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file
Cherokee

THE WHITE HOUSE
WASHINGTON

TO: KEN SMITH
FROM: MORTON BLACKWELL

Please respond to this letter, on behalf of the President with your signature.

Thank you.

918-456-0671 4200

Spoke w/ Mr. Swimmer's office -

Morton invited him for lunch whenever he's in town -

also, Bob Billings said do not help them secure speaker -

Ken Hoyt of Dept. of Educ.

for their conference on June 22nd

6/16

his a
lib
7



CHEROKEE NATION

P.O. Box 948 • Tahlequah, Okla. 74464 • (918) 456-0671

Ross O. Swimmer
Principal Chief

R. Perry Wheeler
Deputy Chief

May 7, 1981

The President
White House
Washington, D. C. 20500

Dear Mr. President:

While I have always attempted to keep our Congressional Delegation apprised of the Cherokee Nation's goals, philosophies, and current economic and health status, and feel they have good insights to the problems and needs of my people, I do not know if the present Administration possesses those same insights and would like to share with you some of my concerns and, with your indulgence, seek answers to questions that are causing a great deal of fear and apprehension in this small, impoverished, rural community. (I can only speak for the Cherokee Nation, but I believe you will find similar conditions and questions exists with many other Indian tribes across the country.)

I will preface my comments by saying I recognize the information I have is incomplete, based mostly on news media reports and rumors. I have fears that are real, though, whether they are founded or unfounded and they have grown daily as report is piled on report. I hope I am overreacting and you will be able to point out any errors in my determinations. If I am wrong, I will thank God and apologize for questioning this Administration's judgment.

To begin with, our economy today is anchored by dependency on the government. This dependency has 200-year-old roots; it was not a condition sought by our forefathers and it is not a condition we wish to perpetuate. It exists because, as recorded in the National Archives, it was the stated plan and policy of the Federal Government; a plan and policy systematically developed as a means to control Indians and their land. It is reasonable to assume a plan created by the most powerful government in the history of the world was at least partially successful.

I dislike bringing up historical fact because it always appears to be an attack on the conscience. It is not. I am much too concerned about the future to dwell on the past. I bring it up only as a means to identify our problems

5/7/81

and the causes for them. I am not blaming anyone. As a matter of fact, for instance, I am convinced a naive Senator Dawes thought he was actually helping Indian people when he introduced his Severalty Act, or Allotment Act, in 1887 and subsequently brought Indian Nations to the brink of extinction and led us to our present state of affairs. Other mistakes have been made out of ignorance rather than meanness.

We are trying hard to rid ourselves of the shackles of government subsidization and have long-range strategies for accomplishing this. The task is not easy. The dependency is solidly entrenched and cannot be rooted out quickly, but it can be done with some time and your support. Our plan, basically, is to encourage and assist tribal members in private enterprise and to develop tribally-controlled economic ventures from which profits will be used to provide a full range of health, education, and social and law enforcement services on the reservation. To accomplish this, we have determined social and economic development must be addressed simultaneously and with equal vigor so the Tribe will have both a sound economic base and a healthy labor force. I feel it is a viable plan. And so do others we have asked who are allegedly more knowledgeable about economics.

My apprehensions center around the possibility that drastic cuts in necessary financial support right now will bring our efforts to a halt. What then? The small strides we have been making have given us a glimpse of what could be, which includes economic and social self-sufficiency, self-respect, and recognition of Indian people as productive and contributing members of the American society. What will be the effect of the shock my people receive with the realization that that's all they will have -- a glimpse? I do not know. I do know we are past the stage of retiring to our wigwams and saying, "The Great White Father has decided we must go hungry for the good of the Nation. So be it."

I certainly agree runaway inflation is a problem that must be solved, and yours may be a method of solving it, but at what price? With your plan, the inflation rate may slow, but with everyone jobless it will not make any difference what a dollar is worth. I would rather have today's thirty-six cent dollar than return to 1960, when most of my people were hard-pressed to come up with sixteen cents. A return to the "good old days" for us must be measured in centuries, and if we can't go backward that far, I don't want to go back even a day.

I shouldn't admit this, but tears came to my eyes as I watched you and your staff laugh over a hatchet given to you as a symbol of the budget cuts you were making. It symbolized something entirely different to me. I envisioned symbolic beheading of Indians and other people who have been struggling so hard and so long to climb from the depths of poverty and despair. I saw self-esteem being lopped off just as it was starting to grow. I saw pride being slashed beyond recognition. I saw nothing funny.

I know you promised that the truly needy would be helped, but how? Food, if they can produce proof of malnutrition? Clothing, if they show holes in the bottoms of their only shoes? Heating fuel, if the fuel tank is empty?

5/7/81

If that is the way to help needy people, then I have no business being a tribal leader, because I totally disagree. I think the way to help needy people is to give them the opportunity to take themselves out of that needy category. Give them the opportunity to provide for themselves and their families; to make life as uncomplicated as possible.

I will not deny there is waste in many government programs and I believe they should be changed or eliminated. You will get no argument from me there. But "across-the-board" cutting is just as bad or worse than "across-the-board" funding. You will sever as many excellent as non-productive programs. That is like cutting off ten peoples' hands because you know one or two might be thieves. I really don't think you have had time to make more than a cursory investigation of all these Federal programs and that violates all principles of good administration, to say nothing about the lack of concern that so many hard-working, dedicated people will be thrown into the street, wondering what they did wrong. I know I won't know what to tell them.

We are all aware of the huge bite taken for administrative costs out of money earmarked for Indian tribes -- the Bureau of Indian Affairs keeping 91% within the Bureau for example. If there were an accompanying plan, i.e., direct funding to tribes so huge administrative costs would be eliminated automatically, I could support it, but I've heard of no such plan. You have voiced your commitment to self-determination, but then so does the BIA and until it has been hollow rhetoric.

The Cherokee Nation prides itself on its accountability practices, its ability to evaluate the effectiveness of the programs it operates and make necessary changes (which has sometimes meant elimination), and its ability to design projects or programs so they have the best chance for success. I challenge you or your delegate to come to the Cherokee Nation to investigate and evaluate all our tribal operations.

According to the 1960 Census, Adair County (one of the fourteen counties within the boundary of the Cherokee Nation as well as the County with the highest concentration of Cherokees) was one of the leading poverty areas in the Nation. I am proud to say the Tribe has played a leading role in alleviating this problem. With the aide of Local Public Works and Economic Development Administration monies we have been able to lure industries to relocate into northeastern Oklahoma. These industries, of course, have provided jobs for Indians and non-Indians alike. This is only one example of what the Tribe is attempting to do. This is a new beginning, but a strong beginning nevertheless. I feel we know what the problems are and have a good plan for alleviating them, but I just cannot see how your proposals will do anything but negate our start and intensify our already severe problems. I wish I were wrong, but am afraid I am not. Again, I challenge you or your delegate to visit us and determine for yourselves what the Cherokee Nation has done and is attempting to do.

With regard to the other part of your package, I agree there is overregulation in many areas, but I do not like to think the same unstudied red-lining approach used in budget slashing will be applied to regulations. There seems to be a message that this country was founded on free enterprise and less government control, and by returning to that philosophy we will be returning to some idyllic era. There is nothing idyllic about botulism, pollution, dangerous working

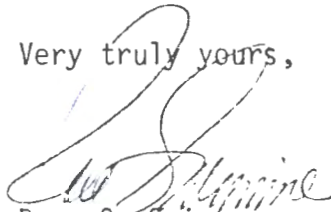
5/7/81

conditions or rampant spread of infectuous disease. Underregulation assumes big business is willing to sacrifice profit for employee safety and consumer health, and anyone who believes that has not read any history books. Regulations, as budget items, must be thoroughly studied before they are slashed.

Summing it up, most of my apprehensions can be traced to the almost panic approach you appear to be taking. Inflation obviously affects our ability to purchase necessities more than it does those in middle or high income brackets, yet we could live with inflation if we know careful, studied efforts to combat it are being made. All of a sudden we are faced with this wham-bam-slice-chop approach. What has happened to that "surgeon's scalpel?" Now I remember. You traded it in for a hatchet. Can you wonder that we have fears about our pending operation?

I strongly urge that you and others in power consider closely some of your rash proposals. Please keep in mind that we are no longer content to exist. We want the opportunity to live, grow, and become important, contributing members of the society. We still have problems that demand resolution. We also have knowledge and ideas to share. Given the opportunity, we can do both, and this country will be the better for it.

Very truly yours,



Ross O. Swimmer
Principal Chief
Cherokee Nation of Oklahoma

918-4

ROS:cja

cc: Oklahoma Congressional Delegation

P.S. The foregoing statement was excerpted from a similar letter by Thomas J. Gordon, Tribal Chairman, Red Cliff Band of Lake Superior Chippewas. I believe it is a fair statement applicable to all Indians.

THE WHITE HOUSE
WASHINGTON

*file
Cherokes*

DATE: *6/8*

TO: *Morton*
FROM: *Mona*

For your info

Per our conversation

Other:

Lets send them a picture. How about a letter? Picture, yes, letter, no. we are phasing CETA ~~OUT~~ OUT. MB

Sent 6/16
✓

THE WHITE HOUSE
WASHINGTON

Red:

We regretted the attached for the P., as did the Speaker's Bureau. It's come back to us via the telephone, and Mrs. Kelley indicated to Mary Rawlins that Carter had sent someone last year. Any interest from your shop?

Tricia
6/4

*Denis/Morton -
lets do letter!*

*Picture
+
letter*

Just

JUN 04 RECD



CHEROKEE NATION

P.O. Box 948 • Tahlequah, Okla. 74464 • (918) 456-0671

Ross O. Swimmer
Principal Chief

R. Perry Wheeler
Deputy Chief

*Scheduling
7/30/81*

May 27, 1981

Honorable President Ronald Reagan
The White House
Washington, D.C. 20500

Oklahoma is privileged to be the site of the Second Annual National Native American CETA Convention. The convention is scheduled for July 27-31 at the Camelot Inn in Tulsa.

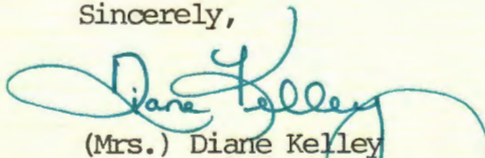
Over 200 Tribes will be represented at this year's convention, which will feature the theme: "Our Socio-Economic Challenge in the 80's". We look forward to the opportunity of presenting to the public a look at what the Native American CETA grantees have accomplished in serving the Indian population.

We would like to extend an invitation to you to be our special guest at the convention. If you are able to be with us, we would like for you to speak on Thursday, July 30, 1981, at the banquet, 7:30 p.m., or sometime during the week of the 27th.

We are most eager to have you with us. However, if your schedule will not permit you to be there, we would like a picture of you, and a letter for the program. If you are able to attend, please contact me, so that we may arrange the details.

The National American CETA coalition greatly appreciates your service to our Indian population, and we look forward to having you with us at our convention in Tulsa.

Sincerely,


(Mrs.) Diane Kelley
Program Chairwoman

5/28/81

NOTE FOR THE RECORD

Mary Rawlins called Miss Kelly to advise her of status and told her would forward req for photo and message to Dodie Livingston - she said she had just written Mr. Newell about this meeting, so hold this until that letter comes and then forward to Dodie.

MEMORANDUM OF CALL

8 Am

TO:

Mary

YOU WERE CALLED BY

YOU WERE VISITED BY

Diane Kelly

OF (Organization)

Cherokee Nation (918) 456-0671

PLEASE CALL

PHONE NO. CODE/EXT.

ea (325)

FTS

WILL CALL AGAIN

IS WAITING TO SEE YOU

RETURNED YOUR CALL

WISHES AN APPOINTMENT

MESSAGE

re: status

Nelson Tallbull's letter Nat. Ind. Native Am (BETA) Convention July 27-30 - wants

RECEIVED BY

President or staff member

DATE

TIME

83-109

STANDARD FORM 63 (Rev. 8-76)
Prescribed by GSA
FPMR (41 CFR) 101-11.6

U.S. G.P.O. 1980-311-156/16

want pic. & message

THE WHITE HOUSE

WASHINGTON

April 30, 1981

Dear Mr. Tallbull:

Thank you for your kind invitation to have a speaker from the Administration address the Second Annual National Native American CETA Coalition.

Because of the heavy demands upon the schedules of the members of the Administration and the White House staff, we are unable to honor all of the many requests we receive for speakers. Therefore, I regret that the White House is not able to supply a speaker for your event.

Thank you for your interest and your kind understanding in this matter.

Sincerely,

Judith A. Pond
Deputy Special Assistant
to the President

Mr. Nelson Tallbull, Jr.
Northern Cheyenne Tribe
Employment and Training Programs
Lame Deer, MT 59043

①

April 8, 1981

Dear Mr. Tallbull:

On behalf of the President, I would like to thank you for inviting him to the Second Annual National Native American CETA Coalition.

Although he cannot be with you, the President wants you to know he appreciates your thoughtfulness and sends his best wishes.

With regard to your request for a surrogate, this is being brought to the attention of our Surrogates Office and they will be in touch with you regarding this possibility.

Sincerely,

Gregory J. Newell
Special Assistant
to the President

Mr. Nelson Tallbull, Jr.
Northern Cheyenne Tribe
Employment and Training
Programs
Lame Deer, MT 59043

cc and incoming to Frank Ursomarso, Room 158

GJN:MR:ech
GJN-24A Temporary

Phone 477-6221
Area Code 406

GJN-
24A7EMP

Box 153

NORTHERN CHEYENNE TRIBE
EMPLOYMENT & TRAINING PROGRAMS
LAME DEER, MONTANA 59043

" Second Annual
National Native American
Ceta Coalition "



March 16, 1981

The Honorable Ronald Reagan
President of the United States
The White House
Washington, D.C. 20500

Dear Mr. President:

We would like to take this opportunity, if I may, to extend to you an invitation to speak at our Second Annual National Native American CETA Coalition. We realize you may have a tight schedule, but we also feel we have a message you should see and hear.

Let me give you a little background on the CETA Coalition. Last year the Native American CETA Coalition which is comprised of CETA Directors, decided there was a need for a National CETA Convention. The reason for this was for the CETA Directors and their staff to see how other CETA Programs were operating their programs. They then could go home and analyze what they had learned and run a more efficient program. There also was a number of very informative workshops put on at this time. The more efficient CETA Program we run, the better the monies given us is spent.

If for some reason you are unable to make the meeting, which will be held at the Camelot Hotel in Tulsa, Oklahoma. We would like you to send someone from your staff, not only to speak but to attend the meeting. The dates for the meeting are July 20th through the 24th.

We would greatly appreciate your consideration in this matter. Thank you.

Sincerely,

Nelson Tallbull, Jr.
Task Force Member
National CETA Conference



file ↓
CHEROKEE NATION

P.O. Box 948 • Tahlequah, Okla. 74464 • (918) 456-0671

*Call him.
Invite him
to lunch
at Mess. [Signature]*

Ross O. Swimmer
Principal Chief

R. Perry Wheeler
Deputy Chief

*5/28 → gave the
message + if he's
in the area
he will call*

May 12, 1981

Mr. Morton C. Blackwell
Special Assistant to the President &
Deputy Director for Public Liaison
The White House
1900 Pennsylvania Avenue, N.W.
Washington, D. C. 20500

Dear Mr. Blackwell:

On behalf of the Cherokee Nation of Oklahoma, I would like to take this opportunity to congratulate you on your appointment as Special Assistant to the President.

Also, should you ever be in this area, please feel free to stop by my office. And, if I may be of any assistance to you or your staff, I would appreciate your calling on me.

Again, congratulations.

Very truly yours,

Ross O. Swimmer
Principal Chief
Cherokee Nation of Oklahoma

ROS:cja

Tsa-La-Gi

Trail of Tears
historic drama
&
Ancient
Cherokee Village



The Ancient Village



“... THE REALISM OF TSA-LA-GI'S ANCIENT VILLAGE IS CHILLING. . . TIME FALLS BACK 300 YEARS AS THE VISITOR IS ABSORBED INTO THE LIFE OF THE CHEROKEE.”



At TSA-LA-GI, located southeast of Tahlequah, Oklahoma, descendants of the Cherokees who were forced to migrate westward across the Trail of Tears have re-created an ancient 17th century Cherokee Village, authentic in every possible detail.

Guided tours through the Ancient Village begin with a brief multi-media introduction to a life style which flourished 300 years ago in the southeastern United States. Then the visitor enters the fort-like palisade which surrounds the Ancient Village and steps back in time — three centuries. The young Cherokee guides take visitors into the authentically furnished dwellings, over and around the gently flowing spring, to coordinated demonstrations where full-blooded Cherokee craftsmen demonstrate the ancient daily living skills.

Visitors can watch baskets being skillfully woven from buckbrush, pottery taking shape from mounds of natural clay, arrowheads and blowguns beautifully shaped from native stone and cane.

And at each stop along the winding, shaded walkways, visitors learn of Cherokee history, sports, and culture — a tour which ends nearly forty-five minutes later inside the Ancient Council House.

Literally a living page out of history, the Ancient Village at TSA-LA-Gi is a sight which once seen is never forgotten. It has received national acclaim as one of the Southwest's leading visitor attractions, and is seen each year by residents of all fifty states, as well as many foreign countries.

The Ancient Village at TSA-LA-Gi is, like the other attractions of the Cherokee Heritage Center, a part of the physical embodiment of a continuing dream — that of preserving for all time the centuries old culture and customs of a proud far-advanced people, native to the North American continent.

One of the five “civilized” tribes, the Cherokees had achieved a remarkably high level of social and cultural development before the advent of the white man. It is this pre-white stage in Cherokee history which is presented in the Ancient Village at TSA-LA-Gi.

**ANCIENT CRAFTS
DEMONSTRATED**

**AUTHENTICALLY
RECONSTRUCTED
VILLAGE**

**GUIDED TOURS
May 5 - August 23
plus weekends thru
Labor Day**

**Tues-Sat., 10-5
Sunday, 1-5**



Trail of Tears

"It is worth every traveler's time to catch at least one of the shows. Indian history has never seemed so honestly portrayed in so professional a manner."

—The Sunday Oklahoman



From the tragic arrival in Indian Territory over the "Trail of Tears"



—through the dramatic confrontations of creating the Cherokee Nation—



through spectacle, pageantry and dance, the Cherokee story is told.

Monday through Saturday



"In the fall and winter of 1838-1839, the Cherokees were driven from their homes and pushed along a dreary march westward. Of sixteen thousand who started that miserable journey, more than four thousand died along the way from disease, hunger, and exposure. The march lasted nearly a year and ever after it was known as The Trail Where They Cried . . ."

Thus the stage is set for an evening of intense drama, pageantry, and dance, wherein unfolds the bittersweet story of the Cherokee, torn from his ancestral home in the Eastern highlands and forced to begin life anew in the strange and foreboding wilderness that would become one day a state — Oklahoma.

Famed playwright Kermit Hunter has, in the "Trail of Tears," woven a tapestry of words, action, and music to stimulate the senses as patrons witness the chronology of the Oklahoma Cherokee, amid the beautiful pastoral setting of the outdoor Theatre at Tsa-La-Gi.



Culminating in the haunting Phoenix Dance, the "Trail of Tears" has ended in triumph. Out of the suffering of the past arises the great state of Oklahoma . . .

The Theatre at Tsa-La-Gi

Completed in 1969 and acclaimed by many as one of America's most beautiful, the Theatre at TSA-LA-GI was constructed especially for production of the "Trail of Tears." It is so designed that all of the 1800 seats are choice ones.

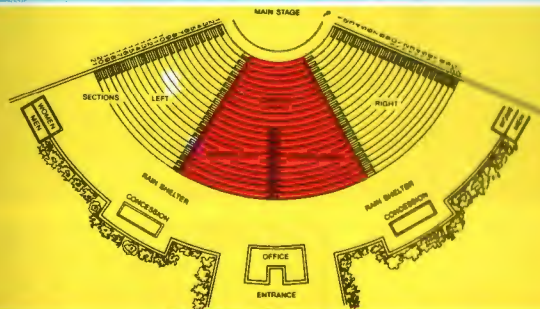
Theatre-goers from all over the world have come to TSA-LA-GI in its thirteen seasons to sit under the stars, to watch and listen to the history of the Cherokee, on the very spot where much of that history was made.



THEATRE SEASON JUNE 20 — AUGUST 22, 1981

THEATRE TICKET ORDER FORM

Name _____
 Address _____
 City _____ State _____ Zip _____
 Number of Tickets: _____ Adults _____ Children (under 16) _____
 Row Preference _____ (Preference considered in order of receipt)
CHECK APPROPRIATE SQUARES **DATE**
 NITE: "Trail of Tears" Mon Wed Fri
 Tue Thu Sat
 SECTION: SIDE, Adults \$5.50; Children \$2.75
 CENTER; Adults \$6.00; Children \$3.00
 PACKAGE TICKETS (see below); \$8.00; Child \$3.50
AMOUNT ENCLOSED Check, money order or VISA/Mastercharge authorization must accompany order on all advance reservations. We will hold tickets at box office until 8:15 pm on date of performance. We cannot make refunds unless reservations are cancelled prior to 8:15 pm on performance date.
 CHARGE TO MY: VISA MASTERCHARGE
 Card No. _____
 Exp. Date _____ MC (only) Bank No. _____
 Signature _____
 (Required on all Charge Card orders)



ALL SEATS RESERVED

Right to Left Side Sections: Adults \$5.50; Children \$2.75
 Center Section (in Red): Adults \$6.00; Children \$3.00
 Babes in arms admitted free.

Catered barbecue and chicken meal available on site 6-8:30 PM
PERFORMANCE TIME 8:30 PM (CDT) CLOSED SUNDAYS

ADVANCE RESERVATIONS AND TICKETS

Buy your tickets in advance to insure best seats and avoid standing in line at the box office. Telephone 918-456-6007 in Tahlequah for reservations or mail Ticket Order Form to TSA-LA-GI, Box 515, Tahlequah, Oklahoma 74464. Write for group rates for 16 or more persons. Travel agent commissions paid. Your VISA/Mastercharge is welcomed at the TSA-LA-GI.

PACKAGE TICKETS

Package Tickets are available from June 20 thru August 22. These tickets include: a 'best available' seat at the Theatre; admission to the Cherokee National Museum and Rural Museum Village; and a guided tour of the Ancient Village. Package tickets are \$8.00 for adults and \$3.50 for children (under age 16).

TSA-LA-GI Motor Inn Package also available to include all tickets, transportation to and from Inn, dinner, lodging, and breakfast. Call 918-456-0511.

'RAIN CHECKS'

Although every effort will be made to present all scheduled performances at the Theatre at TSA-LA-GI — should a performance be cancelled after beginning of show due to inclement weather, all tickets purchased for that performance may be exchanged at any other 1981 performance for equivalent value admission. We regret our "rain check" policy does not allow refunds.

Cherokee National Museum and Rural Museum Village

NOW OPEN YEAR-ROUND Tuesday - Saturday: 10-5; Sunday: 1-5
 Special Summer Hours: Monday - Saturday 10-4; Sunday: 1-6



An uniquely designed structure of concrete, steel and native stone from the area, the Cherokee National Museum is constructed on the National Register of Historic Sites location of the old Cherokee Female Seminary which operated on the site from 1851 to 1887 when it burned. Three brick columns remaining from the old structure are surrounded by a reflecting pool which continues into the beautiful lobby of the museum. Reminiscent in design of an ancient Indian structure, the climate-controlled building is contemporary in every respect.



Paying tribute with remnants of history to the ancient Cherokees as well as to the modern, exhibits in the Museum include ancient artifacts from archeological "digs" in the ancient homelands of the Cherokees as well as exhibits relating to the Cherokee history of the present. Special exhibits are arranged in the Keeler Gallery on a rotating basis. The Museum also houses an outstanding collection of Indian artists' interpretations of the "Trail of Tears." Temporarily housed in the Museum is the beginning of what will become the largest collection of books, documents, reports and correspondence in the world relating to Cherokees and their history. A small gift shop is available.



Nestled in a clearing adjacent to the Cherokee National Museum, the new Rural Museum Village appears to the visitor to be merely sleeping — waiting for its citizens to come home. A detailed reconstruction of a small crossroads community of 1875 — 1890, the Rural Museum Village is a graphic portrayal of life in this area during the final years of the Cherokee Nation.



With many of the buildings and most of the furnishings authentic 19th Century artifacts, the Rural Museum Village adds shading and color to the exciting story of the Cherokee Indians as depicted at TSA-LA-GI. With its entryway through the Cherokee National Museum it is a pleasant interlude for both the serious researcher and the casual visitor.





One of Oklahoma's unique and exciting Green Country attractions

The Cherokee Arboretum and Herb Garden



A visit to TSA-LA-GI is a stimulating, thought-provoking opportunity. As you ponder the unique cultural experience of TSA-LA-GI, take a moment to wander the paths of the Arboretum and Herb Garden. A splendid natural panorama, changing with the seasons, the Arboretum paths which wind throughout the Cultural Center grounds offer the casual visitor an opportunity to take a relaxing stroll in beautiful natural surroundings. The serious student and researcher can take advantage of the hundreds of markers which identify the plants by scientific and common names and by the use as food, fiber or medicine to which each was applied by the Ancient Cherokee.



The Ho-Chee-Nee Trail of Tears Memorial Prayer Chapel



As your Arboretum pathway nears the northernmost point of TSA-LA-GI, stop for a moment of spiritual renewal in the singularly beautiful Ho-Chee-Nee Trail of Tears Memorial Prayer Chapel. Combining the unique architectural style of the Ancient Cherokee Council House and striking modern religious symbolism, it is truly a fitting tribute to the thousands who died along 'the trail where they cried.' Three massive wooden poles representing the Trinity support a roof of seven beams illustrative of the seven clans of the Ancient Cherokee Nation. Frequently used as a chapel for small weddings and memorial services, the Chapel offers you an opportunity to pause and reflect — to seek spiritual renewal — to bring into focus the unique opportunity that is TSA-LA-GI.

Tsa-La-Gi

1981

May 5 - Aug. 23 — plus weekends thru Labor Day — the Ancient Village at TSA-LA-GI is open Tuesday thru Saturday, 10 am to 5 pm, Sun. 1-5. Adults \$2.50. Children (under 16) .50*

June 20 - Aug. 22 — Monday - Saturday nights at 8:30 pm, the "Trail of Tears" drama; Adults \$6.-5.50; Children (under 16) half price.

June 20 - Aug. 23 — Special summer hours for the Cherokee National Museum and Rural Museum Village. 10 am to 8 pm, Mon. thru Sat.; 1 to 6 on Sun. The Museum is open year-round, Tues. thru Sat.; 10 am to 5 pm, 1 to 5 on Sun.

Year-Round — In addition to the Cherokee National Museum and the Rural Museum Village, the Cherokee Arboretum and Herb Garden, Wildlife Refuge, Cherokee Hall of Fame, and the Ho-Chee-Nee Prayer Chapel are open daily, year-round.

Package tickets, which include a guided tour of the Ancient Village, admission to the Cherokee National Museum/Rural Museum Village and a best available seat for a performance in the theatre at TSA-LA-GI are available June 20 - Aug. 22 — Adults \$8.00; Children (under 16) \$3.50

BOOKS AVAILABLE FROM THE
CHEROKEE NATIONAL MUSEUM GIFT SHOP

[Prices are subject to change - we will notify
you of a change in price upon receipt of order.]
April 15, 1981

BOOKS BY GRANT FOREMAN—

- "Five Civilized Tribes" - \$6.95
- "Sequoyah" - \$2.95
- "Indian Removal" - \$7.95

BOOKS BY JACK AND ANNA KILPATRICK—

- "Friends of Thunder" - \$6.95
[Cherokee Folk Tales]
- "Shadow of Sequoyah" - \$3.50
- "Walk in Your Soul" - \$6.95
[Love Incantations]
- "Run Toward the Nightland" - \$6.95
[Cherokee Folk Magic]

BOOKS BY POET LAUREATE MAGGIE CULVER FRY—

- "A Boy Named Will" - \$2.50
[Children's Book on Will Rogers]
- "Buckskin Hollow Reflections" - \$6.50
- "Witch Deer" - \$2.50
- "The Umbilical Cord" - \$3.00

BOOKS BY C. W. "DUB" WEST—

- "Persons and Places of Indian Territory" - \$15
- "Tahlequah & the Cherokee Nation" - \$12.50

GENEALOGICAL REFERENCES—

- "Cherokee Roots" - \$5 - *Rolls of Eastern Cherokee*
- "Those Who Cried" - \$10 - *Rolls of 'trail tears' emigrants*
- "OUR PEOPLE AND WHERE THEY REST" - *Tyner and Timmons remarkable studies and listings of cemeteries in old Cherokee Nation - Ten Volumes - \$6.50 each - Specify Volume Ordered*

CHILDREN'S COLORING BOOKS—

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TWO EXCELLENT REPRINTS NOW AVAILABLE—

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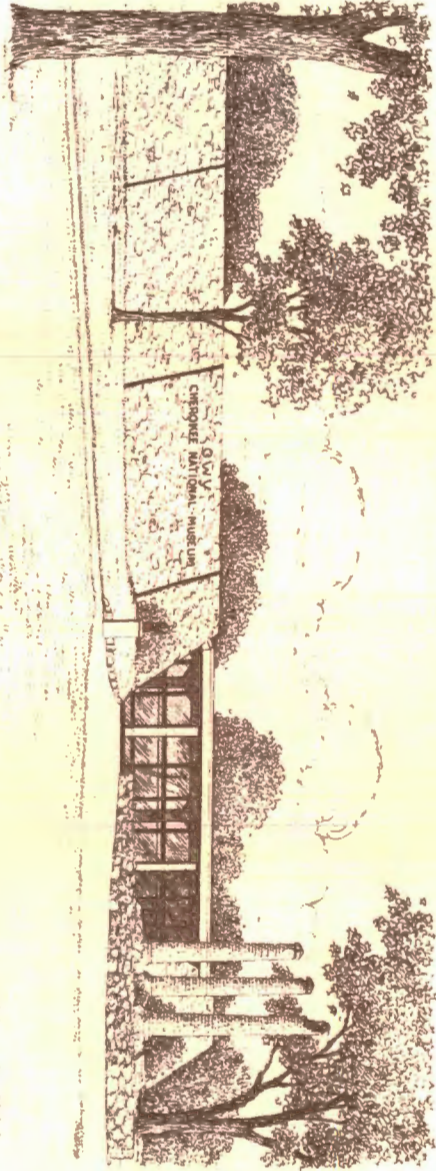
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"Trail of Tears" - "Life of Sequoyah"

PLEASE USE ORDER BLANK ON REVERSE

A NEW BLANK WILL BE SHIPPED WITH YOUR ORDER

The Cherokee National Museum at TSA-LA-GI



Tablequah, Oklahoma

WHAT IS TSA=LA=GI?

TSA=LA=GI is the Cherokee Heritage Center operated by the Society. It is an opportunity for the casual visitor, the serious scholar, and the Cherokee interested in his own heritage to encounter the Cherokee experience. TSA=LA=GI is located on the site of the old Cherokee Female Seminary — the first college for women west of the Mississippi River — and is listed on the National Register of Historic Places.

Through the Ancient Village at TSA=LA=GI visitors step back in time to walk for a moment in the moccasins of the Cherokees who lived in America before significant European influence was felt. The Ancient Village is a living page out of Cherokee history where the visitor can see, feel and experience life in 1650. Through the 'Trail of Tears' drama they follow the story of the Cherokees who were forced from their homeland in the southeastern United States and into the untamed lands of what is now eastern Oklahoma. By watching the 'Trail of Tears' at the Theatre at TSA=LA=GI they have an opportunity to visually encounter the struggle which led to the most extraordinary Cherokee Nation of the 19th Century. Through the Rural Museum Village they better understand the sophistication and life-style which Cherokees enjoyed long before joining with others in Indian Territory to form the State of Oklahoma. Through the Cherokee National Museum all the pieces of the Cherokee story are brought together through exhibits of artifacts, documents, arts and crafts.

Through other facilities visitors encounter the noteworthy individuals who contributed greatly not only to their Cherokee peers but to life in the United States as well [the Cherokee Hall of Fame]; the plants and herbs which were utilized by the Cherokees for food, fiber and medicine [the Cherokee Arboretum]; and the wildlife which provided a natural resource to early Cherokees [the TSA=LA=GI Wildlife Refuge]. The Cherokee National Archives and Library promises the physical means of preserving all the written accounts of life among the Cherokees. When completed, it will house the world's largest collection of materials about the Cherokee Tribe of Indians.

STATEMENT OF PURPOSE

As described in Article IV
of the "Articles of Incorporation"
of the
Cherokee National Historical Society

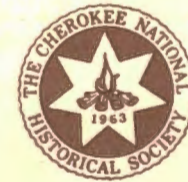
"The purposes for which the corporation is formed are: to preserve the history and traditions of the Cherokee Nation; to further the education of the American public in the history and traditions of that Nation; to suitably mark locations of historic significance to the Nation to include final resting places of deceased former officials and other prominent persons of the Nation; to conduct such charitable and benevolent activities as may be desirable from time to time."



The Cherokee National Archives and Library is the major remaining structure to be built at TSA=LA=GI.



QUESTIONS & ANSWERS



about
Membership
in the

Cherokee
National
Historical
Society



FROM _____

Cherokee National Historical Society

P. O. BOX 515, TSA-LA-GI
TAHLEQUAH, OKLAHOMA 74464

