

GWY O'hZPPO'A

JZOWOT

DFGVQWY GA ASWY Dc OF RVB

O'OFWSTL

DFY THQ

SMY JYQWY

ShHAW YP

GF THQ

hAWA O'h

hH YSF4M JVTG JCGWOT ADQ

GLCGWJ D'h JAWPT.

LPT, ASWFH

S4M8 1966

CHEROKEE STORIES

by

Rev. Watt Spade and Willard Walker

with the help of

Alec England

Lizzie England

Juanita Crittenden

Johnson Tehee

Sam H. Hair

Pictures by Jim Redcorn

Tahlequah, Oklahoma

June, 1966

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ᄀᄀ ᄀᄀᄀᄀ ᄀᄀᄀᄀ ᄀᄀᄀ ᄀᄀᄀ ᄀᄀ ᄀᄀᄀᄀᄀ ᄀᄀᄀᄀ-  
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 ᄀᄀᄀᄀ ᄀᄀᄀᄀᄀᄀᄀᄀᄀ ᄀᄀᄀᄀᄀ ᄀᄀᄀ ᄀᄀᄀ ᄀᄀ. ᄀᄀᄀᄀ ᄀᄀᄀᄀ  
 ᄀᄀᄀᄀ ᄀᄀ ᄀᄀᄀ ᄀᄀ ᄀᄀ ᄀᄀ. ᄀᄀ ᄀᄀᄀ ᄀᄀᄀᄀ ᄀᄀ ᄀᄀ ᄀᄀ.

මෙම ධර්ම ලේඛන අතර ඇති ඉන්ද්‍රියයන් මගින් දැනට  
පවතින ආකාරයට සමාජයේ, ධර්මයට අනුකූල  
වශයෙන් පවතින විට එහි අඩුවීම හේතු වන  
විදි වනු ඇත. ආදායම ලබාදීම හේතු වන.

එමෙන්ම ආධුනික වශයෙන් ජීවත් වන, පවතින  
විදි වනු ඇත. එහෙත් ධර්මයට අනුකූල වන  
විදි වනු ඇත. ධර්මයට අනුකූල වන විට  
ආධුනික වශයෙන් ජීවත් වන විට එහි අඩුවීම  
හේතු වන. ධර්මයට අනුකූල වන විට එහි  
අඩුවීම හේතු වන. ධර්මයට අනුකූල වන  
විදි වනු ඇත. ධර්මයට අනුකූල වන විට  
එහි අඩුවීම හේතු වන. ධර්මයට අනුකූල  
වන විට එහි අඩුවීම හේතු වන.

එමෙන්ම ආධුනික වශයෙන් ජීවත් වන, පවතින  
විදි වනු ඇත. එහෙත් ධර්මයට අනුකූල වන  
විදි වනු ඇත. ධර්මයට අනුකූල වන විට  
ආධුනික වශයෙන් ජීවත් වන විට එහි අඩුවීම  
හේතු වන. ධර්මයට අනුකූල වන විට එහි  
අඩුවීම හේතු වන. ධර්මයට අනුකූල වන  
විදි වනු ඇත. ධර්මයට අනුකූල වන විට  
එහි අඩුවීම හේතු වන. ධර්මයට අනුකූල  
වන විට එහි අඩුවීම හේතු වන.





## THE KILLER

Before they made the Cherokee Nation a part of the state of Oklahoma, back in 1907, the Cherokees ran everything themselves. They had their own courts, their own school system, and their own legislature. The Cherokee legislature did everything in two languages, Cherokee and English; and there used to be interpreters to translate everything from one language to the other. These interpreters were much respected by the people, because they could talk well in both languages and because what they said was true. One of these interpreters was a man called Ned Christy. He was a good and honest man; but he got into a lot of trouble because he never walked away from a fair fight.

My mother told me about him. She was Ned's own sister. My mother was ten years old in 1889. That was when Ned got into trouble. He met a U. S. Marshal at that little branch that runs between the college and Tahlequah. There wasn't any bridge then, just a plank for people to go across on. Ned was going into Tahlequah, where he lived when the legislature was in session. He met the marshal coming out of town. He told my mother that the marshal came down to the branch, where Ned was getting a drink, and cussed at him and then drew and fired at him. He didn't hit him though; and so Ned fired back and killed that marshal.

Ned figured the laws at Fort Smith would come after him, so he went back in the hills near his father's place over near Bidding Springs. The

laws came after him all right; Ned had to stay on the scout all the rest of his life. They arrested another man, Ned Gritts, and tried him for the killing; but they let him go, because Ned Christy told everybody that he had shot that law in self defense.

About that time Ned's aunt, Nanny Dick, testified in a whiskey trial against a man named Booger Sanders. Booger went over and shot Nanny Dick, although she was carrying a baby at the time. She died of the wound about a year later. Ned told my mother that some day they would get even. A little while after that there was a big dance at a house near Bidding Springs. Booger Sanders went over there and shot the place up and ran everybody off. Everybody except Ned. Ned went in there with Booger and they went for their guns; and Booger Sanders was killed.

A while after that the laws came up on Ned's house and they had a gun fight. They shot Ned through the head and he wounded one of them. Then the laws set his house afire; but the neighbors carried him out and took care of him. The people around there liked Ned and always tried to tell him when the laws came around.

Then one time Ned was camped near a big pigeon roost near Vian where people used to go to shoot pigeons. A man named Wilson Plone was camped near there too. He was part Cherokee and part Mexican and was a gun fighter who had heard all about Ned and wanted to shoot it out with him. When he heard Ned was down there, he got his Winchester and said he was going out to kill Ned

Christy but Columbus Crittenden heard him and went over to Ned's camp and told him about it. So when Plone rode up with his winchester Ned levelled down and shot him out of the saddle with his pistol.

There was another gun fighter in Fort Smith that wanted to shoot it out with Ned, but Ned kept away from him until they happened to meet on the road one day. That man asked Ned if he was Ned Christy. Ned said, "Yes, I'm Ned Christy". Then the man cussed at Ned and went for his gun. They were both on horseback and shooting wild, but finally Ned broke that outlaw's shooting arm and made him turn and run. Ned kept right on shooting though, and killed him before he got away.

After Ned had been scouting for two or three years, a big bunch of laws and soldiers came out from Fort Smith and got up around his house in the night. They had a cannon that would shoot right through that log house. The fighting started at daybreak and didn't end til the next morning. The laws went up to the house, pushing a wagon full of rails in front of them, and threw some dynamite inside and set the house afire. There wasn't any wind, and the smoke drifted down along the ground around the house. Ned was out of ammunition, so he ran out through the smoke, trying to get away. There was a little old law hiding behind a tree out there. He let Ned run right by him and then shot him in the back of the head.

My mother was only thirteen then. She said that Ned was a good man and never went looking for a fight. But he had killed four men who were fixing to kill him; so they kept after him until they got him.

DhB0a S0Vi D0 DNgLE J4aJ

A0Y hFRY DhGWY H0a 0hP S0ViT. 0hZ TBT hSJ FS4aJ qP0WAT 0a D4 WP S0Vi 0L0L0a YW FS4aJ0FT. H0aZ FR B0 WP 0SVD YW SBhLJ F4 DS4aVJ FRT. 0aZ B0 FS4aW0 00R0 DhGJ0E WFL 0FR J0V0VJ. 0L0aEZ AD DhGLS0 S0C0a D0J0ET. 0aY D4 TG0J 00h0D0 D0 0ZBYSq0 D0 4MJGhFT D0 0F00 D0 D000S4J hS0VD.

H0 TG0JJ DhGLE 0MVT S0PA 0hCJ D0h Jh000L0J0 Ghh 0VPS. hS0Z 0F0RY Jh000L0J0 TE0 000. 0aYZ DhGLE J00P S0L0 J4aJ JF00P. 0YZ04q 0S400 VJ0PBTbRT 0VhLq VSViT, J00GJZ VSVi S0L0 J00P. S0PBDZ TE0 J4aJ JW0Y 0GL 0LZ04q SViT. WFLZ 00PBD 4aJ hYPP DW0R 0LZ-04q SViT. KTL 00PBD 4aJ 0S0 D00 0LZ04q SViT. 000 0h00W0 DhGLE S00P0ET. AD q0RY -- 0, qW Th0S0, 0P0FL 0b, AD JSq00L0JT. SGA0 J0Yib S0ViT JV0GJZ D0h 00PT. 0 0LSP JSqL Th0hbL0JT DB FV0T.

A0JZ TG 0h VT q00Lq B0 YW 0V0G0L0 SGA0 S0ViT. 0Y0Z J00q 00PBD. 0 0S0LJD 0V0G W0JJh00 00 D0 h0LTSVE q000 0Y. 0aY00 0Y 0000 D0S0 T0JY0Y T0JY0Y.

## INDIAN NAMES AND WHITEMAN NUMBERS

In the old days the Cherokees all used to have just one name; but back when everybody had to get enrolled, they had to give two names before they were given a roll number. That was so there would be no confusion about people with the same name. Well, when people went down to enroll they would pick out just anything for a second name, because they thought it was all just some sort of whiteman's joke anyway. I guess that's how the Drywaters and Rattling gourds and Roasting gears and Nakedheads and Dreadfulwaters all got their names.

One time there was a whiteman that came and hired a crew from around here to work on a government project. We all went down to work the first morning and that whiteman had a list of roll numbers. He said he was going to read off the roll numbers and we were all supposed to give him our names, so he could write them down in his book. Well, he read out the first number and Crabgrass Gritts gave him his name. Then he read the second number, and Chickadee Augerhole gave his name. Then he read the third number and Groundhog Rooster told him his name. That was when that whiteman quit writing and said, "Now come on, you fellows, this is a serious business. I've got to have your real names to put down here; and I don't want you fooling around and stringing me along like that."

Well, after a long time we got him quietened down so he believed that all those names were

real names, sure enough. So then he called out the fourth roll number, and I don't remember now if it was Hawkshooter Pigeon or Birdtail Nofire that answered. Come to think of it, it might have been that old man Peacheater Peacheater.



## DEጵ ጋሌሶ ዐረጋ

Aጸሃ ኩዩር ልክፀፅ ልክፀፎ ልክግሃ ኩዩር ዐርካጋ  
 ዩር ዐከሬ ዐገሥዮፈሃገጠፎ ፈጋፀሬፀ ኩዩፋ ዐከሃጸፀ. ሁፅ ገገጋጋ  
 ዐክከፀፈጋ ሰክሃ ልፎ ዐከፈጋ ፀፀ ሰክገፋ. ለጊ ገፀፀፕ ገፀፀ-  
 ለጋ ዐከሰፕፕሃሃ ልፎ ሊከገጋጠፎ ጋረፀፀ ሰፀ ሃሊፈጊ ለፎ  
 ጋጊሰፀ ኩፈገፂ ለከጋፆሃፂ ልፎ ልፎ ልፎ ጋጊሰፀ ለጋጋ ለፎ  
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## THE ORIGIN OF MEDICINE

A long time ago, before the whiteman came and when the people were all full Cherokees, they had power, because they weren't all mixed with whites like they are now. One time there was a lot of sickness around and a lot of the people were dying. They didn't know what to do. But they looked around and they could see beautiful mountains everywhere and beautiful birds flying; and in the water there were beautiful fish that were good to eat, but if you took them out of the water they would die. The people thought there must be something wrong, because they were dying and yet there were good things everywhere.

After a while the people decided that there had to be someone who made all this, and they thought that they should send someone to look for Him and find out what to do about the sickness that was killing everyone. So they picked out seven wise men who had everyone's respect, honest men who wouldn't lie to them. Those men went off to the east, not knowing exactly where they were going, but looking for the One who made everything, to find out what to do about the sickness.

After a while they went over a little gap in the mountains and came to a beautiful valley with mountains all around. They went down to the center of that valley and spread out a deer hide they had that was all fixed with designs that told the story of the people. Then they took out a pipe and smoked, and they all blew smoke on the deer hide about four times.

Then pretty soon they heard the thunder rolling through the mountains all around them. It went around like that about four times. They could see the lightning flash as the thunder went around them.

Then there was a roaring up in the mountains that sounded like lions. Then the lions went all around them through the mountains about four times. They could hear the lions' feet pounding in the mountains as they went around.

Then there was another roaring in the mountains and they heard a voice say, "Who are you looking for?". And the wisemen said they were looking for the One that made everything. The voice spoke again and said, "Why are you looking for him?". They said, "There is a lot of sickness, and the people are dying. We want to know what to do for the people."

Then the voice spoke again and said, "I am the One you are looking for. I created everything. And the medicine for the sickness is everywhere you look, all around you. There is medicine in the bark of the trees, and in the weeds that have leaves and roots, and in the berries."

Then the seven wisemen went back to the people. They could see medicine everywhere they looked, all along the way.

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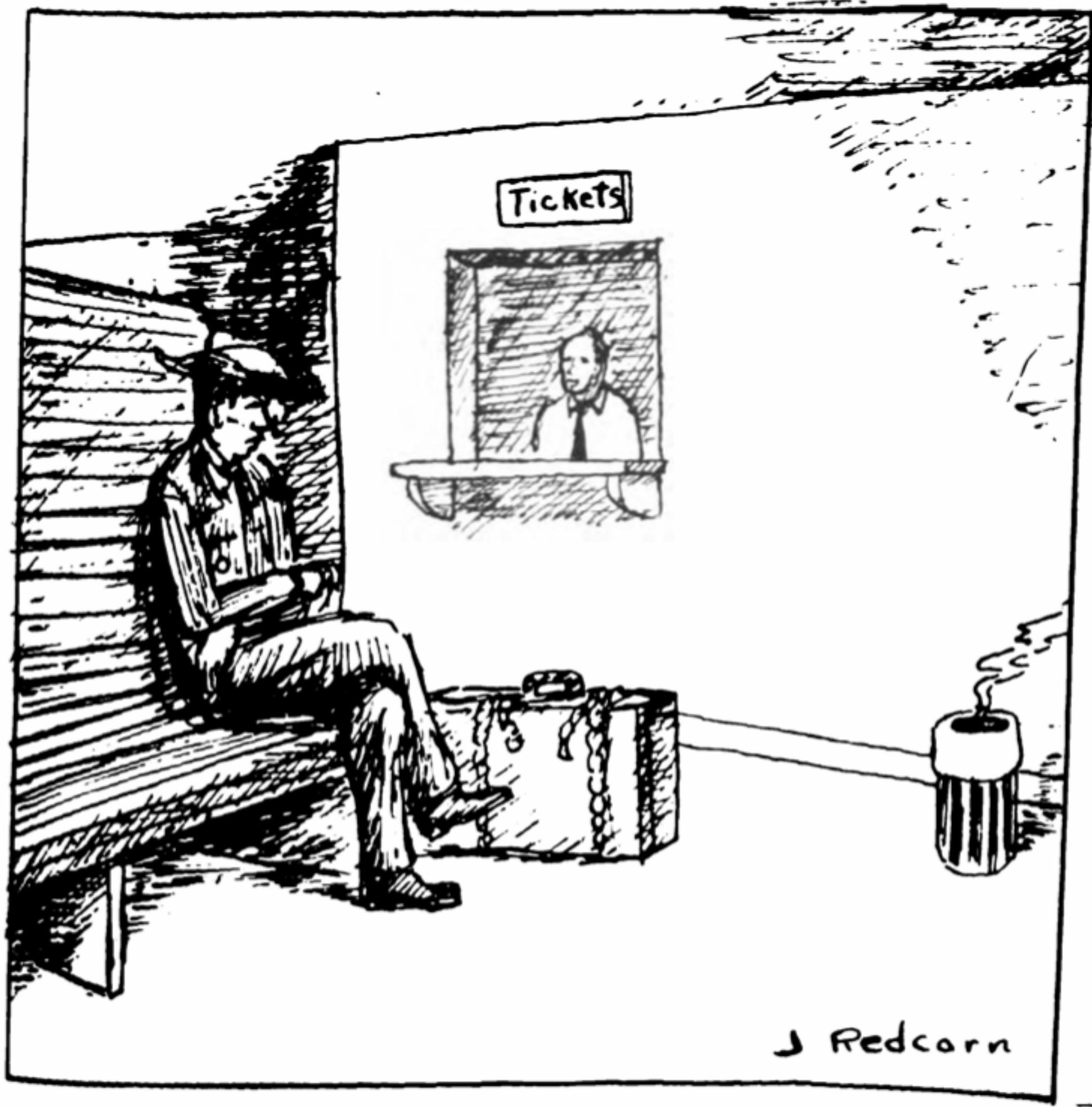
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## RELOCATION

One time I went up there to Chicago where my brother lives. Rabbit is his name. He was right there when I got off the bus. We were a little hungry so we stopped to eat on the way across town. This restaurant we stopped at was all glass on the outside, like one big window. You could see all the people eating inside. They weren't sitting down either; they were all standing up at a counter that wound all around through the place. They were standing along both sides of this counter, but they didn't seem to be talking to each other or looking at each other. It was like they were all looking at the wall.

My brother and I decided to eat at a place called Wally's Bar over near where he lives at Fullerton and Green. There were a lot of people in that place and they were all very friendly. They all seemed to know my brother too, but they called him 'Indian Joe'. I hadn't ever heard him called that.

Rabbit told me he didn't have any place where I could stay. He had an apartment, but they'd had a fire there a few days before. We went over to look at it, and I guess he hadn't been there for a few days because there was a letter from Momma on the stairs right where you come in. There was black soot on the stairs all the way up to the fourth floor, where his apartment was; and there were some Puerto Rican guys up there cleaning the place up. They had the radio turned on real loud playing some kind of Puerto Rican music.

The whole place smelled like charcoal and burnt furniture.

We went back to that place where they all called Rabbit 'Indian Joe' and I told him about the news from home. Then he told me all about the city and about Chicago Rawhide, where he works. Finally I said I didn't think I was ready to settle down there just yet. We went on back to the bus station and waited around for the bus back to Oklahoma. There were a couple of Indian guys there, and they were telling this story. They said the government wanted to put a man on the moon and it could be done all right, but nobody knew how to get the guy home again after he landed on the moon. These guys said all the government had to do was put an Indian in that rocket ship and tell him he was being relocated and then, after he got to the moon, that Indian would find his own way home again and the government wouldn't have to figure that part out at all.

Rabbit and I sure liked that story. I wonder what ever happened to those two Indian guys.

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 DhSwEt Df S9VJG Ohwt Dhwsa Oth4 T9PTBf Of-  
 LPBT VKL9T Ohwt4 OhSVwJIT TGRwWhLwJ OGJJ-  
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## THE WISEMEN

It is told that, in the early days of the Old Nation, seven wise and holy men went together to a certain valley in the mountains to seek knowledge of the future. Of all the seven clans of the nation these seven men were the most truthful, most selfless, and most heedful of the needs and well-being of all the tribe. They carried the medicine deerskin and medicine tobacco, and did all the holy things along the way. And when they came to this certain valley, they spread out the deerskin in the center and prayed, saying they came with humility, to seek truth and share it with the people. Then they blew smoke over the deerskin, each in turn, and they watched the smoke trails for a sign from God. And when this was finished, they went and prophecied to the people the marvels that had been seen; and one was that men would someday fly in the air; and another was that the tracks of the Cherokee would someday lead west to the valley of the Mississippi, never to return; and another was that there would be schools to teach knowledge to all the people. But a fourth prophecy said that in aftertimes young people would return from the schools, and point rudely to the old men of the tribe, and say they were of no account because they knew nothing.

The people considered this a long time, and wondered what great wisdom might be taught in these schools that the children should point to the old people and talk in this way.







## THE PRETTY COLORED SNAKE

A long time ago there was a famous hunter who used to go all around hunting and always brought something good to eat when he came home. One day he was going home with some birds that he had shot, and he saw a little snake by the side of the trail. It was a beautifully colored snake with all pretty colors all over it, and it looked friendly too. The hunter stopped and watched it for a while. He thought it might be hungry, so he threw it one of his birds before he went on home.

A few weeks later he was coming by the same place with some rabbits he had shot, and saw the snake again. It was still very beautiful and seemed friendly, but it had grown quite a bit. He threw it a rabbit and said "hello" as he went on home.

Some time after that, the hunter saw the snake again. It had grown very big, but it was still friendly and seemed to be hungry. The hunter was taking some turkeys home with him, so he stopped and gave the snake a turkey gobbler.

Then one time the hunter was going home that way with two buck deer on his back. By this time that pretty colored snake was very big and looked so hungry that the hunter felt sorry for him and gave him a whole buck to eat. When he got home he heard that the people were going to have a stomp-dance. All the Nighthawks came, and that night they were going around the fire, dancing and singing the old songs, when the snake came and started going around too, outside of where the people were

dancing. That snake was so big and long that he stretched all around the people and the people were penned up. The snake was covered all over with all pretty colors and he seemed friendly; but he looked hungry too, and the people began to be afraid. They told some boys to get their bows and arrows and shoot the snake. Then the boys got their bows. They all shot together and they hit the snake all right. That snake was hurt. He thrashed his tail all around and killed a lot of the people.

They say that snake was just like the whitemen.

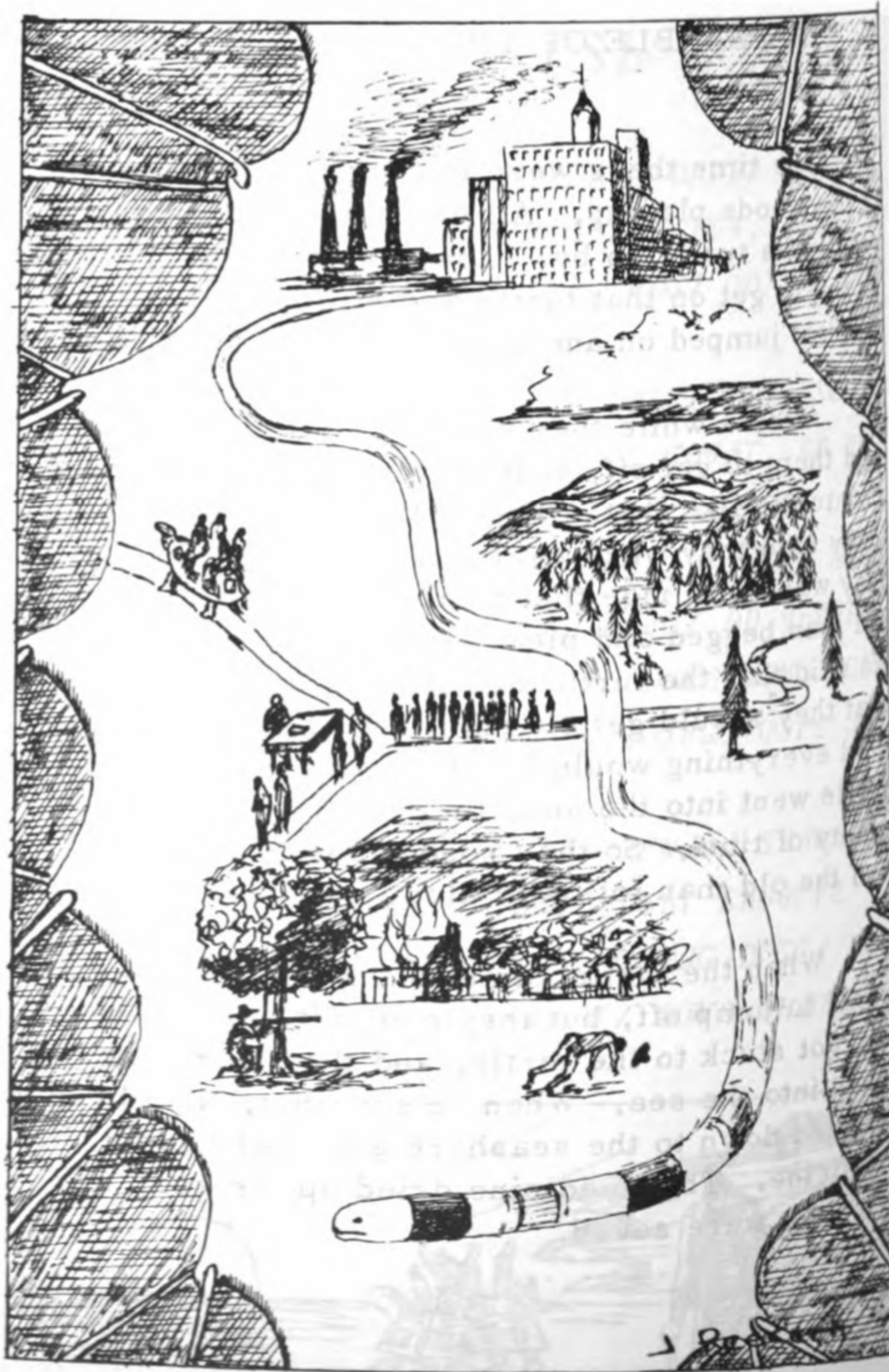


## THE PARABLE OF THE TURTLE RIDERS

One time there were four boys who were out in the woods playing. All of a sudden they saw an enormous turtle go by. The boys thought it would be fun to get on that turtle and go for a ride, so they all jumped on and went riding off to the west.

After a while they came to an old man and he told them to get off, that they shouldn't be riding that turtle like that. They didn't get off though. They said they were having a lot of fun and that they wanted to ride that turtle some more. The old man begged and pleaded with them to get off. He said that the turtle was headed for the sea and that they should get off right away; but the boys said everything would be all right, that if the turtle went into the sea, they would jump off in plenty of time. So they rode along to the west and the old man followed along behind.

When the turtle came to the sea the boys decided to jump off, but they couldn't. Their feet had got stuck to the turtle, and they were carried down into the sea. When he saw that, the old man hurried down to the seashore and made some medicine. That medicine dried up the sea, so the boys were saved.



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(If you want a copy of this book,  
write to the following address:)

Carnegie Project  
P. O. Box 473  
Tahlequah, Oklahoma - 74464

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(It is free to all speakers of  
Cherokee.)



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