



Newsletter

The United Cherokee Nation (UCN)

An International Tsalagi (Cherokee) Tribal Membership Organization

"Gathering The Lost Tsalagi (Cherokee) Into One Tribal Membership Organization"

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The Ancient Indigenous Tsalagi

By Arkansas Clan Chief Terry "Cherokee Warrior" Evers

The approximate date of settlement of the *Tsalagi in what is now the southeast United States is A.D. 1300 where Tsalagi development occurred in two stages. The first stage was primitive and lasted until around A.D. 1540. The second stage lasted until around 1750. It was during the second stage that the Tsalagi grew into being a major nation with an impressive prosperous material and religious way of life.

A picture of the second stage is confirmed by white French and English traders on what they found when first coming upon the Tsalagi in the 18th century. They found Tsalagi town sites and the Tsalagi population divided into four main settlements. The Lower Settlements on the upper Savannah River now South Carolina, the Middle Settlements on the Little Tennessee and Tuckasegee rivers between the Cowee and Balsam Mountains in eastern North Carolina, The Valley Settlements in western North Carolina along the Hiwassee River in the Nantahala Valley and the Overhill Settlements along the upper and lower Little Tennessee Rivers North of The Unakas and Cumberland Mountains, all fertile and wooded; filled with wildlife and natural foods, springs and streams. The Tsalagi territories were so rich in resources that other indigenous tribes, the Creek, the Choctaw, the Chickasaw and Muscogee contested the Tsalagi for them in fiercely contested "hot wars" as the traders called them, in what is known in Tsalagi history as the "Dark and Bloody Ground".

Although there were four Tsalagi population divisions only two geographic divisions were recognized by the Tsalagi, the Ayrate (low) and Ottare (mountainous). The low division consisted of those settled on the Savannah River branches, the mountainous consisted of those settled along the easternmost branch of the Mississippi River. Towns and villages were widely scattered along rivers or creeks where there was level fertile bottom land. The Tsalagi cultivated crops, ate shellfish, deer, elk, bear, bison and fowl. They also ate the saltish moss and grass from rocks beneath the water surface. The running waters were used for purification rituals that were part of every ceremony.

By 1735 the Tsalagi nation was large and powerful but by 1740 due to the hot wars, losses of population occurred with many of the Tsalagi towns along the southern branch of the Savannah River destroyed and abandoned while territorial borders were shrinking with the encroachment of white settlers. There was considerable introspection among the Tsalagi and most white traders wondered whether the Tsalagi would survive, but remarkably somehow survive they did and Tsalagi life moved on.

EFFECTS OF REVENGE WARFARE

The Tsalagi were known for their revenge warfare. It was highly organized and massive resulting in the land claims of the Tsalagi as far north as the Ohio River, west to the lower Tennessee and Mississippi rivers and east to the Atlantic coast.

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- *"The Elders Gift" by Bright Sun, page 3.*
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The Ancient Indigenous Tsalagi

THE WAMPUM BELTS

This brings us to the intriguing history of the Tsalagi peace belts or "Wampum Belts" and medicine pipes carried in the backpacks of the Tsalagi Chiefs taken to councils of peace with the Iroquois to prove peaceful intent. The Wampum belts were preserved for nearly 100 years and were carried with the Tsalagi on the "Trail of Tears" when they were removed to Indian Territory in 1838. The belts were then in the possession of Chief John Ross. They were ceremoniously revealed in June 1843 at a great intertribal peace council near **Dahlequa, Indian Territory. The Tsalagi Speaker at the council interpreted them because he had seen them delivered to the Tsalagi Chiefs at the old town of *Itsati* 70 years prior.

SURVIVAL ABILITY

The Tsalagi determination to survive great hardships and persecution by the U.S. Government and white settlers is perhaps the most remarkable characteristic of the Tsalagi. This is attributed to the inner peace their religious beliefs provided. Religious thought and ceremony dominated Tsalagi life. The Tsalagi wisely developed primary and secondary living habitats. The secondary were used in times of emergency from warfare and natural disasters.

HUNTING - ESSENTIAL FOR SURVIVAL

The Tsalagi hunted deer, elk, bison, bear and beaver. The meat, hides, teeth and bones were all used for tribal survival. Parties of Tsalagi hunting specialists traveled great distances to find rapidly disappearing game as white encroachments increased. The specialists were trained to observe physical and spiritual habits of animals and birds utilizing these skills to capture and kill their prey. Tsalagi Medicine and Prayer formulas were memorized and used by the hunting specialists.

THE ANCIENT TSALAGI – A DYNAMIC CULTURE

The ancient Tsalagi were indeed an adaptable and dynamic people primarily the result of their adventuring, diverse contacts and exchange of old ways for new. The Tsalagi trait of adaptability is illustrated by their use of new ways to overcome the terrible hardships encountered throughout their existence. Despite the persecution and genocide suffered they have always found new ways to survive. These new ways were sometimes a blessing, at times a culprit and even an overwhelming white European curse.

* Cherokee

** Tahlequah, Oklahoma

NOTES

Haywood. *The Natural and Aboriginal History of Tennessee*

Gilbert. *The Eastern Cherokees*

Adair. *History of the American Indians*

Smith, W.R.L. *The Story of the Cherokees*

Swanton, *Indians of the Southeastern United States*

Keel, *Cherokee Archaeology*

Dickens, *Cherokee Prehistory*

Mooney, Heye, Hodge and Pepper, *The Nacoochee Mound in Georgia*

Setzler and Jennings, *Peachtree Mound and Village Site, Cherokee County, North Carolina*

The Elders Gift (An Indian Heart) by Bright Sun

As I sat in silence, the Elder looked at me as if my lesson was about to begin, this elder had watched me all day at the Pow Wow as I went to "all of my relations" and spent time visiting, as I always do. But this was not about me, this was his life, his teaching and I was to listen. He said, "I am going to speak now, these things I want you to hear". This is his story and his gift to me, I am now sharing it with you. "I've been alive almost 100 years, (he was over 90 years old), I've seen the old people pass and the old ways pass. I've seen our connection to the old knowledge become like threads ready to break. But a River does not run backwards. This is one of the Creator's laws. We must pay attention to what has happened here and to what is about to happen further down river, from where we are. Most of all, pay attention to the children, they are most important. We cannot let them lose their heart. Each child is a gift and each death is a loss.

The Creator has given me a gift in teaching. We were once a large nation of many different people. The Creator's gifts are not always easy, sometimes the lessons are hard. The Creator puts us where we belong, for us the world is a mystery, not a puzzle to be solved. We as Indians have deep knowledge, we were born to this land and our body's shall return to it. We must listen to the Wind, Rivers, Trees and Stones. My lesson is so important for you to listen and teach with, for I have chosen you to carry this lesson". I heard later that this Elder passed some short time after the Pow Wow.

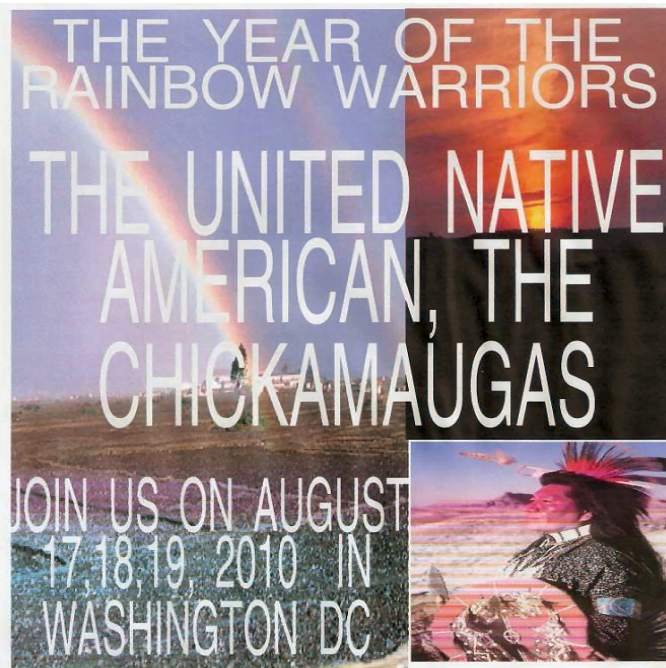
"When you feel connected to everything and learn we are related to all of life, this is the Spirit, this is the secret to living a life in The Spirit". This is called 'Honoring The Spirit', and the Elder had spoken, I had learned again another lesson. I hope that when the Wind blows by you, you listen for the Creator. It is our blessings that we meet many teachers, learn many things and my blessing in sharing this wonderful day with you. I value my many sacred teachers and have found that their words have taken me on a good path, when I was lost.

The Elders Gift is wisdom passed through many lives. It is an honor to be a student of that wisdom. Today seek inside yourself, then give thanks to the Creator that one day that we too will teach our lessons to the next generation. Be true to the Elders Gift and remember, "A River Does Not Run Backwards".
From My Heart - Bright Sun Virginia

Message from the Principal Chief

O'siyo Members, welcome to our eighth edition of The United Cherokee Nation (UCN) Newsletter.

We hope to have this Newsletter on the website for printing each month and ask that any interested member please send all articles to Chief Katey Ross Lee our National Secretary at: kateyross@yahoo.com



Don't forget, please join our Chief's and members of The United Cherokee Nation (UCN) from the four directions of the United States on August 17-19, 2010 for the Native Mixed-Blood Drive and Gathering at the Lincoln Memorial in Washington D. C.

We have moved the National Office to Chief Katey Ross Lee our National Secretary, in Quinton Oklahoma, as I am traveling seeking employment and am unable to remain in Arizona.

The business of The United Cherokee Nation (UCN) will be handled out of her office until the time I find a new job and settle in.

Please visit our Forum and Website.

Tohidu.....Nvya Yona

Recipe of the Month—Roast Rabbit

Roast Rabbit

1 skinned and dressed rabbit

1/2 cup vegetable oil

1 cup all-purpose flour

salt and pepper to taste

Corn Stuffing

Preheat oven to 425-degrees F.

Pat the rabbit dry and stuff with the corn stuffing. Place a piece of foil into the opening. Truss rabbit with a string, by tying together the hind and front legs. Brush rabbit with oil. Let oil drip off.

Mix together flour, salt and pepper and sprinkle the rabbit generously with the flour mixture. Place on rack on its side in a roasting pan.

Roast in oven for 10 minutes; reduce heat to 350-F and roast for 1 1/2 hours, turning frequently. Baste rabbit with pan drippings and oil 3-4 times during roasting.

Remove from oven and let rest before carving for about 10 minutes.

Reminder

Dues are due each year as of January, please send them in, if you have not done so already. We remain a Membership supported Tribal Organization and do not have any other source of support to continue our cause.

Wado, SB

Cherokee Moons - June - The Green Corn



June
Green Corn
Moon
"Ti-ha-yu-hi-li"

First signs of the "corn in tassel", and the emerging of the various plants of the fields.

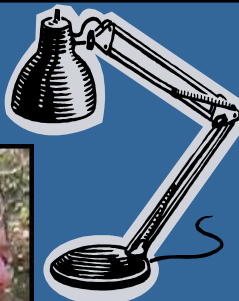
People traditionally begin preparations for the upcoming festivals of the ensuing growing season. People of the AniGadugi Society begin repairs needed on town houses, family homes and generally provide for the needy.

The AniGadugi Society is a volunteer help group who see to the needs of the less fortunate, the elderly and the infirm of the villages., at this time.

Member Spotlight

Robert SunHawk of the North Carolina Clan is the leader of the SunHawk's Center for Natural Healing in Forest City North Carolina. He is a Healer and the hereditary Chief of his family Clan with the passing of his Uncle Chief Two Trees in 1995. SunHawk has continued the healing work of the Two Trees Foundation.

In his own words he explains, "SunHawk's Center for Natural Healing is a place where you can walk in and visit. As well as learn about yourself. How 'You' are the Healer and We are just the Guides and the Conduits or (Jumper Cables) through which the Divine Love flows



Robert SunHawk
of the North Carolina Clan.

to assist you in your healing. Empowering yourself to build a healthy life through lifestyle choices. These lifestyle choices may include practices such as body detoxification, proper nutrition, rest, exercise, stress reduction techniques, engaging a different way of looking at life, and other emotional, mental and physical approaches that may be affecting overall health."

SunHawk's Center for Natural Healing provides nutritional and herbal counseling, parasite cleanse, acupressure, craniosacral therapy, therapeutic massage, reiki and spiritual intuitive healing, ear candling, aquarian soul retrieval, regression & hypnotherapy services. We are committed to providing quality services that assist in creating optimum conditions of health manifesting in increased energy and inner clarity.

<http://robertsunhawk.com>

Aho, Nvya Yona

Communication in Life by Chief Dancing Red Hawk



O'siyo Tsunalii,

Greetings in this beautiful month of renewal and rebirth as the warmth of the Sun gives life and growth to all of creation! Recently someone asked me if there were rules of protocol for talking to me or to Elders in my culture. I will share a little of what I was taught about rules of etiquette regarding our responsibility toward others. I shared some of these things with the one who inquired of me.

- Never look into another person's lodge or home when passing by - respect that person or family's privacy.
- Never touch another's belongings without permission - not even

a little child's possessions.

- Never let the children, Elders, the sick, or the infirm go without food or care.
- Never withdraw your allegiance given to another, especially in times of need.
- Never forget the acts of kindness, courage and support that were granted when you were in need.
- Take action when a crisis situation warrants your response. Act in silence unless directing others is necessary. Less talk prevents chaos.
- Never do anything that would hurt the Children, Elders, or the Life-Givers (women).
- Never offer advice unless it is asked for by another. Unwanted assistance can defeat another's purpose and determination to do it for themselves.
- Always ask what is needed and then listen for the answer! Give of yourself and be generous with your material gifts. When giving always be mindful of the recipient's dignity and ability to receive.

These simple rules of thumb were considered the proper responses to the needs of others - being respectful, generous, kind, honest, and willing to take action in times of trouble. We can only imagine what our world would be like if people today chose to adopt these rules, embrace them, and live by them!

May it be so!

Aho, Reverend Chief Tim Dancing Red Hawk McIntosh—Wisconsin Clan

Gardening by Katey Ross Lee



So far, I have pretty well covered the gardening basics, and just don't have enough imagination to keep writing stories about it.

If someone has comments or questions about gardening, send an email to kateyross@yahoo.com, or call me at 918-302-8308. I will publish your question, and my answer to it in the next newsletter.

Katey Ross Lee

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THE UNITED CHEROKEE NATION (UCN)

Mailing Address;

The United Cherokee Nation (UCN)

P.O. Box 161

Quinton, OK 74561

Phone: 918-302-8308

E-mail: Newsletter@theucn.com

We're on the Web

<http://theucn.com>

VISIT
OUR



Emergency Preparedness — Long Term Survival by Jim Lee

In the previous articles I have concentrated on what you might do to prepare yourself to cope with the immediate effects of an emergency. Have you considered what you are going to do if the emergency lasts for more than a couple of days, or weeks, or months?

Preparing for a long term situation is a lot more serious undertaking than preparing for a few days disruption of services. It requires thoughtful planning and having available renewable sources of such things as water and food.

In a long term situation, everything becomes more of a serious matter. It is a relatively simple thing to stash away enough food and water to get you through a few days without going to the store. It is another matter entirely to plan and provide for 3 or 6 months or a year or more. It is going to take some very serious thought and planning. Have you ever considered how much food or water you consume in a 3 month period of time? Even at reduced rations, it is shocking to most people to discover just how much food they consume in 3 months.

Most people are accustomed to buying food in small quantities many times a month, and therefore, have absolutely no idea what a month worth of food actually is. Almost all grocery lists include perishables which must be consumed quickly before they spoil. In a situation that lasts more than a week, you cannot rely upon perishables as part of your diet unless you produce them yourself and unless you have already grown your garden to a producing stage, it will take a minimum of 60 days to get the first produce from anything you plant, and if it is the wrong time of the year, you're not going to have fresh vegetables.

Hunting for meat is chancy at best, because the game in any area will be depleted rapidly by other people hunting, and more importantly, the presence of these other hunters poses an extreme risk to your personal safety. Never, ever use a firearm to hunt unless you are absolutely certain that no one is within hearing range. A rifle can be heard for several miles and tells everyone in range where you are and that you may have meat or other things that they need, including a rifle and ammunition. If you are serious about hunting for meat, learn to use a bow or other quiet weapon and learn stealth. Your life may depend upon your being able to move about unseen and unknown. Trapping may be an option.

Try buying your food for a month at a time to get a realistic idea of how much food you actually consume. Then buy your food for a month without including perishables. This will give you an idea of how you will have to provision yourself in a prolonged situation, but *only* if you have provided for yourself before the fact. After the fact, food simply will not be available.

Another thing to take into consideration is security. The longer a situation lasts the more serious a consideration it will become. As people run out of supplies, they are going to be looking for a source of food and other supplies. You are a possible source of supply. If others have to choose between feeding their children or themselves or allowing you to keep your supplies, what do you think their choice is going to be? If you were in their place, what would your choice be? Hungry and scared and desperate people are dangerous! Do not be caught unaware!

If you're the kind of person that thinks you should share with those less fortunate than yourself, ask yourself what you will do when they take everything you have and leave you destitute or dead. If you only have yourself to think about you're the only one that would suffer. If you have family or others to consider then, the decision becomes more complicated. Do you have the right to make that decision for them, too? These things need to be considered and decided before the situation arises.

There is also a certain element of society that is restrained only by the presence of law enforcement. In the absence of law enforcement personnel which will have their hands full, this element will virtually have free reign. If you are in a large city, you had better be prepared to deal with these people. If you live in a rural area, you will still probably have to deal with them but there will be fewer of them. If you live in a city but plan to go to a place in the country, how are you going to get there? Will roads be open or filled with other people trying to flee to a safer place? What are you going to do if your country place is already occupied by others? Do you think they're going to be willing to share your place with you?

In this article, I have given no answers, just asked questions. That is because the final responsibility lies with you. These questions are yours to consider and decide for yourself how important it is to you to be able to cope with a short or long term crisis. Is the safety and well being of yourself and your family worth the effort and resources involved? Is there any real need to be prepared at all? That is entirely up to you.

This is the last in this series of articles. I think I have covered the basics pretty well. The rest is up to you. I'm available to consult with anyone concerning their personal situation at ucnoklahomacian@yahoo.com or 918-302-8308 between 10:00 A.M. and 9:00 P.M. (Central Time) There is no charge for this service to my people, that is what Elders do, share their knowledge.

Jim Lee