



DELAWARE INDIAN NEWS

THE OFFICIAL PUBLICATION OF THE DELAWARE TRIBE OF INDIANS

Lēnapeí Pampil

October 2017 • Volume 40, Issue No. IV

Chief Announces Special Election to Amend Constitution and General Council Date Saturday, November 18, 2017

The Delaware Tribal Council has passed Resolution 2017-33 by vote of 6 yes 1 no. The Resolution compels a referendum of our adult members who are registered to vote. The actual Constitution Amendment proposed is shown in red on this page along with a sample ballot.

THE POLL FOR WALK IN VOTING WILL BE OPEN IN SOCIAL SERVICES BUILDING, 168 N. BARBARA, BARTLESVILLE, OK FROM 9:00AM TO 1:00PM, NOV. 18. LUNCH WILL BE SERVED IN COMMUNITY CENTER AT 1:00PM AND GENERAL COUNCIL WILL BEGIN AT 2:00PM IF QUORUM PRESENT. If 100 registered voters are not present a town hall meeting will be conducted and the Chief's "State of the Tribe Address" will be presented.

Absentee voters are reminded that if you voted in any one of the 2013, 2014, or 2016 elections you are "registered" to vote and will receive an absentee ballot. If you have moved during this period, however, you must fill out a request for absentee ballot, with your new address to receive a ballot. Walk-in Delaware voters who have proper identification are also registered to vote. All other Delaware members, over

the age of 18, must fill out a request for absentee ballot in order to register and receive a ballot for this special election. Request must be received by Election Board before or on Oct 27 to receive a ballot in this special election.

Chief Chet Brooks favors this amendment because there is much evidences that STRENGTH RESTS IN NUMBERS. A striking example of this compares Cherokee and Delaware population and economic growth from 1867 to 2017. The Delaware had 985 members and \$279,435 and the Cherokee had 13,566 members, \$1,000,000 Kansas Neutral Lands and \$678,000 stocks and bonds. In the 150 years since 1867 Cherokee membership multiplied 22.11 fold to 300,000 and Delaware membership multiplied 11.27 fold to 11,100. In the same period Cherokee money multiplied 178.78 fold to an annual budget of \$300,000,000 (\$1,000/year/capita) while Delaware money only increased 10.38 fold to \$2,900,000 annual budget (\$261/year/capita). IF THIS IS NOT PROOF OF STRENGTH IN NUMBERS I MUST SINCERELY ASK "WHAT IS?"

There are more compelling reasons to pass this Membership Amendment than just "Money or

Population Growth." Between 1867-1869 Delaware Rebecca Lucas and Lucinda Marshal had paid their \$283.69 each per

capita to move to the Indian Territory (now Oklahoma) along with 983 other "Registered Delaware Members." Both Rebecca and Lucinda were deceased before 1904 and while Rebecca's Nephew Frank Lucas made our 1904 Roll and received his allotment (nearby Delaware Powwow

Grounds); several descendants did not and moved on to Wyoming, Montana and finally Idaho, becoming Idaho Delaware. In 1867 26 families with 54 Minor Delaware Children severed their relations with the Delaware

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Proposed Amendment to Article II Sections 1-3 of the Delaware Tribal Constitution

ARTICLE II- MEMBERSHIP

Section 1. The membership of the Delaware Tribe shall consist of all those persons whose names are included on the Delaware Indian Per Capita Roll approved by the Secretary of Interior April 20, 1906 and their descendants.

Section 2. The membership of the Delaware Tribe shall ALSO consist of all those Kansas and Idaho Delaware who are descended by blood from a Delaware ancestor listed on the Delaware Kansas Agency Census of February 15, 1862. These members must have paid back to the Tribe a percapita payment amount to be established by the Delaware Tribal Council by the authority granted them in Article II Section 3.

Section 3. The Delaware Tribal Council shall have the power to enact ordinances, to establish rules and regulations governing membership, adoption, procedures for enrollment, and preparation and approval of an official membership roll. Provided: Nothing contained herein shall be construed to invalidate the presently existing roll or the membership of those persons enrolled prior to the effective date of this Constitution and Bylaws.

SPECIAL NOTICE TO TRIBAL MEMBERS

Special Election to be held in conjunction with General Council on Saturday November 18th, 2017. Voting 9:00 AM - 1:00 PM followed by annual meeting.

OFFICIAL BALLOT
Delaware Tribe of Indians
SPECIAL ELECTION
November 18th, 2017

This is your secret ballot.
Do not sign or otherwise
mutilate it. Place an X in
the box next to your
choice.

ADOPT THE
CONSTITUTIONAL
CHANGE

DO NOT
ADOPT THE
CONSTITUTIONAL
CHANGE

Absentee ballot requests
(back page) must be
received no later than
Friday, October 27,
2017

No ballot received by
mail after 5:00 PM Fri-
day November 17 will
be counted

continued from page 1

Tribe. The 54 Minor Delaware Children, all recognized as “Full Tribal Members” in 1866, were given the right to rejoin our tribe by our last U.S. Treaty of July 4, 1866 and at least 26 of them did before 1904. Another five descendants and their descendants were

admitted to full Tribal Membership by a unanimous vote of our General Council in 1951. In addition, the Indian Court of Claims and U.S. Congress have recognized both these groups as Delaware.

Delaware Brothers and Sisters, for all the reasons stated above, it is now time to reunite the Idaho

and Kansas Delaware’s with our Tribe. The only way we can do that is by passage of this Amendment. I do believe they should have to pay a per capita so as not to diminish services to our current membership. Five of our Delaware Council Members and I have the utmost good faith this can be done equitably.

I THEREFORE RESPECTFULLY ASK YOU TO REGISTER TO VOTE, AND VOTE YOUR CONSCIENCE. TO DO OTHERWISE IS UNCONSCIOUS.

Hope to see you at General Council November 18th.

Wanishi
Chet Brooks, Chief
Delaware Tribe of Indians
cbrooks@delawaretribe.org ■

Kansas Delaware — Who We Are

Linda Graff

WHO WE ARE. We are your cousins whose ancestors lived and worked side-by-side. We are your cousins whose ancestors suffered through forced moves by the United States Government. We are your cousins whose ancestors cooperated during a time of treaties with the government. We are your cousins who were separated by governmental intervention in the family, cultural, and business lives of our ancestors. We, too, are Delaware.

Our Delaware ancestors suffered through moves from the Delaware and Hudson River Valleys to the Ohio River Valley and on to the area now known as Indiana. But removal was not finished, as in the 1820s the Delaware were moved again to the area of southwest Missouri where Delaware Town was established. As white settlers continued to move west and claim land, in the early 1830s the Delaware were again moved to a settlement area in what is now northeast Kansas. That was promised by the government to be their last settlement point. As you all know, that was another broken promise. As decades passed and the industrious Delaware established a thriving area of crop and timber production along with individual businesses, the railroad system flourished and saw a tremendous opportunity in

the fertile land occupied by the Delaware. Thus began the “Rail of Tears” for the Delaware. From 1854 through 1868 the Delaware negotiated with the United States Government in at least eight (8) treaties or agreements in those 14 years before finally removing to Indian Territory. This does not count all the treaties beginning in 1778 through 1854 whereby the Delaware were removed through treaties with the government to make room for the Westward Movement. The white settlers’ and railroads’ quest for land would forever change the lives of the Delaware. Little by little the Delaware lands were sold off for expansion of railroads accompanied by expansion of white settlers. As documented by many historians, this period would put a scar on the hearts of many Delaware. This is who we are.

Historian Thomas Hahn reported: “Although the Delaware had given as much as they could to appease the railroads and the government, the tribe was not to be left in peace. The depredations climaxed in the spring of 1860 and the Delaware held a number of council meetings to discuss the state of the tribe.”

Indian Agent Sykes reported:

...Many things tended to bring about their discontentedness. This Winter they have had a great many Ponies stolen from them, not a

neighborhood or settlement has escaped the thieves. They are out of money, and have gone to the extent of their credit with their merchants. The white people around them are continually annoying them with threats, telling them they cannot nor shall long own so much land here among them. People are cutting timber continually, and hauling it off, and according to Judge Petit’s [the judge for this district] decision “they cannot be punished for it...” [referring to overlooking the white settlers’ transgressions due to the Delaware not being citizens of the United States.]

During the spring of 1869, Assistant Chief Sarcoxie and Captain Fall Leaf continued to refuse to remove to the Cherokee Nation, and encouraged the tribal members to remain. However, the depredations and harassment against the Delaware had only increased. The people were bordering on destitution, as Pratt would not release any of their annuities until they agreed to remove to Indian Territory. In addition, in anticipation of removal, no preparation of their farms, crops, etc., had been made. The two Delaware leaders were still awaiting an adequate explanation from Washington, D.C., as their faith in Agent Pratt had been exhausted. Finally in May, 1868, the Commissioner of Indian Affairs traveled to Kansas to negotiate a removal with Sarcoxie and Fall Leaf. What kind of assurances may have been able to provide is not clear, but he was able to ob-

tain written promises from Sarcoxie and Fall Leaf to remove to the Cherokee Nation, and to encourage their followers to do the same.

For reasons we may never know, a handful of Delaware refused the Government’s efforts to remove them from their homes, their farms, their businesses, and their families in Kansas. PERHAPS some that stayed were too old and/or sick to make another move and start their lives over; PERHAPS those Delaware who stayed were involved in successful businesses and would lose 30 years of their life’s work; PERHAPS those Delaware chose citizenship to protect their life’s work and their property; PERHAPS some of these Delaware did change their minds and would become “Latecomers” to Indian Territory to join their tribe and families; PERHAPS, like my grandmother four times removed, some of those Delaware died in Indian Territory between 1868 and 1906 before the Dawes Rolls were completed; PERHAPS Delaware trust was lacking in another Government promise that the Cherokee would not strip the Delaware of their identity. From these ancestors this is who we are.

Those Delaware, though physically removed, were never without their tribal connections. Many Kansas City, Leavenworth, and Lawrence, Kansas newspapers relate the travel back and forth of many Delaware in Kansas visiting their tribe in In-

dian Territory. That bond was not broken by lack of proximity—even though some would make you think otherwise. The bond is still there with those 1600+ Kansas Delaware descendants who seek to reunify with their Delaware cousins. There are many of us who have developed memorable relationships with Delaware by attending Pow-Wows, Delaware Days, General Council meetings, Tribal Council meetings, luncheons, and other Delaware activities. We are looking to share in the culture and relationships that were lost 150 years ago. Today, Kansas Delaware are doctors, lawyers, teachers, principals, university faculty, a Kansas Poet Laureate, nurses, bankers, business managers, financial planners, artists, writers, musicians, soldiers, veterans, housewives, mothers, husbands, fathers, children. We want to share in Delaware Community programs by volunteering our abilities, to participate in tribal activities including but not limited to meetings, social gatherings, language, dances, songs, and spiritual unification of being a stronger tribe together... THIS IS WHO WE ARE.

Linda Graff, Chief
Kansas Delaware Tribe of
Indians ■

Hello from the Delawares of Idaho (aka Idaho Delawares)

To our relatives, the Delaware Tribe of Indians, in Bartlesville, Oklahoma:

As many of you know, we are your relatives that were not able to join with our ancestors when the Delaware Indians were removed from Kansas to the Cherokee Tribe in Oklahoma by the US government.

It has been a long journey for all of us to find our way back home. Some of our group, now known as the Delawares of Idaho, were told by the Cherokees that they had no record of them and sent them away to Wyoming to straighten out the matter. They left but the Wyoming agent said they did not have any information about the plight so they were sent away. Finally, they moved

on to Idaho and became the Delawares of Idaho and have been there to present day.

Two of our relatives, Rebecca Lucas and her daughter, Lucinda Marshall, left Kansas in about 1866 after selling their allotment (number 928 entry 310) and moved to Indian Territory along with about 980 members. Rebecca Lucas and Lucinda Marshall are on the Pratt Registry. Both Rebecca Lucas and Lucinda Marshall, along with most of the others, died before the 1906 rolls of the Delaware Tribe were created. Rebecca Lucas had land allotted to her in the Delaware Tribe of Indians. Rebecca Lucas

has niece and nephew relatives in the Delaware Tribe of Indians. On the Delaware Census Roll of 1898 Lucinda Marshall is listed on the roll as entry Number 232 (dead) by the Cherokees.

If any doubt of our relationship, the Delawares of Idaho shared in the Delaware Judgment Fund that was passed by the 110th US Congress 2nd Session, H.R. 6786, August 1, 2008, that listed the Delaware Tribe of Indians, Kansas Delaware, Delawares of Idaho (Idaho Delaware) and the Delaware Nation to partake pro capita in the Delaware Judgment Fund. We are all related or we would not have been

listed to partake in the judgment. Members Lanay Creech, Chief, T. Wayne Harris, Deputy Chief, and Deborah Borjas, Membership Director, worked for 13–14 months ensuring the members or their heirs were properly and promptly paid their pro rata share.

Many of the Delawares of Idaho have attended and still attend activities of the Delaware Tribe of Indians, Pow Wows, meetings, Delaware Days and others. Often when the Delaware Tribe of Indians make a request for donations some of us have contributed to such causes for the Tribe.

It is our sincere desire to come home to the Delaware Tribe of Indians. All Delaware Indians

should be gathered together to form a stronger tribe. There are business persons, attorneys, other professionals and craftsmen that can enhance the Delaware Tribe of Indians. We ask for your vote to let us all come home and all be Delaware Strong.

Wanishi
Lanay Creech, Chief
Delawares of Idaho
eaglewolfcreech@aol.com

T. Wayne Harris, Chief Justice
Delawares of Idaho
twayneharris@aol.com ■

Message to the Lenape People

Charles Randall

As I had mentioned in a previous article, when the treaty was signed on October 19, 1829 canceling our rights to the land in Missouri in return for approximately 1,318,000 acres in northeast Kansas, Chief Anderson believed that the Delaware had a home where the Lenape people could be reunited and live in peace. He died believing this was the case. Unfortunately, due to circumstances beyond our control, that was not the case, and under duress on July 4, 1866 we signed a treaty to sell our reservation and move to new homes in Indian Territory. Again, as in the past, this split our tribe into different groups with the main group moving to Indian Territory and becoming known as the Delaware Tribe of Indians. The other groups are called the Kansas Delaware and the Idaho Delaware.

We have an opportunity to reunite these groups back into the Delaware Tribe of Indians, but it would require an amendment to our Constitution. We would have to amend the Article II—Membership, Section I to include not only the Delaware Indian per capita roll approved by the Secretary of Interior on April 20, 1906, but also include the 1862 Census of the Delaware Tribe which was taken prior to the 1866 removal from Kansas. These individuals are as much Delaware by blood as the rest of us and are not part of the so called want-to-be Indians.

Our Tribe will hold a special election on November 18 to give the members the opportunity to amend the Constitution to allow these Delaware to become members of the Delaware Tribe of Indians. To pass this would require a 2/3 majority vote. There

are definitely obstacles to passing this amendment. The main one is the Trust Fund which each of us and/or our parents paid into to keep the Tribe functioning in times when we lost our Federal Recognition. For these Delaware to become members they would be required to make a per-capita payment into the Trust Fund so that they would also have the same ownership as our current members. I have heard comments that this would dilute the benefits of the Trust Fund for current members, but by their buying into the fund, it would strengthen the fund. The additional members would benefit the Tribe in many ways, from acquiring and staffing various grants, providing resources for our Delaware Enterprise Development Commission and contributing to our Cultural Preservation, just to mention a few areas. Bringing them into the Tribe would not take away from current members, but expand the opportunities available to all

Delaware. I don't think you will find anyone more dedicated to preserving our language, dances and culture than these Delaware.

As I was writing this article, I happened to find an email dated 7/17/17 that our email system had marked as "SPAM" and placed in another folder. I had never looked there before. This was the only negative response that I received from my prior article. She stated that those who stayed behind were not full bloods and even though some of them were her relatives, they should never be entitled to "Indian" benefits from the government or become members of the tribe. My Great Great Grandfather was in the Elite Dragoon Infantry and died in service of his Country. My Great Great Grandmother reported that she was only ¼ Delaware so she could manage her own affairs. If she were more than ¼ she would have had to have a white man manage her affairs for her. I am a citizen of the United State

and not a full blood, so I guess by her terms, I should not be considered Delaware. I am proud of my heritage and the fact that I am a Delaware.

There will be a special election November 18, the same day as the General Council Meeting. Absentee Ballot requests must be received by October 27 and received by the Election Board by midnight November 17 or you can vote in person at the Delaware Center. Instructions for receiving an Absentee Ballot can be found in this *DIN*. If you have voted in one of the past two elections, you will automatically receive an Absentee Ballot. I encourage each and every one to vote and let your voice be heard.

Wanishi
Charles Randall
Tribal Council Secretary
crandall@delawaretribe.org ■

November 4, 2017 Special Election - please vote "NO" to accepting the Kansas and Idaho groups

Nathan Young IV

On August 15th, 2017, the Tribal Council passed a draft resolution calling for a referendum to amend our Constitution. **This referendum, if passed, would give these outside Kansas and Idaho groups full rights and membership in our tribe.** I was the sole vote AGAINST this measure and I respectfully ask that you vote "NO" on this upcoming referendum.

I wish to make clear that I mean no disrespect to the individual members of the Kansas and Idaho groups. However, I was elected to office to represent the current members of the Delaware Tribe of Indians. And by my oath of office, I represent your interests and advocate on your behalf. Thus, I have grave concerns about the potential ramifications of this referendum should it pass. Every step should have been taken to protect the interests of the existing membership of the Delaware Tribe before this election was initiated, however, very little if anything has been done on your behalf.

To me, there are few greater concerns than protecting our status as a federally recognized Indian tribe. The battle to retain our status as a sovereign tribal nation has been fought time and time again. Whether we like it or not we have a trust document with the United States and the Cherokee Nation, this is the agreement that brought us to what is now Oklahoma and makes them, without question, concerned parties in this situation. As of today

there has been no formal consultation with either party and we have no assurances that they will accept this new membership. These parties could threaten to withdraw or challenge our federal recognition if this election is a success for the Kansas and Idaho groups. As a council member, I do not feel that this would be fair to you, nor would it be fair to our children. It is simply a risk that I am not willing to take. Without formal consultation and assurances, this is a reckless gamble that could trigger endless and costly legal battles.

This has been a deeply flawed process from the beginning and the Tribal Council was wrong in calling for this election. There was no groundswell or cry from the Delaware people for this election. Instead, this is the result of long and consistent lobbying from the leaders of these groups. There was no grassroots movement among our current membership calling for this election, and if anything, from the comments shared at our last General Council of November 2016, many tribal members made it very clear that they passionately oppose accepting these groups. In moving towards a vote on this matter, we must ask ourselves whether we want to have what little services we receive as Delaware Tribal members diminished. And if they are admitted as members we must be prepared to relinquish control of our tribe to them. We do not know how many there are and we do not know how many there will be if

admitted to the tribe—and the leadership that they will seek to immediately elect will fight for their interests, not yours.

We are about to spend our tribe's money on a special election on whether or not to give our benefits to an outside group. It is wrong to spend our tribe's money on an election meant to benefit others. This is an abdication of our duty as a tribal council and a violation of our oath of office. How IHS, Housing, and Community Services will be affected are all questions that have never been considered. But I am certain that if this vote passes the result will be in a diminishment of services to our tribal members. If this election passes, we will be surrendering the control of our Tribe to decedents of people who made a decision long ago to leave our tribe. OUR ancestors resolved to be the Delaware Tribe of Indians, they suffered greatly so that today we could be a tribe, their ancestors were amply compensated when they made their choice to leave the tribe. For the sake of our sovereignty, and out of respect for our ancestors and future generations, I respectfully ask that you vote "NO" on the referendum to amend our Constitution to include the Kansas and Idaho groups.

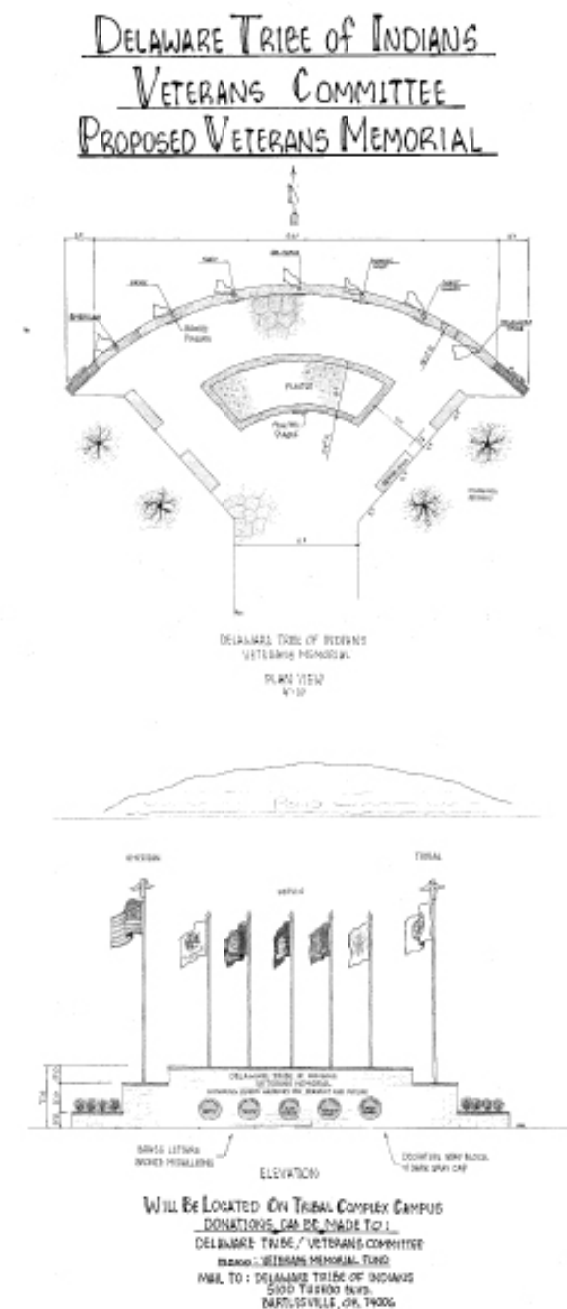
Wanishi,
Nathan Young IV
nathanyoungiv@delaware-tribe.org
918-207-2076 ■

Veterans Committee Proposes Veterans Memorial on Bartlesville Campus

The Veterans Committee is soliciting donations for a "Veterans Memorial" to be erected on the Bartlesville campus. Donations can be sent to:

Delaware Tribe of Indians
5100 Tuxedo Blvd
Bartlesville, OK 74006

Please make checks out to "Delaware Tribe/Veterans Committee" and put "Veterans Memorial Fund" on the memo line.



Tribal Member Wins North Carolina “Award for Excellence”

Dr. Lesley Wirt, a member of the Delaware Tribe of Indians, serves as the Associate Director of the Northeast Leadership Academy (NELA) at the North Carolina (NC) State University College of Education. NELA is a principal preparation program to staff high-poverty and historically low-performing schools in northeast North Carolina.

Each year, all colleges and units across NC State University nominate employees to be recognized as Awards for Excellence recipients in one or more of the following categories: Customer Service, Efficiency and Innovation, Heroism, Human Relations, Outstanding State Government Service, Public Service and the

Spirit of North Carolina. The Awards for Excellence Program recognizes the accomplishments and achievements of NC State University employees and is the highest honor bestowed upon any non-faculty employee at the University. Those recipients



are recognized at the NC State University Awards for Excellence ceremony where twelve Awardees are selected for consideration for the State of North Carolina Governor's Awards for Excellence.

On June 7, 2017 Dr. Wirt was one of the twelve Awardees selected and later this year will be a nominee for the 2017 Governor's Award. Lesley is the great granddaughter of the late Bertha Burnice Barker Herndon.

Sent by Donna Grieco (Lesley's mother)
202 Nottingham Drive
Colonial Heights, VA 23834
Phone # 804.526.4263 ■

Greetings from the Enrollment Department

There is an election coming up, so if you have moved or are moving soon, please don't forget to update your mailing address quickly. See the Contact Information Change Form on page 7 of this *DIN* for details.

We have given out 43 fishing permits to fish the pond here on Tribal Campus. To get one you must have a fishing license with the State of Oklahoma. Elders and Veterans, even you must have a fishing license in the State of Oklahoma to be able to fish, contrary to popular belief.

New rules for the pond are as follows: no swimming or boating are allowed. All vehicles

must remain roadside. We have instated a limit of five catfish per day.

As always, make sure to tell your family to update their actual address with us. If Grandparent lives in California but all five kids live in Oklahoma and do not have their address updated, the Tribe loses possible Grant Monies because we cannot account for them. Enroll those kids.

Thank you for making this job fun,

Chris Miller
Director,
Enrollment Department
cmiller@delawaretribe.org ■

50th Wedding Anniversary

Bob and Marilee Nunnallee celebrated their Golden Anniversary with a reception on June 3, 2017 at the Glass Mansion in Nowata, Oklahoma. The couple were married in Holy Rosary Catholic Church in Hartshorne, Oklahoma, on June 3, 1967. Both were teachers in Nowata County schools, and Marilee retired as the Nowata County OSU Extension Agent. Hosting the event were their children Angelia and Steve Franke, Todd Nunnallee, and grandchildren John and Meredith Franke. ■



Mike Pace Interprets Lenape Life

Tribal member and former assistant chief Mike Pace teaches about the Delawares at Conner Prairie Museum near Indianapolis. Here he greets visitors from Switzerland.



News from Cultural Resources

(Archives, Archival Research, Library, Artifacts, and Gift Shop)

Anita Mathis

He' Tribal Members, Friends, and Family

Fall may be coming to us early, maybe a good old Indian summer. Wonder what winter will have in store for us.

Everything in the Cultural Re-

sources are going very well, Still adding photos and documents to the archives daily and adding new items to the gift shop.

Please check our website and watch the gift shop site, we are adding new items to the inven-

tory, hopefully something for everyone... If you have any requests or ideas for something you would like to have in the gift shop you may contact Anita Mathis at 918-337-6595 or amathis@delawaretribe.org

Stop by and check out all that is new and offered in the Cultural Resources, Library, Archives, & Gift shop. There are books in the Library for your reading and research, with new books being added. Two computers to do

research and see what has been added to our data base.

As always please bring in your pictures and documents or anything that pertains to the Delaware Tribe of Indians to be copied and added to our archives and or the museum, to preserve and share with our future generations.

Watch for many changes in this department coming in the following months, starting in October 2017.

Wanishi
Anita Mathis
Director, Cultural Resources
Office
918-337-6595
amathis@delawaretribe.org ■

Tribal Operations Manager Report

Allan Barnes

Has it been three months? Since our July issue, we have been busy all summer and have experienced some unusual weather, to say the least. Tribal Members and Family Friends, you may be able to tell I am older because of regularly mentioning our weather here in Bartlesville OK. We received a lot of rain this Summer and unusually mild temperatures. However, we are very concerned about the natural disasters that some of our tribal members have had to deal with, most recently the destruction from the hurricanes. These families are in our thoughts and prayers. I know that many tribal members have donated to support those affected. Right now, even though we provide assistance throughout the United States it is limited. We do acknowledge the many tribal members we have living outside of our five-county service area. You can be involved with your tribe, no matter how far away you live.

Our Tribal Council meetings are live streamed on Facebook and don't forget, as a registered tribal member, we encourage you to vote in our elections. During the years I raised my family in another town, I voted by absentee ballot. Our Enrollment Department can certainly help you with that.

Any of our departments are glad to help. The Housing Department can assist you with their application. Our Community Services and Education Committee applications are online or just call. We want to keep you informed of our activities and programs, as best we can and we are just a phone call away.

The Delaware Tribe of Indians is continually trying to better ourselves. I believe our Tribal Council is working hard to generate a revenue source that can sustain more job opportunities for our people. We do give Delaware Tribal preference and Native American preference. In fact, some time back the Enrollment Department researched a job applicant's request for tribal registration and was able

to establish their lineage and discovered they were eligible to become a registered Delaware Tribal member. The reason I mention this is to remind you of our hiring practices; when an opening becomes available an internal posting goes out among the existing staff as we do try to hire from within. Of course, if that occurs then another position opens and we start with an internal posting again and if not filled it is posted publicly on our website, Facebook and other media if required. We do want to provide more jobs.

I have mentioned the Enrollment Department. Other resources available to you on our Bartlesville Campus include our Wellness Center, Library, Gift Shop, and of course our Title VI Elder Nutrition Program, which serves a nutritious and delicious lunch daily. Since this is a federally funded program there are some age guidelines for the fee that we charge: those age 55 and older eat free, but certainly younger guests should be able to consider our charge affordable, especially on Indian Taco day!

So, as we continue to move forward let's always remember our past so we can encourage our tribal youth to recognize the importance of our history and preserving our culture. Recent community activities demonstrate this, which include our Family Fun Day, sponsored by Family and Children Services and most recently our Children's Fishing Tournament. I am going to our Lenape Language Project's Lenape Talking Dictionary at www.talk-lenape.org to see if I can find the Lenape word for fish.

Come visit us!

Sincerely,
Allan R. Barnes
Tribal Operations Manager
Delaware Tribe of Indians
(918) 337-6590
abarnes@delawaretribe.org ■



Culture Preservation Committee Seeks New Members

The Culture Preservation committee is looking for new members to join our committee. If you have ideas and would like to keep our culture alive, we want you!

We meet the first Monday of each month at 5:30 pm in the Community Center in Forsyth Hall. You may contact chair Homer Scott at 918-332-8020, or Anita Mathis at 918-337-6595. ■

Newest Member of the Delaware Tribe Pushes Bartlesville's Buffalo Stampede Herd up to 36 Head!

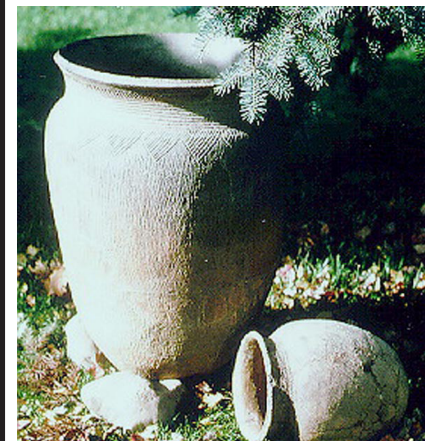
The Delaware Veterans Committee sponsored Friday's arrival of this handsome buffalo statue painted by local artist Erinn Rakes. These statues are iconic symbols of Bartlesville and can be found all over the city. Just as each member of the herd bears its own unique painted design, each is also named. Veterans Committee Chair Kenny Brown in conjunction with Chief Brooks, have chosen "Sisilia," which is the Lenape word for buffalo. Proceeds from sponsorship go to support Mary Martha's Outreach, a local charitable organization which provides direct support to individuals and area organizations including our own Elder Nutrition program.

See the rest of the herd: http://www.marymarthaoutreach.com/buffalo-stampede_id91.html or learn the Lenape word for buffalo, *sisilia*, and hear its pronunciation. <http://talk-lenape.org/detail?id=9634> ■



Lenape Pottery

Pottery—The Lenape made cooking pots and other vessels out of clay. In this photograph the small pot on its side is the normal size cooking vessel. The large pot holds about twenty gallons and may have been used for some type of ceremonial event. ■



Photograph courtesy of Herbert C. Kraft

Obituaries

Mary Helen (Falleaf) Wilkie March 19, 1939– July 3, 2017

Mary Helen (Falleaf) Wilkie of Kansas City, MO passed away July 3, 2017 at Saint Luke's Hospice Center in Kansas City. She was 78.

Helen was born March 19, 1939 in Claremore, OK to Numerous and Mary Catherine (Atkinson) Falleaf, formerly of Copan, OK, Caney, KS, and Apache Junction, AZ. She is a 1957 graduate of Copan OK High School. She resided in Kansas City's Platte Woods/Parkville area since 1969. She is survived by her son, Kenneth W. Wilkie of Kansas City, MO. She was preceded in death by her parents and three brothers: LaVerne, Bill, and John. Donations suggested to St. Luke's Hospice Center; 3516 Summit St, Kansas City, MO 64111. Service will be 11 A.M., October 19, 2017 at the Delaware Tribe Cemetery, Bartlesville, OK. Arrangements entrusted to Cashatt Family Funeral Home in Platte Woods, MO. 816-587-8200. ■

If one of your relatives or close friends has passed, please send us an obituary. We will run it in the next *Delaware Indian News*. Obituaries can be sent to din@delawaretribe.org or to the Tribal Offices.

Please also pass along any birth or death announcements to the Enrollment Office at lfalleaf@delawaretribe.org. Remember that the Community Services Committee has a burial assistance program if you need help. ■

Edward Starr Wilson



December 28, 1964–
September 8, 2017

Edward Starr Wilson, resident of Nowata, Oklahoma, passed away on September 8, 2017 at St Francis Hospital at the age of 52 years. Ed was born in Liberal, Kansas on December 28, 1964 to Bill and Barbara Wilson. He was raised in Nowata and attended Nowata schools from Kindergarten to High School.

After graduating from Nowata High, Ed attended NEO in Miami and later received his certification in Computer Aided Drafting from Bartlesville Technology Center. Ed graduated top of his class and truly loved CAD.

In 1988, he joined the Ambler Architect Team where he worked until he passed. Ed was a project manager at Ambler and always commented on how much he loved his job and the people he worked beside. Ed was a very active man. He loved to golf, bowl, fish and do the occasional dove hunting.

Ed was a diehard Steelers fan and loved football. Ed's second home was the Nowata Country Club where you could always find him hanging out with his buddies.

When it was time to have some fun, Ed would go cut a rug on the dance floor. He loved good music, good food and good company.

Ed was quite the cook a made some of the best barbeque that he always shared with his family. Ed was very active in his community. He was a former mayor of Nowata, served on the Eagles board, was president of the Nowata Country Club and participated on the city council as a member of the planning and zoning community. Every year Ed would make Christmas baskets at the Eagles club. He loved his town and worked very hard to make it a wonderful place to raise a family.

He will be greatly missed by his two sons, William Wilson and Michael Wilson, his former spouse, Sherry Wilson and his granddaughter, Ava Wilson. Ed will be forever remembered by his mother, Barbara Harper, his four sisters, Debra Wilson, Cathey Gynther, Joy Kyler and Pamela Hindman and brother Charlie Wilson. He will also be fondly remembered by his numerous nieces, nephews,

extended family and dear friends. Ed was preceded in death by his father, William Russell Wilson. Ed's pall bearers are Jack Dittmore, Jeff Straw, Frankie Reeder, Brownie Buster, Ray Taylor, Todd Hindman, and Floyd Little. His viewing was Tuesday, September 12th from 9-4 at Stumpff Funeral Home in Nowata. The funeral was held at 2:00pm,

Wednesday, September 13th at First Baptist Church in Nowata. The service was followed by burial at Ball Cemetery in Childer's, Oklahoma. ■

To Contact Us

Bartlesville Tribal Offices:
5100 Tuxedo Blvd
Bartlesville, OK 74006
918-337-6590

Tribal Web Site:
www.delawaretribe.org
General Email:
tribe@delawaretribe.org

Office Hours:
8:00 a.m.–5:00 p.m. M-F

Chelsea Housing Office:
6 Northview Dr.
Chelsea, OK
918-789-2525

Caney Office:
601 High Street, Caney, KS
67333
620-879-2189



Contact Information Change Form

Name: _____
Address: _____

City: _____
State: _____ Zip: _____
Telephone: _____ Email: _____
Others Affected: _____

To have a name changed on the tribal roll, send proper documentation, such as a legal document, stating the change (examples: marriage license, adoption papers, divorce papers, etc.). Be sure to include your previous name or names since that will be the way it is listed on the roll. Including Tribal Registration number is helpful, but not required. Please include others in your household who are affected by this contact info change, including children, so that their records can be updated.

Send completed form to:

**Delaware Tribe of Indians
Enrollment Department
5100 Tuxedo Blvd
Bartlesville, OK 74006**

Lenape Language Project Report

Jim Rementer

What's New: IT IS HERE! We have been reworking and rewriting the Lenape Talking Dictionary website and it went online on July 12, 2017. We had been in the beta testing phase of the updated site for about a month and a half.

The Lenape Talking Dictionary contains thousands of Lenape or Delaware Indian words most of which contain sound files. It also has photographs, sample sentences, a section on grammar, basic lessons, and 50 stories and songs.

The new version uses the same address as before: www.talk-lenape.org. Some of the reasons we needed to do the update were: 1) The computer language used to build the database was an older computer language and did not function well in more modern computers. 2) The program used to play the sound files did not work with some tablets or cell phones. 3) As time goes on and there are more changes in the computer world we anticipate additional malfunctions in our database if not updated now. 4) The version that now appears on a cell phone is easily read without having to enlarge the image.

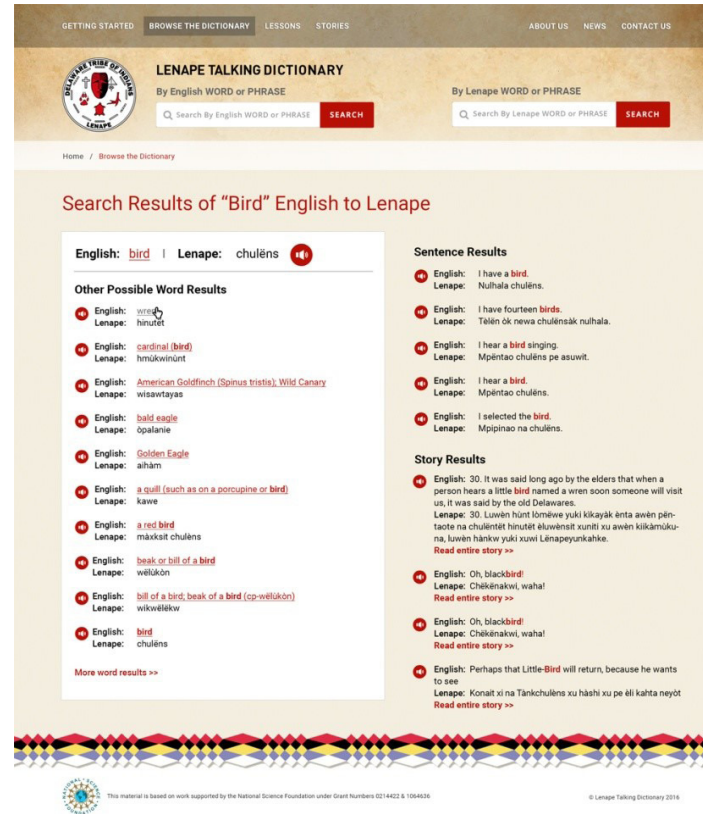
We have also been adding Lenape words from lists created as long ago as the 1600s. There are very extensive lists from the 1700s mostly the work of the Moravian missionaries such as dictionaries, hymnals, Biblical translations and word lists. Some of these have already been added. Words from the recently published *Delaware Indian Language of 1824* (a 300-page grammar edited by project director Rementer) specific to this dialect of Southern Unami, are also being added to the dictionary.

The Lenape Talking Dictionary has been and will continue to be available online at no cost

to anyone interested in many aspects of The Lenape or Delaware people. There have been frequent requests for translations of Lenape place names. A number of the old place names were reviewed and recorded with Lenape speakers and some have been added to the Lenape Talking Dictionary.

We are happy to make available the dictionary of the Lenape language—one where native speakers can be heard speaking the language. Since the death of the last fluent native speaker in 2002, the website is the only link connecting Lenape people to their ancestral language. The Talking Dictionary is a work in progress, and we appreciate your comments about it.

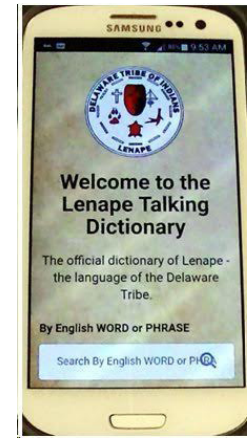
Jim Rementer
Director, Lenape Language Project
jimrem@aol.com ■



Here is a sample of what the lookup page looks like on a computer screen in response to looking for the word Bird



Here is a view of the new opening page



The Lenape Talking Dictionary mobile site

Delaware Indian News

The *Delaware Indian News* is the official publication of the Delaware Tribe of Indians. It is published quarterly by the Delaware Tribe of Indians and is mailed free to members. Subscriptions to non-tribal members are available at \$20 per year. To order a subscription, contact 918-337-6590 or din@delawaretribe.org.

We invite contributions, but reserve the right to limit printing based upon available space. The deadline for articles, letters, ads and calendar of events is December 10, 2017 for the January 2018 issue. Submissions may be mailed, faxed or hand delivered to the tribal office or emailed to din@delawaretribe.org. Paid advertisements are available; for rates, please contact the editor.

Editorials, guest columns, and reader's letters reflect the opinion of the author and do not necessarily reflect the opinion of the *DIN*, its staff, or the tribal government. Editorials that are intended to be published in the *DIN* must concern tribal issues and should not be statements of general political beliefs. They must be signed by the author and include the author's address. The *DIN* does not guarantee publication upon submission of comments.

Published October 2017. Reprint permission is granted with credit to the *Delaware Indian News*, unless otherwise noted.

The mission of the *DIN* is to serve, empower and inform the Lenape people, while adhering to the policy of unbiased reporting in an ethical and professional manner.

Editorial Board:

Gregory Brown, Joe Brown, Leslie Fall-Leaf

Technical Editor: Gregory Brown
(gbrown@delawaretribe.org) ■

Department of Family & Children Services

The Department of Family & Children Services includes Child Support Services and the Indian Child Welfare Program. Both offices are located in the Caney, Kansas administrative services building at 601 High Street, Caney, KS 67333. Telephone number: 620-879-2189.

Child Support Services

Are you or someone in your family having difficulty collecting child support payments? We have a program with dedicated professionals that can help.

The Office of Child Support Services is funded by a grant from the US Dept of Health & Human Services/Administration for Children & Families/Office of Child Support Enforcement. The program assists applicants to obtain tribal court orders for child support payments. Our goal is to ensure both parents provide continuous financial support for their children. We promote functional co-parenting relationships to increase stable and self-sufficient families. We can locate non-custodial parents, establish paternity, transfer cases from other courts, modify and enforce court orders, and collect and disburse payments. Grandparents caring for children in the home may also be eligible to obtain child support.

The benefit of using our office is that paternity establishment ensures accurate tribal enrollment and inheritance rights. Tribal court jurisdiction allows more authority and flexibility in how cases are handled. And we use native cultural sensitivity in administering every case. We can refer applicants to other offices and agencies to meet the need for other social services. Our office does not provide any legal services to applicants. Child Support Services can manage cases ordered in state courts or referred by state agencies.

The office staff is Arleata Snell (Assiniboine), Case Manager (asnell@delaware-tribe.org) and Shelby Lacey (Cherokee), Financial Specialist (slacey@delaware-tribe.org) Their phone number is (620) 879-2189 ext. 1.

The Delaware Tribe has entered into a Memorandum of Agreement with the State of Oklahoma and the State of Kansas. The agreement promises cooperative relations in administering child support services on behalf of any families that our respective programs may serve.

Contact the Office of Child Support Services to obtain an application or download one from the tribal website: <http://delawaretribe.org/wp-content/uploads/CSS-Application.pdf>

Indian Child Welfare

Do you know of a situation where Indian children are experiencing neglect or abuse in the home, by any family member, other resident or occupant?

The ICW program provides assistance to children who are being displaced from their home, are experiencing abuse and neglect in the home, or are being deprived of essential living conditions. The goal is to keep families together and in a safe and stable home. In the case of children needing to be placed into foster homes or adoption, the goal is to keep siblings together and placed in Indian homes. Program funds can provide limited assistance in crisis situations. This program is NOT intended to provide poverty assistance grants; however there are circumstances in which severe poverty could lead to the potential neglect of children. Program services also include establishing eligibility for enrollment in tribal membership. All applicants will need to undergo an intake assessment.

ICW is funded by both federal and state grants. We work closely with tribal and state authorities to protect our Indian children. All information is strictly confidential according to federal laws.

For more information on the Indian Child Welfare program or to obtain ICW services, please call phone number (620) 879-2189, ext 6 or email: tribe@delawaretribe.org.

Family Fun Night, August 31 in Chelsea, OK



L-R: Lindsey Harris, Tribal Housing Specialist and Boys & Girls Club Director; Shelby Lacey, Child Support Services Financial Specialist; Arleata Snell, Child Support Services Case Manager

Family Fun Day, June 24

Sponsored by Department of Family & Children Services. Supporting our clients in Child Support Enforcement and Indian Child Welfare. Many tribal leaders and employees attended and volunteered their time to help. ■



Community Services and Education

Education Committee Assistance/Programs

Take advantage of these programs; they are here for you! If you have any questions, please contact the Tribal Office at 918-337-6590.

The Trust Board Education Assistance programs provide financial aid to tribal members of all ages from Pre-School to college, and also Adult Vocational Technology training. Programs available to our members are listed below.

PROGRAMS

Academic Achievement Award: This \$100 award is available on a one-time basis to registered Delaware Tribal members who have graduated in the current fiscal/academic school year from high school, college, or Vo-Tech with a current 3.5 GPA (grade point average).

Athletic Assistance: This program is for registered Delaware Tribe of Indians students who need some type of assistance for students involved in school-sponsored athletic programs (such as baseball, football, basketball, track, cheerleader, etc.), for items required, but not provided by the school (such as shoes, baseball mitts, mouth pieces, etc.) Students may be reimbursed up to \$50 per application per fiscal year. Applications are approved on a case-by-case basis. Awards are based on the availability of funds.

Drivers Education Assistance: Can be used to help defray costs of driver's education classes through an accredited training facility. This program has a maximum of \$75 per applicant per fiscal year. The assistance will be made based on funding availability.

Education Assistance: This program is for students ages 6th thru 12th grade who are registered members of the Delaware Tribe of Indians who need some type of assistance while enrolled in school, such as graduation expenses, ACT exams, summer school, band, choir, etc. This program has a maximum payment of \$50.00 per applicant per fiscal year.

School Supply Assistance: Helps registered members of the Delaware Tribe of

Indians with the cost of purchasing the needed school supplies for children in grades Pre-K through 5th grade. School Supply Assistance applications may be submitted from July 1 to September 30 or until funds are exhausted. Application deadline is September 30 of every year. Assistance is available up to \$40 per child with receipt of purchase. Please submit separate receipts for each application. Acceptable receipts shall only include the school supplies purchased (no groceries or household items).

Trust Fund Higher Education School Scholarship: Delaware Tribal members attending college are eligible to apply. Currently, full-time students may apply for \$400 per semester for up to eight semesters, and part-time students may apply for \$200 per semester up to 16 semesters. Semesters do not have to be consecutive. Applicants must submit all required documentation, including official transcripts and enrollment verification from the college or university. Students must maintain a 2.7 GPA (grade point average) in the last semester attended (high school, college, etc.) Students must reapply at the end of each semester. Award is made directly to student to insure that it does not interfere with their financial aid package from the institution. Scholarships will not be awarded for the summer semester. Scholarships are subject to funding availability.

Fall scholarship applications will be accepted from June 1 through July 31, spring from December 1 through January 31.

You can download the applications directly from our web site www.delaware-tribe.org. Just go the Services/Programs tab, and then scroll down to Educational Assistance.

Note that two \$5,000 scholarships are also offered through the Tribe; see the description on page 11. ■

Community Services Programs

If you have questions, please contact the Tribal Office at 918-337-6590.

Burial Program: Burial assistance for Delaware tribal members. The family may apply for up to \$500. The funds may be applied to expenses that are most beneficial to the family (i.e., funeral services, meals, wake, grave marker etc.). Documentation must be provided, including death certificate.

Dental Assistance: Assistance for dental services up to \$250. Services may include tooth repair, dental fillings, dentures or emergency services. Routine dental exams or cleaning are not covered. Payment for services will be made to the vendor.

Elder Optical Assistance: Assistance for optical services to elders age 60 and over. Funds may be used for services, including glasses, physician's visits or related costs up to \$200 annually. Payment for services will be made to the vendor.

Elder Prescription Medication Assistance: Prescription medication assistance to Delaware elders age 60 and over for pharmacy and related costs. Elders may receive assistance not to exceed \$900 per calendar year. Elders may apply more than once per calendar year until \$900 is reached. Funds may be disbursed to vendors on a monthly basis not to exceed \$75 per month for long-term recurring medication. Elders must include a statement from the pharmacy showing the continuing service. This addresses Elders who have an ongoing monthly pharmacy bill and must renew application annually.

Emergency and Emergency Travel Assistance: Emergency assistance to Delaware tribal members. Funds are to be used for emergency situations. Assistance includes, but is not limited to, groceries or related assistance, or health transportation costs. Applicants must utilize all other community resources prior to application. Funds are allocated up to \$200 and will be disbursed as

determined by the Community Service Committee on a case-by-case basis.

Medical and Hospital Equipment Assistance: Assistance to pay medical bills, including but not limited to medical equipment (purchase or rental), home health care, pharmacy, etc. not to exceed \$200. Payment for services will be made to the vendor.

Rental Assistance: Assistance in emergency situations on a one-month, one-time, once-a-year basis. Amount of assistance that can be approved is limited up to \$200. Eviction notice and/or other documentation must be submitted with the application. Approval of application must be obtained prior to payment. The Tribal member's name must be on the rental/lease contract. Payment will be made to the landlord.

Student Optical Assistance: Assistance to students enrolled in grades K-12, college/universities, and vocational technology schools. Funds can be designated to pay for glasses, contacts, physician visits or related costs. Each request may not exceed \$200. Approval of application must be obtained prior to payment for services. One request per calendar year, not to exceed \$200. Payment for services will be made to the vendor.

You can download the applications directly from our web site at www.delawaretribe.org. Just go to the Services/Programs tab, and then scroll down to Community Services.

PLEASE NOTE: The Community Services Committee has adopted income guidelines for all assistance programs with the exception of Burial Assistance. ■

\$5,000 Delaware Tribe of Indians Scholarships Offered

The Delaware Tribe of Indians has budgeted for two \$5,000 scholarships to be awarded for the Spring Semester 2017. These scholarship will be given to two qualifying members of the Delaware Tribe of Indians. Applications will be processed and chosen by the Education Committee of the Delaware Tribe of Indians Trust Board. There are also smaller scholarships given

by the Trust Board but this is actually from the Tribe. Eligible members may apply and be awarded scholarships from both the Tribe and the Trust Board. Applicants may apply for this \$5,000 funding to attend a two year college, a four year college, post grad work, or a skilled trade school. Only two will be awarded, and applicants and awardees may re-apply for Spring 2018.

This Council has worked hard to make this available to all interested tribal members. Please complete the application and return it by the due date. The application can be found online at:

<http://delawaretribe.org/scholarships/> ■

Donations for Education Scholarships Gratefully Accepted

We invite tribal members and others to contribute to a special fund for educational scholarships. Donors are recognized in five levels:

Brass Level	up to \$ 100
Silver Level	\$ 100-500
Gold Level	\$ 500-1,000
Wampum Level	\$ 1,000-5,000
Wampum Belt Level	above \$ 5,000

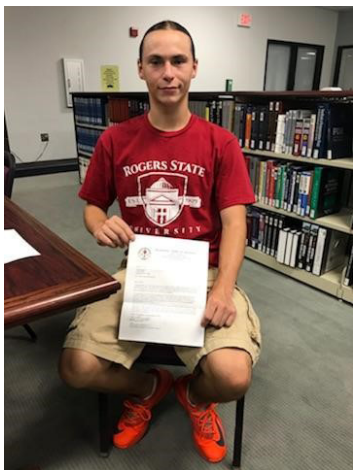
Send donations to

**Delaware Tribe of Indians
Trust Board, Education Committee
5100 Tuxedo Blvd
Bartlesville, OK 74006-2746**



Delaware Tribe of Indians \$5,000 Fall Scholarship Recipients

Tristen Tucker



Tristen graduated in May from Pawhuska High School as Salutatorian.

He is descended from a long list of proud Delaware from Copan, Dewey and the Bartlesville area. Tristen is the great-great grandson of Emma Mae Webber-Jackson and James Harold Jackson, the great grandson of Evelyn May Jackson-Thomas, grandson of Evelyn Kay Scott-Anderson, the son of Johnney Lee Tucker and brother to Tara Leanne Tucker.

Tristen maintained a 3.9 GPA in high school and finished his second year of concurrent col-

lege courses through Tulsa Community College, while working a part time job, playing high school basketball, competing as a long distance runner in track and field and in cross country.

Tristen, this past spring, attended his fourth consecutive Pawhuska High School Honors Banquet, recognizing his academic achievements throughout the school season. On May 1, 2017, he was named Honorary Vice-Mayor of Pawhuska, Oklahoma.

The Delaware Tribe of Indians wishes Tristen well in his future endeavors in Wildlife Biology. ■

Danielle Boline



Danielle is a Senior at Haskell Indian Nations University and plans to graduate in May 2018. After completion of her Bachelor of Science in Business Administration degree, she plans to attend graduate school. Upon completion of her graduate degree, which she plans to focus on Information Technology, Danielle hopes to give back to the native community striving for higher education. She also hopes to leave an impression and inspire native youth to follow in her footsteps to higher education.

Danielle has participated in Earth Day 2017, the Baldwin Food Pantry and has appeared on the Haskell President's Honor Roll numerous times.

The Delaware Tribe of Indians sends it best wishes to Lawrence, Kansas to Danielle and is pleased to have her as one of our first scholarship recipients. ■

Delaware Trust Board Scholarships Approved, Fall Semester

57 full-time and 2 part-time scholarships were awarded for the Fall Semester, for a total of \$23,200. Congratulations to all the recipients!

Erica Paige Randall
Lauren N. Roberts
Ethan P. Fiddler
Diana Fiddler
Alexander Abney-King
Randy Davis
Morgan E. Atkins
Paxton Davis
Madison A. Thompson
Emily Messimore
Dalton Smallwood
Kameron Alderman
Case Wyatt Guinn
Seth Nitz
Sidney R. Ketchum
Garrett Elder
Logan Seigel
Auston Jorski
Erin Coulter
Macyn Keller
Kendal Hale
Meredith Franke
John Franke
Andrew Keller
Taylor Highfill
Brian Phillips
Klaire Thomas
Holly Randall
Mason Smith
Lindsey Randall
Lauren Eustis

Alyssa Hosey
Anna Rodenberg
Abigail Rodenberg
Paige Ready
Caroline Blevins
Kyle Nading
Keegan Deenihan
Elizabeth Kennedy
Lauren Hutson
Johnna Blalock
Reagan Tucker
Andrew Veatch
Connor Chambers
Alix D. Rice
Justin Brown
Dustin Nading
Anthony Carr
Logan Armstrong
Madison G. Adams
Peyton Adams
Maylee Loftin
Ashton Anderson
Catherine Monck
Tristen Tucker
Braylon Skye Daniels
Joseph Richard
Cassandra Garcia
Triston Brooks
Allison Brundage ■

My Summer as a Delaware Youth Ambassador

Laura Abrishamkar

In fourth grade we were given “Indian” names. I was “Tall Daisy”... It was part of learning about the California Missions – the system responsible for “taming and disciplining the natives who otherwise would have sat around a campfire outside their teepees in headdresses.” In November we performed the same play. The Indians and the Pilgrims have a huge feast ending with the Pilgrims thanking Squanto. This is what our teachers were being paid to teach us.

My mother always told me to be proud of who I am, who my people are, and what my ancestors have done. This is not easy for a child who has been told by her peers, teachers, textbooks, and society that her people are no longer existent and that they are a thing of the past, only relevant in the context of history.

I grew up knowing I was Lenape and the nobility of my ancestors-yet I could never fully embrace who I was because of my identity being constantly de-

nied, dismissed and degraded by anyone whom I shared it with.

Last summer, I was fortunate to join our tribe as a Delaware Youth Ambassador for the Delaware Water Gap Camp. I don’t think I’ve ever been more nervous to do anything in my entire 17 years of life. I feared rejection beyond anything.

At the Newark Airport baggage claim, I met everyone from our tribe. We would all spend the next two weeks together. I assumed the title “the girl from California” since I was the only one not from Oklahoma or Wisconsin. Later during the trip, my friend told me that they were skeptical and imagined I would be stuck up or so much different because of where I live. Luckily, it wasn’t long until I made close friends with Tiana and Hailey and everyone on the trip. We shared the yurt and within those canvas walls we laughed together over the possibility of bears clawing their way in to steal the food we had in our bags, we got

scared together when we heard noises in the night, and we bonded together sharing details of our lives back home.

I began to fully feel my Lenape identity when visiting the repatriation sites. Breathing in the air, walking in the footsteps of our ancestors, beholding this land that was our homelands. At these sites, I felt overwhelmed with emotions that I was not accustomed to experiencing. Nothing written in a textbook can prepare someone for standing on the grounds of their fallen ancestors who lost their lives to acts of genocide. In saying my prayers with the tobacco, all I wanted was to thank my ancestors for persevering, tell them I could feel their presence, and most importantly- to do right by them. I wanted to become a person for whom they would be proud. I now know that I can do this by refusing to allow anyone to take who I am away from me.

After two busy weeks exploring our homeland through activi-

ties such as hiking, canoeing, visiting museums, and traditional art making, we spent the last night singing a traditional Lenape water song. All the women on the trip formed a circle and chanted the song, learning it as we went. After a couple cycles of the song, we were all comfortably singing it in a language most of us had never spoken before. I wish every individual who has ever said that Native culture is dead could have been there in that moment and felt the unity and passion we all felt singing together.

I returned home to California not only with newly found knowledge and friendships but also with a new confidence in my Lenape identity. California is my geographical home but the Lenape homelands are in my heart forever.

I changed immensely and discovered so much about myself on the two weeks spent on the Delaware Water Gap Camp. For this, I am eternally thankful to all those who made this trip possible, our Delaware Tribe, the National Park Service, and the PEEC. I am particularly grateful to Cece Biggoose. Her wisdom, wit, compas-



sion, humor, dedication and sharing Lenape customs with me are all what contributed to me having the greatest adventure of my life.

I look forward to traveling to Oklahoma this May, and attending the Annual Pow Wow and reconnecting with everyone I met on the trip. If I am lucky again, I would love to be a Delaware Youth Ambassador again next summer!

Laura Abrishamkar is 16 years and a Senior in High School at Canyon Crest Academy (San Diego, CA) ■

Check Out the Tribal Web Site

Have you visited our Tribe’s web site recently? Additional material that we were unable to include in the DIN can often be found there.

Go to:

www.delawaretribe.org



DIN Subscription Form

Don’t miss any of the latest news about the Delaware Tribe of Indians. Order the *Delaware Indian News*, the Tribe’s official publication. Enrolled tribal members with current addresses on file receive the *Delaware Indian News* free. For non-tribal members or others, the annual subscription is only \$20 per year (four issues).

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Send completed form, with a check of money order made out to “Delaware Tribe of Indians,” to:
Delaware Indian News, 5100 Tuxedo Blvd, Bartlesville, OK 74006

The Mother-In-Law Story

Told by Martha Ellis (Delaware Nation) at Anadarko in 1977

Now I want to talk about what the old people who are now departed did a long time ago. There was a young woman, their daughter, and this young woman finally married a young man. It is said that the old one did not like her son-in-law very much; she hated him. The young man knew that his mother-in-law hated him. He was sad, and he went walking around the edge of the brush, and then walked near a lake. Oh, that young man was in a quandary. He thought, "I wish my mother-in-law wouldn't treat me that way! I love her daughter, I love them all, I want to try to help them!" he said.

Then again the next morning he went there, then went to where they always got water. There was a spring there at the lake that the old one always used. That is where the young man went. Then when the young man got there, all at once a person approached. Oh, everything that he had on as very yellow; he had on hide leggings and he had something green he was wearing on his neck. He said to him, "What's the matter, my son, it seems like you are sad?" He said, "Oh, I really am sad because my mother-in-law hates me! That is the reason I am walking around." Then he told him, "I will help you! She will love you! Now then you will return here very early in the morning, while it is still dark."

Then the young man did that. The next day he went there again. Then he told him, "Now I want to show you what you must do." He told the young man, "Go

and peel an elm tree. Then you take the peelings you have peeled off the elm tree and you make straps and let them hang down. Then tie them together and make them into a ball."

He said, "Then we will do it when you get here tomorrow evening before anyone comes to get water." So the next day he went there when it got to be evening. That is the way they did. It was nearly dark when he went there, and that one was standing there again. He had placed everything there that he wanted to use. Then he picked up that bark which he had peeled from that willow, or rather, elm. Then he told him, "Now we will leave this and we will make several balls from it." Then they finished fixing it.

He told the man, oh, he told the young man, "Now this is where we will go in. There among the cattails, near the edge of the water we will tie those cattails in this manner. I will help you in that way and I too will tie them." Then they did it the way he had told him. "Now tomorrow



that little old one, your mother-in-law, will come after water," he told him. He told him, "Before she gets to this place we want to run ahead of her; we want to get to this place before she comes after the water. Then this is the way we must do when you see her. Now when that little old one comes among the cattails, you must say, 'If a person hates her son-in-law', you must say," he told him.

Then he said, "Then you say, 'Really, it is true, it is true!'" Then that other one told the man to say, "You will die, you will die!" Then he said, "Then pull on those things that were cut up from the elm tree. They will all of them shake."

Then that little old one came there. That was the way they did. Oh, that little old one said, "I really do love my little son-in-law!" She threw her bucket away and she ran back home very quickly. She said, "I really don't hate my little son-in-law!" "I think very highly of him!", she said. "What did you with my little son's leggings? I want to soften them, and his shoes that he always wears, they always did that long ago." She softened the things which her son-in-law would wear and use, and the shoes he put on, that is what that little old one did.

Then he told him, "Now after what we have done she will never again hate you! Now then, you will see us the way we really look!" Then when he looked at him again, here he was a bullfrog, both of them were bullfrogs. Now the one jumped back into the water. Oh, if ever she doesn't like her son-in-law, then they said, "Then we will help you again!" ■

From the Archives



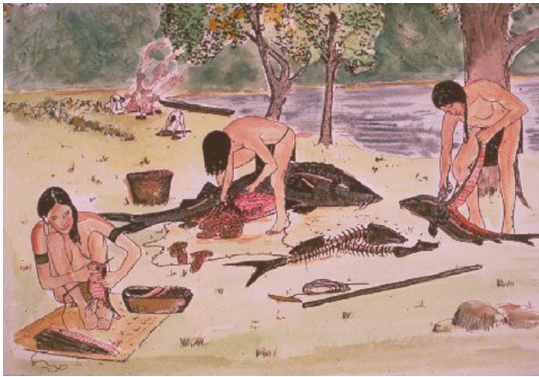
The Archives collects photos, drawings, newspaper clippings, and anything else that helps us preserve the history of the Lenape people.



Taken about 1960 of singers at a Delaware Stomp Dance. Fred Fall-Leaf (looking away), Jim Thompson, Bill Shawnee (with drum), Ranny Carpenter, and Reuben Wilson.

Lenape Fishing

Fishing for Sturgeon—While two men use large chipped stone knives to remove the scutes (the bony plates on the back of the sturgeon) and cut the meat, another worker thrusts a long copper or bone needle and line through prepared slices of fish. The skewered flesh will be hung up to dry. Other workers use large pottery vessels and heated stones to cook oil out of the fish heads and skeletal parts. Sturgeon weighing up to two hundred pounds and more, and measuring over six feet in length, were harpooned and caught in nets. These anadromous fish came from the ocean into the Delaware and Hudson rivers to spawn in freshwater streams.



Shad Fishing in the Delaware River—A fish-weir consisting of wooden stakes arranged in a fence-like manner, and a weighted fish net, are being used to gather the shad so that they may be easily speared, or caught with bare hands. A previous catch of fish has already been gutted, split and placed near a fire-hearth and over racks to dry for storage. Anadromous shad swim up the major rivers by the millions in March and April to spawn in freshwater streams. Abundant fish enabled the Lenape to congregate in larger numbers than usual, and to remain at one site for a longer time. ■



Illustrations courtesy of Herbert C. and John T. Kraft

Lenape Family

Interior of a Lenape Barkhouse—This illustration shows a Lenape family inside their barkhouse. A fire for cooking and to provide warmth is burning in a pit in the center of the floor. Decorative mats affixed to the walls offered a measure of insulation. Smoke escaped through openings in the roof which could be covered in time of rain. Braided ears of corn and herbs were hung from the ceiling, and

dried foods were stored below sleeping platforms and on shelves over beds. Firewood was usually stored in a compartment at the end of the house to keep it dry and ready for use. Large storage pits were also dug into the earth at the ends of such houses to provide additional food storage, especially in winter when outside storage pits might be snowed over. ■

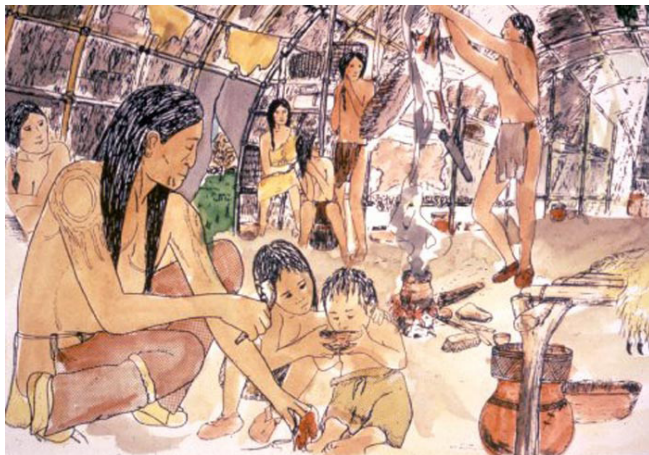


Illustration courtesy of Herbert C. and John T. Kraft

Lenape Canoes

The Dugout Canoe—Canoe travel on rivers, lakes and possibly the ocean provided the principal means of transportation. There were no beasts of burden in North America and it is not certain if the Lenape people used their dogs to carry things as some tribes did. What had to be transported was carried on people's backs or in canoes. Canoes were made from the trunks of trees such as tulip tree, elm, oak, or chestnut. In fact the Lenape name for the tulip tree is Muxulhemenshi, "Tree from which canoes are made."

Birch bark canoes were not used in the Lenape homeland because the type of birch growing there is not suitable for canoe making. In this illustration, a tree is being felled by means of fire set against the base of the trunk. Wet deerskin has been wrapped around the trunk to keep the fire from spreading upwards. From time to time the fire will be doused and the charred portions adzed away. By repeating this process the tree is finally burned through and falls for lack of support. In making a dugout canoe, a suitable tree trunk is selected and one side is adzed flat. Small fires are set to burn into the trunk, thus helping to hollow it. Charred parts are adzed or gouged out and the hull is finally planed smooth. ■

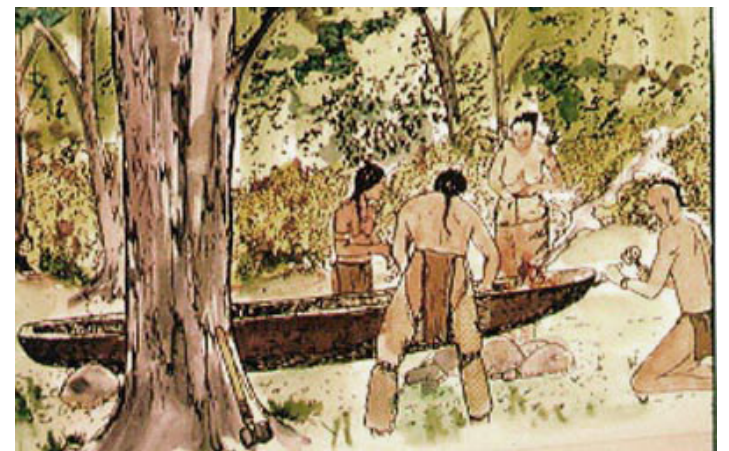


Illustration courtesy of Herbert C. and John T. Kraft

Frequently Asked Questions about the Delaware Tribe

How did your tribe come up with its name?

The name by which we call ourselves is Lenape [pronounced as if spelled “lun-NAH-pay”], and this name means something like “The People.” It is common for many groups of people around the world to use a name that has a similar translation. We do not know how long that name has been in use, but related tribes use similar words, so we think it has been in use for many hundreds of years.

Why did the Lenape people accept the name “Delaware”?

It has long been known that the name applied to the Native people who lived along the Delaware River was taken from the title of an Englishman, Lord de la Warr, whose name was Sir Thomas West. He was appointed governor of the English colony at Jamestown, Virginia in 1610. One of his followers, Captain Samuel Argall, once sailed into a majestic bay which he named “de la Warr Bay” in honor of the governor. The river that flowed into the bay was given the same name, and they both were later contracted into Delaware.

People have asked why the Lenape people seem to have no problem with accepting this “foreign” name for themselves. The reason is that the Lenape have their own story about the origin of the name “Delaware.” It is as follows:

The Lenape story is that when the Europeans first arrived a whiteman kept trying to ask a Lenape what tribe he belonged to, and he told him “Lenape.” For some reason the whiteman had trouble saying the word properly, and would say “Lenuhpee,” “Renah-pay” and other mispronunciations. Finally he said “Lenape” correctly, and the Lenape said, “Nal nē ndēluwèn! Nal nē ndēluwèn!” (That’s what I said! That’s what I said!).

The whiteman heard the DULUWEN part and he said, “Oh, you said Delaware! So you are a Delaware. Now I know what to call you,” and the name stuck.

The Delawares have used the name ever since that time because they knew that the whites just could not say Lenape properly. Of course, when speaking to each other, Lenape people call themselves “Lenape.”

If you could go back and live the way your ancestors did, would you? Why?

Our Culture Preservation Committee has discussed this and we think some people would enjoy trying it, perhaps like some type of camp for a week or two during the summer. Most of our people now live in the same modern world as everyone else. We have televisions, air conditioners, cars, and of course, jobs.

It might be better to ask not “Why?” but instead “Why not?” The answer to why not would be that it would be

difficult nowadays to find a large enough area where we could hunt and farm as we used to. There are now laws about when we can hunt, and in the old way we had no supermarkets to go to and get groceries like the present day. We had to hunt and fish to keep our families alive, and the women took care of the gardens and gathered wild plants for food as well. It would also be difficult to find an area with streams with water that is not polluted.

When your ancestors were forced from their homeland, did you lose any part of your traditions?

We have lost a number of things on our forced trek west to Oklahoma. Many of our old traditional ways included making things, such as clay pots to cook and store food in; flint knapping to make arrowheads and flint knives; and decorating things with dyed porcupine quills. We also lost knowledge of sea creatures that we would have known on the east coast, and some of our songs and dances. But we have also been able to preserve many things also.

How has your culture changed over generations as the technology in America has changed?

As in the answer to the question above, many changes have taken place. We at one time used flint, stone, wood, and bone tools, and now we use metal and plastic. Our clothing at one time consisted mainly of deerskin, now it is blue jeans and T-shirts, or suits as the occasion warrants. When we have our dances and celebrations we like to go back to our old styles of deerhide, and early styles of traditional clothing.

Another example of how we keep up with technology is shown by the fact that a member of our Tribal Council and a member of our Trust Board are both pilots. Our late chief, Lewis Ketchum, had a multi-million dollar oil-field pipe and supply company in Tulsa with 480 employees and an eight-story office building.

How did the Europeans ask or force your ancestors to move west?

Our ancestors were asked to sign treaties giving up the land, but they had no idea that they were actually selling land any more than you would think someone could sell air. The belief was that all land was put here by the Creator for use by his children, and that you should not be stingy with it. The Lenape of those days thought they were granting the Europeans the use of the land for a while. They in turn received gifts for the use of the land, like rent. Only later did they come to understand the European concept of private land ownership. Sometimes also our people were tricked out of their land. A great deal of their land in eastern Pennsylvania was taken by

trickery. The Lenape were told that their ancestors many years before had signed a treaty giving up as much land as could be walked in a day and a half. Since they couldn’t read they had no way of knowing they were being fooled, and they agreed to the walk. But instead of walking the whites ran, and got a huge piece of land. This was called the “Walking Purchase.”

What are some of the celebrations of your people?

We hold a number of what we call Stomp Dances throughout the year. These are social dances done just for the enjoyment of dancing. Time is kept on what is called a water-drum. Sometimes in conjunction with these dances we play Pahsahëman, which is the Lenape football game. It is played differently from the football game you know because it is played men against women. The men can only kick the ball from place to place, but the women can throw it or run with it. Also the men are not supposed to tackle or grab the women, but the women can do whatever they want. There are goalposts at either end of the field similar to regular football, although they have no crosspiece.

Many of us also attend pow-wows, which are dances at which you wear the traditional Indian clothing and dance to the sound of a large drum accompanied by singers.

Do you make an effort to live the same way your ancestors did in any way?

We have certain customs we try to follow as our ancestors did, but since we live in modern society, some of these things are fading away. There used to be many taboos that were followed, things that you were not supposed to do, or in some cases, were to do if certain things happened. A number of things are still practiced in many Lenape homes, but they are too numerous to go into here.

How did your tribe get started?

We are not sure. It all happened so long ago. We do know that most of the other speakers of Algonquian languages refer to the Lenape as the “grandfathers.” It is said that at one time all the tribes who now speak the Algonquian languages were one tribe, but as the tribe grew, they all moved away in different directions. The more time they lived apart from each other, the more differences there came to be in their languages. Just like English, Spanish, Russian, and Welsh all had a common ancestor, as they went different ways the languages changed.

More FAQs and other stories available at www.delawaretribe.org. Look for the section titled “Culture and Language.” ■

