Official Publication of the United Keetoowah Band of Cherokee Indians in Oklahoma

Gaduwa Cherokee News

November 2012 Published Monthly Issue #11

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UKB Elder Assistance Raised to $300 by Unanimous Council Decision

In today's economy, many people are finding it harder every day to make ends meet. With the future of social security on shaky ground, and the price of gas, groceries and medicine soaring, senior citizens are often the hardest hit. While in many cultures, elder people are pushed aside and forgotten, that is not the way of the Keetoowah Cherokee people.

With the United Keetoowah Band of Cherokee Indians in Oklahoma, the elders and the children come first.

In a unanimous decision on September 17, 2012, the UKB tribal council passed resolution 12-UKB-73 to increase elder assistance program, along with the FY2013 budget. The increase amounts to a raise of 50%, upping the bi-annual assistance to $300 for the winter and $300 for the summer. Assistant Chief Charles Locust made the motion for the resolution, and Flint District Representative Tom Duncan seconded the motion. Then the entire council voted in favor of the resolution.

"With today's economy, it's a good deal for the elders who are on a fixed income. I saw on the news last night that senior citizens drawing social security will only be getting a 1.7% increase. I'm glad the UKB is able to do more for our elders. This increase was originally suggested by Chief Wickliffe, and it was supported by the entire council. We all support helping our elders. In the future, we are hoping to increase it even more," said UKB Goingsnake District Representative William Christie.

The UKB Enrollment office takes care of the Elder Assistance program. The Enrollment Department is under the direction of UKB Tribal Secretary Joyce Fourkiller Hawk.

"We always look forward to providing this program for our elders," said Hawk. "I would like to take this opportunity to give a thank you to all elders for your wisdom, vision, strength, inspiration, and prayers for our tribe. You have provided guidance for us to move our tribe forward with the virtues you have instilled in us."

Applications for the Elder Assistance program may be picked up at any tribal or satellite office or from your District Representative beginning on November 6, 2012. Completed applications are to be turned in by fax, mail, or direct delivery to the Tribal Enrollment office located at 18263 W. Keetoowah Circle in Tahlequah, Oklahoma. The fax number is 918-453-9345.

To be eligible for the UKB Elder Assistance program, a person between the ages of 55-64 must be an exclusive member of the United Keetoowah Band and must have been a member for one year. Applicants must have enrollment form and a completed 2012 winter elder assistance program application on file with the Enrollment Office to receive funding.

Exclusive members 65 and older immediately qualify for the assistance after council approval of new enrollees. All eligible members in a household are qualified to receive elder assistance

Applications for checks to be mailed in November 2012 will be accepted from November 6 until NOON on November 20. Assistance checks for November applicants will be mailed on November 27.

Tribal offices will be closed on November 12 for Veterans Day and November 21- 23 for Thanksgiving Holidays.

Applications for checks to be mailed in December 2012 will be accepted Monday through Thursday from 8:30 a.m. to 5 p.m and until noon on Fridays. The last day for accepting an application is NOON on December 14. There are no exceptions allowed with these deadlines.

Assistance checks for December applicants will be mailed on December 4 and 11, and December 18, 2012. December 18 will be the last day for Winter 2012 check disbursement.

No applications will be accepted on the weekend or when tribal offices are closed.

Help filling out the application will be provided when requested. In case of transportation or mobility issues, forms may be mailed to applicants who request this service.

For more information, call the Enrollment office at 918-453-9375.

By Marilyn Craig
UKB Media Specialist

Vote Saturday, Nov. 5 in UKB Election - 11 Voting Locations

Polling locations will be open from 7 a.m. to 7 p.m.

Canadian District (New voting location)
Muskogee, Oklahoma
Location: Indian Capital Technology Center
Address: 2403 N. 41st St.
Phone: 918-682-1965
Directions: Located on the corner of Country Club Road on Shawnee St.

Cooweescoowee District
Collinsville, Oklahoma
Location: First Baptist Church Collinsville (Fellowship Hall)
Address: 1301 W. Main
Phone: 918-371-2526

Pryor, Oklahoma
Location: First Christian-Presbyterian Church
Address: 301 N. E. 1st St.
Phone: 918-825-2396

Candidates for the Nov. 5 UKB tribal election drew for ballot positions Monday, Oct. 15. The official drawing was held in the UKB Community Services Building conference room under the supervision of the UKB Election Board. Photo by Lindsey Bark

Delaware District
Jay, Oklahoma
Location: Jay Community Building
Phone: 918-253-4277
Address: 102 N. 5th St.

Flint District
Stilwell, Oklahoma
Location: UKB Stilwell Satellite Office
Address: On the Corner of Young and Section Line Road
Phone 918-696-7672

Goingsnake District
Stilwell, Oklahoma
Location: Maryetta Public School
Address: 100 Maryetta Rd
Phone 918-696-2285
Directions: Boys & Girls Club Entrance

Kansas, Oklahoma
Location: UKB Kansas Satellite Office
Phone 918-868-2656
Directions: Corner of Hwy 10 and Hwy 33, Kansas Satellite office is the red brick office behind the service station.

Illinois District
Vian, Oklahoma
Location: Vian Satellite Office
Address: 207 W. Schley
Phone: 918-822-0956
Directions: Across the street from the Lifetime Tire Shop

Saline District (New voting location)
Salina, Oklahoma
Location: Band of Believers Church
Phone 918-434-2288
Address: Owen Walters on Hwy 82

Sequoyah District
Sallisaw, Oklahoma
Location: UKB Sallisaw Satellite Office
Address: 3750 W. Cherokee Ave.
Phone: 918-775-0920
Directions: Across from Blue Ribbon Downs

Tahlequah District (New voting location)
Tahlequah, Oklahoma
Location: UKB Wellness Center
Phone: 918-822-0956

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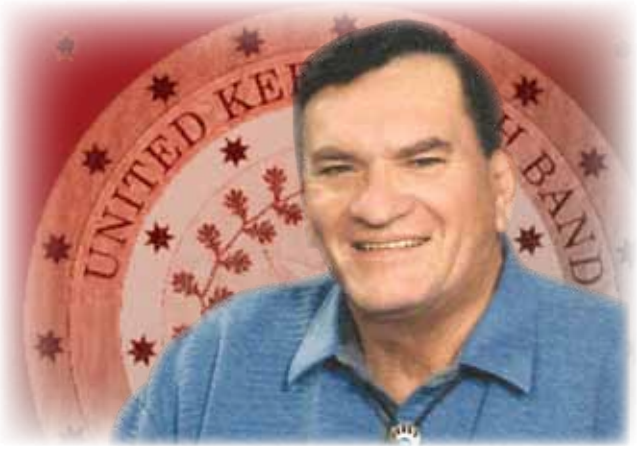
A Letter to the UKB People

From Chief George Wickliffe



Editor's note: Because of the demands for equalization in 1891, the original Act was amended providing allotments of 160 acres of grazing land, or providing 80 acres of farming land to each Indian family.

The General Allotment Act

Larger national events occurring at mid-century took their inevitable toll in Indian country by the 1880s. The United States acquired the Pacific Northwest through the Treaty with Great Britain of 1846. By the Treaty of Guadalupe Hidalgo with Mexico of 1848, the United States annexed California, Nevada, Utah, most of Arizona, and large areas of New Mexico and Colorado. Gold was discovered in Sutter's Mill in California in 1848, spurring the largest human migration in history. California (1852, Oregon (1859), and Nevada (1864) achieved early statehood. The transcontinental railroad was completed in 1869. The General Homestead Act of 1862, the Desert Land Act of 1877, and other federal land disposition programs lured settlers west.

As the West began to fill up, it was no longer convenient for the federal government to keep Indian reservations separate and apart under tribal ownership. Before the 1850s, almost all Indian land had been held communally by the tribes. A few treaties had provided for the allotment of lands, i.e., the conversion of some tribal land into parcels of land held by individual tribal members. One such provision was in the 1798 Treaty with the Oneida Indian Nation. In 1853, however, Commissioner of Indian Affairs George Manypenny instituted a general policy of attempting to negotiate allotment provisions in treaties. Allotment became a principal device in the program to assimilate Indians at the same time as tribal lands were made available for non-Indian settlement. Indian policy thus became merged with Manifest Destiny.

The purpose of some early allotments was to reserve tracts then occupied by tribal members from the large tribal land cessions. More commonly, however, allotments were used as a means to break up tribal land holdings. Some statutes also authorized the allotment of federal lands to individual Indians. See, e.g., 25 U.S.C.A. § 334 (Indians not residing on reservations); 25 U.S.C.A. § 336 (Indians settling on public domain); 25 U.S.C.A. § 337 (Indians occupying national forests); 43 U.S.C.A. § 189 (repealed 1976) (Indians abandoning tribal relations). In addition, those Indians who were citizens were authorized to homestead unappropriated public lands in the same manner as non-Indians pursuant to 43 U.S.C.A. § 161 (repealed 1976). Finally, there were several allotment acts that applied to a single tribe. But the General Allotment Act of 1887, or Dawes Act, was the vehicle through which Congress systematically allotted lands on most Indian reservations-some 41 million acres of former tribal land were allotted. In addition to diminishing the tribal land estate, the Act opened many reservations to extensive settlement by non-Indians, and marked a major turn in Indian law and policy.

DELOS SACKET OTIS, HISTORY
OF THE ALLOTMENT
POLICY, HEARINGS ON H.R. 7902
BEFORE THE
HOUSE COMM. ON INDIAN AFFAIRS
73d Cong., 2d Sess., pt. 9, at 428-85 (1934)

***

President [Cleveland] signed the Dawes Act on February 8, 1887. The chief provisions of the act were: (1) a grant of 160 acres to each family head, of 80 acres to each single person over 18 years of age and to each orphan under 18, and of 40 acres to each other single person under eighteen;* (2) a patent in fee to be issued to every allottee but to be held in trust by the Government for 25 years, during which time the land could not be alienated or encumbered; (3) a period of 4 years to be allowed the Indians in which they should make their selections after allotment should be applied to any tribe-failure of the Indians to do so should result in selection for them at the order of the Secretary of the Interior; (4) citizenship to be conferred upon allottees and upon any other Indians who had abandoned their tribes and adopted "the habits of civilized life."

***

Aims and Motives of the Allotment Movement-That the leading proponents of allotment were inspired by the highest motives seems conclusively true. A Member of Congress, speaking on the Dawes bill in 1886 said, "It has *** the endorsement of the Indian rights associations throughout the country, and of the best sentiment of the land."

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The supreme aim of the friends of the Indian was to substitute white civilization for his tribal culture, and they shrewdly sensed that the difference in the concepts of property was fundamental in the contrast between the two ways of life. That the white man's way was good and the Indian's way was bad, all agreed. So, on the one hand, allotment was counted on to break up tribal life. This blessing was dwelt upon at length. The agent for the Yankton Sioux wrote in 1877:

"As long as Indians live in villages they will retain many of their old and injurious habits. Frequent feasts, community in food, heathen ceremonies, and dances, constant visiting-these will continue as long as the people live together in close neighborhoods and villages. *** I trust that before another year is ended they will generally be located upon individual lands [or] farms. From that date will begin their real and permanent progress."

On the other hand, the allotment system was to enable the Indian to acquire the benefits of civilization. The Indian agents of the period made no effort to conceal their disgust for tribal economy.

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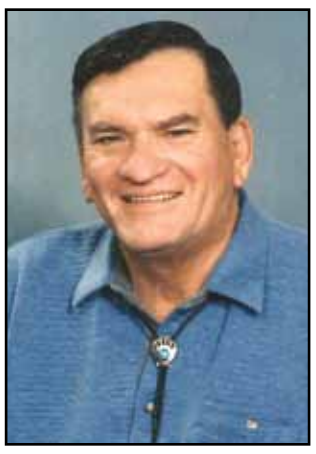
UKB Council



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

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

Tribal Secretary
Joyce Hawk
Cell: 918-822-3809

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

DISTRICT REPRESENTATIVES:

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

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

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

Flint Dist. Rep.
Tom Duncan
Cell: 918-507-1314

Goingsnake Dist. Rep.
William Christie
Cell: 918-822-3803

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

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

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

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

NOTICE

UKB Tribal Offices Closed on November 5 for Election Day

United Keetoowah Band of Cherokee Indians in Oklahoma tribal offices will be closed on Monday, November 5 for UKB Election Day. Offices will re-open on Tuesday, November 6 at 8:30 a.m.

UKB Tribal Offices Closed Monday, Nov. 12 for Veterans Day

United Keetoowah Band of Cherokee Indians in Oklahoma tribal offices will be closed on Monday, November 12 for Veterans Day. Tribal offices will re-open on Tuesday, November 13 at 8:30 a.m.

UKB Tribal Offices Closed for Thanksgiving Holidays

United Keetoowah Band of Cherokee Indians in Oklahoma tribal offices will be closed Wednesday, November 21, Thursday, November 22, and Friday, November 23 for Thanksgiving Holidays. Offices will re-open on Monday, November 26 at 8:30 a.m.

George G. Wickliffe
Chief

Charles D. Locust
Assistant Chief

Joyce Hawk
Secretary

Ella Mae Worley
Treasurer

District Representatives

Peggy Girty, Jerry Hansen, Betty Holcomb
Barry Dotson, Tom Duncan, Charles Smoke
William Christie, Eddie Sacks, Cliff Wofford

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or www.ukb-nsn.gov

Sammy Still, Editor
Public Information Officer

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The General Allotment Act

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But voices of doubt were here and there raised about allotment as a wholesale civilizing program. "Barbarism" was not without its defenders. Especially were the Five Civilized Tribes held up as an example of felicity under a communal system in contrast to the deplorable condition of certain Indians upon whom allotment had been tried. A minority report of the House Committee on Indian Affair sin 1880 went so far as to state that Indians had made progress only under communism. At this point it is worth remarking that friends and enemies of allotment alike showed no clear understanding of Indian agricultural economy. Both were prone to use the word "communism" in a loose sense, in describing Indian enterprise. It was in the main an inaccurate term. Gen. O.O. Howard told the Lake Mohonk conference in 1889 about a band of Spokane Indians who worked their lands in common in the latter part of the 1870's, but certainly in the vast majority of cases Indian economic pursuits were carried on directly with individual rewards in view. This was primarily true even of such essentially group activities as the Omahas' annual buffalo hunt. Agriculture was certainly but rarely a communal undertaking. The Pueblos, who had probably the oldest and most established agricultural economy, were individualistic in farming and pooled their efforts only in the care of the irrigation system. What the allotment debaters meant by communism was that the title to land invariably vested in the tribe and the actual holding of the land was dependent on its use and occupancy. They also meant vaguely the cooperativeness and clannishness—the strong communal sense—of barbaric life, which allotment was calculated to disrupt.

***

The believers in allotment had another philanthropic aim, which was to protect the Indian in his present land holding. They were confident that if every Indian had his own strip of land, guaranteed by a patent from the Government, he would enjoy a security which no tribal possession could afford him. If the Indian's possession was further safeguarded by a restriction upon his right to sell it they believed that the system would be foolproof.

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It must also be noted that while the advocates of allotment were primarily and sincerely concerned with the advancement of the Indian they at the same time regarded the scheme as promoting the best interest of the whites as well. For one thing, it was fondly but erroneously hoped that setting the Indian on his own feet would relieve the Government of a great expense. ***

***

It must be reported that the using of these lands which the Indians did not "need" for the advancement of civilization was a logical part of a whole and sincerely idealistic philosophy. The civilizing policy was in the long run to benefit Indian and white man alike. But doubters of the allotment system could see nothing in the policy but dire consequences for the Indian. Senator Teller in 1881 called the Coke bill "a bill to despoil the Indians of their lands and to make them vagabonds on the face of the earth." At another time he said, "If I stand alone in the Senate, I want to put upon the record my prophecy in this matter, that when 30 or 40 years shall have passed and these Indians shall have parted with their title, they will curse the hand that was raised professedly in their defense to secure this kind of legislation and if the people who are clamoring for it understood Indian character, and Indian laws, and Indian morals, and Indian religion, they would not be here clamoring for this at all."

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Senator Teller had charged that allotment was in the interests of the land-grabbing speculators, but the minority report of the House Indian Affairs Committee in 1880 had gone even further in its accusations. It said:

"The real aim of this bill is to get at the Indian lands and open them up to settlement. The provisions for the apparent benefit of the Indian are but the pretext to get at his lands and occupy them ***. If this were done in the name of greed, it would be bad enough; but to do it in the name of humanity, and under the cloak of an ardent desire to promote the Indian's welfare by making him like ourselves whether he will or not, is infinitely worse."

***

It is probably true that the most powerful force motivating the allotment policy was the pressure of the land-hungry western settlers. ***

***

There were many expressions of Indian opposition to allotment in the early 1880's. *** The Senecas and the Creeks made bold to memorialize Congress against disrupting with allotment their systems of common holding.

***

Certain tribes had specific objections to allotment. A memorial from the Creeks, Choctaws, and Cherokees in 1881 read: "The change to an individual title would throw the whole of our domain in a few years into the hands of a few persons." ***

What can be said *** is that there was no apparent widespread demand from the Indians for allotment.

The Application of Allotment

The application of allotment to the reservations was above all characterized by extreme haste.

***

[In addition to the General Allotment Act, Congress also passed special legislation dealing with individual tribe.] In 1888 Congress had ratified five agreements with different Indian tribes providing for allotment and for the sale of surplus lands. The following year Congress passed eight such laws. A member of the Board of Indian Commissioners in 1889 estimated that the 104,314,349 acres of Indian reservations in 1889 had been reduced by 12,000,000 acres in 1890 and by 8,000,000 acres in the first 9 months of 1891. ***

***

In the years prior to 1887 the Government had approved 7,463 allotments with a total acreage of 584,423; from 1887 through 1900 it approved a total of 53,168 [pursuant to the General Allotment Act] with acreage of nearly 5,000,000. ***

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Administration and Changes in Policy: Leasing

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Those who were dissatisfied with the results achieved by the Dawes Act saw various causes of failure. For one thing, the whole emphasis of the allotment policy was laid upon farming, and critics from time to time pointed out those large sections of the Indians lands were not suitable for agriculture. ***

***

It was not true that the Government made no efforts whatever to equip the Indians for farming. But it made very slight efforts. The appropriation act passed in 1888 provided for the allocation of $30,000 to the purchase of seed, farming implements, and other things "necessary for the commencement of farming". In 1888 alone 3,568 allotments had been made. The appropriation, therefore, granted less than $10 to every new allottee setting out on his farming career. There is, furthermore, no way of knowing how much of this money was expended for this purpose. ***

The following year the same amount was provided but in 1890 no such appropriation was made. In 1891 Congress raised $15,000 for the purpose and this sum was continued through the next 2 years. After 1893 the appropriation acts up to 1900 included no such items. ***

***

Defects in the system which *** occupied the attention of the friends of the Indian were those resulting from the fact that allotted lands must be free from State taxation. The Dawes Act, providing for the 25-year Federal trust period during which time the land might not be encumbered, meant, it was clear, that no State could tax the allottee's holdings. As a result, the friends of the Indian were noting in 1889, States were refusing to assume any responsibilities for Indian communities and were withholding such services as the up-keep of schools and roads. It was also apparent that this situation was a source of great hostility to Indians on the part of white neighbors. ***

The decision to allow the Indian to lease his land was fraught with grave consequences for the whole allotment system. Probably it was the most important decision as to Indian policy that was made after the passage of the Dawes Act. ***

***

Results of Allotment to 1900

Analysis of the achievements of the allotment system requires first some appraisal of the leasing practice which vitally affected allotment results. There were defenders of the leasing system all through the 1890's. It had certain immediate consequences which recommended it to friend of the Indian who were sincere if lacking in vision. There was the simple fact of allotted lands lying idle which the Indians either could not or would not cultivate. Such waste seemed wicked to a generation that was coming increasingly to set store by efficiency. How much better it was for the lands to be used and the Indians to be deriving an income from them. ***

*** [Leasing] took care of minors, women, and the old folks, and it was economically profitable. One agent said the Indians got more out of the leased lands then if they worked them themselves. *** Leasing was undoubtedly a spur to the taking of allotments. But it seems hardly to have been a spur to the Indian becoming a farmer. ***

*** General Whittlesey, of the Board of Indian Commissioners, said to the Mohonk Conference in 1891, "Another hindrance [to the allotting of lands] is the influence brought to bear by surrounding white settlers, who are waiting to get possession of the lands that may be reserved after allotments are completed. If there are valuable tracts of land, they try to prevent those lands from being allotted, and to prevent Indians from selecting them, by bribery and by other means." ***

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David H. Getches, Charles F. Wilkinson and Robert A. Williams, Jr., Cases and Materials on Federal Indian Law. 4th ed. (St. Paul West Group, 1998) 165-175

UKB November 2012 Calendar of Council, District and Special Meetings

Nov. 3	**UKB Regular Council Meeting,** 10 a.m. UKB Community Services Building
Nov. 8	**Illinois District Meeting**, 6 p.m. Vian Satellite Office
Nov. 9	**Tahlequah District Meeting**, 6 p.m. Jim Proctor Elder Community Center

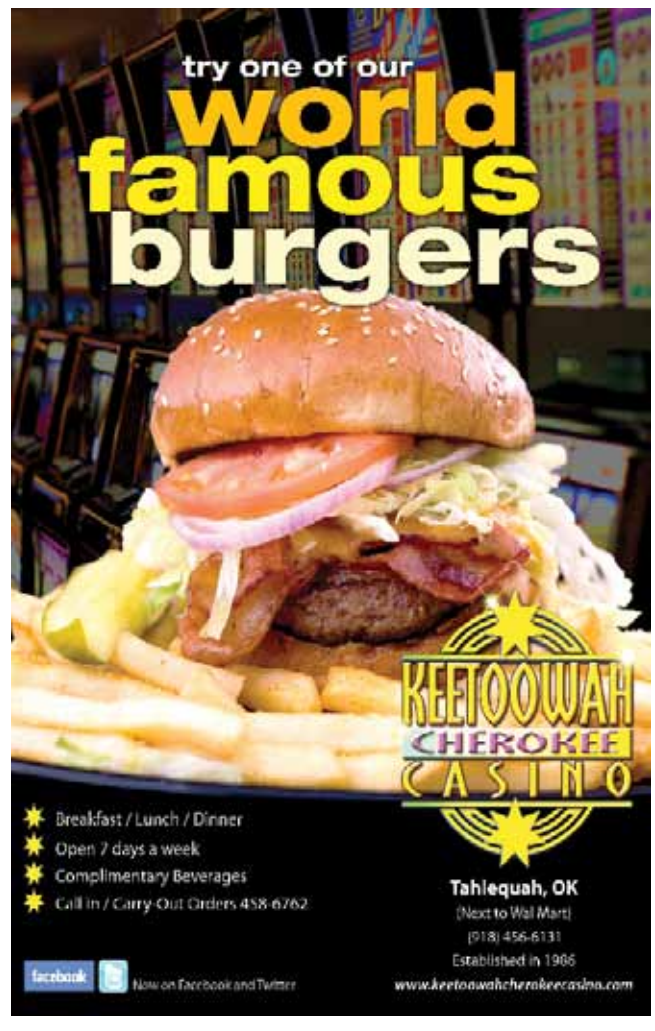
*No other meeting dates available at press time.

Veterans News

Effective November 1, 2012, veterans applying for or renewing an Oklahoma Drivers License may have a special designation as a "Veteran" placed upon the new driver's license. It consists of a U.S. flag and the word "veteran" in the upper left corner of the license. Proof of veteran's status must be shown and be one of the following:

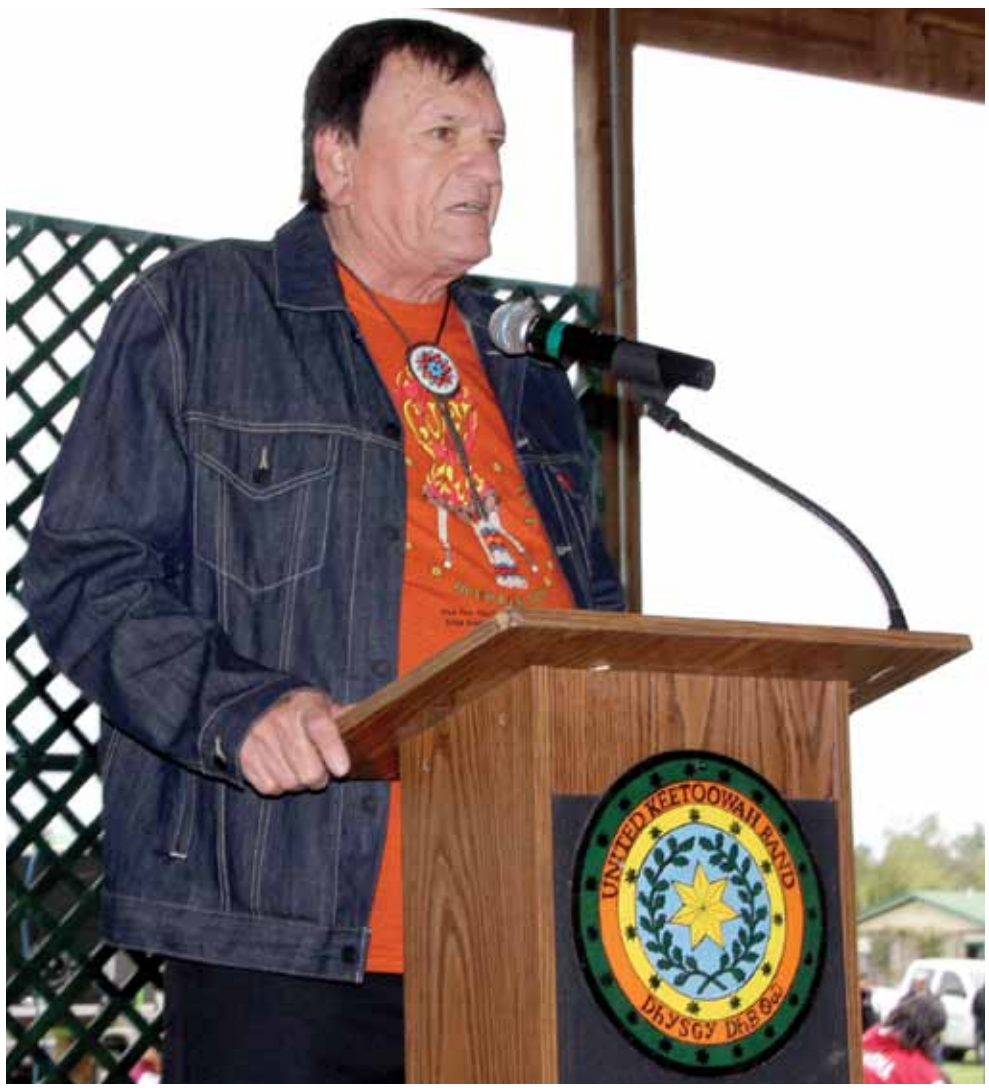
1. A valid Uniformed Services Identity card;
2. A United States Department of Defense form DD-214 or 215 or a World War II discharge document WD ADO Form or NavPers Form that shows a discharge status of "honorable" or "general under honorable conditions."

3. A United States Department of Veterans Affairs photo identification card.



62nd Annual Keetoowah Cher

Miss Keetoowah Cherokee, Trista Vaughn, smiles as she braves the inclement weather during the 62nd Keetoowah Cherokee Celebration parade. Photo by Thomas Jordan



Chief Wickliffe, United Keetoowah Band, gives his State of the Nation address to the attending crowd at the 62nd Annual Keetoowah Cherokee Celebration. Photo by Sammy Still

Roberta Worthman, the oldest Keetoowah elder was the honored parade marshal for the 62nd Annual Keetoowah Cherokee Celebration. Sitting next to her is her daughter Nadine. Photo by Thomas Jordan

Posing for the cameras prior to the UKB State of the Nation ceremony are left to right, Brittany Hill, 2012 Miss Indian Oklahoma; Jasa Lightfoot, 2012 Jr. Miss Indian Oklahoma; Trista Vaughn, 2012 Miss Keetoowah Cherokee; and Elaine Hays, 2012 Jr. Miss Keetoowah Cherokee. Photo by Dama Still

Cherokee children enjoyed climbing, bouncing, and sliding on the large inflatables at the Children's Activity section. Photo by Lindsey Bark

Cold chilly weather doesn't dampen this young Indian lad's spirit as he enjoys the festivities of the UKB Celebration. Photo by Sammy Still

Balloon animals were created by the Balloon Clown present at this year's Keetoowah Cherokee Celebration as he created animals and objects with balloons for the young Cherokee children. Photo by Lindsey Bark

A true Keetoowah Cherokee ballgame, no matter the condition of the weather, hot or cold, Cherokee ball players are prepared for the weather as they compete in the UKB Keetoowah Cherokee Celebration softball tournament. Photo by Robert Whitekiller

Parents and young Cherokee children woke early to compete in the Keetoowah Cherokee Celebration Kid's Fishing Derby. Photo by Will Chavez

rokee Celebration

62nd Annual

Muscogee Creek Nation Chief George Tiger and his wife Frances pose with United Keetoowah Band Chief George Wickliffe. Chief Tiger was the guest speaker at the UKB Dignitary Breakfast. Photo by Sammy Still

Jr. Miss Keetoowah Cherokee, Elaine Hays, waves to the crowd as she endures rain and sleet during the Keetoowah Cherokee Celebration parade. Photo by Thomas Jordan

Assistant Chief Locust, United Keetoowah Band, reports to the people of the growth the tribe has accomplished and plans for the future during the State of the Nation ceremony. Photo by Sammy Still

The sound of metal horseshoes clanging against steel stakes could be heard as competitors threw ringers during the Keetoowah Cherokee Celebration horseshoe pitching tournament. Photo by Lindsey Bark

Bill Taylor, Vice Chair, Eastern Band Cherokees tribal council, visits with UKB Chief George Wickliffe as Assistant Chief Charles Locust and Rod Fourkiller, General Manager for the Keetoowah Cherokee Casino, look on. Photo by Sammy Still

Jack Kingfisher sings an old gospel song during the Gospel Singing event at the 62nd Annual Keetoowah Cherokee Celebration. Photo by Lindsey Bark

Ken Foster stirs up the beans as he prepares the noon meal for the attending Keetoowah crowd during the 62nd Keetoowah Cherokee Celebration. Photo by Sammy Still

Ernestine Berry, John Hair Museum Director, views old photographs with Kansas resident Mary Coffee at the museum lobby and gift shop. Photo by Sammy Still

Many of the attending crowd to this year's annual Keetoowah Cherokee Celebration enjoyed a delicious hog fry meal provided by the United Keetoowah Band. Photo by Thomas Jordan

United Keetoowah Band tribal administration wave at the attending parade crowd as they travel downtown Tahlequah during the 62nd Annual Keetoowah Cherokee Celebration parade. Photo by Thomas Jordan

Shelley Harrison, UKB Appellate Court Judge, joins tribal attorneys Ken Bellmard, Michael Rossetti, and Steve Pruitt at the UKB Dignitary Breakfast. Photo by Sammy Still

Guest Commentary by *Professor G. William Rice,*

University of Tulsa School of Law, Tulsa Oklahoma

Professor G. William Rice, Tulsa, Oklahoma. For Indian Tribes, Bands, Nations and their members, being the beneficiary and target of Federal Indian law is a daily fact of life. These laws sometimes protect and promote the governments and rights of the Indigenous Peoples of the United States, but all too often have been the vehicle for taking Indian property, suppressing Indian human rights and impeding Indian economic, social, and cultural opportunities. According to the UN Declaration on the Rights of Indigenous Peoples, Indian peoples have the same right to self-determination held by all other peoples of the world. By virtue of that right, Indian Tribes, Bands, and Nations are entitled to freely pursue their social, cultural, and economic development, to determine their own political organization, and to have their territories, cultures, societies, and economic decision making respected. The protection of tribal rights under the laws of the United States, and the better implementation of the human rights standards set forth in this Declaration require that the next generation of Indian attorneys become "briefcase warriors" ready and able to help Indian peoples meet new opportunities and new challenges in a changing world. Education will be critical.

The University of Tulsa College of Law's nationally prominent Indian law program was the first law school to offer a certificate in Native American law for law students seeking their Juris Doctor degree (JD), the first to offer an advanced LL.M. degree in American Indian and Indigenous Law for lawyers already holding a JD, and the first to offer a fully online Masters of Jurisprudence Degree in Indian law for non-lawyers. The Mabee Legal Information Center at the College of Law and other University of Tulsa system libraries maintain an extensive collection of research materials, scholarly works, and original manuscripts on Indian issues. The College of Law currently has three tenured faculty members as well as several adjunct professors who teach and publish in the field of Indian law. The Native American Law Center at the College of Law maintains a relationship with the Indigenous Rights Section of the United Nation's Office of the High Commissioner for Human Rights and with the work of the UN Expert Mechanism on the Rights of Indigenous Peoples. Each of these activities were developed by the Indian law faculty in conjunction with tribal leaders and Indian lawyers, and is fully supported by the University.

The University of Tulsa College of Law is now enhancing our Native American law program and providing support for tribal sovereignty through a new endeavor we have designated as the "Worcester Sovereignty Project." Samuel Worcester was a missionary who worked with Cherokee people prior to the removal. He put his personal freedom on the line for Indian people, and is remembered today for his role in the famous Indian law case, *Worcester v. Georgia*, where the Supreme Court decided that states had no authority to extend state law into the territories of Indian Tribes. He and his family came west with the Cherokee people during the removals, and his granddaughter, Alice Robertson, founded the Indian girls school that became Henry Kendall College, and eventually the University of Tulsa. As a private institution, the University of Tulsa College of Law can assist Indian Tribes, Bands, and Nations as they protect and expand their sovereign rights in ways that a state funded law school simply cannot.

The goals for the Worcester Sovereignty Project include additional scholarships for Indian law students; funding to help students serve externships with Tribal legal departments, tribal courts, tribal staff attorneys, and other Indian law practitioners; allowing students to work under the direction of a clinical Indian law professor on issues of importance to tribal sovereignty in a Worcester Sovereignty Clinic; partnering with nationally prominent Native advocacy groups such as the Native American Rights Fund (with whom we have signed a Memorandum of Understanding) to advance litigation and other activities important to tribal sovereignty; and, finally, developing a Worcester policy and research center to function as a "think-tank" allowing tribal officials and staff, Indian advocates, and law school scholars to pro-actively research and develop policy positions on issues of importance to tribal government, tribal sovereignty, and Indian people. These goals are the heart of the Worcester Sovereignty Project, and fully implementing them will contribute to the future protection and advancement of the sovereignty of Indian tribes throughout the state, the region, and the country.

We are grateful for the support, advice, and financial assistance some tribes have already contributed to make this dream a reality, and look forward to additional support for the complete development and implementation of this project. The Keetoowah Cherokee people have always supported needed educational opportunities for the children and young people, and have always worked and prayed to preserve and improve the sovereignty of the UKB and social, cultural, and economic opportunities for the Band and its members. I am glad that the current Council and Administration has continued that support, and look forward to maintaining and developing additional opportunities in the future. Our Native American Law Center appreciates every opportunity to work with Tribes, and educate the next generation of briefcase warriors for Indian country.

UKB Department of Health & Human Services News

Energy Assistance

LIHEAP switched to winter heating after October 1, 2012. This means that LIHEAP will assist with gas, propane, wood, and electric (only if house is ALL ELECTRIC.) The qualifications remain the same. This is a federal program so all documents are needed for this service. (3 paystubs, workforce registration if unemployed over 18, social security cards for everyone in household, photo ID, and address verification) If you receive LIHEAP from DHS, you do not qualify for LIHEAP from UKB. The utility bill must be in the UKB member's name.

Health and Human Services Director Carrie Haney said, "Please do not present cut-offs on the day of cut-off. The DHHS will not be responsible for your bill if you do. This allows our department to work more efficiently. Please contact us if you have a hardship in getting your application to us in a timely manner."

Wood Venders Needed

The UKB DHHS is also seeking wood vendors. If you know of anyone interested, please have them contact the UKB Health and Human Services Department at 918-456-8698 or toll free at 1-800-259-0093.

Office Hours

The Collinsville Satellite office is open every 3rd Friday of the Month. The location is Meadow View Baptist Church, 4112 Oklahoma 20, Collinsville. Hours are 10 a.m. to 3 p.m.

The Kansas Satellite office is open Monday 1 p.m. to 5 p.m. and Tuesday – Friday from 8:30 a.m. to 5 p.m. The Kansas office is closed every 3rd Friday.

Health Survey

The Health Services Department will be starting a community health survey in the next few months. This will be a survey to address the UKB community needs and perceptions of the health care you receive. We look forward to your participation.

We look forward to serving your needs.

Thank You from the Department of Health & Human Services Staff

Carrie Haney, Director
918-772-4323

Mary Girty, Asst. Coordinator
918-772-4319

Carrie Grayson, Client Advocate
918-772-4321

Vote November 5th

UKB Veterans Luncheon

Thursday, November 8

11:30 a.m. to 1 p.m.
Armory Municipal Center
Tahlequah, OK 74464

UKB Veteran and a Guest

For more information, contact
Hominy Littledave or Jacob Littledave
918-456-8698

UNITED KEETOOWAH CHEROKEE
KITUWAH WARRIORS

United Keetoowah Title VI Nutrition Menu November 2012

Title VI Jim Proctor Elder Nutrition Center—Native American 55+ (UKB or CDIB Card) Spouses & or Volunteers

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Menus are subject to change without notice. For more info call: (918) 772-4380 (918) 772-4379 Or (918) 772-4378	Milk, Tea, Coffee & Water Served Daily During Lunch 11:30 – 1:00			1 BBQ Bologna Baked Beans Corn on Cob 7 Grain Bread Salad & Dessert	2 BRUNCH 10:30 –12:00	3
4	5 UKB TRIBAL OFFICES CLOSED UKB ELECTION	6 Chicken Strips Gravy, Sweet Peas Masked Potatoes Biscuit Salad & Fresh Fruit	7 Stuffed Peppers Rice Pilaf Zucchini Tomatoes Wheat Roll Salad & Dessert	8 Baked Potato Soup Grilled Veggies Crackers Breadstick Salad & Dessert	9 11 am-12:30 pm In house "Fishing Day"—Chile Dogs w/Fixings, Chips Macaroni Salad Watermelon	10
11 Veterans Day	12 UKB TRIBAL OFFICES CLOSED VETERANS DAY	13 Corned Beef & Cabbage, Carrots Hot Roll Broccoli Salad Fresh Fruit	14 White Beans w/ Ham, Greens Okra Hushpupples Salad & Dessert	15 Chicken & Dumplings, Corn Green Beans, Hot Roll Salad & Dessert	16 BRUNCH 10:30 –12:00	17
18	19 Ground Beef Veggie Stew, Hominy Cheese stick Cornbread Salad & Dessert	20 Thanksgiving Dinner—November Birthday	21 UKB TRIBAL OFFICES CLOSED HOLIDAY	22 UKB TRIBAL OFFICES CLOSED HOLIDAY	23 UKB TRIBAL OFFICE CLOSED HOLIDAY	24
25	26 Baked Potato w/ Fixings Grilled Veggies Wheat Roll Salad & Dessert	27 Catfish w/Tatar Sauce, French Fries Black-eyed Peas Hushpupples Coleslaw,Fresh Fruit	28 Goulash Green Beans Corn Garlic Toast Salad & Dessert	29 Traditional Food Indian Taco w/ Fixings Broccoli Salad Dessert	30 KITCHEN CLOSED FOR CLEANING	

Happy Thanksgiving

Nutrition Analysis Includes 2% Milk, Each Meal Meets 1/3 of The Recommended RDA Requirements

UKB Regular September Council Meeting Minutes

UKB Regular Monthly Council Meeting
At the UKB Community Services Building
September 08, 2012
10:03 a.m. – 1:02 p.m.

I. Call to order by Chief George Wickliffe

II. Invocation: Tom Duncan

III. Roll Call: 11 + Chief answered Roll Call; Hansen absent at roll call

- On the agenda we have a lot of business to take care of today. The AG, Ken Bellmard, is on his way. At this time a motion is requested to enter into Executive Session.
- Dotson: Excuse me, are we going to vote on the minutes?
- Chief Wickliffe: Not yet. When we get to them we will.

IV. Executive Session

MOTION by Willie Christie to enter into Executive Session with legal representation present; TIME – 10:07 AM; SECONDED by Charles Smoke; VOTE: 8 Yes, 2 No (Dotson, Worley), 1 Abstentions (Holcomb; Hansen absent at vote).

- Worley: It doesn't state why, I know it states business, but what business? I would just like to know why.
- Chief Wickliffe: I told you why, we have a lot of business to take care of, just look at the second page.
- Worley: So we will discuss all of the items?
- Chief Wickliffe: We will come back and make the motions, yes.

MOTION by Eddie Sacks to exit from Executive Session and return to Regular Session; TIME – 12:21 PM; SECONDED by Willie Christie; VOTE: 11 Yes, 0 No, 0 Abstentions (Hansen absent at vote).

V. Approval of the minutes for the month of August 2012

MOTION by Cliff Wofford to approve the Regular Council minutes of August 2012; SECONDED by Charles Smoke; VOTE: 8 Yes, 2 No (Dotson, Worley), 1 Abstentions (Holcomb; Hansen absent at vote).

- Dotson: Correction on page 4 #2. Chief stated: "I don't want to know and don't care." That was the exact words. I would like to see that changed.
- Chief Wickliffe: I think you were out of line to even be asking for assistance in front of the Council.
- Dotson: Well I probably was, but you're not going to sit me down brother. I will tell you that right now. This is a lot of bologna. Right here is somebody riggin' this? (unclear) and I don't like it a bit!
- Chief Wickliffe: I also know about it, we have done a lot of things up there.
- Dotson: I understand but you didn't do anything about this! That's the point. When you make a statement Chief, you should have the guts to stand up and back it up.
- Chief Wickliffe: You should do what the rest of the Council do.
- Dotson: I'm not on board that's why. Anyway I want that changed.
- Hawk: Would you restate the correction?
- Dotson: Chief Wickliffe said, "I don't want to hear it and I don't care about it."
- Chief Wickliffe: I didn't say that, we have never turned down a request from you.
- Dotson: I don't know Chief, you may have been mad, but you said it. Why don't you back it up Chief?
- Girty: Isn't the minutes recorded? I know they can't be word for word, but there may be just a different understanding of how it is stated but the video somehow has to match the wording in the minutes.
- A.G. Bellmard: Can I address this? If you want a transcript of it you get a transcript, that's one thing. (Comments continued but language was unclear as Chief Wickliffe and Dotson were speaking at the same time.) This administration had a discussion of the difference between a transcript and minutes. Minutes are about the high points of the business done among Council. Transcription is another issue. A person would have to come in and transcribe then that would also leave something to the imagination also. By the tribe's own internal rules it was stated to have minutes, as long as quotes are accurate. The minutes are a historical record, a discussion about a piece of legislation that you pass and are records of government of the tribe and can be reflected upon if there becomes a question of business that was passed in the past.
- Girty: So the minutes are not word for word?
- A.G. Bellmard: They can't be unless they are an absolute transcription. Minutes are a summary of what the issues were in the meeting.
- Chief Wickliffe: I would like to ask Mr. Barry Dotson to come to my office when he wants to make a request for services please instead of doing it here in front of Council.
- Dotson: I thought that's what we are supposed to do.
- Chief Wickliffe: No, no the other Council make trips to where the services are.
- Dotson: Let everyone else do what they want to do, Council is the one who is supposed to make these decisions.
- Chief Wickliffe: The Council is the supreme ruling body. The Council passes the minutes. Let's continue the meeting.

VI. Reports to Council

1. Budget & Finance Committee: Bryan Shade

- The committee passed the FY 2013 budget to recommend to the Council.
- Worley: We didn't finish actually, were thinking we wanted you, as Council, to set a date and time sometime next week to meet to approve the budget.
- Locust: Basically you want a special Council meeting to review and approve the FY 2013 budget.
- Bryan Shade: A date could be set at the time the announcements are presented on the agenda.
- DISCUSSION: Special Council meeting set for September 17, 2012 at 5:00 only 1 item on the agenda – Budget FY 2013.
- Worley: presents an item in reference to a housing policy but will present in unfinished business due to it being tabled in the August meeting.

2. Enrollment Report: Joyce Hawk

MOTION by Willie Christie to accept and approve 10 new applicants for UKB tribal enrollment; SECONDED by Eddie Sacks; VOTE: 11 Yes, 0 No, 0 Abstentions (Hansen absent at vote).

MOTION by Willie Christie to acknowledge and honor 6 membership relinquishments from UKB tribal enrollment; SECONDED by Eddie Sacks; VOTE: 11 Yes, 0 No, 0 Abstentions (Hansen absent at vote).

NOTE: Eddie Sacks left the meeting at this time.

1. Unfinished Business

MOTION by Charles Locust to approve the Emergency Rental/Mortgage Policy with changes noted in red on the draft policy; SECONDED by Cliff Wofford; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

2. New Business

1. MOTION by Ella Mae Worley to approve Carrie Haney to be appointed to fill the vacancy on the Health Committee; SECONDED by Charles Locust; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

2. MOTION by Cliff Wofford to approve amendments to the Keetoowah Cherokee Tribal Sex Offenses & Sex Offender Registration Code, approved via Resolution #09-UKB-60; SECONDED by Willie Christie; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

3. MOTION by Charles Locust to approve to grant permission to apply to bring the Vietnam Memorial Wall to our Tribal Complex on October 1-6, 2013; SECONDED by Ella Mae Worley; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

4. MOTION by Cliff Wofford to approve UKB Tribal membership in and the delegates and alternates named for tribal voting at the National Congress of American Indians (NCAI) meeting; SECONDED by Charles Smoke; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

- Elizabeth Bird: explained the tribal membership is involved. The resolution is a provision and the other is a list of delegates (names) who usually are sent to attend the meeting.

5. MOTION by Cliff Wofford to approve to amend Resolution #10-UKB-80 and clarify responsibilities of the Tribal Realty Office; SECONDED by Charles Locust; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

- Worley: Will we still keep our Realty Office person, Francine Rozell?
- Elizabeth Bird: Yes. There will be no changes.

6. MOTION by Charles Smoke to approve a limited waiver of sovereignty for the Elder Living Center Loan; SECONDED by Willie Christie; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

X. Announcements –

MOTION by Cliff Wofford to approve to schedule the October Regular Council meeting for October 13, 2012 from October 06, 2012 due to the UKB Celebration; SECONDED by Willie Christie; VOTE: 10 Yes, 0 No, 0 Abstentions (Hansen, Sacks absent at vote).

Miss & Jr. Miss Keetoowah Pageant is September 13, 2012.

The Keetoowah Celebration Golf Tournament is September 28 & 29, 2012. These are the kick off to the 2012 Celebration.

The Ribbon Cutting for the new Willis Road TBA.

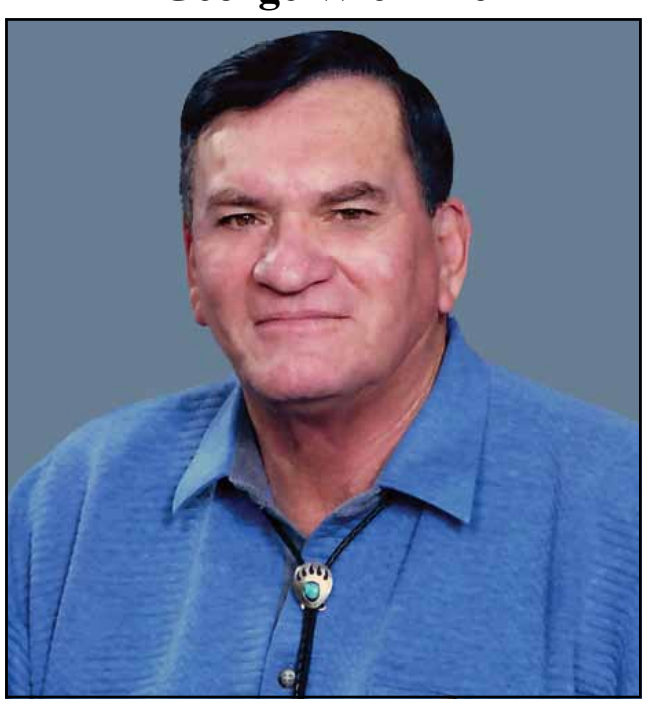
We will have 2 parades this year. The Keetoowah Celebration Parade will be first then the NSU Homecoming Parade will follow on October 6, 2012.

XII. Benediction: Cliff Wofford
XIII. Adjourn:
MOTION by Charles Locust; SECONDED by Willie Christie; Approve by affirmation: 1:02 PM

UKB tribal employees wore pink on October 17 in support of Breast Cancer Awareness Month

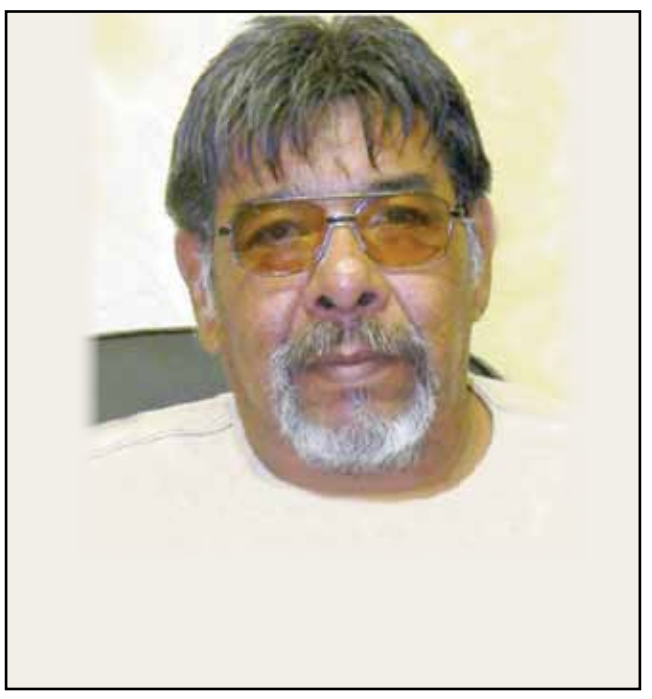
UKB Candidates

George Wickliffe



Candidate for Chief

Dallas Proctor



Candidate for Chief

Donna Faye McIntosh-Shockley

Candidate for Chief

Charles Locust

Candidate for Assistant Chief

Joe Bunch

Candidate for Assistant Chief

Woodrow Proctor

Candidate for Assistant Chief

Joyce Fourkiller Hawk

Candidate for Secretary

Carl Hornet

Candidate for Secretary

Kristene Scraper

Candidate for Secretary

Ella Mae Cooksey Worley

Candidate for Treasurer

Vanessa Hansen

Candidate for Treasurer

Cliff W. Wofford

Josiah Thorne

Candidates for Cooweescoowee District Rep.

Tom Duncan

Beverly Leach

Arthur Ross

Wiki Squirrel

Candidates for Flint District Rep.

Frankie Still

Candidate for Flint District Rep.

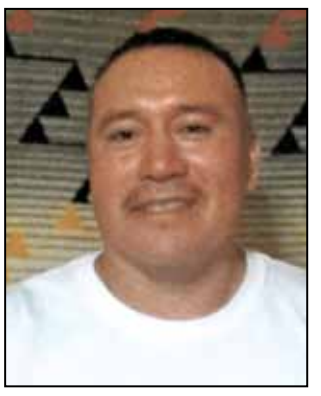
Charles Smoke

Adalene Smith

Candidates for Saline District Rep.

Barry Dotson

Junior Levi Catron



Candidates for Sequoyah District Rep.

Betty Holcomb

Jerry Henson

Perry Proctor

James "Joe" Reese

Candidates for Tahlequah District Rep.

Vote November 5th

UKB Elder Council attend the 19th Biennial NICOA Conference in Albuquerque

One day there was an elder who wanted to visit a friend, just to let the friend know that it was his birthday and he turned eighty years old. There was such vitality in his voice, and thankfulness. There was nothing to remind anyone what it takes to endure eighty years of life. A life of happiness and solace infused with anguish and adversity. No matter how many trials suffered or daydreams wondered, an elder is someone who knows the most about life through these things.

The UKB Elder Council is a group that is committed to living despite aging. As members of the National Indian Council on Aging, their goal is to find ways to get more elders active and engaged on matters that concern them, such as health care and living options.

On Sept. 15 through 18, the elder council attended the 19th Biennial NICOA conference in Albuquerque, N.M. The theme for this year's conference was "Aging in Indian Country: Embracing the Past and Facing the Future." It was attended by six members of the council: Robert Whitekiller, Dora Grayson, Nellie Hunt, Calvin McCoy, George McCoy and Melvin McCoy.

Members of the UKB Elder Council attended the 19th Biennial NICOA conference held in Albuquerque, N.M. Sept. 15, 2012. Members attending were Robert Whitekiller, Dora Grayson, Nellie Hunt, Calvin McCoy, George McCoy and Melvin McCoy. Photo by Robert Whitekiller

"They had a three-day deal and everyday they had a bunch of caucuses you go to and meetings," said Robert Whitekiller, elder council member. "We checked in on Friday. Saturday morning was the general assembly and it was the tribes in the United States that belonged to NICOA, National Indian Council on Aging. It's been going on for 25 or 30 years, something like that. And this is the first time we've ever heard of it."

While at the conference, the council attended several panels and discussions in which they learned about the aging network of caring for native elders, long term care in Indian country, elder financial protection, elder abuse issues, social security and Medicare updates and elder care and living options.

Whitekiller said they hope to implement some of the things they learned at the conference into their own council to raise awareness about the effects of aging, how to take better care of themselves and get more elders involved throughout the UKB districts.

"I've been telling our members about the things that I learned over there," said Nellie Hunt, elder council committee member. "Talking to your doctor. That's the main thing for us is talking to your doctor, tell them how we feel, what's wrong with us, which most of us don't do. But it's very important that way they can treat us better."

Hunt said it would be good if the younger people were involved with the committee by attending meetings and learning more about elder care.

Because of her health problems, Hunt said young people may not think about their own health now and what could potentially happen to it in the future. She wants to let younger folks know that it is better to take care of themselves now instead of waiting until later.

Hunt said eye care is also very important. Right now she suffers from macular degeneration in both eyes, and has had cataracts removed.

"I did find out that there are things you can do when you're young for your eyes, different kind of medications for your eyes that I didn't know about," said Hunt.

Hunt said if she had known all of this growing up she would have done something about it. Her father and mother were the ones who doctored her and her family with their own Indian medicine and that was all she knew for a long time.

The elder council committee would like to promote and advocate for other elders and to educate them about the options that they have as they age. Although the council is still young and have a lot to learn, they want to start out by promoting the things they learned at the conference.

Whitekiller said the thing he enjoys most about being involved on the elder council is being Keetoowah.

"I just enjoy working with the people and getting things going," said Whitekiller. "Nothing happened before, we just met. But now we are getting involved in all kinds of stuff. If we get more people involved and they know what we're doing, it will get them out of the house. We can do all kinds of things."

By Lindsey Bark
GCN Reporter

CONTINUE THE PROGRESS

WICKLIFFE
KEETOOWAH CHIEF

UKB
has attained
self-governance
and Land Trust Status

HAWK
SECRETARY

HANSEN
TREASURER

LOCUST
ASSISTANT CHIEF

Won Appeal on Arkansas Riverbed Settlement

Won Appeal for return of HUD Funding

Trust Land status was received on 76 acres

Trust Land status was received on 2.03 acres and CASINO OPEN

The great future for the United Keetoowah Band
is in
CONTINUING - and - FOLLOWING,
over
20 major projects already established.

We can accomplish the goals and more if we vote to keep this Administration in office and for the candidates supporting the direction the tribe is moving in. LET'S NOT ALLOW OUR TRIBE TO GO BACKWARDS, OR LET CNO PLACE THEIR CANDIDATES IN OFFICE. MOST IMPORTANTLY LET'S NOT LOSE ALL THE POSITIVE GAINS THAT HAVE BEEN MADE.

SO, LET'S VOTE FOR WHO HAVE PROVEN THEMSELVES AND HAVE A PROVEN SUCCESS RECORD.

"To avoid any confusion, I am running again as Assistant Chief of the UKB, not deputy chief, as the CNO calls their office."
WADO!!!

Assistant Chief Charles Locust

Under this Administration:

When UKB Members vote on November 5, 2012, we must remember what this Administration has accomplished over the last eight years.

INCREASED • INCREASED
10 MAJOR areas of assistance have been better personalized to meet the needs of YOUNG or OLD.
(Spelled out in future letter.)

"I'm Chief Wickliffe, and I want to remind you where we started. We are not some new tribe that just came along; we should be proud of our Keetoowah heritage."

The history of the Keetoowah Cherokee People dates back to a time immemorial. In fact, the Keetoowah Cherokee People are the ORIGINAL Cherokee Indian people.

The Keetoowah and GOD

The Keetoowah Cherokee Indians' first contact with GOD happened during PREHISTORIC time with a method similar to what GOD used at Mount Sinai. Both, the event with GOD involving Moses and the event with GOD involving the Keetoowah Cherokee people, happened during Prehistoric Time, which means there are no exact recorded times found. (Only GOD knows).

According to tradition, GOD met Moses at Mount Sinai. Also, according to tradition, GOD's first contact with the Keetoowah Cherokee happened at "Clingman Mountain." Today, it is called Clingmans Dome near Bryson City, NC.

At Clingman Mountain, GOD introduced HIMSELF by HIS name, Yee-Hoe-Wah, HIS personal name. (This name has the same consonants as the personal name of GOD in the Hebrew Bible). In introducing HIMSELF, GOD used thunder and lightning as HE used at Mount Sinai when HE gave Moses the Ten Commandments.

After setting a cedar bush on fire, GOD told the Keetoowah Cherokee, "By this fire, you will worship ME." Next, HE laid out the plans of how their worship grounds would be organized for religious purposes.

GOD, then, said, "The smoke from the FIRE will send ME signals that you are worshipping ME, and you shall be called Gah-due-wah people." GOD gave us our name. Today, the name is often written as "Keetoowah."

"This is how it all began; but now, WE MUST decide how we will continue to grow and become the U.K.B. of the future. Keep this administration moving –GET OUT TO VOTE—IT'S IMPORTANT!"

Chief Wickliffe

PAID FOR BY WICKLIFFE/LOCUST CAMPAIGN

VOTE NOV. 5, 2012

Jim Buckhorn, Joan Foreman named UKB 2012 Tradition Keepers

The Keetoowah Cherokee Tradition Keepers award is designed to honor Keetoowah Cherokee craftspeople, artisans, and elders who are committed to education and cultural preservation. Primary emphasis is given to those crafts or arts produced in the traditional manner using native materials. The United Keetoowah Band began recognizing Tradition Keepers at the Keetoowah Celebration in 2005.

Since that time, nine Keetoowah Cherokees have been so honored, including Cindy Hair for baskets, Danny McCarter for blowguns, Marie Proctor for baskets, Mack Vann for bow making, and Nellie Hunt for community service, and Russell VanBuskirk for woodcarving, and Albert Shade for bow making.

The 2012 Tradition Keepers include Jim Buckhorn and Joan Foreman.

Jim Buckhorn is a full blood bilinqual Keetoowah Cherokee, raised in Punkin Hollow. He is named a tradition keeper for his ability to make bows.

Jim was inspired to make traditional bows by his father, and he made his first bow at the age of seven. His first bow was made out of red oak and the arrow from river cane.

His grandfather told him it wouldn't last, because it was the wrong kind of wood. He used this bow for killing wild game for many dinners, said he used it for three years before it finally broke.

He has taught many people to make bows because that is what makes him happy. He has been an archer all his life, both traditional and modern.

Joan Foreman is full blood Keetoowah Cherokee and lives in the Oaks Community. She is named a tradition keeper for her beadwork.

Joan has been doing beadwork for more than 30 years. She has taught her talent to her daughter and granddaughter. She also has taught and assisted in the teaching of craft classes for the young and old in surrounding area. Joan also makes baskets.

She hopes to be able to pass down her knowledge to the young, so it doesn't get lost.

Vote 4 Carl Hornet

UKB Secretary on Nov. 5th!

- ✓ **The only candidate with real working experience!**
- ✓ **20 years Tribal Enrollment & Records experience!**

Elect

JOE BUNCH

RESTORE Integrity to the **Keetoowah**

Assistant Chief Office

by voting for **Bunch**

Bunch has never accepted Land in Trust BONUSES

BUNCH IS COMMITTED to DEVELOPING THE UKB TRIBE

- **CREATE TRANSPARENCY** through communication and respect
- **RECLAIM TRUST** for the UKB people
- **COMPETE** in jobs
- **STANDARDS OF EXCELLENCE** through tribal procedures for all not just a few
- **EDUCATION** - investing in UKB youth and career training backed with job opportunities
- **HEALTH BEST PRACTICES** - meeting the needs of the people

"I promise to uphold all that is successful of the Keetoowah tribe and change the roadblocks to our success. Take the first step with me in the journey to re-establish greatness of the UKB tribe."

Joe Bunch for UKB Assistant Chief

Paid for friends of Joe Bunch
No UKB or any other tribal funds have been used in this campaign

Re-Elect Ella Mae Cooksey-Worley for UKB Treasurer

C.O. Ni-Ga-Da,

I- Ji -Ga- Du- Wa. Me Li, da-wa-do. My name is Ella Mae Cooksey-Worley, and I am asking for your vote on November 5th to continue to serve as your UKB Treasurer.

Thank you for your confidence and trust four years ago when you elected me to oversee UKB funds. I have served the United Keetoowah Band of Cherokee Indians as Treasurer during the last four years to the best of my ability. There have been challenges along the way to prevent me from accomplishing total funds accountability, according to our Constitution. One of my goals will be to improve the way business is conducted in the Accounting Department and in our tribe by proposing legislation in the following areas:

• Transparency in Financial Reporting and Records, for Accounting and Auditing processes.

• Establish Budget Guidelines, and seek to improve the Budget Formulation Process where all departments have input.

• Monitor and Maintain a Council approved budget.

• Propose Tribal and Casino Operations salary reviews to generate Fair Salary Guidelines, including elected officials compensation.

• Introduce legislation to establish a Fair and competitive Bidding Process involving all Contracts.

• Promote Financial Responsibility and Accountability, where the UKB people will receive periodic reports of how much money is generated and where it is being spent.

Vote for me on November 5th as your UKB Treasurer for the next four years, and I will always work for you, the Ga-Du-Wa, with honesty and integrity. It's not about me, it's about you, the UKB people.

For more information call: 918-575-1009
ellamaecookseyworley@yahoo.com

Elect Woodrow Proctor
for Assistant Chief

- ***Keetoowah First***
- ***Health Insurance***
- ***Jobs for Keetoowah Members***
- ***Protect Our Constitution***
- ***Full Blood***
- ***Dedicated***
- ***Strong Voice***
- ***Experienced in Tribal Politics***

UKB Election November 5, 2012
OST-NE-DA-GA
Questions Call-918-507-1640

I am a full blood fluent Keetoowah speaker, I am from Greasy community my parents are the late Geneva and Jim Proctor. I have been involved in tribal politics all my life. I've been taught as a young boy growing up listening to our elders talk about the Keetoowah way. My father worked hard during his life for all Keetoowah members. As a lifelong member of the United Keetoowah Band I will stand up for our constitution and bylaws.

I am asking for your vote on November 5th for Assistant Chief. I will represent you. I will be your voice for the Keetoowah people. I plan on seeking job opportunities to hire Keetoowah members with Keetoowah preference first selection if qualified. I am looking into Insurance plans for our tribal members that will give our tribal members better health care. I believe changes need to be made at our Tribal Housing so we can help members build homes. To get the Tobacco Compact fixed where tribal members can operate smoke shops.

As a former Council man for the Flint District, I served on various boards and committees throughout my term. I served on the Budget and Finance committee and implemented the $200 Elder Assistance Program (2006). I am not ashamed to ask questions or answer questions. I successfully banished Chad Smith from the United Keetoowah Band of Cherokee Indians of Oklahoma.

I believe that with all my experience I will see that our tribe, follow the constitution. I have compassion, respect for our Keetoowah people from the babies to our elders. I believe that the Council is the governing body of the United Keetoowah Band of Cherokee Indians of Oklahoma. I believe that the Council shall have the power to elect or appoint sub ordinate personnel, committees and to transact business. I believe as I was taught that the Chief and Council are last to be served. I want accountability for all financial tribal records.

Vote for change for Keetoowah First.

Proud of our Culture, Language, and History.

Give me the opportunity to change, uphold the constitution, accountability for our tribe.

Keetoowah Cherokee Elder: Nellie Mae Starr Hunt

Nellie Mae Starr Hunt

In the 1920s, Curtis Starr, Jr. and Minnie Beaver moved to Houston, Texas from Muskogee, away from the only culture they ever knew and started a family.

Minnie gave birth to her second of five children, Nellie Mae Starr Hunt, Nov. 5, 1934. In an alien environment, Curtis and Minnie raised Nellie and her siblings in the Keetoowah Cherokee lifestyle.

Though in the home they were raised "Indian," out of fear, Curtis and Minnie would not teach their children to speak Cherokee. They did raise them in other "Indian" ways such as how they dressed, ate and their beliefs.

"I didn't dress like the white people," said Nellie. "I couldn't show any part of my body. I had long hair, we wore it in braids. We ate Indian food. I never ate mayonnaise until 1950."

Nellie said her parents doctored them with their own home remedies such as sassafras tea, hot toddies and the "black drink."

"Every Friday, we had to take a laxative," said Nellie. "They cleaned us out every Friday. They told us we had to be clean for Sunday school. We went to church every Sunday. But I think it had to do with the stomp ground, that black drink they give you to clean you out. I think that was the purpose of that. I didn't realize as a kid, just certain things that I know now and seen."

It was not until later that she understood these "Indian" ways and what they meant. Nellie remembers her family unit being very close to one another. When her family traveled to Oklahoma to visit family, it was like they had seen each other daily.

"We didn't have one mother, we had many mothers," said Nellie. "They corrected us just like our mother would. I was born in Texas but I belonged to Oklahoma. I always have thought that way. I never felt like Texas was my home. I was just there, but not really."

The protective comforts of the Cherokee culture in Oklahoma never transferred back to Texas.

"We were always told that we were different than the white people," said Nellie. "And we found that out when we went to school, too. How mean they were to us, because they didn't like Indians."

In school, the other children hit and spit on Nellie and her siblings and pulled and dipped her hair in ink.

Nellie found solace in what her parents instilled in her, giving her time to others who needed it. She remembers volunteering as far back as 1942, when she was only 8.

"I was volunteering before I even knew what it meant," said Nellie. "When we were growing up, our parents would send us to anybody that was sick in the neighborhood and we would have to go over there and help them. They didn't have to make me, I always wanted to help. I've always been helpful to people."

At age 14, Nellie dropped out of high school due to constant bullying but continued her volunteer work. Her father placed her in a singing and dancing club where she performed at various schools, selling war bonds during World War II.

Nellie eventually received her GED diploma and enrolled in nursing school with her sister, but never finished. In her next venture, she went to beauty school and made a life altering discovery. By this time she was already married with three children.

"I never found out how old I was until I went to beauty school," said Nellie. "I was grown and had kids. I had to get my birth certificate to get into the beauty school and that's when I found out I was two years younger than what I was supposed to be. I thought I was 18 when I married, but I wasn't. I was 16."

She was supposedly 29 years old when she discovered her real age, her children were in elementary school. Un-phased, she continued her schooling and opened her own beauty shop, built up her clientele and operated it for ten years before giving it up due to health reasons.

Nellie did not return to work until 1980 with the Alabama-Coushatta tribe of Livingston, Texas, where she met her second husband Curtis Hunt at a powwow. Four years later they moved to Oklahoma and married in the courthouse in downtown Tahlequah.

"That was love at first sight there," said Nellie. "The moment I saw him, I knew that's who I wanted the rest of my life to be with. I don't know how to explain it or anything, it's just there."

In 1985, Nellie became an exclusive member of the UKB and worked for the tribe. It was also around the time she learned how to weave baskets, which became her specialty. She was later honored as a Tradition Keeper.

Nellie demonstrated her craft at various places in Oklahoma. She even traveled to New Mexico with Curtis, as members of the Art Council of Oklahoma, and taught Navajo children how to make Cherokee baskets and beadwork. They were always ready and willing to teach.

"I don't charge people to make baskets," said Nellie. "They didn't charge me. If I can teach somebody I am willing to do it. I love it. I love teaching if they want to learn, just sharing my knowledge with anybody, or everybody."

Nellie and Curtis continued volunteering. They were members of many organizations having to do with veterans. Curtis was a veteran himself, serving as a pilot in World War II. They handed out books to children, attended openings of many UKB businesses, clinics, hospitals and were there when the UKB casino first started, lending a hand when it struggled to stay open as a bingo hall.

Nellie alone was involved with various organizations throughout her life such as the DAR, the Pocahontas Club, Nancy Ward organization, the VFW and was president of the Purple Heart Ladies Auxiliary. She was even recognized for her work with the March of Dimes while in Houston.

After Curtis had passed, she still devoted her time to serving others. She currently volunteers through the Retired and Senior Volunteer Program of Muskogee, working three days a week at the Jim Proctor Elder Nutrition Center.

Nellie has had to slow down due to her health after being diagnosed with COPD, suffering a heart attack and cataracts in her eyes. But her spirit is still as strong and her heart is still in giving her time to help others.

She now spends her days with her children, grandchildren and great-grand children. She is also raising three turtles for her son. She is a member of the UKB Elder Committee. Being an elder herself, she wants to implement new ideas within the committee to benefit the elderly and their health.

"I love it," said Nellie. "I love volunteer work. I stay busy. I am not a person to sit around. We all come from a workaholic family. We all work and work hard."

By Lindsey Bark, GCN Reporter

Lighthorse escorts children to school as part of global movement

As part of a global movement to promote exercise through pedestrian-friendly communities, the United Keetoowah Band participated in International Walk to School Day Oct. 3.

At 7:30 a.m., approximately 220 children of Tahlequah joined children across the nation and the world as they walked to school.

The UKB's Civil Defense Building acted as one of the pre-determined gathering points for children walking to Heritage Elementary School. Lighthorse officers and Kathy White, UKB administrative assistant, greeted the children with toys, orange drinks and water before they started their walk.

Lighthorse, then, escorted approximately a dozen children out of the 50 participants from Heritage Elementary School as they walked through the Southridge neighborhood to school.

"We wanted to be involved because we are neighbors with the new Heritage school and families in that area," said White. "And, we wanted the neighborhood children to know we are their friends. That they can come to Lighthorse if they need assistance."

According to walkbiketoschool.org, Walk to School Day in the US began in 1997 as a one-day event aimed at building awareness for the need for walkable communities. In 2000, the event became international when the UK and Canada (both of which had already been promoting walking to school) and the US joined together for the first International Walk to School Day.

In the USA and Canada, International Walk to School Day galvanizes visibility for walking and bicycling to school. Over time, this event has been part of a movement for year-round safe routes to school.

Doug Moore, Tahlequah City Planner, said Tahlequah became involved in 2011 when the Oklahoma Department of Transportation was traveling around the state presenting Safe Routes to School, which provides grants for walkable communities.

CNO Healthy Nation started the two-year grant application process for Tahlequah, which Moore said he hopes part of the grant is used to build a sidewalk linking the West Willis Road sidewalk to Heritage Elementary School via Whitmore Lane.

Moore is also looking into radar signs, infrastructure for bike lanes and growing bike and pedestrian paths in the future.

By M. Thomas Jordan
GCN Special Writer

United Keetoowah Band participated in International Walk to School Day Oct. 3 as Lighthorse provided a safe escort for several Heritage Elementary students as they walked to school. Photo by Sammy Still

The UKB retail center project on Keetoowah Street and Highway 62 bypass in Tahlequah. An extension office of the Keetoowah Drug Treatment Center is one of the planned businesses for the site. Photo by Thomas Jordan

UKB Environmental Director Brandi Ross talks to grade school students about re-cycling while Environmental Tech Summer King looks on at the recent Illinois Riverfest, an event celebrating the Scenic Illinois River hosted by the Oklahoma Scenic Rivers Commission. Photo by Marilyn Craig

Keetoowah Cherokee Celebration Powwow

Dancers enter the arena during grand entry proudly displaying their beautiful regalia such as this elder lady wearing her bright yellow buckskin dress. Photo by Thomas Jordan

Dancing into the arena wearing her white buckskin regalia, this young Indian lady prepares for the night's activities at this year's UKB powwow. Photo by Thomas Jordan

A young grass dancer prepares for his competition during the 62nd Keetoowah Cherokee Celebration powwow. Photo by Thomas Jordan

Fancy dancers dressed in their beautiful regalia wait for the results of their competition at this year's Keetoowah Cherokee powwow. Photo by Will Chavez

Tiny Tot dancers dance into the arena during grand entry at the Keetoowah Cherokee Celebration powwow. Photo by Will Chavez

Head Lady dancer, Tracey Pewo, and Head Man dancer, Drew Dreadfulwater lead dancers into the arena during grand entry at this year's Keetoowah Cherokee powwow. Photo by Thomas Jordan

Junior Traditional dancer dances into the arena during Friday's UKB powwow grand entry. Photo by Thomas Jordan

Smiling as she enters the arena during grand entry, this young Junior Fancy Shaw dancer enjoys the moment. Photo by Thomas Jordan

Herb Adson, head singer, and singers of the center drum perform the flag song as the UKB Honor Guards present the colors at the Keetoowah Cherokee powwow. Photo by Thomas Jordan (left photo)

Members of the UKB Honor Guard presented the colors during the grand entry of the Keetoowah Cherokee Celebration powwow. Photo by Will Chavez (right photo)