

**LEGISLATIVE SUMMARY SHEET**

Tracking No. 0395-16

**DATE:** November 15, 2016

**TITLE OF RESOLUTION:** AN ACT RELATING TO LAW AND ORDER,  
NAABIK'ÍYÁTI' COMMITTEES AND THE NAVAJO NATION COUNCIL; AMENDING 2  
N.N.C. § 501 AND ADDING SECTION 2 N.N.C. § 503

**PURPOSE:** This resolution if approved will amend 2 N.N.C. § 501 and add 2 N.N.C. § 503, to change the designated name of the "Navajo Nation" to "Diné Nation."

**This written summary does not address recommended amendments as may be provided by the standing committee. The Office of Legislative Counsel requests each committee member to review the proposed legislation in detail.**

5-DAY BILL HOLD PERIOD: 11/15/14  
Website Posting Time/Date: 5:33pm 11/15/14  
Posting End Date: 11/20/2014  
Eligible for Action: 11/21/2014

Law & Order Committee

THENCE

Resources & Development Committee

THENCE

PROPOSED NAVAJO NATION COUNCIL RESOLUTION

23rd NAVAJO NATION COUNCIL -- Second Year, 2016

INTRODUCED BY

THENCE

Jonathan L Hale  
(Prime Sponsor)

Budget & Finance Committee

THENCE

N-M Bill

Naa'bik'íyáti' Committee

THENCE

(Nate Brown)

TRACKING NO. 0395-14

Navajo Nation Council

AN ACT

RELATING TO LAW AND ORDER, NAABIK'ÍYÁTI' COMMITTEES AND THE  
NAVAJO NATION COUNCIL; AMENDING 2 N.N.C. § 501 AND ADDING SECTION 2  
N.N.C. § 503

BE IT ENACTED:

SECTION ONE. AUTHORITY

- A. The Law and Order Committee is a standing committee of the Navajo Nation Council and is empowered with the authority to review and make recommendations to the Navajo Nation Council on amendments to and enactments in the Navajo Nation Code. 2 N.N.C. §§ 164 (A)(1), 600 (A), and 601(B)(14) (2012); CO-45-12
- B. The Naabik'íyáti' Committee of the Navajo Nation Council, pursuant to 2 N.N.C. § 164 (A)(9), reviews proposed legislation which requires final action by the Navajo Nation Council. CO-45-12.
- C. The Navajo Nation Council must review and approve enactments or amendments of positive law. 2 N.N.C. § 164 (A) (2012); CO-45-12.

SECTION TWO. FINDINGS

- A. The purpose of this resolution is to change the name of the "Navajo Nation" to "Diné Nation."

1 **SECTION THREE. AMENDMENT TO TITLE 2**

2 The Navajo Nation amends the Navajo Nation Code 2 N.N.C. §501 and adding 2  
3 N.N.C. § 503, as follows:

4  
5 **NAVAJO NATION CODE ANNOTATED**  
6 **TITLE 2. NAVAJO NATION GOVERNMENT**  
7 **CHAPTER 5. NAVAJO NATION**  
8 **SUBCHAPTER 1. DESIGNATION**  
9

10 \*\*\*

11 **§ 501. Use of term “Navajo Nation”; certification of resolution; address**

- 12 A. The President of the Navajo Nation and all departments, divisions, agencies,  
13 enterprises and entities of the Navajo Nation shall use the phrase “Navajo Diné  
14 Nation” in describing the lands and people of the Navajo Nation.
- 15 B. All resolutions of the Navajo Diné Nation government shall be certified as being duly  
16 enacted at “Window Rock, Navajo Diné Nation (Arizona).
- 17 C. All correspondence, stationary and letterhead, of all divisions, agencies, etc., of the  
18 Navajo Nation shall use the designation “Navajo Diné Nation.” For example, the  
19 Navajo Nation letterhead should read “The Navajo Diné Nation, Window Rock,  
20 Navajo Diné Nation (Arizona) 86515,” or “Navajo Diné Police Department,  
21 Crownpoint, Navajo Diné Nation (New Mexico) 87313.

22 \*\*\*\*

23 **§ 503. Prior inconsistent law repealed**

24 All prior Navajo Nation laws, rules, regulations and provisions of the Navajo Nation Code  
25 previously adopted which are inconsistent with this Act are hereby amended to be  
26 consistent with this change from “Navajo” Nation to “Diné” Nation.

27 \*\*\*\*

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29  
30 **SECTION FOUR. CODIFICATION**

1       The provisions of the Act which amend or adopt new sections of the Navajo Nation  
2 Code shall be codified by the Office of Legislative Counsel. The Office of Legislative  
3 Counsel shall incorporate such amended provisions in the next codification of the Navajo  
4 Nation Code.

5  
6 **SECTION FIVE. SAVINGS CLAUSE**

7       Should any provision of this Act be determined invalid by the Navajo Nation Supreme  
8 Court or the District Courts of the Navajo Nation, without appeal to the Navajo Nation  
9 Supreme Court, the remainder of the Act shall remain the law of the Navajo Nation.

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11 **SECTION SIX. EFFECTIVE DATE**

12       Amendments enacted herein shall be effective pursuant to 2 N.N.C. § 221 (B).  
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**MEMORANDUM**

**TO:** Hon. Jonathan Hale  
23<sup>rd</sup> Navajo Nation Council

**FROM:** Rhonda L. Tuní  
Rhonda L. Tuní, Attorney  
Office of Legislative Counsel

**DATE:** November 15, 2016

**SUBJECT:** AN ACT RELATING TO LAW AND ORDER, NAABIK'ÍYÁTI'  
COMMITTEES AND THE NAVAJO NATION COUNCIL;  
AMENDING 2 N.N.C. § 501 AND ADDING SECTION 2 N.N.C. § 503

Pursuant to your request, attached is the above-referenced proposed resolution and associated legislative summary sheet. Based on existing law the resolution as drafted is legally sufficient.

The Office of Legislative Council confirms the appropriate standing committee(s) reviews based on the standing committees powers outlined in 2 N.N.C. §§ 301, 401, 501, 601 and 701. Nevertheless, "the Speaker of the Navajo Nation Council shall introduce [the proposed resolution] into the legislative process by assigning it to the respective oversight committee(s) of the Navajo Nation Council having authority over the matters for proper consideration." 2 N.N.C. § 164(A)(5).

Please review the proposed resolution to ensure it is drafted to your satisfaction. If this proposed resolution is acceptable to you, please sign it where it indicates "Prime Sponsor", and submit it to the Office of Legislative Services for the assignment of a tracking number and referral to the Speaker.

If the proposed resolution is unacceptable to you, or if you have further questions, please contact me at the Office of Legislative Counsel and advise me of changes you would like made to the proposed resolution. You may contact me at (928) 871-7166. Thank you.



THE NAVAJO NATION  
LEGISLATIVE BRANCH  
INTERNET PUBLIC REVIEW PUBLICATION



LEGISLATION NO: \_0395-16\_

SPONSOR: Jonathan L. Hale

**TITLE: An Action Relating To Law And Order, NAABIK'IYATI' Committee And  
The Navajo Nation Council; Amending 2 N.N.C. § 501 And Adding Section 2  
N.N.C. § 503**

***Date posted:*** November 15, 2016 at 5:33 PM

**Digital comments may be e-mailed to [comments@navajo-nsn.gov](mailto:comments@navajo-nsn.gov)**

**Written comments may be mailed to:**

**Executive Director  
Office of Legislative Services  
P.O. Box 3390  
Window Rock, AZ 86515  
(928) 871-7586**

**Comments may be made in the form of chapter resolutions, letters, position papers, etc. Please include your name, position title, address for written comments; a valid e-mail address is required. Anonymous comments will not be included in the Legislation packet.**

**Please note:** This digital copy is being provided for the benefit of the Navajo Nation chapters and public use. Any political use is prohibited. All written comments received become the property of the Navajo Nation and will be forwarded to the assigned Navajo Nation Council standing committee(s) and/or the Navajo Nation Council for review. Any tampering with public records are punishable by Navajo Nation law pursuant to 17 N.N.C. §374 *et. seq.*

**THE NAVAJO NATION  
LEGISLATIVE BRANCH  
INTERNET PUBLIC REVIEW SUMMARY**

**LEGISLATION NO.: 0395-16**

**SPONSOR: Honorable Jonathan L. Hale**


**TITLE:: An Action Relating To Law and Order, Naabik'iyáti' Committee and the Navajo Nation Council; Amending 2 N.N.C. 501 and Adding Section 2 N.N.C. 503**

**Posted: November 15, 2016 at 5:33 PM**

**5 DAY Comment Period Ended: November 20, 2016**

**Digital Comments received:**

<b>Comments Supporting</b>	<i>None</i>
<b>Comments Opposing</b>	<i>None</i>
<b>Inclusive Comments</b>	<i>None</i>

  
\_\_\_\_\_  
**Policy Analyst**  
**Office of Legislative Services**  
11/21/16 9:54am  
**Date/Time**

**THE NAVAJO NATION  
LEGISLATIVE BRANCH  
INTERNET PUBLIC REVIEW SUMMARY**

**LEGISLATION NO.: 0395-16**

**SPONSOR: Honorable Jonathan L. Hale**

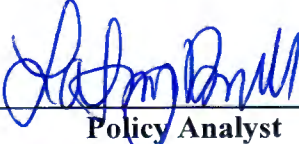
**TITLE:: An Action Relating To Law and Order, Naabik'iyáti' Committee and the Navajo Nation Council; Amending 2 N.N.C. 501 and Adding Section 2 N.N.C. 503**

**Posted: November 15, 2016 at 5:33 PM**

**5 DAY Comment Period Ended: November 20, 2016**

**Digital Comments received:**

<b>Comments Supporting</b>	<i>1. Adrian Hedding 2. Donna House</i>
<b>Comments Opposing</b>	<i>1. Eunice Tso</i>
<b>Inclusive Comments</b>	<i>1. Tacheeni Scott</i>

  
\_\_\_\_\_  
**Policy Analyst**  
**Office of Legislative Services**  
*2/5/17 2:3pm*  
\_\_\_\_\_  
**Date/Time**



## Tribal Name Change to 'Dine Nation'

Adrian <adrian.hedding@gmail.com>

Wed 2/1/2017 9:08 PM

To: comments <comments@navajo-nsn.gov>;

Ya'at'eeh!

My name is Adrian Hedding. I am full-blooded Dine' man with a tribal membership. I am also a registered member of Nahata Dzil Chapter House in Sanders, Arizona.

I SUPPORT the change from 'Navajo' to 'Dine'

I agree with what some Council Delegates have stated that Dine' is our aboriginal name for ourselves. I think we should call ourselves Dine' because it is also a huge leap at decolonization! There is much power in the word Dine'. The term Dine' reminds us of our ancestors and how they stood in solidarity for the protection for the tribe, so that seven generations down the line we would survive. It reminds us that Dine' people were once independent and determined people to work for a better future for themselves. The Elders always tell us that our language is sacred, and I do believe that is true. I believe there is power in the name 'Dine'.

We can no longer depend on the federal government to keep the status quo of the "ward-guardian relationship" through the 'Trust Doctrine'. At some point, the "Ward" must grow up and learn how to be a healthy, successful, and independent entity. We cannot be a "ward" forever. The name Navajo was labeled on the Dine' by the Spaniards. The Spaniards called the Dine' the "Apaches de Navajo". Everyone hated the "Navajos" back then. Our tribe was at war with USA, Mexico, Spain, Native tribes, and white settlers. Even now, the name 'Navajo' still carries a negative stigma by many people, including the Hopi Nation.

We need to redefine and rebrand ourselves. We need to embrace our sacred language, because that is all we have left. All of our elders are sadly passing on to the next life. Our language continually becomes more critically endangered with every passing of a Dine' elder. We need to change our government that does not reflect the US government. We need to stop acting like "White" politicians. It is critical at this time especially with the new presidential administration.

When I think of the word 'Dine' I think of family and kinship. Wasn't the original Dine' culture based on family? To me, the word 'Dine' has strength, courage, pride, prayer, greatness, valor, honesty, bravery, beauty, creativity, unity, community, love, and much more wrapped in this one word.

The English language can no longer define what is truly 'Dine'. I know I wrote those words above in English, but 'Dine' is so much more than that. I am a Dine' man that does not speak my native tongue fluently, but when I call myself 'Dine' I feel a sense of belonging and special recognition by the Holy People. It reminds me to be grateful for everything I have because my ancestors fought for me to be alive...It reminds me that my homelands will always be within the 4-Sacred Mountains...And it does not matter how much it will cost to change the name. What matters is how will we keep Dine' culture alive and prosperous for another 7-generations?

On the other hand, the word "Navajo" sounds Bilagaana. It carries the patriarchal stigma of Western influence. 'Navajo' carries the colonization from assimilation, to the allotment period, to the boarding school era, to the enslavement at Fort Sumner. The Utes and Hopis and Pueblos still hold grudges against "The Navajos" for all the past traumatic atrocities.

Also, so many people call us 'Hoes' because of the word 'Nava-HO'

The youth and people do not need this harassment. Nava-HO sounds like Mexi-CO.

We are not 'Navajo'....

We are the 'Dine' People.....We are Dine' because we say we are!!!

We need to continue our Dine' prayers, traditional medicines, songs and dances, and Dine' foods to be truly sovereign. The Dine' people need to be a leader in Native Country that we can overcome this colonization that is still afflicting us on all fronts by the United States.

Now is the most crucial time to redefine and rebrand ourselves especially with this new tyranny.

Please, please! Change the name back to Dine'!!!! Do it for your children, do it for your children's children. Let us change our government altogether...instead of having a "president" let us have a "Nataanii" chieftain leader. Let's do away with this bureaucratic system of government that we have copied from the US....only then can we be better off, rather than be a puppet government.

I write this because I only wish for the tribe to be stronger and better off in the end!

I believe there is so much more we can do to make life better for all Dine' citizens, and we can start by changing the name from "Navajo Nation" to 'Dine' Nation'.

I think Changing Woman would approve of this great "name Change" to DINE' NATION!!!! :)

In Best Regards- Ahe'hee!

Adrian Hedding

Phoenix, Arizona

# NN 0395-16

NN-D House <nmnn2009@gmail.com>

Thu 1/26/2017 5:42 PM

To: comments <comments@navajo-nsn.gov>; Jonathan Hale <jonzcomet@yahoo.com>;

Yá'át'ééh Honorable Hale,

I support NN Legislation 0395-16 - Dine' we are and will always be. Thank you for this legislation.

Hágoónee'  
Donna House  
Oak Springs Chapter

Leg No. 0395-16

Eunice Tso <eunicet@etd-inc.com>

Fri 1/27/2017 1:00 PM

To: comments <comments@navajo-nsn.gov>;

This legislation is not going to address a critical issue. Please focus on real issues.

Promote economic development, make reservation more business friendly. Lets clean up the reservation. We need to do this if we want more tourism. There are too many illegal dumpsites, junk vehicles,condemned buildings, burned out homes, etc.

There are many illegal land uses. When are we going to enforce existing laws?

.

--

**Eunice Tso**

Project Manager/NEPA Specialist

ETD, Inc.

2101 N. Fourth St., Suite 201

Flagstaff, Arizona 86004

Work: (928) 779-6032

Cell: (928) 380-4207



5005 Camino de los Vientos  
Flagstaff, AZ 86004  
February 2, 2017

Executive Director  
Office of Legislative Services  
P. O. Box 3390  
Window Rock, AZ 86515

Members of the Dineh Nation Council:

I just read on the front page of the *Navajo-Hopi Observer* (2/1/17) that the Dineh Nation Council presently is asking the public to provide input on Legislation No. 0395-16, a name change initiative currently tabled on the Council docket. For the record, I wish to be not only quoted but consulted (I am willing to travel at any given time to Window Rock at my expense) for any future discussion(s) on such an important legislation. I have been actively advocating for this name change since the mid-1980s -- even predating the Title Two of the Navajo Nation Code fiasco (*in lieu of* a Dineh Nation Constitution which I advocated on behalf of then, and continue to do so at present) in early 1988 when I met several times with various members of the Dineh Nation Council identified as *The 49ers* who were requesting input and assessment of former-chairman Peter MacDonald's plan to purchase on short notice the waterless largest ranch in Arizona -- the Boquillas Ranch north of Seligman in extreme SW Coconino County.

Subsequently, a Big Boquillas Ranch was purchased against my political assessment and financial advisement. My first observation was that the name of the ranch had changed to Big Boquillas Ranch -- a semantic trick never done in traditional and legal real estate transactions. A finding later revealed that the name change was used to disguise the fact that the purchase price was inflated from the initial selling price -- same ranch, new politicized name, new selling price. So the Dineh People, including the Council Delegates, were simply duped! Semantics -- simply placing a three-letter adjective in front of the name created a huge and very costly misnomer! Some of us are still wondering why \$7,000,000 was secretly added to the \$16,000,000 asking price before the Dineh Nation Council voted to acquire the \$23,000,000-Ranch and consider it a fantastic deal. The records for holding title to the Boquillas Ranch purchase by MacDonald and two financial schemers for less than 15 minutes and then immediately selling it as Big Boquillas Ranch to the Dineh Nation are all in the Coconino County Courthouse in Flagstaff. Ho hum . . . now on to the Dineh name issue.

Yes, Dineh Nation Council Members -- it is certainly high-time that we proactively and permanently "cast our name in stone" for all the world to see and for us to appreciate. An absolute YES! for name change. But, the proposed name is Dine -- with a high accent font on the e. NO! on the proposed use of the Navajo Font. I wish to go on record as one who totally -- and absolutely (to me there is a big difference between totally and absolutely) -- opposes the cultural word-smithing of the proposed new name. So, I would advise the Dineh Nation Council Delegates -- most notably my old UNM-trained microbiologist-friend Leonard Tsosie -- to abandon the Navajo Font and make a complete change to its phonetic spelling: Dineh. The terminal h forces one to say it correctly -- 99.9999999 % of all computers DO NOT HAVE THE NAVAJO FONT!

I speak as a 72-year-old (almost-73-year-old-elder) former candidate for the Office of President, Dineh Nation, in the 1990 Primary Election. Of the 14 candidates -- including Peterson Zah, the late-Leonard Haskie, and MacDonald -- I was the only one who had a game plan: **FOCUS** -- Family, Opportunities, Constitution, Unity, and Scholarship (all levels of formal/informal schooling). I campaigned for 7 weeks



and spent less than \$2,000 of supporter-money on radio ads and flyers. In the Primary election, I received 6% of the total vote -- not bad for a fully-tenured university professor at the nation's Number One Comprehensive University (more undergraduates from Cal State Northridge continue on to PhD-granting and professional schools than from any other university in the USA) willing to take a leave of absence in order to institute a Dineh Nation Constitution before returning to the classroom and lab, eh? In our Dineh Culture it is not good to "toot your own horn", but sometimes it has its place for a reason: progressive cure regarding an identification of a "proper selfie of a name" because all professors must have their qualifying papers as do other professionals -- dentists, medical doctors, and lawyers.

In the forums held across our Rez that summer I advocated for the use of phonics when I spelled my name so that non-Dineh individuals did not butcher the pronunciation of Tachiini -- and also because there is a community SW of Chinle and just east of Black Mesa which self-identifies as Tachee. During the 1990 campaign I strongly suggested spelling Dineh rather than Dine as would be typed on computers used by everyone in the world. Anglos have commented to me -- sheepishly (no pun intended) of course -- that the spelling of Dine indicates that many of my people appear physically to have spent many extended stays at dining halls. I visited the President's Office at originally-NCC, Tsaile, and the sign on the door read "President, Dine College". YES on name change, but NO on continued use of the Navajo Font. Bottom line: CURE for an ambiguous pronunciation of our name. As a microbiologist I am constantly in search of a cure for all kinds of ailments. Dine needs a CURE, and we are not talking about *achii* and fry bread.

Specifically, a terminal letter of *h* placed at the end of Dine is an obviously correct remedy. I am totally and absolutely unsupportive of any concern regarding the cost to effect the name change. If we can buy a ranch for more than its worth, what's the total cost of starting to add a little letter to the end of Dine on all Dineh Nation news articles and intra- and intergovernmental stationary?

As an undergraduate history major I researched the name *Navajo* for the dual purposes of : 1) learn its true meaning, and 2) place of origin which would indicate the language source. My many hours of research yielded nothing. As a result, my personal conclusion was that it most likely came from the Spanish term *navaja* which means "knife, razor". I reasoned that the early Spanish explorers noticed that our ancestors did not have a noticeable abundance of "lip whiskers" as did the mestizos or Mexicans who have a genetic mixture of European and Native American blood. Perhaps the conquistadores concluded that our Dineh ancestors actually spent a lot of time shaving because they had nothing else to do with their sharp knives. Nonsense -- the sharp knives were for cutting up deer and elk carcasses!

Finally, I have heard our young non-Dineh-speaking people actually argue about the correct pronunciation of the silly *wa'aa*, term *Navajo*. I have had to listen to these young individuals pronounce the term with a silly blanty sound placed on the initial *a* which further mystifies its language of origin. Okay, next meaningless and ambiguous question?

"Will you ever consider running for the Dineh Nation Presidency again?" I always answer: "Of course, but only if I can officially have Bill Donovan as a Running Mate -- that way we will always have absolutely-correct-spoken/written-English in the Council Chambers, in the halls, and parking lots of our Dineh Nation's Capital.

Sincerely,



Tacheeni Scott, PhD, professor emeritus, microbiology/cell biology, Cal State, Northridge  
(928)-380-0117                      aztacheeni@msn.com



**THE NAVAJO NATION  
LEGISLATIVE BRANCH  
INTERNET PUBLIC REVIEW SUMMARY**

**LEGISLATION NO.:** 0395-16

**SPONSOR:** Honorable Jonathan L. Hale

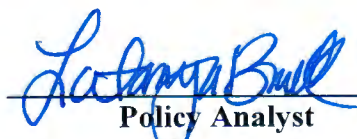
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**Posted:** November 15, 2016 at 5:33 PM

**5 DAY Comment Period Ended:** November 20, 2016

**Digital Comments received:**

<b>Comments Supporting (1)</b>	<i>1. Eli S. Antonio</i>
<b>Comments Opposing</b>	
<b>Inclusive Comments</b>	

  
\_\_\_\_\_  
Policy Analyst  
Office of Legislative Services  
*2/7/17 8:35am*  
\_\_\_\_\_  
Date/Time

## Name Change

Toni <eli.sam.antonio@gmail.com>

Tue 2/7/2017 9:24 AM

To:comments <comments@navajo-nsn.gov>;

Hello,

my name is Eli Antonio and I am from the Whitehorse Lake Chapter. I am currently teaching middle school in Gallup, NM. In concerns of the purposed name change, I am all for it. For to long have we been subjected to being known as Navajo. This name is a bastardization of a Pueblo word that was latter used by the Spanish during their colonial period in the South West. We are not Navajo, we are Diné. Doing this name change is a right direction in differentiating ourselves from the US Government. We have relied to heavily on those ideals, that we have lost our path. As a citizen of the Diné Nation, change the name.

Sincerely,

Eli S. Antonio

**THE NAVAJO NATION  
LEGISLATIVE BRANCH  
INTERNET PUBLIC REVIEW SUMMARY**

**LEGISLATION NO.:** 0395-16

**SPONSOR:** Honorable Jonathan L. Hale

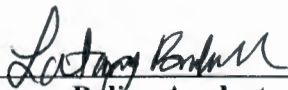
**TITLE::** An Action Relating To Law and Order, Naabik'iyáti' Committee and the Navajo Nation Council; Amending 2 N.N.C. 501 and Adding Section 2 N.N.C. 503

**Posted:** November 15, 2016 at 5:33 PM

**5 DAY Comment Period Ended:** November 20, 2016

**Digital Comments received:**

<b>Comments Supporting</b>	<ol style="list-style-type: none"> <li>1. <i>Laverne Schierholz</i></li> <li>2.</li> </ol>
<b>Comments Opposing</b>	<ol style="list-style-type: none"> <li>1. <i>Frances K. Big</i></li> </ol>
<b>Inclusive Comments</b>	<ol style="list-style-type: none"> <li>1. <i>Paul William Jr. &amp; Family</i></li> <li>2. <i>Mr. Joe Kwok Sing Wong</i></li> </ol>

  
 Policy Analyst  
 Office of Legislative Services  
2/23/17 9:42am  
 Date/Time

# support for name change

Laverne Schierholz <lschierholz@navajotax.org>

Tue 2/21/2017 2:03 PM

To: comments <comments@navajo-nsn.gov>;

To whom it may concern:

Good afternoon.

I support the name change to Dine because Navajo is a Spanish description for knife. All you have to do is go to a Phoenix Wal-Mart where product signs are displayed in English and Spanish and go to utensils aisle and you will see knife section is identified as "Knife/Navajas".

Maybe the tribe use to identify as "Knife People" back in the day; provide explanation of why or how that name originated to describe Dine.

Best Regards,  
Laverne Schierholz  
*Tax Auditor*  
*Office of the Navajo Tax Commission*  
*P.O. Box 1903*  
*Window Rock, AZ 86515-1903*  
*direct: 928.871.7511*  
*main: 928.871.6681*  
*fax: 928.871.7608*  
lschierholz@navajotax.org

# Proposed name change

Deidra Williams <deidrawms@yahoo.com>

Wed 2/22/2017 8:57 AM

To: comments <comments@navajo-nsn.gov>;

Cc: editor@navajotimes.com <editor@navajotimes.com>;

1 attachment

Name change - PLW.docx;

I am writing in reference to the proposed name change by the Navajo Nation Council. I have considered the various perspectives and arguments about this issue and many concerns emerge about changing the name from Navajo Nation to the Diné Nation. Please consider my stance on keeping the name as is based on the current definition, historical context, and cultural considerations.

According to the *Navajo Dictionary*, the current definition of Diné is often limited to the reference of the men or male gender. For example, *Diné ayoó naalnish* (A hard working man) or *Doo lado' Diné nineezdah* (The man is tall). This current definition does not fully capture the cultural context and its intended meaning. During *Hajinéí* (the emergence), we were identified as *Nabokaa' Diné'é* and not merely Diné. *Nabokaa' Diné'é* is considered any breathing being on this earth. Also during *Hajinéí*, it is said that the Navajo started to plant corn and they would tend to their cornfield each day. Navajo can also mean hard worker.

Many years ago, my parents Paul and Lorena Williams of Steamboat took a landmark case to the United States Supreme Court (Williams vs. Lee). This landmark case set a precedent for Navajo and Native American sovereignty. The following has been documented about this case, "The Williams v. Lee (1959) United States Supreme Court case signified the legal resurgence of Native America in Federal Indian Law and in particular, the renaissance of the Indian sovereignty doctrine, inherent tribal sovereignty..." (Ball, 2010). I am sharing this because my parents experienced hardship during this time and relied on traditional or cultural beliefs. My Nali man, a well-known medicine man, performed *Hozhoojii* during this time. He would always encourage my parents that everything would be fine. He would say the opposition might have monetary resources, but we (as a people) would always have our powerful prayers. During the ceremony, he would pray using the words *Nabokaa' Diné'é niigít* (we are). My parents eventually prevailed and won the case with such prayers and support.

I share these stories because it's important to consider the historical and linguistic context of how we self-identified and how our elders/medicine people referred to us. If the current NN council wants to spend money and resources on this issue then this is a problem. I strongly believe such resources and funding can be allocated to other pressing issues in our communities (i.e., a referendum election on regionalization, education, etc.).

Respectfully,

Paul Williams Jr. & family  
Steamboat, AZ

I am writing in reference to the proposed name change by the Navajo Nation Council. I have considered the various perspectives and arguments about this issue and many concerns emerge about changing the name from Navajo Nation to the Diné Nation. Please consider my stance on keeping the name as is based on the current definition, historical context, and cultural considerations.

According to the *Navajo Dictionary*, the current definition of Diné is often limited to the reference of the men or male gender. For example, *Diné ayoó naalnish* (A hard working man) or *Doo lado' Diné nineezdah* (The man is tall). This current definition does not fully capture the cultural context and its intended meaning. During *Hajinet* (the emergence), we were identified as *Nahokaa' Diné'é* and not merely Diné. *Nahokaa' Diné'é* is considered any breathing being on this earth. Also during *Hajinet*, it is said that the Navajo started to plant corn and they would tend to their cornfield each day. Navajo can also mean hard worker.

Many years ago, my parents Paul and Lorena Williams of Steamboat took a landmark case to the United States Supreme Court (*Williams vs. Lee*). This landmark case set a precedent for Navajo and Native American sovereignty. The following has been documented about this case, "The *Williams v. Lee* (1959) United States Supreme Court case signified the legal resurgence of Native America in Federal Indian Law and in particular, the renaissance of the Indian sovereignty doctrine, inherent tribal sovereignty..." (Ball, 2010). I am sharing this because my parents experienced hardship during this time and relied on traditional or cultural beliefs. My Nali man, a well-known medicine man, performed *Hozhooji* during this time. He would always encourage my parents that everything would be fine. He would say the opposition might have monetary resources, but we (as a people) would always have our powerful prayers. During the ceremony, he would pray using the words *Nahokaa' Diné'é niight* (we are). My parents eventually prevailed and won the case with such prayers and support.

I share these stories because it's important to consider the historical and linguistic context of how we self-identified and how our elders/medicine people referred to us. If the current NN council wants to spend money and resources on this issue then this is a problem. I strongly believe such resources and funding can be allocated to other pressing issues in our communities (i.e., a referendum election on regionalization, education, etc.).

Respectfully,

Paul Williams Jr. & family  
Steamboat, AZ





File Name: NAVAJO NATION 2017 02 13

Date: February 13<sup>th</sup>, 2017

From: Mr. Joe Kwok Sing Wong, 2717 N. Ellen Street,  
Flagstaff AZ 86004-3620, U.S. A. 黃祖国勝先生寄

Email in English or Chinese [wongjoeksnmusa@yahoo.com](mailto:wongjoeksnmusa@yahoo.com)

To: Executive Director, Office Of The Legislative Service, P.  
O. Box 3390, Window Rock AZ 86515

Subject: suggestion for new name for the Navajo Nation

Dear Executive Director of Navajo Nation:

I read the Navajo and Hopi Observer and know that you wanted to change the name Navajo Nation to new name Dine' Nation. I am sending this letter to you for my suggestion of Hozonne Nation for your consideration. Please see my attached letter for more details of explanation. You can use my Email address for your message to me. My address 2717 N. Ellen Street , house number will be changed in the future, but the street name will be the same. So, the best way is use my Email address [wongjoeksnmusa@yahoo.com](mailto:wongjoeksnmusa@yahoo.com).

My father Peter Wong used to operate the Weatherford Café at 19 N. Leroux Street, Flagstaff from 1946 to 1983. I was working at the Café. After my father passed away, I moved to Socorro New Mexico and worked for Mr. Gin Jue at his Vagabond Restaurant from 1985 to 1997. I retired in July 1997. I moved back to Flagstaff Arizona in January 2014. Flagstaff was my home town. If people live in flagstaff before 1983, they would remember me working in the kitchen of the Weatherford Café.

Thank you,

Very truly, Joe Kwok Sing Wong.

*Joe Kwok Sing Wong* 黃祖国勝

# Council seeks input for Navajo Nation name change

**Navajo Council questions how nation  
should identify itself, asking tribe for  
input on changing name to Diné Nation**

**Navajo-Hopi Observer**

WINDOW ROCK, Ariz. — On Jan. 27, the Navajo Nation Council tabled a motion to change the name of the Navajo Nation to Diné Nation until the spring council session in April and after seeking input from the Navajo people.

Following nearly two hours of discussion, legislation sponsor Council Delegate Jonathan Hale (Oak Springs, St. Michaels) agreed to table the motion to allow more time for the Navajo people to discuss and consider the name change.

"The intent of the legislation was to question how we identify ourselves," Hale said. "Then we question ourselves as council delegates, should this question be up to the Navajo people or the legislators? We also need to hear what our people think about this."

Hale also pointed out that the legislation received no public comments during the five-day comment period.

Title 2 of the Navajo Nation Code provides a

**See Name, Page 7**

## COMMUNITY

### • Name

#### From Page 1

five-day comment period for the Navajo Nation executive branch, chapter governments and the public to provide comments to legislations that will be considered by the Navajo Nation Council Standing Committees and Council.

"If we change the Nation's name to 'Diné Nation', how much will it cost?" asked Council Delegate Herman Daniels Jr. (Shonto, Naa'tsis'Áán, Oljato, Ts'ah Bii Kin. "Where will the money come from to make the change?"

Daniels referred to changes that would have to be made to supplies, equipment and more.

"Also, many of our local chapter governments have changed their names to Navajo translated names, but the majority of the public still use the old names," he said. "For example, Navajo Mountain Chapter changed their name to 'Naa'tsis'Áán Chapter,' but people still identify the chapter as Navajo Mountain. Our Navajo people are used to the name Navajo."

In support of the legislation, Council Delegate Nathaniel Brown (Chilchinbeto, Dennehotso, Kayenta) said the name change would allow people to properly identify themselves as Diné.

"It may be true that we are known as Navajo to the world, but how do we identify ourselves in prayers?" Brown asked. "We identify ourselves as Diné in front of the Holy People. The word Navajo is a generic term that was given to us by the federal government. We constantly tell our children to learn the language and culture and

allowing the name change will be a first step to revitalizing our language."

According to Brown, many people interpret the word, Diné, as 'The People,' but some council members were concerned that the word Diné may be associated with different meanings and interpretations.

"For example, the word Diné may translate into 'The People' or refer to a male," Daniels said.

After a lengthy debate among council members, the council approved a tabling motion by Council Delegate Kee Allen Begay, Jr. (Low Mountain, Many Farms, Nazlini, Tachee/Blue Gap, Tselani/Cottonwood) to allow more time for consideration.

"The legislation [raises] many questions," Begay said. "I believe that we need insight from the elders, chapters and youth. We also need clear recommendations and explanation of the word Diné."

The legislation states that if the change is approved it would go into effect October 2017 to allow time to plan and implement the name change.

Public comments in reference to Legislation No. 0395-16 can be submitted as follows:

Digital comments may be e-mailed to: [comments@navajo-nsn.gov](mailto:comments@navajo-nsn.gov)

Written comments may be mailed to: Executive Director, Office of Legislative Services, P.O. Box 3390, Window Rock, AZ 86515

Written comments may be faxed to: (928) 871-7259

The council tabled the legislation until the Spring council session in April where they will hold a work session to consider the name change again.



February 13<sup>th</sup>, 2017

From: Joe Kwok Sing Wong, 黃祖国勝

To: Executive Director, Office of Legislative Service, P.O. Box 3390, Window Rock, AZ. 86515

## NEW NAME FOR THE NAVAJO NATION

By: Joe Kwok Sing Wong. February 13<sup>th</sup>, 2017

I am Joe Kwok Sing Wong 黃祖国勝. I speak English 英文, Mandarin 國語, Cantonese 廣東話 and Hoi-san 台山話 and studied Russian 俄文 in 1968 at NAU 北亞利桑那州立大學. In 1980, I studied the Hopi Language in Dr. Malotki's class at NAU I discovered I knew the meaning of individual syllable of many of the Hopi words, because they are similar to Chinese words. Later, I discovered I knew the meaning of the individual syllable of many of the English words. In 1983 I wrote my book A Discovery Of The Ancient Common Language And A New Method Of Teaching English 古代共通言語之發現與新法教英文 and copy-righted it in The Library Of Congress. You can find my book in the Cline Library at NAU, and the Language Department of NAU.

The Navajo Nation wanted to replace the old name "Navajo Nation" to "Dine' Nation". I think it is a very good idea, because the name Navajo was the Spanish people gave to the Indians who stole their horses. Na means that one 那, Va means horse as Ma in Chinese, 馬 Jo in Spanish, letter J is pronounced as letter h, so it is Ho. Ho in Chinese and English is hold 偷, which means steal. You want to change it to "Dine' Nation". I don't know how you pronounce Dine'. In 1974, I knew a White man who married a Navajo woman, so he knew some Navajo words. He told me that the Navajo people call themselves Dinan. So, Dine' is Dinan. In the Ancient Common Language 古代共通言語 it is "The Noun" in English. In Mandarin it is "The 的 Noun 能" (in musical note is fa). You know the meaning The 的. Noun 能 means able to do, can do. I want to use letter M as Mandarin, C as Cantonese and H as Hoi-san language.

I want to make a suggestion. You should change the name to "Hozonne Nation". In the 1980s I bought a Navajo language book from NAU. It was blue color cover and has a small silver color Navajo man at bottom of the cover. I found the word Hozonne 好爽呢 in the book, which means very nice and very good. The White man who married a Navajo woman had also told me Hozonne means very nice very good. In my Ancient Common Language 古代共通言語, Ho (H)好 means very much and a lot. Zon(H)爽 means very nice and very good. If you see a painting it is very good to you, you say "Zone". If you sing a song that is very good you say "Zone". The English word singing a Song, "Song" 爽 means very good and very nice in my Ancient Common Language. Ne(H)呢 means here is. Same as English word "near". Ne(H)呢 means here is, Ar(H)呀 means are. Hozonne 好爽呢 three words are also in Chinese and have the same meanings as in Navajo and as in Chinese. Ho(H)好 Zon(H)爽 Ne(H)呢 three words have inflection up and down and sounded very good and better than "Dine' Nation". "Hozonne Nation" means A Very Nice Nation. A Very Good Nation. "Dine' Nation" Di(M)的 means this, Ne' (M)能 means The Able to do, can do. Dine' Nation means Able To Do Nation, Can do Nation. The word Nation has not been translated yet. You have to translate it in to Navajo language. In Chinese Hoi-san Language 台山話 "Nation" and "Country" is Gog 國. In Chinese "Dine' Nation" is "The (M) 的 Noun(M) 能 Gog(H)國": "Hozonne Nation" is "Ho (H) 好 Zon(H)爽 Ne(H) 呢 Gog(H)國 ". These are my suggestions and thank you for your consideration and times.

Very truly, Joe Kwok Sing Wong. 黃祖国勝

黃祖國勝小傳, 中國河山頌及自由人之歌, 古代共通言語之發現與新法教英文作者。

Mr. Joe Kwok Sing Wong 2717 N. Ellen Street, Flagstaff AZ 86004-3620, U.S.A. Please send me Email in English or Chinese : wongjoeksnmusa@yahoo.com . Cell phone: 575 418 1024.SSAN: Height: 5'4", Weight: 150 lbs. Health: good health, left eye is a lazy eye. Born: April, 1940 in Taishan County ( Hoy San), Guang Dong Province China. Citizenship: Naturalized citizen of the United States on July 10, 1967.Marital status: single. Sex: male .Language Skills: I speak English, Mandarin, Cantonese and Taishanese, I had studied Russian in 1968 and studied American Hopi Indian language in 1980, at Northern Arizona University. The professor was Dr.Ekkehart Malotki. I discovered the Ancient Common Language when I was studying Hopi language. 我會說英文,國語,廣東話和台山話I read and write both English and Chinese. 我會寫英文和中文. Educations: I received my Chinese Education from Hong Kong Tak Ming Middle School. 香港德明中學 I attended the Seventhday Adventist Church in Kowloon Hong Kong from 1958 to 1960. I shook hands with Dr. Harry Miller. I graduated from Northern Arizona University 北亞利桑那州立大學 in May 1971 with degree B.S. in Business Administration and majoring in accounting. I had taken electronic courses: AC and DC, Transistor circuits, Digital Computer Theory. I am electronically inclined and I know theory of radio. I had built two sets of radio in Hong Kong in the 1950s

Specialties: 1. My U.S. Civil Service rating was GS5 97.0 in 1971, included five points for military service. I had taken a U.S. Civil service examination for accountant/ auditor GS 5, in the city hall of Glendale California in 1972. My score was 85.0. five points veterans preference included. I served the U.S. Army (Mar.62- Mar. 64) with the rank of Sp/4.and security Clearance: "Secret".

2. When I was in the U.S. Army in 1962 and 1963, I wrote The Song Of A Free Man and Praise The Rivers And Mountains Of China. These two essays inspired the cease-fire between Jin Mon and the Mainland China. 自由人之歌和中國河山頌, 使金門和大陸停止炮戰 South Vietnam President Ngo Dinh Diem 吳庭炎 went to Taiwan. He saw Taiwan and Mainland China were peacefully co-existing. He personally brought my essays. The Song Of A Free Man and Praise The Rivers And Mountains Of China, back to South Vietnam 南越. He wanted South Vietnam to be peacefully co-exists with the Communists. Unfortunately, the U.S. Government wanted big war. Both he and his brother Ngo Dinh Nhu 吳庭柔 were assassinated on November 2<sup>nd</sup>, 1963. During the Vietnam War, my essays The Song Of A Free Man 自由人之歌 and Praised The Rivers And Mountains Of China 中國河山頌 were used in school text books in South Vietnam for memorial of President Ngo Dinh Diem. My Praise The Rivers And Mountains Of China 中國河山頌 was made into government document of China, and is on display with my photo in the Great Hall Of People in China. 人民大會堂.

3. In the 1960s and 1970s the CIA was interested in me to work for President Nixon in his White House, because of my language Skills. Unfortunately FBI agent Larry Yokoyama was a spy 啦利橫山, he played my double finger-printed as me went inside Nixon's White House and planted the bug. He was arrested by CIA agent Silva Goddridg and put him in jail. He said: "I am Agent Larry, Little Joe Wong did it." The guard released him and the guard was fired. CNN in program The Last Day Of Nixon showed FBI Agent Larry Yokoyama got out of jail. He was wearing a dark color plastic frame eye glasses and said: "I am Agent Larry, Little Joe Wong did it." In 1972, I was only a bartender of the Kumquat Tree Restaurant in Sierra Vista Arizona. FBI Agent Larry Yokoyama was stationing in Fort Huachuca Arizona and he was a spy and the FBI did not know about it until 2001, when the FBI was trying to arrest FBI Agent Larry Yokoyama in California. He escaped but the FBI found Agent Larry Yokoyama's record keeping book which he kept record of what he did and where he collected the money. The FBI has proof that FBI Agent Larry Yokoyama was a spy. CIA Agent Silva Goddridg said: "People from Taiwan helped FBI Agent Larry Yokoyama went back to Hawaii by boat under-cover of darkness." In 2005, the FBI in California arrested FBI Agent Larry Yokoyama in California. He was carrying five driver's Licenses in my identity. California, Arizona, Colorado, Illinois and Washington D C, and a real U S Pass Port in my identity. But all were in his photos. Agent Larry was still playing my double. He told the FBI: "I am Arizona Joe Wong." ( my CIA code-name.). I had given my photo to the FBI, so the FBI knew Agent Larry Yokoyama was playing my double. The FBI discovered FBI Agent Larry Yokoyama was playing my double and using my identity, went to China through Canada and sold U S Government secrets to China, Taiwan and Hong Kong for more than forty-one years. FBI Agent Larry Yokoyama insisted that I was the spy. The FBI asked him: "Joe Wong is only a Chinese cook and was working in a Chinese kitchen. Where did Joe Wong get all those U S Government secrets?" Agent Larry Yokoyama said: "He goes to the library and got it from the library." The FBI poured water into Agent Larry Yokoyama's nose and killed him. His wife, two sons, two wives of the two sons, three grandsons, one granddaughter and his brother Michael Yokoyama 米高橫山 were all disappeared. I found a Michael Yokoyama in Japan through the Internet. He is living in Japan but I cannot prove he is the brother of FBI Agent Larry Yokoyama or not. In 1972, FBI Agent Larry Yokoyama stole my U S Army Dog Tags and my U S Army DD256A Honorable Discharge paper and gave it to President Nixon and told him that they were found in the White House and proved that I was working in the White . President Nixon came out on television and showing my U S Army Dog Tags and U S Army DD256A Honorable Discharge Paper and said that they were found in the White House and proved that I was a spy working inside the White House. President Nixon was asked "Where is Little Joe Wong now?" President Nixon said: "He went back to China now." CIA Agent Silva Goddridg said: "People from Taiwan gave Agent Larry Yokoyama a counterfeit copy of my U S Pass Port and Agent Larry Yokoyama used it to go to China." This proved that Taiwan People were involved in the Watergate scandal to harm President Nixon. There was another FBI Agent Patsy Lopez harmed President Nixon. In the 1950s Patsy Lopez's father was in South Korea and Patsy Lopez was with his father when she was seven or eight years old. Taiwan People sent her to Hong Kong to learn to speak Mandarin. After her father and her came back to the United States. She graduated from Socorro High School in New Mew Mexico, and then joined the FBI. In 1972 she went in and out of the Nixon White House because she had a brother-in-law was working inside the White House since Nixon was President. In the 1970s she received a large sum of money from a man from Taiwan. Her father built thirty unites of apartments across from New Mexico Technical College. She might have told President Nixon untrue stories. In 2004, when she was walking out of a Chinese Restaurant in San Bernardino California, someone walked close to her and shot her head three times. She died. CIA officer Larry Wu Tai Chin 啦利金无忌 was a Chinese spy for more than thirty years. The FBI did not know about it until 1985 when a Chinese Chief of Security Office Yu Qian Cheng deflected to the U S Government in 1985. He told the FBI that Larry Wu Tai Chin 啦利金无忌 (08-12-1922 to 02-21-1986.) was a spy for more than thirty years. The FBI arrested Larry Wu Tai Chin and sent him to court. He was trialed in 1986 and was waiting for a verdict. Larry Wu Tai Chin committed suicide by putting a plastic bag around his neck. When he was not caught by the FBI from 1972 to 1985, he told the FBI that I (Joe Kwok Sing Wong) 黃祖國勝 was a Chinese spy but the F B I did not believe him. So, I was harmed by FBI Agent Larry Yokoyama 啦利橫山, FBI Agent Patsy Lopez 倍氏羅比 and CIA Officer Larry Wu Tai Chin 啦利金无忌. Fortunately the FBI said that I was a Chinese cook working in a Chinese kitchen, cannot be a spy because there is no U S Government secrets in a Chinese kitchen. In June 1989, someone played my double went to China. Chinese People gave him a welcome party. I was cooking for Mr .Gin Jue 周振亚 in his Vagabond Restaurant in Socorro New



Mexico. I did not go to China. When Mr. Chein Wai Sun 錢偉新 went to China after June 4<sup>th</sup>, 1989. Chinese Custom Officer asked him : " Who is Wong Kwok Sing 誰是黃國勝?" Someone else used my identity went to China . The FBI in Albuquerque New Mexico told me that someone posted in the Internet they found Immigration records that I went to China Taiwan and Hong Kong five times. The only time I went to Taiwan and Hong Kong was in 1969. I did not go back then.

When I was working for the U. S. Air Force Accounting and Finance Center in Denver Colorado. From 1974 to 1975, I made the suggestion of "document control" to Mr. David Hansen. The CIA enforced it to all branches of the U.S. Government, all fifty states and all the NATO countries 北大西洋公約各國. The CIA 中央情報局 gave me a code name " Arizona Joe Wong." 亞利桑那祖黃

4. I invented a new method of teaching English which teaches the meaning of individual syllable and refer it to Chinese. I concluded that there was an ancient common language. The Chinese language came from Latin. The Chinese government used my new method of teaching English in China. Now, Chinese students can learn to speak English easily. It is called Wong's New Method Of Teaching English in China. Comrade Deng Xiao Ping 鄧小平 had written essay and praised me: "Wong's New Method Of Teaching English is a great contribution to the Chinese people." 中國黃氏新法教英文發明人

5. In the 1960s and 1970s I have written many short essays and published in the Chinese Times 金山時報 in San Francisco and my essays are being used in school text books from the third grade to junior high school in China.

6. I was the author of the essay " The Future of China." 中國之前途的十六篇文章 which was published in the People's Daily of China 人民日報 in 1983, I advised the Government of China in sixteen subjects. These sixteen short essays are being used in China from college down to high school. My most famous essay was "A Discussion On Wealth" (Lun Chai Full.) 論財富 which I advised the Chinese people that having limited wealth and ever increasing population; they will have trouble and don't kill rich people.. I advised the Chinese government to build a huge manufacturing system, export more and import less to accumulate wealth. China now is a rich country.

7. Since the 1950s, I was a China supporter. Some people support President Chiang Kai Shek of Taiwan. The FBI called me Communist. I am the final winner because China is strong and rich. Some FBI agents in the United States are still waiting for President Chiang Kai Shek 蔣介石 總統 to fight back to the Mainland 反攻大陸.

Short history: I am a historical immigrant. I came to the United States in April 1961: I was the first one to break the Chinese quota in 1961. After that, the U.S. Government, in 1965 opened the door for Chinese immigrants and people of other countries. My late father Peter Wong, Wong Way Sun, 黃維新 official record name Sergeant Bee Ock Wong, was a member of the American delegation which accepted the Japanese surrender of World War Two on the Battleship Of Missouri. I was born in 1940 in Taishan County, Guang Dong Province China. 中國廣東台山市 I went to Hong Kong in February 1950 and came to the United States in April 1961. I am single and never get married because the FBI harassed me as a Communist and master-mind of the Watergate scandal. Chinese and made me world-wide famous. Praise The Rivers And Mountains Of China 中國河山頌, The Song Of a Freeman, 自由人之歌 A Discussion On Wealth 論財富, and A Discovery Of The Ancient Common Language And A New Method Of Teaching English 古代共通言語之發現與新法教英文. I copy-right my book A Discovery Of The Ancient Common Language And A New Method Of Teaching English. I have not sold my copy-right to anyone, but nobody pay me any copy-right money. The FBI has this book in their computer. They praised me as very intelligent. This is indeed Ancient Common Language and achievement of the United States. My Song Of A Freeman has been translated into many different languages and in many countries. I had two times of CIA interview in 1971 and my third time CIA interview was in July 1973 in the Hilton Hotel in Washington D.C. I shook hands with President Nixon and photographer took a photo. The FBI has this photo. I am retired and am getting Social Security checks of one thousand Dollars a month.

The FBI considered me as very intelligent and a hero. They praised me for my essay A Discussion On Wealth 論財富 which made China start all over again, and not to kill rich people, and China is rich now. The FBI do believe that , if Agent Larry Yokoyama did not play my double and went to the White House. I did work in the White House, the U.S. government would be much better now. I am Joe Kwok Sing Wong. I was born in Wing On Village, Chew Jing district, Taishan County, Guang Dong Province, China in April 1940. 黃祖國勝, 中國, 廣東省, 台山市, 潮境圩. 永安里人. The FBI said: "Six illegal aliens are using my identity, one in Canada, one in Florida, one in Texas, one in Arizona and two in California." I am telling you my descriptions. I am now 76 years old ( in April 2016). I have some white hairs. I am now 5 feet 4 inches tall. When people get old we all lose height. I lose one inch. I am now weighted about 150 pounds. I have a lazy left eye and it is smaller than my right eye. I have a scar behind my left ear. I have a cut mark in my left index finger. I have a very large head and long neck. The lower-parts of both my ears turned an angle, and are facing upward. I have pimple scars on my face. When I was a teenager, I had pimples on my face. One of my feet is longer than the other one. All my four wisdom teeth tooth, #15, #18, #29, #26 were extracted and my two tonsil glands were removed my upper four front teeth and two lower sharp teeth are false teeth. Two stainless steel crowns were behind the lower left sharp tooth. A silicone patch is behind left eye, due to retina detachment surgery in 1969. It shows up in X-ray film.

// I did not write many essays, but they are very good and made me famous. The followings were my essays: 1.我是中國河山頌, 2.自由人之歌, 3.我愛同胞, 4.祖國可像慈母, 5.人生如戰爭, 6.人生要有進程表, 7.人生必有一死, 8.民生主義即是共產主義, 9.用聯想法學英文, 10.談圖書館, 11.論民生問題 1970, 12.論民生問題 1974, 13.中國之前途的十六篇文章 (1983) 14.論財富, 15.古代共通言語之發現與新法教英文, 16.論民主政治, 17.國共應該和談論, 18.談催眠術, 19.中國站起來了, 20.中國人應有的覺悟, 21.釣魚記, 22.造化歌, 23.憶前時, 24.贈紐約長風社, 25.論鄉誼, 26.萬般有為法, 27.爐邊談話, 28.詠筆, 29.禮運大同篇淺解, 30.梁啟超(應為康有為)大同書的下落, 31.論社會達爾文主義, 32.劉伯溫燒餅歌, 33.給中國大學生的一封信, 34.台灣是中國的領土, 35.外蒙古應該重投中國的懷抱, 36.咨爾多仕為民前鋒, 37.談迴文詩, 38.不是立春亦可立蛋, 39.我住長江頭, 40.談茅山術, 41.暑期工作記, 42.香港同胞們今年六四不可遊行, 1976年至現在每年的耶穌誕賀信, 等文章作者. 毛澤東主席為中國河山頌題詞: 此人奇才, 蔣介石總統為中國河山頌題詞: 前途似錦, 可惜天各一方無緣會面.

Executive Director  
Office of Legislative Services  
P.O. Box 3390  
Window Rock, Az. 86515

Dear Sir:

Re: Tribal Name Change, I am submitting my comments, opinion and recommendations.

I am not supporting this Tribal name change because of many reasons:

1- The name "Navajo" is derived from the Spanish people who interacted a lot with the Native tribes not only us Navajos, but other tribes such as Hopis, Paiutes, Apaches during the early history of settlers, etc.

The Tribal name Navajo is already in the Federal records, court records, history records, Tribal records, Census and Vital Records for enrollment of Navajos across Navajo land.

It would take a lot of time and money to change these records, plus causing confusion in making such a big change in our identity.

I, for one, do not want to alter my Census record to read that I am now of the "Diné Nation". I wish to remain Navajo; I want my children and grand children to be identified as a Navajo, belonging to the Navajo tribe.



2- I also think it would cause a lot of confusion with Navajo blood quantum in our Census records. I mean we are talking about thousands of Census records, degree of Indian (Navajo) blood, etc. Having the correct information is crucial to apply for Tribal benefits. I dare not say how much time and money a change in Tribal identity would be.

3- A lot of us have our own personal documents which identifies us for school, college, higher education, etc. These are historical records for our own use, for family use, for family records. How would one parent explain a change to a grandchild? "You were a Navajo once, now you're a Dine."

4- We are known to the world as the Navajo Nation; it is a good image, I am proud of this image, I do not want any changes to cause confusion to others.

Let my voice be heard that it is good to remain identified as a Navajo under the Navajo Nation's NOT Dine Nation!

Cordially Submitted,  
V. Francis K. Big

P.5.

I want to add that there is so much to be proud of within our Navajo Nation such as our Veterans who have died for America, for our freedom, our famous Navajo Code Talkers who gave their lives to fight the enemies to save our country, to protect our rights and freedom.

Then there's a lot of famous Tribal leaders in history, our Tribal Chairmen, our Navajo Council leaders, our talented musicians, our talented Navajo women leaders, weavers, silver smiths, jewelers; there is so much to be proud of as Navajos!

I do respect the traditional beliefs and ways of the older Navajos; what we have in our Navajo culture is very real and sacred and have helped heal us in many wonderful ways of healing. These are there and will always help us, if they do identify us as the Dine people.

My name is Frances K. Big and I have great respect for my Navajo heritage, what I have been instilled with by my parents, grandparents to live as a Navajo Native woman.



Submitted by:  
Frances K. Big  
P.O. Box 950  
Tuba City, Az. 86045  
Tel. 928-401-8098

**THE NAVAJO NATION  
LEGISLATIVE BRANCH  
INTERNET PUBLIC REVIEW SUMMARY**

**LEGISLATION NO.:** 0395-16

**SPONSOR:** Honorable Jonathan L. Hale

**TITLE::** An Action Relating To Law and Order, Naabik'iyáti' Committee and the Navajo Nation Council; Amending 2 N.N.C. 501 and Adding Section 2 N.N.C. 503

**Posted:** November 15, 2016 at 5:33 PM

**5 DAY Comment Period Ended:** November 20, 2016

**Digital Comments received:**

<b>Comments Supporting</b>	<i>None</i>
<b>Comments Opposing</b>	<i>None</i>
<b>Inclusive Comments</b>	<i>1. Ronaldo Ashley</i>



**Policy Analyst**

**Office of Legislative Services**

3/6/17 11:46am

**Date/Time**

02-15-2017

"Dine Bikeyah Nation"

I am just sending this or my version of the name change. "Our area of Nation", I am sure a lot of other Dine will keep it simple. You can put it in front of the council or department that is in charge of the name change. I guess you can or I translated it like this: "Our area of location for Dine, is our Nation"

Ronaldo Ashley

2060 North Center St. #334

Mesa, Arizona 85201

480-619-0923 (cell)

**THE NAVAJO NATION  
LEGISLATIVE BRANCH  
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<b>Comments Opposing</b>	<i>None</i>
<b>Inclusive Comments</b>	<i>1. Paul Spuhan, Assistant Attorney General</i>

  
\_\_\_\_\_  
**Policy Analyst**  
**Office of Legislative Services**  
4/17/17 8:02am  
\_\_\_\_\_  
**Date/Time**





**NAVAJO NATION DEPARTMENT OF JUSTICE**  
**OFFICE OF THE ATTORNEY GENERAL**


**COPY**

ETHEL B. BRANCH  
ATTORNEY GENERAL

RODGERICK T. BEGAY  
DEPUTY ATTORNEY GENERAL

MEMORANDUM

To: Honorable Kee Allen Begay, Jr.  
Council Delegate  
Navajo Nation Council

From:   
Paul Spruhan, Assistant Attorney General  
Litigation and Employment Unit  
Navajo Nation Department of Justice

Date: April 14, 2017

Subject: **Effect of Name Change to Diné Nation on Federal Statutes and Treaties**



I am responding to your request for a written statement on the Department of Justice's views on the legal effect of changing the official name of the Nation to the Diné Nation.

A change to the name of the Nation will not affect binding legal obligations of the United States government to the Nation recognized in the Treaty of 1850 and Treaty of 1868. The Nation remains the government who entered into the treaties regardless of the official name it uses. In fact, the two treaties refer to the "Navajo Tribe of Indians," and therefore the current official name, Navajo Nation, is already different than the one referenced in the treaties.

Further, a change in name will in no way end or otherwise negatively affect federal obligations under any statute. Several tribal nations around the United States have changed their names, and the United States has recognized such name changes through its official list of federally-recognized tribes, including the Tohono O'Odham Nation and Ohkay Owingeh. In the 2016 list, the BIA simply indicates the former name in parenthesis after the new name the tribal nation wishes to be called. *See* 2016 List (Attached as Exhibit A). The same tribal rights and federal responsibilities set out in statutes remain despite any official name change.

Also, there is no effect on the federally-registered trademarks the Nation currently owns which use the word "Navajo." Those trademarks will remain the property of the Nation or its specific enterprise or corporation, and any official name change will not affect them. Further, if the Nation does change its name, it could also seek to register trademarks for products and services that use the words "Diné" or "Diné Nation."

Memorandum to: Honorable Kee Allen Begay, Jr.

**RE: Effect of Name Change to Diné Nation on Federal Statutes and Treaties**

April 14, 2017

Page 2 of 2

In summary, there should be no federal law concerns in changing the name. Please let me know if you have any further questions.

Xc: Members of the 23<sup>rd</sup> Navajo Nation Council

Ethel Branch  
Attorney General  
Office of the Attorney General

Rodgerick Begay  
Deputy Attorney General  
Office of the Attorney General

Karis Begaye  
Counsel  
Office of the President and Vice-President

Levon Henry  
Chief Legislative Counsel  
Office of Legislative Counsel

## Public Availability of the Draft EA

Printed copies of the Draft EA are available for review at the Commonwealth of the Northern Mariana Islands Bureau of Environmental and Coastal Quality, Gualo Rai Center, Chalan Pale Arnold–Middle Road, Saipan, MP 96950, and the following libraries.

- Joeten-Kiyu Public Library, Beach Road and Insatto St., Saipan, MP 96950.
- Tinian Public Library, San Jose Village, Tinian, MP 96952.
- Antonio Camacho Atalig Memorial Library, Tatachog Village, Rota, MP 96951.

## Public Availability of Comments

Before including your address, phone number, email address, or other personal identifying information in your comment, you should be aware that your entire comment—including your personal identifying information—may be made publicly available at any time. While you can ask us in your comment to withhold your personal identifying information from public review, we cannot guarantee that we will be able to do so.

**Robyn Thorson,**

*Regional Director, Pacific Region, Portland, Oregon.*

[FR Doc. 2016–09955 Filed 5–3–16; 8:45 am]

BILLING CODE 4333–15–P

## DEPARTMENT OF THE INTERIOR

### Geological Survey

[GX16LR000F60100]

#### Agency Information Collection Activities: Request for Comments

**AGENCY:** U.S. Geological Survey (USGS), Interior.

**ACTION:** Notice of a renewal of a currently approved information collection (1028–0059).

**SUMMARY:** We (the U.S. Geological Survey) will ask the Office of Management and Budget (OMB) to approve the information collection (IC) described below. This collection consists of 1 form. As required by the Paperwork Reduction Act (PRA) of 1995, and as part of our continuing efforts to reduce paperwork and respondent burden, we invite the general public and other Federal agencies to take this opportunity to comment on this IC. This collection is scheduled to expire on October 31, 2016.

**DATES:** To ensure that your comments are considered, we must receive them on or before July 5, 2016.

**ADDRESSES:** You may submit comments on this information collection to the Information Collection Clearance Officer, U.S. Geological Survey, 12201 Sunrise Valley Drive MS 807, Reston, VA 20192 (mail); (703) 648–7197 (fax); or [gs-info\\_collections@usgs.gov](mailto:gs-info_collections@usgs.gov) (email). Please reference ‘Information Collection 1028–0059, Comprehensive Test Ban Treaty in all correspondence.

**FOR FURTHER INFORMATION CONTACT:** Lori E. Apodaca, National Minerals Information Center, U.S. Geological Survey, 12201 Sunrise Valley Drive, MS 989, Reston, VA 20192 (mail); 703–648–7724 (phone); or [lapodaca@usgs.gov](mailto:lapodaca@usgs.gov) (email). You may also find information about this ICR at [www.reginfo.gov](http://www.reginfo.gov).

#### SUPPLEMENTARY INFORMATION:

##### I. Abstract

The collection of this information is required by the Comprehensive Test Ban Treaty (CTBT), and will, upon request, provide the CTBT Technical Secretariat with geographic locations of sites where chemical explosions greater than 300 tons TNT-equivalent have occurred.

##### II. Data

**OMB Control Number:** 1028–0059.  
**Form Number:** USGS Form 9–4040–A.  
**Title:** Comprehensive Test Ban Treaty.  
**Type of Request:** Renewal of existing information collection.

**Affected Public:** Business or Other-For-Profit Institutions: U.S. nonfuel minerals producers.

**Respondent's Obligation:** None. Participation is voluntary.

**Frequency of Collection:** Annually.  
**Estimated Total Number of Annual Responses:** 2,500.

**Estimated Time per Response:** 15 minutes.

**Estimated Annual Burden Hours:** 625 hours.

**Estimated Reporting and Recordkeeping “Non-Hour Cost” Burden:** There are no “non-hour cost” burdens associated with this IC.

**Public Disclosure Statement:** The PRA (44 U.S.C. 3501, *et seq.*) provides that an agency may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number and current expiration date.

##### III. Request for Comments

We are soliciting comments as to: (a) Whether the proposed collection of information is necessary for the agency to perform its duties, including whether

the information is useful; (b) the accuracy of the agency's estimate of the burden of the proposed collection of information; (c) ways to enhance the quality, usefulness, and clarity of the information to be collected; and (d) how to minimize the burden on the respondents, including the use of automated collection techniques or other forms of information technology.

Please note that the comments submitted in response to this notice are a matter of public record. Before including your personal mailing address, phone number, email address, or other personally identifiable information in your comment, you should be aware that your entire comment, including your personally identifiable information, may be made publicly available at any time. While you can ask us in your comment to withhold your personally identifiable information from public view, we cannot guarantee that we will be able to do so.

**Michael J. Magyar,**

*Associate Director, National Minerals Information Center, U.S. Geological Survey.*

[FR Doc. 2016–10379 Filed 5–3–16; 8:45 am]

BILLING CODE 4338–11–P

## DEPARTMENT OF THE INTERIOR

### Bureau of Indian Affairs

[167 A2100DD/AAK001030/ A0A501010.999900]

#### Indian Entities Recognized and Eligible To Receive Services From the United States Bureau of Indian Affairs

**AGENCY:** Bureau of Indian Affairs, Interior.

**ACTION:** Notice.

**SUMMARY:** This notice publishes the current list of 567 Tribal entities recognized and eligible for funding and services from the Bureau of Indian Affairs (BIA) by virtue of their status as Indian Tribes. The list is updated from the notice published on January 29, 2016 (81 FR 5019).

**FOR FURTHER INFORMATION CONTACT:** Ms. Laurel Iron Cloud, Bureau of Indian Affairs, Division of Tribal Government Services, Mail Stop 4513–MIB, 1849 C Street NW., Washington, DC 20240. Telephone number: (202) 513–7641.

**SUPPLEMENTARY INFORMATION:** This notice is published pursuant to Section 104 of the Act of November 2, 1994 (Pub. L. 103–454; 108 Stat. 4791, 4792), and in exercise of authority delegated to the Assistant Secretary—Indian Affairs under 25 U.S.C. 2 and 9 and 209 DM 8.



Published below is an updated list of federally acknowledged Indian Tribes in the contiguous 48 states and Alaska, to reflect the addition of an Indian Tribe and various name changes and corrections.

The addition to the list of Indian entities results from the January 28, 2016, Interior Board of Indian Appeals dismissal of a request for reconsideration in docket number 16-003, *In Re Federal Acknowledgment of the Pamunkey Indian Tribe*.

To aid in identifying Tribal name changes and corrections, the Tribe's previously listed or former name is included in parentheses after the correct current Tribal name. We will continue to list the Tribe's former or previously listed name for several years before dropping the former or previously listed name from the list.

The listed Indian entities are acknowledged to have the immunities and privileges available to federally recognized Indian Tribes by virtue of their government-to-government relationship with the United States as well as the responsibilities, powers, limitations, and obligations of such Tribes. We have continued the practice of listing the Alaska Native entities separately solely for the purpose of facilitating identification of them and reference to them given the large number of complex Native names.

Dated: April 25, 2016.

**Lawrence S. Roberts,**

*Acting Assistant Secretary—Indian Affairs.*

**INDIAN TRIBAL ENTITIES WITHIN THE CONTIGUOUS 48 STATES RECOGNIZED AND ELIGIBLE TO RECEIVE SERVICES FROM THE UNITED STATES BUREAU OF INDIAN AFFAIRS**

Absentee-Shawnee Tribe of Indians of Oklahoma  
 Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California  
 Ak-Chin Indian Community (previously listed as the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona)  
 Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas)  
 Alabama-Quassarte Tribal Town  
 Alturas Indian Rancheria, California  
 Apache Tribe of Oklahoma  
 Arapaho Tribe of the Wind River Reservation, Wyoming  
 Aroostook Band of Micmacs (previously listed as the Aroostook Band of Micmac Indians)  
 Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana

Augustine Band of Cahuilla Indians, California (previously listed as the Augustine Band of Cahuilla Mission Indians of the Augustine Reservation)  
 Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin  
 Bay Mills Indian Community, Michigan  
 Bear River Band of the Rohnerville Rancheria, California  
 Berry Creek Rancheria of Maidu Indians of California  
 Big Lagoon Rancheria, California  
 Big Pine Paiute Tribe of the Owens Valley (previously listed as the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California)  
 Big Sandy Rancheria of Western Mono Indians of California (previously listed as the Big Sandy Rancheria of Mono Indians of California)  
 Big Valley Band of Pomo Indians of the Big Valley Rancheria, California  
 Bishop Paiute Tribe (previously listed as the Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California)  
 Blackfeet Tribe of the Blackfeet Indian Reservation of Montana  
 Blue Lake Rancheria, California  
 Bridgeport Indian Colony (previously listed as the Bridgeport Paiute Indian Colony of California)  
 Buena Vista Rancheria of Me-Wuk Indians of California  
 Burns Paiute Tribe (previously listed as the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon)  
 Cabazon Band of Mission Indians, California  
 Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California  
 Caddo Nation of Oklahoma  
 Cahto Tribe of the Laytonville Rancheria  
 Cahuilla Band of Indians (previously listed as the Cahuilla Band of Mission Indians of the Cahuilla Reservation, California)  
 California Valley Miwok Tribe, California  
 Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California  
 Capitan Grande Band of Diegueno Mission Indians of California (Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California)  
 Catawba Indian Nation (aka Catawba Tribe of South Carolina)  
 Cayuga Nation  
 Cedarville Rancheria, California  
 Chemehuevi Indian Tribe of the Chemehuevi Reservation, California

Cher-Ae Heights Indian Community of the Trinidad Rancheria, California  
 Cherokee Nation  
 Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma)  
 Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota  
 Chicken Ranch Rancheria of Me-Wuk Indians of California  
 Chippewa Cree Indians of the Rocky Boy's Reservation, Montana (previously listed as the Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana)  
 Chitimacha Tribe of Louisiana  
 Citizen Potawatomi Nation, Oklahoma  
 Cloverdale Rancheria of Pomo Indians of California  
 Cocopah Tribe of Arizona  
 Coeur D'Alene Tribe (previously listed as the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho)  
 Cold Springs Rancheria of Mono Indians of California  
 Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California  
 Comanche Nation, Oklahoma  
 Confederated Salish and Kootenai Tribes of the Flathead Reservation  
 Confederated Tribes and Bands of the Yakama Nation  
 Confederated Tribes of Siletz Indians of Oregon (previously listed as the Confederated Tribes of the Siletz Reservation)  
 Confederated Tribes of the Chehalis Reservation  
 Confederated Tribes of the Colville Reservation  
 Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians  
 Confederated Tribes of the Goshute Reservation, Nevada and Utah  
 Confederated Tribes of the Grand Ronde Community of Oregon  
 Confederated Tribes of the Umatilla Indian Reservation (previously listed as the Confederated Tribes of the Umatilla Reservation, Oregon)  
 Confederated Tribes of the Warm Springs Reservation of Oregon  
 Coquille Indian Tribe (previously listed as the Coquille Tribe of Oregon)  
 Cortina Indian Rancheria (previously listed as the Cortina Indian Rancheria of Wintun Indians of California)  
 Coushatta Tribe of Louisiana  
 Cow Creek Band of Umpqua Tribe of Indians (previously listed as the Cow Creek Band of Umpqua Indians of Oregon)  
 Cowlitz Indian Tribe  
 Coyote Valley Band of Pomo Indians of California  
 Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota



- Crow Tribe of Montana  
 Death Valley Timbi-sha Shoshone Tribe (previously listed as the Death Valley Timbi-Sha Shoshone Band of California)  
 Delaware Nation, Oklahoma  
 Delaware Tribe of Indians  
 Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California)  
 Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada  
 Eastern Band of Cherokee Indians  
 Eastern Shawnee Tribe of Oklahoma  
 Eastern Shoshone Tribe of the Wind River Reservation, Wyoming (previously listed as the Shoshone Tribe of the Wind River Reservation, Wyoming)  
 Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria, California  
 Elk Valley Rancheria, California  
 Ely Shoshone Tribe of Nevada  
 Enterprise Rancheria of Maidu Indians of California  
 Ewiiapaayp Band of Kumeyaay Indians, California  
 Federated Indians of Graton Rancheria, California  
 Flandreau Santee Sioux Tribe of South Dakota  
 Forest County Potawatomi Community, Wisconsin  
 Fort Belknap Indian Community of the Fort Belknap Reservation of Montana  
 Fort Bidwell Indian Community of the Fort Bidwell Reservation of California  
 Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California  
 Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon  
 Fort McDowell Yavapai Nation, Arizona  
 Fort Mojave Indian Tribe of Arizona, California & Nevada  
 Fort Sill Apache Tribe of Oklahoma  
 Gila River Indian Community of the Gila River Indian Reservation, Arizona  
 Grand Traverse Band of Ottawa and Chippewa Indians, Michigan  
 Greenville Rancheria (previously listed as the Greenville Rancheria of Maidu Indians of California)  
 Grindstone Indian Rancheria of Wintun-Wailaki Indians of California  
 Guidiville Rancheria of California  
 Habematolel Pomo of Upper Lake, California  
 Hannahville Indian Community, Michigan  
 Havasupai Tribe of the Havasupai Reservation, Arizona  
 Ho-Chunk Nation of Wisconsin  
 Hoh Indian Tribe (previously listed as the Hoh Indian Tribe of the Hoh Indian Reservation, Washington)  
 Hoopa Valley Tribe, California  
 Hopi Tribe of Arizona  
 Hopland Band of Pomo Indians, California (formerly Hopland Band of Pomo Indians of the Hopland Rancheria, California)  
 Houlton Band of Maliseet Indians  
 Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona  
 Iipay Nation of Santa Ysabel, California (previously listed as the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation)  
 Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California  
 Ione Band of Miwok Indians of California  
 Iowa Tribe of Kansas and Nebraska  
 Iowa Tribe of Oklahoma  
 Jackson Band of Miwok Indians (previously listed as the Jackson Rancheria of Me-Wuk Indians of California)  
 Jamestown S'Klallam Tribe  
 Jamul Indian Village of California  
 Jena Band of Choctaw Indians  
 Jicarilla Apache Nation, New Mexico  
 Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona  
 Kalispel Indian Community of the Kalispel Reservation  
 Karuk Tribe (previously listed as the Karuk Tribe of California)  
 Kasha Band of Pomo Indians of the Stewarts Point Rancheria, California  
 Kaw Nation, Oklahoma  
 Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo)  
 Keweenaw Bay Indian Community, Michigan  
 Kialegee Tribal Town  
 Kickapoo Traditional Tribe of Texas  
 Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas  
 Kickapoo Tribe of Oklahoma  
 Kiowa Indian Tribe of Oklahoma  
 Klamath Tribes  
 Koi Nation of Northern California (previously listed as the Lower Lake Rancheria, California)  
 Kootenai Tribe of Idaho  
 La Jolla Band of Luiseno Indians, California (previously listed as the La Jolla Band of Luiseno Mission Indians of the La Jolla Reservation)  
 La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California  
 Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin  
 Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin  
 Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan  
 Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada  
 Little River Band of Ottawa Indians, Michigan  
 Little Traverse Bay Bands of Odawa Indians, Michigan  
 Lone Pine Paiute-Shoshone Tribe (previously listed as the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California)  
 Los Coyotes Band of Cahuilla and Cupeno Indians, California (previously listed as the Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation)  
 Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada  
 Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota  
 Lower Elwha Tribal Community (previously listed as the Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington)  
 Lower Sioux Indian Community in the State of Minnesota  
 Lummi Tribe of the Lummi Reservation  
 Lytton Rancheria of California  
 Makah Indian Tribe of the Makah Indian Reservation  
 Manchester Band of Pomo Indians of the Manchester Rancheria, California (previously listed as the Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria, California)  
 Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California  
 Mashantucket Pequot Indian Tribe (previously listed as the Mashantucket Pequot Tribe of Connecticut)  
 Mashpee Wampanoag Tribe (previously listed as the Mashpee Wampanoag Indian Tribal Council, Inc.)  
 Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan  
 Mechoopda Indian Tribe of Chico Rancheria, California  
 Menominee Indian Tribe of Wisconsin  
 Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California  
 Mescalero Apache Tribe of the Mescalero Reservation, New Mexico  
 Miami Tribe of Oklahoma  
 Miccosukee Tribe of Indians  
 Middletown Rancheria of Pomo Indians of California  
 Minnesota Chippewa Tribe, Minnesota (Six component reservations: Bois Forte Band (Nett Lake); Fond du Lac Band; Grand Portage Band; Leech Lake Band; Mille Lacs Band; White Earth Band)  
 Mississippi Band of Choctaw Indians  
 Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada



- Mohegan Tribe of Indians of Connecticut (previously listed as Mohegan Indian Tribe of Connecticut)
- Mooretown Rancheria of Maidu Indians of California
- Morongo Band of Mission Indians, California (previously listed as the Morongo Band of Cahuilla Mission Indians of the Morongo Reservation)
- Muckleshoot Indian Tribe (previously listed as the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington)
- Narragansett Indian Tribe
- Navajo Nation, Arizona, New Mexico & Utah
- Nez Perce Tribe (previously listed as the Nez Perce Tribe of Idaho)
- Nisqually Indian Tribe (previously listed as the Nisqually Indian Tribe of the Nisqually Reservation, Washington)
- Nooksack Indian Tribe
- Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana
- Northfork Rancheria of Mono Indians of California
- Northwestern Band of the Shoshone Nation (previously listed as Northwestern Band of Shoshoni Nation and the Northwestern Band of Shoshoni Nation of Utah (Washakie))
- Nottawaseppi Huron Band of the Potawatomi, Michigan (previously listed as the Huron Potawatomi, Inc.)
- Oglala Sioux Tribe (previously listed as the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota)
- Ohkay Owingeh, New Mexico (previously listed as the Pueblo of San Juan)
- Omaha Tribe of Nebraska
- Oneida Nation (previously listed as the Oneida Tribe of Indians of Wisconsin)
- Oneida Nation of New York
- Onondaga Nation
- Otoe-Missouria Tribe of Indians, Oklahoma
- Ottawa Tribe of Oklahoma
- Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes (formerly Paiute Indian Tribe of Utah (Cedar City Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes))
- Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada
- Pala Band of Mission Indians (previously listed as the Pala Band of Luiseno Mission Indians of the Pala Reservation, California)
- Pamunkey Indian Tribe
- Pascua Yaqui Tribe of Arizona
- Paskenta Band of Nomlaki Indians of California
- Passamaquoddy Tribe
- Pauma Band of Luiseno Mission Indians of the Pauma & Yuima Reservation, California
- Pawnee Nation of Oklahoma
- Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California
- Penobscot Nation (previously listed as the Penobscot Tribe of Maine)
- Peoria Tribe of Indians of Oklahoma
- Picayune Rancheria of Chukchansi Indians of California
- Pinoleville Pomo Nation, California (previously listed as the Pinoleville Rancheria of Pomo Indians of California)
- Pit River Tribe, California (includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek and Roaring Creek Rancherias)
- Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama)
- Pokagon Band of Potawatomi Indians, Michigan and Indiana
- Ponca Tribe of Indians of Oklahoma
- Ponca Tribe of Nebraska
- Port Gamble S'Klallam Tribe (previously listed as the Port Gamble Band of S'Klallam Indians)
- Potter Valley Tribe, California
- Prairie Band Potawatomi Nation (previously listed as the Prairie Band of Potawatomi Nation, Kansas)
- Prairie Island Indian Community in the State of Minnesota
- Pueblo of Acoma, New Mexico
- Pueblo of Cochiti, New Mexico
- Pueblo of Isleta, New Mexico
- Pueblo of Jemez, New Mexico
- Pueblo of Laguna, New Mexico
- Pueblo of Nambe, New Mexico
- Pueblo of Picuris, New Mexico
- Pueblo of Pojoaque, New Mexico
- Pueblo of San Felipe, New Mexico
- Pueblo of San Ildefonso, New Mexico
- Pueblo of Sandia, New Mexico
- Pueblo of Santa Ana, New Mexico
- Pueblo of Santa Clara, New Mexico
- Pueblo of Taos, New Mexico
- Pueblo of Tesuque, New Mexico
- Pueblo of Zia, New Mexico
- Puyallup Tribe of the Puyallup Reservation
- Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada
- Quartz Valley Indian Community of the Quartz Valley Reservation of California
- Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona
- Quileute Tribe of the Quileute Reservation
- Quinault Indian Nation (previously listed as the Quinault Tribe of the Quinault Reservation, Washington)
- Ramona Band of Cahuilla, California (previously listed as the Ramona Band or Village of Cahuilla Mission Indians of California)
- Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin
- Red Lake Band of Chippewa Indians, Minnesota
- Redding Rancheria, California
- Redwood Valley or Little River Band of Pomo Indians of the Redwood Valley Rancheria California (previously listed as the Redwood Valley Rancheria of Pomo Indians of California)
- Reno-Sparks Indian Colony, Nevada
- Resighini Rancheria, California
- Rincon Band of Luiseno Mission Indians of the Rincon Reservation, California
- Robinson Rancheria (previously listed as the Robinson Rancheria Band of Pomo Indians, California and the Robinson Rancheria of Pomo Indians of California)
- Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota
- Round Valley Indian Tribes, Round Valley Reservation, California (previously listed as the Round Valley Indian Tribes of the Round Valley Reservation, California)
- Sac & Fox Nation of Missouri in Kansas and Nebraska
- Sac & Fox Nation, Oklahoma
- Sac & Fox Tribe of the Mississippi in Iowa
- Saginaw Chippewa Indian Tribe of Michigan
- Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York)
- Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona
- Samish Indian Nation (previously listed as the Samish Indian Tribe, Washington)
- San Carlos Apache Tribe of the San Carlos Reservation, Arizona
- San Juan Southern Paiute Tribe of Arizona
- San Manuel Band of Mission Indians, California (previously listed as the San Manuel Band of Serrano Mission Indians of the San Manuel Reservation)
- San Pasqual Band of Diegueno Mission Indians of California
- Santa Rosa Band of Cahuilla Indians, California (previously listed as the Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation)
- Santa Rosa Indian Community of the Santa Rosa Rancheria, California
- Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California
- Santee Sioux Nation, Nebraska
- Sauk-Suiattle Indian Tribe
- Sault Ste. Marie Tribe of Chippewa Indians, Michigan



- Scotts Valley Band of Pomo Indians of California  
 Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations))  
 Seneca Nation of Indians (previously listed as the Seneca Nation of New York)  
 Seneca-Cayuga Nation (previously listed as the Seneca-Cayuga Tribe of Oklahoma)  
 Shakopee Mdewakanton Sioux Community of Minnesota  
 Shawnee Tribe  
 Sherwood Valley Rancheria of Pomo Indians of California  
 Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California  
 Shinnecock Indian Nation  
 Shoalwater Bay Indian Tribe of the Shoalwater Bay Indian Reservation (previously listed as the Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington)  
 Shoshone-Bannock Tribes of the Fort Hall Reservation  
 Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada  
 Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota  
 Skokomish Indian Tribe (previously listed as the Skokomish Indian Tribe of the Skokomish Reservation, Washington)  
 Skull Valley Band of Goshute Indians of Utah  
 Snoqualmie Indian Tribe (previously listed as the Snoqualmie Tribe, Washington)  
 Soboba Band of Luiseno Indians, California  
 Sokaogon Chippewa Community, Wisconsin  
 Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado  
 Spirit Lake Tribe, North Dakota  
 Spokane Tribe of the Spokane Reservation  
 Squaxin Island Tribe of the Squaxin Island Reservation  
 St. Croix Chippewa Indians of Wisconsin  
 Standing Rock Sioux Tribe of North & South Dakota  
 Stillaguamish Tribe of Indians of Washington (previously listed as the Stillaguamish Tribe of Washington)  
 Stockbridge Munsee Community, Wisconsin  
 Summit Lake Paiute Tribe of Nevada  
 Suquamish Indian Tribe of the Port Madison Reservation  
 Susanville Indian Rancheria, California  
 Swinomish Indian Tribal Community (previously listed as the Swinomish Indians of the Swinomish Reservation of Washington)  
 Sycuan Band of the Kumeyaay Nation  
 Table Mountain Rancheria of California  
 Tejon Indian Tribe  
 Te-Moak Tribe of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band)  
 The Chickasaw Nation  
 The Choctaw Nation of Oklahoma  
 The Modoc Tribe of Oklahoma  
 The Muscogee (Creek) Nation  
 The Osage Nation (previously listed as the Osage Tribe)  
 The Quapaw Tribe of Indians  
 The Seminole Nation of Oklahoma  
 Thlopthlocco Tribal Town  
 Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota  
 Tohono O'odham Nation of Arizona  
 Tolowa Dee-ni' Nation (previously listed as the Smith River Rancheria, California)  
 Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York)  
 Tonkawa Tribe of Indians of Oklahoma  
 Tonto Apache Tribe of Arizona  
 Torres Martinez Desert Cahuilla Indians, California (previously listed as the Torres-Martinez Band of Cahuilla Mission Indians of California)  
 Tulalip Tribes of Washington (previously listed as the Tulalip Tribes of the Tulalip Reservation, Washington)  
 Tule River Indian Tribe of the Tule River Reservation, California  
 Tunica-Biloxi Indian Tribe  
 Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California  
 Turtle Mountain Band of Chippewa Indians of North Dakota  
 Tuscarora Nation  
 Twenty-Nine Palms Band of Mission Indians of California  
 United Auburn Indian Community of the Auburn Rancheria of California  
 United Keetoowah Band of Cherokee Indians in Oklahoma  
 Upper Sioux Community, Minnesota  
 Upper Skagit Indian Tribe  
 Ute Indian Tribe of the Uintah & Ouray Reservation, Utah  
 Ute Mountain Ute Tribe (previously listed as the Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah)  
 Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California  
 Walker River Paiute Tribe of the Walker River Reservation, Nevada  
 Wampanoag Tribe of Gay Head (Aquinnah)  
 Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community, & Washoe Ranches)  
 White Mountain Apache Tribe of the Fort Apache Reservation, Arizona  
 Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma  
 Wilton Rancheria, California  
 Winnebago Tribe of Nebraska  
 Winnemucca Indian Colony of Nevada  
 Wiyot Tribe, California (previously listed as the Table Bluff Reservation—Wiyot Tribe)  
 Wyandotte Nation  
 Yankton Sioux Tribe of South Dakota  
 Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona  
 Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona)  
 Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada  
 Yocha Dehe Wintun Nation, California (previously listed as the Rumsey Indian Rancheria of Wintun Indians of California)  
 Yomba Shoshone Tribe of the Yomba Reservation, Nevada  
 Ysleta del Sur Pueblo (previously listed as the Ysleta Del Sur Pueblo of Texas)  
 Yurok Tribe of the Yurok Reservation, California  
 Zuni Tribe of the Zuni Reservation, New Mexico
- NATIVE ENTITIES WITHIN THE STATE OF ALASKA RECOGNIZED AND ELIGIBLE TO RECEIVE SERVICES FROM THE UNITED STATES BUREAU OF INDIAN AFFAIRS**
- Agdaagux Tribe of King Cove  
 Akiachak Native Community  
 Akiak Native Community  
 Alatna Village  
 Algaaciq Native Village (St. Mary's)  
 Allakaket Village  
 Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor)  
 Angoon Community Association  
 Anvik Village  
 Arctic Village (See Native Village of Venetie Tribal Government)  
 Asa'carsarmiut Tribe  
 Atkasuk Village (Atkasook)  
 Beaver Village  
 Birch Creek Tribe  
 Central Council of the Tlingit & Haida Indian Tribes  
 Chalkyitsik Village  
 Cheesh-Na Tribe (previously listed as the Native Village of Chistochina)  
 Chevak Native Village  
 Chickaloon Native Village  
 Chignik Bay Tribal Council (previously listed as the Native Village of Chignik)  
 Chignik Lake Village  
 Chilkat Indian Village (Klukwan)  
 Chilkoot Indian Association (Haines)  
 Chinik Eskimo Community (Golovin)  
 Chuloonawick Native Village

Circle Native Community	Native Village of Elim	Native Village of Tuntutuliak
Craig Tribal Association (previously listed as the Craig Community Association)	Native Village of Eyak (Cordova)	Native Village of Tununak
Curyung Tribal Council	Native Village of False Pass	Native Village of Tyonek
Douglas Indian Association	Native Village of Fort Yukon	Native Village of Unalakleet
Egegik Village	Native Village of Gakona	Native Village of Unga
Eklutna Native Village	Native Village of Gambell	Native Village of Venetie Tribal Government (Arctic Village and Village of Venetie)
Emmonak Village	Native Village of Georgetown	Native Village of Wales
Evansville Village (aka Bettles Field)	Native Village of Goodnews Bay	Native Village of White Mountain
Galena Village (aka Loudon Village)	Native Village of Hamilton	Nenana Native Association
Gulkana Village	Native Village of Hooper Bay	New Koliganek Village Council
Healy Lake Village	Native Village of Kanatak	New Stuyahok Village
Holy Cross Village	Native Village of Karluk	Newhalen Village
Hoonah Indian Association	Native Village of Kiana	Newtok Village
Hughes Village	Native Village of Kipnuk	Nikolai Village
Huslia Village	Native Village of Kivalina	Ninilchik Village
Hydaburg Cooperative Association	Native Village of Kluti Kaah (aka Copper Center)	Nome Eskimo Community
Igiugig Village	Native Village of Kobuk	Nondalton Village
Inupiat Community of the Arctic Slope	Native Village of Kongiganak	Noorvik Native Community
Iqurmuut Traditional Council	Native Village of Kotzebue	Northway Village
Ivanof Bay Tribe (previously listed as the Ivanoff Bay Tribe and the Ivanoff Bay Village)	Native Village of Koyuk	Nulato Village
Kaguyak Village	Native Village of Kwigillingok	Nunakauyarmiut Tribe
Kaktovik Village (aka Barter Island)	Native Village of Kwinhagak (aka Quinhagak)	Organized Village of Grayling (aka Holikachuk)
Kasigluk Traditional Elders Council	Native Village of Larsen Bay	Organized Village of Kake
Kenaitze Indian Tribe	Native Village of Marshall (aka Fortuna Ledge)	Organized Village of Kasaan
Ketchikan Indian Corporation	Native Village of Mary's Igloo	Organized Village of Kwethluk
King Island Native Community	Native Village of Mekoryuk	Organized Village of Saxman
King Salmon Tribe	Native Village of Minto	Orutsararmiut Traditional Native Council (previously listed as Orutsararmiut Native Village (aka Bethel))
Klawock Cooperative Association	Native Village of Nanwalek (aka English Bay)	Oscarville Traditional Village
Knik Tribe	Native Village of Napaimute	Pauloff Harbor Village
Kokhanok Village	Native Village of Napakiak	Pedro Bay Village
Koyukuk Native Village	Native Village of Napaskiak	Petersburg Indian Association
Levelock Village	Native Village of Nelson Lagoon	Pilot Station Traditional Village
Lime Village	Native Village of Nightmute	Platinum Traditional Village
Manley Hot Springs Village	Native Village of Nikolski	Portage Creek Village (aka Ohgsenakale)
Manokotak Village	Native Village of Noatak	Pribilof Islands Aleut Communities of St. Paul & St. George Islands
McGrath Native Village	Native Village of Nuiqsut (aka Nooiksut)	Qagan Tayagungin Tribe of Sand Point Village
Mentasta Traditional Council	Native Village of Nunam Iqua (previously listed as the Native Village of Sheldon's Point)	Qawalangin Tribe of Unalaska
Metlakatla Indian Community, Annette Island Reserve	Native Village of Nunapitchuk	Rampart Village
Naknek Native Village	Native Village of Ouzinkie	Saint George Island (See Pribilof Islands Aleut Communities of St. Paul & St. George Islands)
Native Village of Afognak	Native Village of Paimiut	Saint Paul Island (See Pribilof Islands Aleut Communities of St. Paul & St. George Islands)
Native Village of Akhiok	Native Village of Perryville	Seldovia Village Tribe
Native Village of Akutan	Native Village of Pilot Point	Shageluk Native Village
Native Village of Aleknagik	Native Village of Pitka's Point	Sitka Tribe of Alaska
Native Village of Ambler	Native Village of Point Hope	Skagway Village
Native Village of Atka	Native Village of Point Lay	South Naknek Village
Native Village of Barrow Inupiat Traditional Government	Native Village of Port Graham	Stebbins Community Association
Native Village of Belkofski	Native Village of Port Heiden	Sun'aq Tribe of Kodiak (previously listed as the Shoonaq' Tribe of Kodiak)
Native Village of Brevig Mission	Native Village of Port Lions	Takotna Village
Native Village of Buckland	Native Village of Ruby	Tangirnaq Native Village (formerly Lesnoi Village (aka Woody Island))
Native Village of Cantwell	Native Village of Saint Michael	Telida Village
Native Village of Chenega (aka Chanega)	Native Village of Savoonga	Traditional Village of Togiak
Native Village of Chignik Lagoon	Native Village of Scammon Bay	Tuluksak Native Community
Native Village of Chitina	Native Village of Selawik	Twin Hills Village
Native Village of Chuathbaluk (Russian Mission, Kuskokwim)	Native Village of Shaktolik	Ugashik Village
Native Village of Council	Native Village of Shishmaref	
Native Village of Deering	Native Village of Shungnak	
Native Village of Diomedea (aka Inalik)	Native Village of Stevens	
Native Village of Eagle	Native Village of Tanacross	
Native Village of Eek	Native Village of Tanana	
Native Village of Ekwok	Native Village of Tatitlek	
Native Village of Ekwok (previously listed as Ekwok Village)	Native Village of Tazlina	
	Native Village of Teller	
	Native Village of Tetlin	



Umkumiut Native Village (previously listed as Umkumiute Native Village)  
 Village of Alakanuk  
 Village of Anaktuvuk Pass  
 Village of Aniak  
 Village of Atmautluak  
 Village of Bill Moore's Slough  
 Village of Chefornak  
 Village of Clarks Point  
 Village of Crooked Creek  
 Village of Dot Lake  
 Village of Iliamna  
 Village of Kalskag  
 Village of Kaltag  
 Village of Kotlik  
 Village of Lower Kalskag  
 Village of Ohogamiut  
 Village of Red Devil  
 Village of Salamattoff  
 Village of Sleetmute  
 Village of Solomon  
 Village of Stony River  
 Village of Venetie (See Native Village of Venetie Tribal Government)  
 Village of Wainwright  
 Wrangell Cooperative Association  
 Yakutat Tlingit Tribe  
 Yupiit of Andreafski

[FR Doc. 2016-10408 Filed 5-3-16; 8:45 am]

BILLING CODE 4337-15-P

## DEPARTMENT OF THE INTERIOR

### Bureau of Land Management

[LLID100000.L10200000.PH0000  
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### Notice of Public Meeting, Idaho Falls District Resource Advisory Council Meeting

**AGENCY:** Bureau of Land Management, Interior.

**ACTION:** Notice of public meetings.

**SUMMARY:** In accordance with the Federal Land Policy and Management Act (FLPMA) and the Federal Advisory Committee Act of 1972 (FACA), the U.S. Department of the Interior, Bureau of Land Management (BLM) Idaho Falls District Resource Advisory Council (RAC), will meet as indicated below.

**DATES:** The Idaho Falls District RAC will meet in Idaho Falls, Idaho, June 6-7, 2016 for a two-day meeting. The first day will begin at 9:00 a.m. at the BLM Idaho Falls Office, 1405 Hollipark Drive, Idaho Falls, Idaho, with new member orientation. The entire RAC will convene at 1:00 p.m. A comment period will be held June 6, following introductions from 1:00-1:30. The second day will begin at same location starting at 8:30 a.m. adjourning at 1:00 p.m. Members of the public are invited to attend.

**SUPPLEMENTARY INFORMATION:** The first day will be new member orientation in

the morning to explain the development of the BLM and purpose of the RAC. At 1:00 p.m. the rest of the RAC will convene to elect a secretary and continue with the full agenda. Topics include the sage-grouse implementation and discussion on bighorn/domestic sheep. On June 7, the RAC will meet at the Upper Snake Field Office at 8:30 a.m. to continue discussion on sage-grouse. The group will depart for the field at 9:30 a.m. to travel to the Medicine Lodge area to view allotments where potential conflicts exists between bighorn sheep and domestic sheep and discuss Lands with Wilderness Characteristics (LWC). The meeting will adjourn around 1:30 p.m.

The 15-member Council advises the Secretary of the Interior, through the Bureau of Land Management, on a variety of planning and management issues associated with public land management in the BLM Idaho Falls District (IFD), which covers eastern Idaho.

All meetings are open to the public. The public may present written comments to the Council. Each formal Council meeting will also have time allocated for hearing public comments. Depending on the number of persons wishing to comment and time available, the time for individual oral comments may be limited. Individuals who plan to attend and need special assistance, such as sign language interpretation, tour transportation or other reasonable accommodations, should contact the BLM as provided below.

**FOR FURTHER INFORMATION CONTACT:** Sarah Wheeler, RAC Coordinator, Idaho Falls District, 1405 Hollipark Dr., Idaho Falls, ID 83401. Telephone: (208) 524-7550. Email: [sawheeler@blm.gov](mailto:sawheeler@blm.gov).

Dated: April 25, 2016.

**Sarah Wheeler,**  
*Resource Advisory Council Coordinator, BLM Idaho Falls District.*

[FR Doc. 2016-10400 Filed 5-3-16; 8:45 am]

BILLING CODE 4310-GG-P

## INTERNATIONAL TRADE COMMISSION

[USITC SE-16-015]

### Government in the Sunshine Act Meeting Notice

**TIME AND DATE:** May 11, 2016 at 11 a.m.

**PLACE:** Room 101, 500 E Street SW., Washington, DC 20436, **Telephone:** (202) 205-2000.

**STATUS:** Open to the public.

**MATTERS TO BE CONSIDERED:**

1. Agendas for future meetings: None.

2. Minutes.

3. Ratification List.

4. Vote in Inv. No. 731-TA-1315 (Preliminary)(Ferrovanadium from Korea). The Commission is currently scheduled to complete and file its determination on May 12, 2016; views of the Commission are currently scheduled to be completed and filed on May 19, 2016.

5. Outstanding action jackets: none.

In accordance with Commission policy, subject matter listed above, not disposed of at the scheduled meeting, may be carried over to the agenda of the following meeting.

By order of the Commission.

Dated: May 2, 2016.

**William R. Bishop,**  
*Supervisory Hearings and Information Officer.*

[FR Doc. 2016-10540 Filed 5-2-16; 4:15 pm]

BILLING CODE 7020-02-P

## INTERNATIONAL TRADE COMMISSION

[Investigation Nos. 701-TA-531-532 and 731-TA-1270-1273 (Final)]

### Polyethylene Terephthalate Resin From Canada, China, India, and Oman

#### Determinations

On the basis of the record<sup>1</sup> developed in the subject investigations, the United States International Trade Commission ("Commission") determines, pursuant to the Tariff Act of 1930 ("the Act"), that an industry in the United States is materially injured by reason of imports of polyethylene terephthalate ("PET") resin, provided for in subheading 3907.60.00 of the Harmonized Tariff Schedule of the United States, that have been found by the Department of Commerce ("Commerce") to be sold in the United States at less than fair value ("LTFV") with respect to Canada, China, India, and Oman and have been found by Commerce to be subsidized by the governments of China and India.<sup>2</sup>

#### Background

The Commission, pursuant to sections 705(b) and 735(b) of the Tariff Act of 1930 (19 U.S.C. 1671d(b) and 19 U.S.C. 1673d(b)), instituted these investigations effective March 10, 2015,

<sup>1</sup> The record is defined in sec. 207.2(f) of the Commission's Rules of Practice and Procedure (19 CFR 207.2(f)).

<sup>2</sup> All six Commissioners voted in the affirmative. The Commission also finds that imports subject to Commerce's affirmative critical circumstances determinations are not likely to undermine seriously the remedial effect of the countervailing and antidumping duty orders on PET resin from India.

LAW AND ORDER COMMITTEE  
23<sup>RD</sup> NAVAJO NATION COUNCIL

SECOND YEAR 2016

COMMITTEE REPORT

Mr. Speaker,

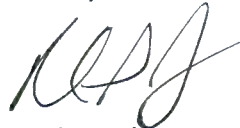
The **LAW AND ORDER COMMITTEE** to whom has been assigned:

**Legislation No. 0395-16:** An Act Relating to Law and Order, Naabik'iyati Committees and the Navajo Nation Council; Amending 2 N.N.C. § 501 and Adding Section 2 N.N.C. § 503 – Sponsors: Hon. Jonahtan L. Hale/Hon. Norman M. Begay

Has had it under consideration and report the same with a **DO NOT PASS** with no amendment

And thereafter referred to Resources and Development Committee

Respectfully submitted,



Raymond Smith, Jr., Vice Chairperson  
Law and Order Committee  
23<sup>rd</sup> Navajo Nation Council

Date: December 19, 2016

MOTION: Hon. Edmund Yazzie

SECOND: Hon. Kee A. Begay, Jr.

VOTE: 1-2 (Vice Chairperson not voting)

**RESOURCES AND DEVELOPMENT COMMITTEE  
23rd NAVAJO NATION COUNCIL**

**SECOND YEAR 2016**

**COMMITTEE REPORT**

Mr. Speaker,


The **RESOURCES AND DEVELOPMENT COMMITTEE** to whom has been assigned:

**Legislation # 0395-16:** An Action Relating to Law and Order, Naabik'Iyati Committees and the Navajo Nation Council; Amending 2 N.N.C. §501 and Adding Section 2 N.N.C. §503. *Sponsor: Honorable Jonathan L. Hale; Co-Sponsor: Norman Begay*

Has had it under consideration and reports a DO PASS with no amendments

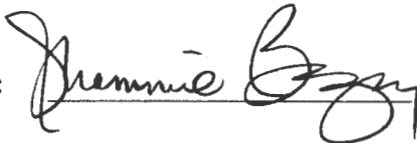
And thereafter referred the matter to Health, Education, and Human Services Committee.

Respectfully submitted,



Benjamin Bennett, Vice-Chairperson  
Resources and Development Committee  
of the 23<sup>rd</sup> Navajo Nation Council

Adopted:



Not Adopted: \_\_\_\_\_

**Date:** December 27, 2016  
**Motion:** Honorable Davis Filfred  
**Second:** Honorable Jonathan Perry  
**Vote:** 3-0-1 (CNV)

Committee Report

THE HEALTH, EDUCATION AND HUMAN SERVICES COMMITTEE OF THE NAVAJO  
NATION COUNCIL to who has been assigned;

LEGISLATION NO. 0395-16

AN ACT RELATING TO LAW AND ORDER, NAABIK'IYATI' COMMITTEES AND THE  
NAVAJO NATION COUNCIL; AMENDING 2 N.N.C. § 501 AND ADDING SECTION 2  
N.N.C. § 503

*Sponsor: Honorable Jonathan L. Hale*

*Co-Sponsor: Honorable Norman M. Begay*

Has had under consideration and report the same with the  
recommendation that Legislation 0395-16 PASS with no amendment and no  
directive; And therefore referred the same to the BUDGET AND FINANCE  
COMMITTEE OF THE NAVAJO NATION COUNCIL

Respectfully Submitted,



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Norman M. Begay, Vice-Chairperson  
Health, Education and Human Services Committee

Dated: January 9, 2017

**Main Motion**

Motion by: Honorable Peterson Yazzie

Seconded by: Honorable Nathaniel Brown

Vote: 5 in favor; 0 Opposed and 1 Abstain;

Vice-Chairperson Not Voting



**23<sup>rd</sup> NAVAJO NATION COUNCIL**

Third Year 2017

Mr. Speaker:

The **BUDGET & FINANCE COMMITTEE** to whom has been assigned

**NAVAJO LEGISLATIVE BILL # 0395-16:**


An Act Relating to Law and Order, Naabikiyati Committees and the Navajo Nation Council; Amending 2 N. N. C. § 501 and Adding Section 2 N. N. C. § 503  
*Sponsored by Jonathan L. Hale and Norman M. Begay, Council Delegates*

has had it under consideration and reports the same with the recommendation that It **Do Pass** without amendment.

And therefore, referred to the **NAABIKIYATI** Committee

Respectfully submitted,

  
Seth Damon, Chairman

Adopted:   
Legislative Advisor

Not Adopted: \_\_\_\_\_  
Legislative Advisor

**17 January 2017**

The vote was **4** in favor **0** opposed

**23<sup>rd</sup> NAVAJO NATION COUNCIL  
NAABIK'ÍYÁTI' COMMITTEE REPORT  
Third Year 2017**

The NAABIK'ÍYÁTI' COMMITTEE to whom has been assigned:

**NAVAJO LEGISLATIVE BILL #0395-16**

An Act Relating to Law and Order, Naabik'iyáti' Committees and the Navajo Nation Council;  
Amending 2 N.N.C. § 501 and Adding Section 2 N.N.C. § 503

*Sponsored by: Honorable Jonathan L. Hale*

*Co-Sponsored by: Honorable Norman M. Begay*

Has had it under consideration and reports the same **PASSED AND REFERRED TO THE NAVAJO  
NATION COUNCIL**

Respectfully Submitted,



*Honorable LoRenzo C. Bates, Chairman  
NAABIK'ÍYÁTI' COMMITTEE*

**23 JANUARY 2017**

**MAIN MOTION:**

*Motioned by: Honorable Dwight Witherspoon*

*Seconded by: Honorable Seth Damon*

*Vote: 11 in Favor, 04 Opposed (Chairman Bates not voting)*

# 23<sup>rd</sup> NAVAJO NATION COUNCIL COMMITTEE REPORT Third Year 2017

The NAVAJO NATION COUNCIL to whom has been assigned:

## NAVAJO NATION LEGISLATION #0395-16

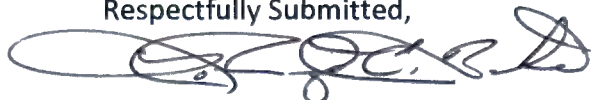
An Act Relating to Law and Order, Naabik'íyáti' Committees and the Navajo Nation Council;  
Amending 2 N.N.C. § 501 and Adding Section 2 N.N.C. § 503

*Sponsored by: Honorable Jonathan L. Hale*

*Co-Sponsored by: Honorable Norman M. Begay*

Has had it under consideration and reports the same was **TABLED WITH A PENDING VOTE ON  
AMENDMENT #1**

Respectfully Submitted,



*Honorable LoRenzo C. Bates, Speaker*  
NAVAJO NATION COUNCIL

**26 JANUARY 2017**

### **AMENDMENT #1:**

On Page 1, Line 12, strike: 2 and replace with 1; and strike the second 2 and replace with 1

On Page 2, Line 1, strike: 2 and replace with 1

On Page 2, Line 2, strike: 2 and replace with 1; and strike the second 2 and replace with 1

On Page 2, Line 6, strike; 2 and replace with 1

On Page 2, strike 2. Navajo Nation Government and replace with 1. General Provisions

On Page 1, line 30, insert the following additional paragraphs:

B. In recognition of the time it will take to implement the name change, the Navajo Nation will delay the effective date of this legislation until October 1, 2017. This will allow all branches of government within the Navajo Nation sufficient time to purchase supplies and other products with the name Diné Nation.

C. The Navajo Nation recognizes it will take several months to transition from using the name Navajo Nation to Diné Nation.

D. After this legislation is passed, and prior to October 1, 2017, the Navajo Nation Council intends the following actions: all branches of Navajo Nation will use all office supplies bearing the name Navajo Nation.

On Page 3, line 12, insert the following language under Section Six. Effective Date: This amendment shall go into effect on October 1, 2017.

Renumber or re-letter succeeding paragraphs or sections accordingly, if necessary. This amendment shall supersede inconsistent language contained in any other committee amendment, which shall be conformed to the intent or language of this amendment. The Office of Legislative Services, with notice to the sponsor(s) of the Legislation, is hereby authorized to make necessary grammatical changes.

*Motioned by: Honorable Dwight Witherspoon*

*Seconded by: Honorable Lee Jack, Sr.*

*Vote: VOTE IS PENDING*

**TABLING MOTION:**

Motion to Table to 2017 Spring Session

*Motioned by: Honorable Kee Allen Begay, Jr.*

*Seconded by: Honorable Norman M. Begay*

*Vote: 14 in Favor, 03 Opposed (Speaker Bates not voting)*

**MAIN MOTION:**

*Motioned by: Honorable Herman M. Daniels*

*Seconded by: Honorable Norman M. Begay*

*Vote:*



(15)

## 23rd Navajo Nation Council

### Winter Session

DATE: January 26, 2017

TABLE Legislation: 0395-16

Motion: KABegay, Jr.

Second: NM Begay

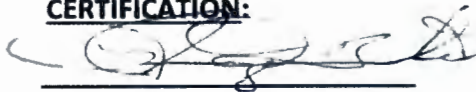
#### ALL DELEGATES:

	Yea	Nay
BATES, LoRenzo		
BEGAY, Kee Allen Jr.	✓	
BEGAY, Norman M.	✓	
BEGAYE, Nelson		✓
BENNETT, Benjamin L.		
BROWN, Nathaniel	✓	
CHEE, Tom T.	✓	
CROTTY, Amber K.		✓
DAMON, Seth		
DANIELS, Herman	✓	
FILFRED, Davis		
HALE, Jonathan L.	✓	
JACK, Lee Sr.		✓
PERRY, Jonathan	✓	
PETE, Leonard H.		
PHELPS, Walter	✓	
SHEPHERD, Alton Joe		
SLIM, Tuchoney Jr.		
SMITH, Raymond Jr.	✓	
TSO, Otto	✓	
TSOSIE, Leonard	✓	
WITHERSPOON, Dwight	✓	
YAZZIE, Edmund	✓	
YAZZIE, Peterson	✓	

GRAND TOTAL

14 3

#### CERTIFICATION:



Honorable LoRenzo Bates  
Speaker