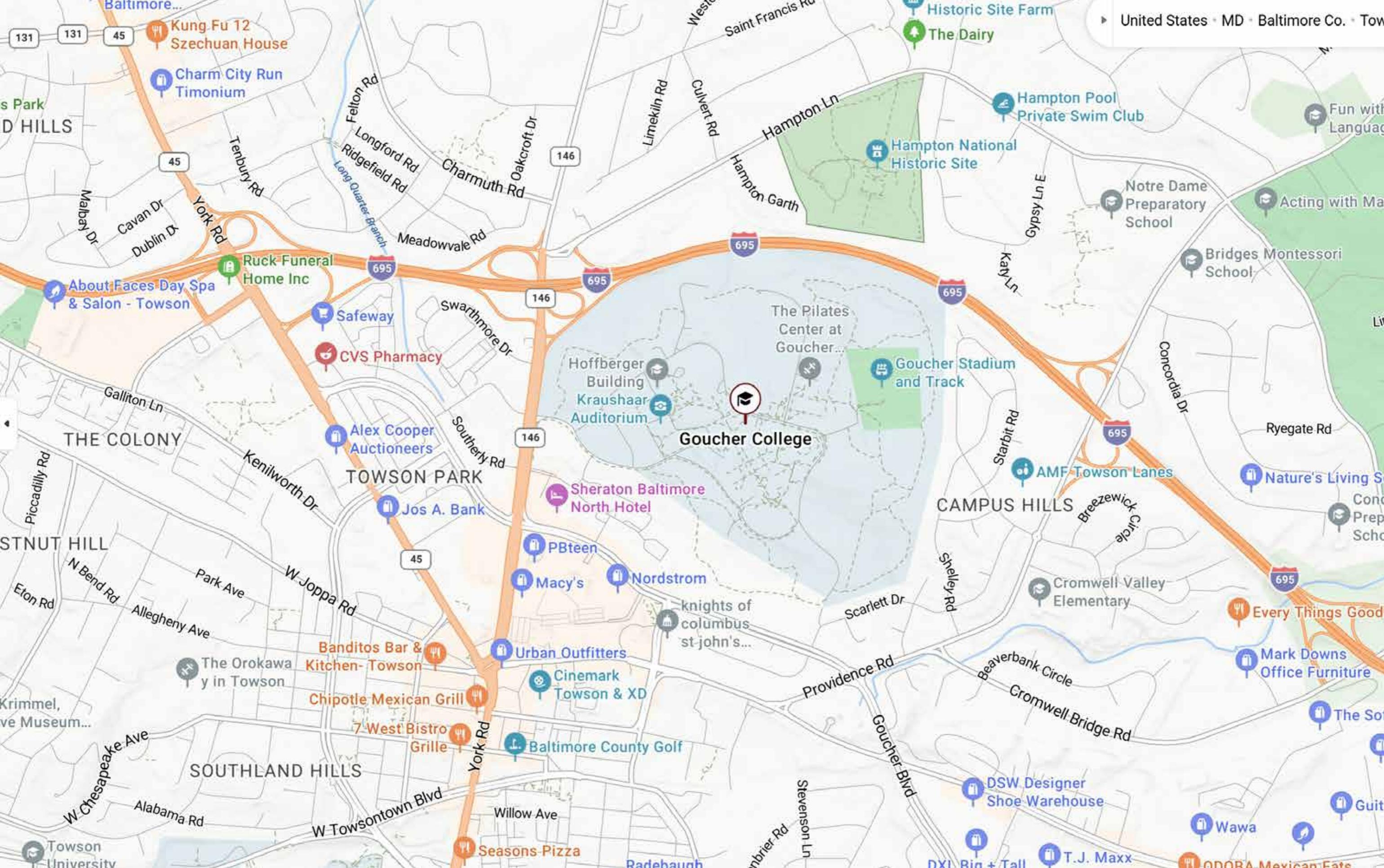
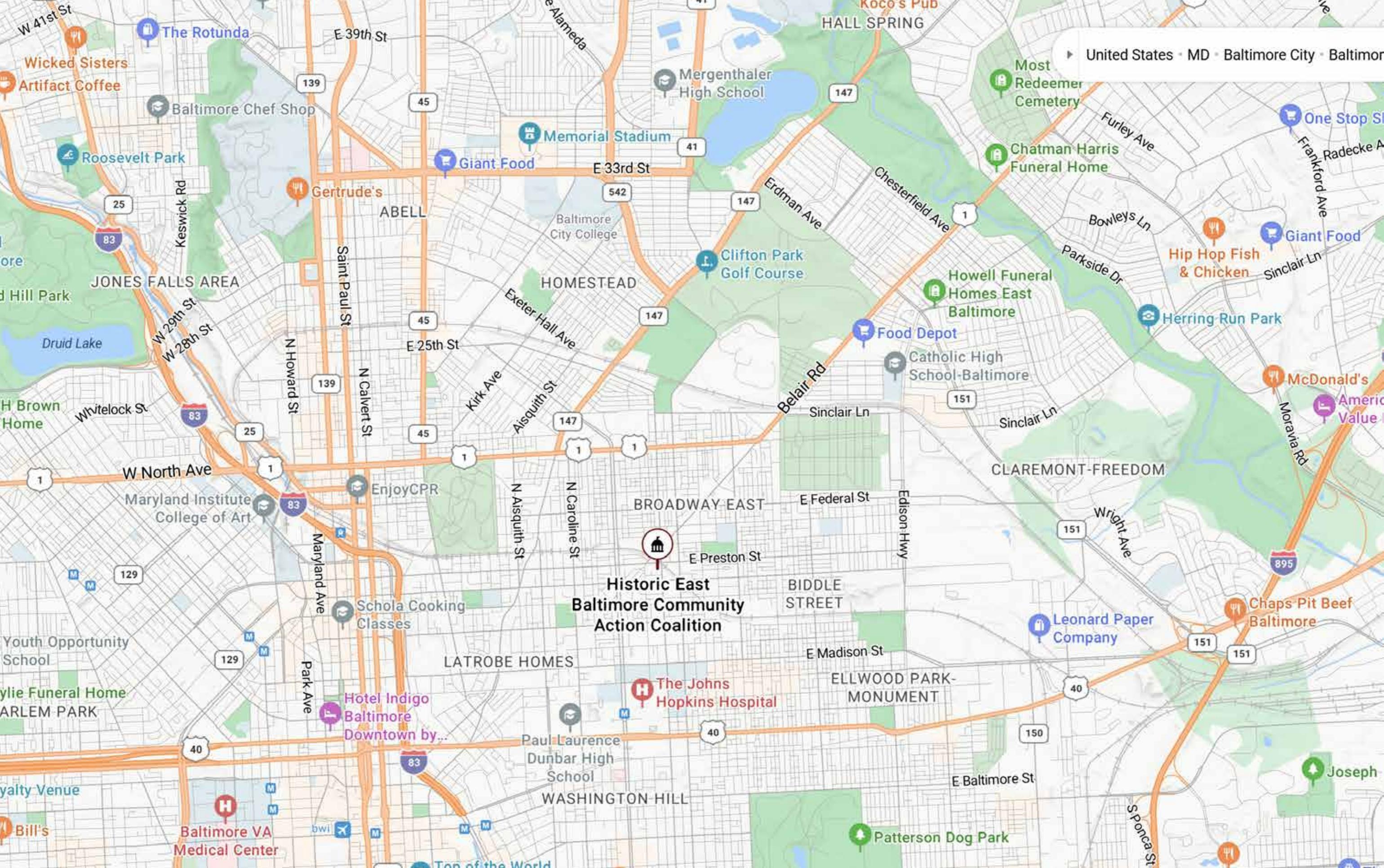




Documents





W 41st St  
Wicked Sisters  
Artifact Coffee

The Rotunda  
Baltimore Chef Shop  
Roosevelt Park

E 39th St  
Memorial Stadium  
Giant Food

Mergenthaler High School  
Hall Spring  
Most Redeemer Cemetery

Furley Ave  
One Stop  
Radecke Ave

Gertrude's  
ABELL  
Saint Paul St

E 33rd St  
Baltimore City College  
Clifton Park Golf Course

Erdman Ave  
Chesterfield Ave  
Howell Funeral Homes East Baltimore

Bowleys Ln  
Sinclair Ln  
Giant Food  
Hip Hop Fish & Chicken

JONES FALLS AREA  
Druid Lake  
Whitelock St

E 25th St  
HOMESTEAD  
Exeter Hall Ave

Belair Rd  
Sinclair Ln  
Catholic High School-Baltimore

Herring Run Park  
McDonald's  
Moravia Rd

W North Ave  
Maryland Institute College of Art  
N Howard St

E 25th St  
Kirk Ave  
Aisquith St

BROADWAY EAST  
E Federal St  
Edison Hwy

CLAREMONT-FREEDOM  
Wright Ave  
Chaps-Pit Beef Baltimore

EnjoyCPR  
Schola Cooking Classes  
Maryland Ave

N Aisquith St  
N Caroline St  
Historic East Baltimore Community Action Coalition

E Preston St  
BIDDLE STREET  
E Madison St

Leonard Paper Company  
Chaps-Pit Beef Baltimore

Hotel Indigo Baltimore Downtown by...  
Paul Laurence Dunbar High School

LATROBE HOMES  
WASHINGTON HILL

ELLWOOD PARK-MONUMENT  
E Baltimore St

Patterson Dog Park  
Joseph

Baltimore VA Medical Center

Top of the World

Patterson Dog Park

Bill's

# Rethinking the Apocalypse: An Indigenous Anti-Futurist Manifesto

*“The end is near. Or has it come and gone before?”*  
- An ancestor

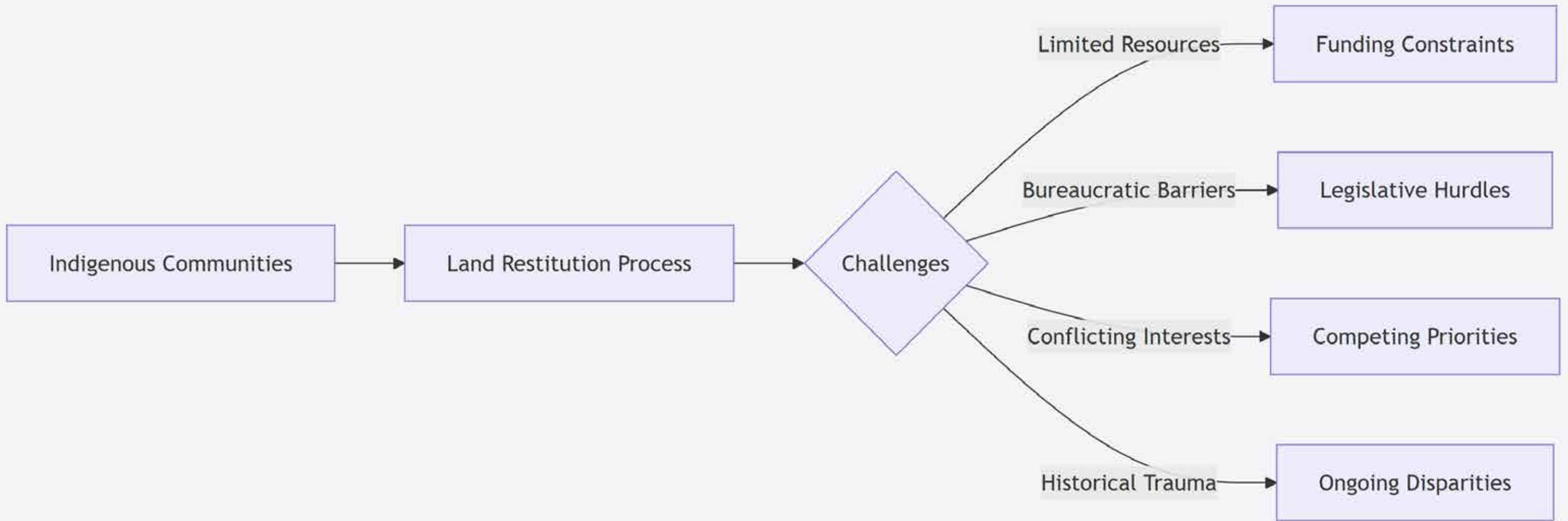
Why can we imagine the ending of the world, yet not the ending of colonialism?

We live the future of a past that is not our own.

It is a history of utopian fantasies and apocalyptic idealization.

It is a pathogenic global social order of imagined futures, built upon genocide, enslavement, ecocide, and total ruination.

What conclusions are to be realized in a world constructed of bones and empty metaphors? A world of fetishized endings calculated amidst the collective fiction of virulent specters. From religious tomes to fictionalized scientific entertainment, each imagined timeline constructed so predict-



## Federal government and American Indian landback

The federal government's approach to landback has evolved over time, with various strategies and laws enacted to address the complex history of Indigenous dispossession and the restoration of lands to Native ownership. The Landback Movement, which has gained momentum in recent years, advocates for the return of federal public lands to Native American tribes, emphasizing the importance of ecologically sound land management and the restoration of Indigenous stewardship.

Key points include:

- **Historical Context:** Federal public lands were often acquired from Native Nations, leading to the loss of significant land areas. [↪ 1](#)
- **Recent Initiatives:** The Landback Movement has seen increased calls for the return of lands to Indigenous Nations, with a focus on Traditional Ecological Knowledge for land management. [↪ 1](#)
- **Legislative Actions:** Congress has enacted several statutes from 1970 to 2020 that transfer ownership interests in public lands to federally-recognized Indian tribes. [↪ 1](#)
- **Moral Claims:** Advocates argue that the return of land to tribes is a moral imperative, especially given the widespread loss of land by Indian tribes through the 19th and 20th centuries. [↪ 1](#)
- **Environmental Protection:** The movement aims to restore lands to tribes, which have proven to be responsible stewards of the environment, practicing sustainable practices. [↪ 1](#)

The Landback Movement represents a significant effort to address the injustices of land dispossession and to restore Indigenous land to its rightful owners. It is a testament to the ongoing struggle for Indigenous sovereignty and the importance of environmental stewardship. [↪ 2](#)

[T](#) [U](#) [↪ 6 Sources](#)



## Benefits of Trust Land Acquisition (Fee to Trust)

The acquisition of land into trust by the federal government offers several benefits for tribes and individual tribal members. These benefits include:

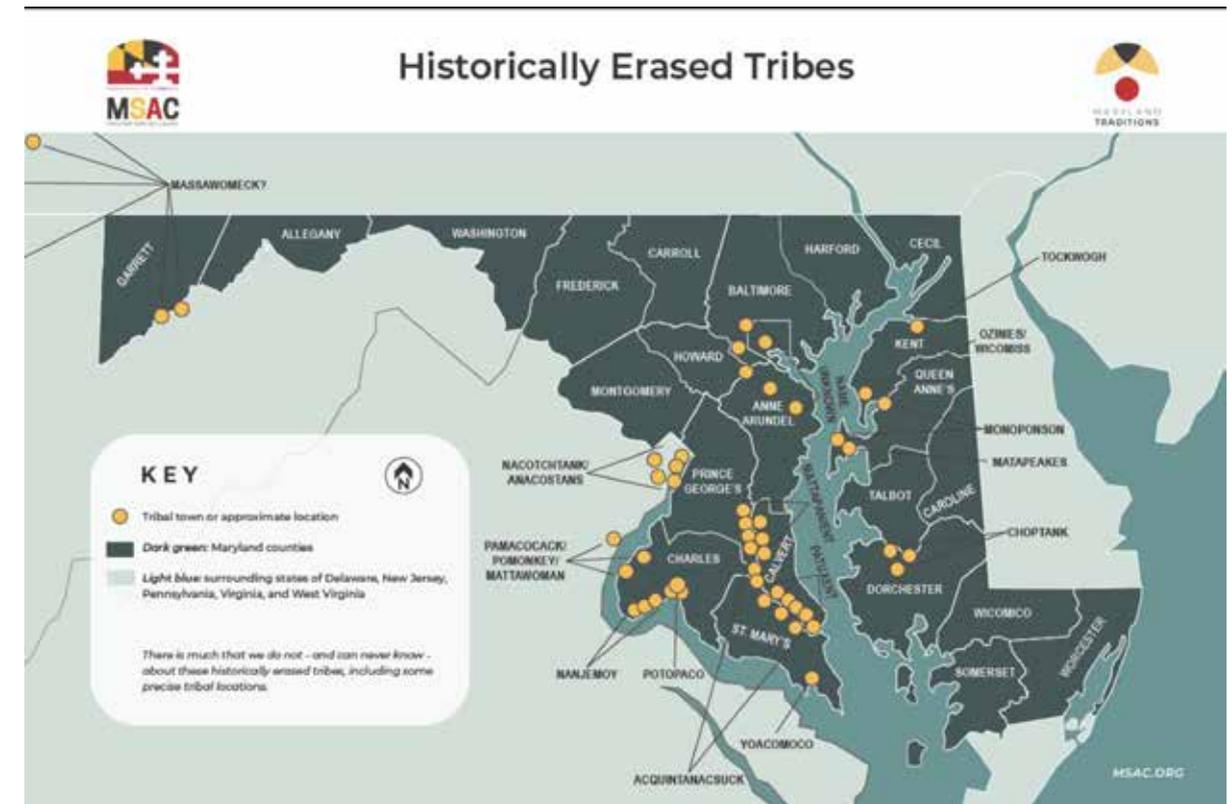
- **Enhanced housing opportunities:** Tribes can improve housing for their members on trust lands.
- **Energy development capacity:** Trust lands can be utilized for energy development projects.
- **Resource negotiation:** Tribes have the ability to negotiate the use and sale of natural resources.
- **Protection of tribal ways of life:** Trust lands help preserve traditional tribal cultures and practices, such as subsistence hunting and agriculture. [↪ 1](#)

All federally recognized American Indian tribes and individuals are eligible to apply for a fee-to-trust land acquisition. The process involves submitting a written request to the Secretary of the Interior to take land into trust for the benefit of the applicant. Tribes may also submit a tribal resolution to satisfy this requirement. [↪ 1](#)

[U](#) [↪ 1 Source](#)

Indian Title is a distinct legal concept influencing land rights, particularly concerning Native American lands in the United States. It shapes the ownership and use of these lands, impacting tribal sovereignty, cultural preservation, and economic development.

Understanding Indian Title is crucial as it intersects with federal law, civil litigation, and resource management. This article explores its legal recognition, enforceability, and limitations.



National parks inherited a small yet significant fraction of Indian land surrendered between 1850 and 1920. The first acquisitions came at Yosemite in California and Yellowstone in Montana, official birthplaces of the world's park system. What had inspired this American idea? As usual with innovations, different factors coincided: nostalgia for the wild, as experienced by George Catlin; a sense of loss created by settlement; commercial tourism promoted by railroad companies; a patriotic need to display canyons and mountains as monuments superior to Europe's cathedrals and museums; a growing realization that industrial-urban civilization had the potential to subdue, diminish, and even

Whatever their reasons, Americans decided to set aside and protect large natural areas called "parks." Historian Simon Schama has observed that wilderness "does not locate itself, does not name itself. . . . Nor could the wilderness venerate itself." The creation of national parks first of all required a dramatic shift in human consciousness.<sup>2</sup>

Except for Catlin's nostalgia, the reasons for creating parks did not take Indians into account. With newcomers believing that the land was virgin or that native populations would soon disappear, early park experience seemed to confirm this bias. Yosemite Valley had a long indigenous history and probably owed much of its pastoral beauty to Indian land use, while Yellowstone had an even more complex human history. Yet to John Muir and others the land seemed vacant, gardenlike, unspoiled, ripe for the taking—or saving.

#### ARTICLE

## Fact Sheet: Recent National Park Service Work with Indian Country

The National Park Service has taken significant action since 2021 to support Indian and Alaska Native Tribes in managing their resources and lands, pursue opportunities based on their own strategies and priorities, and self-govern through their own independent judgment and Indigenous values.

### Uplifting Indian Country Voices

The National Park Service has made a concerted effort to ensure Native perspectives are included in decision making. For example, the National Park Service established [a new co-stewardship policy in 2022](#) that strengthens the role of American Indian and Alaska Native Tribes, Alaska Native entities, and the Native Hawaiian community in federal land management by providing a stronger framework – beyond traditional consultation – to help park managers facilitate and support meaningful partnerships with Tribes. Additionally, the National Park Service fully staffed the first NPS Office of Native American Affairs, which reports directly to the National Park Service director.

# Partnering with Tribes

The National Park Service works to ensure Tribal governments have an equal voice in park planning and management, consistent with law and the United States government's unique trust relationship with, and responsibility to protect and support, federally recognized Indian Tribes.

As of September 2024, of the [431 national parks](#):

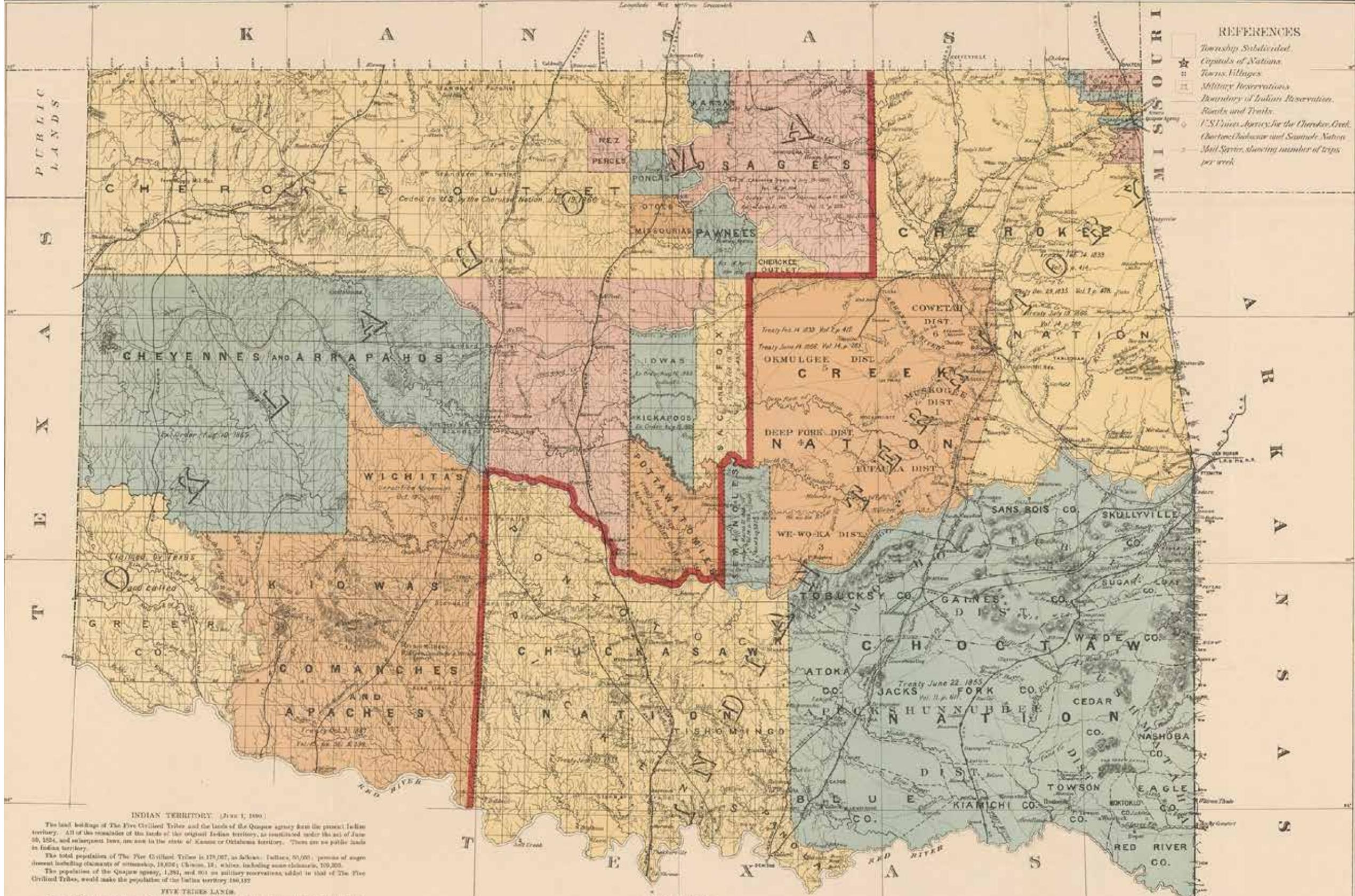
- 109 parks have formal Tribal co-stewardship agreements, with another 43 pending in conversation with Tribes, expected to be completed around the end of 2024. At Grand Canyon National Park, for example, 16 affiliated Tribes have agreements to tell Indigenous stories at places like Desert View Watchtower and the Tusayan Museum and Pueblo. The locations also have Tribal vendors demonstrating their craft and selling products like artwork.
- Another 56 parks have some kind of co-stewardship activities with Tribes as a part of their work, beyond the framework of a formal co-stewardship agreement. For example, Craters of the Moon National Monument & Preserve and the Shoshone-Bannock Tribes [worked together to develop a series of nine new interpretive waysides](#) on the 1/2-mile-long Devils Orchard Nature Trail. The new waysides feature aspects of Indigenous history, perspective, culture, and language while challenging visitors to consider the difficulties of protecting the park's fragile environment.
- Grand Portage National Monument celebrated the 25th anniversary in August 2024 of its co-management agreement with the Grand Portage Band of Lake Superior Chippewa. Co-management agreements require unique legal authority or circumstances to implement. The National Park Service also has fully executed co-management agreements in place with affiliated Tribes at Glacier Bay National Park and Preserve.

\*\*\*The nature of aboriginal Indian interest in land and the various rights as between the Indians and the United States dependent on such interest are far from novel as concerns our Indian inhabitants. It is well settled that in all the States of the Union the tribes who inhabited the lands of the States held claim to such lands after the coming of the white man, under what is sometimes termed original Indian title or permission from the whites to occupy. That description means mere possession not specifically recognized as ownership by Congress. After conquest they were permitted to occupy portions of territory over which they had previously exercised 'sovereignty,' as we use that term. This is not a property right but amounts to a right of occupancy which the sovereign grants and protects against intrusion by third parties but which right of occupancy may be terminated and such lands fully disposed of by the sovereign itself without any legally enforceable obligation to compensate the Indians.

This position of the Indian has long been rationalized by the legal theory that discovery and conquest gave the conquerors sovereignty over and ownership of the lands thus obtained. 1 Wheaton's International Law, c. V. The great case of *Johnson v. McIntosh*, 8 Wheat. 543, 5 L.Ed. 681, denied the power of an Indian tribe to pass their right of occupancy to another. It confirmed the practice of two hundred years of American history 'that discovery gave an exclusive right to extinguish the Indian title of occupancy, either by purchase or by conquest.' 8 Wheat. at page 587.

\*\*\*

No case in this Court has ever held that taking of Indian title or use by Congress required compensation. The American people have compassion for the descendants of those Indians who were deprived of their homes and hunting grounds by the drive of civilization. They seek to have the Indians share the benefits of our society as citizens of this Nation. Generous provision has been willingly made to allow tribes to recover for wrongs, as a matter of grace, not because of legal liability. 60 Stat. 1050.



**REFERENCES**

- Township Subdivided.
- Capitals of Nations.
- Towns, Villages.
- Military Reservations.
- Boundary of Indian Reservation.
- Roads and Trails.
- U.S. Lines Agency for the Cherokee, Creek, Choctaw, Chickasaw and Seminole Nations.
- Mail Service, showing number of trips per week.

**INDIAN TERRITORY (June 1, 1890)**

The land holdings of the Five Civilized Tribes and the lands of the Quapaw Agency from the present Indian Territory. All of the remainder of the lands of the original Indian territory, as constituted under the act of June 20, 1836, and subsequent laws, are now in the state of Kansas or Oklahoma territory. There are no public lands in Indian territory.

The total population of the Five Civilized Tribes is 119,027, as follows: Iroquois, 61,000; persons of negro descent (including elements of other races), 18,000; Choctaw, 18,000; Chickasaw, 273,000; and Seminole, 109,220.

The population of the Quapaw Agency, 1,261, and 801 on military reservations, added to that of the Five Civilized Tribes, would make the population of the Indian territory 180,137.

**FIVE TRIBES LANDS.**

The areas of the land holdings of the Five Civilized Tribes in Indian territory are as follows: Cherokee, 1,001,251 acres, or 7,241 square miles; Chickasaw, 6,530,225 acres, or 7,937 square miles; Choctaw, 6,980,700 acres, or 10,450 square miles; Creek, 3,044,495 acres, or 4,356.71 square miles; Seminole, 273,000 acres, or 416 square miles—a total of 18,230,161 acres, or 26,314.25 square miles. The areas and square miles are given approximately.

**QUAPAW AGENCY.**

The allotted area of reservation is approximately 102,800 acres, or 147.75 square miles. The area of the allotted portion of the Quapaw reservation is 43,430 acres. Total, 156,230 acres, or 225.5 square miles.

**TOTAL AREA.**

The total area of the territory, including the Cherokee Outlet, is 10,000,000 acres, or 15,000 square miles.

**MAP OF INDIAN TERRITORY AND OKLAHOMA**

Scale 12 Miles to 1 Inch

1890

**RAILROADS—INDIAN TERRITORY AND OKLAHOMA**

MURKIN, KANSAS & TEXAS R. R.		KANSAS CITY, FORT RICK & GOLF RY.	
At July 20, 1890, (14 Dec. 209.)	At July 6, 1890, (24 Dec. 124.)		
At July 21, 1890, (14 "	At Feb. 24, 1891, (34 "		
At Aug. 2, 1890, (22 "	At Feb. 2, 1891, (24 "		
At July 4, 1891, (25 "	At May 30, 1890, (25 "		
At July 4, 1891, (25 "	At June 20, 1890, (25 "		
At June 1, 1890, (24 "	At Feb. 18, 1890, (25 "		
At July 1, 1890, (24 "			

\*\*\*The nature of aboriginal Indian interest in land and the various rights as between the Indians and the United States dependent on such interest are far from novel as concerns our Indian inhabitants. It is well settled that in all the States of the Union the tribes who inhabited the lands of the States held claim to such lands after the coming of the white man, under what is sometimes termed original Indian title or permission from the whites to occupy. That description means mere possession not specifically recognized as ownership by Congress. After conquest they were permitted to occupy portions of territory over which they had previously exercised 'sovereignty,' as we use that term. This is not a property right but amounts to a right of occupancy which the sovereign grants and protects against intrusion by third parties but which right of occupancy may be terminated and such lands fully

#### Defining Land, Real Estate, and Real Property

While often used interchangeably, land, real estate, and real property have distinct definitions with important implications for property owners and investors.

**Land:** At its most fundamental, land refers to the earth's surface, extending downward to the center of the earth and upward to infinity. It includes natural elements like soil, rocks, and water, but specifically refers to undeveloped ground, or a natural parcel of earth. For many organizations, particularly R&K Solutions' clients, land is significant, representing the foundational space upon which buildings and structures can be developed.

**Real Estate:** This term encompasses land plus any man-made improvements permanently attached to it. These improvements can include buildings, fences, pavements, and other artificial structures. So, is land considered real estate? Yes, land forms the base of real estate, but real estate specifically adds the human-made alterations.

**Real Property:** What is considered real property? This is the broadest term, encompassing both land and real estate, along with the bundle of rights associated with their ownership. The real property legal definition often includes land, buildings, and structures, encompassing both natural and artificial elements. These structures include integral components like the roof, HVAC systems, and mechanical and electrical systems, all of which are considered part of the real property. It's crucial to understand that this definition does not include personal property, such as desks, chairs, or other movable items.

Is land real property? Absolutely, as it is the foundation of real property, which also includes all the improvements and associated rights. The ability to lease, sell, or develop the land or real estate is also encompassed within the definition of real property. These distinctions are consistently found in federal and Department of Defense (DoD) [guidelines](#).

Top

Land ownership

Natural resource ownership

Laws and regulations

History of federal obligations

General Allotment Act of 1887 (The Dawes Act)

Indian Reorganization Act of 1934

Indian Mineral Leasing Act of 1938

Indian Mineral Development Act of 1982

Indian Tribal Energy Development and Self-Determination Act of 2005

Indian Tribal Energy Development and Self-Determination Act Amendments of 2017

### Laws and regulations

The laws and regulations governing Native American land and the federal government's relationship to it are grounded in a trust responsibility. This trust responsibility goes back to the 1830s. Since then, the policies enacted by Congress have varied.

### History of federal obligations

The U.S. Constitution's Commerce Clause established the regulatory relationship between Native American tribes and the federal government. (See Article 1, Section 8, Clause 3.) This relationship, as it pertains to land use and ownership, was clarified in the 1830s.

Justice John Marshall established several important principles of Native American law. His series of Supreme Court decisions are known as the Marshall Trilogy. One of his decisions was the federal Native American trust responsibility. Here, the government charged itself with "moral obligations of the highest responsibility and trust" toward Native American tribes. The government maintains fiduciary responsibility to protect Native American assets and resources. It serves as a trustee for Native American lands. Another decision was the principle that tribes are sovereign. This sovereignty can only be diminished by Congress.

The [Handbook of Federal Indian Law](#) provides an overview of the foundational laws, regulations, and court cases that govern federal Native American law. The Department of the Interior published this handbook in 1942.

### General Allotment Act of 1887 (The Dawes Act)

To understand current ownership of Native American lands, one must begin with the history of allotment on reservations. During the Allotment Era of the late 1800s and early 1900s, the federal government parceled out millions of acres of Native American lands to individual Native Americans in an effort to break up reservations.

While the practice of allotting Native American land to individual Native Americans began in the 18th century, it was not in widespread use until the late 19th century. The passage of the General Allotment Act of 1887, also known as the Dawes Act, greatly expanded the practice. This expansion had devastating consequences for Native Americans.

Under the Dawes Act and other tribe-specific allotment acts, the federal government allotted a specified amount of land, usually 80 or 160 acres, to each tribal member. These allotments were to be held in trust by the United States for the beneficial Native American owner for a specified period of time, usually 25 years. After, the federal government would remove the trust status and issue the allottee fee simple title to the land.

Once out of trust, however, the land became subject to state and local taxation. These costs led to thousands of acres of Native American land to pass out of Native American hands once the trust status was lifted. Furthermore, non-allotted lands were often declared "surplus land" by the federal government, which opened them to homesteaders. This accelerated the loss of Native American land to non-Native Americans.

The policy of allotment reduced the amount of land owned by tribes. In 1887, tribes held 138 million acres. Forty-seven years later, in 1934, they owned 48 million acres. To stop the loss of Native American land, the federal government ended the allotment policy in 1934 and extended the trust period indefinitely. Today, allotments are still held in trust by the federal government for the beneficial Native American owner.

The screenshot shows the official website of the U.S. Department of the Interior, Indian Affairs. At the top, there is a navigation bar with links for 'About Us', 'Programs and Services', 'Policy and Events', 'Regional Offices', 'Downloads', and 'Site Information'. A search bar is located on the right. The main banner area features the title 'Office of the Assistant Secretary for Indian Affairs' in a blue box. Below this, the page is divided into several sections:

- Who We Serve:** This section describes the office's role in fulfilling the Department's trust responsibilities to American Indian and Alaska Native (AI/AN) tribes and individuals. It lists key responsibilities such as strengthening government-to-government relations, advocating for tribal self-determination, and protecting trust assets.
- Services We Provide:** This section includes a 'Top' category with buttons for 'Request a Meeting', 'Expatriate Infrastructure Law', and 'Inflation Reduction Act'.
- More Resources:** This section provides links to 'Tribal Consultations', 'White House Council on Native American Affairs', 'AI/AN Leadership', 'Contact AI/AN', 'Tribal Leaders Directory', and 'Hall of Tribal Nations'.

On the right side of the page, there is a portrait of Scott Davis, the Assistant Secretary for Indian Affairs. A caption below the portrait identifies him and mentions his role as an elected member of the Standing Rock Sioux Tribe and a descendant of the Turda Mountain Band of Ojibwe.

November 17, 2022 · Margaret Nest '24

## The LandBack Movement: A fight to return stolen land back into Indigenous hands

*Brown University is located in Providence, Rhode Island, on lands belonging to and stolen from the Narragansett Indian Tribe. I also recognize that only an acknowledgement of this history is insufficient and commit myself to continuing to be an ally of the Narragansett Indian Tribe.*

The version of United States history that has been and continues to be taught in schools nationwide romanticizes the “discovery” of the “New World.” Centered around settler-colonial idealizations of [Manifest Destiny](#) (the idea that U.S. territorial and cultural domination across North America was *destined* by God) and the [Doctrine of Discovery](#) (which established that, upon “discovering” it, explorers immediately gain the rights to “vacant” land), European colonizers justified the theft of indigenous lands. Over the past 500 years, U.S. citizens have bought into this false narrative and contributed to the displacement of indigenous people across North America.

In 2018, Aaron Tailfeathers wanted to change that. A member of the Kainai Tribe of the Blackfeet Confederacy of Canada, tailfeathers started the international [LandBack Movement](#) in 2018. The Landback Movement began as a fight to return Indigenous Lands stolen by European colonizers back to Indigenous people. However, the call for “Landback” is much more than just a call for the cessation of colonial ownership of the physical land. It is a call to give Indigenous people unlimited sovereignty and jurisdiction of these lands. Additionally, it demands the destruction of settler-colonial, white supremacist systems designed for the mass erasure of indigenous people and culture.

While LandBack is certainly an international social justice movement, each indigenous nation’s fight for LandBack is unique. In addition to asserting national political pressure through demonstrations, protests, and advocacy, LandBack also litigates against local, state, and federal governments to regain sovereignty over ancestral lands.

Despite the fact that the contemporary LandBack movement did not begin until 2018, the legal battle for the return of indigenous sovereignty over their ancestral lands dates back to 1823, when the United State Supreme Court heard the case of [Johnson v. McIntosh](#). In a unanimous decision, the case established the precedent that Indigenous people in the United States did not have the right to sell their ancestral land to individuals. Instead, only the federal government had the right of land sale negotiation with Native American nations. The decision therefore established that Indigenous nations did not have complete sovereignty and jurisdiction over their ancestral lands.

More recently, in 2005, the U.S. Supreme Court heard the case of [Sherrill v. Oneida Indian Nation](#). After the selling and subsequent buy back of segments of their reservation in the 1990s, the Oneida Nation of New York sued the City of Sherrill, claiming that they were exempt from state and municipal taxes because their land was part of a reservation. In an eight-to-one decision in favor of Sherrill, the court determined that the Onedia nation is not exempt from taxes because by selling their land in the 19th century, the Oneidas “relinquished governmental reins and could not regain them through open-market purchases from current titleholders.” The court also justified their decision by inadvertently calling attention to the erasure of indigenous people, pointing to the “longstanding, distinctly non-Indian character of central New York and its inhabitants.”

As stated, the Landback campaign is an international movement—but each indigenous nation is involved in a unique battle for the rights to their ancestral lands. Ongoing legal battles are taking place across North America, including in [Charlestown](#), Rhode Island—only a 45-minute drive from Brown University—where the Narragansett Indian Tribe is fighting for their rights to their ancestral lands. In 1975, the Narragansett Indian people [filed a lawsuit](#) in the United States District Court in Providence with the goal of reclaiming 3,500 acres of their land. The basis of the claim was that the town had violated the Indian Nonintercourse Act of 1790, which required Congress to approve the sale of all Native American lands. Three years later, in February of 1978, an out-of-court settlement was reached with the passage of the Rhode Island Indian Claims Settlement Act. Under the Settlement Act, 2,000 acres of land in Charlestown were returned to the Narragansett people.

The terms, negotiated by the Charlestown town council, the State of Rhode Island, private landowners, and the Narragansett Indian Tribe, made 200 acres of land available for development (i.e. housing, schools, community center, etc). The act specified that the remaining 1,800 acres had to be “kept in its natural [condition](#).” 900 acres of land were available for purchase by the Narragansett Tribe for private ownership (the federal government would provide \$3.5 million for the purchase). Another 900 acres were donated to a tribe-controlled corporation by the state. While the land rights were formally returned to the Narragansett Indian Tribe, the terms of the agreement limited the tribe’s jurisdiction over the land and its use. Thus, the Settlement Act inadequately addresses the need for landback and still perpetuates systems of settler-colonial power.

Most recently, the Narragansett Indian Tribe has been engaged in a fight to regain access to the Block Island Sound, a sacred ceremonial sight for the tribe for thousands of years. Tribal member Bella Noka [describes](#) the Sound as the tribe’s “church” and “place of worship.” Each year, town officials section off a new segment of the shore, which prevents Narragansett people from accessing their ancestral lands without paying a fee to the town. The tribe has most recently fought for access at meetings of Narragansett’s Coastal Access Improvement Committee. While no legal action has been taken as of yet, Noka has [expressed](#) the tribe’s determination to regain their rights to the shore without fees: “At what cost do you sell your church? At what cost do you sell your mosque? At what cost do you sell yourself? We will get access.”

acquire fee land and convert it into trust land.

By having adjoining parcels of land, individuals and tribes can gain cultural, economic, agricultural and jurisdictional benefits.

States. Thanks to seven stubborn chiefs who outmaneuvered white negotiators in 1889 at a place called Pike Creek, the tribe managed to resist complying with the General Allotment Act of 1887.

on tribal land.

"We are now about 97 percent tribally owned," Scott says.

## LAND DEFINITIONS

Tribal homelands were originally areas of land held in communal ownership by Indian nations where they could live and self-govern. In the late 1700s, reservations were created through treaties with the federal government or by executive orders.

### FRACTIONATED LAND

A trust parcel owned by more than one owner as undivided interests. These single pieces of land often have hundreds of owners, which makes it difficult for any one of the owners to use the land (i.e. farming or building a home). This is because, by law, a majority of owners must agree to a particular use of the land. Fractionated land is a result of land ownership interests being divided again and again when an owner of the interest dies without a will providing for the distribution of the asset.

### UNDIVIDED INTEREST

A share of the ownership interest in a parcel of trust land is referred to as an undivided interest. The number of interests grows with the division among heirs of these interests according to state or tribal probate laws. Writing a will for distribution of an owner's interest could help overcome the growth of undivided interest. The income derived from the parcel is divided according to the interest held by an individual.

### TRIBALLY OWNED LANDS

Land that is owned by a group of Indians recognized by the federal government as an Indian tribe.

### OFF-RESERVATION TRUST LAND

Off-reservation trust land is land that is protected by the federal government for Indian use. After reservations were created, some tribes and individual Indians were given land to use outside of the reservation boundaries. For example, these pieces of land could be religious sites or pieces of land allotted to individual Indians.

### FEDERAL TRUST LAND

Indian-owned land, the title to which is held in trust and protected by the federal government. Indian people and tribes have use of the land, but the ultimate control over the land remains with the federal government.

### FEE SIMPLE

The most basic form of ownership. The owner holds title and control of the property. The owner may make decisions about most common land use without government oversight.

### RESTRICTED FEE LAND

The ownership is the same as Fee Simple land, however, there are specific government-imposed restrictions on use and/or disposition.

### FORCED FEE PATENTS

A forced fee patent is a trust-to-fee conversion without the request or consent of the landowner. Forced fee patents led to the loss of many land parcels through tax foreclosure sales. This was particularly true for Indians serving in the military who were unaware that their land status had changed and taxes were due.

### CHECKERBOARD EFFECT

Land within reservation boundaries may be in a variety of types of ownership — tribal, individual Indian, and non-Indian, as well as a mix of trust and fee lands. The pattern of mixed ownership resembles a checkerboard.

### IIM ACCOUNT

Individual Indian Money (IIM) Accounts are fund accounts administered by the Department of the Interior. The funds deposited into these accounts come from a number of sources including, for example, land-related income from leases, timber harvest or mineral extraction. In general, each Indian person with an undivided interest in trust land holds an IIM Account.

### ALLOTTED LAND

These are the lands that were distributed to individual Indians by the federal government. Generally, the allotments were 40-, 80-, or 160-acre parcels of reservation land. Allotted land was commonly held ownership that became individually owned.

### FEE-TO-TRUST CONVERSION

Original allotted trust lands that were transferred to fee status by the allottee or the BIA under the "forced fee" patent era can be returned to trust status in a fee-to-trust conversion. Tribes or individual Indians can initiate the process on fee lands they already own or lands they acquire.

### TRUST-TO-FEE CONVERSION

With the passage of the Burke Act in 1906, Indian lands held in trust were converted to fee status if the Secretary of the Interior, in his discretion, determined that the Indian landowner was competent. Today, trust lands can be converted to fee status in 30 days. On the other hand, converting land to trust status can take years. Only individual Indian landowners can request a trust-to-fee conversion.

Land Buy-Back Program for Tribal Nations Cumulative Sales December 28, 2022

Tribe <sup>1</sup>	Offers Made			Approved Offers <sup>4</sup>						Land and Ownership Statistics		
	# of Unique Individuals <sup>2</sup>	# of Unique Offers	\$ Amount <sup>3</sup>	Individuals		Offers		\$ Amount <sup>3</sup>	Capture Rate <sup>5</sup>	# of Fractional Interests	Equivalent Acres Purchased	# of Tracts
				# of Unique Individuals <sup>2</sup>	Accepted Rate <sup>4</sup>	# of Unique Offers	Accepted Rate <sup>4</sup>					
Agua Caliente Band of Caballero Indians of the Agua Caliente Indian Reservation, California	•	•	•	•	100%	•	100%	•	100%	•	•	•
Arapahoe Tribe of the Wind River Reservation, Wyoming & Eastern Shoshone Tribe of the Wind River Reservation, Wyoming	6,295	6,295	\$ 67,610,064	2,299	37%	2,299	37%	\$ 33,899,906	50%	52,896	44,289	1,997
Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana												
Initial Implementation (2015-2016)	5,303	14,054	\$ 205,563,644	3,736	40%	4,122	29%	\$ 70,148,213	34%	44,558	218,542	3,205
Reains Implementation (2019)	7,914	7,922	\$ 47,443,005	2,082	26%	2,080	26%	\$ 16,018,327	34%	13,203	59,469	2,109
Total to Date	13,217	21,976	\$ 252,843,261	4,844	40%	6,210	29%	\$ 86,166,542	34%	57,761	277,789	5,399
Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin												
Initial Implementation (2016-2017)	1,695	1,697	\$ 6,434,703	1,012	27%	1,012	27%	\$ 3,018,256	45%	4,553	3,492	488
Reains Implementation (2020-2021)	3,363	3,363	\$ 2,031,799	213	6%	213	6%	\$ 268,589	13%	663	325	203
Total to Date	4,658	7,070	\$ 8,465,005	1,173	25%	1,225	17%	\$ 3,286,845	38%	4,953	3,817	477
Blackfeet Tribe of the Blackfeet Indian Reservation of Montana												
Initial Implementation (2017)	6,968	6,974	\$ 272,999,368	4,543	65%	4,550	65%	\$ 156,154,358	57%	142,025	533,423	3,282
Implementation (2020)	3,834	3,834	\$ 115,476,526	2,699	40%	2,699	40%	\$ 54,780,491	47%	42,273	115,064	4,663
Implementation (2021)	3,363	3,363	\$ 136,317,540	3,260	50%	3,978	36%	\$ 90,148,938	36%	54,462	167,491	5,368
Total to Date	14,165	17,744	\$ 524,793,434	10,502	72%	11,227	48%	\$ 301,083,787	47%	248,760	815,978	13,313
Cabazon Band of Mission Indians, California	•	•	•	•	50%	•	50%	•	67%	•	•	•
Cheyenne and Arapaho Tribes, Oklahoma	2,922	2,922	\$ 17,547,517	769	26%	769	26%	\$ 3,325,950	29%	1,633	3,134	126
Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota												
Initial Implementation (2015)	7,241	7,254	\$ 156,397,820	3,286	45%	3,286	45%	\$ 78,235,791	50%	27,060	246,947	3,138
Reains Implementation (2021)	5,886	5,893	\$ 53,046,037	1,032	18%	1,033	18%	\$ 12,540,256	23%	6,179	51,843	2,134
Total to Date	13,127	13,147	\$ 209,443,857	4,318	40%	4,319	40%	\$ 90,776,047	43%	33,239	298,790	5,272
Coeur D'Alene Tribe	504	538	\$ 13,334,530	238	47%	238	43%	\$ 5,207,475	39%	394	2,586	77
Confederated Salish & Kootenai Tribes of the Flathead Reservation	2,274	2,984	\$ 15,218,415	749	33%	853	29%	\$ 10,303,797	68%	2,528	6,513	349
Confederated Tribes and Bands of the Yakama Nation												
Initial Implementation (2017)	3,872	6,005	\$ 134,770,938	2,105	54%	2,883	48%	\$ 87,674,795	43%	22,891	33,253	1,299
Reains Implementation (2020-2021)	2,641	2,641	\$ 44,635,785	447	17%	447	17%	\$ 8,318,115	19%	2,717	3,641	807
Total to Date	6,513	8,646	\$ 179,406,723	2,552	59%	3,330	42%	\$ 95,992,910	52%	25,608	36,894	1,306
Confederated Tribes of the Colville Reservation	3,132	3,132	\$ 25,440,446	1,379	27%	1,379	27%	\$ 9,839,343	39%	10,204	32,021	1,262
Confederated Tribes of the Umatilla Indian Reservation												
Implementation (2014)	2,374	4,534	\$ 30,309,798	1,087	46%	1,687	37%	\$ 12,455,862	41%	4,748	10,172	476
Implementation (2016)	2,048	2,048	\$ 27,373,018	762	37%	767	38%	\$ 7,954,333	29%	3,280	6,657	652
Implementation (2021)	1,608	1,608	\$ 29,991,036	213	13%	213	13%	\$ 4,654,863	15%	761	2,933	368
Implementation (2022)	53	53	\$ 4,399,582	8	15%	8	15%	\$ 283,025	6%	33	164	32
Total to Date	6,083	7,744	\$ 92,073,434	2,076	34%	2,675	34%	\$ 25,347,083	27%	8,755	19,926	828
Confederated Tribes of the Warm Springs Reservation of Oregon	764	894	\$ 4,079,702	192	25%	207	23%	\$ 826,654	20%	627	1,330	176
Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota												
Initial Implementation (2016)	6,141	6,144	\$ 42,040,398	2,369	38%	2,368	38%	\$ 22,885,050	54%	6,708	10,331	281
Reains Implementation (2022)	3,579	3,579	\$ 3,041,584	529	53%	529	53%	\$ 597,104	36%	2,337	6,865	385
Total to Date	9,720	9,723	\$ 45,081,982	2,898	32%	2,897	32%	\$ 23,482,154	50%	9,045	17,196	621
Crow Tribe of Montana												
Implementation (2014)	4,103	4,148	\$ 304,054,607	2,524	61%	2,568	62%	\$ 130,477,269	43%	76,925	243,881	3,348
Implementation (2019)	3,923	4,494	\$ 188,208,385	2,118	54%	2,393	53%	\$ 77,904,213	41%	40,643	132,753	3,513
Implementation (2022)	2,969	2,969	\$ 97,396,304	564	19%	564	19%	\$ 21,433,190	22%	6,463	41,653	1,970
Total to Date	11,005	11,294	\$ 589,659,296	5,206	69%	5,525	67%	\$ 229,814,672	39%	124,031	418,187	4,313
Fort Belknap Indian Community of the Fort Belknap Reservation of Montana												
Implementation (2014)	3,491	3,595	\$ 104,430,315	1,852	53%	1,873	52%	\$ 60,707,370	58%	25,541	200,625	2,343
Implementation (2019)	3,029	3,031	\$ 27,673,226	977	32%	974	32%	\$ 12,192,889	44%	9,288	65,960	1,924
Implementation (2022)	2,084	2,084	\$ 11,118,089	281	12%	281	12%	\$ 2,909,807	26%	2,347	15,475	1,063
Total to Date	8,604	7,975	\$ 143,221,630	2,824	60%	2,928	39%	\$ 75,810,066	53%	37,176	282,060	5,330

