



## FEBRUARY MEETING

## DeLanna Studi

by Crystal Trulove

Actress and Cherokee DeLanna Studi has been living locally, performing in the Portland Center Stage production of *Astoria* (Part I and Part II). This allowed us the opportunity to invite her to speak to our group in February. "My father told me that when I traveled, if I found the Natives, then I would be home. Since I met the Mt. Hood Cherokees, I felt like I have been home," she said.

Studi is excited about her project called *And So We Walked: An Artist's Journey Along the Trail of Tears*, where she will again perform at The Armory in Portland. Only this time the story is hers and she will play herself on stage.

Her father is Cherokee and she grew up in Oklahoma always knowing about the Trail of Tears but not knowing many specifics about it or her own family background.

"A big misconception about the Trail of Tears is 'Where did it begin?' The answer is it began in our own homes. Not something that is now a state, it began at individual peoples' properties." In an archive she found evidence of inventories: itemizations of the articles in Cherokee peoples' homes. "The United States government had been doing these surveys a good decade before the removal, so this was something that was in the works for a very long time: the removal of the Cherokee."

Studi found a family homestead of her

maternal Grandmother. The emotions Studi was feeling at the time were so difficult that she was not able to enjoy the moment. She said she was thinking, "Oh great, now I get to drag my dad here and say to him, 'Do you want to trace all our families' losses together?'" At one point she found a tick on her forehead and pulled it off. She wiped the blood from her head and absentmindedly wiped the blood onto a tree nearby and didn't think anything of it.

The second time she went to the homestead was with her father and she was excited. But her father is a stoic man and was not showing excitement. At one point he disturbed a hornet's nest and got stung. He pulled the hornet from his forearm and wiped at his arm with his hand, and then wiped his blood onto the same tree that Studi had used earlier. She told him about it and her father said that it was their home and their blood belongs there.

Studi recalled a story from her past and joked about it. "My dad tells me he knows I am a Cherokee storyteller because I always go back in circles and my stories are never linear." She continued, "One of my most profound, growing up moments was when I was a senior in high school and I was speaking up at the school board meeting. I was the only student speaking and the place was packed. The school board at that time was all white men in cowboy hats. My father and mother found a place way at the back. I was on the stage and couldn't talk. It was probably one of the only times I've ever had stage fright.

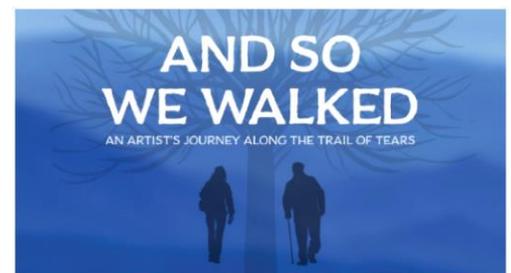
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## Talking Leaves



March 2018

## IN THIS ISSUE



## Cherokee artists join Studi

DeLanna Studi's play *And So We Walked* will be complemented by artist installations from Joe Cantrell and Brenda Mallory. Join them for an open house on April 5.

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## Randy Woodley's January talk

Rev. Woodley told us about his fascinating research into the lives of missionaries Evan Jones and Jesse Bushyhead.

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## DeLanna Studi

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And then I see my dad and my mom stand up in the back. And when they stood up with me I was able to find my voice and I was able to deliver my speech. On the way home my father said

to me – and this is something that stays with me

today, probably the best advice you could ever give a Cherokee – “I stood up with you to remind you that any time you stand up to speak, your ancestors are standing with you.”

During questions at the end, Studi talked about some of the indignities of the removal, like the fact that it began in our homes, as she said at the beginning. She talked about how Cherokees were corralled prior to beginning the walk to Oklahoma. “Ft. Cass had 4500 Cherokees,” she said. “They were called Cherokee ‘Immigrants.’” She also explained how Cherokees

*Yes, it was a tragic time for our people. But we are here because of it.*

maintain control of their own story by hiding the truth from outsiders. For example, the order of symbols for the seven clans in the Cherokee Council House is intentionally wrong, because that is sacred. Any outsiders who see the Council House will not know this, and will accept what they see.

Studi said that the elders she knows are not offended by things that

offend us in 2018, like Indian mascots for sports teams, white men portraying Indians in Westerns, and by the focus on blood quantum. “Because, in their youth,” she explained, “Indians weren’t allowed to exist. These things (the inaccurate representations of Indians) were the only thing they had to cling to.”

“People think of the Trail of Tears as a defining moment in Cherokee history, and it is. But it doesn’t define who we are. Walking the Trail of Tears with my father was an amazing moment for me, and sometimes it was a very sad moment for me. So many people died on this trail. But it turned into something empowering. We are strong, we are resilient, and we are surviving today



with our culture intact and not many people can say that. If there’s anything I want you to take away today it’s that yes, it was a tragic time for our people, but we are here because of it. Within six months after arriving in Oklahoma we had created a new constitution and formed a new sovereign nation. The United States government tried to take away everything that was us, and yet we were able to rebuild, and we are getting stronger.”

### GO SEE THE SHOW!

Portland Center Stage is providing a special \$35 ticket price for Mt. Hood Cherokees and our friends for *And So We Walked*. Simply use the promo code MTHOOD online or through the box office.

Portland Center Stage at The Armory is located at 128 NW Eleventh Ave in Portland.

Website for ordering tickets and more about their productions is: <https://www.pcs.org/>

Tickets are also available by calling 503-445-3700.

#### Happy Hour

Celebrate the play and learn about Mt. Hood Cherokees, the local satellite chapter of the Cherokee Nation. Members David Crawford and Rebecca Goss will discuss Cherokee history and sovereignty and what *And So We Walked* means to their community. Enjoy free snacks and complimentary drinks until 7:00 p.m.

Sunday, April 22, 6:30 - 7:30 FREE

#### First Thursday

Every First Thursday The Armory opens its doors to the community: whether you're just strolling by, headed to a gallery down the street, or there for a show, come on in for local music, snacks a-plenty, and a complimentary Deschutes beer.

In April, The Armory is excited to host two exhibits by local Cherokee artists. Explore Brenda Mallory's *Recurring Chapters in the Book of Inevitable Outcomes* on the Lower Level then see Joe Cantrell's stunning natural photography. Special thanks to the Native Arts and Cultures Foundation for their generous support.

Thursday, April 5, 5 - 7 p.m. FREE

## MEMBER PHOTO



### Patricia Wilson

In this photo Patricia Wilson is 29 years old in 1977. She was living in Fort Worth, Texas.

## SUBMIT YOUR PHOTO

Will you share your own photo with us? You can email a digital version of the photo, or hand a photo to Crystal Trulove at a future meeting to have it scanned.

## WELLNESS RECIPE

I'm getting a lot of people coming into the shoppe with lingering coughs from that flu, so I feel compelled to talk about relief. Bay leaves are great for bronchitis, cough, and flu. Combine crunched bay leaves with crushed Sage for a wonderful and easy cough tea. Add honey and lemon for added benefits. Drink as needed.

-Diana Davidson

## ANNUAL EVENT

Save the date! Annual Chief's Event  
August 4 - 10AM-2PM.

This year's event will be held in Portland at the East Portland Community Center, 740 SE 106th Avenue, Portland, OR 97216.

Photo IDs will be available for Cherokee Nation citizens.

# Dandelion - springtime medicine

by Diana Davidson

Spring is right around the corner and our plant medicine is waking up. Leaves are popping out like popcorn. There are so many herbs I want to teach you to use but I must start with Dandelion because so many people want to use them as soon as they pop their little heads up. She is all over and everywhere to remind that she is to be used and used often. Dandelion is one of my top 10 herbs I keep in my arsenal. Be mindful not to harvest where it's been sprayed! As with all wild harvesting I ask permission and leave an offering, even if it's just a prayer of thanks, and never over harvest. A good rule of thumb is to take a third.

Dandelion will be waking up soon; she reminds me it's time to clean out the liver sludge from winter indulging. Dandelion is commonly used as a food. The leaves are used in salads, soups, meatloaf, added to spinach or other greens, smoothies, and teas, while the roots are often cooked like carrots or used as a coffee substitute. Dandelion has also been used by our elders to treat poor digestion, water retention, constipation, blood sugar levels, heartburn, and pregnancy support, diseases of the liver, including hepatitis. (\*When making a liver cleanse I use the roots along with other appropriate herbs because the roots hold more of the constituents I'm looking for but the leaves do possess some of the qualities too.)

### Diuretic

Gather dandelion flowers and young leaves in the morning just after the morning dew dissipates and before the bees gather all

the goodies from the flowers. (I like to use more leaves than flowers) Rinse and chop then put into a canning jar, add Bragg's apple cider vinegar to about two inches under the rim of the jar. You can use any good vinegar that still has "Mother" in it. Mother is the cloudy stuff in the bottom, the good stuff. Never use white vinegar except for cleaning. You will want to shake this once daily for a month. Strain and take a spoon before each meal. Of course if this interferes with digestion or health issues stop immediately. You can put the spent herb in your soup stock.

### Soup Stock

I make soup stock for a vitamin packed broth that I can add to anything that calls for water. To make your stock simply throw into a heavy zip lock bag any vegetable or fruit pieces that you would otherwise throw away. You don't want anything rotten of course, but the ends of onions, tops of carrots, celery, etc. I like to keep a large bag in the freezer and add to it when cleaning my fruits and veggies, this includes lemon rind (which I will chop up a bit). When I have a few bags full I add ingredients to large pot, add apple cider vinegar to help extract the minerals and cook for hours, then strain. I will also add any old spices as I buy new ones every eight months or so because they tend to lose medicinal benefits as they age. I then put the liquid in canning jars or zip bags and freeze. This is an easy way to heighten my nutritional value to my meals as well as respect the plant by using all of its parts. All of the spent parts go in my garden as compost.



# The Reverend Jesse Bushyhead: Cherokee Leader and Legacy Bearer

by Bryan Jackson

The Reverend Jesse Bushyhead was born in September, 1804, in the original Cherokee Nation in East Tennessee. Rev. Bushyhead was the eldest child of seven by Bushyhead and Nancy (or Nannie) Foreman. Bushyhead and son Jesse's Indian names are omitted in this essay because sources tend to conflict. A possible Anglo-Saxon ancestor of Rev. Bushyhead is Captain John Stuart, of Scotland. Again, source information conflicts, and some recent scholarship doubts Stuart's place in the family history, yet others present a reasonable line from John Stuart, to Bushyhead, to Jesse Bushyhead, which would make Mr. Stuart, who died in Pensacola, FL in 1779, Rev. Bushyhead's paternal grandfather. It is from Stuart's shaggy blond hair that the name "Bushyhead" is said to have originated.

Jesse Bushyhead was baptized by a minister from Candy's Creek Mission in 1830. Three years later, he was ordained to the ministry and worked out of Valley Towns (or Valley Town, depending on the source), where he first became acquainted with The Rev. Evan Jones, a Baptist missionary. Rev. Bushyhead was educated early by Presbyterians, but later, due to Jones's influence, he became Baptist and was ordained as a Baptist. He was a translator for the Cherokees and started the first Cherokee Baptist Church in the Amohee District.

Rev. Bushyhead was apparently fluent in both English and Cherokee. He translated sermons for the Cherokee, especially those preached by Rev. Jones. In the fall of 1837, Rev. Bushyhead was chosen, with other Cherokees, to mediate between the U.S. Government and the Seminole Indians. His influence helped bring about a truce.

Just prior to the forced removal, Rev. Jones said this: "The Cherokees are nearly all prisoners ... our brother Bushyhead and his family, Rev. Stephen Foreman ... and several other men of character and respectability, with their families, are here prisoners..." On August 19, 1838, a church service was held for a final time at Brainerd Mission, and soon thereafter, Rev. Bushyhead and his detachment headed west. Rev. Bushyhead had an opportunity to move with his friends and neighbors, but in typical fashion, he volunteered to lead a group that had no leadership, assisted by Roman Nose.

As was true with many Cherokee families on the Trail of Tears, Rev. Bushyhead's wife was pregnant during the journey. She gave birth to Eliza Missouri (named for her place of birth) Bushyhead, on January 3, 1839. The Bushyhead's nine children, from eldest to youngest, were: Jane "Jennie," Dennis Wolfe, Daniel Colston, Charlotte, Edward Wilkerson "Ned," Caroline Elizabeth, Eliza, Jesse Jr., and Nancy Sarah. Upon making it to Indian Territory, the Bushyheads lived in a tent for nine months until they could acquire their new house.



Among his many and important accomplishments following arrival in Indian Territory, Rev. Bushyhead is said to have translated the Book of Genesis into Cherokee, held meetings to prevent the sale of liquor to our people, served as clerk of the council to the Cherokee Nation, and succeeded John Martin as Chief Justice of the Cherokee Supreme Court in 1840. Rev. Bushyhead died of a fever on July 17, 1844, and is buried at Old Baptist Mission in Westville, OK.

## SOURCES:

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King, Duane. *The Cherokee Trail of Tears*. Portland, OR: Graphic Arts Books, 2007.

Leonard, Bill J. *Baptist Ways: A History*. Valley Forge, PA: Judson Press, 2003.

Malone, Henry Thompson. *Cherokees of the Old South: A People in Transition*. Athens, GA: The University of Georgia Press, 1956.

Shadburn, Don, with John D. Strange, III. *Upon Our Ruins: A Study in Cherokee History and Genealogy*. Cumming, GA: The Cottonpatch Press, 2011.

Woodley, Randy, Ph.D., Distinguished Professor of Faith and Culture, Portland Seminary, George Fox University. Randy is a Keetoowah Cherokee descendant, and has given excellent talks at Mt. Hood Cherokee meetings.

*Bryan Jackson is a member of the Mt. Hood Cherokees. His ancestors span the censuses from the Reservation Roll of 1817 to the 1909 Guion Miller Roll. A few of those ancestors travelled the Trail of Tears in the Bell Detachment. He holds life placement in the First Families of the Cherokee Nation (Sonicoioie) and the First Families of the Twin Territories.*

# Reverend Randy Woodley, Ph.D.

by Crystal Trulove

Mt. Hood Cherokees have invited Rev. Randy Woodley, Ph.D. to speak in the past. The success of his talks compels us to keep asking for more. In January, Woodley visited our group to tell us about his research of Evan Jones and Jesse Bushyhead.

"I haven't talked about my journey with these two individuals," he said, explaining that after reading a book about them it caused him to go into a deep depression.

"I wanted to find a way for myself," he said, "Following Jesus and being Indian. And I didn't see a path for that. Fortunately, I had fallen into these journals."

Years ago in Baptist Seminary, Woodley's research for a term paper led him to treasure in the Baptist archives. In the archives he found 12 boxes of journals, dated 1821-1871 from Evan Jones. Jones was a missionary who worked among the Cherokee and was eventually adopted by the Cherokee. Woodley read all of the material in those 12 boxes with the idea of writing a book. However, William McLoughlin wrote a book before he did. Feeling discouraged, Woodley wrote a letter to McLoughlin telling him about his former plans to write a book on the same topic. To his surprise, McLoughlin wrote back, encouraging him to continue, saying that there was enough material on the two missionaries for more than one book.

Jones was a volunteer in Valley Town, North Carolina. He lived among the Cherokee and learned to speak the language. At the time, there were Baptist and Methodist missions around, but they were not organized and had no central management. Woodley says Jones was the "most successful" missionary, in terms of converts. By the 1800s, there were 1200-1500 Baptist members and 1000-1200 Methodist members among the Cherokee. But Jones wasn't good at following rules and was quite involved in Cherokee politics.

Bushyhead was a pastor from Cleveland, Tennessee. Bushyhead and Jones became lifelong friends and partnered in their missionary work. Daniel S. Buttrick from Brainerd was a third missionary who worked with them.

Jones was a constant thorn in the side of the Baptist administration. He took a census and hid it from the Baptist administration. Once he was adopted into the Cherokee tribe he then became an official representative and delegate to Washington, D.C. And he was too involved in the lives of his community for the administration. The Baptists wrote a cautionary letter to Jones stating, "It has come to our attention by witnesses, that you feed and clothe every Cherokee who comes to you." Jones helped to organize the Keetoowah Society. He was a human rights advocate, and eventually would not let slave owners attend his church. There were groups recruiting Indians to stand on one side or other of the slavery issue. The local "ruffians" as Jones called them, tried to kill him multiple times for his vocal anti-slavery opinions.

Jones was opposed to removal, but when it happened anyway, he led a group of Cherokees and settled in Westville, Oklahoma. Bushyhead also led a group to Oklahoma. (See Reverend Jesse Bushyhead

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Bushyhead, from 1835-1844 was instrumental in just about every Cherokee decision. He was elected to Council, was a Cherokee Supreme Court Justice, and he negotiated for Cherokee interests with the US government.

The missionaries helped to start the female seminary, and after Jones obtained a printing press they began publishing texts for the Cherokee people. In particular, Bushyhead began translating the Bible into Cherokee for printing, and the men worked together to found a publication called The Cherokee Messenger.

In the 1840s Eastern Oklahoma was in bad shape during the Cherokee Civil War due to people being on opposite sides of the arguments, and having family, friends, and neighbors against each other politically. The three contingents were the Treaty Party with Major Ridge, the National Party with John Ross, and the Old Settlers. At the time of the US Civil War, these wounds were reopened and Cherokees fought each other on the side of the Union or the Confederacy. The fighting left 1200 orphans among a total population of only 20 thousand. Jones and Bushyhead had created a foundation for community that helped the Cherokee rebuild once more.

Woodley noted, "For people whose principle is The Harmony Way, we sure are at war a lot. And we have a history of choosing the wrong side. I guess it teaches you character. There was never a time when all Cherokees agreed on everything."

Rev. Woodley, a former pastor and currently a professor at George Fox University, has been finding a path for himself since he discovered those manuscripts. He continues to be active in peace and social justice, in Indian issues, education, and in shaping his own spiritual and religious life.



**NEXT MEETINGS OF THE MT. HOOD CHEROKEES**

**Mt. Hood Cherokees Membership Meeting - Sharing Our Cherokee Family History**

Bring a Cherokee Story/Song, some Cherokee Family History or Cherokee Artifact to Share

**April 14 11AM-1PM**

Wilshire United Methodist Native American Fellowship  
3917 NE Shaver ST, Portland

There will be a raffle and snacks will be available. All are welcome – especially the kids

**NEW MEMBERS – ULIHELISDI! (WELCOME!)**

Ronda Diebele & Family  
Patricia Wilson & Family  
Lois & Stanley Speaks  
Jessica Burris  
Marylee Rush  
Deanna Wohlgemuth & Family  
Joseph Bailey

*Thank you for your continued support for MHC member, Phoenix York, and his family as he continues chemotherapy for leukemia.*

**Mt. Hood Cherokees  
Newsletter**

**March 2018**

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