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PRINCIPAL
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MEMORANDUM

DATE: September 12, 2005
TO: Delaware Nation
FROM: Steven D. Sandven, Esq.
RE: **PREAMBLE**

Purpose

The purpose of this section is to enumerate the reasons for enactment of the Constitution and the objects sought to be accomplished thereby. Additionally, a preamble is helpful in the interpretation of any ambiguities contained within the Constitution.

Currently Reads

We, the Delaware Nation, whose aboriginal name is Lenape or Lenni-Lenape, also known as the Grandfathers, is the oldest known Nation in the Northern Hemisphere, aboriginally inhabiting the Eastern Seaboard of North America, the first indigenous Nation to treat with the United States of America (September 17, 1778, 7 Statute 13: Brotherton Reservation), consummating a total of one (1) treaty with the United States of America and descending from the Cape Girardeau Spanish Land Grant Area, invoking the guidance of the Almighty Creator with faith in the purposes of our Supreme Being, with pride in our ancient heritage and with the determination to promote, through our united effort, the general well-being of our Nation and to secure unto our Nation and Nation's descendants the rights, powers and privileges provided by the laws of the Delaware Nation and the laws of the United States of America, hereby adopt the following Constitution.

Other Tribes

Coquille Indian Tribe

Preamble

Our ancestors since the beginning of time have lived and died on the Coquille

aboriginal lands and waters. The Coquille Indian Tribe is and has always been a sovereign self-governing power dedicated to: 1. Preservation of Coquille Indian Culture and Tribal Identity. 2. Promotion of social and economic welfare of Coquille Indians. 3. Enhancement of our common resources. 4. Maintenance of peace and order. 5. Safeguard individual rights of tribal members. Our ancestors have passed on to us a sacred trust and obligation to maintain and safeguard these goals. In recognition of this sacred responsibility, we, the members of the Coquille Indian Tribe, being a federally recognized Indian tribe pursuant to the Coquille Indian Restoration Act of June 28, 1989, 103 Stat. 91, hereby adopt this constitution in order to re-affirm our tribal government and to secure the rights and powers inherent in our sovereign status as guaranteed to us by federal and tribal laws.

Bill Moore's Slough

Preamble

We the Yup'ik people of Bill Moore's Slough being the original inhabitants of our land, having been placed here by our creator, to be the keepers of our land and having maintained this land as our creator intended us to keep it since the beginning, hereby declare our intent to continue managing it as we have always managed it in the past. In the past as well as the present our land and the culture of our people have been intertwined to the point where it would not be possible to maintain our traditional values and lifestyle should our land be alienated, altered or otherwise changed from its traditional relationship with our people. Therefore, it is our intent and the intent of this policy to maintain our land for all time forever for traditional uses. Furthermore, while others may attempt to change or eliminate our culture by methods of separating our people from our land, let it be known that we will resist such attempts. Let there be no misinterpretation nor ambiguities in this policy. It is a policy dedicated to the preservation of our traditional values, culture and lifestyle that we have maintained since the beginning. As a further point of clarification it is the position of Bill Moore's Slough that our people would not have survived as a people without maintaining our traditional relationship with the land. Therefore let this written land policy be considered by all parties concerned to be not only an integral part of the constitution of the people of Bill Moore's Slough but to be the primary law of our people and the basis for our cultural survival.

Wampanoag Tribe of Gay Head

Preamble

We, the native Wampanoag people of Aquinnah, in order to sustain and perfect our historic form of tribal government, do proclaim and establish this constitution for the Wampanoag Tribe of Gay Head (Aquinnah). Our tribal government shall be dedicated to the conservation and careful development of our tribal land and other resources, to promote the economic well-being of all tribal members, to provide educational opportunities for ourselves and our posterity, and to promote the social and cultural well-being of our people. This constitution supersedes the by-laws of

the Wampanoag Tribal Council of Gay Head, Inc., a non-profit state chartered corporation of Massachusetts. All authority previously exercised by the Wampanoag Tribal Council of Gay Head, Inc. on behalf of the tribe shall cease as of the effective date of this constitution and any responsibility undertaken by the Wampanoag Tribal Council of Gay Head, Inc. shall hereinafter be the sole responsibility of the tribe as organized pursuant to this constitution.

Poarch Band of Creek

Preamble

We, the members of the Poarch Band of Creek Indians, acknowledging the powers of inherent and aboriginal tribal sovereignty, and exercising the right of self-determination, and with the desire to organize pursuant to 25 U.S.C. 476 and the Act of June 18, 1934 (48 Stat., 984), hereby adopt this Constitution and our Tribal Government in order to: (1) Continue forever, with the help of God our Creator, our unique identity as members of the Poarch Band of Creek Indians, and to protect that identity from forces that threaten to diminish it; (2) Protect our inherent rights as members of a sovereign American Indian tribe; (3) Promote our cultural and religious beliefs and to pass them in our own way to our children, grandchildren, and grandchildren's children forever; (4) Help our members achieve their highest potential in education, physical and mental health, and economic development; (5) Maintain good relations with other Indian tribes, the United States, the State of Alabama, and local governments; (6) Support the Government of the United States and encourage our members to be loyal citizens; (7) Acquire, develop, and conserve resources to achieve economic and social self-sufficiency for our tribe; (8) Insure that our people shall live in peace and prosperity.

Cheyenne-Arapaho Tribes of Oklahoma

Preamble

We, the Indians of the Cheyenne-Arapaho Tribes of Oklahoma, in order to promote more unified tribal economic progress, to better transact our tribal business and industrial affairs, to protect our religious rights, to protect and maintain our allotted lands, to look after our just claims and our rights under treaty stipulations, to borrow money from the Federal Government--such funds to constitute a tribal revolving fund from which sums may be lent to individual members of the tribes and to groups of members for cooperative enterprises--to participate in the management of tribal lands and property, to assist and advise in the purchase of land which the government may obtain for landless members of the tribes, to negotiate with the representatives of federal, state, and local governments in regard to all matters affecting the tribes now or in the future, and to further the general welfare of ourselves and our posterity, do hereby adopt the following constitution and by-laws pursuant to the Thomas-Rogers Oklahoma Indian Welfare Act of June 26, 1936, which shall replace as our governing document that constitution and by-laws ratified September 18, 1937, and all amendments thereto.

Yankton Sioux Tribe

Preamble

Whereas the Yankton Sioux Tribe of Indians have progressed in their association with other members of the community in which they live, and many members are educated and self supporting, and trained in business, trades, skills and farming and Whereas, the Yankton Sioux Tribe of Indians adopted a Constitution and By-Laws on September 22, 1932, which Constitution provides for amendment of the same at any regular or special Tribal Council, subject to the approval of the Commissioner of Indian Affairs and the said Constitution failing to provide for business and Tribal affairs as they exist today, and a Tribal Council having been held at Greenwood, South Dakota, on August 3-4, 1961, after due notice was given and continued thereafter until the business of that Council was completed, at which Tribal Council at its meeting having authorized a resolution whereby a Constitutional Committee was elected on December 16, 1961, to draft a Constitution and By-Laws and the Committee having duly considered the matter and having discovered that the Yankton Sioux Tribe of Indians has a Constitution, which Constitution was adopted on September 22, 1932, and approved by the Commissioner of Indian Affairs on October 5, 1932, and the original Constitution and By-Laws providing in Section 16 thereof that the Constitution and By-Laws may be amended at any regular or special Tribal Council, subject to the approval of the Commissioner of Indian Affairs and which Constitution is now in full force and effect, the Constitutional Committee after due consideration being of the opinion that the said Committee is without authority to draft a Constitution and By-Laws, but is authorized to the drafting of amendments and by-laws to the original said Constitution at a Tribal Council held at Greenwood, South Dakota, on July 17, 1962, and in order to establish further a united Tribal organization to conserve and develop the common resources of our Tribe, to promote and advance the health, education and welfare of ourselves and our posterity to instill through education and industrial development on our reservation, a sense of responsibility and initiative both of which are necessary in a dynamic society, to ever hold before our Tribe the glory and heritage of our race, we do hereby amend our existing Constitution and By-Laws as follows.

Pueblo of Laguna

Preamble

In 1863, Abraham Lincoln, President of the United States of America, recognized and confirmed the right of the Pueblo of Laguna to govern itself, and solemnly pledged the full faith of the United States of America that the customs and land rights of said Pueblo, and the liberties and religions of its members, should forever be protected by the United States of America and forever remain inviolate. As evidence of said recognition, confirmation, and solemn pledge, our beloved

President Abraham Lincoln, gave the then Governor of the Pueblo a cane, which has in the course of years become the staff and symbol of the office of Governor of said Pueblo. Now, therefore, we the people of the Pueblo of Laguna, New Mexico, in order to establish justice, to preserve and protect our Pueblo self-government and our rights, liberties, benefits, and customs, and to protect our common welfare, do ordain and establish this Constitution of the Pueblo of Laguna.

Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation

Preamble

We, the adult members of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana, in order to establish a recognized and approved tribal organization to handle our Reservation affairs and business, to protect the sovereignty and the vested interest of our Tribes and members under treaties, agreements, and laws, formerly enacted, to procure for our Tribes and our members and our posterity, social, educational and industrial assistance, also, to procure assistance in all matters of interest to the Tribes, and to preserve peaceful and cooperative relations with the United States Government, its subdivisions, and its offices, do hereby establish this Constitution and Bylaws, with the legal name: "Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana." (Where used herein, the "Reservation" refers to the Fort Peck Indian Reservation in Montana; the "Tribes" to the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, the "Board" to the Tribal Executive Board, the "Secretary" to the Tribal Executive Board Secretary, the "General Council" refers to an assembly of the qualified Electors of the Tribes.)

Hopi Tribe

Preamble

The Constitution is adopted by the self-governing Hopi and Tewa Villages to provide a way of working together for peace and agreement between Villages and of preserving the good things of Hopi life.

Please contact me if there are any questions.