

AAWY DAB DHCWY
The Cherokee People Today

NA99B DJU EHPA 9GAPT
By Albert L. Wahrhaftig

0hCI 0hWFOI
Translated by Calvin Nakedhead

ah JCGALOT LCGAPT
Drawings by Donald Vann



(795)

ADWY D/M DHCWY
The Cherokee People Today:
EhPR ASE/9 DHCWY
A Report to the Cherokee People

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By Albert L. Wahrhaftig

O/CJ O/WPOT
Translated by Calvin Nakedhead

DB TCGALOT LCGAST
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INTRODUCTION

From December 1963 until June 1965, I made a study of the Cherokee people in the Cherokee Nation. To make this study, I visited Cherokees in Adair, Cherokee, Delaware, Mayes, Muskogee, and Sequoyah Counties. I visited a great number of Cherokee families in Hulbert, Cherry Tree, Marble, and Bull Hollow. Everywhere people helped me learn. Everywhere, I made the same promise to people. I promised them that I would share everything I learned. In these pages I am making my report to the Cherokee people. This is a report of everything I learned about the Cherokee people up to June, 1965.

Hundreds of Cherokee people helped me. I cannot thank them all by name. Some people gave me a great deal of help. These people should be known to all.

I wish to thank Fines J. Smith for working as my interpreter and for introducing me to a great many Cherokees.

I wish to thank the families of Jasper Smith of Lyons Switch, Sam Doublehead of Cherry Tree, and Robert K. Thomas of Tahlequah for allowing me to live with them for many months.

I wish to thank Hiner Doublehead and Wesley Proctor for many things they did to help me.

I wish to thank Calvin Nakedhead and Isaac Pritchett for translating these pages into Cherokee.

I wish to thank Sam H. Hair for typing the pages in Cherokee.

I wish to thank Donald Vann for his drawings.

I HOW MANY CHEROKEES ARE THERE?

How Cherokees are counted

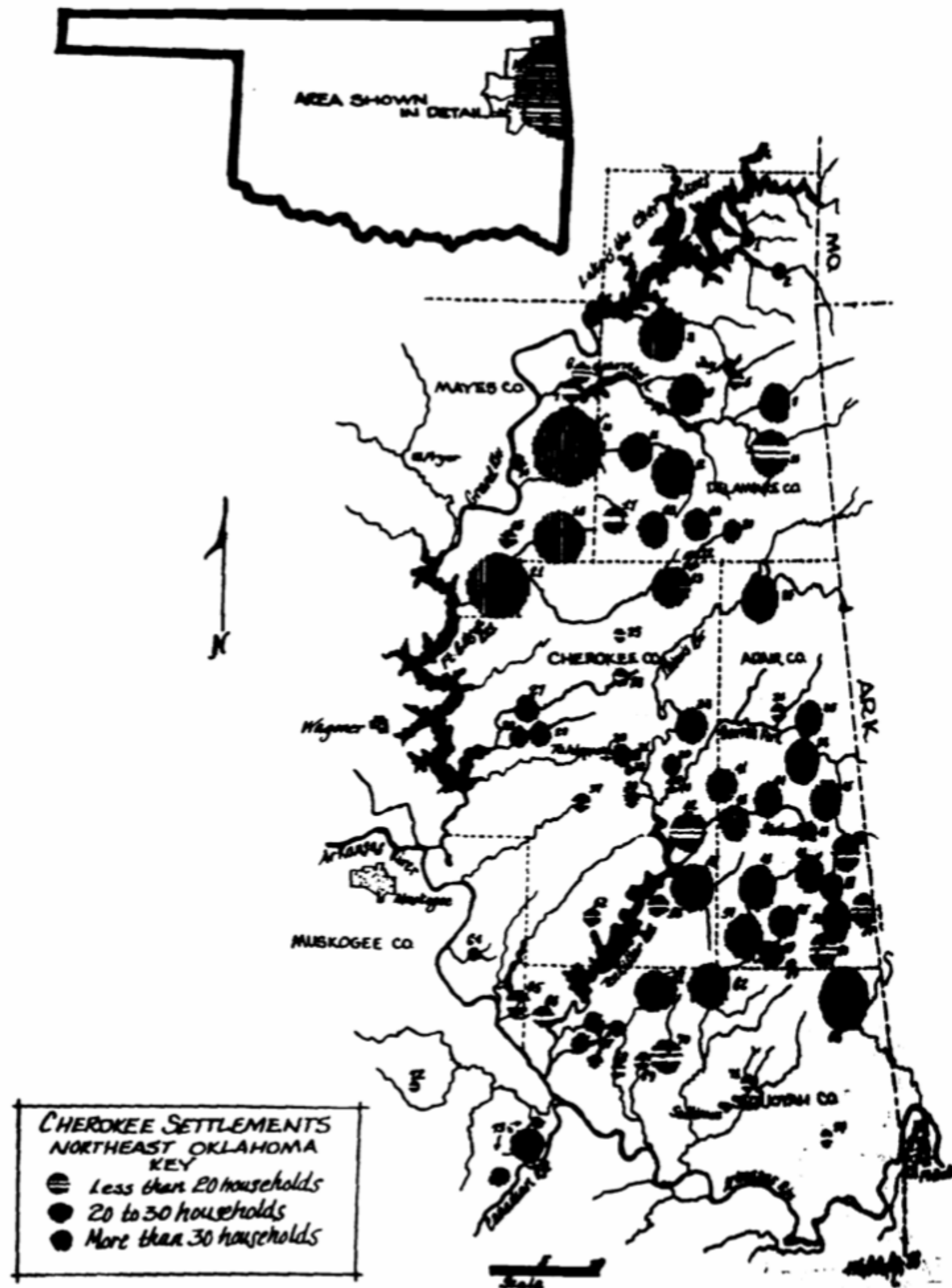
The first thing anyone would want to know about the Cherokees is how many of them there are. The Cherokees are one people, living together. A good count should include all the people who live together, sharing one way of life. Counting on the basis of a roll number, or by degree of Cherokee blood does not do this, for some people with roll numbers and some with a high degree of Cherokee blood do not share in the life of the Cherokees. In order to count the number of people who take part in Cherokee life, there has to be some way to decide who "takes part" in Cherokee life and who does not. Cherokees themselves are the best judges of who takes part in their way of life with them. Therefore the best way to count Cherokees is to help Cherokees themselves do the counting. This means that the person who counts must go to the communities where Cherokees live, find one or more Cherokees who know their community well, and ask that person or persons to name the Cherokees who live that community. If all the communities where Cherokees live are identified, and visited, and if the numbers of people who are reported to live in each one are added together, then the count of the whole tribe will be complete. This is how Cherokees were counted for this report.

How many Cherokee communities are there?

The first job was to identify all the places where Cherokees live. Almost always, a Cherokee community consists of a number of Cherokees living close to a Cherokee church house or stomp ground. The count of Cherokees was started by getting a large map and marking on it (1) all the Cherokee Baptist Churches reported in the Cherokee Baptist Association Minutes for 1963, (2) all the Cherokee Methodist Churches as located by a Cherokee Methodist preacher, (3) all the Stomp Grounds which were active in 1963, (4) all the Creek Baptist Churches within the Cherokee Nation, and (5) as many Cherokee churches of other denominations as were known at the time. Each of these places was counted as the center of a community. The finished map is included in this report. Each community is identified by a number on the map. The communities shown on the map are:

CHEROKEE SETTLEMENTS IN NORTHEAST OKLAHOMA IN 1963

<u>Number on Map</u>	<u>Name of Settlement</u>
1	Grove
2	Honey Creek
3	Drowning Creek
4	Jay
5	Brush Creek
6	Ribbon



CHEROKEE SETTLEMENTS IN NORTHEAST OKLAHOMA IN 1963 (cont.)

<u>Number on Map</u>	<u>Name of Settlement</u>
7	Spavinaw
8	Eucha
9	Piney
10	Wycliffe Creek and New Jordan
11	Kenwood
12	Bull Hollow
13	Cloud Creek
14	Salina
15	Locust Grove
16	Little Rock and Snake Creek
17	Rose
18	Leach
19	Twin Oaks
20	Little Kansas
21	Ballou
22	Oaks
23	Rocky Ford
24	Chewey
25	Johnson Prairie
26	Moodya
27	Fourteen Mile Creek
28	Hulbert
29	Spring Creek
30	Tahlequah
31	Red Oak
32	Elm Tree
33	Briggs
34	Christie
35	Old Green
36	Peavine
37	New Greenleaf
38	Park Hill
39	Welling
40	Barren
41	Wauhillau
42	Sugar Mountain
43	Echota
44	Mulberry Hollow
45	Fairfield
46	Stilwell
47	Barber
48	Lyons Switch
49	Cherry Tree

CHEROKEE SETTLEMENTS IN NORTHEAST OKLAHOMA IN 1963 (cont.)

<u>Number of Map</u>	<u>Name of Settlement</u>
50	Honey Hill
51	Salem
52	Qualls and Burnt Cabin
53	Cookson
54	Bunch
55	Greasy Creek
56	Bell
57	Oak Ridge
58	South Greasy
59	Rock Fence
60	Nicut
61	Vian Creek
62	Marble City
63	Bellefont
64	Braggs
65	Sourjohn
66	Notchietown
67	Blackgum Mountain
68	Vian
69	Sycamore
70	McKey
71	Price's Chapel
72	Warner
73	Oak Grove
74	Muldrow

How many Cherokees live in Cherokee communities?

Once Cherokee communities were placed on the map, the count of Cherokee people was started. Each community was visited, and one or more men were asked to help in the counting. The men selected were always men who spoke Cherokee, who were mature, and who had lived in the community all their lives. When possible, a preacher, deacon, or stomp ground officer was asked to help. It is hard to remember exactly how many people live in each house in a community, but is not hard to remember how many houses are occupied by Cherokees. Therefore, these men were asked only to point out the houses in which Cherokees lived. The number of houses full of Cherokees in each community was counted. Each Cherokee who helped in the count was left free to decide which people were really Cherokee.

Later, by actually counting the number of Cherokees in 100 houses, it was found that there is an average of 4.9 people per house. The number

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37--	KW DYጋIA
38--	ፀፀረከጋፍ
39--	ፀፀኮ
40--	TAJZ
41--	ፀፀፀፀፀ
42--	ፀፀፀፀፀ KLፀT
43--	TKJ
44--	JፀT
45--	LፀፀT
46--	ጋፀፀፀፀፀ
47--	TY
48--	PLፀT
49--	YWR
50--	GSPፀ
51--	4WH
52--	VRፀZ
53--	Dፀፀፀፀፀ
54--	JYጋፀፀፀ (VY)
55--	ATፀ
56--	ፀፀፀፀፀፀፀ
57--	DLፀT
58--	Jፀፀፀፀ ATፀ
59--	ፀፀፀ Jፀፀ
60--	Jፀፀፀ
61--	Lፀፀፀ ፀፀፀ
62--	Jፀፀፀፀፀፀፀ
63--	Jፀፀፀፀ
64--	SSፀፀፀ
65--	
66--	
67--	ፀፀፀፀፀ
68--	Lፀፀፀፀ
69--	Jፀፀፀፀ
70--	ጋፀፀፀፀፀ
71--	Jፀፀፀፀፀፀፀ
72--	Gፀ
73--	DLፀፀፀፀፀፀፀ
74--	Gፀፀፀፀፀ

of houses counted multiplied by 4.9 gave the total number of Cherokee people counted. In 1963, 9,500 Cherokees lived in Cherokee communities. The actual numbers are shown below:

NUMBER OF CHEROKEES LIVING IN CHEROKEE COMMUNITIES

<u>County</u>	<u>Number of houses</u>	<u>Number of People</u>
Adair	615	3012
Cherokee	420	2058
Delaware	375	1838
Mayes	244	1197
Sequoyah	243	1191
Muskogee	40	196
TOTAL	1937	9491

How Many Cherokees Take Part in the Cherokee Way of Life?

Nine thousand five hundred Cherokees live in Cherokee communities, but the number of Cherokees who take part in Cherokee life is even larger. Everyone who has gone to church in a Cherokee community or to a stomp dance has seen worshipping next to him brothers, sisters, and cousins who live away from that community but who return every weekend to worship, to visit, and to help out their relatives. These people take part in Cherokee life too, but, because they are spread out in so many places, they are hard to count.

Each Cherokee church and stomp ground is a place of worship for a number of Cherokees. If there were not enough Cherokees worshipping in any one church or stomp ground, then the fire would be moved or the church would become inactive. If a church or stomp ground is active, then a great number of Cherokees must take part in it, even if many of them have to drive from far away in order to attend. The number of Cherokees who worship at these places, whether they live close by or come from far away, is the number of people who are counted as part of Cherokee life. This was so in ancient times, when Cherokees lived in the old country and the place of worship was the center of each of the old "towns." In those days, there were an average of 200 Cherokees at each town. Today, there are about 167 active worshippers at each Cherokee church and about 245 active worshippers at each Cherokee stomp ground (This means men, women and children even if their names have not been put on the church rolls as members). In 1963 there were 42 churches in the Cherokee Indian Baptist Association, 9 Cherokee Methodist Churches, 5 Cherokee-Creek Baptist Churches, 3 Cherokee Christian churches of other denominations, and 6 stomp grounds. If each of these serves as a place of

worship for the number of people named above, then they are used for worship by a total of 11,323 Cherokees. In round numbers, about 11,500 Cherokees take part in the Cherokee way of life.

Is the number of Cherokees becoming greater or smaller?

In 1902, about 8,000 Cherokees took part in Cherokee life. Now, 9,500 Cherokees live in Cherokee communities in the Cherokee Nation, and about 11,500 Cherokees live in eastern Oklahoma and take part in Cherokee life. During the last 65 years, the total number of people who take part in Cherokee life has become larger.

It is true that many Cherokees move away from Oklahoma and never return. But Cherokees have large numbers of children. The people who move away are more than made up for in the next generation.

Because Cherokees have large numbers of children, the 8,000 people who lived in 1902 have grown to about 16,000 now. Of these 16,000 people, 11,500 take part in Cherokee life. The other 4,500 people have either moved away from Oklahoma or have cut themselves off from other Cherokees. Whether people move away from Oklahoma or not usually depends on what happens to their communities. Since 1940, many whole Cherokee communities were broken up. The Cherokee communities on Greenleaf Creek and Drowning Creek were flooded by Lake Greenleaf and the Lake of the Cherokees. Cherokees at Braggs had to move away when Camp Gruber was built. The Cherokee community at Yonkers was flooded by the Fort Gibson Reservoir. Lake Tenkiller flooded out Cherokee communities at Linder Bend and on the Illinois River Bottom. Lake Eucha flooded the Cherokee community at Eucha. This is why so many Cherokees had to leave the country. In the future, if no more Cherokee communities are broken up in this way, the number of Cherokees will grow very rapidly. There will always be a lot of people who leave to find jobs elsewhere, but each person who leaves a Cherokee community in this way is made up for by nearly two new babies. This is why even though everybody has kinfolk in California, the number of Cherokees in Oklahoma has grown.

Cherokees and White men in the Cherokee Nation

Between 1902 and 1963, the Cherokee people in Oklahoma increased in number. Even though many Cherokees had to move from their communities when lakes and dams were built, and even though many individual Cherokees had to leave Cherokee communities to work and live in other places, the number of Cherokees taking part in Cherokee life in the Cherokee Nation grew. At the same time, the number of whitemen in the Cherokee Nation decreased. From 1940 until 1963, large numbers of whitemen moved away from Oklahoma. In other parts of the United

States, the number of people in each county grew, but in Oklahoma, the number of people in Adair, Cherokee, Delaware, Mayes, Sequoyah, and Muskogee Counties became smaller as white men moved to other states. As a result, the percentage (that is, the number of Cherokees in each 100 people) of Cherokees in each county grew very rapidly.

In Adair County in the year 1940, 19 people out of every 100 were Cherokee; in Adair County in the year 1960, 23 people out of every 100 were Cherokee.

In Cherokee County in 1940, 10 people out of every 100 were Cherokee. In Cherokee County in 1960, 13 people out of every 100 were Cherokee.

In Delaware County in 1940, 10 people out of every 100 were Cherokee. In Delaware County in 1960, 14 people out of every 100 were Cherokee.

In Sequoyah County in 1940, 5 people out of every 100 were Cherokee. In Sequoyah County in 1960, 6 1/2 people out of every 100 were Cherokee. Now Cherokees are a very large part of the people in each of these counties.

Since 1963, very few whites have moved out of these counties. Some white newcomers are replacing the few people who are moving away. As a result, the number of white people in each county has stayed about the same during 1963, 1964, 1965, and 1966. During these years, and probably on into the future, the number of Cherokees in each 100 people has stayed the same.

But Cherokees are not spread evenly around each county. There are for instance, more Cherokees in the south of Adair County than in the north. For this reason, in some school districts and townships, Cherokees are a very large part of the total number of people. Also, some Cherokee communities are growing very rapidly. In these places, almost one out of every three people is a Cherokee. Here are some examples:

In Briggs Township of Cherokee County in 1940, 23 out of every 100 people were Cherokee; in 1960, 35 out of every 100 people were Cherokee.

In Hulbert Township of Cherokee County in 1940, 15 out of every 100 people were Cherokee; in 1960, 28 out of every 100 people were Cherokee.

In Bunch and Lees Creek Townships of Adair County in 1940, 34 out of every 100 people were Cherokee; in 1960, 35 out of every 100 people were Cherokee.

In Marble and Marble City Townships of Sequoyah County in 1940, 28 out of every 100 people were Cherokee; in 1960, 32 out of every 100 people were Cherokee.

In Saline Township of Delaware County in 1940, 29 out of every 100 people were Cherokee; in 1960, 38 out of every 100 people were Cherokee.

What is happening to Cherokee Communities?

The total number of Cherokee people is growing, but what about the

number of Cherokee communities?

Everybody knows that there are some places where almost all the Cherokees have moved away and only a few people are left. Some people say these communities are "dying out," but this is not necessarily so. Even though very few Cherokees live near Johnson Prairie, for example, people come to church every week, visit, and the community "lives on." Communities like this are getting smaller. At the same time, there are places where Cherokees are beginning to come together and build new communities, some of them right in the middle of town. Most Cherokee communities are "holding their own," just as they have for hundreds of years.

In all, there are 48 Cherokee communities which are staying the same size or growing slowly. There are 14 Cherokee communities which are getting very small. There are 10 Cherokee communities which are new and growing. Two hundred and fifty years ago there were about 60 to 65 Cherokee communities. Now, it appears that there will be at least 60 Cherokee communities for a long time to come. Here is the list of Cherokee communities:

CHEROKEE COMMUNITIES WHICH ARE STAYING THE SAME SIZE OR GROWING SLOWLY

<u>Adair County</u>	<u>Cherokee County</u>	<u>Delaware County</u>
Bell	Barber	Brush Creek
Bunch	Briggs	Bull Hollow
Cherry Tree	Cookson	Drowning Creek
Chewey	Elm Tree	Cloud Creek
Echota	Fourteen Mile Creek	Eucha
Fairfield	New Greenleaf and Park Hill	Kenwood
Greasy Creek	Rocky Ford	Oaks
Lyons Switch	Spring Creek	Twin Oaks
Mulberry Hollow	Sugar Mountain	Piney
South Greasy	Welling and Barren Fork	
Oak Ridge		
Peavine	<u>Sequoyah County</u>	<u>Mayes County</u>
Salem	Bellefont	Ballou
Wauhilla	Blackgum Mountain and Vian	New Jordan
	Marble City	Little Rock
<u>Muskogee County</u>	McKey	Ribbon
(none)	Nicut	Snake Creek
	Notchietown	Spavinaw
	Sourjohn	
	Vian Creek and Evening Shade	

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DhCWY ShS& 90AVS ShS&Z FR LSRCGS hSJVZ 000V 0ih 0LHG&E
 DhCWY TSLZ DhCh&E FR DCWY DP&J4 D&J4 D4Z 0&Y h0h04 F&J
 G&w 8F&T, 8LCC&w0 DhChbh 89&wY D&4 DhCWY D4Z EZLZ TF&T
 0&Y0 hS&w 0h&AJ L&V&A JhW&AJT, 0&Y 0JSP&VJ&A 0CJh GhS&-
 &AT, TSL FR 8PV 0w0 S&S& DBP FR 8G&S, 0&Y 0JSP&VJ&A D-
 CWY 8 &P&J4, D&J&S&S LS FRT 0&Y&V h00&AP 9&G hF&T hSL
 D49& FR 48 ShS& DhCWY, 0AGR& hFR& 0&SZW L&S&S.
 hSS&wYh ShS& DhCWY L&GS &A&wYh ShS& JV D& L&S&S 250 0SJB
 hFR 60- 65 8Y DhCWY ShS&T 8DZ FR 88P&J 60 hShS&P&J Dh-
 CWY D&h ShS&T.

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CWY &SSY

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 JY&JhT
 LG&W JCE
 24 TGCG&
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 D&w&wY
 0&AJ&S&T
 0BP JS&AE
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CHEROKEE COMMUNITIES WHICH ARE GETTING VERY SMALL

<u>Adair County</u>	<u>Sequoyah County</u>	<u>Muskogee County</u>
(none)	Price's Chapel	Fort Gibson Braggs Wafner Oak Grove Briartown
<u>Cherokee County</u>	<u>Delaware County</u>	<u>Mayes County</u>
Johnson's Prairie Moody's Qualls and Burnt Cabin	Grove Honey Creek	(none)

CHEROKEE COMMUNITIES WHICH ARE NEW AND GROWING

<u>Adair County</u>	<u>Sequoyah County</u>	<u>Muskogee County</u>
(none)	(none)	(none)
<u>Cherokee County</u>	<u>Delaware County</u>	<u>Mayes County</u>
Hulbert Tahlequah Red Oak	Jay Leach Little Kansas Rose	Locust Grove Salina and Pryor

II. MORE INFORMATION ABOUT CHEROKEES

In order to learn more about some parts of Cherokee life, it was necessary to visit Cherokees in their homes and ask questions. The answers to the questions were written down and added up to give the information in this report. Since there are about 1,800 homes where Cherokees live, not all could be visited. Instead, four communities were chosen. Since the four communities were at the four corners of the Cherokee Nation, what was learned about them is probably true for all Cherokees in the Cherokee Nation. More than half of the homes in each of these four communities were visited. The communities were Hulbert in Cherokee County, Cherry Tree in Adair County, Bull Hollow in Delaware County and Marble (just north of Marble City) in Sequoyah County.

Percent

There is a custom which is used when writing reports. This is to write figures in the form of so many out of each hundred. This is done when we

are counting a "mixed bag of things." For example, let us suppose we are buying apples. If 5 out of every 100 apples in the white bag are rotten, and 12 out of every 100 apples in the red bag are rotten, then we had better buy the white bag full. It has more good apples. Even when we can not count by 100's, this works out. If 10 out of 200 apples in the white bag are rotten, this is the same as 5 out of every 100. If 6 out of 50 apples in the red bag are rotten, this is the same as 12 out of 100. By changing both bags into so many out of 100, we can see that the white bag with 200 apples still has 5 bad apples in every 100, and the red bag with 6 bad apples out of 50 still has 12 bad apples in every 100 (at least, it probably would have it if it were filled with 50 more apples from the same orchard). Five bad apples in every 100 is still better than 12 bad apples in every 100. The white bag is still the better one to buy. Five out of 100 is written as 5%. The % mark means "out of every 100." This is a very useful way to write. It will be used in this report. For example, in Hulbert, as we shall see, Cherokee is spoken in 17 out of 30 houses. That is the same as 53%. (17 out of 30 is changed into 53 out of 100). In Cherry Tree, Cherokee is spoken in 19 out of 32 houses. That is 59% (19 out of 32 is changed into 59 out of 100). Since 59% is a little more than 53%, we can say that Cherokee is more often spoken in the home in Cherry Tree than in Hulbert. This short and useful way of writing will be used often in the next pages.

III. THE CHEROKEE LANGUAGE

Cherokee Spoken at home

One of the most important things to know about a language is whether it is spoken by people while they are at home. If people speak a language at home, then their children hear it and have a chance to learn it. The language children hear at home will probably be the language they learn to speak first.

The Cherokee language is spoken in most Cherokee homes. In a great many Cherokee homes, people speak to each other in both Cherokee and English. There are very few Cherokee homes where people speak only English to each other.

In Hulbert, only Cherokee is spoken in 53% of the houses, both Cherokee and English are spoken in 30% of the houses, and only English is spoken in 17% of the houses. In Cherry Tree, only Cherokee is spoken in 59% of the houses, both Cherokee and English are spoken in 34% of the houses, and only English is spoken in 6% of the houses. In Marble, only Cherokee is spoken in 72% of the houses, both Cherokee and English are spoken in 17% of the houses, and only English is spoken in 11% of the houses. In Bull Hollow, only Cherokee is spoken in 83% of the houses, both Cherokee and English are spoken in 11% of the houses, and only English is spoken in 6% of the houses. In 2 or 3 out of every 10 houses, English is spoken along with Cherokee. In most Cherokee communities, many people speak two languages instead of just one.

ICAWO-9 D42J

ADZ 92J AP2J ADW0-9 EHFk K0EΛ4, J42J JYW0-9 100 hSP2WΛE
AP2J TL49F AP2J IC2W0-9 LLGG2L AD h0'S RSW hVG2AT, 100
RSW VG2E 5 Z2L hFR0 20SPJD D0 100 RSW VG2E 12 YSF
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00J0HT.

22Y h92J 100 SJ2E 0V 2Y 8PV K2L 0hSP2Lh0F AP2J IC2J
LY4PVJT, AD 292J 200 RSW 0ΛE SSS2 10 DZ2L hF0 2Y 0-
42Y 0hSP2J4 5BTF4 100 FRT, 50 RSW AD0 YSF SSS2 6DZ2L
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JLCG2WZJ 4CGJ hY DhCWY DΛ2 30ΛLL2 17 0h3 CWY Dh0h2Y
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6L2 2RT 4PTJ FRT ADZ TG2J 0AS2J D2GJ F42J 20P2ET,

CWY S0h22J

G2APB 2F2J DV0F22J FR CWY 0AT2J hY 0Λ0R DCWY DhΛAT TGZ
B0 0GV 00h22J 2S0h4 000R JhHF 000Sh D0 00SGIT CWY D00-
Y2EJhHF DE3 0h0hB CWY, CWY 00h22J2Z hY hSLV G2J Dh0-
h2E CWY 6L2 20VPGJRT, 0AJ DhCWY LhΛE TJW EJ L0PZP2AT
CWY D0 2GΛS TCZ SVP DhCWY LhΛ 2GΛE4 Dh0h2Y, 4PTJ
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TJW CWY 2GΛSZ Jh0h2Y 100 LL2 17 T2h 2GΛE4 J0PZP2Y YW6
hY 100 LL2 55 CWY Dh0h2Y 100LL2 34 CWY 2GΛSZ Dh0h4
100 6 Dh0h 2GΛE4 JSL22JZ hY 100 LL2 72 CWY Dh0h4 D0
100 LL2 17 DE0h4 CWY 2GΛSZ 100 11 0hD 2GΛS Dh0h2Y
10 LL2 2 D0 3 0h3 TJW CWY 2GΛS Jh0h2Y.

Do young people speak Cherokee?

Many Cherokees are worried about their young people. In some places, people think the young people are not learning to speak Cherokee. In order to find out if this were so, a special count was made of the language spoken by people less than 18 years old. Most people this young are learning both Cherokee and English. If we count the language young people usually speak, these are the figures: In Hulbert, 42% speak Cherokee and English and 59% speak only English. In Cherry Tree, 55% speak Cherokee and English, 44% speak English only. In Marble 80% speak Cherokee and English, 20% speak English only. In Bull Hollow, 78% speak Cherokee and English, 22% speak English only.

Anyone can listen and hear what language a person speaks, but there is no easy way to learn what language a person knows. A person can know a language and still not wish to speak it. If a child grows up in a house where Cherokee is spoken (either all the time, or along with English), then he probably has learned at least to understand Cherokee. If we count the number of Cherokees less than 18 years old who grew up in a house where Cherokee is spoken, these are the figures: In Hulbert 67% of the children hear Cherokee spoken at home; 34% hear only English. In Cherry Tree 98% of the children hear Cherokee spoken at home; 2% hear only English. In Marble, 98% of the children hear Cherokee spoken at home, 2% hear only English. In Bull Hollow, all children hear Cherokee spoken at home.

Almost all Cherokee children understand Cherokee. About two out of three Cherokee children speak Cherokee. More children than adults can speak two languages well.

How many Cherokees speak only Cherokee?

Most children speak English. Many adults do not speak English. A count was made of the heads of households (that is, the man, woman, or husband and wife who take care of the people living in a house). In Hulbert, 40% of heads of households cannot speak English at all and 60% can speak English. In Cherry Tree, 14% of heads of households cannot speak English and 86% can speak English. In Marble, 24% of heads of households cannot speak English at all, and 76% can speak English. In Bull Hollow, 42% of heads of households cannot speak English and 58% can. Of course, this counted only people who cannot speak English at all. Many of the people who can speak English only speak very little English.

How many Cherokees speak Cherokee?

If the number of people in each hundred who speak Cherokee in all Cherokee communities is about the same as in the four communities studied,

then it is possible to say how many Cherokees in all Cherokee communities speak Cherokee. Of the 9,500 Cherokees living in Cherokee settlements, about 7,800 speak Cherokee. Of the 11,500 Cherokees taking part in Cherokee life in the Cherokee Nation, about 10,500 speak Cherokee. Since 1902, the number of people who speak Cherokee has grown. Twenty years from now, there will be at least 7,000 Cherokees who speak Cherokee, and several thousand Cherokees who understand Cherokee but do not speak it. If children who now know how to speak Cherokee but do not wish to speak it decide to speak Cherokee when they are grown, then there will be many more than 7,000 Cherokee-speaking people twenty years from now.

IV READING THE CHEROKEE LANGUAGE

Children learn to read English when they are very young. Some Cherokee children learn to read Cherokee when they are very young, but most often, Cherokees do not learn to read Sequoyah's letters until they are more than 30 years old. When a man or woman is more than 30 years old, he or she learns to read Cherokee in order to read the Bible, learn to doctor, keep records at church, and so on. There is no point counting how many people younger than 30 can read because they probably just haven't felt ready to start learning yet. Of course, if children had things to read in Cherokee, they might learn when they are young. As it is, almost one out of three Cherokees start learning to read when they are about thirty years old. The exact numbers of Cherokees over 30 who can read Cherokee are: In Hulbert, 36% of Cherokees can read Cherokee. In Cherry Tree, 43% of Cherokees can read Cherokee. In Marble, 46% of Cherokees can read Cherokee. In Bull Hollow, 65% of Cherokees can read Cherokee.

Most Cherokees learn to read Cherokee at home. Even when they learn to read Cherokee at Bible School or at a stomp ground, it is easier when someone in the home can help them. In most Cherokee homes, at least one person can read Cherokee. The exact figures are: In 40% of the homes in Hulbert there is at least one person who can read Cherokee. In 63% of the homes in Cherry Tree, 83% of the homes in Marble and 83% of the homes in Bull Hollow, there is someone who can read Cherokee.

Many Cherokees can read Cherokee. Less can write Cherokee. Only the number of people who can read Cherokee were counted.

V HOW MUCH EDUCATION DO CHEROKEES HAVE?

Median

It is very difficult to talk about something that a whole group of people does (or has) when some people in a group do it more (or have more of it) and some people in a group do it less (or have less of it). For example, if



ICWY JhAP8ay

JhAP DhLFTV FR D00YwA JhGAS JhAP8J, DhC-
 WYdyh 0wSZPG hEGwv D0SGTWA Byw hFR J00W0-9, DhCWYk hY
 13 TGSJBL F4 YW D0SGTWA ICWY JhAP8J8 0wYZ h9wJ D0S0
 DFB0 hY 30TGSJBL h09F2w0 0V DPhELF ICWY J0GTWJT, 0JSF-
 wVJwA J4FL APF JAPBJ 0SPwAT, D0 J0J Sth0i APF RJ JZ0-
 W09 J100J 0EGF D0 J0APJ 00LPE ICWY+ JAPFay 00SPwAT,
 EZ AFwJ G89V 30%+0hJP, TGSJBL h049+ CWY JhAP8ay C
 0000w0 hF4 0AGT, ADwYh 0wJ h0AGJ+ DhCWY JhAP ICWY
 JAPF hLhV+ DhLFTV FR w000 ICWY L0SGT0ET 0DZ 9wJ 0S-
 SGTD A9 hY KT 0hi DhCWY FV DSWJwA D0h0ALSGT0E ICWY 30%
 TGSJBL h09F2w0 0D 9F2w0 CWY JhAP8ay VC490 30%TG09JBL,
 +PTJ hY 36%CWY JhAP8ay FRY Yw0 JPE 43%CWY JhAP8ay FRY
 JSLh0JT 46%CWY JhAP8ay FRY JSZ 0FLPBT 65%CWY JAP8ay FR
 9h0Z DhCWY CWY JhAP8ay hY0NDR SPKS J0SGTi F4T 0WYz
 JSW0wJ hL0SGTWA D0 SJh hVJ0SGT0AT 0C D0JG 90F0L0F 00H
 S0R J0SGT0J YG hSLh00S hL09 9000 0AJ hL09 DhCWY hY FR
 0CT, CWY JAP8ay 0DZ ZS09 0S49 0SS0FR hY FR CWY JAP8ay
 +PTJ hY hY FR hL09 00VPR Yw0 JPE 63%ICWY JhAP8ay 83%
 JSZ 0FLPB 0wYZ h9wJ D4 hY RF hL09 S0VPR DhCWY ShS0T,
 00h00J DhCWY D0+, ShFVdyh D0h EGZ0GJ 0S4W CWYVJhAP8ay
 00H VS49Y,

10 people have money in their pockets, and each person has a different amount of money, how can we say how much money we might find in each person's pocket? There is no sure way to do this. What is usually done is to talk about the man in the middle of the group. Median means "in the middle of the group." Here is an example of a median: Al has \$.55 in his pocket, Bob has \$.55, Charlie has \$.20, David has \$1.00, Eddie has \$.55, Frank has \$.10, George has \$.55, Henry has \$.95, Jim has \$.55, Mike has \$.75. We line them up like this:

1. Frank.....	\$.10	
2. Charlie.....	\$.20	
3. Jim.....	\$.55	
4. George.....	\$.55	
5. Al.....	\$.55	-----this is the middle man. \$.55 is
6. Bob.....	\$.55	the <u>median</u>
7. Eddie.....	\$.55	
8. Mike.....	\$.75	
9. Henry.....	\$.95	
10. David.....	\$1.00	

The middle man has \$.55. The median amount of money these men have in their pocket is \$.55. If all these men shared their money -- that is, put it together and divided it evenly -- it would come out to about \$.55 for each. The best way to talk about how many years of school the Cherokee people as a whole have finished, or how much money the Cherokee people as a whole earn, is to talk about the median number. This is the number in the middle. Most people have the same as the median. The number of people who have more than the median is always equal to the number of people who have less than the median.

How many years of school have Cherokees finished?

Cherokees living in Cherokee communities have had very little schooling. The number of school years completed by each Cherokee over 18 years old in Hulbert, Cherry Tree, Marble, and Bull Hollow was written down and then "lined up." From this, the median number of years of school completed by Cherokees over 18 years old was found.

Cherokees over 18 years old have completed a median of 5 1/2 years of school.

Cherokees over forty years old have had less education than younger Cherokees. Cherokees over forty years old have completed a median of 4 years of school.

Cherokees now do not have much more education than they had in 1930.

AWA TB 0hD J0SGTi A0P

2023 A121 02P1 SCY SSYS 2Y hsh902L1A 000BZ TSL 0AV Sh-
 902L1A, D0. 0000T SHPF D0P2SP2A D0 SHPF 00SP2A A121
 2023 10 B0 DSW 2S4 2SHW S04G0 6B04 FR 2L00L SHG
 S04G0T, 02Y h921 2023 J1AV1 TS S9 DSW 6B04T, ADZ T20h1
 F1 02Y 29210 D8P SVY D0 2100 9E003Y DPZPV1 A-P: JVTU
 5 5 SGT 00G0T IT 02Y 55 SGT CP 20 90 100 2L 55 T0Y10
 Ch 55 PhW 95 hH 55 22S 75 AD 0V 2S0L DSW JhP,

T0Y	10	
CP	20	
hH	35	
Ch	55	
DL	55	D8P SVY D2S2
IT	55	
R1	55	
22Y	75	
PhW	95	
90	100	

D8P SVY 55 hSW hSL TS14 TEL9, 29920hW TS14 DSW 55
 2SHW Dh6B04 hSL AD DSW SCh0A 29920 55 2hY0S,
 02Y2 h9210 AD0 A0P Jh210A 200ZP DhCWY D0 hSL DhCWY FR
 TS DSW D0L42E Sh902L1A0T 02Y0 TG21 20ZPW D8P0 SVY 02P1
 2hSP2L 02Y D8P SVY 00ZP2A 0AV 000 B0Z EGLS000T 0000T
 02Y0 TSL 0AV 0h1 D0 0AV 0VP2AT, 02Y0 h921 02Y2 hEGLS2-
 21 DZ D8P SVY 0Z Jh902L1A T2W4 Gh2Gh2W hSLV TS14
 0hSP210AT,

AWA J0T1BL J0SGT21 Sh21L DhCWY.

ADZ 20S0 DhCWY ShS0 hL1A SHP J0SGTi F1T ADZ 9P200Y 2S-
 49 18 TG0S1BL 0C 9G00T Jh210A L0SGT2E 4P11 hY YW2 JPET
 JSL221Z J0Z 0FLPB 02Y ZS0AW, h00W0Y, 042Y hVCGG2L DhC-
 WY DhCWY 18 TG0S1YL 0C 9G00T, 5 J0T1BL J0SGTi 2SV0FRY
 DhCWY 40 TG0S1BL R2Y1PY A0P J0SGTi FR Dh00FZ FRT, DCWY
 40 TG0S1BL 0C9G00T, 4 J0T1BL J0SGTi FR 2SV0FRY DhCWY,
 DCWY A9 hY 0 GAJ J0SGTiA 2Y 1930 h1RT 1933 J0T1BUJR DhC-
 WYL0SGT2E 3TY J0T1BL L2112EY, 1952 J0T1BUJR 22Y J0T1BL L-
 2112E LSGT2ET, 1963 5D8P J0T1BL L212E LSGT2ET TGP DL4
 DhCWY ShS0 J1A J1P1 Jh210A, TGP DL4 DhCWY A9 200 100
 0h1 DhCWY DL2 G4SC 40 204 J1P1 Jh210A F21 0h1A A0P
 Jh021 204 DhCWY ShS0T,

In 1933, Cherokees finished a median of about 3 years of school. In 1952, Cherokees finished a median of about 5 years of school. In 1963, Cherokees finished a median of about 5 1/2 years of school.

Very few Cherokees living in Cherokee communities have finished the 8th grade or gone beyond it. Only 40% of Cherokees finished the 8th grade. There are not many educated Cherokees living in Cherokee communities.

What happens to educated Cherokees?

Younger Cherokees have finished more school than older Cherokees. Cherokees older than 40 have finished a median of 4 years of school. Cherokees between 30 and 39 years old finish a median of 8 years of school. Cherokees between 20 and 29 years old finish a median of 10 years of school. Cherokees 18 and 19 years old finish a median of 11 years of school.

Many educated Cherokees do not stay at home and live in Cherokee communities. Cherokees with a good education move away from Cherokee communities. Cherokees between the ages of 20 and 30 years old who have moved away from Hulbert, Cherry Tree, Marble and Bull Hollow have finished a median of more than 12 years of school. One reason why the median number of years of school finished by people living in Cherokee communities is very low is that the Cherokees who have the most education move away. This is probably because it is hard for Cherokees with a good education to find good jobs at home.

How many Cherokees can read English?

Usually it takes four years of school before a person can read English well. Only 58% of Cherokees have finished this much school. Nearly half of the people living in Cherokee communities cannot read English well. In the last thirty years, the number of Cherokees living in Cherokee communities who can read English well has not grown fast. In 1932, 62% of Cherokees living in Cherokee communities could not read English well. Now, 42% of Cherokees living in Cherokee communities cannot read English well.

Do Cherokees have more education than other Indians?

Indians living in Indian communities in all the Five Civilized Tribes have finished about the same amount of school. Cherokees and Choctaws have finished about the same number of years of school. Creeks and Seminoles have finished about 1/2 year more school than Cherokees and Choctaws. Chicasaws have finished about 1 more year of school than Cherokees and Choctaws. There is not much difference in the amount of school finished by Indians anywhere in eastern Oklahoma.

SV DOPAJA AMP JHOTAL DHCWY

Dhotal DHCWY OAJ JOSGTIAJ SHATL JHSBPF FRT, AB KY BO
 40TG9JBL 4YV JSJBL JSGTI FRT, DCWYDYH 39 TGOSJBL GAI
 8JSJBL JSGTIA FRT, DCWY 20-29 GAI 10 JSJBL JSGTIA FRT
 DCWY 18 Dc 19, 11JSJBL JSGTIA FRT, OAY OJSPAVJAY
 DHCWY AMP JHOTAL DOLOLA OGLH GHFT JHOTALAIT DHCY 20
 Dc 30TGOSJBL GAI OOLOL 4PTJ FR YWA JPE JSLHAI JSZ
 OFLPBT, 12 JSJBL JHOTAL Fc LOSGTAE Dc TSL OAVT OJSP-
 AVJ HSAVE KY DSGTIAJ DHCWY SHSET, AMP JHOTAL Dc JH-
 BOTAL 4P OGLH OLHGAE OAY HHSFALIA Dc TEHBAW OAY HOTAL
 DAL JSOTALAI 4R OHYL Fc VJORT Dc VJORT.

BWA OHD DHCWY RGLS JHAP8AY

4JSJBL DPAFVF YW DAL RGLS AMP EGAPBJ GFAGAF, 58% DAV
 DHCWY OAY TS JOSGTIA, DBP TB BL DHCWY DAV SHSET DHAP-
 8AY HFR0 RGLS, 19DAB OJIA OOLHAY DHCWY SHSE LAE BG-
 LS DAPBJ FR E DALYS, 1932 JSJBLJR 62% DHCWY SHSE LAV
 OR DHAP8AE RGLS ABZ KY 42% Ohi DHCWY BV SRFV DHAP8D
 D4Z TOAG JYWC0,

DHCWYDA OAJ AMP LHB00 9056Z

DhB00 DAVT, DhB00 SHSE LHA9, HSL 5TGOLDY DhB00 CLV
 TSJAY JOSGTIA DHCWY DHCLZ FRT TSJAY JOSGTIA JSJBL FRT.
 DhJU, DHUGPZ DBP OSJBL OAJ JOSGTIA DHCWY Dc DHCL FRT,
 DhBSUZ OSJBL OAJ OAJ JOSGTIA OAY H9AJ FAI ASLOYD SO-
 SGTIT, HEV O9E SSPFH FRT, DhB00DYH O9PE SSPFH CLV OAJ
 JOSGTIA DHCWYZ FRT, HV FRT DGHH DB00 3 JSJBL OAJ JSG-
 TIT, DCWYZ FRT HVZ DB00 FRT OAY 3 JSJBL OAJ JOSGTIA
 DCWYZ FRT, DhB00 HSLV TGAI DHGHH DHhZ ADVZ TS0AJ OV
 DHGHH Dc DHh Dc 90Lc DhB00 D38P CLV DAL RGLS DhOHAY
 OAY D4 OJSPAVJAY JOSGTIA HHSFALJ JOSGTIAJ,

Indians in the west of Oklahoma have finished much more school than Cherokees. For example, Osage Indians have finished more than 3 years beyond what Cherokees have finished. Shawnee Indians have finished about 3 school years beyond what Cherokees finish.

Indians in other parts of the United States have finished much more school than Cherokees. Most of them have finished as much school as Osage and Shawnee Indians. It should be said that Osages, Shawnees, and Indians in other parts of the United States usually speak English very well. This may be one reason why they go further in school. It should also be said that schools are not the same in every part of the United States.

The education of Cherokees compared to other races in Oklahoma.

Cherokees have finished less years of school than any other people in the state of Oklahoma.

The United States Census asks questions to all the people in each state. It prints information about (1) all the people in the state taken together, (2) all white people living in the country, taken together, and (3) all non-white people (that is, Indians together with Negroes) living in the country. It does not print information about Indians alone, or about Negroes alone.

The 1960 US Census found that all the people in the State of Oklahoma, taken together, finished a median about 10 1/2 years of school. White people living in the country have finished almost 9 years of school. Non-white people living in the country (almost all of whom are Negroes) finished almost 8 years of school. Cherokee Indians living in Cherokee communities in the country finished 5 1/2 years of school. Negroes have finished about 2 years of school beyond what Cherokees have finished.

All through the state of Oklahoma, the people with most years of school finished live mainly in the cities. This is true of whites, Negroes, and most Indians. This may be because there are more jobs for educated people in the cities. It may also be that schools in the city are better than country schools.

VI HOW MUCH MONEY DO CHEROKEES HAVE?

Money received by Cherokee persons and households in 1963

Cherokees living in Hulbert, Cherry Tree, Marble, and Bull Hollow told how much money they get in a year, and what jobs they work at. This was written down and "lined up" to find the median number of dollars they get.

By adding the money which each person in a house gets, the income for

the household is found. The median income for the year 1963 for a Cherokee household in Hulbert was \$2,300. In Cherry Tree it was \$2,300. In Marble it was \$2,250. In Bull Hollow it was \$2,250.

By taking all the money earned by all the people in the house and then dividing it into equal shares for each person in the house -- each man, woman, and child -- the median income for a person is found. In 1963, the income for each Cherokee in Hulbert was \$500. In Cherry Tree it was \$500. In Marble it was \$650. In Bull Hollow it was \$450.

Where do Cherokees get money?

To find out where Cherokees as a whole get their money, all the money that came to each person in a community was added together. This gave the amount of money that "came into" the whole community. Cherokees in each community told where they got their money. The whole amount of money which came into the community was then divided up according to how Cherokees got it. This was the result: In Hulbert, 39% of the money comes from working at jobs, 42% of the money comes from welfare, 18% of the money comes from social security and pensions. In Cherry Tree, 64% of the money comes from working at jobs, 19% of the money comes from welfare, 11% of the money comes from social security and pensions, and 5% of the money comes from other places (like selling calves and hay). In Marble, 60% of the money comes from working at jobs, 29% comes from welfare, 10% of the money comes from social security and pensions, and 1% comes from other places. In Bull Hollow, 64% of the money comes from working at jobs, 25% comes from welfare, 8% comes from social security and pensions, and 1% comes from other places.

Taking all the Cherokees in Cherokee communities together, for each \$1.00 a Cherokee gets, \$.57 comes from working at a job, \$.29 comes from welfare, \$.12 comes from social security and pensions, and \$.02 comes from other places.

Are Indians on Welfare more often than white people?

So far, there is information for only three counties. In Adair County, the U.S. Census counted 23 Cherokees in every 100 people. On the Adair County welfare rolls, 31 out of every 100 people are Cherokee. In Adair County, Cherokees are on welfare a little more often than whites. In Cherokee County, the U.S. Census counted 20 Cherokees in every 100 people. On the Cherokee County welfare rolls, 23 out of every 100 people are Cherokee. Cherokees in Cherokee County are on welfare just about as often as whites. In Delaware County, the U.S. Census counted 19 Cherokees in every 100 people. On the Delaware County welfare rolls, 36 out of every 100 people are Cherokee. In Delaware County, Cherokees are on welfare almost twice as often as whites.

BWA TS DSW Sh+ DhGWY

DhGWY DSW SHYR bBo+ Dc SPKS DJ 1963 JSIBUJRT +PTJ DAb
 DhGWY YWc JPE JSLKwJZ JSZ OFLPBT OhZPc TS DSW LhYwE
 JSIBL FRT, Dc Jh90wLJ qwO OhEt AD ShOWAT SZOWAT OOScF-
 AAI OOSPAE bBo+ FR TS DSW APwE, SHGU hSL bBo+SPKS
 DAt TS APwE 1963 DCWY SAg OOVcF4 TS APwE JSIBL FRT,
 \$2,300 bLAg RA B0 YWc RA \$2,300 SLKwJZ \$2,250 JSZ OF-
 LBB \$2,250 OwY h9wJ hSL DSW DZPAE OwY bLAg qOOOSCHO
 OY ShSi JAg SZPO DBP ShhSL Oe ShSd it iGJ TS APwE OwY
 bBo JSIBL FRT 1963 bBo+ DSW APwE JSIBL FR +PTJ hY Rb
 B0 it \$500 YWc JPE \$500 SLKwJ \$650 JSZ OFLPB
 \$450

+P LYD DSW it L4wE DCWY hSLV FR, bBo+ JMVc hSL SCHO
 ShHEwW it DSGFAwJ Fc hSi DSW SME OhSdE, bBo+ DCWY OZ4c
 it JhGwE DSW SHYR DhGWY DBP +PTJ hY 39%Sh90wLk JLcOwS
 DSW, 42%JhOwSPwY JLcOwE, 18%JhSbP JLcOwE YWRT FR
 64% Sh90wLk JLcOwE, 19%FhOwSPwY JLcOwE 22%DhSbP
 JLcOwE 5%JLcOwLY AgAJ DhOSRwEY wY SLKwJ FR 60% Sh-
 90wLk JLcOwE 29% FhOwSPwE 10% DhSbP JLcOwE 1%
 JLcOwLY AgAJ, JSZ OFLPB 64% Sh90wLk JLcOwE 25% FhO-
 SPwY 8%DhSbP 3% JLcOwLY AgAJ hSL DhGWY VCGJWhV9 it
 DhGWY ShSi OwL CGJ DCWY \$.57 S90wLAgY JLcOwS \$.29 FhOwSPwY
 JLcOwS \$.12 DhSbP \$.02 JLcOwLY AgAJ S09AET,

DhB0wA OAc FhOwSP DhGASZ FRT,

ZV FR ShSGIT 3V TawSOY VCSGITD qOOGET L0wS9 wSSY FR
 100B0 DAb 23 DhGWY FhOwSPwY F4T, ADZ ZVc T0S49 Sh,
 L0wS9 wSSY FR 1 00 B0 31DhGWY FhOwSPwY FR OwY h9wJ
 Dh L0wS9 wSSY FRT DhGWY OAJ FhOwSP DhGASZ FRT, CWY
 wSSY FR 100 OhI B0 20DhGWY FhOwSPwY TJW DCWY GASZ
 TSJwY FhOwSP CWY wSSY DThY wSSY Gc0, 100 19 DhGWY
 F4T FhOwSPwEZ FR 100 OhI 36 DhGWY OAJ DhGWY FhOwSP DThY
 wSSY DhGAS FR, FhOwSPwY hL04AET DBP DCWY wY DCWY OELc,

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SV 021 0h4 JS902LAI DhCWY

hSLV TG2J DhCWY hSh902LAI 2L2 JS902LAI FRT TGPV DΛ4
 DhCWY 0h4 Af2J 00SGTiA JS902LAI FRT, 0hAJV FR DhCWY
 JS902LAI FR 2hYL 9h20V FR JS902LAI D2 J2LhW F4T,
 2D 92J JS902LAI FR 4PTJ 41% 2222 Jh902LAI F4 D2 9h20
 Af2J 00SGTiA JS902LAI FRT 7% 20hi 00SGTiA D2 Dh222L
 F4 2L2Y Jh902LAI 37% Jh902LAI hFR2 F4T 15% JEGh902LAI
 hFR2 FR J2LhW D2 DhSBP F4T YW2 JPE FRT 58% 20hD 222
 Jh902LAI 9% DBPV TB 00SGTiA F4 2L2Y JEGh902LAI FRT 67%
 Dh222L 2L2Y FR Jh902LAI 12% JhGY2Y FRT 2% hSh902LAI 20
 Jh902LAI 2hYL 6% J2LhW D2 DhSBP FRT, SLh2JZ FR 12%
 222 Jh902LAI 24 DBP TB 00SGTiA F4 2L2Y JS902LAI FRT
 12% Dh222L 2L2Y Jh902LAI 2% JhGY2Y FRT 24% JS902LAI
 2hYL, D2 24% J2LhW D2 DhSBP hSLV TE2J SLh2J CA4 Dh222-
 2L2Y Jh902LAI 29WJF J2J22E GhG2AT J4B GhGJ2A
 Jh902LAI 2JSZ 0FLPB 44% 222 Jh902LAI 19% DBP TB 00S-
 GiA F4 2L2Y JS902LAI FRT 2% Dh222L 2L2Y JS902LAI FRT
 DP2 CA4 2S2BL FR JS902LAI 2hYL hSP224,
 2DZ J42J hVK29S i2Y2 2S2BL 0GR Jh902LAI hFR2 2hYL
 JS902LAI hVGLFT 2D2 Dh222L Jh902LAI 2L2Y FR V 2hF2LW
 22Y2 TG22J 8P DhGJ2A 2S JEG2W2 Jh902LAI. hSLV TG2J
 DhCWY hSh902LAI F2J JVL2L D2 22L FSJBR2 GhFT, 22Y
 922 2SV2FR 2C4PV2T, 4PTJ hY 54% JYCO2L Jh902LAI DhGJ2Y
 46% 2SV JEG2W2 Sh902LAI D2 22L D2 2LP T22L JS902LAI
 DhGJ2AT GP2TJ2YV Sh902LAI 2T. YW2Z 53% 0h4 4A29 JS902LAI
 22% 2hYL. JSLh2JZ FR 78% 0h4 hA29 JS902LAI FRT 22%
 2hYL. JSZ 0FLPB 64% hA29 JS902LAI 0h4. 36% 2hYL EhFR
 hSP224 222 JS902LAI 9h20 FR 2SP2H TE222. SLh2J CA4
 J4B TB 2Sh902LAI FT 22YZ FR 2AV DSW DZP2A D2 Dh222L
 Af2J Jh902LAI 2D2 2C TS SFh2P2AT 2CJhZ ShS2 FR DhCWY
 22KVJ 9h20 FRT Dh29C 2C TS F4 D2 A2P JhSW2 F4T 22Y2
 2222 2C TS JS902LAI 9h20 F4T.



little more money than Cherokees, Choctaws and Chicasaws. This is probably because Creeks and Seminoles live nearer to large cities where there are good jobs. The Cherokees are the poorest of the Five Civilized Tribes.

Cherokee families get a median of \$ 2300 in a year. Chicasaw families get about the same amount of money, or perhaps a little more. It is hard to say exactly, because Chicasaws get much more money in some counties than in others. Choctaw families get about \$350 a year more than Cherokees. Seminole families get about \$250 a year more than Cherokees. Creek families get \$350 or more a year more than Cherokees.

Indians in the west of Oklahoma get more money than Cherokees. Each household of Shawnee Indians gets nearly \$1000 a year more than Cherokees. In 1963, most Indians in western Oklahoma got about \$3500 for each household. This compares to about \$2300 for each Cherokee household. Osage Indians in 1963 got \$10,200 for each household. This is because many Osage families get money for the oil on their lands.

In other parts of the United States, some tribes are as poor as the Cherokees, and some tribes get about as much money as Indians in western Oklahoma. Even tribes that live where there are very few jobs get as much money as Cherokees, because they have lands to lease, and because they are paid higher wages.

Cherokee income compared to other races in Oklahoma

In eastern Oklahoma, whites get about twice as much money as Cherokees. Negroes get less money than Cherokees.

In Adair County in 1963, the white people got \$1090 per person and Cherokees got \$465 per person. In Cherokee County in 1963, white people got \$1270 per person, Cherokees got \$590 per person, and Negroes got about \$380 per person. In Delaware County in 1963, white people got \$1320 per person, Cherokees got \$555 per person, and Negroes got about \$360 per person. In Sequoyah County in 1963, white people got \$1090 per person, Cherokees got \$445 per person, and Negroes got about \$290 per person.

Negroes have more education than Cherokees, but Negroes earn less money than Cherokees.

How many Cherokees live on restricted land?

More than 3/4 of the houses in Cherokee communities are on restricted land. Many Cherokees "share land," by letting their sons, daughters, in-laws, and other relatives build houses on their allotments. Not many

Cherokees in Cherokee communities rent land for living on.

In Hulbert, 46% of houses are on allotments, 6% are on lands which the owner bought and had restricted, 3% are on land being bought through the welfare department, and 40% pay rent. In Cherry Tree, 66% of houses are on allotments, 16% are on land the owner bought and had restricted, 11% are on land owned by the Cherokee tribe and rented to the people who live on it, and 11% are rented from other people. At Marble, 48% of houses are on allotted land, 24% are on land which the owner bought and had restricted, 12% are on land being bought through the welfare department, and 18% are rented. At Bull Hollow, 61% of houses are on allotted land, 33% are on land which the owner bought and had restricted, 0% are on land being bought through the welfare department, and 5% are rented.

The importance of the Cherokee community

Although Cherokee Indians are very poor, they manage to live decently. One important thing that helps Cherokees to live decently is the Cherokee community. Where Cherokee communities are strong -- that is, where the people stick together and help one another, and where young men and women who can earn money have not had to move away, and where old people have not had to move to town where they must pay rent, Cherokees are better off.

In Hulbert, there are more old people and less young people. Many young people have moved away to find better jobs. There are less young people in Hulbert earning money. Without young people to help them, many old people have moved off their allotments and into town where they pay rent. As a result, people in Hulbert get much less money from wages earned at jobs and much more money from welfare. People in the other three communities, because their communities are less broken up, are more able to share the job of earning a living. People share rides to work. Old people take care of the children of young people during the day, so more young people are able to work. People share work such as building houses and cutting wood more. Without this sharing among all the people in the community, it is harder for Cherokees to live on the money they have.

Probably, Cherokees will need the help that a strong community gives them even more in the years to come. The cities of Oklahoma are growing faster than the places in the countryside. The most work and the best paying jobs are in cities. Creeks and Seminoles live close to cities. They can drive from the country to get this kind of work and bring their earnings home. Of the Five Tribes, the Cherokees live farthest from these new jobs in cities. To make more money, either Cherokees will have to live away from their communities in order to get these jobs, leaving the rest of the community to get along without them, or they will have to invent new ways to make money in their own communities.

SUMMING UP THE CHEROKEE PEOPLE TODAY

Cherokee Indians living in the Cherokee Nation in the State of Oklahoma are one of the largest tribes of Indians in the United States. The "backbone" on the Cherokee tribe are the people who live in Cherokee communities in the country. There are at least 9,500 Cherokees living in this country. The Cherokee tribe is growing and expanding. New Cherokee communities are growing up inside of towns, and many Cherokees are living in large cities and taking part in the Cherokee way of life even though they live away from Cherokee country settlements. At least 11,500 Indians in Eastern Oklahoma take part in the Cherokee way of life. The number of Cherokee Indians has been growing ever since 1900. The number of Cherokees in each 100 people in eastern Oklahoma has also grown. Cherokees are a large part of the population of eastern Oklahoma.

The number of people who speak Cherokee has grown. There are more Cherokee-speaking people in eastern Oklahoma now than there were in 1900. More than 10,500 people in eastern Oklahoma speak Cherokee. Most younger Cherokees speak English also. Twenty years from now, there will be less Cherokees who cannot speak English at all, and more Cherokees who speak two languages, Cherokee and English, well.

Cherokees living in Cherokee communities have gone to school less than almost any people in the United States. Cherokees have had much less schooling than whites, and less than Oklahoma Negroes. During the last thirty years, there has been very little change in the amount of school that Cherokees finish. Some young Cherokees quit school when they are in the early grades. Very few Cherokees graduate from high school. The best educated Cherokees move away from Cherokee communities. Even if the best educated Cherokees stayed in Cherokee communities, the level of education of the whole people would still be low. This is because a very great number of Cherokees never go beyond the 8th or 9th grade.

In Cherokee communities, nearly half of the people over 30 years of age can read Cherokee. The younger generation does not yet read Cherokee because most Cherokees learn to read when they are over 30 years of age. Only about half of the Cherokees living in Cherokee communities can read English well. During the last 30 years, the number of people who can read English well has not grown very fast.

Cherokees are very poor. Half of the heads of Cherokee households cannot work because of old age, disability, or because they are single women with children to raise. Among Cherokees who do have jobs, only a little more than half have steady jobs. About 3/4 of Cherokees who do have jobs work as "common labor." Very few Cherokees have jobs which require skill and pay well. Negroes, however, are poorer than Cherokees, even

though Negroes have more education. The income of Cherokees living in Cherokee communities is less than half as much as the income of white people living in the country in eastern Oklahoma.

One thing that helps Cherokees "get along" is the Cherokee community itself. In Cherokee communities, kinfolk share. They share allotments so many people can live without paying rent. They share the job of taking care of each other's children, so many young people can go out and work while older people watch their children. Young people who work take care of old people who live with them. People share rides to work. In Cherokee communities which are "broken up" -- that is, where many young people have moved away and many old people have moved to town -- everybody has less money, more people pay rent, and more people are on welfare.

