



San Diego Cherokee Community Newsletter

Issue 7

www.sandiegocherokeecommunity.com

February 2008

Next Meeting



The next scheduled meeting of the San Diego Cherokee Community is March 9 at 1 p.m. at the Clairemont Community Center at 4731 Clairemont Drive. A video of the Trail of Tears will be presented along with history leading up to the removal. All members are encouraged to bring to the meeting any family history pertaining to the Trail of Tears.



Clairemont Community Center located behind Vons

The door prize will be James Moody's [History, Myths and Sacred Formulas of the Cherokees](#). Also a CD of the

Cherokee Youth Choir will also be given away to a lucky member that attends the March meeting.

Please bring a snack or desert to share.

SDCC Council Elections To Be Held May 18

The by-laws of the San Diego Cherokee Community were unanimously approved.

Now this paves the way for the SDCC Council to start the process for the election of their Council members. The interim Council members have served on the board for almost one year. The SDCC Council has selected the Election Committee to oversee this process.

Candidates must declare their candidacy no later than sixty days in advance of the election. They must provide a written statement of candidacy and a biographical sketch which may include campaign information on why the individual wants to serve. This cannot be more than 200 words.

Please email your biographical sketch to the Election Committee at sandiegocherokeecommunity@yahoo.com by March 19. Or send to SDCC

Election, Attn: George Lynch, 1098 Canyon Creek Pl, Escondido, CA 92025. They must be postmarked by March 19. All candidates' sketches will be included in a publication of the SDCC newsletter.

Ballots will be mailed out at least fourteen days in advance of the election. Mailed ballots must be received on the Friday prior to the Election Day to be valid. Ballots can be delivered in person and handed to the Election Committee prior to the counting of the votes at the general meeting on Election Day in order to be valid.

More information can be found on the SDCC website:

www.sandiegocherokeecommunity.com

You Missed...

At the January 27th meeting, a presentation on tracing your Cherokee ancestry was done by Mike Ledger. He talked about lineage charts and what records are available in order to help the individual do research.

A roundtable discussion was held by all individuals attending on their particular Cherokee ancestry. Many recognized names that were also in their family tree.

Several good resources were given:

Family History Center, Regional Geneological Library & Computer Center, Mission Valley at 4195 Camino del Rio South 619-584-7668

www.ancestry.com
www.rootsweb.com

www.findagrave.com

An introduction to the Cherokee language was given by George Lynch. The group practiced with a tape of the Cherokee language. This will be an ongoing project during the meetings.

Cyndy Swayze won one of the door prizes. It was the book, Cherokee Proud. Bill Falling autographed his book, The Political Mission of the Church From the Founding Fathers Until Today for Ellen Broening-Teixeira. Sandra Morales won 2 tickets to San Diego's Brazil Carnival located in downtown San Diego.



Cyndy Swayze & Phil Konstantin



Bill Falling & Ellen Broening-Teixeira

Annual Picnic

May 18

Principal Chief Chad Smith will be attending the spring picnic of the San Diego Cherokee Community on May 18. More information will be announced later on. This will be a potluck picnic.

Please visit our website for additional information:

www.sandiegocherokeecommunity.com

The Old Cherokee Wedding

The Cherokee wedding ceremony is a very beautiful event, whether it is the old fashioned, or 'ancient' ceremony or a modern one. The original ceremony differed from clan to clan and community to community, but basically used the same ritual elements.

Because clanship is matrilineal in the Cherokee society, it is forbidden to marry within one's own clan. Because the woman holds the family clan, she is represented at the ceremony by both her mother (or clan mother) and oldest brother.

The brother stands with her as his vow to take the responsibility of teaching the children in spiritual and religious matters, as that is the traditional role of the "uncle" (e-du-tsi). In ancient times, they would meet at the center of the

townhouse, and the groom gave the bride a ham of venison while she gave an ear of corn to him, then the wedding party danced and feasted for hours on end. Venison symbolized his intention to keep meat in the household and her corn symbolized her willing to be a good Cherokee housewife. The gifts of meat and corn also honor the fact that traditionally Cherokee men hunted for the household, while the women tended the farms. It also reflects the roles of Kanati (first man) and Selu (first woman).

After the sacred spot for the ceremony has been blessed for seven consecutive days, it is time for the ceremony. The bride and groom approach the sacred fire, and are blessed by the priest and/or priestess. All participants of the wedding, including guests, are also blessed.

Today, some Cherokee traditionalists still observe portions of these wedding rituals. The vows of today's ceremony reflect the Cherokee culture and belief system, but are in other ways similar to wedding ceremonies of other cultures and denominations. Today's dress can be in a tear dress and ribbon shirt, a wedding gown, or normal attire worn at a Ceremonial Ground.

Cherokee Nation has a marriage law and Cherokee couples are allowed to marry under this law instead of the State marriage laws. This is because the Cherokee Nation is a sovereign government. The couple is not required to obtain a license; however the person(s) conducting the ceremony must be licensed by the Cherokee Nation in order to do so.

After the religious leader contacts the Cherokee Nation District Court, the court clerk will prepare a certificate. This paper shows that the couple was indeed married in a ceremony by a religious or spiritual leader licensed to do so. The certificate is returned to the Cherokee Nation District Court after all parties have signed it and filed in the official records.

Source: www.cherokee.org/culture

Trail of Tears

(final of series)

John Ross

John Ross was the first and only elected Chief of the Cherokee National from the time it was formed until his death in 1866. Highly regarded for his role in leading the fight against removal and leading his people to their exile in Oklahoma, controversy was his constant companion once the Georgia Cherokee arrived.



Ross had a private tutor as a youth. Although only one-eighth Cherokee, Ross played Native American games and kept his Indian ties. Early in his life he was postmaster in Rossville, GA.

Growing up with constant raids of whites and Indians, Ross witnessed much of the brutality on the early American frontier. The future Walker County was a hunting ground for both whites and Cherokee raiding parties, strategically located midpoint between head of Coosa and Col. John Sevier's bank of marauders from Tennessee.

Ross was invaluable to Moravians who established a mission on the Federal Highway near present day Brainerd, TN. Serving as a translator for the missionaries, just as he had for Return J. Miegs, Indian agent for the Cherokee, Ross acted as liaison between the missionaries, Miegs, and the tribal council.

After the death of Charles Hicks, and others in the early 1820's, settlers believed that the Cherokee time was short. Ross and others decided to make legal moves to prevent the forced removal including organizing the Cherokee tribe as a nation, with its own Constitution, patterned after the Constitution of the U.S. of America.

As president of the Constitutional Convention that convened in the summer of 1827, he was the obvious choice for Principal Chief in the first elections in 1828. He held this post until his death in 1866.

Source: http://ngeorgia.com/ang/John_Ross

Major Ridge

Born Kah-nung-da-tla-geh in 1771, by most people's guess, Man Who Walks on Mountaintop is the son of Oganstota, Dutsi or Tar-chee. His mother, a mixed blood Cherokee belongs to the Deer Clan.



During the 1820's, the Cherokee Nation is institutionalized, and John Ross wins election as tribal leader, a position that Ridge wanted for most of his adult life. He is happy his close friend and ally, John Ross gets elected. After the election, Ridge assumes a position that could best be described as "counselor" and for the next 7 years advises Principal Chief Ross on matters before the council.

Now aging, Ridge sees his son John and Buck Oolwatie (Elias Boudinot) as the future of the tribe. Buck, as editor of the Cherokee Phoenix, eventually espouses removal to Oklahoma as a viable solution to the problem of white encroachment. Ridge is convinced over a period of several years, but John Ross

and an overwhelming majority of the Cherokees are against removal.

In December, 1835, ridge, his son John, Buck Oowatie (Elias Boudinot), and Stand Watie sign the Treaty of New Echota, which results three years later in The Trail of Tears. Ross promptly gathers 16,000 signatures of Cherokees who oppose removal. Indian-hater Andrew Jackson forces the treaty through Congress by a single vote.

Ridge did not wait to move to Oklahoma. Between 1836 and 1838, he and hundreds of other Cherokee travel to their new home. Along the way he stops to meet his old friend Andrew Jackson at the Hermitage.

Three years later, in clear violation of constitutional law as interpreted by the Supreme Court, the Cherokee are forced to leave for Oklahoma because of Ridge's conviction in his beliefs.

Less than six months after the arrival of the Cherokee in the Oklahoma Territory, Ridge, his son John and Buck Oolwatie lay dead. In an orchestrated plot, Ridge is shot while traveling to Arkansas. A few minutes later, a group of Cherokee drag his son John from his home and is stabbed 43 times in front of his wife and children.

As brilliant a statesman and politician that Ridge had been, he is forever doomed to a role of betrayer of Cherokee Nation. No other Cherokee has a greater affect on the tribe.

Source: http://ngeorgia.com/ang/Major_Ridge

Elias Boudinot

Born in 1800 (shortly after the arrival of his lifelong friend and cousin John Ridge) Gallegina, or Buck would be educated by the Moravians at Spring Place, not far from his parent's home in the Oothcaloga Valley.



In 1818, he journeyed north to the American Board School in Cornwall, CT. During his journey, he stopped in Burlington, NJ, where he met with Dr. Elias Boudinot, a writer, poet and statesman who is probably best known for his election to a one-year term as President of the United States under the Articles of Confederation, his role as director of the U.S. Mint for many years, and his fight for Negro rights in New Jersey.

The doctor took a strong liking to Gallegina and offered to support the Cherokee financially. Buck agreed to use his name from that day forward.

The Cherokee tribe completed a 25-year move towards nationalism. The establishment of a capital at New Echota, creation of a bicameral council and Supreme Court was the formal start of the Cherokee Nation. Boudinot was selected as editor of the national newspaper because of his experience, his ability to use both English and the new "Talking Leaves" a written language

contributed by the warrior Sequoyah, and his friendship with Samuel Worcester, known to the Cherokee as "The Messenger."

After touring the U.S. on a speaking tour to raise money to print the Cherokee Phoenix, Boudinot returned to New Echota and his new home. The first issue rolled off the press in February 1828, and circulation grew quickly. Boudinot wrote on a wide variety of subjects from the settlers' thirst for land and gold to more mundane topics such as the evils of alcohol.

The shaping of Boudinot's belief that removal was the only answer for his nation can be witnessed in the editorial tone of the Cherokee Phoenix. From the time he started until his resignation in 1832, Boudinot's slow, steady shift is apparent in his writing. It was routine for Boudinot to be called to the front of the Phoenix office to defend his editorials to angry Georgia militia.

On August 1, 1832, Elias Boudinot resigned as the first editor of the Cherokee Phoenix. He had changed his stance on removal, advocating it as the best choice for the Cherokee Nation. Cherokee leader John Ross would no longer permit the paper to print the views of its editor.

Life in the relocated Cherokee Nation was different for Boudinot. Working with his old friend Rev. Samuel Worcester on translating the bible into Cherokee, he was caught completely unsuspecting by a group of Cherokee men in June 1839, stabbed and tomahawked to death near the new home that he and his wife were building.

Source: http://ngeorgia.com/ang/Elias_Boudinot

Annual Memberships Expire April 30!!

All memberships in the SDCC expire April 30. Renew yours today! Membership renewal rates are: \$35 for all family members in the household or \$25 for single memberships.

Mail the membership form below or at find it at www.sandiegocherokeecommunity.com

Mail form and check to: SDCC, Attention: George Lynch, 1098 Canyon Creek Pl, Escondido, CA 92025

San Diego Cherokee Community (SDCC) Membership Form

Date: _____

NAME: _____
 First Middle Initial Last

MAILING ADDRESS: _____
 Street Address & Apt. # or Post Office Box #

 City State Zip

TELEPHONE #: _____ E-MAIL: _____

Do you want to be listed in a SDCC membership directory? Yes _____ No _____

How do you prefer to receive the SDCC newsletter? E-Mail _____ Postal Mail _____

Names of other household members over 18 at the same address to be added to the SDCC Roster of Members:

CHEROKEE AFFILIATION (Check One):

Cherokee Nation _____ Registration # _____

United Keetoowah Bank _____ Registration # _____

Eastern Band of Cherokee _____ Registration # _____

Cherokee Descent, Unregistered _____ Other (Explain) _____