



# DELAWARE INDIAN NEWS

THE OFFICIAL PUBLICATION OF THE DELAWARE TRIBE OF INDIANS

Lēnapeí Pampil

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## From the Office of Chief Chet Brooks

*Chet Brooks, Chief*

**K**ula Malsi Hach Lenapeok, Wuli Kishku Sikan,

How are my Lenape relatives, it's a good spring day.

This spring has been very eventful for the Delaware Tribe. The first event we were invited to was the unveiling of the original September 17, 1778 treaty between the Delaware Tribe and the colonies that became the United States. This treaty was the first treaty between an Indian tribe and the colonists, preceded by Benjamin Franklin's "First Treaty of Paris" with France by only about six months. The original treaty is now on display at the National Museum of the American Indian in Washington D.C. Five Delaware Tribal Council Members (Bonnie Jo Griffith, Benita Shea, Nicky Michael,

Charles Randall, Nathan Young) and myself were invited to come to the National Museum of the American Indian for the unveiling of this treaty.

The treaty itself promised the Delaware Tribe an all-Indian state (Ohio) of which the Delawares would be the head. It also had provisions of friendship with the colonists, provisions permitting free passage of Continental Armies through Delaware territory, and in general was intended to get the Delaware Tribe to convince many of the Ohio tribes to remain neutral in the continuing Revolutionary War. At least half of our tribe and half of the other Ohio tribes did stay neutral in the Revolutionary War, and if our people and those other tribes had not stayed neutral and instead

joined the British in the war, there might not be a United States of America today. Our three Chiefs who put their mark and seal on this treaty were Hopachan (Captain Pipe), Wiccolind (White Eyes), and my sixth great uncle Gelemend (John Killbuck, Jr.). Captain Pipe shortly became disgruntled with the colonists' broken promises and joined the British. White Eyes was asked within the year to guide colonial forces to Detroit and was assassinated en route by those same colonial forces, who reported back to our people that he had died of smallpox. The reason everyone knows that White Eyes did not die from smallpox is because he survived it at an early age. John Killbuck, Jr remained loyal to the colonists and fought on the colonists' side through the remainder of the war, and several years later gave up his Chieftainship to become a Christian. In closing about this interesting treaty, we will print sections of it in future editions of the DIN.

After spending the morning at the NMAI treaty unveiling, our delegation traveled to visit the BIA at the Department of the Interior. Our visit was with Acting Assistant Secretary John Tahsuda concerning our Caney, Kansas trust application, which after five years has finally progressed to the Washington DC central office. Hopefully this trust application will soon be acted on in our favor.

In addition to the above happenings, the Tribal Cultural Preservation Committee recently sponsored a Stomp Dance on our new Stomp Dance area behind our community center. Finally the Delaware Tribal Powwow, while hot, at least made it through its 54th year without

rain. Lapichknewal (We'll meet again).

Chet Brooks  
Chief  
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*Council Members Randall, Shea, Griffith, Chief Brooks, Acting Assistant Secretary of the BIA John Tahsuda, and Council Member Young.*



*Council Members Shea, Griffith, Randall, Young, and Michael, along with Chief Brooks, view original 1778 Treaty.*



*Cherokee Secretary of State Chuck Hoskin Jr. and Chief Chet Brooks visit at the 54th Delaware Powwow.*

## From the Desk of Nathan Young

*Nathan Young IV, Tribal Council Member*

The Delaware Tribe of Indians recently lost two great leaders of our tribe, Mary Watters and Douglas “Bucky” Buck. Mrs. Watters and Mr. Buck both served our tribe honorably and both were great ambassadors for the Delaware/Lenape people. They led by example and their legacies will forever exist as honorable servant leaders to the Delaware Tribe of Indians. May our current and future leaders look to them as an example. Every day I work on behalf of our Delaware/Lenape community I keep in mind what an honor it is to serve you in one of the great traditions of American Indian history. I view my opportunity to work on behalf of our people and shared legacy as a great gift, and because of this gift—one that our ancestors suffered for and persevered through for our benefit—we as leaders must always respect and honor their legacy by making decisions that affect our tribe based on strong practical, moral and ethical convictions. In my view, this means we should constantly be working to protect our sovereignty,

expand our services, and create an environment where our businesses can grow and be successful. These are the issues that I focus on in my work for you. In my view there are two key issues that need to be addressed so that the security of our tradition can remain intact for future generations: the establishment of a land base and the creation of an environment where our businesses can grow and thrive.

The Delaware Tribe’s businesses are key to our future success as a people. We must work diligently to make sure that our shared assets are protected and successful. This means isolating our businesses from tribal politics, just like all successful tribes have done. This is what I have focused on in my work for you, by helping to establish the current Delaware Economic Development Authority. As I have stated before in this publication and in Tribal Council meetings, these boards are a standard practice among all successful tribes and are also a very conventional and well established best business practice outside of

Indian Country. Independent objective oversight is the bedrock of all successful tribal businesses. We as a tribal council were not elected to manage our businesses. We are the legislative and governing body of a tribe, not business managers. The key factor for successful tribal businesses is independent oversight free from political pressure. Independent tribal economic development authorities are widely acknowledged as the key factor for long term success of the most successful tribes in America, both gaming and non-gaming. Establishing an independent economic development committee such as the Delaware Economic Development Commission greatly reduces risk for our businesses. Making sure that our independent economic board is empowered will bring greater integrity, oversight and stability to our shared interest—the businesses that can sustain us as a tribe. These assets should be protected and our business conducted with the highest level of integrity and discipline. The Delaware Tribe was once known for our great business leaders who also volunteered as servant leaders of our great tribe, we must live up to that tradition.

Concerning our land base, the lack of which, in my opinion, is the missing piece in our ability to expand services: the Delaware Tribal Council is pushing steadily forward on the steps needed to ensure our tribe can successfully have land put into trust. We are a landless tribe, and this very well may be the single most important issue facing our tribe today. Our lack of a land base has been a problem for 150 years and is at the core of our inability to make a meaningful impact in the lives of our membership. We have been without a land base since our ancestors arrived in what is now Oklahoma. Without a land base (federal land held in trust) we cannot meaningfully expand our services and our sovereignty (our federal recognition) can more easily be threatened. Once we successfully put land into trust status, an entire new realm of possibilities becomes available to our tribe. It was the impetus for our Tribal Council’s recent travel to Washington DC, where we had a meeting with the leaders of the Department of Interior focused on this subject. On this trip we also had the honor to see the unveiling of the very first treaty ever signed by the then brand new

United States and an American Indian tribe—our tribe, the Delaware Tribe of Indians—at the Smithsonian National Museum of the American Indian on the National Mall. This treaty forever solidifies our place in history as the tribe that helped to establish the United States as a government. We should all feel an immense pride that our ancestors were key leaders in one of the greatest stories in the history of the world. We share a truly remarkable history, one that must be honored by remembering the sacrifices suffered and the adversity that our ancestors faced so that we can enjoy our tribe today and focus our present work on making sure that future Delaware are also able to inherit our great shared legacy just as we have. Three positions on the Tribal Court will be on this year’s ballot. Our sovereignty depends on a strong judiciary. Please consider being a candidate for one of these positions.

Wanishi,  
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## From the Desk of Benita Shea

*Benita Shea, Tribal Council Member*

He We had a great Powwow this year and I was thrilled to see so many friends and relatives. It is a true blessing we have the opportunity for our families to gather to share memories and make new ones. It is so important that we pass our traditions to the younger generations. It warms my heart and makes me so proud to see my children, grandchildren, nieces and nephews work together and contribute to our camp so that we can all enjoy this special time. My mother was not able to stay for very long, but she did come out for a few hours on

Saturday night. She has comfort knowing that all of us continue to participate in the powwow that her Uncle Numerous started 54 years ago.

Another highlight in May was the trip to Washington DC to the National Museum of the American Indian. We witnessed the unveiling of the first treaty written in 1778 which was between the Delaware Tribe and the U.S. government. The treaty is on loan from the National Archives and will go back into the Archives in September. It was a true humbling honor to see this document. The realization of what

our people have endured, and the strength of our people was an emotional experience. After the unveiling we then met with John Tashuda, the Interior Department Principal Deputy Assistant Secretary for Indian Affairs. There, we discussed the tribe’s application to put the Caney, KS property as land in trust. It was a candid conversation and we were advised to contact the Kansas legislature to ensure them this land would not be used for gaming. We have acted on this advisement and will continue to pursue the quest for the Delaware Tribe to have land in trust.

The settlement funds received by the U.S. government are in interest-bearing accounts with the next steps involving research on

growth accounts and what type of options are available. The funds will be safeguarded against misuse. This subject has been one of division on the council and with tribal members. I firmly believe that having the same elected official on the council and the trust board adds to the division that has been created. There will be more information to come on this one.

A reminder that we have culture preservation social every second Tuesday of the month. The committee provides the main dish and asks for you to bring a covered dish. This is open to all ages. We have the opportunity for our elders to teach the next generations and for our own generations to learn more about

our culture. I am on the committee and have learned so much! Contact me if you would like to attend and need a ride. I am sure we can arrange something.

In closing, my heart-felt condolences go out to those who have lost loved ones this year and my appreciation to those who serve or have served in the military.

Enjoy these warm summer months and don’t forget to stay hydrated!

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## Through the Eyes of the First Treaty People

*Nicky Kay Michael, PhD*

March 1782. Led by Captain David Williamson, Pennsylvania militiamen brutally massacred approximately ninety-six peaceful Mahican, or Munsee Lenape at Gnadenhuttent, effectively ending a dream of thousands of indigenous refugee survivors to live peacefully within the fledgling United States. A mere four years earlier in 1778, the United States signed the country's first treaty with the Delaware Indians, a sovereign Nation, ensuring peaceful relations, protection against infringements and violence, and an all-Indian state with a representative in Congress. As a result of this massacre, the main body of Lenape (Delaware) refused missionaries for over fifty years and were reduced to starvation and relocations, although Moravian missionaries continued their efforts among the Munsee. They lived a life on the move, continued their long-term alliance with their Shawnee relatives, and warred against the Americans. Delaware warriors brutally retaliated against Pennsylvania's militia, capturing their men, torturing and burning Colonel William Crawford in September 1782. Although Crawford was not among Williamson's men, the massacre and American actions sparked these retaliations. Delaware Nation President Deborah Dotson commented on Treaty relations saying, "We were doing what we were supposed to, allowing Americans to pass through our lands. The Americans did not follow the Treaty." No matter their circumstances, Delaware continued to fight for their existence until their final removals to Indian Territory, modern day Oklahoma, in the 1860s.

Primary education often teaches a history of North American

"Indians" or "Native Americans," in spurts. Students are exposed to Columbus and then quickly move forward 275 years later to 1778 and the United States' promises of peace and protection to "the Indians," and the treaty-making process. Today, many history books will at the very least acknowledge the hundreds of broken treaties which followed suit, though rarely will mainstream history books or teachers explain what happened to our tribal people who signed that first treaty. While some inclusive teachers and professors realize the full impact of the treaty relationship and aspire to teach their students, they are then hampered by time and bureaucratic requirements of what is most important in U.S. history. To the indigenous peoples, this treaty is of high importance. Yet, how many people could answer the question, who was this first treaty with and whatever happened to the people? Even the best legal and history books often gloss over what happened to the First Indigenous Nation to sign with the United States, even while acknowledging this act set the precedent for the US Trust relationship to all Tribal Nations. More surprising is that the original Treaty of Fort Pitt has been tucked away at the National Archives, hidden from view, for decades. Much like the treaty itself, the Delaware, also known by "the people" or "Lenape" in their language, remain tucked away, hidden from view of modern Americans today, with no united land base to call their own. Today's Lenape are far from their homelands of Pennsylvania, New Jersey, and New York. Six painful removals relocated the Lenape through four hundred years of European colonization.

On May 15, 2018, the Smithsonian Institution in Washington DC unveiled the 1778 Treaty of Fort Pitt. Delaware tribal leaders from the Stockbridge Munsee (Wisconsin), Canadian First Nations Moravian Delaware Nation (Moraviantown, Ontario) and Munsee Delaware (Muncy, Ontario), Delaware Nation (Anadarko, Oklahoma) and Delaware Tribe (Bartlesville, Oklahoma) were invited and each sent representatives, with the exception of the Stockbridge. Each of these nations descend from the Lenape peoples whose leaders signed the agreement.

The event itself lasted most of the day, initiated by Lenape leaders gathering for breakfast. We were then escorted to the basement to literally lift the veil off the Treaty. When lifted, the emotion was palpable. Fighting back tears, each of us was invited to come close to what was ours; to touch the paper which still holds the dreams and wishes of our ancestors and the actual handwriting of those leaders who fought to the death so that our Lenape people should live on. When approaching, I asked if we could put tobacco for our ancestors with the treaty and was told they had traditional tobacco if we wanted to use it. I was even more relieved to see one of our Osage relatives from Oklahoma answer my question with thoughtful consideration about the meaning of this. Although we could not take photos or go "live" on social media, a photographer met my requests for pictures of the signatures, especially for White Eyes' descendants and Killbuck, my ancestor. Captain Pipe was the third signature. Even as I write this, the weight of a culture over ten thousand years old seems to culminate in these three signatures.



*Tribal representatives view the treaty.*

The costs for the trip were hundreds of dollars for me to attend so I was reluctant given our limited budget. Yet, with some surprising urging of tribal members, I agreed to go. As a PhD in History who spent the last thirty years studying and writing Lenape history, the entire event was surreal; a dream come true to meet with the very documents I had only written about and to know and be in the same air as a small surviving piece of them. I have to admit, though, I felt guilty because there were many of our people who also wanted to be there, especially those descendants of White Eyes.

After we all had time to gather ourselves and view the treaty, we were taken upstairs to where our treaty would be displayed. Executive Director of the Museum of the American Indian Kevin Gover spoke first, introducing our treaty, the unmet provisions, and the context of the precedent it set for the US Trust relationship with American Indians. Our Canadian Moravian-Lenape relative Brent Stonefish sang an honor song and the cover was again lifted off of the document. The archivist cautioned against flashes because light disintegrates the paper. Moravian Delaware Nation Chief Denise Stonefish spoke first thanking the Smithsonian and recognizing all the Lenape who were there. Dela-

ware President Dotson spoke to our gratitude of this event and recognition of what the Treaty meant to Lenape people. She had nervously prepared a long speech for days but at the moment felt the genuine words of grateful acceptance were what the moment called for. Chief Chester Brooks of the Delaware Tribe dedicated the event to the three signers, addressing the history of each leader. Captain Pipe, Konieschquanoheel-Maker of Light, was a war leader. Lenape people considered their leading men of war as "Captains" and Pipe was one of the best. He also marked Crawford's face black for death. Killbuck, who was fiercely loyal to traditional Lenape ways, was another warrior who actively refuted any Moravian missionaries. Chief Brooks pointed out that shortly after White Eyes, Koquethagechton, signed the Treaty, he was murdered. While American soldiers told our people he died from smallpox, our ancestors knew they killed him.

Today, Lenape people are divided into three federally recognized Tribal Nations in the US and two First Nations in Canada. The survivors of America's first Treaty Tribe were pushed west and northward with additional treaties and removals. The main body, the Delaware Tribe, went

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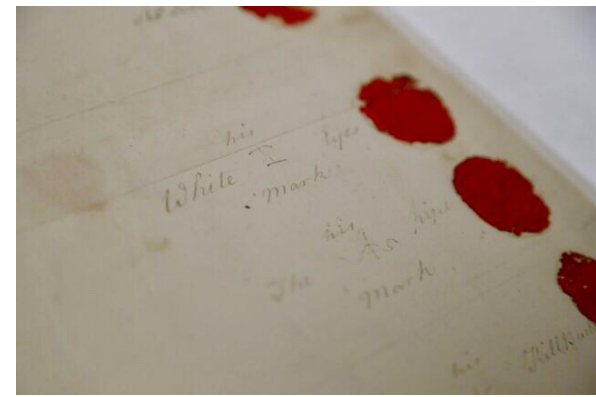
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through Missouri and Kansas and then into Oklahoma, plopped on top of the Cherokee Nation. The federal government arranged for their final residence to be swallowed up by the civilized Cherokees. However, the Delaware fought for another one hundred and fifty years to retain their independent nationality. In the process, they had to relinquish any thoughts to trust land within the boundaries of what was the original Cherokee Nation. They remain landless in trust jurisdiction but have sought claims in Kansas, on lands adjacent to the Cherokee Nation. Delaware Nation, formerly called the Absentee, split off from the Delaware shortly after White Eyes' murder approximately 1784. They went down to Texas

and lived among other indigenous refugees, particularly the Caddo. They also became part of a larger network of southern Plains Tribes, including the Comanche and Kiowa. The Absentee were eventually forcefully removed to Anadarko Oklahoma. The Stockbridge Munsee were the northerners of the Lenape. They originally lived in New York and were strongly impacted early by missionaries. Munsee (Mahican) went straight to a reservation in Wisconsin in the early 18th century. Another Munsee branch, Delaware Nation, resides in Moraviantown, Ontario, and laud from the Gnadentotten massacre. The massacre influenced their movements into Michigan and then Canada. The Munsee Delaware are the other Canadian branch. Three of the Le-

nape (Delaware Nation, Delaware Tribe, and Munsee Delaware) fought alongside Tecumseh in the War of 1812, continuing the fight for a dream of an all-Indian state.

In the ten years of teaching college and university students, both Native and non-Native alike express the feelings of being lied to in their first thirteen years of primary education. More than one was moved to tears during class, expressing dismay from learning of destroyed societies, maimed cultures, and outright exterminated marginalized people. Some students feel wracked with the guilt of their ancestors and benefits they received as a result of enslavement of Indigenous peoples, Manifest Destiny, extermination, and removal policies. As a professor, nothing makes me feel better than the validation Native students feel when a professor in front of the class not only tells their story of indigenous lives, but moreover will insist that all students walk out of the course knowing that millions of indigenous peoples lived in civilizations before the European invasion and that the first US treaty began with the Delaware peoples. They will also know that the Treaty of Fort Pitt promised the Delaware a seat in Congress and that they would be the head of an all-Indian state.



*Three Signatures: White Eyes, Pipe, Killbuck*

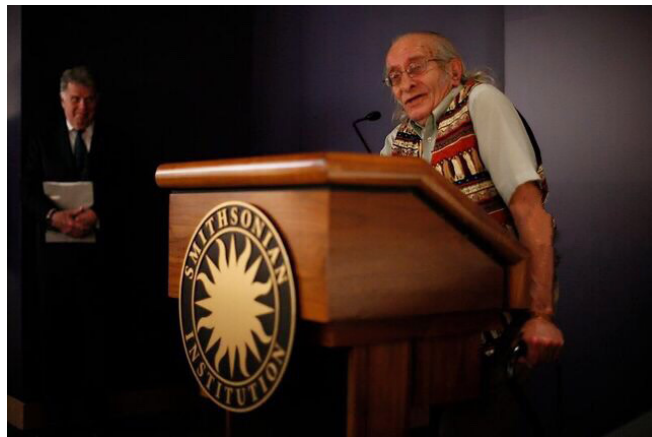
In attendance:

**Delaware Tribe of Indians:** Chief Chet Brooks, Bonnie Jo Griffith, Benita Shea, Charles Randall, Nicky Kay Michael, Nathan Young IV

**Delaware Nation:** President Deborah Dotson, Sue Stone

**Delaware Nation Moraviantown:** Chief Denise Stonefish, Brent Stonefish, Gordon Peters.

Nicky Michael, PhD.  
Tribal Council Member  
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*Chief Chet Brooks, Delaware Tribe.*



*Display, Chiefs, and Executive Director Glover.*

## To Contact Us

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**Delaware Indian News, 5100 Tuxedo Blvd, Bartlesville, OK 74006**

## Four Generations Gather at Delaware Powwow

*Annette Ketchum*

During the 54<sup>th</sup> Annual Delaware Powwow, the four generations of Chief Paula Pechonick and Annette and Chief Dee Ketchum were photographed. The sisters, Pechonick and Ketchum, were grateful to have their families together to celebrate yet another powwow. All the descendants were assembled in the Anna Anderson Davis Camp for the photo.

A highlight for the family was the unanimous selection by the Delaware Powwow Committee of Anna Pate as the 2019 Delaware Powwow Princess. Anna is the daughter of Jenifer Pechonick and granddaughter of Paula Pechonick. ■



Front Row, L to R: Isaiah Sanchez, Marcel Brown, Eli Thomas, Whitney Ford (holding Kennedy Ford), and Carena Sears (holding Charlie Sears).

Second Row, L to R: Marty Watt, Beau Watt, Kim Hudspeth, Paula Pechonick, Annette Ketchum, Dee Ketchum, DeAnn Ketchum and Kala Ketchum.

Third Row, L to R: Lilly Moore (holding Riley Geiss), Jim Creed, Rachel Moore (holding William Moore), John Hudspeth, Jenifer Pechonick, Anna Pate, Hannah Sears, Taylor Ford (holding Tatum Ford), and Krystal Brown.

Back Row, L to R: John Moore, Thomas Moore, Sam Moore, Eric Wassenberg, Clay Sears, Jake Sears, and Cole Thomas.

Family members not pictured are Matthew, Elsa, Patrick, and Mary Watt.

## 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 P.M. in the Community Center in Forsyth Hall. You may contact chair Homer Scott at (918) 332-8020, or Anita Mathis at (918) 337-6595. ■

## A Request from the Court

*Nathan Young III*

The members of the current Delaware Tribal Court would like to honor and show appreciation for the tribal members that have served on the Court. The current Court is working on the preparation of a plaque in roster format listing the names of all tribal members that have served on the Court. Space would be reserved to add the name of future Judges.

For example, we are aware the Patsy Martin was the first Chief Judge. Her name would be on the plaque.

The Court would like the names of all that have served in

the past. It does not matter if the person was elected or appointed. Please forward any qualifying names that you know of to be placed on the plaque.

Contact Tribal Court Administrator Robbie Hedges at [rhedges@delawaretribe.org](mailto:rhedges@delawaretribe.org) to have a name be placed on the plaque.

Three positions on the Tribal Court will be on this years ballot. Our sovereignty depends on a strong judiciary. Please consider being a candidate for one of these positions.

Nathan Harrison Young III  
Chief Judge, Delaware Tribal Court ■

## Joe Exendine Assumes Role As Tribal Manager

*Joe Exendine*

Greetings, everyone. As the new Tribal Manager I felt it was appropriate to introduce myself.

I am the direct Delaware descendent (great-grandson) of Jasper Exendine. My grandfather was Joe Exendine and my father was Dr. Joe Exendine. Yes, that's a lot of Joes. I was raised in and around Anadarko and attended the University of Oklahoma. I hold a B.A. from the University of Colorado.

After college I have lived in New Orleans, Denver, Los Angeles, Houston, and Denver again. I've spent much of my career in the corporate world working for General Motors (auto rep), Mobil Oil (oil and gas exploration), Amoco (oil and gas exploration), Qwest Communication (fiber optics), and four years with the National Park Service. I did have the honor of

being Chairman of the Denver Native American Center, as well as other boards and committees, during my days in Denver.

In 2002 I returned to Oklahoma and have been working in tribal since. The Delaware Tribe is the fourth tribe for whom I have worked, in similar capacities. Being a Delaware descendent, it is my delight to be here and my responsibility to help as best I can. I have had the good fortune to work for a tribe with abundant resources, a tribe that was almost entirely grant-dependent, and a tribe with self-governance. I hope to instill some of those best ideas and methods that I've seen at other tribes here.

If I can be of any assistance, please do not hesitate to contact me.

Joe Exendine  
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## News From the Cultural Resources Department

*Curtis Zunigha, Cultural Resources Department Director*

The Cultural Resources Department is located at 166 N. Barbara at the tribal headquarters campus in Bartlesville. The staff includes Curtis Zunigha—Director, Anita Mathis—Library/Archives & Gift Shop Manager, and Jim Rementer—Language Program Director. Additional details about the department can be found on the tribe's website: [www.delawaretribe.org](http://www.delawaretribe.org).

The department consists of:

**Library** — The tribal library consists of 1,160 titles of books, publications, discs and tapes (both audio & video). All items in the library are available to tribal members for reading & viewing IN-HOUSE ONLY in the department office by appointment with department staff. We currently do not offer check-out of library items.

**Archives & Collections** — Our department houses 135 artifacts, 1,573 documents, and 3,887 photos. Tribal members may view these items IN-HOUSE ONLY by appointment with department staff.

The department provides computer stations for IN-HOUSE ONLY research with access to archival and historical information. The research must be made by appointment with department staff.

**Museum** — The Cultural Resources Department has been tasked by the Tribal Council to develop and establish a TRIBAL MUSEUM on tribal property. A multi-year project will begin with a small exhibit space in the current building to ultimately constructing a separate facility with state-of-the-art displays. The first phase of capacity-building has begun. Meanwhile the CR Department is displaying exhibits at tribal headquarters, at the Bartlesville History Museum and the Cherokee Nation Health Clinic in Ochelata, OK.

**Cultural Activities** — The department staff serves on the Cultural Preservation Committee, which includes tribal elected leaders and elders. CPC activities during 2018 have included the monthly Second Tuesday Gathering featuring a potluck supper, social & stomp dancing, and language lessons. The Committee has also sponsored craft classes in leather purses and moccasins. The CPC also sponsored the stomp dance on April 28 on the new dance ground on the tribal campus. We also conducted a culture night on May 24 at the Delaware Pow-

wow grounds. The biggest event of the year is the annual Delaware Days held on the last weekend of September. The two-day event features social dances, stomp dances, feasting, honoring of elders and veterans, games & storytelling.

We are scheduled to conduct the very first Delaware Tribe Summer Youth Camp June 25-29. This is a day-camp only for tribal youth ages 13-18. Outdoor and indoor activities will involve culture, language, history, games, crafts, and recreation. It is meant to become more aware of our tribal culture and heritage, build character and personal growth, and have FUN!

**History & Culture** — The department maintains a considerable amount of historical data and institutional knowledge. It is shared and practiced at various tribal events & activities. Tribal representatives have also presented history & culture to non-tribal audiences across the country. Additional information can be found on the tribal website home page clicking on the Culture & Language button.

**Language** — The program has spent several years converting analog recordings to digital data now used on the language website [www.talk-lenape.org](http://www.talk-lenape.org). Word pages and lessons are presented at tribal events and cultural gatherings. Additional information can be found on the tribal website home page viewing the menu bar at the top and clicking on the Services/Programs drop-down menu tab, then click on Language Revitalization. Please read the accompanying Language Program article by Jim Rementer. We just submitted a grant application to the MICA Group/Cultural Resources Fund for a special project we've titled "Speaking Across Generations." If you are experienced as a beginner or partial speaker please contact us and let us know if you're interested in a project to video-record conversational Lenape.

**Gift Shop** — The department operates a small gift shop with many items bearing the Seal of the Delaware Tribe of Indians. Some books and tapes are also available for sale. The Gift Shop also accepts items on consignment for sale at the discretion of management. The shop became a Pendleton Woolen Mill distributor beginning May 20, 2018. Our current inventory has blankets and accessories. Online sales are also available at [www.delawaretribe.org](http://www.delawaretribe.org).

org, viewing the home page and clicking on the Gift Shop button at the bottom of the page.

Curtis Zunigha  
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## 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](http://www.delawaretribe.org) ■



## Delaware Repatriation: Reburial at Schoenbrunn Village

*Delaware Tribe of Indians and Delaware Nation*

*...our ancestors are in a safe place and a beautiful place amongst other ancestors that are here. So it's been a good day. – President Holton, Delaware Nation*

The Delaware are one of many American Indian peoples that were removed from their eastern homelands. For a few tribes this removal was one mass movement but for most, like the Delaware, this removal happened in periodic and multiple movements with some moving to different places at different times yet remaining in contact throughout.

One of the consequences of removal is that the Delaware were forced to leave behind their departed in what are now mostly unmarked burial sites and many of these sites have been excavated and now stored in museums. All three tribes have been deeply concerned about this mistreatment and have desperately wished to have them reinterred as soon, and as closely as possible to their original internment. Fortunately, NAGPRA now provides a process for tribes to carry out these important reburials. The challenge is that these reburials are often dependent on the initiative of museums in their effort to comply with NAGPRA which only requires that museums report their collections to potentially affiliated tribes and then repatriate the collection if requested by the tribe. NAGPRA does not require museums to report whether other museums may hold remains from the same burial sites in their collections nor does it require the museums to identify appropriate reburial locations. Though unsaid in NAGPRA, these dual burdens fall to the tribes.

As a result the few Delaware reburials performed prior to a recent reburial at Schoenbrunn (see April 2018 DIN) were compliance driven and have actually created more problems than closure. To address

this problem, the Delaware Tribal Council (DTC) directed the Delaware Tribal Historic Preservation Office (DTHPO) to make reburial a paramount focus and we initiated such efforts with the Kuskuskies Cemetery while also searching for an appropriate location. Recognizing that Kuskuskies was ancestral to all three Delaware Tribes, the DTHPO developed a secure internal website that was shared with the other two tribes as well as the DTC so that we could all remain in regular contact throughout the repatriation process. In so doing we ended up developing a model for culturally relevant and tribally driven reburials that shows promise for expediting our future repatriations, strengthening our partnerships with land holding institutions in our former homelands and can be easily adapted to meet the repatriation needs of other tribes.

### Our Repatriation Program: From Virtual Repatriation to Physical Repatriation

Building on the success we achieved during the Schoenbrunn reburial we have identified a proactive, effective, and sustainable model for tribally driven repatriation that is easily transferable. Our approach centers around strategies that seek to avoid the pitfalls that may result from compliance driven repatriation while also identifying those aspects of the Schoenbrunn reburial that made it both empowering and meaningful to all involved.

Once an excavated cemetery is identified we first seek to locate and verify all remains and objects from that site. This can be a considerable challenge since it is like-

ly that remains will be curated in several museums and for removed tribes at least, these museums are often a considerable distance. We have found that virtual repatriation is a useful strategy to overcome this challenge. Virtual repatriation starts with an extended visit to each museum that are known to be in possession of ancestral remains from the site. During the visit tribal representatives work collaboratively with museum staff to carry out our own documentation of the remains. Tribal representatives then collect all the museum records, excavation notes and reports and publications concerning the site. In some instances, we have also benefited from working with archaeologists familiar with the regional archaeology to identify other institutions that may be in possession of remains from the same site. If so, we visit these museums as well to confirm and document the presence of remains in their possession and collect any additional documentation. This process can be very time consuming and take several years. It is extremely beneficial to have staff that is trained in archaeology and with museum experience, preferably with a background in the region of a tribe's homeland, in order to better understand and interpret excavation and museum records as well as be connected with the archaeological and museum community. Both the Delaware Tribe and the Delaware Nation have NAGPRA representatives with these qualifications and a tribe can use NAGPRA funds to build this capacity.

As all this documentation is being compiled the next step is to create a grave by grave inventory. We found that housing this inventory on a password protected internal website allowed us to have an easily accessible inventory which we could regularly and even remotely update as needed and share with the other tribes as well as the Tribal Council. Each grave is given a number and then the remains and the objects that were excavated

from each grave are listed by grave as well as their current location. All the documents that we collect are also loaded on the same webpage so that everything we know about each grave at the burial site is reunited and accessible in one place and all interested parties have access to it. We also remain in contact with all interested parties throughout the process.

The next challenge is to identify an appropriate reburial location and for removed tribes this may be an overwhelming obstacle. While purchasing property is one option, we have found that it is extremely beneficial, on many levels, to engage with strong, local, land holding institutions with property near the original internment. In our experience, working with state and federal agencies (such as OHC) are the most productive as their property is protected by NAGPRA and may have more resources available to help in site planning and preparation. Such preparation would involve compliance with federal law, identifying security measures and burial site design. While choosing a remote, undisclosed location is one way to ensure security, our experience at Schoenbrunn suggests that marking the burial site in a culturally relevant way may offer more protection while also educating the public about the continuation of tribal cultures in their former homelands. All these details should be included in a written agreement between the tribes and the institution before physical repatriation takes place.

Our virtual repatriation has proven to be critically important to facilitating the goal of physical repatriation. As museums often house remains and objects in separate locations and even among separate institutions, physical repatriation will require that the tribe reunite the remains with their associated objects. If distance and/or cultural belief make the use of tribal offices undesirable for this reunion, it will have to take place at another location. Our experiences

have shown that reuniting remains and objects is most easily done at a host facility near the burial location and not at the tribal office and thus having the virtual repatriation already completed expedites this process and ensures that each individual is reunited with the proper objects. Once reunited, NAGPRA funds are available to support travel to prepare the remains and carry out the burial service.

### Success through Sovereignty

NAGPRA recognizes the inherent right that descendants and descendant tribes have for determining the proper care and ownership of ancestral graves. NAGPRA is, however, simply a tool for exercising this sovereign right but the tribes must take the initiative to carry out this authority. We believe that our reburial at Schoenbrunn presents a sustainable and effective model for how to use NAGPRA as a tool to exercise our sovereignty over our historic burial sites in a culturally relevant and easily transferable way. As Chief Brooks explains, "they're put back in the ground nearby to their close relatives. That distance makes me have a wonderful feeling. It's a little bit taxing to have a funeral, so to speak, for so many people at once. But it's something that we have to do ... It's like doing something that you don't want to do—you don't want to have to do that, but you know that's what your family and your ancestors would even expect you to do ...but it makes me tired. It's mentally more so than physically tiring. But I suppose any funeral is that way."

*Excerpted from supplemental essay accompanying Delaware Repatriation's semifinalist nomination for The Harvard Project on American Indian Economic Development's Honoring Nations program. The full list of semifinalists can be found at <http://honoringnations.tumblr.com/post/172350416629/honoring-nations-awards-2018-semifinalists> ■*

## Domestic Violence Prevention Program Warns of Increased Violence During Summer Heat

As the summer heat continues to rise, the incidence of domestic violence becomes more prevalent in our local communities. While the heat is not to blame for the violence, it is certainly a contributing factor to the increase in aggressive behavior, says Aimee Turner, Director of the Delaware Domestic Violence Prevention Program.

During the summer months, people tend to interact with one another more frequently and for longer periods of time. Children are home for summer vacation and there is the added stress of child care, family responsibilities, and often times, there is a spike in financial obligations due to an increase in activities, Turner continued, "Families tend to spend more time outdoors in the heat. There is also an increase in alcohol use at summer parties, and these actions combined with hot temperatures tend to lead to 'hot tempers.'"

A recent study performed by the Centers for Disease Control and Prevention found that every minute of every day, approximately 20 people are physically abused by an intimate partner in the U.S. Contrary to popular belief, the victims are not always adult women either, Turner said. "Domestic violence knows no age or gender boundaries. There are many men who are also battered and teenage violence is becoming much more prevalent."

The Delaware Domestic Violence Prevention Program is available to assist victims of violence. Whether a victim is planning to leave or is leaving immediately, the Tribe has resources and experienced staff to help ensure the victim finds safety in their decision.

If you or someone you know is a victim of domestic violence, please contact the Delaware Domestic Violence Prevention Program at (620) 879-2112. ■

### All Individuals Have the Following Rights

- The right to physical safety at all times
- The right to express feelings and opinions without fear.
- The right to spend time with friends of your own choosing.
- The right to decide whether or not to have sex.
- The right to the money you've earned.
- The right to your own goals.

### What To Do If You Or Someone You Know Is Being Abused

1. Acknowledge your situation.
2. Seek assistance from a qualified DV program.
3. Get medical attention, if necessary.
4. Obtain legal assistance.
5. Get emotional help.

## Indian Child Welfare Act Turns 40

The Indian Child Welfare Act (ICWA) turned 40 years old this year. From the moment Congress passed this legislation to the present it probably represents one of the greatest recognition of tribal sovereignty. It also recognizes that children are the greatest assets of tribes.

Historically, Native people and their culture have been decimated through boarding schools, adult relocation programs of the 1950s, allotment of lands, removal from sacred sites, outlawing our ceremonies etc. There have even been attempts to prevent our births from forced, nonconsensual sterilization of women as late as the 1970s. But, our Indian people have persevered and we are still here and going stronger than ever.

Prior to the passage of the ICWA, Indian children were re-

moved at a rate far exceeding the percentage of the Indian population. Most were placed in non-Indian homes. This prevented the Indian children from being a part of their Indian community, from speaking their language, from practicing their spiritual ways and participating in ceremonies, from hearing the stories of the tribe and learning from elders, and from learning their family and tribal histories. This was no different than the failed boarding school policy of the government. That policy was kill the Indian and save the man.

In 1978 the ICWA was passed. While Indian children are still removed from their families at a higher percentage than they make up of the population, the children, their parents or custodians, and the tribes have some recourse. Procedures have been put



in place to keep Indian children in Indian homes. Still, there is resistance from the states and from the dominant population.

Until recently, the Delaware Tribe has not had the resources and ability to ensure the compliance of the ICWA in cases involving our Delaware children. But, with the new Family & Children Services Department, our abil-

ity to participate in cases, and to assist families, parents, and children is much greater. We need information from the states or from families who are currently involved in ICWA cases or have needs that if not met could result in an ICWA case being filed. Our program is in its infancy and is not at the level we hope to be in the future. However, we are now meeting many more needs and are involved in many more cases than we have ever been able to do. We have cases in Oklahoma, Kansas, Texas, California, South Dakota, Minnesota, New Jersey, Washington, Oregon, Missouri, and Michigan that we are working.

Our children are our greatest asset. Without them, our future existence as Indian people and as a tribe is in peril. While we know of and have received letters and information about situations in the past where the tribe was not

in a position to fully assist families, we are now moving forward to assist more children, parents, and custodians, and in a wider area. Should you know of a situation or a family or you are a part of a family that would benefit from our services please contact our office. If you have any questions we are available to assist in providing or finding answers for you. Finally, if you would like us to come to events to discuss our services and the Indian Child Welfare Act, let us know.

Delaware Tribe of Indians  
Family & Children Services  
601 S. High Street  
Caney, KS 67333  
620-879-2189 ■



## 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](http://www.delaware-tribe.org). Just go the Services/Programs tab, and then scroll down to Educational Assistance. ■

### 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 \$750. 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 \$300. 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 \$1080 per calendar year. Elders may apply more than once per calendar year until \$1080 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 \$240 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 \$240. 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](http://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. ■*

## 2019 Delaware Powwow Princess Announced

The family of Anna Pate is honored to announce Anna will serve as the 2019 Delaware Powwow Princess. Anna is the daughter of Jenifer Pechonick. Anna will be a freshman this fall at Dewey High School. Pictured: Paula Pechonick applies traditional Delaware face paint to her granddaughter, Anna Pate, in preparation for her naming ceremony during the 2018 Delaware Powwow. ■



## Eldest Elder Turns 100

*Leslie A. Fall-Leaf*

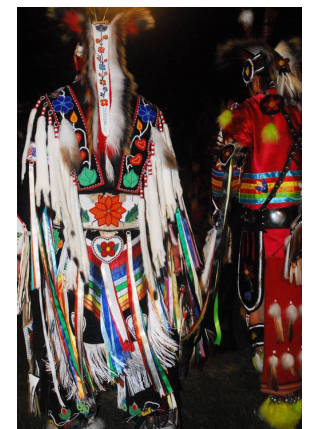
At the grand old age of 100, Mrs. Clover Beatrice Cummings is officially the oldest living member of the Delaware Tribe. Mrs. Cummings, until recently a lifelong resident of Bartlesville, was born to John Shailer and Ethel Gypsi (Jones) Shailer on March 11, 1918. She married Frank Melvin “Buck” Cummings and together they raised five children, Glenna, Barbara, Evelyn, Buck and John. At one time the family even owned and made their home on the very property where our tribal headquarters is located today. Buck and Clover’s descendants, like her years, now number over 100 and include many grandchildren, great-grandchildren, and great-great-grandchildren. One of the youngest of these, Leighton Mae “Bug” Shamblin, is also the great-granddaughter of Asst. Chief Bonnie Jo Griffith and was brought to meet her for the first time on the day she visited our office. ■



*Mrs. Cummings shown with great-granddaughter Hayden Griffith and great-great-granddaughter Leighton Mae “Bug” Shamblin.*

## Photos from the 2018 Delaware Powwow

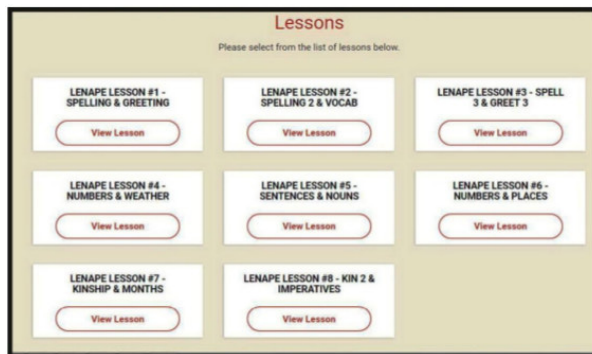
*All photos courtesy of “Weird Wayne”*



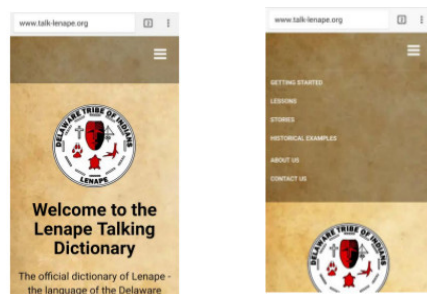
## Lenape Language Project Report

*Jim Rementer*

**What's New:** The new and improved Lenape Talking Dictionary website went online a year ago on July 12, 2017. We had been working on the updated site for over a year. On the top of the home page click on the word Lessons and you will be taken to a list of them. Here is a view of the new Lessons page:



For those who use the Talking Dictionary on a cell phone you might wonder how to get to the Lessons page. Below is the opening screen as seen on a phone. Note the three white bars in the upper right corner. Click on that and you will be taken to a menu showing other features available in the dictionary – the second image below:



The Lenape Talking Dictionary contains about 17,500 Lenape or Delaware words most of which contain sound files. It also has photographs, sample sentences, grammar, basic lessons, songs, and stories. The new version uses the same address as before: [www.talk-lenape.org](http://www.talk-lenape.org). We have also been adding Lenape lists on the main tribal website and these have photos and links to the dictionary entries. While these are not true apps we might call them semi-apps. Here are some links:

<http://delawaretribe.org/wp-content/uploads/LENAPE-NAMES-OFTRADITIONAL-CLOTHING.pdf>

<http://delawaretribe.org/wp-content/uploads/LENAPE-NAMES-OF-FOODS.pdf>

<http://delawaretribe.org/wp-content/uploads/LENAPE-NAMES-OFINSECTS.pdf>

<http://delawaretribe.org/wp-content/uploads/LENAPE-NAMES-OF-FISH.pdf>

<http://delawaretribe.org/wp-content/uploads/LENAPE-NAMES-FOR-THINGSIN-THE-KITCHEN.pdf>

There have been requests for translations of Lenape place names. A number of the old place names were reviewed and recorded with Lenape speakers and have been added to the Lenape Talking Dictionary. To find these in the English search box type: , NJ (comma + space + NJ), or the same with PA or DE.

The Lenape Talking Dictionary has been and will continue to be available online at no cost to tribal members and anyone interested in many aspects of the Lenape or Delaware people. ■



(left) Nora Dean works with linguistics student Carrie Briggs, 1970s.



Charlie Webber tells Dr. Frank Speck about Lenape ways and language in 1928.



Lucy Blalock and Nora Dean work with Dr. Jay Miller on a chart of Lenape names for colors, 1970s.

## Enrollment Department FAQs

The Enrollment Department Staff answer a wide range of questions asked by our members, from “How’s the weather in Oklahoma?” to “How do I research my heritage if I’m not sure what tribe they were?” For so many of our members Chris Miller and Leslie Fall-Leaf are the familiar voices of the Tribe on the other end of the line. Although they are occasionally surprised by a particularly outlandish question, some seem to come up so often they have developed this Enrollment FAQ list to spread knowledge about their specialty.

### Who is eligible to enroll?

Any individual who can trace and document their ancestry in a direct line back to one of the 1105 Delaware whose names and blood quantum are recorded on the Delaware Verified Base Roll (2001). The Verified Base Roll, officially approved by Tribal Council and submitted to the Bureau of Indian Affairs was developed based upon a 1904 Delaware Per Capita Roll taken in Dewey, Indian Territory, pursuant to the April 21, 1904 Act of Congress (33 Stat 222) also referred to as the 1906 Secretarial Roll denoting its approval by the Secretary of Interior on April 20<sup>th</sup>, 1906.

No other rolls may be used to claim eligibility for enrollment as mandated by the

Delaware Constitution as well as the Enrollment Act. There are **No exceptions** to this rule and it is not at the discretion of the Enrollment Staff!

### Do my children and grandchildren still qualify?

**YES!** There is **no age limit** for enrollment and there is **no minimum blood degree** required! Eligible applicants may apply at any age however until the age of 18 a parent or guardian must sign their application for them.

The Enrollment Department Staff recognizes the stage of life factors that contribute to the tendencies of grandparents to be the ones to handle enrollment and family record keeping. This is a welcome and respected trend but we still must have the legal parent or guardian’s consent and signature if the child is under 18.

### There is no required minimum blood degree!

Blood Degree or Blood Quantum is a figure which denotes what percent of Native blood we carry. This figure is reduced by half each generation and can quickly become what may seem to some as too low. **ITS NOT!** Our members boast blood quantum ranging from 4/4 to 1/2048 or (100% to 0.0005%)

**Acceptable documentation** is usually defined as an official certified copy of a birth or death certificate which lists the name of the applicant’s parent(s) thereby establishing a direct line back to the Base Roll ancestor (**PHOTOCOPIES ARE NOT ACCEPTED**). ■

## Obituaries

### Bill Adair

**November 1, 1924 –  
April 17, 2018**

Bill Adair passed away Tuesday, April 17, 2018, at the Claremore Veterans Center. He was 93 years old. Born on November 1, 1924, to Eldridge and Fern (Ketchum) Adair, Bill grew up and attended school in the Winganon community. After the eighth grade, he quit school to help run his uncle's farm. He was no stranger to hard work, always willing to do whatever was needed.

He proudly served in the U.S. Army during World War II. His service as a medic took him to places such as Normandy, northern France, Rhineland, and central Europe. He was awarded an EAME Theater Ribbon, four Bronze service stars, and a Meritorious Unit Award, among others.

After his discharge from the service, Bill moved to Texas for a few years, where he worked in the oil fields and opened his own oil field supply company. His oil field work eventually took him to Iran in 1970 and 1971. After his time in Iran, he returned home to Chelsea, and became a member of the Iron Workers Union. It was in Chelsea that he met Rosa, and they were married on October 19, 1973. After leaving the Iron Workers Union in the mid-1970s, Bill again went into business for himself, this time with Adair Roofing. He roofed his last house when he was in his 80s.

When he wasn't working, Bill loved spending time with his family. He especially enjoyed family trips to Branson, where they stayed in cabins, and also long car trips to places such as

Montana and California. He also enjoyed collecting coins and planting pecan trees.

Bill's family was always first in his life. No matter how hard he was working, he always tried to take off on Sunday, and he and Rosa had a standing date night every Friday. He will be missed by all who knew and loved him.

Those left to mourn his passing are his wife Rosa, her son, Rick and wife Shirley, daughters Lisa Park and husband Daryl, and Gina Adair, grandchildren, Monica Lewis, Jennifer Greene and husband Jeff, and Jordan Park, great-grandchildren, Lilly Lewis, Makayla Moore, and Mason and Maddox Greene, along with numerous nieces and nephews.

He was preceded in death by his parents, brothers, Cotton and Kenneth "Whimp" Adair, sisters, Lois Joseph and Mary Hanna, and great-granddaughter Madison Moore.

Funeral service for Bill Lee Adair was at 10:00 AM Monday, April 23, 2018, at the First Baptist Church of Chelsea, with Rev. Mark Hester officiating. Burial followed in Chelsea Cemetery under the direction of Chelsea Funeral Home and Cremation Service. ■



### Mary Ellen Bruner



**November 25, 1921 –  
March 17, 2018**

Mary Ellen Bruner, nee Slusher, passed away after a short illness on March 17, 2018, in Atlanta, Georgia. Mary was born on November 25, 1921, to Clarence Slusher and Ethel Leona Zane Slusher in Coffeyville, Kansas. Mary graduated from Field Kindley Memorial High School in Coffeyville before receiving her R.N. from Southeast Kansas Hospital Nursing School in 1943. She worked at Children's Mercy Hospital in Kansas City, Missouri, before moving to Dothan, Alabama, where she pursued her nursing career at Moody Hospital. Later, she was a nurse at Adams Hospital in Panama City, Florida, before taking a sabbatical from nursing to concentrate on her family. When her three children were older, Mary returned to nursing at Southeast Alabama Medical Center before spending the final years of her professional career as a nurse in a dermatology practice. Although she retired formally from the profession she loved in the late 1970s, Mary continued to care for family members and friends for the rest of her life. Mary met and married the love of her life,

Quinton Bruner, in 1946, and they enjoyed sixty-six years of married life, parenting and caring for three children, Charles Stephen Bruner, Dr. Martha Bruner Burdette, and Mary Quinn Bruner Couch. In addition to her professional life, Mary and her husband were active in their church work, especially with teaching Sunday School to young children at the First Baptist Church of Panama City, Florida, and at the First Baptist Church in Dothan, Alabama. She missed the fellowship of her church friends after she moved to Atlanta to live with her daughter, Dr. Martha Bruner Burdette, and her husband, Wayne Burdette. Mary is survived by her daughters and their spouses: Dr. Martha Bruner Burdette and Wayne Burdette of Atlanta, Georgia; Mary Quinn Bruner Couch and her husband James Couch of Trezevant, Tennessee; and her daughter-in-law, Sally Bruner of Columbia, Tennessee. She also has four grandsons, their spouses, and three great-grandchildren: Jamie and Beth Couch and their children Hudson and Harper of Jonesboro, Arkansas; Kevin and Kim Couch and their daughter Baileigh of Trezevant, Tennessee; Blake and Jennifer Bruner of Atlanta, Georgia; and Derek and Bonnie Bruner and their daughter Lizibelle of Nashville, Tennessee. She is also survived by several loving nieces and nephews. A memorial service was held on Saturday, March 24th, at 11:00 AM, at Ward Wilson Funeral Home, 2414 Hartford Highway, Dothan, Alabama 36305 with Dr. Johnny Fain officiating. Interment will follow in Dothan City Cemetery with Ward Wilson Funeral Home directing. The family received friends at 10:00

AM for visitation prior to the service. For friends wishing to make memorial gifts, donations may be made in Mary's name to First Baptist Church, 300 West Main Street, Dothan, Alabama, 30301, or to Ben Franklin Academy, 1585 Clifton Road, NE, Atlanta, Georgia 30329. [www.wardwilson.com](http://www.wardwilson.com) ■



### Douglas "Bucky" Buck



**January 3, 1946 –  
May 8, 2018**

Douglas Merle "Bucky" Buck entered Heaven on Tuesday, May 8, 2018 at his home in Nowata, Oklahoma. Funeral services for Bucky were held at 2:00 PM, Saturday, May 12, 2018, at the First Baptist Church, 433 North Mississippi, Nowata, with internment following at Nowata Memorial Park Cemetery.

Bucky, as he was known from an early age, was born in Dewey, Oklahoma on January 3, 1946 to Henry Lawrence Buck and Bonnie Lee Thaxton Buck. He was educated in the Nowata Public Schools and graduated from Nowata High School in 1964. He was a lifelong fan of Nowata School sports and was adamant that the United States flag be raised at all football games.

## Obituaries (cont.)

Bucky attended community college in Fort Scott, Kansas and received his Bachelor of Science degree from Northeastern State University, Tahlequah, Oklahoma in 1968. He was a veteran of the United States Navy, having served from 1968 through 1972; he attained the rank of Storekeeper Second Class. He was an active member of Nowata American Legion Post No. 101.

Bucky met his wife Sandy at the bank and they married in 1985. In addition to his wife Sandy of the home, Bucky is survived by his daughter Melissa Dawn Buck Gillman and her husband James, of Collinsville, Oklahoma and his son Tyler James Ray and his wife Sara of Smithville, Missouri. He is also survived by his grandchildren Alex Ray, Aubria Ray, Emmalyn Ray and Dempsey Gillman.

Bucky is survived by his mother Bonnie Lee Thaxton of Nowata. He was predeceased by his father Henry Lawrence Buck and a sister Karen Lee Cummings. He was formerly married to Barbara Jo Edmondson in 1967.

Bucky was retired but was a pipeline welder by trade. He had worked for Williams Pipeline Service as well as for Magellan Pipeline; he had worked on pipelines all over the United States before his retirement in 2006.

Bucky was of Delaware Indian descent and was very active in powwows and Delaware Indian tribal activities. He was a member of the Nowata Rotary Club and he and Sandy were members of Nowata Country Club. He liked reading, sports (including Nowata football and golf) and music. He enjoyed his family and friends and was a master at grilling. He was an active member of the First Baptist Church. ■

### Patricia Gayle Chatterton



**September 17, 1948 –  
December 28, 2017**

Patricia Gayle (Polansky) Chatterton, most recently of Fort Worth Texas, passed away Thursday evening, December 28, in the intensive care unit of Harris Methodist Hospital Southwest following a long illness.

Gayle was born in Hollywood, CA to Maj. Louis John Polansky (USAF, Ret.) and Irma Jean (Wilkins) Polansky on September 17, 1948. She met the love of her life, Richard Carl Chatterton, in Oklahoma City, OK and they were married on November 28, 1970 at Tinker Air Force Base, where Richard was a young Air Force officer. Through Richard's military service and career as an engineer, they made their home across the country, with stints in Oklahoma, New York, Maryland, Georgia (twice), California, and Texas (thrice) before settling in Fort Worth to be near Gayle's family. Along the way, she raised three sons. In recent years, her declining health robbed her of the opportunity to be the kind of Grandmother that she longed to be for her three young grandsons.

Gayle is remembered as a loving mother, a talented singer, artist, and crafter, a lover of hummingbirds, and connoisseur of

hot tea. She was never afraid to be silly or to make new friends. She never met a stranger. Gayle was a proud member of the Delaware Tribe of Indians (through her mother Jean Polansky, and her grandfather Clay Wilkins of Oklahoma) and instilled that same pride in her sons. Gayle relished teaching children about Native American culture and heritage at schools in California, Georgia, and Texas.

She is survived by her husband Richard; sons Marcus (and wife Anna), Ryan, and Garrett; grandsons Ian, Owen, and Ethan; and her brothers Michael Polansky (and wife Barbara) and Brian Polansky.

The family held a private service on December 29<sup>th</sup> in Fort Worth. Her family has made a \$100 donation to the Trust Board's Education Fund in Patricia's memory. In lieu of flowers, friends and family are invited to make a contribution to the educational fund of the Delaware Tribe of Indians. <http://delawaretribe.org/home-page/make-a-donation/>. Delaware Tribe of Indians, Trust Board, Education Committee 5100 Tuxedo Blvd Bartlesville, OK 74006-2746. ■

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](mailto:din@delawaretribe.org) or to the Tribal Offices.

Please also pass along any birth or death announcements to the Enrollment Office at [lfall-leaf@delawaretribe.org](mailto:lfall-leaf@delawaretribe.org). Remember that the Community Services Committee has a burial assistance program if you need help. ■

### Vera Paulette Dozert



**1942 –  
November 20, 2017**

Vera Paulette Dozert (Rosser), died in the early hours of Monday, November 20 at the age of 74 in St. Amant, La. surrounded by her loving family. She was a loving wife and mother, she had a great sense of style for decorating, smart and witty with a great sense of humor. She was very giving and generous. She was preceded in her glory by her parents, Wallace Paul Rosser Sr. and Vera Rosser (Boston) of Picayune, Ms. She left behind her loving husband of 60 years Albert (Bookie) Louis Dozert Sr. and four children, Albert Louis Dozert Jr., Christopher Noah Dozert, Kathryn Lee Futhey (Dozert) and Jeffery Allen Dozert Sr. A total of 11 grandchildren, Jennifer Ann Dozert, Albert (Chip) Louis Dozert III, Christen Dozert, Sarah Dozert (Hymel), Anna Dozert, Jeshua Dozert, Mitchell Lynn Johnston, Ryan Paul Johnston, Mellissa Pearson, Jeffery Allen Dozert Jr. and Bo Brandon Dozert. 15 great grandchildren and numerous nieces, nephews and friends.

Special thanks with love to her caregivers, Robin and Claudette, angels in their own right. ■

### Joseph N. Pace Jr.



**June 21, 1936 –  
June 9, 2018**

Joseph N. Pace Jr, age 81, of Folcroft, PA passed away peacefully on June 9, 2018. Born and raised in Philadelphia, Joseph was a resident of Folcroft most of his life. He retired after many years where he was a member of the Sheet Metal Workers Local 19. Joe was a member of St. Gabriel Catholic Church in Norwood. He also enjoyed hunting and fishing. He was a member of the Folcroft Gun Club, he was an avid Eagles fan and was known as a car enthusiast who enjoyed Corvettes and Cadillacs. Joseph is preceded in death by his parents, Joseph Sr. and Rose Massaro Pace and a brother, Rocco Pace. He is survived by his six children, Michael (Catherine) Pace, Rocco (Carol) Pace, Thomas (Donna) Pace, Robert (Doreen) Pace, Patricia (John) Taffe and Susan (David) Bachor, his brother, Thomas Pace, his former wife, Mary Pace, 18 grandchildren and 23 great grandchildren. A viewing was held on Wednesday, 9:00-10:45 AM at St. Gabriel Catholic Church, 233 Mohawk Ave., Norwood, PA followed by a Funeral Mass at 11:00 AM. Internment remained private. In lieu of flowers, donations in Joseph's memory may be made to the Heartland Hospice, 5 Christy Dr., Ste. 103, Chadds Ford, PA 19317. ■

## Obituaries (cont.)

### Kathy Mae (Hanna) Taylor



**October 1, 1958 –  
May 25, 2018**

**K**athy lost her battle with diabetes on May 25, 2018 at 59 years old..

She was born on October 1st, 1958 in Henrietta, Texas to Billy Joe and Mary Ruth (Adair) Hanna.

Survivors are: sons Ricky Cotton, Danny Taylor of McKinney, Texas, Bill Taylor and girlfriend Amanda Rodriguez of Denison, Texas; step children Brandy Taylor and Angela Taylor Heldt.

Grandchildren - Tiffany Cotton, December Sherwood, Veah Borden, Andrew Taylor, Morgan Taylor, Stanley Taylor, Sammy Taylor, Lisa Taylor, Hanna Taylor, Dakota Rodriguez - step grandchildren - Nicklaus Savage, Justice Phariss, Josephine Parker, Jacob Heldt, and Evan Heldt.

Sisters - Betty Hartwig of Princeton, Texas and Marilyn Wilson and husband Dwayne of Pecan Gap, Texas, and numerous nieces and nephews and lifelong friends.

She was preceded in death by parents, husband Leslie Taylor, brother Gary Leon Hanna, Sister Patty (Hanna) Williams, also preceding her in death were her Great Grandparents John Redman Ketchum and wife Harriet, and Grandparents Eldridge and Fern Fay (Ketchum) Adair. ■



### Mary Louise Watters



**June 11, 1931 –  
June 4, 2018**

**M**ary Louise Watters, 86, passed away at her home in Copan, Oklahoma on Monday, June 4, 2018. Mary was born June 11, 1931 at her family home in Quapaw, Oklahoma to Lester Skye and Elizabeth (Longbone) Skye. Mary was raised in Dewey, Oklahoma, where she excelled in academics and graduated from Dewey High School in 1950. Later that year, she graduated from Bartlesville Business College and immediately went to work at Phillips Petroleum Company. While attending school in Dewey, she met Gilbert Ray Watters, who she married on March 24, 1952. On the day of their wedding, Gilbert and Mary boarded a bus bound for the Air Force Base in San Angelo, Texas. While in Texas, Mary had two children, Jim Marion

and Laura Elizabeth. In 1958, the family returned to Dewey where she resumed her employment with Phillips Petroleum Company until retiring in 1986. Mary stayed active within the community. She served on the Delaware Tribal Council and Delaware Trust Board. She was a president of the Bartlesville Indian Women's Club. She was a member and former Lay Leader of New Hope United Indian Methodist Church. She served as Head Lady Dancer at the Delaware Powwow in Copan and various other powwows. Mary was a charter member of the Delaware War Mothers and a member of the Oklahoma Foundation of Indian Women. Mary was the honored elder at Oklahoma Indian Summer. She was given the Oklahoma Indian Elder Honors award by the AARP in 2011. Gilbert and Mary were the Honored Elders at the 50<sup>th</sup> Annual Delaware Powwow. She also won the Delaware Powwow Frybread Championship multiple times. In her spare time, Mary enjoyed shopping, completing crossword puzzles, tap dancing, following her grandkids and great-grandchildren to their many activities, and generally bossing her family around. Mary is survived by her sister, Marion Sue West, her children, Jim Watters and Laura Maynor, her grandchildren, Jennifer Revard, Jeremy Johnson, Jimmie Johnson, and Katherine Maynor, her ten great-grandchildren, Chase and Lyndee Revard, Marian and Jennings Johnson, Trey, Grant, and Maura Johnson, and Skye, Anna, and Beau Scimeca, and adopted grandchildren, Jessie, Blue, and Kele Haase, as well as numerous family and friends. Mary was preceded in death by her husband Gilbert Watters, her siblings Bill Skye

and Betty Skye, and her granddaughter Sarah Scimeca. Mary was a matriarch of her family in every sense of the word. She was a leader and a light to her family and many others who, when asked, offered both gentle guidance and forceful advice. She often offered the same even when she wasn't asked. Mary leaves a family and community legacy that will be hard to follow and will forever be unparalleled. ■



### Lawrence "Chief" Gene Wear, Sr.

**March 5, 1929 –  
February 11, 2018**

**T**he day after Herbert Hoover was inaugurated as our 31st president and on the very day that Gillis Grafström of Sweden won the men's competition of the World Figure Skating Championships in London, Lawrence Gene Wear was born March 5, 1929 to his loving father, Thomas Rhoten Wear and mother, Aldena Cora Wear at the Loma Linda Sanitarium and Hospital. Until the day Larry died, Feb. 12, 2018 he remembered the obstetrician spanking him. Larrie's family first lived in the Riverside and Redlands, Calif. Area near to his Loma Linda grandparents, John and Mary Woolery.

Larrie's propensity for the unusual is remembered when less than 2 years old he helped his less than 1 year old diaper-clad baby brother, Thomas Reginald Wear, out of the window, onto a tricycle. Larrie was aiming to run away because his mother went to sleep and locked the door, so they couldn't go outside. This began many adventures of running away, on bicycles, in mother's

car, off to the Navy, then slipping away to Yuma, Ariz., to marry his very young wife, Darline, mother of son, Lawrence Gene Wear Jr. and daughter, Janet Wear Gillespie.

Larrie's adventurous spirit led him into an array of jobs. Roofer for his dad, cook in the United States Navy, worker for the Southern Pacific Railroad, ambulance driver for the County of Los Angeles (he grew up driving like his car had red lights on), and retired as a pari-mutuel clerk from the California Horseracing Industry.

Larrie settled down when he met Lulu, devoted wife of 58 years. Several years later Cindy Blansett was born who gave them six wonderful grandchildren, Savannah Pinney and Lucian, William, Joseph, Bridgett, and Cecillia Blansett and two great-grandchildren Aribella Pinney and Addison Blansett. Also missing their brother are Thomas and Bonnie Wear and Douglas and Elizabeth Wear. Missing their father-in-law are George Gillespie and Lucian Blansett; and missing her nephew is Minnie Bare.

A memorial service was held at 2 PM, Friday, Feb. 23, at the Coquille Seventh-Day Adventist Church, 1051 N. Cedar Point Road, Coquille.

In lieu of flowers, the family suggests memorial contributions to Bear Cupboard at any branch of First Community Credit Union, or Coquille Seventh-Day Adventist Church.

Online condolences and remembrances may be shared with the family at [www.westrumfuneralservice.com](http://www.westrumfuneralservice.com).

Arrangements are under the direction of Amling/Schroeder Funeral Service—Coquille Chapel, 541-396-3846.

Leave a loving comment on the online obituary. ■

## Family & Children Services Division

The Delaware Family & Children Services Division includes Child Support Services, the Indian Child Welfare Program, and newly-funded Delaware Domestic Violence Prevention Office. The Division is overseen by Aimee Turner, Director. 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 Aimee Tuner, Director ([aturner@delawaretribe.org](mailto:aturner@delawaretribe.org)), Shelby Lacey (Cherokee), Financial Specialist ([slacey@delawaretribe.org](mailto:slacey@delawaretribe.org)), and Karry Tripp ([ktripp@delawretribe.org](mailto:ktripp@delawretribe.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](mailto:tribe@delawaretribe.org). ■

## \$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 Fall Semester 2018. 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 col-

lege, a four year college, post grad work, or a skilled trade school. Only two will be awarded. 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.

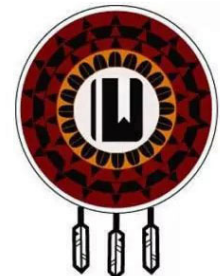
**SCHOLARSHIP APPLICATIONS DUE July 31, 2018**

Remember that Spring scholarship applications are due by July 31, 2018. No exceptions. Scholarship form available at <http://www.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 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](mailto: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 September 10, 2018 for the October 2018 issue. Submissions may be mailed, faxed or hand delivered to the tribal office or emailed to [din@delawaretribe.org](mailto: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 July 2018. 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:

Joe Brown, Gregory Brown, Leslie Fall-Leaf

Technical Editor: Joe Brown

([din@delawaretribe.org](mailto:din@delawaretribe.org)) ■

## Election 2018 Declaration of Candidacy Form

Requirements: A candidate must be a member of the Delaware Tribe of Indians of legal voting age, a citizen of the United States and able to attend meetings held by the tribe. In addition, the candidate must be available for special meetings as required. With the submission of this candidate request form to the Election Board of the Delaware Tribe of Indians, I wish to be placed on the ballot for:

**Check one:** \_\_\_\_\_ Chief \_\_\_\_\_ Tribal Council Member  
 \_\_\_\_\_ Trust Board Member \_\_\_\_\_ Tribal Judge

Date: \_\_\_\_\_ Delaware Registration #: \_\_\_\_\_

Birth Date: \_\_\_\_\_

Full Name: \_\_\_\_\_  
 First Middle Last Maiden  
 (& previously married name(s) if any)

Address: \_\_\_\_\_

City State Zip

Telephone #: \_\_\_\_\_ Email: \_\_\_\_\_

I hereby promise to support the Constitution and By-Laws of the Delaware Tribe of Indians and Delaware Trust Document, along with the best interest of all members of the Delaware Tribe. I also promise to attend every meeting of the Tribal Council unless I must be absent for good cause.

Signature: \_\_\_\_\_

The Candidate filing period is August 1 thru September 1, 2018. No exceptions.

All Candidate Declaration forms must be mailed to:

**Delaware Election Board  
 P.O. Box 1198  
 Bartlesville, OK 74005**

## Attention Notice to 2018 Candidates !!

The information sent to the Election Board will NOT automatically be forwarded to the *Delaware Indian News (DIN)* for publication. The *DIN* will provide free publication of candidate bio/article for all declared candidates in the October 2018 issue. Send your candidate information in the form of an article along with a photograph if desired. The articles must be publication ready as follows:

1. May be no longer than one (1) 8.5 x 11 inch page
2. Typed in 12 point font or larger
3. Must be submitted in Microsoft Word or Rich Text format
4. Publication-ready material must reach the DIN staff no later than 5 PM on September 15, 2018

Candidate may forward above material to *DIN* at either of the following:

**din@delawaretribe.org** OR Delaware Indian News  
 Charla Mann  
 5100 Tuxedo Blvd  
 Bartlesville, OK 74006

## Delaware Tribe of Indians Candidate "Voter/Membership List" Order Form

I hereby request a voter/membership list—on electronic media to be used in conjunction with the 2018 Delaware Elections,

Declared Candidate for (seat): \_\_\_\_\_

Delaware Registration #: \_\_\_\_\_

Full Name: \_\_\_\_\_  
 First Middle Last Maiden  
 (& previously married name(s) if any)

Address: \_\_\_\_\_

City State Zip

Telephone #: \_\_\_\_\_

Email Address: \_\_\_\_\_

Order media type (check all that apply)

\_\_\_\_\_ paper list @ \$25.00 per

\_\_\_\_\_ flash drive @ \$25.00 per

\_\_\_\_\_ disk @ \$25.00 per

**MAKE ALL CHECKS PAYABLE TO DELAWARE  
 ELECTION BOARD**

\*\*\*\*\*IMPORTANT NOTICE TO CANDIDATE\*\*\*\*\*

Candidate agrees to keep confidential all personally identifiable information. Media/information is to be used only for the 2018 election/campaign cycle. Candidate agrees media/information is not to be resold or used for any other purpose

Candidate Signature: \_\_\_\_\_

Date: \_\_\_\_\_

All request forms must be mailed to:

**Delaware Election Board  
 P.O. Box 1198  
 Bartlesville, OK 74005**

## 2018 Delaware Tribe Election Board

Elaine Clinton — Chair  
 Tonya Anna  
 Leslie Donnell

### **Contact Information:**

Delaware Election Board  
 P.O. Box 1198  
 Bartlesville, OK 74005  
 Telephone #: 918-337-6590





## Delaware Tribe of Indians Election Regulations

### Approved by: Tribal Council & Trust Board

**Date: June 2, 2018**

#### Purpose

The purpose of these regulations is to conduct any called Delaware Tribe of Indians election pursuant to and in accordance with the Delaware Tribe of Indians Constitution.

#### Authority

The Delaware Tribal Council has the power to establish rules to regulate its own proceedings, to appoint subordinate committees, commissions, and boards in accordance with the Delaware Tribe of Indians Constitution.<sup>1</sup>

#### Election Date

Elections shall be held every second year on the first Saturday of November pursuant to the Delaware Tribe of Indians Constitution.<sup>2</sup>

#### Eligibility

##### VOTER ELIGIBILITY

The right to vote is limited to persons who are:

Delaware Tribe members, eighteen (18) years or older, who are registered to vote, can vote in all elections<sup>3</sup>

Tribal members voting in the November 2013 election shall be considered to be absentee voters and will receive an absentee ballot in all subsequent elections unless they fail to vote in three (3) consecutive elections.

All eligible voters not voting in the November 2013 election will be required to request an Absentee ballot. Once requesting an absentee ballot, unless they fail to vote in three (3) consecutive elections, they will continue to receive an absentee ballot.

##### CANDIDATE ELIGIBILITY

The right to be a candidate is limited to persons who are:

A member of the Delaware Tribe of Indians<sup>4</sup> who have reached their eighteenth birthday on or before the date of filing; and is an eligible voter.

An otherwise eligible candidate has been removed from office for cause while serving in an elected position, he/she is ineligible to run for office for a period of five years from time of removal.

#### Candidate Filing Requirements

Each candidate shall file a Declaration of Candidacy. The Declaration of Candidacy shall include: Candidate's Full Name, Address, Phone Number, and e-mail address (if available) for publication and Delaware registration number for enrollment verification.

The filing period shall be August 1st thru September 1st for regular elections.<sup>5</sup> For special elections, the deadline shall be 60 days prior to the election.

#### Notice of Election

Public notice shall be given at least thirty (30) days and not more than forty-five (45) days prior to the date of election to designate the polling place(s) and times in accordance with the Delaware Tribe of Indians Constitution.<sup>6</sup>

Notice shall be given through the United States Postal Service to all members of the Delaware Tribe of Indians eligible to vote and public notice posted.

#### Election Board

The Chairperson of the Election Board shall be selected and approved by the Tribal Council and Trust Board.

The Election Board Chairperson shall select election board members and present their name(s) to the Tribal Council and Trust Board for approval.

The Election Board shall elect from its membership by majority vote, a vice-chair and a secretary.

If any Election Board member, for any reason, cannot perform their duties for the Election, the Election Board Chairperson may replace the member.

The Election Board shall perform the following certifications:

To determine that each person offering to vote is on the official voting list.

To ensure that only one ballot is cast by each qualified voter and the qualified voter signs his/her name and current address on the official voting list.

To certify that all ballots received are signed and dated by the registered voter. Voters should provide full name including maiden name and any previous names that may have been used by the voter on the tribal registration list, date of birth and Delaware registration number. This information must be consistent with the Delaware Tribal Registration record.

To certify that all self-certification statements are signed by the registered voter.

To certify that no write-in candidates are allowed on the ballots.

To keep ballots, including the ones from the Post Office, locked at all times except when the ballots are being counted.

To count the ballots cast and make a tally there of after the polls have closed.

To make a certified election return and send it to the Bureau of Indian Affairs Muskogee Area Office and post a copy for the certified election return at the Delaware Tribal Center(s).

To preserve spoiled and/or mutilated ballots.

To secure all ballots and related material and to label it with the name of voting place and the date of the election for a period of not less than two (2) years immediately following the election.

Election Board members shall arrive at the polling place at a time designated by the Election Board Chairperson on Election Day. They shall remain on the premises of the polling place until all ballots are counted and the election results have been certified,

unless the Chairperson moves the Board to an alternate location.

No member of the Election Board shall leave the polling place during the voting hours and/or counting hours without the permission of the Election Board Chairperson.

#### Candidate Rights

All candidates in any Delaware Tribe of Indians election shall be afforded the right to purchase a list of electronic media. Said list, shall clearly show all registered voters, less "lost" Delaware. The list will include a designation indicating those members actually voting in the most recent election(s) (See Election Regulations – Voter Eligibility).

Each candidate may name one person to act as a watcher at the voting place and counting place. The watcher is to be commissioned in writing by the candidate prior to the election date. The same watcher shall be allowed to watch the calling and recording of the result of the vote. The watcher shall receive no compensation for their services and shall have no further authority than to note or record any objections to the voting and counting procedures.

The watcher must register with the Election Board upon arrival at the voting place. The watcher must register with Election Board prior to the closing of the polls.

The watcher must remain on the premises of the voting place and counting place until the count is completed. The area where the counting takes place shall be locked before the count begins and no Election Board member or watcher shall leave or enter the premises until the count is complete.

#### Voting Place(s)

Voting place(s) shall be provided by public notice for tribal members choosing to vote in person or for those who opt to bring their ballots in rather than mail them.

Prior to the election, tribal voters are responsible to ensure the Delaware Tribe of Indians Enrollment Department has their current address.

#### Ballots

The Election Board shall issue the official ballots. A record shall be maintained of all ballots issued, including the name and address of the voter and date the ballot was issued.

#### Manner of Voting

Voting shall be by secret ballot. All member of the Delaware Tribe of Indians registered to vote may choose to vote in person at a designated polling place or by absentee ballot via the U.S. Mail.

#### In Person Voting

Any registered voter opting to vote in person, must appear at a prescribed voting place, announce to the Election Board his/her name and current address, provide a photo I.D. as proof of identification, sign the voter registration list, and place their marked ballot in the ballot box. Any person offering to vote who cannot read or write or who is physically impaired may be assisted, upon request, by a family member and two (2) members of the Election Board.

<sup>1</sup> Delaware Tribe of Indians Constitution (2008) Article V, Section M

<sup>2</sup> Delaware Tribe of Indians Constitution (2008) Article VI, Section 1

<sup>3</sup> Delaware Tribe of Indians Constitution (2008) Article VI, Section 6

<sup>4</sup> Delaware Tribe of Indians Constitution (2008) Article II

<sup>5</sup> Delaware Tribe of Indians Constitution (2008) Article VI, Section 1

<sup>6</sup> Delaware Tribe of Indians Constitution (2008) Article VI, Section 6

### Absentee Voting

Absentee ballots must be returned through the U.S. Postal Service to the Delaware Election Board's P.O. Box no later than the close of business the day before the election.

Ballots must be marked and sealed in the inner envelope provided marked "ballot." The "ballot" envelope must be placed in the self-addressed envelope provided with the self-certification information on the back.

All required information on the back of the self-addressed, self-certification envelope must be completed and accurate or the envelope will not be opened or counted.

Ballots containing votes for more candidates than there are seat vacancies, or illegible or mutilated shall be void and not counted.

### Election Day

Election Board members shall arrive at the voting place at time designated by the Election Board Chairperson. They shall remain on duty throughout the day until all votes have been counted and certified.

Candidate watchers, once registered with the Election Board, will remain on duty throughout the day until all votes have been counted and certified.

Election Board members, candidate(s) watchers and security guard, if one is hired, will be locked in the counting room or building once the count has begun. No other person shall be allowed in the counting room or building during the count.

All ballots from remote polling place(s) and/or U.S. Post Office shall be transported by the Election Board Chairperson, an Election Board member and the security guard (if one is hired) or by the Chairperson's designee(s).

All ballots cast shall be counted by either electronic tabulation, tallied by the Election Board or its designee. A certified return prepared by the Election Board and signed by the Election Board Chairperson, Election Board members and witnesses, (watchers, security guard) if any present. The tally shall be posted after the tally is complete at the Delaware Tribal Center, 5100 Tuxedo Blvd, Bartlesville, Oklahoma.

### Counting Ballots

Unless electronically tabulated, mailed ballots will be opened, certified and counted first. The name of the voter on the self-certification envelope will be checked against the list of ballots mailed and ballots received. Ballot envelopes will be separated from the self-certification envelopes. Ballots will then be separated from the envelopes in preparation for counting. The self-certification envelopes shall be saved as a permanent record.

The Election Board Chairperson or designee shall call out the votes marked on each ballot, the other Election Board members or designee shall tally the votes separately and count must balance. After the mail-in votes have been counted, the walk-in votes shall be counted using the same procedure.

### Campaigning

No person shall campaign within one hundred (100) feet of any voting place.

### Winner — Chief

The candidate for chief receiving the highest number of votes shall be declared the winner. In the event of a tie, a run-off elec-

tion shall be conducted within forty-five (45) days, between the two chief candidates receiving the most votes in the primary election. The winner of the run-off election shall be declared the Chief of the Delaware Tribe of Indians.

### Winner — Tribal Council Members

Candidates for the Tribal Council receiving the highest number of votes shall be selected to serve on the Tribal Council. In the event of a tie vote, the candidates who tied or their designee shall draw lots for the position within seventy-two (72) hours of the posting of the election results.

### Winner — Chief Justice/Associate Tribal Judges

Chief Justice/Associate Judge candidates receiving the highest number of votes shall be selected to serve on the Tribal Court. In the event of a tie vote, the candidates who tied or their designee shall draw lots for the position within seventy-two (72) hours of the posting of the election results.

### Run-off Election

In case of a tie for Chief, a run-off election shall be held within forty-five (45) days of the primary election between the two candidates that received the most votes. Election procedures shall be the same, except only those persons who voted by mail in the primary election shall be allowed to vote by mail in the run-off election. In the event of a run-off election, those persons who voted in the primary election shall automatically receive a ballot by mail for the run-off election.

### Recount

Any candidate for any office may ask for a recount. A fee of \$400.00 shall be charged to the candidate requesting the recount. The time limit for requesting a recount shall be within seventy-two (72) hours of the closing of the polls. If more than one candidate for an office requests a recount, then they shall have the option to split the cost of the recount evenly or to pay \$400.00 for separate recounts.

### Complaint Procedure

#### RIGHT TO A HEARING

A complainant shall be entitled to a hearing before the Delaware Tribal Court, if written request is filed within seventy-two (72) hours of the closing of the polls with the Delaware Election Board Chairperson.

#### DEFINITIONS

Complainant is defined as any enrolled member and registered voter in the Delaware Tribe of Indians whose rights may have been adversely affected by procedures used during any Delaware Tribe of Indians called election.

A complaint is defined as any dispute with the conduct and procedures of any Delaware Tribe of Indians called election or failure to act in accordance with the requirements of the Delaware Tribal Constitution or Tribal Election Regulations.

#### Prior to the Hearing

The complaint must be presented in writing to the:

Delaware Election Board Chairperson  
P.O. Box 1198  
Bartlesville, Oklahoma, 74005

During normal working hours within seventy-two (72) hours of the close of the polls. The complaint must include specific reasons for the complaint and the action or relief sought and must include a certified check made out to the Delaware Tribe of Indians Court Clerk in the amount of \$25.00 for filing fee.

Within three (3) working days, the Election Board shall forward the complaint, along with the check, to the Delaware Tribal Court.

### The Hearing

The hearing shall be held before the Delaware Tribal Court within twenty (20) days of the filing of the complaint.

The complaint shall be afforded a fair hearing providing the basic safeguards of due process, which shall include:

The opportunity to examine, before the hearing, all documents, records and regulations of the Election Board, which are relevant to the hearing. The complainant shall bear all costs of the copying of these documents. Any documents not made available upon the complainant's request shall not be used by the Election Board to support their actions.

The Delaware Tribal Court may render a decision without proceeding with the hearing if the judges determine that the issue has been previously decided in an earlier proceeding.

If the complainant or the Election Board representative fails to appear at the scheduled hearing, the Delaware Tribal Court may make the determination to post-pone the hearing for a period not to exceed five (5) business days or the Court may make the determination that the party has waived his/her right to a hearing. Both the complainant and the Election Board shall be notified of such determination within ten (10) business days of the Court's decisions.

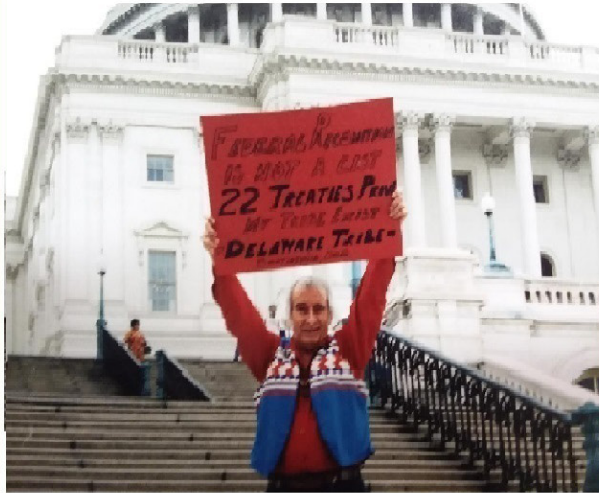
At the hearing, the complainant must make a showing of entitlement to the relief sought. Once the complainant meets his/her burden by clear and convincing evidence, the Election Board bears the burden of justifying its actions or its failure to act against which the complaint is directed.

The hearing shall be conducted as directed by the Delaware Tribal Court. The Court may receive oral or documentary evidence pertinent to the facts and issues raised by the complainant.

### Decision of the Delaware Tribal Court

The decision of the Delaware Tribal Court shall be based solely and exclusively on the facts presented at the hearing.

The Delaware Tribal Court shall prepare a full written decision within ten (10) business days after the hearing. A copy of the decision shall be sent to the complainant, the Election Board and the Tribal Council. Copies shall be maintained in the Election Board files. ■



*Chet With Poster On US Capital Steps - 1995*



*Asst. Sec. Int. Ada Deer, Chet, Michael Anderson*

***I Want You To Vote Chet A Second Term As Chief Because He Said:  
"Federal Recognition Is Not A List-22 Treaties Prove My Tribe Exist."***

***Conclusion of this was when Asst. Sec Interior Ada Deer put our Tribe on Federal List in Sep., 1996, after 17 years of non recognition. This began for Chet in Nov., 1991, when he was the only Delaware Tribal Official attending NCAI, in San Fransco, CA, at his own personal expense. Ada Deer was there, campaigning to be Wisconsin US Congresswoman. Chet made a money donation to Ada's campaign & She asked why would a Okla. Delaware want to contribute to a Wisconsin Menominee's political campaign. I answered that I knew She was instrumental in achieving her Tribes Federal Recognition and if elected to Congress, perhaps she could help us in the same regard. She was not elected to Congress but good fate was surely at work in 1995 and 1996 when we regained our Federal Recognition from her Administrative Order.***

***Chet has 28.67 Yrs. Appointed and Elected Service With Delaware Tribe***

***Appointed Housing Commissioner 9 years. All other years elected: 3 yrs. Trust Board Member, 7yrs. Trust Board Chairman, 2 yrs. Tribal Council, 4 yrs. Assistant Chief, 3.67 years Chief. NO OTHER CANDIDATE HAS MORE!***

***All Tribal Members and all Candidates for any Elected Tribal Office are invited to attend a Candidates Forum at Delaware Community Ctr. 7:00 -9:30PM, September 8, 2018. Plan to attend and hear each Candidates Platform and voice your concerns and questions. Light refreshments will be available.***



***Phone: 918-397-1161***

***email: [cbrooks@delawaretribe.org](mailto:cbrooks@delawaretribe.org)***

***Ad paid by Chet Brooks***