



Architectural Arbitration: The Lore of Land, Law, and Home

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**Architectural Arbitration:
The Lore of Land, Law, and Home**

By

Bailey Morgan Brown

Bachelor of Architecture, Oklahoma State University, 2016

Submitted in partial fulfillment of the requirements for the degree of

**Master in Design Studies
History and Philosophy of Design and Media**

At the Harvard University Graduate School of Design

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Bailey Morgan Brown

05/17/21

Bailey Brown
Harvard University Graduate School of Design

Certified by



05/17/21

Dr. Lisa Haber-Thomson
Lecturer in Architecture;
Area Head, MDes History and Philosophy of Design and Media
Harvard University Graduate School of Design

Architectural Arbitration

The Lore of Land, Law, and Home

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Bailey Brown
Advisor: Lisa Haber-Thomson

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Abstract

Architects who appropriate ancient “primitive” forms and construction draw on a foundation of “indigeneity” that appears to overlap with, but fundamentally contradicts, the use of this concept by tribal nations. Architects privilege aesthetic symbolism or “primitive” building techniques as defining indigenous architecture. Tribal nations, however, articulate their own architecture as reflective of political status and cultural dynamism in the present.

The understanding of “indigeneity” written into United States Federal Law illustrates foundational notions of identity. This thesis explores the various lores of indigeneity that are the foundation of Tribal Law. I draw examples from legal cases that entangle legal rights to land, native culture, architecture, and citizenship with folklore of essentialized indigeneity.

This thesis explores the *legal lore* of land and home through the case of the Cherokee Nation because of the tribe’s lineage of land dispossessions and impact on American Indian Law as well as the tribe’s legal prominence in matters of sovereignty, land, and nationhood and domestic architecture that questions essentialist identities. I examine contexts of indigeneity necessary to understanding legal land conflicts and

tribal law, including territory, citizenship, and sovereignty that confronts essentialist lore. Complications between lore and law are explored in a close analysis of five legal cases: the first three are known collectively as the Marshall Trilogy, the fourth, “The Dawes Act,” and the last - *McGirt v. Oklahoma*. Architecture arbitrates these legal, intellectual, and material foundations to affirm and contest the lore of land, law, and home.

Introduction

The Cherokee people tell a tale of the first strawberries.

When the man was first created, a mate was given to him.

They lived happily together for many years, but began to argue.

The woman left her husband and went toward the Sun land, in the east.

The man followed alone and sad.

The woman kept on steadily ahead and never looked behind.

The great Apportioner, the sun, took pity on the man and asked him if he was still angry with his wife.

He said that he was no longer angry with his wife and the Sun asked him if he

would like to have her back again, to which he eagerly answered yes.

So the sun caused a patch of the finest ripe huckleberries to spring up along the path

in front of the woman, but she passed by heeding them no mind.

Farther along, he put a clump of blackberries, but these also she refused to notice.

Other delicious fruits, one, two, and three, and then some trees covered with beautiful

red service berries were placed beside the path to tempt her, but she still went on until

suddenly she saw in front a patch of large ripe strawberries, the first ever known.

She stopped to gather a few to eat, and as she picked them her face glanced to the west.

At once, the memory of her husband returned to her and she found herself unable to go on.

She sat down, but the longer she waited, the stronger became her desire for her husband, and at last

she gathered a bunch of the finest strawberries and started down the path to give them to him.

He met her kindly and they went home together.



Image 01: Cherokee Nation Gift Shop, Tahlequah, Oklahoma, Cherokee Nation, January 2021

The image is a black and white photograph taken while driving forty-five miles per hour westward on Oklahoma state-highway 62. The day is overcast causing few shadows. Asphalt pavement fills the bottom third of the image. The top half of the image is sky. A series of buildings, cars, and trees fills the remainder of the image. The foreground is blurred. Seven cars are in the parking lot. One car - white - faces the highway and the viewer.

A large sign with the word's "CHEROKEE NATION GIFT SHOP" draws attention to the central-most building. To the left of the sign is the Cherokee Nation seal - washed out and not legible to the viewer. Above the "CHEROKEE NATION GIFT SHOP" is the Cherokee language translation of the sign. The Cherokee translation is much smaller and is illegible from the car and barely fits on the fascia of the metal-panel. The English language version attempts to push the Cherokee translation up and off of the building; however, both remain on the fascia. Both take up space. There is a limited amount of surface but both remain. A neon "OPEN" sign is located above the entry to the structure (on the far right of the building). Small bushes are spaced evenly in front of the storefront glazing.

Touching the "CHEROKEE NATION GIFT SHOP" to the right (West) is a two-story structure with a flat roof with large exposed exterior concrete columns. The HVAC systems are

clearly visible on the roof. This building is attached to the “CHEROKEE NATION GIFT SHOP” but has its own entry. It is unclear what the interior relationship is between these two structures.

Framing the “CHEROKEE NATION GIFT SHOP” on the left is a series of six pine trees planted on short-hewn grass between the foregrounded parking lot and the parking lot visible in the background which contains additional cars. The pine trees are roughly four times taller than the “CHEROKEE NATION GIFT SHOP” dwarfing it by comparison.

There is enough room on the sign. Both may not fit comfortably but they fit. They rest, however much in tension, together. Both are necessary. Cherokee homes are similar. It's a tight fit but both exist - both affirming and contesting the law at the same time. The home is the arbiter of the conflict between the *legal lore* and a new *lore* being told - remade - renewed. The Cherokee people have been deemed “discoverable”, “dependent”, and “distinct” in U.S. law. However, in the home these *legal lores* are contested by “survival”, “sovereignty”, and an existence that is both “within and without”. Homes arbit both colonial and indigenous *lore/legal* realities through the affirmation and the contestation of legal

lore through their spatial arrangements and material realities. Land is arbit similarly. Property rights contain these same *legal lores* of “discoverability”, “dependency”, and “distinction”, yet here again, an interplay between contestation and affirmation continues through “survival”, “sovereignty”, and “within and without”. Both fit on the sign. To survive, to retain sovereignty, to remain both within and without the power of another government, the Cherokee home operates between *legal lore* that continues to affect the law today and a new *lore* that is being arbit through land and home.

A Word on Definitions.

Law in this thesis refers to the particular written legal documents that constrain and enable the sovereignty of the United States and the states thereby included. For example, the law permits legalized union between two individuals in a marriage contract; marriage is written down and can be adjudicated in a court of law that retains sovereignty (i.e. county courts or federal courts).

Lore, on the other hand, refers to the stories, ideas, and understandings that are accepted within a collective body and affect the lives experienced by those under the power of the collective. *Lore*, in this case, is the existence of marriage as an understanding - as a story of joint union, an idea of the individual able to consent to a legal connection, to an understanding that marriage is a real part of the society. The *lore* of marriage affects all under the power of the collective - even those that disagree with the pertinence of marriage in their own lives. Robert Clover writes that “no set of legal institutions or prescriptions exists apart from the narratives that locate it and give it meaning.”¹ I am taking Clover's use of the word “narrative” and substituting the word “*lore*”. Therefore, I would claim that “no set of legal institutions or prescriptions exists apart from the . . . [*lore*] that locates it and gives it meaning”. This substitution is necessary for three reasons.

First, narrative is morally and materially neutral. There can be a narrative about just about anything; a narrative about marriage - say “marriage came, went, and came

back” - has a compelling plot, an arch of inferred conflict, implied characters, and a conclusion; however, this narrative does not affect those under the power of the collective. This narrative rests complete - draws conclusions - and does not affect the collective body. There is nowhere to go. Narrative sets no precedent. A narrative can exist between one text and one reader. On the other hand, *lore* is not neutral in its agenda nor in its relationship within a political and communal body. *Lore* is about morality, right and wrong, and the ways in which the material world is and should be navigated. A *lore* about marriage - say:

“Single-ness walked along a path toward a chasm, the chasm was too wide, marriage came, gave a hand, and lifted single-ness across the chasm. Their hands remained clasped. Marriage began.”

This *lore* is about morality - there is an inferred “need” for marriage by single-ness. There is an inferred right and wrong, but also a way out. Single-ness could have turned around and left, but to cross a chasm, they were going to need help. *Lore* creates a right way to cross the chasm. This *lore* is also about ways in which the material world is and should be navigated. The chasm is real. Hands are grasped. There is a reality to the material world, and a conveyed “*should be*” of how to navigate that world - you “clasp” hands. There is a physical - material - contact between two bodies. *Lore* exists between a story and a collective. This *lore* affects all under the power of that collective. *Lore* is a story told

¹ “The Supreme Court, 1982 Term; Foreword.”

and retold - a precedent of future stories. *Lore* becomes more known - over time. *Lore* pervades a collective - stories, ideas, understandings slip into that collective. Even if there are non-believers. A spirit of the *lore* pervades, undergirds, persists through the collective.

Secondly, the term "*lore*" has its own connotative baggage. It is delegitimized. It has stories of bigfoot. It has podcasts about the supernatural, the not-seen. *Lore* has its own *lore*: it's own morality, right and wrong, and ways in which the material world is and should be navigated. *Lore* refers to stories, ideas, and understandings that are accepted within a collective body and affect the lives experienced by those under the power of the collective. This "*lore*" can convince a room of people that the house is haunted, convince boy scouts that a werewolf howled in the night. The power of the collective amplifies the *lore*. *Lore* has this baggage of the not-seen, the not-provable, yet power to convince. *Lore* makes assumptions about the immaterial and the material.

Thirdly, "*lore*" accompanies "folk". This "folklore" refers to stories, ideas, and understandings that are accepted within a collective body and affect the lived experiences of those under the power of the collective. When the power of that collective is threatened by another more powerful collective - the term "folklore" is used as a way to trivialize the "folk" - the people - telling the "*lore*". For example, imagine a more powerful collective without chasms, hands, or marriage trying to understand our previously discussed folklore. From this outside position, this folklore loses its power, its intelligibility.

The illegibility of the *lore* - would deem it "folk" - despite its continued acceptance by the now-disempowered collective.

Law - as the particular written legal documents that constrain and enable the sovereignty of the United States - is informed by "*lore*". "*Lore*" is a good word because it's not neutral, it has baggage, and is normally placed onto the disempowered. As a counter to legal structures - the word "*lore*" brings that baggage of a questionable credibility to the realm of power - law. "*Lore*" is potentially liberative. *Legal lore* affirms the collective ways in which the material world is and should be navigated and therefore persists in furthering material realities that affect the lives of people under its power.

The *legal lore* was developed through the first three nineteenth century supreme court cases pertaining to tribal law in the United States. Today, these three cases are known as the Marshall Trilogy. Each of these cases legalize a particular *lore* about Cherokee people through the language of the law and the spatial implications of that language.

Chapter 01: Lore of Discovery - *Johnson v. MacIntosh*

"... The Indians had no right of soil as sovereign, independent estates. Discovery is the foundation of title, in European nations, and this overlooks all proprietary rights in the natives."²

- Chief Justice John Marshall, *Johnson v. MacIntosh*, 1823

In *Johnson v. MacIntosh* - the first of our three cases - Chief Justice John Marshall argues that Native Americans do not hold independent estates and therefore do not have proprietary rights. The legible "independence" of the homes is viewed through the *lore* known to Justice Marshall. If the homes of the natives do not look like estates, then they are not property owners. The appearance of a confirmation of known *lore*, leads to a court ruling that confirms estate-lessness on part of the Natives.

Furthermore, he argues that the discovery is the right on which European land claims are made. The right is seen to overlook all the proprietary rights of the natives. *Overlook*. Not that they don't exist. But that the right of discovery is greater than the right of the natives. There is a clear spatial hierarchy being developed in the legal language pushing the natives toward the ground while the Americans are above - able to overlook the natives below. It has been deemed in law - that the *lore* that Natives do not own their property because it does not look like property, that the *lore* that the Natives are inherently discoverable, and that there is a clear spatio-social hierarchy between the Americans and the Natives. These *lores* are written into the law - as are their spatial outcomes.

Property must look like property. Property

² Marshall, *Johnson v. MacIntosh* at 567.

must never look discoverable. Property must never be able to be overlooked.

The last thing to note is Marshall's preposition; the word "in" tells us much about Marshall's conception of the native. The proprietary rights are in the native - not of, for, to, around, under, above, through. There is more evidence of *lore* in this preposition than in the rest of the document combined. The "in" is inherent innate - internal. It has an insideness that cannot be altered. The proprietary rights are internalized and therefore cannot be held, owned outside of the body. They cannot be legible to an outside. There is no conceptual way for a native to "had" a "right of soil" when the proprietary rights are in. An estate cannot be "had" from an inside right. Discovery - is from the outside - therefore the discoverer must be the only entity that can acknowledge proprietary rights.

There is a spatial reality to this *legal lore*. This is seen in land. The lands held by the Cherokee people were mapped in wonder stories not on paper. Property did not look like property. The United States surveyed and mapped the land - made it property. Made it discoverable - discernable as pieces to be "discovered" and then claimed. Made land that could overlook other known ownerships and make claims.



Image 02: Lands Since Time Immemorial

This map (Image 02) demonstrates the lands held by the Cherokee people since time immemorial. The boundary is fluid shifting and adapting in continuous social, political, and environmental negotiations with neighboring human and non-human entities. This land is mapped in wonder stories (citation needed). The mapping occurs in *lore*. Legible within the community. Within relations. This map is known. Marshall was right. The proprietary rights are in the native - not of, for, to, around, under, above, through. The “in” is inherent - innate - internal. It’s an insideness. The proprietary rights are in and therefore cannot be held, owned outside of the body. They cannot be legible to an outside, but are perfectly legible within. *Lore* in the natives constructs material reality and space.



Image 03: Lands

This map (Image 03) demonstrates the lands held by the Cherokee people when acknowledged as in the proprietary rights of the natives but legislated - legalized - outside the proprietary rights of the natives. The boundary is firm, mapped, and able to be sold in incremental economic, political, and constitutional through written treaties without neighboring human and non-human entities but with the U.S. Congress. This land is “discovered”. This land is mapped as legal survey. The mapping occurs in law. Illegible within the community. Within relations. This map is unknown. Marshall was right. The proprietary rights are in the native. While the land is mapped from without. The land is legible to an outside, but is perfectly illegible within. Law without the natives constructs space. There are no “independent estates”. This land is mapped and thus “discovered”. Such artifacts are the foundation of ownership.

This is seen in home. The homes built by the Cherokee people were rebuilt in place. Property did not look like the property of the discoverers. Sticks, bark, trees, mud, are not brick, stone, timber. The homes looked discoverable. They could be stumbled upon by discoverers who don't know the map.

Image (02) is a drawing of three rebuilt Cherokee homes from the early nineteenth century. These homes had been destroyed for various reasons: decay, storm damage, fire, desire. What is evident here, is that the rebuilding can happen adjacent to and overlapping the footprint of the previous home. It is also evident that the form remains the same despite loss. The location changes but the form persists. The form consists of four posts supporting a roof above with a hearth in the center. The entryway changes orientation during the rebuilding. The form remains. The threshold moves. The internal remains. The connection, threshold, entryway to an exterior changes orientation based on new facts - new realities of the outside.

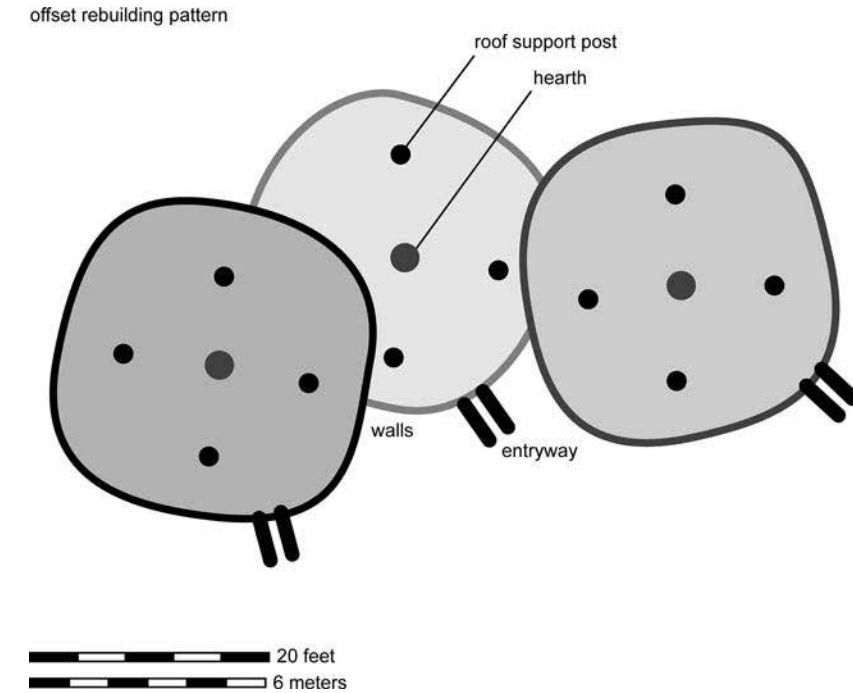


Image 04: A Archaeological Plan of a Cherokee Offset Rebuilding Home Pattern

Image (03) is a drawing of three rebuilt Cherokee homes from the early nineteenth century. These homes had been destroyed for various reasons: decay, storm damage, fire, desire. What is evident here, is that the rebuilding can happen over the footprint of the previous home. It is also evident that the form remains the same despite loss. The location remains and the form persists. This form consists of four posts supporting a roof above with a hearth in the center. The entryway does not change orientation during the rebuilding. The external form remains. The threshold remains. The internal form remains. The connection, threshold, entryway to an exterior resists changes in orientation based on new facts - new realities of the outside. The outside is irrelevant within the Cherokee home.

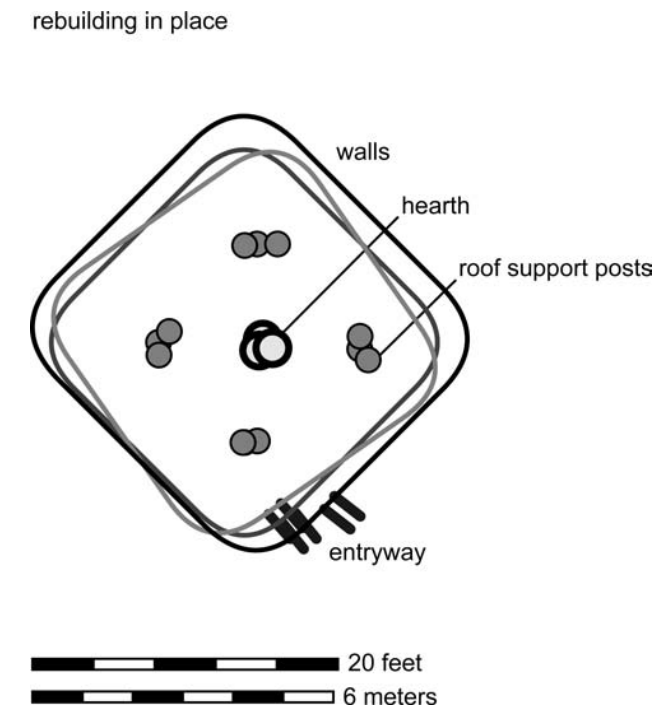


Image 05: A Archaeological Plan of a Cherokee Rebuilding in Place Home Pattern

These homes were far from discoverable to the Cherokee inhabitants. These homes are home. Yet, to an outside group, these homes did not meet the expectations of property in the *legal lore* therefore property was able to be overlooked, taken, claimed. The Cherokee learned these lessons. U.S. *legal lore* did not comport with reality. Legibility under the law was paramount to resist U.S. oppression. There was liberation in conforming yet remaining. Resisting discoverability became necessary, and with it, resisting appearances of discoverability. Temporary structures yield temporary

people in the eyes of the law. Temporary structures and communal land create a discoverable architecture and a discoverable people. The homes are permanent within Cherokee communities, yet the indigenous conception of permanence was illegible and therefore the homes and the people were removable from their homelands. The indigenous conception of property was illegible and therefore discoverable by the European discoverer.

Chapter 02: Lore of Dependency - *Cherokee Nation v. Georgia*

“[Indians] occupy a territory to which we assert a title independent of their will . . . Meanwhile they are in a state of pupillage. Their relation to the United States resembles that of a ward to his guardian . . . They look to our government for protection; rely upon its kindness and its power; appeal to it for relief to their wants; and address the president as their great father.”³

- Chief Justice John Marshall, *Cherokee Nation v. Georgia*, 1831

Johnson v. Macintosh set the first U.S. precedent for tribal law. In *Cherokee Nation v. Georgia* - *Johnson* is affirmed while also laying the groundwork for a new *lore* to be written into the law. Here, the law is determining the status between the Cherokee People and the U.S. government. Are tribal nations foreign countries? Are they states? *Cherokee Nation v. Georgia* argues that Cherokees are “domestic dependent nations”. The presumed poverty of the tribes beneath the auspicious might of the U.S. government is written into law. The Cherokee become occupiers rather than owners. The *lore* of discoverability is taken and used to legalize the Cherokee as occupiers of their own land. The lack of visually and conceptually permanent structures affirms this *lore*.

Marshall positions the relationship between the U.S. and the indigenous people is like that of a ward to a guardian and that the natives should look to the president as the “great father”. The paternalism of the U.S. government is difficult to ignore. The spatial relationships are translated by Marshall into a legal kinship relation and then into an allegory of a family. The “ward to his guardian” implies a legal

frame of kin - firmly establishing the legal bases of the U.S. to tribal relations as one of legal obligation. The allegory of the family, however, is beyond legal obligation. The natives must “look to”, “rely upon”, “appeal to”, and “address” the president as their great father”. The relationship established here is beyond legal. There is a new *lore* being made through legal fact. The U.S. has never been the “great father” of the natives. By writing this into the law - a *lore* of new paternal kinship is established. Indian tribes must “look to”, “rely upon”, “appeal to” the “great father” as a paternalistic overseer. (There is more to be said about the gendering of this issue, but I do not intend to untangle this in this paper.) The U.S. must never “look to”, “rely upon”, “appeal to” the tribes. This is a one way relationship. A pattern of dependency is established in law and *lore*. What legally is known as a “trust” relationship. New *lore* is written into the world through the law.

However, these *lores* ignore the fundamental history that the Cherokee people have been a sovereign nation since time immemorial - adapting to change, never dependent on another. The complexity of Cherokee experience is essentialized into

³ Marshall, *Cherokee v. Georgia* at 17.

dependence. Dependence on a nation dooming your demise. Dependent becomes the first step toward forcibly desperate. It has been deemed in law - that the *lore* that Natives are dependent because they don't look independent. There is a clear spatio-social hierarchy between the Americans and the Natives. These *lores* are written into the law - as are their spatial hierarchy. Property must look dependent to affirm - to gain status under - the law. But to retain

sovereignty, the property of the native american must look independent. This is also seen in the dispossession of land. The *lore* of dependency - partnered with the *lore* of discoverability - enabled increased forced treaties and agreements between the Cherokees and the U.S. Inch by inch, acre by acre, tract by tract, the lands of the Cherokee people were lost. Held my the "great father" who refused to treat his children kindly.

The trivializing *lore* of "dependency" legitimizes claim of land.

Legal lore of "dependency" is physically manifested in land claims.

Occupiers

Can't

Be

Responsible

For

Their

Own

Land

Trust me.

It's for

Your

Own Good,

Oh wait . . .

No more land.

The land didn't look independent enough to be held. The Cherokee needed

to be moved to a reservation. The Trail of Tears followed.

Tears in your eye cloud your vision. Peering through the film of emotional response, each drop fractures

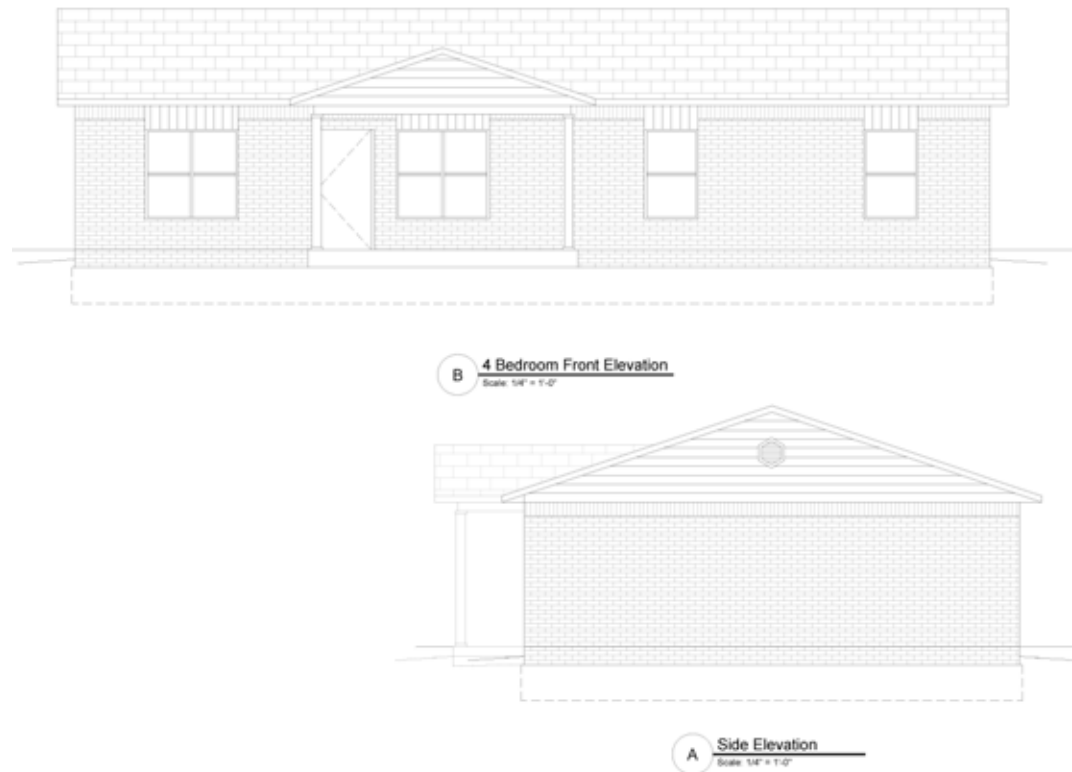
a clarity of vision causing a blurry frame on the moment. The history of the Cherokee Nation revolves

around the central dispossession and removal policy known as the Trail of Tears. These tears cloud

your vision. However, lesser seen are the further dispossessions - for these there are no tears.



Image 06: Cherokee Lands Lost to Treaties and Takings



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<p>Project Identification</p> <p>Housing Authority of the Cherokee Nation Tahlequah, Oklahoma</p> <p>License 01-033112</p>
<p>Sheet Info</p> <p>Project No. 20071201 - License 01 Project Manager: Jon Newcomb, AIA, PE Project Architect: Jon Newcomb, AIA, PE</p>
<p>Sheet Title</p> <p>4 Bedroom Exterior Elevations</p>
<p>Sheet Number</p> <p style="font-size: 2em; font-weight: bold;">A2.0</p>

This is seen in home. The *lore* of dependency continues dispossession through the home.

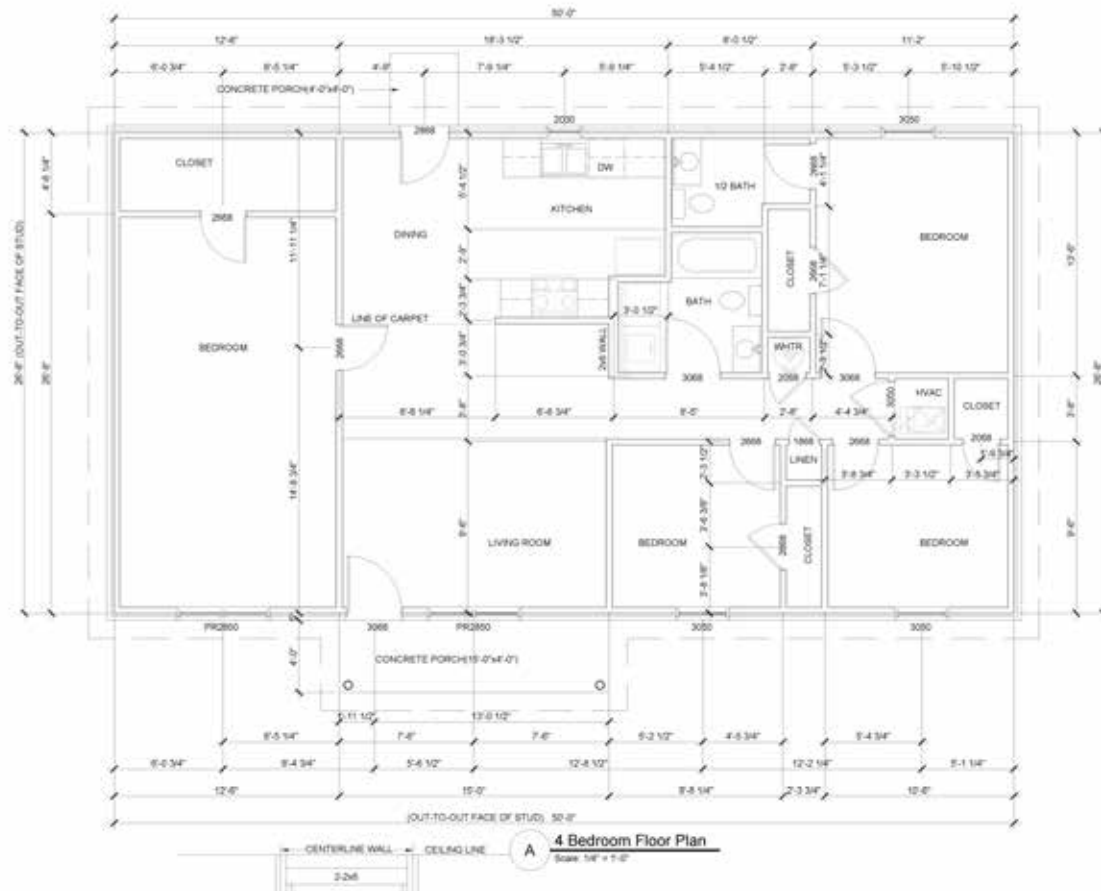
In Image 07, we see elevations of a four bedroom home designed for the Cherokee Housing Authority. These homes are designed and built compliant to H.U.D. housing standards. Note that the structure is a single story rectangular volume capped by a single hip roof extrusion. A small gable extends above the entry. The longitudinal front of the home is punctuated by a series of double-hung windows.

is a potentially harmful spatial dynamic. Also, note the separations between living, dining, and kitchen space and the small footprint that the spaces account for in the overall square footage of the structure. These homes are designed without context - of both the land and the family residing within.

Note the brick cladding and concrete foundation.

On tribal “trust” land, the U.S. Department of Housing and Urban Development sets mandates, grants approvals, and provides funds for tribal housing.

Image 07: Cherokee Nation Housing Authority - Four Bedroom Home, Exterior Elevations



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The plan, seen in Image 08 reveals the designed spatial determinations of the house. Note the centrality of the living space with private bedrooms and the lack of a hearth. Note the elongated proportions of the bedroom on the left side of the plan. This appears to be convertible into a one-car garage.

This home fails to conform to potentials of multi-generational living. The primary bedroom in the upper right hand corner has its own attached bathroom - a “suite” common in non-native housing in the Cherokee Nation; however, given the fluxuations in kinship patterns, an on-suite

The logic of *legal lore* is physically manifested in the home.

Trust me again.

These houses are good for you.

Stop whining.

You have a place to sleep.

H.U.D. pays for them, so you can't be mad.

Image 08: Cherokee Nation Housing Authority - Four Bedroom Home, Home Plans

These homes are “dependent” and independent at the same time. The homes affirm dependency narratives while embodying “survivance”⁴ as well. At least the people have a home. Dependent becomes the first step toward forcibly desperate; one way out, is to have a home. These homes affirm the law. The home and the people are “dependent”. Yet, they retain a survivance. These homes resist discovery. They are clear, legible, known, seen, predictable. These homes are home. To an outside group, these homes meet the *legal lore* therefore property is able to be occupied. The Cherokee has learned many lessons. U.S. *legal lore* does not comport with reality. Legibility under the law is paramount to resist U.S. oppression. There is liberation in conforming yet remaining. Resisting discoverability becomes necessary, and with it, resisting appearances of discoverability. These homes resist the appearances of discoverability while yet conforming to *lore* of dependency. The homes are brick. The homes are on a slab. The windows, doors, entry speak window, door, entry. These are not discoverable. At both turns, these home contest and affirm *lore*. Contesting discoverability while affirming dependency. There is enough room on the sign. Both may not fit comfortably but they fit. They rest, however much in tension, together. Both are necessary.

4 Vizenor, *Survivance*.

Chapter 03: Lore of Distinction - *Worcester v. Georgia*

“... by a boundary line, established by treaties: that, within their boundary, they possessed rights with which no state could interfere . . .”⁵

- Chief Justice John Marshall, *Worcester v. Georgia*, 1832

One year later, the Supreme Court rules in *Worcester v. Georgia* that state authority does not apply within tribal boundaries therefore arguing that the Cherokee are “distinct” from state power. “Distinction” is dependent however on retention of boundary. There is a clear delineation where state power starts and and stops. There is an imaginary line drawn on the earth indicating jurisdiction. On the other side of the line is Cherokee sovereignty. The spatio-temporal division requires all parties to recognize the boundary - respecting sovereignty on either side. Furthermore, this spatio-temporal division must be arbitred by federal power when any conflict arises. There is no method of resolving conflict at the location of conflict. The “dependency” on the Federal government coupled with this distinction places Cherokee people in a jurisdictional limbo of non-resolution. Even more so, this spatio-temporal division fails to account for the movement of Cherokee across the borders. What then of “distinction”? There is an “insideness” a “withinness” to this *lore*. The Cherokee are “distinct” within but not without their boundary. There is a clear spatial hierarchy being developed in the legal language pushing the natives inside while the Americans are outside - able to operate outside the purview of the natives. *Lore* has been deemed in law - Cherokees

are only distinct within. Distinction does not follow without. That there is a clear spatio-social boundary on the Cherokees. This *lore* is written into the law - as are their spatial outcomes. Not only must Property must look like property, never look discoverable, never be able to be overlooked but it also must look dependent while projecting independence, and appear distinct within but not without.

This is seen in land. The *lore* of dependency - partnered with the *lore* of discoverability - enables distinction to manifest.

“The United States hereby covenants . . . that the lands ceded to the Cherokee Nation [will] in no future time be included within the territorial limits or jurisdiction of any State.”
- Treaty of New Echota, 1835

With Oklahoma statehood 1907, distinction from state power was forgotten. The Cherokee distinction was overrun by other jurisdictions. Distinction was lost in the land. All property was property as determined by state, county, and local authorities.

This is seen in home. The *lore* of “distinction” retains a within-ness - an inside-ness. But now, instead of the invisible line of the reservation boundary. The line is physical,

“... by a boundary line, established
by treaties: that, within their
boundary, they possessed rights with
which no state could interfere . . .”
- Worcester v. Georgia, 1832



“The United States hereby covenants
. . . that the lands ceded to the
Cherokee Nation [will] in no future
time be included within the territorial
limits or jurisdiction of any State.”
- Treaty of New Echota, 1835

5 Marshall, *Worcester v. Georgia* at 560.

Data provided by County Assessor
Property Information - Date 03/03/2021

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Assessment Data	Primary Image																																																																																				
Account 811081432 Parcel ID 8417-00-001-0154-113-00 Cadastral ID 0076-000A13 Property Type REAL - Real Property Property Class 331 Tax Area 22 - 28, FORT GIBSON Lot Size 0.56 - Acres Owner Name DEERNWATER, DANIEL ASRENA PO BOX 2628 FORT GIBSON, OK 74438																																																																																					
Parcel Location Site 01860 MANOR FL Subdivision THE MANOR AT SPURLOCK EST Lot/Block 0013/0001 Sec/Township 1-1-1 Neighborhood 0417 - THE MANOR AT SPURLOCK EST	CONVERTED IMAGE Image Date 4/16/2013																																																																																				
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<table border="1"> <thead> <tr> <th>Valuation</th> <th>Current Year</th> <th>2020</th> <th>Tax Detail (Millage)</th> <th>%</th> <th>Mills</th> <th>Dollars</th> </tr> </thead> <tbody> <tr> <td>Land Value</td> <td>27,320</td> <td>33,600</td> <td>001 - WILKES COUNTY</td> <td>11.8</td> <td>10.13</td> <td>277.26</td> </tr> <tr> <td>Improvements</td> <td>231,940</td> <td>221,143</td> <td>GENERAL FUND</td> <td>3.0</td> <td>2.93</td> <td>675.00</td> </tr> <tr> <td>Mobile Home</td> <td>0</td> <td>0</td> <td>LIBRARY FUND</td> <td>4.7</td> <td>4.35</td> <td>100.00</td> </tr> <tr> <td>Fair Market Value</td> <td>242,540</td> <td>242,643</td> <td>EMF FUND</td> <td>3.6</td> <td>3.64</td> <td>31.13</td> </tr> <tr> <td>Taxable Value - Capped</td> <td>242,540</td> <td>242,643</td> <td>COUNTY 4 MILL</td> <td>4.7</td> <td>4.35</td> <td>100.00</td> </tr> <tr> <td>Assessed Ratio</td> <td>11%</td> <td>11%</td> <td>GENERAL FUND</td> <td>41.1</td> <td>38.16</td> <td>933.34</td> </tr> <tr> <td>Gross Assessed</td> <td>26,691</td> <td>26,691</td> <td>BUILDING FUND</td> <td>5.9</td> <td>5.92</td> <td>133.87</td> </tr> <tr> <td>Exemptions</td> <td>0</td> <td>0</td> <td>IRVING FUND</td> <td>124</td> <td>11.81</td> <td>307.19</td> </tr> <tr> <td>Net Assessed</td> <td>26,691</td> <td>26,691</td> <td>04 - INDIAN CAPITAL, CARRIAGE RD</td> <td>3.5</td> <td>3.10</td> <td>265.17</td> </tr> <tr> <td>Tax Rate</td> <td>55.0200</td> <td>55.4200</td> <td>GENERAL FUND</td> <td>7.8</td> <td>7.33</td> <td>94.15</td> </tr> <tr> <td>Estimated Taxes</td> <td>2,388.00</td> <td>2,388.00</td> <td>BUILDING FUND</td> <td></td> <td></td> <td></td> </tr> </tbody> </table>		Valuation	Current Year	2020	Tax Detail (Millage)	%	Mills	Dollars	Land Value	27,320	33,600	001 - WILKES COUNTY	11.8	10.13	277.26	Improvements	231,940	221,143	GENERAL FUND	3.0	2.93	675.00	Mobile Home	0	0	LIBRARY FUND	4.7	4.35	100.00	Fair Market Value	242,540	242,643	EMF FUND	3.6	3.64	31.13	Taxable Value - Capped	242,540	242,643	COUNTY 4 MILL	4.7	4.35	100.00	Assessed Ratio	11%	11%	GENERAL FUND	41.1	38.16	933.34	Gross Assessed	26,691	26,691	BUILDING FUND	5.9	5.92	133.87	Exemptions	0	0	IRVING FUND	124	11.81	307.19	Net Assessed	26,691	26,691	04 - INDIAN CAPITAL, CARRIAGE RD	3.5	3.10	265.17	Tax Rate	55.0200	55.4200	GENERAL FUND	7.8	7.33	94.15	Estimated Taxes	2,388.00	2,388.00	BUILDING FUND			
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Image 10: County Assessor Document Page 01

Data provided by County Assessor
Property Information - Date 03/03/2021

Sale History							
Instrument	Book	Page	Grantor	Grantee	Date	Price	Code
4436-000002742	4438	742	DEERNWATER, DANIEL L		05/09/18	0	
4429-000000401	4423	401	SKAGGS, JEFFERY P & ENKAL		12/09/14	240,000	1
4406-000000060	4365	580	SROGODAS, MICHELLE		03/09/13	250,000	1
4275-075274 F	4278	370	SROGODAS, MICHELLE & ANTHONY		06/09/11	0	
3886-000000031	3886	91	RAGGDALE, CHARLES & CHRISTINE		03/09/09	217,000	1
3812-000000105	3812	165	COOK BROTHERS INC LLC		02/09/09	21,000	1

Billed History							
Tax Year	Billed Owner	Tax Area	Total Value	Exemptions	Taxable Value	Billed Tax	
2022	DEERNWATER, DANIEL L ASRENA	22	242,645	0	242,645	2,388.00	
2019	DEERNWATER, DANIEL L ASRENA	22	242,645	0	242,645	2,302.00	
2016	DEERNWATER, DANIEL L ASRENA	22	242,645	0	242,645	2,302.00	
2017	DEERNWATER, DANIEL L ASRENA	22	243,256	0	243,256	2,294.00	
2016	DEERNWATER, DANIEL L ASRENA	22	243,256	0	243,256	2,292.00	
2015	DEERNWATER, DANIEL L ASRENA	22	243,256	0	243,256	2,280.00	
2014	DEERNWATER, DANIEL L ASRENA	22	234,767	0	234,767	2,189.00	
2012	DEERNWATER, DANIEL L ASRENA	22	218,484	0	218,484	2,057.00	
2012	DEERNWATER, DANIEL L ASRENA	22	218,484	0	218,484	2,090.00	
2011	DEERNWATER, DANIEL L ASRENA	22	218,484	0	218,484	2,080.00	
2010	DEERNWATER, DANIEL L ASRENA	22	218,484	0	218,484	2,076.00	
2009	DEERNWATER, DANIEL L ASRENA	22	21,000	0	2,210	201.00	

Residential Improvements										
Card Improvement Type	Condition	Quality	Year	Exterior Wall	HVAC	Bed/Bath	Base Area	Total Area		
1 Single Family Residence	4 - Good	4.5 - Good	2008	100% Masonry, Brick/Stone	100% Warmed & Cooled Air	4 / 3.0	2,296	2,296		
441 Detached Garage - Unfinished 2 Stalls			2008				441	441		
PORCH							108	108		
PORCH							252	252		
PORCH							130	130		

Image 11: County Assessor Document Page 02

Residential Improvements

Card	Improvement Type	Condition	Quality	Year	Exterior Wall	HVAC
1	1 Single Family Residence	4 - Good	4.5 - Good	2008	100% Masonry, Brick/Stone	100% Coole
	441 Detached Garage - Unfinished 2 Stalls			2008		

Image 13: Page 02 - Residential Improvements

Year	Exterior Wall	HVAC	Bed/Bath	Base Area	Total Area
2008	100% Masonry, Brick/Stone	100% Warmed & Cooled Air	4 / 3.0	2,296	2,296

Image 14: Page 02 - Bed/Bath and Areas

built, brick. The line of distinction is the wall of the home (maybe a fence enclosing a backyard). Homes built on Cherokee land and owned by Cherokee people retain these *lores*. In assessor data (Images 10, 11, and 12) you would never know the distinction. This is a home affirming distinction while refusing discoverability and dependency. This is *survivance*⁶. Distinction from state power may only happen within, but other *legal lores* are being contested. The home is the site of contestation. It's a 100% brick/stone home. Firm. Solid. Permanent. (See Image 13 above).

But inhabited by a people sovereign, distinct, surviving within. This home is evidence of the lessons learned: U.S. *legal lore* does not comport with reality. Legibility under the law is paramount to resist U.S. oppression. There is liberation in conforming yet remaining. Resisting discoverability is necessary, and with it,

6 Vizenor, *Survivance*.

7 Ibid.

resisting appearances of discoverability. Dependency must be resisted. There is liberation in *survivance*⁷. In remaining despite loss of distinction.

As these cases have never been overturned in the way that *Brown v. Board* overturned *Plessy v. Ferguson*, they set and continue to set the precedent for all U.S. Tribal Law. The spatio-social realities caused by these cases continues in Indian Country today, yet, as we've seen above, the home is the point of contestation where resistance occurs. The law remains but the home resists. However, the *lore* from these laws has persisted.


The following case examines the impacts of these *legal lores* on one family; we follow them and examine the homes that continue to affirm law while contesting these *lores*.

Image 12: County Assessor Document Page 03

Data provided by County Assessor
Property Information - Date 03/03/2021

Attached Images

Image ID	Image Date
83047	02/23/2020



Sketch-Image Image Saved : 05/23/2020 09:37:33P

Chapter 04: Lore in Action - “The Dawes Act”

“be it enacted . . . That in all cases where any . . . [Indian] has been . . . located upon any reservation . . . whenever in his opinion any reservation or any part thereof of such Indians in advantageous for agricultural and grazing purposes, [is] to be surveyed. . . and to allot the lands... to any Indian located thereon . . .”⁸

- “The Dawes Act”, 1885

The Dawes Act was signed into law by the U.S. Congress in 1885. (The initial act did not apply to the Cherokees but eventually took effect.) The lands granted as reservations for the Cherokee were parceled, allotted, to individuals. The surveying of the land, allowed for a renewed legibility of land similar to the mapping of the traditional homelands in the East. As the U.S. expanded westward, the Cherokee lands, covenanted to them as reservation land (Treaty of New Echota), were surveyed (See Image 15) and allotted (See Image 16) for agricultural or grazing purposes. The discoverable land was made legible. The dependent people were forced into agriculture. Distinct families were geographically accounted for in the parceling landscape.

“To each head of the family,
one-quarter of a section;

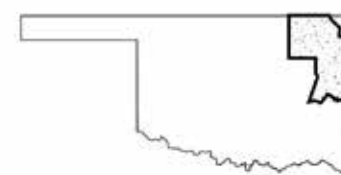
to each single person
over eighteen years of age,
one-eighth of a section;

and to each other single person
under eighteen years, . . .
one-sixteenth of a section.”⁹

In order to enact allotment, family rolls were made, children were accounted for. Allotment parceled common land into individual plots. (A section is a one square mile.) The separation of individuals - each with a plot of land - grows from the *lore* laid down in the Marshall Trilogy. Allotment discovers the natives. Agriculture makes them dependent. More boundaries increase distinction. Allotment is the result of these *lores* onto the land.

⁸ An Act to Provide for the Allotment of Lands in Severalty to Indians on the Various Reservations (General Allotment Act or Dawes Act), 388.

⁹ Ibid.

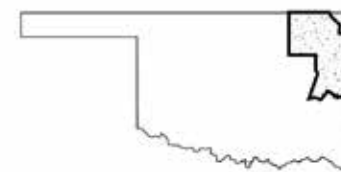


Indian Territory Map Co.

1909
Indian Territory
Author Unknown
OKLAHOMA STATE MAP LIBRARY



Image 15: Indian Territory Survey Map, 1909



Map showing progress
of allotment of Cherokee Nation 1904

1904
Cherokee Nation, Indian Territory
Author Unknown
OKLAHOMA STATE MAP LIBRARY

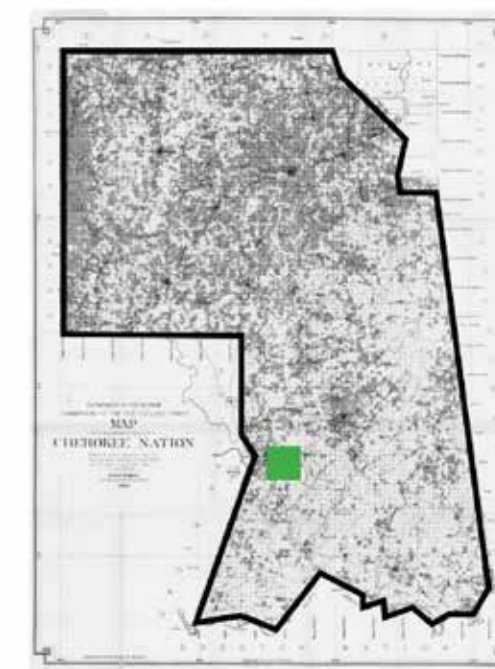
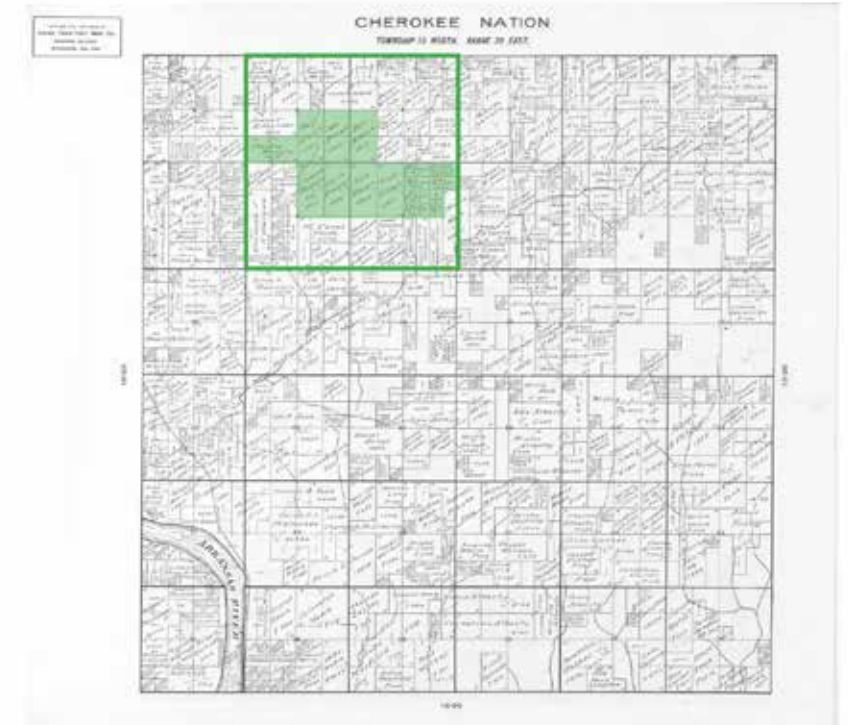


Image 16: Map showing progress of allotment of Cherokee Nation, 1904

The northwestern corner of **Township 15 North, Range 20 East** was allotted to the family of William and Bell Brown. Land was allotted per the letter of the law to their children: Ada, Mary, Charley, Louis, John, Finis, Joseph, and Jimmy, but not to Sequoyah who was not yet born at the time of allotment (See Image 17). Keep an eye on Charley; we will return to him (his name and land are highlighted in red in Image 17 and 19).

William was a white man who had married an Indian woman, Bell (or Belle; both spellings occur in documents). William's family was *from* Tennessee and Arkansas whereas Bell's family was *from* Georgia and Alabama. It is clear on the 1910 Census form that William is a farmer. Bell is a public school teacher. The family is well educated - can read and



Township 15 North, Range 20 East

1909
Cherokee Nation, Indian Territory
Indian Territory Map Co.
LIBRARY OF CONGRESS

Image 18: Township 15 North, Range 20 East with Annotations

STATE: Oklahoma
COUNTY: Muskogee
TOWNSHIP OR OTHER DIVISION OF COUNTY: Nash Township
NAME OF INCORPORATED PLACE: Ward B. Center
SUPERVISOR'S DISTRICT NO.: 3
ELECTION DISTRICT NO.: 102
SHEET NO.: B
POPULATION: 3700

THIRTEENTH CENSUS OF THE UNITED STATES: 1910—INDIAN POPULATION

NAME	SEX	AGE	RELATION	PREVIOUS RESIDENCE	ETHNICITY	EDUCATION	INDUSTRY	PROPERTY	REMARKS
William	M	45	Head	Ark	Cherokee	English	Farmer	20 20	
Belle	F	42	Wife	Ala	Cherokee	English	Public School Tchr	20 20	
Ada	F	15	Daughter	Ok	Cherokee	English		20 20	
Mary	F	12	Daughter	Ok	Cherokee	English		20 20	
Charley	M	10	Son	Ok	Cherokee	English		20 20	
Louis	M	8	Son	Ok	Cherokee	English		20 20	
John	M	6	Son	Ok	Cherokee	English		20 20	
Finis	M	4	Son	Ok	Cherokee	English		20 20	
Joseph	M	2	Son	Ok	Cherokee	English		20 20	
Jimmy	M	1	Son	Ok	Cherokee	English		20 20	
Sequoyah	M	0	Son	Ok	Cherokee	English		20 20	

SPECIAL INQUIRIES RELATING TO INDIANS.

NAME	SEX	AGE	RELATION	PREVIOUS RESIDENCE	ETHNICITY	EDUCATION	INDUSTRY	PROPERTY	REMARKS
William	M	45	Head	Ark	Cherokee	English	Farmer	20 20	
Belle	F	42	Wife	Ala	Cherokee	English	Public School Tchr	20 20	
Ada	F	15	Daughter	Ok	Cherokee	English		20 20	
Mary	F	12	Daughter	Ok	Cherokee	English		20 20	
Charley	M	10	Son	Ok	Cherokee	English		20 20	
Louis	M	8	Son	Ok	Cherokee	English		20 20	
John	M	6	Son	Ok	Cherokee	English		20 20	
Finis	M	4	Son	Ok	Cherokee	English		20 20	
Joseph	M	2	Son	Ok	Cherokee	English		20 20	
Jimmy	M	1	Son	Ok	Cherokee	English		20 20	
Sequoyah	M	0	Son	Ok	Cherokee	English		20 20	

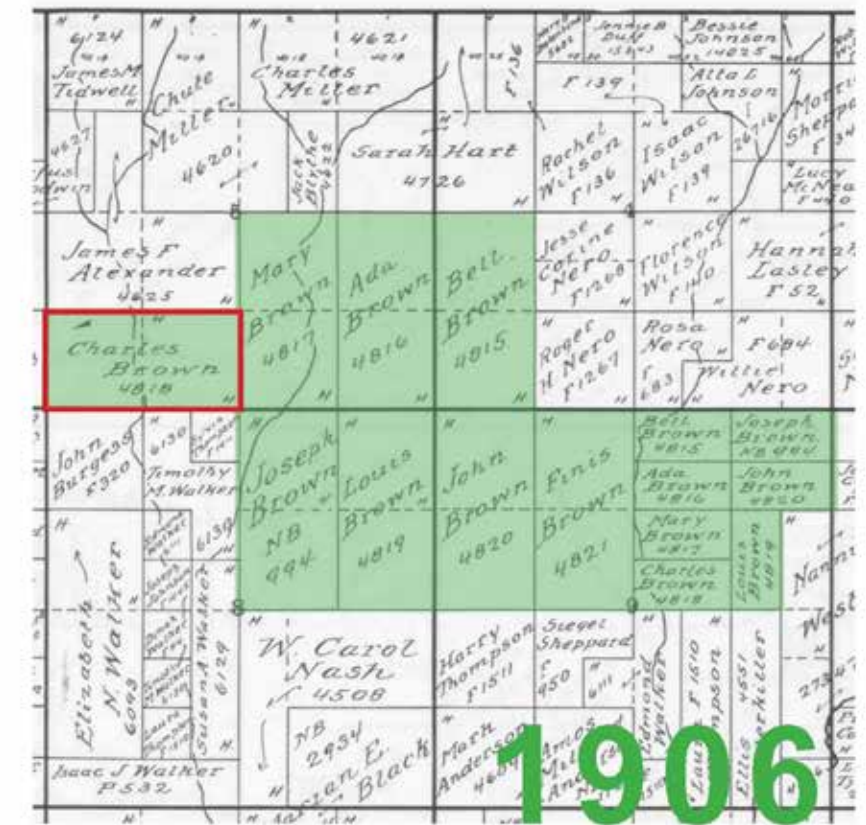
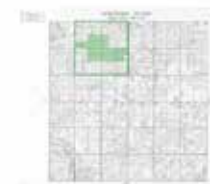
INSTRUCTIONS FOR FILLING THIS SCHEDULE.

1910

Image 17: 1910 Census with Annotations pertaining to the family of William and Bell Brown

write - and the family speaks English. The Brown family has neighbors that are also of mixed-race families, but with the vast majority being Cherokee.

In a special subsection of the census "Special Inquiries Relating to Indians", it states that the family received their allotments in **1906** (See Image 17). The children are each noted as having a blood-quantum of one-sixteenth Cherokee and one-half white.



Township 15 North, Range 20 East (Crop)

1909
Cherokee Nation, Indian Territory
Indian Territory Map Co.
LIBRARY OF CONGRESS

Image 19: Township 15 North, Range 20 East with Annotations Crop

“... his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States.”¹⁰

- “The Dawes Act”, 1885

Citizenship accompanies allotment. But only if the person is civilized. This decision is determined in the same special subsection of the 1910 Census “Special Inquiries Relating to Indians”. There are two columns pertaining to this determination. Column 43 asks “Is this Indian taxed?”. The clarifying notes assert “An Indian is to be considered “taxed” if he or she is detached from his or her tribe and is living among white people as an individual . . . or if he or she is living with his or her tribe but has received an allotment of land and thereby has acquired citizenship.” There are two ways therefore to be considered “taxed”; first, to be “detached” and “living among white people” or having received an allotment of land and thereby being a citizen. The legibility to be taxed is premised on either a loss of distinction - living among - not with the tribe or receiving allotment and thereby becoming citizen - a loss of discoverability and dependence. The *legal lore*’s determination of Cherokee legal status created a legal entity who was then illegalized.

Column forty-six addresses the question of whether or not a Cherokee is “civilized” enough for citizenship. To this regard, the status of the architecture of the home is the primary indicator. There are only two options: first, the Cherokee lives in a Civilized Dwelling or second, the Cherokee lives in an Aboriginal Dwelling. A civilized dwelling has specific material realities; it is either made from log, frame, brick, or stone. An aboriginal dwelling, however, has typological realities; it is a tent, teepee, cliff dwelling, etc. with material implications.

For William and Bell Brown’s family, it is unclear whether they live in a Civilized (Civ.) or Aboriginal (Abor.) Dwelling (See Image 21).

¹⁰ An Act to Provide for the Allotment of Lands in Severalty to Indians on the Various Reservations (General Allotment Act or Dawes Act), 390.

Column 43. Is this Indian taxed?—An Indian is to be considered “taxed” if he or she is detached from his or her tribe and is living among white people as an individual, and as such is subject to taxation (whether he or she actually pays taxes or not); or if he or she is living with his or her tribe but has received an allotment of land, and thereby has acquired citizenship. In either of these two cases write “Yes” in this column.
An Indian on a reservation, without an allotment, or roaming over unsettled territory, is considered “not taxed,” and for such Indians the answer to this inquiry is “No.”

Column 46. Living in civilized or aboriginal dwelling.—If the Indian is living in a house of civilized design, as a log, frame, brick, or stone house, write “Civ.” (for civilized) in this column; but if the Indian is living in a dwelling of aboriginal design, as a tent, tepee, cliff dwelling, etc., write “Abor.” (for aboriginal).

Image 20: 1910 Census - “Special Inquiries Relating to Indians” and Notes

Column 46. Living in civilized or aboriginal dwelling.—If the Indian is living in a house of civilized design, as a log, frame, brick, or stone house, write “Civ.” (for civilized) in this column; but if the Indian is living in a dwelling of aboriginal design, as a tent, tepee, cliff dwelling, etc., write “Abor.” (for aboriginal).

Image 21: 1910 Census - Column 46 Vague Handwriting and Ambiguity

However, when referring to the 1900 census, they inhabit what is known as a “fixed” dwelling. The architecture of the home is indicated as either being (a) fixed, “a permanent dwelling of any kind), or (b) moveable: “a tent, tepee or other temporary structure”. It is clear that the 1900 term “moveable” was changed to “aboriginal” in the 1910 structure since the definition is nearly identical. It seems feasible, then, to assume that a “fixed” dwelling in the 1900 census refers to the “civilized” dwelling in 1910.

Thereby, homes aboriginal are deemed moveable. They are temporary - either constructed with tensile fabrics, animal hides, or using a natural feature such as a cave as housing. All features that deem this people further “discoverable” - unable

to become a citizen of the United States. “Dependent” not only on the U.S. but on the whims of environmental conditions. By this logic, natives live in temporary houses as temporary people.

However, homes civilized are deemed fixed. They are permanent - constructed from either log, frame, brick, or stone. All features that deem these people “non-discoverable”, “non-dependent”, and “non-distinct”. Civilized housing confronts the *legal lore* established by the Marshall Trilogy. So what then is a Cherokee house? There is now no way to conform to the *legal lore* without ascribing to a it’s opposite. The change in language from “moveable” to “aboriginal” and from “fixed” to “civilized” further inculcates architecture as the arbiter of not only law and *lore* but

“it shall be lawful for the Secretary of the Interior to negotiate... that all [remaining] lands... be held... for the sole purpose of securing homes to actual settlers and shall be disposed of by the United States to actual and bona fide settlers.”¹¹

- “The Dawes Act”, 1885

Despite the necessary physical changes in both land and home achieved by the Cherokee to gain citizenship, it was desired that the totality of the lands was a threat and that leftover lands of allotment (seen in the white areas of the map) would be allotted to “actual and bona fide settlers”. These settlers are clearly not Cherokee

(See Image 25). By 1930, William and Bell’s son, Charley Brown, (now known as Charles) marries a white woman named Edna Earl Spurlock and they start a family of their own on his 1/16 of a section of allotted land. They have four kids: Belle, Edna, Charles, and Forest (See Image 25).

¹¹ An Act to Provide for the Allotment of Lands in Severalty to Indians on the Various Reservations (General Allotment Act or Dawes Act), 390.

RESIDENCE AND DWELLING							
COLUMN 38.—If the Indian is living in a tent, tepee, or other temporary structure, write “movable”. If he or she is living in a permanent dwelling of any kind, write “fixed.”							
13	Brown William	White	White	White	No	White	Fixed
14	Brown Isabel	Cherokee	White	Cherokee	1/2	1/16	
15	Brown Ada	Cherokee	White	Cherokee	1/2		
16	Brown Mary	Cherokee	White	Cherokee	1/2		
17	Brown Paula	Cherokee	White	Cherokee	1/2		
18	Brown Charley	Cherokee	White	Cherokee	1/2		
19	Brown John	Cherokee	White	Cherokee	1/2		

Image 22: 1900 Census - “Special Inquiries Relating to Indians” and Notes

also of citizenship. There is a change in the *lore*. The Cherokee people must now conform. Goodbye, discoverability, dependency, distinction. Hello, ubiquity, autonomy, and conformity. Folklores only persist when advancing desired futures.

Folklores change when the future needs to change. Within the Dawes Act is language accounting for the leftover land that will be remaining after lands have been allotted to all the Indians.

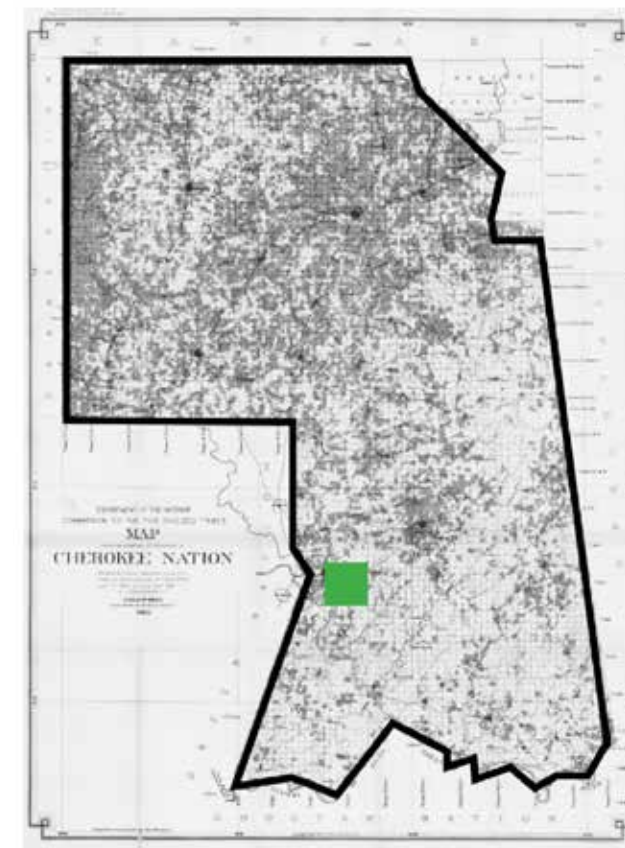


Image 23: Map showing “leftover” lands in white



Image 24: Photos of Charles and Edna

DEPARTMENT OF COMMERCE-BUREAU OF THE CENSUS
FIFTEENTH CENSUS OF THE UNITED STATES: 1930
POPULATION SCHEDULE

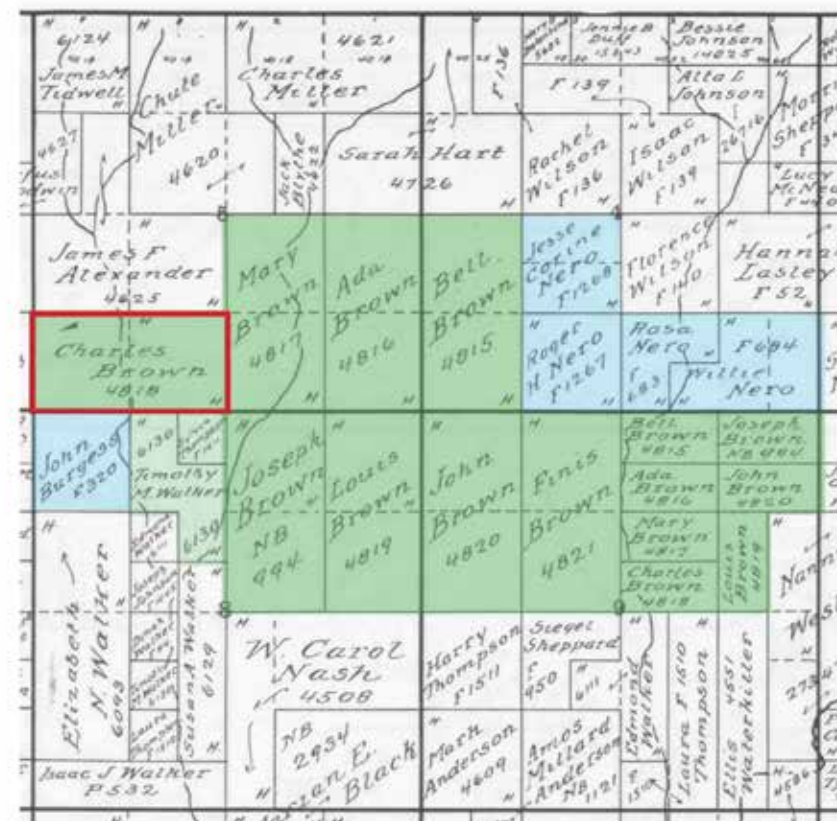
Date: OKlahoma
County: Nowata
Enumeration District No. 2-53
Sheet No. 2 A

Enumerated by us on: April 4th 1930
By: Fred R. Maurice

PLATE OF ABODE	NAME	RELATION	BIRTH DATE	RACE	SEX	EDUCATION	PLACE OF BIRTH	INDIAN BLOOD	CITIZENSHIP	INDUSTRIES AND OCCUPATIONS	REMARKS
2019	Edna Brown	Daughter	1892	W	F	7 S	Missouri				
2020	Charles Brown	Head	1868	W	M	23	Missouri				
2021	William Lloyd E. Brown	Wife	1885	W	F	45	Alabama				
252	Edna Brown	Wife	1892	W	F	38	Virginia				
252	Charles Brown	Head	1868	W	M	62	Missouri				

Image 25: 1930 Census with Annotations pertaining to the family of Charles and Edna Brown

The 1930 census, states that Edna is from Virginia and Missouri, however, Charles is from Mixed-Blood and Cherokee. How strange to be from "Mixed-Blood" - what a strange place that must be. . . The geographic to blood-based home of origin is another dispossession. The native blood is more important than the land, the geography. There is a disconnect between land and blood.



Township 15 North,
Range 20 East (Crop)

1908
Cherokee Nation, Indian Territory
Indian Territory Map Co
LIBRARY OF CONGRESS

Image 26: Township 15 North, Range 20 East with Annotations of Ownership

On this same census form, we see the impact of both the settlement of "actual and bona fide settlers" and lands sold by native people surrounding the Charles Brown's land. John Burgess and Roger Nero - white men - now occupy the surrounding tracts of land (See Image 26). Questions of dwelling and citizenship are no longer included on the census form; they are no longer necessary.

Oklahoma
 Incorporated place
 Chief of Census
 DEPARTMENT OF COMMERCE-BUREAU OF THE CENSUS
 SIXTEENTH CENSUS OF THE UNITED STATES 1940
 POPULATION SCHEDULE
 E. D. No. 2
 S. D. No. 31-26
 Enumeration by name on 30th day of April, 1940

HOUSEHOLD	INDIVIDUAL DATA	NAME	RELATION	SEX	AGE	MARRIAGE	STATE OF BIRTH	RACE		EDUCATION		MILITARY SERVICE		INDUSTRY		MOTHER'S EDUCATION		MOTHER'S BIRTH	
								White	Other	Grade	Years	Enlisted	Discharged	Occupation	Industry	Grade	Years	State	Year
101	110	Charles Brown	Head	M	37	Married	Oklahoma	White	High School	None	None	None	None	Farmer	Farmer	High School	None	Oklahoma	1900
	110	Edna Brown	Wife	F	36	Married	Oklahoma	White	High School	None	None	None	None	Homemaker	Homemaker	High School	None	Oklahoma	1900
	111	Emma Brown	Daughter	F	11	Never	Oklahoma	White	Grade 1	None	None	None	None	Student	Student	Grade 1	None	Oklahoma	1929
	112	Helen Brown	Daughter	F	10	Never	Oklahoma	White	Grade 1	None	None	None	None	Student	Student	Grade 1	None	Oklahoma	1930
	113	Dan Brown	Son	M	8	Never	Oklahoma	White	Grade 1	None	None	None	None	Student	Student	Grade 1	None	Oklahoma	1932

1940

Image 27: 1940 Census with Annotations pertaining to the family of Charles and Edna Brown

By 1940, Charles and Edna Brown have had three more kids: Emma, Helen, and Dan (See Image 27).

The surrounding neighbors are all white and so are the Browns.

Indian to White ten years time.

They are now from Oklahoma. From fixed dwellings to new fixed race, this family decided to say “goodbye” to discoverability, dependency, distinction. And said “hello” to ubiquity, autonomy, and conformity. But at the same time, they said goodbye to so much more. This is a dispossession that isn’t talked about. These are the dispossessions that the law arbitered through architecture. Lore written into law long ago created a people to be dispossessed. The dispossession happened slowly. First land. Then home. Then self. Permanent homes affected permanent lives. Parceled land created a parceled people. People willing to lose their tribe, but keep their home.

But, this is survivance¹². The family made it. They may have made some concessions, but they survived. There is a contestation here - operating on this tiny 1/16th of a mile. It’s happening in the land and in the home.

12 Vizenor, *Survivance*.



Township 15 North, Range 20 East (Crop)

1908
 Cherokee Nation, Indian Territory
 Indian Territory Map Co
 LIBRARY OF CONGRESS

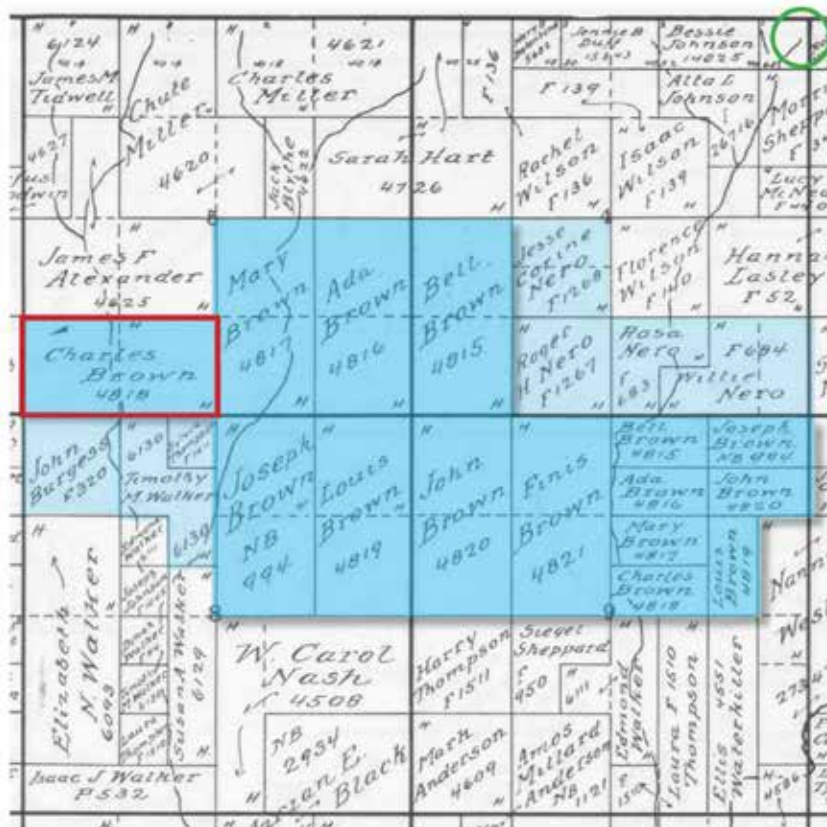


Image 28: Township 15 North, Range 20 East with Annotations of Change

Chapter 05: Lore in Question - *McGirt v. Oklahoma*

“On the far end of the Trail of Tears was a promise . . . we will hold the government to its word.”¹³

- Supreme Court Justice Gorsuch, *McGirt v. Oklahoma*, 2020

In 2020, *McGirt v. Oklahoma* was argued at the U.S. Supreme Court. The case was adjudicating the rights of a Creek Nation citizen; however, the implications for the neighboring Cherokee Nation were and are pertinent. In the case, the question was one of “distinction”. Does the state of Oklahoma have power in Indian Country? In order to answer the question, it became necessary to ask “is the eastern half of Oklahoma Indian Country”? Did the “Dawes Act”, did statehood de facto end the reservation status of the tribes? Did the “Dawes Act”, did Statehood remove the boundary-line of reserved distinction around the Creek, Cherokee, Chickasaw, Seminole, and Choctaw reservations? The answer was no. The reservation boundaries were never dissolved. The intrusions by the State of Oklahoma were unwelcomed and illegal. *Worcester v. Georgia* was cited and affirmed. State power does not apply.

A promise was made in the *Treaty of New Echota* of 1835 . . .

“the United States hereby covenants . . . that the lands ceded to the Cherokee Nation [will] in no future time be included within the territorial limits or jurisdiction of any State.”¹⁴

These rights of distinction still hold. However, this case only affirms the claim of distinction; a *lore* originally harmful to the Cherokee people but now reclaimed as an affront toward sovereignty. The county assessor is no longer able to assess Cherokee Homes; that would be outside his/her jurisdiction without a compact with the Cherokee Tribal Government. There is a new material reality. What is strange about *McGirt* is that it in theory redrew the large border around the Cherokee Nation as a whole; however, because of the Dawes Act and parcelization, the new border/boundary/edge of jurisdiction exists at the skin of the body of a native person, on the tribal trust land owned by the U.S. government, around tribally held lands, and around the parcel of a home owned by the Cherokee people. Prior to *McGirt* these lines were subsumed by state law, but now these lines are again a point of contention. At the home these new lines confront discoverability, dependency, and distinction by allowing new forms of survivance¹⁵, sovereignty, and within-ness to arbitrate new *lores* of home that refute essentialized *lores*.

13 Gorsuch, *McGirt v. Oklahoma* at 1.

14 “Records Pertaining to Cherokee Removal, 1836-1839.”

15 Vizenor, *Survivance*.



Image 29: Cherokee Offices in former Grocery Store, January 2021



Image 30: Cherokee Museum in the former Supreme Court, January 2021

Chapter 06: Lore in Home - Three Cherokee Homes

Many homes have since been built on Charley Brown's land. A town grew up nearby. Roads were paved. Schools were made. The once agricultural land was developed for housing.

On the long summer days in Eastern Oklahoma, my brother and I venture out the
back door across a yard into the half-shorn wheat of the prairie.

Through the tufts of Little Bluestem, Indian Paintbrushes, Queen Anne's
lace, cockleburs sticking to our pants, legs, socks.

He, always in this green camouflage bucket hat - his blond hair sticking out beneath.
T-shirts and Texas.

Me, my brown curls unmanageable, clothed in whatever is, I deemed, conducive for climbing
prickly hay bales. We always have a walking stick, a carrying bag for treasures, and a whittling
knife as we venture across the prairie into the tree line and the shade of the creek bed.

The plants change to Solomon Seal and small ferns.

--
The air turns cool near the moving water.

Sometimes we make it as far as the old hay barn.

We climb, run, imagine.

Other days we make it to the pond.

We never swim.

This is adventure, not pleasure.

Occasionally, we make it to the line of pines that marks the edge of my aunt and uncle's property; in child-
measures, this feels miles from home, but today I highly doubt it's any further than a half-mile.

Despite the adventure, it is tornado season, and we consistently anticipate
the sky change, the skin itch, the scuffle of birds or deer.

When it's warm in Oklahoma, you are always on tornado-alert.

At the first ripple of change, we assess.

Evaluate risk.

Head for home - hoping to make it before the sky loses blueness and becomes tornado green.

The lineages of materiality regarding fixed and civilized dwellings can be seen in their construction. These homes operate beneath these and the Marshall Trilogy *legal lores* but each contests them in different ways: the spatial relationships and usage patterns have varying levels and layers of contestation against essentializing *lores*.

On roughly five-hundred acres, a carpenter built five houses.

We baled the hay, fished the ponds, grew vegetables in the gardens.

One day, my brother and I could no longer adventure into the prairie.

One day my second-cousins developed the center portion of the land into
a housing addition of fifty homes on one-acre lots.

The rotting barn was knocked down, the farmhouse squashed, and the creek became a petroleum
ditch—no more adventures, just new boundaries of legal, social, and fiscal separation.

They sold the middle of the land: a spatial tornado that carved a narrow line of privatization into the shared ground.

Privatization creates gaps in the social earth.

But the Cherokee persist.

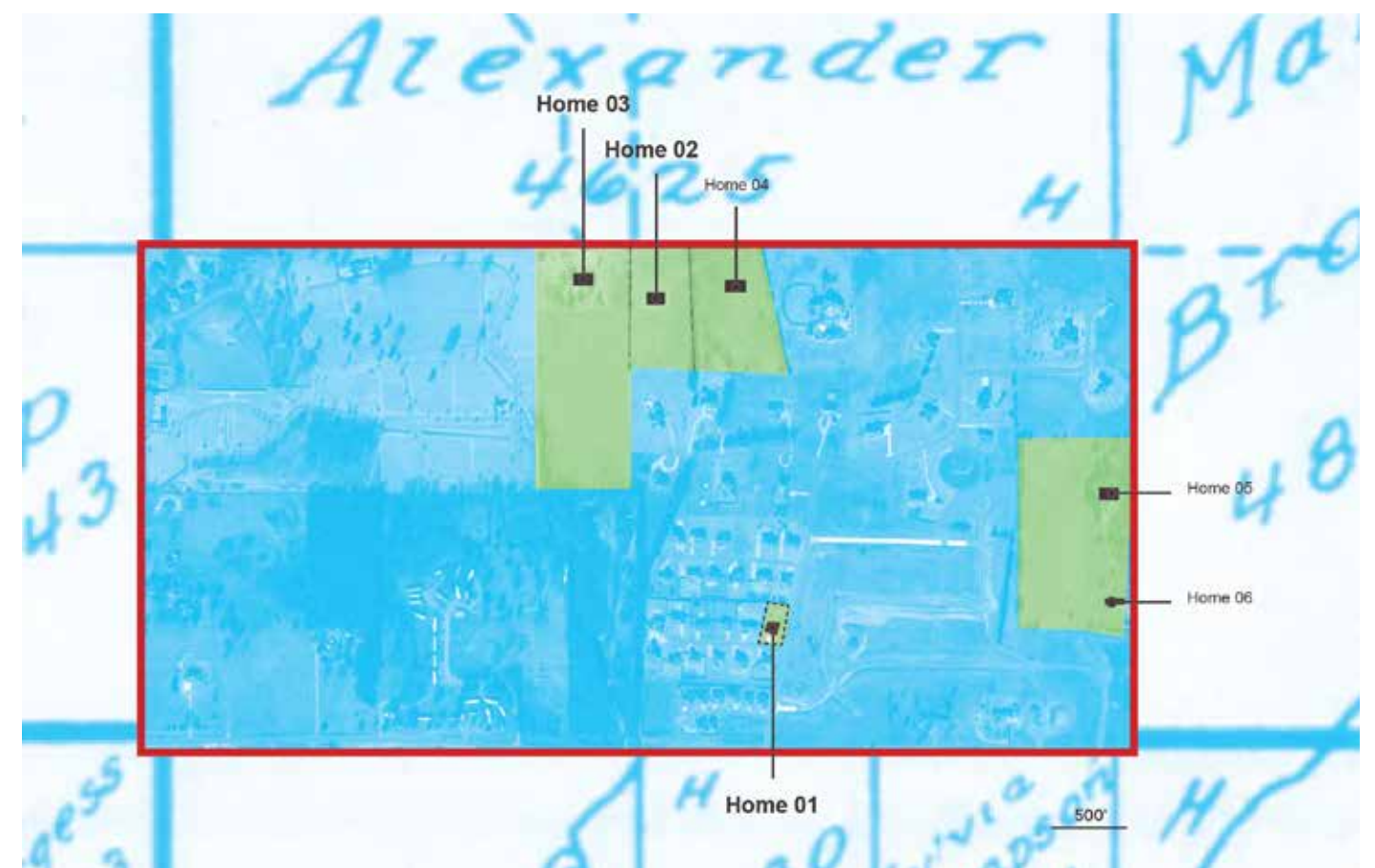


Image 31: Charley Brown's land allotment with Present Day Satellite Imagery and 03 Homes

Home 01: 1460 Manor Place, Fort Gibson, Muskogee County, Oklahoma, Cherokee Nation

This is the home of our county assessor sheet viewed previously. This home was constructed in 2008 as part of the Spurlock Estates - named after Edna's son, John Spurlock. It is located on Cherokee allotment land that was further parceled upon Charles's death. John sold the land to family who then developed the land into the Spurlock Estates - of which 1460 Manor Place is apart. This home is survivance¹⁶. The *lores* of discoverability, dependency, and distinction are refuted by form and material. This home is not discoverable as a native object. This home is not dependent on H.U.D., but instead relies on financing and debt-capitalism. This home is not distinct. It operates within and amplifies

the state, county, and local standards of development. It is brick clad. "Civilized". "Good". Permanent. This house was build "spec" - for a generic essentialized buyer. A formal entry requires a passing through of multiple portals to enter the primary spaces of the home. The bedroom wing to the right is deep and interior - private to others and within the home. The primary bathroom becomes sacred - set apart. There is a fence surrounding the property. Each room is used privately within the household. This is not communal. This home is surviving. Just trying to make it in this world. It is a refutation - not against the status quo in the present but against the *lores* of the past. This is one way to survive.

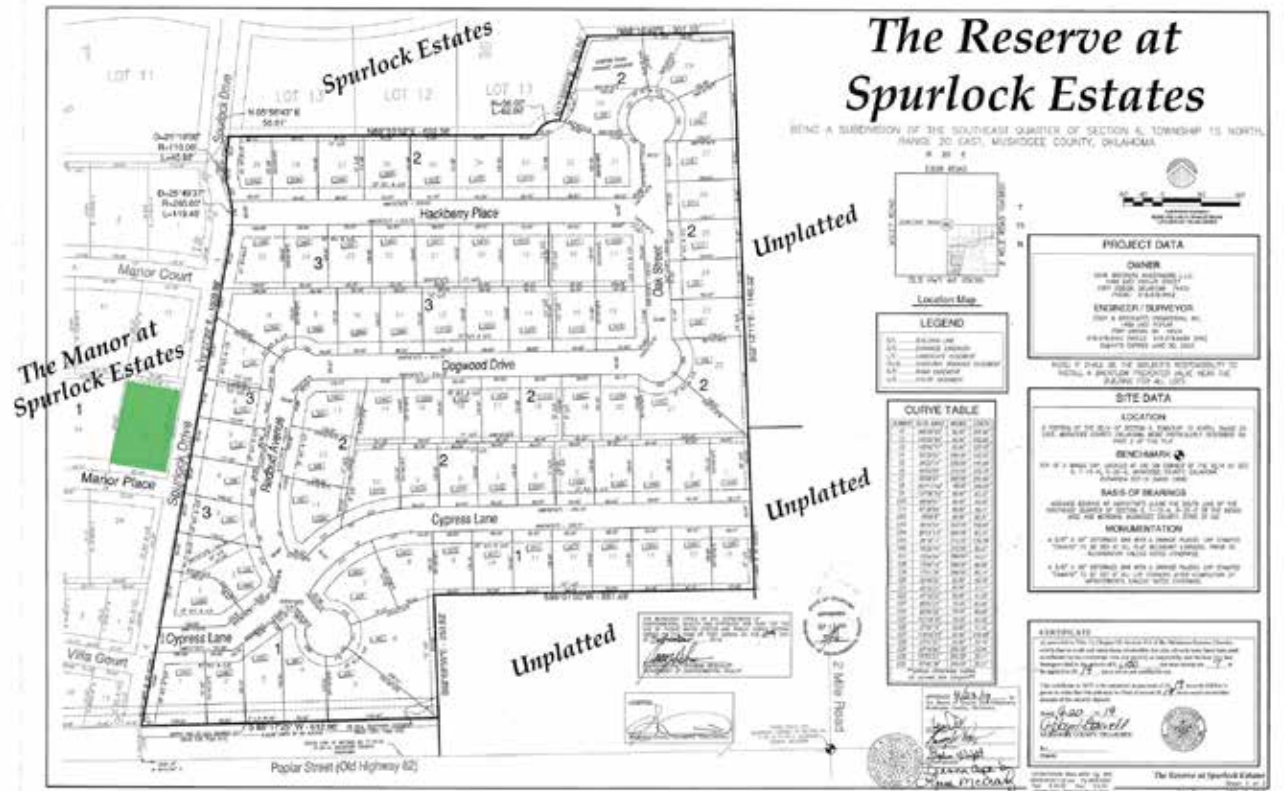


Image 33: The Reserve at Spurlock Estates, 1460 Manor Place Noted

16 Vizenor, *Survivance*.



Image 32: 1460 Manor Place Front Elevation

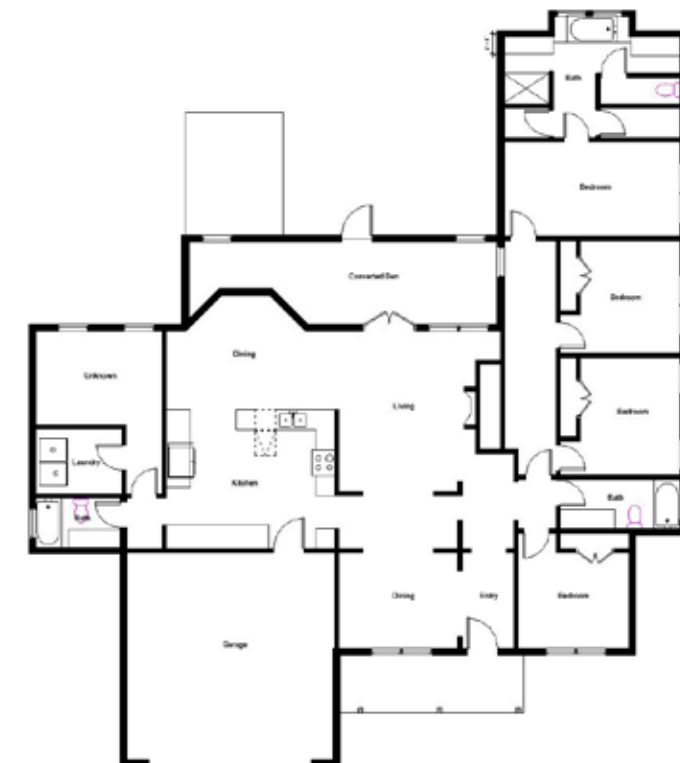


Image 34: 1460 Manor Place Plan Drawing

Home 02: 1426 Cemetery Rd Fort Gibson, Muskogee County, Oklahoma, Cherokee Nation

This home was constructed in 2018. It is located on Cherokee allotment land that was further parceled upon Charles's death. Dan inherited the land from Charles, his father, which was then gifted to his granddaughter. This home is sovereign. It remains while others are built around it. It resists by claiming permanence once again. A timber frame structure with a brick base and an asphalt roof, the home is a rough rectangle organized around a central living space. The more private area is the primary bathroom to the left.



Image 35: 1426 Cemetery Rd Image

Two entries front into the central interior volume. The northern porch is for the public. The southern is for family. The formal - world facing - porch is much smaller; it is a buffer, not a place to gather. The back porch, on the other hand, is much larger and protected by the L-shaped volume of the garage. This space is always welcome to family. This area is used communally. The central volume is also used communally by all members of the family. Even bedrooms are relatively open to the central volume. Privacy is limited within the home but restricted in front of the home.



Image 36: 1426 Cemetery Rd Plan Drawing

Home 03: 1425 Cemetery Rd, Fort Gibson, Muskogee County, Oklahoma, Cherokee Nation

This home was constructed in 1993. It is located on Cherokee allotment land that was further parceled upon Charles's death. Dan inherited the land from Charles, his father, which was then sold to his son.

Again, this home is constructed of "permanence". A brick base, a wood frame structure, and an asphalt roof - clad a relatively interiorized organization. There are three entries to



Image 37: 1425 Cemetery Rd Front Elevation

the home - each for a different visitor. The entry from the north is for strangers - views are limited into and around the house; only the living and portion of the kitchen are visible. The western entry is for the known - the acquainted. These views are directed into the kitchen - a clear line of sight. The southern door provides physical and visual access to the family - both nuclear and extended. This entry is fundamentally connected to the "back" of the yard. A communal space used by all members of the broader kinship group.

Homes 02 and 03 project a frontality, the street that speaks to parcelization and autonomy. However, the back is used commonly, yet, held independently. The reality of Cherokee people conforms to but resists the law. The materiality of the two homes speaks of permanence, fixed, civilized, while the Cherokee family continues to live semi-communally. Nuclear families occupy the home, but broader patterns of kinship contain and sustain reality that affronts both *lore* and law. Essentializing *lores* are refuted. Complex

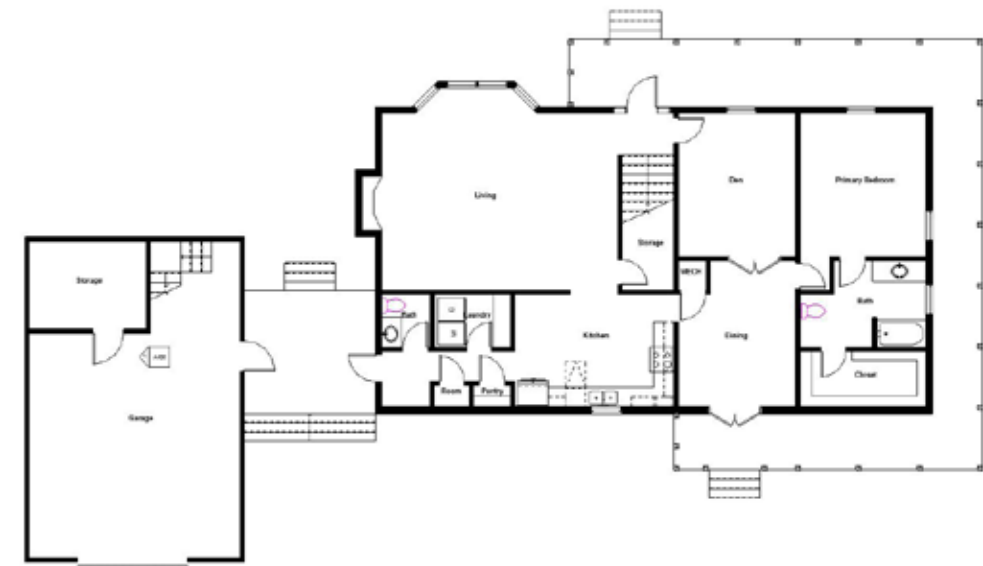


Image 36: 1425 Cemetery Rd Plan Drawing

realities persist. Dispossession is a slow process, but the home arbitrates allowing for survivance¹⁷. The houses may not look Cherokee, but they are designed by, built by, and inhabited by Cherokee. How much more Cherokee could they get?

17 Vizenor, *Survivance*.

Conclusion

I didn't know I was Cherokee until 1996.

My grandma retired from being a public school teacher, so my granddad lost his health insurance.

My grandma said: 'well... now we should probably get Granddad an Indian Card'

(referring to a Certificate of Degree of Indian Blood (CDIB) card).

The need for healthcare led to enrollment into a sovereign tribal nation.

I had no idea I was native until that moment.

My Great-Grandpa was Charles Brown.

This is new knowledge that I discovered while executing this research.

Charles Brown was born Indian and died white.

His land was allotted.

His children's land was sold, parceled.

His grandchildren and great-grand children are Indian again.

They "survive".

They are not yet "sovereign".

The are "within-and-without" arbitrating with and through the home.

This arbitration of *folklore* doesn't change the law.

The law is not the way out of the problem.

The arbitration of *folklores* change the home instead.

This is a problem of architecture.

Maybe we don't need arbitration. Maybe we need to find strawberries.

They lived happily together for many years, but began to argue.

Architecture left home and went toward the Sun land, in the east.

Home followed alone and sad.

Architecture kept on steadily ahead and never looked behind.

Architecture said that he was no longer angry with home.

A patch of the finest ripe huckleberries sprung up along the path in front of

architecture, but architecture passed by heeding them no mind.

Farther along, there was a clump of blackberries, but these also Architecture refused to notice.

Other delicious fruits, one, two, and three, and then some trees covered with beautiful red service

berries were beside the path to tempt Architecture, but Architecture still went on until suddenly

Architecture saw in front a patch of large ripe strawberries, the first ever known.

Architecture stopped to gather a few to eat, and as Architecture picked them Architecture's face glanced to the west.

At once, the memory of her home returned and Architecture found herself unable to go on.

Architecture sat down, but the longer Architecture waited, the stronger became the desire for home, and at last

Architecture gathered a bunch of the finest strawberries and started down the path to give them to home.

Home met her kindly.

Let's go home together.

Maybe instead of arbitrating, architecture should look for strawberries along the path, and resolve conflict with a glance back home.

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Images

- Image 01. Author Photograph
Image 02. Author Map
Image 03. Author Map
Image 04. Rodning, “Center Places and Cherokee Towns: Archaeological Perspectives on Native American Architecture and Landscape in the Southern Appalachians.” Page 95
Image 05. Rodning, “Center Places and Cherokee Towns: Archaeological Perspectives on Native American Architecture and Landscape in the Southern Appalachians.” Page 97.
Image 06. Author Map
Image 07. Newcomb Associates Architects.
Image 08. Newcomb Associates Architects.
Image 09. Author Map
Image 10. Oklahoma County Assessor's Office
Image 11. Oklahoma County Assessor's Office
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Image 13. Oklahoma County Assessor's Office
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Image 15. Indian Territory Survey Map, 1909
Image 16. Map showing progress of allotment of Cherokee Nation, 1904
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Image 19. Cherokee Nation Map, Township 15 North, Range 20 East
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Image 23. Map showing progress of allotment of Cherokee Nation, 1904
Image 24. Photos of Charles and Edna from my Grandmother, Eunice Brown
Image 25. 1930 Census
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Image 28. Township 15 North, Range 20 East
Image 29. Author Photograph
Image 30. Author Photograph
Image 31. Author Image
Image 32. Google Street View: 1460 Manor Place
Image 33. Muskogee County Plat Records, The Reserve at Spurlock Estates
Image 34. Author Plan Drawing
Image 35. Author Photograph
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Image 37. Author Photograph
Image 38. Author Plan Drawing

ARCHITECTURAL

ARBITRATION

Lore.

Law.

Land.

Home.

Bailey Morgan Brown
Advised by: Lisa Haber-Thomson

Spring 2021
Masters of Design Studies:
History and Philosophy of Design and Media
HARVARD GRADUATE SCHOOL OF DESIGN



CHEROKEE NATION GIFT SHOP OPEN

The Cherokee people tell a tale of the first strawberries.

When the man was first created, a mate was given to him. They lived happily together for many years, but began to argue.

The woman left her husband and went toward the Sun land, in the east.

The man followed alone and sad.

The woman kept on steadily ahead and never looked behind.

The great Apportioner, the sun, took pity on the man and asked him if he was still angry with his wife.

He said that he was no longer angry with his wife and the Sun asked him if he would like to have her back again, to which he eagerly answered yes.

So the sun caused a patch of the finest ripe huckleberries to spring up along the path in front of the woman, but she passed by heeding them no mind.

Farther along, he put a clump of blackberries, but these also she refused to notice.

Other delicious fruits, one, two, and three, and then some trees covered with beautiful red service berries were places beside the path to tempt her, but she still went on until suddenly she saw in front a patch of large ripe strawberries, the first ever known.

She stopped to gather a few to eat, and as she picked them her face glanced to the west.

At once, the memory of her husband returned to her and she found herself unable to go on.

She sat down, but the longer she waited, the stronger became her desire for her husband, and at last she gathered a bunch of the finest strawberries and started down the path to give them to him.

He met her kindly and they went home together.

ARCHITECTURAL

ARBITRATION

Lore.

Law.

Land.

Home.

Bailey Morgan Brown
Advised by: Lisa Haber-Thomson

Spring 2021
Masters of Design Studies:
History and Philosophy of Design and Media
HARVARD GRADUATE SCHOOL OF DESIGN

Arbitration (n):

a legal process by which an independent body is officially appointed to settle a dispute.

Lore

Architecture

Law

LAND

Architecture

Lore

Law

HOME

Chapter 01: Lore 01

Johnson v. MacIntosh

Chapter 02: Lore 02

Cherokee Nation v. Georgia

Chapter 03: Lore 03

Worcester v. Georgia

Chapter 04: Lore in Action

“The Dawes Act”

Chapter 05: Lore in Question

McGirt v. Oklahoma

Chapter 06: Lore in Home

Three Cherokee Homes

Lore. Law. Land. Home.

Domestic Archaeology

Legal Philosophy

Legal Theory

Law and Literature

Folklore Studies

Critical Indigenous Studies

Sociology and Cultural Studies

History + Archival Research

Heritage Studies

Property Law

History + Archival Research

Heritage Studies

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Critical Indigenous Studies

Cherokee Wonder Stories

Kim Tallbear

*Harvard Project for American Indian
Economic Development*

Architecture

Anthony Giddens

Doreen Massey

HOME

Michael Herzfeld

Mary Douglas

Margaret Andrews

Sociology and Cultural Studies

Domestic Archaeology

“No set of legal institutions or prescriptions exists apart from the narratives that locate it and give it meaning”

- Robert Clover

Chapter 01: Lore 01
“Discover-ability”

Johnson v. MacIntosh, 1823`

Lore.

Law.

Land.

Home.

“ . . . The Indians had no right of soil as sovereign, independent estates. Discovery is the foundation of title, in European nations, and this overlooks all proprietary rights in the natives.”

*“ . . . The Indians had no right of soil as sovereign, independent estates. **Discovery is the foundation of title, in European nations, and this overlooks all proprietary rights in the natives.**”*

“ . . . The Indians had no right of soil as sovereign, independent estates. Discovery is the foundation of title, in European nations, and this overlooks all proprietary rights in the natives.”

Lore.

Law.

Land.

Home.

Folklores become

“LEGAL FACTS”

when written into law.

“LEGAL FACTS”

(01) **No** *“independent estates”* = **No** *“right of soil”*

“LEGAL FACTS”

(01) **No “*independent estates*” = No “*right of soil*”**

(02) **“*Discovery*” = Foundation of Ownership**

“LEGAL FACTS”

- (01) **No “*independent estates*” = No “*right of soil*”**
- (02) **“*Discovery*” = Foundation of Ownership**
- (03) **Justified to “*overlook*” proprietary rights.**

Lore.

Law.

Land.

Home.



LAND



“LEGAL FACT”

Lore.

Law.

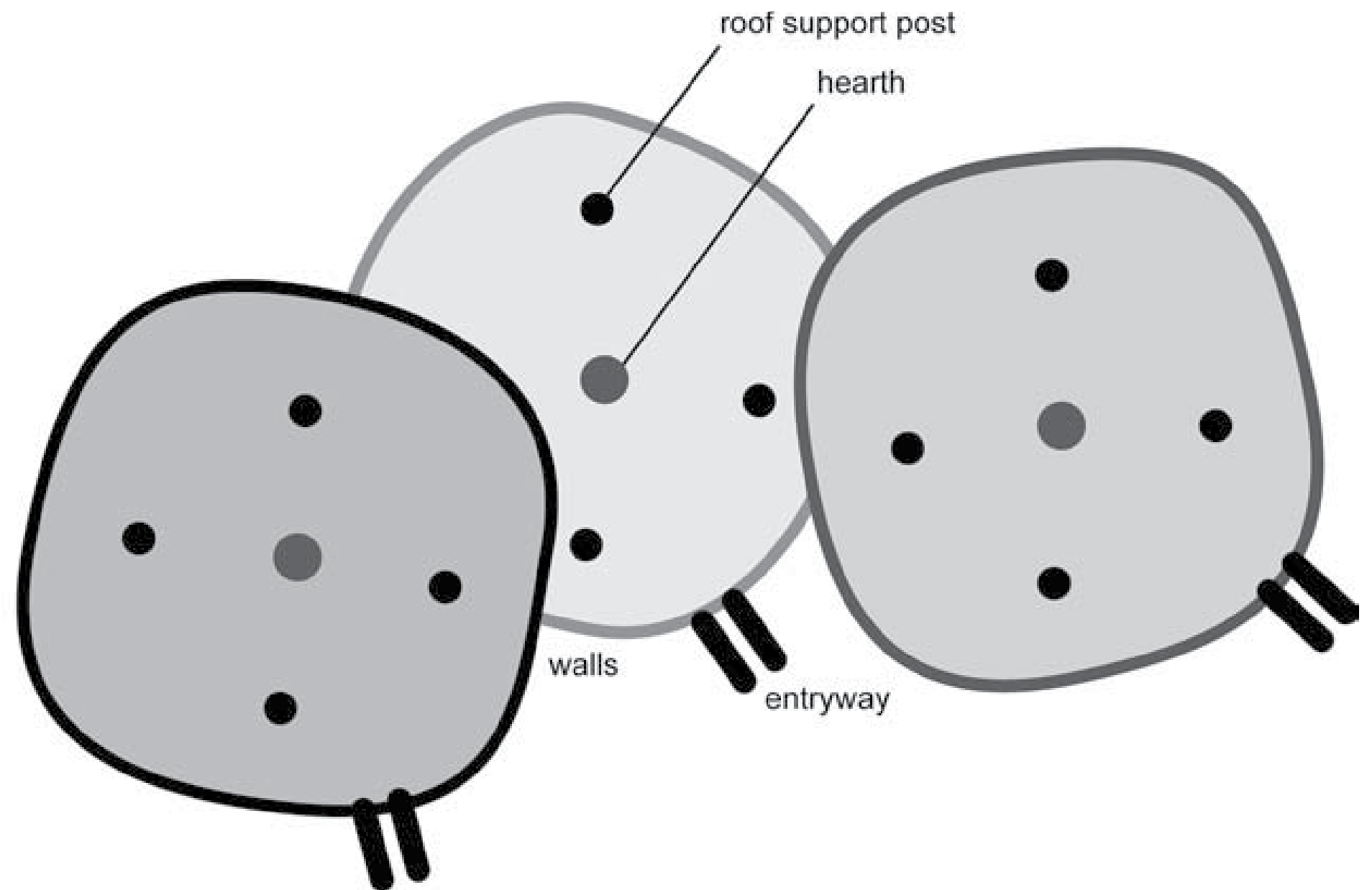
Land.

Home.

*“According to **every** theory of property, **the Indians had no individual rights to land**; nor had they any collectively, or in their national capacity . . .*

for the lands occupied by each tribe were not used by them in such a manner as to . . .

prevent their being appropriated by a people of cultivators.”

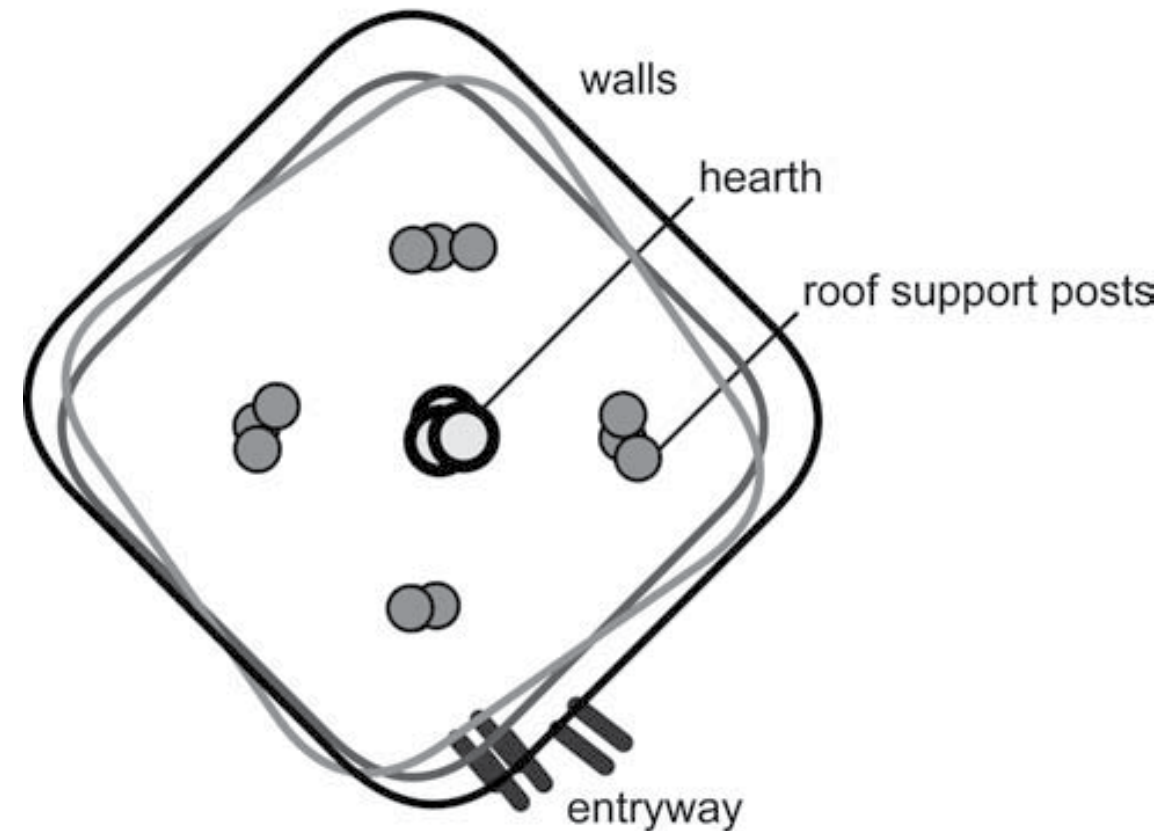


The indigenous conception of property was illegible and therefore discoverable.



*“Even if it should be admitted that the Indians were originally an independent people, **they have ceased to be so.***

*A nation that has **passed under the dominion of another**, is no longer a **sovereign state.**”*



*Temporary Structures
and Communal Land:
A discoverable architecture and a
discoverable people.*

Chapter 02: Lore 02
“Dependency”

Cherokee Nation v. Georgia, 1831

*“They occupy a territory to which we assert a title independent of their will
Meanwhile they are in a state of pupillage.*

Their relation to the United States resembles that of a ward to his guardian.

They look to our government for protection; rely upon its kindness and its power; appeal to it for relief to their wants; and address the president as their great father.”

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“LEGAL FACTS”

(01) “Occupiers” (not owners).

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(02) U.S. = Guardian in a *trust* relationship with ward.

“LEGAL FACTS”

- (01) *“Occupiers” (not owners).*
- (02) **U.S. = Guardian in a *trust* relationship with ward.**
- (03) **Natives are *children* who must “look to”, “rely on”, “appeal to”, and “address” as . . .**
“Great father”.

Lore.

Law.

Land.

Home.



OCCUPIERS



CAN'T



BE



RESPONSIBLE



FOR



THEIR



OWN



LAND.









TRUST ME.











IT'S FOR



YOUR



OWN GOOD.











OH WAIT . . .



NO MORE LAND.

Lore legitimizes loss of

LAND

when written into law.

Lore.

Law.

Land.

Home.

Trust me again.



These houses are good for you.



Stop whining.



You have a place to sleep.



H.U.D. pays for them, so you can't be mad.



***Dependent to forcibly Desperate:
Architecture arbitrates persistent
dispossession.***

Chapter 03: Lore 03
“Distinction”

Worcester v. Georgia, 1832

Lore.

Law.

Land.

Home.

“ . . . by a boundary line, established by treaties: that, within their boundary, they possessed rights with which no state could interfere . . . ”

“LEGAL FACT”

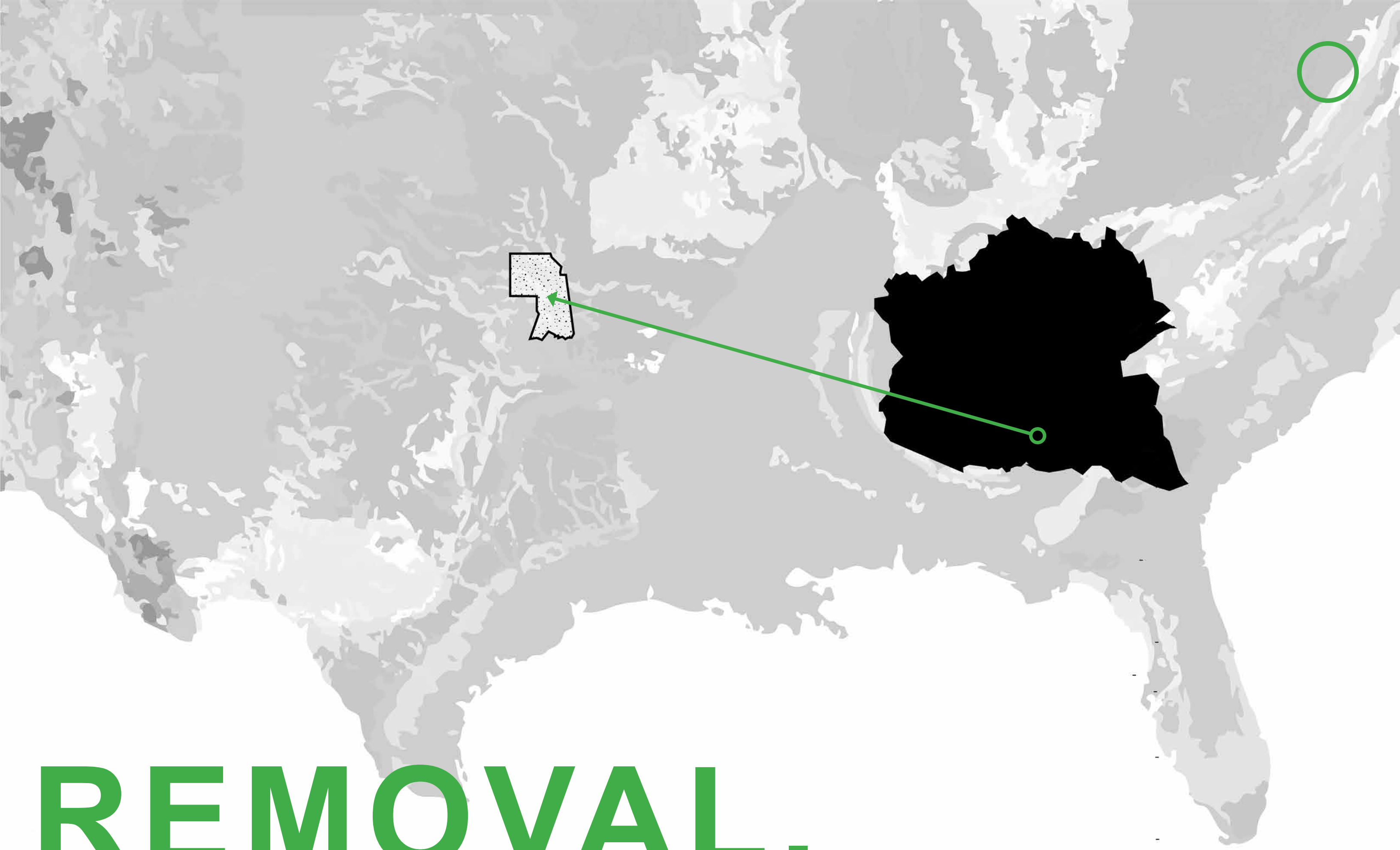
No state authority over tribes.

Lore.

Law.

Land.

Home.



REMOVAL.



“The United States hereby covenants . . . that the lands ceded to the

Cherokee Nation [will] in no future time be included within the territorial limits or jurisdiction of any State.”

- Treaty of New Echota

**INDIAN
TERRITORY.**



**TREATY BROKEN
BY OKLAHOMA
STATEHOOD.**

Lore.

Law.

Land.

Home.



1460 Manor Pl

Fort Gibson, Oklahoma
Cherokee Nation
GOOGLE STREET VIEW



Data provided by County Assessor
Property Information - Date 03/03/2021

The County Assessor's Office has made every effort to insure the accuracy of the data contained on this website; however, this material may be slightly dated which could have an impact on its accuracy.

The information must be accepted and used by the recipient with the understanding that the data was developed and collected only for the purpose of establishing fair market value for ad valorem taxation. Although changes may be made periodically to the tax laws, administrative rules and similar directives, these changes may not always be incorporated in the material on this website.

The County Assessor's Office assumes no liability for any damages incurred, whether directly or indirectly, incidental, punitive or consequential, as a result of any errors, omissions or discrepancies in any information published on this website or by any use of this website.

Assessment Data			Primary Image				
Account	510051432						
Parcel ID	6417-06-001-013-4-112-00						
Cadastral ID	0016 0090A13						
Property Type	REAL - Real Property						
Property Class	RR						
Tax Area	22 - 3B- FORT GIBSON						
Lot Size	0.56 - Acres						
Owners Name	DEERINWATER, DANIEL L & SIBRENA PO BOX 2535 FORT GIBSON OK 74434						
Parcel Location			CONVERTED IMAGE Image Date 5/16/2017				
Situs	01460 MANOR PL						
Subdivision	THE MANOR AT SPURLOCK EST						
Lot/Block	0013 / 0001						
Sec/Twn/Rng	- - -						
Neighborhood	6417 - THE MANOR AT SPURLOCK EST						
Legal Description							
THE MANOR AT SPURLOCK EST LOT 13 BLOCK 1							
Valuation	Current Year	2020	Tax Detail (Millages)		%	Mills	Dollars
Land Value	22,500	22,500	C001 MUSKOGEE COUNTY				
Improvements	220,145	220,145	GENERAL FUND		11.8	10.13	270.35
Mobile Home	0	0	HEALTH FUND		3.0	2.53	67.52
Fair Market Value	242,645	242,645	LIBRARY FUND		4.7	4.05	108.09
Taxable Value - Capped	242,645	242,645	EMS FUND		3.8	3.04	81.13
Assesment Ratio	11%	11%	COUNTY 4 MILL		4.7	4.05	108.09
Gross Assessed	26,691	26,691	I-3 FORT GIBSON				
Exemptions	0	0	GENERAL FUND		41.1	35.16	938.34
Net Assessed	26,691	26,691	BUILDING FUND		5.9	5.02	133.97
Tax Rate	85.6200	85.6200	SINKING FUND		13.4	11.51	307.18
Estimated Taxes	2,285.00	2,285.00	D-4 INDIAN CAPITAL CAREER TC				
			GENERAL FUND		9.5	8.10	216.17
			BUILDING FUND		2.4	2.03	54.18



1460 Manor Pl

Fort Gibson, Oklahoma
 Cherokee Nation
 GOOGLE STREET VIEW



Data provided by County Assessor Property Information - Date 03/03/2021

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1460 Manor Pl

Fort Gibson, Oklahoma
Cherokee Nation
GOOGLE STREET VIEW



**Data provided by County Assessor
Property Information - Date 03/03/2021**

The County Assessor's Office assumes no liability for any damages incurred, whether directly or indirectly, incidental, punitive or

Tax Detail (Millages)		%	Mills	Dollars
C001	MUSKOGEE COUNTY			
	GENERAL FUND	11.8	10.13	270.35
	HEALTH FUND	3.0	2.53	67.52
	LIBRARY FUND	4.7	4.05	108.09
	EMS FUND	3.6	3.04	81.13
	COUNTY 4 MILL	4.7	4.05	108.09
I-3	FORT GIBSON			
	GENERAL FUND	41.1	35.16	938.34
	BUILDING FUND	5.9	5.02	133.97
	SINKING FUND	13.4	11.51	307.18
D-4	INDIAN CAPITAL CAREER TC			
	GENERAL FUND	9.5	8.10	216.17
	BUILDING FUND	2.4	2.03	54.18

1460 Manor Pl

Fort Gibson, Oklahoma
Cherokee Nation
GOOGLE STREET VIEW





Data provided by County Assessor
Property Information - Date 03/03/2021

The County Assessor's Office assumes no liability for any damages incurred, what

Tax Detail (Millages)

C001 MUSKOGEE

Residential Improvements	Year	Exterior Wall	HVAC	Bed/Bath	Base Area	Total Area
1 Single Family Residence	2008	100% Masonry, Brick/Stone	100% Warmed & Cooled Air	4 / 3.0	2,296	2,296
441 Detached Garage - Unfinished 2 Stalls					441	441
PORCH	2008				108	108
PORCH					252	252
PORCH					120	120
					133.97	
					307.18	
			9.5	8.10	216.17	
			2.4	2.03	54.18	

1460 Manc

Fort Gibson, Oklah
Cherokee Nation
GOOGLE STREET VIEW

1460

***Distinct to Dictated:
State creation (and subsequent county,
city, school-districting, zoning, etc.)
overrides treated promises***

DEPENDENT

Lore

Law

DISCOVER-ABLE

DISTINCT

The Marshall Trilogy

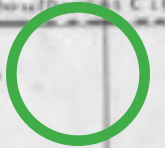
Chapter 04:
Lore in Action

“The Dawes Act”, 1887

OKLAHOMA
Book 3882



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K
E



Map Division,
JUL 14 1909
Library of Congress

LAND
DEPENDENT

Lore

Law

Architecture

DISCOVER-ABLE

DISTINCT

HOME

“Be it enacted...

That in all cases where any...

[Indian] has been...

located upon any reservation...

whenever in his opinion any reservation

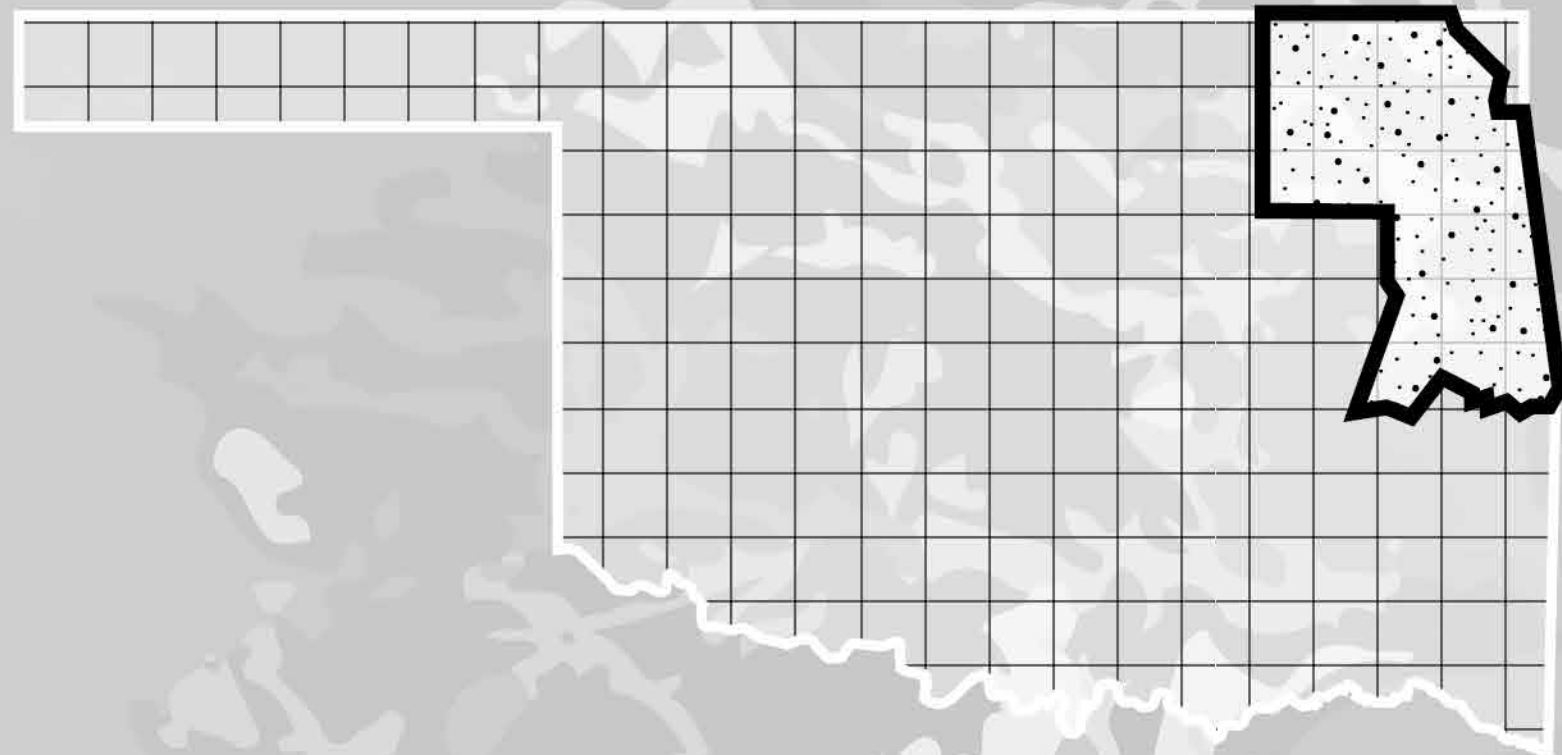
or any part thereof of such Indians in

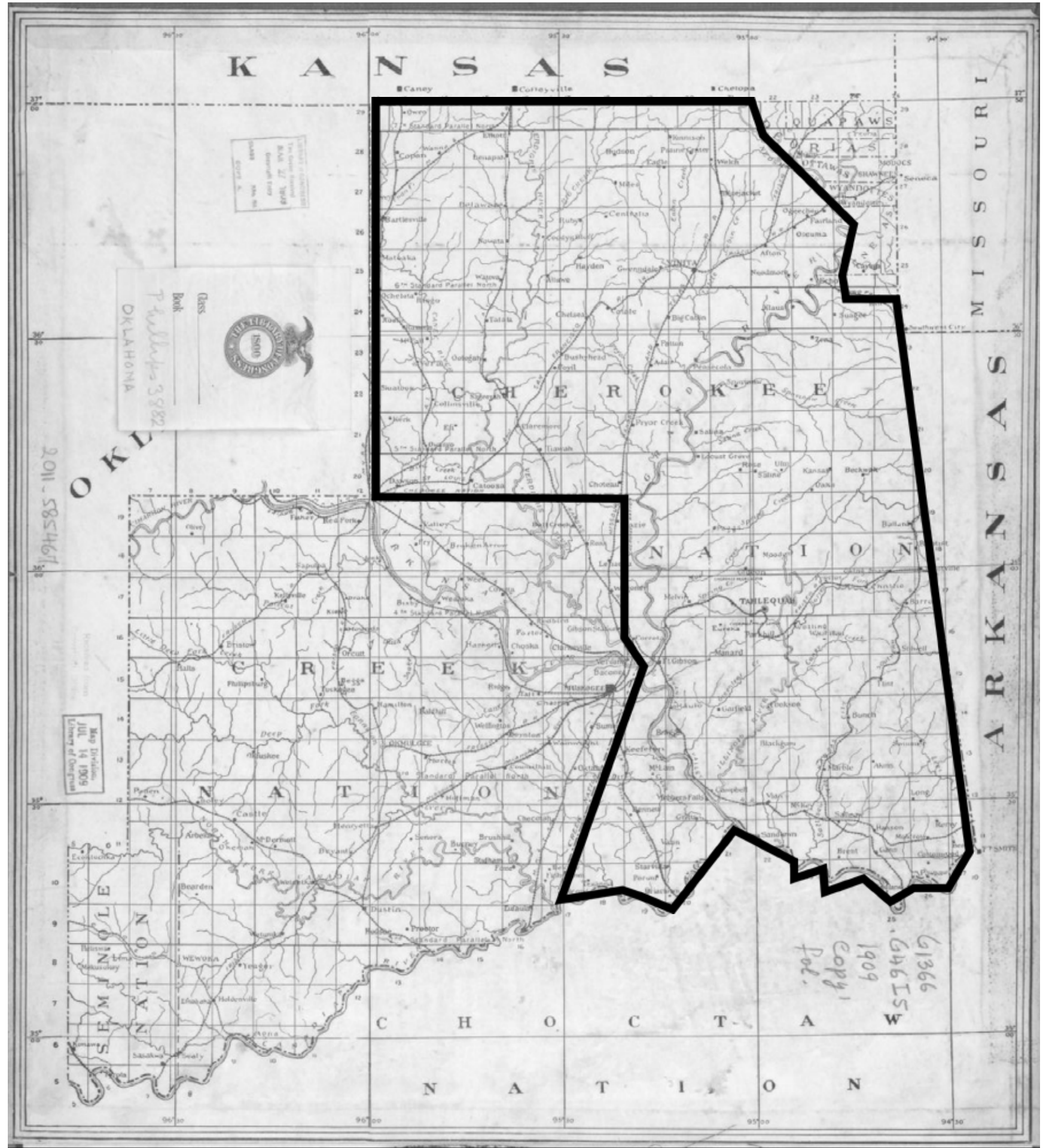
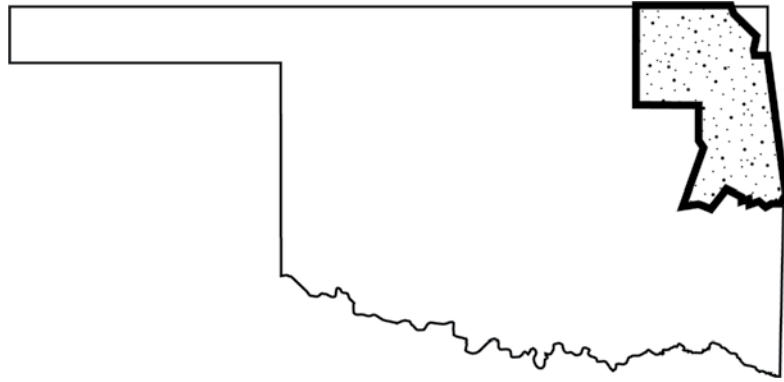
advantageous for agricultural and grazing

purposes, [is] to be surveyed...

and to allot the lands...

to any Indian located thereon...”

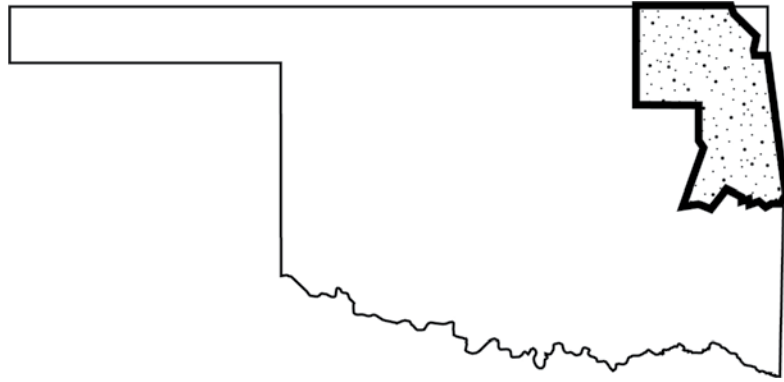




Indian Territory Map Co.

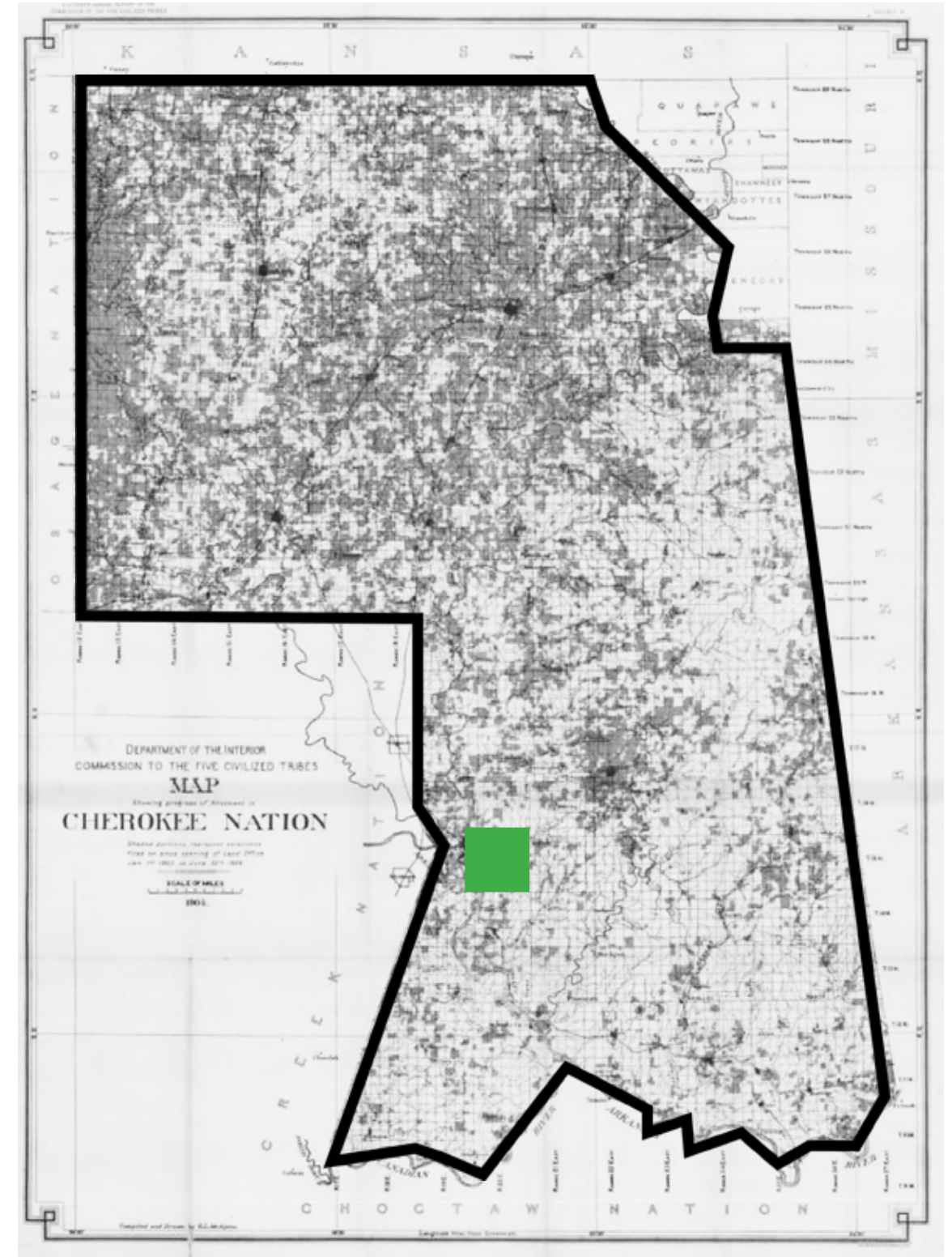
1909
Indian Territory
Author Unknown
OKLAHOMA STATE MAP LIBRARY

61366
1909
copy 1
fol.



Map showing progress
of allotment of Cherokee Nation 1904

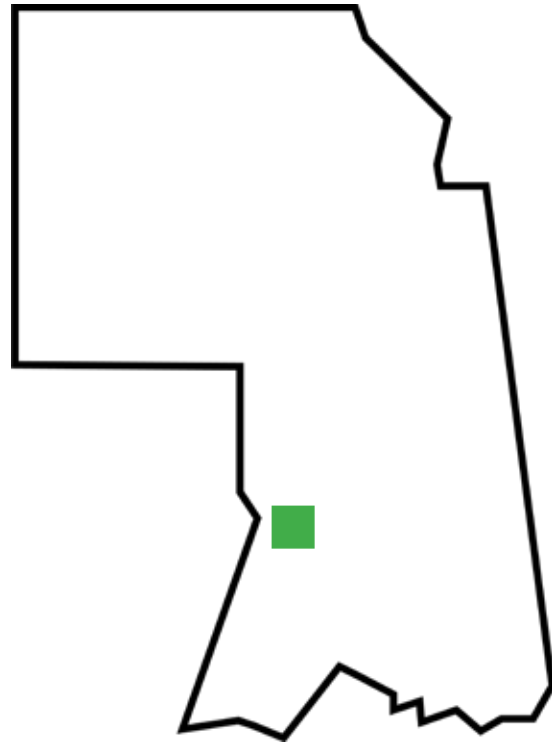
1904
Cherokee Nation, Indian Territory
Author Unknown
OKLAHOMA STATE MAP LIBRARY



*“To each head of the family,
one-quarter of a section;*

*to each single person
over eighteen years of age,
one-eighth of a section;*

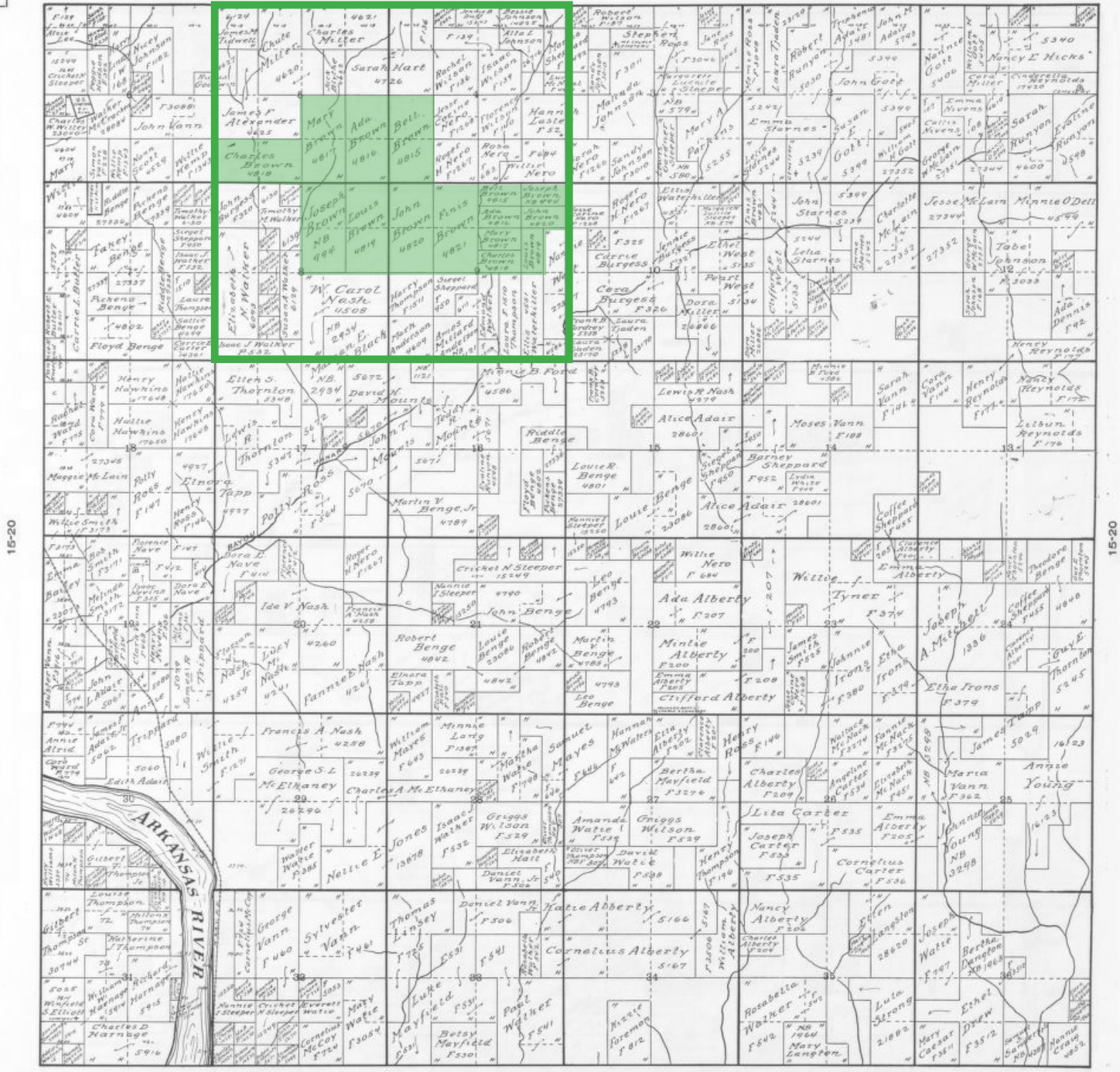
*and to each other single person
under eighteen years, . . .
one-sixteenth of a section.”*



COMPILED AND FOR SALE BY
INDIAN TERRITORY MAP CO.
ARKANSAS BUILDING
MUSKOGEE, IND. TER.

CHEROKEE NATION

TOWNSHIP 15 NORTH, RANGE 20 EAST.



Township 15 North,
Range 20 East

1909
Cherokee Nation, Indian Territory
Indian Territory Map Co.
LIBRARY OF CONGRESS

STATE Oklahoma
COUNTY Muskogee
TOWNSHIP OR OTHER DIVISION OF COUNTY Nash Township
NAME OF INSTITUTION

THIRTEENTH CENSUS OF THE UNITED STATES: 1910—INDIAN POPULATION

SUPERVISOR'S DISTRICT No. 3 SHEET No. B
ENUMERATION DISTRICT No. 107 3
WARD OF CITY 5800
NAME OF INCORPORATED PLACE
ENumerated by me on the 4 DAY OF May 1910. Fred C. Holden ENUMERATOR.

LOCATION	NAME	RELATION	PERSONAL DESCRIPTION								NATIVITY			CITIZENSHIP		OCCUPATION			EDUCATION			Dwellings of home					
			No.	Sex	Color or race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Whether of how many children	Number born living	Place of birth of this person	Place of birth of father of this person	Place of birth of mother of this person	Year of immigration to the United States	Whether naturalized or alien	Whether able to speak English; or, if not, give language spoken	Trade or profession of, or particular kind of work done by this person, as spinner, salesman, factory, etc.	General nature of industry, business, or establishment in which this person works, as cotton mill, dry-goods store, farm, etc.	Whether an employer, employee, or working on own account	Whether out of work on April 15, 1910	Whether able to read	Whether able to write	Attended school any time since 1909	Grade or course completed	Grade free or ungraded	Form or name	Whether a servant of the family (not time of year)
21 21	Brown, William	Head	M	W	46					Arkansas	Tennessee	Arkansas			English	Farmer		Emp		Yes	Yes		O F F				
	Belle	Wife	F	W	40			10	9	Oklahoma	Georgia	Alabama			English			Emp		Yes	Yes						
	Ada	Daughter	F	W	23	S				Oklahoma	Arkansas	Oklahoma			English	Teacher	Public School	W	NO	U	Yes	Yes					
	Mary	Daughter	F	W	18					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	Charles	Son	M	W	15					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	Louis	Son	M	W	13					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	John	Son	M	W	10					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	Firis	Son	M	W	8					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	Joseph	Son	M	W	6					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	Jimmy	Son	M	W	3					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
	Squayah	Son	M	W	1 1/2					Oklahoma	Arkansas	Oklahoma			English					Yes	Yes	Yes					
22 22	Rumson, Robert	Head	M	W	23					Oklahoma	Oklahoma	Oklahoma			English	Farmer	Home Farm	Emp		Yes	Yes		O W F 90				
	Maggie	Wife	F	W	24			8	3	Oklahoma	W	W			English					Yes	Yes						
	Robert Jr.	Son	M	W	6					Oklahoma	Oklahoma	Oklahoma			English					Yes	Yes						
	Thomas	Son	M	W	4					Oklahoma	Oklahoma	Oklahoma			English					Yes	Yes						
	Bessie May	Daughter	F	W	1 1/2					Oklahoma	Oklahoma	Oklahoma			English					Yes	Yes						
	Rumson, William	Wife	M	W	20	S				Oklahoma	Kentucky	Alabama			English	None				Yes	Yes						

SPECIAL INQUIRIES RELATING TO INDIANS.

Tribes of this Indian	Tribes of Father of this Indian	Tribes of Mother of this Indian	PROPORTIONS OF INDIAN AND OTHER BLOOD			Number of times married	Whether now living in polygamy	If living in polygamy, whether the wives are sisters	GRADUATED FROM WHAT EDUCATIONAL INSTITUTION	Is this Indian taxed?	If Indian has received allotment, give year	RESIDENCE AND DWELLING	
			Indian	White	Negro							Residing on his own land	Living in civilized or aboriginal dwelling
Cherokee	Cherokee	White	1/32	1/2									
Cherokee	Cherokee	White	1/32	1/2									
Cherokee	Indian	Cherokee	1/16	1/2	1				Yes	1906		Civ	
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2									
Cherokee	White	Cherokee	1/16	1/2					Yes	1907		Civ	
Cherokee	White	Cherokee	1/32	1/2									
Cherokee	White	Cherokee	1/32	1/2									
Cherokee	White	Cherokee	1/32	1/2									
Cherokee	White	Cherokee	1/32	1/2									
Cherokee	White	Cherokee	1/16	1/2					Yes	1907		Civ	

INSTRUCTIONS FOR FILLING THIS SCHEDULE.
CONTINUED FROM "A" SIDE OF SHEET.

The following instructions apply to columns 33 to 46:

Column 33, 34, and 35. Tribal relations.—If the Indian was born in this country answers should be obtained, if possible, to inquiries 12, 13, and 14, relating to the state or territory of birth of the person and of his or her parents. In any event, take particular pains to secure the name of the tribe with which the person is connected and the name of the tribe of each of his or her parents, and enter the same in columns 33, 34, and 35.

Column 36, 37, and 38. Proportions of Indian and other blood.—If the Indian is a full-blood, write "full" in column 36, and leave columns 37 and 38 blank. If the Indian is of mixed blood, write in columns 36, 37, and 38 the fractions which show the proportions of Indian and other blood, as (column 36, Indian) $\frac{1}{2}$, (column 37, white) $\frac{1}{2}$, and (column 38, negro) 0. For Indians of mixed blood all three columns should be filled, and the sum, in each case, should equal 1, as $\frac{1}{2}$, 0, $\frac{1}{2}$; $\frac{1}{4}$, $\frac{1}{4}$, 0; $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{2}$; etc.

Wherever possible, the statement that an Indian is of full blood should be verified by inquiry of the older men of the tribe, as an Indian is sometimes of mixed blood without knowing it.

Column 39. Number of times married.—If the Indian is married, enter in this column the number of times he or she has been married.

Column 40. Whether now living in polygamy.—If the Indian man is living with more than one wife, write "Yes" in this column; otherwise, write "No."

Column 41. If living in polygamy, whether the wives are sisters.—If the Indian man is living with more than one wife, and if his wives are sisters, write "Yes" in this column. If his wives are not sisters, write "No."

Column 42. Graduated from what educational institution.—If the Indian is a graduate of any educational institution, give the name and location of such institution.

Column 43. Is this Indian taxed?—An Indian is to be considered "taxed" if he or she is detached from his or her tribe and is living among white people as an individual, as such is subject to taxation (whether he or she actually pays taxes or not); or if he or she is living on his or her own land and has received an allotment, and thereby has acquired citizenship. In either of these cases write "Yes" in this column.

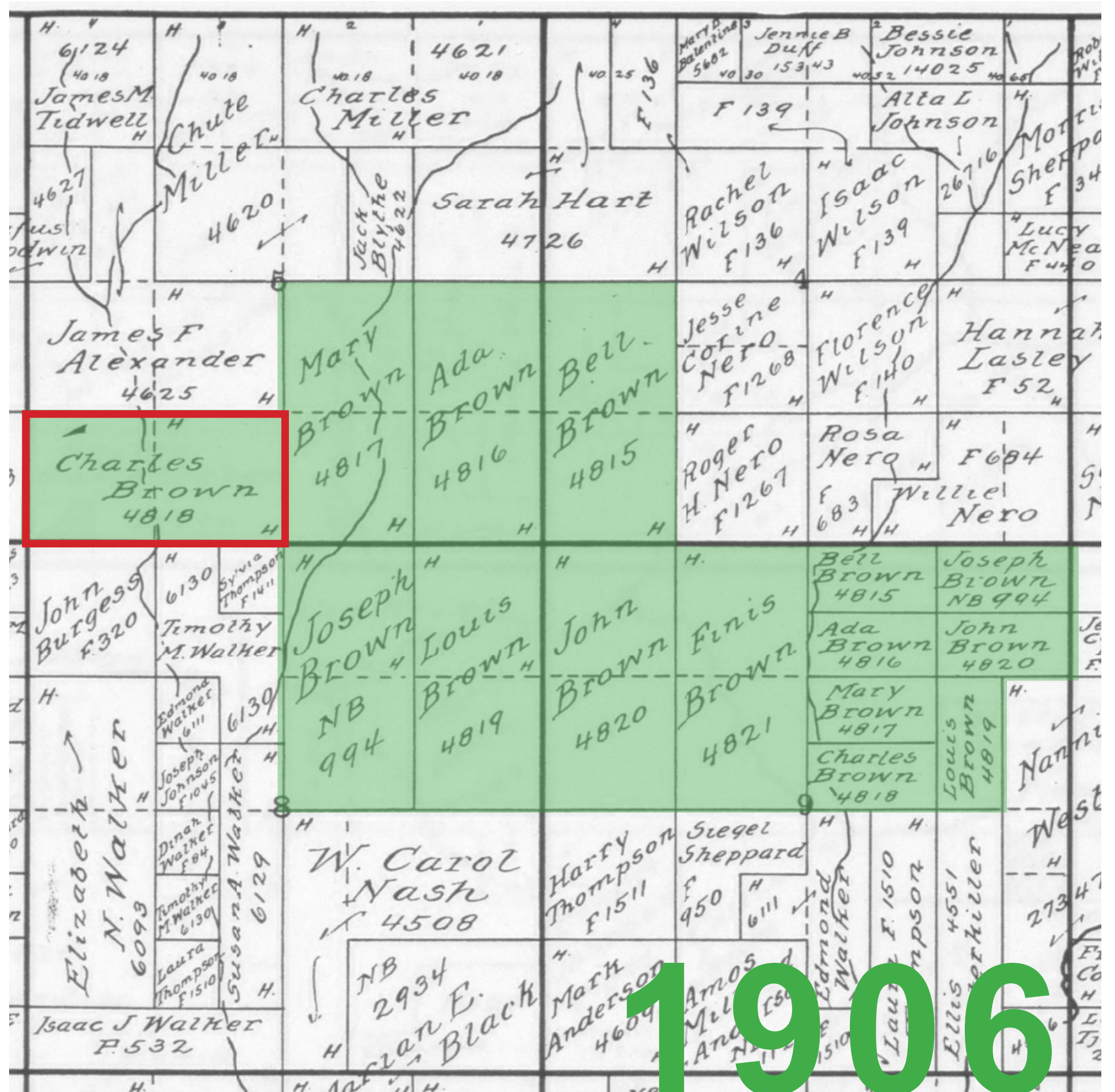
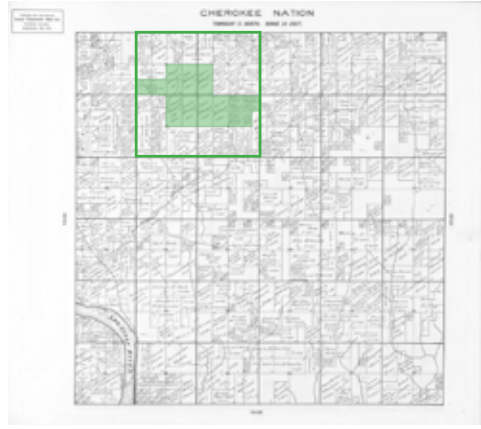
An Indian on a reservation, without an allotment, who roams over unsettled territory, is considered "not taxed," and for such Indians the answer to this inquiry is "No."

Column 44. If Indian has received allotment, give year.—If the Indian has received an allotment of land, enter in column 44, the year in which the allotment was made.

Column 45. Residing on his own land.—If the Indian lives on his or her own land, write "Yes" in this column; if the Indian lives elsewhere, write "No."

Column 46. Living in civilized or aboriginal dwelling.—If the Indian is living in a house of civilized design, as a log, frame, brick, or stone house, write "Civ." (for civilized) in this column; but if the Indian is living in a dwelling of aboriginal design, as a tent, tepee, cliff dwelling, etc., write "Abor." (for aboriginal).

1910



Township 15 North,
Range 20 East (Crop)

1909
Cherokee Nation, Indian Territory
Indian Territory Map Co.
LIBRARY OF CONGRESS

1906

“ . . . his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States.”

Column 43. Is this Indian taxed?—An Indian is to be considered "taxed" if he or she is detached from his or her tribe and is living among white people as an individual, and as such is subject to taxation (whether he or she actually pays taxes or not); or if he or she is living with his or her tribe but has received an allotment of land, and thereby has acquired citizenship. In either of these two cases write "Yes" in this column.

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SPECIAL INQUIRIES RELATING TO INDIANS.

Tribe of this Indian.	Tribe of Father of this Indian.	Tribe of Mother of this Indian.	PROPORTION OF INDIAN AND OTHER BLOOD.			Number of times married.	Whether now living in polygamy.	If living in polygamy, whether the wives are sisters.	GRADUATED FROM WHAT EDUCATIONAL INSTITUTION.	Is this Indian taxed?	If Indian has received allotment, give year of allotment.	RESIDENCE AND DWELLING.	
			Indian.	White.	Negro.							Residing on his own land.	Living in civilized or aboriginal dwelling.
23	24	25	26	27	28	29	30	31	32	33	34	35	
Cherokee	Cherokee	White	1/32	1/2								Civ.	
Cherokee	Cherokee	White	1/32	1/2								"	
Cherokee	Indian	Cherokee	1/8			1				1906		Civ.	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	White	Cherokee	1/16	1/2								"	
Cherokee	Cherokee	Cherokee	1/16			1			Yes	1907		Civ.	
Cherokee	White	White	1/32	1/2								"	
Cherokee	Cherokee	White	1/32	1/2								"	
Cherokee	Cherokee	White	1/32	1/2								"	
Cherokee	Indian	Cherokee	1/8						Yes	1907		Civ.	

INSTRUCTIONS FOR FILLING THIS SCHEDULE.
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Columns 33, 34, and 35. Tribal relations.—If the Indian was born in this country answers should be obtained, if possible, to inquiries 12, 13, and 14, relating to the state or territory of birth of the person and of his or her parents. In any event, take particular pains to secure the name of the tribe with which the person is connected and the name of the tribe of each of his or her parents, and enter the same in columns 33, 34, and 35.

Columns 36, 37, and 38. Proportions of Indian and other blood.—If the Indian is a full-blood, write "full" in column 36, and leave columns 37 and 38 blank. If the Indian is of mixed blood, write in columns 36, 37, and 38 the fractions which show the proportions of Indian and other blood, as (column 36, Indian) $\frac{1}{2}$, (column 37, white) $\frac{1}{2}$, and (column 38, negro) 0. For Indians of mixed blood all three columns should be filled, and the sum, in each case, should equal 1, as $\frac{1}{2}$, 0, $\frac{1}{2}$; $\frac{1}{4}$, $\frac{1}{4}$, 0; $\frac{3}{4}$, $\frac{1}{4}$, $\frac{1}{4}$; etc.

Wherever possible, the statement that an Indian is of full blood should be verified by inquiry of the older men of the tribe, as an Indian is sometimes of mixed blood without knowing it.

Column 39. Number of times married.—If the Indian is married, enter in this column the number of times he or she has been married.

Column 40. Whether now living in polygamy.—If the Indian man is living with more than one wife, write "Yes" in this column; otherwise, write "No."

Column 41. If living in polygamy, whether the wives are sisters.—If the Indian man is living with more than one wife, and if his wives are sisters, write "Yes" in this column. If his wives are not sisters, write "No."

Column 42. Graduated from what educational institution.—If the Indian is a graduate of any educational institution, give the name and location of such institution.

Column 43. Is this Indian taxed?—An Indian is to be considered "taxed" if he or she is detached from his or her tribe and is living among white people as an individual, and as such is subject to taxation (whether he or she actually pays taxes or not); or if he or she is living with his or her tribe but has received an allotment of land, and thereby has acquired citizenship. In either of these two cases write "Yes" in this column.

An Indian on a reservation, without an allotment, or roaming over unsettled territory, is considered "not taxed," and for such Indians the answer to this inquiry is "No."

Column 44. If Indian has received allotment, give year of allotment.—If the Indian has received an allotment of land, enter, in column 44, the year in which the allotment was made.

Column 45. Residing on his own lands.—If the Indian lives on his or her own land, write "Yes" in this column; if the Indian lives elsewhere, write "No."

Column 46. Living in civilized or aboriginal dwelling.—If the Indian is living in a house of civilized design, as a log, frame, brick, or stone house, write "Civ." (for civilized) in this column; but if the Indian is living in a dwelling of aboriginal design, as a tent, tepee, cliff dwelling, etc., write "Abor." (for aboriginal).

		RESIDENCE AND DWELLING.	
Is this Indian taxed?	If Indian has received allotment, give year of allotment.	Residing on his own lands.	Living in civilized or aboriginal dwelling.
43	44	45	46
			Civ

The following
 Columns 33,
 if possible, to in
 parents. In an
 and the name of
 Columns 36,

Column 46. Living in civilized or aboriginal dwelling.—If the Indian is living in a house of civilized design, as a log, frame, brick, or stone house, write "Civ." (for civilized) in this column; but if the Indian is living in a dwelling of aboriginal design, as a tent, tepee, cliff dwelling, etc., write "Abor." (for aboriginal).

Image Title
 Secondary title

Date
 Location
 Author if known
 ARCHIVE LOCATION IF KNOWN

1906

Gov

and (column 38,
 case, should equ
 Wherever p

RESIDENCE AND DWELLING.

COLUMN 38.—If the Indian is living in a tent, tepee, or other temporary structure, write "movable". If he or she is living in a permanent dwelling of any kind, write "fixed."

13	Brown William	White	White	White		No	white			Fixed
14	Brown Isabel	Cherokee	White	Cherokee	1/2	No				
15	Brown Ada	Cherokee	White	Cherokee	1/2					
16	Brown Mary	Cherokee	White	Cherokee	1/2					
17	Brown Lillian	Cherokee	White	Cherokee	1/2					
18	Brown Charles	Cherokee	White	Cherokee	1/2					
19	Brown John	Cherokee	White	Cherokee	1/2					

EW

and the name of
Columns 36

Column 46. Living in civilized or aboriginal dwelling.—If the Indian is living in a house of civilized design, as a log, frame, brick, or stone house, write "Civ." (for civilized) in this column; but if the Indian is living in a dwelling of aboriginal design, as a tent, tepee, cliff dwelling, etc., write "Abor." (for aboriginal).

Image title
Secondary title

Date *1906*
Location
Author if known
ARCHIVE LOCATION IF KNOWN

Gov

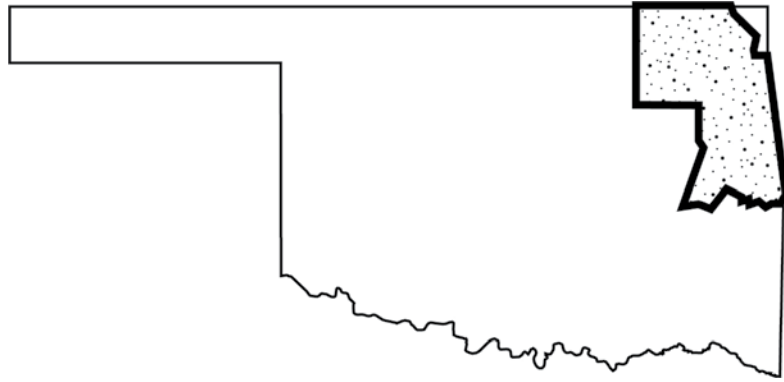
and (column 38,
case, should equ
Wherever p

“That at any time after lands have been allotted to all the Indians...

it shall be lawful for the Secretary of the Interior to negotiate...

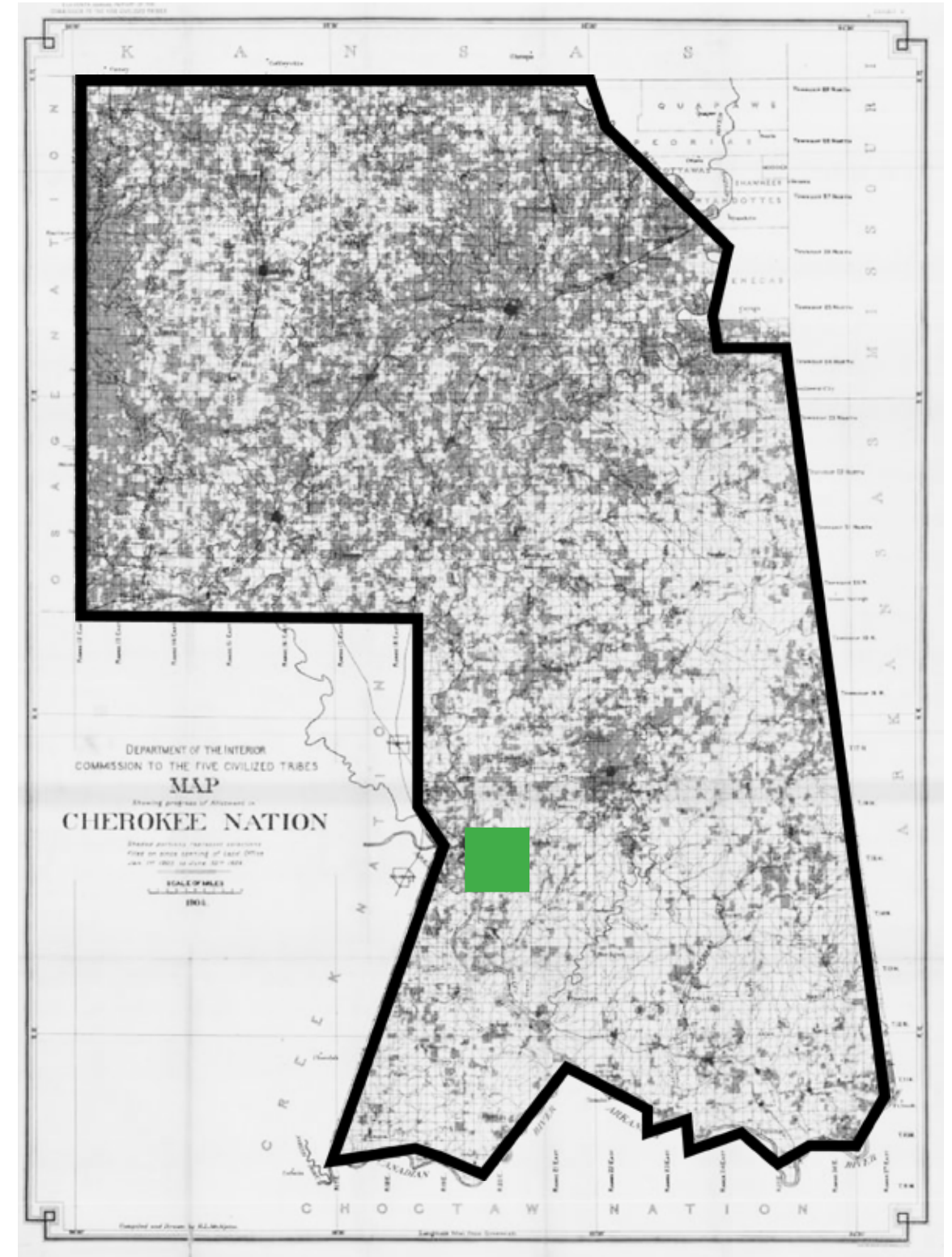
that all [remaining] lands... be held...

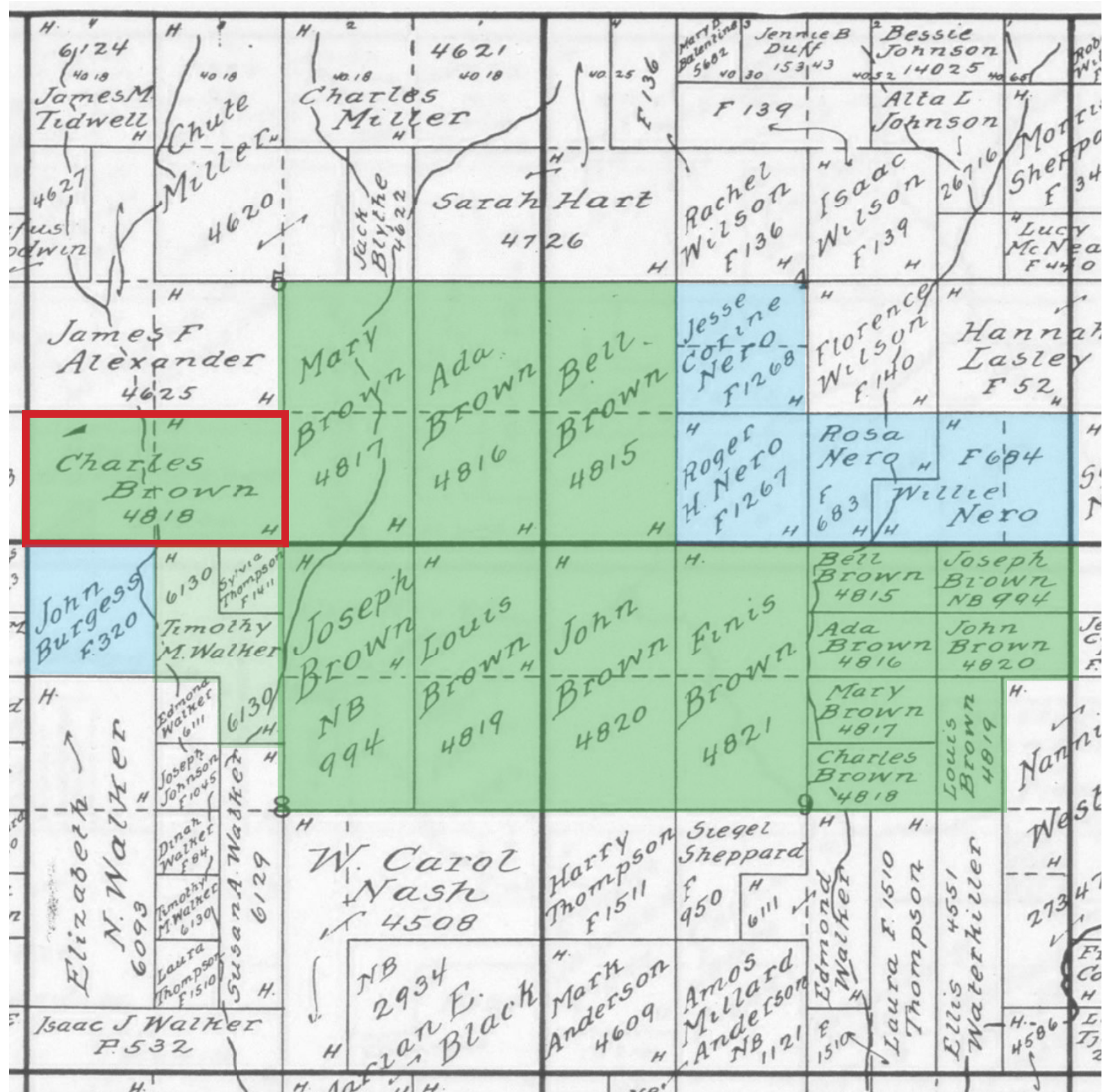
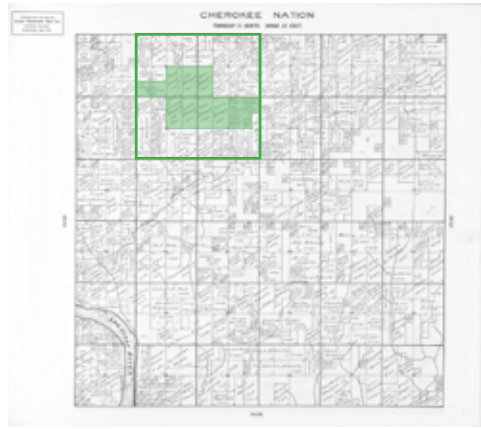
for the sole purpose of securing homes to actual settlers and shall be disposed of by the United States to actual and bona fide settlers.”



Map showing progress
of allotment of Cherokee Nation 1904

1904
Cherokee Nation, Indian Territory
Author Unknown
OKLAHOMA STATE MAP LIBRARY





Township 15 North,
Range 20 East (Crop)

1909
Cherokee Nation, Indian Territory
Indian Territory Map Co.
LIBRARY OF CONGRESS

1930 U.S. Census

Ancestry.com Archives

State Oklahoma Incorporated place _____
County Muskogee Ward of city _____ Block No. _____
Township or other division of country Nash Township Unincorporated place _____
Enumerated by me on April 4th 1930 Ted R. Monte Supervisor's District No. 7 Sheet No. 2 A

DEPARTMENT OF COMMERCE—BUREAU OF THE CENSUS
FIFTEENTH CENSUS OF THE UNITED STATES: 1930
POPULATION SCHEDULE

Serial	Sex	Age	Color or race	Marital status	Home data	Personal description	Education	Place of birth			MOTHER TONGUE OR NATIVE LANGUAGE OF FOREIGN BORN	CITIZENSHIP, ETC.	OCCUPATION AND INDUSTRY			EMPLOYMENT			Veterans
								PERSON	FATHER	MOTHER			Occupation	Industry	Code	Whether actually in the household	Whether in the household	Whether in the household	
19	M	49	W	M	23	70	9/2	Missouri	Missouri	Missouri	None	Farmer	Federal	VVVE	Yes	No	18		
20	F	43	M	17	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Liberal	Federal	VVVE	Yes	No	19		
21	F	15	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	20	
22	F	13	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	21	
23	F	10	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	22	
24	M	40	M	20	70	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	RENTAL MERCHANDISE	Groceries	VVVE	Yes	No	19		
25	F	37	M	18	70	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	None	None	None	None	None	None	23	
26	F	18	S	70	9/2	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	None	None	None	None	None	None	24	
27	F	16	S	70	9/2	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	None	None	None	None	None	None	25	
28	F	12	S	70	9/2	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	None	None	None	None	None	None	26	
29	F	9	S	70	9/2	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	None	None	None	None	None	None	27	
30	F	6	S	70	9/2	9/2	9/2	Oklahoma	Oklahoma	Oklahoma	None	None	None	None	None	None	None	28	
31	M	49	M	23	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Farmer	Federal	VVVE	Yes	No	20		
32	F	44	M	28	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	21	
33	F	14	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	22	
34	F	12	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	23	
35	F	10	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	24	
36	F	8	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	25	
37	M	35	M	21	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Farmer	Federal	VVVE	Yes	No	21		
38	M	14	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	22	
39	M	12	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	23	
40	M	10	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	24	
41	M	8	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	25	
42	M	6	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	26	
43	M	42	M	24	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Farmer	Federal	VVVE	Yes	No	22		
44	F	37	M	17	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	23	
45	F	17	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	24	
46	F	16	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	25	
47	F	13	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	26	
48	M	35	M	23	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Farmer	Federal	VVVE	Yes	No	23		
49	F	31	M	24	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	24	
50	F	6	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	25	
51	F	5	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	26	
52	M	37	M	9	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	27	
53	M	18	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	28	
54	M	42	M	24	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Farmer	Federal	VVVE	Yes	No	24		
55	F	47	M	21	70	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	25	
56	M	21	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	Liberal	Federal	VVVE	Yes	No	26		
57	F	19	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	27	
58	F	16	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	28	
59	F	12	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	29	
60	M	9	S	70	9/2	9/2	9/2	Oklahoma	Missouri	Cherokee	None	None	None	None	None	None	None	30	

ABBREVIATIONS TO BE USED IN COLUMNS INDICATED: ... ENTRIES ARE REQUIRED IN THE SEVERAL COLUMNS AS FOLLOWS: ...

DEPARTMENT OF COMMERCE-BUREAU OF THE CENSUS
FIFTEENTH CENSUS OF THE UNITED STATES: 1930
POPULATION SCHEDULE

Enumeration District No. 21-53
Supervisor's District No. 7

Sheet No. 2 A

State Oklahoma
County Muskogee
Township or other division of county Wash Township

Incorporated place
Ward of city
Block No.
Unincorporated place

Institution
Enumerated by me on April 4th, 1930, Ted R. Monte, Enumerator.

249

Table with columns: PLACE OF ABODE, NAME, RELATION, HOME DATA, PERSONAL DESCRIPTION, EDUCATION, PLACE OF BIRTH, MOTHER TONGUE, CITIZENSHIP, OCCUPATION AND INDUSTRY, EMPLOYMENT, VETERANS. Rows list individuals like Gage Dorothy, Lloyd E., Sarah, Emma L., Nettie D., Thomas F., Ruth E., Hall, Alva J., Mildred J., Ruth L., Marie M., Oralee, Clifton F., Garland E., Walker-Timothy M., Anna M., Oklahoma, Opal M., Timothy J., Sarah, John R., Belsby John, Ozile, Merrin, Arbie, Jaytee, Bellizer, Walker, Thelma J., Edward G., Billy B., Henry C., Meente Howard D., Emma, Carrie M., Ruth, Brown Charles H., Edna E., Belle C., Edna M., Charles M., Forest D., Unice John W., Lucile, Augustus, Virginia S.

1930

LOCATION		HOUSEHOLD DATA				NAME		RELATION		PERSONAL DESCRIPTION				EDUCATION		PLACE OF BIRTH		CITIZENSHIP	RESIDENCE, APRIL 1, 1935						PERSONS 14 YEARS OLD AND OVER—EMPLOYMENT STATUS											
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34			
41						Craig, Vivian	Daughter	2	F	W	3	S	No	0	Oklahoma	86																				
42						Johnson, Wade C.	father-in-law	2	M	W	70	wd	No	5	Kentucky	80	Jt. Gibson	Muskogee	Oklahoma	Yes	X001	No	No	No	No	U	7									
43		35	R	3.00	Yes	Here, Willard	Head	0	M	W	35	M	No	7	Oklahoma	86	Jt. Gibson	Muskogee	Oklahoma	Yes	X002	No	No	Yes												
44						Elmora M.	Wife	1	F	W	30	M	No	7	Oklahoma	86	Jt. Gibson	Muskogee	Oklahoma	Yes	X002	Yes				44	Housewife	Private Family	No	520	86	1	52	166	No	
45						Rosa L.	Daughter	2	F	W	15	S	Yes	4	10	Oklahoma	86	Jt. Gibson	Muskogee	Oklahoma	No	X002	No	No	No	S	6									
46						Willard Jr.	Son	2	M	W	14	S	Yes	7	7	Oklahoma	86	Jt. Gibson	Muskogee	Oklahoma	Yes	X002	No	No	No	S	6									
47						Charles E.	Son	2	M	W	11	S	Yes	6	6	Oklahoma	86	Jt. Gibson	Muskogee	Oklahoma	Yes	X002	No	No	No	S	6									
48						Willie R.	Son	2	M	W	9	S	Yes	4	4	Oklahoma	86	Jt. Gibson	Muskogee	Oklahoma	Yes	X002	No	No	No	S	6									
49						Bell, Lottie O.	mother-in-law	3	F	W	67	wd	No	0	Texas	87	Jt. Gibson	Muskogee	Oklahoma	No	X001	No	No	No	No	U	7									
50		36	R	10.00	Yes	Raley, Sam J.	Head	0	M	W	53	M	No	0	Texas	87	Same House			Yes		Yes					48	Farm Operator	Farm	OK 000	VV	452	0	Yes		
51						Bessie	Wife	1	F	W	62	M	No	9	8	Indiana	60	Muskogee	Muskogee	Oklahoma	No	X006	No	No	No	H	5									
52						Burrett H.	Son	2	M	W	11	S	No	8	8	Oklahoma	86	Same House			Yes						40	Farm Laborer	Farm	NA 888	VV	55	0	No		
53						Elmer C.	Son	2	M	W	15	S	No	7	7	Oklahoma	86	Same House			Yes						48	Farm Laborer	Farm	NA 888	VV	50	0	No		
54						Lennie E.	Daughter	2	F	W	12	S	Yes	6	6	Oklahoma	86	Same House			Yes															
55		37	O	3.00	Yes	Whinery, Arley R.	Head	0	M	W	32	M	No	4	30	Arkansas	84	Jt. Gibson	Muskogee	Oklahoma	No	X001	Yes				48	Stockman	Cattle Business	OK 122	60	452	0	No		
56						Bernie B.	Wife	1	F	W	26	M	No	4	30	Oklahoma	86	Braggo	Muskogee	Oklahoma	Yes	X002	Yes				48	Operator	Lunch Room	OK 156	71	452	0	No		
57		38	R	4.00	Yes	Walls, Clifford G.	Head	0	M	W	41	M	No	8	8	Oklahoma	86	Wagoner	Wagoner	Oklahoma	Yes	8684	Yes				48	Farmer	Farm	OK 000	VV	452	0	No		
58						Jane	Wife	1	F	W	24	M	No	8	8	Louisiana	85	Wagoner	Wagoner	Oklahoma	Yes	8684	Yes				28	Housewife	Private Home	No	520	86	1	4	60.00	No
59						Mary J.	Daughter	2	F	W	3	H	No	0	Oklahoma	86																				
60						Louhey, Jimmy	Nephew	5	M	W	28	S	No	8	8	Oklahoma	86	Stepick		Arkansas	Yes	8433	Yes				48	Farm Laborer	Farm	NA 888	VV	50	0	No		
61		39	R	6.00	Yes	Lubroica, Sam	Head	0	M	W	46	M	No	0	Italy	26	Wagoner	Wagoner	Oklahoma	Yes	8684	Yes				48	Farmer	Farm	OK 000	VV	452	0	No			
62						Quinta M.	Wife	1	F	W	34	M	No	6	6	Louisiana	85	Wagoner	Wagoner	Oklahoma	Yes	8684	No	No	No	H	5									
63						Quinta M.	Son	2	M	W	21	S	No	3	3	Louisiana	85	Wagoner	Wagoner	Oklahoma	Yes	8684	No	No	No	U	7									
64		40	R	10.00	Yes	Brown, Charlie H.	Head	0	M	W	45	M	No	12	10	Oklahoma	86	Same House			Yes		Yes				48	Farmer	Farm	OK 000	VV	452	0	No		
65						Edna E.	Wife	1	F	W	41	M	No	10	10	Oklahoma	86	Same House			Yes		No	No	No	H	5									
66						Bea C.	Daughter	2	F	W	16	S	Yes	4	10	Oklahoma	86	Same House			Yes		No	No	No	S	6									
67						Edna M.	Daughter	2	F	W	15	S	Yes	4	9	Oklahoma	86	Same House			Yes		No	No	No	S	6									
68						Charles M.	Son	2	M	W	13	S	Yes	7	7	Oklahoma	86	Same House			Yes		No	No	No	S	6									
69						Forest D.	Son	2	M	W	11	S	Yes	4	4	Oklahoma	86	Same House			Yes															
70						Emma J.	Daughter	2	F	W	9	S	Yes	3	3	Oklahoma	86	Same House			Yes															
71						Helen A.	Daughter	2	F	W	6	S	Yes	1	1	Oklahoma	86	Same House			Yes															
72						Dan A.	Son	2	M	W	2	S	No	0	Oklahoma	86																				
73		41	O	8.00	Yes	Brown, Bill	Head	0	M	W	70	wd	No	6	6	Oklahoma	86	Same House			Yes	No	No	No	No	U	7									
74		42	O	2000	Yes	Brown, John C.	Head	0	M	W	40	M	No	9	9	Oklahoma	86	Same House			Yes	Yes					40	Stock	Stock	OK 122	52	0	Yes			
75						Ruby M.	Wife	1	F	W	38	M	No	7	7	Oklahoma	86	Same House			Yes	No	No	No	No	H	5									
76						Billy J.	Son	2	M	W	16	S	No	11	9	Oklahoma	86	Same House			Yes	Yes					20	Farm Laborer	Farm	NA 888	VV	50	0	No		
77						Marjorie E.	Daughter	2	F	W	15	S	Yes	10	10	Oklahoma	86	Same House			Yes	No	No	No	No	S	6									
78						Anne B.	Daughter	2	F	W	11	S	Yes	5	5	Oklahoma	86	Same House			Yes															
79						Nancy L.	Daughter	2	F	W	9	S	Yes	3	3	Oklahoma	86	Same House			Yes															
80						Brownie A.	Daughter	2	F	W	6	S	Yes	1	1	Oklahoma	86	Same House			Yes															

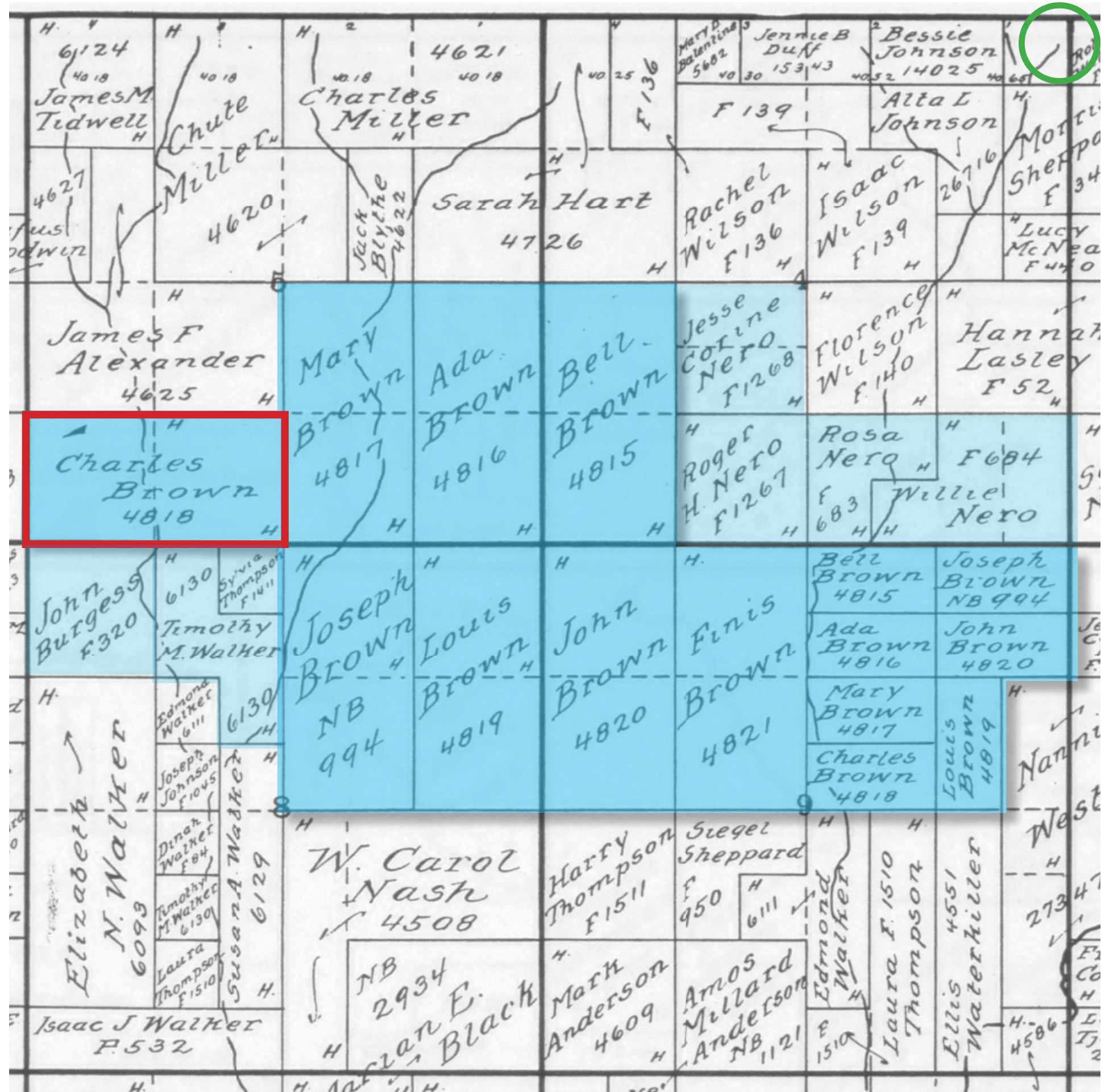
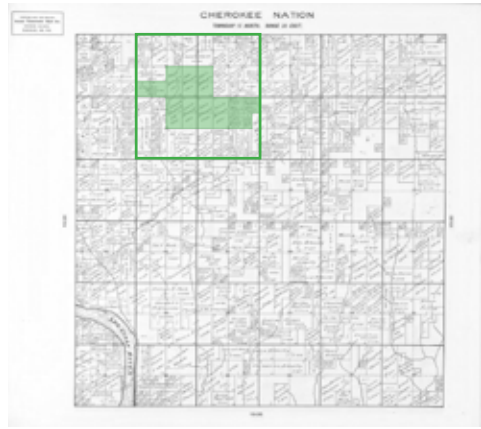
1940



Edna Earl Spurlock Brown
1909



Charles Houston Brown
1819



Township 15 North,
Range 20 East (Crop)

1909
Cherokee Nation, Indian Territory
Indian Territory Map Co.
LIBRARY OF CONGRESS

***Allotment to Absence:
A legal fracture of lore and land affects
home.***

*LAND
DEPENDENT*

Lore

Law

DISCOVER-ABLE

DISTINCT

HOME

***Chapter 05:
Lore in Question***

McGirt v. Oklahoma, 2020

IDEAS

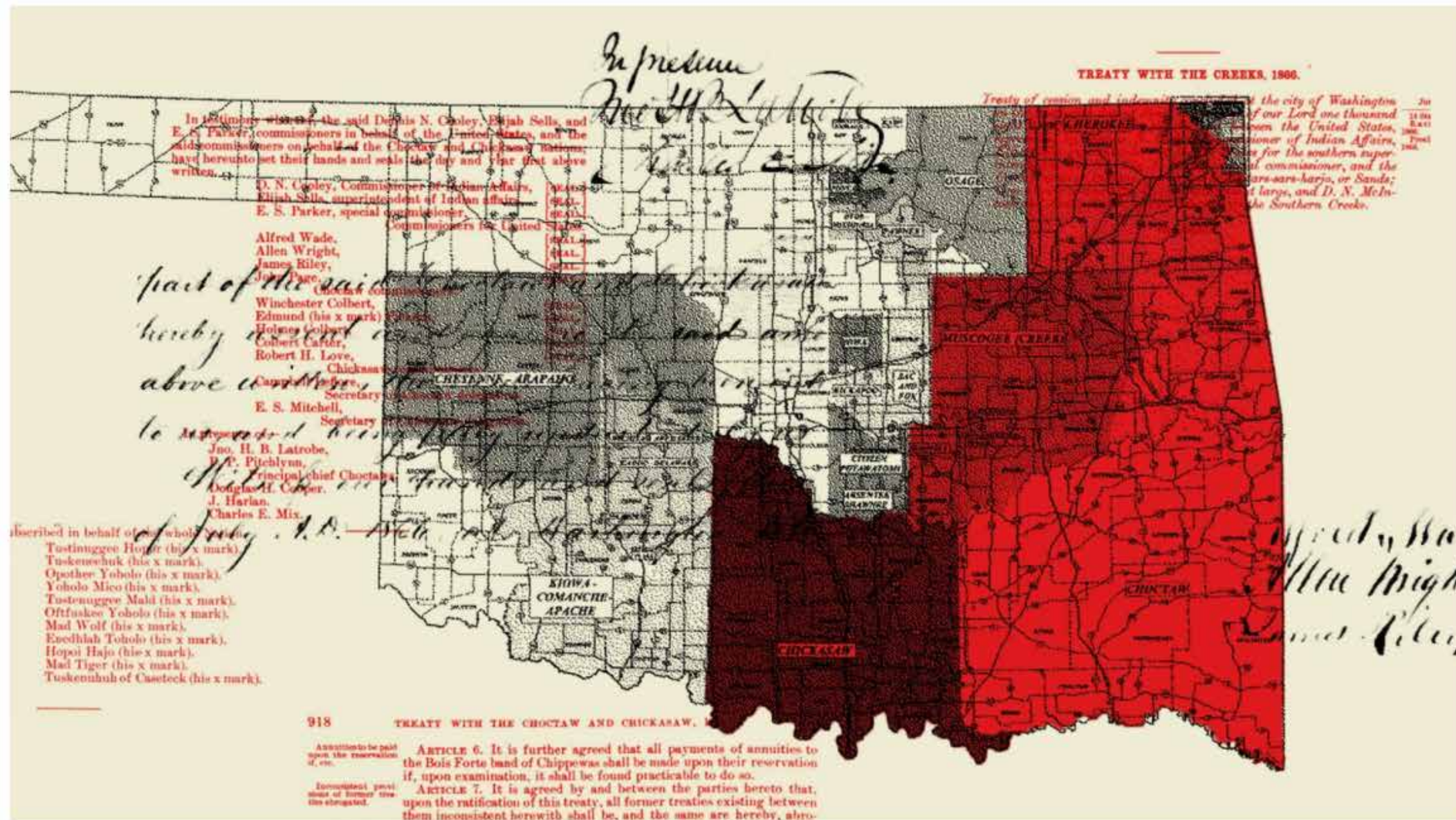
The McGirt Case Is a Historic Win for Tribes

For federal Indian law, this might be the Gorsuch Court.

JULY 12, 2020

Julian Brave NoiseCat

A member of the Secwepemc and St'at'imc



“LEGAL FACTS”

AFFIRMED by precedent

- (01) **No “*independent estates*” = No “*right of soil*”**
- (02) **“*Discovery*” = Foundation of Ownership**
- (03) **Justified to “*overlook*” propriety rights.**
- (04) **“*Occupiers*” (not owners).**
- (05) **U.S. = Guardian in a *trust* relationship with ward.**
- (05) **Natives are *children* who must “*look to*”, “*rely on*”, “*appeal to*”, and “*address*” as
“***Great father***”.**

“LEGAL LORE”

DISPUTED by precedent

No state authority.

*“...on the far end of the Trail of Tears
was a promise...*

we will hold the government to its word”.

*Precedent is affirmed:
the foundational lore of law, land, and home
continues.*

Cherokee Nation donates nearly \$37,000 to Adair County law enforcement agencies



The Cherokee Nation recently contributed nearly \$37,000 to four Adair County law enforcement agencies.

Each year the Cherokee Nation contributes 20 percent of annual tribal car tag revenue to local law enforcement agencies.

Law enforcement funds are appropriated through annual budget legislation approved by the Council and signed by the Principal Chief. Funds are divided equally per Council district, with individual law enforcement agency allocations approved monthly by the Council at the request of local Council members.

Foster families in need for Cherokee youth



The saying “it takes a village to raise a child” takes on a special meaning for Cherokee kids. Making sure young Cherokees grow up safe, healthy and connected to their family, history and culture is a job for our whole tribe. We take this responsibility especially seriously because of the tragic history of efforts to separate Cherokees and other Native children from their family and tribe.

On any given day, Cherokee Nation’s Indian Child Welfare staff works cases for an average of 1,450 children. Nearly half of those children are within our 14-county reservation. We are able to provide for many of them at the 74 Cherokee Nation foster homes currently in place. Most of these homes are temporary, and reunification with the child’s biological family is almost always the desired outcome.

Cherokee Nation donates nearly \$37,000 to Adair County law enforcement agencies



The Cherokee Nation recently contributed nearly \$37,000 to four Adair County law enforcement agencies.

Saline Courthouse Museum showcasing work of Cherokee National Treasure Vyril Keeter

annual budget legislation approved by
Funds are divided equally per Council c
allocations approved monthly by the C

Foster families in r



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Learn the intricate skillset of a lifelong Cherokee craftsman in a new exhibit at the Saline Courthouse Museum.

"Vyril Keeter: Points of Origin" opens to the public May 4 – June 26 and showcases the Cherokee National Treasure's private collection, as well as handcrafted items available for sale.

Cherokee Nation donates nearly \$37,000 to Adair County law enforcement agencies.



The Cherokee Nation received \$37,000 to support four Adair County law enforcement agencies.

annual budget legislation approved by the Council. Funds are divided equally per Council Council allocations approved monthly by the Council.

Foster families in need



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Deputy Chief Warner joins Cherokee Nation health, education leaders to honor Cherokee med school graduates



Cherokee Nation Deputy Chief Bryan Warner, Chief of Staff Todd Enlow, Deputy Director of External Operations at Cherokee Nation Health Services Brian Hail and Executive Director of Education Services Corey Bunch had the privilege of attending the OSU Center for Health Sciences American Indian Honoring Ceremony recently to celebrate Native students across five different tribes who are graduating med school this

month.

Among those students are eight Cherokee Nation citizens.



especially seriously because of the tragic history of efforts to separate Cherokees and other Native children from their family and tribe.

Cherokee Nation donates nearly \$37,000 to Adair County law enforcement agencies.



The Cherokee Nation received \$37,000 to four Adair County law enforcement agencies.

annual budget legislation approved by the Council of Chiefs. Funds are divided equally per Council of Chiefs allocations approved monthly by the Council of Chiefs.

Foster families in re...



Welfare staff works cases for an average of 120 days within our 14-county reservation. We are currently working on Cherokee Nation foster homes currently in the process of reunification with the child's biological family.

Deputy Chief Warner joins Cherokee Nation health, education leaders to honor Cherokee med school graduates



Cherokee Nation Deputy Chief Bryan Warner, Chief of Staff Todd Enlow, Deputy Director of External Operations at Cherokee Nation Health Services

Saline Court work of Cherokee Nation

Cherokee Nation recognizes Childcare Provider Appreciation Day



Cherokee Nation Principal Chief Chuck Hoskin Jr. joined Secretary of State Tina Glory Jordan, Chief of Staff Todd Enlow, and the employees of Cherokee Nation Child Development Center to sign a proclamation declaring May 7, 2021, as Childcare Provider Appreciation Day in Cherokee Nation.

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The Cherokee Nation received \$37,000 to support four Adair County law enforcement agencies.

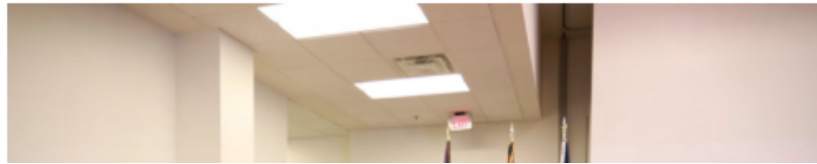
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Cherokee Nation donates nearly 1 million masks to Adair County law enforcement

Deputy Chief Warner joins Cherokee

nor



Cherokee Nation sending masks to help COVID-19 outbreak in India

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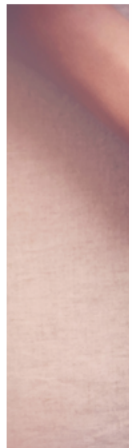
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Funds a
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It's been just over a year since Congress passed the \$2 trillion Cares Act. It helped the Cherokee Nation fight the worldwide mask shortage with funds to build its PPE facility in Oklahoma.

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Chief

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lcare

Welfare staff works cases for an average of 100 days within our 14-county reservation. We are currently working on Cherokee Nation foster homes currently in the process of reunification with the child's biological



Cherokee Nation donates nearly \$1 million to Adair County law enforcement

Deputy Chief Warner joins Cherokee

Cherokee Nation Spends \$25M in CARES Act Funds to Building Projects

Cherokee COVID



Cherokee Nation Chief of Staff Todd Enlow, Secretary of State Tina Glory Jordan, Principal Chief Chuck Hoskin Jr. and Tribal Councilor Rex Jordan break ground in Hulbert on Sept. 8 at the future site of a PPE manufacturing facility.

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Welfare staff works cases for an... within our 14-county reservation... Cherokee Nation foster homes currently reunification with the child's biological

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Chief

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LAND

DEPENDENT

Lore

Architecture

Law

DISCOVER-ABLE
SURVIVANCE

DISTINCT

HOME

LAND

DEPENDENT
SOVEREIGN

Architecture

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Law

DISCOVER-ABLE
SURVIVANCE

DISTINCT

HOME

LAND

DEPENDENT
SOVEREIGN

Architecture

Lore

Law

DISCOVER-ABLE
SURVIVANCE

HOME

DISTINCT
“WITHIN AND WITHOUT”

Chapter 06
Lore in Home

Three Cherokee Homes

Alexander

4625

H

Ma

B10

40



43

H

20

WINDSON

H

500

Alexander

Ma

4625

H

B16

48



Home 03

Home 02

Home 04

Home 05

Home 06

Home 01

500'



Home 03

Home 02

Home 04



Home 05

Home 06

Home 01

500'



LAND

DEPENDENT

Architecture

Lore

Law

DISCOVER-ABLE
SURVIVANCE

DISTINCT

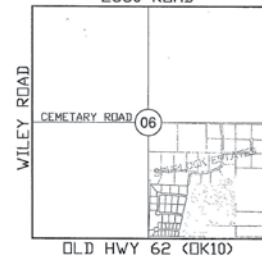
HOME

1468

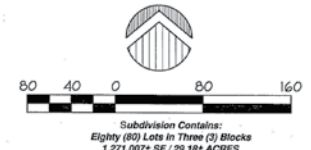
The Reserve at Spurlock Estates

BEING A SUBDIVISION OF THE SOUTHEAST QUARTER OF SECTION 6, TOWNSHIP 15 NORTH, RANGE 20 EAST, MUSKOGEE COUNTY, OKLAHOMA

R 20 E



Location Map



PROJECT DATA

OWNER

COOK BROTHERS INVESTMENTS L.L.C.
1486 EAST POPLAR STREET
FORT GIBSON, OKLAHOMA 74434
PHONE: 918.478.9442

ENGINEER / SURVEYOR

COOK & ASSOCIATES ENGINEERING, INC.
1486 EAST POPLAR STREET
FORT GIBSON, OK 74434
918.478.9442 (VOICE) 918.478.9488 (FAX)
CA#4479 EXPIRES JUNE 30, 2020

NOTE: IT SHALL BE THE BUILDER'S RESPONSIBILITY TO INSTALL A BACKFLOW PREVENTER VALVE NEAR THE BUILDING FOR ALL LOTS

SITE DATA

LOCATION

A PORTION OF THE SE/4 OF SECTION 6, TOWNSHIP 15 NORTH, RANGE 20 EAST, MUSKOGEE COUNTY, OKLAHOMA, MORE PARTICULARLY DESCRIBED ON PAGE 2 OF THIS PLAT

BENCHMARK

TOP OF A BRASS CAP, LOCATED AT THE SW CORNER OF THE SE/4 OF SEC 6, T-15-N, R-20-E, MUSKOGEE COUNTY, OKLAHOMA
ELEVATION 557.18 (NAVD 1988)

BASIS OF BEARINGS

ASSUMED BEARING OF N89°01'00"E ALONG THE SOUTH LINE OF THE SOUTHEAST QUARTER OF SECTION 6, T-15-N, R-20-E OF THE INDIAN BASE AND MERIDIAN, MUSKOGEE COUNTY, STATE OF OK.

MONUMENTATION

A 5/8" X 18" DEFORMED BAR WITH A ORANGE PLASTIC CAP STAMPED "CA4479" TO BE SET AT ALL PLAT BOUNDARY CORNERS, PRIOR TO RECORDATION UNLESS NOTED OTHERWISE.

A 3/8" X 18" DEFORMED BAR WITH A ORANGE PLASTIC CAP STAMPED "CA4479" TO BE SET AT ALL LOT CORNERS AFTER COMPLETION OF IMPROVEMENTS, UNLESS NOTED OTHERWISE.

CERTIFICATE

As provided in Title 11, Chapter 13, Section 514 of the Oklahoma Statutes, I hereby certify that as to all real estate taxes involved in this plat, all such taxes have been paid as reflected by the current tax rolls and security as required by said Section 514, has been provided in the amount of \$1,150 per trust receipt no. 7 to be applied to 2019 taxes not as yet certified to me.

This certificate is NOT to be construed as payment of 2019 taxes in full but is given in order that this plat may be filed of record 2019 taxes could exceed the amount of the security deposit.

Dated 9-20-2019
Robert Powell
MUSKOGEE COUNTY TREASURER

By: _____
Deputy



1-2019-010446 Book 4655 Pg 655
09/23/2019 11:02 am Pg 0655-0656
Fee: \$ 30.00 Doc: \$ 0.00
Dianna Coge, Muskogee County Clerk
State of Oklahoma

The Reserve at Spurlock Estates
Sheet 1 of 2
Date Prepared: JUNE 18, 2019



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Unplatted

THE MUSKOGEE OFFICE OF THE DEPARTMENT OF ENVIRONMENTAL QUALITY HAS APPROVED THIS PLAT FOR THE USE OF PUBLIC WATER SYSTEM AND PUBLIC SEWER SYSTEM OWNED BY THE TOWN OF FORT GIBSON ON THE 12th DAY OF September, 2019.

Environmental Program Specialist
Department of Environmental Quality

ACCEPTED: _____
Muskogee County Floodplain Administrator

STATE OF OKLAHOMA
APPROVED
SEP 19 2019
DEPARTMENT OF ENVIRONMENTAL QUALITY
2 Mile Road

APPROVED 9/23/19 by the Board of County Commissioners, Muskogee County, Oklahoma.

Commissioner
Commissioner
Commissioner
Dianna Coge
Debra McCray

The Manor at Spurlock Estates

Manor Place

Villa Court

Poplar Street (Old Highway 62)



Home 03

Home 02

Home 04



Home 05

Home 06

Home 01

500'

LAND

DEPENDENT
SOVEREIGN

Lore

Architecture

Law

DISCOVER-ABLE

DISTINCT

HOME



Home 03

Home 02

Home 04



Home 05

Home 06

Home 01

500'

LAND
DEPENDENT

Lore

Law

Architecture

DISCOVER-ABLE

HOME

DISTINCT
“WITHIN AND WITHOUT”

Home 03

Home 02

Home 04



LAND

DEPENDENT
SOVEREIGN

Architecture

Lore

Law

DISCOVER-ABLE
SURVIVANCE

HOME

DISTINCT
“WITHIN AND WITHOUT”

*Architecture arbitrates:
it can bias in favor of lore or law.*

*Architecture arbitrates:
it can bias in favor of lore or law.*

It is important to understand which lores and laws are being furthered by architecture and which are being contested by architecture.

*DEPENDENT
DISCOVER-ABLE*



*SOVEREIGN
SURVIVANCE*



DISTINCT

*“WITHIN AND
WITHOUT”*

*DEPENDENT
DISCOVER-ABLE*



*SOVEREIGN
SURVIVANCE*



DISTINCT

*“WITHIN AND
WITHOUT”*

DEPENDENT
DISCOVER-ABLE

SOVEREIGN
SURVIVANCE



DISTINCT

*“WITHIN AND
WITHOUT”*

I didn't know I was Cherokee until 1996.

My grandma retired from being a public school teacher, so my grandad lost his health insurance.

My Grandma said:

"well... now we should probably get Grandad an Indian Card"
(referring to a Certificate of Degree of Indian Blood (CDIB) card).

The need for healthcare led to enrollment into a sovereign tribal nation.

I had no idea I was native until that moment.

My Great-Grandpa was **Charles Brown**.

This is new knowledge that I discovered while executing this reseach.

Charles Brown was born Indian and died white.

His land was allotted. His children's land was sold, parceled.

His grandchildren and great-grand-children are somehow Indian again.

They, I, "survive".

They, I, are not yet "sovereign".

We are "within-and-without" arbitrating Indigeneity with and through home.

*What lore does your architecture affirm?
What lore does your architecture contest?*

*Whose lore are you choosing to further with
your work?*

This is a problem of architecture. Maybe we don't need arbitration. Maybe we need to find strawberries.

They lived happily together for many years, but began to argue.

Architecture left home and went toward the Sun land, in the east.

Home followed alone and sad. Architecture kept on steadily ahead and never looked behind.

Architecture said that he was no longer angry with home.

A patch of the finest ripe huckleberries sprung up along the path in front of architecture, but architecture passed by heeding them no mind.

Farther along, there was a clump of blackberries, but these also Architecture refused to notice.

Other delicious fruits, one, two, and three, and then some trees covered with beautiful red service berries were beside the path to tempt Architecture, but Architecture still went on until suddenly Architecture saw in front a patch of large ripe strawberries, the first ever known.

Architecture stopped to gather a few to eat, and as Architecture picked them Architecture's face glanced to the west.

At once, the memory of her home returned and Architecture found herself unable to go on.

Architecture sat down, but the longer Architecture waited, the stronger became the desire for home, and at last Architecture gathered a bunch of the finest strawberries and started down the path to give them to home.

Home met her kindly.

Let's go home together.

Maybe instead of arbitrating, architecture should look for strawberries along the path, and resolve conflict with a glance back home.