structure

The Supreme Governing body of the Natchez Nation shall be the Tribal Council, having all the powers herein delegated to it by this constitution. The Natchez Tribal Council shall consist of two (2) Chiefs (Cunv) and four (4) Primary Clan Mothers (Nvce Kwalneshoo Tenv'wete) [Este Nvculke Etske Osten]. At the time of their selection/election, all council members shall reside within 100 miles of the geographical boundaries of the Natchez Nation, but preferably within Natchez Nation proper. Any member of the Tribal Council removing themselves beyond that distance shall automatically forfeit their office.

There shall be quarterly business meetings of the council on the first Saturday commencing with the month of March. December shall be the annual report meeting. Matters that come before the Natchez council can be brought up by any citizen through their appropriate clan mother or Chief to the Kwalneshoo Tenv'wete or by referral to either Principal Chief. Special meetings may be called at the discretion of the Uvcenv Cunv Uvsel and shall be called by him within a moon cycle upon the written request of the Kwalneshoo Tenv'wete. Unless otherwise designated by the Uvcenv Cunv Uvsel, all meetings of the Tribal Council shall take place at the primary offices of the Natchez Nation...with five day written notices distributed prior to each. Meetings will continue until business is concluded.

Section 1: Consensus

Consensus is required to pass any council decision, resolution or ordinance.

Section 2: Council Meeting Attendance and Rules of Order

- (a) If a council member finds it necessary to be absent from a meeting he or she must send a proxy called a(n) speaker (emponvyv) who must be informed of, know and represent the interests of the same communities and families for which the council person sits.
- (b) If a council member and his/her emponvyv are absent from any particular meeting, they shall be replaced temporarily by consensus of those officers present.
- (c) There shall be no business conducted at a meeting attended only by speakers (emponvyv).
- (d) Said council members and emponvyv shall represent the true and actual interests and needs of the Nvce People and shall represent none of their own unless their views coincide.
- (e) The Uvcenv Cunv Uvsel - Great Sun (a.k.a. Principal or Principal Peace Chief) shall chair the meetings of the council (directly or by and through his emponvyv), speak for all the people and when not personally present be represented by his emponvyv. He shall sit facing the East.

- (f) The Uvcenv Cunv Esv [Tvstvnuke] (AKA: Right, Palm/hand, Second or War [vnksev] Chief) shall sit to the right of the Principal Peace Chief, shall regulate order for the meetings and take significant part in discussion of outside events influencing Natchez Nation, and when not personally present be represented by his emponvyv.
- (g) The White Woman (Uvcenv Kwalneshoo Kahap), Primary Clan Mother for the Bird and Wind Clans (presently Sonja R. Fields) shall sit immediately to the left of the Principal Peace Chief and shall represent all Natchez citizens within those clans.
- (h) The Water Clan Mother (Uvcenv Kwalneshoo Kuhn), Primary Clan Mother for the Alligator and/or Snake Clans (presently Nancy Kingfisher and/or Eula Doonkeen) shall sit in the South facing North. She shall represent all Natchez citizens in the Alligator/Snake clans.
- (i) The Earth/Land Clan Mother (Uvcenv Kwalneshoo Wihih), Primary Clan Mother for the Raccoon, Bear, Panther/Tiger, Deer Clans (now Elizabeth Meely) shall sit in the East facing West. She shall represent all Natchez Citizens in the Raccoon, Bear, Panther/Tiger and Deer Clans.
- (j) The Fire Clan Mother (Uvcenv Kwalneshoo Uwvh), Primary Clan Mother for all other clans/adopted clans (Louellen Riviera) shall sit in the North facing South. She shall represent all Natchez Citizens in any clans affiliated closely with the Natchez.

Section 3: Voting and Representation

- (a) The vote or agreement of all council members or their assigned emponvyv is required. There are no abstentions authorized under this Constitution or within Natchez culture.
- (b) Communities/Bands may send selected representatives and/or their entire local governing body to lobby for or against any action of the Natchez Tribal Council.

Section 4: Reserved to the Governing Council after Meeting with Community/Band Councils

- (a) There is reserved to the Governing Council the authority to approve all actions of the Natchez Bands and Communities which result in:
 - 1) The appropriation and budgeting of available tribal funds held in trust as the proceeds of any claim against the United States, or as an annuity from or as a result of any treaty obligation, received from the United States including interest earned thereon for expenditure for the benefit of Natchez Nation.
 - 2) The sale of any land or interest in lands, and in connection with the purchase of lands or interest in lands, to authorize and cause to be executed a mortgage or encumbrance covering or extending to land not being purchased with the money received due to such mortgage or encumbrance.
 - 3) Approval of any settlement of any claim of the Natchez Nation against the United States.

(b) The Governing Council shall appoint or hire such persons as may become necessary to manage the affairs of the Natchez Nation, including but not limited to:

- 1) A Tribal Treasurer who shall document the receipt of all moneys and other assets of the tribe and keep all tribal monies entrusted to care in one or more special accounts. All disbursements therefrom shall be made pursuant to the direction of the Uvcenv Cunv Uvsel, sitting for the people and in close association with the Council, with two approved signatures on each check. Said Treasurer shall render a certified written report at the last (December) quarterly meeting annually and at the expiration of his/her term of service. Upon the death, resignation, expiration of term or removal from office, the records and all papers in possession of the Treasurer shall be turned over to the successor to that office.
- 2) The Tribal Council shall have power to appoint and/or hire representatives to transact all tribal business and otherwise speak or act on behalf of the tribe in all matters on which the tribe and Council are empowered to act now or in the future and to hire and employ counsel to represent the tribe, the choice of counsel and fixing of fees to be subject to the approval of the said Tribal Council.

Article 3: Four Mother Nation

Section 1: Primary Clan Mothers

- (a) There shall be four (4) Primary Clan Mothers (Nvce Kwalneshoo Ten'vwete) [Este Nvculke Etske Osten]. These representatives shall have been recommended and chosen by their own communities to represent a particular set of clans, as noted in Article 2, Section 2, g, h, i, j of this constitution.
- (b) When there is a vacancy in the Kwalneshoo Ten'vwete, each community shall make nominations to the tribal council to fill these honored positions. The tribal council, having been advised of the selection by all the communities and their clan mothers and chiefs shall confirm the choice.
- (c) Any Natchez citizen who shall have, as a practice, touched adult medicine or attained the age of 13 may participate in these proceedings/elections.
- (d) Most candidates for Primary Clan Mother (Council) seats must be filled with women who have passed the childbearing years.

Section 2: Representation

- (a) The Primary Clan Mother known as the Uvcenv Kwalneshoo Kahap (White Woman) MUST be bird clan and/or the closest female relative of the Uvcenv Cunv Uvsel.
- (b) The Uvcenv Kwalneshoo Uwvh, Uvcenv Kwalneshoo Kuhn and Uvcenv Kwalneshoo Wihih shall have served as Clan Mother of their own clans or be recommended by them to be eligible for the primary position(s).

- (c) The Natchez Nation is borne by the clan mothers. At times the number of clan mothers may fall below four. It is important, therefore, for communities to make periodic selections of persons to fill these honored positions.
- (d) If, by chance, there is only one primary clan mother remaining, she must be responsible for all the clans until such a time as more women come of age and are appropriate for selection.

Section 3: Local/Community or Band Governments

- (a) Each Natchez community shall have a “Band or Community Council” of the same nature and shall be self-governing within the Natchez Nation.
- (b) Within each, there shall be community clan mothers who represent the interests of their own clans and chiefs selected at the discretion of the community or band.
- (c) Their terms of office shall be designated by the community they serve.

Section 4: Kwalneshoo Ten’vwete Terms of Office and Responsibilities

- (a) Kwalneshoo Ten’vwete Terms of Office shall be for the balance of their lifetimes or until they feel that they are no longer capable of performing their duties as representatives of their people.
- (b) Communities/Bands may suggest that a primary clan mother is no longer capable of performing her duties by selecting persons from their council to fast and pray for four days regarding the situation...but must also seek the agreement of the Natchez Council to have her honorably replaced. In such an event, the Uvcenv Cunv Uvsel (and/or others who so choose) must fast and pray for a period of four (4) days prior to the meeting of the council.
- (c) If no agreement is reached, the process shall begin again in earnest or cease.
- (d) Primary Clan Mothers of the four-mother nation are responsible for meeting with the Community/Band clans to select and train appropriate replacements.
- (e) Clan Mothers must be consulted on matters of importance, especially by the Chiefs and Principal Chiefs.
- (f) The Primary (four mother - Kwalneshoo Ten’vwete) clan mothers are the peacemakers and serve as the judiciary.
- (g) There shall be a clan mother (Aluwuch – Sister) representing each of the tribes in which Natchez has a significant presence or population, especially Cherokee, Creek and Seminole Nations but not excluding others.
- (h) At the signing of this Constitution, Nancy Kingfisher shall represent Cherokee, Elizabeth Meely the Mvskoke (Creek) and Eula Doonkeen the Seminole.

Article 4: Chiefs (Cunv)

Section 1: Number of Chiefs and Responsibilities

- (a) There shall remain Two (2) Principal Chiefs of the Natchez Nation.
- (b) These two positions shall remain to be entitled:

- 1) The Great Sun (Uvcenv Cunv Uvsel), who is also referred to as the Principal Peace Chief [Uvcenv Cunv Yvmv'see] or the Principal Chief (Uvcenv Cunv), and
 - 2) The Principal War [Vnksev] Chief (Uvcenv Cunv Kaasts'sel), who is also known as the Right Hand or Palm Man (Uvcenv Cunv Esv [Tvstvnuke]) or the Second Chief (Uvcenv Cunv A'wete).
- (c) By those who offer them respect, they shall simply be referred to as "Cunv" in place of their names.
 - (d) Primary or Principal Chiefs of the Natchez Nation are selected males who are honored servants of their people.
 - (e) The Current Chiefs are Kent T. (Hutke) Fields (Uvcenv Cunv Uvsel) and Robert M. Riviera (Uvcenv Cunv Esv/Vnksev).
 - (f) These Chiefs are recommended by their predecessors in the same manner as Four Mother Clan Mothers and are confirmed by the four mother nation clan mothers (Kwalneshoo Ten'vwete) representing all the communities.
 - (g) Principal Chiefs must discuss any matter of importance with the clan mothers.
 - (h) The Great Sun (Uvcenv Cunv Uvsel) shall be a representative of the bird clan and shall be the closest male bird clan relative of the previous Great Sun as approved by the Natchez Tribal Council in close association with the Community/Band Councils.
 - (i) The Principal War Chief (Uvcenv Cunv Kaasts'sel/Vnksev/Vwete), although Bear Clan is preferred, shall be appointed and approved in the same manner as are the Kwalneshoo Tenv'wete – by recommendation and approval of the Natchez Tribal Council in close association with the Community/Band Councils.

Section 2: Uvcenv Cunv – Terms of Office; Cultural, Social, Ceremonial, Religious and Governmental Responsibilities and Duties

- (a) The terms of office of the Principal Chiefs shall be, once passed to them, their responsibility and carried for the balance of their lives. They serve their people from the time of the ceremony making them chief until they pass from this world.
- (b) Chiefs are required to assist all the Natchez people at all times. The Uvcenv Cunv Uvsel is forbidden from "owning" (in the modern, possessive form) anything of value aside from personal items and clothing (e.g. an automobile may have to be registered in his name, but is actually shared by "at least" his family).
- (c) Natchez Principal Chiefs are required to live in elevated dwellings (perhaps on a hill) and, if at all possible facing East – or have a ceremonial place near them, which faces toward the East.
- (d) Upon introducing a Chief or inducting a new chief, it is appropriate for the men (8) to carry him/them (in a liter-chair or bodily) to a place of honor.
- (e) The two chiefs shall work together... The Great Sun is chosen for his patience and ability to work with communities/bands, and the War Chief for his diplomatic and negotiation skills or when necessary his gallantry and fearless spirit.

- (f) Chiefs must, from time to time, discuss appropriate replacements with clan mothers, in the event of their untimely deaths.
- (g) No chief is to act in a boastful manner or draw negative attention to himself or the Natchez Nation.
- (h) Recommendation to step-down honorably can be made in the same manner as a primary clan mother.
- (i) Note: Clan Mothers, chiefs and medicine persons are not customarily asked or required to go to any location for anyone. It is required of anyone to visit these people, unless they desire to go somewhere...to any particular location. It is appropriate to bring a gift when visiting, as clan mothers and chiefs are required to feed and give gifts to new visitors or dignitaries.
- (j) The Uvcenv Cunv Uvsel is empowered to organize and call a “Council of the Suns” (Chiefs Council) upon due notice to all the Chiefs and Speakers of Natchez Nation.
- (k) The Uvcenv Cunv Uvsel is empowered to organize and call, each four years, a Grand Council of the Suns, to invite the Chiefs of all Southeastern Tribes to come together and resolve issues.

Article 5: Location of Offices

Section 1: Location of Primary Office

- (a) The principal office of the Natchez Nation shall be located at the dwelling and meeting place of the Great Sun (Uvcenv Cunv Uvsel).
- (b) In all instances, it must be located within the region where most Natchez citizens are located. The present principal tribal office is located on tribal land 3.75 miles north of Gore, Oklahoma at Notchietown – on the East side of state highway 100. The mailing address is P.O. Box 484 Gore (@ Notchietown), Oklahoma 74435.
- (c) Additional temporary or permanent offices of the tribe may be established and maintained as approved by the tribal council.

Article 6: Language(s)

Section 1: Council Ordinance Regarding Natchez Language

- (a) As per action of the tribal council in March of 2003, the official language of the Natchez Nation is the (W’Nahk’Ce) Natchez Language.
- (b) The Cherokee and Creek languages may also be used freely and/or in conjunction with Natchez in communication and ceremonial activity.

Article 7: Ceremonies and Religion

Section 1: Freedom of Religion and Responsibility to Maintain Associations:

- (a) There is not and shall not be a specific religion or set of ceremonies to which individuals of the Natchez Nation must adhere.

- (b) The traditional Natchez ways are preferred over any other, but there shall be no discrimination or prejudice against those who practice otherwise.
- (c) Natchez citizens must continue the ceremonial, religious and political alliances with tribes and tribal towns that have been developed over the centuries.
- (d) Traditions and ceremonies that are particular to our Natchez people shall be passed down in the communities and upheld there. Young people of parents who have, out of necessity, had to leave the community(ies) should visit for periods during the summers or at other times to remain familiar with our language, culture and traditions.

Article 8: Citizenship

Section 1: Matrilineal Citizenship

- (a) All those persons whose mother is Natchez by virtue of Dawes Commission rolls (and/or decendancy therefrom) and/or the Natchez Elders Edict of May, 1973 are citizens and may remain citizens by living in Natchez communities or by working from time to time in their communities of origin.
- (b) All those persons whose paternal grandmother is Natchez according to Section 1(a) of this Article are citizens, so long as they accept her clan in addition to clans they may be aligned with from other tribes or tribal towns by virtue of their parents. They may also remain citizens by living in or working from time to time for their communities.
- (c) Natchez Nation will not refuse citizenship to members of other tribes or nations who choose to marry into or reside in the communities and carry on Nvce tradition; such citizenship shall not be referred to as adoption, as all our citizens maintain full citizenship rights.
- (d) Principal Clan Mothers and Principal Chiefs (The Natchez Council) will decide in council together regarding citizenship applications if there is a question regarding eligibility. Otherwise a tribal enrollment specialist will confirm applications.
- (e) **Citizenship is conferred upon all enrolled persons whose names appear on the official Tribal Roll as of the date of the ratification of this constitution.
- (f) **Citizenship by enrollment is extended to all persons now living and eligible for citizenship under this Article of the Constitution of the Natchez Nation.

Article 9: Enrollment

Section 1: Enrollment Specifications

- (a) Enrollment has never been required, but is encouraged. Natchez Nation maintains a researched list of persons and family groups that are eligible for enrollment.
- (b) All Natchez citizens and their progeny by blood or remaining in Natchez communities shall be eligible for enrollment.
- (c) Natchez Nation maintains a descendency roll. Persons who are descendants of those originally enrolled or listed on the updated 1973 document are eligible

for enrollment. Generally, these descendant's elders and/or predecessors are listed on Dawes Commission Rolls of the Five Civilized tribes, but there are certain exceptions thereto.

Article 10: Justice and Law Enforcement

Section 1: Judiciary

- (a) The Primary (four mother - Kwalneshoo Ten'vwete) clan mothers are the peacemakers and serve as the judiciary. Each are referred to as Vhkv Nakafstv (caretakers of the law - Judges).
- (b) The Kwalneshoo Ten'vwete may, at various times grant Vhkv Nakafstv authority to a person or persons of their combined selection.
- (c) The Traditional Court of the Natchez Nation shall serve as the court of competent jurisdiction regarding all juvenile, criminal, civil and other causes put before it for citizens of Natchez Nation and/or their families. The Court shall have general jurisdiction; in persona jurisdiction; allow voluntary submission to jurisdiction and further have jurisdiction in all cases arising under the constitution, laws and treaties of the Natchez Nation.
- (d) The Supreme Court (at least three of the four Kwalneshoo Tenv'wete) shall have original jurisdiction in such cases as may be provided by law, and shall have appellate jurisdiction in all cases.
- (e) The terms of office of the Vhkv Nakafstv (caretakers of the law - Judges) are and shall remain the same as the four mothers, unless an alternate is named by the combined primary clan mothers – then the term of office shall be eight (8) years.
- (f) The Natchez Nation Police shall serve as officers of the court and law enforcement officers for the Natchez Nation.

Article 11: Amendments

This constitution shall not be amended except by consensus of the Tribal Council after consultation and negotiation with the clan mothers and chiefs of all the Communities and Bands of Natchez Nation. A referendum vote shall be considered the consensus agreement of all the Communities and Bands in close association with the Tribal Council.

Our predecessors met to discuss these things in the anticipation of the acceptance of the Mvskoke Confederacy as a tribe by the United States of America. We write these things down again to give the Natchez People more equitable footing with the Mvskoke Confederacy and a chance to succeed and unite all the Mvskoke tribes and tribal towns in a manner which serves the all the people.

We identify our people, our clan mothers and chiefs and we state our form of government toward a charter under the Oklahoma Indian Welfare Act of 1936. We resolve to make

our government and communities more visible and active in shaping the future of the traditional Mvskoke Confederacy.

These papers are signed by our chiefs and clan mothers as a token of our sincerity and as a record of our intentions for the future of our people. There accompanies this document a collection of names of those Nvce persons or their families who will or may join the main body of the Sovereign Natchez Nation of the Traditional Muscogee Confederacy.

It is further noted and made a part of this Constitution, under the Oklahoma Indian Welfare Act of 1936,

OIWA Section 1. - The Secretary of the Interior is hereby authorized, in his discretion, to acquire by purchase, relinquishment, gift, exchange, or assignment, any interests in lands, water rights, surface rights to lands, **within or without existing Indian reservations**, including trust or otherwise restricted lands now in Indian ownership: Provided, that such lands shall be agricultural and grazing lands of good character and quality in proportion to the respective needs of the particular Indian or Indians for whom such purchases are made. Title to all lands so acquired shall be taken in the name of the United States, in trust for the tribe, band, group, or individual Indian for whose benefit such land is so acquired, and while the title thereto is held by the United States said lands shall be free from any and all taxes, save that the State of Oklahoma is authorized to levy and collect a gross-production tax, to in excess of the rate applied to production from lands in private ownership, upon all oil and gas produced from said lands, which said tax the Secretary of the Interior is hereby authorized and directed to cause to be paid.

OIWA Section 2 Whenever any restricted Indian land or interests in land, other than sales or leases of oil, gas, or other mineral therein, are offered for sale, pursuant to the terms of this or any other Act of Congress, the Secretary of the Interior shall have a preference right, in his discretion, to purchase the same for or in behalf of any other Indian or Indians of the same or any other tribe, at a fair valuation to be fixed by the appraisal satisfactory to the Indian owner or owners, or if offered for sale at auction said Secretary shall have a preference right, in his discretion, to purchase the same for or in behalf of any other Indian or Indians by meeting the highest bid otherwise offered therefor.

OIWA Sec. 11. That hereafter no land of any Indian reservation, created or set apart by treaty or agreement with the Indians, Act of Congress, Executive order, purchase, or otherwise, shall be allotted in severalty to any Indian.

OIWA Sec. 12. The Secretary of the Interior, if he shall find it to be in the public interest, is hereby authorized to restore to tribal ownership the remaining surplus lands of any Indian reservation heretofore opened, or authorized to be opened, to sale, or any other form of disposal by Presidential proclamation, or by any of the public land laws of the United States; Provided, however, That valid rights or claims of any persons to any lands so withdrawn existing on the date of the withdrawal shall not be affected by this Act

OIWA Sec. 13. The Secretary of the Interior is hereby authorized, in his discretion, to acquire through purchase, relinquishment, gift, exchange, or assignment, any interest in lands, water rights or surface rights to lands, within or without existing reservations, including trust or otherwise restricted allotments whether the allottee be living or deceased, for the purpose of providing lands for Indians.

OIWA Sec. 15. The unexpended balances of any appropriations made pursuant to this section shall remain available until expended.

OIWA Sec. 16. Title to any lands or rights acquired pursuant to this Act shall be taken in the name of the United States in trust for the Indian tribe or individual Indian for which the land is acquired, and such lands or rights shall be exempt from State and local taxation.

OIWA Sec. 17. The Secretary of the Interior is directed to make rules and regulations for the operation and management of Indian forestry units on the principle of sustained-yield management, to restrict the number of livestock grazed on Indian range units to the estimated carrying capacity of such ranges, and to promulgate such other rules and regulations as may be necessary to protect the range from deterioration, to prevent soil erosion, to assure full utilization of the range, and like purposes.

OIWA Sec. 18. Nothing contained in this Act shall be construed to relate to Indian holdings of allotments or homesteads upon the public domain outside of the geographic boundaries of any Indian reservation now existing or established hereafter.

- 1) Natchez Nation does hereby request the Secretary of the Interior to provide for the Natchez Nation any such land(s) within the unextinguished Reservation Boundaries of The Cherokee or Muscogee (Creek) Nations in Oklahoma; up to and/or exceeding 6,000 acres. The said land granted or acquired shall be placed in Trust for the Natchez Nation with the United States of America. Further, even if and however unlikely that the Natchez Nation gains a contiguous land-base, The Natchez Nation reserves the right to cross-deputize law enforcement with other jurisdictions.**
- 2) Natchez Nation does hereby offer to occupy ad infinitum, have placed in trust for the Natchez Nation, and/or manage for the Secretary of the Interior any and/or all of the Federal Game Reserves (or any other federal land) located within the unextinguished boundaries of Cherokee or Muscogee (Creek) Nations in Oklahoma. Further, that such land, granted or managed, shall be considered the jurisdiction of the Natchez Nation and/or the United States of America.**
- 3) Natchez Nation does hereby request the United States of America to utilize its preference right to obtain any such land, and that such land be made a part of the land-base for the Natchez Nation.**

Section 4 Any ten or more Indians, as determined by the official tribal rolls, or Indian descendants of such enrolled members, or Indians as defined in the Act of June 18, 1934 (48 Stat. 984), who reside within the State of Oklahoma in convenient proximity to each other may receive from the Secretary of the Interior a charter as a local cooperative association for any one or more of the following purposes: Credit administration, production, marketing, consumers' protection, or land management. The provisions of this Act, the regulations of the Secretary of the Interior, and the charters of the cooperative associations issued pursuant thereto shall govern the cooperative associations: Provided, that in those matters not covered by said Act, regulations, or charters, the laws of the State of Oklahoma, if applicable, shall govern. In any stock or non-stock cooperative association no one member shall have more than one vote, and membership therein shall be open to all Indians residing within the prescribed district.

Section 5 The charters of any cooperative association organized pursuant to this Act shall not be amended or revoked by the Secretary except after a majority vote of the membership. Such cooperative associations may sue and be sued in any court of the State of Oklahoma or of the United States having jurisdiction of the cause of action, but a certified copy of all papers filed in any action against a cooperative association in a court of Oklahoma, shall be served upon the Secretary of the Interior, or upon an employee duly authorized by him to receive such service. Within thirty days after such service or within such extended time as the trial court may permit, the Secretary of the Interior may intervene in such action or may remove such action to the United States district court to be held in the district where such petition is pending by filing in such action in the State court a petition for such removal, together with the certified copy of the papers served upon the Secretary. It shall then be the duty for the State court to accept such petition and to proceed no further in such action. The said copy shall be entered in the said district court within thirty days after the filing of the petition for removal, and the said district court is hereby given jurisdiction to hear and determine said action.

- 1) The Natchez Nation chooses to charter a corporation with the Secretary of the Interior and that said corporation shall be entitled “The Natchez Enterprise Development Board”. And, that the constitution and bylaws of said corporation are within the addendum to this document.**

Section 6 The Secretary is authorized to make loans to individual Indians and to associations of corporate groups organized pursuant to this Act. For the making of such loans and for expenses of the cooperative associations organized pursuant to this Act, there shall be appropriated, out of the Treasury of the United States, the sum of \$2,000,000.

Section 7 All funds appropriated under the several grants of authority contained in the Act of June 18, 1934 (48 Stat. 984), are hereby made available for use under the provisions of this Act, and Oklahoma Indians shall be accorded and allocated a fair and just share of any and all funds hereafter appropriated under the authorization herein set forth: Provided, that any royalties, bonuses, or other revenues derived from mineral deposits underlying lands purchased in Oklahoma under the authority granted by this Act, or by the Act of June 18, 1934, shall be deposited in the Treasury of the United States, and such revenues are hereby made available for expenditure by the Secretary of the Interior for the acquisition of lands and for loans to Indians in Oklahoma as authorized by this Act and by the Act of June 18, 1934 (48 Stat. 984).

- 1) The Natchez Nation requests no such loan – unless in the future approved by the tribal council under circumstances benefiting all Natchez.**

Section 3 Any recognized tribe or band of Indians residing in Oklahoma shall have the right to organize for its common welfare and to adopt a constitution and bylaws, under such rules and regulations as the Secretary of the Interior may prescribe. The Secretary of the Interior may issue to any such organized group a charter of incorporation, which shall become operative when ratified by a majority vote of the adult members of the organization voting: Provided, however, that such election shall be void unless the total votes cast be at least 30 per centum of those entitled to vote. Such charter may convey to the incorporated group, in addition to any powers which may properly be vested in a body corporate under the laws of the State of Oklahoma, the right to participate in the revolving credit fund and to enjoy any other rights or privileges secured to an organized Indian under the Act of June 18, 1934 (48 Stat. 984): Provided, that the corporate funds of any such chartered group may be deposited in any national bank within the State of Oklahoma or otherwise invested, utilized, or disbursed in accordance with the terms of the corporate charter.

The Natchez Nation chooses to organize for their common welfare under the Oklahoma Indian Welfare Act and does adopt the foregoing constitution. The constitution of the Natchez shall be ratified in a manner consistent with Natchez custom and tradition and with the approval of those entitled to vote in the manner prescribed within this document; which exceeds federal guidelines.

We, the undersigned, the traditional chiefs and four mothers of the Sovereign Natchez Nation of the Traditional Mvskoke Confederacy do hereby affirm that these are our collective wishes and that these things shall be carried out by ourselves and our posterity.

K.T. (Hutke) Fields

Uvcenv Cunv Uvsel
Principal (Peace) Chief

Robert M. (Nokus Hopia) Riviera

Uvcenv Cunv Esv/Vwete/Vnksev
Principal War Chief

Sonja Rae Fields-Lawson

Uvcenv Kwalneshoo Kahap
(White Woman)
Four Mother Nation Clan Mother

Louellen Riviera

Uvcenv Kwalneshoo Uwvh
(Fire)
Four Mother Nation Clan Mother

Elizabeth Meely

Uvcenv Kwalneshoo Wihih
(Land-Earth)
Four Mother Nation Clan Mother

Mary Lou Vann-Franklin

Uvcenv Kwalneshoo Kuhn
(Water)
Four Mother Nation Clan Mother
(**now** represented by Eula Doonkeen
and Barbara Girty)

Natchez Nation – Bill of Rights

The Natchez Nation shall not:

1. Make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble or to petition for a redress of grievances.
2. Violate the right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures, nor issue warrants, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the person or thing to be seized.
3. Subject any person for the same offense to be twice put in jeopardy.
4. Compel any person in any criminal case to be a witness against himself.
5. Take any private property for a public use without just compensation.
6. Deny to any person in a criminal proceeding the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor, and at his own expense to have the assistance of counsel for defense.
7. Require excessive bail, impose excessive fines, or inflict cruel and unusual punishment not related to appropriate traditional cultural or “common-law” remedies.
8. Deny to any person within its jurisdiction the equal protection of its laws or deprive any person of liberty or property without due process of law.
9. Pass any bill of attainder or ex facto law.
10. Deny to any person accused of an offense punishable by imprisonment the rights, upon request, to a trial by jury of not less than six (6) persons.