

August 18, 2013

Ms. Elizabeth Appel
Office of Regulatory Affairs and Collaborative Action
DOI Office of RACA - U.S. Department of the Interior
1849 C Street, N.W., MS-4141-MIB
Washington, D.C. 20240

COMMENTS ON THE DISCUSSION DRAFT**"1076-AF18"**

Dear Ms. Appel:

Will the discussion draft comments address the BIA's century-old advocacy and subscription to the stigma and labyrinth domino tenets of social cohesion against the Avoyel-Biloxi and other black Native Americans in the past and the present be developed, presented and addressed in the discussion draft?

Will the discussion draft comments be developed and addressed in straight talk depicting the impediment issues of social cohesion, which is a euphemism for race-based discrimination-be developed, presented and addressed in the discussion draft?

Will the discussion draft attempt to comment and address then reconcile the status of any Black Native American group pilloried by the bigotry of the BIA then visited on that black tribal group be developed, presented and addressed in the discussion draft for some type of restitution to Black Native American suffering or having suffered and endured social cohesion indignation?

Will the draft comment and attempt to provide a parity of commutative and distributive justice to black Native Americans having been formerly part and parcel of any tribe or amalgamated pan-tribal member?

Will the draft posthumously comment and address the BIA's coup d'état role against the last traditional amalgamated pan-tribal chief Joseph Alcide Pierite for his sole stance against social cohesion?

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
Marion Young, Albert Leviege, Jr *

The only recourse that remained for justice for the Avoyel-Biloxi's and Chief Joseph Alcide Pierite's against the BIA's punitive measures of social cohesion and racial animus toward black Native Americans [Avoyel-Biloxi, Lumbees and Abraham Lincoln's Cherokee Black Freedmen] is expediting an excoriating decimating media anabasis. The modus operandi of the anabasis is to chum the waters with periodic editorials such as the three enclosed articles published in the "The Alexandria Daily Town Talk." depicting the chameleon of the BIA and its methodology of perpetuating racial animus at the expense of black Native Americans.

Within the last ten years the objective of the Avoyel-Biloxi is to secure an investigation by General Accountability Office on the group's status as a amalgamated pan-tribal member. The GAO posted its wiliness to perform an investigation provided a request for such an investigation is forthcoming and warranted by any of the group's elected officials. Senator Landrieu has been silent on the issue for the past ten years. Why?

The Honorable Senator Mary Landrieu, the BIA and Justice Department would be affronted for their participation in an obstruction of justice. An investigation by the GAO's product would become a federal document for Congressional and public scrutiny. GAO would discover that Terryl M. Francisco, an Avoyel-Biloxi and Francis Delano Pierite, a Tunica were selected by the last traditional chief of the amalgamated pan-tribal Tunica-Biloxi-Avoyel-Ofo, Chief Joseph Alcide Pierite, were selected and endowed with scholarships by the Indian Mission to attend scholastic seminaries for the purpose of eventually being installed after graduation as instructors for a school which he planned to orchestrate on the reservation.

The Avoyel-Biloxi wants to disclose to Congress and America the vitriol of the BIA's disdain toward blacks so their bias can be assessed. In 1955 blacks were secretly permitted to attend some Catholic scholastic systems provided little fanfare was brought to light about a black presence about. The first school selected for Terryl Francisco was St. Stanislaus at Bay St. Louis Mississippi. A historical racial event in the annals of American racial animus occurred in Mississippi in August 1955. Emmett Till of Chicago was murdered in Mississippi for whistling at a white woman.

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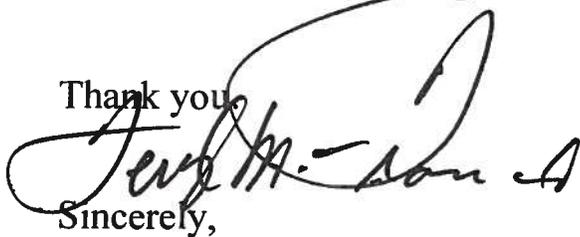
Because of the sensational murder, St. Stanislaus informed the Indian Mission that it could not provide security for Terryl Francisco. An alternative arrangement was made by Monsignor van der Putten. That hastily arrangement made resulted in Terryl being granted special permission to attend St. Augustine in Bay St. Louis Mississippi. After fours years at St. Augustine, he went on to St. Francis College in Island Creek Massachusetts for two years, then one year at St. Ben College in Covington and then fours years at Notre Dame and Xavier University in New Orleans, Louisiana. Terryl acquired degrees in Etymology [not Entomology], History, Accounting and minored in Classical Languages Latin and Greek, and the Languages of French and German.

Frankie was sent to a scholastic seminary associated with Duquesne University where he excelled and thereafter attended Duquesne . Chief Joseph Alcide Pierite's dream of his school never came to fruition. He was deposed from his chieftainship by his sister Carrie Perite Barbry's child, Earl Barbry who died on July 31, 2013.

These are part and parcel of the historical struggles and facts that BIA never addressed in the Tunica-Biloxi-Avoyel-Ofo amalgamated pan-tribal acknowledgment that the group wishes GAO to investigate to eventually be disclosed and presented to the U.S. Congress as a public document rather than a report that would never come to light.

Had the BIA disclosed that the group was part and parcel of the amalgamated pan-tribal Tunica-Biloxi-Avoyel-Ofo alliance and not a host of other entities, the Avoyel-Biloxi would have continued to resolve this matter privately and not make it a another racial incident in America pitting whites against blacks and blacks against whites.

Thank you,



Sincerely,

Terryl M. Francisco

Enclosures

Page 3 of 12

Terryl M. Francisco, Chairman

ORACA" "1076-AF18"

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
Marion Young, Albert Leviege, Jr *

The group has maintained a strong distinction from blacks and has excluded from membership members who married blacks.

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1930-31). In succeeding generations, intermarriage with non-Indian women became quite common, with about half of Belizaire's children (by both wives) marrying non-Indians. More of the Barbrys married non-Indians, probably as a result of moving to Texas. The general picture is of a gradual rather than a sharp increase, with a few of the current generation married to Indians. The group previously had good connections with other Louisiana Indian communities besides Indian Creek, and a few marriage partners were found there, but more, it would seem, among local non-Indians.

The maintenance of a prohibition against intermarriage with a specific group is one measure of the social cohesion of a group. On the basis of currently available genealogy and fragments of historical and ethnographic information, it appears that the group has generally maintained this kind of social boundary in relation to blacks. There have in the past been a number of conflicts over black spouses attempting to live on the reservation. Occasional temporary exceptions have allowed some social association with part-black Tunica descendants.

Membership Requirements

The current tribal constitution calls for a membership requirements of $\frac{1}{2}$ degree Indian blood (of any kind), though this does not appear to be currently operative. This CENA recommended charter probably reflected the idea at the time that a $\frac{1}{2}$ blood degree was what the Bureau wanted. It has become an issue of tribal politics. The Barbrys are in general of lower blood degree, with some of the latter generation of Texans $\frac{1}{8}$ or less. The view of some of them is that it is the blood tie, not the degree which counts. The counterargument is that the high Pierite blood degree is due to their intermarriage with the Choctaw (actually some Choctaw-Biloxi from Indian Creek) and further that they are Biloxi, not Tunica.

The issue of whether to lower the blood degree has been put off until the recognition process has been gone through, when it will be taken up again. It is by no means decided, and doesn't entirely follow factional lines. However, few younger individuals are married to Indians and many in the current and the next two generations of children will be less than $\frac{1}{2}$ Indian.

The current membership is about 200 (Tunica-Biloxi 1979). During their earlier efforts at recognition around 1970, Chief Joe Pierite had claimed a membership of 600 (New Orleans Times-Picayune 1976). Whether this reflects an exaggeration, or a wider body of individuals with ancestry from the village could not be determined. Some of the difference may be accounted for by children of current members not eligible to enroll under the current requirements. The roll is currently closed until the recognition process is finished, but the current leadership is willing to enroll in the future anyone who can document that they meet the requirements, even through they are not known locally and are essentially out of contact with the tribe (F.D.).

Land

The land at Marksville is still referred to as the Indian village or the Indian reservation. The current map of the tax assessor (map no. 4) shows it as "Indian

Council Members

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April 2, 2003

16
Mr. Terryl M. Francisco
Chairman, The Avoyel Tribe
517 Overton Street
Marksville, Louisiana 71351

RE: Opinion Regarding Race-Based Exclusion (*Social Cohesion*)

Dear Chairman Francisco:

Thank you for your letter of March 13, 2003 requesting an opinion from me regarding Avoyel Tribe's contemplation of adhering to strict *social cohesion* in which the Tribe would prohibit intermarriage with a specific group, in particular blacks.

It is my professional opinion that the practice of *social cohesion* by the Avoyel Tribe could face a legitimate challenge under the United States Constitution. *Social cohesion* is a euphemism for race-based discrimination. All forms of race-based discrimination have fallen. The U.S. Constitution prohibits discrimination based on sex and race. The Civil Rights legislation of 1965 prohibits discrimination based on race when practiced by government entities and in certain situations, by individuals. Even private clubs, the last bastion of segregation, can be attacked constitutionally when they engage in interstate commerce. Certainly the drift of U.S. Constitutional law is to strike down all forms of race-based discrimination.

Thus it would be my opinion that while *social cohesion* might be a legitimate attempt to maintain tribal integrity it would nevertheless fail to pass constitutional muster. The Tribe will engage in interstate commerce. The Tribe seeks recognition by the federal government. It is difficult to imagine how such an entity could engage in race-based discrimination and not be in violation of the U. S. Constitution and most of the Civil Rights legislation passed over the past 35 years. I strongly urge that the Tribe refuse to adopt such a policy.

Trusting the foregoing is satisfactory, I remain

Yours truly,



Michael F. Kelly
MKF/eg

Council Members

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The significant difference between the Indian and the general schedules lies in the nature of the additional questions asked of Indians. For each Indian enumerated, information was recorded regarding his native tribe as well as the native tribe of each parent; whether he had any white blood and, if so, how much; if married, was he living in polygamy; was he taxed; the year in which he acquired citizenship and how; and whether he was living in a fixed or movable dwelling. Answers to these special inquiries were judged reasonably accurate since there were more disadvantages than advantages to being identified as Indian in 1900.

Ten Indian households, totaling 32 Indians and 5 non-Indians, were enumerated in the 1900 Indian census schedules for Avoyelles Parish Precinct 1 and six totally Indian households (25 persons) for the Spring Hill District, Ward 4 of Rapides Parish.(9) Six of the eight early or historical families discussed below are clearly visible among those enumerated as Indian in 1900.

Historical families were identified from the mid-1800's to the present using court testimony, reports prepared by anthropologists and historians, recorded documents, and the 1900 Federal population census. Families present in 1980 are

Note the statement from above:

“For each Indian enumerated, information was recorded regarding his native tribe as well as the native tribe of each parent; whether he had any white blood and, and if so, how much...”

The BIA's racial bigotry policy directive of social cohesion, purged, removed and excluded blacks from the tribal roll. No where in the Tunica-Biloxi acknowledgment is there a reference to blacks except when stated that the Tunica refused to attend school with blacks, that they refused to be classified for military service as black and excluded from membership if they were black or married blacks. For this reason it was a joyous chant throughout the village in 1980 :“**Tribal niggers need not subscribe.**” The BIA served a primary roll in this chant. The Tunica-Biloxi acknowledgment was a sole product of the BIA that it compiled, that it researched, that it adjudicated and that it attested to Congress that every jot and tittle of the U.S. Constitution and federal laws were in strict compliance for equal justice. The BIA's objective in this machination was for the Avoyel to be removed by removing the obstacle for their removal, the last traditional chief, Joseph Alcide Pierite. Then came the moment when the BIA acted as the Devil's Advocate for removal of black tribal members from the roll and to exude only the pure white blood to Congress. If President Obama was an Avoyel-Biloxi he could secured the presidency, but he could never be enrolled as an Avoyel-Biloxi by decree from his own Department of the Interior.

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
Marion Young, Albert Leviege, Jr *



State of Louisiana
OFFICE OF THE GOVERNOR
Baton Rouge

M. J. "MIKE" FOSTER, JR.
GOVERNOR

70804-9004

POST OFFICE BOX 94004
(504) 342-7015

February 9, 1998

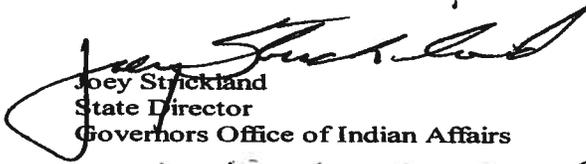
Mr. Terryl M. Francisco
511 Overton Street
Marksville, Louisiana 71351-0511

Dear Mr. Francisco:

Governor Mike Foster has asked that I respond to your letter of January 17, 1998 as his Director of Indian Affairs. I believe this is the second time that I have written to you on behalf of Governor Foster. As such, I am very familiar with your personal situation regarding your grandmother, Mrs. Rosa Washington Francisco, and your personal situation with the Tunica-Biloxi based on your previous letter. Unfortunately, the Governor does not have the authority to appoint anyone as caretaker or curator of any private Indian mound in the state.

However, the Governor will establish a Mound Commission to chart and classify Native American sites throughout the state. Once the Mound Commission has been formed and has developed a mission, then you can petition the Louisiana Office of Archeology and Antiquities, Dr. Tom Eubanks, to be appointed as a member, although membership is not guaranteed. At any rate, if these mounds are on property legally owned by you, then you may continue to care for these mounds as your relative has done in the past. If these mounds are on private property belonging to someone else, then those Indian mounds are legally theirs and trespass notice would be required, although the state and Governor Foster cannot authorize it.

Sincerely yours,


Joey Strickland
State Director
Governors Office of Indian Affairs

Council Members

- *Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
- *Marion Young,* Albert Leviege, Jr *

JEROLD EDWARD KNOLL
TRISTON K. KNOLL
JEROLD EDWARD KNOLL, JR.



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April 4, 2005

Mr. Terryl M. Francisco,
Chairman
The Avoyel Tribe
Avoyel Nation of Louisiana
517 Overton Street
Marksville, Louisiana 71351

RE: POLITICAL ACTION

Dear Frisco:

This will acknowledge receipt of and thank you for your letter of March 30, 2005 wherein you requested a letter from me concerning the political support given to me specifically recognizing the Cabale's names.

Please be advised that I am most happy to provide you with this letter which will confirm the very active political support commencing in 1972 into 2003 by Hillary Francisco, Ernest Deshautelle, Malcolm Francisco and Terryl Francisco. Never once in my over thirty years of service as District Attorney here in Avoyelles Parish did the Avoyel Tribe, and its Cabale's waiver in their support of me and the office which I held. This will further confirm that the Avoyel Tribe was likewise supportive of my wife, Jeannette Theriot Knoll, in her election to the Court of Appeal in the State of Louisiana, making her the first woman ever elected to an appellate court in the history of the State of Louisiana, her re-election to that court, and her election to the Louisiana State Supreme Court.

The Knoll family will be forever grateful to the likes of Hillary Francisco, Ernest Deshautelle, Malcolm Francisco and you for the support and encouragement given to us throughout our political careers. Should you or the Tribe need anything from the Knoll family, please feel free to contact us.

With best wishes and kindest personal regards, I remain

Very truly yours,

A handwritten signature in black ink that reads "Jerold Edward Knoll". Below the signature, the name "JEROLD EDWARD KNOLL" is printed in a bold, sans-serif font.

JEROLD EDWARD KNOLL

JEK/jhg

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Terryl M. Francisco, Chairman

ORACA" "1076-AF18"

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
Marion Young, Albert Leviege, Jr *



Assessor's Office
Lee Thevenot, Assessor, C.L.A.
PARISH OF AVOYELLES
COURTHOUSE
Marksville, Louisiana 71351

John J. LaBorde
Chief Deputy

(318) 253-4507
(318) 253-4508

August 6, 1999

Mr. Terryl M. Francisco
511 Overton St.
Marksville, La. 71351

Reference: Exemption for Mr. Earl Barbry

Dear Terryl:

I am responding to your inquiry of a good deed our former office was instrumental in resolving in or about 1968 to 1970 when John J. Laborde, You, Freeman Ford and I were employed by the Department of Labor's Neighborhood Youth Corps in Marksville, Louisiana.

You, John J. Laborde, Freeman Ford and I administered, monitored, coordinated and served 2,000 youths and a host of staff members in the Parishes of Avoyelles, Catahoula, Concordia, East Carroll, East Feliciana, Franklin, LaSalle, Madison, Morehouse Pointe Coupee, Richland, Tensas West Carroll and West Feliciana.

Sometimes between 1968 and 1970, Mr. Earl Barbry, presently the Tunica-Biloxi Chairman in Marksville, Louisiana having previous ties and contacts with you sought assistance through the Neighborhood Youth Corp Office to contact the appropriate agencies to exempt him from a tour of duty in Vietnam.

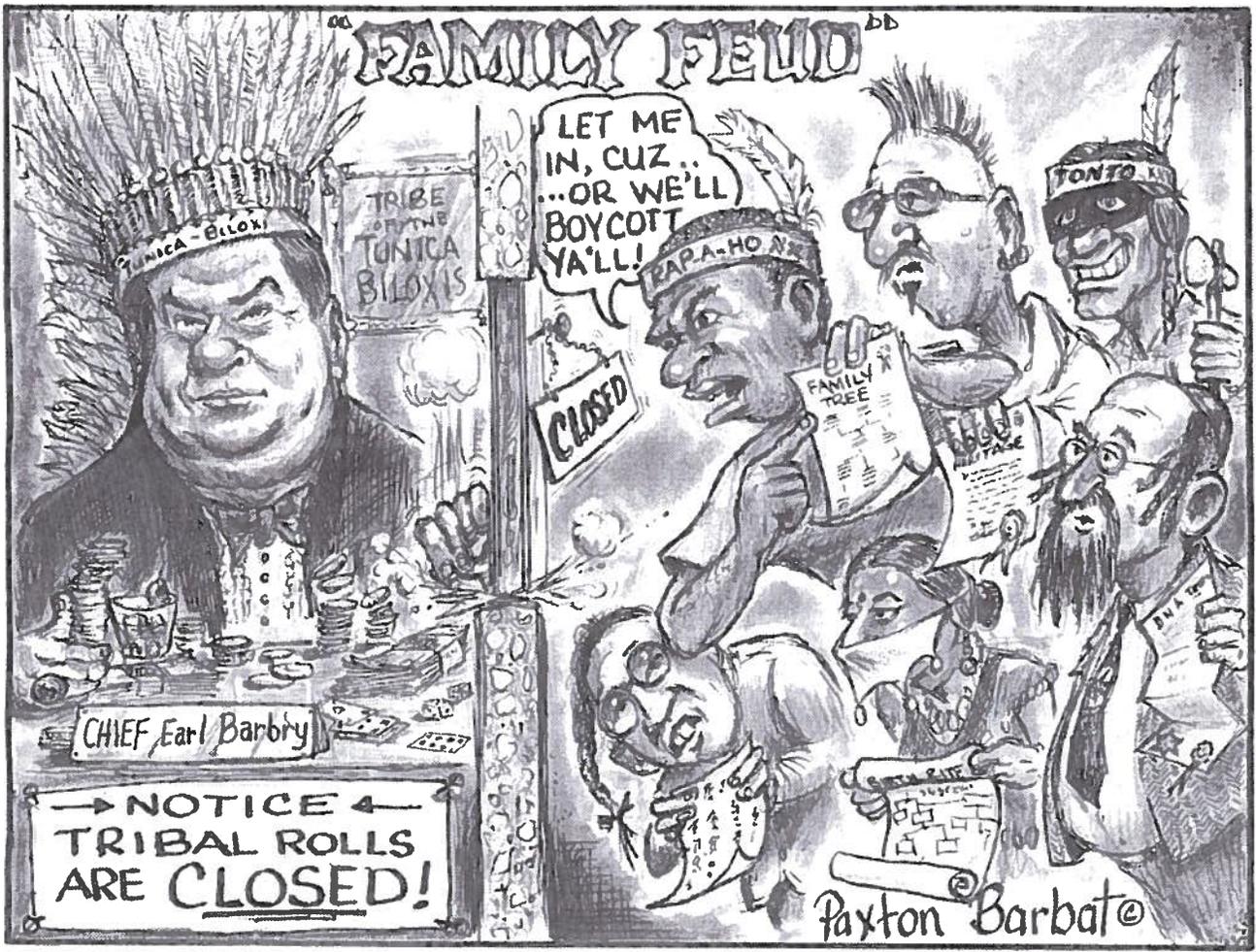
The Director John J. Laborde authorized you to help Mr. Barbry resolve this matter. You in turn sought assistance from me in contacting a relative, Mr. Wayne Thevenot. Between 1968 and 1970, Mr. Wayne Thevenot was Senator Russell Long's aid-de-camp. Several letters composed by you and relegated for execution and monitoring by your assistant Mr. Freeman Ford were typed and forwarded to the Office of Senator Russell Long. Through Mr. Wayne Thevenot's intercession to the Senator, priority was given to Mr. Barbry's request and this matter was brought to a swift resolution in Mr. Barbry's favor.

Mr. Barbry's request was given our undivided attention due to the fact that you and Mr. Barbry were both American Indians either belonging to the same tribe, affiliated by treaty or related. Whatever it was, you raised a cause of alarm in behalf of his plight.

If I can be of further assistance to you in this matter, please don't hesitate to contact me again. Don't be a stranger. Come by for a visit.

Very truly,

Lee J. Thevenot
Lee J. Thevenot



Published in Tunica Magazine: CENLA FOCUS - SEPTEMBER/OCTOBER 2001 PAGE 35

This racial cartoon has nothing to do with the Avoyel-Biloxi. This racial cartoon was published because of the articles published by the [Alexandria Daily Town Talk](#) on pages 11 and 12 in reference to Chief Barbry's black Tunica relatives who he denied enrollment. It should be duly noted that Chief Earl Barbry and the Tunica-Biloxi ascribed to this mantra: **"The group has maintained a strong distinction from blacks and excluded members from membership any one who is black."** Furthermore let not forget the village tribal chant of 1980: **"Tribal Niggers need not subscribe."**

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
Marion Young, Albert Leviege, Jr *

THE TOWN TALK

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WWW.THETOWNTALK.COM

July 8, 2001

ALEXANDRIA-PINEVILLE

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Legacy of denial Black-Indian descendants say they're shunned by tribe

By Andrew Griffin
The Town Talk

MARKSVILLE - Several families who claim both black and Native American heritage say they are being denied official entry into the Avoyelles Parish-based Tunica-Biloxi tribe.

Meeting at the home of Ellen Jacobs in the Moncla community near Marksville, several folks who say they are half-American Indian and half-black, want the Tunica-Biloxi tribal council to recognize them for what they believe they are: Tunica-Biloxi Indians.

"Back in the '80s, I went down there to talk to them about (my heritage)," Jacobs said. "They were always busy, and every time I left my number, they'd never call me back."

Despite repeated attempts, The Town Talk has not been able to reach tribal officials about the matter.

Howard Desselle, a local civil rights activist, said the tribe's refusal to accept Jacobs and others into the tribe is "purely discrimination." In essence, he said, the tribe is saying, "We're not going to let you in."

Jacobs said she is connected to the tribe through her father's mother, Florence Pierette, who was born in 1895 at the Indian Village which is now the site of the Tunica-Biloxi reservation.

She has pictures of her direct relatives and official documentation of her Indian heritage to show her connection to a Native American tribe.

Jacobs said that when she explained who she was and her background as being part-Indian, the tribe simply told her to get more documents about her background.

"I've tried, but they still didn't contact me," Jacobs said. "I haven't heard anything."



Leonio Huebner — Photo Editor

Howard Desselle, a civil rights activist from Marksville, says the Tunica-Biloxis should accept those who are part-black and part-Native American if they can trace their heritage to the tribe.

She firmly believes she meets the criteria which

■ Please see LEGACY, 4A

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson*Monica Johnson *
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Legacy

Continued from p. 1

Jacobs, along with Julia Lehman and Ervin Lehman, who are brother and sister, are part-Indian. They say they have had similar difficulties getting the tribe to hear their case and accept them.

"It's not fair," Ervin Lehman said.

"Some of them say they don't want to take in any more people into the tribe because the checks will go down," Julia Lehman said, referring to money the tribe members get from the operations of Paragon Casino, formerly known as Grand Casino Avoyelles.

Desselle said he wants Jacobs, the Lehmans and others to get the tribal recognition they deserve. However, up to this point it hasn't been an easy road.

"We've been fighting this battle for a long time," Desselle said.

While racism has not been specifically suggested, those seeking recognition do admit that white-skinned Indians outnumber those Indians with darker skin, even though they say they knew many families of mixed Indian and black heritage growing up.

Marian Gonzales, Jacobs' sister-in-law, said it's time for Jacobs to be accepted into the tribe, but the tribe is making that seemingly impossible.

"They won't say anything," Gonzales said.

"They're still denying us," Jacobs interjected.

Blacks and Indians, who in the early part of the 20th century often were not accepted by the white community, found a common bond and often married and had families.

Desselle, a member of the National Association for the Advancement of Colored People, said that because Indians and blacks were not accepted by white society in places such as Avoyelles Parish, they often had families together.

In 1968, Desselle said, he witnessed the local Indian chief, Sevestin Youchicant, approach his father, who owned a bar called the Hilltop Inn on the outskirts of Marksville.

"The chief came to my father and asked him if it was OK if the Indians could come to his bar, since they weren't allowed in white-owned bars," Desselle said.

Desselle explained that the bar soon became very popular with members of the Indian community.

Holding a picture of the interior of the Hilltop Inn, complete with his father behind the bar, Desselle said, "there is where the blacks and Indians met and mixed, and as a result their children are now of black and Indian descent."

"I don't have a fuss with the Indians. I am simply putting this all in historical perspective."

Still, Desselle thinks it's time the tribe should openly welcome local people of Indian descent.

"They're being denied their heritage of Indian ancestry," he said.

Desselle explained that in the early 1960s when the recently recognized Tunica-Biloxi tribe was getting established, those of mixed black and Native American heritage were not



Julia Lehman, who is part-black and part-Native American, wonders why the Tunica-Biloxi tribe seems to be avoiding accepting such mixed-heritage residents.

informed of what they had coming to them. Subsequently they were left behind in the early days.

Now, Desselle said, with the casino being a success, the black Indians want their slice of the casino pie.

"They'll just have to cut the pie into smaller pieces," Desselle said.

The two families said they talked to Rep. Charles Riddle, D-Marksville, who agreed that he would accompany them to tribal court if need be.

"The Tunica-Biloxis have total control over who is recognized as a member of the tribe," Riddle said. "They would not exclude someone who is a legitimate member."

Riddle said the only redress for the Jacobs and Lehmans is to take their grievance to tribal court.

Nedra Darling, a spokesperson for the Bureau of Indian Affairs in Washington, D.C., said it is up to the tribe whom they accept.

"Basically the tribe does determine membership," Darling said. "The BIA used to be involved, but now it is whatever the tribe puts in its constitution."

Darling suggested that the parties petition the tribe.

Desselle said he believes he knows why the black Indians are being excluded, and it is not just because of the money the tribe gets through the casino and the federal government.

"It's racial and political," Desselle said. "(The tribe) is controlled strictly by the chief. He calls all the shots."

Earl Barbry, chairman and chief of the Tunica-Biloxi tribe, could not be reached for comment.

Alfred Barbry, the acting membership director for the tribe, did not return a phone call.

Several members of the tribal council were called, but did not return phone calls.

Desselle said he believes that there are many more black Indians out there and that the tribe knows that if they were all to be accepted into the tribe, the white-skinned members could lose control of the tribe.

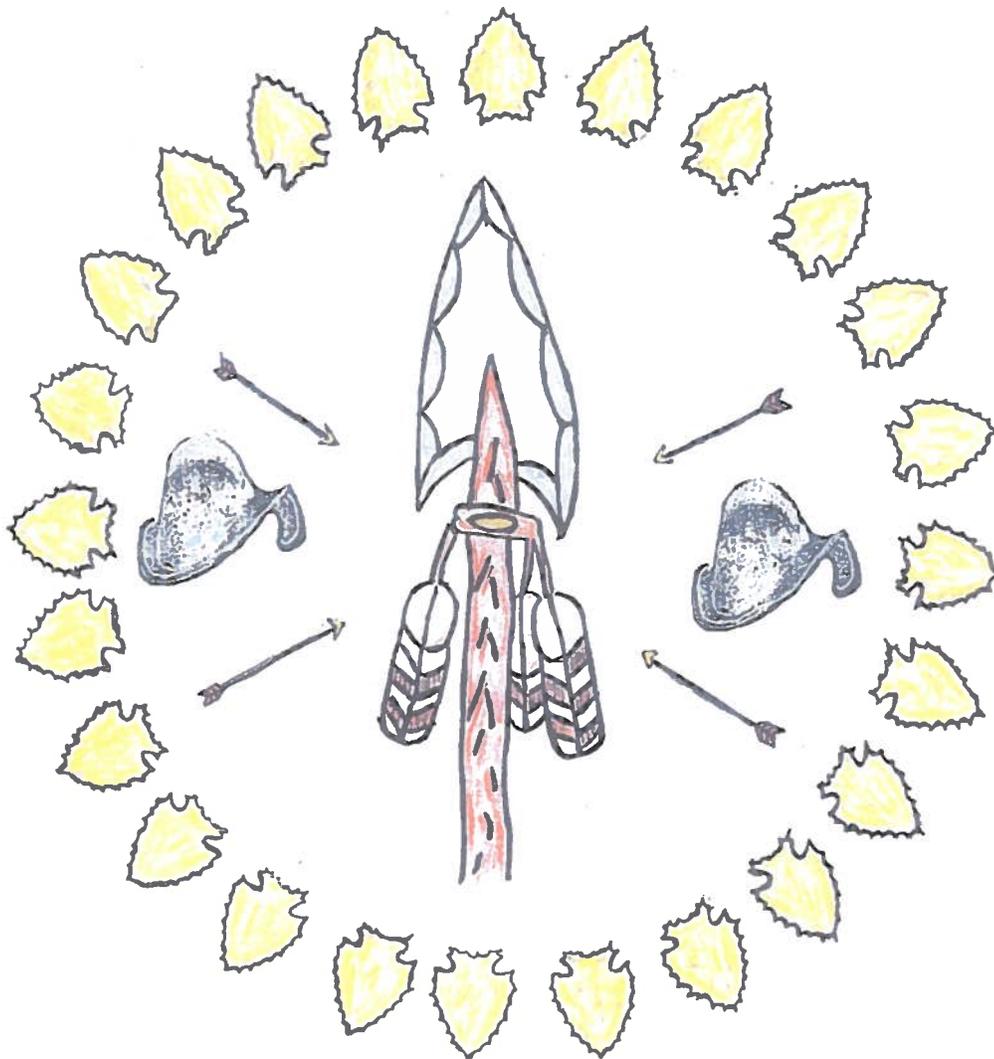
"There are questions to be answered, and no one wants to answer them," Desselle said.

Andrew Griffin, 487-6383; ogriffin@tclowntalk.com

Council Members

*Kenneth Simon *Samuel Johnson, Jr *Dorothy Johnson *Monica Johnson *
*Marion Young, * Albert Leviege, Jr *

83.7(a) THE PETITIONER HAS BEEN IDENTIFIED AS AN AMERICAN INDIAN ENTITY ON A SUBSTANTIALLY CONTINUOUS BASIS SINCE 1900. EVIDENCE THAT THE GROUP'S CHARACTER AS AN INDIAN ENTITY HAS FROM TIME TO TIME BEEN DENIED SHALL NOT BE CONSIDERED TO BE CONCLUSIVE EVIDENCE THAT THIS CRITERION HAS NOT BEEN MET.



83.7(a) The Petitioner has been identified as an American Indian entity on a substantially continuous basis since 1900. Evidence that the group's character as an Indian entity has from time to time been denied shall not be considered to be conclusive evidence that this criterion has not been met.

Neither a federal commission nor a federal census identify any member of the Tunica or the Avoyel as an Indian. The census identifies these members as mulattos or colored.¹ However these entities have been identified by scholars, local officials, state and Federal sources on a continuous basis since 1900. Records from local officials, scholars, state and Federal sources virtually in each decade since 1900 confirm the existence of these American Indians jointly and severally near Marksville, Louisiana. No one has denied either Indian identity jointly or severally of the petitioner.

The Avoyel Indians have been identified by many sources as Indian and their communal life to itself and community at Marksville, Louisiana has been attested as non reserve Indian since 1890.

The Avoyel belongs to the Natchez speakers which included the Taensas who were first identified as an Indian tribe in the source material of Baudry de Lozieres' account of the Avoyel and Bayougoula and other accounts from the period 1794 to 1798. Historical facts are scant of the Avoyel. The Avoyel were never numerous, at least 200, and at present virtually retained the same number. Most faded early from history through assimilation with the Biloxi, Tunica and Ofo.

Avoyel means "People of the Rocks."² Nearly every scrap of documentation that is gleaned about the tribe has been given in treating of their relationship. They were probably a small branch of the Natchez separated maybe on account of internal disturbances . In 1699, Iberville was given Tassenocogoula, the Mobilian name about this entity, as a name for Red River. In 1700 Iberville met about 40 Avoyel warriors,

¹3. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. {The Genealogical Selection Process}, Paragraph 2, Page 19.

²Hutchins, Hist. Narr., 38-45.

whom he speaks of as “little Taensas.”³ St. Deni’s came in contact with them in 1714 when on his way to Mexico, and Pénicaut who accompanied him called them Tassenougoula (or Toux Enonongoula) which he translated as “Nation of the Rocks.”⁴

The 21st we became aware of some savage hunters to the left of the river. I sent one of my pirogues to find them; they were of the Tamoucougoula Nation, otherwise called Anoy. They made us a present of some quarters of bear and deer. I kept them many days in order to hunt. They killed for me 10 deer and a bear, a quantity of bustards, ducks, some hares [rabbits], and many squirrels; they also caught many fish for me. I made them a present of two guns.⁵

The first use of Avoyel or as later written Avoyelles, is from Du Pratz enumeration of the tribes of Louisiana. He states of them:

From the Oque-Loussas as far as the Red River no other nation is found; but above the rapid in this river there is on its bank the little nation Avoyels. It is they who have brought to the French of Louisiana horses, oxen [?], and cows; I do not know in what fair they purchase them, nor in what money they pay for them; the truth is that these beasts cost only 20 pounds [livres] apiece. The Spaniards of New Mexico have such a great quantity of them that they do not know what to do with them, and it gives them pleasure to relieve them of them. At present the French have more of them than they need and especially of horses.⁶

From Du Pratz observation it appears that the Avoyel acted as middlemen in disposing to the French of cattle and horses stolen from the Spaniards by Caddoan and other tribes.

De Kerlérec, in 1758, mentions a sad observation about the Avoyel that this was one of the tribes overwhelmed by the proximity of the French with its trade in liquors.⁷

In 1764, however, in panoplied conjunction with the Ofo, Tunica, and some other tribes,

³Margry, *Decouvertes*, IV 178-179, 1880.

⁴Margry, *Decouvertes*, V, 497-498; French, *Hist. Coll. La.*, 116, 1869.

⁵Margry, *Decouvertes*, VI, 249, 1886.

⁶Du Pratz, *Hist. De La Louisianae*, II, 241-242, 1758.

⁷Compte Rendu Cong. Internat. Des Amér., 15th sess., I, 75.

they attacked a British regiment ascending the Mississippi, killed 8 persons, and forced the remainder to retreat.⁸ The refusal of the British to return a runaway slave is said to have been the reason for this fracas. Col. George Morgan, who descended the Mississippi in 1767, reports that “about 50 leagues up this river (i.e. Red River) is what they call the ‘rapids,’ and an Indian village of the Avoyelles tribe.”⁹

Baudry de Lozières, asserts that he secured his historical facts from travels undertaken between 1794 and 1798, but appears to depend on much earlier authorities in many cases, says:

On ascending [Red River] 6 leagues, there is to be found on the left a little arm of this river on which are established the Houjets. On descending this branch of the the river one finds a little village composed of 40 men only of the finest kind. * * * They may be able to bring in trade a thousand goat [deer] skins.¹⁰

Historian consents that “Houjets” is certainly intended for “Avoyels” though it is at the same instance an awful example of the extreme to which misprinting can be carried.

When the Avoyels were first contacted by Europeans, they had only recently parted from the Natchez which. tribal amalgamated oral tradition states that they still closely resembled the Natchez. Avoyel villages are known to have existed for a time at present day-Marksville near Spring Bayou, near their mounds where the Avoyel maintained them until 1990 for three centuries on their relatives’ property-The Greenhouse Estate. In concert with their ancestors from 1890 the Avoyel maintained their ancestors mounds with fervor and devotion to the past some three miles from the present day Tunica-Biloxi reservation. The Avoyel maintained them until 1990 when they were conscripted and unable to be re-stored to the Avoyel as curator by then Governor Michael Foster in 1998 when he writes:

“...at any rate, if these mounds are on property legally owned by you, then you may continue to care for these mounds as your relative has done in the past. If these mounds are on private property belonging to someone else, then those Indian mounds are legally theirs and trespass notice would be required, although the state and Governor Foster cannot authorize it.”

⁸Les Dernières Annés de la Louisiane Française, 182-183

⁹Eighth Int. Geog. Cong., 1904 (Washington).

¹⁰ Voy. à La Louisiane, 249, 1802.

The Avoyels controlled Red River from Alexandria to its junction with the Mississippi, the lower Black River and the upper Atchafalaya with access to Bayou Teche.¹¹ The word in the tribe's own language means "people of the rocks" or "flint people."¹²

The name Avoyel was no misnomer since they were producers and traders of stones, projectile points, and blanks which eventually became the rub for their assimilation by less prosperous Tunica-Biloxi and Ofo Indians. Because of the Avoyel's trading role, the Avoyel's strategic position and aptitude for entrepreneurship it enabled them to secure the title of middlemen under three flags in Louisiana.¹³

It was Avoyel territory in later years, that constituted the land bridge, a constriction of the drainage system, across the swamps west of the Mississippi River, over which were driven stolen cattle and horses.¹⁴ The constriction became prevalent until today in the aqua culturing in the group's swamp-coulee-slough farming of the Avoyel's tribal staple the Alma Calva specie (Choupique) threatened in 1990 by the over harvesting of that staple sturgeon's eggs.

Soon the Tunica-Biloxi and Ofo began to seek a pan-tribal¹⁵ unification through a commonality of interests; Tunica for economic purposes and the Avoyels for protection-not to be overwhelmed by stronger tribes and eventually like the Natchez sold into slavery.

As disease spread and inter tribal raiding intensified, small tribes increasingly wedded themselves to more powerful groups and formed pan-tribal alliances and villages. The Tunica, Ofo and Avoyel united in a set of villages on the Mississippi River and the Avoyel Prairie at Coulee des Grues and at Spring Bayou.

The power of government was ceded and controlled by the stronger protector, the Tunica. The Avoyel, Biloxi and Ofo throughout their amalgamation were always at the Tunica's

¹¹Gregory, Hiram F., Kniffen, Fred B., and Stokes, George A.
1979 The Historic Indians of Louisiana. From 1542 to the Present. 49.

¹²Ibid. 49.

¹³Ibid 49.

¹⁴Ibid. 49

¹⁵Ibid. 65

mercy and were often caught in and caught up in powerful Tunica intrigues and struggles the most renowned being between Chief Joseph Alcide Pierite and Chief Earl Barbry of the Twentieth Century, the final demise for the Avoyels.

History has duly noted that the Avoyel were related to the Natchez and spoke virtually the same dialect. The Avoyel were apparently a more stable and seem never to have left the area they traditionally held. Their lands extended from the Red River rapids at present-day Alexandria to that stream's junction with the Mississippi.

There were known villages near modern Marksville at the rapids and Spring Bayou. The Avoyel became middlemen trading in horses and cattle stolen from the Spanish. In 1764 they joined the Choctaw, Ofo and Tunica in attacking a British party ascending the Mississippi River. By 1805 the assimilation of the Avoyel's decline was rapid with only a handful remained. A few people-the Picotes- of Avoyels descent are still counted on the rolls of the Tunica-Biloxi even after the Barbry purge of 1977. Historical records fail disclose Heuel Picotes' two daughters Francis and Alice Pecote and his son Ellis[aka Mile] Pecote.¹⁶

The Tunica and Ofo after 1780 moved to a village on Bayou Rouge Prairie and then to other locations along the Coulee des Grues on the Avoyel Prairie. In all these areas, the Tunica, Biloxi and Ofo absorbed the older residents, the Avoyel. Other small tribes including the Avoyel and Ofo have retained identities well into the present, even in the midst of dominant Tunica and Biloxi. Some apparently lost tribal memories still exist in the minds of older Louisiana Avoyel Indians now living isolated lives in their tribe in a non reservation setting.

The pan-tribal Tunica, Biloxi, Avoyel and Ofo have lived in Avoyelles Parish since the 1780's. Evidence for this exists in Spanish and French Colonial records, State, Federal and local court records and works by historians and anthropologists. The Spanish government, the French-ascribing them the name *Sauvage*- the State of Louisiana and the Federal government all recognized them as Indians or of Indian ancestry.

Documentation regarding the internal functioning of the pan-tribal group is sketchy. The pan-tribal alliance were led only by Tunica chiefs. The lesser Avoyel and Ofo roles were restricted and limited to the roles of warriors and never permitted to participate fully in Tunica politics by subscribing to the role of chief. They were permitted to vote for chief but non Tunica identities were permitted to be placed on the ballot for chief. For this

¹⁶Tar 2, Compendium B., Pages 1-2.

reason the Avoyel always retained a Cabalé, a spokesman,¹⁷ who performed and carried out the group's middlemen affairs independent of the amalgamation and contracted for the group with the local merchants and politicians' affairs the Tunica relied upon the Avoyels even long after the diaspora.

When the pan-tribal alliance was set in to motion and the union settled at Marksville, this leadership pattern persisted and specific Tunica chiefs and their approximate periods of leadership can be identified for the amalgamation as a unity. Even though it was a pan-tribal alliance subsistence of the group depended upon each amalgamated entity; resolutions against any Tunica by Avoyel or Ofo was never resolute.

All four of the amalgamated tribes which are now fused into the group had extensive documented contact with French and Spanish authorities throughout the 1700's. The Ofo and Biloxi migrated to the area around the same time. The Avoyel were located in this area at the time of earliest non-Indian contact. Thus all were located in the area before the Louisiana Purchase of 1803.

History has duly noted that Chief Elijah Barbry's and Chief Alcide Pierite's stalwart group, the Avoyel, was panoplied, present and supportive when:

1. The amalgamated tribe inclusive of the stalwart Avoyel, attempted to halt non-Indian encroachment onto tribal land in 1826 and during the 1840's. They participated in legal efforts in State courts and in hearings held by the U. S. General Land Office. A record of the amalgamated tribe is provided by the court records. Other records of civil and criminal actions, land records, and reports from early anthropologists documented the existence of the amalgamated group well into the early 1900's. The Avoyelles Parish courthouse at Marksville, Louisiana, contains records relating to the amalgamated political leadership of the group from 1910 until the present.¹⁸

The Avoyels, Ofo and some Biloxi were oppressed miscreant, 'Les Miserables' on the reservation a disclosure never publicized by ethnographer, historians and others. Contacts with any other entity but the tribe itself related by the Tunica was flawed, fractured and hearsay. Social cohesion was never acknowledged to outsiders; allocation of land with the

¹⁷Knoll, Jerold Edward, Letter to the Avoyel Tribe, April 4, 2005.

^{183.} SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. Page 2.

lesser tribal members was recorded as an issue, and allocation of Avoyel housing was sheer embarrassment.

The Avoyel and Ofo were not permitted to participate in tribal voting when applicable; the Avoyel and Ofo were not permitted to hold tribal offices; the Avoyel and Ofo were not permitted to share in tribal land assignments; the Avoyel and Ofo were not permitted access to housings. Avoyel housing was erected in the shape of a circular well with a tin roof and excavated subterraneanly in a 9 x12 square step down floor plan with an entrance door one often equated similar to an outhouse. Grant funds are recently being requested to restore Mile [Ellis Pecote and family's] subterranean house¹⁹ that he and his family lived in for over 67 years.

When it rained the subterranean floors had to be deserted until they dried and then reformatted. Avoyel and Ofo were required to let land from Tunica and build their subterranean edifices on that let land. That let land held no privacy to the lessee. The letter could extract farm or barnyard yields or garden produces from the let land without a whimper from the lessee. In 1890, the outrage erupted between Avoyel, Biloxi and Tunica when the aqua cultured corralled snapper turtles on let land came up missing in startling numbers and civil and tribal authorities refused to act. That's when the Avoyel came out onto the scene and began to further the produce of their aqua culture yields.

The current tribe is the result of a gradual historical fusion of the four tribes, preceded by alliances in the 18th century. The reserve and non reserve community at Marksville have been maintained as an Indian community since the founding of the amalgamation and the Avoyel diaspora in 1890. Even though the number of reserve members actually residing on the Tunica tribal gradually decreased over the years before recognition, then only 15 Tunica live there, 40% of the total tribe lived on or near the land in Avoyelles or Rapides Parishes. Whereas the number of the non-reserve community, the Avoyel, more than 120 live then and now, accounting for 73% in daily communal contact. The 73% has maintained close social contact. Twenty-seven percent(27%) migrated to Texas and California in search of work. Nonetheless, they kept in contact with family members, Cabalés and the present council and have consistently been considered members by those in the Marksville area and have maintained informal ties, returning at an undetermined frequency for tribal meetings, weddings, funerals, and other events. There is evidence that most tribal deceased, first and second generation residents of Houston and California have been buried in Marksville.

¹⁹Tar 2, Compendium B., Pages 1-2.

The membership has remained stable and distinct as non-reserve Indians. The presence of substantial numbers of descendants of at least five of the eleven historical families are accounted for on the tribal roll.

The Avoyel retained its format of government and succession from the Natchez who subscribed to the matrilineal line which continued into the early 1900s.²⁰ Men sat in the tribal council whereas women actually controlled much of the tribal life and government. The matriclan clearly dominated political events as exuded by Rosa Washington François Francisco an issue so difficult to assuage by some protestant. This system served to keep the ranked position into one clan. One kin group becomes somewhat autocratic, holding authority for several generations.

Historically From 1890 to the present the Avoyels were led by Cabalé Dyle Washington, Cabalé Rosa Washington François Francisco, Cabalé Clarence François, Cabalé Hillary Francisco, and at present Chairman Terryl M. Francisco.

Elijah Barbry was an activist chief. He was aware that Heulix Picote was first cousin to the Washingtons, Francois and Francisco. He realized that in 1934 Ellis, Francis and Alice Pekotes were Rosa's second cousins even though history has documented them as Tunica instead of Avoyels. He was aware that Dyle Washington, Heulix Picote and Curtis Augustine and a group of 25 in 1890 removed themselves from the reservation to Hydropolis because of Tunica intrigue when it advocated to enforce social cohesion²¹ and a refusal to grant them . He continue to reconcile with them and entice them in his unification quest.

Elijah Barbry's grandson Earl Barbry manifested the Avoyel group's prominence in the community through their political orchestration. He personally sought their assistance to aid him from a tour of duty in Vietnam. The Avoyelles Parish Assessor, Mr. Lee J. Thevenot was aware through Congressman Gillis Long in 1964 that the Avoyel were patronized by Senator Russell Long because of their effort on behalf of his father winning for Railroad Commissioner through their political orchestration endeavor. Mr. Lee Thevenot contacted Senator Russell Long's Office through Lee's first cousin and the

²⁰The Historic Indian Tribes of Louisiana, page 226.

²¹3. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. {1911 to the Present}, Paragraph 2, Page 26.

senator's chief of staff Mr. Wayne Thevenot. Assessor Thevenot affirmed that the Avoyel's affiliation was either by being of the same tribe with the Tunica or affiliated by treaty with them. He could not understand amalgamation. Four diverse groups making up one tribe?

Chief Earl Barbry did not serve a day's tour in Vietnam.²² His reaching out to the group is an epiphany to those who continuously contend and subscribe to the notion *that this group recently came onto the scene* disavows their inference. It gives direct testimony that there was a familiar bond that this chief circumventing all others for such recourse resorted from a group that he refused to attend school with at Bethune Black High School²³ and refused attendance at the school that Cabale Hillary Francisco was instrumental in setting up at Marksville Presentation convent.

Elijah Barbry broadened his efforts at pushing recognition in the 1930's and a quest to improve education and economic conditions. Elijah Barbry made efforts locally and statewide to contact the remnant Indian²⁴ groups like Rosa for his pan-tribal alliance. No formal treaties or contracts for the unification documents were signed with each and every group he contacted, especially those who had allied themselves on the Marksville reservation. Those who were forced from the Marksville reservation because of social cohesion Elijah felt an affable accord should be rendered. From them he requested baptismal records published by any church or court records. His sole request to the head of each contact was a baptismal record. This was an enigmatic request. In 1930's birth records were not imperative for anything. The only purpose that it served then was a passport to be interred in hallowed grounds instead of a potter's field. Cabale Rosa complied and today her tattered baptismal record with imprimatur, seal, date and year on a record issued by St. Paul's Catholic Church stands as evidence with her compliance.

Dyle Washington often found himself at conflict with the local establishment of Tunica and the injustice and lawlessness allowed to prevail on the reservation. Some years back

²²Thevenot, Lee, Letter to the Avoyel Tribe, August 6, 1999.

²³. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. {1911 to the Present}, Paragraph 2, Page 19.

²⁴. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. Page 17.

he encountered a scrap with a Tunica by the name of Fulgence Chiqui and he was bested by Fulgence and received a severe wound to his hand which he favored for the rest of his life. The severity of the wound made it difficult for him to maintain his employment with the railroad.²⁵ He was given a job suitable to his handicap by a Mr. Leeper²⁶ who shipped produce to restaurants in New Orleans via the T&P.

A couple of restaurant patrons had previously inquired from Leeper about the availability of turtle and fish fillet for shipping. The Avoyel sold snapper and choupique locally around the parish from their coulee-slough-ponds on the reservation. Leeper suggested to Dyle to ship a couple of hogheads' of turtles to the inquiring patrons along with his produce. A request for more became forthcoming and an industry of aqua culturing²⁷ snappers and choupique sales commenced.

Twenty-five of the current tribe amalgamation of ancestors not only moved themselves from the reservation to Hydropolis but diverted their aqua farms to secret coves at Spring Bayou near Old river next to their mounds. No longer would tribal members with a black family member or visitor have to tolerate : "You can stay but they have to go." Tunica rustling would no longer have to be tolerated,²⁸ nor denial of land assignment rights,²⁹ nor

²⁵TAR 2, Compendium C., Pages 1-4.

²⁶TAR 2, Compendium C., Page 4.

²⁷TAR 2, Compendium A., Page 2.

²⁸3. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. {The Genealogical Selection Process}, Paragraph 2, Page 19. "...the tribe [Tunica] *had a duly selected chief*, although *it could not be determined whether the chief ever punished anyone.*"

²⁹3. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. {Membership Requirements}, Paragraph 3, Page 27. "*Underhill (1938) reported a division [land] into five parts, among Sesostrie Youchigant, Eli Barbry, one of Barbry's sons, Joe Pierite, Sr. Ad Horace Pierite.*

denial to full tribal rights, and the daily racial intimidations.³⁰ Curtis Deshautelle, Sr. a Biloxi and his family, Josephine Pierite, a Tunica and her family, Heulix Picote,³¹ an Avoyel and his family, Uylsses Picote,³² an Avoyel and his family and Dyle Washington,³³ an Avoyel with his family were part and parcel of the exeunt and makeup of the Avoyel-Biloxi incorporated under Avogel Nation of LA, Inc.

It should be duly noted for history that John Francisco was the last Avoyelles Parish World War I veteran who died circa at the age of 90 plus. He was the child of Josephine Pierite and Oge Francisco and was one of the 1890 exeunt who had to remove themselves from the reservation because John's father was black and the child bore the same stigma. When John departed to war the group picked up a collection which he was forever grateful.

Under the influence of his Biloxi Aunt Phrosien, Dyle was firmly dedicated to addressing the un-intentional desecrating of the mounds around the base of the escarpment mounds by Uncle Alfred, Sr. while plowing his fields for planting. Infant wicker coffins were not only numerous stacked about but even had been burned. In an age when superstition abounded this was a catalyst for a dreaded dead child spirit [Fille Fol Lait] to reap havoc about. It was requested from Uncle Alfred Greenhouse, Sr. that after the first plowing, and the second plowing, and the final harrowing the group would removed any dislocated interments and restore them to Mound V. Uncle Alfred responded equally to the request his mother being a Choctaw he was bonded in such beliefs. The same agreement was made with uncle Leo circa 1940 by his daughter Rosa Washington. Bones and artifacts were scattered about rubbishy-stacked about the five mounds evidenced that the mounds were not being maintained by Avoyel after they checked the sloughs. Most of the stacks had been further desecrated by burning. Aunt Phrosien, Dyle's aunt, immediately prophesied that this great offense was a stain on the Avoyels.

In 1990, the government ringed the five mounds and forbade any intrusion regardless of

³⁰3. SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITILE 25 OF THE CODE OF FEDERAL REGULATIONS. {Evaluation under the Criteria Page 3. “[The group has maintained a strong distinction from blacks and has excluded from membership members who married blacks.](#)”

³¹TAR 2, Compendium C. Page 1

³²Ibid., Page 1

³³Ibid., Page 1.

ownership of the land. Within the last fifteen years the mounds again they have started falling into disrepair by attrition from the rage of Old River seasonal flooding.

By 1910, Rosa Washington François Francisco with the aid of her mother's family the Scallans, a prominent family then and now, expanded both the aqua culturing and export business and devoted quality times to the escarpment and basin mounds. She multiplied Dyle's ten small coulee-slough-ponds by 10, expanding the marketing and shipping of produce to various wards in New Orleans. The group harvested fish and turtle, reaped the profits and shared and shared alike. Rosa became a surety for the group, securing funds by bank loans and promissory notes to retain the viability of the group's business. It was a viable cash produce business and during lean times supplemented by the group's political orchestration enterprise. Tunicas like Harry Broussard, Merlan Pierite and Percy Pierite, Sr. and Cherokee Vilius Leviege chipped in and earned extra change. Rosa maintained special contact with the Pecote, especially Ellis,³⁴ whose legs had been truncated to the bottom of his stomach having been ran over by a truck in one of his many drinking stupors. Even though 50 years prior his family had been forced to exeunt the reservation, he refused to stray far from it, fifty feet, in a hewn earthen primitive dwelling. Little did he contribute, he shared in the proceeds. He devoted most of the stipend to liquor.

By 1950 the business was thriving and the group earmarked and purchased land near the Marksville Indian Park for a reserve. However, by 1954 most of the acreage had been re-sold and only a few die hard remained at the Overton Street reserve.

By 1953, the group hand overextended itself and loss virtually all that had been accomplished. Clarence Francois with little left to work with emulated Mr. Leeper by suggesting patch gardens to grow small gardens on small patches of land at various locations. The produce from these gardens for a time were shipped and sold to merchants in New Orleans. The patch garden business thrived for a while but never became as profitable as the aqua culturing under his mother. Political orchestration that Rosa had perfected and retained for hard times took on a success of its own more profitable than the patch gardens entrepreneurship under Clarence.

By 1965 political orchestration began to pay off. Clarence Francois unable to read or write, attended a meeting in Cottonport with his nephew Terryl M. Francisco at the residence of a Mr. Lee Thevenot. There they were informed by Congressman Gillis Long that the Avoyel would participate in a program under the 1964 Federal OEO Act in a program called Neighborhood Youth Corp and Operation Mainstream sponsored by the

³⁴Tar 2, Compendium B., Pages 1-2

Department of Labor which lasted until 1980.

Between 1953 and 1969 Couteé Pierite assumed responsibilities over the tribal roll books. This fact was made known to Hillary Francisco by Merlan Pierite and Harry Broussard in confidence. They also informed Hillary that many old names were no longer included on the tally by Coutee and new ones were included. They further stated that for sure Dyle's name was no longer included because of the Fulgence incident. Ne-Nan Bunch [Rosa] name was assumed to have been expedited in the same manner as her father.

By 1968 Hillary Francisco commenced moving the group by maximizing its strength in the direction of the political arena. The Avoyel through Neighborhood Youth Corp and Operation Mainstream was instrumental in securing jobs for the socio-economic disadvantaged without regards to race color or creed. The group disassociated and excluded itself by not intertwining both as one and the same with the group's political orchestration, a dicta proffered to the group by Mr. Richard Flores, Deputy Assistant Regional Manpower Administrator.

Political orchestration became a blockbuster concert effort especially when the tribal group voted en masse in block especially for candidates who advocated advancing Native American causes. In the 1979 municipal election between Judges John Contois and Clyde Bennett, Jr. both advocated Native American causes, but Judge Bennet subscribed to Native Americans securing bingo parlors whereas at the last week of the election Judge Contois voiced his opposition to this form of gambling. Sixty members of the group who had previously voted absentee for him, but his last moment statement caused ire in the group. On election Saturday, Hillary wrangled that the sixty remain in the parish on election day and return to vote, which was in compliance with Louisiana statutes in 1979.

This caused a stir. Charges and counter charges ended in court before Judge Earl Edwards of the 12th Judicial District. The court ruled regardless of the charges and counter charges the re-casting of votes on election day was in compliance with state statute. Since these sixty absentee voters were physically in the parish on election day, statute prescribed that they were compelled to return to vote. Thus, the group became the catalyst for the absentee voting law being modified to exclude the term "physical presence."

It will long be remembered that under Cabalé Hillary members were permitted to campaign on different radio stations for candidates that the group singled out. One famous state wide election occurred when this medium was utilized on KAPB, KLIL and other radio stations around other parishes for State Representative between Raymond Laborde and John Bennett. The group's candidate Raymond Laborde won the election. Several years later, Mr. Laborde secured the position of Secretary of Administration for Governor

Edwin Edwards. Being from Marksville Louisiana, Governor Edwin Edwards consented that the amalgamated under the Tunica banner be granted permission to secure a casino.

Before the incorporation of the group meetings were not held regularly but for matters such as the slough-ponds or during election to select a candidate that would further Native American causes. Political orchestration and merchant accounts indicated the Cabalé position was strongly established and was endowed with a great deal of legitimacy in the community, even though sometime an incumbent was strongly disliked by some and serious factional conflicts erupted. There is no historical confirmation explicitly or implicitly of any kind of council nor alternative leader to the Cabalé. In some capacity when necessary clan heads offered advice when required or to help abort clan factions.

Until 2002, the group remain a dominant force in local and state-wide politics. The United States Department of the Treasury granted the group the status of 501(c)(3) which forbade it to no longer advocate for a particular political party or candidate.

“...Never once in my over thirty years [1972-2003] of service as District Attorney here in Avoyelles Parish did the Avoyel tribe, and its Cabale’s waiver in their support of me and the office I held. This will further confirm that the Avoyel tribe was likewise supportive of my wife, Jeannette Theriot Knoll, in her election to the court of Appeal making her the first woman ever elected to an appellate court in the history of the State of Louisiana, her re-election to that court, and her election to the Louisiana State Supreme Court.”³⁵

In 1997 Terryl Francisco assumed the helm and encouraged the group to make effort like other Native American groups to seek recognition by the State of Louisiana and Federal government since the group had been forced to act independently for itself since 1890 and remained a community and political force unto itself within the parish community. Such efforts would have to be a group effort like in the past since funds were always a basic necessity for the group, they would manage since group’s subsistence was indigenous on one for all and all for one.

The group with the help of then State Representative Charles Riddle after two years of hard work in 2001 and 2002 failed to achieve the objective of securing state recognition.

In the meantime the group assessed the mounds at Spring Bayou . Mound V was being slowly battered and rammed by Old River’s over flooding under so called government

³⁵Knoll, Jerold Edward, Letter to the Avoyel Tribe, April 4, 2005.

protection. The group's plea both to state and federal entities continuously fell on deaf ears. Since 1900 the mounds have been decimated and depreciated by attrition. The group requested Governor Foster to designate it as curator. The Governor stated that even though these mounds are on relative's property and the group had shepherd them for centuries, they had been conscripted and was unable to intervene on the group's behalf.

The Alma Calva,³⁶ a tribal sturgeon, aka, Choupique, or the Grennier, or the Cypress trout is a trash fish sacred only to the Avoyel and the socio-economic disadvantaged. By 1990 it was discovered that the choupique's eggs was virtually on the same par of the caviar produced by Iran. That caused a frenzy and over harvesting of the sturgeon prevailed. Virtually overnight it became a threatened specie and listed thus. This caused poaching of sloughs. The group began a campaign to petition for earmarks and grants of \$3,000,000 to transfer the slough-farms to land based farms. The Department of Interior Fish and Wildlife has been very generous in steering the group in the manner in which to secure the funds cumulatively.

By 2004 it was imperative that the group needed land for its land based aqua culturing of its tribal staple the choupique. The Department of Interior made available 60,000 acres of land to the Tunica in the area once controlled by the Avoyel. This land disbursement had to be sanctioned by the Avoyelles Parish Police Juror. The Avoyel stepped up to the plate and exacted their right to participate in the land division. It was Avoyel lands.

“...Avoyel Nation requesting a fair share from the resolution adopedet by the Avoyelles Police Juror at the June meeting [2004]...” *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 1, Page 1}*.

The group felt that race and denial of land assignment had been the vital reasons that the group were forced to leave the reservation and strike out on their own. Old feuds die hard. The Avoyel felt that the Department of Interior and Tunica like 1981 would again not play fair. Once was enough. The new generation of Avoyel would call upon their forefathers' political orchestration favors and ventures against a tribe with millions at its disposal to create a level playing field.

“Both groups want to be recognized by the jury to have first choice of any federal lands which are ever available. Lands could include closed military bases, corps property, or abandoned wildlife area, none of which appear to be available at the present time.” *{The Journal, Laborde, Terry, Vol 26, No*

³⁶TAR 2, Compendium A., Pages 2-4..

38, Paragraph 2, Page 1}.

There was only one advocate and dissenter, Kirby Roy [III] on the Avoyelles Parish Police Jury for the resolution to favor only the Tunica-Biloxi. The Avoyel chronicle reflected his great grandfather [I] as friends of the Avoyels evidence by vaccination and other medical receipts. Dr. Kirby Roy [1] had also advised Rosa the chemical solutions to use in her slough-farms to maintain the health of the choupique as well as being the group's physician.

"In the July meeting, Juror Kirby Roy's resolution from the June meeting giving the Tunica-Biloxi Indians the sole interest to any federal land becoming available in the 60,000 acre area approximately bounded by Pointe Coupee and Concordia and Catahoula and Rapides Parish and Leconte and Cheneyville was not rescinded and accepted into the minutes of the meeting. An expected upcoming resolution in the August Police Jury meeting will stabilize the issue from the District Attorney's Office." *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 4, Page 1}*.

The Avoyel was determined to place the issue on the front burner by publicizing to all malcontent that those whom this group had stood with since 1890 was either for the Avoyel or against the Avoyel. A letter from the group to the Avoyelles Parish Police Juror would create the desired effect: Money vs political orchestration.

"...In a letter to the Police Jury by Terryl M. Francisco of the Avoyel-Avoyel Tribe, the tribe petitions the police jury to memorialize a resolution on behalf of the Avoyel tribe...and the Avoyel tribe feel they have a legitimate claim to the resources since they are the descendants of a tribe that had existence dated farther back, possibly the year 200." *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 7, Page 1}* .

The July 18 2004 entitled '*Both tribes want local federal lands*' gave the group a front page display and specifics to the group's history.

"The document proposed to be adopted by the Police Jury (Which was not) went on to say the Avoyel Nation has maintained its identity and are the sole descendants of the only indigenous tribe to inhabit the region as a non immigrant entity is keeping the posture of claimant to provide the tribe with the resources to allow them to increase economic development and employment opportunities that shall benefit citizens of Avoyelles Parish." *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 10, Page 1}*.

The tide turned as soon as it was discovered that the Avoyel, a friend to all politicians, at present and in the distant past, had a marble in the ring and was asserting its claims against a multi-millionaire tribal giant and the U.S. Department of the Interior . The tide turned overnight.

“A new resolution is to be drawn up by the District Attorney’s office to be presented in next month’s meeting to clear any interpretations. Riddle stated that he did not want to get between the tribes in any fashion or form in settling their issues to land ownership in his capacity as District Attorney. “I would prefer no resolution on land ownership!” Riddle stated.” *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 11, Page 1}*.

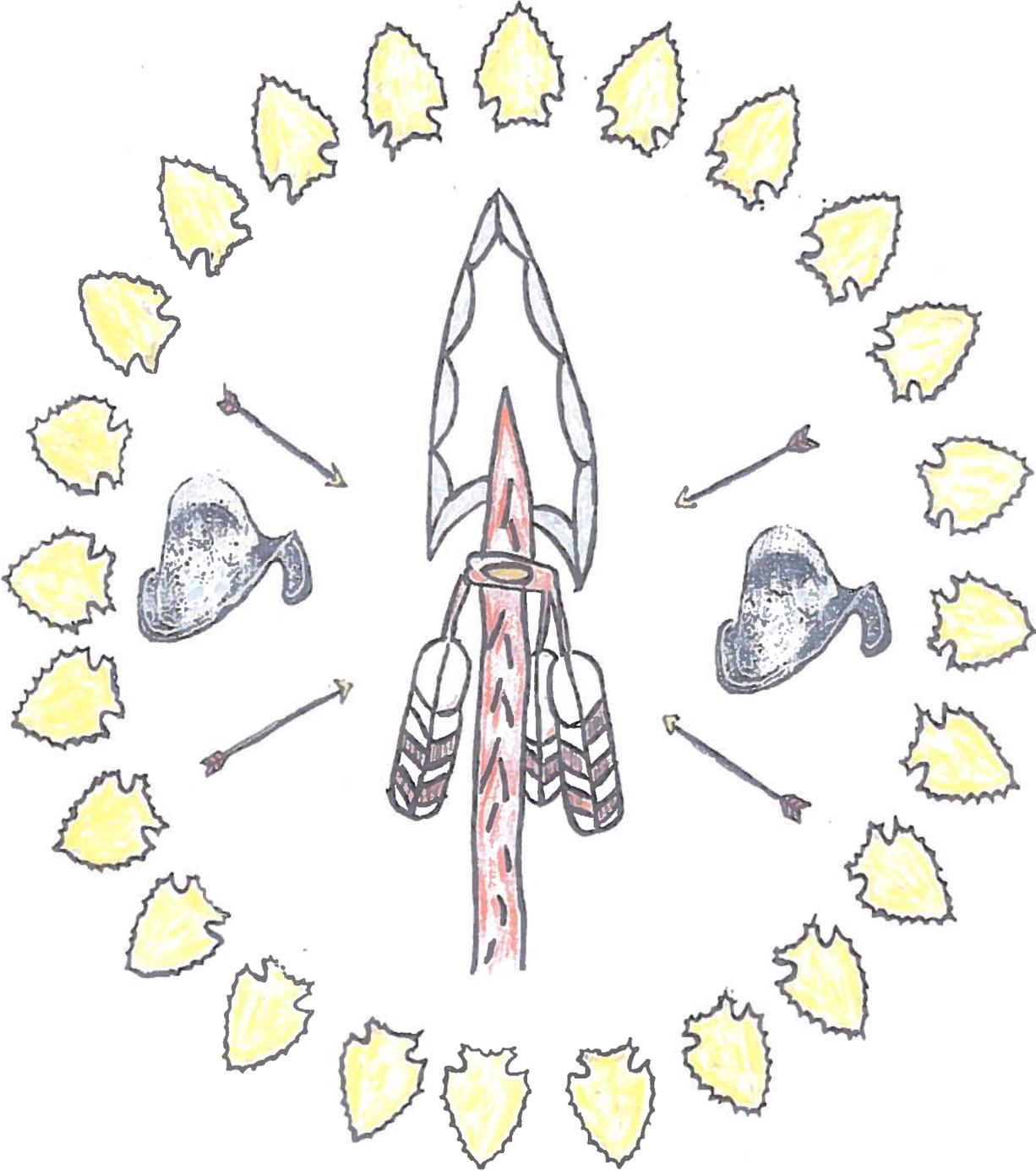
The land issue rests in limbo. The group is going to make an independent request to the appropriate federal entity to secure some of this land to convert its coulee-sloughbase aqua culture to a land base aqua culture.

A tribal plenary is held three times a year. The occasions are the Tribal Mayfest, the Tribal Oktoberfest and the Christmas Gala. This is a vestige and throw back to voisin when the group came together ~~to talk~~ stratagem, play ball, family reports on the sloughs and settle differences.. The Mayfest and Oktoberfest are conclave events with two Avoyelles Parish Deputies posted about for security and external interferences. Sumptuous meals are prepared virtually on the same plane as the forefathers. The Christmas Gala is open-ended to the community which is cherished by parents and the young people alike for a night of yuletide frolicking in a peaceful atmosphere under strict tribal supervision.

At the last tribal May Plenary held in June, 2009 Mr. Anthony Deshautelle, son of Burmar Deshautelle, grandson of Ernest Deshautelle,³⁷ whose father was Curtis Deshautelle, Jr whose father was Curtis Deshautelle, Sr., who left the reservation with Dyle, requested that either the quarterly newsletter “Arrowhead” or the Website of the same name be revived. Arrowhead was very informative keeping the tribe informed of newborn, deaths, events, tribal history and etc. And in the last year tribal information had not been forthcoming. Members agreed and understood that this project fell solely to the chairman, and Mr. Deshautelle and others agreed to take on the responsibilities of assisting in posting this newsletter. It was agreed by the full plenary that the group purchase a URL, Uniform Resource Locator. The tribal URL agreed upon was AvoyelBiloxi.Org and AvoyelBiloxi.Com. The URLs were purchased one week later.

³⁷Knoll, Jerold Edward, Letter to the Avoyel Tribe, April 4, 2005.

83.7(b) A predominant portion of the petitioning group comprises a distinct community and has existed as a community from historical times until the present.



83.7(b) A predominant portion of the petitioning group comprises a distinct community and has existed as a community from historical times until the present.

Then it came about an alleged authoritative opinion that there no longer existed a distinct community of Avoyel in this century or the prior century, and if one did exist this Avoyel community was recently contrived '*onto the scene*'. The authoritative talking points for the Avoyel's premature demise to disease, intertribal strife, Indian slavery and totally absorption by other Indian or European communities is refuted by authoritative historical evidence. This historical evidence begs to differ, contradicts and refutes authoritative opinion that such a small tribe like the Avoyel did not continue to retain its identity well into the present.

“Other small tribes including the Avoyel and Ofo have retained their identities well into the 1980's, even in the midst of dominant Tunica and Biloxi. Some apparently lost tribal memories still may exist in the minds of older Louisiana now living isolated lives in other tribes or non-Indian communities.”

Gregory, Hiram F., Kniffen, Fred B., and Stokes, George A., 1979, *The Historic Indians of Louisiana, From 1542 to the Present*. Page 91.

The Avoyel group first maintained political and community continuity with definite leadership throughout their history with the Tunica and thereafter 1890 expulsion they continued to maintained political community and continuity with definite cabalé leadership throughout their history.

“According to tribal oral history, the Tunicas purchased their land at Marksville from the Avoyel (Swanton 1946).

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Migration to Avoyelles Parish and After], Paragraph 2, Page 7.

“The group has maintained political continuity with a definite leadership throughout its history. The traditional Tunica culture had a formalized chieftainship which was more highly organized and centralized than most American cultures.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Migration to Avoyelles Parish and After], Paragraph 2, Page 3.

Information for some periods during the 19th century are inferential, limited and sketchy.

It indicates that the Tunica with their chief, and Avoyel with their cabalé, maintained the office of leadership and community under three phases: *Terminus a Quo* [Avoyel Pre-colonial Period]; *Terminus Ad Rem* [Avoyel Pan-tribal Alliance Period] and *Terminus Ad Quem*[Avoyel Period of the Cabalé]. Early in the history of the Avoyel group, though small in number, they utilized their political orchestration with the Spanish governor to maintain control over their land of the mounds at Old River near Spring Bayou. It should be duly noted that the Spanish were those whom the group stole horses from the French to sell to the Spanish.

“The exact dates and circumstances of the movement of the four tribes to Avoyelles and Rapides Parish cannot be determined but close approximations can be made.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Migration to Avoyelles Parish and After], Paragraph 4, Page 6.

“The community has continually exercised control over the land, as evidenced by a system of control of village land assignments to particular families.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Migration to Avoyelles Parish and After], Paragraph 3, Page 3.

The Spanish established Avoyel Post circa 1783 for the protection of the Indians on Old River. It is not coincidental that this area is Spring Bayou, four miles from the present day reservation on Old River where this group buried their dead in the five mounds on the Greenhouse estate and farmed their coulee slough ponds which came reverently called ‘Avoyel Post.’ This land eventually in the next century was acquired by a Choctaw by the name of Alfred Greenhouse, relatives of the Avoyel group. The Spanish governor reserved this land for the native occupants, the Avoyels so named for this indigenous group.

“The Spanish established a post (Avoyel Post) no later than 1783 for the protection of the Indians (Saucier 1943). The post was near the Marksville Indian land, probably on the Old River. In 1786, the Spanish Governor Miro instructed the post commander to tell two non-Indians to quit the Indians’ land, as the lands belonged to the Indians and they “have known rights that ought to be respected everywhere (WPA 1940a).”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Migration to Avoyelles Parish and After], Paragraph 3, Page 7.

Oral tradition revealed that the Avoyel became hostile and belligerent when white men began to allow their cattle to encroach on this land sacred to the Avoyel because of their burial mounds.

“The Indians had protested the encroachment of these men, saying they had but one league square and needed it for their cattle. The major part of the post correspondence dealt specifically with the Tunica, Avoyel, Choctaw and Biloxi.”
SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [*Migration to Avoyelles Parish and After*], Paragraph 3, Page 7.

The local Avoyelles Parish population has duly noted that both Tunica and Avoyel were differentiated and referenced as either reserve or non reserve Indians.

“Swanton around the turn of the century, Medford (1974) and current informants, report individuals who claim Avoyel ancestry. It seems likely that Sibley’s figure is low and at some point in the early part of the century the remaining Avoyels joined the Tunicas at Marksville.”
SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [*Migration to Avoyelles Parish and After*], Paragraph 1, Page 11.

“The current Tunica-Biloxi tribe of Marksville, Louisiana is the descendant of the Tunica, Biloxi, Ofo and Avoyel tribes of the 18th century, or portion of them.” And a portion of them are Petitioner 231, the same Avogel Nation of Louisiana, Inc.
SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [*Traditional Culture and History Before Migration to Avoyelles Parish*], Paragraph 1, Page 4.

To the Tunica’s chagrin, state government and federal government duly noted that these Native Americans were equally identified as mulattos and colored and identified on the federal census and in the community in the same kindred spirits. The Tunica-Biloxi disavowed the census of identifying them as mulattos or colored and strongly adhered to their mantra.:

“The group has maintained a strong distinction from blacks and has excluded from membership members who married blacks.”
SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [*Evaluation under the Criteria*], Paragraph 1, Page 3.

“The Tunicas, also objected, apparently successfully, against being drafted as “colored(F.D.)”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [1911 to the Present], Paragraph 2, Page 19.

The Tunica-Biloxi in 1890 expulsion of the amalgamated Avoyel [Avogel Nation of Louisiana, Petitioner 231], who morphed to griffe, contravened social cohesion and under the Tunica dicta of social cohesion could no longer continue as part and parcel of the amalgamated Tunica-Biloxi. In 1997, a moment like 1890, as Terryl was escorted from the Tunica-Biloxi Council Chamber Room, Chairman Earl Barbry affirmed to Terryl Francisco in the presence of his council: “We recognized Mrs. Rosa.”

“The Indians refused to go to black schools and were excluded from white schools.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [1911 to the Present], Paragraph 2, Page 19.

“Sometimes the offspring of Indians and non Indians formed separate mestizo communities, which, over the years, developed their own identities outside of specific tribal groups. Nevertheless Indian identities persisted, and traditional culture was frequently maintained relatively intact.”

Gregory, Hiram F., Kniffen, Fred B., and Stokes, George A., 1979, *The Historic Indians of Louisiana From 1542 to the Present*, Page233.

“Other small tribes including the Avoyel and Ofo have retained their identities well into the 1980's, even in the midst of dominant Tunica and Biloxi. Some apparently lost tribal memories still may exist in the minds of older Louisiana now living isolated lives in other tribes or non-Indian communities.”

Gregory, Hiram F., Kniffen, Fred B., and Stokes, George A., 1979, *The Historic Indians of Louisiana, From 1542 to the Present*. Page 91.

“The current Tunica-Biloxi Tribe, Incorporated is the result of the historical fusion of four tribes, the Tunica, Biloxi, Ofo and Avoyel. The fusion occurred gradually, preceded by alliances between the tribes in the 18th century...The Avoyel were in the general area at the time of the first European.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL

REGULATIONS [Evaluation under the Criteria], Paragraph 1, Page 2.

The Tunica enjoined any Avoyel of color from access to the reservation without the matriarch or a cabalé.

“...it appears that the group has generally maintained this kind of social boundary in relations to blacks. There have in the past been a number of conflicts over black spouses attempting to live on the reservation. Occasional temporary exceptions have allowed some social association with part-black Tunica descendants.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Composition of the Tunica-Biloxi], Paragraph 2, Page 26.

“Indians had been tolerant of blacks in the early colonial period, but as early as the 1720s, Governor Bienville gave black slaves a two-week furlough for killing large numbers of Chawasha near his post at New Orleans.”

Gregory, Hiram F., Kniffen, Fred B., and Stokes, George A., 1979, *The Historic Indians of Louisiana From 1542 to the Present*, Page 93.

An enmity of discord between the Tunica and Avoyel persists concerning the remains of Marie Suhimea, daughter of Phrosien, a Biloxi and relative of the Avoyel. The matter allegedly was to be resolved on July 12, 1997 between the Tunica and Avoyel. On July 12, 1997, council member Semonia Williams, granddaughter of Elijah Barbry admitted to Terryl that the custom of social cohesion was part and parcel of the Tunica mission statement that was enforced.

“The maintenance of a prohibition against intermarriage with a specific group is one measure of the social cohesion of a group. On the basis of current available genealogy and fragments of historical and ethnographic conformation, it appears that the group has generally maintained this kind of social boundary in relation to black.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS. [Composition of the Tunica Biloxi], Paragraph 2, Page 26.

Semonia further stated: “Terryl, we are no longer like that.”

“The group has maintained a strong distinction from blacks and has excluded from

membership members who married blacks.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Evaluation under the Criteria], Paragraph 1, Page 3.

No apology was given or forthcoming for the umbilical 1890 expulsion of the group from the Tunica Biloxi reservation. On July 12, 1997 the Tunica adherence to their mission statement confirmed their mantra. Their hostile and belligerent action on July 12, 1997 further confirmed to the Avogel Nation’s Cabalé Terryl M. Francisco that nothing had changed. Two sergeant-of-arms posted at the door’s entrance; opened wide for his stature, and Terryl was instructed to leave the council room because the council and tribal members presents were sick of *him*.

As Terryl was escorted from the council chamber room the chairman allowed more verbal scorns to be heaped upon him. The final parting words of Chairman Earl Barbry to Terryl M. Francisco as he was escorted through the jeers and sneers of the Tunica prodded by the sergeant-of-arms were: “Terryl, we’ll talk again about the burial site of your relatives.” One hundred and seven years later [1997-1890] nothing had changed between these two pan-tribal members concerning social cohesion and the status of Petitioner 231 in the group.

Evidence regarding Avoyel participation under Tunica leadership and community can be decried on the same par as blacks having acquired citizenship in America by birth but subjected to the denial and access to civil rights.

The petitioning group before 1890 comprised a distinct community existing in an enclave within an enclave environment in a perpetual winter of a dis-associative system of any tribal rights whereupon this metaphor can be ascribed: the Tunica got the chickens and the Avoyel got the feathers. The tribal government when it existed was weak and authority of the chief flail only over the Avoyel and Ofo. There are many fractious puffing statements in accounting the chief’s office that do not reconcile with historical facts.

“Other small tribes including the Avoyel and Ofo have retained their identities well into the 1980's, even in the midst of dominant Tunica and Biloxi. Some apparently lost tribal memories still may exist in the minds of older Louisiana now living isolated lives in other tribes or non-Indian communities.”

Gregory, Hiram F., Kniffen, Fred B., and Stokes, George A., 1979, *The Historic Indians of Louisiana, From 1542 to the Present*. Page 91.

“Informant accounts indicate that the chief’s office was strongly established and had a great deal of legitimacy in the community, even though a particular incumbent was strongly disliked by some and serious factional conflicts developed.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [1911 to the present Day], Paragraph 3, Page 16.

There are variant occasions which reflect that reference to the chief’s office as being strongly established and the assertion that the chief had a great deal of legitimacy was mere form of puffing by the writer. The chief’s authority on and off the reservation was mute and used only against Avoyel and Ofo and never in their favors.

“The critical event in the history of the Tunica occurred in 1841 when the chief at Marksville, Melancon, was shot by a man name Celestin Moreau.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [History between 1826 and 1911], Paragraph 2, Page 12.

“The result, according to the Tunica Chief Eli Barbry in 1940 was that the Indians scattered and there was no chief until his uncle Volsin Chiki was appointed 20 years later.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [History between 1826 and 1911], Paragraph 2, Page 12.

“Evidence regarding the leadership of the Tunicas during 1840-1880’s period is sketchy and inferential.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Tunica Land Title Secured to 130 Acres], Paragraph 3, Page 10.

“Fulgence Chiki, widely described in the oral history as a very violent man, was charged by members of the tribe with attacking Ernest Pierite. They sought help from the local authorities. Perhaps Fulgence Chiki was beyond their ability to control.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Additional Research], Paragraph 6, Page 15.

“...and the tribe had a duly selected chief, although it could not be determined whether the chief ever punished anyone.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Additional Research], Paragraph 5, Page 15.

If a petitioner demonstrates that at least 50% of the marriages of its members are to other members of the group, then it shall have provided sufficient evidence of a distinct community at that time in point. The Avoyel had only one marriage within the group [two first cousins], 3% of marriages to the Tunica and 96% of marriages to non Indian members which equated almost a similar amalgamated percentile.

Although high levels of Avoyel/Avoyel inter marriage did not meet the criteria of at least 50%, other evidence indicates that a distinct Avoyel Community has continued to exist since 1900's:

Even though evidence regarding amalgamated community of Avoyel-Tunica-Biloxi-Ofo during the 1840-1880's period was sketchy and inferential, it can be attested likewise to the period between 1890 to 1930 as part and parcel sketchy and inferential. However, the fact is that a group existed and was cohesive enough to pay ad valorem taxes, pay poll taxes, charge and paid by evidence of bundles of receipts for the maintenance of food and vehicles, collection of ration books for tribal members, secured coulee-slough ponds for aqua culturing, acted as curator for Hopewell Mounds on their relative property, wrote bank promissory notes, shipped produce to New Orleans, without a lick of education, is an indication of some type of political community.

Other evidence for community after 1959 comes from the Federal Office of Economic Opportunity at the behest of Senator Russell Long of Louisiana. In 1917 the group threw its support to a young politician by the name of Huey Long for the elected position Railroad Commissioner. The group en masse politically canvassed and orchestrated his candidacy with printed handbills and broadsides to seldom Avoyelles Parish traveled areas in an era when roads were poor, and regular contact was unable to be attained. The young man won that election for Railroad Commissioner, eventually becoming governor of Louisiana and then Senator of Louisiana. The son, Russell Long, through Congressman Gillis Long informed others that Senator Russell Long and the family never forgot this gesture and was appreciative for the group's efforts. Forty-eight years later, the group who canvassed in hostile area for his father, was permitted to share in a community federal based program called the Neighborhood Youth Corps and Operation Mainstream in 13 Louisiana Parishes from 1965 to 1980 is additional indication of political community.

The local merchants considered the Tunica and Avoyel in no way to be different from the rest of the Avoyelles Parish population in transacting business. . The Indians were considered one and the same. *Colored*. The local merchants affirmed that they could not sue a group or tribe in the event of non payments. A designated tribal individual or group leader who placed itself at the forefront for the group could act as surety for the group by individualizing their properties as collateral, a common Avoyel practice required by merchants for people of color. Dyle Washington in 1891 stepped up to the plate after the group agreed to the merchant's terms as part of the sureties. It began to ship its produce of turtle and choupique fillets to New Orleans with the help of Mr. Leeper, a contractor for the railroad. The first bank in Avoyelles Parish was Avoyelles Bank and Trust Co.

The group's timely and consistent payment history for its enterprise made it easy to secure credit for the group to further their enterprise through cumulative secured creditors. In 1896 the first Bank in Avoyelles Parish [Avoyelles Bank and Trust Co] permitted the group to apply for a loan by inscribing an x for a signature on a promissory note to a merchant, "Seeman Glasscock." Numerous Avoyelles Parish Court records, year after year, '*Movable Property Tax Receipt*' payments for inventory and vehicle assessments depicted the type of wealth being accumulated through the group's efforts. In 1896 the payment of poll taxes were also recorded for the group. Invoices reflecting extensive vehicle maintenance, monthly car note payments and veterinary receipts for dogs used to ferret out snapper turtles.

The Avoyel's amalgamated members considered the group to be different from the rest of the tribal population and treated the group in the usual southern style. For this reason tribal gatherings were frequent and the playing of softball whittled time away and for the women, bingo when available.

The group continues to maintain distinct community practices. Avoyel custom of weddings and deaths exact *voisin* for the celebrants or bereaved. And sometimes a chivari. Even today, the local community still cannot ascertain why it takes so long to bury an Avoyel. As a part and parcel of *voisin* on a rotational basis the slaughter of a hog is required with all the required makings [hog head cheese, boudin, stuff gogue and etc.], baking of light bread, furnishing of preserves and the baking of cakes. *Voisin* is also part and parcel when required for digging the grave, building the vault and money for burial if no insurance has been provided. The family is allowed to grieve or celebrate without great expense to the family because of community tribal *voisin*.

In the election of 1979 between Judge Contois and Judge Bennett Avoyel bloc-voting had been employed since 1947. In 1979 the election proffered and distinguished the group in a unique way. The group manifested itself as distinct and separate in its ability to

repeatedly phalanx itself in block voting for one candidate. Eventually this practice changed the Louisiana State statute of absentee voting. Sixty Avoyel were duped for voting absentee by candidate Judge John Contois due to the fact he advocated causes for minorities. After the group had thrown its weight behind him and voted absentee for him he reverted his position. The group after a heated exchange agreed that since they were in the parish on voting Saturday they would return to vote. Not for him, but for Judge Bennett. Judge Earl Edward of the 12th Judicial Court ruled in favor of the sixty.

The current tribe is the result of a gradual historical fusion of the four tribes, preceded by alliances in the 18th century. The reserve and non reserve community at Marksville has been maintained as an Indian community since the founding of the amalgamation and the Avoyel diaspora in 1890. Even though the number of reserve members actually residing on the Tunica reservation, the Tunica numbers gradually decreased over the years before Tunica recognition. Then only 15 of the tribe live there, 40% of the total tribe live on or near the land in Avoyelles or Rapides Parishes. Whereas the number of the non-reserve community more than 120 live then and now accounting for 73% in daily communal contact. The 73% has maintained close social contact. Twenty-seven percent(27%) migrated to Texas and California in search of work. Nonetheless, they kept in contact with the family and cabalés and have been consistently considered members by those in the Marksville area, and have maintained informal ties, returning at an undetermined frequency for tribal meetings, weddings, funerals, and other events. There is evidence that most tribal deceased, first and second generation residents of Houston and California have been buried in Marksville.

Three times a year a tribal plenary is held and forecast at the beginning of the year. Extensive preparation by members who lived out of the State of Louisiana frequent the plenaries where tribal and clan meetings and social events are held for the entire day whereupon an account of the status of the group's progresses are memorialized. Regular meetings of the council are held at the tribal center located at 517 Overton Street, Marksville, LA 71351.

The membership has remained stable and distinct as non-reserve Indians. The presence of substantial numbers of descendants of at least five of the eleven historical families are accounted for on the tribal roll.

Historically From 1890 to the present were led by Cabalé Dyle Washington, Cabalé Rosa Washington François Francisco, Cabalé Clarence François, Cabalé Hillary Francisco, and at present Chairman Terryl M. Francisco. Like the Tunica, there were not any kind of councils; meetings were not held regularly, but for purposes such as aquaculturing or plans to safeguard the Avoyel assets.

“There does not appear to have been any kind of council, nor alternative informal leader to the chief...”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [1911 to the Present Day], Paragraph 2, Page 16.

“...Meetings were not held regularly, but for purposes such as land or when going someplace to tend to tribal business (F.D.)”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [1911 to the Present Day], Paragraph 4, Page 16.

Circa 1890, cabalé Dyle Washington was instrumental for the Avoyel aqua culturing of the Alma Calva (Choupique) in Coulee des Grues and slough-ponds and the shipping of their extractions to New Orleans restaurants. Snapper turtles were farmed in confined corrals in the back area of the reservation. When it appeared that this industry was becoming lucrative the corralled turtle numbers began to dwindle and after some investigation it became apparent that the snappers were being rustled.

The rustling cost a shortage of sales and loss of revenue for the Avoyel and a cut in the profit for chief “La Jolie”. Immediately the village scoundrel was accused; Fulgence Chiqui. A despot. A renegade and crazed maniacal maniac. ‘No respect, nor fear for man, woman, beast or child’ was Fulgence’s resounding mantra. The village was aware this was his mode of operation. The chief was afraid of him.

“Fulgence Chiki, widely described in the oral history as a very violent man, was charged by members of the tribe with attacking Ernest Pierite. They sought help from the local authorities, perhaps Fulgence Chiki was beyond their ability to control.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Additional Research], Paragraph 6, Page 15.

Some years back in a scuffle between Dyle and Fulgence, Fulgence had spliced Dyle’s hand which left him with a somewhat gimp left hand. Thereafter in a heated exchange between the two they promised each to leave one of them one day dead. Before an accusation would be forthcoming, Dyle instructed the group to tag the snappers by staining the snapper’s cuirasses with a potion of mulberry stain and whoever was found in possession of stained-mulberry-turtle-cuirasses by turning the culprit over to the chief. Some weeks later it was clearly established that the culprit was not only Fulgence but most

of the letters. He had rustled the most.

“...and the tribe had a duly selected chief, although it could not be determined whether the chief ever punished anyone.”

SUMMARY OF THE EVALUATION OF THE TUNICA-BILOXI INDIAN TRIBE BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS [Additional Research], Paragraph 5, Page 15.

The chief was reluctant to confront any of the rustlers or have the stolen turtles returned to the Avoyel corrals. The chief was aware of Fulgence's explosive temperament. Fulgence had no fear of authority, and if the chief pursued the matter, a confrontation would surely ensue. After Dyle's heated confrontation with the chief who on previous occasions had expressed his decision to grant land assignments to the Avoyels which never came to fruition. At Dyle's insistence, and his way of creating wealth, and a parity of sharing amongst the Avoyel group, they decided they would take a chance and follow him. And, more so to avoid a tribal conflagration over the land assignment issue and the turtle incident, the group agreed with Dyle's designation to move their operations from Marksville to Spring Bayou near their mounds next to where Old River would provide the resources needed to aquaculture their choupique and farm their turtles. They would be at home on their relatives' property: The Greenhouse Estate.

The group maintained distinct community, social institutions, and practices. As late as the 1990's these institutions included the continued traditional maintenance of the mounds at Spring Bayou. With the ever annual erosion of the soil around the base of the escarpment mounds, the soil becomes embedded with artifacts and then is carried onto the basement mound area. Particular artifacts are still retrieved but no longer returned to Mound V, which has been fenced in by the federal and state government. They are returned to one particular undisclosed mounds.

Holistic medicinal remedial practices and cures are still tribal orders of the day. A baby's thrash is still cured by applying and mopping that infant's urinated diaper across a blanché infant's infected agitated tongue. Excessive bleeding from a cut is arrested by bundling the oozing exposed area with a wrap of woven spider web. Asafetida is still a cure all for pin and hook worms maladies. Chicken pip is still cured with sugar and coal oil after sniping the tip of the chicken's mopped-coal oiled tongue. When a bovine loses its cud a home made facsimile replacement is substituted with a greasy dish cloth folded tightly around a bound moss-ball. The best cure all for a dog's mange is old lubricated oil released from the engine of an automobile then smeared over the dog.

In 1940 only one person in the group was able to read and write. That person was Esther

Alexander. She had been sent to a teachers college so that she could start a school. She died a year later after her graduation. The group then petitioned the local Catholic Church for nuns to teach their children. Holy Family Nuns were dispersed to Marksville, Louisiana. Both Avoyel and Tunica attend Holy Ghost School for then an exuberant sum of \$5.00 a year for each child. The Avoyel continued to live in close proximity and even today 20% are able to speak their tribal French Patois.

By 2004 it was imperative that the community needed land for its land based aqua culturing of its tribal staple the choupique. The Department of Interior made available 60,000 acres of land to the Tunica in the area once controlled by the Avoyel. This land disbursement had to be sanctioned by the Avoyelles Parish Police Juror. The Avoyel stepped up to the plate and exacted their right to participate in the land division. It was Avoyel lands.

“...Avoyel Nation requesting a fair share from the resolution adopted by the Avoyelles Police Juror at the June meeting [2004]...” *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 1, Page 1}*.

The group felt that race and denial of land assignment had been the vital reasons that the group were forced to leave the reservation and strike out on their own. Old feuds die hard. The Avoyel felt that the Department of Interior and Tunica, like 1981, would again not play fair. Once was enough. The new generation of Avoyel would call upon their forefathers' political orchestration favors and ventures against a tribe with millions at its disposal to create a level playing field.

“Both groups want to be recognized by the jury to have first choice of any federal lands which are ever available. Lands could include closed military bases, corps property, or abandoned wildlife area, none of which appear to be available at the present time.” *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 2, Page 1}*.

There was only one advocate and dissenter, Kirby Roy [III] on the Avoyelles Parish Police Jury for the resolution to favor only the Tunica-Biloxi. The Avoyel chronicle reflected his great grandfather [I] as friends of the Avoyels, evidenced by vaccination and other medical receipts. Dr. Kirby Roy [1] had also advised Rosa the chemical solutions to use in her slough-farms to maintain the health of the choupique as well as being the group's physician.

“In the July meeting, Juror Kirby Roy's resolution from the June meeting giving the Tunica-Biloxi Indians the sole interest to any federal land

becoming available in the 60,000 acre area approximately bounded by Pointe Coupee and Concordia and Catahoula and Rapides Parish and Lecompte and Cheneyville was not rescinded and accepted into the minutes of the meeting. An expected upcoming resolution in the August Police Jury meeting will stabilize the issue from the District Attorney's Office." *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 4, Page 1}*.

The Avoyel was determined to place the issue on the front burner by publicizing to all malcontent that those whom this group had stood with since 1890 was either for the Avoyel or against the Avoyel. A letter from the group to the Avoyelles Parish Police Juror would create the desired effect: Money vs political orchestration.

"...In a letter to the Police Jury by Terryl M. Francisco of the Avoyel-Avoyel Tribe, the tribe petitions the police jury to memorialize a resolution on behalf of the Avoyel tribe...and the Avoyel tribe feel they have a legitimate claim to the resources since they are the descendants of a tribe that had existence dated farther back, possibly the year 200. " *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 7, Page 1}* .

The July 18 2004 entitled '*Both tribes want local federal lands*' gave the group a front page display and specifics to the group's history.

"The document proposed to be adopted by the Police Jury (Which was not) went on to say the Avoyel Nation has maintained its identity and are the sole descendants of the only indigenous tribe to inhabit the region as a non immigrant entity is keeping the posture of claimant to provide the tribe with the resources to allow them to increase economic development and employment opportunities that shall benefit citizens of Avoyelles Parish." *{The Journal, Laborde, Terry, Vol 26, No 38, Paragraph 10, Page 1}*.

The tide turned as soon as it was discovered that the Avoyel, a friend to all politicians, at present and in the distant past, had a marble in the ring, and was asserting its claims against a multi-millionaire tribal giant and the U.S. Department of the Interior . The tide turned overnight.

"A new resolution is to be drawn up by the District Attorney's office to be presented in next month's meeting to clear any interpretations. Riddle stated that he did not want to get between the tribes in any fashion or form in settling their issues to land ownership in his capacity as District Attorney. "I would prefer no resolution on land ownership!" Riddle stated." *{The*

Journal, Laborde, Terry, Vol 26, No 38, Paragraph 11, Page 1}.

The land issue rests in limbo. The group is going to make an independent request to the appropriate federal entity to secure some of this land to convert its coulee-sloughbase aqua culture to a land based aquaculture.

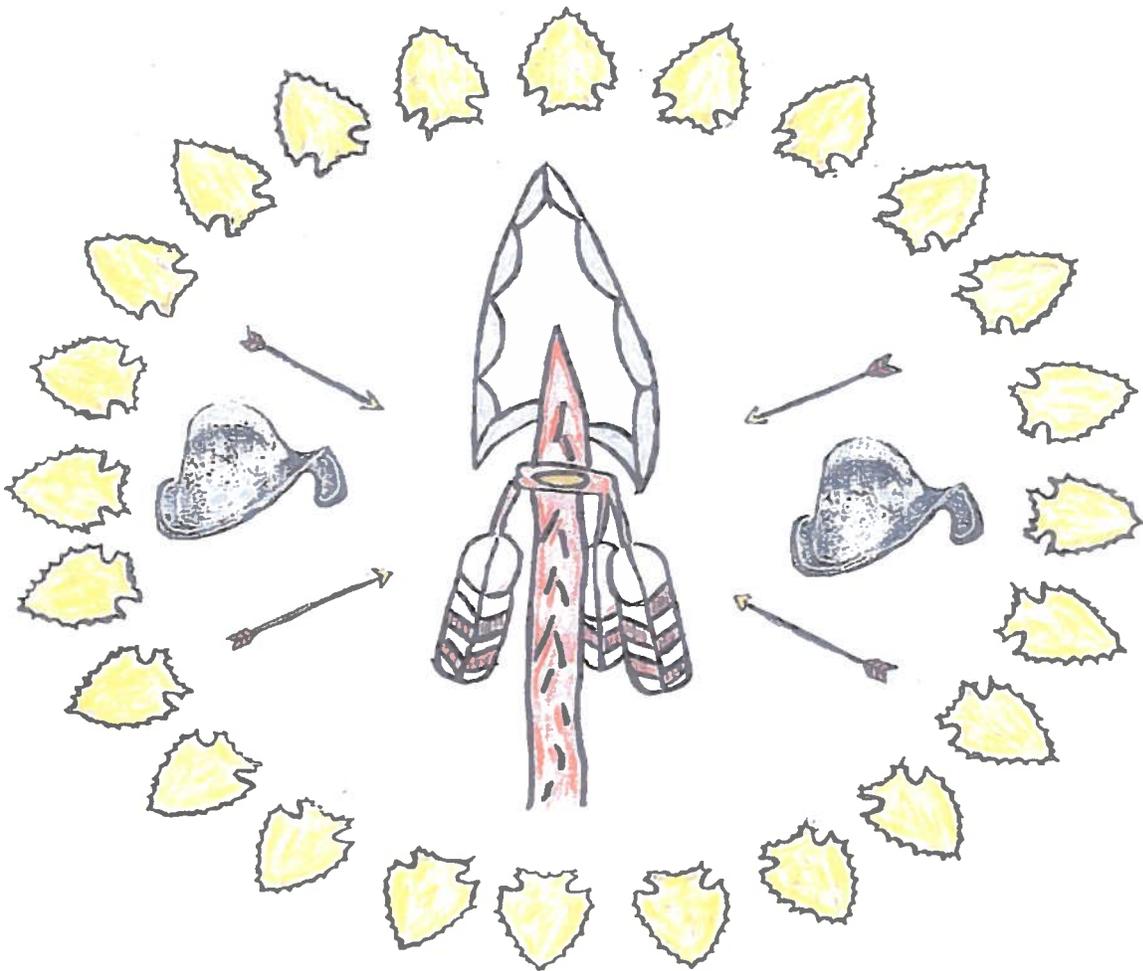
A tribal plenary is held three times a year. The occasions are the Tribal Mayfest, the Tribal Oktoberfest and the Christmas Gala. This is a vestige and throw back to voisin when the group came together to talk stratagem, play ball, family reports on the sloughs and settle differences.. The Mayfest and Oktoberfest are conclave events with two Avoyelles Parish Deputies posted about for security. Sumptuous meals are prepared virtually on the same plane as the forefathers. The Christmas Gala is open-ended to the community which is cherished by parents and the young people alike for a night of yuletide frolicking in a peaceful atmosphere under strict tribal supervision.

At the last tribal May Plenary held in June, 2009 Mr. Anthony Deshautelle, son of Burmar Deshautelle, grandson of Ernest Deshautelle,¹ whose father was Curtis Deshautelle, Jr whose father was Curtis Deshautelle, Sr., who left the reservation with Dyle, requested that either the quarterly newsletter "Arrowhead" or the Website of the same name be revived. Arrowhead was very informative keeping the tribe informed of newborn, deaths, events, tribal history and etc. And in the last year tribal information had not been forthcoming. Members agreed and understood that this project fell solely to the chairman, and Mr. Deshautelle and others agreed to take on the responsibilities of assisting in posting this newsletter. It was agreed by the full plenary that the group purchase a URL, Uniform Resource Locator. The tribal URL agreed upon was AvoyelBiloxi.Org and AvoyelBiloxi.Com. The URLs were purchased one week later.

¹Knoll, Jerold Edward, Letter to the Avoyel Tribe, April 4, 2005.

83.7(c)

83.7(c) The petitioner has maintained political influence or authority over its members as an autonomous entity from historical times until the present.



83.7(c) The petitioner has maintained political influence or authority over its members as an autonomous entity from historical times until the present.

The tribe's membership, Indians and non-Indians alike, acknowledged the independent authority of the cabalé. The eclectic patois noun cabalé is retained from the French period when the Avoyel acted in the position of middlemen. The noun has become embedded into the local colloquial as a position of an elected official with the ability to act as spokesman and surety for a group.

In the colloquial syntax, cabalé is utilized in the usual parts of speeches; a noun (subjective and objective cases), an adjective, a participle (subjective and objective cases), a gerund (subjective and objective cases), an infinitive (subjective and objective cases) and a verb.

The *cabalé* [noun] haggled with Governor d'Iberville until dawn.
Governor d'Iberville gave *the cabalé* [indirect object case] two horses.
Governor d'Iberville mustered the *cabale* [direct object case] to his side .
The *cabalé's* [adjective] position was untenable to Governor d'Iberville
Cabaléing [subjective present participle] was a skill acquired by Governor d'Iberville.
Cabaléing with the Avoyel [gerund-subjective case] assured Governor d'Iberville a treaty.
Governor d'Iberville asserted *cabaleing the issue* [gerund-objective case] for war.
Governor d'Iberville came *to cabalé* [infinitive-objective case] with the Avoyel.
To cabalé or not to cabalé [infinitive-subjective case] was the question.
Governor d'Iberville and the Avoyel *cabaléd* [verb] until the break of day.

The tribe's membership and non-Indians alike acknowledged that the cabalés Dyle Washington, Rosa Washington, Clarence Francois and Hillary Francisco acted as spokesmen and sureties not only for their group but extended the powers of the office to other groups, Indians and non-Indians alike. Each cabalé contributed to the identity of the office with the passage of time. Dyle virtually assured the exeunt Avoyel-Ofo, Avoyel, Tunica and Biloxi, who parted ways with the reservation and struck out on their own, that in time their exeunt would reap benefit for them and their children. They could not fare any worse than on the reservation.

Thereafter, each cabalé pledged the continued promise that as a group in concert they could create a better tribal life and distinct culture for themselves than remain or return to a reservation where they and their children would remain pilloried in a feudal indentured sanctioned society. They chanced the venture and the group of Avoyel-Ofo, Avoyel, Tunica and Biloxi never wavered from their ancestral decision.

The Avoyel group consists of offsprings from two sets of non Native American Franciscos and from offsprings of the pan-tribal Ofo, Tunica and Biloxi. The Franciscos were brothers, freed slaves by Abraham Lincoln's 1861 Emancipation Proclamation. The brothers were François Francisco and Oge Francisco. François Francisco's son married Dyle Washington's daughter Rosa after she divorced the Ofo, John [Grand Bord] François. Oge Francisco married the Tunica Josephine Pierite. The Biloxi who accompanied the group was a relative of the Barbrys, Curtis Deshautelle, Sr. As the century progressed the group increased with Cherokee Levieges and Blackfoot Peignés but as the group multiplied it remained stable with descendants of Avoyel, Ofo Tunica, and Biloxi.

There is a strong subscription in the group in regards to lineage. Many of the Tunica and Biloxi in the group have fallen under the Francisco umbrella through marriages but do not wish to subscribe their lineage predication solely under that banner. Some clan members give dominancy to the maternal line, some to the dominancy of the paternal line and others to the maternal-paternal line.

The Deshautelles whose great-great-great grandfather exited with Dyle from the reservation intermarried with François and Oge Franciscos. A large number of Deshautelles ascribe themselves as Avoyel-Biloxi; a median percentage ascribe themselves as Avoyel and a lesser distribution ascribe themselves as Biloxi.

The descendants of the Ofo [John François] follow a similar lineage path. A large number of Françaises ascribe themselves as Avoyel-Ofo; a median percentage ascribe themselves as Avoyel and a lesser distribution ascribe themselves as Ofo. The predications in the group offend no one and is not a catalyst for dissension. It permeates Native American pride throughout the tribe. The descendants of the Tunica, especially the Hall clan, reference themselves solely with the Tunica identity.

The tribe's membership and non-Indians alike equated the office of the cabalé as a place to seek solace for one's plight; to entreat a favor; secure employment and a refuge in troubled times. It was a liaison for any membership, non tribal membership, and non Indians alike to test the water for assistance being sought before attempting to communicate it.

“Never once in my over thirty years of service as District Attorney here in Avoyelles Parish did the Avoyel Tribe, and its Cabales waiver in their support for me and the office which I held. This will further confirm that the Avoyel Tribe was likewise supportive of my wife, Jeannette Theriot Knoll, in her election to the Court of Appeal in the State of Louisiana, making her the first woman ever elected

to an appellate court in the history of the State of Louisiana, her re-election to that court, and her election to the Court of Appeal in the State of Louisiana.

The Knoll family will be forever grateful to the likes of Hillary Francisco, Ernest Deshautelle, Malcolm Francisco and you for the support and encouragement given to us through our political careers. Should you or the Tribe need anything from the Knoll family, please feel free to contact us.”

Knoll, Jerold, E. *Letter to the Avoyel Tribe*, April 4, 2005. Paragraphs 2 and 3, Page 1.

For years the this group, unlike the Tunica, maintained employment and worked on the railroad. The sums earned from the railroad were expended for letting which was heavily relied upon by the Tunica. The group farmed and sold fish and turtles and sometime shipped them to earn extra money. Dyle motivated them that they could ship more in concert if they devoted more time to their fish farms than the produce farms which were pilfered by stealth of night.

There was nothing on the reservation to improve their lot. The produces that were planted were stolen at will by the letters. They were not entitled to share in land assignments nor allotted housing rights. Their houses consisted of hewn earthen dwellings. Sometime in the future maybe their children could learn to read and write. Dyle convinced the group that until land could be afforded at Hydropolis, the group would let from their relatives the Greenhouse for their fish farms nearby the ancestral mounds on Old River. On the Greenhouse Estate, near their mounds, they constructed larger coulee sloughs for their choupique with channel fresh water flowing from the diverse tributaries of Old River.

Before they departed the reservation the group did not dam up the sloughs and did not dismantled the turtle corrals leaving many for their letters. It was an offering that they were not burning down the bridges of several centuries if perchance some in the group wished to return perchance the group’s venture did not work out. Success of the group became an incentive for others from the reservation who later joined the group, even Tunica which are present on the rolls.

By 1907 the group’s fishing industry was thriving and the fish farms began to slowly multiply and produce reasonable revenue from hard work invested in the coulee slough farms at Old River. Under Dyle’s leadership the group acquired the ability of self sustaining and the ability to become a self fulfilling group, acting and living independently from the reservation yet remaining bonded to it even though the group realized the Tunica mantra was against them and constructively evicted them: *The group*

[Tunica] maintained a strong distinction from blacks and excluded members from membership anyone of black ancestry.

Under Rosa, the group began to acquire managerial skills of engaging in business practices and the commercial practices utilized by the white man. The group whose individual assets were held as a viable common tenancy and unum per se collateral was a catalyst for secured credit for Rosa's signature on diverse commercial instruments. Small patches of land were purchased through this group's effort and taxes paid. In the early part of the Twentieth-Century large quantifiable units except for the Tin Lizzies were unable to be secured by the group due to the fact the group had acquired insufficient collateral for large backing. By 1953 the group's credit was viable and many in the group had purchased small patches of land and could afford Studebakers, Nashes and DeSotos vehicles.

Clarence was unable to manifest the managerial skills proffered by his predecessor mother. He stressed the stability of the group's economic prosperity it enjoyed between 1920 to 1950 and its ability to continue and expand. Unable to read and write he did not understand the mechanics of business and the diverse variables of shipping which caused a sharp decline in economic progress of the group. He was able to convince the group from returning to the reservation by improving the economic progress of the group's seasonal income with patch gardens which generated a generous cash flow from produce peddling and liquid cash receipts realized by allowing non-tribal fishermen to harvest fish from letting some of the coulee-sloughs.

Hillary on the other hand expanded new coulee slough ponds in distant remote areas where they could not be poached and pilfered. He let these distant remote coulee slough ponds to non tribal fishermen. He expanded and intensified the group's activism and involvement in parish politics by backing those politicians who promoted causes particular of interest to minority social economic improvements. The mounds continued to be shepherd by the group more than in the past because of the incessant flooding of Old River causing erosion against he walls of the mounds, in particular against Mound V.

Under Hillary's tenure a new trend in political orchestration developed whereby members utilized the medium of radio especially radio stations KAPB and KLIL in Marksville, Louisiana and Moreauville, Louisiana to promote the political candidacy of some candidates. Candidates vied to post their political posters on the group's gallery board.

Hillary's expansion of political activism found the group in 1979 an exponent as a defendant in a District 12 Judicial court case when sixty members of the tribal group who previously voted absentee for one candidate returned to vote for another candidate . The

former candidate whom the group voted for absentee contested the election. The 12th District Court ruled in favor of the sixty absentee voters ruling that they were in compliance with Louisiana state law since they remained in the parish on election day and their presence in the parish on election day required them to return to vote for any candidates of their choice. Judge Earl Edwards ruled that these sixty individuals were not committed and restricted to the candidates they previously voted for.

At the behest of Merlan Pierite, Hillary was instrumental in petitioning Monsignor van der Putten, Auxillary for the Parish of Rapides' Diocese to found a school for the reservation Indians. The Monsignor employed Hillary on a parttime basis to maintain Van Hall; and employed his spouse at Presentation Convent for the nuns of the Daughter of the Cross. Hillary brought to the attention of the Monsignor that education was not available on the reservation for Indians who refused to attend black schools, and whom Avoyelles Parish School Board Superintendent Lyndon Couvillion denied their attendance in white schools. The wash room at presentation convent was converted into a classroom for the Tunica would be maintained by Avoyel group. Sister Catherine was charged in teaching them the rudiments of English, Mathematics and Spelling. One particular individual who later became chief adamantly refused to attend the Presentation Convent School since they were not permitted to attend white schools.

It came to past years later Merlan Pierite approached Hillary again. This time for one of the provocateurs against attending the convent school, his nephew, Earl Barbry, an exponential of social cohesion against blacks. The gist of the request centered on a tour in Vietnam. Having been drafted, Earl did not wish to initiate a tour of duty in Vietnam. Hillary remembered that Barbry had been one of the catalysts in the Tunica group's refusal to attend the Presentation Convent School. At the behest of his spouse Corine, whose great aunt was Josephine Pierite, Barbry's great-great-great aunt and a spouse of Hillary's grand uncle Oge Francisco' relented and empowered his son Terryl to use the clout of Avoyel political orchestration to aid and abet Earl Barbry from serving a tour in Vietnam. Terryl secured political assistance from Senator Russell Long's office and achieved the objective nine months later with the aid of Mr. Lee Thevenot, Avoyelles Parish Assessor, and Wayne Thevenot Senator Long's chief of staff. No gratitude was shown or given for this accomplishment.

Terryl Francisco was very familiar with the Indians on the Tunica reservation having frequented it on weekly intervals with his grandmother and others in the group to maintain relatives' graves and on numerous occasions, angling with his father. He knew everyone by name and often sought them especially old Dostree [Testosterie] for pomegranate, persimmons and plums. He ate guinea, choupique and White Buffalo [German Carp] with Chief Alcide. He witnessed racism when not accompanied by his

grandmother and father. On numerous occasions he had to wait at the entrance gate for a come-along to come to allow him entrance onto the reservation.

The transition from traditional leadership to a new organization with elected officers was not an easy transition. Within two years of organizing, the majority of the council voted to reduce the council members to six and remove 94 tribal members who felt compliance with federal statute was too stringent. Under Terryl the tribe relinquished its century-old unfettered tribal lifestyle for an incorporated way of conducting business, governmental inclusion which met with stiff resistance from Batiste, Sampson, and Francisco factions. For these and their followers, the incorporation and the seeking of federal acknowledgment acted as a Sword of Damocles and agitation which was too invasive by Washington to comply with by this faction in the group. They felt that non tribal members like spouses, step children, adopted children, and in-laws should be grandfathered into the group for acknowledgment. The present tribal government complied with federal requirements. Steve Batiste and Betty Francisco then advocated secession. They held a secret meeting to remove the present chairman and the present council members. The council's action was swift. The governing council voted and removed ninety-eight from the role, including five council members for attempting a coup against the legal governing body.

The Avoyel continues to live in close proximity and speak a historical patois gleaned from the French circa 1787 almost exclusively until 1950 and continue to be spoken regularly in their parents' or grandparents' homes. Many of the Avoyel children had to be removed from the influence of patois-speakers because they were unable to speak English, only the dialect, which would have barred them from attending pre-school and the first grade. The tell-tale sign of the early Avoyel patois speaking left an imprimatur on many in the group's speech even at present. At tribal plenary gatherings often inquiries are directed in the patois and a response and translation afforded. Many in the tribe continue to converse in the dialect and choose it as their tribal tongue. A glossary dictionary is painstaking being compiled in order that historical syntax shall not become a vestige of centuries gone by.

Soon after incorporation, in 2000, political authority among the Avoyel became more dispersed than before. Conflicts between present Chairman Terryl Francisco and Steve Batiste and Betty Francisco divided loyalties and political authorities within the tribe. However it became evident that the majority 170 remained with the ancestral group and 98 preferred to secede. The chairman exercised and enforced the authority of chairman that compliance would continue as the instrument and spokesman through the council, and that government would be the only authority concerning decision making. The chairman exercised this authority and manifested it with outside authorities such as the

State of Louisiana in seeking recognition, reclaiming the ancestral mounds, the police juror in requesting slough divisions and etc.

One of many diverse member participation in group governance occurred between 1965 to 1980 when the group became an advocate for submission of non-tribal applicants to participate in a Great Society Program, a proponent of the Office of Economic Opportunity, Department of Labor Neighborhood Youth Corp. The group was a primary instrument in selecting applicants between the ages of 16 and 21 to be enrolled in the local Avoyelles job programs throughout the Parish of Avoyelles.

An exclusive example of member participation in group governance that became a catalyst in a modification of a Louisiana State statute occurred in 1979 in a local parish election. Political orchestration was a blockbuster concert effort especially when the tribal group voted en masse in block especially for candidates who advocated advancing Native American causes. In the 1979 municipal election between Judges John Contois and Clyde Bennett, Jr. both advocated Native American causes, but Judge Bennett subscribed to Native Americans securing bingo parlors, whereas at the last week of the election Judge Contois voiced his opposition to this form of gambling. Sixty members of the group had previously voted absentee for Contois, but his last moment statement caused ire in the group. On election Saturday, Hillary wrangled that the sixty remain in the parish on election day return to vote, which was in compliance with Louisiana statutes in 1979.

This caused a stir. Charges and counter charges of election fraud ended in court before Judge Earl Edwards of the 12th Judicial District. The court ruled regardless of the charges and counter charges the re-casting of votes on election day was in compliance with state statute. Since these sixty absentee voters were physically in the parish on election day, Louisiana Statute prescribed that they were compelled to return to vote. That they did. Thus, the group became the catalyst for the absentee voting law being modified to exclude the term "physical presence." After 1979 no voter if in the parish on election day is compelled to return to the vote, only if the voter desires.

Council decisions and other changes in tribal government have been hotly contested, generating a great deal of interest among the membership, even to secession. Political factions that cut across the Francisco and Deshautelle family versus Steve Batiste, Uraldine Bonton and Betty Francisco Williams developed over disagreements on tribal inclusiveness of enrollment. The latter Batiste, Bonton and Francisco refused to comply with federal law that members 'descended from a historical tribe' to be over ridden with the inclusion of family members "not descended from historical tribe.' The antagonists also questioned the regularity of tribal meetings and their names placed on records in the

minutes. Internal minor skirmishes do continue to flair but are resolved sometimes satisfactorily, other times not so satisfactorily.

Many in the group did not want to subscribe in becoming a non-profit entity, 501c(3) because non profit status would forever forfeit the group's century right to generate revenue through political orchestration. This fear was rebutted that substantial grants would complement for loss revenue. Despite the distinct factions within the tribe, the legitimate authority of the current tribal government to represent the tribe's interests to outsiders is not questioned. Supporters and opponents alike respond when the current chairman proposed the conversion of the group to a non profit entity, assessing the days for plenary to cook, prepare special dishes, chaperone the youths, prepare and contribute to voisin.

Election results confirm that members participate in their tribal organization. The tribe maintains records of qualified voters (adult over age of 18) and of election returns.

Since its corporative inception the tribe has maintained records of the minutes of its tribal council, documenting its regular activity. In addition the chairman, each council member, the membership quarterly news letter "Arrowhead" and website advise the group of upcoming elections, activities, or concerns that need to be addressed by the membership, such as completing ancestry forms and individual history sheets needed for the recognition process and the addition of newborn into the tribe.

In 2008 the group applied for status as a non profit entity. The Department of Treasury granted the group the status of a non-profit entity 501c(3). This status enabled it to compete for grants and earmarks which so far has not been forthcoming but the status is slowly showing promises of some realization on the horizon.

Since 1890 the group has been virtually reclusive discovering that it is able to achieve by interacting more with the community than state and federal governmental entities. 1890 and 1981 are tell-tale signs to the group that government is more a detriment than a fair arbitrator. The group's main feat in the current period of time is its continued self reliance and continuing as a concerted entity to become a prevalent entity in an industry it has managed to skill itself in because there were no other recourses. Its intent is the conversion of a slough based sturgeon farm to a land based sturgeon farm with expectations of expanding the farm into a caviar processing plant.

**CONSTITUTIONAL RIGHT TO REDRESS A GRIEVANCE
THAT HAS NOT BEEN FORTHCOMING**

The Honorable Senator Mary Landrieu, referenced in her circle as the *champion of civil rights*, has now become the only democratic senator in both the Twentieth and Twentieth-First Centuries designated with the acronym, *COBS [Champion of Black Suppression.]*

Avoyel-Biloxis tribe, descendants of Spanish Moors under the Spanish Occupation [1762- 1803] of Louisiana and Avoyel-Biloxis later from emancipated slaves have been confined and suppressed by social cohesion. Social cohesion is a federal aesthetic euphemism for raced-based discrimination. The U.S. Department of Interior is a federal racist entity that salivates, sanctions, subscribes and racially enforces without lynching, the Ku Klux Klan tenets of social cohesion, a new mode of lynching by enforcement and suppression of civil rights, particularly against black tribal members: *"The group has maintained a strong distinction from blacks and excluded from membership members who married blacks."*

Had not a redress grievance been posted in the Alexandria Town Talk on September 30 and October 5, 2012, Senator Landrieu's machination of black suppression by federal social cohesion would continue to prosper. Her embarrassed staff admitted by phone at 5:00 p.m. on October 12, 2012 to the Avoyel-Biloxis's chairman that the cornucopia of annual tribal documents of acknowledgment- methodically submitted for the last 10 years and posted to Senator Landrieu's Washington office by priority mail in August 2012 - could not be found.

This was an indictment, re-enforcing the contention that Senator Landrieu's 10-year's silence would continue to prevail and promote the Sword of Damocles: black suppression of an amalgamated pan-tribal entity. The staff member entreated the chairman that the replacement documents be e-mailed on October 13, 2012. The chairman informed the senator's staff that only those documents that did not exceed e-mail byte sizes, one-half, would not be submitted on October 12, 2012 until October 17, 2012 due to the fact the Avoyel-Biloxis tribal synod and Oktoberfest were being held on October 13 and 14, 2012.

The federal government justifies social cohesion in the same manner as it is hosted in the U.S. Constitution. The U.S. Department of Interior references each black tribal person as 3/5ths of a person. So every 15 black tribal members render a rounded count as 10. *Social cohesion* contends that blacks are 3/5th sub-optimal beings, not truly humans, but mud entities that indicts and justifies these mud entities from any tribal roll before acknowledgment purification.

Removal of blacks from a roll is required by federal policy directives: any blacks with Native American ancestry on a tribal roll, except mulattos, quadroons, octoroons and griffes are summarily removed from a tribal roll and relegated as a splinter entity or group, which ipso facto renders the 3/5th mud black as a *persona non grata*, without recourse to any federal appeals. Tribal members with white blood need not be humanized in a tribal court. Lastly, only 3/5th black mud-beings can be humanized when they recant their mud entity to a tribal court if a tribe permits it. The Avoyel-Biloxis have black relatives on tribal rolls. Each of those blacks that are on a tribal roll have forfeited their black heritage and have shed their so called mud identity to be returned on that tribal roll by going into a Native American court, *humbly pleading and begging tribal pardon for being black*. The more earnest a disenfranchised black tribal member's entreaty is before the tribal judge, the easier it is for that black to be returned into the tribe.

The U.S. Federal Government, in December 1980, removed the Avoyel-Biloxis from its rightful amalgamated pan-tribal enrollment. The black Avoyel-Biloxis were forcibly removed from their lawful tribe because they were black. Being black is a federal stigma and an impediment on any Native American roll. The ipso facto federal stigma and impediment rendered the Avoyel-Biloxis by federal law to a status of *a renegade splinter group*.

The status, renegade splinter group, incarcerated and fettered the Avoyel-Biloxis as a *persona non-grata* entity, which thereafter, denied Avoyel-Biloxis recourse to any federal intervention. In short, the Avoyel-Biloxis are forbidden by federal law to contest or appeal their civil rights infringement in any federal court. Because of their forced classification, now the tribe is designated as a *renegade splinter group*. This is a classic use of federal law machination that suppresses black civil rights by the federal government, penalizing the group for their black status.

And the Pledge of Allegiance ends: *"with liberty and justice for all."* Senator Mary Landrieu, except for every one in the United States but the Avoyel-Biloxis. Even though justice has not been forthcoming, it does not deter the Avoyel-Biloxis from uttering those words with great resounding tintinnabulations of hearts and souls.

In December, 1999, after requesting federal acknowledgment as an Avoyel-Biloxis tribe, the BIA sent a voluminous application to the Chairman of the Avoyel-Biloxis for historical documentation for tribal recognition, which the tribe completed, beginning with the year 1600 to 2000, utilizing the same records to acknowledge a local tribe, forms 83.7(a) to 83.7(e). Note, only the year 1900 to 2000 was the requirement for completion.

Upon completion of the application, copies of the application and numerous historical documents were returned to the BIA, copies were forwarded to the President of the United States, the Honorable George W. Bush and later, the Honorable Barack Obama. Not one response has been forthcoming.

The BIA responded and said that all the information had to be placed on disks instead of the boxes of tribal information that was sent to them. The information was modified and placed on disks and returned to the BIA.

The BIA informed the tribe of time allotments and their part in fulfillment of the application by the BIA placing articles in various newspaper media confirming the intent of the Avoyel-Biloxis to be acknowledged as a Native American tribe. Nothing was ever posted by the BIA in any newspaper about the tribal application. The only concrete thing that was done contractually with the BIA was its issuing a tribal number to the tribe.

Senator Mary Landrieu has been in-line and in-step with the enforcement of social cohesion for the past 10 years. The senator has been unwilling to confront, and has refused to warrant a GAO [General Accounting Office] investigation, even after the Avoyel-Biloxis posted the General Accounting Office letter to her in 2009, 2010, 2011, and 2012 of GAO's willingness to launch an investigation.

The GAO is the U.S. Congress's investigative arm and watchdog. The GAO is willing to launch an investigation into social cohesion against the Avoyel-Biloxis, provided that the Avoyel-Biloxis's Louisiana senior senator, the Honorable Mary Landrieu, warrants it. The honorable senator for the past 10 years has repeatedly ignored the requests. Her modus operandi: avoid as a ruse by repeatedly frivolous contacts with the Department of the Interior with the same 10-year responses. The Avoyel-Biloxis tribe has repeatedly requested that the senator make no requests to the U.S. Department of Interior.

Now is the winter of the Avoyel-Biloxis's suppression discontent, made seasonally infamous by this daughter of Moon. The general public is aware of the Honorable Senator's Sword of Damocles-stalwart black suppression-that pillories that honorable senator's unwillingness to confront social cohesion in conservative Louisiana.

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Rosa Washington François Francisco Avoyel-Biloxi-Matriarch Date of Birth: Unknown

BAPTIZED AT ST. PAUL'S CATHOLIC CHURCH, MANSURA, LOUISIANA
AT THE AGE OF ABOUT 8, DECEMBER 19, 1871

Terry M. Francisco, Chairman
Council Members

- Kenneth Simon • Samuel Johnson, Jr • Dorothy Johnson • Monica Johnson •
- Marion Young • Albert Leviege, Jr •

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The Greater Avoyelles

Sunday

The Journal

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Avoyelles Jury in middle

Both tribes want local federal lands

By TERRY LABORDE

Allen Holmes and Romes Antoine were present at the meeting of the Avoyelles Parish Police Jury to represent the Avoyel Tribe of Louisiana and the Avoyel Nation requesting a fair share from the resolution adopted by the Avoyelles Police Jury at the June meeting for the Tunica-Biloxi Indian Tribe.

Both groups want to be recognized by the jury to have first choice of any federal lands which are ever available. Lands could include closed military bases, corps property, or abandoned wildlife areas, none of which appear to be available at the present time.

Holmes noted some 60% of Avoyelles people have native descendants and complemented the work of the Tunica-Biloxi Tribe and just to provide jobs for residents of Avoyelles. According to records, the Avoyel tribe was the first to establish in this area.

In the July meeting, Juror Kirby Roy's resolution from the June meeting giving the Tunica-Biloxi Indians the sole interest to any fed-

eral land becoming available in the 60,000 acre area approximately bounded by Point Coupee and Concordia and Catahoula and Rapides Parish and LeCompte and Cheneyville was not rescinded and accepted into the minutes of the meeting. An expected upcoming resolution in the August Police Jury meeting will stabilize the issue from the District Attorney's office.

Holmes had a letter from United States Senator John Breaux concerning interest in land claims by the Tunica-Biloxi tribe to the United States Department of Interior's Bureau of Indian Affairs. Holmes requested the resolution of last month be reconsidered by the jurors and stated his tribe's intentions were not for a casino but more for health and medical benefits. He respected the ingenuity of the Tunica-Biloxi Tribe. Holmes requested the jurors to look out for the best interest of all Avoyelles Parish.

In a letter to the Police Jury by Terry M. Francisco of the Avoyel-Avoyel Tribe, the tribe petitions the

Police Jury to memorialize a resolution on behalf of the Avoyel Tribe. Holmes and the Avoyel Tribe feel they have a legitimate claim to the resources since they are the descendants of a tribe that has existed farther back, possibly the year 2000.

The resolution states the following: "Bureau of Indian Affairs on May 02, 2003 issued a policy directive to the Avoyel-Avoyel nation of Louisiana stating this dicta: The Tunica-Biloxi acknowledgement decision in 1981 did not acknowledge a general Avoyel Tribe of remnant. It acknowledged a specific group of named individuals of demonstrated Avoyel, Tunica, Biloxi and/or Ofo descent who

appeared on a submitted membership list. Not all descendants of any of the four component tribes were part of the Tunica-Biloxi. More often than not, there are many more descendants of a historical tribe than those individuals who actually remain part of a distinct political and social community."

The document proposed to be adopted by the Police Jury (which was not) went on to say the Avoyel-Avoyel Nation has maintained its identity and are the sole descendants of the only indigenous tribe to inhabit the region as a non-immigrant entity is seeking the posture of claimant to provide the tribe with resources to allow them to increase economic development and

employment opportunities that shall benefit citizens of Avoyelles Parish.

Juror Anthony Desselle requested District Attorney Charles Riddle's opinion. Riddle stated last month's resolution may support the claims of lands and he is concerned landowners may forfeit their rights on this issue where different tribes are competing with each other for land. A meeting between the jurors, Riddle, and representatives between both tribes will be held prior to the August Police Jury meeting.

In a telephone interview, District Attorney Charles Riddle stated in the event he would have to defend the Police Jury, he did not want any claims saying that the Police Jury agreed with either tribe in the issue giving the tribes a legitimate claim to property. A new resolution is to be drawn up by the District Attorney's office to be presented and next month's meeting to clear any interpretations. Riddle stated he did not want to get between the tribes in any fashion or form in settling their issues to land ownership in his capacity as District Attorney.

"I would prefer no resolution of land ownership!" Riddle stated.

In his presentation to the Avoyelles Parish Police Jury, CF Kenneth Rachal complemented the jurors on good management in a year 2003 finishing with a net profit of nearly a half million dollars combined accounts. The analysis for 2003 showed \$7,484,805.00 revenues, \$7,124,954.00 in expenditures, and \$51,085.00 in proceeds from leases to give a net profit of \$410,936.00. The total assets of Avoyelles at the end of the 2003 Audit Report shows \$13,628,424.00 with liabilities of \$1,804,664.00, investments in fixed assets \$5,789,897.00, designated fund balances of \$266,047.00, and net unrestricted fund balances of \$5,767,816.00 to give a paritworth of \$6,033,863.00.

The audit report for 2003 was accepted by jurors with only one finding. In the issue of the sale of the building not being used by the assessor and sold by the Police Jury in 2003, bids should have been accepted.

Both groups wantto have first choice of any federal lands which are ever available. Lands could include closed military bases, corps property, or abandoned wildlife areas.