

AMENDED  
PASSED

March 5, 2026

Cherokee Council House  
Cherokee, North Carolina  
MAR 05 2026

Date

RESOLUTION NO. 152 (2026)

*A resolution advancing EBCI sovereignty and stewardship of lands administered by the US Forest Service and US Park Service across the ancestral homelands of the Kituwah People and endorsing the frameworks for stewardship and collaboration established by the Elohi Dinigatiyi (Earth Keepers).*

WHEREAS, the *Anikituwagi* (Kituwah People) have a sacred relationship with the earth and successfully stewarded the almost 80 million acres of their ancestral homelands across the Southern Appalachians in reciprocal relationships with our natural relatives for millennia. This active relationship enabled our culture and people to thrive, our ecosystems to remain healthy, and for the earth to remain in balance; and

WHEREAS, our ancestral mother town of Kituwah, and the surrounding ancient towns and lands, waters, and forests across what are now known as the Tuckasegee and Little Tennessee River watersheds are where we first developed our language, our culture, our matrilineal governance, and our science of stewardship and alliance with other sovereigns, all which are central to the Tribe's historic strength and continued resilience, and all of which renders the restoration of EBCI's stewardship of the lands, waters, and forests bordering the current EBCI lands centrally important to the environmental sustainability and protection of our cultural lifeways across all of our homelands; and

WHEREAS, over 5 million acres of our ancestral homelands are currently administered by federal land management agencies, the US Forest Service and US Park Service in particular, and though there has been extensive and widespread environmental degradation across these lands, they continue to have extraordinary cultural value, as well as high biodiversity, water quality, and other environmental and economic values and remain a key source of our health and cultural resources for our people. This is especially true of the 1.5 million acres of federal lands bordering the current EBCI lands currently administered as the Nantahala and Pisgah National Forests, the Great Smoky Mountains National Park (GSMNP) and the Blue Ridge Parkway National Park (BRPNP); and

WHEREAS, it is now recognized that while the federal land management agencies have ensured a certain level of conservation, federal laws and policies have also criminalized traditional use of natural resources by EBCI citizens, and by not adhering to traditional land management practices including cultural fire, lands administered by the federal government are highly vulnerable to invasive species, catastrophic fires, and climate change, which all risk destroying the ecosystems that are not only central to Kituwah culture and livelihoods, but upon which the social and economic development of the entire Southern Appalachian region depends; and

WHEREAS, the EBCI has direct cultural and economic interests in the sound stewardship of these lands and waters, the wildlife that inhabit these lands, and the roads and infrastructure that cross these lands; the Tribe's interest in the sustainable management of the GSMNP elk herd, the demands on the EBCI EMS services from GSMNP visitors, and the management of Highway 441 through the GSMNP are cases in point; and



NOW, THEREFORE BE IT RESOLVED by the Eastern Band of Cherokee Indians in Council assembled, at which a quorum is present, the Tribal Council endorses the two documents prepared by the *Elohi Dinigatiyi* (Earth Keepers), as attached, to guide EBCI co-stewardship agreements, and the four-part framework for all co-stewardship agreements, and calls for the NRD to develop co-stewardship governance agreements with the US Forest Service and US Park Service across its ancestral lands, starting with the establishment of an MOA with the US Forest Service for the co-stewardship of the Nantahala and Pisgah National Forest.

BE IT FURTHER RESOLVED by the Eastern Band of Cherokee Indians in Council assembled, that Tribal Council endorses the Stewardship Principles and Collaboration Principles prepared by the *Elohi Dinigatiyi* (Earth Keepers) as guidance for discussions undertaken by the EBCI for co-stewardship with federal agencies in a manner consistent with Tribal governance and all applicable federal law and policy including consultation and compliance requirements such as the National Historic Preservation Act.

This Resolution is intended to provide guidance to the EBCI and its entities and shall not be interpreted to amend, repeal, preempt, or invalidate or otherwise modify any treaty, compact, contract, or other legally binding agreement between the Tribe and the United States, or other entity. Further, this Resolution is not to be utilized by any entity as a substitute for compliance with applicable Federal or Tribal laws.

*Submitted by: Elohi Dinigatiyi (Earth Keepers), in consultation with the Cherokee Speakers Council, the Natural Resources Department, and the Tribal Historic Preservation Office, Eastern Band of Cherokee Indians.*



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Gadugi Degvgasesdvi Anigiduwagi Dodalvi

Working Together to Steward the Kituwah Mountains



## ᏅᏁᏴᏁᏍᏔᏅ

Digiligodi<sup>1</sup>

(To Proceed Together)

April 25, 2025

*The Elohi Dinigatiyi and Eastern Band of Cherokee Indians address this letter to external sovereigns and organizations to share the framework by which we establish collaborative relationships as a sovereign nation with other parties actively pursuing responsibility in the Kituwah Mountains. The framework is the sovereign knowledge of the Kituwah People and is the product of thousands of years of experience developing the science of alliance between its own towns and with neighboring tribes and foreign entities.*

*Adoption and commitment to this framework resulted in many generations of healthy and productive relationships in both our internal and external affairs. The Kituwah language embodies this science and is therefore the uniquely correct expression of the foundational source for this framework. This framework will serve as the basis for new and deeper agreements between the Eastern Band of Cherokee Indians and other parties regarding collaboration in stewarding the Kituwah Mountains.*

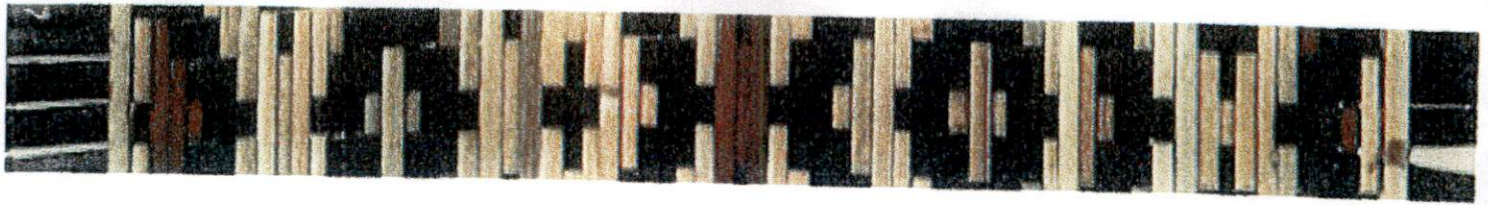
### **Digohidvni uyuyeldi (Purpose of collaborative agreement):**

1. Establish new, and better, relationships to steward the Kituwah Mountains in a manner that promulgates health and wellness for all and avoids major disputes and conflicts.
2. To create confidence, security and dignity for each party and our future generations by demonstrating respect for each other's sovereignty and responsibilities and an understanding of the mutual benefit of a respectful relationship to each of us. And
3. Demonstrate to all other neighboring parties and sovereigns the benefit of our joint action to advance the common good for all Peoples and all future generations everywhere.

### **Digagusdvi (Cornerstones of a good relationship for the common good, and the commitments of both parties to each other):**

1. *Djigi do tli sdi* (to understand and respect each other). A fair and productive relationship starts with mindset of the necessity of each side recognizing, respecting, and appreciating each other and each other's agency: including how each party understands their identity, their responsibilities, their rights, roles and contributions to stewarding the Kituwah Mountains and promulgating health and wellness. A key dimension of understanding each other is recognizing their mutual and common interests, and the additional benefits to each party, all neighbors and future generations of all parties of a good relationship between the parties.

<sup>1</sup> Recommended citation: *Elohi Dinigatiyi* (Earth Keepers), April 25, 2025. *Digiligodi*, "To Proceed Together", Natural Resources Department, Eastern Band of Cherokee Indians. Cherokee, North Carolina.

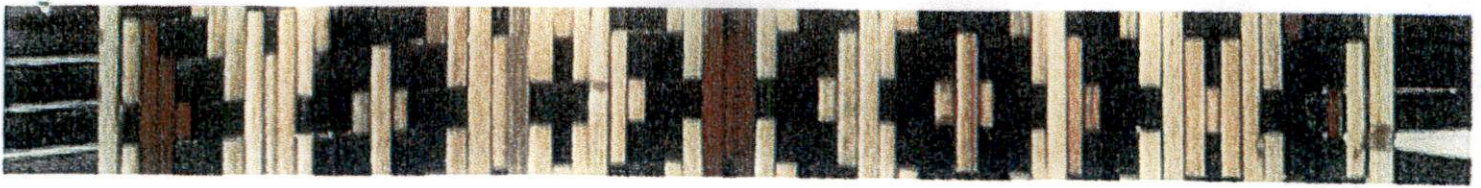


3. **Ga wo ni si do ha.** Each party identifies leaders to speak for their People with other sovereigns and in council meetings. These individuals are selected because they understand the overall purpose of the relationship, the mutual benefit and common good for current and future generations at stake, and the established process for developing, maintaining relationships and resolving disputes.
4. **Di ge yo hv sgi.** Each party intentionally trains young people to learn the languages of their neighbors and other sovereigns, and eventually serve as liaisons, diplomats, and representatives for their People with their different sovereign government neighbors.

#### **Kituwah Priorities for All Future Co-Stewardship Agreements:**

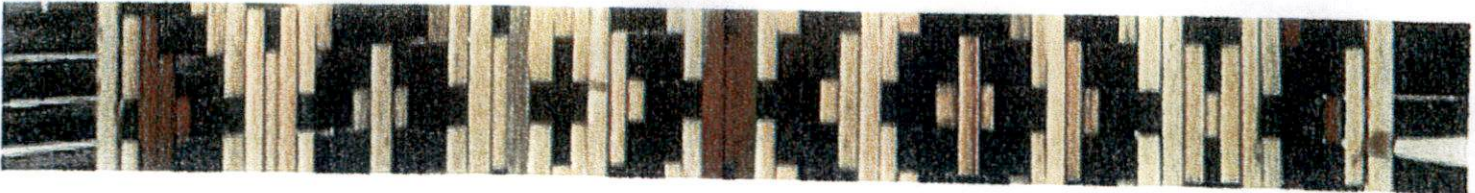
1. **Alenisodi aligodi: Regaining and fulfilling our responsibilities to our mountain homelands and our rights roles as a sovereign and matrilineal nation.** This will entail actively promoting the understanding and adoption of our traditional knowledges, practices, and standards by all concerned with our homelands, the return to us of culturally significant lands, and establishing co-stewardship governance arrangements with the federal agencies currently holding responsibility for parts of our homelands and our non-human relatives. It will also entail actively encouraging the participation of our sister tribes, the Cherokee Nation, and the United Keetoowah Band, so that they too can rebuild their relationships and responsibilities with the plants, animals and sacred places of their homelands. It is essential to prioritize the restoration of the traditional roles of women as cherished healers and leaders in the stewardship of our Tribe and our earth and support young women to take on these roles and encourage all men to recall and respect these roles.
2. **Duyugodvhi yagvnedi: Restoring our natural relatives and mountain homelands to health, and to provide the culturally important foods and materials that are essential to our wellbeing and happiness as a People.** Given the extent of degradation, this restoration will require active engagement our People, with the support of all newcomers, to recover and apply the traditional cultivation, harvesting, cultural burning practices, and ensuring the suspension of culturally and environmentally abusive practices and policies such as strict old-growth protection zones and wilderness areas.
3. **Diniyotli dideyodi. Prioritizing our youth and their intimate engagement with and stewardship of our homelands.** Our youth are our dreams and our future, yet because of the forced separation of the past they are often today disconnected from their language, lands, and traditions. It is our priority to advance programs and opportunities that enable a large portion of our youth to find meaningful connections with our natural relatives, as well as jobs, livelihoods, and career opportunities in the stewardship of the forests and waters across our homelands.
4. **Duyugodvhi iyadvnedi. Restoring our indigenous systems of science: monitoring, observation, research, and innovation.** It is essential to develop new knowledge about the current status of our lands and relatives, and new ideas and approaches to restoring our lands and our People. Our People are best suited to identify the questions and lead the discovery of new environmental, social, and political solutions because of our deep history and intensely close relationships with the Kituwah lands. Encouraging, supporting, and empowering the next generation of Kituwah scholars and leaders will help ensure that together we have the knowledge and establish the institutions to confront the growing threats to our homelands from climate change, biodiversity loss, and pollution of all types.





matrilineal social and political systems, and the reason they were responsible for major tribal decisions regarding the making of war, peace, and punishment. The restoration of their roles has become particularly urgent given the immeasurable trauma, sickness, and self-harm that resulted from the disconnection from our matrilineal traditions and our natural relatives and continues to tear apart our families and our children - the most precious of all of our gifts on this earth.

3. **Golisdi Vyelida Idehvi.** We are taught that humans are only one of many relatives in the natural world, and certainly not in the center or the most important. All relatives are essential and have their own role and contribution, and all are necessary for each of us to live and thrive. For these reasons we celebrate, respect, and appreciate all life in all its forms and are inclusive of all types of humans and other relatives. And furthermore, it is our belief that humans came last on the earth and have much to learn from other plants and animals that have learned to successfully conduct themselves in relationship with each other. In this sense, it is misguided and insulting to consider our plant and animal relatives as "resources" for our, human, benefit. And similarly misguided to attempt to "manage" our plant and animal relatives for solely our benefit or be exclusive or hierarchical in our relations with each other.
4. **Adageyuda.** We are also taught that we have a responsibility to actively engage with our relatives – caring for and cultivating them as they care for and cultivate us. In this sense our relationship with the natural world is reciprocal, and active engagement with natural ecosystems, plants, and wildlife is essential to keep them, and all of us, healthy and prosperous, as well as resilient to change. Our ancestors also instilled in us the truth that knowing how and when to care for our relatives requires constant observation, monitoring, as well as research and innovation. For these reasons our People established systems for understanding the status of ourselves and our relatives. For us, not actively engaging with and monitoring the health of our natural relatives is an act of irresponsibility and abuse. This principle is particularly important today given that our homelands have been severely harmed and degraded by colonization, industrialization, and overzealous protection.
5. **Gadugi.** This principle, of working together for the common good, is born of our love and appreciation for ourselves, our ancestors, our science, and our traditional institutions. It expresses our unity in supporting and sustaining our communities and our organizations, our gratitude for what we have, and our commitment to serve others and the natural world that has always sustained us. Our commitment to Gadugi is demonstrated today by our vibrant language programs, community organizations, public schools, health systems and government agencies, and the growing number of cultural organizations that are reconnecting us and our youth to our lands, our traditions, and our language. This principle is also demonstrated today by our outreach to the many new governments and organizations active in our homelands, and our constant and generous search for respectful working relationships with them.
6. **Duyugodvhi.** Our ancestors also taught us that there was a correct and right way for Kituwah People to conduct themselves to be fully human, to achieve full health and wellness (*tohi*), and maintain ones right to be a member of the Kituwah People. This principle entails self-respect and awareness of one's responsibilities, and accountability to ourselves and the community. We learned that, in practice, this principle also embodies the expectation that each person, community, and organization is responsible to get themselves on the right path and to self-discipline to stay on that path. Maturity is demonstrated when each person or entity goes freely and willingly into their responsibilities and does not need to be told how to behave, and similarly, has sufficient self-awareness and discipline to step aside and get out of the way if they cannot or do not support the direction of the Kituwah wisdom and elders.
7. **Dikanvwadvsdi.** Our ancestors discovered natural laws of animal and plant behavior and intentionally built their human institutions to steward our lands and our People on those laws. Just as in the natural world, every Kituwah institution has a particular role, plays its role, and respects and appreciates the roles of others. For example, the Kituwah matrilineal institutions were the embodiment of the learned truth of women as the source of all life, of understanding the earth, and of healing. Similarly, each Kituwah town knew what land it was responsible for and its role in the social



and political system, and each Clan had a distinct role and responsibility in the tribal social and political system. This foundational focus on knowing and fulfilling your responsibility enabled equitable and decentralized stewardship where each institution, town or organization didn't work for each other but rather with each other. This system then enabled flexibility and resilience to change, as there was not gendered, or hierarchical, prejudice against new knowledge or ideas. Disputes arise when individuals or organizations do not fulfill their roles or responsibilities, or do not respect the responsibilities of others.

#### **Our Vision for Stewardship and Priorities for the Future:**

1. **Alenisodi Aligodi:** Regaining and fulfilling our responsibilities to our mountain homelands and our rights roles as a sovereign and matrilineal nation. This will entail actively promoting the understanding and adoption of our traditional knowledges, practices, and standards by all concerned with our homelands, the return to us of culturally significant lands, and establishing co-stewardship governance arrangements with the federal agencies currently holding responsibility for parts of our homelands and our non-human relatives. It will also entail actively encouraging the participation of our sister tribes, the Cherokee Nation, and the United Keetoowah Band, so that they too can rebuild their relationships and responsibilities with the plants, animals and sacred places of their homelands. It is essential to prioritize the restoration of the traditional roles of women as cherished healers and leaders in the stewardship of our Tribe and our earth, and support young women to take on these roles and encourage all men to recall and respect these roles.
2. **Duyugodvhi Yagvnedi:** Restoring our natural relatives and mountain homelands to health, and to provide the culturally important foods and materials that are essential to our wellbeing and happiness as a People. Given the extent of degradation, this restoration will require active engagement our People, with the support of all newcomers, to recover and apply the traditional cultivation, harvesting, cultural burning practices, and ensuring the suspension of culturally and environmentally abusive practices and policies such as strict old-growth protection zones and wilderness areas.
3. **Diniyotli Dideyodi.** Prioritizing our youth and their intimate engagement with and stewardship of our homelands. Our youth are our dreams and our future, yet because of the forced separation of the past they are often today disconnected from their language, lands, and traditions. It is our priority to advance programs and opportunities that enable a large portion of our youth to find meaningful connections with our natural relatives, as well as jobs, livelihoods, and career opportunities in the stewardship of the forests and waters across our homelands.
4. **Duyugodvhi Iyadvnedi.** Restoring our indigenous systems of science: monitoring, observation, research, and innovation. It is essential to develop new knowledge about the current status of our lands and relatives, and new ideas and approaches to restoring our lands and our People. Our People are best suited to identify the questions and lead the discovery of new environmental, social, and political solutions because of our deep history and intensely close relationships with the Kituwah lands. Encouraging, supporting, and empowering the next generation of Kituwah scholars and leaders will help ensure that together we have the knowledge and establish the institutions to confront the growing threats to our homelands from climate change, biodiversity loss, and pollution of all types.

Through the restoration of our traditional land-relations, access, names, and the traditional rights and roles of women in particular, and by prioritizing our reconnection with the land by our youth, we will advance the health, wellness, and happiness for the Kituwah People as well as all others who reside here or downstream of our homelands. We invite all external partners to respect us and learn from us, as we will respect and learn from you, so we all can continue to be blessed with the opportunity to live among these Kituwah mountains for thousands of years to come.

**PASSED**

Cherokee Council House  
Cherokee, North Carolina  
MAR 05 2026

Date

Amendment to Resolution No. 152 (2026):

In the BE IT FURTHER RESOLVED; add a "." after the word  
"requirements" and strike the remainder of sentence

The attached Resolution/Ordinance \_\_\_\_ 152 \_\_\_\_ dated \_\_ MARCH 5, 2026 \_\_ was:

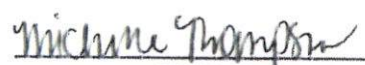
PASSED ( X )

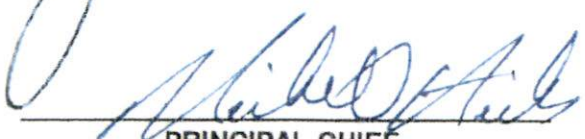
KILLED ( )

and ratified in open Council on MARCH 5, 2026 by 88 voting for the act and 0 members voting against it as follows:

VOTE	FOR	AGAINST	ABSTAIN	ABSENT
Lavita Hill	X			
Venita Wolfe	X			
Boyd Owle	X			
Michael Smoker				X
Shennelle Feather	X			
David Wolfe	X			
Adam Wachacha				X
Mike Parker	X			
Bo Crowe	X			
Jim Owle	X			
Shannon Swimmer	X			
Michael Stamper	X			
	88	0	0	12

  
 \_\_\_\_\_  
 TRIBAL COUNCIL CHAIRMAN

  
 \_\_\_\_\_  
 ENGLISH CLERK

  
 \_\_\_\_\_  
 PRINCIPAL CHIEF

APPROVED (  ) VETOED (  )

VETO UPHeld (  ) VETO DENIED (  )

DATE: 3-18-26

I hereby certify that the foregoing act of the Council was duly:

PASSED ( )

KILLED ( )

and ratified in open Council after the same has been interpreted by the Official Interpreter and has been fully and freely discussed.

\_\_\_\_\_  
 INTERPRETED ( )

\_\_\_\_\_  
 OMITTED ( )

AMENDED

PASSED

Cherokee Council House  
Cherokee, Qualla Boundary (NC)

Date: JAN 08 2026

RESOLUTION NO. 91 (2026)

WHEREAS, in Cherokee tradition, the waterways are known as the Longperson, a living, conscious being whose head begins in the mountains and whose feet stretch to the sea. The Longperson is a sacred presence, offering life, guidance, healing, and protection to our people.

WHEREAS, Cherokee traditional teachings and wisdom recognize that nature and all its elements are not just resources to be exploited for human gain, but are living beings with inherent rights to exist, thrive, and evolve;

WHEREAS, Eastern Band of Cherokee's core values are rooted in our strong connection to the land and waters. The following core values directly pertain to the rights of the water and our responsibility to honor our non-human relatives;

1. Honoring the Past- honoring Ancestors and elders, learning from past tribal decisions;
2. Strong Individual Character- to act selflessly with integrity, honesty, perseverance, courage, respect, trust, honor, and humility;
3. Educating the Children- providing values-oriented education and recreation, and by being strong role models; and
4. Group Harmony- freely giving time, talent, and treasures;
5. Sense of Place- acting as good stewards of the land, making a connection between the land & tribal identity.

WHEREAS, our people center Longperson in our ceremonies, gathering medicinal plants, practicing cleanliness and purity, providing nourishment for our families, in our enjoyment and mental health, and bringing our families and community together in celebration and stewardship of Longperson;

WHEREAS, the Eastern Band of Cherokee have the responsibility to care for our waterways so that other Tribal Nations and all living beings downstream can enjoy clean, healthy water. The care we show our waters directly affects the health and welfare of those who live along Longperson's path to the ocean;

WHEREAS, Our Ancestral homelands are being threatened by pollution, destruction and climate change. Longperson is the heartbeat of our homelands and home to the Tsuwa, our water quality indicator, who is also under threat and considered endangered. The decline of Longperson stewardship is evident in the death and decline of our non-human relatives, in the health of Longperson, and in the diminishing incredible biodiversity we share our home with;

WHEREAS, climate change has caused significant harm to Indigenous communities and poses a threat to the health and well-being of all life on earth, the impacts are becoming more and more devastating. The most recent hurricane, Helene, demonstrated that the Longperson and the Eastern Band of Cherokee are not immune to climate change impacts;

WHEREAS, the Eastern Band of Cherokee recognizes the importance of upholding the principles of the United Nations Declaration on the Rights of Indigenous Peoples, which affirm our right to

maintain and strengthen our relationship with our Lands and Waters; Strengthening our relationship with and acknowledging Longperson rights will affirm boundary lands and prevent continued land loss through riverbank erosion;

WHEREAS, the recognition and protection of the rights of the Longperson is a necessary step toward achieving environmental sustainability and safeguarding the health, culture, and prosperity of future generations and the planet as a whole;

WHEREAS, the Eastern Band of Cherokee Tribal Council is the legislative body of the Eastern Band of Cherokee and is responsible for introducing and implementing legislation that uplifts and centers tribal governance around our Core value system.

**NOW THEREFORE BE IT RESOLVED** by the Eastern Band of Cherokee Indians in Council assembled, at which a quorum is present, that the Tribal Council hereby recognizes the inherent rights of the Longperson, a natural entity within the boundary and Ancestral homelands of the Cherokee people, and declares that the Longperson possesses the following rights:

1. To exist, persist, and regenerate its vital cycles, structures, functions, and processes free from negative human disturbance, alteration, or destruction.
2. To maintain and restore its natural state and integrity, including the right to be free from pollution, contamination, nonnative invasive species, and other environmental degradation.
3. To serve as a home and habitat for non-human relatives, consistent with the ecological relationships established through time.
4. To access and maintain free-flowing conditions, including protection from damming, obstruction, or any alteration that impedes the natural flow of water.
5. To be protected by the Eastern Band of Cherokee under the laws, customs, and traditions of the Eastern Band of Cherokee, and to have its rights enforced by the appropriate authorities.

**BE IT FURTHER RESOLVED**, that the tribal council establishes a Rights of Nature Task Force, composed of 10-15 members, including representatives from EBCI youth, the natural resources department, tribal government, community leaders, Earthkeepers, elders, and nonprofit and federal agency partners. The task force shall be entrusted with the following responsibilities:

1. Within [12] months of formation, the Task Force shall prepare a report exploring the Rights of Nature for Longperson and the interconnected streams within the Qualla boundary and Ancestral homelands. The Background Report shall include:
  - a. A concise legal and policy analysis of how to implement the rights of Longperson, in alignment with the Tribe's sovereign rights and responsibilities;
  - b. An exploration of how the rights of Longperson can support and assert the sovereign rights of the Eastern Band of Cherokee, including our ecological knowledge, customs, and practices;
  - c. Examples of successful water protocol models from other Tribal Nations and municipalities; and
  - d. An annexed proposed ordinance establishing legally enforceable rights of Longperson.
2. The Task Force shall closely consult with tribal elders, legal experts, cultural leaders, and community members to ensure that the Background Report reflects cultural knowledge, legal principles, and values.
3. The Task Force shall have the authority to seek technical assistance, conduct research, and engage with external experts as needed.
4. Propose public education initiatives, including water conservation awareness, youth curriculum integration through CCS and New Kituwah Academy, and broader community outreach;
5. Identify and recommend restoration projects that improve water quality and uphold the rights of Longperson.

**BE IT FURTHER RESOLVED**, the Eastern Band of Cherokee directs its representatives to work with other Indigenous communities, governments, and organizations to promote the recognition and protection of the rights of Longperson and to advocate for policies and laws that support environmental sustainability and the protection of Longperson.

**BE IT FURTHER RESOLVED**, that the Eastern Band of Cherokee Indians declares that the recognition of the rights of Longperson is a fundamental step towards protecting and ensuring the safety of water, and is committed to working towards this goal for the benefit of current and future tribal citizens.

**BE IT FINALLY RESOLVED** that this resolution shall become effective upon ratification by the Principal Chief of the Eastern Band of Cherokee Indians.

**Submitted by:**

Jasmine Smith - NAIWA Daughters Chairwomen  
Kyndra Postoak - NAIWA Daughters Secretary  
Emma Maney - NAIWA Daughters Treasurer  
Zailiana Blythe - NAIWA Daughters Project Leader  
Laila Crowe Taylor - NAIWA Daughters Project Leader  
Janee Smith - NAIWA Daughters Project Leader  
Ehko Lossiah - NAIWA Daughters Member  
Maryjane Tafoya - NAIWA Daughters Member  
Story Martens - NAIWA Daughters Member  
Misha Slee - NAIWA Daughters Member  
Aryahnie Pheasant - NAIWA Daughters Member  
Nyra Reed - NAIWA Daughters Member  
Nahnie George - NAIWA Daughters Member

Darius Taylor - Cherokee Youth Council Member  
Gavin Teesatuskie - Cherokee Youth Council Member  
Georjia Girty - Cherokee Youth Council Member  
Ava Walkingstick - Cherokee Youth Council Member  
Moke Tafoya - Cherokee Youth Council Member  
Kale Walkingstick - Cherokee Youth Council Member  
Chaz Martens - Cherokee Youth Council Member  
Utsela Saunooke - Cherokee Youth Council Member  
Kierstan Jumper - Cherokee Youth Council Member

Carmeleta Monteith, Beloved Woman

Mary Thompson, Earthkeeper  
Onita Bush, Earthkeeper  
Tom Belt, Earthkeeper  
Roger Smoker, Earthkeeper  
Blythe Winchester, Earthkeeper

PASSED

PASSED

Cherokee Council House  
Cherokee, North Carolina

JAN 08 2026

Date

Amendment to Resolution No. 91 (2026):

Strike; the 1<sup>st</sup>, "BE IT FURTHER RESOLVED" in its entirety

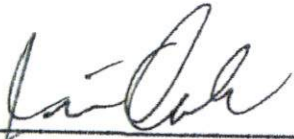
The attached Resolution/Ordinance 91 dated January 8, 2026 was:

PASSED ( X )

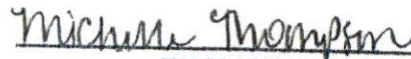
KILLED ( )

and ratified in open Council on January 8, 2026 by 100 voting for the act and 0 members voting against it as follows:

VOTE	FOR	AGAINST	ABSTAIN	ABSENT
Lavita Hill	X			
Venita Wolfe	X			
Boyd Owle	X			
Michael Smoker	X			
Shennelle Feather	X			
David Wolfe	X			
Adam Wachacha	X			
Mike Parker	X			
Bo Crowe	X			
Jim Owle	X			
Shannon Swimmer	X			
Michael Stamper	X			
	100	0	0	0



TRIBAL COUNCIL CHAIRMAN



ENGLISH CLERK



PRINCIPAL CHIEF

APPROVED (  ) VETOED ( )

VETO UPHeld ( ) VETO DENIED ( )

DATE: 1-21-26

I hereby certify that the foregoing act of the Council was duly:

PASSED ( )

KILLED ( )

and ratified in open Council after the same has been interpreted by the Official Interpreter and has been fully and freely discussed.

INTERPRETED ( )

OMITTED ( )