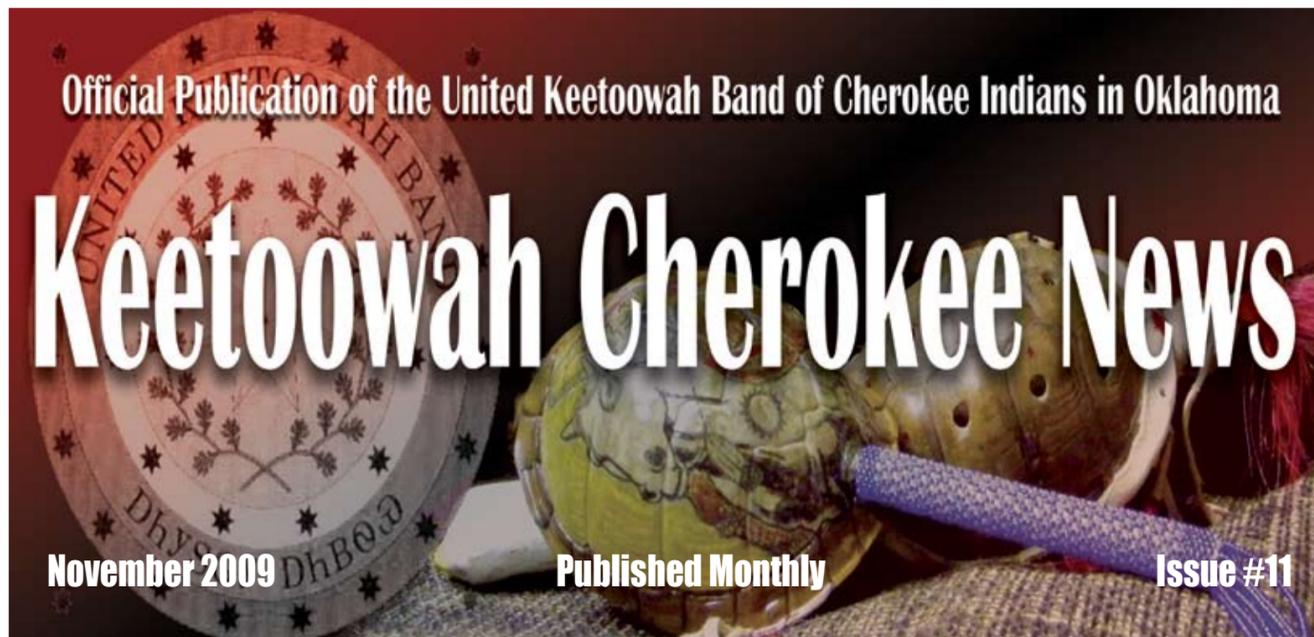


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National Congress of American Indians stress Census Participation at Convention

This year's National Congress of American Indians theme "Indian Country Counts: Native Americans and the 2010 Census" 66th Annual Convention and Trade Show was held in Palm Springs California.

National Congress of American Indians, NCAI, devotes significant efforts to ensure that the Indian Health care system is protected within the overall legislation, advocating for inclusion of provision to ensure that tribal health care benefits are not subject to taxation. Tribes also worked actively ensuring tribal authority regulate employment was considered for the Tribal Law and Order Act. NCAI has also continued its efforts to expedite tribes' access to the American Economic Recovery and Reinvestment Act funding. These and many other tribal issues have been discussed and voted by the various tribes which forms NCAI.

Along with this year's convention was the election of Vice-Chairs of the twelve regional areas. In the Eastern Oklahoma Area, the two Candidates for Vice-Chair were United Keetoowah Band of Cherokee Indians in Oklahoma Assistant Chief Charles Locust and Cherokee Nation of Oklahoma tribal council representative Cara Cowan. Council

Representative for CNO Cowan edged out UKB Assistant Chief Locust by a close margin to become the 2010-2012 Vice-Chair for the Eastern Oklahoma Area. The results in the tribal votes were as follows; Chick-saw, Cherokee Nation of Oklahoma, Wyandotte, Loyal Shawnees and Delawares cast their vote for Watts. United Keetoowah Band of Cherokee Indians, Muscogee Creek, Choctaws and Seminole votes were cast for Locust.

United Keetoowah Band Assistant Chief Charles Locust served two-terms as Eastern Oklahoma Vice-Chairman Alternate for NCAI. UKB Assistant



ASSISTANT CHIEF of the United Keetoowah Band of Cherokee Indians in Oklahoma, Charles Locust, addresses the Eastern Area Caucus stressing the need for better communication among Oklahoma tribes during the 66th Annual National Congress of American Indians Conference in Palm Springs, California.

Chief Locust was presented with a token of appreciation for his service as alternate for the Eastern Oklahoma Area. The newly elected Eastern Oklahoma Area Vice-Chair Alternate is Jason Dollarhide, Second Chief of the Peoria Tribe of Indians in Oklahoma.

Locust spoke to the group before the election, saying, "I have 25 years of experience working with various tribes in Oklahoma and I have served on the Indian Affairs Commission for the state of Oklahoma.

I've worked as Gaming Commissioner, General Manager for casinos and now as Assistant Chief of the United Keetoowah Band of Cherokee Indians in Oklahoma. We need to bring more information that is available out to all the Oklahoma tribes. Information that comes out of Washington, D.C. and the state Government, this is the information we need to share with all tribes. I attend the Redbird ceremonial grounds, and when you come to the grounds you leave all animosity behind. We don't have any animosity towards anyone; we are all one tribe working toward a positive goal. We are all Oklahoma tribes, we have to stay strong and have a strong foundation for each other."

Founded in 1944, the National Congress of American Indians was organized to stress the need for unity and cooperation among tribal government, protecting their treaty and sovereign rights.

Today NCAI serves to secure the tribes and their descendants the rights and benefits to which they are entitled to and to also preserve their rights under Indian treaties or agreements with the United States.



JIM FIELDS, Pawnee Nation of Oklahoma and former Bureau of Indian Affairs Regional Director Muskogee Area Office; greets Alfred Berryhill, Second Chief of the Muskogee Creek Nation of Oklahoma as United Keetoowah Band of Cherokee Indians in Oklahoma Chief George Wickliffe and Joe Byrd, Interim Director of Economic Development Authority/Advisor to Chief; visit with Fields and Berryhill during the 66th Annual NCAI Conference in Palm Springs.

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NCAI launches Indian Country Counts census campaign

Originally printed at <http://www.indiancountrytoday.com/home/content/64488322.html>

PALM SPRINGS, Calif. –The National Congress of American Indians launched its 66th annual convention and trade show with the theme "Indian Country Counts" – a double entendre that reflects the growing importance of Indian country and the name of a campaign to ensure that all Native people are counted in the 2010 census.

"The numbers that come out of the 2010 Census will affect policy and human service programs for Native communities for generations to come," said NCAI President Joe A. Garcia. "A true Indian count is just one of the steps that tribes must take on the path to regaining our economic, social and governmental strength as Native people. This data directs billions of dollars in federal funding that flows into Indian country. Often the most vulnerable are the hardest to count, and consequently end up missing out on the resources they need."

Robert Groves, director of the U.S. Census Bureau, presented Garcia with a plaque reproducing a policy statement he signed that acknowledges the unique government-to-government relationship with

tribal nations and pledges to consult with tribes before the Census Bureau formulates policies, plans and operating behaviors for staff to follow during the census.

"It reaffirms our responsibility to work with you to encourage participation in the census and establishes a standard of recognition that affords each tribal government its own relationship with the Census Bureau. We are committed to a policy of mutual respect," Grove said.

A massive outreach campaign to encourage American Indians and Alaska Natives to participate in the census is underway. Census staff are attending national and regional meetings and powwows to explain what the census is, and a media campaign will soon begin that will feature, among other things, posters by Native artists and paid advertising in local and Native media.

Some 4.2 million AI/AN people were counted in the 2000 census, with estimates that the actual population was undercounted by more than 12 percent. "We want an accurate count of American Indian and Alaska Natives and we want an accurate count of the U.S. population. You know that in addition to having a portrait of America, the census determines the

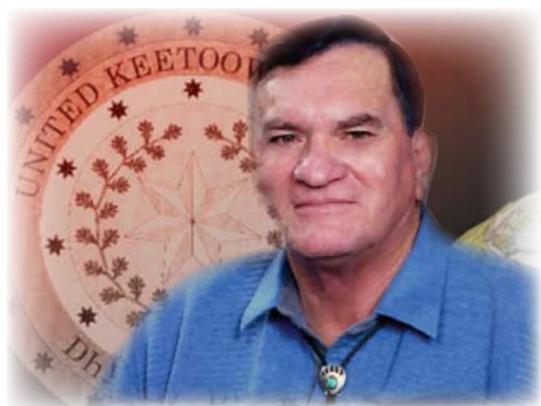
distribution of over \$400 billion a year in taxpayer money back to the people. The census has to be accurate in order for the distribution of those funds to be appropriate and fair," Groves said.

Tribal leaders complained that previously enumerators showed up unannounced in tribal communities and left without a clear picture of the tribal population, but that problem will be eliminated this time by the promise of prior consultation. The Census Bureau has also hired numerous tribal citizens as liaisons that will spread the word about the census process and encourage participation.

A new simplified census form has 10 questions. Under the race question, a person can check the box to identify as AI/AN and has the option to include the name of his or her enrolled or principal tribe. The census work is already underway. Last summer field workers traveled the country and created a master list of addresses. The bureau will use different strategies to reach out to people. "Some field workers will visit homes and drop off forms; in other areas, we will come with your permission and cooperation to visit homes and interview people," Groves said.

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A Letter to the UKB People From Chief George Wickliffe



Dear Tribal Members,

This Keetoowah Nighthawk Constitution and By-Laws was written as they took the 1859 Keetoowah Society Constitution and updated it in 1889, as there was a split from the Keetoowah Society because of the land allotment issue. Most of it still contains the original Keetoowah Society By-laws, there is very little difference. This is the Nighthawk Version.

KEETOOWAH NIGHTHAWK CHEROKEE CONSTITUTION AND BYLAWS (1889)

Here, in Buffalo district, by the chief fire, from the several districts in council assembled, enact according to the seven Great Spirit laws, of the seven, under the seven clans, whereas on April 28, 1859, there was considered and written down in the Cherokee language with Sequoyah's alphabet, the Constitution and bylaws which originated from our forefathers when they used to enjoy the liberty which they had not surrendered. That shall be respected and show the love they had for one another. They met as one at their fire. They smoked the Pipe of Peace to help one another and they held their meeting after, and also provided that we shall continue to amend and affix our bylaws which came down to us from the Keetoowahs far back. When somebody made a talk at a meeting, all as one responded, "wo" (signifying approval). Also they prepared a seal of the society at that time (1876) which is still in existence. There Constitution and Bylaws, still in existence, shall be obeyed. They used to smoke a Pipe of Peace, and that custom shall continue. Also, they had never given it up, and we shall continue their instructions. We shall never give up Keetoowah until all of us join hands and fall to the ground (until we all die). And if anything arises to destroy Keetoowah, we shall all flock together to head it off with all our power.

Whereas, on October 28, 1889, they amended this Constitution providing that we shall continue to amend it, the Chiefs of the Keetoowah approving it. On July 30, 1900, the Keetoowah Council of the seven districts enacted that the Keetoowah Society should be considered as the "Old Treaty People," this restoring the kin clans and placing the seven clan seats around the fires. And they elected chiefs instead of captains.

In August, 1914, the Keetoowahs held a seven-day Council. Each clan elected seven medicine men, and fasted and sat up all night for spiritual information, and who were to look all around and decide where to move, or whether it would be best to move, or stay (in Oklahoma). They decided to remain under the United States Government.

At that time (1914) medicine men discovered that Keetoowah was a religious institution entirely, that the Keetoowah Society with its seven

laws was religious. ("Seven laws," so-called because the Council is composed of seven law makers, one from each clan. Seven heavens, seven clans, seven laws, and seven chief fires -- the Cherokees have only one of these.) Therefore, we can see that we will make no mistake in recognizing all these things our forefathers did, so we accept and believe that our forefathers, who lived in the East, the seven Keetoowah medicine men, went to the high peak, prayed and fasted seven days and nights, asking the Great Spirit to give information as to what the future of the Cherokee Indians was to be. On the seventh night, the Great Spirit told them, "You shall be Keetoowahs." This shall be respected by the Keetoowahs. We shall not surrender to anyone, and no one can take Keetoowah away from us. Thus God spoke to us, and it is God's law that the Keetoowah is to be the chief tribe among the American Indians. We must keep God's name for us "Keetoowah" as a holy name and respect it. We shall keep it with all our power. We shall stay independent of all other Indians and factions. Also our clan kin must be respected. This shall be God's law, and it shall be taught to our people at meetings for coming generations so they will never forget it.

As we see that our forefathers once enjoyed health and prosperity, so shall we lead our people to that end. They grew big and healthy, with good understanding, because they obeyed God's law. God heard their prayers. Therefore, we shall teach our people so that God will hear them. It is plain that they came, united as one, around the fire, smoking. We still have the fire. The Pipe of Peace they used, we still have. We provide now, before we begin to reorganize, that the Chiefs of the seven clans shall smoke the Pipe of Peace; that they shall sit in their clans seats; that the chief medicine men shall prepare the Pipe and tobacco, and if the chief medicine man is not present, then one of the other medicine men shall prepare the Pipe to be smoked. And then the fire keepers shall make the burnt offering. And the fire keepers shall lay four sticks on the altar (four world directions) which shall be burned. Then the Captains shall cause all the members to stand in a square around the altar,

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Kansas Sub-Office to open November 10th

Delaware District Representative Jerry Hansen, will be at the Kansas sub-office on Tuesday, November 10 from Noon - 7 p.m. to assist Elders in filling out their Elder Assistance applications.

Attention Tribal Members

All tribal members should contact Don Ade, UKB Health Director for all questions and concerns regarding health issues. Call 918-457-7264

UKB Council



Chief
George G. Wickliffe
Office: 918-431-1818
Cell: 918-207-2991



Tribal Treasurer
Ella Mae Cooksey Worley
Office: 918-453-9162
Cell: 918-822-3814



Delaware Dist. Rep.
Jerry Hansen
Cell: 918-822-3804



Saline Dist. Rep.
Charles Smoke
Cell: 918-457-7071



DISTRICT REPRESENTATIVES:



Flint Dist. Rep.
Woodrow Proctor
Cell: 918-822-3811



Sequoyah Dist. Rep.
Barry Dotson
Home: 918-775-2746
Cell: 918-207-2990



Assistant Chief
Charles Locust
Office: 918-431-1818
Cell: 918-207-9798



Canadian Dist. Rep.
Eddie Sacks
Cell: 918-822-1957



Goingsnake Dist. Rep.
Joyce Fourkiller-Hawk
Cell: 918-822-3809



Tahlequah Dist. Rep.
Betty Holcomb
Cell: 918-822-3805



Tribal Secretary
Liz Littledave
Office: 918-456-5126
Cell: 918-822-3803



Cooweescoowee Dist. Rep.
Cliff Wofford
Cell: 918-822-1953



Illinois Dist. Rep.
Barbara Girty
Cell: 918-457-7067



Offices Closings for November

The United Keetoowah Band of Cherokee Indians in Oklahoma tribal offices will be closed Wednesday, November 11 for Veterans' Day and on Wednesday, Thursday, and Friday, November 25, 26, and 27 in observance of Thanksgiving.



George G. Wickliffe **Charles D. Locust**
Chief **Assistant Chief**

Liz Littledave **Ella Mae Cooksey Worley**
Secretary **Treasurer**

District Representatives

Barbara Girty Jerry Hansen Betty Holcomb
Barry Dotson Woodrow Proctor Charles Smoke
Joyce Fourkiller-Hawk Eddie Sacks Cliff Wofford

Keetoowah News

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Sam L. Still, Editor

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Tribal Council Meeting Report

United Keetoowah Band Chief George Wickliffe reported to the tribal council representatives during their Oct. 10 tribal council meeting of his visit to the Eastern Band of Cherokee Indians and their dedication of their New Gaduwa Academy. The Academy was the former Boundary Tree Motel, which was renovated into classrooms and converted into a Cherokee Immersion school. "I did travel to Cherokee, North Carolina to participate in their dedication of their new Cherokee Immersion school. In 2004, when we met for a joint council meeting with the Eastern Band Cherokee Indians, we pledged in a resolution that the Keetoowah Cherokee tribe would do everything in its power to work together with the Eastern Band Cherokees to preserve our language, history, and culture," stated Chief Wickliffe.

Chief Wickliffe also announced that the tribe would seek federal dollars through the American Economic Recovery and Reinvestment Act (stimulus package), which includes \$3 billion targeted for Native tribes. "Because of the 10th Circuit Court's decision with the HUD appeal, we missed the deadline for the first round of applying for the stimulus money. Because the decision under the 10th Circuit Court finally materialized we had a month to apply and by that time the first round of funding for stimulus funding had been

exhausted. We will have another opportunity to apply for stimulus funds beginning November 15," Chief Wickliffe announced to the council.

With additional funds through the American Economic Recovery and Reinvestment Act, the tribe hopes to build on the recently purchased 40 acres adjacent to the 76 acre Keetoowah Cherokee tribal complex. "We are going to construct a new education and training center for our tribal members. We are going to continue to serve the educational needs for our tribal youth and to train members in the fields of plumbing, welding and computer skills," said Chief Wickliffe. "Our priorities are to educate and train our people to find successful jobs."

There was no Public Forum or Unfinished Business.

In New Business the council unanimously approved the submission of an application for Self-Governance in accordance under Public Law 93-638. Also the council voted to pass the addition of three parking lots at the Community Services, Museum and Civil Defense Center using B.I.A. American Recovery and Reinvestment Act dollars.

The next United Keetoowah Band council meeting will be Nov. 7 at 10 a.m. at the Jim Proctor Elder Community Center.



CHARLES LOCUST, UKB Assistant Chief, discusses a resolution with Flint District Representative, Woodrow Proctor and Canadian District Representative, Eddie Sacks, as the resolution is introduced during the Oct. 10 UKB tribal council meeting.

NCAI launches Indian Country Counts census campaign

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Enumerating the 64 percent of Native people who don't live on reservations or in villages is particularly difficult, Groves said. "We need your help on this to reach out and put in volunteer time."

Curtis Zunigha, the Census Bureau's American Indian and Alaska Native program manager, said his team will work vigorously all over the country to count all Native people, whether they are members of federal or state recognized tribes, and even those who claim tribal status of non-recognized tribes. "Our job and our goal is 100 percent counting in Indian country."

Groves also talked about what he called the "natural" reactions of mistrust that some Native people feel in response to requests from the federal government to participate in the census. He cited a law that prohibits the Census Bureau from sharing

any information with other federal agencies and imposes a five-year prison sentence and \$250,000 fine for violations. "We follow this law," he promised.

NCAI has created a Web site that provides information, news, resources, links, a census tool and more.

Article written by Gale Courey Toensing Re-printed by permission of Indian Country Today

Under the race question, a person can check the box to identify as AI/AN and has the option to include the name of his or her enrolled or principal tribe.

(Editor's note: Chief George Wickliffe states it is very important to write United Keetoowah Band of Cherokee Indians in Oklahoma or Keetoowah Cherokee in this space).



MEMBERS OF the United Keetoowah Band of Cherokee Indians in Oklahoma visit with Curtis Snell, District 5, Cherokee Nation of Oklahoma Council member, and Second Chief, Alfred Berryhill, Muscogee Creek Nation of Oklahoma; during the 66th Annual National Congress of American Indians Conference in Palm Springs, California. Pictured are, left to right, United Keetoowah Band Assistant Chief Charles Locust; Woodrow Proctor, United Keetoowah Band Flint District Representative; Joe Bunch, United Keetoowah Band Gaming Commission Chairman; Second Chief Berryhill, and CNO Councilman Snell.

Keetoowah Cherokees Keepers of Tradition

Keetoowah Cherokees have always been known to be the most traditional and conservative of the Cherokee, holding on to the old ways of the full-blood Cherokee. Legends say if these ways ever discontinue, the Cherokee will be no more. This has been spoken about by contemporary Kituwah spiritual leaders, who say that the people themselves will not die physically, but it will mean they will be the same as the non-Indian.

"The Sacred Fire of the Keetoowah is said to have burned since the morning of creation. Keetoowahs are the keepers of Cherokee tradition," said Cherokee Sen. George Waters from Vian (Keetoowah-The Eternal Fire, Maggie Culver Fry, Oklahoma Today Magazine, Vol. 14, 1964)

The Kituwah People originally lived in the southeastern part of the present-day United States, on lands forming present-day Georgia, Alabama, Tennessee, North Carolina, South Carolina, Kentucky, Virginia, and Mississippi. Archeologists say Keetoowah Cherokee families began migrating to a new home in Arkansas by the late 1790s (ATU Research Station, University of Arkansas).

In 1808, a delegation of Cherokees from the upper and lower towns of the Cherokee Nation of Indians went to Washington, D.C., to inform the president of the United States that not all Cherokee people wanted to pursue what was deemed a "civilized" life. The delegation requested the president divide the upper towns, whose people wanted to establish a regular government, from the lower towns, who wanted to continue living traditionally.

On Jan. 9, 1809, the president allowed the lower towns to send an exploring party to find suitable lands on the Arkansas and White Rivers. Seven of the most trusted men explored locations both in what is now Western Arkansas and Northeastern Oklahoma. The people of the lower towns desired to remove across the Mississippi to this area, onto vacant lands within the U.S., so they might continue the traditional Cherokee life.

In 1817, the U.S. ceded such lands to the Kituwah people – also known as Old Settlers, in exchange for a portion of the Cherokee lands they had occupied and were entitled to in the East.

As many as 4,000 Kituwah Old Settlers came (ATU Research Station, University of Arkansas). The Treaty of 1817 with the U.S. exchanged lands back East for lands in Arkansas. This gained the Keetoowah Cherokees a definite title to a territory -- what is called today a "Land Base."

By 1828, dissatisfied with their lands on the Arkansas and White Rivers, partly due to encroachment by white settlers, the Kituwah people entered into a treaty with the U.S. to move onto lands farther west.

This treaty granted the "Old Settlers" seven million acres of land running along the Arkansas, Canadian and Grand Rivers. They were also given a perpetual outlet West, as far as the sovereignty of the U.S. extended. After this move, the "Old Settlers" were also referred to as the "Western Cherokee".

By the Treaty of 1828, the Keetoowahs moved to Indian Territory in Oklahoma ten years prior to the forced removal of the Cherokee Nation of Indians. During that same year, the Keetoowahs went on to adopt their own written constitution.

It was also the same year John Ross became chief of the Cherokee Nation of Indians, eleven years after the Keetoowahs, or Old Settlers, left the Old Nation for lands in Arkansas.

Ross did everything he could to not move his people west, which eventually led up to the Trail of Tears.

UKB November '09 Calendar of Council, District & Special Meetings

- Nov. 7 UKB Regular Council Meeting, 10 a.m.
Jim Proctor Elder Center, Tahlequah
- Nov. 10 Saline District Meeting, 6:30 p.m.
Kenwood Community Building
- Nov. 10 Goingsnake District Meeting, 6 p.m.
Will fill out Elder Assistance Forms
Oaks Senior Citizens Building
- Nov. 12 Sequoyah District Meeting, 5:30 p.m.
Sallisaw UKB Satellite Office
- Nov. 13 Tahlequah District Meeting, 6 p.m.
Jim Proctor Elder Center, Tahlequah
- Nov. 14 Canadian District Meeting, noon
Ataloo Lodge, Bacone College, Muskogee
- Nov. 19 Delaware District Meeting, 7 p.m.
Jay Community Center
- Nov. 19 Illinois District Meeting, 6:30 p.m.
Vian UKB Satellite Office
- Nov. 21 Elder Committee Meeting, 10 a.m.
and Thanksgiving Potluck Lunch
Jim Proctor Elder Center, Tahlequah
- Nov. 23 Goingsnake and Flint District Meeting, 6 p.m. Supper at 5 p.m.
- Nov. 25 Cooweescoowee District Meeting, 6 p.m., First Christian Church, Pryor

continued from page 2

the District Chief and his assistant shall stand at the "door" on the west side, and they shall permit only members to pass between them (through the "door") to enter the temple to smoke the Pipe. They shall cause a white smoke to ascend and there shall be four corners around the square and on the east side the Captains shall stand and none but members shall pass through there. If the Captains are not there, the Chiefs shall stand there; all the members, including the women and children with them shall pass through. After they pass through and Captains shall call by the fires, and there shall stand officers such as the council, medicine men, fire keepers, and all other officers shall face the fire. Then the Pipe shall be smoked seven puffs for each person. The Chiefs shall make preparation for medicine to be smoked; Chief shall smoke first and hand to another person and turn once around to the north, and all the balance shall do the same. The districts shall prepare in every meeting their fires for their smokes the same as our grandparents had taught the Keetoowahs to do.

If at any time anything occurs to destroy our Government, we are to use all efforts to stop such a threat to our Government, for that reason, we shall continue to keep on as it is written, from now on. For that reason they knew the old law which God made, the law which existed, which we are using, that was the purpose in carrying on the seven laws which belong to God. We, the Keetoowahs, cannot change the laws now and it is plain they have laid down wampum belts of our forefathers, which we can remember and understand and carry on in our Keetoowah Society. And in politics which our United States Government has two parties, Keetoowah Society shall not join in either party; each individual shall have a right to vote for anyone who he may think would be more beneficial, but it is to be understood that we shall not pass upon an act in any way against the Constitution of the United States.

We shall not have two kinds of religion, only Keetoowah religion, which we worship God, and we shall all be loyal to that. If any person shall join any other religious denomination, he shall forfeit his membership to our Keetoowah Society, or if he should join other society which is opposed to our Keetoowah Society, and it is proved that he had, the Captains shall call upon him in a friendly way and ask him if he had done so. They shall endeavor to elevate him if he had done so. They shall endeavor to elevate him back to Keetoowah Society for humanity's sake and, if he refuses, the Chiefs shall call upon the council, and they in turn shall notify the secretary with a written notice to erase his name, and the secretary shall make out a written notice notifying the person that his name had been erased.

We further declare from now on that all new members that become a member of Keetoowah Society, District Chiefs shall file a written application for them. Then the Chiefs of the seven medicine men shall consider the application around their respective fires. If, when duly examined, he passes unanimously by all seven who approved the application, they shall then notify the chief that he had been accepted, or not, as the case may be. And if the district does not have seven medicine men, the Chiefs of the Society considers the application and if they approve him, then the application shall be turned back to the district to where the application came from with a notice of their decision. If he is accepted, he shall come to the Fire to be initiated. They shall stand where there are four corners, all members including women and children. The Principal Chiefs shall attend and stand on the east side. Second Chiefs shall stand on the west side and the Captain shall lead him through, and the second Chief shall accept him. The Chief then shall lead him toward the fire. Then the fire keeper shall accept him. Then the Captain shall lead him toward the Principal Chief, bring him to where he stood and shall be accepted there and instruct him. He shall prove that he had joined of his own accord, and after his acceptance then the Captains shall lead him seven times around the fire and then he shall be shown to his clansman seat. He shall then be placed among all the members standing and they shall all shake his hand accepting him as a member. His application shall state where his clan is, his age, showing he is not a member of any religious denomination. After his acceptance, the secretary shall write his name, if he has any children or just a wife; he shall enroll them giving their age, their clan, showing they were not mem-

bers of any other religious denomination.

The names of all the members of Keetoowah Society shall be kept by the districts; the secretary shall keep in his original book the names of all the members in the district; only Indians shall be members of this Keetoowah Society. Officers shall be appointed just the same way as enrolling the members. The Captains, caller, speaker, and Chief may appoint them. There shall be so many of the Officers of the Society and the districts as are designated by the following:

1. Chief and Assistant Chief
2. Medicine Men consisting of Seven Clans, Seven in number
3. Council, Consisting of Seven Clans, Seven in number
4. Treasurer of the Society
5. Secretary of the Society
6. Interpreter
7. Keetoowah Speaker, who interprets the purpose of the Keetoowah Society (He shall be an executive to the Chief)

The District Officers:

1. District Chief and Assistant District Chief
2. Council, Seven in Number, Members of Seven Clans
3. Medicine Men, Seven in Number, Members of Seven Clans
4. Treasurer
5. Captains, to be designated in number by Chiefs
6. Three Fire Keepers
7. Secretary

All officers who had been designated when they become seventy years old, he shall retire from office. No person shall be eligible who is not an Indian or speaks the Cherokee language.

Duties of the Principal Chief:

1. He shall have power to decide all questions arising under their society.
2. He shall call annual meetings every year at the large fire, second Monday in September.
3. He shall be the head of the whole society.

The second Chief shall join in deciding questions pertaining to Keetoowah Society, such as instructions to the council or medicine men. To consider anything, both Chief and Vice-Chief must recommend it to the council at the annual council meeting. The Chiefs shall open the meeting by ascending the white smoke. The medicine Chief shall distribute the medicine to the members.

Any act passed by the council, the Chiefs shall refer it to the medicine Chief to be considered by his cabinet. If they find a mistake, then the bill be returned back for correction. Any act passed by both council and medicine board, then Chief shall consider the bill. If they find a mistake, then the bill shall be returned to the medicine board for correction. Any act passed by the council and medicine board, the Chiefs shall approve and have signed by their secretary. If the secretary is absent, the Chiefs shall appoint one to act at this one meeting, and also any of members of council or medicine board, the Chief shall appoint someone eligible for their place. The Principal Chief shall be the custodian of all records of the Keetoowah Society.

Duties of the Vice-Chief

At the annual meetings or at special council meeting, if the Chief is absent so he can't attend the meetings, the Vice-Chief shall go ahead with the work to be done at the meeting. Any act passed during the meeting, the Chief shall consider the resolutions. If he finds them correct, then he can approve them. Or if the Chief dies or resigns or is expelled or moved from office, the Vice-Chief shall become Chief temporarily until the Chief is properly elected. Then Vice-Chief shall cause one to be elected.

The Chiefs shall be empowered for them to appoint someone eligible as a spokesman who shall have a right and a voice in any consideration concerning the Society. He shall be a well posted up and experienced man, able to explain the by-laws and constitution and to aid the Chiefs in any way.

And at the annual council or meetings before adjourning, the Chiefs and the spokesman or someone designated shall make talks to the people and each one afterward makes a talk, then all as one respond, "wo" as appreciation. In adjourning all the members must stand around the fire in a square, women and children included. The Chiefs shall perform their duties by announcements and good advice to the members. After they are through, then all shake hands as our forefathers used to do. The town or district council or meeting shall do the same. And before adjourning the Chiefs shall recommend to the medicine board to consider the place or town or district to meet again next year. The place must be unanimously agreed upon. The Chiefs of the Society, thirty days before the annual council, shall give a written notice to the district Chiefs asking them to correct some means for the benefit of the grand council. Also the district Chiefs shall prepare a written report to the grand council meeting as to how their district fire is progressing. Whether increased or decreased in number of membership. They shall make their report to the council and the Chiefs. They may turn the money over to the Chief directly. The secretary shall make a record of it.

It is further provided that any act or resolution shall be unanimously passed when the act or resolution is up to the Chiefs to consider. The spokesman shall have a voice in considering the same. In approving any act of councils, resolutions, the secretary shall sign with the Chiefs, and there shall be a seal provided. The seal shall be stamped on all Chiefs' approvals, and also on the correspondence. It shall be further provided that if there is any important matter before the Chiefs, they may call a special council any time and they may call the medicine board together. It shall be further provided that every year the Chiefs and the spokesman and the medicine board must visit all the fires and explain to the members about how the Keetoowah Society is getting along. However, if the Chiefs see fit to postpone the visits, they shall have the power to, and the medicine Chief shall distribute the medicine to the members, and also give them a spirit treatment at the water. The members must make a little donation to the medicine board to show their appreciation.

The Chiefs, in talking to the members through the night performance, must instruct the members or all present that they must take care of all belongings and property that are on the ground, and if anyone should find it there on the ground, they must turn it over to the Chiefs and they shall announce to the people that so-and-so has been found so that the owner can come and the same can be turned over to him. Also they must advise everyone present on the ground against intoxicating liquors, against gambling with such as cards or marbles, pitching of rocks or horse shoes, and shooting corn stalks. All this must be strictly forbidden around the fires, and it shall be further forbidden to mix the fiddle dance with anything which is done for the Keetoowah purpose. It is provided further that, if possible, meats shall be provided for the Keetoowah council to distribute to each of the camp fires of the members.

Duties of the Medicine Men

The duties of the medicine men are to work for peace and for the sake of humanity; to work in favor of the Great Spirit; to guide the Chiefs spiritually all around them, and to guide the Keetoowah Government to the surroundings. If they see anything, then they shall report to the Chiefs and whatever the Chiefs may recommend to them they shall take it into spiritual consideration for the best interest of the government and its members.

Duties of the Council

The Chiefs may recommend any law to be enacted upon or passed, and in passing upon any act, it shall be passed unanimously, then forwarded to the Chiefs. They then present it before the medicine board for spiritual consideration. If they approve of such act, then with the Chief's approval and the attending of this Secretary with the official seal, it shall become law.

Duties of the Treasurer

He shall be custodian of all monies belonging to the Society. He shall keep a record of all collections and expenditures of all monies. He

continued on page 6

continued from page 5

must do all business through the Chief. He shall receipt to the Chief all monies received. When the Council appropriates money for any purpose, he shall pay the amount demanded and make a record as to what it is for. At every annual council he must make a report of all monies received and expanded by him, as well as how much he has on hand. After the council hears his report, a record must be made by the secretary of its approval of the treasurer's acts. The treasurer must be bonded by two good and responsible men who will be responsible for his acts if he should misuse the money in some way. His bondsmen shall have the right to look into his records at any time. If they should find where he has misappropriated the funds, they shall make an immediate report to the Chief, who shall take charge of the office and the funds until the council meeting. The Chief then shall summon the treasurer before the council, who will demand that he make an accounting. If they should find anywhere he has misappropriated the Keetoowah funds, then the treasurer and his bondsmen shall satisfy the Chief and Council by replacing the money or amount misused.

Duties of the Secretary

He shall have charge of the Societies procedures records of all the meetings, annual councils, and the roll of all members, and all funds appropriated by the council; he must record and how such funds were used. He shall act for the council meetings and be empowered to deputize as many as necessary to assist him during the meeting.

Duties of Spokesman

He shall assist the Chiefs in discussing any question arising in regard to the Keetoowah Society. He shall be a member of the cabinet. He shall have a voice in considering any resolution drawn up by the secretary, or records that come up to the Chiefs to consider. He shall study the constitution and bylaws and understand them so that any time that any question may come up, he may be able to answer.

Duties of the Interpreter

He shall speak both Cherokee and English well so that he can translate the records and correspondence, interpret from Cherokee into English, and interpret English into Cherokee.

Duties of the Captains (Mangers of the District Fires)

They shall be under the direction of the district Chiefs and shall be their servants. Any orders given by the Chiefs to the Captains to do or manage, such as a "working" or at a council meeting, if directed duly to do anything, they must do so. Any enforcement of the Government, such as announcement, if any of the members are sick, it shall be the Captain's duty to assist in any way they can, if the patient so desires, and if any member should die, they shall cause all the neighbors to gather at the place, and if the family haven't provisions enough on hand or are unable to get any, they shall cause to be collected enough to carry through until the funeral is over with, and they shall notify the district Chiefs to come and take charge of the funeral with the Captains. They shall select seven men to handle the corpse. Before carrying it to the grave, they shall take white cloth strips tied over their shoulders and down across their chests. When all are ready to go, the Chiefs or Captains or some selected person may make talks when they arrive with the corpse at the cemetery. Before opening the coffin they must have talks by someone who may be chosen. Then after the talks the coffin shall be opened for anyone to see the corpse for the last time. When the corpse is lowered down into the grave, the Chiefs or Captains may announce to perform as our forefathers practiced; each one taking a handful of dirt and throwing it in to bid farewell for the last time. The relatives go first, then the clan kin. After the funeral the managers announce or cause for all the neighbors to collect themselves the next day where the death took place, the men clean the yard and get wood and water for the women to clean the clothes, floors, and chairs. Then all leave.

It shall be further provided every year we shall meet at our beloved ones' graves and have memorial services and decorate the graves; and before the decoration day we shall clean up the graves.

Duties of Fire Keepers

When the Chiefs set the time to meet at the square ground, they shall notify the chief fire keeper to make a fire on the morning of the meeting to be held, and the fire must be started with flint rock and sponge. When the meeting is in session or the worship being held, the fire keepers must keep up the fire. They shall be the ones to feed the fire. In feeding the fire they must pray for a Blessing, then the Chiefs do the same. They ask a Blessing and any one of the members may also, who wish to do so. When the chiefs decide what to get for the burnt offering, the fire keepers must try and get it.

Duties of the District Chiefs

They shall be under the direction of the Principal Chiefs. The council resolutions or laws passed, the sub-Chiefs shall enforce them. They shall superintend their districts, and they must hold or call meetings at the square ground often. Every month the fire keepers must make the burnt offerings at the fire and they shall cause the medicine men to prepare medicine to distribute to the members there by the fireside.

It shall be understood that the purpose of the meetings at the square ground is to hold the ceremonials, sing the Great Spirit songs, and call on Him in prayer through the fire. A pole must be set up, about the yard for the ball play at the chief fire. An artificial fish must be placed at the end of the pole on top and a round ball must be placed on top of the poles at the balance of the fires. The men shall have pole sticks and the women shall play with their hands. They shall draw a line from the pole in any direction and for any length which they wish. When they hit the ball or fish, it will count seven scores, and there will be a mark half way up the pole and when they hit above the mark it will count two scores. They will not mark scores until they hit twice. On one side of the line the men will mark their scores on their side and on the other side of the line, the women will make record of their scores. Before hoisting up the ball or beginning to play ball, the Chiefs or Captains shall talk advising them to be careful with one another and not get mad. On the seventh game they must have a feast on the square ground. Whatever the Chiefs decide to get to make soup for the feast, they shall try and get it. Also they will announce what they will get to make bread with. As soon as the ball is hoisted up they must yell, when having a love feast they must all eat together. The Chiefs, just before eating shall instruct the people. Every member, before eating, must take a little of each kind of food, which is to be eaten, and throw it on the ground. The food must be laid on the mother earth's breast.

The Election of Officers

Each clan shall choose its medicine man to represent it, also one council man. In electing Chiefs, the seven clans will nominate as many men as they think would make good chiefs. Then the medicine council will spiritually choose one, unanimously.

The Interpreter

The Chiefs shall have the power to select one for the purpose, who shall guide us in our government which our Heavenly Father has granted us and bestowed upon us as an elder brother of the race, the seven-law religion. Those which have obeyed and went accordingly shall win here on earth as well as in heaven.

It shall be further provided that Sequoyah, the Cherokee alphabet inventor, shall be highly regarded as essential on July 19, the Keetoowah day, and birthday of our late Chief, Red Bird Smith. the annual celebration shall have a memorial serious service for them. All the time it is true we haven't got the correct date of Sequoyah's birth. Also it shall be further provided that the chiefs shall cause each district to raise home-grown tobacco for medicine.

It is further provided, that if any of the officers are suspected of doing wrong, the Chiefs or the Captains shall summon him to appear before them by the fire side. They shall talk to him. If he had made mistake for the sake of humanity in a kind way, they must handle him to restore him to his duties, for him to do right. If they cannot

reason with him to do right, then the Chiefs shall recommend to the council to suspend him from office. The council, by resolution, may suspend him or put him out of office, notifying him with a note written by the secretary. The secretary shall hand the notice to him in person. After the first offense, if his conduct seems to be reformed, he can fill another position. Each fire or square ground shall be a district and the district officers should live there. In short of any of the grand officers, the Chiefs can temporarily fill the position.

It shall be the duties of the district Chiefs to see that Sequoyah's alphabet be taught at the square grounds. They shall appoint someone to teach, then the teacher can pick a time when to have a school.

And when a child is born, the Chiefs shall be notified at once, then they shall have the medicine men go with them to visit the child and make medicine for blessing. The fire keeper shall build a fire at the square ground and ask the Great Spirit to bless the child so it can grow and be a wise and useful person.

Of the bylaws and constitution, as soon as passed by the council and approved by the Chiefs, shall become law. Any member who should have a falling-out or difficulty, or anyone who may get out of order, making bad talks and threatening the Chiefs and Captains must give him good talks and kindness and settle the matter for him.

(Signed)

Alex Deerinwater, Chairman of Council

(Signed)

Osie Hogshooter, Secretary

Approved

by the Chiefs

(Signed)

Sam Smith, Principal Chief

(Signed)

William Rogers, Vice-Chief

(Signed)

Osie Hogshooter, Secretary

AMENDMENTS TO THE CONSTITUTION

I. Concerning the Adoption of Christ, September 16, 1936, Buffalo Town

Today, Keetoowah Society of the several town, seven clan council assembled, hereby amend its constitution so that from now on it shall be this way: Whereas, since we find Jesus Christ was born here on earth, the son of God. He shall be accepted by the Keetoowahs. But he shall not be accepted completely according to the Bible. But whereas John the Baptist, has said when he was baptizing some of his followers, "It's true I'm going to baptize you with water now. There's one coming after me who is mightier than I am. I'm not even worthy to bear his shoes. When he comes, he will baptize you with the Holy Ghost and the FIRE." We see furthermore, when Christ came, when he went into Solomon's temple, he found the money exchangers there inside the temple and he drove them out. They had several kinds of animals and birds there for sale, to be used for sacrifice in the fire. He told them, "This is not for to make money. It's for the Lord's work." Also he told them, "I didn't come here to destroy the law. I come here to fulfill it." Therefore, we, the Indians (Keetoowahs) have the FIRE, and the Holy Ghost was given us, and we can see that the taking in of our new members and the escorting of them around the FIRE seven times represents the FIRE Baptism. (Since Christ baptized by fire, he was therefore essentially a Keetoowah, and so he should be accepted in Keetoowah religion.)

(Signed)

Sam Smith, Principal Chief

(Signed)

John R. Smith, Asst. Chief

(Signed)

William Rogers, Vice-Chief

(Signed)

John Johnston, Vice-Chief

(Signed)

Dave Bush, Vice-Chief

(Signed)

Tom Smith, Vice-Chief

(Signed)

Stoke Smith, Vice-Chief

continued from page 6

Attested by (Signed) Adam Hendricks, Secretary

AMENDMENTS TO THE CONSITUTION

II. Concerning the Establishment of Co-operative Farm Groups, Buffalo Town, September 15, 1936

We, the seven clan council of the Keetoowah Society assembled, here by the chief fire, enact or amend as follows: Here before was enacted a resolution which shall be fully enforced (done in 1935). Each community of the Keetoowah Society, even if there are just four families, shall organize a club, which shall appoint two leaders, also a secretary, to plant as much as three acres in a crop, to put in corn for bread purposes, or other crops which they may agree on to plant. In each community they must enroll every family, their ages and clan also. Any member who lives too far to come to the work, if he is well physically, shall pay \$2.00 to his nearest club, and shall then have the right to collect from the crop. He must be a man at the age of twenty-one before they can collect from him. The money he pays to the farming club must be used there by the club to buy seed, repair plows, or for any expense in making the crop. If they have any money left, these leaders must keep it, to be written down by the secretary and treasurer. The members of the club then must be used in the manner which they agree upon themselves. It shall belong to those who have worked and made it. And if any of it is sold, one-tenth of the money must be turned over to the Keetoowah Society for the benefit of the entire member of the Society. If any of the members shall not obey this resolution, any of the members of the town council shall investigate, and if it proves out that they have violated this resolution, then they report this to the Chiefs of the society. The Chiefs shall investigate again. If they find them guilty of this, the Chiefs and secretary must sign their names with the Keetoowah seal to a paper. They shall then be notified in writing that they have been expelled. The clubs of several communities shall make a report to the general council every year, how it is prospering.

Approved
by: (Signed)
Sam Smith, Principal Chief (Signed)
John R. Smith, Asst. Chief (Signed)
Will Rogers, Vice-Chief (Signed)
John Johnson, Vice-Chief (Signed)
Dave Bush, Vice-Chief (Signed)
Tom Smith, Vice-Chief (Signed)
Stoke Smith, Vice-Chief (Signed)
Adams Hendricks, Secretary

AMENDMENTS TO THE CONSITUTION

III. Concerning Officers, Buffalo Town March 12, 1932

We, the seven clan council assembled, by the original organization of Keetoowah, hereby enact: Whereas, the law specifies that an officer can't hold but one office, it shall be hereby amended to withdraw that law.

Approved
by: (Signed)
Sam Smith, Principal Chief (Signed)
John R. Smith, Asst. Chief (Signed)
William Rogers, Vice-Chief (Signed)
Lincoln Towie, Vice-Chief (Signed)
John Johnson, Vice-Chief (Signed)
Tom Smith, Vice-Chief (Signed)
Stoke Smith, Vice-Chief (Signed)
John R. Smith, Temporary Clerk

Ancestor's Voice

Storytelling as recorded by William R. Draper, A reporter in Indian Territory during the 1890's

Some Myths of the Cherokees

With several young Osages I drove out east of White Horse on a Sunday afternoon to the home of a fullblood Cherokee, where a storytelling party was in session. The big, shady yard was well filled with Indians, who lounged around in the hazy autumn afternoon, gossipin. In the center of the group was a raised wooden platform upon which sat three men and three women, the official storytellers of the Nighthawks of the Cherokees.

The male speakers wore citizen's clothing. The women were simply dressed, with hair combed flat and parted in the middle. The speakers were dignified, intelligent looking and middle-aged. I noticed, as the first one and then another talked, their voices were mild, but earnest and well modulated. They talked without stress or emotion, rounding out the spoken words by marvelous gestures.

A woman was the first to arise and talk. She began the tale of the greek Cherokee myth, how the world was made. At first the world was small and flat, she said. It was fastened to the sky with a heavy rope, tied at the four corners. The birds, animals, and Indians lived in the clouds. Then a priest saw the earth and was anxious for his people to get down to it.

Living among the clouds was not what the Cherokee Indians most desired, because they could not hunt or fish; besides there were no caves in which to hide from the enemy. It was then a priest of the Nighthawk decided to send out an eagle to report it if any dry land could be found on the earth. The eagle came near the earth. He was tired and allowed his wings to strike the muddy ground here and there. The flapping caused great impressions and when the wings were drawn upward they caused hills to form. That is why the earth is not level.

It required a long time for the earth to dry up so that birds, animals and the Indians could land from the sky on solid ground. But that time finally came. It was dark when the migration started, so an Indian priest appealed to the sun to make a track of light across the earth, so the Indians could live in this lighted pathway.

The sun did as requested, but its rays were so hot the small animals were scorched to death. The priest then persuaded the sun to lift itself and make the heat just right. Everyday the sun shone across that path, returning at nightfall to the place from which it started.

Some time before coming to earth the priest had placed a fire in a hollow log on a small island. Birds and animals knew the fire existed, but how to bring the fire across to earth was a problem. A raven agreed to act as the fire-bearing messenger. Lighting on a tree in which the fire burned, the raven scorched his feathers and returned without the fire.

Next a screech owl volunteered to bring back the fire, but as he looked into the hollow log where the fire burned, a blast of hot air put out his eyes. A rattlesnake said he could swim across and return with the fire. He reached the island, crawled into the log beneath the flames and was overcome with smoke.

Then a little water spider volunteered. She spun a long thread and wove it into a sack, which she fastened onto her back. She then walked on the water to the island where the fire was burning. Lifting a coal of fire into the sack upon her back, she quickly returned to earth. Birds scat-

tered fragments of the coal, starting many fires. Ever since that time there have been many fires upon the earth.

Now the woman sat down and a man continued the story. For a long time, he said, while the Cherokees lived on the earth, they were at war with the sun. Once the sun decided to kill all of the Cherokee people, so she sent down extra hot rays and the people perished by the hundreds. The Cherokee priests then decided to retaliate.

They changed two of their young men into snakes; one a copperhead, the other an adder. The copperhead was the first to spring upon the sun, but the sun's fiercest rays were cast into the snake's eyes and it could not close its fangs. The adder then crawled away without trying to bite the sun.

But the priests were not through with such revenge tactics. They changed another young man into a rattler, another into a horned toad. The snake coiled outside the home of the moon, where the sun was in the habit of stopping for dinner. When the moon opened the door to look for her mother, the sun, the snake sprang upon her and bit her until she died. The rattler then ran back to his people and was highly honored. The horn toad accomplished nothing and was banished from the earth. Having no wife or children, his father and mother were killed.

The sun was now more angry with all Cherokee people than before. Although she did not try to kill any more Cherokees with heat rays, she gave them no heat at all. Many died of the bitter cold. Others appealed, through the priests, to quarrel no more.

The next move consisted of sending seven strong men into the ghost country, seven days distant. Each man was equipped with a long rod and a small box. Reaching the ghost country, they attended a dance. Standing just outside the dance circle, they watched a young woman dancing. She was, in reality, the moon, who had come to life again.

As this young woman danced past them, each of the strong men tried to strike her down with the long rod and place her body in the small box. It was not until she had danced around the circle seven times and each of the seven strong men had struck at her that she was finally hit and captured. The lid on the box was then tightly closed and the seven men started home.

After three days of travel, the young woman revived and begged to be released. No reply was made to her appeals. Two days later she asked for a drink. Still the seven strong men made no reply to her pleadings. Nearing the end of their journey the young woman screamed that unless she had some fresh air she would die. So the lid was raised just a little, there was a fluttering sound, something flew past the men and a red bird began singing in a near-by tree.

When these seven strong men appeared before the high priest with their box, they were taken before the sun. "Here is your daughter," they said. The sun then opened the box, but it was empty. One of the strong men then explained, "Your daughter must have turned herself into a red bird and flew out when we opened the box to give her some fresh air."

Now the sun began to cry and she kept on until the earth was flooded with tears. The people thought they would all be drowned. The priests then decided to send their best singers to amuse the sun, so she would stop crying. They finally hit upon a song which caused her to smile. Then all was well. The second story teller now sat down.

Are you a Keetoowah Cherokee with traditional skills??

The Keetoowah Cherokee Language, History and Culture Department is looking for traditional Keetoowah people who would like to share their skills with youth. Whether it is basket-making, stickball, marbles, bow-making, traditional cooking or any other skill, we need you!

Please contact Cindy Hair, Cultural Coordinator at: 918-431-9998



UKB Regular September Council Meeting Minutes

UKB Regular Monthly Council Meeting At the Jim Proctor Elder Care Center September 12, 2009 10:00 a.m. – 1:07 p.m.

I. Call to order by Chief George Wickliffe

II. Invocation: Ed Foreman

III. Roll Call: 12 + Chief answered Roll Call

IV. Chief's Address (10:08 – 11:00 AM)

- Spoke of "Special Election" called by the Council wherein; asking "To By-pass the Director of B.I.A. office of Northeastern Oklahoma Regional Office" – There has been a mail out from UKB for address corrections of eligible voters – preparations are being directed by the United States Government which does allow 18 year old persons eligible to vote – the deadline for our enrollment department receiving your correct address has past but you still are asked to return your correct address form. This information will be sent to the Muskogee B.I.A. office and a voting ballot will be mailed to the voter from the B.I.A. There will only be one question on the ballot; To get rid of the requirement that we must go through the B.I.A. Regional Office and the Secretary of the Interior for UKB business, such as; putting UKB land into Trust. By eliminating going through the B.I.A., Council can make decisions which will allow the UKB members to vote on Council's decisions without using the B.I.A. Council is the spokesperson for people within our 9 districts. Monthly district meetings are required by District Representatives which gives opportunity to inform the people about things involving the UKB.

- Gaming questions are now receiving notice in Washington, which took many years to do but we must always be certain that all is done correctly and if we "get rid of B.I.A. Regional Office making our decisions," our people will benefit.

- We have successor in interest by the decision made by the Secretary of the Interior, Larry EchoHawk. That means UKB has equal share of everything that CNO claims and had always claimed. CNO filed a motion for EchoHawk to reconsider his decision. UKB did file a response. EchoHawk denied the motion to reconsider his decision. EchoHawk stated how Cherokee Nation of Oklahoma is "NOT" the original Cherokee Nation. EchoHawk based his decision on facts. There is no way CNO can ever prove they are the Historical Cherokee Nation.

CNO puts out newspaper articles trying to make it look like EchoHawk will reconsider his decision but CNO news articles are not true. UKB can prove we are the Original Cherokee but CNO has no such proof. CNO continues to use people in any way they can in preparation for facing the Freedman issue. During CNO's celebration they had a person by the name of "Louis" come from Georgia, a black man, he was screaming and hollering that CNO was the one which should "never go away." This is just another attempt by CNO to influence people to their way of thinking. CNO has used a Harvard University Professor in a reported "Freedman" issue but this professor stated "freedmen were entitled." 1866 Treaty allows for freedmen benefits. CNO's Freedmen Rights argument goes against treaty rights. Only Congress can reverse a treaty.

EchoHawk's decision was signed, he reviewed the UKB Trust application and he said, "there is no reason the UKB cannot have Land in Trust." He said because of the pending decision on the Carciere Supreme Court Case, a decision for taking UKB lands will wait until this Carciere case is decided but in EchoHawk's decision he made provisions for taking land into Trust for UKB after the Carciere case is decided. Topics in the trust application where the Regional B.I.A. Director based denials for the UKB such as environmental, our security, etc., EchoHawk gave attention to these reasons for denial and he (EchoHawk) decided against the B.I.A. Regional Director denial of application for UKB.

Because of the Carciere case, there is presently no tribe receiving land in trust.

CNO has already put out information stating in order to hunt on "Indian land" you must have a "blue card" showing citizenship in CNO and maybe they will defend the person or not. UKB has already been in touch with the B.I.A. in having them between the UKB and CNO where all 3 agencies will talk about this situation. UKB members have as much right to hunt on Indian land as CNO citizens. UKB would be respectful of leased land. We have talked with the B.I.A. police. We have met with them twice. We do not plan on creating a controversy but we will inform Washington of how we are trying to work through these type situations. This situation is being looked into by our attorneys.

HUD situation is being negotiated. It seems the question is a decision on dollar amount that will be received by the UKB.

The Council is invited and encouraged to attend the dignity breakfast on celebration Saturday. Some members of the Eastern Band are expected to be in attendance. Those in attendance will also include city, state and local officials.

Chief expressed his appreciation to attorney Jim McMillin for his work in keeping our casino open and to attorney Dianne Barker-Harold for getting a Declaratory Judgment on keeping the casino open because without the casino we would not be able to do what is being done today. Attorneys are necessary and the UKB's future will require more attorneys than we have now. All attorneys have worked hard and have done a great job for the UKB.

When the HUD decision is final as to the amount of money UKB Housing will receive, we will organize some type of Housing Committee. Chief suggested and supported no member of Council be a member of the Housing Committee. This would eliminate any accusations of conflict of interest, however; Council would be in charge of housing decisions. Five audits were a problem when current administration came into office. Presently our accounting department is viewed by other financial agencies as being outstanding. A comptroller came in and began correcting and updating delinquent audits. It can now be reported; all UKB Audits are current and auditors are complimentary on documentation of finances.

Today the purpose of FY '10 budget will be presented for action by the Council. There could be additional money when various "new" money is received which would cause more appropriations of money into the budget to be utilized into programs whenever needed. Chief deferred to Assistant Chief

Charles Locust, RE: Budget

• HUD was given a deadline for appealing the decision, whereas; UKB would receive HUD money. There was no appeal against UKB to receive Housing money. UKB will now automatically get our Housing money back. Negotiations are now deciding "how much money UKB will actually get." This HUD money will also replace the roads money we have lost. Indian Housing Plan must be prepared and presented to HUD. This will help our general fund because general funds have been supplementing our HD program for at least the last two years.

• In the past we have reviewed the active budget every three months. This same process was used in preparing the 2010 FY in generating the numbers. Since current administration has come into office, it was vital

that there be control and accountability of casino revenue and all programs spending in order to propose a budget. We have control of finances as we continue to grow. Many other casinos are "going down hill." There are as many 500-600 lay-offs in some of the biggest casinos and talk of filing bankruptcy. Our little casino is the only one, which we know of, continuing to steadily move along. The casinos money helps to keep our programs for the people.

• It is important to get the EchoHawk decision finalized. There was briefing scheduled which EchoHawk has already completed.

• On August 31st, I (Assistant Chief) went to Washington to a Tribal Leaders Summit. EchoHawk was there. EchoHawk did recognize me (Assistant Chief) as Keetoowah. We/UKB are recognized in Washington, D.C. by the Assistant Secretary of the Interior. In Washington we are being called, "the real Cherokees."

• Council has always allowed us, Budget and Finance Committee, to monitor the budget on a 30-90 day basis. Because of our financial records and audits and over-all progress in the past 4 years all is needed will be policies and we will have self-governance. 4 years ago the tribe was not in a position to try for self-governance.

• We can have self-governance
• By-pass the B.I.A. in decision making
• Control and determine our own destiny
• Must eliminate the involvement of the B.I.A. Regional Director
• Four days after the August 31st Charles and wife Brenda attended another summit at Riverside Chickasaw Casino, EchoHawk was present and again EchoHawk recognized him (assistant Chief Locust) as Keetoowah. EchoHawk stated to those in audience, how he had to make tough decisions sometimes. He said he was honored to be in his position. He said he would do the best for Indian country because they need it. He said sometimes his position causes a decision to be made where it involves two tribes (CNO was represented at the summit) when a decision involving those two tribes is made it sometimes is not going to be favorable for one of those two tribes and one of those tribes can be hurt by my decision. He said his decisions would be by the law and he would do what is right. He said those tribes that are hurt by his decisions would need to figure out a way to keep going and moving forward and keep producing for their people. (NOTE: Charles quietly asked Brenda, "Is he talking about us? Ken Bellmard also asked Charles, Is he talking about us?")

• (A very reliable source:) A second letter was sent out by EchoHawk informing of his Briefing Tribal Leaders Summit schedule. This validates his initial decision of the UKB application. This second letter makes EchoHawk's decision even stronger. The UKB is in an excellent position and EchoHawk has stated he had no intentions of reversing his decision on UKB trust application.

• CNO sends out information telling people EchoHawk's decision is not final so his decision will not stand. CNO tells same story, putting out false information so people will question EchoHawk's decision. CNO wants to create doubt.

• Assistant Chief encourages Council to be proud of accomplishments made and where we are going. Look forward to more jobs for our people and more programs to benefit the people.

• We have control of the budget because of the unity of the Council. The attitude of B.I.A. Director toward the UKB will never allow us to control our destiny and this is why the special election is so important to the future of the UKB. The vote to by-pass the B.I.A. is very important to the UKB. The B.I.A. Director's behavior and statements made exhibits there is no intention for an attitude change toward the UKB.

Woodrow Proctor: stated the importance of Special Election and to vote to by-pass the B.I.A. in business of the UKB. He then requested at least 3 special district meeting sites, available to all 9 districts, be scheduled and advertised as of the date, time, location, etc., in the October newspaper, and that these be scheduled for the sole purpose of giving information relating to the Special Election. He stated how the Chief and Assistant Chief be available at these meetings for presentation of importance of voting in the Special Election. He also stated how tribal enrollment personnel could be present to complete correct address forms which would be used in receiving voting ballots for this Special Election. He stated how possibly other small tribes could be supportive of our intentions for by-passing the B.I.A. Woodrow suggested these special consolidated district meetings be scheduled in the month of November in preparation for forwarding names and mailing addresses of eligible voters for the Special Election, to the area office of the B.I.A. We will not know when the B.I.A. would mail out the voting ballots but we will know we have done our part. Woodrow was informed the enrollment department will have a booth available at the Keetoowah Celebration for correcting mailing addresses in preparation for the Special Election.

Chief: need to pass the question on the Special Election ballot. Must by-pass the B.I.A. director in decisions for the UKB. No one should change the Bible but our elders wrote our Constitution and By-laws knowing there would come a time when changes would be necessary.

Woodrow Proctor: This Special Election gives the opportunity to govern our own destiny. It is time to change and look at the big picture.

V. Approval of the minutes for the month of July 2009

1. MOTION by Charles Locust to approve the Council minutes of August 2009; SECONDED by Ella Mae Worley; VOTE: 12 Yes, 0 No, 0 Abstentions.

VI. Presentations -

1. David McCarter:

Statement with approval of Council he and Mickey Spears do agree to co-chair the Emergency Disaster Committee and he presented names of 3 additional persons to serve as committee members, those being: Jason Nichols, Summer King and Charley Dreadfulwater.

All 5 persons are employees of the UKB, presented employee positions, stated work experiences, informed of qualifications relating to emergencies and/or disasters. Mr. McCarter stated the intent of this committee was to meet related needs in given situations regardless of location.

Woodrow Proctor: submitted the name of Forrest Blackbear as one who was interested in doing something with the Keetoowahs. Mr. Blackbear has experience in the forestry service and served as a firefighter. Woodrow asked that Forrest Blackbear be a part of the committee as an alternate member.

McCarter: clarified a position on the committee was not a paying job. Woodrow: stated he understood but Mr. Blackbear just wanted to be involved. Woodrow stated he would talk with Mr. Blackbear to see if he wanted to be placed on the committee. McCarter: asked if Mr. Blackbear would be interested in being a responder. The committee will be picking responder teams who would be certified and be properly trained or is Mr. Blackbear interested in being a committee member? Woodrow: asked that Forrest Blackbear be placed on the committee member list as an alternate and Woodrow would have Mr. Blackbear contact Mr. Mc-

Carter for discussion of this matter.

MOTION by Woodrow Proctor to accept the names of David McCarter and Mickey Spears as co-chairs of the Emergency Disaster Committee and to approve Jason Nichols, Summer King and Charley Dreadfulwater as Emergency Disaster Committee members; SECONDED by Cliff Wofford; VOTE: 12 Yes, 0 No, 0 Abstentions.

(NOTE: Forrest Blackbear will be entered as an alternate member of the Emergency Disaster committee pending Mr. Blackbear's acceptance)

2. Ella Mae Worley: FY '10 Budget said each Council member was in possession of budget, Presented detailed information on budget column by column, projected FY 10 budget showed comparison of FY '09 budget, stated how FY 10 budget would improve because of expected new monies

MOTION by Eddie Sacks to approve projected budget for FY '10 with review in three months; SECONDED by Charles Smoke; VOTE: 12 Yes, 0 No, 0 Abstentions.

3. Jerry Hansen: RE: Eucha Water

Delaware county wants the city of Tulsa to pay taxes on water. People in Jay are fighting and being forced to pay taxes to the City of Tulsa. The UKB could again be left out of this as was the Arkansas Riverbed case. It is being said CNO claims Illinois River rights too. Jerry stated he only wanted the UKB to be aware of this situation. Chief Wickliffe: gave added information on Eucha Water. AG Ken Bellmard: UKB should be involved in discussion of water rights. There is an Indian Water Rights working group negotiating with Oklahoma Water Resources Board. The issue is technology. The tribes of Oklahoma own 70% of the water in Oklahoma.

MOTION by Charles Locust to authorize UKB AG Ken Bellmard to become involved in research in the possibilities to entering into the water litigation case between tribes, state and private companies; SECONDED by Eddie Sacks; VOTE: 12 Yes, 0 No, 0 Abstentions.

4. Barry Dotson: thanked the people who were instrumental in fixing the bathroom for Opal Sevenstar. He informed now there is a need for Katie Adair, lives alone and in need of welfare checks on concern for safety. Human Services director will check on Ms. Adair's situation.

VII. Reports to Council

Enrollment Report: Liz Littledave

MOTION by Cliff Wofford to accept and approve 35 new applicants for UKB tribal enrollment (This total does include 2 C.D.I.B. cards issued to children 0-3 years of age and 3 applicants associated with the '49 roll); SECONDED by Eddie Sacks; VOTE: 12 Yes, 0 No, 0 Abstentions.

MOTION by Cliff Wofford to acknowledge and honor 11 membership relinquishments from UKB tribal enrollment; SECONDED by Charles Smoke; VOTE: 12 Yes, 0 No, 0 Abstentions.

VIII. Public Forum

1. John Hair: encouraged all to be supportive of Elder Meetings on 3rd Saturday of the month at the Jim Proctor Elder Center. Week from today the next meeting, Elder meeting will be with the Medical Board for a joint meeting. Secondly he thanked the Council for the beautiful report today. He said he supported the Council and he gave credit for progress made. He said for Council to keep up the good work.

2. Charles Locust: spoke of revenue and new resources expected by UKB and how in the past there were some persons who had gone above and beyond in utilization of their private and personal finances in doing things for the tribe. One such person was John Hair. It is known how John maxed out his personal credit card for costs incurred in trips to Washington, D.C., because of such sacrifice, Charles presented how it would be honorable for us to consider that when we get into a financial position to help John Hair and reimburse him for personal costs in his actions of carrying the tribe forward because without his personal actions we would not all be here today. When we get in a better financial position to help people, John should be the first person we help. John's giving of his personal finances to/for the tribe took from his own family and we need to recognize and respect John Hair for what he has done for our tribe. Chief Wickliffe, Jerry Hansen and Woodrow Proctor: verbalized support of statement of Charles Locust.

3. Georgia Hogner: stated how questions are being asked about the Special Election and how the people are interested in understanding the question in this Special Election.

4. Ed Foreman: the Bible says, "a house divided will not stand." From the time this Council came into office you have been organized. We are on a down hill slide now. He thanked the Council for the good work.

IX. Unfinished Business - NONE

X. New Business

1. S.M.A.R.T. Codes: David McCarter and AG Ken Bellmard, each Council member had received a copy of these codes mailed to them, codes needed to close out Adam Walsh Grant, DISCUSSION

MOTION by Eddie Sacks to approve the S.M.A.R.T. Codes (Sex Offender Monitoring, Apprehending, Registry and Tracking) RE: Adam Walsh Grant; SECONDED by Joyce Fourkiller-Hawk; VOTE: 12 Yes, 0 No, 0 Abstentions.

2. MOTION by Jerry Hansen to approve UKB membership in and delegates and alternates named for tribal voting in the National Congress of American Indians (NCAI) meetings; SECONDED by Eddie Sacks; VOTE: 12 Yes, 0 No, 0 Abstentions.

3. MOTION by Eddie Sacks to approve the submission of an application to the Department of Energy for an energy efficiency and conservation block grant program for \$25,000.00; SECONDED by Ella Mae Worley; VOTE: 12 Yes, 0 No, 0 Abstentions.

4. MOTION by Jerry Hansen to re-affirm resolution #01-UKB-56 as approved by Council on June 02, 2001 (RE: Fish, Wildlife and Recreation Codes); explanation of need by Charles Locust; SECONDED by Eddie Sacks; VOTE: 12 Yes, 0 No, 0 Abstentions.

XI. Announcements

At last months Council meeting it was discussed how children older than 3 years are being "penalized" because they have no C.D.I.B. card which will not allow them to enroll with the Keetoowahs. It was questioned if the UKB could extend that age for Keetoowah Enrollment without a C.D.I.B. card using the same criteria as being used for children 0-3 years of age.

AG Bellmard: said if Council agrees to extend the age for applying for membership that was all that was needed and a resolution is not necessary, however; I (Liz) personally would request a resolution through Council if it is approved to extend the age of minor children for UKB membership without a C.D.I.B.

MOTION by Eddie Sacks to approve all minor age children to be eligible for UKB membership without possessing a C.D.I.B. card issued from the B.I.A. using current criteria as for all children 0-3 years; SECONDED by Betty Holcomb; VOTE: 12 Yes, 0 No, 0 Abstentions.

XII. Benediction: Cliff Wofford

XIII. XIII. Adjourn:

MOTION by Charles Locust; SECONDED by Charles Smoke; Approved by affirmation. Time - 1:07 PM

UKB CELEBRATES HALLOWEEN

All photos by Norman "Hominy" Littledave



FIRST PLACE winners for the United Keetoowah Band Employee Halloween Costume contest were Amanda Stopp, Enrollment Specialist, left, and Felicia Hadley, Assistant Director of Transportation, right. They came dressed as Deviled Eggs.



SECOND PLACE winner for the United Keetoowah Band Employee Halloween Costume contest was Amanda Mink, Human Resources, dressed as Ugly Betty.



THIRD PLACE winners for the United Keetoowah Band Employee Halloween Costume contest were Tiffany Jordan, HLDCDC Teacher, left, and Jessica Pratt, HLDCDC Teacher, right. They came dressed as Ben and Bob.



UNITED KEETOOWAH Band Tribal council representative Barbara Giry, right, and daughter Jacqueline, left, participated in the annual UKB Trick or Treat for the children of the Henry Lee Doublehead Child Development Center.



THE WICKED Witch, Rebecca Dreadfulwater, Title VI, left, and the Red Devil, Brenda Locust, Tribal Community Coordinator, right, mingled among the young Goblins as they helped hand out Halloween candy at the UKB Wellness



ANDREA RUSSELL, left, Mekko Lowe, center, and Gabriel Jarquin, from the Henry Lee Doublehead Child Development Center, drops by the Wellness Center to Trick or Treat as they stare at all the ghost and goblins haunting the center.



SANDY HOUSTON, left, Economic Development Authority Secretary, dressed as a Medieval Queen, and Verna Stapleton, Administration Secretary, right, prepare to hand out Halloween candy to the Henry Lee Doublehead Child Development Center children during the annual Halloween Trick or Treat at the UKB Wellness Center.



COUNT DRACULA, Jakobe Adair-Coon, flies down from the Henry Lee Doublehead Child Development Center to the UKB Wellness Center to get Halloween candy during the annual UKB Trick or Treat.

Sterling College Supports the UKB

Sterling College, located in Sterling, Kansas, chose the United Keetoowah Band's 59th Annual Celebration as their mission site for 2009. On Thursday, October 1, eleven missionaries and two children arrived at the Jim Proctor Elder Center and was greeted by Chief George Wickliffe, Assistant Chief Charles Locust, and Tribal Treasurer Ella Mae Cooksey Worley. After a meal and a brief talk given by Assistant Chief Charles Locust, different questions were asked by the visitors.

Jarrold Adair, Director of Campus Ministries said the 59th Annual UKB Celebration was chosen as a sight for missionary work because of the rich history behind the UKB. It was also suggested this may become an annual missionary trip for Sterling College. Thursday evening, the group camped at Elephant Rock located on Scenic Highway 10 east of Tahlequah. Friday, each person was assigned work areas and this included setting up for different activities and events. Saturday morning after riding in the parade and throwing footballs, T-shirts and distributing fans, they reported to the Celebration grounds for work assignments.

They attended the gospel singing, traditional stomp dance and pow wow. Dr. Craig Smith who is Department Chairman of the Theology Ministries said, "I was impressed with the Keetoowah Way, how they take care of their elder people and young children, because it doesn't make any difference who it is and that is a reflection of true Christianity by them helping others.

Matt Bartlet, a Sioux from the Rosebud Reservation said, "It felt like coming home with the Keetoowah people because I live so far away from my family. The missionary team closed out the weekend by attending a bilingual church service at First Indian Baptist Church located in Salina, Oklahoma. Pastor Bridge Chuckluck, a UKB member, invited Jarrod Adair, the Director of Campus Ministries to preach the morning service.

Jarrold Adair also the coordinator for the group said, "It was a great opportunity to serve the UKB during this 59th Celebration. Sterling College is committed to modeling servant leadership and would like to thank Chief George Wickliffe for this opportunity.



ELEVEN MISSIONARIES and two children from Sterling College listen to UKB Assistant Chief Charles Locust as he shares a little history of the Keetoowah Cherokees. The missionaries volunteered their services at this year's Keetoowah Cherokee Celebration as their mission site for 2009.

Congratulations



CONGRATULATIONS GO to UKB Tribal Members Rinda Catron, Thelma Leach and Patti Duncan on completing a course in Special Education Paraprofessional Training.

Celebration Gospel Singing Was a Successful Event

The 59th Annual Keetoowah Cherokee Gospel Singing held at the Wellness Center on Friday night, October 2nd was very successful. The evening was hosted by the Melody Aires and along with Beverly Adair, the Rick Carpitcher Family, and the Victory Praise Band from Hulbert, Oklahoma, sang to the hearts of a full house. People of all ages enjoyed the singing of a variety of music styles.

There was a free meal provided and lots of door prizes given out during the four hour singing. Also attending were the new Miss Keetoowah Cherokee Victoria Proctor and Junior Miss Keetoowah Cherokee Allaysia Jones. Also in attendance was a former chief, John Hair. The Master of Ceremonies for the evening was Leroy Adair.

Each group did a wonderful job as they sang and also some gave testimony. "We are already looking forward to next year's singing," said Adair. We'd like to thank everyone who was there and the United Keetoowah Band for the door prizes and free food," said Hominy Littledave.

OBITUARY

Darci Lynn Scrapper

Darci Lynn Scrapper was born on July 27, 1989 in Tahlequah, Oklahoma, the daughter of Juanita Kristene Scrapper and Travis Wolfe. Darci spent her entire lifetime in the Tahlequah area and was a graduate of Sequoyah High School. Darci attended school at Woodall, Sequoyah and most recently was attending NSU, where she was studying business administration. She was employed at Sam and Ella's Chicken Palace, where she served as hostess and waitress. When she wasn't working or attending class, Darci loved a day spent shopping or getting her hair and nails done. She spent countless hours on her "Facebook" page trading photos and stories with her family and friends and possessed the gift of making people laugh. She was a Christian by faith and a member of Elm Tree Baptist Church. Darci was called home to her Lord and Savior on Wednesday, October 14, 2009 in a tragic accident. Darci always encouraged everyone around her to live life to the fullest. She will be greatly missed by her many friends and family who knew the magic of her smile.

Darci is preceded in death by her Aunt Loretta Scrapper and her Uncle Tommy Scrapper. Those left to cherish her memory include her loving mother, Kristene of the home; her father, Travis Wolfe of Stilwell, Oklahoma; and her grandparents, Marion Junior Scrapper of Welling, Oklahoma, Edna Mae Scrapper of Welling, Oklahoma and Walter and Mary Jane Wolfe of Stilwell, Oklahoma. Her aunts and uncles include Charles and Cheryl Green of Stilwell, Herbert and Shirlene Gonzales of Welling, Lawrence and wife Krissa Scrapper of Stilwell, and Gregory and wife Brandi Scrapper of Westville, Oklahoma. Darci's adored three sisters are Heather Nicole Goodrich of Tahlequah, Sherniec NiessAnn Scrapper of Tahlequah, and Janisha Wolfe of Stilwell. She leaves her much loved cousins, Chad Green, Christopher Green, Chase Green, Kristi Gonzales, Keli Gonzales, Kayli Gonzales, Lawrence Scrapper, Jr., Terence Scrapper, Jay Holcomb, Shane and Colby of Surprise, AZ and Bryce, Max and Jack Scrapper of Westville. She will also be missed by her great cousin Isaiah Green, her very close and dear friend Michael James Fields of Stilwell, as well as many friends and loved ones.

Those wishing to send an expression of sympathy are asked to consider a donation to the Sequoyah High School Cheerleaders, the Track and Field Club of Sequoyah High School, or the Darci Scrapper Memorial Fund at BancFirst in Tahlequah.

Celebrating the Life of



Darci Lynn Scrapper "Darce"

July 27, 1989 ~ October 14, 2009

UKB Children will get Christmas Gift Cards in December

All tribal youth, ages 0 – 18 will be given Christmas Gift Cards to Wal-Mart in the amount of \$40. Youth must be exclusive UKB members. Cards will be distributed by district in December by the UKB District Representatives. Each district representative will have a list of children in their district. Check the December issue of the Keetoowah Cherokee News for a list of distribution dates and meetings.

Elder Potluck Thanksgiving Lunch

The Keetoowah Cherokee Elder Committee will be hosting a Pot Luck Thanksgiving Lunch for elders on Saturday, November 21 after the scheduled Elder committee meeting that begins at 10 a.m. The lunch will be held at the UKB Jim Proctor Elder Community Center at the Keetoowah Cherokee Complex located off West Willis Road. Participants should bring a covered dish and RSVP their attendance to Betty Holcomb at (918) 822-3805.

Letter to the Editor

To the United Keetoowah Band,

I would like to thank the tribe for their donation when Chuculate Baptist Church Mission team went to South Dakota and then on to North Dakota to do family camp. We had three people to get saved and five rededications. Brother Jim Muskrat, who is serving on the reservation as Interim Pastor for the Lakota Indians invites anybody wanting to help out anytime to come and do mission work there. Lakota Indians were so happy to see United Keetoowah Band Indians to show their love and support. They invited us to come back anytime and let us know we are all family in Christ. God will bless the tribe abundantly for their support.

Thank you from the mission team from Chuculate Baptist Church,
Levi Catron, Ericka, Renae and Bill McRause, and Arthur Ross



UNITED KEETOOWAH Band Member and Employee Sammy Still did a cultural presentation on stick-ball for Brushy Mountain Elementary School Pre K. Rinda Catron, Family Advocate at Brushy Mountain, sent in this photo and said she would like to thank Sammy for coming out and sharing his time and stories with the class.



The Keetoowah News wants YOU!

If your son or daughter, niece, nephew, or extended family members are students either attending K-12, vo-tech, college or a university, and are doing exceedingly well or showing strong leadership abilities or talents through their academic performance, sports, art, music, chorus and/or in other areas of interest, please contact the media department at (918) 456-6533. We would like to feature your student in an upcoming Keetoowah News Article!



RIKKI SHADE, 15, daughter of Carl and Carolyn Shade and Libby Dishman of Richmond, Indiana has won many awards in the Wayne County 4-H Fair. Some of the awards the young lady and her horse "Moo Moo" have won include Championship English Saddle Seat, two First Place awards in Showmanship and Saddle Seat – Pleasure, and 10 ribbons.

United Keetoowah Title VI Nutrition Menu November 2009

Mon	Tue	Wed	Thu	Fri
2 Chicken Casserole Hominy Spanish Rice Breadstick	3 Brown Beans Spinach Cornbread Salad Dessert	4 Steak Fingers Mashed Pot. Gravy Hot Roll Salad & Dessert	5 Loaded Baked Potato Soup w/Crackers Salad & Dessert	6 Closed
9 Beef Stew Cheese Sticks Cornbread Salad Dessert	10 Spaghetti w/Meatballs Green Beans Breadstick Caesar Salad	11 Closed for Veterans Day 	12 Chicken Strips Scalloped Pot. Green Beans Texas Toast	13 Brunch Served from 10:30-12:00
16 Hamburger w/Fixins French Fries Baked Beans Salad & Dessert	17 White Beans w/Ham Turnip Greens Cornbread Salad & Dessert	18 Burritos Spanish Rice Refried Beans Salad & Dessert	19 Chicken Noodle Soup w/crackers Salad & Dessert	20 Brunch Served from 10:30-12:00
23 Chili Crackers/ Cornbread Hominy Salad & Dessert	24 Cultural Day & November Birthdays	25 Closed For Holiday	26 Closed 	27 Closed For Holiday
30 Cleaning Day 				

Attention Tribal Members

Renew your tag or register your vehicle by mail. If you would like further information you may contact the UKB Tag Agency at (918) 456-3235 & fax number (918) 456-3394.

Office Hours: Monday – Friday, 8:30 a.m. – 4:30 p.m.
1st and 3rd Saturdays of the month, 10 a.m. – 2 p.m.



NOTICE

UKB Tribal members should make it a point to change registration for tribal membership at all Indian hospitals and clinics to the full title of United Keetoowah Band of Cherokee Indians in Oklahoma.

KEETOOWAH CHEROKEE CELEBRATION POWWOW



A NORTHERN Traditional dancer performs during competition at the 2009 Keetoowah Celebration Powwow. Photo by Will Chavez



TRADITIONAL AND Gourd dancers enter the powwow arena at the 4th Annual Keetoowah Cherokee Celebration Powwow. Photo by JoKay Dowell



VARIOUS YOUNG Princesses and ladies dance into the arena during grand entry at the 2009 Keetoowah Cherokee Powwow. Photo by JoKay Dowell



JUNIOR MISS Keetoowah Cherokee, Alyssia Jones, left, and Miss Keetoowah Cherokee, Victoria Proctor, right, pose for the photographer at the 2009 Keetoowah Cherokee Celebration Powwow. Photo by JoKay Dowell



THE UNITED Keetoowah Band Lighthouse Color Guard prepares for grand entry as they carry the United States flag, tribal flags and POW flag into the arena during the 2009 Keetoowah Cherokee Powwow. Photo by Norman "Hominy" Littledave



BIG COVE Representative from the Eastern Band of Cherokee Indians, Perry Shell, watches powwow dancers as they perform during the 4th Annual Keetoowah Cherokee Celebration Powwow. Pictured on the speaker stand with Shell, are, right to left, Stephanie Wickliffe, Keetoowah Cherokee Co-Chairman; Rob Daugherty, MC for the Powwow (gawonis); and Joe Byrd, Keetoowah Cherokee Powwow Chairman. Photo by Norman "Hominy" Littledave



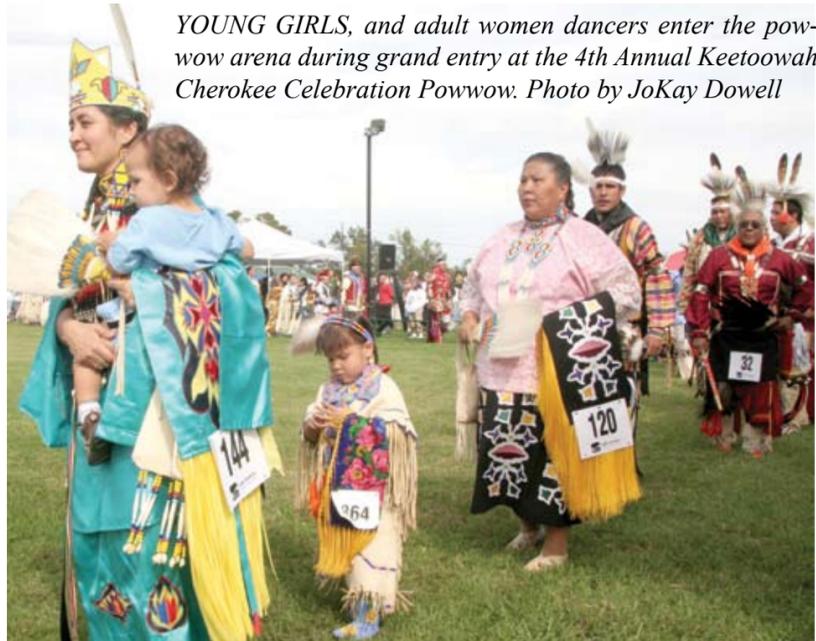
NORTHERN DRUM, Buffalo Horse, from Minneapolis St. Paul, MN were the host drum for the 4th Annual Keetoowah Cherokee Celebration Powwow. Photo by Will Chavez



UNITED KEETOOWAH Band Chief George Wickliffe, welcomes dancers and crowd to the 4th Annual Keetoowah Cherokee Celebration Powwow. Photo by Norman "Hominy" Littledave



FATHER AND son Traditional dancers prepare for grand entry during the 2009 Keetoowah Celebration Powwow. Photo by JoKay Dowell



YOUNG GIRLS, and adult women dancers enter the powwow arena during grand entry at the 4th Annual Keetoowah Cherokee Celebration Powwow. Photo by JoKay Dowell



A YOUNG Jingle Dress dancer performs during the 2009 Keetoowah Cherokee Celebration Powwow. Photo by JoKay Dowell



ALYSSIA JONES, 2009-2010 Junior Miss Keetoowah Cherokee; Victoria Proctor, 2009-2010 Miss Keetoowah Cherokee; Amanda Wolfe, 2008-2009 Miss Eastern Band of Cherokee Indians; and Stephanie Wickliffe, Keetoowah Cherokee Casino Director of Administration, participate in the grand entry during the 2009 Keetoowah Cherokee Powwow. Photo by Norman "Hominy" Littledave



CHRIS THOMPSON, member of the United Keetoowah Band Color Guard prepares to carry the United Keetoowah Band of Cherokee Indians official flag during the grand entry. Photo by JoKay Dowell