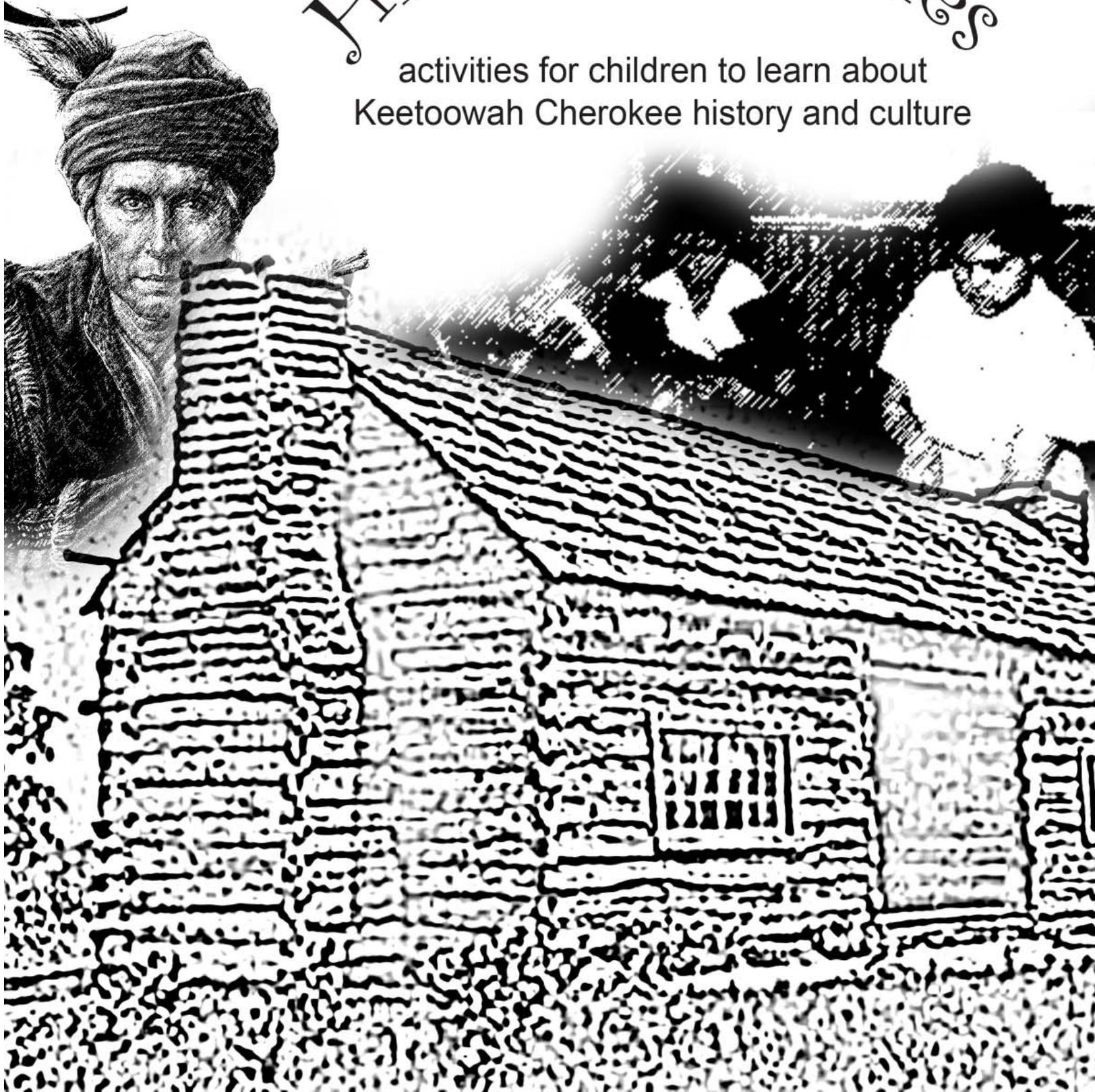




Keetoowah History Activities

activities for children to learn about
Keetoowah Cherokee history and culture



UNITED KEETOOWAH BAND OF CHEROKEE INDIANS



Proud To Be The Traditional Cherokee People

We continue to teach the original Keetoowah Language, History and Culture. There is a unity that exists among the traditional people that supersedes tribal politics and affiliation. We are all Cherokee and the traditional people stand together ... Chief George Wickliffe

Proud To Be Honoring our Elders and Looking Out for Our Children's Future

We take care of those in need daily while fighting for our future. We teach our children just like our parents taught us, with our heart in the right place ... Assistant Chief Charles Locust

I'm proud to belong to the UKB tribe, because I'm proud to be an Indian, proud of the original values that were taught to me by my mom... Tribal Secretary Liz Littledave

Proud To Be The People that Speak for the Real Interests of the Cherokee

They continue even to this day to speak and act in all patience as if the decrees of the courts and the acts of the Congress had never been. But they are still puzzled at the failure of the United States to understand the simple thing they have always said, namely, that Keetoowah is Cherokee and should never have been considered anything else ... Department of Interior Position paper on the UKB, April 24, 1944 D'Arcy McNickle

Legend of the Keetoowah

Adapted from the legend as told by Levi Gritts

When Unetlanv, the Creator, created the People, he gave them a special power to be used for the best interest of the Keetoowah People. They lived in large cities with tall buildings. Some of the people who held these powers began to use it for different reasons than it was given by the Creator. The People did not like this. God instructed them to take their white, or sacred and pure fire and move away from that place.

Some went to Asia, some to India, and others to North America leaving the bad men behind. After they had gone to other countries, these large cities were destroyed when the ground sank and are now under the ocean. The Creator turned to the people that came to America and gave them wisdom and guided them.

There came a time when the People began to violate their teachings - committing crimes against each other, committing murders, and fighting between the seven clans. The People met with their medicine men around their fire to ask the Creator for guidance. The medicine men were inspired to go up to a high mountain, one at a time on each of seven days.

On the seventh day, they heard a noise over them and a light brighter than day appeared and a voice said, "I am a messenger from Unetlanv. The Creator has heard your prayers and He has great passion for your People and from now on you shall be called Keetoowah. Go back to your fire and worship. There is a white ball from way east, who is your enemy, coming and your grandchildren's feet are directed west. They shall have great trials on the edge of the prairie. They shall be divided into different factions and their blood shall be about only on half. Families shall be divided against each other and they shall disregard their chiefs, leaders, medicine men, and captains. But if these younger generation should endeavor to follow your God's instruction there is a chance to turn back east and if not, the next move shall be west, on to the coast and from there on to the boat and this shall be the last."

What does this story mean to you??

CLANS

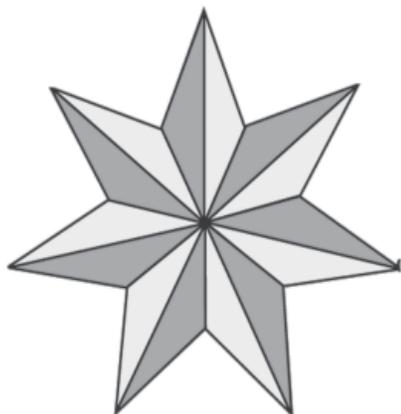
The Keetoowah are divided into seven clans. A clan is a family of related people, and the Keetoowah clans are passed through the mother. When a child is born, he or she become a member of the mother's clan. In today's world, it is common for a child to carry the last name of its father. A long time ago, Keetoowahs were more related only through clan, all being brothers and sisters, aunts and uncles. The clan was held through the mother, and her mother, etc.

Villages were a mix of clans, just as communities are today. This is good because Keetoowah religion clearly states that you cannot marry someone from your own clan, although today it is not as obeyed as in the past. There were many ways to meet people. Villages helped each other. They got together for local festivals. Relatives visited. Often, there was a different mix of people in the summer villages than in the winter villages. Plus, all the clans got together for annual festivals. There were many chances to meet people from other clans.

The seven clans are:

Long Hair (*a-n-gi-lo-hi*)
Paint (*a-ni-wo-di*)
Bird (*a-ni-tsi-s-qua*)
Wolf (*a-ni-wa-ya*)
Wild Potato (*a-ni-go-di-ge-wi*)
Deer (*a-ni-ka-wi*)
Blue (*a-ni-sa-ho-ni*)

Do not tell people the name of your clan without permission from the Elders.



The star in the United Keetoowah Band of Cherokee Indians in Oklahoma's seal has seven points.....one for each clan.

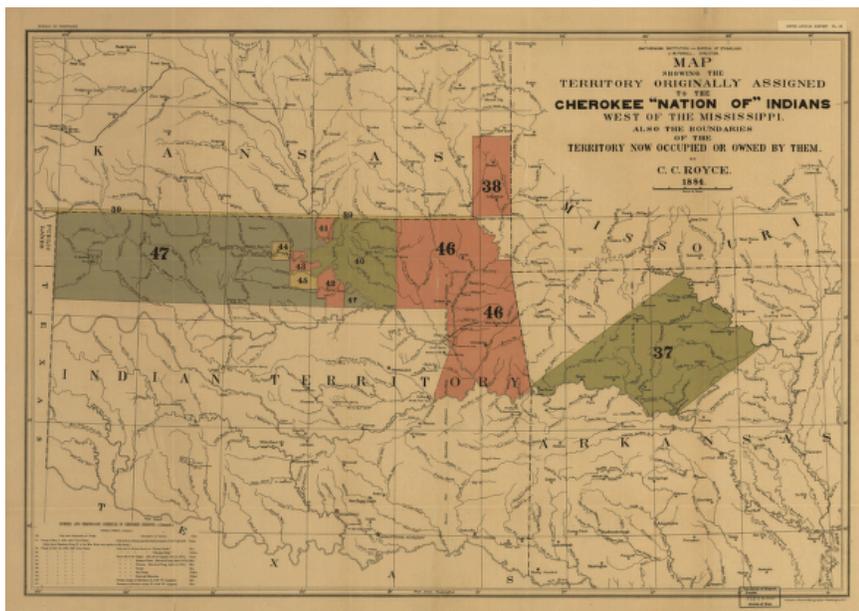
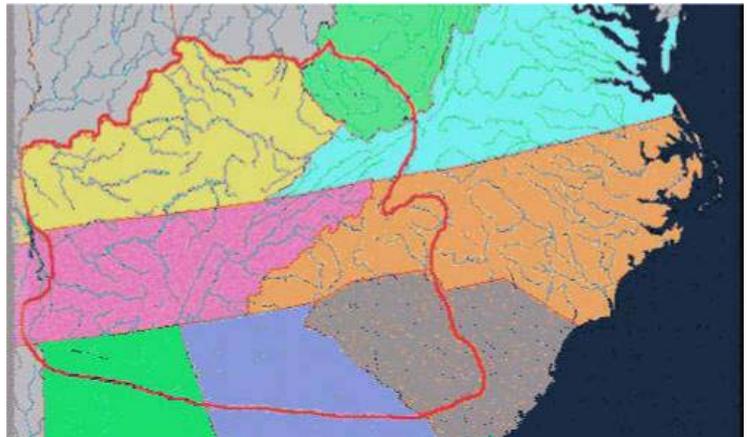
Choose a clan and draw a picture that represents the clan. Write the name of the clan in Keetoowah Cherokee underneath your picture!!

Original Homelands

The Keetoowah Cherokee originally lived in the Southeastern part of the United States. The mother town, where the sacred fire first and still resides, is called Kituwah. The mound where the Townhouse and Fire were located is still there. It is near Bryson City, North Carolina. The Cherokees were divided into two factions, the Upper Towns and the Lower Towns. The majority of Keetoowahs which came to the area that is now called Arkansas under a Treaty with the United States in 1817. Some had come before that, though.

In 1828, ten years before the Trail of Tears, the Western Cherokees (or Arkansas Cherokee, Old Settlers, or Keetoowahs), were then moved by another Treaty in 1828, to the area where we are now. When the Cherokee nation that had remained in the East was moved on the Trail of Tears in 1838, the Treaty said that they were to join the Western Cherokees.

The states that were originally Keetoowah Cherokee homelands are: Tennessee, Georgia, Virginia, West Virginia, North Carolina, South Carolina, Alabama, and Kentucky. We then moved to what is now Arkansas, and then in 1828 moved to what is now Oklahoma. We also had lands in Kansas, but not for very long.



Draw a line showing all the areas the Keetoowah Cherokee have lived in.

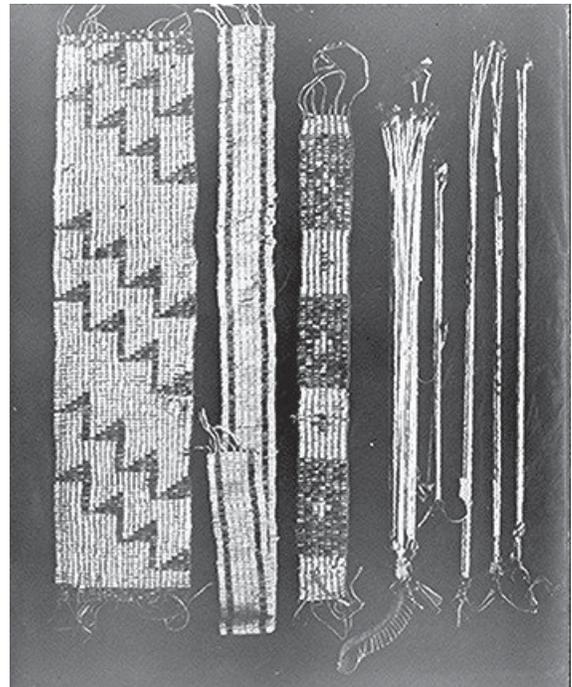


Make a map of the area you live in, and show the closest town.

Wampum Belts

Ancient Keetoowah law, government and religion were officially recorded in wampum belts. Wampum is the name for beads that are made from a certain part of a shell. The common colors for wampum is purple and white. Sometimes, wampum beads were used as money between Native Americans and traders. Belts, which recorded historic events or agreements were exchanged between the people making the agreement or participating in the event.

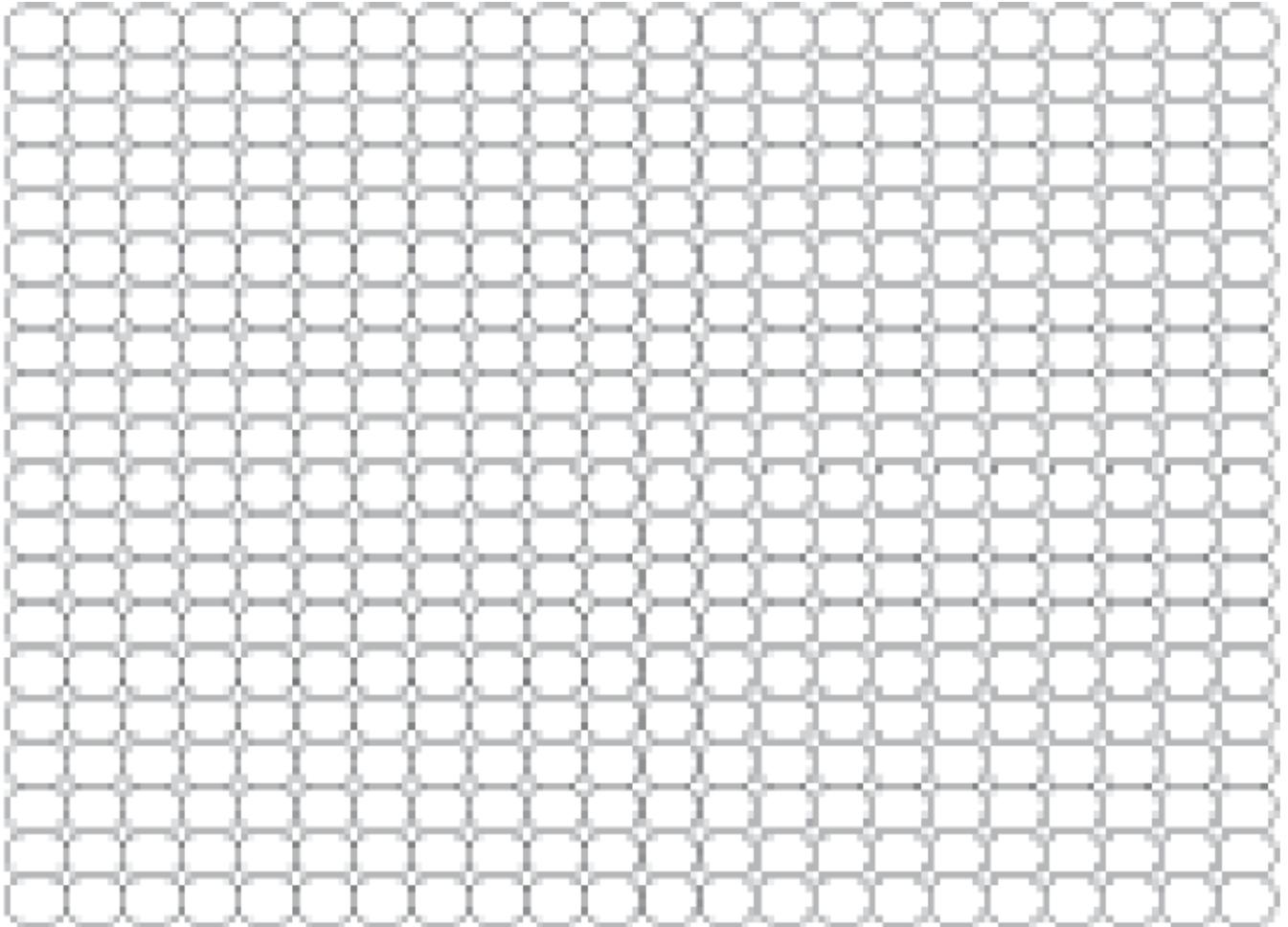
Sacred Wampum Belts, which were woven of wampum shells to record the history, tradition and laws of the Keetowah and Cherokees in general. The Wampums are believed to have a special power within themselves, and are guarded very carefully to this day by religious leaders of the Nighthawk Keetoowahs.



The wampum belts above are not the Sacred Keetoowah belts, but belong to the Iroquois people. You can see the different sized and designs....all which mean something.

Above is one of Nighthawk Keetoowah Chief Redbird Smith's sons displaying the Sacred Keetoowah Wampum Belts, which tell the story of the Keetoowah People and the laws from the Creator.

Design your own wampum about something important to you. Under your wampum, tell us what the meaning is.



Keetoowah Cultural Quiz

A CHANCE FOR DISCUSSION AND LEARNING!

A long time ago, what kind of houses did Keetoowah Indians live in?



A long time ago, what did Keetoowah Cherokee men wear on their heads???



Who was a Keetoowah Cherokee Indian Chief??



How do you say 'hello' in the Keetoowah Cherokee language??

- a. how b. ola c. osiyo d. kanichiwa

The present Chief of the Keetoowah Cherokee is:

- a. George Bush b. Sammy Still c. George Wickliffe d. Chief Runningwater

What question do YOU have about Keetoowah Indians?????



The seal of the United Keetoowah Band is not only beautiful but full of meaning and history. The seal is composed of 30 seven pointed “fires” which depict the 30 original Keetoowah towns in the old country of the Southeast. The main Mothertown was called Kituwah.

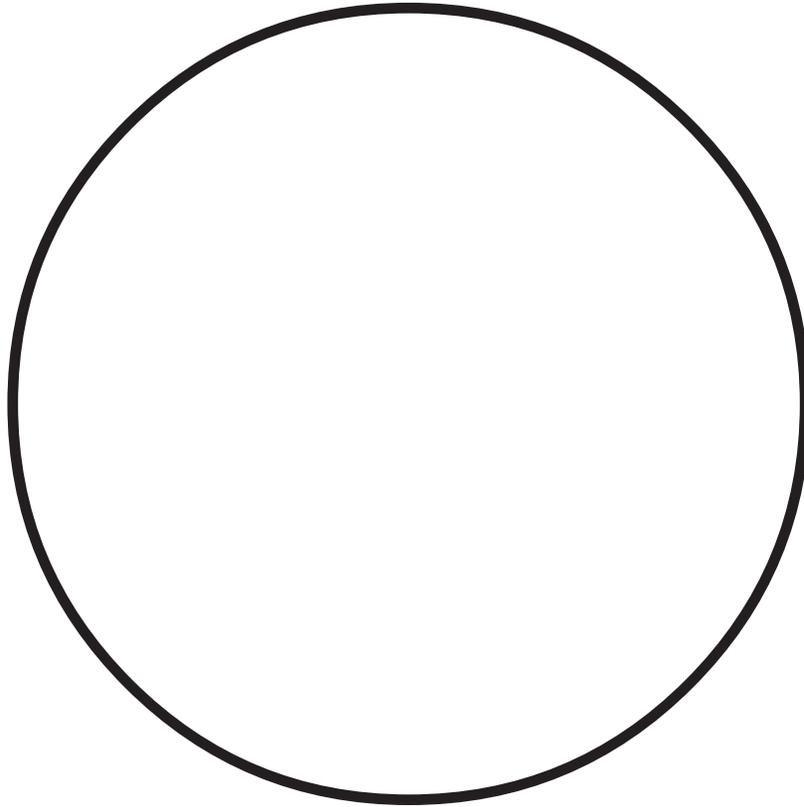
The center is a fire which represents the fire which continues to burn. The seven points of the fire portray the seven clans. The four stars outside the circle of colorful rings portray the four cardinal directions. The stars stand on two of their points, so that they are even and balanced. The Elders say that any other star standing on just one point is a desecration to the Mother Earth, and would eventually fall over as it cannot stand on one point.

Symbolizing peace is the white background. The colors within the circle are representative of the colorful history of the Keetoowah people.

Strength of the Keetoowah People is illustrated by the Oak leaves in the center of the seal surrounding the burning fire.

The seal was designed in 1968 and revised in 1991.

**Create your own seal that represents you, your family, or your community.
Write it's meaning underneath.**



Keetoowah Cherokee Syllabary

ending sound in each column

	ah	eh	ee	oh	oo	uh
<i>Beginning Sound</i>	D _a	R _e	T _i	Ꭰ _o	Ꭱ _u	i _v
	Ꭶ _{ga} Ꭷ _{ka}	Ꭲ _{ge}	Ꭳ _{gi}	Ꭴ _{go}	Ꭵ _{gu}	Ꭶ _{gv}
	Ꭸ _{ha}	Ꭹ _{he}	Ꭺ _{hi}	Ꭻ _{ho}	Ꭼ _{hu}	Ꭽ _{hv}
	Ꭾ _{la}	Ꭿ _{le}	Ꮀ _{li}	Ꮁ _{lo}	Ꮂ _{lu}	Ꮃ _{lv}
	Ꮄ _{ma}	Ꭰ _{me}	Ꭱ _{mi}	Ꭲ _{mo}	Ꭳ _{mu}	
	Ꭰ _{na} Ꭱ _{hna} Ꭲ _{nah}	Ꭳ _{ne}	Ꭴ _{ni}	Ꭵ _{no}	Ꭶ _{nu}	Ꭷ _{nv}
	Ꭵ _{qua}	Ꭸ _{que}	Ꭹ _{qui}	Ꭺ _{quo}	Ꭻ _{quu}	Ꭼ _{quv}
	Ꭶ _{sa} Ꭷ _s	Ꭸ _{se}	Ꭹ _{si}	Ꭺ _{so}	Ꭻ _{su}	Ꭼ _{sv}
	Ꭴ _{da} Ꭵ _{ta}	Ꭶ _{de} Ꭷ _{te}	Ꭸ _{di} Ꭹ _{ti}	Ꭺ _{do}	Ꭻ _{du}	Ꭼ _{dv}
	Ꭰ _{dla} Ꭱ _{tla}	Ꭳ _{tle}	Ꭴ _{tli}	Ꭵ _{tlo}	Ꭶ _{tlu}	Ꭷ _{tlv}
	Ꭶ _{t^sa}	Ꭸ _{t^se}	Ꭹ _{t^si}	Ꭺ _{t^so}	Ꭻ _{t^su}	Ꭼ _{t^sv}
	Ꭶ _{wa}	Ꭸ _{we}	Ꭹ _{wi}	Ꭺ _{wo}	Ꭻ _{wu}	Ꭼ _{wv}
Ꭸ _{ya}	Ꭲ _{ye}	Ꭳ _{yi}	Ꭴ _{yo}	Ꭵ _{yu}	Ꭶ _{yv}	



The first to read and write with the Syllabary was Sequoyah's daughter, Ayoka. Sequoyah and Ayoka were charged with 'witchcraft and sorcery' due to the miracle of making leaves of paper to talk.

A group of warriors were brought in and Ayoka, being in a separate area, communicated back and forth over the distance with her father, until the warriors and others were convinced that the symbolism represented 'talking.' After the trial ended, the warriors asked Sequoyah to teach them, too. Before long, the knowledge of reading and writing the Keetoowah Cherokee language had spread far and wide.

The syllabary was not completed until Sequoyah, along with other Keetoowahs, had migrated to what is now Arkansas. In 1821, he traveled to the Cherokee Nation back east, and presented the syllabary to Cherokees living there. After returning home to the Keetoowahs in 1822, he focused much of his time teaching the Keetoowah Cherokee written language.



Brief Keetoowah Cherokee History

for Parents and Older Students

● **Keetoowahs** have always been known to be the most traditional and conservative of the Cherokees, holding on to the old ways of their ancient ancestors. "The Sacred Fire of the Keetoowah is said to have burned since the morning of creation. Keetoowahs are the keepers of Cherokee tradition," said Cherokee Senator George Waters from Vian (Keetoowah - The Eternal Fire, Maggie Culver Fry, Oklahoma Today Magazine, Vol. 14, 1964).

● While all Cherokees originated in the southeastern states of Georgia, Alabama, Tennessee, North Carolina and South Carolina, archeologists say the Keetoowah Cherokee families began migrating to a new home in Arkansas by the late 1790's (ATU Research Station, University of Arkansas).

● In 1808, while still living in the southeast, a delegation of Keetoowah traditionalists asked the U.S. President to divide the Cherokee Nation and protect those Cherokees of the lower towns who wanted to live a traditional life. On January 9, 1809, the President allowed the lower towns to send an exploring party to find suitable lands in what is now the state of Arkansas. The Keetoowahs asked to move onto vacant lands owned by the U.S. between the Arkansas and White Rivers so that they could continue their traditional Cherokee life.

● In 1817, the United States ceded the Arkansas lands to the Keetoowah people, then known as the Western Cherokees and later called Old Settlers, in exchange for equal amounts of land that they had occupied in the southeast. Nearly 4,000 Keetoowahs moved west and through the Treaty of 1817, acquired their own separate territory, federal recognition and organized a regular government.

● In 1828, dissatisfied with the intrusion of whites on their Arkansas lands, the Keetoowahs signed a treaty with the United States to move further west. This treaty ceded nearly 7 millions of acres to the Keetoowahs, now officially known as Western Cherokees. The Treaty of 1828 permitted the Keetoowahs to move to what became known as Indian Territory a full ten years before the forced removal of the citizens of the Cherokee Nation over the now infamous Trail of Tears. The Keetoowahs, now called Western Cherokees, adopted a constitution and regular government while their eastern brethren began their struggle to remain on the traditional Cherokee homeland in the southeast.

● In 1833, the United States signed yet another treaty with the Western Cherokee, settling a boundary dispute between themselves and the recently relocated Muscogee Creek Nation. This treaty fixed the boundary of the Western Cherokee Nation and settled other differences the Keetoowahs had with the United States. A short period of peace for the Keetoowahs ensued, but was not to last, as they were joined in 1837 by the Treaty Party, so called because they had signed the now infamous 1835 Treaty of New Echota which caused the Trail of Tears. The remainder of the Eastern Cherokees relocated onto Keetoowah lands in 1838-39, forced there by the United States. The Western Cherokee or Keetoowah government protected their land rights by including a provision in the Treaty of New Echota recognizing the Western Cherokee government.

● In 1839, following much discontent among all parties of Cherokees now living on Keetoowah lands, the Western Cherokee Nation signed a pact with the Eastern Cherokees and the Treaty Party to join together as one people. On September 6, 1839, the formerly separate branches of the Cherokee family once again became one people under a new

Constitution. This did not end the bitterness between the Treaty Party and Eastern or Immigrant Cherokees and many murders took place in the Nation between them, with the Western Cherokees, now called Old Settlers, caught in the middle.

● The Western Cherokees did not simply disappear. On April 20, 1858, they met to organize and take charge of the Cherokee government at large. Bud Gritts was appointed to create the plan. The Cherokee people were informed of the plan and a formal convention was held the following year and a Constitution was adopted on April 29, 1859. The Keetoowahs continued to play a major role in Cherokee politics. Their votes were instrumental in electing every principal chief until their political power waned following the election of Joel Bryan Mayes as Principal Chief in the 1880's. Mayes's most powerful statement was, "This is no greater service for the mixed blood, than to serve the interests of the full blood; after all, their interests are the interests of us all."

● The Keetoowah people, formerly Western Cherokees or Old Settlers, continued to survive as a political body through the Allotment period which they vigorously opposed into Oklahoma statehood. Over ten years of BIA organization work in the 1930s through 1946 led Acting Secretary Abe Fortas to find that the Keetoowahs were the only continuous organized politic body to truly represent the Cherokee Tribe. Fortas endorsed the "Stigler" Act in the United States Congress leading to Congressional recognition as the United Keetoowah Band of Cherokee Indians in Oklahoma (UKB). Other groups of Cherokees were instructed by the Interior to organize under the UKB if they wished to obtain lands and be recognized by the federal government.

● The Keetoowah people ratified their Constitution/By-Laws and Federal Corporate Charter on October 3, 1950. The Constitution specifically acknowledges Treaty Rights, Geographic Boundaries (the Old Cherokee Nation), enabling legislation, courts and a provision related to land. The UKB's ownership of all unallotted lands was expressly recognized in the Charter. The UKB is the only Cherokee Tribe in Oklahoma whose constitution contains these rights and issues. By 1963, the BIA began using the UKB as a conduit for federal funding to the Cherokees, as they were the only Oklahoma Cherokee entity organized according to federal statute. For about five years, the Keetoowahs were instrumental in negotiating with the federal government for funding of such projects as the modernization of rural Indian homes, health clinics, the new IHS hospital in Tahlequah, and the funding of the tribal complex.

● The Keetoowah people began facing battles for the next fifty years with the mighty lobbying power of Cherokee Nation Chiefs starting with WW Keeler. The UKB originally had a one-half blood degree requirement and Keeler began a foundation to serve and transact business for other Cherokees and those of less blood degree, eventually leading to the recognition of the Cherokee Nation of Oklahoma. With no money and no lobbying power, the UKB was quickly targeted by CNO Chief Ross Swimmer and the lobbying for termination of the UKB began.

● The UKB is strong with 12,000 members in Northeastern Oklahoma. They have an enrollment requirement of one quarter Cherokee blood and the majority of the members still speak the traditional language they have carried from their former homeland. "The Keetoowahs have been so vilified, and lied about that we appreciate how hard it is to put us right in the minds of the people," Chief Sam Smith (Redbird Smith's oldest son) May 16, 1903.





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