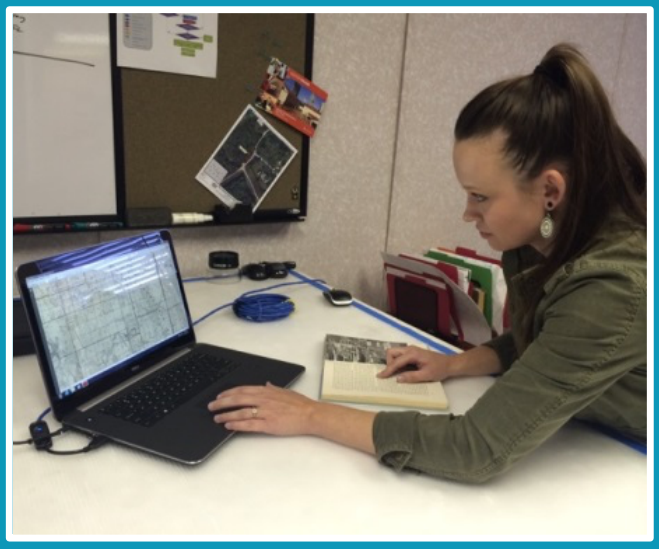


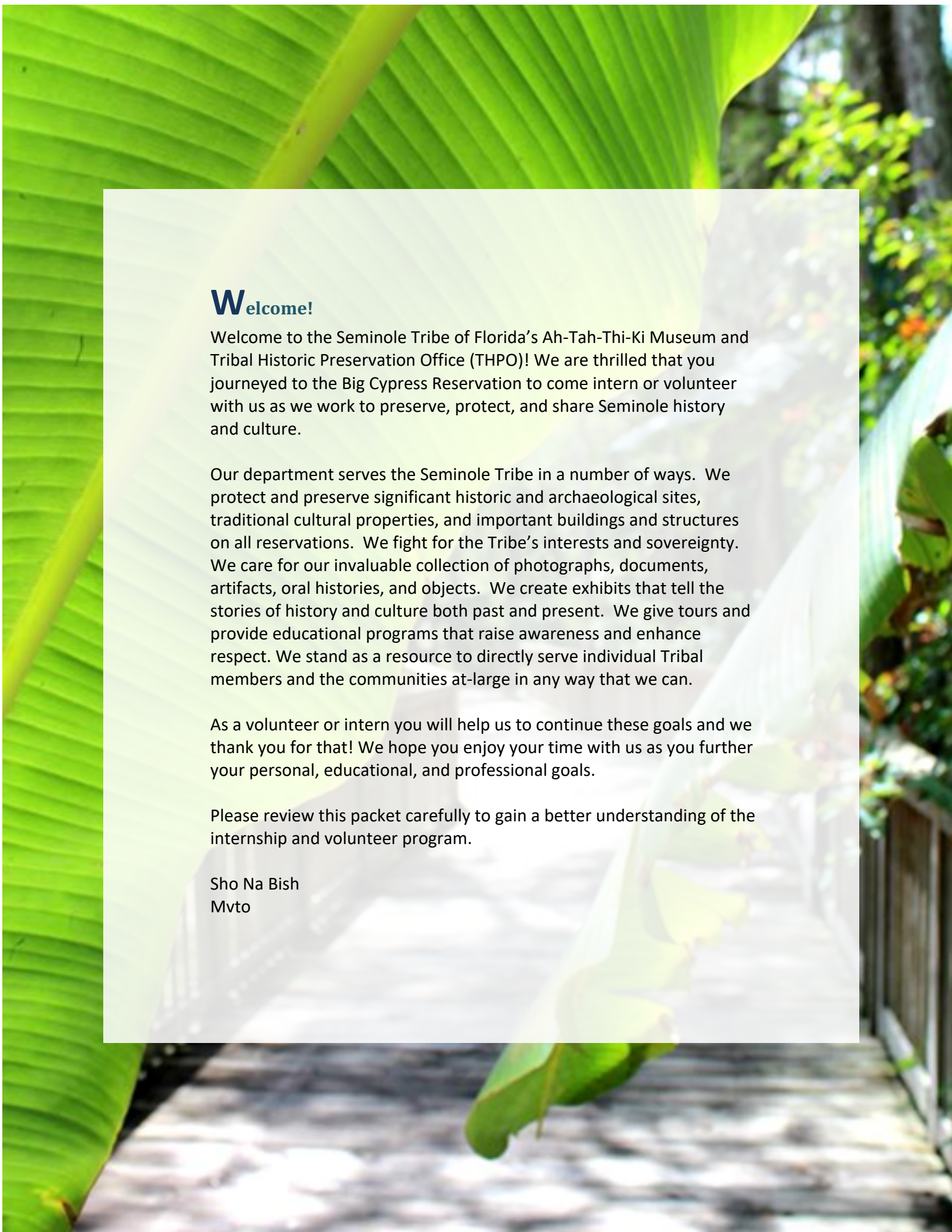
SEMINOLE TRIBE OF FLORIDA

AH-TAH-THI-KI

M U S E U M

A PLACE TO LEARN, A PLACE TO REMEMBER.

TRIBAL HISTORIC PRESERVATION OFFICE



Welcome!

Welcome to the Seminole Tribe of Florida's Ah-Tah-Thi-Ki Museum and Tribal Historic Preservation Office (THPO)! We are thrilled that you journeyed to the Big Cypress Reservation to come intern or volunteer with us as we work to preserve, protect, and share Seminole history and culture.

Our department serves the Seminole Tribe in a number of ways. We protect and preserve significant historic and archaeological sites, traditional cultural properties, and important buildings and structures on all reservations. We fight for the Tribe's interests and sovereignty. We care for our invaluable collection of photographs, documents, artifacts, oral histories, and objects. We create exhibits that tell the stories of history and culture both past and present. We give tours and provide educational programs that raise awareness and enhance respect. We stand as a resource to directly serve individual Tribal members and the communities at-large in any way that we can.

As a volunteer or intern you will help us to continue these goals and we thank you for that! We hope you enjoy your time with us as you further your personal, educational, and professional goals.

Please review this packet carefully to gain a better understanding of the internship and volunteer program.

Sho Na Bish
Mvto

Contents

Supervisor and Scheduling

You will be assigned a direct supervisor throughout the term of your internship or volunteer opportunity. This person will be your point of contact throughout your time with us. Feel free to go to him or her with any questions you may have. They will work with you to establish an appropriate schedule. You will be expected to keep track of your time in the log on the following page. If you have a similar form from your organization you may substitute it so long as all of the information that is requested on our form is provided.

If you are unable to be present during a scheduled time, you are expected to notify your supervisor in a timely manner. Treat your internship or volunteer experience and supervisor with respect and courtesy.

Work Location

Internship and volunteer work will primarily take place at the Museum and THPO campus on the Big Cypress Reservation. Work may also take place on other reservations, in the field, or locations for outreach events. Work location should be predetermined with your supervisor.

Right to a Safe Work Environment

You have a right to work in a safe environment free from any type of harassment. If you ever feel uncomfortable, please feel free to address any concerns with your direct supervisor. You are also welcome to speak with the Education Coordinator at any time regarding any concerns you may have.

Intern/Volunteer Hour Log

Name: _____ Section: _____

Date	Activity Performed	Hours	Total Hours
		Total Hours	

Supervisor Signature: _____ Date: _____

SEMINOLE TRIBE OF FLORIDA

AH-TAH-THI-KI

M U S E U M

A PLACE TO LEARN. A PLACE TO REMEMBER.

TRIBAL HISTORIC PRESERVATION OFFICE

Expectations

We expect interns and volunteers to adhere to the following requirements so that we can best serve the Seminole Tribe of Florida. Please note that failure to abide by these policies may result in the termination of the volunteer or internship experience.

Dress Code

Volunteers and interns are representatives of the Museum and THPO and should dress according to the Seminole Tribe of Florida dress code. However, this is at the discretion of your direct supervisor and may vary according to your working conditions.

The Tribe observes a Business Casual dress code for office-based employees which means dressing professionally but not requiring formal business attire such as business suits. Interns and volunteers should be clean and neat in appearance. Some positions may require uniforms.

Acceptable business casual attire includes:

- Shirts – comfortable-fitting shirts with collars such as polos and blouses, sweaters, pullovers, and dress jackets.
- Dresses – comfortable-fitting dresses and skirts of conservative length.
- Pants – comfortable-fitting dress slacks, trousers, and Dockers.
- Footwear – Dress shoes, boots, loafers, boat/deck shoes. Shoes should be close-toed and of a safe heel height.

Acceptable business casual attire does NOT include:

- Jeans. However jeans without holes or frays may be worn for casual Fridays.
- Warm-up suits and sweatpants
- Tank tops, tube and halter tops.
- Form fitting or provocative clothing such as spaghetti straps, clothes that reveal bare backs, midriffs, or shoulders.
- T-shirts displaying advertising or writing (unless approved and provided for a specific event).
- Sandals, beach sandals, flip flops, and athletic-type footwear.
- Any item of attire that is a distraction to other employees.

Volunteers and interns working in the field should discuss the dress code appropriate for their job duties with their direct supervisors. For example, volunteers and interns working in the field or in physically demanding positions will need to wear appropriate attire for the field or for their work

Professionalism

Volunteers and interns should act professionally by following the expectations of all Seminole Tribe of Florida employees, treating their coworkers and visitors in a courteous manner, and making sure to advise their supervisor of schedule changes or other issues.

Harassment

Harassment of any kind will not be tolerated. The Tribe is committed to a work environment in which all individuals are treated with respect and dignity. Every volunteer and intern has the right to work in a professional atmosphere that promotes equal employment opportunities and prohibits discriminatory practices, including harassment. Therefore, the Tribe expects that all relationships among persons in the workplace will be business-like and free of bias, prejudice, and harassment.

Forms of harassment under the Tribe's *Anti-Harassment Policy* would include, but are not limited to:

- Racial slurs, ethnic jokes, sexual remarks;
- Posting of offensive statements, posters or cartoons, offensive material downloaded from the Internet;
- Trespassing on the home of any Tribe official or employee for the purpose of harassing or forcing dialogue;
- Solicitation of sexual favors, unwelcome physical contact, sexually explicit e-mail communications.

Any volunteer or intern who believes he or she has personally experienced or directly observed an act of harassment must report the incident to his or her Supervisor/Manager immediately. They may skip a level(s) in the management chain in order to seek an impartial, uninvolved party with which to lodge the complaint. More details on the reporting chain can be found in the full version of the *Anti-Harassment Policy*, available upon request from the Human Resources Department. STOF Policy Version 1.1 (2013) Page 47.

The Tribe will not in any way retaliate against an individual who makes a report of harassment; nor will it permit any other employee to do so. Retaliation is a serious violation of this policy and must be reported immediately to those persons involved in investigating the initial complaint.

Under the terms of the *Anti-Harassment Policy*, internal workplace investigations and the involvement of the Office of the General Counsel may be appropriate. The appropriate forms of discipline are also described therein.

The Tribe encourages and requires prompt reporting of harassment claims so that rapid responses and appropriate actions may be taken.

Finally, nothing within the provisions of this policy will be deemed to constitute a waiver or limitation upon the Tribe's entitlement to immunity from suit in all federal and state courts in connection with any claim, action or cause of action alleged to arise under this policy. The sole and exclusive jurisdiction for all rights, duties and obligations arising under this policy will be vested in the Tribe, whose administrative decisions on any matter arising hereunder will be final, binding and conclusive.

Cultural Sensitivity

Interns and volunteers should understand that the Museum and THPO work fundamentally to serve Seminole Tribal Members. It is important that interns and volunteers act with cultural sensitivity and protect knowledge that is not intended for public consumption.

Drug Free Workplace

The Seminole Tribe of Florida is a drug free workplace and is committed to providing a safe, efficient and productive work environment for all employees, interns and volunteers. It is the policy of the Tribe to prohibit the use, possession, purchase, distribution, sale or presence in the bodily system of illegal drugs or alcohol. The unlawful possession, use, manufacture or distribution of illegal drugs while on the premises or elsewhere within the Tribal reservations will result in termination of your internship or volunteering experience.

Safety Concerns

The Museum and THPO require that its employees, contractors and volunteers perform their duties safely and observe all safety rules. The Museum and THPO expect volunteers to work and operate equipment in a safe manner, and to use good judgment and common sense in matters of safety.

If you have any doubt as to whether you can safely perform a task, please ask for help. Do not overexert yourself or work to the point of exhaustion or injury. To preserve your health, follow all necessary safety precautions and use proper safety equipment.

If you are injured in the course of your service, you must notify your assigned supervisor immediately. You will also be asked to complete an Incident Report with the Security Division. The STOF's insurance, with some limitations and exclusions, protects volunteers and interns against injuries or damages that result from activities or services conducted as part of your volunteer experience here.

If you have any questions or concerns about workplace safety, or if you would like to review our complete Security Manual, please speak to your assigned supervisor.

You will also be provided basic training on the *Emergency Plan*. This plan will provide you with the knowledge necessary to protect yourself and others from the types of dangers you could encounter while interning or volunteering here.

Please be advised that personal medical coverage is not required for all volunteers, but is preferred. Coverage should include major medical and should be in full effect while volunteering or interning.

All volunteers must sign a waiver of liability before commencing work, to protect the Museum and THPO against any claims.

Emergencies

Medical Emergencies

In case of a medical Emergency, call security immediately. Radios can be found in every building. Simply hold down the button on the left hand side of the radio, wait one second, state your name and who you are calling, and state your concern. Release the button and wait for a response.

Hurricane/Hazardous Weather

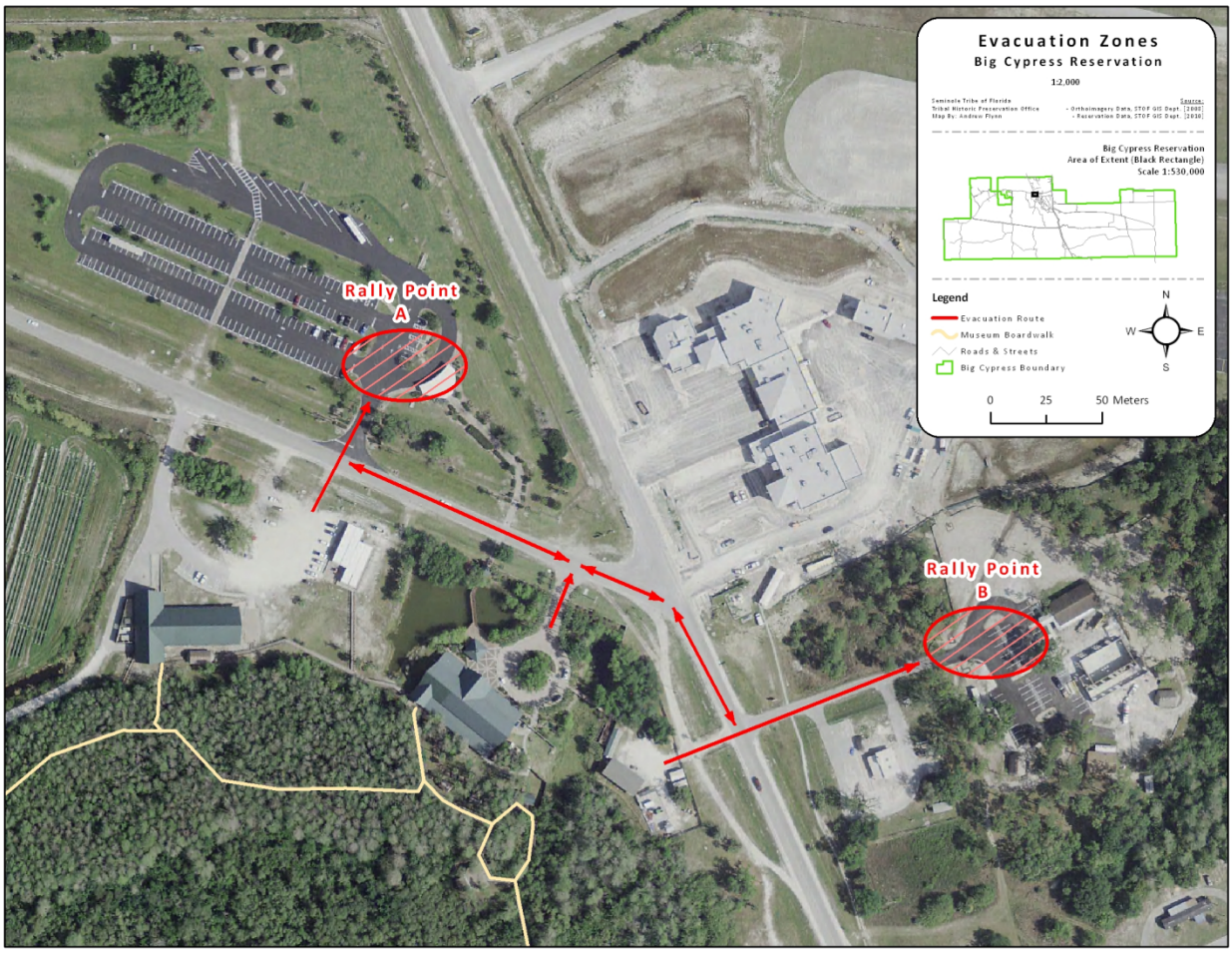
In case of a hurricane or hazardous weather, contact your supervisor before coming in to work. You can monitor the National Weather Service for weather alerts to keep informed. Exercise caution and do not put yourself at risk.

If you are already at work when there is hazardous weather follow the instructions from security personnel or your direct supervisor. If you are outside, seek shelter immediately. The vaults in both the Museum and Curatorial Building are the safest places to be.

If weather is poor you may hear one long siren. This indicates that there is lightening present and you should not be outside. When you hear 3 short sirens, this indicates that the coast is clear.

Fire

If there is a fire head to established rally spaces. If an alarm has not been sounded, pull the fire alarm or notify security. The first rally spot is in the shaded structure in the parking lot next to the restrooms. If that location is unsafe, head to the Big Cypress New Testament Baptist Church parking lot which is behind Sweet Tooth.



Smoke

At times, wildfires or sugar cane burning can cause there to be smoke on grounds. If you are sensitive to smoke, you should take necessary precautions.

Fog and driving safety

When driving to your location, make sure to keep an eye out for animals who may be on the roads. You may encounter dense fog and should slow down and maintain a safe following distance. It is better to arrive late than to be in an accident. If possible to do so safely, notify your supervisor that you will be late, or explain what happened on arrival.

Criminal Activity

Be aware of your surroundings. If you see suspicious behavior, notify security. Do not investigate on your own.

If you are interacting with someone who is making you feel unsafe you can use the code word "Sam Jones" on the radio or you can use the intercom by dialing "75014" on any office phone. You may say something to the person such as "One second, I need to remind a staff member that they have a message." Then you can dial the number or call on the radio and say "Ellen, please check your messages. You have a message from Sam Jones." This is just one example.

Smoking/Vaping

Smoking and vaping are only permitted in a specific area in the Maintenance Yard or parking lot area. Smoking is strictly prohibited in any other areas of the Museum/THPO campus.

Use of Tribal Equipment

The Museum/THPO may provide computers, phones, vehicles, and other equipment that are to be used as part of your service. It is expected that you treat this equipment with the utmost care and that you do not use these items for inappropriate activities. It is expected that occasional personal use of the phone and computers will take place, but we ask that you please confine your use to business as much as possible. No Tribal vehicles will be operated by a volunteer at any time.

Advocacy

Our volunteers and interns are a great asset in public relations and we hope that you will act as a Museum, THPO, and Seminole Tribe of Florida advocate throughout your time here. Please remember that when speaking in a public forum, you are expected to represent the Museum/THPO in a positive manner.

Media and Solicitation

All media requests and solicitations of any kind should NOT be handled by volunteers and interns and you are prohibited from speaking to the media in regards to their work with the Museum and THPO without prior permission from your direct supervisor. You may be asked at times to participate in an interview relating to your work at the Museum or THPO (eg.The Seminole Tribune may write a story or the Museum may wish to publish a blog) and your participation is at your discretion.

Gifts/Volunteer Benefits

Volunteers and interns may receive certain benefits. No gifted items (monetary or physical) will be given to any one volunteer that equal more than fifty dollars ($50.00) annually.

"Open Door Policy"

All volunteers are encouraged to provide input and suggestions concerning overall operations. As a matter of practice, all supervisors will maintain an "open door" for discussion. All volunteer complaints concerning work practices and procedures will be received with a receptive ear and will be reviewed thoroughly. Any formal complaints should be made to your assigned supervisor.

Code of Conduct

A copy of the STOF's *Code of Conduct* should be reviewed by every volunteer. Volunteers are expected to familiarize themselves with this document and they should inform their assigned supervisor if they

have any conflicts with the document as stated. The *Code of Conduct* is to be followed by all volunteers, thus ensuring that no improper behavior takes place. Types of inappropriate behavior that could lead to termination as a volunteer include but are not limited to: violation of federal, state or Tribal laws; theft; vandalism; unauthorized release of information; abuse; and working under the influence.

Intellectual Property

Devices or property, intellectual or otherwise, developed by a volunteer in relationship to their position are considered to be wholly owned by the Seminole Tribe of Florida.

Intellectual Property Confidentiality

We take great care to maintain the sensitivity of the Tribe's information. When you submitted your Volunteer Application, you signed a statement that all work done while on duty for STOF is property of the Tribe, and that all information would remain confidential. Any effort to use information or resources collected during your time with the Museum/THPO for personal gain, either during your internship or after, will be viewed as a violation of this agreement.

All data that is sensitive in nature, must be protected from unauthorized disclosure or public release based on Tribal or federal law, and other constitutional, statutory, judicial, and legal agreements. Sensitive data is information that may be subject to disclosure or release under the guidance of General Counsel of the Seminole Tribe of Florida, but requires additional levels of protection.

Examples of “Confidential” and “Sensitive” data may include but are not limited to:

- Personally Identifiable Information, such as: a name in combination with a social security number (SSN) and/or financial account numbers
- Student Education Records
- Intellectual Property, such as: Copyrights, Patents and Trade Secrets
- Medical Records
- Seminole Tribe of Florida operational information
- Seminole Tribe of Florida personnel records
- Seminole Tribe of Florida information security procedures
- Seminole Tribe of Florida research
- Location and make up of on-reservation sites

Federal Indian Child Welfare Act

Please be advised that the Seminole Tribe of Florida complies with the Federal Indian Child Welfare Act USC 25 § 1901-1963. Due to this law, the Seminole Tribe of Florida is required to be vigilant in our background processes and applicant screening. In order to suffice PL 101-630 and PL 101-647 (*Crime Control Act of 1990* – requires Criminal Background Checks –Finger Printing) we have been following the background procedures in place. We not only look at the criminal history of an applicant, but we consider the entire history, to include, but not limited to, volunteer Interviews with recruiting and department management notes, drug screen results, employment references, personal references, verification of residences, education verification, as well as any other information the applicant has been asked to provide in connection with their request to volunteer. All of this data assists us in forming a total assessment of the applicant, and allows us to make an informed decision about the suitability of the applicant to volunteer for the Seminole Tribe of Florida. Every volunteer chosen for a position at the Seminole Tribe of Florida is screened and assessed utilizing these processes and procedures.

Background Information

The Tribal Historic Preservation Office and the Ah-Tah-Thi-Ki Museum both work together to preserve, protect and share Seminole history and culture. They share a campus located on the Big Cypress Seminole Reservation. The campus consists of the Museum and Curatorial buildings, THPO trailer, raised wooden boardwalk and village area, and maintenance area.

Tribal Historic Preservation Office

Mission Statement

To champion Tribal sovereignty through the protection and preservation of Seminole cultural interests.

Vision Statement

To empower the Seminole people.

History of the Tribal Historic Preservation Office

The Seminole Tribe of Florida's Tribal Historic Preservation Office (THPO) was established on July 15, 2002 by the Tribal Council through Tribal Council Resolution C-185-02. On October 6, 2006, through provisions of Section 101(d) (2) of the National Historic Preservation Act (NHPA), Tribal Council signed a Memorandum of Agreement with the National Park Service (NPS), implementing a Historic Preservation Plan. The duties of the State Historic Preservation Officer were officially shifted to the Tribe's Tribal Historic Preservation Officer. Tribal lands, as defined by the NPS, are "all lands within the exterior boundaries of any Indian reservation and all dependent Indian communities" (16 U.S.C. 470w). The responsibilities of the THPO under the National Historic Preservation Act and 36 CFR sect. 800.2 stipulate that through consultation with federal agencies, the THPO has direct supervision over cultural resources on tribal lands. As such, the THPO staff is responsible for preserving the archaeological, historic, and cultural sites of significance to the Seminole Tribe. In 2013, the Tribal Council unanimously passed the Seminole Tribe of Florida Cultural Resource Ordinance (C-02-14). The CRO was revised in 2016 as C-01-16. Enactment of the Ordinance will serve to improve long term planning and development, preservation of the Tribe's cultural heritage, and the protection of cultural resources and historic property both on and off the reservations.

In Spring of 2016, the STOF and Advisory Council on Historic Preservation entered an agreement acknowledging the sovereignty of the Tribe's CRO C-01-16 allowing the Tribe a much stronger role in the management of its own cultural and historical resources whereby the CRO replaced Section 106 of National Historic Preservation Act on all reservation lands.

In order to better meet the needs of the Seminole Tribe of Florida, the Tribal Historic Preservation Office is organized into four sections (Tribal Archaeology (TAS), Compliance Review, Archaeometry, and Collections) under the direct supervision of the Tribal Historic Preservation Officer. Tribal Archaeology is responsible for completing all cultural resource surveys on the STOF reservations and other Tribal properties. This usually entails archaeological excavations of any projects that are ground disturbing in nature. The Collections staff preserves and curates over 329,555 objects that have been carefully recovered through archaeological surveys on the Seminole Tribe's reservation lands. This includes: Monitoring and maintenance of the Tribe's cemeteries, implementation of NAGPRA, and facilitation of incoming research requests and projects. The Archaeometry staff is responsible for the oversight and management of all the GIS databases maintained by the THPO. This management includes ensuring that all staff are trained in basic GIS utilization. Additionally, Archaeometry facilitates the maintenance of the Mobile GIS equipment and is continually moving toward progressive GIS methods and techniques (e.g. GIS Portal). The primary mission of the Compliance Section is to assist the THPO in ensuring that Federal agencies fulfill their commitments as they relate to the protection of cultural resources that the STOF considers significant. The Compliance Review staff reviews off-reservation federal undertakings within the STOF area of responsibility (ancestral, aboriginal, or ceded lands). Additionally, Compliance conducts review of on-reservation undertakings to ensure cultural resources are considered under Cultural Resource Ordinance and historic properties are considered under NHPA.

Ah-Tah-Thi-Ki Museum

Mission Statement:
Celebrate, preserve, and interpret Seminole culture and history.

Vision Statement:
To be an essential resource for the cultural heritage of the Seminole Tribe of Florida.

General Museum Information
We fulfill our mission in a variety of ways including programming, maintaining the collections and ensuring that we operate at the highest professional standards while catering to our primary audience of Seminole Tribal members.

The Museum is open to the public Monday-Sunday from 9am to 5pm and only closes for major holidays including Thanksgiving, Christmas, New Year's Day, and other predetermined holidays throughout the year. Visitors can enjoy our orientation film, diorama style permanent exhibits which feature Seminole life in the late 1800s, and rotating exhibits that feature a variety of different topics. Our boardwalk is over a mile long through the Cypress Dome and features a Seminole village and ceremonial grounds.

Admission is $10 for adults and $7.50 for seniors, students, and military. We offer free admission to all members of federally recognized tribes and children 4 and under. We also offer special programming for large groups.

History
The Museum opened its doors to the public on August 21, 1997. However the idea behind the Museum dates back to the late 1980s when Tribal members such as James E. Billie and Billy L. Cypress began discussing the idea of having a museum for the Seminoles. Although the Museum was ultimately built on the Big Cypress Seminole Indian Reservation, there were earlier manifestations of the museum on the Hollywood Reservation. Located on the highly urban Hollywood Reservation, the Museum occupied a small storefront and retail space until 1997. This early location was simply a "preview center." No collections, paid staff or programming were offered at the site. Today we are in the process of an exciting redesign project to update our exhibits so they can tell a more complete Seminole history.

It is within this Museum and our beautiful grounds that we carry out programming and collection care of the highest quality. We are excited to have you as part of our team and we look forward to having your contributions become part of our daily operations. We especially want you to be safe while working, and to help us ensure the safety of all of our visitors and volunteers. If you encounter any safety problem at the Museum, please let us know about it so that corrective measures can be taken.

History: Where We Came From

The following excerpt of the Tribe's history comes from the Seminole Tribe of Florida website (https://www.semtribe.com/STOF/history/introduction). Please visit this website on your own. You may also find additional resources for learning about the Seminole people in our Library and Archives.

Introduction

The unique confluence of culture and circumstance which would become today's Seminole Tribe of Florida can be traced back at least 12,000 years, say researchers. There is ample evidence that the Seminole people of today are cultural descendants of Native Americans who were living in the southeastern United States at least that long ago. By the time the Spaniards "discovered" Florida (1513), this large territory held, perhaps, 200,000 Seminole ancestors in hundreds of tribes, all members of the Maskókî linguistic family.

The first Europeans brought with them new diseases (measles, smallpox, the common cold) that killed thousands of these indigenous people. Competition for land and resources by the warring Spanish, English, and French brought further death and displacement to the natives of the region.

The Spaniards called some of these indigenous Florida people cimarrones, or free people, because they would not allow themselves to be dominated by the Europeans. The word was taken into the Maskókî language and, by the mid 1800s, U.S. citizens referred to all Florida people as "Seminoles."

Survivors of that devastating European intrusion amalgamated in the area that is now known as Florida. Early in the 18th century, the lives and homelands of many more indigenous peoples were similarly disruped, this time by American colonization efforts. Many were Maskókî speakers, from Indian towns across Georgia and Alabama.

Creek, Hitchiti, Apalachee, Mikisúkî, Yamassee, Yuchi, Tequesta, Apalachicola, Choctaw, and Oconee were joined by escaped slaves and others in the pursuit of better lives among the thick virgin forests, wide grass prairies and spring-fed rivers of interior Florida. They shared an instinct for survival and a commonalty of purpose: refusal to be dominated by the white man.

Indian Resistance and Removal

In the early days of its existence, the fledgling United States government carried out a policy of displacement and extermination against the American Indians in the eastern US, systematically removing them from the path of "white" settlement. Until 1821, Florida remained under the control of the government of Spain but the US Territories of Georgia, Alabama, and Louisiana were its covetous next-door neighbors. It was clear that the US wanted the Spaniards out of Florida and was willing to consider any means, including warfare, to acquire the rich land.

As it turned out, Spain could no longer afford to support its vast colonial empire and from 1784 until 1821 (when Spain ceded Florida to the US), Florida became the setting for constant international intrigues as well as a target for greedy adventurers who wished to establish their own personal empires with Florida's vast resources.

When the Maskókî tribes in Alabama, whom English speakers erroneously called "Creeks," rose up against the white settlers in the Creek War of 1813-14, the brutal repression and disastrous treaty forced upon them by General Andrew Jackson sent thousands of the most determined warriors and

their families migrating southward to take refuge in Spanish Florida. There, they joined the descendants of many other tribes whose members had lived all across the Florida forests for thousands of years. The Indians who constituted the nucleus of this Florida group thought of themselves as yat'siminoli or "free people," because for centuries their ancestors had resisted the attempts of the Spaniards to conquer and convert them, as well as the attempts of the English to take their lands and use them as military pawns. Soon, white Americans would begin to call all of the Indians in Florida by that name: "Seminoles."

But Spain could not afford enough soldiers to patrol the long frontiers of Florida. Its choice lands were openly coveted by white settlers who regularly moved across its borders. English war ships anchored off its Gulf coast and English agents encouraged the Seminoles, Creeks, and Mikisúkî to resist US settlement openly. US officials, angry that the Spaniards could not oust the English or control the Indians, were particularly incensed by the protection and shelter the Seminoles offered to African slaves. These freedom seekers had been finding refuge in Spanish Florida for over a century, but the new US government was determined to stop this practice. In the late 1700s and early 1800s, conflicts, skirmishes, and ambushes erupted and racial hatred flared into violence more and more frequently on the new frontier.

When the military and political opportunist, General Andrew Jackson, brazenly marched across Florida's international boundaries to settle the "Indian problem," he created an international furor. Over a period of several tumultuous years, he burned Indian towns, captured Africans, and hanged one Maskókî medicine man, Francis, as well as two Englishmen whom he suspected of inciting the Indians. This series of events, which took place between 1814 and 1818, is known as the First Seminole War.

And the conflicts did not end there; they only escalated. Through the Treaty of Moultrie Creek (1823), the Treaty of Payne's Landing (1832), and numerous "talks" and meetings, US Indian Agents sought to convince the Florida Indians to sell their cattle and pigs to the US government, return runaway slaves to their "rightful owners," leave their ancient homelands in Florida, and move west of the Mississippi River to Arkansas Territory. In 1830, soon after Jackson the Indian fighter became Andrew Jackson, the president of the United States, he pushed through Congress an Indian Removal Act. With this Act, the determination of the government to move Indians out of the Southeast and open the land for white settlement became the official policy of the US, and the willingness of the government to spend monies in support of military enforcement of this policy increased.

The clash that inevitably resulted from this policy finally began in 1835, and the seven years that it lasted frame the last, the greatest, and arguably the most tragic years in the history of US-Indian relations east of the Mississippi River. Known to history as the Second Seminole War, the US government committed almost $40,000,000 to the forced removal of slightly more than 3,000 Maskókî men, women, and children from Florida to Oklahoma. This was the only Indian war in US history in which not only the US army but also the US navy and marine corps participated. Together with the desultory Third Seminole War, a series of skirmishes that took place between 1856 and 1858, the United States spent much of the first half of the 19th century in trying, unsuccessfully, to dislodge about 5,000 Seminoles from Florida.

Unlike the "Trail of Tears" that took place in a single, dreadful moment, in 1838, in which several thousand Cherokee people were sent on a death march to the West, the removals of the Seminole people from Florida began earlier and lasted 20 years longer. Just like that other event, however, the toll in human suffering was profound and the stain on the honor of a great nation, the United States, can

never be erased. The Seminole people - men, women, and children, were hunted with bloodhounds, rounded up like cattle, and forced onto ships that carried them to New Orleans and up the Mississippi. Together with several hundred of the African ex-slaves who had fought with them, they were then sent overland to Fort Gibson (Arkansas), and on to strange and inhospitable new lands where they were attacked by other tribes, in a fierce competition for the scarce resources that they all needed to survive.

In addition to "Old Hickory," as Jackson had come to be known, an impressive list of US military figures eventually joined the fight to remove the Seminoles from Florida. Edmund P. Gaines, Zachary Taylor, Oliver O. Howard ("the Christian General"), Richard Keith Call, and Thomas S. Jesup, among many others, would nearly ruin their reputations trying to fight the Seminoles in a place that was cold and wet in winter, and hot and wet in summer; where only the Seminoles, alligators, snakes, and mosquitoes knew how to survive; and where dysentery and malaria were the primary rewards for Herculean efforts. One white soldier wrote home that, "If the Devil owned both Hell and Florida, he would rent out Florida and live in Hell!"

William S. Harney, who would later tell western tribes "The Great White Father has sent me here to punish you!" learned his vicious Indian-fighting tactics in Florida. Winfield Scott, the only commander of US troops in Florida to emerge with his reputation intact, went on to reorganize the entire US military establishment on the "open field" tactics that evolved from the Seminole Wars. Today, students at US military academies still study the hit-and-run tactics of the Seminoles. This was the first time in its history that US soldiers fought a "guerrilla" war, one in which the old "linear" tactics of the European military system were almost useless against warriors who moved in flexible formations, attacked and disappeared, and used the very terrain as a weapon against their enemies. The US would not fight another such war until its troops entered the tiny southeast Asian nation of Vietnam, more than a century later.

No Surrender!

By May 10, 1842, when a frustrated President John Tyler ordered the end of military actions against the Seminoles, over $20 million had been spent, 1500 American soldiers had died and still no formal peace treaty had been signed. At that time, it marked the most costly military campaign in the young country's history. And it wasn't over yet. Thirteen years later, a U.S. Army survey party - seeking the whereabouts of Abiaka and other Seminole groups - was attacked by Seminole warriors under the command of the colorful Billy Bowlegs. The nation invested its entire reserve into the apprehension of the ambushers.

The eventual capture and deportation of Bowlegs ended aggressions between the Seminoles and the United States. Unlike their dealings with other Indian tribes, however, the U.S. government could not force a surrender from the Florida Seminoles. Historians estimate there may have been only a few hundred unconquered Seminole men, women and children left - all hiding in the swamps and Everglades of South Florida. No chicanery, no offer of cattle, land, liquor or God, nothing could lure the last few from their perches of ambush deep in the wilderness. The U.S. declared the war ended - though no peace treaty was ever signed - and gave up.

The Florida survivors comprised at least two main factions: Maskoki speakers who lived near Lake Okeechobee and those who spoke the linguistically-related Hitchiti tongue (also called Miccosukee or Seminole) and lived to the south. In the remote environs of such uncharted Florida wilderness, the Seminoles remained, living in small traditional camps of cypress frame/palmetto-thatch chickees, isolated from Florida society and the rest of the world until well into the 20th century . . . long after most tribes had experienced assimilation, religious conversion and cultural annihilation.

The descendants of these last few Indian resistors are the members of today's Seminole Tribe of Florida, the Miccosukee Tribe of Indians of Florida and the unaffiliated Independent or Traditional Seminoles.

Osceola and Abiaka

Those years were further illuminated by two legendary Seminole leaders - the famous warrior Osceola (a.k.a. William Powell) and the inspirational medicine man Abiaka (a.k.a. Sam Jones). Elegant in dress, handsome of face, passionate in nature and giant of ego, Osceola masterminded successful battles against five baffled U.S. generals, murdered the United State's Indian agent, took punitive action against any who cooperated with the white man and stood as a national manifestation of the Seminoles' strong reputation for non-surrender. Osceola was not a chief with the heritage of a Micanopy or Jumper, but his skill as an orator and his bravado in conflict earned him great influence over Seminole war actions.

Osceola's capture, under a controversial flag of truce offered by Gen. Thomas Jessup, remains today one of the blackest marks in American military history. A larger-than-life character, Osceola is the subject of numerous myths; his 1838 death in a Charleston, S.C. prison was noted on front pages around the world. At the time of his death, Osceola was the most famous American Indian.

Though his exploits were not as well publicized, Seminole medicine man Abiaka may have been more important to the internal Seminole war machine than Osceola. Abiaka was a powerful spiritual leader who used his "medicine" to stir Seminole warriors into a frenzy. His genius directed Seminole gains in several battles, including the 1837 ambush now known as the Battle of Okeechobee.

Many years older than most of the Seminole leadership of that era, wise old Sam Jones was a staunch resistor of removal. He kept the resistance fueled before and after Osceola's period of prominence and, when the fighting had concluded, was the only major Seminole leader to remain in Florida. Starved, surrounded, sought with a vengeance, Sam Jones would answer no flag of truce, no offer of compromise, no demand of surrender. His final camp was in the Big Cypress Swamp, not far from the Seminole Tribe's Big Cypress community of today.

Survival In The Swamp

The Seminoles began the 20th century where they had been left at the conclusion of the Seminole Wars - in abject poverty, hiding out in remote camps in the wet wilderness areas of South Florida. There, finally left at peace from U.S. government oppression, the last few Florida Indians managed to live off the land, maintaining minimal contact with the outside world. Hunting, trapping, fishing and trading with the white man at frontier outposts provided the Seminoles with their only significant economic enterprise of the era.

By this time, development had reached the coastal rivers and plains of South Florida. Inland, a "drain-the-Everglades" mentality promoted by politicians and developers, forever altered the course of the "River of Grass." Even in the untamed wilderness of the Seminole, man's social and ecological pollution had dire effect. Poor crops, shrinking numbers of fish and game, droughts, serious hurricanes and other calamities once again heaped pressure on the Seminoles.

The collapse of the frontier Seminole economy in the 1920s threatened the Florida Indians with assimilation and extinction. The wilderness no longer offered salvation; many lived as tenants on lands or farms where they worked or as spectacles in the many tiny tourist attractions sprouting up across tourist South Florida.

By this time, however, the U.S. Congress had begun to take notice. By 1938, more than 80,000 acres of land had been set aside for the Seminoles in the Big Cypress, Hollywood and Brighton areas and the invitation to move in, to change from subsistence farming and hunting/trapping to an agriculture-based economy, was offered. Few Seminoles moved onto these Indian reservation lands, however, mistrusting the government that had hunted their forebears. Even the religious missionaries had a tough time breaking through the determined Seminole spirit.

In 1934, Congress passed the Indian Reorganization Act, recognizing the rights of American Indians to conduct popular vote elections and govern their own political affairs by constitution and bylaws. Again, inherently suspicious, mistrustful of any government intervention, the Seminoles did not take advantage of this opportunity until 23 years later when the Tribe was faced with official termination by the U.S. Government. They did, however, file a petition with the U.S. Indian Claims Commission in 1947 for a settlement to cover their lands lost to the U.S. government aggressors.

The Council Oak

A special generation of Seminole leaders - children of that last generation to hide in the swamps - began to meet regularly beneath a huge oak tree on the Hollywood reservation. (The oak still stands! Called the Council Oak, it was spared in the construction of a parking lot and can be seen today near the corner of U.S. 441 and Stirling Road on the Hollywood Reservation.)

By 1957, after numerous community meetings, a constitution was forged establishing a two-tiered government (Tribal Council and Board of Directors) with elected representation from each reservation community. That same year, the U.S. Congress officially recognized the unconquered Seminole Tribe Florida; the Tribe immediately began wading into the mainstream of the federal Indian system.

During the political turmoil surrounding the U.S. Government's termination policies, one particular group of Seminoles sought a separate recognition. This was granted to them as the Miccosukee Tribe of Indians of Florida in 1962. A few dozen Florida Indians who are not enrolled in either Tribe exist as organized "Independent" Seminoles not formally recognized by the federal Bureau of Indian Affairs (BIA). They continue to formally protest any government intervention into their lives and maintain an open land claim for much of the state of Florida with the federal government.

The first Seminole government achieved what many felt was impossible, bringing the chaos of new organization under control and the first monies into the tiny Tribal treasury. Thus began the modern era of the Seminole Tribe of Florida. The wise framers of the Seminole Constitution foresaw an economic prosperity far beyond the small-time tourism ventures - alligator wrestling shows, airboat rides, roadside arts and crafts booths, village tours - that had become the staple of individual and Tribal economy.

The next generation of Seminole leaders took firm advantage of the sovereign paths to economic prosperity. Businessmen merged their expertise with natural-born leaders to move the Seminole treasury far beyond the million dollar mark. Native linguists and communicators such as Betty Mae Jumper - first woman to be elected chairman of an American Indian tribe - were instrumental in guiding the suspicious community through the doorways of the new age of opportunity.

Seminoles Today

The opening of the first "smoke shop" (offering discount, tax free tobacco products) in 1977 gave the Seminoles a stable enterprise which continues, even today, to bring substantial revenue into Tribal coffers. The opening of the Tribe's first high-stake bingo hall in Hollywood, shortly after community activist James Billie's first election as Tribal Council Chairman, was a national first. The success of Seminole gaming against legal challenges opened the door for dozens of other American Indian tribes to follow suit. Today, gaming is, by far, the number one economic enterprise in all of Indian Country.

The years under James Billie's direction have seen the Seminole Tribe of Florida mature both politically and financially. The addition of two new reservations (Tampa and Immokalee) brought Seminole federal trust holdings in Florida to more than 90,000 acres. The opening of a new hotel (Sheraton Tampa East), entry into the lucrative citrus market, opening of the new Ahfachkee Indian School, development of the Ah-Tah-Thi-Ki Museum and Kissimmee-Billie Swamp Safari tourist attraction and the expansion of the profitable smoke shops and gaming enterprises have brought the Seminoles closer to their stated goal of self-reliance. In 1992, The Tribe collected a settlement on the land claim it had filed in 1947.

Today, most Tribal members are afforded modern housing and health care. The Seminole Tribe spends over $1 million each year on education, alone, including grants-in-aid to promising Tribal college students and the operation of the Ahfachkee Indian School. Over 300 Tribal members are employed by the Seminole Tribe in dozens of governmental departments, including legal and law enforcement staffs. Dozens of new enterprises, operated by Tribal members, are supported by both the Tribal Council and Board.

As established in the Seminole Tribe of Florida's constitution, the Tribal Council is the chief governing body, composed of a Chairman, a Vice-Chairman and Council Representatives from each reservation. Today, the Council administers the Seminole Police Department, the Human Resources programs, the Tribal gaming enterprises, citrus groves, the Billie Swamp Safari, the Ah-Tah-Thi-Ki Museum and the majority of the Tribe's cigarette-related enterprises. The Seminole Tribe of Florida's Legal Services Department administers a public defender's office, Water Resource Management, and the Utilities Department.

The government of the Seminole Tribe of Florida is exempt from all federal or state taxes, although individual Tribal members are liable for the same state and federal taxes as any citizen.

The Future

The challenge of maintaining the unique Seminole culture while operating in the mainstream economy is the priority for today's Seminole Tribe of Florida. The descendants of Osceola, Jumper, Micanopy, and Sam Jones have come a long way since the bullets stopped flying a century ago. These days, the battleground is often a courtroom, where the Seminole Tribe has proved a vigorous defender of its sovereignty.

The proud, "unconquered" Seminole Tribal community remains, as always, a valuable legacy of Florida's rich and diverse heritage and a national leader among American Indian tribes striving for self-reliance.

Vocabulary

Below are some definitions for general terms used in museum and archaeological work.

Accessioning: a process by which the registrar or curator of a museum adds an artifact to the permanent collection. Papers that document the artifact are filed, and a numbering system is used to record the artifact.

Archaeometry: the application of scientific techniques and procedures to archaeological questions and problems

Archives: a collection of written and visual materials that are one-of-a-kind or of limited distribution (letters, photographs, etc.). An **archivist** stores and maintains these unpublished materials to preserve them for future generations and makes them available to researchers.

Artifact: a three-dimensional object that has been made and used by human beings. Museums collect and exhibit artifacts related to their missions. History museums use artifacts to explain and study history.

Cataloging: the process of assigning an object to one or more categories of an organized classification system.

Chickee: a traditional Seminole house constructed of palmetto thatch over a cypress long frame.

Collection: the group of artifacts that a museum holds and preserves on behalf of the public. The artifacts in a museum collection must relate to the museum's mission.

Conservation: the process of maximizing the endurance or minimizing the deterioration of an object through time, with as little change to the object as possible.

Curator: a person who holds specialized knowledge related to the care and understanding of museum collections. There are different types of curators, some are experts in specific historical subject areas, and others are experts in how to most effectively interpret collections.

Exhibit: An exhibit is the presentation of artifacts and ideas with the intent of educating the visitor. Labels are used to identify and explain the artifacts on display.

Guide/Interpreter/Docent: A person who offers verbal information about an exhibit or historic structure through formal or informal tours and activities.

Hammock: a fertile area that is more elevated than its surroundings which is characterized by hardwood vegetation.

Interpretation: the communication of information after careful research and

preparation. It is the communication of the opinion of the researcher or group of researchers. Museum interpretation occurs in exhibitions, programming and education activities by writers, curators, educators, exhibit designers, and visitors to the museum.

Library: a collection of published materials maintained for readers and researchers of contemporary and future generations.

Living History: based in research, living history is the attempt to recreate the sights, sounds, and smells of the past by using historic reproductions. It is the attempt to learn about and understand the past experientially.

Museum: The American Association of Museums (AAM) defines a museum as "an organization and permanent non-profit institution, essentially educational or aesthetic in purpose, with professional staff, which owns and utilizes tangible objects, cares for them, and exhibits them to the public on some regular schedule."

Museum Education: Museum education is largely object-based. It is concerned with broadening and challenging the public's understanding of the museum's collection and its significance to their own lives.

Preservation: the saving of artifacts in their present form to protect them from destruction. Museums preserve artifacts in their collections.

Provenance: an artifact's background and history of ownership. Museums generally require strong provenance to accession an artifact into their permanent collections.

Registrar: a person who coordinates all aspects of collections management including the care and preservation of artwork, artifacts, shipping and packing for a museum. This includes being responsible for all processes associated with accessioning and deaccessioning, conducting condition reports and inventories.

Reproduction: an object made in the same form, materials and ideally, method as an "original" object. "Repros" are intended for hands-on learning and consumption. Museum educators frequently use reproductions for teaching about the past.

Restoration: the act of returning an artifact or historic structure to its original state. or condition. Museums rarely restore artifacts because their missions are usually focused on artifact preservation.

Site: Any place where concentrations of objects, features or ecofacts manufactured or modified by human beings are found.

Stratigraphy: Provides the basic rules by which the context and relationships of archaeological materials are constructed and events put in sequence.

Intern and Volunteer Handbook Acknowledgement

Please read carefully, then sign and return this page to your assigned supervisor. Please retain a copy for your records.

I, _____ have received a copy of the Ah-Tah-Thi-Ki Museum's and Tribal Historic Preservation Office Internship and Volunteer Handbook (herein after referred to as "handbook"). The handbook contains important information regarding the Museum, Tribal Historic Preservation Office and the Seminole Tribe of Florida and I understand that I should consult my assigned supervisor if I have any questions regarding anything covered in this handbook or any of its appendices.

Further, I understand the handbook may be modified at any time, and that any guidelines, may be eliminated, amended, revised or added at any time. The Museum and THPO reserves the right to make these changes in content or application thereof as it deems appropriate, and these changes may supersede, modify, or eliminate existing policies. Although I have received a printed copy of the handbook, I understand that the Education Coordinator maintains a current electronic version and they will communicate with the volunteers (through their assigned supervisors) whenever a new edition is available. I agree to comply with any such changes that are communicated to me.

I have entered into a volunteer relationship and acknowledge that I shall not expect payment for my volunteer services. I understand that I can terminate my volunteer service at any time and for any reason. I also understand that the Museum/THPO reserves the right to terminate my volunteer service at any time and for any reason including, but not limited to, the reasons stated in this Volunteer Handbook.

I further acknowledge that I will not, during or subsequent to my volunteer service with the Museum/THPO, divulge to anyone (other than in the regular course of business at the Museum) any knowledge or information regarding the Museum or the Seminole Tribe of Florida. I understand that all materials and products which may be created by me in the course of my volunteer service for the Museum are the property of the Seminole Tribe of Florida.

I acknowledge that this handbook does not constitute an employee agreement. I have received this handbook, and I understand that it is my responsibility to read and comply with the policies contained herein.

Signature: _____ Date: _____

Parent/Guardian Name: _____

Parent/Guardian Signature: _____ Date: _____