



YÉSAH

The Occaneechi-Saponi People

For Our People By Our People



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Message From A Tribal Elder

Mécou to all my Relations. Happy New Year and Blessings!

I am happy to report the General Fund campaign is off to a great start. For those of you that my not know a few years ago, I sent out a notice of a fundraiser known as the 10 for 12 Fundraiser (\$10.00 monthly for 12 months = thus \$120.00 a year). The response for contributions for the 10 for 12 is slowly coming but as yet we can't see a full sunrise but there is definitely a bright glow over the mountain.

The tribe appreciates your donations and to anyone else that would like to support us we are now working towards getting the new gate entrance to the powwow grounds and parking area installed. On November 19, 2015, an underground 150 ft. water line was installed from the pump house to the food vendor area access to eliminate above ground garden hoses which was causing people to trip. This installation was done by Roy Jeffries and myself so that the powwow grounds would be safer for everyone. So any donations that we receive go a long way in keeping the grounds up to date.

Again, thank you very much for your support and everyone's effort to keep improving "Our Land". The Creator is really blessing us and I would like to send my loving blessings to all of you. I will keep you informed on our progress in the next newsletter.

Neke wa bi (This is good).

Bilahuk (thank you) and I welcome any questions – just give me a call.

John Blackfeather (EIT – Elder in Training)

Home: [919-732-8512](tel:919-732-8512) or Cell: [919-817-1383](tel:919-817-1383)



TRIBAL VISION

Occaneechi Band of the Saponi Nation will be a unified and self-reliant tribe.

TRIBAL MISSION STATEMENT

The Occaneechi Band of the Saponi Nation is continuously committed to the preservation, protection and promotion of our history, culture and traditions; while providing social, economic and educational resources, opportunities and services that will contribute to the well being of the tribal community.



YÉSAH

This publication is produced by the Occaneechi Band of the Saponi Nation (OBSN), Tribal Council.

Wanda Whitmore-Penner
Editor

DEADLINE DATES:

Dec 15 (Jan/Feb)
Feb 15 (Mar/Apr)
Apr 15 (May/Jun)
Jun 15 (Jul/Aug)
Aug 15 (Sep/Oct)
Oct 15 (Nov/Dec)

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TRIBAL COUNCIL

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Secretary-Treasurer
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John "Blackfeather" Jeffries
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Calvetta Watlington

Message From The Tribal Administrator

Mécou nigas tokekondik:

Here we are again another year coming to a close and start of a new one. The OBSN has made positive changes in 2015 and will continue with your support. The powwow continues to bring the Yésah home and reinforce the positivity of family and community engagement. It is always with great pleasure to see old and new faces each year. We hope to see you at the 2016 Powwow June 11 & 12.

Here are some of the things that took place for the OBSN in 2015:

- ⇒ *The OBSN participated in the Sappony 5K for the second time and once again we came home with the Spirit Stick for having the most tribal members in attendance at this event.*
- ⇒ *The launch of our beautiful, colorful and exciting new website. We will keep you posted on upcoming events.*
- ⇒ *The Yésah online newsletter is a great way to stay connected and it lets you know what is going on with the OBSN.*
- ⇒ *The Nejiwa Walikas (Wisdom Circle) meets monthly and we come together to learn about our culture and language taught by tribal members.*
- ⇒ *Elder John Blackfeather had a teaching session with the Youth Circle on making traditional arrows at his famous "shed".*

Our greatest wish to all of you for this sacred season is to remember the Creator and the blessings that he has bestowed on all of us. With each passing day show honor and respect to each other, and reach out to people that you have not been in touch with in a long time, smile, and share some hugs. Don't think of the New Year as time gone but think of it as an end to a new beginning.

Biwa

Vickie "Laughing Heart" Jeffries
Tribal Administrator





Essential Oils*

*The oils are for topical use and not to be ingested.

- ◆ *Angelica* essential oil - helps bruises
- ◆ *Anise* essential oil - for chest rubs
- ◆ *Basil* essential oil - clarifies the mind
- ◆ *Bay* essential oil - for relaxation
- ◆ *Chamomile* essential oil - heals dry skin
- ◆ *Cinnamon* essential oil - warms achy joints
- ◆ *Clove* essential oil - for toothache
- ◆ *Cypress* essential oil - helps swollen ankles
- ◆ *Eucalyptus* essential oil - for congestion
- ◆ *Frankincense* essential oil - for muscle pain
- ◆ *Geranium* essential oil - treats PMS
- ◆ *Grapefruit* essential oil - for central nervous system
- ◆ *Juniper* essential oil - for the prostate
- ◆ *Lavender* essential oil - for headache pain
- ◆ *Lemon* essential oil - lowers blood pressure
- ◆ *Marjoram* essential oil - helps insomnia
- ◆ *Mint* essential oil - promotes happiness
- ◆ *Orange* essential oil - for restful sleep
- ◆ *Patchouli* essential oil - to repel insects
- ◆ *Rose* essential oil - facial moisturizer
- ◆ *Rosemary* essential oil - fights fatigue
- ◆ *Sandalwood* essential oil - on lymph glands
- ◆ *Thyme* essential oil - helps stop coughs
- ◆ *Tea Tree* essential oil - kills fungus
- ◆ *Ylang Ylang* essential oil - restores

Medical disclaimer: *This article is for educational and informational purposes only and may not be construed as medical advice. The information is not intended to replace medical advice offered by physicians.*

Submitted by: Vickie "Yanti Inseha" Jeffries

HEALTH NEWS



by

Nailah Adams, MD, MS

Primary Care Sports Medicine Fellow
University of North Carolina-Chapel Hill

According to the CDC, between 25-30% of North Carolinian adults and over 15% of kids are obese. Every year over the holidays, we gain almost a pound that we usually don't shed. These can add up over the years. Fat tissue has its roles in the body, such as in fertility and the storage for important vitamins, and in some cultural perceptions of beauty and health. However, excessive fat, particularly around your internal organs, may increase your risk of developing conditions such as diabetes and heart disease, and can worsen osteoarthritis in the hips and knees. It's no secret that it can be tough to lose weight but guess what...

...You're Tougher than You Think.

Strong Mind. Oh, cravings. There can be a lot of hidden calories in the smallest of delicacies. Try avoiding arriving to a function hungry so as not to be overly focused on food. Studies have shown that we will eat whatever is on our plates, so be mindful of your portion sizes and take just enough to be satisfied. Be aware of the calories in drinks as well.

Strong Body. You don't have to run marathons or be an Olympic weight lifter in order to lose or maintain weight. Brisk walking, swimming, water exercise and cycling are good low-impact choices, especially for many of us who have joint pain. Getting adequate calcium and supplements such as glucosamine/chondroitin and vitamin D may also help with bone health.

Strong Spirit. Fruits, vegetables and nuts are rich in many feel-good vitamins and minerals to boost your energy and immune system. Set yourself SMART (Specific, Measurable, Achievable, Realistic, Time-bound) goals to avoid frustration. Make it a social affair by encouraging your family and friends to join in your efforts toward a healthy weight.

Moments in Occaneechi History

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On **February 13, 1713** a **TREATY OF PEACE** was signed on behalf of Great Britain by the Colony of Virginia with the **Saponi, Occaneechi, Totero, and Stuckenock** Indians. This treaty provided the signatory Tribes, who thereafter were considered to be one Tribe, the **SAPONI NATION**, with a 6 mile reservation in what would become Brunswick County, Virginia where they could conduct trade and would be converted to Christianity.

On **January 12, 1741** **Joseph Heathcock** patented 254 acres of land in the section of **Brunswick County, Virginia** which would later become **Greensville County, Virginia**. This land adjoined the land of **John Jeffries** and other Southern Saponi settlers.

On **January 27, 1742** 11 Saponi men brought into court in Orange County, Virginia on the suspicion of stealing hogs. Some of their names were **John Bowling, Charles Griffin, and John Collins.....**

On **January 30, 1763**, Lieutenant Governor Francis Fauquier of the colony of Virginia noted that the Saponi Indians were still living in Virginia but that their numbers were decreasing due to alcohol.

In the **Brunswick County Order Book** 10, page 252 in January of 1767 it was ordered that the Treasurer pay unto **Daniel Guy** six pounds seventeen shillings for Adams Sims, Jr. building a bridge over **Fountain's Creek** at Proctor's Ford.

The **Caswell County, North Carolina Court** ordered the children of **Jane Watkins** be bound apprentices on **February 22, 1805**.

Andrew Jeffries signed and affixed his seal to his will in **Greensville County, Virginia** on **February 16, 1820**. His will named his children, some of whom moved to Ohio and Indiana, some to the Texas settlement. Depositions in the **Parker Jeffries** case proved him and his wife to have been **Indians**.

On **March 4, 1831** **John Jeffries** received a Revolutionary War pension in **Orange County, North Carolina** Then on **February 3, 1853** **Delilah Jeffries** began receiving a Revolutionary War pension for her deceased husband, **John Jeffries'** service.

William Guy executed a Revolutionary War pension application that was allowed on **February 5, 1833**. At that time he resided in **Granville County, North Carolina**.

On **February 23, 1897**, in **United States Senate Document #144**, the **Senate** accepted that the **Indians** of the **Macon County, North Carolina** community were Catawba. By family/blood relations this designation would also include those Indians who lived in **Orange, Alamance, and Caswell and Northampton Counties North Carolina** and their relatives that had migrated west to **Ohio, Indiana and Michigan were also Catawba**. In fact, those Indians were actually **Saponi** who remembered their past membership in the Catawba Nation. Some of the names listed were **Guy, Jeffries, Stewart, and Gibson**.

Moments in Occaneechi History continued. ..

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The Clayton Jeffries Federal Indian School Effort of 1934

On January 23, 1935, Mr. A.C. Monahan, Assistant to the Commissioner; Acting Director Education, wrote to Mr. Jeffries and stated to him in that letter that the Office of Indian Affairs of the United States Department of the Interior would keep your particular Indian group in mind and that Educational matters concerning your particular Indian group would have to be worked out with North Carolina State public school authorities. Mr. Monahan also stated that the Indian Office would give the Alamance Indian community careful consideration should it be possible for them to do anything for them in the future.



Modern OBSN History

During January and February of 1976, while conducting research on the origins and identities of Indian Communities in the Southeast for the Smithsonian Institution, Center for the Study of Man, Professor Robert Thomas of Wayne State University visited the old Reservation at Fort Christianna and Lawrenceville, in Brunswick County, Virginia to determine the fate of the Siouan Indians whom had lived there. Afterwards, he discovered that some of the Saponi peoples had not gone north to the Iroquois country or south to the Catawba, but had instead returned to their original country in Orange County, North Carolina.

After discussing this information with Bruce Jones of the North Carolina Commission of Indian Affairs, he visited Orange County and found that there were seemingly Black families there who had Indian blood.

On January 20, 1990 the Eno-Occaneechi Indian Association (later known as the Occaneechi Band of the Saponi Nation) submitted their petition for Official State Recognition as an Indian Tribe in the State of North Carolina to the North Carolina Commission of Indian Affairs in Raleigh, North Carolina.

Who Are We? Where Do We Come From?

The Origins of the Saponi Nation—Part I

© Lawrence A. Dunmore, III

On February 13, 1713 a treaty of peace was signed on behalf of Great Britain by the Colony of Virginia with the Saponi, Occaneechi, Toteró, and Stuckenock (the Eno and Shakori) Indians. This treaty provided the signatory Tribes, who thereafter were considered to be one Tribe, the SAPONI NATION, with a 6 mile reservation along the Virginia/North Carolina border in what is now Brunswick County, Virginia.

The Occaneechi Band of the Saponi Nation community is a lineal descendant of the Saponi and related Indians who occupied the Piedmont regions of North Carolina and Virginia in pre-contact times. Specifically, we are the descendants of those Saponi and related Indians who formally became tributary to Virginia under the Treaties of Middle Plantation in 1677 and 1680, and, who under the subsequent treaty of 1713 with the Colony of Virginia agreed to join together as a single community. Our ancestors occupied several forts and settlements located in what are now Greensville County and Brunswick Counties, Virginia from about 1680 until the mid-18th century, when the last Virginia fort for the Saponi, Christianna, fell into disuse. At the same time, the Saponi peoples continued to occupy fortified villages and other settlements in North Carolina into the mid-1700s.

This was a confederation of Siouan speaking Tribes including the Saponi proper, the Occaneechi, the Eno, the Tutelo, and elements of other related communities such as the Cheraw. All of these communities were remnants of much larger Siouan communities that had lived in North Carolina and Virginia in prehistoric times. It was on this reservation that our ancestors were to conduct trade and be converted to Christianity while serving as a buffer between Virginia and Western Tribes such as the Cherokee and Catawba.

The Saponi confederation was closely allied with the Catawba Nation or confederation of Tribes in Southern North Carolina and North Western South Carolina. While maintaining distinctions among themselves the various elements within the Saponi confederation had a common origin and were closely related, linguistically and culturally.

In addition to the Occaneechi-Saponi community in the Pleasant Grove/Cedar Grove area of Alamance and Orange Counties, there are several other communities of Saponi descendants in North Carolina. These include the Portuguese Community of Northampton County, the Haliwa-Saponi of Halifax and Warren Counties, the Indians of Person County or Sappony Indians and possibly the Goinstown community of Rockingham County. In Virginia, there are the Monacans of Amherst County as well as several disbursed communities of probable Saponi descent.



TUTELO-SAPONI LANGUAGE LESSON #3

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Negatives

Putting a **K - Na** (k-na) at the end of a word makes it negative.

Examples:

Wítahe (We-tah-hay/Friend)

Negative = **Kiwítahena** = Not friend or enemy.

Bí (Bee/Good)

Negative = **Kebína** = Not good or bad

Alé (Ah-lay/to go)

Negative = **Kaléna** = To not go

Oyahinhne (Oh-yah-heen-ha-nay/stomp)

Negative = **Koyahinhnena** = To not stomp

Okláqa (Oh-klah-k-ah/to speak)

Negative = **Kokláqana** = To not speak

Owakláka (Oh-wah-klah-kah/I speak)

Negative = **Kowakláka** = I do not speak

Okla cayukewa (they were speaking together)

Negative = **Koklana cayukewa**

(Oh-klah kaw-you-kay-wah) = they were not

speaking together

Try making the following word forms negative:

Ólacke (Oh-lahck- ay) - to bite

Oknaho (Oak-nah-hoe) – to work

Íne (ee-nay) – to see

Waginoma (Wah-gee-no-mah) – S/He is sick

Kulúja (koo-loo-jah) – to wash

See the correct negative word forms in next month's lesson.

Words of Waneñi

burn – inausinga (een-ah-g-seen-gah)

burn wood –miyeni inausinga

(mee-yay-nee een-ah-g-seen-gah)

chop – lakasase (lah-kah-sah-say)

chop wood –miyeni lakasase

(mee-yay-nee een lah-kah-sah-say)

clothes - kam (kah-m)

cloud - maqosi (mach-ooz-ee)

coat - opockhe (oh-pock-hay)

cold - sani (sah-nee)

darkness - usihaa (ooh-see-haah) or

osiha (oh-see-hah)

fog – manotihua (mah-no-tee-hoo-ah)

Words of Waneñi (Continued)

hail - noq (noch)

hat - lubus (loo-boos)

ice - nonhi (non-hee) or mingiratcah

(meen-gee-raht-cah).

icy - nañqluba (nah-nn-k-loo-bah)

ice from snow melting and freezing –

ásatnitkueniq (ah-saht-neet-koo-ay-nee)

snow – hohiei (hoh-hee-ay-ee) or

hohiowa (hoh-hee-oh-wah)

snow cloud –maqosi hohiei

(mach-ooz-ee hoh-hee-ay-ee)



The Four Races of Humankind

Indian people– **Wahtakai** (Wah-tah-k'eye)

Black people – **Magangakasit** (Mah-gah-nah-gah ah-seet) or **Makanakasit** (Wah-kah-nah-kah ah-seet)

White people – **Maganaga** (Mah-gah-nah-gah), **Wakanaka** (Wah-kah-nah-kah)

Yellow people –**Magangasii** (Mah-gah-nah-gah see) or **Wakanakasii** (Wah-kah-nah-kah see)

Miha Maganaga (White Man)

Mihe Maganaga (Me-hay Mahgahnahgah/ White Woman)

Wamihtakai (Wah-meeh-tah-k'eye / I am an Indian)

Wayihtakai (Wah-yeeh-tah-k'eye /

You are an Indian)

Kawamihtakaina (Kah-wah-meeh-tah-k'eye-nah/ I am not Indian)

Kawayihtakaina (Kah-wah-yeeh-tah-k'eye-na / You are not Indian)

Hoyani

(hoe-yah-nee)

Spirit Land

Remembering Tribal Members Who Have Crossed Over

**Tribal Elder
Carlton Tyrone Whitmore
Age 75
Crossed Over
November 23, 2015**



Upcoming Events

Our journeys do not begin at birth. Our people breathed, walked, loved and lost so that we might be here today. So goes the old adage, "you can't know where you're going unless you know where you've been," we must learn to tell their stories.

Join the Occaneechi Wisdom Circle (Nejiwa Walikas)
for our third workshop in our educational series.

We will continue our discussion about



Language, History & Culture
with the
Occaneechi Band of the Saponi Nation
Wisdom Circle (Nejiwa Walikas)

Language is essential for our sense of roots, security, identity, pride, continuity and wholeness. We understand, things, events, ourselves and others through a process of interpretation, which occurs in language.

Saturday January 16, 2016
11:00 AM -2:00 PM

Pleasant Grove Community Center
3958 NC Highway 49 North
Burlington, NC 27217

RSVP IS REQUIRED

Workshops are free and open to all Occaneechi people.

Please RSVP to Vivette Jeffries-Logan at biwaconsulting@gmail.com



**41st ANNUAL
NORTH CAROLINA
INDIAN UNITY CONFERENCE**

Walking in Two Worlds and Preserving American Indian Heritage

March 10-12, 2016

**Hilton North Raleigh Hotel
Raleigh, North Carolina**

For additional information
www.united-tribes.org or Facebook
Call 704-458-9209 or 919-807-4441

American Indian Unity Pow-Wow

1st Annual American Indian Unity Pow Wow

March 10, 2016

Time 12:00 pm to 6:00 pm

This is a inside event

Contact: Greg Jacobs Tele: 910-385-5644

Email: Greg_jacobs@yahoo.com

Alt- Jessie Jacobs 704-458-9209 -

Email: jessie@united-tribes.org

MISS INDIAN NORTH CAROLINA PAGEANT

NOW THURSDAY NIGHT MARCH 11th, 2016

Gospel Singing Thursday evening

Hosted by: United Tribes of NC

Dancers,
Vendors,
Artists
Welcome

UNITED TRIBES OF NORTH CAROLINA

2016 United Tribes Scholarship Awards

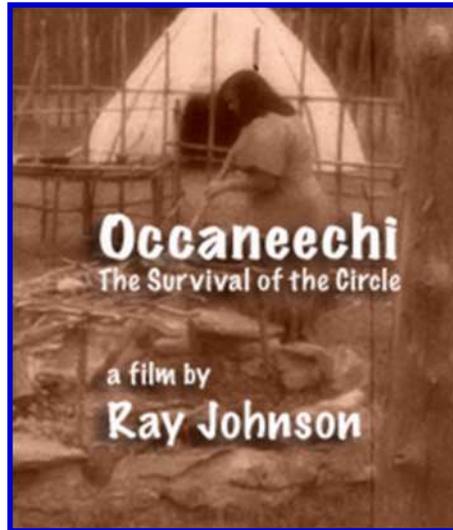
United Tribes of North Carolina believes in promoting educational opportunities for American Indian students. Since the creation of the United Tribes Scholarship Award, over \$95,000 has been awarded to deserving students pursuing higher education degrees. We are proud to continue this worthwhile tradition.

Go to the following website: http://www.united-tribes.org/Print_Conf-Applications/2016%20Revised%20ScholarshipApplicationUnitedTribes.pdf

The submission deadline is Wednesday, February 17, 2016. If you have questions, please call Hattie Campbell (910) 646-1817 or (910) 641-1476 or Carolyn Crocker at (910) 655-8708.

Email: hcampbell1948@centurylink.net

Winners will be announced March 10-12, at the 41st Annual North Carolina Indian Unity Conference at the North Raleigh Hilton in Raleigh, NC. Presentation of scholarship awards is tentatively scheduled for Saturday morning, March 12. Hotel telephone number is: (919) 872-2323 . 10. A student who has received the United Tribes Scholarship once will not be eligible to receive it again in any category.



Occaneechi: The Survival of the Circle (DVD) \$10 (incl. S/H)

"Occaneechi: The Survival of the Circle" tells the story of a group of American Indians who have lived in the region just north of Elon for hundreds of years. Learn more about the Occaneechi-Saponi people. Contact the tribal office to purchase a DVD.



Help keep the OBSN Tribe stay operational by donating today. Without community support future tribal activities could be limited. So visit the tribe's website at <http://www.obsn.org> and scroll down to the bottom of the homepage. There you will see a **donate button**. Any amount would be greatly appreciated!

