

DELAWARE INDIAN NEWS

THE OFFICIAL PUBLICATION OF THE DELAWARE TRIBE OF INDIANS

Lënapeí Pampil

April 2022 • Volume 45, Issue No. II

From the Desk of Chief Brad KillsCrow

Brad KillsCrow, Chief

Hè, kulamalsi hàch? I hope everyone has had a good beginning to their new year. The Council and I have been busy researching and developing ideas for the use of the (COVID) American Rescue Plan Act funds we received in 2021 from the federal government. With the help of program staff, we have identified a number of projects that will create new programs or enhance existing ones while updating the Tribe's infrastructure. On March 5, we had a good turnout for an open Town Hall meeting which provided the Council an opportunity to share our ideas and receive input. After the Town Hall meeting the Tribe went right to work and is rolling out the following programs based on your input: COVID Healthcare & Long-Term Recovery, Vocational Training, Home Repair, and Down Payment Assistance for homebuyers. I appreciate all the input that we received at

the Town Hall meeting. For tribal members who were not able to attend, we invite you to contact our ARPA Program Director, Leslie Jerden at ljerden@delawaretribe.org. Leslie will be compiling your input and reporting it to the Council for consideration.

In other activities, we have completed the Cook Arbor construction project and are putting the final touches on the Food Pantry. The Veterans Committee broke ground on the Tribal Veterans Memorial on January 29 and construction is under way.

In the next few weeks we will begin renovation of the Community Service Building, which will include painting the exterior, installing new windows and roofing, and adding new signage.

In closing, I want to remind everyone of the upcoming Delaware Pow Wow May 27-29. This is always a great homecoming for a lot of our Lenape people. I look forward to seeing everyone there!! ■

ANNOUNCEMENT: Town Hall Meeting on June 4, 2022

Come for a Tribal Council update and let your voices be heard!

Lunch will be served at noon and the meeting will start at 1 P.M. All tribal members welcome!



57th Annual Delaware Pow Wow

May 27, 28 & 29, 2022

Fred Fall-Leaf Memorial Campgrounds
3 Miles East of Highway 75 on Road 600, Copan, OK 74022

Head Singer:	Mike Shawnee
Head Man Dancer:	Beaushee Wildcat, Jr.
Head Lady Dancer:	Amanda Proctor
Master of Ceremonies:	TBA
Arena Directors:	Chris Soap & Mike Gabbard
Host Gourd Dance Group:	Lenape Gourd Dance Society Osage Gourd Clan
Host Northern Drum:	Red Land Singers
Color Guard:	Lenape Color Guard
Stomp Dance MCs:	Jimmie Johnson & Bruce Martin

2022 Delaware Pow Wow Princess

Cayla Marie Magee

Schedule of Events

Gourd Dance

Friday: 6:00 p.m. – 8:00 p.m.

Saturday & Sunday: 3:00 p.m. – 5:00 p.m. and 6:00 p.m. – 8:00 p.m.

Jr. Contests Friday night, Sr. Women contests Saturday night & Sr. Men Sunday night

Stomp Dance

Friday and Saturday nights following the Pow-Wow

ALL SPECIALS ON SATURDAY & SUNDAY AFTERNOONS FROM 1:00 p.m. – 3:00 p.m.

Bet Football Game – Men against Women – Saturday at 11:00 a.m. – area between the Markley Camp and Fred Fall-Leaf's Home

Delaware War Veterans Fundraiser Auction for Delaware Veteran's Memorial Saturday Morning @ 10:30a at The Brooks Camp

Sunday Morning Church Service – 10:00 a.m. at the arena

Sunday Afternoon Turtle Races – West end of Football field

ANYONE SELLING MEAT PIES OR OTHER FOOD ITEMS WILL BE ASKED TO LEAVE

NOT RESPONSIBLE FOR ACCIDENTS OR THEFT!

No chairs may be setup around the arena until Friday, May 27th at approximately 10:00 a.m.

AN ANNOUNCEMENT WILL BE MADE WHEN IT IS TIME

FOR ARTS & CRAFTS INFORMATION or for more information on the dance, call Elaine Clinton – 918/914-9347

Free Parking

Free Admission

From the Desk of Tribal Council Member Tonya Anna

Tonya Anna, Tribal Council Member

Happy Spring! I hope you got your wild onion fix to kick off this season, but it's also a time of growth for the tribe. The past five months on the Tribal Council have been full of ups and downs. Some hard decisions had to be made, but there were also easy choices for the advancement of our tribe. One of my favorite things has been getting to know the employees and members. Brainstorming is one of my favorite things to do so, if you have an idea please bring it before the Tribal Council or contact me at (918) 914-2081 or email tanna@delawaretribe.org. I

discovered that our tribe has great potential in the form of many talented members and employees, so I am inviting all to reach for the stars when making requests. As I stated to the ones I talked to—we may not be able to give you the stars but we may be able to give you a cloud or two. The Tribal Council can't promise everything that is asked for and will upset some people with our decisions. Just know that the betterment of all is our main goal. There are so many exciting things coming down the pike and I can't wait to see how it will benefit the tribal members. It was breathtaking to see such a great turn out for the Tribal Council meeting and hope to see attendance grow in the

future with increasing membership. As our tribe grows, so grows the need for volunteers, so if you would like to step up and help assist, please reach out to me.

In closing, I would like to thank tribal council for giving me this opportunity to fill the vacancy. It has been an eye-opening experience, but one that has given me the chance to be the voice for so many who felt like they couldn't be heard. I will continue this mission for our Lenape people and unite with leadership to make our tribe as successful as possible. ■

Now Recruiting for Our Own CSI Team

Leslie Jerden

I am seeking individuals willing to give of their time on a voluntary basis. A group of tribal members are needed to form our own CSI (Community Support Investigator) Team. Members will be asked to research specific topics of interest for information sharing purposes with the Tribe. The findings of such research will provide much needed insight into the viability of current and future projects for the Tribe as a whole. CSI Team members must be able to send and receive emails, and meet either in person or by Zoom on a biweekly basis. Topics may include: contacting PSO regarding construction of buildings and using solar panels; determining what match in funding such power companies may provide for "green" builds and designs; researching other tribes' success and building models; contacting city water companies to determine if we may partner in a storm water recycling plan; research for licensing requirements and costs associated for various environmental, community, and food programs; and other opportunities that may present themselves.

CSI Team Members will be able to choose research topics from a working list. The qualified CSI Team Member will have the ability to check a subject nine ways to Sunday, to communicate effectively, and to show up for meetings to voice their findings. Elder preference is given, followed by all other willing tribal members.

Please email Leslie Jerden at ljerden@delawaretribe.org to express your interest in being a part of the CSI Team. ■



Free Counseling Available for Tribal Members Who Express a Need for Mental Healthcare

Celeste Amadon

The Delaware Tribe has launched Mental Health Matters, a counseling program for tribal members experiencing anxiety or depression. Members who apply will be eligible for a maximum of eight counseling sessions free of charge, regardless of their income level. The Tribe has contracted with the Samaritan Counseling Center, which will make nine of its licensed counselors available to Delaware tribal members in Oklahoma. The Center's commitment of significant professional staff to the Mental Health Matters program is intended to ensure that there is an appropriate provider match available for tribal clients. The program will also support tribal members who reside outside the state; program administrators will coordinate funding for counseling sessions from a local provider. To find out more, please call Sarah Boyd at 918-337-6590 or email sboyd@delawaretribe.org. This program is available based on expression of need and is not subject to a financial needs test.

The COVID-19 pandemic added stresses to our lives that can generate or intensify anxiety and depression: altered daily

routines, greater uncertainty, financial pressure, social isolation, prolonged close living, finding care for children out of school, separation from friends and family, accessing technology for remote work or school, and grief over the loss of friends and family members. Plus, many of us worry about being or getting sick, about how long the pandemic or mandatory prevention measures will last, about whether our job or school experience will be affected, and about what the future will bring.

Mental health disorders, including anxiety and depression, can worsen if left untreated. Some people suffering from fears about the pandemic increase their use of alcohol or drugs, which can increase anxiety and depression. According to the Mayo Clinic, people with substance abuse disorders are likely to have worse outcomes from COVID-19, because these addictions can harm lung function and weaken the immune system. If you are experiencing anxiety or depression, now more than ever it's important to learn self-care strategies and to get the care needed to help you cope. The goals of short-term counseling are usually to stabilize any symptoms and identify what

long-term resources or treatment would be of benefit. As we reported in January, a lawsuit initiated by the Shawnee Tribe led to an additional nearly \$20M in federal CARES ACT funds for the Delaware Tribe of Indians. Our Tribal Council held Town Hall meetings in January and February to discuss the Tribe's most critical needs. Mental healthcare figured prominently on the list that emerged from those meetings.

The World Health Organization, citing a massive 25% increase in the global prevalence of anxiety and depression during the first year of the pandemic alone, is calling on countries to do a better job of supporting mental health. According to the American Psychiatric Association, due to long standing inequities, Native Americans, who are already at higher risk for COVID-19-related physical and financial problems than our compatriots, are also at higher risk to suffer mental health problems. ■



Update from the Environmental Department

Denny Fisher, EPA Director

Spring is here! That also means spring cleaning is here. I know. None of us want to think about cleaning when the weather is getting better, but in this picture you can see a list of common spring cleaning projects. Keeping your house clean will improve the air quality in your home. Clean air means fewer health issues. If you suffer from allergies, a clean house will help. You can also help your allergies by keeping your yard clean and maintained. Cleaning also helps prevent the spread of COVID-19. Please protect yourself and others. Put those cleaning items from the Town Hall to good use!!!
EPA Director - efisher@delwaretribe.org ■



Community Garden Plans Underway

Leslie Jerden

A Community Garden is in planning stages! The proposed site for this large garden is just North of the Food Pantry. Plans would include a large tilled surface area augmented with topsoil, plots sectioned out by vegetable across the garden, and seedlings provided by the Tribe. Any community member may apply to be a caretaker of one of the plots. Caretaking would include weekly weeding and watering with water provided by the Tribe, as well as harvesting when your crop is ready. Upon harvest, 10% of the produce may be retained for the work of "hands in the dirt." A mini Farmer's Market will be held for all caretakers, and at that time caretakers may trade their own shares of the harvest amongst each other. The remaining 90% of all the harvested goods will be placed in the Delaware Tribe Food Pantry. Additionally, we will be checking into an aeroponics greenhouse to add the potential for year-round growth potential to supplement the proposed Community Garden. Caretaking is open for anyone interested, but keep in mind that weekly maintenance will be required. Poorly-attended plots will be considered forfeit and the assigned caretaker will retain no harvest rights. Forfeited plots will be assigned to the next person on the list. If you are interested please email Leslie Jerden @ ljerden@delawaretribe.org to reserve a plot. ■



Become a Featured Artist

We are now accepting and encouraging your submissions of your visual art in all mediums, including (but not limited to): painting, drawing, sculpture, digital art, collage, photography, mixed media, bead work, clay, wood, glass, printmaking, metal, weaving, and more.

The DIN committee will provide the opportunity for one applicant to feature their art in full color in an upcoming issue of the Delaware Indian News.

The featured artist will be asked to provide a minimum of one (1) and up to four (4) photos of their artwork. There is no limit on the pieces of artwork showcased as

long as they fit within the minimum and maximum number of photos.

In addition, the featured artist will be given the opportunity to submit a small blurb or article along with their artwork. This may be a short bio, description of the artwork, or inspiration behind it. Editing by the DIN will be offered if requested.

If the artist is selling their work, the featured artist will also be entitled to the business card size advertisement space for sale within the DIN ads. This space will be provided free of charge to the featured artist. If a business card is currently in use by the artist, it may be uploaded and emailed into the DIN. If the artist does not have a business card but would like to use the free space, they

may email the DIN the phone number, email, or website to publish for people interested in purchasing their work.

All artists are encouraged to submit their artwork for consideration.

By featuring a Delaware Artist in each DIN we hope to bring inspiration to the DIN readers. Whether art is used as a cultural celebration, as an avenue to provide income, or as a means of enjoyment, we hope to share the creativity among us. This month kicks off the Featured Artist program, and the submitted art may be seen on the back cover of this issue. We hope to see even more of your art in issues to come.

Please email submissions to:
din@delawaretribe.org ■

Delaware Tribal Member Abbey Davis Named 2022 Copan Homecoming Queen

Delaware Tribal Member Abbey Davis has been named as the 2022 Copan Homecoming Queen. Abbey has worked respite care for the Tribe during spring break, summer break and sometimes after school. Abbey is the daughter of Robert and Shanda Davis of Copan, OK.

Congrats Abbey on being Queen and your senior year. We hope to see you working again this summer around the Tribe. ■



New Nonpartisan Coalition to Register Oklahoma's Native Voters

Celeste Amadon

The Oklahoman has reported that despite a record vote total, Oklahoma still had the nation's lowest overall voter participation rate in the 2020 general election. A number of Oklahoma tribal leaders want to increase Native voter turnout as part of a recently launched voter registration effort. *Vote Your Values* will focus on getting more people to cast ballots in a state with a large Native American population and a small voter turnout.

The voter registration effort is being organized in advance of June's primary elections for two critical statewide offices: Oklahoma Governor and a U.S. Senate seat being left open by the retirement of Senator Jim Inhofe. *Vote Your Values* is structurally non-partisan, and newly registered voters

will be able to vote as they wish. However, the 2022 election cycle is a heated one for a number of tribal leaders involved, who have announced their opposition to incumbent Gov. Kevin Stitt. Stitt has come out in fierce opposition to the 2020 Supreme Court *McGirt v. Oklahoma* decision. The *McGirt* decision ruled that Native Americans who commit crimes on Native American lands, which they ruled still includes much of the eastern portion of the state, including Tulsa, cannot be prosecuted by state or local law enforcement and are instead in the jurisdiction of tribal or federal courts. So far contenders for the open U.S. Senate seat include Congressman Markwayne Mullin and former Inhofe chief of staff Luke Holland.

For more information see: <https://www.voteyourvaluesok.com> ■

Delaware Tribal Court

As a tribal member you have the option to use our tribal court system. Charles Tripp is our Chief Justice, along with appellate judges Rick Barnes, Cameron Fraser, and Beverly Chafin. The Uniform Fee Schedule for Tribal Court Services is shown below. To access more information pertaining to our tribal court go to <https://delawaretribe.org/tribal-government/tribal-court/>. ■



Uniform Fee Schedule

Trial Court

FILING FEE FOR ANY COMPLANT, PETITION OR OTHER ORIGINAL ACTION IN TRIAL COURT	\$55.00
ANY PROCEEDING TO MODIFY, VACATE OR CONTEMPT CITATION AFTER JUDGMENT IS FINAL	\$35.00
BENCH WARRANTS OR OTHER PROCESS	\$35.00
ANY APPEALS TO TRIAL COURT	\$100.00

Service of Process

BY PUBLICATION	\$50.00 (deposit)
BY CERTIFIED MAIL	\$ 8.00

Miscellaneous

REQUEST FOR JURY TRIAL	\$1,000.00 (deposit)
ISSUING SUBPOENA	\$12.00 (each)
MAILING	\$4.50 (any type)
NOTARY PUBLIC FEE	\$3.00 (per document)

Copies

Number/Type of Copy	Fee
1-25 Paper	No Charge
1-100 Electronic	No Charge
26+ Paper	\$.25 per page for size 8-1/2"x 14"and smaller
101+ Electronic	\$.25 per page for size 8-1/2"x 14"and smaller
Oversized & Special Paper	\$2.00 per page + \$3.00 service fee per page for sizes larger the 8- 1/2"x 14"and for pages requiring special equipment to scan or copy
Certified Copy	\$3.00 per page

ALL FEES DUE UPON FILING

PAYMENT BY CASHIER'S CHECK, MONEY ORDER OR CASH ONLY

Youth Interview: Celeste Amadon

What cultural practices or experiences taught to you are most meaningful?

At my father's house we use the "talking stick" at family dinners. Our talking stick is a work of art carved from a yellow pine branch. We learned patience and the wisdom of listening until it was your turn to hold it and speak. This tradition meshes well with our often strident politics, and I have fond memories of the experience of feeling heard, even as a child. My father's tradition taught me to quiet the egotistical, debate-seeking part of me, so I can devote my full attention to others' words. Because I am truly content to listen, and am not anxious that I will not have my say, it's easy to be patient with a friend struggling to articulate their feelings or point of view. Every year on the National Day of Mourning, my family honors those who so unjustly suffered from the Great Genocide, while also honoring the spirit and tenacity of those who survived—against all odds. I am a history wonk, so I have enjoyed assisting my grandmother in researching our tribal genealogy. My Native heritage has meant more to me as I've understood the extent of the harm visited on my ancestors, and how few of them survived our Tribe's many forced migrations.

What are your biggest goals for Lenape Youth going forward?

I want the youth outside of Oklahoma to reconnect to their Delaware ancestry and its culture, and to have occasions to interact with the Tribe in person and remotely. Natives American youth still go to college at a lower rate than other ethnicities, so it's imperative that we all pull together to help Lenape youth be positioned to get a higher education. I'd like to see young Lenapes in college and recent college graduates mentoring and perhaps tutoring young members of the Tribe, in person or over Zoom.

What is your advice to our young Delaware members?

To take advantage of every resource that the Tribe and its members near and far can offer to realize your potential. Each of us can contribute more to the Tribe if we have skills and are thriving. I hope tribal enrollment includes our solemn commitment of advocacy for the Delaware Tribe and for Native people broadly. ■



Delaware Tribal Princess Interview: Morgan Messimore

Interviewed by: Anna Pate

What cultural practices or experiences taught to you are the most meaningful?

Being taught our tribe's social dances has been one of the most meaningful experiences. I especially enjoyed learning the woman's dance from the elder women at our Youth Camp.

What are your biggest goals for Lenape Youth going forward?

I hope for more youth to become involved in the youth council as well as the internship programs offered.

What advice would you give to young Delaware members?

My advice is to learn as much as you can from your family about our Tribe. Spend as much time as you can with your elders and learn from them because they won't be here forever.

How did you feel during the process of becoming Delaware Tribal Princess?

I was very nervous but also excited!

What were you most excited about?

I was most excited about representing our tribe and all of the opportunities that have come to follow being crowned princess.

What have you learned while interning for our Cultural Center?

I have really enjoyed learning about the artifacts and the archival process and putting together our museum has been very fun! ■

Delaware Tribe Gift Shop Update

Our Gift Shop now has satin jackets with the tribal seal and a quilted liner. They come in red or black and are available in sizes Large, X-Large and 2-XL. Other sizes are available by special order. All gift shop items can be purchased online at www.delawaretribe.org/shop/. Major credit cards accepted and your purchase can be picked up or mailed. For more information call Anita Mathis at 918-337-6595 or 918-338-9919. Wanishi ■



Community Services Programs

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

The Community Services committee has reinstated programs previously suspended and revised or kept the same dollar amount of benefits that were previously reduced. Based on the anticipated availability of funding, applications for the following programs are being accepted. Tribal members are only allowed to apply for two applications per fiscal year. Applications are con-

sidered on a case-by-case basis.

Burial Program: \$750.00 Burial assistance for Delaware Tribal members. The family may apply for the funds to be used for expenses that are most beneficial to the family (i.e., funeral services, family meals, wake, grave markers, etc.) Documentation required to establish membership and proof of death.

Elder Prescriptions: Prescription medication assistance to Delaware Elders age 60 and over for Pharmacy and related costs. Elders may receive as-

sistance up to \$75.00 per month. Funds may be disbursed to vendors or reimburse applicants with proper documents and receipts.

Medical Assistance: Assistance to pay medical bills, including but not limited to out of pocket medical expenses, medical equipment (purchase or rental), Home health care, pharmacy, etc. not to exceed \$300.00 Payment for services will be made to provider or Tribal member if paid receipts are included with other required documentation.

Emergency Assistance & Emergency Travel Assistance: Emergency assistance

to Delaware Tribal members. Funds are to be used for emergency situations as requested by Tribal member. Applicants must utilize other community resources if available. Emergency Assistance up to \$400.00 and Emergency Transportation up to \$200.00 Funds will be determined and disbursed by the Community Service committee on a case-by-case basis.

Rental or Mortgage Assistance: Available up to \$400 based on same criteria as emergency application and determined on a case-by-case basis.

Dental Assistance: Reinstated

to \$300. Provides assistance for dental services including tooth repair, fillings, dentures or emergency services. Income verification required.

Optical Assistance: Provides assistance for optical services to Delaware Tribal Members. Funds may be used for services, including glasses, exams or related costs up to \$200.00 annually. ■

Delaware Indian Graduation Stoles Available To Graduating Seniors

Graduation stoles allow our graduates to show their Native affiliation.

Apply immediately to ensure delivery by commencement.

The Delaware Tribe gifts attractive colorful Native-themed graduation stoles to qualified graduating Delaware high school and college seniors to honor their accomplishments! Every May and June, young members of our Tribe walk across stages in Oklahoma and across the country wearing this uniting symbol. The stoles empower Delaware tribal youth to honor their heritage by representing the Delaware Tribe of Indians on graduation day. Graduates may keep the stoles as a memento of the Tribe's pride in them. Graduates who provide DIN a photo of themselves in commencement attire and Delaware graduation stole may be featured in the DIN planned photo montage of the Tribe's 2022 graduates. We encourage students to review and adhere to their school graduation policy.

Qualification/Application

- The student must be graduating within the school year the application is completed.
- The student must hold a valid Delaware Tribe of Indians tribal membership.
- The student must apply for a stole by providing their name, address, high school or institute of higher learning name and date of commencement ceremony, and tribal enrollment number for verification. Contact Dana Murrell via email: dmurrell@delawaretribe.org or by phone at (918) 337-6545 ■

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

Caney Office:

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

Tribal Web Site:

www.delawaretribe.org

General Email:

tribe@delawaretribe.org

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.

Trust Fund Higher Education School Scholarship: Delaware Tribal members attending college are eligible to apply. Currently, full-time students may apply for \$600 per semester for up to eight semesters and part-time students may apply for \$300 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 February 15.

You can download the applications directly from our web site www.delawaretribe.org. Just go the Services/

Programs tab, and then scroll down to Educational Assistance.

As a reminder there are still applications available for children's education assistance. Applications are still being accepted for children Pre-K through 5th grade. Fully completed applications receive a Walmart gift card for \$20. These one-time applications may be found online at <https://delawaretribe.org/services-and-programs/educational-assistance>. Please mail your completed applications to the tribal offices at 5100 Tuxedo Blvd., Bartlesville, OK 74006 ■



Lenape Language Report

Jim Rementer, Lenape Language Project Director

What's New: The Lenape Talking Dictionary was funded by the National Science Foundation starting on June 1, 2020 for a year and a half. Our grant ended on the last day of November 2021. After the final report was submitted we received this compliment: *Thank you for this excellent final report, and congratulations on everything you have been able to achieve in service of this important work. Mary Paster, NSF.*



Working on Language Preservation: This photo is of Nora Dean telling young people about the Lenape. This was one of many talks she gave.



This photo is of the last three fluent speakers of Lenape. Lucy Blalock, Nora Dean, and Leonard Thompson.



This cartoon is in memory of Jack Tatum who set up the first tribal website. I found it some years ago in a computer magazine so I clipped it out for Jack.

What's New: We continue to add to the Lenape Names lists. The lists contain the Lenape words, images, the English translations, and links back to the sound files in the Lenape Talking Dictionary. These are found at this address:

[http://delawaretribe.org/blog/2013/06/26/language/.](http://delawaretribe.org/blog/2013/06/26/language/)

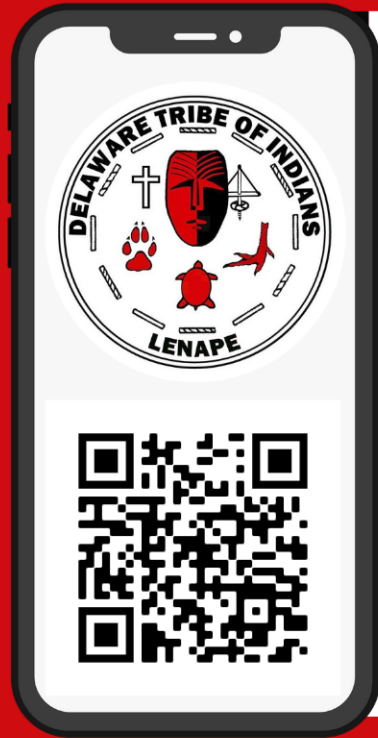
Here are the new lists as posted:

<https://delawaretribe.org/wp-content/uploads/Lenape-Names-of-Activities.pdf>
<https://delawaretribe.org/wp-content/uploads/Lenape-Names-for-Things-People-Do.pdf>
<https://delawaretribe.org/wp-content/uploads/Lenape-Names-for-Other-Things-People-Do.pdf>
<https://delawaretribe.org/wp-content/uploads/Lenape-Names-for-Things-at-Home.pdf>
<https://delawaretribe.org/wp-content/uploads/Lenape-Names-for-the-Times-of-Day.pdf>

Another List: Although it is not about language I created this list of artwork by Lenape artists. The idea to do this list was because Curtis Zunigha has been interested in finding Delaware artists of the younger generation.

<https://delawaretribe.org/wp-content/uploads/Artwork-by-Lenape-Artists.pdf>

We will continue to add to the Lenape Talking Dictionary as we work through the recordings made with the tribal elders who are no longer with us. ■

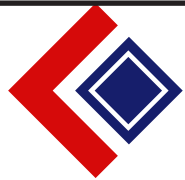


Introducing DELAWARE TRIBE OF INDIANS

NEW DIGITAL COMMUNICATIONS APP

Ensure your access by filling out the App Sign-Up Form using the << QR code or <https://forms.gle/ZDGML6rnPMdBAPrc6>

Enabling our community to stay connected and informed



CARDINAL
BUILDING SOLUTIONS

MATT LITTLETON -Owner/Operator

Consulting
Owner's Representative
Construction Management

matt@cardinalbuildingsolutions.com
cardinalbuildingsolutions.com
405.762.2844

Delaware Tribe of Indians proudly presents:

Lenape Early Learning Center

**Happy
happens
here.**

Now accepting applications for
employment & child waiting list!



*Follow Lenape Early Learning Center on
Facebook for more details!*

Native Art Market

The Delaware Tribe of Indians held its very first Native Art Market on March 19, 2022.

The show was set for four hours and we utilized the new Cook Arbor to serve lunch to all of the vendors and guests at noontime. Afterwards the Tribal Council had their regularly scheduled meeting.

We would like to thank all of the artists who participated in the show and give them recognition.

We hope to continue hosting events featuring Delaware other Native artists in the area.

Please give a special thank you to the following participants:

Delaware Tribe Gift Shop	Anita Mathis	(918) 337-6595	amathis@delawaretribe.org
Jon Tiger Artworks	Jon Tiger	(918) 850-3806	jm.tiger54@gmail.com
Narcomey Designs	Jackie Jackson	Facebook	Narcomey Designs
Sky Native Designs	Marie Murphy		skytvdesigns@gmail.com
Deerfeather Pipes	Chris Sears	(918) 327-0129	SearsC66@outlook.com
Irari' Jewelry	Stephen White	(918) 351-0231	irarijewelry@gmail.com
	Robie White	(918) 457-0945	
Joy Gover White		(918) 331-8997	
JosephChamberlainArt.com		(918) 277-1129	JosephChamberlainArt@gmail.com
Rick Large			karlaj1358@gmail.com
Wendy Fixico			hvtle@aol.com
Wyatt Loffer		(918) 260-4064	wyster20@gmail.com



JosephChamberlainArt.com



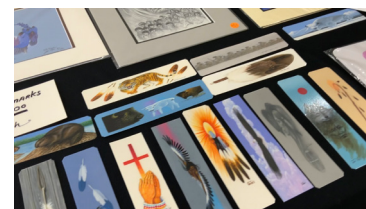
Wendy Fixico



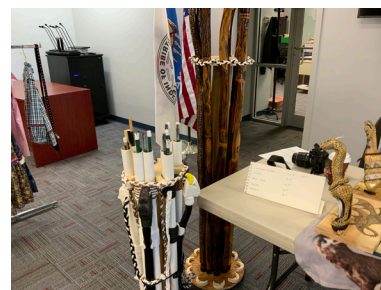
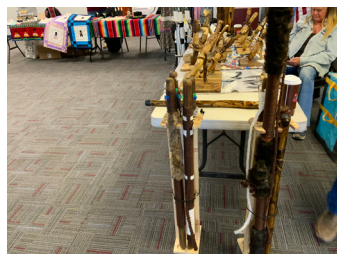
Wyatt Loffer



Deerfeather Pipes, Chris Sears



Jon Tiger Artworks



Rick Large

Obituaries

Curtis John Anderson



**October 5, 1947 –
January 20, 2022**

Curtis John Anderson, 74, longtime area resident, died Thursday in Bartlesville.

Curtis was born the son of Joda Thomas and Juanita Pearl (Wells) Anderson on October 5, 1947, in Dewey, Oklahoma. He was raised and educated in Dewey. Curtis never felt compelled to obtain a driver's license, and simply preferred to just ride his bicycle wherever he needed to go.

Curtis was employed with Aztec for 30-plus years, working in facility maintenance at Phillips Petroleum Co. During this time he met the love of his life Eula Mae (Toot Toot) Martin. They united in marriage on August 17, 1993, and he didn't just get a wife but her two children and many grandchildren and great grandchildren that followed, all of whom he deeply loved. His bonus family became the family of his heart and soul.

Curtis loved to tell stories, usually out of the blue. Everyone around him would get a chuckle once he proclaimed at the end of his story that he was a genius. Curtis was proud of his Delaware heritage, and was a great great grandson of Chief Anderson. A town in Anderson, Indiana was his ancestor's namesake and Curtis was invited to attend its

centennial celebration. Curtis and Tony made the journey and they thoroughly enjoyed their trip, the tour of the city as VIPs and all of the centennial festivities. Curtis even contributed to the time capsule that was placed to mark the historic event. It was a great experience he held dearly in his heart and he kept up with his Anderson friends.

In his free time Curtis enjoyed playing on his computer, tracing his heritage back and looking for family photos. He had a special fondness for old black & white photos that captured a piece of the cherished past and conjured up precious memories of his family and friends. Locally he was involved with the Delaware tribe and served on various committees. He lived up to the mantra of "Walk Tall. Be Proud. You're an INDIAN" and he was known as a friendly neighbor and all-round nice guy. For the past 11 years Curtis lived with Tony. Curtis certainly was loved and his sweet smile will be dearly missed.

Curtis is survived by his children, Tony Campus and Melinda Marlene Campus; daughter in-law Dee Maye; grandchildren, Tiffany (Brandon Poplin) Maye, Laci McClintock and Chase Campus; great grandchildren, Tangan, Maddox, Emery and Baker. He is preceded in death by his parents, beloved wife, and two brothers Joda Thomas Anderson and Jess Cloud Anderson.

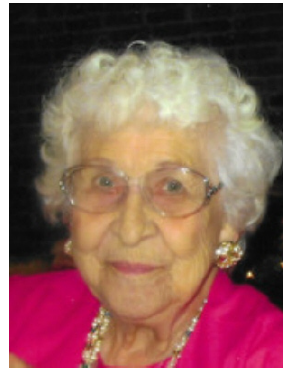
Visitation was held on Thursday from 10-8 and Friday 9-12 at the Davis Family Funeral Home & Crematory – Walker Brown Chapel, 918-333-7665, 4201 Nowata Rd, Bartlesville.

Graveside services were held 2 P.M. on Friday, at the Delaware Indian Cemetery. Services were under the direction of Carter Davis and the Davis Family Funeral Home & Crematory – Walker

Brown Chapel. Online condolences and remembrances may be shared at www.DavisFamilyFuneralHome.com. ■



Frances Christine Coil

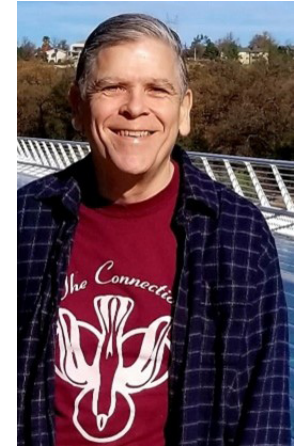


**June 8, 1922 –
August 5, 2021**

Frances Christine Coil, beloved mother, grandmother, aunt and friend, passed away on Thursday, August 5, 2021. A visitation was held from 10:00 A.M. to 12:00 P.M. on Saturday, August 14, 2021, at Speaks Suburban Chapel, 18020 E 39th St., Independence, MO 64055. Interment followed immediately at Floral Hills Cemetery in Kansas City. Frances was born on June 8 1922, in Vinita, OK to Stan and Louise "Agnes" (Leseur) Woodall. She was a member of 3 Native American Tribes, Delaware, Cherokee, and Wintu. She graduated from Northeast High School in Kansas City. Frances was the oldest of 7 children. She loved animals, the Royals and the Chiefs, and she loved her family. She also was animated and theatrical; so talented so that even for a time, she was a member of the Encore Theater Group in Independence. She was registered with a local KC Talent Agency and appeared in the Kansas City Star as Mrs. Ben Franklin, on a full-page ad promoting a bank bearing the

name of Franklin. Frances very much enjoyed working in the jewelry sales industry for many years. She was also a member of the Eastern Star, The Jolly Lamplighters in Blue Springs, and a long-time member of Rockwood Baptist Church where she loved singing in the choir. She sang to Orie the day they were married. She also loved her Savior, Jesus, very much. Frances was the life of every party she attended. She loved her independence and her hats. She had a hat and a t-shirt for every occasion and holiday. She will be greatly missed by so many who knew and loved her. Frances is survived by her daughter, Connie (Linden) Francis of Independence, her sons, Mickey (Barbara) Bramer of Sequim, WA, Bill (Jan) Bramer of Lakewood, CO, and Wade Martin of Onalaska, TX; step-children, Donna Coil Bandad (Farhad) Bandad, James F. Coil (Sandy) Coil, Lanny Coil (Lisa) Coil, and LouAnn Coil Sauls (Mark) Sauls; grandchildren, Michael Marcum, Sean Bramer, Dana Jill Moritz, Allison Sharpe, Robert Gotway, Vicki O'Brien, Vince Francis, Jeff Bramer II, Aaron Martin, Amanda Martin, and Aleah Martin; step-grandchildren, Beth DeWitt Guerra, Jonathan DeWitt, Molly Coil Champion, Allen Coil, Jill Sauls Shuey, Mark Sauls Jr., and Megan Sauls; 14 great-grandchildren, 1 great, great-granddaughter and many beloved nieces and nephews. She is preceded in death by her husband, Orie Coil; her son Jeff Bramer; her grandson, Chris Fitzgerald; great-grandson, Caleb Gotway; great-granddaughter, Samantha FitzGerald; and her 6 siblings. Contributions may be made in her honor to a charity of your choice or to the Disabled American Veterans. Online condolences may be expressed at www.speakschapel.com (Arrangements: Speaks Suburban Chapel 816-373-3600) ■

Jonathan Lance Parks



**December 31, 1953 -
May 14, 2021**

Jonathan Lance Parks, 67, of Redding, CA (formerly from Anaheim, CA) passed away May 14, 2021 at Mercy Medical Hospital in Redding CA from medical complications associated with Alzheimer's Dementia. Born December 31, 1953 in Adak, Alaska. Jonathan is a member of the Lenape Tribe, also known as the Delaware Tribe of Indians in Bartlesville, OK. His Lenape name is Nishawsewakand (Two Lives).

Jon is survived by his sister, Valerie Kay Parksperson-Thiel of Redding, CA (her husband Jeff Thiel and daughter Deanna), sister in-law Andrea Lea Parks, her son, Terrence George Parks of California, MD, his nephew Rickey Pearson Parks (Holt, MO) his wife Michelle, his niece Jacqueline Marie Parks (Corvallis, Montana) and nephew Michael Vernon Oughton (Midlothian, VA). Jon was the son of the late Clarence George Parks and Peggy Marie (White) Parks. He was preceded in death by his siblings, Vernon S. Oughton, Deborah Clare Hilwaulker Parks. His brother Terrence George Parks (73) died 3 weeks after Jonathan passed away.

Obituaries (cont.)

Between Jon's junior and senior year in high school, Jon went to Finland for the summer as an exchange student, which this experience gave him his love to travel. After graduation from Silver Creek High School in San Jose, he got his first job at Hewlett Packard as a coil winder. After about 6 months he moved in with his sister. Both worked at HP for about a year. He moved to Hollywood when he turned 20. He worked a few odd jobs until he got into electronics. He worked at JW Millers Magnetics for about 25 years, then eventually helped to start a new company, Universal Magnetics, Inc. Jon made lifelong friends who became his L.A. family. Jon was very involved with his church and the people there. He and friends did a lot of travelling around the world, but Jon's favorite place, the Hawaiian Islands. Jon was admired, he will be greatly missed and deeply loved by so many. ■



Betty Jane Smith



January 1924-
January 25, 2022

Betty J. Smith of Portland, Oregon passed away peacefully in her sleep on January 25, 2022. She was one week from her 98th birthday. A member of the Dela-

ware Indian tribe, she was born Betty Cochran to Clay and Nola Cochran and raised in Miami. She married Norris G. Smith of Fairland in 1946. They lived in Chicago and in Moore, Oklahoma for many years. Betty was preceded in death by her husband and sister, Shirley Chaney of Miami. She is survived by her only son Randy Smith of Portland, Oregon and numerous family members in Oklahoma and Texas. ■



Robert Dwight Willson



February 15, 1952 –
January 29, 2022

Robert Dwight Willson passed away peacefully January 29, 2022 in Bartlesville surrounded by his family and friends. Rob was born in Durango, Colorado on February 15, 1952 and grew up in Bartlesville, Oklahoma. Rob attended school in Bartlesville graduating from Col-Hi in 1971. After high school he served in the U.S. Army for 6 years. He attended Business Administration College at Schofield Barracks in Hawaii and finished his Associates Degree in Business Administration at Dekalb College in Georgia. He also attended the University of Oklahoma. His passion in life was raising his two sons, coaching and working with youth leagues in basketball, baseball and football. He

also enjoyed riding his Harley through the mountains of Blue Ridge and the Smokies with the love of his life "Miss Sherie." Prior to his retirement from Dae-mar, Inc in Lawrenceville, Georgia in sales management, he was employed by the Washington County Sheriff's Office and then later worked as Security for Phillips 66. He was a member of the East Cross Methodist Church in Bartlesville. Rob was also a 3rd generation member of the Delaware Cherokee Tribe of Oklahoma. He was preceded in death by his father, Paul Willson and his sister Linda (Willson) Fugett. Rob is survived by his wife Sherie (Baldwin) Willson and children Cory Willson and wife Michele of Sugarhill, Georgia, Kristopher Willson and wife Hannah of Savannah, Georgia, Aaron Shivel and wife Shanda of Oolagah, Oklahoma and SunDee Jones and husband Ron of Bartlesville, Oklahoma. He is also survived by his mother Pat Willson of Eureka Springs, Arkansas, brothers James Willson and wife Kimberly of Lawton, OK, Gary Willson of Eureka Springs, Arkansas, Ron Willson of Nashville, Tennessee and sister Teresa Bennett and husband Brian of Eureka Springs, Arkansas and by 7 grandchildren, several nieces and nephews and great-nieces and nephews. A come and go Celebration of Life was held on his birthday, February 15th at Sterling's Restaurant from 5-7 P.M. ■

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 enrollment@delawaretribe.org. The Community Services Committee has a burial assistance program if you need help. ■

A Man Visited the Thunder Beings

Told by Nora Thompson in 1977

Now I want to tell an old story told to me by my now deceased ancestors. They said that once a man wanted to go and visit with the thunder beings. The man notified everyone there. He told the men of the village, "I wish you would all help me, I want to cut some wood. I want to heat this boulder. Then when it is really hot, to roll it into the big river."

Everyone came there, and for many days they cut wood and finally they had a lot of wood. Then they began to heat the big rock. When it got very hot, they threw it into the big river. Then when the steam arose the man jumped into it. He went in the direction where those thunder beings live.

Oh, they all welcomed the man. That one told him, "I am glad because you came here where we live, and soon we will eat. Everyone shook hands with that man. Finally when it got to be evening the thunder beings began to gather bones. They used them when they made soup. He said, "That soup, oh it looked good. Those beings had eaten it before whenever they ate. The bones they were wrinkled and dry and white, and the bones were old.

The one old being told the man, the man, "You people might hear us sometimes." Soon after the old being said that he heard them a little, but when those young thunder beings make a loud noise 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 he notified everyone and they held a council. He said, "Here is what was told to us by the thunder beings." Everyone was surprised when the man told the story.

You can listen to the story as told in Lenape here: <https://www.talk-lenape.org/stories?id=62>



Lenape Cook Arbor Debuts on March 19, 2022

On the day of the Native Art Market the Tribe had food for all attendees at noon. Everyone was happy to utilize the Cook Arbor for the first time. Stay tuned for updates regarding the Food Pantry. ■



REQUEST FOR PROPOSAL FOR DESIGN-BUILD SERVICES FOR THREE ELDER DUPLEXES

OWNER: DELAWARE TRIBE OF INDIANS

5100 Tuxedo Blvd.

Bartlesville, OK 74006

OWNER REPRESENTATIVE:

CARDINAL BUILDING SOLUTIONS, LLC.

Collinsville, OK

Responses due by 3:00 PM CT on April 12, 2022

Contact matt@cardinalbuildingsolutions.com to obtain the RFP.

REQUEST FOR PROPOSAL FOR DESIGN-BUILD SERVICES FOR OUTDOOR LEARNING AREA

OWNER: DELAWARE TRIBE OF INDIANS

5100 Tuxedo Blvd.

Bartlesville, OK 74006

OWNER REPRESENTATIVE:

CARDINAL BUILDING SOLUTIONS, LLC.

Collinsville, OK

Responses due by 3:00 PM CT on April 12, 2022

Contact matt@cardinalbuildingsolutions.com to obtain the RFP.

REQUEST FOR PROPOSAL FOR DESIGN-BUILD SERVICES FOR SIGNAGE PACKAGE

OWNER: DELAWARE TRIBE OF INDIANS

5100 Tuxedo Blvd.

Bartlesville, OK 74006

OWNER REPRESENTATIVE:

CARDINAL BUILDING SOLUTIONS, LLC.

Collinsville, OK

Responses due by 3:00 PM CT on April 12, 2022

Contact matt@cardinalbuildingsolutions.com to obtain the RFP.

Stories Of Our Past-The Remarkable History Of The Delaware Tribe Of Indians

Anita Mathis, Librarian & Archives Manager

Here in the Archives we have many wonderful pictures, documents, and objects of our Ancestors—from the past to the present. In this article I have taken inserts from different documents throughout our archives. Some of these, our old ways, some funny, and some are something to think about. I hope you enjoy reading these, please come check out what all we have to offer to our tribal members in the Cultural Center and Gift Shop. Wanishi ■

Natural Dyes - 1930's

By Rachel Adams, Anna Seigel and Rachel Wilkins

Making Yellow Dye-
Gather Bodark (hedge balls) and Coppers

Boil Bodark chips -about a bucketful, with 1/2 cup coppers

Makes a pretty yellow dye for coloring material

Purple Dye -

Boil Sweet gum chips and bark - about a bucketful, strain and add about 1 cup salt to enough liquid to dye about 5 yards material, makes purple.

Brown Dye -

Boil Red Oak (same as chips and bark of sweet gum) - about a bucketful, add salt. Makes pretty brown.

Red Dye-

Boil Sumac- (same as chips and bark of sweet gum) - about a bucketful, add salt.

This is unrelated to dyes - (Indians do not burn human hair)

White string around gardens keeps crows out. They will not cross a white line. Sprinkle white flour on a watermelon and crows won't touch it. ■

The Goose Story (Source unknown)

Next Fall, when you see geese heading south for the winter flying along in V formation, you might consider why they fly that way. As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in V formation, the whole flock adds at least 71% greater flying range than if each bird flew on its own. People who share a common direction and sense of unity can get where they are going more quickly and easily because they are traveling on the thrust of one another. When a goose falls out of formation it suddenly feels the drag and resistance of trying to go it alone and quickly gets back into formation to take advantage of the lifting power of the bird in front. If we have as much sense as a goose, we will stay in formation with those who are headed the same way we are. When the head goose gets tired it rotates back and another goose flies point. It is sensible to take turns in demanding jobs....with people or with flying south. Geese honk from behind to encourage those up front to keep up their speed. What do we say when we honk from behind? Finally, ...and this is important When a goose gets sick or is wounded by gunshots and falls out of formation, two other geese fall out with the goose and follow it down to lend help and protection. They stay with the fallen goose until it is able to fly or until it dies; and only then do they launch out on their own, or with another formation to catch up with their group.

If we have the sense of a goose, we will stand by each other like that. ■

Recipe: Sulus See'-Kon (A Delaware Indian Dish) from the recipes of Mary Townsend Crow

Sautee 2 or 3 pounds of ground beef in a stew pan until all the red has turned. It is preferable that this be Chile-ground or coarsely ground beef or small chunks. In earlier days this was usually buffalo or venison. After the meat has all cooked to a brown, stirring frequently, pour in water to cover the meat well, to about an inch over it. Salt and pepper it then let it cook slowly for about 20 minutes while you

make some little flour and water finger dumplings by putting about 3/4 to 1 cup of flour in a small bowl and dripping cold water in this and mix with a fork making little lumps of dough. Drop these little dumplings in the boiling beef with your fingers breaking them up smaller if necessary. Stir the little dumplings into the beef and cook slowly for about 8 to 10 minutes until the little finger dumplings are

done. Stir frequently to keep from sticking. If a more gravy-like soup is desired pour in a little flour and water thin paste to thicken the broth. Serve this with some hot Indian fry bread and a salad and finish the menu with a dessert of wild grape dumplings or berry cobbler and you will see a circle of happy Indians and/or pale-faces around your table. ■

By Dorothy Cross, Reprinted from Archeological Society of New Jersey Newspaper 1941

The Lenape used dugout canoes called "muxul" which were hollowed out of logs. Sycamore often called canoe wood, was preferred for their manufacture but chestnut, cedar or oak were also used. A tree was felled and the desired length obtained by burning. This was placed on supports so that it could be worked on easily. Flaming dried branches or glowing coals were used to hollow out the inside. The part which was not to be burned was soaked with water or covered with dampened clay to prevent the fire from spreading. As the wood burned, the charred pieces were scraped away with stone adzes or gouges. Bones or shells were sometimes used as scraping implements. When the desired inside space was finally obtained the outside was shaped and smoothed off so that it would glide through the water easily. Although heavy on portages, dugouts were quite sturdy and could carry great weights, their broad bottoms preventing them from upsetting. They varied from 12 to 40 feet in length. The larger ones were used for war parties or for transporting families and household goods. ■

By Richard C Adams

When the waters were so mighty as to reach the mountains high, and it seemed that all creation surely then was doomed to die, Came the turtle to our rescue, Brought us safely unto land, For the Manitou had sent him; Now we're called "The Turtle Clan."

The Wolf band comes from children, whom a she-wolf nursed with care, and thus restored the children who were given up in despair. Her wailing brought the hunters to the babies where they lay; so a band among the people is the Wolf Clan of today.

When the tribe was once in danger, a wild turkey gave alarm, and the warriors met the foeman with the fury of a storm, to a maiden, in a vision, did the turkey show the plan, and we call all her descendants To this day, the "Turkey Clan. ■

Continued on page 14

Stories From Our Past (cont.)

Disappearance of Mother Corn

By Charles Elkhair; Told to M. R. Harrington

Corn was said to be a living Spirit. In days of old some young boys, making light of the idea of Corn being humanlike, said to one another, "Corn could not possibly leave the earth." Then the Corn disappeared and before them was the danger of great famine staring them in the face, much to their regret.

At this time some person was blessed with a token from the Great Spirit, saying, "Unless they could find someone who had the gift or power to communicate with the Spirit of Corn and coax to humor the Corn that it might return, it would cause a continual famine."

When that Corn began to disappear, the heart of Corn turned into living beings, and all began disappearing in flight with wings.

A man who had communicated with the great Spirit was told, by token, the cause of the loss of Corn and all other vegetables was because the boys or young men had made unnecessary remarks about the Corn and its Spirit, therefore the Misingw or "whole face," being the leading Spirit, was sent with the token to warn members of the tribe the great wrong the young men had committed, in their estimation.

One man is quoted as saying that corn could not get away from him, and he filled a great skin bag and always placed it under his head at nighttime, when he suddenly realized that his sack had disappeared, went to flight in form of a weevil.

It was a great mystery as to who could restore Mother Corn. They had learned that there was two boys very poor and needy who lived with scant means. They being informed of the con-

ditions, they came to the great gathering of the people, where they offered their services to restore Corn. They possessed the mystic power and spirit.

At the gathering the Indians were sitting in a ring, when the boys departed at nighttime, not leaving any clue as to how. But when the boys reached the great region above, there they made a burnt offering out of mussel shell, sacrificing the shells for the return of Corn. Mother Corn said she would return by request of the boys who were sent. They returned and brought the glad tidings, each bringing with them a handful of Corn and the pledge that Corn would never leave again. It is supposed that these boys took flight like the Corn.

The Corn famine had been in progress one year before the people found by what means they could induce the Corn to return and did induce her by the influence of the two boys. Upon coming to the region above, the boys found the Spirit Corn was in the image of an aged woman appearing to be a scabby person, indicating that it was because the people had misused her. She said, "When Corn was being oft-times parched, my children did me this great wrong. There are other ways to handle me. For instance, use tallow or other means to moisten me."

When they visited her, it was then they made the burnt offering of the shells. Mother Corn refusing to come back to earth at first, they went away in distress but by the sacrifice with the shells, they brought Mother Corn. She wanted to partake of the offering, but was refused unless she would promise to return in the required time to earth, to

which she finally consented.

It was God's will that the Spirit Corn abide in the far heavenly region in image of an aged woman with dominion over all vegetation.

So this tradition comes from our forefathers, said to have happened before the discovery of this continent by the paleface, and centuries beyond. Thereby we know that Corn was here at the discovery of this continent.

The Corn was divided until quantities were again raised, and it is still retained. We are told that the mystic power possessed by the two boys is the means of getting Mother Corn to stay by the oath, to never leave this earth and her children again. She being in image of a woman, it was the custom of the red man to have the woman to care for and culture the Corn always, dressing

neatly as visiting, when they were in the field to work and cultivate Corn, and in husking the same. Always they planted flour Corn and hominy Corn. ■



Plants Used by the Delaware: Told by Nora Dean and Fred Washington in an interview with George Hill 1971

In listing the plants used by the Delaware I have divided them according to function: Medicinal Plants (internal and external), Food Plants, Ceremonial Agents, and Miscellaneous Domestic uses. I have listed the common name of the plant first, then its botanical name, and then its Delaware name and its translation if such is available. The following initials are used to credit information provided by particular informants: NTD, Nora Thompson Dean; FW, Fred Washington; RW, Reuben Wilson; AD, Mrs. C. O. Davis. A phonetic key for use in rendering the Delaware terms, supplied by James Rementer, will be found at the end of the paper. To hear many of these plant names pronounced go to the Lenape Language

1. HORSEMINT, INDIAN PERFUME (commonly known as bee balm), (*Monarda* sp.), Winkimakwsko - "sweet smelling grass" The leaves are used as a headache cure. The leaves are crushed and placed in a small pan of cold water. The wet leaves are then placed in a rag and applied on the head as a compress. NTD.

2. BLACK WALNUT (*Juglans nigra*), Tùkwim, "Round Nut." Black walnut leaves are employed in curing ringworm. The leaves are boiled to make a

"tea" which is then used to wash the ringworm. NTD

3. WILD STRAWBERRY (*Fragaria virginiana*), Wtehim, "heart fruit." The fruit of this plant are used to improve the complexion. The fruit should be crushed and then applied as a face mask. NTD

4. COTTONWOOD (*Populus deltoides*), Këkchëkwipahkihëlas, "moving leaves" A "tea" prepared from the bark of the tree is used for a liniment. A large handful of bark is boiled to make the "tea." It is a good medicine to rub on a person's arms, hands, legs, and joints. The liniment is applied especially to an area which gives pain. FW

Cough medicine still is brewed from the bark of the wild cherry tree, and smoke from cedar needles sometimes is used as a purifying agent.

Some Delaware still gather wild greens for eating, cook an edible milkweed in stew, and eat a sweet water lily root that is something like a potato.

Delaware's had remedies for such ailments as chills, ringworm, boils, sore throats, and toothache.

A typical plant which they used was sumac. When its leaves turned red in the fall, they were mixed half and half with tobacco for ceremonial smoking. The

outer covering was scraped off and the roots and were chewed to relieve toothache

The Delaware's even had a method of killing flies. They'd gather leaves from coffee bean trees and put them by the door. Flies were attracted to the leaves, and supposedly die after eating them. ■



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



Brad KillsCrow
Chief

DELAWARE TRIBE OF INDIANS
Enrollment Department
5100 Tuxedo Blvd.
Bartlesville, OK 74006

www.delawaretribe.org
918-337-6570 or 918-337-6583
Email: enrollment@delawaretribe.org
Fax: 918-337-6540



Jeremy Johnson
Assistant Chief

MEMBER REQUEST TO UPDATE INFORMATION

Please complete with information currently on file in the Enrollment Office.

Last Name		First Name		Middle Initial
Other Name(s) – indicate maiden		Date of Birth	Phone #	
Address	City	State	Zip	
Email			Roll #	

Only complete boxes for which you are requesting a change.

Name		
Phone #		
Address		
City	State	Zip
Email		

Other Member(s) Affected by Change(s):

Name	Date of Birth

Requests for name changes, must include Marriage License, Divorce Decree, or Adoption Order.

Member Signature _____

Date _____

Dec 2020

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 June 15, 2022 for the July 2022 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.

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Dana Murrell, Tonya Anna

Technical Editor: Joe Brown

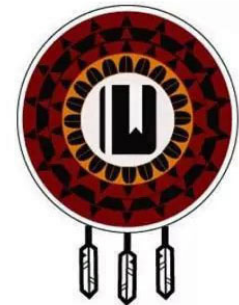
(din@delawaretribe.org) ■

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: Send donations to

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

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



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 ■



Delaware Featured Artists Feature Kicks Off

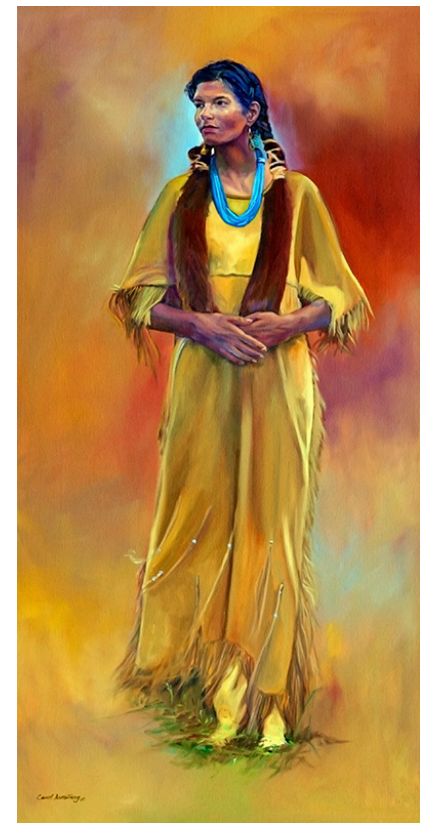
To kick off our Delaware Featured Artists column, we'd like to highlight all submissions we received for this edition! Wanishi for allowing us to highlight your talent!
To submit your artwork to be featured please email us at din@delawaretribe.org. ■



Interdependence
Acrylic on Canvas
by David L. Haff (*Ahchipaptunhe*)



Pastels by Michael Belshaw



(clockwise from top) *Morning Dove*,
The Princess, *Harmony*, *The Prince*
Oil on Canvas
by Carol Armstrong