

Obituary

Cherokee Artist's Sudden Death Leaves Void

Talmadge L. Davis, 43, died suddenly of a heart attack Thursday, November 3, 2005. He leaves behind his wife Texas Flowers Davis, their two children, Staci and Khretien, and his brother James Davis. His passing has left a void in the Cherokee art world that cannot be filled. His works were lauded for their realism and authenticity. He was one of only a handful of authentic Cherokee artists.



realistic portrayal of prominent figures and events of Cherokee history. He has been featured in numerous shows including the Tulsa Indian Art Festival, Wichita Indian Market, Southwest Classic Art Show, multiple showings and wins at the Cherokee Heritage Center, the Gilcrease Museum of Art in Tulsa and his work was included in a traveling exhibit featured at the Smithsonian Institute in Washington, D.C.

Even non-Indians appreciated his work as Davis was given a medal of honor by the Cherokee Honor Society, a group of non-Cherokees who work to promote Cherokee heritage by giving recognition to individuals who are Cherokees doing good works for the Cherokee people.

Originally born in McAlister, Oklahoma, Talmadge served in the U.S. Army from 1982-1987, including serving in Germany.

Talmadge attributed much of his love of the Cherokee culture to his grandmother Sallie Toney Davis, a full-blood Cherokee midwife and spiritual woman. She told young Talmadge stories about Sequoyah, her great-great-great-grandfather, and she planted the seeds that would grow as he grew into the creative expression of his Cherokee heritage.

Services were held 11 a.m. on Tuesday, November 8, at the Performing Arts Center of Tahlequah High School. Gregg Funeral Home was in charge of the service with burial in Fort Gibson.

Davis was a citizen of the Cherokee Nation and a member of the Cherokee Nation of Oklahoma. He was named a Master Artist of the Five Civilized Tribes Museum after only a few years of becoming a full time artist in 1998.

Davis began accumulating honors quickly with his work taking Best of Show in the Tulsa Indian Art Festival in 1999 and his painting "The Headdress" winning first prize in the Trail of Tears Art show in 2002.

He was driven to paint and preserve the ancient history of the Cherokee people. His paintings were nearly photographic in their

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On the Passing of Vine Deloria, Jr.

By Richard B. Williams

Vine Deloria was a wonderfully gifted Lakota man who quite possibly saved Indian people from extinction. His writings advanced a strong positive argument that Indian people should assert their right not only to exist, but also to grow and thrive independently in a nation whose policy for Indians was paternalistic subjugation. Vine's work set forth the foundation for the development of a modern definition of sovereignty for Indian nations. Custer Died for Your Sins opened the nation's eyes to the wrongs it had wrought on Indian people.

The prolific nature of his contribution to altering the path of this country's history is far too extensive to recount here. It is an understatement to contend that his political awareness and savvy leadership changed American people's perception of Indian people irrevocably. His work with the National Congress of the American Indian (NCAI) in combating the assimilation policies of termination and relocation were key to reversing hostile federal policies and practices that had persisted since this country's inception. His leadership during the post World War II era set the foundation for the civil rights movement that followed in the late 1960's and early 1970's. This passion for his people often times put him in conflict with the federal government and its policies. Yet, the federal reaction did little to stifle his political passion. Instead, it served to instill a fight for Indian rights that was unparalleled in those times.

He was always supportive and willing to help young Indian people in their intellectual pursuits. This applied even to me during my years as a scholar. I had great fortune to sit in on nearly every class Vine taught at the University of Colorado-Boulder that I could. His lectures were awe-inspiring. The historical material included often-overlooked items such as the Indian Depredations Act, or personal recollections of the modern wars being fought over federal policy

during his time with the NCAI. He was history himself, a living treasure.

On rare occasions, I would visit and pose questions that led to thought-provoking conversations about metaphysics and the advanced theories in quantum mechanics and physics and how our ancestors understood these realities and had well thought out concepts that governed the universe. His grasp on the complexities of ancient Indian knowledge and its application in today's society astounded me then, as it still does today.

Constantly challenged, Vine was once confronted by academic critics that his work lacked intellectualism and sophistication. He responded by writing *The Metaphysics of Modern Existence*.

Vine had a highly developed sense of humor. Specialists in cognitive processing will tell you that humor has its source in intelligence. In this way, Vine's genius displayed itself frequently through his complex sense of humor. I was challenged to sort the whim from the wit, often being gently encouraged to laugh when I didn't quite get "it." When his jokes and pokes at fun more often than not went over their heads of the non-Indian students in his class, Vine would often look at me or others who did understand the humor with a raised eyebrow of puzzlement. His facial antics were delightful and added to the fun of gentle Indian teasing.

Through all the genius and fame of his work he remained true to his Indian ways. He often said that the most important value that Indian people had was freedom. Individual freedom found in the democracies of the American Indian nations served as the framework of our government today. As a lifelong student of history, I was moved-as were many-by Vine's contention that Indian people's values, traditions and histories be rightfully asserted into the larger,

mainstream fabric of knowledge. This was both revolutionary and rejuvenating. It restored pride in Indian people, preventing our extinction, if not in the physical sense, in the spiritual sense, undoubtedly.

To some, Vine seemed unapproachable, even intimidating to those who would try to get close to him and his work. To those of us who persisted and broke the artificial grumpy façade, we found a wonderful compassionate Indian grandpa. I managed to break into that tightly guarded world, not as a student of Indian intellectualism but as Vine put it, as "a darn good backyard mechanic." And although the relationship evolved over the years, I still believe that his greatest confidence in me involved my ability to fix his old truck.

Some of my last conversations with Vine involved the Spirit World and process one goes through to cross

over into it. He was deeply involved in several projects and was evaluating how our wakan leaders converse with the spirits. We discussed a theory on how our prayers are processed and answered, and why, at times, prayers are not answered. I guess now he will have firsthand knowledge and experience of how it works.

All that knew him will so dearly miss his wit, charm, intellect, and passion for all Indian people. To me, he was a teacher, mentor, grandpa and friend. I send him my prayers for a safe journey to the Spirit World, as he assumes his rightful place among our honored ancestors. Mitakuye Oyasin.

Richard B. Williams, Oglala Lakota, is the president of the American Indian College Fund in Denver, CO.

Traditional Keetoowahs Left Out of Cherokee Master Craftsmen Awards after 14+ years of participation

Tahlequah, Okla. -- On Tuesday, July 5, the Cherokee Heritage Center released conflicting press releases on the opening of nominations for Cherokee Master Craftsmen and artisans for the National Living Treasures Awards. In the first e-mail, which was sent at 8:35 a.m. nominations were open to citizens of either the Cherokee Nation or the United Keetoowah Band of Cherokee Indians in Oklahoma. Before the end of the day, however, a correction to the release was sent at 4:11 p.m. which said, "the Cherokee Master Craftsmen, National Living Treasures award is open to Cherokee Nation Tribal Members only."

Calls made to the Cherokee Heritage Center that day from the UKB Public Information office were not returned, however UKB tribal employees did obtain a copy of the NOMINATIONS AND SELECTION GUIDELINES for the NATIONAL LIVING TREASURES-CHEROKEE MASTER CRAFTSPERSON AWARDS.

The United Keetoowah Band is distressed by the announcement on the Cherokee Nation website that only citizens of the Cherokee Nation will be eligible for the National Living Treasures Award. "We are saddened that Chad Smith continues to find ways to disenfranchise Keetoowahs by his vindictive acts," said UKB Chief George Wickliffe. "Keetoowahs are Cherokees and this most recent action is a subterfuge by Smith to thwart Keetoowah tribal members in their quest to receive what is rightfully theirs. Smith knows that to limit eligibility to members of the Cherokee Nation is to specifically exclude all Keetoowahs. In order to be a member of the Keetoowah Band, one must relinquish their membership in the Cherokee Nation. Dual membership is no longer allowed, which is pursuant to a BIA directive."

Past Living Treasures:

- 1988:** Todum Hair, gig-making, Salina, Okla.; Anna B. Mitchell, pottery, Vinita, Okla.; Lyman Vann, bow-making, Tahlequah, Okla., posthumously; and Alex England, bow-making, Stilwell, Okla.
- 1989:** William Cabbagehead, blowgun and dart-making, Tahlequah.
- 1990:** Maxine Stick, basketry, Euchala, Okla.; Lorene Drywater, traditional clothing, Tahlequah; Jennie Sapp, basketry, Colcord, Okla.; Ella Mae Blackbear, basketry, Salina; Lucille Hair, weaving, Tahlequah; Hester Guess, weaving, Tahlequah; Clarence Downing, carving, Oaks, Okla.; Mary Foreman, basketry, Oaks; Sally Lacy, basketry, Salina; Thomas Muskrat, carving, Stilwell; Mattie Drum, weaving, Braggs, Okla.; Rogers McLemore, weaving, Briggs, Okla.; Stella Livers, basketry, Stilwell; Knokovtee Scott, carving, Rose, Okla.; and Ruth England, traditional clothing, Stilwell.
- 1991:** Wendell Cochran, traditional clothing, Tahlequah; Anna Rackliff, basketry, Muskogee, Okla.; Dorothy Ice, weaving, Tahlequah; Hastings Shade, carving and gig-making,

"We call upon the board of the Cherokee Heritage Center to rescind this announcement and include all Cherokees whether they are enrolled in the Cherokee Nation, the Eastern Band of Cherokees or the United Keetoowah Band of Cherokee Indians in Oklahoma. The true history or the Kituwah Cherokee History includes all Cherokee people. To do otherwise is discriminatory and highly suspect. According to their own web site, the Cherokee Heritage Center was created to preserve the history and culture of the Cherokee people-past, present, and future. We urge the board to honor their stated purpose." Wickliffe went on to say. "The new Cherokee Nation currently headed by Chad Smith has no history before 1976. New members after 1976 are members of the new Cherokee Nation of Oklahoma" Wickliffe concluded.

According to the guidelines for Nomination & Selection of National Living Treasures-Cherokee Master Craftsperson one of the criteria includes "Is the person a member of the Cherokee Nation or a Band in Oklahoma. We urge the board to honor their stated purpose and the selection committee to follow their guidelines." Wickliffe went on to say.

In years past, many Keetoowah members have been named as Nation Living Treasures including Maxine Stick, Lorene Drywater, Lucille Hair-1990; Dorothy Ice and Edith Catcher Knight- 1991; George Fourkiller-1992; Betty Garner - 1993; David Neugin and Luther (Toby) Hughes - 1994; William Foster - 1997; Noel Timothy Grayson - 1998; Marie Proctor - 1999; Jim Buckhorn-2002; and Kathy Van Buskirk - 2004.

UKB News Release
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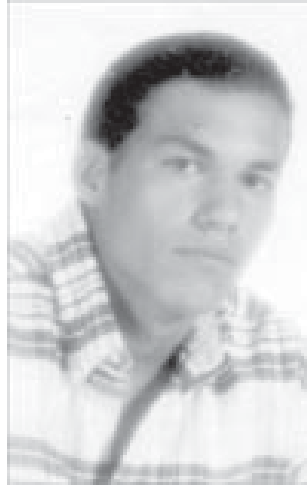
- Hulbert, Okla.; Scott Rackliff, flint-knapping and carving, Tahlequah; Alan Herrin, bow- and arrow-making, Tahlequah; Nancy Smith, turtle shell shackles, Vian, Okla.; Betty Jo Smith, traditional food preparation, Hulbert; Eunice O'Field, weaving and basketry, Salina; John A. Ketcher, weaving, Tahlequah; Minnie Handle-Jumper, doll-making, Tahlequah; and Edith Catcher Knight, traditional clothing, Stilwell.
- 1992:** Thelma Forrest, basketry, Parkhill, Okla.; George Fourkiller, white oak basketry, Stilwell.
- 1993:** Jess Oosahwe, blowgun and dart-making, Hulbert; Vivian Leaf Bush, turtle shell shackles, Marble City, Okla.; and Betty Garner, basketry, deceased, Tahlequah.
- 1994:** David Neugin, bow-making, Hulbert; and Luther "Toby" Hughes, carving, Tahlequah.
- 1995:** Tom Webber Wildcat, turtle shell shackles, Park Hill; and Vivian Elaine Waytula, basketry, Sapulpa, Okla.
- 1996:** Lena Blackbird, basketry, and Richard Rowe, carving, both of Tahlequah.

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Joshua Allen Garber

Joshua Allen Garber, 24, born in Joplin, Mo., on Dec. 27, 1980, entered into rest early Saturday morning on Aug. 20, 2005, in Santa Monica, Calif., after a sudden illness.



Joshua attended Riverton schools most of his life and also attended the Quapaw High School. During high school Joshua excelled in football, basketball, track and woodworking. During the summer he participated in AAU track and decathlon, where he continues to hold several records, titles and honors. He was very proud of his American Indian heritage and was an active member of the Ho-Chunk Nation, formerly the Winnebago tribe, of Wisconsin and the Quapaw tribe, of Oklahoma. He had many hobbies and interests and was extremely talented in a multiple array of things. He was an avid Razorback fan and seldom missed an opportunity to see his team play. Although Joshua's life was much too short, his family will always be grateful for the fact that with his love of life and his zest for living, Joshua made every minute count and lived his life to the fullest. He touched many many lives and was loved by all who knew him.

Joshua was preceded in death by his paternal grandparents, Lester L. Garber Jr. and Lela Mae (Crane) Garber, of Lowell, Kan.; and his maternal grandparents, Willis and Nancy Gallenkamp, of Miami, Okla. Joshua was the beloved son of Russell Glen Garber, of Lowell, and mother, LuAnn Gallenkamp currently of Oklahoma City, Okla. He is survived by his sister, Julia Anne (Hare) Reece and husband,

Jerry Reece, of Miami; brother, Jerry Dean Jones Jr., of Appleron, Wis.; and the twins, Herman Daniel Jones, of Oneida, Wis., and Sarah Marie Jones, of Midwest City, Okla. Joshua was a special uncle and had a great relationship with his niece, Mackenzie York and three nephews, Bridger Skye, Kyler Reece and Gannon Reece. Joshua also leaves behind his special cousins, Drew and Barth Whittaker and many aunts, uncles, cousins, relatives and close friends whom he held so dear.

The services for Joshua will be held Thursday, Aug. 25, at 10 a.m. at Abbott Funeral Home Chapel in Baxter Springs, Kan. Officiating will be Rev. Casey Davidson and Joshua will be eulogized by his uncle, Rev. Curtis Martin. Serving as pallbearers will be Brian White, Zach, Tyner, Ben Waters, Robbie Crane, Christopher "Bear" Schmidt, Mason McWatters and D.J. Venturella. Honorary pallbearers are Roger Crane, Ranny McWatters, Larry Ramsey, Bud Day, John Rader, Charlie Burtrum, Gary Christensen and Reb Crane. Quapaw elder, Ranny McWatters will conduct Native American rites at the graveside.

Joshua will lie in state at the family home in Lowell, Wednesday evening. Burial will be held in Lowell Cemetery under the direction of Abbott Funeral Home, Baxter Springs.

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DELAWARE TRIBE OF INDIANS HOLDS ANNUAL MEETING AND ELECTION THAT RECALLS CHIEF

The 1:00 p.m. opening ceremony of the General Council included a special ceremony and unveiling of a wall dedicated to honoring Delaware Veterans - past and present, and consist of 65 photo plaques. The meeting opened with a standing room only audience and the majority of the crown remained throughout the meeting.

The 2005 annual meeting agenda was overshadowed by questions and concerns about the future of the Tribe since a 10th Circuit Court of Appeals ruling November, 2004 stripped the Delaware Tribe of Indians of their federal recognition. The Tribe has been without BIA and other federal funding since March of 2005. The termination of funding forced the Tribe to eliminate programs and services to and for Tribal members, and also to reduce the Tribal labor force from 86 employees to seven employees. Programs that addressed employment, education, health care, the Elderly, housing, and other critical human need areas has either been terminated or will be terminated in the near future.

The General Council meeting was in session until 6:30 p.m., and the

polls closed at 5:00 p.m. The prevalent attitude at the conclusion of the meeting was that the U.S. Court system and the termination of funding threatens the Tribe's self-governance powers. The Tribe is hoping to get the help of Congress to resolve the federal recognition issue along with support and help from the Cherokee Nation of Oklahoma.

The election results came in after mid-night and 651 votes were cast to recall Chief Joe Brooks and 260 votes were cast against the Brooks recall. The three Tribal Trust Board positions were won by Wayne Stull - 461 votes, Anita K. Lewis - 436 Votes, and Jenifer Pate - 424 votes.

A swearing in ceremony was held Saturday, November 12, 2005 at 10:00 a.m. at the Tribal office complex for the newly elected Trust Board Members. The Tribal Council will meet on Monday, November 21, 2005, at 6:00 p.m. at the Tribal office building, 220 NW Virginia Avenue, Bartlesville, Oklahoma, to determine the election scheduling to fill the unexpired term of the Chief.

Once a government is committed to the principle of silencing the voice of opposition, it has only one way to go, and that is down the path of increasingly repressive measures, until it becomes a source of terror to all its citizens and creates a country where everyone lives in fear. When even one American — who has done nothing wrong — is forced by fear to shut his mind and close his mouth, then all Americans are in peril. Harry S. Truman (1884-1972), 33rd US President

The Descendants of Freedmen to meet 12/10/05 in Oklahoma City, OK.
Descendants of Freedmen and their supports will hold their next meeting on Saturday December 10th at the Tolliver Center 2001 North Martin Luther King in Oklahoma city. The meeting will begin at 1:00 p.m. and end approximately 4:00p.m. Dr. Jerry Bread ,outreach Coordinator of the Native American Studies Department of the University of Oklahoma will lead discussion in tribal culture and other native American issues of today. Meeting attendants are requested to bring a "covered dish" to be served at the beginning of the meeting. People of all races,creeds,color,and tribal affiliations are invited and always welcome to attend. www.freedmenstribes.com