

Tribal Resources



Highlights From Census Bureau Report on American Indian Tribes

The figures are based on 1980 population totals for each tribe for the nation, regions, divisions, states, and selected counties. Characteristics presented at the national and state levels include age, sex, household, and family type, language, education, labor force, occupation, income, and poverty.

Highlights from the report on the 10 largest American Indian tribes are as follows:

- Ten largest American Indian tribes:

Cherokee	232,080
Navajo	158,633
Sioux	78,608
Chippewa	73,602
Choctaw	50,220
Pueblo	42,552
Iroquois	38,212
Apache	35,861
Lumbee	28,631
Creek	28,278

The difference between Lumbee and Creek is not statistically significant.

- Fifty-six percent of Indians age 25 and over were high school graduates versus 66 percent of the total U.S. population. Among the 10 largest tribes, the proportion of high school graduates was above 50 percent for all tribes except the Navajo (40 percent) and Lumbee (38 percent). The highest proportion was 65 percent for Creek.
- Married couples comprised 72 percent of all Native American families in 1980, compared with 83 percent for the national population. Among the 10 largest tribes, at least seven in 10 families were married couple families for Choctaw, Creek, Cherokee, Lumbee, and Sioux.
- Among Indians aged 16 and over, 59 percent were in the labor force compared with 62 percent for the total U.S. population. Roughly, 60 percent of each tribe's population (except for the Pueblo, Sioux, and Navajo) was in the labor force. Navajo was lowest at 48 percent.
- Twenty-eight percent of Indians aged 15 and over were below the poverty level in 1979, compared with 12 percent of the total population. Among the 10 tribes, the rate ranged from 46 percent for Navajo to about 20 percent for Choctaw, Iroquois, Cherokee, and Creek.
- The median age of the American Indian population was 23.5 years compared with 30.0 years for the country as a whole. The range from tribes was from 27.3 years for Cherokee to 19.3 years for Navajo.



- According to the 1980 census, the median money income of Indian families was \$13,680 in 1979, compared with the national median of \$19,920. Among the tribes, Creeks had the highest at \$15,290, and Navajo had the lowest at \$9,990.

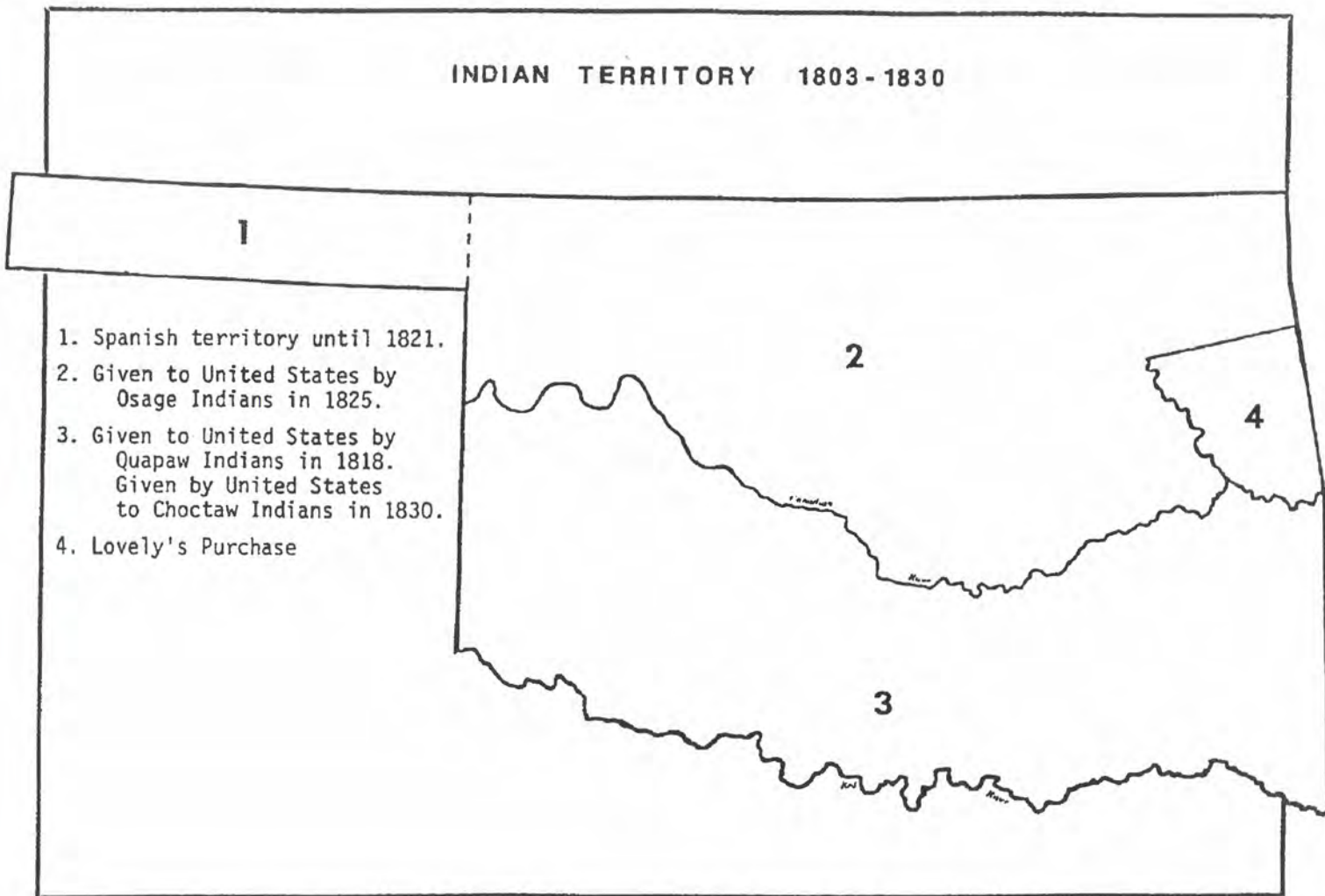
The 1980 census data on tribes may differ from other sources such as tribal governments and the Bureau of Indian Affairs. One major reason is that census data is based on self-identification, while statistics from other sources may be based on persons included on tribal rolls or persons with a certain degree of Indian blood.

Copies of *Characteristics of Native Americans by Tribes and Selected Areas: 1980, PC80-2-1C*, are available prepaid from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. (At the time of this printing, the analysis of 1990 Census statistics is unavailable.)

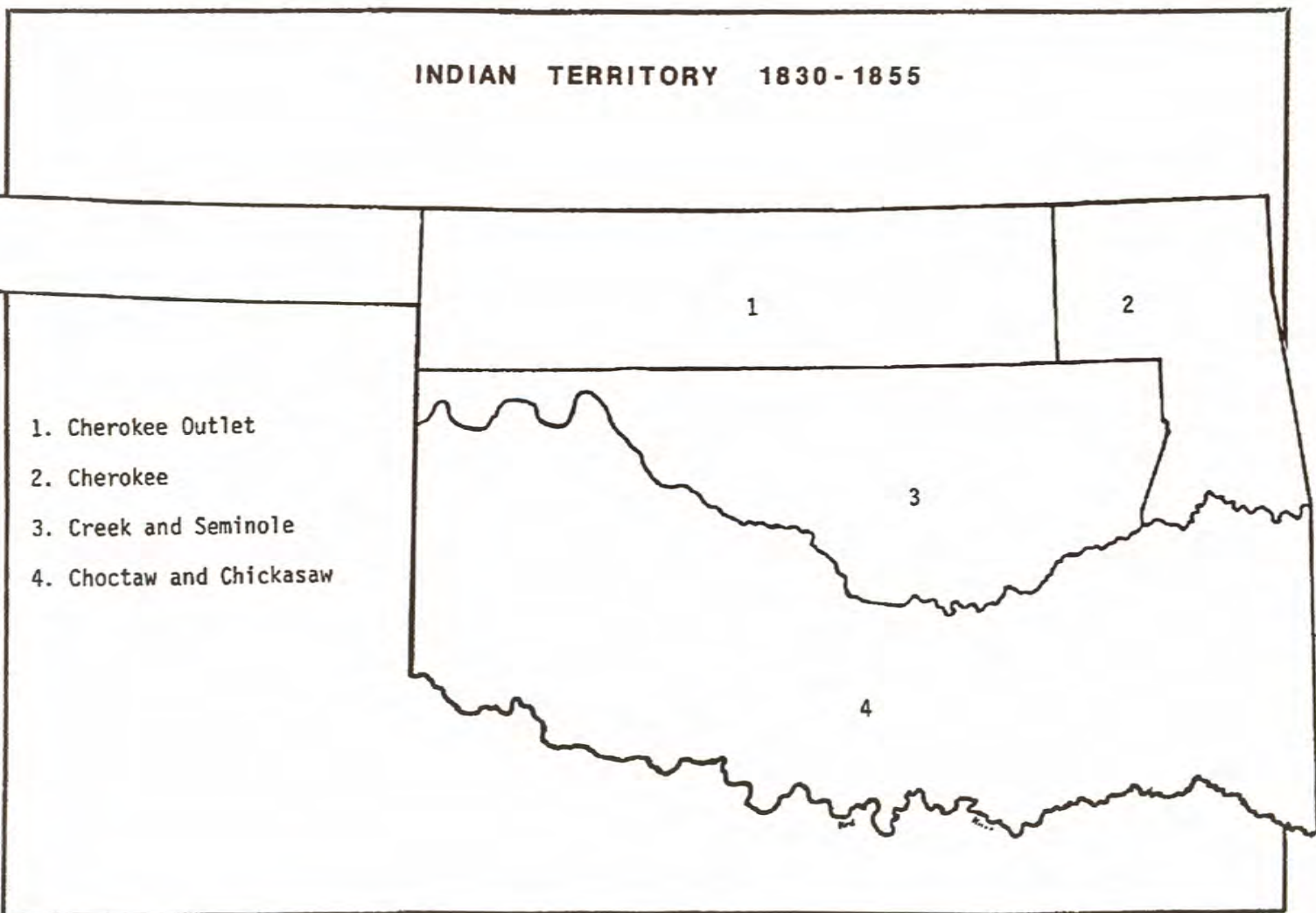
*Excerpts from the Bureau of the Census
Commerce Department
February 7, 1990*



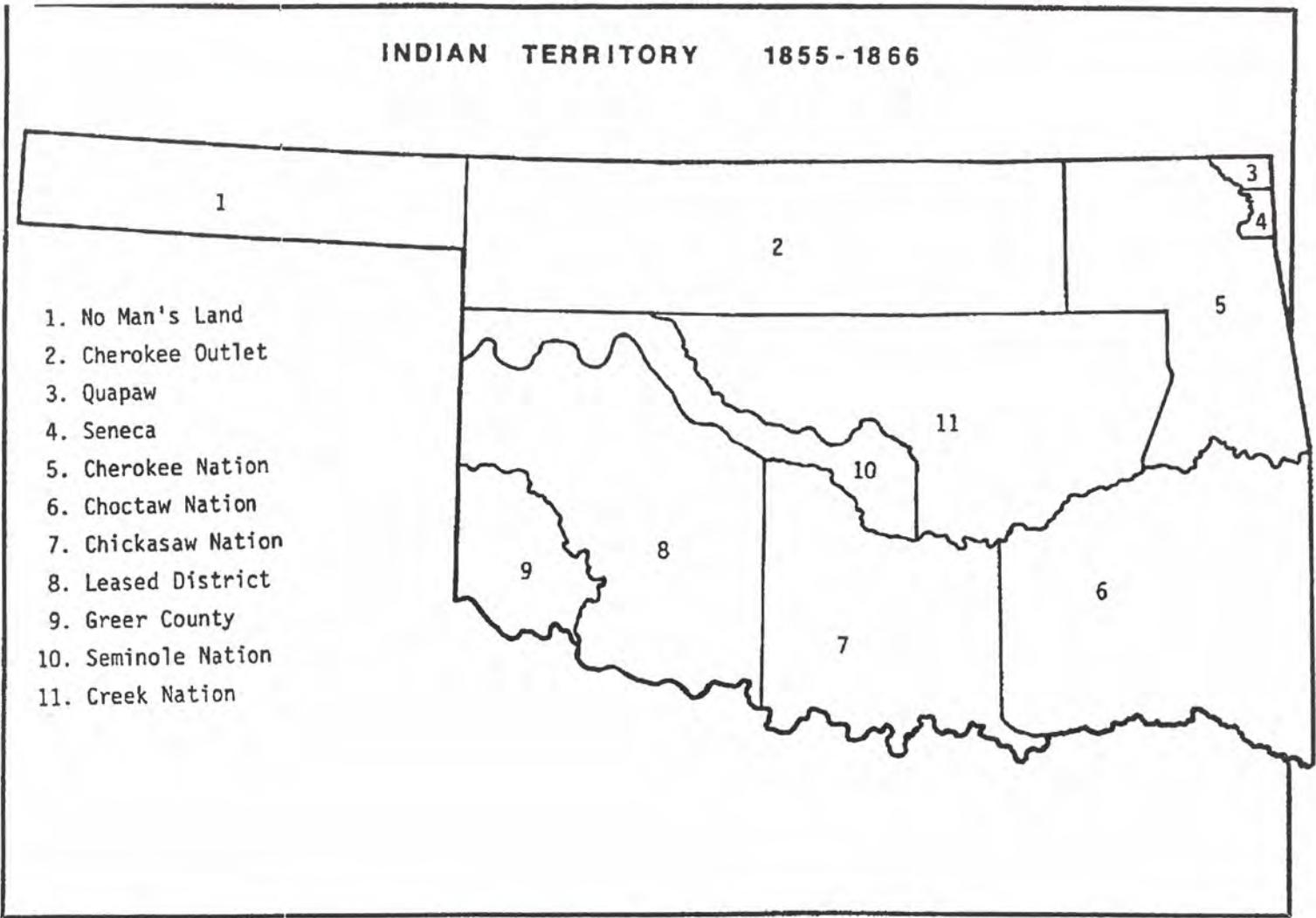
Indian Territory 1803-1830



Indian Territory 1830-1855



Indian Territory 1855-1866



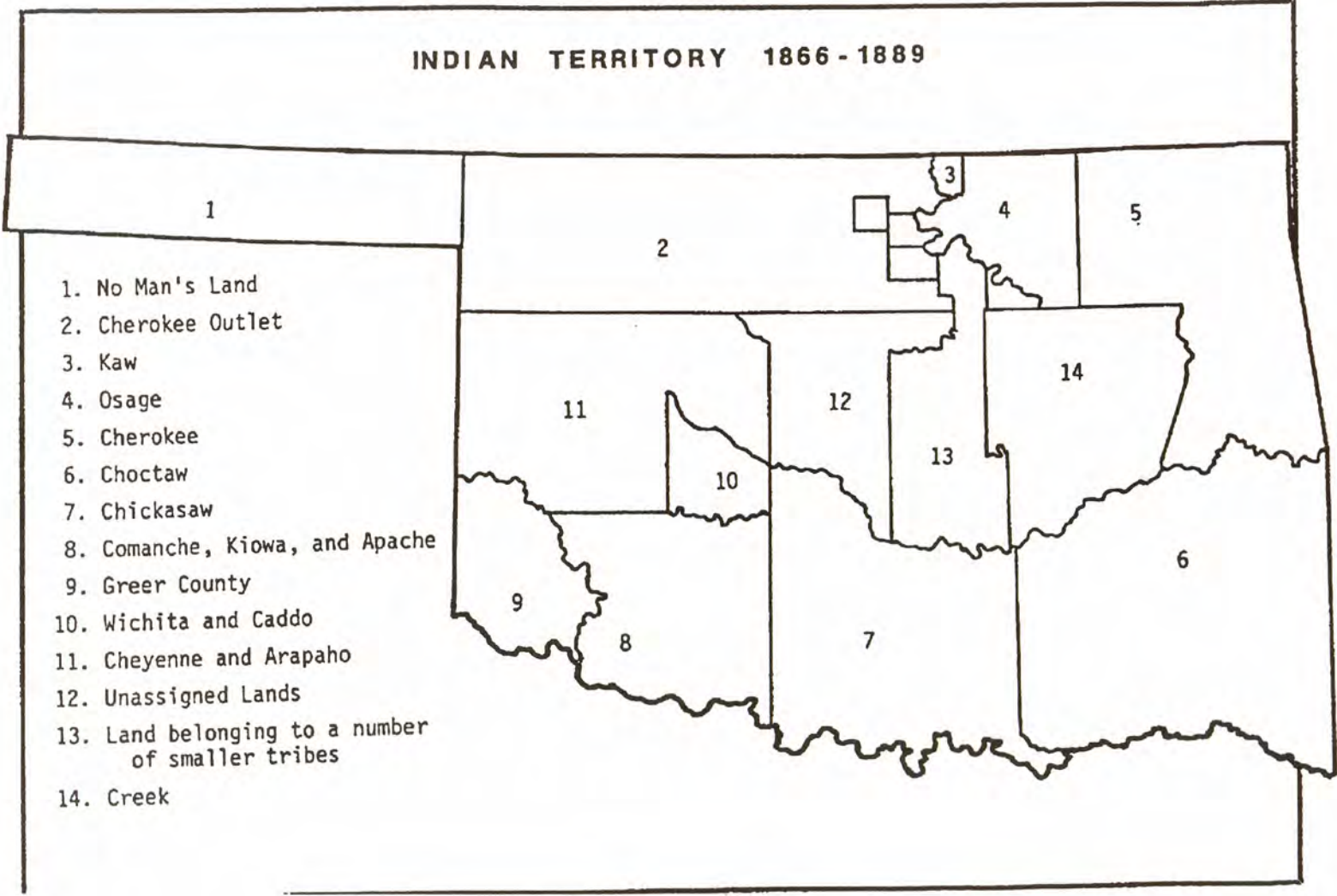
1. No Man's Land
2. Cherokee Outlet
3. Quapaw
4. Seneca
5. Cherokee Nation
6. Choctaw Nation
7. Chickasaw Nation
8. Leased District
9. Greer County
10. Seminole Nation
11. Creek Nation



Indian Territory 1866-1889

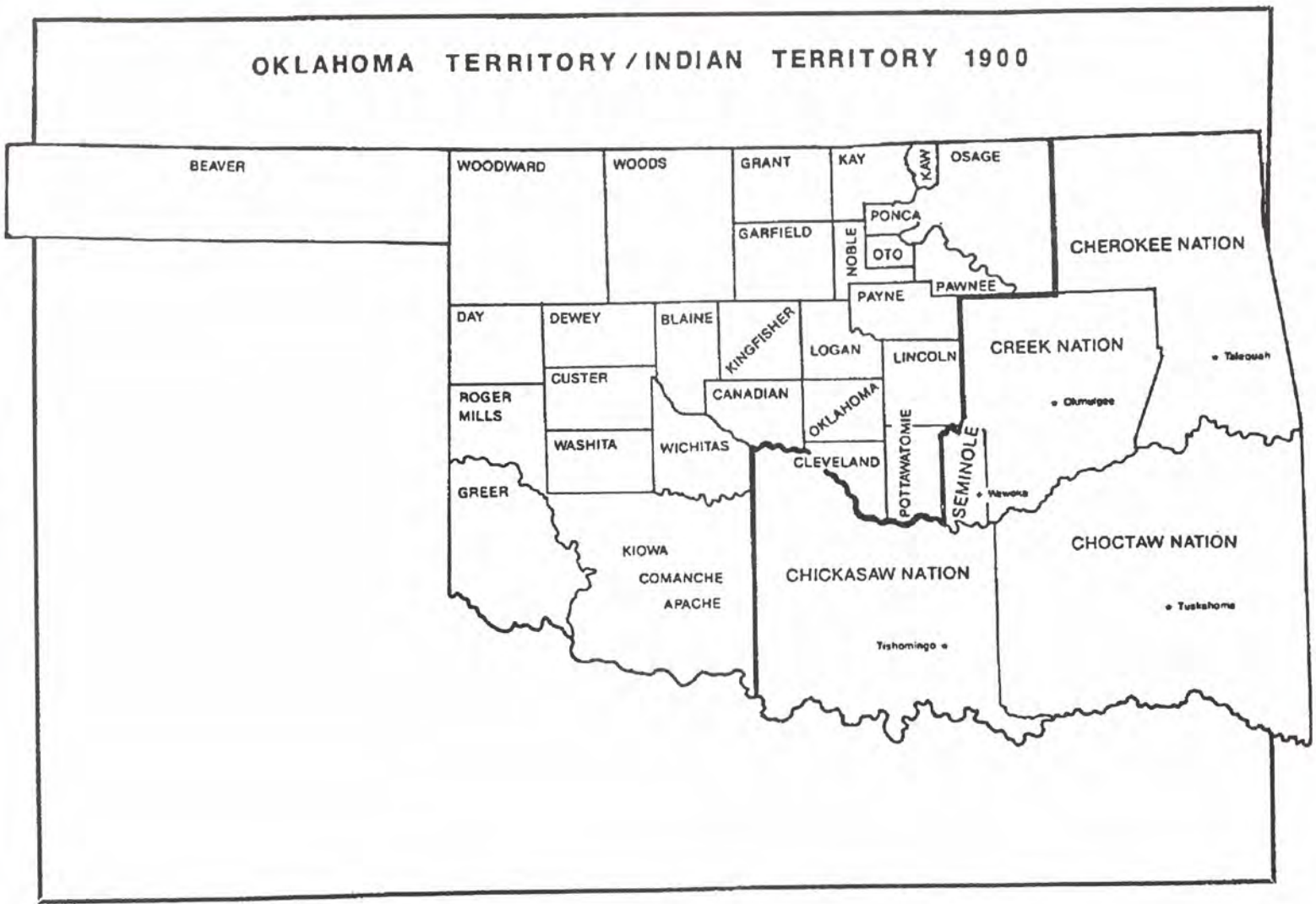


INDIAN TERRITORY 1866 - 1889



- 1. No Man's Land
- 2. Cherokee Outlet
- 3. Kaw
- 4. Osage
- 5. Cherokee
- 6. Choctaw
- 7. Chickasaw
- 8. Comanche, Kiowa, and Apache
- 9. Greer County
- 10. Wichita and Caddo
- 11. Cheyenne and Arapaho
- 12. Unassigned Lands
- 13. Land belonging to a number of smaller tribes
- 14. Creek

Oklahoma Territory/Indian Territory 1900







Oklahoma Tribes and Officials 1991*

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*revised 7-9-91



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Memoirs of an Indian Child: The First Secret

by Margaret Mauldin

The wonderful stories that flowed from my grandfather's lips as I sat snugly in his lap were very real to me. Most of his tales were of animals in their natural world. When told by my grandfather, animals lived just like us! In the constant presence of the storyteller, I was keenly aware of the lives of the smallest insect to the largest animal. I could relate to every creature, tame and wild.

There is one incident in my childhood I shall never forget. My grandfather instilled in me the love and utmost respect for every animal. I vowed in my child heart to always oversee and protect them. One bright sunny day, I violated these vows, in a way I could not fix! You see, there was one animal that intrigued me above all others.

Turtle carried his house with him where no other animal did. I envied Turtle at times when I was far from home and so very tired. I envied Turtle when I was far from home and it grew dark. I really envied Turtle when I was very hungry.

I would always imagine a cozy little kitchen, a comfortable sitting room, and a soft, warm bed in his house. Or could there be two beds?

If never occurred to me that there couldn't be much room inside Turtle's shell.

I wondered many times if Turtle ever came out of his shell so he could walk faster than when he carried his house around on his back. Perhaps someday I would find Turtle's house while he was away! It never happened.

One day as Sport, our dog, and I were walking down the trail behind the barn, we spotted Turtle walking briskly along a rocky ledge. Sport began barking at Turtle, but instead of going into his house, he slipped and fell onto a big rock below the ledge.

I scrambled down the embankment with my heart beating wildly in fear! When I saw how horribly Turtle's shell was cracked and damaged, I wanted to run and tell Grandfather, but instead I waited. Should I tell Grandfather? He would be too saddened by Turtle's accident. I decided not to be the bearer of this sad news.

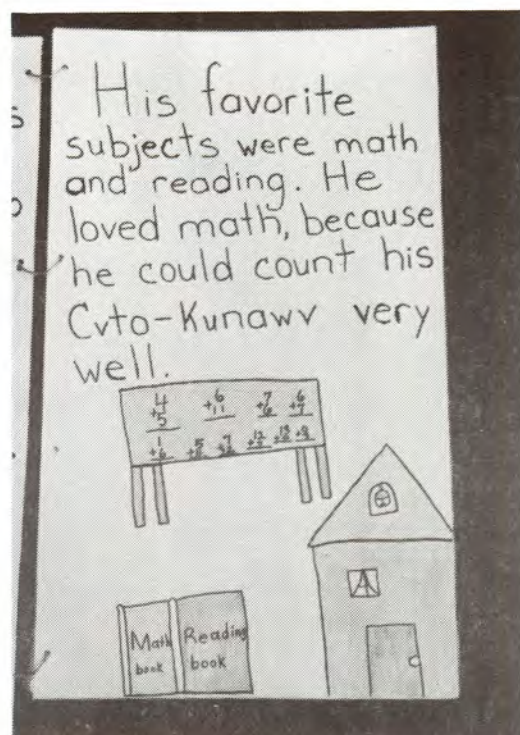
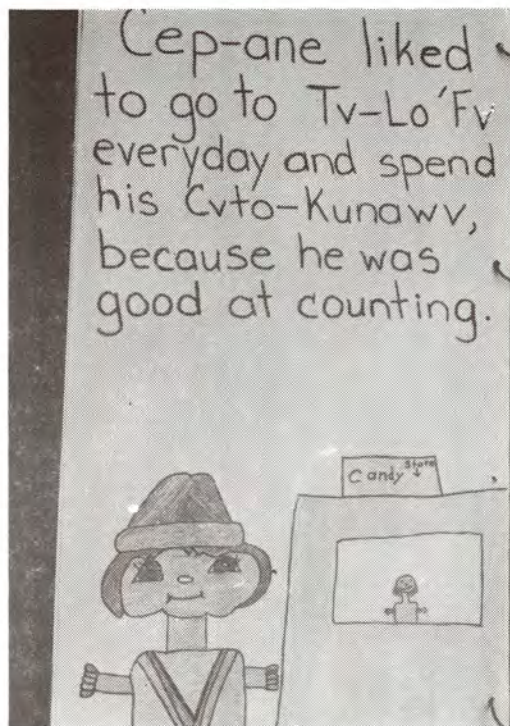
I cried when I realized I could not help Turtle. Now I knew the truth! There was no cozy little kitchen. There was no comfortable living room nor any soft warm beds. I felt so sad and I cried again as I thought of Turtle that night.

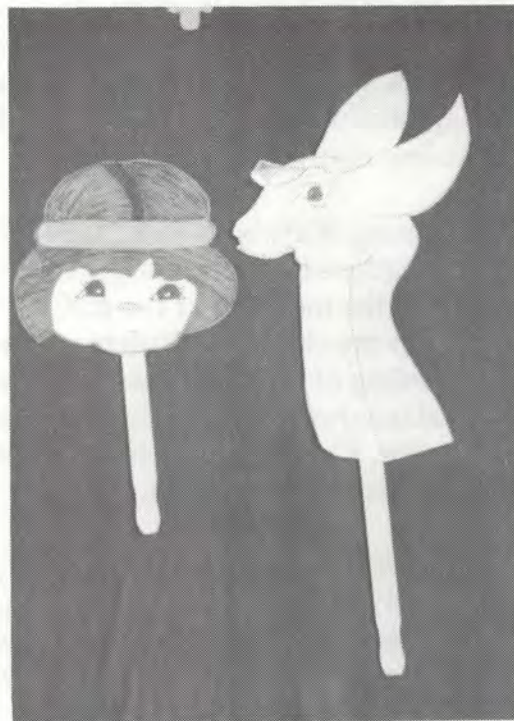
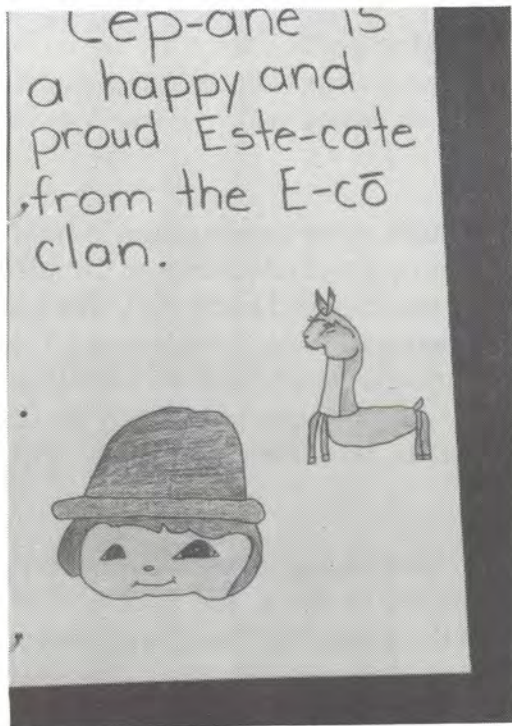
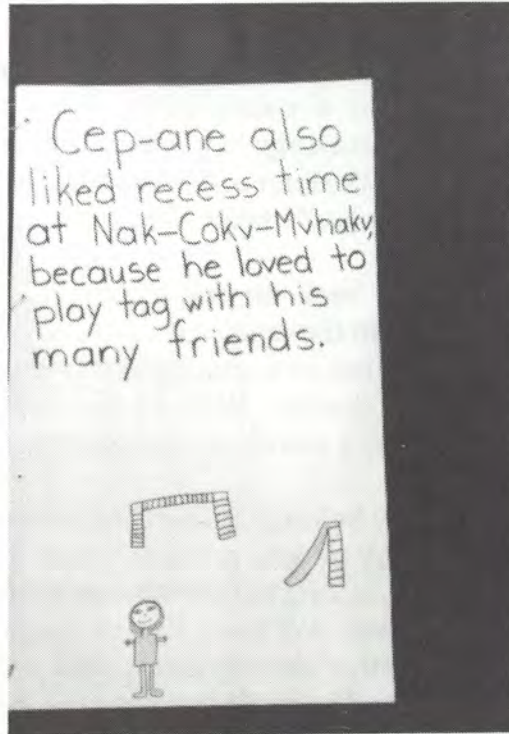
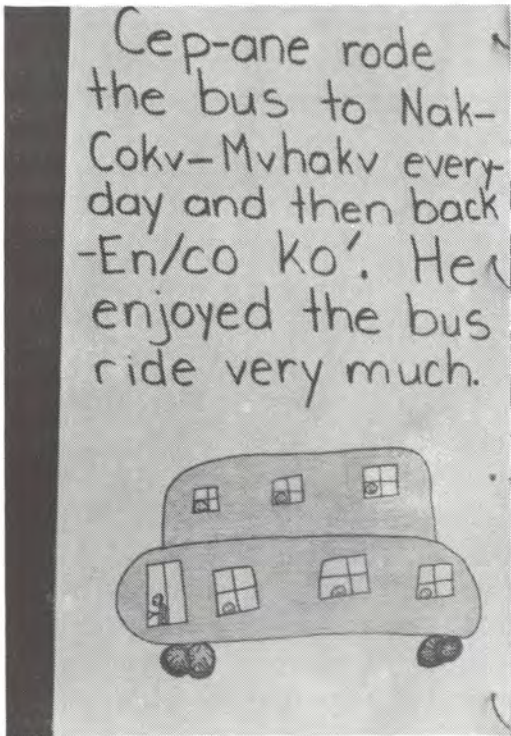
The next day I returned to Turtle.

He had died during the night. I buried him and carefully placed a little headstone hoping Grandfather would never see this little grave. This was the first and only secret I kept from Grandfather.



CEP-ANE







Four Generations: Osage Tradition

by **Synda Moore Yellowfish**

I recently had the opportunity to experience two Osage tribal traditions that I remembered as a young girl. They were the naming ceremony and the roaching ceremony of an Osage boy beginning to take part in the Osage E-Lon-Ska dances. The importance of the later ceremony was the placing of the roach or headdress with the eagle feather on the boy's head giving him the right to dance.

Reflecting back on my childhood days, and now witnessing my own children participating in these same traditions, gave me a feeling of pride and honor. As a young girl, my parents and grandparents taught me many tribal traditions of our history, customs, and dances. Without their information and willingness to share their knowledge with me, I would not be able to provide my story.

My family belongs to the Greyhorse district. As my grandmother, an Osage elder, told me, many people come together for our dances. They travel far to visit relatives and friends. As long as I can remember, I have always felt this occasion was an important part of our lives. We have always made it a point to come home and to participate with my grandmother during this special time of the year. As we have always prepared in the past years, I have always seen the excitement and anticipation she felt as the dances come near. This year was to be even more exciting because we were taking part in the dances. As elders have retold the story, the dances are still strong and active, just as they were many years ago. As each person eagerly waited to participate, they were dressed and presented in an appropriate manner. The three districts represented during the dances and serving as hosts during the three weekends were the Greyhorse, Pawhuska, and Hominy districts.

The naming of my boys took place prior to the dances. After seeking advice and many final preparations for the naming, a breakfast was planned, and relatives and friends were invited. On the morning of the naming I was very anxious and excited. I was pleased to do this for my children. With many family members gathering for this event, I sensed a strong feeling of togetherness. It was a pleasure to see so much harmony while people talked and laughed with one another. I could see my grandmother was happy and proud of her family. Greetings and introductions were made, once the elderly man who was giving the name was present.

The naming ceremony started with a prayer for the occasion. The children were lined up and received their names according to age with the oldest to the youngest of each family represented. It was there, as I looked around the room, that I saw four generations. All those receiving names were great-grandchildren of my grandmother. My thoughts and feelings centering on our coming together as a family to participate in this tradition



with our grandmother. A feeling of sadness also came over me knowing this tradition could be lost and with the realization of the importance of our Indian elders. It is the elders who have taught us many traditions and have handed down, from generation to generation, many stories and histories.

The naming of my boys continued with a blessing for each child. They received the names of the oldest boy and second boy of the Osage language. I sensed a feeling of pride on their faces as each took his turn with the elder as the names "Wah-ste-tah" and "Pah-pah-clo" were said to each boy. I knew they felt very important and that this day was important for them. I knew each of the boys would remember the importance of this day. I also hoped that one day their children, my grandchildren, would participate in this tradition.

We thanked those who helped make this a joyous occasion and presented them with tokens of our appreciation. Everyone then was excused and relaxed with laughter and gaiety.

The roaching ceremony of my youngest son came next. The purpose of the ceremony was to initiate an Osage boy in the participation of the E-Lon-Ska dances for the first time. My oldest boy had already participated in this ceremony, and the youngest boy was now taking part.

Prior to the dances, my intentions and desire for my children to participate in the Osage tribal dances was known to my grandmother. She had been very willing to show me the appropriate way to fulfill my wishes. My immediate family began the long preparation for the dance regalia during the winter months. My oldest boy, his father, and the new dancer were all to dance. Making the regalia for three individuals took a long time and much work. My husband began the leatherwork, silverwork, and featherwork, as I began the process of making beadwork items such as the belts and armbands. Other relatives and family members also helped. My excitement increased as we prepared for the ceremony.

The roaching was scheduled on the first evening of the dances. As the day drew nearer, there was much excitement around the house and later at the campgrounds. According to tradition, every dance article had to be placed appropriately and fastened securely. It was a timely process for two boys to be dressed. The boys talked and chattered, asking questions of what was about to happen. We explained carefully what was expected of them and how they were to conduct themselves. The time went by much faster than anticipated, and the camp crier rang the bell for dancers to get ready. I could feel my heart beating faster as we approached. Nervousness was obvious in my boys' behavior. We stood waiting for our turn at the entrance of the arena as my thoughts wandered back to the many years of this dance and the ceremonies that had taken place. As I thought back, I remembered the faces of many of the people now gone and thought



of the many memories that existed underneath the arbor. The memories of countless individuals, who once participated years before, were quite vivid.

The head committee man was aware of our plans and the time for which we had asked. We waited patiently as other families took part in this same ceremony with their children. Once the committee man motioned for us to come, we stepped into the arena. Upon entering the arena, the camp crier called my boy's Indian name as he entered, signifying his Indian name to everyone and letting his presence be known. The committee man then proceeded to communicate our wishes and intentions for our boy. His remarks were very heartwarming. I felt a sense of pride and accomplishment with everything being satisfactory.

As the roach and eagle feather were placed, the committee man said prayers for our boy and this important event. Words of encouragement and wisdom were said to him. He also expressed his feelings and hopes that our boy would grow up to be a good man someday. He explained the purpose of the roaching and why we were doing what we did. As I glanced at my boy's eyes, they were very intent. He looked and listened to what was being said to him. Our son stood proud once everything was said and done.

We ended the roaching by presenting gifts to the drumkeepers of the district and to the head committee man for performing this important tradition. My grandmother and mother stood by our sides, and I sensed approval that everything went well. As we women proceeded to take our places outside the arena, my husband and the boys were taken by the whipman to their seats in the arena.

I watched the boys during the dances and could see their enjoyment and excitement of participating with the others. I felt very proud and relieved after everything was completed. I was glad my grandmother was able to share this important event with my family. My thoughts were with her as I saw her sitting and watching the dances with proudness. My grandmother is highly respected by people who seek her advice on the Osage ways.

Her knowledge, beliefs, and ways are something that can never be replaced. She is a strong Osage woman who has endured much during her days. I admired her as an individual who knew the importance of this event to my children and me. She stood beside me until everything was done. This full blood Osage elder and our Osage traditions will always be the foundation of ours for four generations—my grandmother, my mother, myself, and my children.



Osage Tribal Museum

The Osage Tribal Museum, funded as a Public Works Administration Project and constructed by the CCC-ID, was completed in 1938. The Museum Building is a restoration of the old chapel and school building which many of the older members of the Osage Tribe attended in their youth. In observance of the opening of the Museum in 1938, a two-day celebration was held, including a parade, which was attended by many members of the Tribe and the general public.

In 1967, a renovation program was commended with funds furnished by the Bureau of Indian Affairs and in 1968 a reopening celebration was held. The Museum is opened to the public Monday through Friday, 8 a.m. to 4:30 p.m.

In addition to the many artifacts available for viewing, workshops to revive and preserve the Osage culture are held periodically in Osage moccasin making, finger weaving, ribbonwork, and Osage language classes. The Osage Museum Auditorium also is used for holding the quarterly public auction sales of Osage oil and gas mining leases and for other Indian group meetings.



Former Ottawa Chiefs Honored

A 1989 Memorial Day ceremony, led by then current Ottawa Indian tribal chief, Louis Barlow, honored the tribe's 12 former chiefs at the Ottawa Indian Cemetery, located near Miami.

The chiefs honored, in the order of their time as heads of the tribe, were John Wilson, James Wind, David Barnett, James Clark, Henry Clay, John W. Early, Joseph King, Mose Pooler, Joe Holmes, Manford Pooler, Guy Jennison, Jr., and Clarence E. King, Jr. Each grave of a former chief was indicated by a nearby slender marker that states in large block letters, "Ottawa Chief". The ceremony will be renewed and other noted Ottawas memorialized as appropriate.





Last of the Peorias

by Tom Pugh Associate Editor
Peoria Journal Star
(September 24, 1966)

In the 1800's, the enemies of the beaten Peorias were in Washington, D.C. Treaties replaced guns but they were just as brutal. The Peorias were shoved first to Missouri, then to Kansas, finally to Indian territory near Miami.

In the process, the original six Algonquin tribes of the Illinois confederacy—the Peorias, Kaskaskias, Cahokias, Tamaroas, Moingwenas, and Mitchegameas — were so reduced that they all adopted the tribal name of the largest surviving group, the Peorias. Two small Indiana tribes, the Wea and the Piankiasha, also were integrated by government resettlement into the Peoria Tribe.

Guy Froman, who was elected chief of the Peoria Tribe in 1947, and has been re-elected every four years since, was born in 1902, on the "Peoria strip" of the reservation which adjoins the city of Miami. His mother was a full-blood Peoria, and his father was half-white, half-Miami. His father died when he was seven. He was sent to Seneca and Chilocco Indian Schools until he was twenty. He received a good education and learned to play ball. He played professionally for eleven years, in the International League, the Western Association, the Michigan-Ontario League, the the Three-I League.

He married Gertude Helm, a white woman who was born in Miami in 1928, and she traveled the bush leagues with

him. They have seven children and sixteen grandchildren.

He and his family have lived in Miami for 23 years, and for the past 29 years he has been employed by a lead mining company.

What is the future of the tribe?

"There isn't any," said the chief. "The only business we have is the claim against the government. When that's finished, we will disband."

What about the calumet, the pipe of peace, which the first Peorias recorded by history smoked with Father Marquette in 1673? Marquette took it with him down the Mississippi and it gave him safe journey. No such luck befell the Peorias.





History of the Illinois Confederacy

by Tom Pugh, Associate Editor
Peoria Journal Star
(September 24, 1966)

Before the French came to Illinois 300 years ago, the tribes of the Illinois confederacy — the Peorias, Kaskaskias, Cahokias, Tamaroas, Moingwenas, and Mitchegameas — had about 60 villages containing about 100,000 inhabitants mostly in the Illinois River valley. Following are the high points in the history of the confederacy:

1653-1667: A war is waged with Iroquois which reduces the Illinois to 9,000 people living in two refuge villages west of the Mississippi River.

1673: Father Marquette reports finding some Peorias living on the Des Moines River in Iowa and other members of the tribe on the Illinois River, where he baptized an Indian child.

1674-1676: The tribes of the Illinois re-group, about 11,000 strong in the Kaskaskias village on the banks of the Illinois near what is now Utica.

1680: LaSalle finds the confederacy hunting buffalo in a temporary camp at the head of Lake Peoria, which the Indians called "Pimiteoui." LaSalle builds Fort Crevecoeur at Peoria but it is destroyed by mutiny in his absence.

1681: LaSalle helps the remaining Illinois form a confederacy with the Miamis and Shawnees to resist the Iroquois. They build a village near Starved Rock and LaSalle fortifies the rock.

1687: Tonti, with 50 French soldiers and 200 Illinois, goes to Canada to fight the Iroquois and returns to Starved Rock with many French settlers.

1692: Tonti, now trading with the Indians, builds a new fort called St. Louis at Peoria and many of the Indians follow and settle around it in a permanent village.

1693-1718: Peaceful trading continues with the Indians both at the Peoria and Starved Rock forts until the death of Chassagoac, the Illinois chief who had welcomed both Marquette and LaSalle.

1718: Jero, the new Kaskaskia chief at Starved Rock, objecting to the immorality of the French, burns the fort. The French concentrate at Peoria and continue trading for many years with friendly Peorias.

1714-1752: The Illinois, allies with the French, fight a losing battle with invading Foxes



who join the Sauk, the Sioux, and the Kickapoos, in 1752 and virtually decimate the Illinois.

1761: Robert Malliet, a French trader builds at Peoria a new village which he called La Ville de Malliet.

1765: The British take legal possession of the Illinois country from the French whom they defeated at Quebec in 1763.

1768: The Kickapoo take possession of the Illinois camp at Peoria and make it their principal settlement.

1769: Many displaced Peorias, allying with the British, kill Pontiac, the Ottawa chief who had built a confederation with the Kickapoos, Mascoutens, Pottawattomies, and Miamis to resist the British. In revenge, Pontiac's followers drive 1,200 Peorias to the top of Starved Rock and starve them to death.

1778: Peorias, Moingwenas, Kaskaskias and Cahokias, living in several villages on the Mississippi south of St. Louis, and trading with the French, accept George Rogers Clark's conquest of the territory and live for the first time under the flag of the United States.

1795: Under the Treaty of Greenville, six square miles at Peoria Lake and several other portions of Illinois were ceded to the United States by the Illinois and other tribes. (The U.S. paid \$210,000 for 11,808,409 acres.)

1803-1832: Under a series of treaties, the U.S. acquired all of the Illinois territory held by Indians. Some treaties were fair; most were monstrous, perhaps the worst being the 1818 Treaty of Edwardsville which paid the Peorias less than one-hundredth of a cent per acre for some 6,865,280 acres.

1832: The Peorias led by their chief, Baptiste Peoria, are pushed west. They settle on the Osage River in Kansas, sharing a 365,000 acre reservation with the Kaskaskias. The last of the Illinois adopt the Peoria tribal name.

1867: The Peorias and the tribes which united with them are forced by white neighbors to leave Kansas. Selling them land, they move to the Quapaw Reservation near Miami.

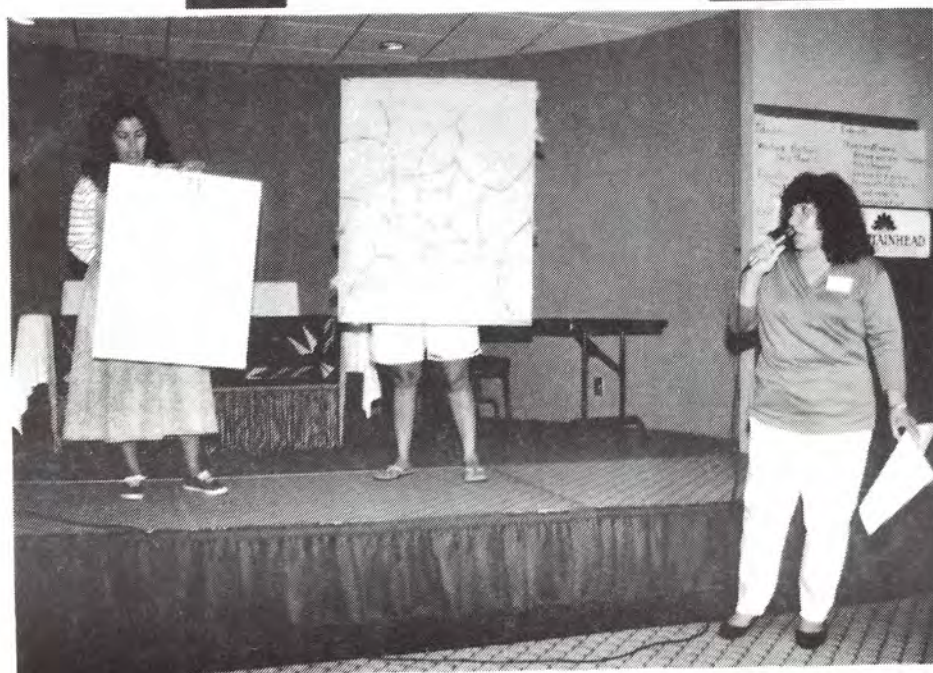
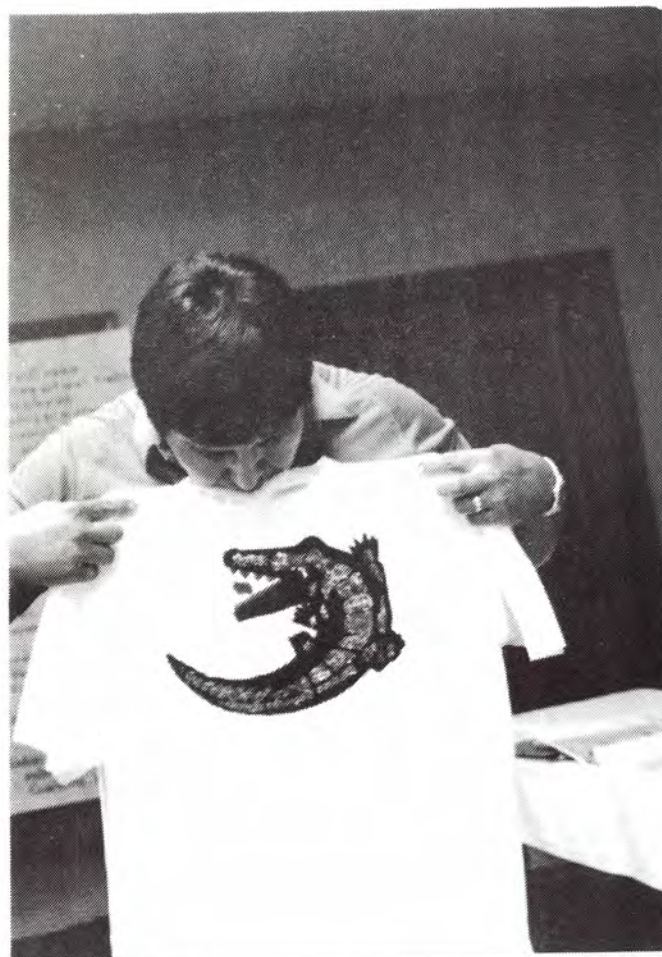


1867-1959: The Peorias, under government supervision, reside on the Quapaw Reservation which gradually is broken up into homesteads and allotted to individual Indians. On August 2, 1959, the government relationship is terminated and the Peorias then on the roll become ordinary American citizens.

The Peoria's language is similar to the Miami language, with the difference that Peorias talked slower and made more motions with their lips, heads, and hands.

Words from the Peoria Language

Peoria	English
quil-se	boy
kish	girl
sha-mai-sa	white man
we-seena-low	come eat dinner
cocha socks	beans
pon gose con	sugar
pannick	potatoes
no wana con	bread
nip pea	drink
tap pea	enough







Absentee Shawnee Tribe Of Oklahoma

The Absentee Shawnee Tribe of Oklahoma is located in Cleveland, Oklahoma, and Pottawatomie counties. Their tribal headquarters are located in Shawnee. The tribe is governed by a tribal constitution which was ratified in 1938. The governing body is an executive committee comprised of a governor, lieutenant governor, secretary, treasurer, and representative. The Absentee Shawnee were organized under the Oklahoma Indian Welfare Act of 1936 and are federally recognized. Tribal elections are held in June for staggered two year terms. The tribal enrollment in 1989 was 2,550. The tribe owns approximately 89 acres.

The Shawnees were originally a migratory people, but had settlements in South Carolina, Tennessee, Pennsylvania, and Ohio. The first known contact was around 1670 where they lived in two main bodies in the Cumberland region of Tennessee and the Savannah River in South Carolina. Until the Treaty of Greenville in 1795, they were at war with the English. After the war chief, Tecumseh, died they began moving to their present location. One group settled on a reservation in Kansas. One group, known as the Loyal Shawnee, was adopted by the Cherokee Nation. Another band settling in northeastern Oklahoma is now known as the Eastern Shawnee. The Absentee Shawnee settled in their present location.

The Absentee Shawnee Tribe belongs to the Central Algonquin linguistic group. The name "Shawnee" means "Southerners," derived from the Algonquian word "Shawunog." Many of the older tribal members speak the native language. The Shawnee hold to their traditions in religion and culture.

Apache Tribe Of Oklahoma

The Apache Tribe of Oklahoma is located in Caddo, Comanche, Cotton, and Kiowa counties with their tribal headquarters in Anadarko. Apache land is owned jointly with the Kiowa and Comanche Tribes and is held in trust status by the United States government. Total land holding is approximately 7000 acres. The 1989 tribal enrollment was 1,186.



The Apache Tribe is governed by a joint constitution with the Kiowa and Comanche and is federally recognized by the federal government. The tribe is governed by a business committee which meets monthly. The business committee consists of a chairman, vice-chairman, secretary-treasurer, and two members. The committee is elected to two-year concurrent terms.

The name "Apache" is a Zuni word meaning "enemy." The Apache are of the Athabascan linguistic family and call themselves "Nadiishdewa," or "our people." Early French explorers called them "Gataka." This name appears on the first treaty they signed in 1897 with the United States. The Apache are closely identified with the Kiowa and share a common history.

Caddo Tribe of Oklahoma

The Caddo Tribe is located in Caddo County with tribal headquarters near Binger. Tribal land is owned jointly with the Wichita and Delaware and was ceded to the United States by the three tribes in 1891, but was restored to them by the Department of the Interior in 1963. Caddo tribal enrollment in 1989 was 3,067. Organized under the Oklahoma Indian Welfare Act of 1936, the tribe operates under a constitution approved by the Bureau of Indian Affairs and is governed by a tribal council that meets quarterly. The tribal council is made up of a chairman, vice-chairman, secretary-treasurer, and district representatives. The tribe has a federal corporate charter and is federally recognized.

The Caddo are a part of the Caddoan linguistic group. They occupied land in the Louisiana Territory. When the United States purchased this land, a treaty was made with the Caddo in which they ceded their Louisiana lands and agreed to move. They went to Texas and later to Indian Territory, settling on the Washita River in their present location. The Caddo affiliation with the Wichita and Delaware Tribes is specifically in land holdings. The Caddo have retained much of their culture through song and dance and hold dances throughout the year.



Cherokee Nation Of Oklahoma

The Cherokee Nation of Oklahoma is located in Adair, Craig, Delaware, Mayes, McIntosh, Muskogee, Nowata, Ottawa, Rogers, Sequoyah, Tulsa, Wagoner, and Washington counties. Tribal headquarters are located in Tahlequah. Cherokee Nation enrollment is 323,080. The Cherokee Nation operates under a federally recognized constitution approved in 1975 which provides for a Principal Chief, Deputy Chief, and a 15-member tribal council. Elections are held every four years.

Cherokees are historically known to have been farmers, artists, hunters, fishers, traders, and warriors. They occupied areas in what are now the states of North and South Carolina, Virginia, Tennessee, Georgia, and Alabama. The Cherokee were the first to have a written language. They were removed to Indian Territory in a forced migration known as the "Trail of Tears" after the Treaty of New Echota in 1835. Today, the Cherokee Nation of Oklahoma is ranked among the top in progress and prosperity.

Cheyenne-Arapaho Tribes of Oklahoma

The Cheyenne-Arapaho Tribes are organized under the Oklahoma Indian Welfare Act of 1936 and are federally recognized. Their location is in Blaine, Canadian, Custer, Dewey, Kingfisher, Roger Mills, and Washita counties. Their headquarters are in Concho. The 1989 tribal enrollment was 9,340. The tribes own approximately 10,000 acres. The tribes are governed by a constitution with a business committee consisting of a chairman, vice-chairman, secretary, treasurer, and two other representatives.

The Arapaho Tribe was known to have been east of the headwaters of the Mississippi River in Minnesota and the Cheyenne in southwestern and northern Minnesota. The tribes were separate and politically independent until portions of each tribe were assigned a reservation in Indian Territory in 1870. The Cheyenne-Arapaho Tribes are of the Algonquian linguistic family. The culture of the two tribes evolved from a secondary people living in bark houses, farming, and making pottery to that of the nomadic plainsmen.



Chickasaw Nation of Oklahoma

The Chickasaw Nation is located in Atoka, Bryan, Carter, Garvin, Grady, Jefferson, Johnston, Love, Marshall, McClain, Murray, Pontotoc, and Stephens counties with tribal headquarters in Ada. They own approximately 1,300 acres of land and have a tribal enrollment of 26,000. The Chickasaw Nation operates under a federally recognized constitution and is governed by a governor, lieutenant governor, and a 13-member legislative body. Elections for governor and lieutenant governor are held every four years with the legislature every three years.

The earliest known residency of the Chickasaws was in northern Mississippi. They were enemies of the French and those tribes who traded with the French. The Chickasaws signed a treaty in 1832 ceding their lands in Mississippi for lands in Indian Territory where they were assigned lands with the Choctaws. In an 1855 treaty, the lands were separated.

The Chickasaws are of the Muskogean linguistic family. Their native language is the same as that of the Choctaw, except for some dialectal expressions. Traditional ceremonies are still maintained.

Choctaw Nation of Oklahoma

The Choctaw Nation is located in Atoka, Bryan, Choctaw, Hughes, Latimer, LeFlore, McCurtain, Pittsburg, Pontotoc, and Pushmataha counties. The tribe owns approximately 11,000 acres and tribal enrollment is 53,230. The Choctaw Nation operates under a federally recognized constitution and is governed by a chief, assistant chief, and a 12-member tribal council.

The Choctaw belong to the Muskogean linguistic family. The first known contact was near Noxapater, Mississippi. The Choctaw are also known as "Chahta." The Choctaws are known agriculturalists. They are also noted for their educational accomplishments. The Choctaws were the first of the Five Civilized Tribes to sign a removal treaty.



Citizen Band of Potawatomi

The Citizen Band of Potawatomi are located in Cleveland, Oklahoma, and Pottawatomie counties. Tribal headquarters are located in Shawnee. The Potawatomi own approximately 261 acres and have a tribal enrollment of 14,544. They operate under a federally recognized constitution governed by a business committee with a chairman, vice-chairman, secretary-treasurer, and two committee members elected for staggered two-year terms.

The Potawatomi lived near the upper Lake Huron territory and on the islands of Green Bay, Wisconsin. Later they located near Chicago and Milwaukee. Together, with the Ottawa and Chippewa, the Potawatomi signed the Chicago Treaty ceding their lands and agreeing to move to Iowa. The government moved them from Iowa to Kansas. The Citizen Band of Potawatomi is so called because they applied for citizenship papers in the 1860s. The Potawatomi tribe is a member of the Algonquian linguistic group and their name means "People of the Fire."

Comanche Tribe of Oklahoma

The Comanche Tribe is located in Caddo, Comanche, Cotton, and Kiowa counties with tribal headquarters in Lawton. Land is owned jointly with the Kiowa and Apache Tribes. The 1989 tribal enrollment was 8,469. The tribe is governed by a joint constitution with the Kiowa and Apache, but have a separate business committee with a chairman, vice-chairman, secretary-treasurer, and four committee members, all elected for three-year staggered terms. The Comanche Tribe is federally recognized.

The Comanche are of the Shoshonean linguistic family. They are thought to have had horses before the coming of the Spanish and are known today as the "Lords of the Southern Plains." In the Treaty of Medicine Lodge in 1867, the Comanche, along with the Kiowa and Apache, were assigned land in Indian Territory. Their mainstay was the buffalo.



Delaware Tribe of Western Oklahoma

The Delaware Tribe is located in Caddo County and has a tribal enrollment of 1,058. Tribal headquarters are located in Anadarko. The tribe owns land jointly with the Caddo and Wichita Tribes and totals approximately 2,600 acres. The tribe operates under a constitution and is federally recognized. It is governed by an executive committee with a president, vice-president, secretary, treasurer, and two committee members.

Delaware call themselves Lenape, meaning "original people." The original homeland of the Delaware was in southeastern New York into eastern Pennsylvania though New Jersey and Delaware. The Delaware are of the Algonquian linguistic family. A group of Delaware known as the Delaware of Eastern Oklahoma settled with the Cherokee and were allotted land in the Cherokee Nation. Their members number around 9,000. Another group associated with other tribes and are known as Absentee Delaware.

Fort Sill Apache Tribe of Oklahoma

The Fort Sill Apache Tribe is located in Caddo and Comanche counties with tribal headquarters in Apache. The tribe is governed by a federally recognized constitution and operates under a business committee with a chairman, vice-chairman, secretary-treasurer, and three business committee members. Elections are staggered and held every two years. Tribal enrollment is 335.

The Warm Springs Apache and the Chiricahua Apache make up the Fort Sill Apaches who were Chief Geronimo's band. This band was taken into captivity and moved to Fort Augustine, Florida, later to Mount Vernon Barracks, Alabama, where they were kept prisoner for seven years and then brought to Fort Sill. There, they remained prisoners of war until 1913. The government allotted the tribal members land if they wanted and let those who want to go to the Mescalero Reservation in New Mexico do so. Eighty-seven remained in Oklahoma and received allotments near their current tribal headquarters in the town of Apache.



Iowa Tribe of Oklahoma

The Iowa Tribe of Oklahoma is located in Lincoln, Logan, Oklahoma, and Payne counties with tribal headquarters in Perkins. Tribal enrollment is 385. The Iowa were organized under the Oklahoma Indian Welfare Act of 1936. They are governed by a federally recognized constitution operated by a business committee with a chairperson, vice-chairperson, secretary, treasurer, and one committee member. They are elected for two-year staggered terms.

The Iowas were settled in the upper Iowa River and later moved to the north-western part of the state of Iowa. In the last part of the 18th century, they moved many times, finally receiving allotted lands along the Platte River in Missouri and western Iowa. Part of the tribe was(by treaty) assigned lands along the Nemaha River. In 1883, the remainder were moved to Indian Territory. The Iowas still hold to their culture and traditions, especially in funeral customs and adoptions to replace deceased family members.

Kaw Tribe of Oklahoma

The Kaw Tribe is located in Kay County with tribal headquarters in Kaw City. They own approximately 183 acres and tribal enrollment is 1,170. The tribe is organized under a federally recognized resolution which provides for a business committee with a chairman, vice-chairman, secretary-treasurer, and three committee members elected for four-year terms.

The Kaw, or Kanza, are of the Siouan linguistic group. By treaty with the United States, the Kaw relinquished several million acres in Kansas and Nebraska. After being overtaken by white settlers, the Kaw were assigned land in Indian Territory in 1902.

Kickapoo Tribe of Oklahoma

The Kickapoo Tribe is located in Lincoln, Oklahoma, and Pottawatomie counties with their tribal headquarters in McLoud. The 1989 tribal enrollment was 2,500. The tribe owns approximately 173 acres. The tribe was organized under the



Oklahoma Indian Welfare Act of 1936 and federally recognized. A federal charter was adopted in 1938. They operate under a constitution and are governed by a business committee which consists of a chairman, vice-chairman, secretary-treasurer, and councilman.

The Kickapoo are of the Algonquian linguistic group. The Kickapoos originally lived in the Wisconsin area, later moving to Illinois. They were allies of Tecumseh against the United States. In the early 1899s, the Kickapoos ceded their land to the United States and moved to Missouri and then Kansas. In the middle of the 1800s, part of the Kickapoo went to Kansas and on in to Mexico where they became known as the Mexican Kickapoo. Later, part of this band was influenced to move into Indian Territory where the present day Kickapoo reservation area exists. Historically, the Kickapoos had very close relations with the Sac & Fox which is still true today.

Kiowa Tribe of Oklahoma

The Kiowa Tribe is located in Caddo, Comanche, Cotton, and Kiowa counties. Their land is owned jointly with the Comanche and Apache Tribes, totaling approximately 7,045 acres. The tribe is federally recognized and operates under a constitution which provides for a chairman, vice-chairman, secretary, treasurer, and four committee members.

The Kiowa originally lived in Western Montana, but were driven south by the Sioux settling in Indian Territory. They formed an alliance with the Apache. In 1868, the Kiowa, Comanche, and Apache Tribes were placed on a reservation near Fort Sill. The name Kiowa is the tribe's own word "Kaigwa," meaning "principal people." They are the only tribe classed in the Kiowan linguistic group. They are known as one of the great plains tribes.

Miami Tribe of Oklahoma

The Miami Tribe is located in Ottawa County. Their headquarters are in the city of Miami. They own approximately 57 acres and have a tribal enrollment of 1,334. The tribe was organized under the Oklahoma Indian Welfare Act of 1936



and is federally recognized. They operate under a constitution and are governed by a business committee with a chief, second chief, secretary-treasurer, and two committee members, all elected for three-year terms. A federal charter was ratified in 1940.

The Miami are of the Algonquian language family originally living near Green Bay, Wisconsin, later moving to the Mississippi Valley. Soon after the War of 1812, the Miami agreed to move to Kansas and later to Indian Territory where they now reside in northeastern Oklahoma.

Modoc Tribe of Oklahoma

The Modoc Tribe is located in Ottawa County with tribal headquarters in the city of Miami. They own 9.34 acres and have 200 enrolled members. The Modoc Tribe is federally recognized and they are operating under a self-determination grant with a chief, a historian, and a grants coordinator.

The Modoc originally were in southwestern Oregon and northwestern California. The Modoc entered into a treaty in 1864 ceding their land and agreed to move in with the Klamath in Oregon. This arrangement did not work out. Under the leadership of "Captain Jack," the Modoc left to obtain a reservation in their former lands. Attempts to force them to return to Klamath resulted in the Modoc War of 1872-73. Captain Jack was captured and hanged. The remainder were sent to Indian Territory. Their government was terminated, but later restored to federal recognition. The Modoc belong to the Lutuamian linguistic family.

Muscogee (Creek) Nation

The Muscogee (Creek) Nation is located in Creek, Hughes, McIntosh, Muskogee, Okfuskee, Okmulgee, Rogers, Seminole, Tulsa, and Wagoner counties. The capital of the Creek Nation is in Okmulgee. They have a tribal enrollment of approximately 30,000 and own 5,943 acres of land. The tribe is federally recognized.



The Muscogee Nation was organized under the Oklahoma Indian Welfare Act of 1936. They operate under a constitution and are governed by a principal chief, second chief, and a national council. The principal chief and second chief are elected every four years and the council representatives every two years.

The Muscogee were named "Creek" by the English because they were settled along the fertile creeks and streams in Alabama and Georgia. The Musogee were agriculturalists and traders. They had formed the Creek Confederacy to resist attack from the northern tribes. In the early 1800s, they were removed to Indian Territory and have re-established their tribal government. There are four main groups of Muscogee in Oklahoma: the Creek Nation, the Alabama Quassarte Tribal Town, the Kialegee Tribal Town, and the Thlopthlocco Tribal Town. Most of the towns, churches, and ceremonial grounds were re-established and renamed after their original places in Georgia and Alabama. The Creek belong to the Muskogean linguistic family.

Osage Nation of Oklahoma

The Osage Nation is located in Osage County with tribal headquarters in Pawhuska. They own 674 acres and have a tribal enrollment of approximately 10,000. The Osage are federally recognized and operate under P. L. 321, which provides for a principal chief, assistant chief, and eight members to the tribal council.

The Osage ceded their lands in Arkansas to the United States and were re-established on a reservation in Indian Territory in 1870. Their reservation land turned out to be some of the richest oil land in the United States. The Osage are a part of the Siouan linguistic family. Their tribal life centered around their religion and ceremonies, and they still hold true to that tradition today.



Otoe-Missouria Tribe

The Otoe-Missouria Tribe is located in Noble County with tribal headquarters in Red Rock. They own approximately 1,600 acres with a tribal enrollment of 1,558. The Otoe-Missouria organized under the Oklahoma Indian Welfare Act of 1936 and operated under a tribal constitution which provides for a tribal council with a chairman, vice-chairman, secretary, treasurer, and three council members who are elected for staggered three-year terms.

The Otoe originally lived in the Great Lakes area. In search of buffalo, the tribe migrated to the Grand River, a branch of the Missouri River and separated after a dispute between two chiefs. One band went up the Missouri and became known as the Otoe and the other band stayed near their settlement and were known as the Missouria. The bands were eventually reunited and are known as the Otoe-Missouria. In 1876, they signed a treaty ceding their land to the United States and were later moved to Kansas and Nebraska. In 1881, they signed a new treaty and were moved to Indian Territory. They belong to the Siouan linguistic family.

Ottawa Tribe of Oklahoma

The Ottawa Tribe is located in Ottawa County with tribal headquarters in the City of Miami. The Ottawas own 40.28 acres and have a tribal enrollment of 1,600. The tribe was organized under the Oklahoma Indian Welfare Act of 1936 and operates under a tribal constitution, governed by a business committee with a chief, second chief, secretary-treasurer, and two council members elected for staggered three-year terms. The Ottawa Tribe is federally recognized.

The Ottawa were originally located in Canada. As a result of conflicts with other Indians, the Ottawa migrated southward around the Detroit area. In 1833, they ceded all their land and accepted a reservation in Kansas. After 1857, they moved onto a reservation in Indian Territory. P.L. 84-943 terminated federal supervision, but the Act was later repealed restoring federal recognition. "Ottawa" is an Indian word meaning "to trade." Chief Pontiac was one of their most notable warriors.



Pawnee Tribe of Oklahoma

The Pawnee Tribe is located in Pawnee and Payne counties with tribal headquarters in Pawnee. They own approximately 700 acres of land and have a tribal enrollment of 2,396. The tribe was organized under the Oklahoma Indian Welfare Act of 1936 and operates under a tribal constitution which is governed by a business committee with a president, vice-president, secretary-treasurer, and five council members elected for two-year terms. The Pawnee Tribe is federally recognized and adopted a federal charter in 1938.

The Pawnee were settled near the Red River near the Wichita Mountains and then to northern Oklahoma and southern Kansas. In 1876, their lands were surrendered to the United States and the Pawnee were removed to Indian Territory. The Pawnee never made war against the United States. They are part of the Caddoan linguistic family and their name is derived from the word "pariki" or "horn," referring to their stiffened scalp locks. The Pawnee religion is rich in tradition and symbolism.

Peoria Tribe of Oklahoma

The Peoria Tribe is located in Ottawa County with tribal headquarters in the city of Miami. They own approximately 39 acres of land and their tribal enrollment is 2,200. The tribe was organized under the Oklahoma Indian Welfare Act of 1936. They operate under a constitution and are governed by a business committee with a chief, second chief, secretary-treasurer, and two council members elected for staggered terms. The Peoria are federally recognized.

The name "Peoria" is taken from the French, meaning "He comes carrying a pack on his back." The Peoria were a part of the Illinois Confederacy and belong to the Algonquian linguistic group. During the removal of the Indians to the West, the Peoria were placed on a reservation in Kansas and later moved to the Quapaw reservation in Indian Territory.



Ponca Tribe of Oklahoma

The Ponca Tribe is located in Kay County with tribal headquarters in White Eagle. Tribally owned land consists of 933.71 acres with a tribal enrollment of 2,272. The Ponca Tribe was organized under the Oklahoma Indian Welfare Act of 1936 and is federally recognized. The tribe is governed by a business committee with a chairman, vice-chairman, secretary-treasurer, and four committee members elected for staggered two-year terms.

The Ponca are part of the Siouan linguistic family and have, for the most part, maintained their language and culture. At one time, they lived in southwestern Minnesota and then the Black Hills of South Dakota. In 1877, they were removed from their lands. Some of them returned to their homeland and the rest were placed in Indian Territory on the White Eagle Reservation.

Quapaw Tribe of Oklahoma

The Quapaw are located in Ottawa County with tribal headquarters in Quapaw. They own 729 acres and have a tribal enrollment of 2,000. The tribe was organized under the Oklahoma Indian Welfare Act of 1936 and operates under a tribal constitution which allows for a chairman, vice-chairman, secretary-treasurer, and four committee members elected for two-year terms. The Quapaw are federally recognized.

The name "Quapaw" means "downstream people." They are a part of the Siouan linguistic group. In 1824, the Quapaw ceded all their lands to the United States and moved to Caddo country along the Red River. Due to crop failure from the flooding of the Red River, the Quapaw tried to go back to their homeland but were assigned land in the extreme southeastern part of Kansas and the northeastern part of Indian Territory where they are presently located. The Quapaw are noted for their pottery and decorated animal skin rugs.



Sac & Fox Nation of Oklahoma

The Sac & Fox Nation is located in Lincoln, Payne, and Pottawatomie counties with tribal headquarters in Stroud. They own 970 acres of land and have a tribal enrollment of 2,145. The tribe was organized under the Oklahoma Indian Welfare Act of 1936 and operates under a tribal constitution governed by a principal chief, second chief, secretary, treasurer, and two council members. The Sac & Fox are federally recognized.

Once separate tribes in the Algonquian linguistic family, the Sauk and Fox tribes have been historically aligned. The original homeland was in the Great Lakes region where the Sauk inhabited the upper Michigan peninsula and the Fox the south shores of Lake Superior. Pressured from the French and other Indians, the two tribes migrated south. The group that stayed near the Mississippi became known as the Sac & Fox of the Mississippi and the group near the Missouri were known as the Sac & Fox of the Missouri. In 1833, the tribes were moved to Iowa where they lived for thirteen years before being moved to Indian Territory. The name "Sac" is from "Osakiwug" or "people of the yellow earth." The Fox whose name is "Meshkwakihug," means "people of the red earth." Fox was applied to the entire tribe by the French from the name of the clan "Wagosh," or "Red Fox."

Seminole Nation of Oklahoma

The Seminole Nation is located in Seminole County with the tribal headquarters in Wewoka. They own 380 acres and tribal enrollment is approximately 10,000. The Seminole Nation operates under a federally recognized constitution with a chief, assistant chief, and 28 council members who represent tribal bands.

The Seminole were originally in Georgia and Alabama and were a combination of the Hitchiti-speaking Oconee. They were driven into Florida. In 1918, Spain ceded Florida to the United States and U. S. troops were sent into Florida to transport the Seminole to Indian Territory which resulted in the Seminole War. After many years of resistance, the United States succeeded in removing most of the tribe to Indian Territory. However, some of the Seminoles hid well enough in the swampy areas and were allowed to stay. The



Seminole still speak their language in Florida, while the Oklahoma Seminoles speak the Muskogean language. The Seminoles are famous for their patchwork designs which they incorporate into their traditional clothing.

Seneca-Cayuga Tribes of Oklahoma

The Seneca-Cayuga Tribes are located in Delaware and Ottawa counties with tribal headquarters in Miami. They have 1,093 acres of tribally owned land with a tribal enrollment of 2,000. The tribe was organized under the Oklahoma Indian Welfare Act of 1936 and operates under a tribal constitution governed by a business committee with a chief, second chief, secretary-treasurer, interpreter, and three committee members. The tribe is federally recognized.

The Seneca Tribe was originally an affiliated group of Indian bands known as Mingoies living on the upper Ohio River, consisting of survivors of the Conestoga, Cayuga, Mohawk, Oneida, Tuscarora, and Onondaga who became united as a result of the Indian and Colonial Wars. The federal government persuaded them to sell their lands and move to a new reservation in Indian Territory north of the Cherokees. Many of their tribal beliefs and customs are in pure form due to the resistance to acculturation.

Tonkawa Tribe of Oklahoma

The Tonkawa Tribe is located in Kay County with tribal headquarters in Tonkawa. They own 160 acres of tribal land with an enrollment of 304. The tribe is organized under the Oklahoma Indian Welfare Act of 1936 and governed by a tribal committee with a president, vice-president, and a secretary-treasurer. The Tonkawas are federally recognized.

The Tonkawas originally lived in central Texas and in 1884, they were assigned land in Indian Territory that had previously been assigned to the Nez Perce. The Tonkawa belong to The Tonkawan language group.



Wichita Tribe of Oklahoma

The Wichita are located in Caddo county with tribal headquarters in Anadarko. They own land jointly with the Caddo and Delaware Tribes. Tribal enrollment is 1,539. The Wichita operate under a federally recognized resolution and are governed by a tribal executive committee with a president, vice-president, secretary-treasurer, and three alternate council members.

In 1850, the Wichita had migrated from the Red River into the Wichita Mountains. In 1859, they moved to a permanent site near the Caddo-Grady county line. Their reservation was established in 1872. The name "Wichita" stemmed from a Choctaw word meaning "big arbor" because they lived in grass lodges approximately 25 feet in diameter.

Wyandotte Tribe of Oklahoma

The Wyandotte Tribe is located in Ottawa County with their tribal headquarters in Wyandotte. They own 214 acres and have a tribal enrollment of 3,456. The tribe was organized under the Oklahoma Indian Welfare Act of 1936. They operate under a federally recognized constitution and are governed by a business committee with a chief, second chief, secretary-treasurer, and two council members. The tribe was federally terminated in 1956 but has since regained federal recognition.

The Wyandotte were originally located in Canada. In the 18th century, they were settled on the Detroit and Sandusky Rivers. In 1842, they ceded their land to the United States and the tribe was moved to Kansas where they were promised a reservation. In 1867, the Wyandottes were moved to Indian Territory.