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conservation anywhere in the world, which really is everyone. I would especially encourage all those who donate funds to conservation groups to read this book and question where and how their money is spent. At the very least, I would hope donors would begin insisting that conservation groups deal with Native peoples in a much more morally equitable and ethical manner. In the words of Byron Mallot, a Tlingit elder, "We were not given land, we gave you land" (235). The author of this book has given voice to the Native and indigenous communities around the world in regard to their abilities to conserve the biodiversity in their territorial homelands. It is hoped that this book will assist in making things right with Native people wherever they live, and that the world will begin respecting Native people's traditional knowledge of the land. It is unfortunate for many Native people that their world has been turned upside down, seemingly forever, by some of the world's conservationists and others who believe that no one understands biodiversity except for them. Let us hope that the conservationists eventually see this as the injustice that it really is.

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**Delaware Tribe in a Cherokee Nation.** By Brice Obermeyer. Lincoln: University of Nebraska Press. 2009. 340 pages. \$45.00.

This is an ethnographic study of the Delaware tribe in the Cherokee Nation that documents the persistence of the tribe in maintaining its independence from the Cherokee Nation in spite of being enrolled as citizens and having physical inclusion within the geographic area of the Cherokee Nation. Brice Obermeyer followed the classic anthropological methodology of observer-participant as an employee by the Delaware tribal government in its Native American Graves Protection and Repatriation Act office and by participating in community activities on a daily basis.

Obermeyer presents the background of the Delaware tribe and the Cherokee Nation, showing their common history of forcible exile to eastern Oklahoma by the federal government. The Cherokee Nation was exiled through a trans-Mississippian death march, usually referred to as the Trail of Tears, from prison camps in Tennessee. The Delaware were removed through a series of temporary relocations across the Midwest and Texas. During this ethnic cleansing, portions of the Delaware communities split off and went to Canada, Kansas, Idaho, western Oklahoma, and a land area within the Cherokee Nation.

Since removal to the Cherokee Nation, the Delaware have remained identifiable as a tribe and community. The Delaware's effort to remain Delaware during an uncertain time in which they have recently been placed under Cherokee control is the focus of Obermeyer's book. He points out that American Indian tribal governments and the populations they represent were constructed by federal intervention, so much so that the federal government has molded tribal governments into functioning extensions of federal control and surveillance over Indian people. That has always been the intent of federal policy, according to Obermeyer. Obermeyer looks at 561 federally recognized tribes in the United States that all have a single enrollment policy and are organized structurally and in practice like the federal government. These tribes have access to and control over millions of dollars of federal resources and have more political influence on local and national levels. A combination of the Federal Acknowledgment Process (FAP) and the granting of contract services under Public Law 638 gives tribes that access and influence. This access is predicated on the open-sesame formula of a single enrollment requirement that pervades federal policy. This means that an individual tribal member cannot be enrolled in more than one tribe and that it is stated in tribal constitutions.

What is this bureaucratic magic FAP? The Bureau of Indian Affairs (BIA) maintains and periodically updates a list of tribes recognized through congressional, judicial, and executive action. The congressional route is through the passage of a bill that states that a tribe has a government-to-government relationship with the United States. The judicial route is a ruling through the federal courts stating that a tribe has a government-to-government status with the federal government. The executive route is by executive order or by being added to the BIA's list of federally recognized tribes. A fourth route, by executive order, exists for tribes that may have been left off the BIA's original list.

Petitioning tribes have to meet seven criteria in order to be acknowledged through the FAP, and the failure to meet even one will result in a negative finding. Obermeyer states that the criteria essentially can be narrowed down to three general conditions. The first two call for proof that the applicant has existed as an Indian community from 1900 to the present, with statements from outsiders and insiders that this community is distinct from other non-Indian and Indian communities. The third stipulates that neither the tribe nor its membership is the subject of any legislation that terminated federal recognition. The governmental criteria require that the applicant shows evidence as a governing body, has authority over its membership, has a governing document or rules for political organization, proves that the membership descends from an Indian tribe that functioned as an autonomous entity, and confirms that a substantial portion of the group is not enrolled in another federally recognized tribe.

Obermeyer arranges the book in eight chapters. Chapter 2, "Removal and the Cherokee-Delaware Agreement," depicts the Removal time line and subsequent court cases in order to reveal the contrasts between Delaware and Cherokee history and to lay out the long list of Delaware legal efforts to remain independent from the Cherokee Nation. One effort entails working to protect Delaware paid-for interests as occupants of land in the Cherokee Nation.

"Delaware Country," chapter 3, is a history of political and religious differences in the Delaware tribe. Chapter 4, "Government to Government," reports that the results from the Delaware tribe's ongoing relationships with the federal government are positive and negative. On the positive side, there have been significant land-loss claims awards. On the negative side, there was a very large land loss and dislocation, a significant population that is dependent on federal Indian programs and services, a bureaucratic definition of *tribal identity*, and a widely dispersed population.

Chapter 5, "Self-Determination," explores the history and unique qualities of tribal government in recent times. The first section describes the leadership expectations from a Delaware perspective. The section "Delaware Tribe and Self-Determination" details a recent shift in the Delaware tribal government as the leadership pushed for the right to self-determination under the federal self-determination policy.

An important topic in the push-pull between the Delaware leadership and the Cherokee national administration was the Delaware Trust Fund. The fund was first put together from a 10 percent withdrawal from the land claims awards in 1991. It was key to the negotiations that sustained a Delaware tribal government. The section about tribal leadership presents the post-self-determination policy shift in those leaders elected to tribal office.

"Cherokee by Blood," chapter 6, shows the reader the history behind the federal Indian identification process and its impact on the legal status of the Delaware people in the Cherokee Nation. The Certificate of Degree of Indian Blood is the only identification card that provides eligible applicants proof of a federally sanctioned Indian blood quantum. The term *blood quantum* is an administrative fiction developed during the nineteenth century.

Chapter 7, "Single Enrollment," shows the reader that the federal government—not the Cherokee Nation or the Delaware people—demonstrated that the only option for acknowledgment was to negotiate with the Cherokee Nation. This led to the signing of a Cherokee-Delaware agreement on January 18, 2007. The Cherokee Nation agreed not to appeal the Delaware tribal reorganization so long as a revised Oklahoma Indian Welfare Act constitution recognizes continued Cherokee control of federal services and programs within the boundaries of the Cherokee Nation. Obermeyer discusses the historic and the possible problems in the working out of new arrangements between the

two entities. He examines the cases of other tribal governments in similar situations that have gone through the process and how things worked out.

He concludes with a discussion of what the future may hold for the Delaware. Obermeyer's ethnographic study is an interesting presentation of the ins and outs of Indian existence and political activities in Oklahoma. Oklahoma has the dubious distinction of being the federally selected site used to develop a mid-continent diaspora for indigenous peoples without regard to previous history or culture. A colonial administrative bureaucracy (the Indian Service, later called the BIA) was placed in a management role in order to control the exiles who were held on designated land areas called federal Indian reservations. These people were identified as belonging to specific tribes with names that may or may not have been used by any particular group. The Delaware are named after an English aristocrat; the Cherokee are called by a name of uncertain origin.

After the federal mold had produced named tribes located on designated land areas, a legislative and policy process of forced acculturation began. The end of the process would have been when there was no longer anything Indian, except in museum exhibit halls and storage rooms. But Obermeyer makes it clear that this is not what happened. He points out that indigenous leaders have been nimble in finding ways to shape policies for the benefit of their constituents.

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**Demons, Saints, & Patriots: Catholic Visions of Indian America through *The Indian Sentinel* (1902–1962).** By Mark Clatterbuck. Milwaukee, WI: Marquette University Press, 2009. 288 pages. \$29.00 cloth.

In literature or films about American Indians produced pre-1960s, the images are mainly negative: Indians are devil worshippers, ignorant, and savage. Perhaps a few tales depict them as noble savages, a romanticized view that excuses Indian "depravity" as the result of contact with ignoble white people. Overall, few citizens had direct contact with Indians and, therefore, generally relied on literature and Hollywood films for impressions. Scholarly works by or about Indians—especially Catholic Indians—were scattershot and scant, but in the 1970s, Marquette University became a repository for the national records of American Catholic Indian missions. Among the material collected has been a gold mine of sorts: reports by and about Catholic missionaries and their wards, told using words and photography.