

Tsalagi Tsunalugi

Newsletter of Tsalagi Nvdagi Indian Tribe

February 2012

From the Office of the Ugu

Siyu,

One of the most important people in a town was the *adawehi* (a-da-way-hee), with two or more it is *ani-dawehi*. The *adawehi* was the religious man, for only a man could be an *adawehi*, and a doctor. When the most wounded or injured could not be taken care of by their families, they were brought to the *adawehi*. He also doctored the most ill that were brought to the *adawehi* in the *gaduyi* (ga-too-yee) "town house," where the *Atsila Galvkawetiyu* (A-jee-la Ga-lv-kaw-way-tee-yoo), "Scared Fire," was kept. Each town had a *Atsil Galvkawetiyu* in their town house. It remained lit the coals always burned and never allowed to go out. The *adawehi* knew the prayers and medicine from the many herbs to cure injuries and sickness. There was very few sickness among our people in the old days. The air was clean, the water was clear and the soil was clean on both sides of the long Allegheny Mountain chain, so there was very little sickness. That would come to the mountains when deceases came to our world from Europe and Africa.

The *ahuli* (a-hoo-lee), "water drum," was beaten on every important occasion. The *ahuli* was the best drum for the *atalvyi* (a-taw-lv-yee) "higher there," the mountains, for its sound could travel up and down the *ani-tsalegi* (ani-tsa-le-gi) "ridges" and over the mountain tops. At each important function in the *gaduyi*, the *Atsila Galvkawetiyu* was fired up from its coals and it added to its importance to the occasion.

It was a very injured or sick person to have to be brought to the *adawehi*.

The women of the *Ugaya* (Oo-ga-ya), "Seven Clan Society," chose a healer for their *Ugaya*. They would need no help from an outsider, unless it was broken bones or blood poisoning set in.

The *Ugaya* was broken up into seven groups called *Ani-Awi* (A-nee-A-wee) "Deer People), *Ani-Waya* (A-nee-Wa-ya), "Wolf People," *Ani-Wodi* (A-nee-Wa-dee), "Deer People," *Ani-Tsisqua* (A-nee Jsee-s-kwa), "Bird People," *Ani-Gilohi* (Ani-Gee-law-hee), "Long Hair People" abbreviation of *Ani-Gitlvgvnahita* (A-nee-Gee-tlv-gv-na-hee-ta), *Ani-Salohi* (A-nee-Salaw-hee), no literal translation, *Ani-Gadogewi* (A-ni-Ga-daw-gay-wee), no literal translation. There was once an eighth called *Ani-Tsogvhi* (A-nee-Jsaw-gv-hee), "People who disappeared)" some call the "Bear People."

After the *Ani-Tsalagi* was broken up by the European and Americans, people who had lost so much of our generation started making up other groups or clans. The use of "clan" came from the Scotch people when they came to our mountains to fight with the English. Many of them

stayed in the mountains and married Tsalagi women. There are writings of old Scotch men writing back to Scotland that the homes and building of the Ani-Tsalagi were much like their homes in Scotland.

Remember, Ani-Tsalagi no longer exists. During the *Nvnadaulatsvyi* (Nv-na-da-oo-la-jsv-yee). "Trail Where They Cried?" some of our people were left behind, some broke away and others had already left the old country to start new bands and new lives. When our people were broken up into small bands, then the Ani-Tsalagi no longer was a nation. Those who call themselves a "Nation," does not have all the people who are of the blood of the Tsalagi, and the Nation will never exist until all are together again.

LANGUAGE LETTER USE

Remember, when pronouncing words in Tsalagi, letter such as the v is like u in but. Sometimes letters go from soft of hard, such as ugu, which is pronounced oo-koo. Vowels are as in father; e as a in hate; i as i as in pit; o as o in noted, and sometimes leaning to aw, an u as oo in tool. The ts is like js or j, as in tsa is ja and tsu is joo. All other letters are about the same as in English.

I usually used words that come from the old **Gadusideli** (Ga-to-see-day-lee), "Over the hill" dialect. I also use words from Oklahoma and Qualla Boundary or North Carolina when I do not have **Gadusideli** words.

The real name of our people is from the **Ani-Tsalagi** tribe. We are not Cherokee. The word "Cherokee" is a corruption of an old Choctaw Indian trade language word, **Chulaki**, "People from the cave country." The first use of the word by a European was by the Spanish explorer Desoto. In 1540 he used Chalague to name our tribe. In 1718, the English colonists used Charikee, and also in 1747 they used Charokee. Over the years after about 50 different changes, it finally came down to the modern Cherokee by using the r used in the **Eladi Anigadugi**, "Lower Towns" dialect. The **Gadusideli** did not have an r in their dialect. So, let's keep educating the people that we are in fact **Ani-Tsalagi**, all thought it is nearly impossible to keep the word going.

Tsunalugi (Ju-na-loo-gee), "Rising Smoke," is the name for our newsletter. **Nvdagi** (Nu-da-gi) is "Texas," in our language. **Yi** is a locative word. So we have **Tsalagiyi Nvdagi**, "Tsalagi in Texas."

From the Ugu:

Head Chief, "Ugu," "Oo-koo."

I will give a few words and phrases we can use in Tsalagi. I was taught to use the Gadusideli, "Overhill," dialect, which does not have an r. The v is like u in but, and slightly nasalized. Some letters are hard, such as the g is hard and leads to k in ugu.

Great Being, "Unequa," (Oo-nay-qua).

"Greetings." "Osiyo, "Aw-see-yo" or "Siyu", "See-yoo."

"Are you well?" "Dohvtsu?" "Taw-hee-jsoo."

"I am well." "Dohiqu." "Taw-hee-kwoo."

"Very good." "Osda." "Aw-s-da."

“And you?” “Nahinahv?” “Na-hee-na-hv.”

“I am good.” “Gosiyv,” “Gaw-see-yv.”

“Okay.” “Howa, (Haw-wa).

“Not so go.” “Tlaldasdi,” (Tla-la-s-dee).

“I go.” “Geyi, (Gay-yee).

“Go then.” “Hilahi,” (Hee-la-hee). This is the same as our “Goodbye.”

“Listen!” “Ha!” Short of “Hadudasta,” (Ha-doo-da-s-taw).

“I am speaking.” “Tsiwanihu,” (Jsee-wa-nee-hoo).

“I.” “Ayv,” (A-yv).

“I am Tsalagi.” “Tsitsalagi,” (Jsee-ja-la-gee).

“I am eating.” “Tsigiv,” (Jsee-gee-v).

“I take you by the arm.” “Tsiyauwani,” (Jsee-a-ya-u-wa-ni). This is shown as a friendly gesture to a friend.

“I go home.” “Geyi galatsidi,” (Gay-yee ga-la-jsee-dee).

“We were here for we never left.”

The laws of the **Ani-Tsalagi** were strict and uncompromising. The women and children were to be protected by all men, from childhood to manhood. If a man killed any woman or raped her, he would be killed either by her family, her clan, town or the tribe. The abuse of a **Tsalagi** woman was never tolerated in any manner. If a man from another tribe abused a **Tsalagi** woman, a war party would be formed and they would search for and kill this man no matter how long it took. Because of their laws, culture and honesty, the **Tsalagi** were worthy to be held in high esteem by all.

We need your help!

Brothers and Sisters, this tribe is funded by gifts from its members. We need money to send out our newsletter and to pay for some of the things that I cannot afford. Since we do not get money from the federal government, we are broke most of the time, just waiting for someone to join or send us money to help us out. Please help us to keep the things we need to keep the tribe up and running.

A few in the tribe always send in money thru out the year. Most do not. As I always say, this is not a money making proposition. This is a tribe, not an organization. Please, we get a large number of newsletters coming back each time because people have not reported their change of address. We cannot keep affording to send out letters that no one receives.

We are getting so **short on money** in the tribe. We have started putting the newsletter on our web site. Updates on the web site will continue throughout the year. Keep checking for current news. If you do not have a computer to get on the internet, please let us know and we will try to put out a few newsletters so we can mail them to you. But please pay for them. Add any other money you can to keep the office open.. Otherwise, go on our web site, The TSALAGI TSUNALUGI will be there. If we do not hear from you, then the newsletter will only be found on our web site

www.texascherokee.org.

Contact Ugu Hicks P.O. Box 492 Troup Texas, 75789 or
Ron Trussell at standingelk@earthlink.net or 4212 Kendall Ln. Waco, Texas. 76705.

NEWSLETTER

If you have anything of importance for the people, contact us, and it will be placed in the Newsletter. Please, make it short, for reasons of space. Let us know if anyone passes on to the After World. **REMEMBER**, do not send in original material, but always send a copy.

MEMORIAL LAND FUND

We still have some of our people sending in money for our Land Fund. There are those who are believers, as I and others are. **Wadoequa** to all our Sisters and Brothers.

ANIYASTIGI

Aniyastigi (A-nee-ya-s-tee-gee) is the Warrior Society of the Ani-Tsalagi. **Ayastigi** (a-ya-s-tee-gee) literally means "Fighting Man."

We have continued the **Aniyastigi** in this modern time. Any male member of Tsalagiyi Nvdagi can be a member if he is a good citizen, never breaking any of the laws or customs of our tribe. We have adopted a feather of red color to be the badge of our Society. The symbol is the **atasi** (a-ta-see), "war club," the Ani-Tsalagi warrior's favorite weapon. We have a red membership card. There have been a number of induction ceremonies bringing in new members. The **Aniyastigi** is older than recorded history.

There was a ceremony at our Gatherings in October. Welcome new members;

Again, brothers, if anyone who has been initiated has been left off the rolls of our Society, please send me your name and date of the Ceremony.

ANI-GILAH

Ani-Gilahi (A-nee-Gee-la-hee) is the women's warrior society in the old days. We have kept the name alive by using it as our Woman's Society.

DISTRICTS AND TOWNS NEWS

Nate Kittrel is appointed Tribal Council Chief of the new Eastern US District. Welcome.

Dewayne Hall is appointed Tribal Council Chief for the At Large District. Welcome See new listing on side of main Web Site page under Districts. www.texascherokee.org

Prayer request:

Joe Gentry and wife Judy

Joe Parkhill and Rosia Atherton

In memory of Joe West, a memorial education fund has been set up. Checks maybe mailed to First National bank of Central Texas

P.O. Box 2662

Waco, TX. 76702-2662

Account # 41107103

Or Ron Trussell

4212 Kendall

Waco, TX. 76705-3560

Osiyo,

One of Joe West's passions was the education of our children. Emmette Jordan has suggested starting a Joe West Educational fund and that I set up the account.

Emmette Jordan has vest with the Tsalagi 7 colors beaded on the back. 100% will go to the fund, just help with shipping.

Please keep Joe's family and friends in your prayers.

Wado,

Deputy Chief Ron Trussell

TRIBAL ITEMS OF PURCHASE

Chief Hicks' book, TSALAGI BEGINNINGS, RELIGION AND CUSTOMS, as he was taught as a young boy is still available at a cost of \$5 plus \$2.50 for handling, total of \$7.50. This is old stuff. Address: Red Man, 505 East McKay, Troup, TX 75789

A member, **Jim Freeman**, has purchased some polo shirts that money received will be used only for the Land Fund. He sent me one of the shirts. The material will soak up sweat and is very comfortable

in hot weather I have one of these shirts and

it is one of the best shirts I have. A logo of our tribal seal, in color, is located on the left side over the heart.

These shirts are well worth the price and they will wear well.

Two-tone shirts: \$40.00 + \$4.00 S&H

Solid colors: \$30.00 + \$4.00 S&H

The solid colors are: navy, red, black, royal blue.

Jim Freeman 17291 Wexford Loop Dumfries, VA 22026-3333 Ph. 703-966-2713

There are some white T-shirts with National Emblem, sizes M (38-40), L (42-40), XL (46-48), XXL (50-52), \$10 each, plus \$2.50 handling for a total of \$12.50. Tribal Bumper Stickers are \$2.50. All Tribal Items are handled by: Joe McCulloch, P.O. Box 194, Crawford, TX 76638. If you need an item, get in contact with him.

Dust Loci said she will give 50% of each sale a member of our tribe buys from her will go to our Land Fund. People, buy from her. Buy her out! She makes beautiful stuff, Indian style. Dust's web site is: <http://summerbird.netfirms.com>

Tea Santamaria is a maker of Indian crafts. She wishes to sell her crafts and donate a percentage to the tribe. Okay, let's buy her out! P.O.Box 2254, Lufkin, TX 75902, Ph. 409-639-5746.

Our member, Ray Phillips, has what he calls a small business/hobby, **Lone Star Metal/Works**. You can check his work out by going to his website: www.Lonestarmetalworks.com. He will donate 10% of each purchase from a tribal member to the Land Fund. Take him up on it.

J4West leathers vests with the Tsalagiya Color Wheel (Sydney style only).

Contact Emmette Jorden 1-208-265-9613

Nuwati Herbals

I invite you to visit www.nuwatiherbals.com for your herbal tea blends, balms, bath and massage oils, bath salts and pet products. We also carry NO-Ski-TO insect repellent. ALL are made with natural ingredients. The maker of these fine products is Rod Jackson, a Tsalagiya Metis, who was taught by his grandmother the proper method of collecting and returning the herbs he uses. You can order on the website. If you order on the website, please include on the comment line, MEMBER TSALAGIYI NVDAGI.

Price for advertisement of a business size card is \$10.00. Send the money with your card.

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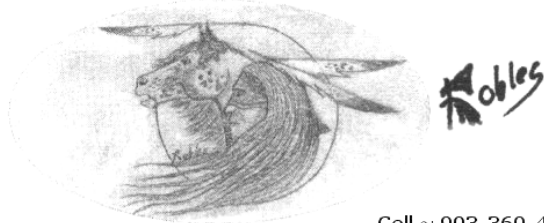
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N-D-N ART

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 <p>STORM BEAR LEATHER</p>  <p>EMMETTE JORDEN SR. ARTIST REPRESENTATIVE GABE GABEL STUDIO</p> <p>232 COWBOY WAY SAGLE, ID 83860</p> <p>(208) 265-9613</p>	<p>Gabe Gabel Bronze Sculptor</p> <p>232 Cowboy Way Sagle ID 83860 (208) 265 9613 www.gabegabel.com</p> 
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Post card "Seven happy spirits coming from the water" Artist Ken Crawford. Sell for \$4.00
Contact Ron Trussell proceeds to benefit Tribe



