

Gaduwa Cherokee News

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Second Summer Health Event a success

By Lindsey Bark
GCN Reporter

For the second year, the United Keetoowah Band hosted 27 nurses from Florida Atlantic University for the Summer Health Event, an occasion to promote health and wellness throughout native communities.

Under the direction of Dr. John Lowe, FAU professor, the nurses visited three sites within the UKB districts, gearing their promotions toward children, teens and elders.

On June 25, the nurses visited the Kenwood community and set up stations inside the school gym. Former Chief John Hair welcomed the nurses and answered any questions they had regarding the tribe.

Carrie Haney, UKB health and human services director, also welcomed and thanked the nurses for traveling to Oklahoma.

The FAU nurses set up stations on the gym floor to teach children, Kindergarten through 8th grade, the importance of living a more healthy lifestyle while still young.

The stations included diabe-

tes/nutrition, personal and dental hygiene, safety in the sun, tobacco use and physical activity.

Children who plan to play school sports underwent a physical and a glucose test for when they attend school in the fall.

Woody Hansen, snake handler, also set up a station and had aquariums filled with poisonous and non-poisonous snakes such as copperheads, three types of rattlesnakes and rat snakes. He taught the children snake safety and what to do if bitten.

Day 2, June 26, began at the Wellness Center on the UKB grounds with a Cardiopulmonary Resuscitation (CPR) course for tribal employees and UKB Lighthorse officers.

Trained by Ernesto Fagundo, FAU nurse, fifteen employees including three Lighthorse officers learned the proper techniques for CPR usage on adults, children and infants. All fifteen trainees became CPR certified under the American Heart Association.

After a lunch of sandwiches, chips and water, the second half of the day commenced with a cultural ex-



Lindsey Bark/GCN

FAU nurses not only shared their cultures from their homeland, but also instructed youth and elders the importance to good health care.

change between the FAU nurses and the UKB elders.

Groups of the nurses, and some individuals, presented the cultures from which they hail, most from a different country. The countries showcased were Haiti, Gabon, Russia, Poland, Jamaica, Colombia and

Cuba. Those from the United States presented their cultures from Florida and South Louisiana. One nurse talked about his Jewish roots and how his family survived the Holocaust.

Choogie Kingfisher, cultural coordinator, ended the day by sharing *See Summer, Page 6*



Bill Guess/Courtesy Photo

Members of the Cherokee language consortium gathered in front of the New Kituwah Academy preparing for a full day event of Cherokee stories and anecdotes.

Linguists travel to NC for consortium

By M. Thomas Jordan
GCN Special Writer

Ten Keetoowah Cherokee linguists travelled to Cherokee, N.C. to meet with representatives from the Cherokee Nation of Oklahoma and the Eastern Band of Cherokee Indians for the fourth Cherokee Language Consortium June 26 through 28.

The consortium began meeting in July 2012 during the historic tri-council meeting. Since then, it meets triannually with each of the three Cherokee bands hosting it in their respective capitals. This meeting was the second time for the EBCI to host it.

The UKB's complement for this meeting was Sammy Still, Della Wolfe, William Guess, Sequoyah Guess, Dorothy Ice, Susan Adair, Peggy Girty, Cindy Hair, Lois Fuller and Raymond Jones.

For the first day, the consortium met at Robbinsville High School. Members spent most of the day breaking into conversational groups of four or five. The groups spent 15 to 20 minutes speaking to each other about topics such as table manners, squirrels, pickling, etc.

EBCI immersion school staff recorded each session.

Bo Lossie, New Kituwah Academy curriculum specialist, said they wanted the recordings to help the children hear how fluent speakers use the proper words and forms/tenses in an everyday conversation.

The second and third days' meetings took place at the New Kituwah Academy.

A sign at the entrance proclaimed, "English stops here"—a reminder of the group's purpose to preserve the Cherokee language.

See Linguist, Page 6

KCC celebrates 27 years

By Marilyn Craig
PR Coordinator

The Keetoowah Cherokee Casino celebrated its 27th anniversary on Fri., July 12. Officially billed as a "birthday party", there were cupcakes and ice cream for everyone. Players club members were given limited edition T-shirts commemorating the event. There were also \$1000 hot seat drawings every 30 minutes from 7 to 10 p.m.

"We are celebrating our 27th year of Indian gaming at the Keetoowah Cherokee Casino. This is one of the oldest gaming operations in Oklahoma," said casino General Manager Rod Fourkiller as he greeted the crowd. "Enjoy yourself, thank you for being here. It is an honor and a privilege to work for the United

Keetoowah Band. We've come a long way and have made lots of improvements to get where we are today."

UKB Assistant Chief Charles Locust said, "Rod Fourkiller has been here for a long time, as general manager of the Keetoowah Cherokee Casino. He has done a great job along with a core group of employees who have also worked here for a long time. Their commitment and dedication is the reason for our success."

Customer service is a priority at the casino, and it shows. Keetoowah Cherokee casino employees are very service oriented, helpful and friendly. There are approximately 120 employees working in the casino, and many have been there for quite a few years.

Several employees have been recognized for going beyond the call *See Casino, Page 6*



M. Thomas Jordan/GCN

Several UKB tribal district representatives along with Keetoowah Cherokee Casino staff and tribal officers attended the 27th anniversary of the casino on Friday, July 12.

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NOTICE

**INDIAN HEALTH SERVICE
CONTRACT HEALTH**

The important aspects to Indian Health Service Contract Health Services is to always abide by the 72-hour rule. If you have a life-threatening emergency go to the nearest health facility for treatment, but you must notify an IHS facility within 72-hours for IHS to reimburse the facility for services provided.

Understanding how to properly use the Indian Health Service (IHS) Contract Health Services Program (CHS) can save Cherokee tribal members time and money.

CHS is utilized if a service or medical need is not available at an IHS or tribal facility, such as W. W. Hastings Hospital, Claremore Indian Hospital or one of the five tribal clinics. When this occurs, the patient is referred to a non-tribal/non-IHS facility to receive the needed medical or health care.

CHS funds are used for patients who are receiving their primary health care at an IHS or tribal facility, rather than from a private physician. You must have a referral in advance from an IHS or tribal physician in order to be considered for payment. Also, a patient can only be referred to a hospital or physician who has signed an agreement with the Oklahoma Area Indian Health Service.

The CHS program is not funded to take care of all the health needs of Indian people. Therefore, a priority list has been developed by IHS and tribes to assist in treating the most urgent, life threatening situations first.

To be eligible for CHS, a person must live in the state of Oklahoma and be eligible for services at an IHS or tribal facility. Oklahoma IHS is divided into service areas. Within the Cherokee Nation jurisdictional area, there are two IHS services areas, Claremore and Hastings. If you use one of the Cherokee Nation clinics, the CHS referral is sent to the IHS hospital nearest you. When an eligible patient is referred to a non-IHS/tribal specialist or facility, the referring physician will initiate a referral from and direct the patient to the contract health office at Hastings or Claremore Hospitals.

The referral will then go before the CHS Medical Review Board, which prioritizes all contract health requests. A referral does not automatically guarantee that a service will be paid for.

When emergency hospitalization or an emergency room visit is required at a non-IHS facility, the patient or someone acting for the patient must notify the contract health office at Hastings or Claremore within 72 hours after the patient has received treatment or been admitted. If the contract health office is not notified within this time IHS will not reimburse the facility for services provided.

As soon as the patient is stabilized as determined by the contract physician and the IHS physician, it is mandatory to transfer the patient to an IHS facility. If the patient refuses to be transferred, IHS will not authorize any payment for hospitalization or medical expenses.

If you live within a 50 mile radius of an Indian Health Service or tribal facility, then you should go to that facility for your immediate care. If you have a life-threatening emergency, you should go to the nearest medical facility and use the 72-hour rule.

Due to the under-funding of CHS, not all individuals who are recommended for contract care will receive it. There are many reasons why the case could be denied for payment. In this circumstance, the patient will be issued a denial letter. Individuals who wish to file an appeal to reverse the decision should see the instructions on the denial letter. Each time a patient receives a denial letter, they should immediately write an appeal to the office listed on the letter. In fact, appeals are encouraged by the tribe and IHS.

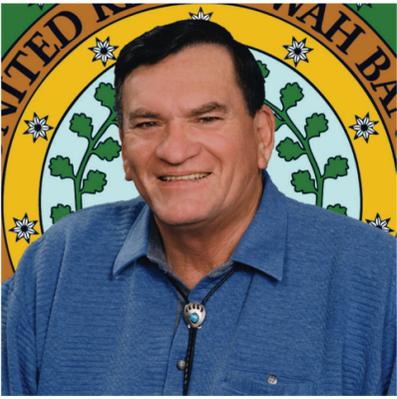
If payment is denied for a service which the person has not yet received, such as a consultation visit to specialist, the patient will be sent a deferred service. There is no appeal for denial of a deferred service. Deferred service cases are tracked by the IHS office. If Congress appropriates extra funds for deferred services, patients are contracted to make appointments.

Ambulance services, both emergency runs and transfers, may be considered for payment through CHS based on a priority system. Transfers from the hospital to nursing homes are never paid for.

Since the IHS/tribal facilities even with CHS funds, cannot cover all needed health services or expenses, patients are encouraged to apply for insurance and other types of medical coverage, such as Medicare or Medicaid. When the IHS or tribal facilities bill for insurance or Medicare, they can help patients meet the deductible at no expense to the patient. Having the extra medical coverage can help pay for needed medical services if the patient's CHS referral is either denied or deferred. Cases are not denied or deferred base on third party insurance coverage or ability to pay.

In summary, here are a few reminders to help you utilize IHS contract health services. First, a referral for contract health services does not guarantee payment. Second, use the 72-hour rule when forced to go to a non-IHS/tribal facility for emergency services. Third, go the closest IHS facility unless you have a life-threatening condition. Forth, always get a new referral from you IHS/tribal physician each time you go to a non-IHS/tribal physician or hospital.





To the UKB People
From Chief George Wickliffe
Continuation of "Forgotten Cherokee", Chapter three, "Beyond the Great River".

George Wickliffe

CHAPTER THREE BEYOND THE GREAT RIVER

The delegation that traveled to Washington to meet with President Jefferson included John Ross, later Principal Chief of the Cherokee Nation, and friend to the Keetoowah Cherokee. It was this delegation that made the suggestion to Jefferson of a division into two nations. Agent Meigs thought this a good idea, too, and wrote that the traditionals would be better off moving west rather than to "remain here surrounded now by white people where something is continually arising to arouse their reciprocal prejudices into acts of injustice." (Meigs)

The traditionals felt the acculturated Cherokee and mixed-bloods were part of this latter class. Although Meigs felt this way as well, he soon made an ultimatum to the traditional. He stated, "you have your choice, to stay here and become industrious, like white people...or go over the Mississippi..." (Meigs)

Jefferson wrote a letter in response to the situation on January 9, 1809, and suggested that an exploration party be sent between the Arkansas and White rivers. A treaty would be agreed upon if a "tract of country suiting the emigrants and not claimed by other Indians" were to be found. (Jefferson)

Fertile land, tributaries swarming with fish, and the absence of non-Indian intruders seemed enticing to the traditionals. What the exploration party found during their journey was the large number of Keetoowah Cherokee already established in soon-to-be Arkansas, but not all were in the exact area stipulated in the letter. In 1785, Crow Town had been established at the junction of the Memphis-Little Rock Military Road and the St. Louis-Arkansas Post Road, today known as Village Creek State Park. In 1794, six or more villages had been established along the banks of the St. Francis River in the District of New Madrid.

William Bradford reported to the Secretary of War that "most of the late emigration to this country have settled on the south side of the Arkansas and that a majority of that nation, that have settled here are on that side of the river."

Tahlonteskee, a Keetoowah Cherokee leader, wrote to Jefferson of his determination "to cross the river towards the west. Our bad brothers may dispute, but with me, 12 towns go." He, and 1,200 traditional Keetoowah Cherokee emigrated to Arkansas at their own expense, taking with them more than one thousand head of cattle, hundreds of horses and pigs, spinning wheels, looms and plows. The only provision given them by the Indian Agent, Meigs, was one blanket to each traveler and a gun to each man. The first contingent departed January 14, 1810.

Traveling by flatboat down the Tennessee, Ohio and Mississippi rivers, they settled in camps near the villages of the Cherokees already on the

St. Francis. They struggled to survive with their own resources, as the Cherokees in the east refused to share any annuities with them and looked down upon them with distaste. Later, the Cherokee nation in the east passed laws to expatriate these traditionals who had moved. The Keetoowah Cherokee were expatriated by Cherokee Nation at this time but went on to treat with the United States government several times.

A man who visited Tahlonteskee prior to the mass emigration, expatriation and treaty with the "Western Cherokee," was Major John Norton. The Major is an interesting fellow in the Keetoowah Cherokee history.

Norton, a half-Keetoowah Cherokee, was notable as he was a famous Mohawk Chief. Adopted by the other famous Mohawk Chief Joseph Brant, his Mohawk name was Teyoninhokovrawen and he is known for translating the Gospel of John into that particular language. His father was Keetoowah Cherokee who had been rescued from the Keetoowah Cherokee town Kuwoki when that village was burnt by the English. His mother was Scottish.

In 1809, Norton left the Five Nations to travel to the Keetoowah Cherokee to visit his family, and documented his travels well. A main theme of his journal is the Keetoowah Cherokee question of emigration. Norton even attended some of the official discussion on the matter in several Keetoowah Cherokee towns, including present-day Willstown, Alabama. The Major mentions that the Chief of Willstown, Tootcheela, was a brother of Tahlonteskee and John Jolly, both of whom were later Chiefs of the Keetoowah Cherokee Old Settlers in Arkansas and Indian Territory. Willstown was named for Will Webber, whom Webbers Falls in the Old Settlers' Indian Territory (now Oklahoma) is also named for. It was also known as Watt's Town, after Young Tassel, or John Watt, principal leader of the Chickamauga Keetoowah Cherokee.

In his memoirs, he talks of taking his newly found nephew with him on his travels, while most of his relatives were leaving Georgia to settle "to the west of the Mississippi up the Arkansas." His cousin, Tah-neh, is buried at old Dwight Mission in present-day Arkansas." (Norton)

The journal makes numerous mentions of ball-plays he attended, one in particular was held at Sawle. Sawle was a town in what is present-day northern Alabama, where a number of people from Kituwah had moved after its burning, before moving on to Chickamauga and then to the Arkansas Territory. The discussions he overheard here were in favor of emigration to the Arkansas, and, "as a great part of the Cherokee Nation remained in their ancient state without acquiring industrious habits, it would be better for such to emigrate to a country abounding in game, which they might obtain by giving to the United States an equal extent of the country they hold here." (Norton)

Almost all existing Keetoowah Cherokee ledgers and diaries report a very important event that happened in Arkansas in 1812. They say "a great shaking of the earth occurred." (Ledgers) This event is what is known today as the "valley earthquakes" of the New Madrid fault. Changes in the landscape turned rich farms into swamps and even drained existing lakes at some locations. The Louisiana Gazette reported a story about a traveler who drowned because the waters in a swamp near a Cherokee village had risen quickly and forcefully. The Keetoowah Cherokee medicine men told the people that an even greater destruction would occur if they settled on the St. Francis.

The Keetoowah Cherokee affected by this soon moved on to the valleys upstream on the White or Arkansas Rivers. These traditional Keetoowah Cherokee began moving as soon as two or three months later, and headed towards the White River. Tahlonteskee wrote Agent Meigs in March 1813, stating, "The Cherokees have now left the ponds and reach the dry land and settled among the mountains. I now call on you hastily for a good place to build my houses. For two years I stood in water in patience. I remained in that situation until my feet got cold. Ka-ne-too is still standing in water." (Tahlonteskee)

Although Connetoo eventually moved on westward with the others, he died in 1826.

In 1820, William Strong bought this land on the St. Francis that was known as Crow Town (the principal town) and established Strong's Post began looking at a strip of land bordering at "a point known by the name of the Old Cherokee Village." He built a four-story mansion and platted a town called St. Francis Town, later known as Franklin. This was the first county seat of Franklin County, Arkansas.

Lovely had persuaded the Osage to cede their territory lying north of the Arkansas River, and west of the Verdigris River, part of what is known as Lovely's Purchase. This line runs south out of today's Kansas and joins the Arkansas River east of today's Tulsa, Oklahoma. Feuds ran strong between the Osage and western Cherokees until the mid-1820s, but the US government was pleased of the movement of at least a portion of the Cherokee, and sided with them for the most part.

Later years saw a surge in Cherokee factions, a normal result of many autonomous towns and leaders grouped together in a faux united front purely for the purposes of European negotiations. Putting together the two classes — mixed-blood assimilationists and traditional Keetoowah Cherokee — developed factions within the National Council, as well.

The public and non-Indian politicians felt the Cherokees had advanced so far "in learning and culture to establish themselves permanently on the soil", which validated the feeling the acculturated Cherokees had all along. They believed if they assimilated into white culture, they would be allowed to stay sovereign in their homelands. However, the Spanish had encouraged the Cherokees to fight against the Americans, which only resulted in more offers for land cession for the mixed-bloods.

Several years after mass emigration to Arkansas by the traditional Keetoowah Cherokee, the tribal newspaper of the Cherokees back east made comments regarding the traditionals which indicated they were satisfied they were gone, and no more part of their nation. The January 1829, the Cherokee Phoenix described events from thirty years earlier with distaste. It described the lifestyle of the traditional Keetoowah Cherokee, "In those days of ignorance and heathenism. . . the introduction of light and intelligence has struck a mortal blow to the superstitious practices of the Cherokees, and by the aid of that light, a new order of things is introduced, and it is to be hoped will now eradicate the vestiges of older days." (Cherokee Phoenix)

The 1830 Report of the Committee on Indian Affairs in the House of Representatives stated, "When the mixed Cherokees were admitted into the councils of the nation may be dated the overthrow of Indian prejudices against civilization, and consequently the commencement of that improvement which has so justly distinguished the Cherokees, the assertions of the committee notwithstanding."

Thus, non-Indians began to recognize that the so called 'civilized tribe' no longer represented the full-blood and traditional Keetoowah Cherokee. The report also stated, "the committee are constrained to believe, from the effects of the new institutions (Cherokee Government), and the sentiments and principles of most of those who have the direction of them that the Cherokee Indians of pure blood, as they did not understand the design, so they are not likely to profit by the new order of things." (Committee on Indian Affairs)

Several assimilated chiefs plotted to secure the favors of the non-Indians, and to accept more traits of biculturalism. Tribal religion diminished among the mixed-bloods, children and elders were ill cared for, and the traditional patterns of communal responsibility, ritual and unity were severely disrupted and impaired. One of these assimilated chiefs was Doublehead, who felt the best course for the Cherokees was to adopt the way of life of the non-Indians, and the sooner the better. He, himself, was successful and he had little patience with those Cherokees who held back, "people who have hardly any holes in their heads to let in the light of new ideas." (Doublehead)

Missionaries were accused of trying to prevent the traditionals from "our common custom of meeting in our townhouse," where the Sacred Fire resided and Keetoowah Cherokee religion was practiced. It was also stated that the missionaries were implying that Christian ritual of communion was 'too strong medicine' for non-Christians. This appeared to them as a scare tactic which seemed to work on many Cherokees prone to acculturation. (Missionaries)

Keetoowah Cherokee culture was an integral part of the traditional life, including the political realm. Religious ceremonies were intricately related to political authority, and it was inconceivable that one could participate in one but not the other. If one did not share in the values imbedded in the traditional ceremonies, rituals, dances and singing, they could not be an actual part of the culture. This slowly, and then later quickly, began to describe most of the assimilated and mixed-blood Cherokees.

Even the acculturated women, once proud keepers of the clans, ascribed to these new ways of life. Later, in 1818, they filed a petition, now housed in Harvard University archives. Though powerful and thoughtful, the petition states, "now the thought of being compelled to remove to the other side of the Mississippi is dreadful to us, because it appears to us that we, by this removal, shall be brought to a savage state again, for we have, by the endeavor of our Father, the President, become too much enlightened to throw aside the privileges of a civilized life." (Harvard)

Acculturation progressed, often because the traditional Keetoowah Cherokee leaders of the time were both elderly and lacked the communication skills and mindset of the whites they were dealing with. This encouraged the division of the two factions. The traditionals desired, and were happy to stay in their own communities and living as close to their traditional ways as possible.

Traditional Keetoowah Cherokees lived for the most part in the mountains and hills, in areas which were not coveted by intruders for farming and husbandry. These areas had the largest proportion of full-bloods of any region in the territory, and the smallest proportion of those who could read or write English. Indian Agent Return Jonathan Meigs sent George Davis to inspect these areas, and his report included, "I had

See River, page 4

Memorial scholarship awarded in Rosa Lee Mouse Keener's honor

Jay High School 2013 graduate, Milea Hedpath, was chosen as the first scholarship recipient of the Rosa Lee Mouse Keener Memorial Scholarship for the 2013-14 academic year. The public, Milea's family and the friends and family of Rosa Lee Keener gathered together to celebrate, recognize and honor Milea and the memory and life of Rosa Lee Mouse Keener on Sunday, June 30, 2013, in the meeting room of the Delaware County Library located at 429 South 9th St. Jay, OK 74346.



Milea Hedpath

Milea was chosen to receive the scholarship as a result of meeting the criteria for the scholarship and for her essay submission on the topic of "Why my Native American culture and community are important to me and who has served as a role model or mentor to me for preserving these traditions and culture in my life." Besides her family, Milea mentioned in her essay,

"The person who has helped keep the sense of culture and tradi-

tions alive for me is the director of the Cherokee National Youth Choir, Mary Kay Henderson. Being a part of the choir for seven years she has been a big influence on me. She has taught me that being a Native American is not something to be laughed at or mocked; it's a privilege to be native. It's something to be proud of and to be treated with honor."

Milea is enrolled as an incoming full-time freshman student for the fall semester 2013 at Northeastern State University in Tahlequah Oklahoma and plans on majoring in lower elementary education and become a pre-school teacher or a teacher of my education which extends from pre-school to third grade.

The scholarship was established by the family of Rosa Lee Mouse Keener to honor their family's Matriarch who considered her faith, family and her Native American Heritage very important parts of her life. As a full-blood Cherokee and a member of the United Keetoowah Band of Cherokee Indians in Oklahoma, Rosa Lee Mouse Keener was a wonderful daughter, sibling, wife, mother, mother-in-law, grandmother and friend, who loved, supported, taught and served her family, friends and community during her 86 years of life (January 16, 1926 - July 2, 2012). This scholarship is awarded to individuals who have been influenced

and shared the same sort of bond with a family member or close friend that Rosa Lee's family shared with her.

The scholarship is open to high school seniors and awarded to the recipient the week-end before July 2nd of each year.

- With an overall High School Grade Point Average of 2.0 or better.
- Who are accepted to and are classified as a full-time student at a 2-year or 4-year college or university.
- Possess a Certified Degree of Indian Blood (CDIB) card.
- Actively participated as a member of the Color of Many Feathers student organization at Jay High School, Jay, OK.
- Provide contact information for two personal references.
- Submit a one-page single spaced essay on the topic of "Why my Native American culture and community are important to me and who has served as a role model or mentor to me for preserving these traditions and culture in my life."

Sylver Price Collins signs Letter of Intent with Bacone College

Sylver Price Collins, graduated from Stilwell High School, signed a Letter of Intent to play softball for Bacone College on Monday, January 21, 2013. Present for the signing were her parents, Carl and Sharon Collins; Willis Hothouse, 14 & Under Off-Season Coach of the Stilwell Crushers, and Steve Cochran, Stilwell High

School Softball Coach. Sylver is of Keetoowah Cherokee and Navajo descent. She is the daughter of Sharon and Carl Collins. Her grandparents are Sid and Osie Price of the Cherry Tree community and the late Jo and Ken McMurrean of the Rocky Mountain community and Leroy Martin of Ft. Difienee, Arizona.



Special Photo/GCN

Pictured are: Back row-Willis Hothouse, 14 & Under Off-Season Coach with Stilwell Crushers and Steven Cochran, Stilwell High School Softball Coach. Front row-Carl Collins (dad), Sylver Collins and Sharon Collins (mom).

River.....continued from Page 3

not an idea of seeing such Indians as there is over the hills and in the valleys. They are at least twenty years behind the other Indians." They were considered, in white terms, the peasant caste. (Meigs)

Remarks from the Report of the Committee on Indian Affairs in the House of Representatives were published several years later in the Cherokee Phoenix on March 31, 1830, stating that among the classes of the Cherokee there is a third class "composed of Indians, . . . They are the tenants of the wretched huts and villages in the recesses of the mountains and elsewhere, remote from the highways and the neighborhood of the wealthy and prosperous." (Committee on Indian Affairs)

The Cherokee Phoenix responded sarcastically to this statement with, "as no one in this nation knows of such a class, it would be an

act of benevolence if the Honorable gentlemen who have discovered them in the 'recesses of the mountains,' for we must suppose they have visited them, would kindly show us where they are, that they may be invited to experience with us the benefits of the 'new institutions.'" (Cherokee Phoenix)

Tahlonteskee and his supporters focused on obtaining a legitimate title to their lands, before the dreaded encroachment of intruders started rearing its ugly head. They were told many times that the only hope for such an arrangement was if they were to exchange lands in the east for a legitimate title to the western territory. Even though the Eastern Cherokee had completely severed ties with the Western Cherokee, the U.S. government was still trying to entice those in the east to move westward. The Western Keetoowah Cherokee's hope of obtaining the title was being used as a tactic to move the Easterners.

Continued in September issue



High School

Aleah Lacy

Aleah Lacy graduated on June 6, 2013 from Bonita Vista High school in Chula Vista, California. Aleah is attending Grossmont Community College in San Diego in August, and plans to major in criminal justice.

Aleah is the daughter of Karl & Evan Lacy. She is the granddaughter of Laura Shade and great granddaughter of Carl & Linda Shade.



Vocational Degree

Coby Thompson

Coby Thompson completed the Practical Nursing program at Indian Capitol Technology Center.

He is the son of Glen Thompson and Joni Wacoche. His grandparents are Johnson and Katie Wacoche and James and Catherine Thompson.



Bachelor's Degree

Cassandra Smith

Cassandra Smith from Stilwell, Oklahoma, graduated from the University of Oklahoma with a Bachelor of Arts degree in Native American Studies and a minor in Psychology.

Cassandra is the daughter of Frankie and Timmie Smith. She is the mother of Nash Cline. Her grandparents are Inola and Roy Grimmert and Noble and Dorothy Smith. Her siblings are T.J. Smith, Francesca Smith and Melissa Smith.

Cassandra plans to obtain her Master of Education degree within the next two years.



Spring Elder Assistance Program

The 2013 spring program assisted 1,042 elders with \$300 each at a total cost of \$312,600.

Per Resolution #12-UKB-73 passed Sept. 17, 2012.

Tribal Veterans in need of services or information contact Tribal Veteran Representative Jacob Littledave

Office number: 918-456-8698

Cell number: 918-453-3562

FAU Health Fair and Cultural Exchange



Lindsey Bark/GCN

Former UKB Chief John Hair welcomes Florida Atlantic University nurses to the Kenwood community.



Lindsey Bark/GCN

FAU nurses teach the Kenwood youth the importance of a good nutritional meal to prevent diseases such as diabetes.



Lindsey Bark/GCN

FAU nurses share their Jamaican culture with members of the Kenwood community.



Lindsey Bark/GCN

Personal hygiene and dental health are two very important preventative health care practices for a healthy lifestyle.



Lindsey Bark/GCN

This FAU nurse teaches the proper way to apply cardiopulmonary resuscitation (CPR) to an infant.



Lindsey Bark/GCN

Many of the nurses from different countries explained how their culture differed from American culture.



Lindsey Bark/GCN

Different styles of clothing and materials from other cultures were shared by the nurses with elders at the Wellness Center.



Lindsey Bark/GCN

Snake handler Woody Hansen explains safety when handling poisonous and non-poisonous snakes to Dr. John Lowe, FAU professor.



Lindsey Bark/GCN

Physical education such as tossing a ball in a reclining position on the floor provides good exercise for your body.



Lindsey Bark/GCN

Another good exercise that was introduced to the nurses was the physical game of stickball.

Transformation House transforms lives

By **Lindsey Bark**
GCN Reporter

A few blocks east off Highway 82 on East Brewer Street sits an unassuming blue and white building with the ability to transform women's lives.

A Christian-based facility, Transformation House is a shelter for single women looking to better their lives and begin living independently. A place for women to settle into a place where they have the time to think about what they want to do with their lives instead of just looking for the next place to sleep.

Established by Ida Gray, resident manager, and Peggy Overstreet, program director, in October 2012, about forty women have come through Transformation House since it first opened its doors. The most they have had at one time, thus far, is 12 women. That in itself was more than Gray and Overstreet bargained for.

Transformation House receives women from every lifestyle.

There are women who have been in jail, drug addicts and mothers young and old. There are women who come in with no domestic skills such as cleaning or cooking, they have just been drifting out in the world. It is not a matter of where they have been, but where they want to go. However, once they find the shelter, they are able to learn simple, everyday things. It gives them the confidence to know they can build a better life for themselves.

When women first come in, they are given a 72-hour period to make sure they want to stay, and if the programs are for them. They are given all the rules and what is expected of them during their stay. They even have to endure criminal background checks to check for warrants.

Gray and Overstreet do not keep it a secret that they have a rapport with the Salina police department, and call them if necessary. If women cannot comply with any of the rules and guidelines, they cannot stay.

Gray and Overstreet based their rules and guidelines on the first resident they received. Both educated women, no school prepared them for what they now face.

The first resident was a mother who did time in jail. She exhibited a tough attitude and did not want to adhere to the rules. Eventually they had to "put her out."

"Correction don't always feel good, but it's healthy," said Overstreet. "It will either get you lined up or not."

Gray and Overstreet said it is bittersweet when the women leave, and worse when they actually have to put them out. It makes them won-



Lindsey Bark/GCN

The Transformation House, a Christian-based facility is a shelter for single women located on Brewer Street in Salina, Okla.

der what more could they have done. However, they also think it might be a good thing because it gives the women structure to not keep repeating the life they are living. It gets them thinking about change, succumbing to rules and submitting to authority to help them grow.

The goal for women who stay at the shelter is having enough time to acclimate to a six-month to a year residency, secure employment and save enough money for them to be able to take care of themselves without dependence on others. The ultimate goal is for them to leave and be successful, and not return to Transformation House or any other shelter.

The shelter offers them opportunities in education. If they do not have their high school diploma, they can get it through GED classes. Gray and Overstreet also encourage them to go into some type of technical training, a two-year school or get a one-year certificate. For example, they can do a work-readiness program through Workforce. They are able to do their work keys at the shelter on brand new computers donated by Dell. Anything that is going to better their lives they want these women to try to do.

Gray and Overstreet are currently searching for sources to teach or instruct some of the programs. They want the women to learn parenting skills, learn about breast cancer and learn how to budget money among other skills. It is their long-term goal to have others come in to teach and train the women on the basic skills they need for independent living.

"That's our goal, is for them to be self-sufficient," said Gray.

Gray and Overstreet try to tap into the women's talents when they discover them. They have a cur-

rent resident who is an excellent cook and try to provide opportunities to highlight that to the public at volunteer events. It could potentially lead to a future job or going to culinary school. They describe another woman as a people person who would make a great hostess. They want to tap into those abilities and help the women enhance them.

People perceive Transformation House as something other than what it really is. They think it is a "flop house," a food and clothing distribution site or even a shelter for a night or two. A goal of Gray and Overstreet is to change that perception.

Gray and Overstreet believe exposure for the shelter is good. It lets people know that it does exist and is an invaluable entity in the Salina community. Overstreet said "rural homelessness" is an existing situation that not many people know about. Transformation House has helped more women than thought possible simply because it exists.

Funding for the shelter comes from whoever is willing to give. Since it is a Christian-based facility, they receive no federal funding. Government funding would not allow them to have the freedoms they have while running the shelter.

"You're not allowed to teach as much as you would like about Christ and Salvation," said Overstreet. "And as Christians, we cannot steer from that. That is our message. We need to know there is someone out there greater than ourselves that can help us. It builds the ladies, it gives them confidence. They have to have a balance."

The shelter is in constant need of reoccurring hygienic products. It relies on donations for those needs but Gray and Overstreet buy what

they can when they need it. Gray jokes that the Dollar Tree and Dollar General store know them well.

"We are still trying to keep them women," said Overstreet. "Women still like to look pretty and still like to fix themselves up, and we want them to. I would not want a woman to lose any of her skills as being a woman. I just want her to enhance them and get better at them, and not use them for the wrong purposes."

Gray and Overstreet receive no monetary compensation or stipend for their work. There is not enough in their budget. Everything they give financially to the shelter comes out of their own pockets, which they say is not a whole lot. However, they have a love and passion for what they do and say it comes from God. They both said without that strength they would have given up a long time ago.

They receive some funding from generous business and churches, but still need an on-going account. Although, the women can apply and receive food stamps during their stay and most of the time buy their own food and cook for themselves.

The shelter is exceeding more than what Gray and Overstreet expected. They are starting to see things fall into place and growth in themselves as well as in the women who come through.

"We are following God in all aspects of this," said Overstreet. "We're trying to give that message to this community. There is a balance. It's not just all Christianity and church and word. We do other things here too, to help them mentally."

Gray said no schooling she has ever received truly prepared her for this kind of work. She believes that God was preparing her all these years for this job.

"I was sitting here thinking how humorous God is. He took a black woman out of Wisconsin, brought her to Oklahoma, meet up with a Native American and we're running a homeless shelter," said Overstreet. "God is the only one who can do something like that because he knows what he is putting together. The least obvious entities he's bringing together."

The women thank Gray and Overstreet for their work and dedication to help them succeed.

"It's been a real blessing, it really has," said Rae Lynn Lampen, resident. "I came here and I was in such a dark place that I just wanted to die, and I don't anymore. I've got a whole life ahead of me and they've been wonderful. They give us support. They give us love. They give us what we need to build us back up."

For more information or donations, call Ida Gray or Peggy Overstreet at 918-434-2288.



Lindsey Bark/GCN

The shelter offers opportunities in education by providing GED classes to the women. These women do their work keys on computers donated by Dell.

East/West Cherokee Language Consortium 2013



Thomas Jordan/GCN

Members from the three federally recognized Cherokee tribes gather for a group photo on the Robbinsville high school campus.



Thomas Jordan/GCN

Bo Lossiah, Eastern band member, goes over the day's agenda to members of the Cherokee language consortium.



Thomas Jordan/GCN

The young Cherokee students welcome the three tribes and lead in the reciting of the Pledge of Allegiance in the Cherokee language.



Thomas Jordan/GCN

Dorothy Ice, United Keetoowah Band member, second from right, tells of her experience going to the river in her native language.



Thomas Jordan/GCN

Members of the three Cherokee tribes gather to listen and share their experiences while speaking in their Cherokee language.



Thomas Jordan/GCN

United Keetoowah Band members, Susan Adair and Peggy Girty sing Cherokee hymns at the language consortium meeting.

Senate honors area veteran

By Wendy Burton
Phoenix Staff Writer

Jacob Littledave of Tahlequah is an "American hero," state leaders say.

Because of Littledave's devotion to helping other veterans, and his "dedicated service, bravery and kind actions," the Oklahoma State Senate issued a citation of appreciation for the Marine Corps veteran.

Sen. Earl Garrison, D-Muskogee, presented the citation to Littledave on Tuesday.

"He is truly one of our American heroes," Garrison said. "He ought to be honored because of the work he does with our veterans. He's a person that goes above and beyond for our veterans."

Littledave, looking at the citation filled with praise for his good works and military service, said quietly "It's more than I deserve, sir."

But Garrison and the Oklahoma State Senate say he does deserve to be honored — because "this generation and future generations will benefit for years to come from the many hours he (Littledave) has devoted to this country and this country's men and women."

When Littledave arrived home from Vietnam, tangled paperwork left the Marine Corps believing

he was dead, and records of several of his commendations were lost, he said.

Though unsuccessful in finding the commendation records, Littledave did prove he was alive after 13 years and began receiving benefits — but it was a long and difficult process, he said.

Littledave learned many veterans need assistance in obtaining benefits, so his primary focus is helping veterans navigate the bureaucratic twists and turns they face by working as a representative for the United Keetoowah Band's veterans office, he said.

Littledave served in the Marine Corps from 1968 to 1974. He served in Vietnam from 1969 to 1972, where he was a weapons and demolition expert, sometimes a sniper, sometimes a "tunnel rat," and saw "hard-core combat," he said.

Littledave was shot three times during his 26 months of service, he said. Once he was blown out of a helicopter by an RPG and wounded by shrapnel. Another time his squad walked into an ambush and he was the only survivor, he said.

He was given five Purple Hearts and a Silver Star, he said, but records of only three Purple Hearts remain after he was in the "deceased files" for 13 years, Littledave said.

He was able to prove his ex-



Norman "Hominy" Littledave/UKB

District 9 State Senator Earl Garrison (right) shakes Jacob Littledave's hand and presents Littledave with a citation honoring his devotion to helping other veterans.

istence and begin receiving benefits after 13 years, but was never able to locate the records of all his commendations.

Nonetheless, Littledave said the struggle taught him much about

navigating the Veterans' Administration system and he's happy to help his fellow veterans.

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The Traditional Marble Game: a Lost Art Project as told by Sammy Still

Centuries ago our Cherokee ancestors invented games such as stickball, marbles, chunky and long distance arrow shoot. These games were invented to serve a purpose more than just for pleasure. These games taught our ancestors to become skillful in hunting and for battles.

It was not until later in time that the games became as competitive sports between men, villages and tribes. One such game was known as the marble game. A game that pitted Cherokee men against other Cherokee men and even other tribes.

The marble game was considered a skill game where players would try to toss their stone marble into a hole in the ground no larger than the stone marble itself. They would also hit an opponent's marble from distances as far as ten to fifteen feet or more just to keep the opponent from making the hole before them. This was a very exciting game of skill, which is played even today.



Lindsey Bark/GCN

The playing field was usually the length of a football field with five holes placed on the field, four holes about 35 to 40 feet apart and the fifth hole placed to the left of the fourth hole about 35 to 40 feet away.

The holes were made by a player's marble. The player would place the stone marble onto the ground and step on the marble. The indentation the marble made into the ground was how the hole would be formed. They would continue this until all five holes on the field were created. The course was in a form of an L shape. Again,

four holes in a straight line, each hole 35 to 40 feet apart and the fifth hole to the left of the fourth hole 35 to 40 feet away.



Lindsey Bark/GCN

The object of the game was to have your team be the first to make all five holes going and all five holes coming back returning to the first hole where you began, and your team would be considered the winner. Of course, you would be battling other teams as well, so this would make it a little difficult for each player to maneuver the playing field.

To start the game, each team and their members stand behind the second hole and toss back to the first hole. Whichever team tosses their marble closest to the first hole is the number one team. The next team closest to the hole is the second team and so on until each team is decided on how they play in turn.

On the first hole, players are allowed to hit their opponent's stone marble only once, but the player has to toss his marble into the hole, then he is allowed to hit their opponent's marble away from the first hole. After you have made the first hole, then the holes after this you are allowed to hit your opponent's marble two times. But again, you must have tossed your marble into the hole before you can begin hitting your opponent's marble.

If you have successfully hit your opponent's marble twice you cannot hit their marble again for that hole. If you hit their marble for the third time then you lose your turn. As long as you successfully hit an opponent's marble, you continue to play. If

you miss their marble you lose your turn and have to wait until your turn again.

In order to consider a successful hit on an opponent's marble you must toss your marble in an under hand motion with an arc and hit the opponent's marble without your marble touching any part of the ground. You cannot advance your marble to the next hole until you have made the previous hole.

Usually teams consist of three team member and each team members must complete the whole course to be named winners. With three team members, you can have one or two of your team members block a hole while the other continues to make two or three holes. Then you can block a hole and let your fellow teammates continue down the field. When all teammates return to the beginning hole and successfully toss their marble into the hole, then the team is considered winners. Sounds easy, but you have other teams that are keeping you from winning. There is a lot of strategy involved in playing this game.



Lindsey Bark/GCN

The marble was made out of granite or limestone. Our ancestors would make their marbles out of these hard stones because of the contact their marbles would make with other opponent's marbles. They did not want their stone marbles to crack or break if hit by their opponent's marble or they would be out of the game. Our Cherokee ancestors would gather soft sandstone rock, a tree limb, ten to 12

inches long and two to three inches in diameter, and two granite or limestone rocks the size of a baseball or smaller.

With the tree limb they would create a tool by splitting one end of the tree limb by thirds then tying the split end with sinew to keep the limb from splitting any further down the limb. This would become a three-prong tool used to turn the hard stone onto the soft sandstone.



M. Thomas Jordan/GCN

Once the tool was made they would get the two granite or limestone rocks and pound the two stones against each other, rounding out the rough edges and shaping the stone into a circular shape. This task would take around six to seven hours.

After the stone took a circular shape then you would place the stone onto the soft sandstone, placing your three-prong tree limb onto the stone and start turning in a circular motion. This procedure would grind the hard stone into the soft sandstone causing the hard stone to start smoothing out round edges to the hard stone. This motion causes indentions into the soft sandstone leaving powder residue from the grinding of the stone, so water was needed to pour into the indentions to clean out the powder residue and continue with the process. This process would take two to three hours to complete.

After this process you would have a well round stone marble the size of a golf ball. Usually the stone marbles were not made in any exact size, but they would try to play with uniformed size stone marbles.

The late Jim and Geneva Proctor's granddaughter and five great-grandchildren who were born in 1998.



(left) Colby Doublehead, son of Gary Doublehead and Jaslyn Sanders, and Mackale Leach, daughter of Michael Leach and Melissa Flynn.



(right) Jaylee Fourkiller, daughter of Justin and Lena Fourkiller.



(left, from left) Maggi Smith, daughter of Juanita and Michael Smith, Malcom Spottedcrow, son of Kari Duncan, and Erica Fourkiller, daughter of Woody Fourkiller and Rinda and Levi Catron.

Jim Proctor died in 2001, which left him three years to enjoy these six--one granddaughter, Erica Fourkiller, and five great-grandchildren--who were all born in the same year. Now, at the age of 14, all six are headed to high school. Juanita Smith wishes Jim could see them now.

Secretary Jewell underscores commitment to strengthening partnership with tribal nations

Speaks at NCAI Mid Year Conference on heels of new Executive Order to institutionalize high-level tribal consultations, federal coordination

RENO, Nevada – Secretary of the Interior Sally Jewell today told tribal leaders that upholding the nation's trust responsibilities to American Indians and Alaska Natives is a moral imperative and sacred duty, underscoring the President's commitment to a true and lasting government-to-government relationship with Tribal Nations.

In her remarks at the Mid Year Conference of the National Congress of American Indians, Secretary Jewell highlighted the Executive Order that President Obama signed yesterday to establish a White House Council on Native American Affairs. The Council, which Jewell will chair as Secretary of the Interior, will improve interagency coordination, efficiency and will expand efforts to leverage federal programs and resources available to tribal communities.

"This Council is an important step in this Administration's efforts to further strengthen its commitment to advancing tribal self-determination," said Jewell. "The Council will help ensure that the federal family has regular and meaningful engagement on the key issues that impact Indian Country so that we can be more effective when it comes to supporting prosperous and resilient tribal communities."

The Council, which includes the heads of more than 20 federal departments and agencies, will convene at least three times a year and will work collaboratively toward advancing

five priorities that mirror the issues tribal leaders have raised during previous White House Tribal Nations Conferences:

- 1) promoting sustainable economic development;
- 2) supporting greater access to and control over healthcare;
- 3) improving the effectiveness and efficiency of tribal justice systems;
- 4) expanding and improving educational opportunities for Native American youth; and
- 5) protecting and supporting the sustainable management of Native lands, environments, and natural resources.

The Executive Order also institutionalizes the White House Tribal Nations Conference as an annual event. First held in 2009, the conference brings together tribal leaders from all federally-recognized Indian Tribes with Cabinet members and senior Administration officials. President Obama has hosted the conference four times since he took office.

"The White House Tribal Nations Conference signaled a new era in tribal consultation," said Jewell. "This Executive Order institutionalizes meaningful dialogue with tribal nations and ensures that direct government-to-government engagement will continue to happen at a high level every year."

Assistant Secretary for Indian Affairs Kevin K. Washburn also attended NCAI's conference this week where he participated in several consultation sessions and discussed a

range of current Administration initiatives to assist American Indians and Alaska Natives.

During remarks at Tuesday's General Assembly, Washburn reaffirmed the Obama Administration's commitment to restoring tribal homelands. He noted that the Bureau of Indian Affairs recently approved the 1,200th individual application since 2009 for taking land into trust for tribal governments, bringing the total to more than 208,000 acres.

Washburn also noted that implementation of the Cobell settlement Land Buy-Back Program for Tribal Nations is underway, with Interior launching pilot projects with several tribes and expecting to make the first offers by end of the year. The program is designed to be flexible, transparent and fair and will buy highly fractionated interests in land from willing sellers at fair market value and transfer consolidated titles to tribal governments for the beneficial use of their communities.

Washburn underscored the Administration's determination to uphold treaty commitments. Since 2009, the Administration has signed landmark water rights settlements with nine tribal nations, providing more than \$2 billion to deliver clean drinking water to those communities.

The Assistant Secretary also discussed proposed changes to Bureau of Indian Affairs land-into-trust regulations in response to the Supreme Court's Patchak decision; new regulations implementing the Buy Indian Act; and a recently-released discussion draft on changes to the Department's federal acknowledgment regulations to improve efficiency and fairness.

State health officials advise animal rabies precautions

As summer approaches, and with it the opportunity to spend more time outdoors, Oklahomans may also have more opportunities to come into contact with Oklahoma wildlife, including those that may be carriers for rabies.

So far this year, 41 cases of animal rabies have been confirmed in Oklahoma, including 25 skunks, nine cows, five dogs, one horse, and one fox. Animal rabies cases have been confirmed in counties located throughout the state. The Oklahoma State Department of Health (OSDH) Acute Disease Service (ADS) reminds you to vaccinate your companion animals, such as dogs or cats against rabies, and to avoid contact with wild animals to protect you and your family. Do not feed or handle them, even if they seem friendly. If you see a wild animal acting strangely, report it to the local animal control officer, or park officials if the animal is located on a state or federal park site.

"Although most rabies cases in Oklahoma occur in skunks, most human exposures to rabies result from contact to unvaccinated pets or livestock that become rabid following an encounter with a rabid wild animal. Having your pets currently vaccinated has the added benefit of protecting your family from exposure to rabies and avoid the costly and uncomfortable process of receiving post-exposure shots," said ADS Director Lauri Smithee.

Oklahoma rules and regulations require that a veterinarian vaccinate dogs, cats, and ferrets against rabies by the time the animal is 4 months of age, but the vaccines can be safely given at 3 months of age. When to revaccinate depends upon the documentation of previous vac-

cines, age of the animal, type of vaccine administered, and city licensing codes. Rabies vaccines for horses, sheep, and cattle are also available and recommended for show animals and all valuable breeding stock.

When pets are unvaccinated, or their vaccinations are out-of-date, their owners have some very tough decisions to make if their pets are exposed to a rabid animal. In order to prevent the continued spread of rabies, public health law requires that unvaccinated animals exposed to rabies are either quarantined at a veterinarian's office for six months or euthanized, at the owner's expense.

Rabies is a viral disease that affects the central nervous system and is almost always fatal once symptoms of the disease have started. Rabies virus is found in the brain, spinal cord, and saliva of infected animals and is transmitted through a bite or opening in the skin or mucous membranes (eyes, nose, or mouth). Although rabies symptoms can vary, it is important to be suspicious of the following behaviors in animals:

- An animal that appears to be ill
- A wild animal that appears more tame than you would expect
- An animal that's having trouble moving or may even be paralyzed
- Unusual or inappropriate aggression (without being provoked)

In addition to vaccinating your pets, keep dogs and cats close to home. Dogs should be kept within a fenced-in area when outside. Cats should be kept in at night and not allowed to roam freely. Discourage wild

animals from inhabiting areas close to residences by reducing or eliminating the availability of food, water, and shelter. Remove outdoor, unused pet food and water bowls at night, never intentionally feed wild animals, keep trash cans tightly sealed, and fill up entry holes in and under fences, kennels, decks and buildings.

If you suspect your animals have been exposed to rabies, immediately contact the local animal control officer or county health department sanitarian. Individuals can also consult with the OSDH ADS epidemiologist-on-call at (405) 271-4060 (24/7/365 availability) for evaluation of rabies risk and guidance on submitting an animal for rabies testing.

For more information about rabies, contact your local county health department or your veterinarian. Rabies information is also available on the OSDH website at <http://www.ok.gov/health/>.

As reported in local media outlets, an entire family in Oklahoma was recently exposed to rabies. After buying a 10-week-old coonhound mix puppy at the Bivens Dog Trade in Sulphur, Oklahoma, on June 9, the animal subsequently became ill and died. Laboratory testing of the animal by the State Health Department confirmed the presence of rabies. The entire family must now undergo a series of post-exposure rabies shots.

This incident points out the importance of purchasing animals from reliable sources with proof of rabies vaccination and making certain that our own pets are up to date on their rabies vaccination.

Obama Administration renews commitment to American Indians and Alaska Natives

Final policy makes an exemption from the shared responsibility payment available to individuals eligible for IHS services.

WASHINGTON - The Affordable Care Act permanently reauthorizes the Indian Health Care Improvement Act, provides new opportunities for health insurance coverage, eliminates cost sharing such as copays and deductibles, and provides special monthly enrollment periods for members of federally recognized tribes who enroll in health plans offered through the Health Insurance Marketplace.

June 26, the Obama administration issued a final rule allowing all American Indians and Alaska Natives who are eligible to receive services from an Indian health care provider to receive an exemption from the shared responsibility payment if they do not maintain minimum essential coverage under the Affordable Care Act. Prior to development of the final rule, only a portion of the American Indian and Alaska Native population – members of federally recognized tribes – would have access to an exemption from the requirement to maintain minimum essential coverage under the law. The final rule reflects comments and feedback received from Indian Country through rulemaking and the tribal consultation process.

"The administration is taking steps to honor our historical commitment to the rights of American Indians and Alaska Natives and ensure that individuals protected under the Indian Health Care Improvement Act benefit from the special provisions in the Affordable Care Act," said Health and Human Services Secretary Kathleen Sebelius. "Today, we continue to fulfill our responsibility to consult and work with tribal communities."

The final rule adds a hardship exemption category for American Indians and Alaska Natives who are eligible to receive services through an Indian health care provider, such as the Indian Health Service (IHS) or tribally-operated facilities and Urban Indian clinics.

"We appreciate our tribal partners who advocated to ensure that all American Indians and Alaska Natives eligible for IHS can receive an exemption from the penalty for not having insurance coverage," said IHS Director Dr. Yvette Roubideaux.

As a result of this final regulation, all American Indians and Alaska Natives who are eligible to receive services from an Indian health care provider will have access to an exemption from the shared responsibility payment.

The final rule is available at <https://www.federalregister.gov/public-inspection>.

UKB Regular Monthly Council Meeting At the UKB Community Services Building June 01, 2013 10:03. a.m. – 12:47 p.m.

I. Call to order by Chief George Wickliffe

We reported all that land.

II. Invocation: Tom Duncan

-In 1866 when the Equal Rights amendment was passed there was a treaty that was discussed and we were already in Indian Territory and Oklahoma was not a state yet. No Indian tribe has jurisdiction in that area and CNO was nowhere involved, but we were. We were the government. We were guaranteed to never be bothered again. This is something our people could have done early if they had the means to fight for it at that time. If God was not on our side we wouldn't be sitting here which included written law by our people from the past. So, I have every confidence in the world that the answer has already been rendered, that July 30 will be a completed answer. We cannot step back, no controversy, united we stand! It has been a long fight but we are patient and supportive people. Yet we are so close to a long fought battle for our land in trust letter to be placed on my desk. A great day is coming! Now let's continue the meeting.

III. Roll Call: 8 + Chief answered Roll Call; Hansen, Christie, Smoke & Sacks absent at roll call

(Christie arrived @ 10:06 a.m.; Sacks arrived @ 10:06 a.m.; Smoke arrived @ 10:12 a.m.)

-Chief Wickliffe's summary to Council: We are in communications with Washington almost daily on our land issues and they are not slowing down. In fact we even have a letter of support to make sure our negotiation on the agreement that we have with Oklahoma, they would have closed the casino last July 30, 2012 if we had not signed an agreement. So we had an extension then to negotiate on the agreement. We had support from the Assistant Secretary of the Interior which is Washington (Federal). If we need an extension he says he wrote to Pruitt, the Attorney General. If no negotiations are met he has asked for the state to work with us, depending upon the July 30 date that has been set as a deadline. We are in daily contact, negotiating items on the agreement, we are negotiating one item which is the membership of the United Keetoowah Band which Council passed and Washington of course negotiated that so as a result of the Arkansas Riverbed settlement. It is 15,145 which is what we will be credited and it will be in the 14 county area. Now, as far as jurisdiction is concerned EchoHawk called that one. He did say earlier in the decision that we have the same jurisdiction as them guys named CNO. Washington has listened to us and finally heard we have three (3) treaties with the United States and all of the earlier ones too. Because there was no Cherokee Nation of Oklahoma until 1976 when they passed a small constitution. They have no history before that, we do and the main one we have gotten a lot of attention from people. In fact a representative requested our history and constitutions. We have already sent those to D.C.

-All our lands were known as "Indian Territory" before Oklahoma became a state. Outlaws would flee into the lands and disappear would head to Texas. The hanging Judge Parker met with other to build a fort to capture the outlaws easier. I visited Bryson City and went up to the mountain. As I was up on the mountain I watched the clouds below me and watched them move about in the great Smokey Mountains.

-These events are all a part of our history! We are a religious people and prayed to our Creator, thunder and lightning were signs God our creator gave us as answers to our prayers and a sign he hears us. Predictions have been stated about when world will end. Scientist using many theories on times and changes of daily events conclude to making a time line of ending of the world. Only the Creator knows of his return. The Keetoowah Society which made contact with U.S. and wrote this constitution I have in this binder. The Trail of Tears has already happened. They call it white man greed and that is to where they want to take our (all) lands. Next the beginning of the Civil War. We cannot take the side of the ones who drove us out of here. Everything they did in the first Constitution was to keep our lands from being taken away. 81 million square miles turned into 8 states. The oldest records gave us jurisdictional area of 81 million square miles.

-Amanda Stopp: (Registrar) stated they have been installing new software and so I'm thinking they are using both the old and new software and the old did not convert to the new, but it was taking lengthy time to receive feedback on if they (any member) is dual enrolled and/or recently returned to rejoin CNO.

VOTE: 11 Yes, 0 No, 0 Abstentions (Hansen absent at vote).

-\$340,000.00 at 10% match
-2 vans (CNG); compressed natural gas
-Dispatcher hire
-Establish routes within jurisdiction

-Hawk: states the Council vote on #1 New Business gives approval by Council recommendation to visit CNO and discuss funding amount of UKB receiving the amount entitled to the tribe, due to the fact funding was by combined entry. Visit made by the Roads Department Director, Rick Glory.

-Holcomb: I would like to thank the Casino for hiring a UKB member who recently applied at Sallisaw but was asked to rejoin CNO before a review of application and to be considered for employment. This member refused to relinquish from us.

-Locust: I would like to comment on the way they are selecting employees. Chief is going to meet with Chief Baker on notifying him on awareness of how they are hiring on programs. People are being selected randomly on positions. Several have come to complain that when applying for employment if they are UKB the application is put at the bottom of the hiring list, even if education and experience meets the goals requirements of the job description. It is discrimination to our UKB people.

X. Announcements –

-Hawk: gave an update of the Elders program that will close on June 14th at noon. Since the program opened in May of 2013, there has been 1,000 elders apply for the Spring.

-Holcomb: Stated she is having a social gathering located at the UKB Pavilion with gospel singing & lunch. Event will begin at noon. Meal will be hot dogs with fixins.

IV. Executive Session - Business

MOTION by Eddie Sacks to enter into Executive Session with legal present; TIME – 10:40 AM; SECONDED by Willie Christie; VOTE: 8 Yes, 2 No (Dotson, Worley), 1 Abstentions (Holcomb).

MOTION by Eddie Sacks to exit from Executive Session and return to regular session; TIME – 12:12 PM; SECONDED by Willie Christie; VOTE: 11 Yes, 0 No, 0 Abstentions.

V. Approval of the minutes for the month of May 2013

MOTION by Charles Locust to approve the minutes for the month of May 2013; SECONDED by Cliff Wofford; VOTE: 11 Yes, 0 No, 0 Abstentions.

-Chief Wickliffe: stated at last month's meeting there was action on a committee seating, due to the litigation pending the seat is filled by a member but a review is to stay within a position of the Chief's comments until legal litigation has been completed.

VI. Reports to Council

1. Enrollment: Joyce Hawk

MOTION by Cliff Wofford to accept and approve 8 new applicants for UKB tribal enrollment; SECONDED by Willie Christie; VOTE: 11 Yes, 0 No, 0 Abstentions.

MOTION by Cliff Wofford to acknowledge and honor 16 membership relinquishments from UKB tribal enrollment; SECONDED by Willie Christie; VOTE: 11 Yes, 0 No, 0 Abstentions.

-Holcomb: Why are there so many relinquished members in the enrollment report?

-Hawk: They majority of the members have stated that they have to relinquish to be eligible to participate in the "day work" program. Therefore the list of relinquished are mostly to be in that program.

-Locust: How come certain people have to and others don't have to relinquish to obtain employment?

-Hawk: Council and Assistant Chief if you would allow Amanda to comment on that question, since I did ask her to follow up on that situation and the information.

-Amanda Stopp: Recently it came to our attention; new ID/membership cards have been issued. We must be aware they may be used as rejoining CNO if not paying attention when requesting a duplicate CDIB card.

-Christina Vaughn: (A.G.) states she will look into this item.

-Sacks: attending a meeting where Bill John Baker was a keynote speaker. CNO is willing to help in any way possible and help a community. No one heard any negative to helping, but comments made in today's meeting are completely opposite of what his speech was as a keynote speaker.

2. District Report:

-Dotson: Housing employee Charles Ketcher has been working his tail off to fix houses and the turn around on troubleshoot problems that contain housing inspections and work. Mr. Ketcher needs to be recognized on his performance. Job well done.

VII. Unfinished Business – N/A

VIII. New Business

MOTION by Ella Mae Worley to approve the submission of a FY 2013 grant application through the Department of Transportation Federal Transit Administration Tribal Transit Program for services to tribal members; SECONDED by Charles Locust;

-Tahlequah District meeting will be July 26th at 6:00 PM at the Keener Baptist Church at 6:00 PM.

-Flint/Goingsnake District meeting will be July 18th at Stilwell Sub-office at 6:00 PM; meeting and hog fry will be July 20th at the Stilwell Sub-office at 6:00 pm.

-Delaware District meeting/potluck will be May 23rd at 6:30 at the Jay Community Building; June 27th from 8:00 AM – 5:00 PM at the Jay Community Building.

-Cooweescoowee District Meeting July 25th at 1st Christian Church of Pryor at 5:30 PM.

-Illinois District meeting will be July 18th and August 8th at the Vian Sub-office at 6:30 PM.

-Saline District meeting will be June 4th at the Kenwood Gym at 6:30 PM

-Canadian District Meeting will be June 22nd at Bacone College at 1:00 PM

XII. Benediction: Cliff Wofford

XIII. Adjourn:
MOTION by Willie Christie; SECONDED by Charles Smoke; Approve by affirmation: 12:47 PM (Hansen absent at roll call and absent at all agenda items requiring Council vote)

Miss Keetoowah Pageant
Thursday, Aug. 22
6 p.m. at the Tahlequah Armory

Come witness these amazing young women compete to represent their tribe in the upcoming year while they demonstrate their knowledge of Keetoowah Cherokee culture, language and traditions.



For more information, call Georgia Dick or Brenda Locust at 918-456-8698 or 1-800-259-0093.

63rd Annual Keetoowah Cherokee Celebration

Weaving the Past Into Our Future



TAHLEQUAH, OKLA.

SEPT. 13-14, 2013

Friday, September 13 - 8:30 a.m.-10 p.m. Arts and Crafts, Food Vendors Set up - Grounds • 5-7 p.m. Powwow registration - Grounds • 5 p.m. Dinner for Gospel Singing - Wellness Center • 6 p.m. Gourd Dance • 6:30 p.m. Gospel Singing - Wellness Center • 7 p.m. Powwow Grand Entry • Saturday, September 14 • 7 a.m. Kid's Fishing Derby - Pond • 7 a.m. 5K Run - NSU football stadium • 8 a.m. Dignitaries Breakfast - NSU Ballroom • 10 a.m. Parade - Downtown Tahlequah • 11 a.m.-10 p.m. Arts and Crafts, Food Vendors • 11:45 a.m. State of the Nation Address - Pavilion • Introduction of Council, Miss and Junior Miss Keetoowah Cherokee, Tradition Keepers, and Entertainment • 1 p.m. Horseshoe Tournament- Grounds • 1-3 p.m. Powwow Registration - Grounds • 1-5 p.m. Make & Take Crafts - Shed at Grounds • 1-5 p.m Basic Art Lesson - Wellness Center • 1 p.m. Volleyball Tournament- Grounds • 1 p.m. Children's Activities- Grounds • 1-3 p.m. Cultural Demonstrations - Shed at Grounds • 1 p.m. Marbles- Grounds • 1 p.m. Traditional Indian Meal - Pavilion • 1:30 p.m. Cornstalk Shoot- Grounds • 2 p.m. Children's Turtle Races-Grounds • 2 p.m. Blowgun competition • 2-7 p.m. Gourd Dance • 3:30 p.m. Free Bingo - Pavilion • 4 p.m. Stickball Demonstration • 7 p.m. Powwow Grand Entry • 11 p.m. Stomp Dance