



DELAWARE INDIAN NEWS

THE OFFICIAL PUBLICATION OF THE DELAWARE TRIBE OF INDIANS

Lënapeí Pampil

January 2019 • Volume 42, Issue No. 1

From the Desk of Chief Chet Brooks

Chief Chet Brooks

Wëli Newiyal! Lenape. I sincerely hope that you have had a wonderful holiday season and report that our tribe looks forward to accomplishing much in 2019. We closed out 2018 with tribal elections and I am honored to have been reelected as Chief for another four years. Councilmember Nicky Michael was elected to a second term. Brad Kills Crow and Jeremy Johnson were elected to four-year terms on the Tribal Council. Homer Scott and Joe Brooks were reelected to four-year terms on the Delaware Trust Board. Cami Fraser and Linda Kills Crow were elected tribal justices. Since the election the Tribal Council has appointed Charles Randall as assistant chief; Nathan H. Young IV, secretary; and Joe Brooks, treasurer. The official election board returns are posted on this page. I congratulate all the new-

ly elected officials and give my condolences to those who lost. This election was earmarked by a low voter participation of only 561 voters compared to the election four years ago which had 725 voters. Please exercise your right to vote in future elections.

This year we will have a Cultural Night every second Tuesday of each month at the Delaware Community Center, a stomp dance March 23rd at the Dewey Oklahoma Fairgrounds, the Delaware Pow-wow the last weekend of May at Copan, and Delaware Days the last weekend of September at Copan. Due to the fact that four of the seven council members do not live locally the Tribal Council has resolved to have our regularly scheduled monthly council meeting on the third Saturday of each month at 2pm in the Delaware Community Center in Bartlesville.

All departments of the tribe are well staffed with good em-

ployees and will continue their services to tribal members in housing, community services, education, family and children services, environmental and enrollment. The cultural resources department is in the process of remodeling our social services building to be used exclusively as a learning center, library, gift shop, and for cultural resource activities. Delaware Child Care is in the process of opening a new head start program upon completion of the building in April.

I am optimistic that we can achieve economic development progress within the next four years.

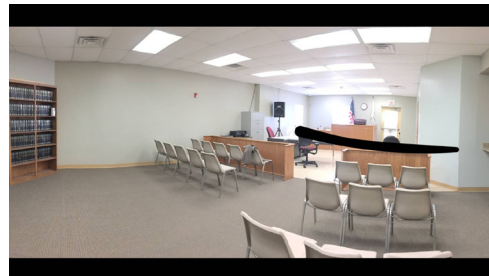
Chet Brooks
Chief, Delaware Tribe of Indians
cbrooks@delawaretribe.org



News from the Tribal Court

Tribal Council appointed Rick Barnes, a seasoned and experienced judge, to fill the vacant judge position for Delaware Tribal Court. Rick was sworn at the recent Tribal Council meeting on December 15, 2018.

We would like to extend a special thank you to councilman Brad Kills Crow for securing new court room furnishings from the Tonkawa Tribe. ■



2018 Election Results



DELAWARE TRIBE OF INDIANS
GENERAL ELECTION
BARTLESVILLE, OKLAHOMA
3-Nov-18

CHIEF ELECTION	Absentee	In Person	TOTAL	
Chester Chet Brooks	293	43	336	Winner
Paula Pechonik	113	10	123	
John Thomas	75	27	102	
TRIBAL COUNCIL				
Brad Killscrow	293	62	355	Winner
Bonnie Jo Griffith	246	19	265	
Jeremy Johnson	224	58	282	Winner
Nicky Michael	234	41	275	Winner
Homer Scott	131	25	156	
Roger Stewart	176	16	192	
TRUST BOARD				
Joe Brooks	380	52	432	Winner
Homer Scott	390	69	459	Winner
Associate Judge				
C A Fraser	388	47	435	Winner
Linda Kill Crow	403	73	476	Winner
CONSTITUTIONAL CHANGE				
Yes	403	60	463	Passed
No	68	19	87	

CERTIFICATION

We the undersigned, hereby certify the above to be a true and accurate abstract of the votes cast for the Special Election shown herein for the Delaware Tribe of Indians on November 03, 2018. We also certify that said election was held in accordance with the rules and regulations of the Delaware Tribe of Indians.

Clare Clinton

Election Committee

League of Women Voters

Suprina

Election Committee

League of Women Voters

Seslie Donnell

Election Committee

League of Women Voters

Bonta M. Shew

See attached



From the Desk of Nathan Young IV

Nathan Young IV, Tribal Council Member

Greetings, I would like to say Happy Holidays to all of our tribal members, extended family, and community, and also extend congratulations to our newly elected and re-elected council members. I look forward to working with the new council and thank those who have served, it has been an honor to work with each and every one. I hope that the new council can work together to create meaningful change in our government, expand services for our membership and take steps to revitalize our culture. Servant leadership is greatly needed in our tribe, and I commend those who are willing to serve.

I would also like to give an update on our land into trust application currently being reviewed by the Department of the Interior, and report to you that our leadership have been promised a yes or no answer to our application by January. In the next *DIN* I hope you will be reading the news of a successful land into trust acquisition, finally establishing a land base for our tribe. If not, we will keep trying.

Wanishi
Nathan H. Young IV
Secretary, Delaware Tribal
Council ■

DELAWARE TRIBE GIFT SHOP



CULTURAL RESOURCES DEPARTMENT
166 N. BARBARA ST., BARTLESVILLE, OK
HOURS: M-F 9AM-5PM
918-337-6590 WWW.DELAWARETRIBE.ORG

Veterans Committee Report

Kenny Brown, Chairman

Warriors of the Grandfather Tribe, thank you for your service! The Veterans Committee has several exciting things in the works. If you are not involved I urge you to come join us. We need veterans from the more recent campaigns to take part.

The architect and structural engineer drawings are complete for our Veterans Memorial. If you are a veteran or a family member of a veteran, I hope you will honor our warriors by helping fund the memorial. As a fund raising idea we are looking into paving bricks that will have the veteran's name and service branch inscribed. We hope to offer two sizes, similar to the entry into our Tribal Complex. We want families and descendants of veterans to honor our Lenape warriors past and present.

The Veterans Committee is searching for a supplier for a dedication stone for the sisilia (bison statue), trying to find appropriate shape, size, and wording.

Your Veterans Committee helped provide scholarships for three students, grandchildren of veterans, to go to the American Indian Science and Engineering Society National Conference. We also provided a scholarship for a Native American high

school student to attend Boys State in Oklahoma City. He went through the American Legion Post I belong to, Cherokee Post 1800 Catoosa.

The Delaware Veterans Committee is looking into applying for a 501(c)(3) tax exemption as a veterans organization. Having our own tax exemption number will be more advantageous and simplify doing business.

The Delaware War Mothers and the Veterans Committee are planning a joint membership drive dinner; the date will be posted later when plans are complete. Both of our Tribal Organizations are seeking more participation from tribal members.

The Lenape Veterans Color Guard represented our Tribe at the Peoria Powwow, the Oklahoma Wounded Veterans Celebration, Red Fork-TCC Powwow, Copan Delaware Powwow, Tulsa University Powwow, IICOT Powwow, and the Pryor Wellbriety Powwow. The Color Guard has been asked to open the December ceremonies for Wreaths Across America in Coweta.

On Delaware Days we honored Sergeant C.A. Griffith, currently serving in South Korea, and Roger Stewart, a Viet Nam era veteran who served throughout Europe.

We are looking forward to the Copan Powwow, where we will have an auction and raffle to

raise money for the memorial. If you would like to donate to the memorial fund by check, make it out to: **Delaware Tribe Veterans Committee**, in the memo write: **Memorial Fund**. Mail it to:

Delaware Tribe of Indians
5100 Tuxedo Blvd.
Bartlesville, Oklahoma 74006

We also have a GoFundMe account; if you Google "GoFundMe" and search "Lenape Veterans Memorial Wall," you can donate there.

We hope you honor our veterans by donating, every dollar counts!

In closing we want to congratulate our brother Brad Kills Crow, Navy Veteran, for being elected to our Tribal Council.

Order Of The Day:

If you are not involved with your Veterans Committee, we need you! If you are a young lady who has had a member of your family in the armed forces, join the Delaware War Mothers, they need you! The Veterans and the War Mothers both meet on the third Tuesday of each month. The War Mothers meet at 5:30, the Veterans at 6:00. The next Veterans meeting will be January 15, 2019. Wanishi Lenape People! ■

To Contact Us

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

Office Hours:
8:00 a.m.–5:00 p.m. M-F

Chelsea Housing Office:

6 Northview Dr.
Chelsea, OK
918-789-2525

Caney Office:

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

Tribal Web Site:

www.delawaretribe.org

General Email:

tribe@delawaretribe.org



Cultural Resources Department

Curtis Zunigha, Director

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

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 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.

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—Since 2005 the program has been converting analog recordings to digital data

now used on the language website 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 received a grant from the MICA Group/ Cultural Resources Fund for a special project we've titled "Speaking Across Generations." Project team members are writing and learning short beginner-level conversations. Then the team members video-record their conversations to post on the tribal website.

Gift Shop—The department operates a small gift shop with many items bearing the Seal of

the Delaware Tribe of Indians. Some books and compact disc recordings of Lenape language and music 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 last May. Our current inventory has blankets and accessories. Online sales are also available at: www.delawaretribe.org, viewing the home page and clicking on the Gift Shop button at the bottom of the page.

Curtis Zunigha
Director, Cultural Resources
Department
Delaware Tribe of Indians
(918) 337-6541
czunigha@delawaretribe.org ■

Download a 2019 Lenape Calendar Today!

The Annual Delaware Calendar produced by Jim Rementer is available now! Go to <http://delawaretribe.org/blog/2018/12/20/download-a-2019-lenape-calendar/> to download your copy. The February page is sampled to the right. ■

Delaware Youth Reflect on AISES National Conference

Last month, three Delaware youths were given the opportunity to attend the American Indian Science and Engineering Society (AISES) National Conference in Oklahoma City, OK. Mira Randoll, Cora Randoll, and Cheynne Holley have written essays reflecting on their experiences there, which can be found on the Delaware Tribe Website at <http://delawaretribe.org/blog/2018/11/07/delaware-youth-reflect-on-aises-national-conference/> ■



Pëphokwei Lelehun
Fan Made with Grouse Tail Feathers

February 2019						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28		

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. ■



ASSOCIATION ON AMERICAN INDIAN AFFAIRS

Protecting Sovereignty • Preserving Culture
Educating Youth • Building Capacity
SINCE 1922

Press Contact: Eldred D. Lesansee
Eldred.aaia@indian-affairs.org

BUYERS SHOULD INVEST IN CONTEMPORARY AMERICAN INDIAN ART INSTEAD OF AMERICAN INDIAN ANTIQUITIES

WASHINGTON, D.C., December 6, 2018, 10:00 a.m. E.S.T. – The **Association on American Indian Affairs**, together with the **Affiliated Tribes of Northwest Indians; Association of Tribal Archives, Libraries, and Museums; Bernstein & Associates; Delaware Tribe of Indians; First Peoples Fund; Gray & Pape Heritage Management; International Indian Treaty Council; Indigenous Peoples Law and Policy Program at the University of Arizona James E. Rogers College of Law; Institute of American Indian Arts; Klahoose First Nation; National Congress of American Indians; Robert S. Peabody Institute of Archaeology; Southwestern Association for Indian Arts; Tonkawa Tribe; United Tribes of Michigan;** and the **White Earth Nation** urge collectors and auction-goers interested in purchasing American Indian “artifacts” and “antiquities” to exercise cautious due diligence. Rather, collectors interested in American Indian art should instead support contemporary American Indian artists and their creations made for the art market.

There is a long history of looting and stealing American Indian burials and important American Indian cultural and sacred patrimony. These items often end up in private collections and ultimately auction houses and institutions all over the world. In many cases possession of these items outside their communities of origin contravene Tribal laws, and in some cases federal and state laws. For instance, federal law provides that certain types of objects are inalienable from their Tribal Nations as they are held as national or religious patrimony that have an “ongoing historical, traditional, or cultural importance central” to the Tribe.

Auctioneers, consignors, and dealers have professional and ethical responsibilities to deal honestly with the public and validate the ownership of any item for sale. Yet, it is currently not standard practice to reach out to potentially affiliated Tribal Nations to determine whether Native American Ancestral remains, burial belongings, and objects of sacred and cultural patrimony are rightfully in the market. For Tribal Nations, these communally nation-held items are not “art” and should not be displayed or sold, but rather are living and breathing entities that are essential to the continuation of diverse American Indian cultures, traditions and religious practices today.

Buyers and collectors interested in Tribal antiquities and artifacts should do their own careful due diligence and consideration as to whether Ancestors and burial belongings, and cultural and sacred patrimony are a proper investment. Perceptions on collecting items of Tribal Cultural Heritage are changing quickly, along with laws that seek to protect them. Finally, and as stated above, **buyers and collectors should focus their investment on contemporary American Indian artists whose stories and creations are accessible and created to share.**

The seventeen following organizations and Tribes have partnered with the Association on American Indian Affairs to release this statement in unity, representing indigenous peoples, academia and experts all over North America:

In 1953, Tribal leaders in the Pacific Northwest organized as the Affiliated Tribes of Northwest Indians (ATNI) and dedicated their efforts to supporting tribal sovereignty and self-determination. Today, ATNI is a nonprofit organization representing nearly 50 Tribal governments from the greater Northwest including Oregon, Idaho, Washington, Alaska, California and Montana. It is the intent of ATNI to represent and advocate for the interests of its member Tribes.



The Association of Tribal Archives, Libraries & Museums provides culturally relevant training for tribal archives, libraries, and museums, encourages collaboration among tribal and non-tribal cultural institutions, and articulates contemporary issues related to developing and sustaining the cultural sovereignty of Native Nations.

Bernstein & Associates has over 30 years' experience successfully working collaboratively with Indian Tribes, Alaska Native villages, Native Hawaiian organizations, museums, universities and colleges, government agencies, and lineal descendants to facilitate repatriation of thousands of ancestors and cultural items. We provide NAGPRA training, strategic planning, consultation planning, document development, and consultation facilitation to support repatriation efforts.



The Rocky Boy's Indian Reservation is home to the Chippewa Cree Tribe and is located in rural north-central Montana. The Chippewa Cree Tribe has designated the Chippewa Cree Cultural Resource Preservation Department (CCCRPD) by Tribal resolution with the responsibility of preserving and protecting the cultural, spiritual, medicinal, and historical properties deemed significant and unique to the Chippewa Cree people.

The Delaware Tribe of Indians is the largest of the Lenape descendant Tribes located in northeastern Oklahoma and Kansas. Often referred to by other Tribes as the “Grandfathers,” the Lenape were the original people of the mid-Atlantic region; indigenous to the northern reaches of the Chesapeake Bay, through all of New Jersey, Manhattan and southern New York, and all of Pennsylvania east of the Alleghenies.



First Peoples Fund

First Peoples Fund's mission is to honor and support the Collective Spirit of Native artists and culture bearers. Collective Spirit is that which moves each one of us to stand up and make a difference, to pass on ancestral knowledge or simply extend a hand of generosity. Through grant making, culturally-rooted programming, training and technical assistance, First Peoples Fund is committed to uplifting Native artists, and the networks that support them, all across the United States.

Gray & Pape Heritage Management is a small-business with over 30 years' experience specializing in the delivery of cultural heritage management services to public and private clients. Gray & Pape works with project stakeholders to facilitate the consultation process so that culturally appropriate, respectful decisions occur in a way that is satisfactory to Indian tribal nations and sensitive to project requirements and schedules.



The International Indian Treaty Council (IITC) is an organization of Indigenous Peoples working for self-determination and the recognition and protection of human rights, Treaties, traditional cultures and sacred lands. IITC was founded in 1974 on the Standing Rock Reservation in South Dakota to serve as an international voice and advocate for Indigenous Peoples. In 1977 IITC became the first Indigenous organization to receive Consultative Status with the United Nations Economic and Social Council (ECOSOC) and in 2011 to be upgraded to “General Consultative Status.”

Indigenous Peoples Law and Policy (IPLP) Program and the University of Arizona James E. Rogers College of Law instills a strong understanding of the legal foundations of federal Indian law, tribal self-determination, and the trust responsibility, informed by developing norms of contemporary international law respecting indigenous peoples' human rights. IPLP equips students with the critical thinking skills and lawyering tools needed to develop innovative and effective legal strategies and policy initiatives to promote and advance the rights of indigenous communities across Indian Country and throughout the world.



JAMES E. ROGERS COLLEGE OF LAW Indigenous Peoples Law & Policy



At the Institute of American Indian Arts, the spirit and vision of Native American and Alaska Native people is a first priority. Founded on October 1, 1962, the Institute of American Indian Arts offers academic excellence to both Native and non-Native populations. Our goal is empowerment through education, economic self-sufficiency and expression and enhancement of artistic and cultural traditions.

The Klahoose First Nation is a First Nations band government whose traditional territories are located on Cortes Island at the northern end of the Strait of Georgia, and surrounding Toba Inlet, British Columbia. We, the Klahoose people, are the original caretakers of the land. We live by our values which are based on our culture, tradition, unity, and equality. Social well-being, good health and education are essential for a safe, prosperous community. Through our vision, the Klahoose community ensures a future for our children and the generations that follow.



Founded in 1944, the National Congress of American Indians is the largest and most representative American Indian and Alaska Native organization in the country. NCAI advocates on behalf of tribal governments and communities, promoting strong tribal-federal government-to-government policies, and promoting a better understanding among the general public regarding American Indian and Alaska Native governments, people and rights.

Robert S. Peabody founded The Robert S. Peabody Institute of Archaeology in 1901 to introduce the students of Phillips Academy to the world of archaeology, to promote archaeological research, and to provide a place for students to gather. Peabody Institute employs collaborative learning to actively engage students, teachers, scientists, and Native Americans with the institute's significant archaeology and anthropology collections, while encouraging and enlivening cultural discourse on race and gender.



THE PEABODY ROBERT S. PEABODY INSTITUTE OF ARCHAEOLOGY



The Southwestern Association for Indian Arts (SWAIA) is a non-profit organization that promotes Native art and artists by bringing Native arts to the world through inspiring artistic excellence, fostering education, and creating meaningful partnerships. SWAIA organizes the Santa Fe Indian Market every year.

The Tonkawa Tribe is located in Kay County, in Northern Oklahoma. The Tonkawa Tribe honors those who lie in their eternal rest. The Tonkawa people are a rare breed that survived warfare, changing history and expansionist movements against their great nation. The Tonkawa Tribe works to protect, preserve and enhance culture and traditions now and for our future generations – “*Tic-kan-wa-tic.*”



The United Tribes of Michigan is committed to join forces, advance, protect, preserve and enhance the mutual interests, treaty rights, sovereignty and cultural way of life of the sovereign tribes of Michigan throughout the next seven generations.

The White Earth Nation is Minnesota's largest reservation, encompassing 1,300 square miles and serving as the homeland for over 20,000 band members. The White Earth Nation are the Anishinaabe, which means “the original people.” The White Earth Reservation is located in Becker, Clearwater, and Mahanomen counties in north-central Minnesota. The White Earth Tribal Historic Preservation Department is committed to repatriation and to the ongoing protection and revitalization of cultural resources.



Community Services and Education

Education Committee Assistance/Programs

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

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

PROGRAMS

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

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

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

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

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

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

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

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

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

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. 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. ■

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), Shelby Lacey (Cherokee), Financial Specialist (slacey@delawaretribe.org), and Karry Tripp (ktripp@delawaretribe.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. ■

\$5,000 Delaware Tribe of Indians Scholarships Offered

The Delaware Tribe of Indians has budgeted for two \$5,000 scholarships to be awarded for the Spring Semester 2019. 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.

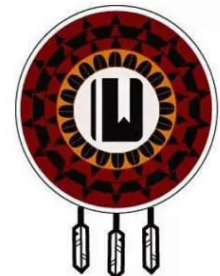
DUE DATE FOR SCHOLARSHIP APPLICATIONS: January 31, 2019

Remember that Spring scholarship applications are due by January 31, 2019. 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:

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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.

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 March 10, 2018 for the April 2019 issue. Submissions may be mailed, faxed or hand delivered to the tribal office or emailed to din@delawaretribe.org. Paid advertisements are available; for rates, please contact the editor.

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

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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, Charla Mann

Technical Editor: Joe Brown

(din@delawaretribe.org) ■

Stories of the Lenape or Delaware Indians

The Man and His Dog

A long time ago there was a man who lived in a big forest. The man lived alone, except for his dog. On many evenings they would talk together this man and his dog. Then one day the dog said, "All right my friend, let's go hunting! It seems like I can smell many squirrels toward the north." So they left to go squirrel hunting this man and his friend.

While they were walking along a little path the dog suddenly heard something making a rattling noise by the path. The dog said, "Stop! Stop! I hear something! It might be a rattlesnake rattling!" Then the dog grabbed the snake, and began to shake him, and shook him until he had killed the snake.

Then when they had finished hunting, they went home. The man began to cook, and he fed the dog on the ground. But finally the dog wouldn't eat; he just had a scowl on his face. The man told the dog, "What's wrong with you? Aren't you hungry?" The "Oh yes, I am hungry, but I want to know what the reason is that you feed me on the ground! Why can I not eat at the table also?" The man said, "Oh well, you can eat with me, you can come and sit right here!" The dog smiled. He began to eat. He was eating with his friend.

A Story About Wehixamukes

Long ago there was a person who was named Wehixamukes. When he talked Delaware he talked incorrectly, and he seemed like he did not have good sense, but he

was powerful and wise. He just acted that way because he must have wanted to fool people, and he could thus find out what his status was among his people.

One time he went along when several men went out hunting. They told him that what he must do was cook and cut wood and clean everything. When the hunters left Wehixamukes picked up an axe, and he went to cut wood. While he was cutting wood he accidentally hit himself. When the men returned from hunting they saw him all stretched out in a bark house. Wehixamukes said, "I hit myself by accident. I hurt my hand." The head man told him, "Tie some bark on your hand to heal it".

Wehixamukes heard everything that he said because when morning came they could not find him; finally one man saw him up in a tree; he had tied his hand to the tree. He told him, "Get down, get down! That's not the way. I told you to tie that bark on your hand, but first cut the bark off the tree." Wehixamukes said, "I would have done so if you had told me!"

Here Is Another Wehixamukes Story

Long ago there was a person who was named Wehixamukes. He talked incorrectly when he talked Delaware, and he seemed like he did not have good sense, but Wehixamukes was powerful and wise; he just acted that way because he must have wanted to fool people.

One time he went along when several men went out hunting. They told him, "You must cook

and clean everything." When evening came all the men went to cut wood. The head man told him, "I am hungry. I wish I could eat some turkey that has been dipped in grease." Wehixamukes heard everything that he said.

When they returned they saw Wehixamukes repeatedly dipping a turkey in a kettle [of grease], and he still had feathers and still had his innards. They told him, "What on earth are you doing?"

Wehixamukes said, "I heard you yesterday when you said, 'I wish I could eat a turkey that had been dipped in grease.'" Again they told him, "It's not that way. First you pluck the turkey and then take out all those innards." Wehixamukes said, "I would have done so if you had told me."

The Man Who Went To Visit The Thunder Beings

Once a man wanted to go and visit with the Thunder Beings. He told the men all over the village, "I wish you would all help me, I want to cut some wood. I want to heat this boulder." Everyone came there, and there were many of them who cut wood, and finally they had a lot of wood. Then they began to heat the boulder. When it got very hot, they threw it into the big river. Then when the steam ascended the man jumped into it. He went to where the Thunder Beings live.

Oh, everyone was very friendly to the man. That one told him, "I am glad because you came here where we live, and soon we will eat." Finally when it got to be evening, the Thunder Beings began to gather some bones. The bones were dry, and white, and

old. They used them when they made soup. He said that the soup looked good. The one old Being told the man, "You people might hear us sometimes." Soon after the old Being said that he heard them, but when those young Thunder Beings make a noise it is loud and they are heard when it is going to rain. After the man had visited the Thunder Beings for several days, he told them, "Now I will be going home." Then when a little cloud floated by near where he was standing he jumped onto it. Then the man went home.

The Wolves and Dogs Fear Each Other

A long time ago when this world was new these wolves and dogs were friends, but now at this time everything is different. Then when it got to be wintertime the wolf said, "I am cold, and hungry! Who is there who would go get a firebrand so we could make a fire?" The little mongrel dog said, "Oh, my friend, I will go get the firebrand!". The wolf said, "All right, so be it!"

The little dog went to get the firebrand saying, "We will soon have a good blazing fire! We will be warm." So he left and he went near to where the Delawares lived. When he got near, a girl said suddenly, "Oh, there is someone who is very cute! I want to go see him. This is surely the little dog." The girl began to pet the little dog. She told him, "Come here, come here! You are cold! Soon I will feed you; I will give you meat and bread."

Oh, the little dog was happy, and he went into the bark house. But he forgot to bring the firebrand. Finally the wolf gave up, saying, "That 'old' dog is a big liar! I will knock him in the head if I ever see him! That is the rea-

son these wolves and dogs are afraid of each other to this day.

The Two Children

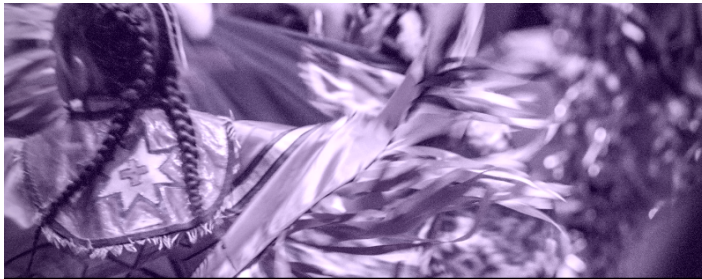
A long time ago there was a woman who lived near a lake. She had two children, a little boy and a little girl. On one nice day the children went to play near the lake. They saw some other children who were also playing. One of those children told the girl, "Come here, let's play!"

The girl went over there. When it began to get evening that other girl told her, "All right, let's go home!" Then those girls began to ascend. The little boy wanted to stop her as she ascended, he couldn't do it, and she continued to ascend. The two girls went upwards ascended towards the clouds. He couldn't catch his little sister.

So he went home and told his mother, "My little sister went with that other child and they ascended upwards." The woman began to cry. She thought, "I'll never see that child again."

Suddenly it began to rain, and all at once that little girl said, "Oh, I feel well, and I am happy where I am. Don't think about me. From all over this place we pour water onto the gardens so everything will grow well. When it thunders you can hear us. Don't grieve. I am glad and I feel well where I am." Her mother was glad to hear that, but nevertheless she grieved for the girl.

To see and hear more Lenape stories, visit the Lenape Talking Dictionary at www.talk-lenape.org/stories.php ■



DOMESTIC VIOLENCE

(also called intimate partner violence (IPV)) is a pattern of behaviors used by one partner to maintain power and control over another partner in an intimate relationship.

MORE THAN 1 IN 2

American Indian/Alaska Native women have experienced physical violence by their intimate partners in their lifetime.

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SEXUAL
ORIENTATION



ECONOMIC
STATUS



GENDER



RACE

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- Physical Violence
- Stalking
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- Destruction of Property
- Sexual Assault
- Control of Finances



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DELAWARE Tribe of Indians 2019 Stomp Dance

The Delaware Tribe Cultural Preservation Committee will hold our annual spring stomp dance on Saturday March 23rd at 7:00 P.M. at the Washington County Fairgrounds Building, Dewey OK.

There will be a free chili and bean dinner starting at 6:00 P.M. supplied by the Delaware Culture Committee. There will also be a concession stand, Auction, 50/50 Pot, and Cake Walk.

Vendors are welcome. Setup starting at 4:00 P.M.

Open to all leaders and shakers. Bring your lawn chairs and any donations for the cake walk or auction would be greatly appreciated. Wanishi

For information you can call Anita Mathis at 918-337-6595 or cell 918-440-8734.



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 ■



Family and Children Services Attorney Introductions

Cynthia J. Burlison—Attorney for child welfare cases for the Delaware Tribe. She graduated from the University of Tulsa School of Law earning her J.D. and she also earned a Native American Law certificate. She appears regularly as Prosecutor for the Miami Tribe; Public Defender for the Pawnee Nation; and as court appointed counsel in juvenile deprived cases in Cherokee Nation court. Ms. Burlison's law office is located in Miami, Oklahoma and she resides in nearby Welch, with her husband, Rick. She is a life-long Oklahoman, the proud mother of five children and an adoring grandmother of eight grandchildren. Her experience with child welfare mat-

ters, child support enforcement and domestic violence victims can be utilized to benefit this department.

John Cleaver—Attorney for child support, graduated from the University of Oklahoma College of Law in 2013. He has primarily practiced in family law, and specifically in tribal child support since 2015. He has worked with Delaware Tribe Child Support Services since 2016 and is looking forward to growing with the program. ■

Cultural Preservation Committee Holds Monthly Event



Cultural Director Curtis Zunigha leads Malaxkwsitkan (Bean Dance) at the "2nd Tuesday" social/cultural gathering hosted by the Cultural Preservation Committee. The monthly event features a potluck supper, Lenape language lesson, craft activity, and dancing/singing traditional songs. Tribal families are welcome to attend and participate. (Photo by Jim Rementer) ■



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Obituaries

Howard Lucious Barnes



**August 17, 1925 –
October 31, 2018**

Howard Lucious Barnes (93) of Ochelata went to be with the Lord October 31, 2018. He is preceded in death by his parents Harrison and Viola Barnes, four brothers, Joe, Bill, Ed, and Ray Barnes, sister Clara Bell Barnes, and granddaughter Miranda Barnes.

Howard is survived by his wife Betty, three sons Rick, Lindsay (Carolyn) and Sydney (Marla) Barnes. He has seven grandchildren Brittney Palomino (Devin), Jordan Barnes, Amanda and Bailey Barnes, Chase Stevens, Megan Morgan, and Adam Barnes. He has three great grandchildren, Jaxon Barnes, Jovie Coleman, and Rexie Palomino.

Howard was born August 17, 1925 in Ramona, Oklahoma. He enlisted in the Navy in 1943 and was honorably discharged in 1945. During his service in the Navy during WW II, he was aboard LST 495 as part of the Normandy Invasion. In 1946, he married Betty Leone Sarcoxie in Independence, Kansas. They celebrated their 72nd wedding anniversary last August. Howard re-

tired from TRW-Reda Pump after over 30 years of employment.

Howard was civic minded and served the town of Ochelata in several capacities. He served both as mayor and member of the town council. He was one of the signers of the incorporation papers for the Ochelata Volunteer Fire Department which helped lower the cost of insurance for home owners. He was a member of the school board for Ochelata Independent School District until its consolidation with Ramona ISD.

In Ochelata, he was active in youth recreational sports and coached boys in baseball, basketball, and flag football. He also coached girls' softball. Several of his teams won league championships.

Howard was proud of his Native American heritage and served on the Delaware Indian Tribal Council. He was awarded two eagle feathers for his contributions to the tribe. He was a faithful servant to the Lord through the Ochelata Methodist Church where he taught Sunday School and served as Sunday School Superintendent rarely missing during his 58 plus years of attendance. His children say family vacations were often planned for Monday through Saturday so that they could be in church on Sunday. He was a fierce competitor playing on industrial league softball and bowling teams. He won horseshoe tournaments at the company picnic, but perhaps the fiercest competitions came at the family domino table.

During his lifetime, Howard touched many lives. He never met a stranger and was willing to help anyone in need. Howard was a loving husband and a devoted father to his three sons. He was very active in their lives. As a child who grew up during the depression era of Oklahoma, he was content with his life. He had a good work

ethic, respected others, and was a man who stayed committed to his word. A book written by news journalist Tom Brokaw identified people of Howard's generation as the "The Greatest Generation." Howard certainly was a member.

Private family services were held on a later date. Arrangements are under the direction of Carter Davis and the Davis Family Funeral Home—Dewey Chapel. Online condolences and remembrances may be shared at www.DavisFamilyFuneralHome.com. ■



Patricia Ann Bradley



**February 23, 1953 –
October 26, 2018**

Patricia Ann (Tanner) Bradley, of Hardin, Missouri, passed away with her family by her side at 4:32 A.M., Friday morning, October 26, 2018, at Shirkey Nursing and Rehabilitation Center in Richmond, Missouri.

Patricia lived with an abiding heart, being granted an earthly life of 65 years, 8 months, and 3 days.

On Monday, February 23, 1953, in Liberty, Missouri, the Lord blessed the home of Lawrence Tanner, Sr. and Eunice (Hulse) Tanner with the arrival of a daughter. Patricia was raised in a home with four brothers and one sister.

She attended school in Turlock, California and she began her life journey very soon after school. She met someone that would be her best friend and in Kansas City, Missouri, on Saturday, April 19, 1969, Patricia shared wedding vows and became the wife of Steve E. Bradley, Sr. This union was richly blessed with two children, Steve, Jr. and Melissa. Steve and Patricia contributed and built an admirable marriage of forty-nine years and six months. They shared joy and laughter and a few tears, but they always had each other for support and assurance. The shared respect and consistent love were an essential part of their marriage and they have been commended role models to many. She was a treasure to Steve and her presence will be greatly missed. Steve survives of the home.

She was first a wife, homemaker, and mother; she was employed at Banquet Foods, S&K, Price Candy Company, the Hardin Grocery Store. and she managed the arcade in Hardin. She was a proud Tribal member to the Delaware Indian Tribe.

She enjoyed quilting, canning salsa, working jigsaw puzzles and word search puzzles. Patricia could sing beautifully and loved listening to her classic country music with Dolly Parton, Patsy Cline being her favored choice. Her treasured past-time was to be near the water with a pole in hand and line in the water. Her choice spot was at her sister's farm pond. She never had a bad day fishing but if she caught any fish the day was so much better. Patricia was family oriented and loved her children unconditionally. She anticipated the arrival of grandchildren and when they were born they each became an instant treasure to her heart. When she was gifted with great-grandchildren, she felt contentment and the realization

of a legacy she had made had far exceeded any of her expectations.

In addition to her husband Steve, she is survived by a son, Steve E. Bradley, Jr. and his wife Fairlane of Hardin, Missouri; a daughter, Melissa Stevens and her husband Chris of Hardin, Missouri; a sister, Janice Ferrell of Lawson, Missouri; two brothers, Ron Tanner and his wife Becky of Hardin, Missouri, and Mike Tanner and his wife Diane of Osborn, Missouri; five grandchildren, Tiffany Edgar and her husband Justin of Kansas City, Missouri, Dillon Crosby of Hardin, Missouri, Christopher Stevens of Lathrop, Missouri, Angelica Bradley of Millersville, Maryland, Steve E. Bradley, III of Independence, Missouri; and three great-grandchildren, Brailynn, Braxton, and Brilee.

In addition to her parents Lawrence and Eunice, she was preceded in death by two brothers, Lawrence Tanner, Jr. and Roger Tanner.

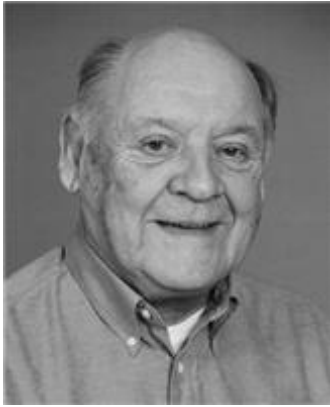
A Celebration of Life was held at the Hardin City Community Hall on Saturday, November 17, 2018, from 1:00 P.M. to 5:00 P.M. A gathering of memories and friendship to honor the life of Patricia. The family humbly requests any photographs of Patricia to be shared to them during their time of grief.

As an expression of sympathy and in memory of Patricia, memorial contributions are suggested to St. Jude Children's Research Hospital, or, American Diabetes Association.

Serving the family, Foster Funeral Chapels, Carrollton, Missouri. Online Condolences may be left for the family on our website, www.fosterfuneralchapels.com or connect with them on our business Facebook page: Foster Family Funeral Chapel and Cremation Services, LLC. ■

Obituaries (cont.)

Johnny Leon Hudson



July 26, 1936 –
September 28, 2018

Johnny Leon Hudson, 82, of Dewey, Oklahoma, passed away Friday, September 28, 2018 at Jane Phillips Medical Center. Johnny was born July 26, 1936 in Dewey, Oklahoma to parents John and Francis (Thaxton) Hudson. Johnny graduated from Dewey High School in 1955. Shortly following his graduation, Johnny went to work Phillips Petroleum Company. He was a big OU football fan and was also a member of Bartlesville Memorial Christian Church. Johnny is preceded in death by his parents and one daughter Sheri Nolan. He is survived by daughter Cindy Leasure and husband Frank of Bartlesville and son Johnny Hudson Jr. and Dusty Hardester; three grandchildren Bobby Millican, Chelsea Hudson and Charlotte Rose Hardester and great grandchildren Kylie Millican and Mason Millican. A memorial service was held on Friday, October 5, 2018 at 2:00 P.M. at Stumpff Funeral Home Chapel. Friends who wish may sign the online guest book and leave condolences at www.Stumpff.org. ■

Danny Jay McGrew



July 30, 1961 –
December 2, 2018

Danny Jay McGrew passed away on Sunday, December 2, 2018 at the age of 57.

He was born on July 30, 1961 in Bartlesville, OK, to proud parents Gary and Bonita McGrew. Growing up Danny attended Dewey High School where he played football, baseball, and basketball for the Dewey Bulldoggers and graduated in 1980. Following his graduation from Dewey High school, Danny worked with his father in the oil field and McKee Foods for the past 19 years.

Danny was a devoted husband and an affectionate father and friend. His sincere love for those around him coupled with his contagious personality captured the hearts of many. Along with his family and friends, Danny loved playing golf, the Oklahoma Sooners, and riding his motorcycle.

Danny will be forever remembered by his wife of 21 years Pam McGrew, daughter Alicia McGrew, parents Gary and Bonita McGrew, brother Bart McGrew and his wife Tammy McGrew, niece Jordan (McGrew) Clopp and her husband Braxton Clopp, and his great nephew Hudson Clopp. Danny will also be lovingly remembered by his numerous cousins, extended family, and dear

friends. He is preceded in death by his grandparents John and Frances Hudson.

The family received friends from 6:00 P.M. to 8:00 P.M. on Friday December 14, 2018 at the Kansas Event Center in Kansas, OK. A Funeral Service in memory of Danny was held on Saturday, December 15, 2018 at 1:00 P.M., also at the Kansas Event Center, with Pastor Dean Bridges officiating. Interment followed at Proctor Sanders Cemetery.

Those wishing to make memorial gifts may do so to the Lawson's Funeral Homes 722 N. 46th St, Grove, OK 74344. ■



Wilma Billie Jean (Infield) Miller



January 27, 1945 –
September 11, 2018

Mrs. Wilma Billie Jean (Infield) Miller, of Pawhuska, Oklahoma, born on the 27 of January 1945 in Bartlesville, Oklahoma, to Ida Infield and Gail Infield, passed away at home on September 11, 2018 at 4:15 P.M. Wilma was 73 yrs and attended Col high, high school. She was in the Laundry industry as a seamstress. Wilma was married to Roy Miller. She is survived by her sons, Ste-

ven Raper, Larry Raper, Johnny Raper, and Richard Raper; daughter, Regina Hardt; brother, Carl Infield; and sister, Frankie Ramsey. She loved cross stitch and knitting. Friends and family members attended the graveside service on Saturday, September 29 at 3:00 P.M. at Pawhuska cemetery. ■

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

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

The Delaware Tribe of Indians is Hiring Now!

Be sure to visit the Careers Tab on <http://delawaretribe.org/careers> because

WE ARE HIRING!!

Position details can be found under each listing along with instructions on how to apply. Check back often to see new career opportunities as they are posted.



Delaware Tribe Housing Department

The Delaware Tribe Housing Department in Chelsea, Oklahoma is currently looking for applicants to apply for their housing program. Delaware's are encouraged to apply, but all other tribal members will be considered. Delaware Tribe Housing Department is a fair housing opportunity provider as long as all other requirements are met. ■

The Department of Family & Children Services Has Moved!

The Department of Family & Children Services is now located at 5100 Tuxedo Blvd. Suite C Bartlesville, OK 74006. Our new phone number is 918-337-6510.



DELAWARE TRIBE
FAMILY &
CHILDREN
SERVICES

Delaware Tribe of Indians Enter into Partnership Aimed to Educate

Jamie Rogers

A new partnership between a Pennsylvania university and a Native American tribe aims to increase cultural awareness among students and establish a new curriculum at the institution.

East Stroudsburg University (ESU) and the Delaware Tribe of Indians signed a Memorandum of Understanding in September.

The university, located in a city with its namesake, is in eastern Pennsylvania near the New Jersey border. The agreement is a great fit, given that the 258-acre campus location is at the heart of the Delaware tribe's original lands.

ESU is one of only two universities in the nation that partners with the Delaware Tribe of Indians. The other institution is Emporia State University in Kansas.

The university hopes the partnership will one day create scholarships at East Stroudsburg for members of the Delaware tribe, providing an opportunity for them to study in their ancestral homeland, says Dr. Joanne Z. Bruno, ESU's provost.

Over time, most of the tribe has left their original lands. About 11,000 tribe members now live in Kansas, Texas and Oklahoma, the tribe's headquarters, according to Dr. Brice Obermeyer.

Those working on the partnership say that Native students would naturally be drawn to a university they know is sensitive to their cultural needs.

"Talk about going home," says Bruno. "It means so much that the university could nurture that environment."

Before the partnership, university administrators had not, in a consistent and overreaching way, made a commitment even to the land they stand on, she says.

The agreement between the school and the tribe provides an opportunity for the inclusion of students with Native American ancestry to contribute to the enrichment of ESU's curriculum, school administrators say.

"The educational potential for our younger students at East Stroudsburg is just huge," says Bruno. "We are committed at ESU to a diversification of our community starting with our students and going to our faculty and staff."

Susan Bachor, an archeologist for the Delaware Tribe Historical Preservation Office, now has work space in the center of the campus' main building. She also has five student interns and will teach Native American-themed classes in the spring.

"It's a wonderful opportunity to bring the awareness that the Delaware people are still here," Bachor says. "They still exist, they are not in a long-lost history book; these are groups of people who still live inside the United States."

Bachor will also assist geography professors by teaching a human geography class and possibly archeology courses, says Don Dellipriscoli, chair of ESU's history and geography department.

"With Susan [Bachor] being onboard, it is really coalescing this commitment to preserving the rich cultural heritage of the people who founded this land," says Bruno.

Bachor had sought a partnership with a university for many years, partly because the energy of campuses makes them a perfect space to learn and gather information from geography and history professors, the people she often turns to for research assistance.

ESU students are already being introduced to Lenape, the native language of the Delaware people.

Bachor posts a Lenape "Word of the Week" on her door for passersby to see.

A Lenape word pronunciation contest for students will be held in honor of Native American Heritage Month, Bachor says.

Lenape was in danger at one time of becoming extinct as the older Native speakers began to pass away, Obermeyer said. Preservationists stepped in and helped save the language by created Lenape classes and a Lenape dictionary.

The partnership's beginning is serendipitous; it came about when Douglas Lare, a professor of professional and secondary

education at ESU, mentioned to his neighbor that he had a Ground Penetrating Radar (GPR) machine but didn't know how to use it.

His neighbor was to attend an archeological meeting, so Lare asked him to see if anyone there knew how to operate the machine.

Bachor happened to be at that meeting and she knew how to use the GPR. Lare and Bachor's meeting and subsequent work together led to the partnership.

Bruno says she is impressed with how faculty worked so diligently on the partnership.

"They didn't drop the ball for a moment on this. I am amazed at how quickly we got from initial discussions in early spring to closure and an official signing in September," Bruno says of the work done by Lare and Dellipriscoli.

The Delaware tribe is classified as a sovereign nation, and partnerships with universities are some of the most stable relationships those nations can have, says Bachor. Tribal sovereignty ensures that any decisions about the tribes with regard to their property and citizens are made with their participation and consent, according to the Department of the Interior.

The partnership could help students get jobs, in not just liberal arts but in other fields as well.

"We have one student who has a medical background; she wants to go work with Alaskan natives. This cultural work she's doing with me is supplementing the work she's already done in history and in the medical field," says Bachor.

Bachor has already been awarded a historical preservation grant by the National Park Ser-



Dr. Joanne Z. Bruno

vice to survey Delaware sacred sites in Oklahoma; she hopes the tribe can use some university equipment for the project.

"Hopefully the students will be able to come out [to Oklahoma] and do that alongside tribal members and elders as we look at these sacred sites," says Obermeyer.

Sacred sites can be difficult to identify without GPR, which offers a nonintrusive way of finding these very sensitive sites the tribe doesn't want disturbed, he says.

It benefits the tribe and the students by providing them real-world experience, he adds.

"Our theme is, 'students first,' that's why we started the partnership because we wanted to get students involved in awareness and internship," says Lare.

ESU working alongside the tribe fits well with the element of the university's strategic plan that focuses on community involvement, says college officials, adding that the partnership demonstrates that the campus is bigger than the land on which it sits.

"We are a campus without borders," says Bruno.

This article appeared in the November 15, 2018 edition of [Diverse](https://diverseeducation.com/article/131959/). Online version at <https://diverseeducation.com/article/131959/> ■



ESU and Delaware Tribe of Indians sign Memorandum of Understanding.

Family & Children Services

DFCS Families First Campaign

The year-long celebration of families has begun! Although the October rain held off the fishing tournament until next year (the fish caught a break!), Delaware Tribe Family & Children Services Families First Campaign has not slowed down. In December, DFCS participated in the Angel Tree event hosted by the Nutrition program. DFCS enjoyed the opportunity to bring joy to a Native child during the holiday season. Next month, get your crayons and colored pencils ready! January's event will be a coloring contest. We have fun and exciting family events scheduled every month through September like March Madness, Family Fest in April, mini golf in May and more! Be sure to check Delaware Tribe's Facebook page for event information or visit www.delawaretribe.org. The Family & Children Services Division can be reached at (918) 337-6510.

Current Events In Indian Child Welfare

There are recent Texas cases involving the Indian Child Welfare Act (ICWA), four different tribes, and the placement preferences for tribal children within the ICWA. These cases found elements of the ICWA to be unconstitutional and through these cases, they are attempting to damage, if not kill, the ICWA. The "they" that I refer to isn't the individual parties to these matters, but groups that have been trying to end the ICWA by funding cases to challenge the Act. "They" are national adoption agencies that see the ICWA as limiting their access to tribal children for adoptions, which reduces their financial bottom line.

Of course, this isn't the basis for their legal claims — currently the basis is their argument is that the ICWA gives more consideration to the child's race than the child's best interest. While that isn't an accurate position, their argument has some merit because of problems with the current foster system.

Part of the "problem" with that system is that when a Native child is removed from their family through a deprived case, the child must be placed in an approved foster home. Under the ICWA there are specific placement preferences: First, the child should be placed with a family member, however seldom is there a pre-approved family placement available at the time of removal. Second, the child should be placed with a person that is a member of the same tribe as the child. Third, the child should be placed with a person that is a member of any tribe. Finally, the child is placed with a non-Native home. Unfortunately, there are very few approved tribal homes. This isn't because tribal families aren't able to be approved as a foster home, it is because there are so few tribal homes that apply to be foster homes! Because there aren't tribal foster homes available, our children end up placed in non-Native homes. Then if the child remains in that home for the duration of the deprived case, which can be well over a year, and the court terminates the parental rights of the child's parents, then the "problem" that leads to these cases generally begins.

Tribally, we want our children to remain in tribal homes and to allow the child to be raised with knowledge of the tribe and our customs. Once a parent's rights have been terminated, most tribes seek adoptive homes that

are within the tribal membership. If the child is scheduled to be removed from a non-Native foster placement, where he/she has lived for over a year, to be moved to a tribal adoptive home, the foster parents are often upset and sometimes seek a legal remedy. They claim that it is more important to allow a tribal child to remain in a familiar home with the foster family than to return to his/her tribe and culture, that the importance of the child to the tribe is less important than the child's attachment. This is one of the situations that create the court actions that threaten the ICWA and our tribal families. The cases I referenced are currently being appealed and I will endeavor to keep you updated in future articles.

If you, as a tribal member, wish to assist in keeping the ICWA alive and to keep our tribal children in homes within the tribal membership, there is a way to do this — apply to become a tribally approved foster home! Please contact Delaware Tribe's Family and Children Services at (918) 337-6510.

Child Support Services

Child Support isn't a bad term. Often associated with phrases like broken home, dead beat dad, divorce and latchkey children, it was seen as a negativity, a sign that a family had ended. But that doesn't have to be the case. Child Support can be a tool that ensures the connections between parent and child continue no matter what the structure of the family or their living arrangements look like.

Child Support is extremely common. Society no longer defines a functional family as strictly nuclear, with both parents living with all of their children. It is estimated that over 25% of all children (22.4 million) chil-

dren live in a household with a single parent. Child support helps bridge the gap when a parent is living separately from their children.

One of the most common phrases heard in child support is 'the best interest of the child.' It is a term of art that courts and legal professionals use to define the prevailing motivation of child support cases. Everything should be done with the idea to maximize the benefit of the children. Children need the financial support of their parents, of both their parents. Studies have shown that child support payments can positively impact children, especially in education. Child Support payments help children attain more education, increase the quality of education, and encourage greater academic achievement.

Most parents living separate from their children have some sort of payment agreement or order with the custodial party, and the majority of those agreements have some sort of formality often through the court system. When a child support program becomes involved in a case, they are a neutral 3rd party. Child support programs work to ensure preservation of legal rights and fairness to the parties involved. The program seeks to accurately collect and track the money collected and distributed, ensure the case follows legal standards, and facilitate communication and cooperation with the support order or agreement.

Parents moving on from a formal relationship with each other will always be connected by the children they have in common. Parental rights and even co-parenting survive beyond the end of a coupling, child support programs see payments as a continuation of the parent-child relationship. Agreements between the parties are almost always preferred to any decision made

by a court. When the parents retain this decision-making power, they are exercising their continued parental rights. The more positive the relationship between the parents, the greater the positive impact child support has on children. Any agreements made by the parties can be formalized with the help of a child support program. Agreements made by the parties encourage cooperation, communication and positivity.

Child support is a necessary and integral part of many families. It is our job as child support professionals to ensure the best outcome for the children, and for all involved.

Sources:

McLanahan, S.S., J.A. Seltzer, T.L. Hanson. and E. Thompson, *Child Support Enforcement and Child Well-Being: Greater Security or Greater Conflict*. Pp. 239-54 in *Child Support and Child Well Being*, edited by I. Garfinkle, S. McLanahan and P.K. Robins, Washington D.C.: Urban Institute Press.

Argys, Laura. H., Elizabeth Peters, , Jeanne Brooks-Gunnand. and Judith R. Smith, *The Impact of Child Support on Cognitive Outcomes of Young Children. Demography*, Vol. 35 No. 2 (Men IN Families May 1998), pp. 159-73.

Grall, Timothy, *Custodial Mothers and Fathers and their Child Support*, 2015. Child Support Supplement, Current Population Survey, census.gov, January 2018. ■



Lenape Language Project Report

Jim Rementer

What's New: The new and improved Lenape Talking Dictionary website went online in July 2017. We worked on the updated site for over a year. The latest addition is a story in Lenape as told by Willie Longbone. On the top of the home page click on the word Stories and you will be taken to a list of them entitled, Other Stories. <http://talk-lenape.org/stories?id=111>.

Scroll down to the story entitled, **When the White People Arrived**. It was told by Willie Longbone (1867 – 1946) to linguist Carl Vogelin in 1939. It is copied from an old phonograph record. The story was transcribed by linguist Ives Goddard for the Lenape Talking Dictionary. At the time of this report only the first part of the story has been entered and we will continue to add to it. In some case the quality of the recording is not as clear as we would like due to its age and having been played over and over by Dr. Voegelin.

Stories and Lessons . . . We have also updated the Stories and Lessons sections and now have included twelve lessons with lesson 12 being a prayer format. Here is the Lessons section:

LENAPE LESSON #4 - NUMBERS & WEATHER View Lesson	LENAPE LESSON #5 - SENTENCES & NOUNS View Lesson	LENAPE LESSON #6 - NUMBERS & PLACES View Lesson
LENAPE LESSON #7 - KINSHIP & MONTHS View Lesson	LENAPE LESSON #8 - KIN 2 & IMPERATIVES View Lesson	LENAPE LESSON #9 - SENTENCES & LOCATION View Lesson
LENAPE LESSON #10 - INTERJECTION & COLOR View Lesson	LENAPE LESSON #11 - TIME & PRONOUNS View Lesson	LENAPE LESSON #12 - LENAPE PRAYER View Lesson

Lenape Stories in Other Languages . . . This is a little known section of the Lenape Talking Dictionary. The Lenape Language Committee in 2011 decided to offer translations of a traditional story for people in other countries who were interested in Lenape stories. These are presented in Lenape as sound and written files and the translation in the other language. These are found at:

<http://talk-lenape.org/stories?category=g>

We began with the story of Wehixamukes in French. It was told by Nora Thompson Dean to linguist Bruce Pearson in 1968. It was originally translated into French by Valérie Leteinturier in 1989 as a college project. Several additions were made by Grant Leneaux, a Lenape and also a professor of German and French languages. Some years later that same story was translated into German by Grant Leneaux and Robert Goetzenberger.

Most recently a Spanish version was added. The translation was done by Indra Zuno who is a Federally Certified and California Certified Court Interpreter. Go here to see it: <http://talk-lenape.org/stories?id=99>

We have also been adding Lenape lists on the main tribal website and these have photos and links to the dictionary entries so you can hear the word pronounced. They are in categories like Birds, Animals, Houses, Fish, etc. Go to the address below and look for files that begin **Lenape Names**. While these are not true apps we might call them semi-apps. Here is the link:

<http://delawaretribe.org/blog/2013/06/26/language/>

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.

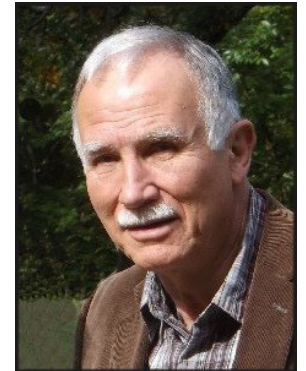
The Lenape Talking Dictionary contains about 17,500 Lenape or Delaware words most of which contain sound files. It also has photographs, sample sentences, grammar,

basic lessons, songs, stories, and historical examples of Lenape some as early as the 1600's. The new version uses the same address as before: www.talk-lenape.org.

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 language and stories of the Lenape or Delaware people. ■



Willie Longbone



Grant Leneaux



Indra Zuno and Jim Rementer were guests of Delaware Tribal member Joe Baker, director of the Palos Verdes Art Center in California.

DIN Subscription Form

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

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

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

Words for the Holidays

From the Lenape Talking Dictionary at www.talk-lenape.org.

Christmas—**Këlëshmësh**

Merry Christmas—**Mèli**

Këlëshmësh

Christmas tree —**Miltin-Hitùkw**

Pine tree—**Kuwe / Kewuakw** (the second word has the element *akw* which specifically means tree)

Sleigh bell—**Pëpuhwès**

Sled—**Shëlèt**

Snow (as in-It is snowing)—**Wine**

Snow or Ice (when on the ground)—**Kun**

Snowshoe—**Akim**

Gift—**Miltëwakàn**

Mistletoe—**Muxkòtae**

Gift exchange "to give gifts to each other"—**Ashëntès'hatin**

A new year As, "It is a new year"—

Wëski kahtën

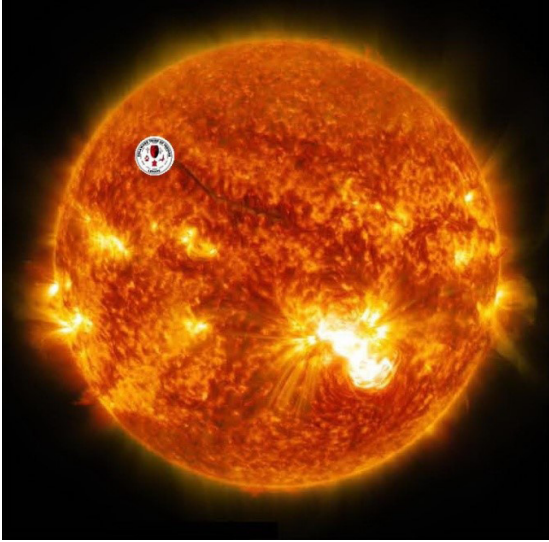
Happy New Year!—**Wëli Newiyal!**

And here is the Christmas Carol Silent Night:

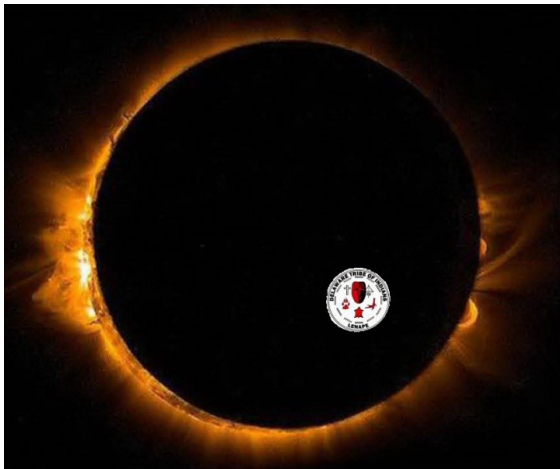
<http://talk-lenape.org/stories?id=54#1546>

Kwtai Kishux—Eclipse Of The Sun

On August 21, 2017, there was be a total eclipse of the sun visible over much of the United States. What most people do not realize is that the Lenape or Delaware Indians had already visited the sun to get some ashes. Where they were on the sun is shown by the small image of the Tribal Seal on this image of the sun. The trail they traveled is seen by that dark line to the right of the seal. To read and hear the account of their visit go here: <http://talk-lenape.org/stories?id=41#907>.



In another version of the same story the sun told the Lenape his ashes were too hot and to get some from Piskewëni Kishux – the Nighttime Sun shown here making an eclipse of the sun.



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 the new enrollment clerk are the familiar voices of the Tribe on the other end of the line. Although we are occasionally surprised by a particularly unusual question, some seem to come up so often they have developed this Enrollment FAQ list to spread knowledge about this 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 20th, 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). ■

Contact Information Change Form

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

Telephone: _____ Email: _____

Others Affected: _____

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

Send completed form to:

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

Delaware Delegations Visit AMNH

Original story can be found at <https://www.amnh.org/our-research/anthropology/news-events/delaware-delegations-visit-amnh>.

On September 19, 2018, the American Museum of Natural History, Division of Anthropology, welcomed representatives of the Delaware Nation, Oklahoma (Nekole Alligood), the Delaware Tribe of Indians, Oklahoma (Larry Brooks, Homer Scott, Brice Obermeyer) and the Stockbridge-Munsee Community, Wisconsin (Bradley Pecore). The Delaware refer to themselves as Lenni-Lenape, and are a network of allied groups: the Unalachtigo, the Unami and the Minisink, later known as the Munsee. Before the arrival of Europeans, they lived across Lenapehoking – an expansive territory that included parts of present-day New York, New Jersey, Pennsylvania and Delaware. The American Museum of Natural History and all of New York City are on original Lenape territory.

The delegations came to the Museum to view Delaware ethnographic items, tour the Eastern Woodlands Hall and plan for upcoming repatriations under the Native American Graves Protection and Repatriation Act. This visit continues an open and productive dialog between Lenape people and the AMNH. ■



Brice Obermeyer (Delaware Tribe), Larry Brooks (Delaware Tribe), Nekole Alligood (Delaware Nation), Bradley Pecore (Stockbridge-Munsee Community), and Homer Scott (Delaware Tribe).

M. Shanley/©AMNH



Larry Brooks, Brice Obermeyer, and Homer Scott examine several pairs of Delaware beaded moccasins. The Museum's ethnographic collection consists of nearly 160 Delaware objects from the United States and Canada.

M. Shanley/©AMNH



Nekole Alligood takes a seat in famed anthropologist Dr. Margaret Mead's beloved rocking chair, which now resides in the office of Dr. David Hurst Thomas, Curator of North American Archaeology. Margaret Mead worked in the Museum's Division of Anthropology from 1926 until her death in 1978.

M. Shanley/©AMNH



Bradley Pecore examines a cotton Delaware dress that was collected in Canada in the early 20th century and features nine silver brooches.

M. Shanley/©AMNH



Nekole Alligood, Homer Scott and Bradley Pecore examine several pairs of Delaware wool leggings and ears of corn representing multiple species.

M. Shanley/©AMNH



Homer Scott and Larry Brooks join Bradley Pecore in the Museum's Hall of Eastern Woodlands. The Hall focuses on the traditional cultures of Native Americans living in North America through the early 20th century and showcases objects representing a wide range of craftsmanship from the Delaware people.

M. Shanley/©AMNH