



# 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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## A Dual Form of Government

### A DUAL FORM OF GOVERNMENT

*By Chief Terry "Cherokee Warrior" Evers, Arkansas Clan*

The ancient Tsalagi lived in an alternating state of war and peace which necessitated a dual form of government: White Peace Organization and Red War organization. The White was made up of a set of officials aged fifty or higher that performed both civil and religious functions. The UKU or great high priest was the principal chief with a principal great speaker and seven counselors representing the seven clans. These officials determined the times of the national feasts and made the arrangements for them.

Every town had a court consisting of a priest, his assistant, his speaker and seven counselors. They decided all matters of local importance. White Peace officials alone owned the prayers for invoking sun, moon and other protective spirits who could take away and prevent illness, wounds and even death. White Peace officials and their belongings were sacred and not like ordinary citizens as they were not subject to ordinary laws and usages. White Chieftainships were transmitted, like clan membership, only through the female line, thus the son of a White Chief never inherited his father's position as he was not considered of royal blood or even the next of kin to his father. Instead the position went to the son of the Chief's oldest sister.

The Red Organization consisted of officials equal to White Peace officials except their function was primarily and exclusively military. The Great High Priest was superior to the Red Officials as he alone had the power to make and unmake war chiefs. Red Officials were elected by popular vote at frequent intervals while White officials were determined by family inheritance or appointed by the Great High priest. Red officials acquired their popularity and thus their rank through their bravery in battle and were surnamed Raven, Wolf, Fox or Owl since those were Tsalagi symbols of cleverness and bravery.

Red officials were honored with victory and scalp dances and sat in places of honor in town council houses. War was an act of killing and blood – letting thus the effect of such un-cleanliness was removed through Purification rites that were always required after a battle and sacrifice to the fire was always a standard part of every war expedition.

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- "Thoughts on Real Love from a Native Woman", by Piaowaka, page 4.
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## A Dual Form of Government *continued*

The National Capital and towns were governed by its two head chiefs, The White in peace time and Red in war except when the Nation was under attack the White Chief took control. An assemblage of Pretty or War Women, also called the Beloved Women, was always present at every war council. They served as counselors to the male leaders and regulated the treatment dealt to prisoners of war.

The prime age of warriors was 25 – 50 years. War officers retired at the age of 50. When the Great War Chief retired or was killed the nation's warriors nominated a successor to be presented to the UKU and to the other War Chiefs for approval. The Great War Chief's badge of rank was the Red Eagle feather worn in his hair. Warriors were ranked as Middle and lower and were identified by their battle gear.

Warfare consumed a considerable amount of Tsalagi time and was conducted during the summer months. The Tsalagi approach to war was the most sophisticated of all the indigenous tribes and nations. The Tsalagi had a strategy for when they were attacked, another to avenge attack, another for a challenge to war and another when news was received that enemies were in the area and were to be located and engaged in battle. The rituals for each strategy were also varied. The Tsalagi never used horses in battle as they were mountain people and utilized guerilla tactics that did not lend to the use of horses in battle. The Tsalagi neither asked for nor gave quarter but were gracious to those who sought to make peace with them. The ancient Tsalagi are indeed our surprising and stimulating relatives.

### REFERENCES

*Payne Papers*—Woodward, *the Cherokees*—Bartram, *Travels through North and South Carolina, Georgia, East and West Florida, The Cherokee Country, etc.*—Adair, *History of the American Indians*—Reid, *The Law of Blood*—Mooney, *Sacred Formulas of the Cherokees*

## Message from the Principal Chief

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

I continue to travel around this great country and meet like-minded Cherokee and other Native People. Most that I talk to are going through rough times and are seeking answers to age-old questions. Many are alone and are seeking the "Old Ways", in search of happiness and personal fulfillment. Some are consumed by thoughts of impending disaster and are fearful. Collectively, in these uncertain times, they all are looking to the future, for health and happiness. These are the brothers and sisters that we seek to join with us in "The Gathering". Each one of us needs to reach out to those brothers and sisters and show them that together we can make a difference in the daily lives of our Native People and especially the children and grand-children that are the future of our nation. I ask each of you again to become an ambassador for The UCN and our cause. There is strength in many holding the same thought. I feel invigorated when I hear of our members taking the time to help others and telling them about the wonderful news of "The Gathering". We see and feel that the people are seeking answers just by the number of emails and requests that we get monthly for information and knowledge, lets be the one's to offer a safe harbor to our brothers and sisters that seek the "White Path of Peace". It is our moral responsibility to our ancestor's not to let the flame of their sacrifices die with each of us, but to continue on into the unknown future.

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](mailto: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—Leather Breeches

### Leather Breeches

(A-Ni-Ka-Yo-Sv-Hi Tsu-Ya)

Gather green beans as soon as the beans in the pods mature. Break off the ends and string the pods on a thread or lay them out in a single layer on a sheet. Put the beans in

the sun for several days to dry, bringing them into the house at night and during rainy weather. Store for future use by hanging from the rafters or the wall. When ready for use, soak the beans overnight and cook all day the next day. Salt and grease may be put in them while they are cooking if available and desired.

### 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 - October - The Harvest Moon



### October Harvest Moon "Du-ni-nu-di"

Harvest Moon—Du-ni-nu-di  
Time of traditional "Harvest

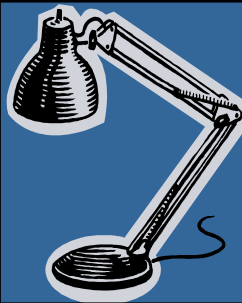
"Festival" Nowatequa when the people give thanks to all the living things of the fields and earth that helped them live, and to the "Apportioner" Unethlana. Cheno i-equa or "Great Moon" Festival is customarily held at this time.

## Member Spotlight



I would like to introduce Chief Reverend Dr. Alvie "Yona Woni" Stiefer, who's grandmother was full-blood Cherokee, and is also 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 first cousin to Chief Deerstalker of the West Virginia Clan. Chief Yona Woni currently lives in



Assistant Chief  
Speaking Bear of the  
Texas Clan.

Tomball, TX. (near Houston) where he is semi-retired and a pastor of a small congregation called Believer's Bible Fellowship.

He continues to do research and write articles on Theological subjects and Historical articles for The UCN Newsletter and is editor and writer for the Texas Clan Newsletter. He has always believed in the personal touch whenever dealing with people. Which means he is available to help anyway he can for the Tribe. He treats the members as his family.

I am proud to call Chief Yona Woni my friend and am glad he has chosen to join us in The Gathering.

Wado, Nvya Yona

## Thoughts on Real Love from a Native Woman

What is this Real Love that we all seek?

Real Love is caring about the happiness of another person without any thought for what we might get for ourselves. Real Love is unaffected by the mistakes and flaws of the people we love. When they give us nothing in return -- including gratitude -- or even when they're thoughtless and inconsiderate, we're not disappointed, hurt, or angry, because our concern is for their happiness. Real Love is unconditional.

It's Real Love when someone cares about our happiness without any concern whatever for their own selves. It's Real Love when people are not disappointed or angry when we make our foolish mistakes, even when we inconvenience them personally. Sadly, very few of us have ever seen love like that. Well I have.

When I use the word "happiness," I do not mean the fleeting pleasure we get from money, sex, praise, and worldly success. Nor do I mean the brief feeling of relief we experience during the temporary absence of conflict or disaster. Real happiness is not the feeling we get from being entertained or making people do what we want. Genuine happiness is a profound and lasting sense of peace and fulfillment that deeply satisfies and enlarges the soul. It doesn't go away when circumstances get difficult. It survives and even grows through hardship and struggle. True happiness is our entire reason to live.

When someone is genuinely concerned about our happiness, we feel a strong connection to them. We feel included in their life, and in that instant, we are no longer alone. Each moment of unconditional acceptance creates a living thread to the person who accepts us. Those threads weave a powerful bond that fills us with a genuine and lasting happiness. Nothing but Real Love can do that. In addition, when one person loves us, we feel a connection to everyone else. We feel included in the family of all mankind, of which that one person is a part.

Imagine living in a world where all the people are truly happy. In this place there is no fear or anger. The people here are so filled with love and happiness that their only concern as they interact with you is your happiness, and you can feel that with absolute certainty. Because they have everything that really matters in life, they don't need you to do anything for them. So there is nothing you can do to disappoint them. As you communicate with these people, you can see that it doesn't matter to them whether you're smart or pretty or handsome. You don't have to do anything to impress them or get them to like you. And they truly don't care if you make mistakes or say something stupid. It finally and powerfully occurs to you that it's impossible to be embarrassed or ashamed around these people -- because they love you no matter what you do.

In relationships, we only get angry because we don't feel loved. In that painful condition, we lash out at anything that threatens us -- which is almost everything. Anger is terribly destructive to relationships, but when we're drowning, we don't react reasonably to the situation at hand; we react based on too many years of emptiness and pain, and we protect ourselves from every imaginable threat to our safety.

Real Love is, "I care how you feel." Conditional love is, "I like how you make me feel." Conditional love is what people have given to us when we did what they wanted, and it's the only kind of love that most of us have ever known. People have liked us more when we made them feel good, or at least when we did nothing to inconvenience them. It was natural and unintentional that our parents and others did that, and they did it from the time we were small babies.

Although it is given unintentionally, conditional acceptance has an unspeakably disastrous effect because it fails to form the bonds of human connection created by Real Love. No matter how much conditional love we receive, we still feel empty, alone, and miserable. Tragically, most of us have filled our lives with that empty "love," and that is the real reason we're now unhappy in our relationships -- not because of anything our present partners have done or have not done. This principle is easily important enough to repeat: if you're unhappy, don't look at your partner for the cause. You're unhappy because you don't feel unconditionally loved, and that's been going on for a long time, usually from early childhood.

If Real Love is so very important, let's go and find it?

Piaowaka of Missouri

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

### The History of the Texas Tsalagi (Cherokee) (Part Three)

Excerpted from the Texas Clan Newsletter .



In July of 1839 Texas sent troops to remove the Cherokees. On July 15 there was a skirmish near Duwali's village. Duwali tried to lead his people north along the Neches River to escape, but the Texas militia pursued them. There was a battle on July 17th near the headwaters of the Neches River in what is now Van Zandt county. Chief Bowles was 83 years old by this time, but he still led his braves into the battle. According to eye witness accounts he stayed at the front of his men during the entire battle. The fighting was

fierce and there were many casualties. After the Cherokee began to lose, and when most of the Cherokees had retreated, Chief Bowles stayed on the battle field with the last of his men to help the others retreat safely. He was shot and fell down. As he lay dying a Texas Militia man came up and shot him in the head at close range. Chief Duwali was dead along with 100 other Cherokees.

Most of the Texas Cherokees moved to Indian Territory in what is now Oklahoma. There, they were reunited with the Eastern Cherokees. The Eastern Cherokees had also been forced to move from their lands. The government of the United States and the State of Georgia forced the Eastern Cherokees off their land and forced them to move to Indian Territory in Oklahoma. The United States Supreme Court ruled that this was an illegal act and broke treaties.

As a side note, some of the Texas Cherokee moved South to Mexico and are still there practicing our Tsalagi heritage, language and culture, they are found on the internet, as the Cherokee Nation of Mexico at: <http://www.cherokeediscovery.com/>. Another small group of Cherokee migrated to California for the Gold Rush and still live in the foothills of the Sierra Mountains.

Most of the Cherokees still live in Oklahoma. They have a large tribal center in the town of Tahlequah.

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

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## *A Reverence for Life by Oklahoma Clan Chief Jim Lee*

### A Reverence for Life

As the weather starts to cool and the leaves start to change color, I am reminded that soon it will be time to think about gathering food for the winter season. We live in the woods and gathering the bounty of nuts and other things provided for us by nature is a traditional way of life for us.

Hunting and laying in a supply of meat is also a part of this tradition. In the old days, hunting was something that took considerable preparation. There was fasting, and praying, and cleansing before a hunter would actually take to the woods in search of game to feed his (or her) family for the winter. Always, there was consideration given to the spirit of the game sought, both before and after the actual kill was made. It was a matter of respect that all edible and useful parts of the animal killed were used and none wasted.

The Old Ones realized that, without the game to harvest, they and their families would starve through the winter and possibly, not survive at all. Therefore, they had a profound reverence for the land and the creatures that lived upon it. The land supported the game animals and in turn the animals supported them. It was all a part of the Great Circle of Life and all life was a part of and dependent upon the Circle of Life remaining unbroken.

Modern hunters and many who consider themselves traditionalists, buy a license (permission) from the State, pick up a rifle, and head to the woods in search of the biggest buck they can find. Many will come home tired and empty handed, talking about the big buck they saw but just couldn't get a shot at, and many will kill several deer in a season and harvest only the choice cuts and leave the rest to rot upon the ground. I have, many times, come upon the rotting carcass of a deer that has only the hind quarters and (if it was a buck), the antlers missing. I have also found animals that were wounded with a poor shot that were left to suffer and die. This is extremely disheartening to me. It tells me that there are people out there hunting that have absolutely no respect for the animals they hunt. It tells me also that they have no knowledge or understanding of the Great Circle of Life.

I am not opposed to hunting, as I mentioned, it is part of my lifestyle, but a person that hunts should have some understanding of and respect for the game that he hunts. For instance, if you kill off the older and bigger bucks, the young bucks will run the does literally to death at the next mating season. When this happens, you will not have any deer at all to hunt in a couple of years. Not only will you have meat that is tough and gamey and unfit to eat, you will have indirectly killed off many more deer than just that big buck you probably killed for no reason other than bragging rights. However, if you take a young buck with just a fork in his antlers, you probably will not get your name and picture in the local newspaper, but you'll have some tender tasty venison to eat. Isn't that the purpose of hunting to begin with?

Think about it before you head out to the woods with a bow or rifle, our ancestors understood, do you? I'm available to consult with anyone concerning their personal situation at [ucnoklahomacian@yahoo.com](mailto:ucnoklahomacian@yahoo.com) or 918-302-8308 between 10:00 A.M. and 9:00 P.M. (Central Time)

Jim Lee