



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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Learning More By Listening

Osiyo Tsunalii,

Throughout my life, I've found that I have learned more by listening than anything else. This was reinforced recently when rather than my preaching at my church, I encouraged several elders from my church to come forward and share as we celebrated Native American Cultural Heritage Day. Their stories of the early years of their lives and the values they developed gave hope and strength to all they were truly a source of deep inspiration and common fear and pain overcome by resilience and trust. Once again, the words of our elders became great blessing!



Just this past week I became a grandfather for the first time! Ho-wah!!! It was a thrill and a time of heart-felt joy! I reflected on this thought last week as I held Aiden for the first time - "The first sound every human being hears is the double heartbeat." In our mother's womb, we experience a sense of security and belonging because we hear our own heartbeats echoed by the mother who carries us and we know we are not alone. When we are drawn into our Earth-walk through the miracle of birth, the second heartbeat disappears. As human beings, we know on a very deep level that something is missing. I think of the many people who go through life looking for the missing heartbeat in all the wrong places.

The missing heartbeat is found when we listen to our Earth Mother and enter into her stillness. In that place of silence, we can hear the small, still voice within our own hearts, and regain that sense of security and belonging as we see ourselves as one with the Earth Mother. The heartbeat of our Mother, the Earth reminds us once again that we are never alone. Our true Mother's heartbeat is always present to nurture us and give us rest. Sometimes all it takes is stopping to listen for the second heartbeat. When we listen deeply, every living thing in nature speaks to us. We will find that we often learn more by listening than we ever thought possible! I listen now, sometimes for hours as this new young miracle in our family whispers sounds and echoes of the Creator of all life, and begins his own search for the second heartbeat once again.

Hold strongly to the Sacred Fire within Your Heart! Peace and Blessings to all!

Rev. Chief Tim Dancing Red Hawk

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- "Nun'yunu'wi", The Stone Man—A Cherokee Legend, pages 2 and 4 .
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Nun'yunu'wi, The Stone Man—A Cherokee Legend

Once when all the people of the settlement were out in the mountains on a great hunt one man who had gone on ahead climbed to the top of a high ridge and found a large river on the other side.

While he was looking across he saw an old man walking about on the opposite ridge, with a cane that seemed to be made of some bright, shining rock. The hunter watched and saw that every little while the old man would point his cane in a certain direction, then draw it back and smell the end of it. At last he pointed it in the direction of the hunting camp on the other side of the mountain, and this time when he drew back the staff he sniffed it several times as if it smelled very good, and then started along the ridge straight for the camp.

He moved very slowly, with the help of the cane, until he reached the end of the ridge, when he threw the cane out into the air and it became a bridge of shining rock stretching across the river. After he had crossed over upon the bridge it became a cane again, and the old man picked it up and started over the mountain toward the camp.

The hunter was frightened, and felt sure that it meant mischief, so he hurried on down the mountain and took the shortest trail back to the camp to get there before the old man. When he got there and told his story the medicine-man said the old man was a wicked cannibal monster called Nun'yunu'wi, "Dressed in Stone," who lived in that part of the country, and was always going about the mountains looking for some hunter to kill and eat. It was very hard to escape from him, because his stick guided him like a dog, and it was nearly as hard to kill him, because his whole body was covered with a skin of solid rock.

If he came he would kill and eat them all, and there was only one way to save themselves. He could not bear to look upon a menstrual woman, and if they could find seven menstrual women to stand in the path as he came along the sight would kill him.

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Message from the Principal Chief

O'siyo Members, welcome to our ninth 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. Our members will be speaking to our gathered brothers and sisters on the morning of August 19, join them there.

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) is being 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—Fried Hominy / Grape Dumplings

Fried Hominy (A-ma-gi)

2 strips of good bacon
2 cups of hominy
2 or 3 green onions

Fry bacon while cutting green onions into small pieces. Crumble bacon, and add onions. When the onions start to appear to be frying, add hominy and cook for about 10 to 15 minutes first on high heat, then on low.

Grape Dumplings

1 cup flour
1 -1/2 tsp baking powder
2 tsp sugar 1/4 tsp salt
1 tbsp shortening
1/2 cup grape juice

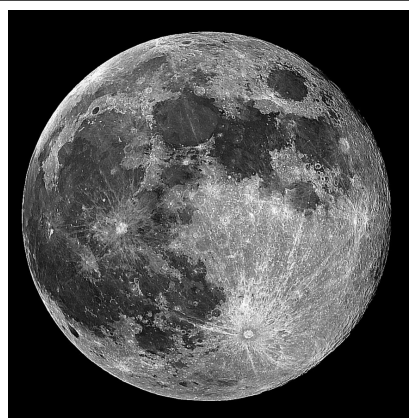
Mix flour, baking powder, sugar, salt and shortening. Add juice and mix into stiff dough. Roll dough very thin on floured board and cut into strips 1/2" wide (or roll dough in hands and break off pea-sized bits). Drop into boiling grape juice and cook for 10 - 12 minutes.

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 - July - The Ripe Corn Moon



July Ripe Corn Moon "Gu-ye-gwo-ni"

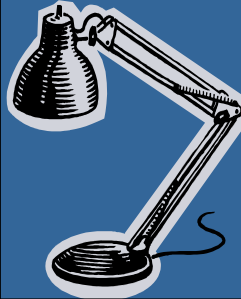
First foods or the new planting and the

roasting ears of corn are ready. Towns begin the cycle festivals. Dances and celebrations of thanks to the Earth Mother and the "Apportioner" Unethlana are given. In the old times this was the traditional time of the "Green Corn Dance" or festival. A common reference of this moon is the "first roasting of ears" (of corn)...sweet corn-moon. This is the customary time for commencement of the Stick Ball games traditionally called AniStusti, "Little War". Today known as "LaCrosse". Stick Ball dances and festivals are commonly held at this time.

Member Spotlight

Chief Doug Two Horses Phillips was born and raised in North Louisiana. His ancestors migrated from Georgia, North Carolina and Alabama. They are of the Deer Clan. In his younger years his friends would make sport of him saying one horse was not enough to carry him as he would wear it out and he would need two horses.

He is a retired deep-sea diver who worked many years off-shore on oil rigs and is a former Marine



Chief Doug Two Horses Phillips of the Louisiana Clan.

and Viet Nam combat Veteran.

Two Horses makes bows, clubs, arrowheads, arrows, spears, shields, knives and many other items inspired by his ancestor's and usually has a table set up at powwow's in his area and some little dog as a companion. He is an avid woodsman and hunter and would rather be in the woods sleeping under the stars than at home in a bed.

I am proud to stand with him as my brother and am honored to call him my friend. Our path's have crossed and a part of my family has been returned to me after many generations.

Aho, Nvya Yona

Nun'yunu'wi, The Stone Man—A Cherokee Legend

So they asked among all the women, and found seven who were sick in that way, and with one of them it had just begun. By the order of the medicine-man they stripped themselves and stood along the path where the old man would come. Soon they heard Nun'yunu'wi coming through the woods, feeling his way with his stone cane.

He came along the trail to where the first woman was standing, and as soon as he saw her he started and cried out: "Yu! my grandchild; you are in a very bad state!" He hurried past her, but in a moment he met the next woman, and cried out again: "Yu! my child; you are in a terrible way," and hurried past her, but now he was vomiting blood.

He hurried on and met the third and the fourth and the fifth woman, but with each one that he saw his step grew weaker until when he came to the last one, with whom the sickness had just begun, the blood poured from his mouth and he fell down on the trail.

Then the medicine-man drove seven sour-wood stakes through his body and pinned him to the ground, and when night came they piled great logs over him and set fire to them, and all the people gathered around to see. Nun'yunu'wi was a great ada'wehī and knew many secrets, and now as the fire came close to him he began to talk, and told them the medicine for all kinds of sickness.

At midnight he began to sing, and sang the hunting songs for calling up the bear and the deer and all the animals of the woods and mountains. As the blaze grew hotter his voice sank low and lower, until at last when daylight came, the logs were a heap of white ashes and the voice was still.

Then the medicine-man told them to rake off the ashes, and where the body had lain they found only a large lump of red wā'dī paint and a magic u'lūñsū'ti stone. He kept the stone for himself, and calling the people around him he painted them, on face and breast, with the red wā'dī, and whatever each person prayed for while the painting was being done—whether for hunting success, for working skill, or for a long life—that gift was his.

Ancient Cherokee Origins

"The Cherokees did NOT originate in North America, are different from the Muskogean Creeks and others"

What Our Historical Chiefs Have Said

According to Chief Attakullakulla's ceremonial speech to the Cherokee Nation in 1750, we traveled here from "the rising sun" before the time of the stone age man.

What Anthropologists Say Today

The Cherokee migrated back and forth from Mexico twice, making the Ozark plateau our home the second time, about 800-1500 years ago. This fact has been proven scientifically by Dr. Tim Jones (a Cherokee descendant) of the University of Arizona – who holds doctorate degrees in BOTH archeology AND anthropology.

What Anthropologists said in 1949

Cherokees skulls are NOT like those of other American Indians, as is shown from Anthropological evidence gathered in Archeological sites.

From a newspaper article titled For Palefaces, by Walter Carroll, Durham Morning Herald, December 11, 1949, "Dr. Kelly explained that his initial concern with Cherokee Origins occurred when he came to the Cherokee reservation in 1929 as a fellow of the National Research Council. He had traveled from Harvard to make a racial study of the present tribes, principally their head forms, which are 'dolicephalic,' (Ancient European, like Hitler called "Aryan" and like many of the Basque Indigenous people of the mountains of Spain possessed anciently) in contrast he said, with more southeastern tribes, who were prevailingly 'round-headed.' "

Long-headed or dolicephalic (on the left) and round-headed or brachycephalic (on the right) types of Amerindian: both were present in East Tennessee, the former distributed in Canada and northward, the latter in southeastern states. Many of these closely resemble the maritime Neolithic people of Mugem, Portugal, who frequented coasts and rivers, used the bone harpoon, and had domesticated the dog.

"'Speculations about the origins of the Cherokee' Dr. Kelly said, 'has agitated the minds of anthropologists for fifty years or more, beginning with James Mooney, who made investigations on Cherokee myths and traditions at the turn of the century.'"

"Gathering the Lost Tsalagi (Cherokee) into One Tribal Membership Organization"

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Ancient Cherokee Origins continued from page 4

"Anthropologists', Dr. Kelly told the people gathered at the feast, 'have always been intrigued by the ethnic picture of the Cherokee, holding the great central mass of the Southern Appalachian Mountains, a mountain people whose culture always reflected adaptation to uplands, surrounded by tribes of different linguistic and cultural backgrounds. To the south and west, since earliest recorded history (the reports of the expedition of Hernando DeSoto and other 16th century Spanish explorers) were the various tribes belonging to the great Muskogean-speaking family. On the north were the Algonquins and Iroquoian (editors relatives, and toward the Carolina coast was the conclave of Siouan-speaking tribes, whose presence as detached Siouan tribes in the southeast is almost as big a mystery as the Cherokees.'"

"Dr Kelly explained that archaeologically the picture of the Cherokee origin remains a mystery despite a great amount of theorizations. This is true, he said, in spite of the extensive archeological work done in the southeast in the last 20 years. Work of the Tennessee Department of Anthropology, Dr. Kelly stated, has indicated that the Overhills Cherokees were culturally divergent from the parent body of the older Cherokee settlements in the highland sections of North Carolina and South Carolina."

"Dr. Kelly was high in his praise of the Cherokee people. He described them as a brave, wise, and intelligent group, but added that they had always been "Something like the Irish" in that they could not pass up a good fight when they saw one."

What Our Cherokee Historians Have Said

Budd Gritts was a prominent conservative Baptist minister, author of the first Keetoowah Constitution and one of the reorganizers of the Original Keetoowah Society in 1858. The Cherokee Nation lands were allotted at the turn of the 20th century, and its government was terminated by Congress in 1906... illegally as it turns out. Gritts was the ONLY man ever recognized by all Cherokee Nation factions to be acceptable as their Chief back in the mid 1920s.

Budd's relative Levi B. Gritts taught that the Cherokee came from an island off the coast of South America that sank after the elders misused "white fire." This is too close to the story of the destruction of Atlantis to be ignored except by the most inveterate cynics among us.

Levi B. Gritts was a very honorable person and remembered as a very wise man, and later became historian for the Cherokee Nation after Harry Truman illegally appointed W.W. Keeler as Principal Chief of the Cherokee Nation, an action which was later overturned in Ground vs. Keeler, and the U.S. Supreme Court ordered the governments of a "5 civilized tribes" to hold elections and set up national governments.

Old Traditions Held By Some Cherokee

Some Cherokee holy people taught that we came from what is known today as "Atlantis," from a Medicine Clan called the Assaga (pronounced Ah-sah-gah). These people sent out colonies to preserve the Ageless Wisdom. One group of Assaga went into the Great Smokey Mountains where they later combined with other wanderers to become the Cherokees. Another group settled in what became "New England" and combined with an exiled Cherokee clan to become the Oneida tribe, and another went much further North into what became Nova Scotia to become known as Naskapi.

A Letter of Invitation to The United Cherokee Nation (UCN)

All of you are warmly invited to an Asi Ceremony (Sweat Lodge) in the Tsalagi Way. It is a weekend retreat from Friday July 23 to Sunday July 25. The Sweat Lodge will be on Saturday July 24. It is best to get here on Friday, but possible to get in if arriving by noon on Saturday. I will need to speak to each of you beforehand by phone; I have no internet service. Please call me at 530-352-4372 or on my cell phone, 559-974-9928. I am located near Platina, CA, off Highway 36 West, 40 miles west of Red Bluff on a year round creek. It is my hope that we can gather our People, share and learn together, and to reconnect to our ancestors and our old ways. Hope to see you here at our Beegum Lodge.

Tino De La Luz Thundereagle of the California Clan is the leader and host of the Northern California Beegum Lodge. Beegum is in the Coastal Range Mountains, West of Red Bluff near the town of Platina, off of Highway 36. Thundereagle has shared and learned from a Cherokee Shaman, who is his adopted spiritual father and has also been adopted by a traditional Hawaiian Elder, who is Kapuna, and Kahuna of the traditional Hawaiian ways. He pours water in both Tsalagi and Lakota Ways and is also Sundancer and Pipe Carrier.

Thundereagle is of Tsalagi, Yaqui, and Apache blood and shows honor to all of his Ancestors and teaching Elders in the way that he lives his life and in what he teaches of the Old Ways.