

Native Pride



May 2018

PowWow 2018

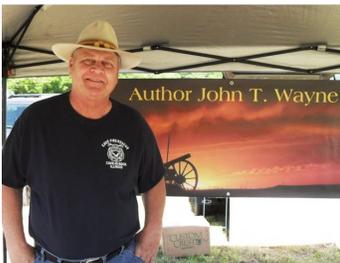
Despite all the hiccups getting ready for our PowWow this year it turned out to be a ton of fun and a success. Our PowWow coordinator, Roger White was in an accident just days before and I ended up having to have my gall bladder removed the week before. Everyone pulled together and made sure that everything that needed to be done got done. I can't say enough about our volunteers and all the hard work they put into making sure everything went well. This year we were honored to have two special guests attend: John T. Wayne and Cabot Barden.



Our Head Lady, Makole Chamblee and Head Man, Nick Davis did an awesome job. Although we did not have an Assistant/Junior Head Man we did have an Assistant/Junior Head Lady, Alyssa Quimby. Thank You.



Our AD, Bob Upton and MC, Lucas Bridges did a terrific job. We had a great many compliments about the job you were both doing. Thank You.



John T. Wayne is the grandson of actor the "Duke" John Wayne and is the author of numerous books on the Civil War and Old West. His books focus on the orphans created by the Civil War.

Jessica and Jessica ran the necklace making booth for us and even managed to take in quite a few donations as well. You two ladies have really made this new booth a big success. This is only our third year offering this for the children and it appears to be working out really well. Thank You.



Cabot Barden is a native of Sylacauga, AL and is a musician/singer/songwriter and author. He was recently featured in The Advertiser Glean as the guest speaker for the Sons of Confederate Veterans of Marshall County. He spoke about Cherokees who fought on the side of the Confederacy.



Both had fun and did so well selling their books they had to place an order the next day to restock. It looks like they are going to be regulars at our PowWow. So great to see our PowWow growing and be able to offer something new.



We had a new demonstrator this year, Beth Busby, who was gracious enough to agree to demonstrate how to make pine straw baskets. Thank You.

We had a large enough attendance to not only cover the cost of putting on this event but have a bit of profit as well. Yes, it was a huge success. Thank You vendors, demonstrators, dancers, drums, volunteers and guests! -Judy

Alabama Indian Affairs Commission Scholarship

SCHOLARSHIP REQUIREMENTS:

1. Must attach a copy of Tribal Roll Card.
2. Must be signed by Tribal Official as designated by the Tribal Chief.
3. Must be enrolled in a state or federally recognized Indian tribe for three (3) years and meet your tribe's internal qualifications. (Some tribes have additional requirements. Please contact your tribal official to make sure you know them).
4. Must live and attend school in Alabama, unless subject is not taught in Alabama or the program student is wanting to participate in has no open slots, i.e. Nursing, Medical, Veterinary, and Pharmacy (other to be evaluated by the Executive Director's office).
5. Must enclose a letter of acceptance from the school you will attend (new students only), or a transcript (return students) with name of the University or school on the transcript showing you were enrolled the last semester before this application.

Despite the fact that this is printed with every scholarship application, we still have folks who miss the statement about tribes having additional requirements. Ours is volunteer hours that must be performed the year

prior to applying for the scholarship. Since we have limited events where this requirement can be fulfilled it is important to check the tribes FB page, website or call the office at 256 582 2333 to ask if there are any events coming up that would allow a student the opportunity to fill this requirement. Our normal events that would allow a student to volunteer are:

- the annual PowWow in April
- we try and have 2 yard sales each year
- Auburn University comes around October or November to put on a pet wellness clinic.

If we have an event coming up we may ask for volunteers to come help clean up, or set up for the event. This will be announced on our Facebook page. Please do not come into the tribal office days before this is due in Montgomery and ask me to lie on the application by stating this requirement was met if it has not been met.



to the winners of the 2018 Scholarship:

Chelsea Chamblee

Makole Chamblee

Caleigh Davis

Caroline Franks

Greg Franks

Brody Houston

Benjamin McCool

Daniel McCool

Penny McWhorter-Harris

Seth White

Each of these individuals will receive a scholarship in the amount of \$1,000.00.



Thanks to everyone shopping with Amazon and signing in using smile.amazon.com and selecting United Cherokee Aniyunwiya Nation as the charity to be donated to, UCAN has received over \$50.00 in donations. Any donations we receive through this program are deposited into our land fund savings account.

What is AmazonSmile?

AmazonSmile is a simple and automatic way for you to support your favorite charitable organization every time you shop, at no cost to you. When you shop at smile.amazon.com, you'll find the exact same low prices, vast selection and convenient shopping experience as Amazon.com, with the added bonus that Amazon will donate a portion of the purchase price to your favorite charitable organization. You can choose from nearly one million organizations to support.

How do I shop at AmazonSmile?

To shop at AmazonSmile simply go to smile.amazon.com from the web browser on your computer or mobile device. You may also want to add a bookmark to smile.amazon.com to make it even easier to return and start your shopping at AmazonSmile.

Which products on AmazonSmile are eligible for charitable donations?

Tens of millions of products on AmazonSmile are eligible for donations. You will see eligible products marked "Eligible for AmazonSmile donation" on their product detail pages. Recurring Subscribe-and-Save purchases and subscription renewals are not currently eligible.

Can I use my existing Amazon.com account on AmazonSmile?

Yes, you use the same account on Amazon.com and AmazonSmile. Your shopping cart, Wish List, wedding or baby registry, and other account settings are also the same.

How do I select a charitable organization to support when shopping on AmazonSmile?

On your first visit to AmazonSmile smile.amazon.com, you need to select a charitable organization to receive donations from eligible purchases before you begin shopping. We will remember your selection, and then every eligible purchase you make at smile.amazon.com will result in a donation.



United Cherokee AniYunWiYa Nation

is sponsoring an Herb Walk being
given by Darryl Patton

a.k.a. The Southern Herbalist

June 30, 2018 at 9:00 a.m.

the walk will be at 473 Cox Gap Road

Guntersville, AL

off of Highway 79 South

(behind the minnow ponds)



Make sure to wear proper clothes for the weather that day. We may be walking through tall grass and woods so wear shoes that will be comfortable but also suitable for these conditions.

Bring a notebook and pencil and if you don't have a phone that will allow you to take pictures you may want to bring a camera as well.

To register or for additional information contact:

Judy Dixon or Tom Burke at 256-582-2333 Tuesday through Friday 10:00 am—4:30 pm

or email Judy Dixon at dixonzoo@aol.com

You can also contact Eddie Wheeler, County Extension Coordinator at 256-582-2009 or email : wheeled@aces.edu



The Alabama Cooperative Extension System (Alabama A&M University and Auburn University), is an equal opportunity educator and employer, Everyone is welcome!



Returning to the source is stillness, which is the way of nature. Each Separate being in the universe returns to the common source for security. To replenish the soul. Which enables them to grow and flourish. -Rhonda Redbird

LIHEAP/Community Action Grant 2018

(Low Income Home Energy Assistance Program)

We were blessed with another grant award for 2018 and then doubly blessed by a second small allotment added this last month. Although the work and requirements to continue receiving this grant has changed each year we are blessed to have it available for our local citizens. The additional funding will allow us to do a bit more with our weatherization this year. If you need assistance with a heating or cooling bill, are enrolled citizens of United Cherokee AniYunWiYa Nation and live in Blount, Calhoun, Cleburne, Cherokee, Colbert, Cullman, DeKalb, Etowah, Fayette, Franklin, Jackson, Jefferson, Lamar, Lauderdale, Lawrence, Limestone, Madison, Marion, Marshall, Morgan, St. Clair, Walker and Winston Counties in Alabama you can apply for this assistance. Eligibility is based on your household income. There is a chart on the application that covers the income limits. If you would like to apply for assistance either call the office at 256 582 2333 or email ucanonline@bellsouth.net or dixonzoo@aol.com for an application. We request that you **call prior** to sending in your utility bill to verify that there are funds available and to ensure we have all the required paperwork for the current grant year. Follow the instructions on the application when applying. If you are on a disconnect **Do NOT** wait until the night before or the day of the disconnect and contact us and expect that we will be able to prevent this from taking place. We have to have time to contact the Utility company and request an extension. Most of the time they are willing to work with us and give an extension but that is not guaranteed and there may be steps they request in order to grant this extension, so please allow us time to make the arrangements. One of the main requirements to be eligible is that the utility bill **Must** be in your name or your spouse living with you. If you do not submit all the necessary paperwork you will not be eligible for assistance. The application lists all paperwork required to be submitted with the **Original Bill**. If you cannot come into the office the entire process can be done by mail. We will begin accepting applications for weatherization assistance in July. This will be on a first come, first serve basis with the only exceptions: anyone who has not previously received assistance through the weatherization portion of this grant or homes with elderly, young children or household members with health issues. If you would like to inquire about availability of weatherization please contact us by phone, email or write to: UCAN / PO Box 754 / Guntersville, AL 35976. Any attempts of fraud will result in becoming **Permanently Ineligible** for assistance from our grant program. We will not jeopardize this assistance so desperately needed by so many families. There are **NO** exceptions to the policy.

Principal Chief Judy Dixon



American Indian Warrior and Veteran's Alliance

Subsidiary of

United Cherokee AniYunWiYa Nation

The American Indian Warriors and Veteran's Alliance Forms

The American Indian Warriors and Veteran's Alliance (AIWVA) was born after the United Cherokee AniYunWiYa Nation Honor Guard was dissolved in January 2017. Vice Chief Lowrey Hesse researched how other tribes ran their Honor Guards/Warrior Societies over a couple months' time. The Honor Guard did not serve the needs of the tribe and there weren't enough veterans at the Powwows to carry the needed flags.

After the Honor Guard was dissolved, Chief Judy Dixon suggested it would be good to change the name of the organization since it was new. The Tribal Council agreed upon the name "The American Indian Warriors and Veteran's Alliance". The Executive Council for the Alliance are:

Commander - Art Wade
Operations Officer – Tom Burke
Sargent-at-Arms – Roger White
Secretary/Treasurer – Mara Burke

The AIWVA is open to any tribal citizen, male or female, who meets one or more of the following qualifications.

1. They are a veteran who has served in any branch of the US military and has received a DD214 discharging from the military. A copy of your DD214 is required for the Alliance's records.
2. They are 16 or older, have not served on active service in the military, but who would defend the Tribe. To carry military flags, the member must be at least 18 years old.
3. Are willing to attend a minimum of three times a year. However, there may be additional meetings if the Alliance will be acting as Honor Guard for any Powwows.
4. Will conduct themselves respectfully while representing the UCAN tribe.

If you would like to join the AIWVA, please contact Tom Burke at the UCAN Tribal office to pick up an application. You may also contact Commander Art Wade at 205-359-9214 to get additional information prior to applying.

Design our Patch Competition!

United Cherokee is sponsoring a competition for anyone interested in designing a patch that will be used for sale in our booth at Waterloo in time for the Trail of Tears commemoration in 2019. The requirements are:



1. Patch should be 2 1/2" x 4 1/4"
2. Have our tribes name abbreviated UCAN
3. Have 'Trail Where They Cried' in single quotes (can include date 1838 if desired)

Deadline is **November 1, 2018** for all submissions. Tribal Council will vote to pick the 3 finalists.

All attending the Fellowship Gathering following Councils selection will vote on the winner, 2nd & 3rd place.

1st Place gets first choice of the prizes offered. 2nd Place gets choice of 2 remaining prizes and 3rd Place receives remaining prize.

Prizes: Bow donated by George Denmark, Cedar Flute in D donated by Bull Slocumb and Keith Daniel or 1 years communication fees.



Huntsville St. Patrick's Day



The Feather Monument in County Cork, Ireland is a tribute to the Native Americans that understood the conditions in Ireland in 1847 when more than one million Irish starved to death after being forced off their land.

The Choctaw Nation and other Native Americans that had been forced to relocate only a short time prior collected \$751 and sent it to Irish relief efforts...more than any other nation contributed.



Because of the kinship between the Irish people and the American Indians, United Cherokee AniYunWiYa Nation received an invitation to participate in 2017's Huntsville Saint Patrick's

Day Parade. A new friendship was formed and a new tradition started. After this friendship was formed Carla Confer donated a hand made purse that brought \$300 to our land savings fund when it was auctioned off. This year she made another purse and had a raffle. She donated the money she received from the raffle, \$350.00, to our land fund. Last year we almost froze waiting for the parade to start but this year the weather was a lot nicer. We also knew more of what to expect this year and prepared ahead of time. We managed to get some nice banners printed to go on the sides of the trailer and even found some Saint Patrick's Day decorations to "bling" up the trailer. We had a few more citizens from our tribal family show up to participate as well. Bill McCauley and Carla managed to find their way to our PowWow this year and really enjoyed themselves. We were also reminded that we have a standing invitation to take part in the St. Patrick's Day Parade next year (2019) and every year to come. You wouldn't think that this would be as much fun as it is, but once you've been in



the parade, you will want to keep coming back. The joy on the faces of the spectators when they hear Thunderheart Singers is so uplifting.



Carson Chamblee, Mara Burke, Ramona Lesa, Josh Henson, Mary Gold Talley, Roger White, Melissa Fitzsimmons, Butch Richardson, Robert Harvey, Martha Morrison, Abigail Davidson, Russell White, Debra Staggs, Luther & Ann Mitchell, Joey Shipp, Joy Berry, Art Wade, Donna Bridges, Gene Gold, Sammy Martin, Wanda Rogers, James Wright, Sam Wisner, Dan Wisner, Mary Jo Honea, Janet Martin, Sue Morrison, Reesa Gentle, Buddy Stone, the Bridges family, Bob Upton, Gaylene Shipp, Tim Purdy, Danny Perry and Morningdove Smith

We do a daily prayer on our Facebook page. If you know of someone you would like added to our daily prayers please send us an email or if you are on Facebook send us a request to be added to our page and then you can either comment with the name you are requesting prayers for or you can send a private message.



UCAN Website

www.ucantribe.com

We are working on adding to this with an "In Memory of" section as well as a Business Ad section. If you have a picture and/or memory you would like to share to our "In Memory of" area please email them to us so we can get these started. If you are a citizen of our tribe and own or operate a business and would like to be included in our Business section please email us with the information or if you have a business card you can either email us with a copy of your business card or mail it to: UCAN / PO Box 754 / Guntersville, AL 35976.

Unfortunately AIR (American Indian Resources) has been dissolved. There were some issues we were unaware of when this company was initially set up. We pray to have a new company started in a few months, AIR (American Indian Retailers) but are making sure we have all the information necessary before starting a new venture. The herbs we have available are listed on the UCAN website and a new website address has already been reserved once the company is up and going. Keep watch on our website and Facebook page for news of the new business opening.



Cherokee Language

We are making an effort to learn our language. There are some who were never introduced to our ancestral language so learning it is quite a struggle. In our efforts to learn we are picking a word (or simple saying) to practice and making it a part of our morning/daily prayers on Facebook. Although there are several dialects we are learning the Western dialect. This could be expanded onto our website if there are enough interested.

We had hoped to start having regular classes in the office but this has been put on hold so the gentleman offering to teach these classes can overcome a physical set back. If you are interested in participating in the classes once we get these started please send us an email letting us know of your interest. Please include days and times that are better suited for you. We have a questionnaire that we are putting out to help the teacher better prepare once these classes become available. We will email this to you for you to fill out and email back to us.

The word for May was:

Si da ne lv hi (pronounced see dah nay luh hee) - Family.

The word for June is:

I tsu la (pronounced ee joo lah) - Together.

If you have a word you would like us to practice send those suggestions to:

ucanonline@bellsouth.net or

dixonzoo@aol.com or

comment on our Facebook page.

Communication Fees

Due January of each year / \$40.00 per household

The reminder goes out in January followed by a second reminder in June or July, and although we pray one day to no longer have to rely on the generosity of our tribal citizens, for now it is the only way we are able to do a great number of things, especially communicate. Grants and the money we receive from PowWow provide the majority of our funding, but unfortunately it does not provide enough to cover all of our expenses. We have also taken on the goal of trying to raise enough money to be able to purchase land. This will open up new opportunities and possible grants to help fund the building of an office (if needed) and have acreage that will allow us to provide a community garden, herb walks and our PowWow on Our land, not leased.

We currently have over \$10,000.00 saved in our land trust fund account and have events being scheduled to help add to this in the near future (i.e., Yard Sales). We have a donation bucket on a table in the office and ask everyone attending our Fellowship Gatherings to help by adding a little something each time they attend. Even if all you have is pocket change it all helps to get us closer to our goal. Since we have reached our goal \$10,000 we can start “shopping” for some land. If in one years time we can raise over \$9,000.00 without really putting out much effort, just imagine what we can do if we really try.

After sending out the reminders and 2017 and 2018 we now have an updated database showing 970 + or - a few good addresses and 300 + bad addresses and 115 responded. Our tribe continues to grow in size, now we need to grow in participation. It will take everyone working together, but we can accomplish great things. Our Cultural Arts Demonstration Team needs additional items for the demonstrations they provide and to be able to replace some gently loved pieces as well. Please consider how much more we could do if we have the funding to aid us in our efforts. We could offer more programs and services. Our museum would no longer be a dream but a reality. We rely on you to help us achieve our goals. Even those in our tribal family who live miles away and may never walk through the tribal office doors or attend a Fellowship can take pride in knowing you helped your tribal family accomplish great things. 2018 is gonna be our year to Shine! Send your fees in to: UCAN / PO Box 754 / Guntersville, AL 35976



The Way I was Taught

By Billy Amotegah

“The White Pathway of Peace (Iyadanadi Adanvto) old traditional way of our Ancestors in our hearts.” Which is the most

difficult to walk. When the time comes, and it surely will, that the Sacred Fire grows dim, the medicine ways of the Anidawehi (Wisemen) are nearly extinct, the Aniyvnawiya (First People) have forgotten who they are, and the Ancestors listen in near silence, is when the White Pathway of Peace will be the most important thing for us as people to rekindle. This true love for the Lifegiver and all that He has made will bring about unity, and harmony to us at the uga-ya (7 clans people). “Thou wilt keep him in perfect peace whose mind is stayed on thee” Isaiah 26:3

“In the center of the storm there is a Pathway of Peace to follow when we walk with His spirit.”

God who’s Name is Seven has no beginning or end, has created all that exist and has power over all, both seen and invisible. When giving us language He did not give us a common word for seven, but His Name is known by the Anidawehi in the Secret Medicine Language. WE use the word ga(li)quogi for seven which is a borrowed word from the scattered clans which I will speak about in further articles. The common name of God is Unelanvhi that is used by our people today in most “Cherokee” bands and Square Grounds, which I will cover in further articles. This teaching will take time and much patience, along with pray and an open heart with interest of mind. The word “Cherokee” comes from the Trade language word Chiluki meaning People, mispronounced in English. The word Tsalagi is a very old word meaning cave or ridge in a time when our Ancestor lived in the caves and ridges of the mountains. Today it is used to refer to our language, dress, customs and way of life. Unelanvhi has always been creating and explaining what He has made in great spirals upon His foundation, many worlds with peoples and creatures throughout with great wonders. “Which doeth great things past finding out; yea, and wonders without numbers.” Job 9:10. “Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.” Hebrews 11:3. Now we are ready to begin before the beginning of our Mother Earth was made. “For inquire, I pray thee of the former age, and prepare thyself to search of their fathers: For we are but of

yesterday, and know nothing, because our days upon earth are a shadow.” (former age=rishon Ancestors that were before time beginning) Job 8:8-9.

Gvlvoinvya
Skyrock

A world that was before our Mother Earth where humans lived with all forms of animals, plants, fish, and birds in harmony and peace in a beautiful land of mountains. I will speak in part of this story because it is one of the ways that we as the taught can identify each other. This world became over populated by humans because it was small and there was hunger, so men began to kill and eat the animals and birds. The humans brought filth and noise upon Skyrock to where no one could continue to live in health. The weather became very hot and hard to live there. All the inhabitants, humans, animals, birds, and plants spoke the same language on Skyrock; so Unelanvhi took away the voice of the creatures so the humans could not call them to be killed and eaten. He then put the fear of man into the creatures so that would give them the advantage. From that time when any man went out to hunt he must ask permission from the Unelanvhi and the animal’s spirit he was hunting. There also was a ceremony done each year at the beginning of the season by an Adawehi with the 7 Sacred Hunters which I will speak of in further articles. By the time that the Council of the Animals ask Unelanvhi to build a New World, He had already formed a foundation of the New World. The New World was in a position that Skyrock could not be seen from it. The creatures of long ago were very large compared to our day. The New World was covered by water, and not suitable for all of the creatures, but would be just right for fish and other water dwellers. I can only say at this point that many of the creatures took part in preparing their new home as a suitable place to live. When it was ready, the New World appeared as a Terrapin rising up out of the water, so it was named Terrapin Island (Dosi(ga)dosi), and this one of the reasons that our women wear Terripin Shakers on their legs when dancing at ceremonies and festivals around the Sacred Fire on the Square Ground today. I will speak more about this in further articles.

Udohiyu Awaningsi
(Truly I have spoken)





Cherokee Pucker Toe Moccasins guide

Put together by Aodhàn Crawford

Supplies: www.thewanderingbull.com

1(800)430-2855 Sells a complete kit

(depending on your size) From \$45-\$55 with shipping

may be a little more. They also have a very nice video of how to build from their kit located on YouTube that is free to watch and learn from:

<https://www.youtube.com/watch?v=-nORTUjiDAG>



The Eastern Woodland Pucker toe moccasins are super easy to make, they are extremely comfortable, and unlike the center seam moccasins they don't get an "Elf toe" that the regular center seams do. The traditional Cherokee Moccasins were either the center seam (which we are familiar with) or these Eastern Pucker Toe. The Eastern Band Cherokee use these but they have also begun to branch out to Cherokee Nation Oklahoma as well as other various Cherokee groups. I have worn this style since I started dancing and it is by far my favorite design. Local artist Bob Upton is also an expert in making these should you prefer to have someone local make them for you as they are VERY difficult to make over the internet off a pattern.

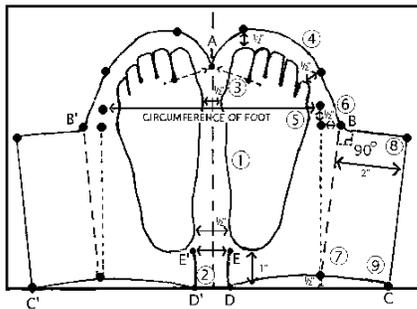
Without a kit here is a great do it yourself pattern, start to finish provided by native tech:

Making a paper pattern for moccasins

Credit: <http://www.nativetech.org/clothing/moccasin/mocinstr.html>:

- Place feet (or tracings) on either side of center line of paper with 1" between heels and edge of paper. Each heel should be 1/2" away from the center line, and the balls of the feet below the big toes should be 1/4" away from the center-line of the paper.

MAKING THE PAPER PATTERN



MAKE SURE PAPER PATTERN FITS AROUND FOOT AT INSTEP AND AT HEEL BEFORE CUTTING OUT OF LEATHER.

[CLOTH OR FELT CAN BE USED TO PRACTICE STITCHING WITH]

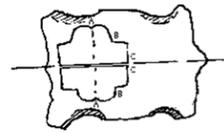
- Even with the heels, mark points E and E' (1/2" from the center-line and 1" from the edge of the paper) Also mark points D and D' (1/2" from the center-line at the edge of the paper).
- Mark point A by following a line from the base of the big toe to the center-line.
- Draw curve around top of foot 1/2" from toes from point A to just above little toe.
- To find points B and B', measure the circumference around the (widest part) ball of the foot and place half the distance on either side of the center-line where the ball of the foot is, mark this point. Now measure 1/2" straight down and 1/2" straight out.

- Finish drawing the curve around the top of the foot to point B and to point B'.

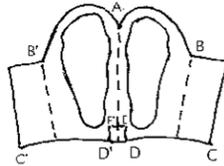
- Drop an imaginary line straight down from each of the marked points for the circumference of the foot, this marks the bottom of the moccasin cuff at the heel. Another imaginary line connecting this point with point B shows where the cuff will be folded down at the ankle.

- To draw the front corners of the cuff, draw a 2" line from point B, perpendicular to the imaginary fold-over line for the cuff.

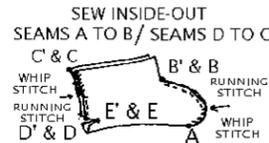
- Maintain a 2" cuff width to find point C at the rear corner of the cuff. Connect point C with point D at the heel by drawing a slight curve that intrudes no more than 1/4" from the edge of the paper.



IDEALLY, MATCH PATTERNS WITH THE GRAIN ON EITHER SIDE OF BACKBONE CENTERLINE. (CAN BE WASTEFUL OF LEATHER)



THE CUT-OUT LEATHER PATTERN

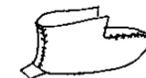


SEW INSIDE-OUT SEAMS A TO B / SEAMS D TO C

Make sure paper pattern fits foot around instep and at heel before cutting out of leather.

After cutting out the paper pattern, fabric or felt can be used to practice stitching.

Sew inside out: Seam A to B/B' and seam D/D' to C/C'. Use a combination of whip stitch and running stitch (it's easier to pucker the toe using the running stitch). Cut slits (for heel tab) from D to E and D' to E' only after the toe is stitched, and proper fit is checked.



TURN RIGHT SIDE OUT (PULL HEEL TAB TO OUTSIDE)



HEEL TAB DETAIL WHIP STITCH



Variations of Trimming the Heel Tab.

Right side out, use the whip stitch in sewing the seam for the heel tab. If you don't want to create a loose heel tab, fold the tab up as high as you can, flush against the back of the heel, and whip-stitch around the three edges of the tab, attaching it to the back of the heel. If you pull the stitching tight it will be nearly invisible and this style will result in a more water-proof heel.

ATTACH THONG AT SEAM AT BACK OF ANKLE.



ATTACH THONG AT BACK OF ANKLE (WRAP AROUND TO FRONT AND TIE IN BACK. TURN DOWN CUFF)

Cut thong from a scrap of leather by cutting from the perimeter of the scrap, in a spiral, towards the center. Use the thong to keep the moccasin snug. stitch the thong to two places at the back of the moccasin, or punch holes below the cuff, and wrap the thong around to the front and tie it in the back.



Traditions

By Ernie L. "Going Snake" Oden

As Native Americans most of us want to honor traditions. Most of us want to feel like we are traditional. It is hurtful to us if someone says we are not traditional. How traditional can we really be though?

Recently I saw where someone smarted off at Chief Judy and told her she was not traditional. Then he assured her and everyone else that he is always traditional. I found this statement rather ironic, because on the same page he was showing pictures of articles from the Plains tribes that he was making. Traditionally Cherokees did not make Plains Regalia. Also if you are always traditional why did you not just send up a smoke signal. Cherokees did not have computers traditionally.

Face it. None of us are truly traditional all the time now. If you go to a craft show or a PowWow and you drive a car that is not traditional. If you ride a horse, they came over with the Spanish so that is not one hundred percent traditional. So if you are really always traditional you would have to walk everywhere.

We all love PowWows. Do we want to be traditional or have PowWows? PowWows are not traditional they were started by Plains tribes after they were put on reservations. Would you really want to give them up? They were not traditional. What about PowWow drums. Traditionally they were not used by Cherokees. Traditionally Cherokees used water drums. PowWow songs are normally either Southern or Northern Plains style songs. They are not traditional Cherokee songs. Do we really want to give all this up to be traditional? I think not!

You might say, "we can just start going to stomp dances to be traditional Cherokees". I hate to burst your bubble, but after the trail of tears; a Cherokee in Oklahoma was afraid his children would lose all of the old ways and he had a Creek to help him organize the Oklahoma Cherokee Stomp dance movement. Of course they are geared for Cherokees with seven clans and all. Some of the songs are traditional Cherokee songs, but no doubt elements of Creek crept in because a Creek man helped organize them. The stomp dances are the nearest thing to traditional Cherokee ceremonies left though.

You might say we will just get Walker Calhoun's tapes and learn to do the traditional Cherokee dances. Well, we cannot do them exactly like they did traditionally or we probably will not have to worry about tradition anymore because we might be dead. If we do the friendship dance exactly like Cherokees done it traditionally someone's dad or husband would probably kill us. Suffice it to say it was very friendly.

Even death cannot be handled like it was in traditional times. I remember when Chief Gina was alive someone had died and she posted the arrangements. Someone corrected her telling her that traditionally a person's name was not to be used but one time after they died according to Cherokee traditions. Gina informed them that we live now and that people now expect to be told the arrangements.

As much as most of us would like it; there are limits on how traditional we can be now.

In conclusion, if the young man I referred to at the beginning really wants to be traditional all the time; he should read Fire and the Spirits. If he read this book he would find out that traditionally if a Cherokee had irreconcilable differences with the chief of an organized village; he just went down river and started a village that believed like him rather than cause discord in the first village. That is how there ended up being villages all up and down the Tennessee river.

If you are really traditional and we are not traditional enough to suit you; perhaps you should start your own tribe rather than cause discord in our tribe.



July 8th - Fellowship Gathering - Covered Dish - Possible guest speaker—Charlie Mato-Toyola

July 27th - 28th Fund Raiser - Yard Sale 7am - till too tired to move:30 - All funds from Yard Sale go into the land savings fund.

August 12th - Fellowship Gathering - Covered Dish

September 9th - Fellowship Gathering - Covered Dish - Charlie Mato-Toyola will be teaching how to make small 4 hole flutes

September 15th - 16th - Waterloo- Trail of Tears Commemoration

October 14th - Fellowship Gathering - Covered Dish

November 11th - Fellowship Gathering - Covered Dish - November is Native American Heritage Month so we will be asking our artisans to bring in their crafted items to show and/or sell.

December 9 - Fellowship Gathering - Covered Dish - Bring in a hand made ornament crafted from natural materials for a chance to win a prize.