



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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One Mans Opinion !

When I was a young boy, I would sit at the feet of the old men and listen to them talk. This was during the early to late 1950's. They told stories of the "Old Ones", stories of their younger days and their exploits and adventures, and stories of the "People" since they came to live in Oklahoma. They told stories of the People's struggle for survival when they got here from the "Trail Where They Cried" (I don't know where the term "Trail of Tears" came from, none of the old men used that term that I heard) and how they were helped by the People that had gotten here earlier. They told of raids by the Osage that burned their cabins and killed them in the early days, and how they received no help from the government that forcibly marched them here. They told stories of a big dispute amongst the people that divided them and some of the People went to live in other places because they could see the people being torn apart by this dispute and would not be a part of it. Some of these groups of the People went to Mexico (to get away from the jurisdiction of the U.S. government) some went to Texas and some of the western states. My forbearers settled in the Jackfork Mountains in S.E. Oklahoma in the area that is now the McGee Creek Wilderness Area.

The People in the Jackforks lived pretty much as the people lived before they migrated to Arkansas, then to Oklahoma. From what I was told, these settlers had migrated before the removal. They each had their own holdings. They had gardens and they hunted and kept livestock for their subsistence. They were a fiercely independent People, but they helped one another. No Man or Woman was forced to ask for help. In fact, it was a matter of pride to be first one there with help before they needed to ask. That was the degree of love these people had for their People. Any of them would have starved before they would have asked for help for *they were Cherokees*, you see.

From what the old men said, none of the original settlers had been counted in either of the Cherokee rolls. They refused to go get enrolled because their experience with the U.S. government taught them this government could not be trusted. They continued to live the way they always had and eventually people with roll numbers married into some of the families. The families did not claim these roll numbers because of their suspicion of the government.

I grew up listening to the stories of the things done to our people by this government at a time when we were still known as "those dirty Indians" or "red niggers". As I grew older and encountered other Native people, I heard the stories of the things done to their people by this government. When I encounter undocumented people that are seeking government recognition, my mind turns to thoughts of our people being forcibly removed from their ancestral lands at gunpoint, herded into corrals like animals, and marched to Oklahoma in winter with little food. I think of the bodies of our people buried in makeshift graves along the way. I think of the way the survivors of that march were treated

Continued on page 2

Inside this issue:

Message from the Principal Chief	2
Recipe of the Month - Acorn Stew	3
Cherokee Moons - "Du-li-i-ds-di"	3
Member Spotlight	3
Contact Information	6

Special points of interest:

- "One Mans Opinion !", by Tawodi Uwasa, page 1 and 2.
- Ancient Tsalagi Cultural Practices, by Arkansas Clan Chief Cherokee Warrior, page 4.
- "The History of the Texas Tsalagi" (Part Two), by Texas Assistant Clan Chief Yona Woni, page 5.
- "Music of Mother Earth", by Bright Sun, Page 6.

One Mans Opinion ! *continued*

when they finally got here. I think of the way Bigfoot's people unarmed men, women, and children, were slaughtered with Gatling guns in a peaceable camp after they had given up their arms and been assured of safety in that place at Wounded Knee. I think of blankets diseased with scarlet fever. I think of atrocities too numerous to mention, and I think of the genocide and extermination of the rightful owners of this land.

I cannot understand how anyone, in their right mind, would beg to be recognized by such a government as this one. This government has never done anything for us. Everything it has done has been to us. The people that have roll numbers are legally wards of, and therefore, part of this government, and they have my sympathy for many of them have lost their way. As for myself, I could not want nor could I accept recognition or anything else from this government, for *I am a Cherokee*, you see.

This is to help you understand the reasons for and the depth of my feelings on this subject. These are my words I have spoken.

Tawodi Uwasa

A Cherokee

Message from the Principal Chief

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

I continue to travel around this great country and meet like-minded Cherokee people. Last weekend I met two cousins, age 55 and 60, they as well as their children are registered members of the CNO. They did not know their history, language or culture, due to the fact that their Mothers' were taken to the Indian boarding schools and assimilated into the White culture and had then married White men. These two ladies were so interested in our History, which I had the privilege to teach them was different than that of their great-grandparents, who were part of the removal and had been assigned a roll number upon arrival in Oklahoma. I spent 15 hours with them and left them with some Tsalagi words, thoughts, Religion and the knowledge that we are all related, for that I am thankful and believe they were too. One of their husbands is an un-documented Tsalagi and will be joining with us one day, in The UCN, for that I am also thankful. That should make for some interesting holiday dinner discussions in the future, for this one family. This meeting I feel is one small victory for our cause, we were in fact United in our cultural beliefs and shared ancestry, that one day. Each of our members must take their time to be an Ambassador for The UCN and our cause of "Uniting the Lost Tsalagi"; whether they are members of a Federal Tribe or lost without a home, like me, we all must know and teach others that "we are all relations".

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

We have moved the National Office to Chief Katey Ross Lee our National Secretary, in Quinton Oklahoma, as I continue traveling and 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 a new place.

Please visit our Forum and Website.

Tohidu.....Nvya Yona

Recipe of the Month—Acorn Stew

Acorn Stew

1 lb stewing beef, buffalo or venison.

1/2 cup finely ground acorn meal (with the tannin removed)

salt and pepper to taste

Place Meat in a heavy pan and add water to cover meat. Cover with lid and simmer until very tender. Remove from liquid and cut meat into very small pieces. Return meat to the liquid. Stir in the acorn meal. Add salt and pepper as desired. Heat until thickened and serve hot with cornbread.

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 - September - The Nut Moon



September

Nut Moon

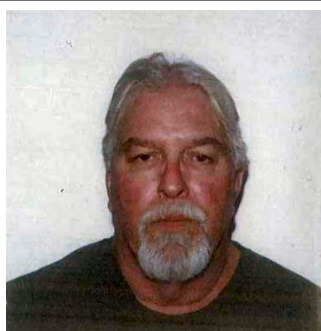
“Du-li-i-ds-di”

Nut Moon—Duliidsdi; The corn harvest referred to as "Ripe Corn Festival" was customarily held in the early part of this moon to acknowledge Selu the

spirit of the corn. Selu is thought of as First Woman. The festival respects Mother Earth as well for providing all foods during the growing season.

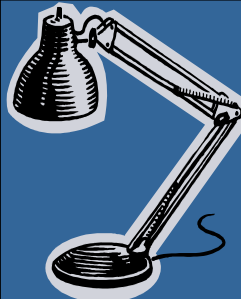
The "Brush Feast Festival" also customarily takes place in this season. All the fruits and nuts of the bushes and trees of the forest were gathered as this time. A wide variety of nuts from the trees went into the nut breads for the various festivals throughout the seasons. Hunting traditionally began in earnest at this time.

Member Spotlight



I would like to introduce Chief Mark Deerstalker" Stiefer, who's-grandmother was full-blood Cherokee, and is a great-great grandson of the Reverend Jesse Bushyhead who became Chief Justice of the Cherokee Nation of

Oklahoma in 1840, until his death in 1844. He is very proud of his Cherokee Ancestor's. Chief Deerstalker



Chief Deerstalker of the West Virginia Clan.

has been the leader of the West Virginia Clan for going on 2 years now. He has helped grow the Clan and now has an Assistant Chief , Two Bears, in West Virginia. Recently he was called to serve as the Temporary Chief of the Tennessee Clan and the Kentucky Clan.

Chief Deerstalker is in the process of finding an Assistant Clan Chief in each of those State Clans. We talk frequently and he has worked tirelessly in getting his family to join with us in The UCN, including his cousin Yona Woni who is now an Assistant Clan Chief of the Texas Clan and also the newest member of the Texas Clan is his brother Red Wolf. I am proud to call Chief Deerstalker my Brother and friend.

Tohidu, Nvya Yona

Ancient Tsalagi Cultural Practices

By Arkansas Clan Chief Terry "Cherokee Warrior" Evers

The ancient Tsalagi believed infants were born without a soul and only when the first air the infant breathed only at that time did they become living souls. Once born, the father or nearest relative buried the placenta. The ancient Tsalagi did not use cradle boards; the child was carried in a blanket sling on the mother's back.

A few days after birth a priest held the infant over a fire while he said a special prayer for the infant for special blessings on the infant's life. On either the fourth or seventh day after birth the priest carried the child to a creek, river or stream and commended it to the Creator. The priest prayed that the infant would enjoy a happy and long life. The priest then immersed the baby seven times and returned the child to its parents. Daily immersion continued for two years.

THE ANCIENT NAMING CEREMONY

The naming ceremony was then conducted by a prominent elderly women preferably one of the Beloved Women. The name was based upon the infant's resemblance to some object, on something said or done at the moment of birth or an unusual character trait in the infant. A new name may be earned or given later in life based on the person's character or special achievement. The new name was always given in a special naming ceremony. The Tsalagi regarded their names as a distinct part of their persona and belief was that injury would result from any misuse of the name.

At the age of four boys came under the supervision of their fathers or elder brothers and were taught to handle weapons and hunting instruments while the girls assisted their mothers and older sisters and learned by doing. Often both sexes played games which imitated the actions of their elders. A child born during unusual earth happenings; storms considered from heaven and earth happenings, earthquakes landslides etc. were raised to become visionaries or prophets and if multiple births occurred they were raised automatically for these special careers. Selected children were kept secluded for the first 24 days of their lives. They were not allowed to nurse and taste their mother's milk; instead they were given a special corn hominy potion. While growing up these children were encouraged to go out alone and talk with the "Little People", a race of dwarves believed in by nearly all southern indigenous people. The special sons, if accepted by the priests were called "devoted sons." To preserve the purity of selected children the mothers delivered them into the care of the grandmother or some other aged matron during the mother's periods of menstruation.

THE ANCIENT SEVEN CLANS

The Seven Clans are of great importance to the Tsalagi. They are known by bird, animal and descriptive names that found their origin along with their personal songs, dances and magical formulas in the great mystical giant, Old Stonecoat who was slain centuries ago. This giant was burned at the stake and as his spirit rose to heaven it sang songs that set the rules and regulations the ancient clans were to follow. A council of seven members representing the clans called on the priest to pray for favorable conditions. The Eastern Tsalagi are the only Tsalagi who currently utilize the Seven Clan Council form of government while most other Tsalagi groups and organizations generally follow a form of constitutional and by – law forms of governing. There is some evidence that there were originally 14 clans but by extinction or absorption the clans have been reduced to seven. As a result the ancient Raven and Turtledove clans form the current Bird Clan.

THE ANCIENT TSALAGI CLANS

- Anidzogohi (WOLF) hunted like wolves in packs and also raised and trained wolf puppies. The Tsalagi considered it bad luck to injure or kill a wolf.
- Anikawi (DEER) were once like deer in speed and kept deer in captivity utilizing in training for hunting.
- Anidjiskwa (BIRD) held captive crows and chicken hawks. They were skilled with snares and blowguns when hunting.
- Aniwodi (Red Paint) ritually conjured with red paint to attract lovers and to gain protection from witches and other evils.
- Anisahoni (Blue) named for a bluish plant (sakoni or sahani) that was similar to cucumbers that grew in swamps and was used as food and medicine. Customarily bathed children at the new moon in a liquid prepared from its roots.
- Anigotigewi (Wild Potato) gathered wild potatoes that grew along rivers. Tasted like sweet potatoes.
- Anigilohi (Twisters) their name came from ugilohi or "long hair"; personal adornment employing elaborate twisted hairstyles.

THE ANCIENT TSALAGI JUSTICE SYSTEM

The ancient Tsalagi utilized the blood – revenge principal which was the eldest son of a person injured or killed by another person took revenge on the offender or a member of the offender's clan. This is no longer practiced and was made illegal by Congress.

THE ANCIENT SOCIAL STRUCTURE

In order of importance;

1. National capital
2. Town
3. Household
4. Clan

Bibliography

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The History of the Texas Tsalagi (Cherokee) by Texas Assistant Clan Chief Yona Woni

The History of the Texas Tsalagi (Cherokee) (Part Two)

Excerpted from the Texas Clan Newsletter .

As the English settlers, and later the American settlers moved in all around them in the east the Cherokees had less and less land. They needed land to farm and hunt on. The Americans around them were hostile and made trouble for the Cherokees. There were battles and many fights. One of the tribes of the Cherokee decided they were tired of the fighting and decided to move west and look for new land where they would be left alone.

This was the part of the Cherokees led by Chief Duwali. Duwali is his Cherokee name. Duwali also used English versions of his name "John Bowls and Colonel Bowls. Chief Duwali first led his people west to what is now Arkansas. They lived there for a while. Later they moved to East Texas. After being cut off from the Eastern Cherokees who stayed behind, Chief Duwali's Cherokees became the Western band of the Cherokees.

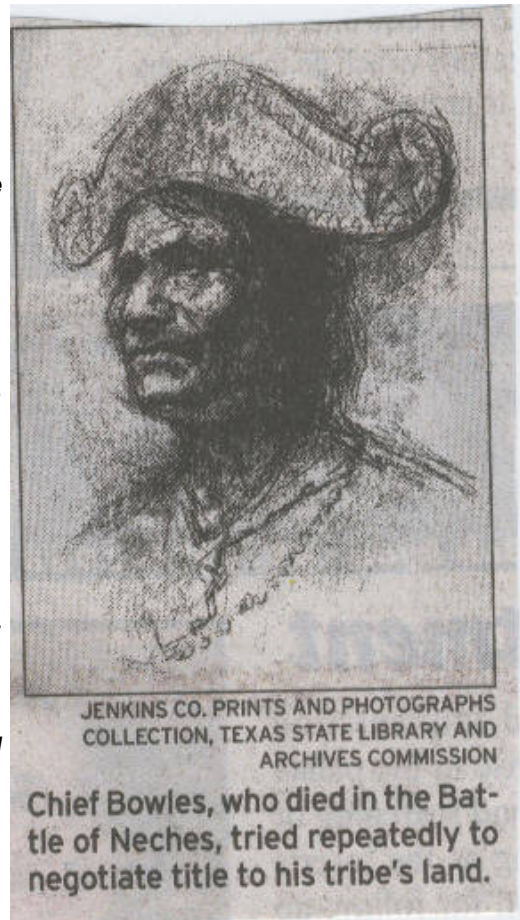
They moved into the area of Texas the Caddo Indians lived in. By 1823 the Caddo had lost much of their former population to European diseases. By the time the Cherokee arrived, the Caddo were down to no more than two thousand. So, much of the land the Caddos had lived on was empty by 1823. Along with the Cherokee, several other tribes from the Southeastern United States also moved into this region of Texas. These were the Alabama, the Coushatta, the Shawnee, the Biloxi, some Creek Indians and a few other smaller groups. They all arrived at a critical time in Texas history. Texas was part of Mexico in 1823. In the next 25 years there would be a revolution in Mexico, the Texas revolution, and Texas would become a part of the United States. During this same time period thousands of Americans and Europeans immigrated to Texas wanting land - including the land the Indians lived on.

In all these revolutions both sides wanted the Cherokees and the other tribes to take sides with them. This was dangerous for the Cherokees. If they chose sides with a loser, the winner would punish them afterwards and chase them off their land. They stayed neutral in these revolutions.

Even after Texas won the revolution, agents of the Mexican government came to the Cherokees and asked them to make war on the Texans. The Cherokees refused to do this. In February of 1836 Sam Houston negotiated a treaty with the Cherokees on behalf of the Provisional Government of Texas. When Sam Houston became president of the Republic of Texas in September of 1836, he tried to get the 1836 treaty ratified by the new Texas Government. They did nothing about the treaty until 1837. In 1837 the Texas Senate rejected the treaty signed by Houston. Still, while Houston was president, things were all right for the Cherokee for several years. Then Texas elected a new President, Mirabeau Lamar. Lamar did not like the Cherokees, or any other Indians for that matter, and he said so. Lamar and other were also concerned because the Mexicans were trying to get the Cherokees and other Texas Indians to help them take back Texas.

Here is a part of letter Lamar sent to Chief Duwali. Lamar wanted the Cherokees out of Texas so American settlers could take their land, along with the land of the remaining Caddos and the many other tribes living in east Texas.

"... I therefore feel it to be my duty as Chief Magistrate of this Republic, to tell you, in the plain language of sincerity, that the Cherokee will never be permitted to establish a permanent and independent jurisdiction within the inhabited limits of this Government: that the political and fee-simple claims, which they set up to our territory now occupied by them, will never be allowed, and that they are permitted, at present, to remain where they are, only because this Government is looking forward to the time, when some peaceable arrangements can be made for their removal, without the shedding of blood, but that their final removal is contemplated, is certain: and that it will be affected, is equally so. Whether it be done by friendly negotiation or by violence of war, must depend on the Cherokee themselves . . . May 26th 1839, signed by Mirabeau Lamar"



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Chief Bowles, who died in the Battle of Neches, tried repeatedly to negotiate title to his tribe's land.

I will share more next month. Do-nv-da-go-hvi, (Until we meet again). Texas Assistant Clan Chief Yona Woni, (Speaking Bear)

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

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OUR

FORUM

Music of Mother Earth by Bright Sun

Mother Earth has what I call "Natures Wisdom". I had been very sick, about 3 days ago and in the Emergency Room. Later that night my son, Robert Sparrowhawk, felt I needed to be close to Jamestown Island and some much needed rest in her night's fresh air. So to the Ferry Bridge we went. My son had been playing his CD in the car as we drove there, me laying in the back seat of his car. I kindly asked him to shut it off as I couldn't take it anymore, in doing so he asked, "what will we listen to?" His one Cherokee friend Cory Night Keeper was with us. I pointed out the window and said, "the real music is all around us, if you care to roll down the window and listen." A lesson for him to re-learn, maybe a loss of the woods he visits so often, but due to the 115 degree heat he had not been out much to keep him grounded in our Native World. He stopped and got out on the bridge and just stood there, then I heard him say, "Mom come here". I climbed out of the back seat of his car, to find him fascinated with the splash of 20 some odd Perch in the river below, he then spotted a sword fish and a crab and together we looked up at the beautiful starry night sky. Night Keeper had gotten out of the car and went to his own private space to listen to the Music. We watched and listened to the winged ones and their cry, this is Natures Wisdom, the Music of Mother Earth. He shut of the "False Stuff" as I call it for the rest of the night.

I had learned very early from my Father that Mother Earth has her own music for us, every minute of the day. For the next generation walking in two worlds means deciding, "what is cool to listen to among their peers". My son had learned early from the Pow Wows, that our culture had the music of the drum, the heartbeat of Mother Earth, this was strange to most of his friends, as they knew nothing of the different drum songs that we had danced to when he was so young. We had danced the two-step and held these Native teachings sacred, he did not share this part of himself with most of his friends. It is the separation of the two worlds that they did not understand and he did not explain it to them, so that they would understand.

When we danced together, is when I would see such seriousness in his eyes and his protection of his people and old ways and he came alive as a young Native man. So that night on the Ferry Bridge, I saw that once more in him. I could see he was re-connecting with this protection for his people and the old ways. It took me reminding him that Mother Earth was all around us at all times and it was okay to go to this world and enjoy the Music of Mother Earth and still be around his peers and to now take the lead, to teach them what I had taught him so long ago. Maybe they too might learn something.

It turned out to be a beautiful night where we all together listened to Mother Earth and her music. We held this time sacred and together shared thoughts of life in two worlds, of the cries of the winged ones, our standing brothers, our four legged brothers and sisters and heard Natures Wisdom being played as Mother Earth played her music, so softly to us. This brought joy and healing to me, for that I am thankful.

Listening to the Wind

"From My Heart"

Bright Sun