

**(4) Proposed Finding Documents**

- February 9, 1982



# United States Department of the Interior

OFFICE OF THE SECRETARY  
WASHINGTON, D.C. 20240

MEMORANDUM

FEB 9 1982

TO: Assistant Secretary - Indian Affairs

FROM: Deputy Assistant Secretary - Indian Affairs (Operations)

SUBJECT: Recommendation and evidence for proposed finding against Federal acknowledgment of the Munsee-Thames River Delaware Indian Nation of Pueblo, Colorado, pursuant to 25 CFR 54.

## 1. RECOMMENDATION

We recommend that the Munsee-Thames River Delaware Indian Nation (hereinafter referred to as MTD) not be acknowledged as an Indian tribe entitled to a government-to-government relationship with the United States. We further recommend that a letter of determination be forwarded to the MTD and other interested parties, and that a notice of the proposed findings that they do not exist as an Indian tribe be published in the Federal Register.

## 2. GENERAL CONCLUSIONS

Included in 25 CFR 54 are seven criteria which petitioning groups must meet before acknowledgment can be extended. The MTD was unable to meet four of the seven criteria, 54.7(a), (b), (c), and (e).

The MTD is a recently formed group which did not exist prior to 1974. The group focused around one individual and did not evolve from a tribal entity which has existed on a substantially continuous basis from historical times until the present. It had no characteristics of an Indian tribe which has maintained tribal relations over the years. Concurrently, no evidence was submitted by the petitioner or found by the staff which indicates that the group ever had any political existence prior to 1974, the date of its founding. There is substantial evidence that the group never existed as a political entity.

The MTD appears to have been a very recent collection of six to 20 individuals, with no previous social interaction, familial connections, common cultural or historical knowledge. Although the members claimed to be of Indian descent, none have documented, or appear to be able to document, their Indian ancestry. At present, the MTD appears to have disbanded entirely.

EVALUATION OF THE MTD BY THE CRITERIA IN PART 54 OF TITLE 25 OF THE CODE OF FEDERAL REGULATIONS.

The following is a discussion of the MTD in light of the criteria in Section 54.7 of the acknowledgment regulations. It is based on the research by the Federal Acknowledgment staff and submissions by the petitioner.

54.7(a) A statement of facts establishing that the petitioner has been identified from historical times until the present on a substantially continuous basis, as "American Indian," or "aboriginal." A petitioner shall not fail to satisfy a criteria herein merely because of fluctuations of activity during various years.

There is no evidence that the group was identified on a prolonged and repeated basis as having been an Indian entity by recognized Indian tribes, governmental agencies, scholars or others mentioned in 25 CFR 54.7(a). The lack of evidence is not caused by fluctuations in the group's activity. The petitioner presented no evidence, nor could any be found by the staff, that any predecessor groups to the MTD existed prior to 1974.

The State of Colorado went on record on March 13, 1979, as opposing recognition of the group. The recognized Delawares now in Oklahoma deny the MTD is a Delaware (or Indian) group or that it has had a continuous existence as an Indian tribe.

Although, a great deal has been written about the Delaware Indians, no evidence was found to indicate any scholars, such as Clinton Weslager or Ives Goddard, have ever taken note of the group. In general, MTD accounts of Munsee, Delaware and Shawnee history bear only slight resemblance to scholarly accounts, as The Delaware Indians: A History (Weslager) or that which appears in the Handbook of North American Indians (Goddard). The account of the group's history by Clyde Richard Bungard the group's organizer is contradictory. At various times, claims were made by the MTD that it evolved from Canadian, Oklahoma, Ohio, Kansas, and even Greenlandic antecedents. Reporters quoted Bungard on one occasion in 1976, however, as stating that he didn't care much for either Oklahoma or Canadian branches of the Delaware and that his group was different. He later claimed he was descended from an Oklahoma Indian, Elahtut.

There is no evidence to suggest that the MTD or its antecedents inhabited the area around Pueblo, Colorado prior to 1974, nor is there any evidence to suggest a migration of Delaware Indians into the Pueblo area before or since 1974. The McClellan Public Library in Pueblo, hometown of the group and location of the MTD "Embassy," had one volume on Delaware Indians which made no mention of the MTD or of any group or entity which may have been a predecessor. The 109 year old Pueblo Chieftain newspaper, made no mention of Munsee or Delaware Indians throughout the newspaper's existence until June 1974 when Bungard was quoted in a newspaper article relating to criminal charges against a companion for illegal possession of eagle feathers. At that time, Bungard, who calls himself William Lee Little Soldier, referred to the group as the "Thames Delaware."

Because of the group's failure to show that the MTD was identified as Delaware or that an antecedent group existed which could be so identified, we conclude the MTD fails to meet the criteria in 54.7(a).

54.7(b) Evidence that a substantial portion of the petitioning group inhabits a specific area or lives in a community viewed as American Indian and distinct from other populations in the area, and that its members are descendants of an Indian tribe which historically inhabited a specific area.

While most of the members of the petitioning group resided in the Pueblo-Colorado Springs area during the 1976-77 period, there is no evidence to indicate that the MTD was anything more than a group of disparate individuals attracted to the activities of Clyde Richard Bungard, the leader and self-proclaimed chief and priest of the group. The MTD was organized and its organization was repeatedly modified through the efforts of Clyde Richard Bungard. It has no Delaware or Munsee antecedents.

The Pueblo Chamber of Commerce was unaware of the existence of the MTD or of any Indian tribe or community in the immediate vicinity of the city. The State of Colorado emphatically opposes the claim that the group is an Indian tribe. Neighbors of the "Munsee-Thames River Delaware Indian Nation Embassy" (Bungard's former residence in Pueblo) said Bungard told them he was Indian but they were unaware of the existence of any Indian tribe or community.

The petitioner submitted no evidence that its members descended from an Indian tribe which historically inhabited a specific area or more specifically, that they had any connection with the Delaware tribe in the past or present, except for very recent contacts with a few members of the Oklahoma Delaware and attendance at an Eastern Indian powwow for Delaware descendants in Pennsylvania in 1976. Further, the petitioner submitted no evidence, nor could any evidence be found by the Acknowledgment staff, which would establish that any member of the group was an American Indian or a descendant of an American Indian. We conclude that the MTD did not inhabit a specific area or live in a community viewed as American Indian and distinct from other populations in the area.

54.7(c) A statement of facts which establishes that the petitioner has maintained tribal political influence or other authority over its members as an autonomous entity throughout history until the present.

The MTD did not provide a statement of fact or any evidence that the group maintained tribal political influence or other authority over its members. In addition, research failed to produce any evidence that during its existence it was a group over which political or tribal authority could be asserted or that there was an organization or social mechanism to assert such authority. We conclude that the MTD fails to meet the criteria in 54.7(c) because of the group's failure to meet the criteria of historical existence and continuity in Subsections 54.7(a) and (b).

54.7(d) A copy of the group's present governing document, or in the absence of a written document, a statement describing in full the membership criteria and the procedures through which the group currently governs its affairs and its members.

The MTD indicates that affairs and membership of the group are currently governed pursuant to a constitution and by-laws submitted to the Bureau. This document was furnished with the petition. It does not, however, describe the membership criteria. One former group member said "Little Soldier wrote up a constitution just to make things look as legal as possible. No one really paid attention to it." Notwithstanding this, we conclude the group has technically met the criteria in 54.7(d) through the submission of a constitution which purports to be the group's governing document.

54.7(e) Submission of a list of all known current members of the group and a copy of available former lists.

A list of the current members was provided to the Bureau but no previous membership lists were submitted. No evidence was submitted nor could any be found by members of the Acknowledgment staff that members of the MTD were descended from Munsee or Delaware Indians or were of Indian descent. The group's constitution does not have a membership provision. This, however, is irrelevant because none of the group could prove Indian or Delaware ancestry.

Other than the tribal roll, which only lists names and ages of members, no genealogical information was submitted with the petition. A review of newspaper accounts and other records, however, verified the existence of slightly more than half of those listed on the MTD roll. Researchers were unable to verify the existence of the remainder of those listed on the roll. Clyde Bungard, organizer of the petitioning group, did not provide evidence to substantiate his claim to Indian ancestry. In an article published in Wassaja in March 1978, however, Bungard wrote that he was descended from a Delaware, Elahtut, and a non-Indian who Elahtut married "back east," in the 1860's.

Members of Elahtut's sister's family living today, however, deny any relationship and claim that Elahtut was unmarried, childless, and never left Oklahoma. Although in several instances Bungard listed the place of his birth as Santa Clara County, California, no record could be found of his birth in Santa Clara County or California State vital records. A record of his birth, however, was found in the State of Ohio vital records. This record indicates that Bungard and his parents were non-Indian.

One former member of the group claimed that most of the 34 names on the MTD roll were fictitious, created by Bungard to impress state and Federal authorities with the size of his following. None of the individuals appearing on the MTD roll are enrolled with either of the two Delaware tribes in Oklahoma, nor is there any record that any member applied for payment as a Delaware descendant in the awards made in Indian Claims Commission Dockets numbered 298 and 72.

No evidence was submitted or found which would indicate that any member of the MTD was Delaware Indian or of Delaware or Indian ancestry. We, therefore, conclude that the MTD does not meet the criteria in 54.7(e).

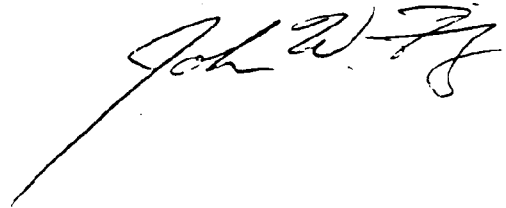
54.7(f) The membership of the petitioning group is composed principally of persons who are not members of any other North American Indian tribe.

The petitioner did not specifically speak to this criterion. There is, however, no indication that any of the MTD are members of any North American Indian tribe. Therefore, we conclude that the MTD is composed principally of persons who are not members of any other North American Indian tribe and that it meets the criterion in 25 CFR 54.7(f).

54.7(g) The petitioner is not, nor are its members, the subject of congressional legislation which has expressly terminated or forbidden the Federal relationship.

The group does not appear on the Bureau's official list of "Indian Tribes Terminated from Federal Supervision" or the list of "Terminated Tribes Restored to Federal Status." Research revealed no legislation terminating or forbidding the Federal relationship.

We conclude that the MTD is not now nor have its members been the subject of congressional legislation which has expressly terminated or forbidden the Federal relationship and that the group has met the criterion in 25 CFR 54.7(g).



HISTORY OF THE MUNSEE-THAMES RIVER DELAWARE  
INDIAN NATION OF PUEBLO, COLORADO

Aboriginally, the Delawares inhabited the entire basin of the Delaware River in eastern Pennsylvania, southeastern New York and most of New Jersey and Delaware. Gradually, the Delawares were crowded out of their ancestral homes and they began moving westward about 1742. In 1751, by invitation of the Huron Indians, the Delawares began to form settlements in Ohio. About the year 1770, the Delawares received permission from the Miami and Piankashaw to occupy the country between the Ohio and White Rivers in Indiana. In 1789, a part of them removed to Missouri and then to Arkansas together with a band of Shawnee. Around 1820 the two bands found their way to Texas. A portion of the tribe also migrated to Canada, near the town of Munsey on the Thames River, settled there, and remain there today. By the year 1835 most of the tribe had been gathered on a reservation in Kansas from which it was removed in 1867 to Indian territory, now Oklahoma, and incorporated with the Cherokee Nation. Another band is affiliated with the Wichita and Caddo Tribes in Oklahoma. These two groups, the Cherokee Delaware and the Absentee Delaware are the only Delawares for whom the Federal Government recognizes a responsibility.

There also may be a few scattered groups of unrecognized Delaware descendants in the United States, as well as the descendants of the group of Delawares and Shawnees who went to Canada and settled along the Thames River in Ontario. Although the MTD claims to have evolved from the aboriginal Delaware tribe, no evidence was submitted and none could be found by the Acknowledgment staff to link the MTD with the historical Delaware tribes, recognized Delawares now in Oklahoma, any of the unrecognized groups, or the Canadian Delawares.

Although extensive efforts were made by Federal Acknowledgment staff researchers to establish a connection between the MTD and existing or historical Delaware or Munsee groups or individuals absolutely no social, cultural, genealogical or historical links could be found. Apparently the idea for the group developed from an association which Clyde Richard Bungard had with the United Shawnee Nation -- Remnant Band of Xenia, Ohio, in late 1973 or early 1974. Although Bungard was never a member of the group, current members of the Ohio group remember that he was "somewhat allied" with it. The United Shawnee Nation is presently an unrecognized group with a petition pending before the Bureau of Indian Affairs for acknowledgment that it exists as an Indian tribe. The concept of the MTD developed and was modified over a period of time from 1973 to 1977 due to a series of incidents in which Mr. Bungard was directly involved.

Consequently the balance of this report is focused on the founding, development and dissolution of the group which petitioned the Bureau of Indian Affairs for Federal Acknowledgment. Because of the unusual nature of the MTD, none of the usual and customary records or documents associated with group or tribal activity could be found by researchers. Therefore much of this report focuses directly on the activities of Bungard as they related to the petition which was submitted to the Bureau on July 22, 1977.

Efforts to verify the historical continuity of the MTD as required by 25 CFR 54 were without results. No evidence of the group nor of any antecedent groups could be found until 1974. At that time, in the Spring of 1974, a news item appeared in the Pueblo Chieftain newspaper relating to the arrest of a non-Indian female friend of Bungard. This incident and the series of incidents which followed show how Bungard's concept of tribal chief was developed, how the idea of the MTD originated, and show how Bungard, who referred to himself as William Lee Little Soldier, managed to establish a relationship with one agency of the Federal government.

Bungard's friend was arrested by an officer of the Colorado State Division of Wildlife for the illegal possession of 50 eagle feathers. Newspaper accounts of the incident report that Little Soldier had "recently moved to Pueblo."

In defense of the woman, Bungard told authorities that he was the owner of the feathers; that one of them had been owned by the "Thames Delaware" tribe for 90 years; and that neither he nor his friend were aware of the eagle feather law. He maintained, however, that as a Delaware Indian he had a right to possess the feathers. Despite testimony by Bungard that the feathers belonged to him and that as a Delaware chief he was entitled to possess them, on November 12, 1974, the woman was convicted of illegally possessing eagle feathers. The verdict was appealed. During the early stages of the incident (in June) Bungard made no known claim to being a chief. His claim that he was a Delaware chief was later added to his account as the trial progressed, probably in November.

During the period between the original verdict and the hearing of the appeal, Bungard worked to perfect his Indian story, developing two typewritten forms, one entitled "Request to Receive Eagle Feathers For Use In Religious Ceremony" and a second entitled, "Certification of the Tribal Status of Applicant," both of which were forwarded to the Federal Bureau of Sport Fisheries and Wildlife.

Bungard or an associate apparently filled out the first form. The second stated in part that William Lee Little Soldier "according to Bureau files is a Thames Delaware chief and priest . . . Canadian Bureau files list him as a hereditary tribal (sic) Chief and a member of the Snake Clan and Eagle Nob Religious Society". The certification carried the signature of Shirley Plume, then Superintendent at the Standing Rock Agency. The "Request to Receive . . ." was dated May 10, 1974, and the certification was dated May 20, 1974. Plume's signature, however, was apparently forged. She swore in an affidavit three years later that she did not provide, or sign a certificate for William Lee Little Soldier; that his name was not on the Standing Rock Sioux roll; that her agency held no membership records of the Delaware tribe; and that neither she nor her staff was acquainted with or ever had any dealings with Bungard or Little Soldier. There is no indication as to where or how Bungard got Ms. Plume's name. Ms. Plume, however, received nationwide publicity on her appointment as the first Indian woman superintendent, and she believes that Bungard may have gotten her name from one of these articles.

Notwithstanding the fact that the "Request to Receive" and the certificates were typed on plain bond paper, without Bureau or Departmental letterhead, and did not remotely resemble official forms, the Bureau of Sport Fisheries and Wildlife issued a

permit to allow "Chief William L. Little Soldier of the Munsee-Thames River Delaware Nation to possess and transport eagle feathers where necessary to conduct and participate in religious ceremonies." The permit was effective on March 26, 1975, two days before the court proceedings were closed. To replace Bungard's 50 confiscated feathers, the Wildlife Service sent ten eagle wings. Newspaper accounts reported, however, that Bungard was dissatisfied however, because the eagle wings were received in a "decaying, smelly condition."

It appears the term, "Munsee-Thames River Delaware Indian Nation," was first used in the correspondence with the Sport Fisheries and Wildlife Service regarding the eagle feather permit. Prior to this time, Bungard had referred to his organization as the Thames Delaware or simply the Delaware Tribe. Notwithstanding the development of a more formal title, there is no evidence that Bungard had any following at this time.

Up to this point, there is no evidence that Bungard was part of an Indian community or that he was a leader of such a community. He subsequently began to make efforts to gain a following over which he could exercise influence.

54.7(b) of 25 CFR requires that the group live in a community viewed as American Indian and distinct from other populations in the area. Section 54.7(c) requires that the petitioner maintain a tribal political influence over its members as an autonomous entity throughout history until the present.

During the balance of 1975 and into 1976, he visited Oklahoma and Ohio on several occasions, apparently in an effort to develop background for his Indian tribe/Indian heritage/Indian Chief story which he found was effective with authorities in areas with little or no Indian population, and also attracted media attention. He visited several prominent Delaware Indians in Oklahoma and spent an indeterminate amount of time doing research in the local history room of the Bartlesville Library which houses a voluminous collection of Delaware information. Bungard appears to have spent a great deal of time and effort to locate the name of anyone on old Delaware rolls who had died without children. Bungard, fully bedecked in Indian regalia, also made the powwow circuit during this period, much to the consternation of many Delaware people, and to the amusement of others. He clearly was not accepted as an Indian.

Bungard also made some efforts to establish a political following during this period. While in Oklahoma, he told several older Delaware people that he wanted to be chairman of the entire Delaware nation and circulated a petition for the removal of the chairmen of the recognized Delaware tribes. There is no indication that any enrolled member signed the petition.

Although Bungard told several Delaware people that he was the leader of a group of Delaware Indians in Colorado, there is no evidence that he had a following during this period. He later told informants in Ohio that he had been adopted by an old Indian chief in Colorado who died, and that he had inherited the chieftainship. On one visit to Oklahoma in early 1976, he was accompanied by two friends, a married couple, described by the Oklahoma Delawares as non-Indian.

Notwithstanding the fact that members of the recognized Delaware tribes specifically told the couple the Munsee-Thames River Delaware/Little Soldier thing was invented by Bungard, they were apparently among the first to join Bungard's group, and were later listed on the Munsee-Thames River Delaware roll.

In the summer of 1976, Bungard visited the East coast, where he attended a "powwow of the Delaware nation" near Bushkill, Pennsylvania. A skeptical reporter noted Bungard was "a blond and a half breed." Bungard told the reporter that there were 39 members in his tribe in Colorado. This is the first recorded instance in which he actually claimed he had a following. Researchers, however, could find no evidence to substantiate that he had any such following at this time.

There is substantial evidence to indicate that Bungard made efforts to recruit members. These were apparently recruited at large and not from any existing community. There is no evidence that any of them, including Bungard, could establish Indian ancestry from the Delaware tribe or any Indian tribe which existed historically, as required by Section 54.7(e).

While on the 1976 trip in the East, Bungard apparently made his first serious attempts to recruit members, with a modest degree of success. Researchers were able to establish that at least three people moved to Pueblo, Colorado, at Bungard's behest during this period.

There is also some indication that Bungard attempted to raise money through a program of selling memberships in the Delaware Nation for \$22.42. The fee was in part to cover the expense of the "sweat lodge ceremony," which Bungard admitted was occasionally held in a shower stall when time did not permit construction of an authentic sweat lodge. This appears to be his first efforts to develop a group or organization.

According to one former member of the group, the requirements for membership were 1/16 degree Indian blood, but no proof was required. There is also no indication that the members were required to be of Delaware descent or of one specific tribe. The applicant simply was required to fill out a personal information card. "Anyone could join if they just came to Little Soldier and filled out a card," an informant told an Acknowledgment researcher.

No documentation was submitted nor could the Federal Acknowledgment researchers find any evidence that any members of the group were of Munsee or Delaware descent. None of the individuals listed on the MTD roll applied for per capita payments in the Delaware judgment award in Indian Claims Commission Dockets numbered 298 and 72. There was a belief in the group that at least two of Bungard's followers were enrolled with recognized Indian tribes, Navajo and Chippewa. Both claimed to be 1/16 degree Indian. Neither could be found on the rolls of the respective tribes claimed. There was one member of the group who was apparently associated with an unrecognized group.

Section 54.7(b) of the regulations require that a substantial portion of the group inhabit a specific area or live in a community viewed as American Indian. Bungard

made at least two attempts to acquire land upon which to establish a "Delaware center."

Following the powwow in Pennsylvania in 1976, Bungard and his wife, Princess White Deer (aka Wanda W. Lee), spent part of the summer in Woodstock, New York, a community of artists. While at Woodstock, he convinced a number of people to support him financially in the purchase of land and the construction of an authentic "big house" for the Munsee-Thames River Delaware. He was able to raise enough money to pay \$500 down on four acres of land near Marbletown, New York, which was to be purchased for a total cost of \$7,000. However, one informant noted Bungard's backers withdrew their support and the Munsee-Thames River Delaware Nation made no further payments on the land.

After a lengthy exchange of letter and telephone calls between Bungard and the seller, no further payments were made. The mortgage was foreclosed in early 1981, after further attempts to contact Bungard failed.

Back in Colorado, in the Fall of 1976, Bungard made a second effort to acquire land using an approach similar to that used in Woodstock, New York. The Pueblo Chieftain newspaper carried an article in January 1977 entitled "Fair-Skinned Chief Dreams of Center," in which Bungard presented plans for a commercial campground and Indian cultural center, and noted that donations were needed to fund the project. Apparently unsuccessful in his attempts to solicit funds for his project, Bungard attempted to have the State of Colorado donate 160 acres of land to the MTD. Although the attempt failed, he did manage to arrange a personal meeting with the Executive Director of the State's Commission on Indian Affairs, from whom he requested assistance with his project. The Executive Director refused to cooperate and wrote the Bureau of Indian Affairs questioning the legitimacy of the group. Bungard was successful, in securing some exemptions as an Indian tribe from Colorado sales and use taxes through other channels in January 1977.

In a further effort to gain State recognition of the MTD and his position as leader, Bungard made an unsuccessful attempt to receive authorization from the State to issue driver's licenses and license plates to "tribal members." Despite his failure to receive the authorization, he developed a "homemade" driver's license and license plates for his personal automobile and used them until his new wife, Vickie Lee Little Soldier (aka Vickie Jarvis), was arrested for driving an unregistered vehicle and driving without a valid driver's license. The license plates for the automobile were hand painted with the letters DPL-1, above which was painted the word, "Diplomat."

The incident involving the automobile and driver's license was one of a series of brushes with the law, dating from March until July 1977. These ultimately resulted in the arrest of Bungard, Vickie Jarvis, and several other members of the group on charges of possession of more than one ounce of marijuana. Bungard pled guilty to the charge of possession and was subsequently sentenced to six months in jail. All but one month of the jail sentence was suspended in favor of two years probation.

With police scrutiny of the group intensified as a result of the marijuana incident, dissension increased among Bungard's associates, and they began to leave the area.

Two members left while Bungard was on vacation in June 1977, taking with them several items used in tribal ceremonies including a wooden "warrior shield" and a "tribal drum."

#### Dissolution of Group

There is absolutely no evidence of group activities at this point. As police and newspapers kept them in the local spotlight, the group continued to abandon Bungard, frequently checking in at the local police station to disavow any further association with the MTD. At least one departing member declared that Bungard and the MTD were a hoax.

Ultimately Bungard left Pueblo, lived briefly around Colorado Springs until June 1978 when he notified the Colorado Springs Social Services Department that he was moving to Tehoma City, California, where he and another person, a Tristen Meehen, were planning to acquire 2-1/2 acres of land. A few months later Bungard settled in a development call Ranch Tehoma reservation, twenty miles west of Red Bluff, California. Bungard purchased a small trailer and lived on a one acre lot which he purchased at Ranch Tehoma and proclaimed to be "Little Soldier Estates" by virtue of a sign he erected on the property.

Local officials stated there was never any following or group of people living at Ranch Tehoma with Bungard throughout the duration of his stay in this area. There was a series of individuals who lived briefly at the trailer with Bungard but never more than one or two at a time. According to local officials, Bungard would pick up hitchhikers, tell them he was an Indian chief and offer them a place to stay.

Bungard's California stay ended abruptly when he was arrested with Vickie Lynn Jarvis in July 1979 on three counts of felony perjury, and one count of welfare fraud. Bungard was released on his own recognizance and left California, leaving Jarvis to face charges alone.

Presently Bungard is residing somewhere in the East. There is no indication that any of those people on the MTD roll which was forwarded to the Bureau of Indian Affairs are currently with Bungard, and there is no indication that he is presently maintaining a group or that the MTD still exists and is maintained by him to be a tribe.

### UNPUBLISHED SOURCES

Federal acknowledgment files on the Munsee Thames River Delaware held in the Division of Tribal Government Services, Branch of Federal Acknowledgment. Files from various state and local agencies which had an association with the MTD or Clyde Richard Bungard.

#### Research Data

Research was conducted on the MTD and activities of Clyde Richard Bungard from February until November 15, 1981, and included a research trip to Pueblo Colorado, and numerous telephone conversations for the purpose of verifying to the information submitted by the MTD.

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Philadelphia Inquirer

6-28-76 "Powwow in the Poconos: Few of Last of Delawares"

The Pueblo Chieftain/Star Journal

6-20-74 "Indian Vows Court Test to Get Feathers Back"  
11-10-74 "Eagle Feather Trial to Commence Monday"  
11-11-74 "Feathers Case Jury is Seated"  
11-12-74 "Jury is Deliberating Feathers Case Verdict"  
11-13-74 "Indian Feather Stored Unceremoniously In Bag"  
3-28-75 "Saga of Confiscated Eagle Feathers Noses to a Close in Court"  
3-28-75 "Dropping of Appeal Cancels Penalties"  
1-17-77 "Fair-Skinned Chief Dreams of Center"  
4-1-77 "Pot Possession Suspect is Freed on \$2,000 Bond"  
9-28-77 "Guilty Pot Plea Entered"  
7-30-77 "Cops 'Tag' Woman for 'Homemade' Driver's License"  
10-28-77 "Little Soldier Given 6 Months for Pot"

Wassaja

11-12-77 "The Hidden Nation"  
3-78 "Objects to Claims of Little Solider"