

oldest son of Stoke Smith and my brother. His song was the song of the protection against the evil things and a ritual to be performed over a piece of tobacco in the ancient times. The native tobacco was red in color. And it grew in the wilds and when it matured it left a seed. And in this seed was this red powder. This red powder is the original war paint. It was never used as an elaborate decorative as you might see in the movies. It was kept in a buckskin pouch and with a little splinter taken from a cedar tree that was stricken by lightning but the tree lived. The lightning didn't kill the tree. So this stick is placed in the pouch. Whenever the protection is needed, the need for spiritual assistance is realized by a person in the evil world this confronting with some difficulty to the individual Indian. He uses the red tobacco and the stick along with these ancient prayers. And in according to the words of the ancient prayers, it goes as follows: To the stars, I am powerful enough to reach, a few are supporting me. And to the moon, I can go if you will assist me because you have spoken, you live. Don't let us be the walking dead. There must be a purpose for life. This is the purpose that we think we are created and through your prayers and ancient rituals we are now trying to contact you for your assistance. As we take upon ourselves to perform this ritual over this tobacco let it be known that it's a form of your Baptism over an object that the human body can receive strength from. For this and for everything, we thank you. There is a third song in this is the song: o-hu-na-do, o-hu-na-do, this song was recorded by my brother and it is a song against the night evils. It is a protection throughout the night that the traditional Cherokee can offer this at sun-up, high noon, or at sun down. That there will be no harm come to him while he sleep or