



San Diego Cherokee Community Newsletter

Issue 29

www.sandiegocherokeecommunity.com

October 10, 2011

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October 2nd SDCC Meeting



On Sunday Oct 2nd we had our first meeting at Centro Cultural de la Raza. There were about 30 participants. George Lynch and Phil Powers talked about their trip to Oklahoma for the COTTA (Community Organization Training and Technical Assistance) conference. This trip included visiting the various historical sites that has been renovated or scheduled to be renovated. There was a tour of the traditional Cherokee village. The village had several traditional crafts demonstrations such as pottery, basketry, and flint napping. George and Phil were able to take part in the activities as were all the visitors to the village.

Other places that they went were Sequoia's house, old court house, seminary, smaller towns, Cherokee museum, Tribal offices, and Rainbow House. Rainbow House is a newer charity that is partially funded by the tribe. This charity helps with those people who have lost things due to natural disaster like flood and tornados. They have outgrown their small office and have a new and bigger building being built. They were treated to a concert by the Cherokee Choir who sung more modern songs. On the last day, George and Phil set-up a booth and talked about our group and what we were doing. They were able to exchange ideas with other groups giving them new ideas to enhance our programs.

Other things were discussed such as the next meeting and getting volunteers. If you like to come and volunteer, please come before 12 pm. Our library will be expanded by a majority vote to include the Dawes Roll and other books and rolls. Also we will match any cash donations to \$250 each for the Angel Tree and the Rainbow House approved by a majority vote.

This was our first meeting at Centro and was embraced by all who came saying it was good choice for meetings. If you miss this meeting, please come to our next meeting here on October 23, 2011. If you want more information, please contact us at info@sandiegocherokeecommunity.com.



Oct. 23rd SDCC Community Meeting

We will have our annual get together with the Cherokee officials and others from Oklahoma on Sunday Oct 23rd for the next Community event, starting at 1:00 pm at Centro Cultural de la Raza. Several people are scheduled to be there including the newly-elected or acting Chief, the choir, Miss Cherokee, Cultural instructors like flint napping, and many others.

(Please bring a dish according to the first letter of your last name)
A-H -- Desserts I-P – Sides Q-Z -- Salads & Bread

We encourage any member to bring a Cherokee dish to share. If you like to try and have no recipes, please go to [Cherokee recipes](#) on the Nation website.

Directions: Click [here](#) for a map. There's plenty of free parking across the street at the Veterans Memorial.

Fun for the entire family. Plan to join us!

Cherokee Youth Section

Urban Tribal Sports

For more information contact:

Inter Tribal Sports, Inc.
41892 Enterprise Circle South, Ste. B
Temecula, CA 92590
Tel. (951) 719-3444
Fax. (951) 719-3466
www.intertribalsports.org
Also on [facebook](#)

Native Dancing

Soaring Eagles

For more information on dancing and activities:

http://www.scair.org/soaring_eagles/

San Diego American Indian Youth Center

For more information:
San Diego American Indian Youth Center
2560 First Avenue, Suite 103
San Diego, CA 92103
(619)531-1938
sdaihyc619@gmail.com
www.sdaihyc.blogspot.com

Youth Employment

- Employment Services for American Indian and Native Hawaiians
- 15-19 yrs. old at date of application
 - 2.0 GPA requires
 - Placements are limited – First come, first serve basis.

For more information:
Indian Human resource Center
www.indianhrcenter.org
(619)281-5964
4265 Fairmont Ave., Ste. 140
San Diego, CA 92105

This is a new section of our newsletter to have our Cherokee youth to share their activities, thoughts, pictures, etc. about being Cherokee and culture.

If you wish to share, please submit your material to sandiegocherokeecommunity@yahoo.com.

Education

For those who are interested in Native Studies, please go to this website for *A Guide to Native American Studies Programs in the United States and Canada* by Robert M. Nelson, Editor.
<https://facultystaff.richmond.edu/~rnelson/asail/guide/guide.html>.

Upcoming meetings

- Oct 23, 2011 -- Fall Get Together with Cherokee Nation Officials and others
- Dec 11, 2011 -- Year End Fellowship
- Jan 15, 2012 -- TBA
- Feb 12, 2012 – Cherokee Nation Presentation – COTTA
- Mar 11, 2012 – TBA
- Apr 8, 2012 – Local Native American Artifact Tour
- May 20, 2012 – Spring Picnic and Elections
- Jun 10, 2012 –TBA
- Jul 8, 2012 -- Cherokee Nation Presentation – COTTA

All meetings will be held at Centro Cultural de la Raza in Balboa Park unless otherwise stated.
Click [here](#) for a map.

All events are subject to change. Please check our web site www.sandiegocherokeecommunity.com or write to us at info@sandiegocherokeecommunity.com.

Cherokee Culture Notes

Cherokee Stomp Dance

A firekeeper and his assistant begin at dawn building a fire; one intended to last for the duration of the stomp dance. He begins with small slivers of wood from the innermost part of an oak tree (often referred to as the "sponge") using flint and rock to trigger a spark. This fire is sacred to traditional Cherokees. It is customarily built at the bottom of a pit below ground level and is tended continuously so it will burn throughout the stomp dance.

As the sun rises, the men sit around the fire talking about political issues and the women prepare a meal for the day consisting of both traditional and modern food. Later in the afternoon, sermons are given in the Cherokee language. These sermons admonish everyone to have love for all mankind. After the sermon, stickball, an ancient Cherokee game resembling present-day **La Crosse**, is played.

The sermons continue as the sun begins to set. The ceremonial pipe is passed to each clan member who takes seven puffs from it before passing it on. The chief, medicine men and elders gather together for a meeting, eventually calling for the first dance of the night. This dance is by invitation only and features the tribal elders, medicine men and the heads of clans. A second call for the dance is made.

The dance participants include a leader, assistants and one or more "shell-shakers" wearing leg rattles traditionally made out of turtle shells filled with pebbles. Today some use cans fill with pebbles to provide rhythmic accompaniment while they dance around the fire. The ceremonial observance involves sacrifices made by the ceremonial leaders, prayers, taking medicine, going to water or river for ritual cleansing and smoking of the pipe.

Participants visit, feast and dance far into the night. The stomp dance is considered to be a holy event for worshipping **Unetlanv** (God, The Creator). There is to be no littering, no consumption of liquor and no rowdy behavior of any kind. The rules are written in the Cherokee language and posted on a board hung up for the public to see.

There are seven arbors encircling the sacred fire. Each arbor represents one of these seven clans: **Wolf** (a-ni-wa-ya); **Wild Potato** (a-ni-go-da-ge-wi) also known as the **Bear Clan**; **Paint** (a-ni-wo-di); **Bird Clan** (a-ni-tsi-s-qua); **Long Hair** (a-ni-gi-lo-hi) also known as **Twister** or **Wind**; and **Blind Savannah** also known as **Blue** (a-ni-sa-ho-ni).

There are nearly 300,000 Cherokee tribal citizens today. Although many choose to worship through other religious methods and denominations, including Indian Baptist and Methodist among others, many traditional Cherokee continue to worship at stomp dances and are members of one of the several stomp dance grounds located within the Cherokee Nation.

Note: The Keetoowah's bible is not written on paper. The words are woven into seven wampum belts which are shown only in rare occasions. The belts are very old, and are made of pearls and shell beads, woven with seaweed fibers from the Gulf of Mexico. The history behind the belt is said

to be that many years ago the tribe was preparing to go on to war with another tribe. The medicine men foresaw which warriors would survive the war and cut the original wampum belt into seven pieces, giving one to each warrior. After the war the belts became scattered, some was being hidden and others simply disappearing. Eventually they were all recovered with the last one being found by Redbird Smith more than 80 years ago.

Additional information on the Stomp Dance

The Stomp Dance Grounds

The Stomp Dance Grounds contain an elevated square platform with the flat edges of the square facing the cardinal directions. Arbors are constructed upon the flat edges of the square in which the men sit facing one of the four directions. This is formally referred to as the Square Ground, which is encircled by a ring-mound of earth. In the center of this is the ceremonial fire, which is referred to by many names including 'Grandfather' fire. Ceremonially, this fire is the focus of the songs and prayers of the people and is considered to be a living sacred being.

The sacred fire is kept burning constantly which is built by the fire keeper and his assistant. A firekeeper and the assistant begin early in the day at dawn, stoking the burning embers into a large fire for the dance.

The fire is very sacred to traditional Cherokees. It is built at the bottom of a pit below the ground, and burns constantly. It is believed by traditional Cherokees that soon after creation of the Cherokee people; the Creator left his throne in Heaven and visited the earth. He chose four Cherokee men who were strong, healthy, good and true, and believed with all of their heart in the Creator. They were each given a name: Red, Blue, Black and Yellow.

Each was given a wooden stick that was very straight, and was told to place one end of the stick on a surface that would not burn. He said to place the other end in their hands, and start this material that would not burn to magically burn. . . by giving the sticks a circular, rotating motion. When this was done, and all the sticks were burning, they were told to go to the center of the cross, and there the four would start one singular fire. This fire would burn for all time, and be the Sacred Fire. The fire was started with the instructions and help of the Creator.

The Sacred Fire has been held since that time by the Cherokee, and is kept alive by the Chief, Assistant Chief, Firekeeper, and Assistant Firekeepers of the Stomp Ground.

Outside of the circle of earth, surrounding the Square Ground are the community's seven arbors. These are made from large poles with brush for the roofs. Each arbor is reserved for one of the seven clans. Seats are placed between the arbors for visitors. The dance ceremony cannot begin unless each clan is represented.

Beyond the arbors are the clan-houses. These houses are casually referred to as 'camps' and depending on the traditional level and financial situation of the community may be relatively nice cottages, shanty's or in between.

Events leading up to the actual performance of the Stomp Dance

A-ne-jo-di (the Stickball game) is played in the afternoon. This is a pre-requisite to performing the actual Stomp dance. In other venues, Anejodi may be played without a Stomp Dance following, but the Stomp Dance is never performed without a preceding game of Stickball.

Prior to the dance, a dinner is prepared in the family camps. Preparation of the food is ongoing throughout the day. Throughout the night guests that arrive are welcomed to help eat up the leftovers. The foods eaten at Stomp Dances are typical southern delicacies such as corn bread, mashed potatoes as well as certain specialized Indian dishes such as sofkee, grape dumplings, fried hominy, frybread, all kinds of pies, cakes, homemade biscuits, salad, ice tea, coffee, kool aid, chicken, and if in season, kanuchi, wild onions with eggs, bean bread and numerous other traditional dishes.

Stomp Dance Protocol

At sundown, the sermons continue. The Chief brings out the traditional pipe, and fills it with tobacco. He lights it with a coal from the Sacred Fire, and takes seven puffs. The Medicine Man from each clan, beginning with the Aniwaya, the Wolf clan, takes seven puffs from the pipe and passes it on.

The chief, medicine men and elders hold a meeting and then issue the call for the first dance, then the second call. The first dance is by invitation, tribal elders, elders, medicine men and clan heads.

The members gather to visit and dance until sunrise. Each individual ground has its own schedule for the dances.

The dance circle is a holy place to worship God. Like a traditional anglo church, it should be respected. There are usually grounds post signs requesting no rowdiness, liquor, and general respect. Children should not be allowed to run and play within the circle. It is a sign of disrespect to take a shortcut across the circle. Spectators are expected to walk around the perimeter of the dance circle to get to the other side.

Additional ceremonies may be held prior to, or between rounds of a stomp dance. Two major ceremonies are held at the Redbird Smith Ground, one commemorating the birth of Redbird Smith, and the other expresses appreciation to the Creator for a bountiful harvest.

Stomp Dance participants include a leader, assistants, and one or more female shell shakers who wear leg rattles traditionally made out of turtle shells filled with pebbles. Some wear shakers made from small milk cans. The shakers provide rhythmic accompaniment while dancing around the fire, and a dance cannot begin without the shakers.

A series of wampum belts serve to record and 'read' the traditional beliefs and stories. The belts are very old, and are made of wampum beads sewn together with a form of seaweed from old Mexico. The wampum belts are shown only on very sacred occasions. The history of the belts relates that many years ago, the tribe was preparing to go to war.

The medicine men foresaw which would survive, and cut the original wampum belt into seven pieces. After the war, the belts were scattered, and the last one was recovered by Redbird Smith in the very early 1900's.

A traditional Stomp Dance grounds is often headed by a male elder. The Meko is the primary ceremonial authority. The Meko is assisted by his second in charge called a Heniha, the chief medicine man called a Hillis Hiya and speaker called Meko Tvlvswv or Meko's tongue/speaker.

It is important to note that Meko's are not supposed to publically address the entire grounds and as such that responsibility falls often on Meko Tvlvswsv. A traditional stomp grounds also employs four Tvstvnvkes (warchiefs/generals/police), four head ladies and four alternate head ladies.

The chief speaker calls the people to the dance for each round in the Native language. Every dance must have at least one woman to carry the rhythm.

Order of the Stomp Dance

The order of the dancers is male-female-male-female in a continuous spiral or circle with young children and the odd numbers trailing at the end. The song is led by a lead man who has developed his own song on the multitude of variations of stomp dance songs. The songs are typically performed in call and response form. The dancers circle the fire in counter-clockwise direction with slow, stomping steps set to the rhythm created by the women stomping with their shell shakers.

As the dance progresses as many as several hundred people may join the circle. The dance continues until at least four rounds or four songs are completed by the dance leader. At this point, the dance concludes until the next leader is called out to sing. There is normally a 2-5 minute break between leaders.

Participants who are making a religious commitment of the ceremony will begin fasting after midnight and "touch medicine" at four different times over night. The medicine is made from specific roots and plants which have been ceremonially gathered by selected "medicine helpers" and prepared by the Hillis Hiya at dawn of the morning of the Dance. This medicine is intended for the physical and spiritual benefit of the members of the dance at the ceremonial ground.

The dance frequently continues throughout the entire night until dawn of the next day. The Stomp Dance is not meant to be a grueling and physically challenging event but almost every participant on the grounds will dance most of the night.

The Stomp Dance is related to the ancient dances

The Stomp Dance is related to the ancient dances of the Southeastern Ceremonial Complex, sometimes referred to as the Southern Cult.

During the Stomp Dance, at various rounds in the dance, one of the ancient Ah-ni-ku-ta-ni dances called the Running Dance does emerge. In this variation, the dancers do not form a spiral into the

water, but form a snaking, sinuous line of people that haphazardly circles the fire.

This is a variation of a more traditional social dance performed during the Green Corn Ceremony and is the only element of the Stomp Dance that resembles the ancient running dance, which was the final social dance, performed during a traditional Green Corn ceremony.

During the off season Stomp Dances are performed indoors to avoid the winter cold. Some societies incorporate Stomp Dance into their Pow-Wow or cultural reenactment groups and perform them only as secular expressions of Native American tradition.

Each ground has its own unique protocol and differences, but the general worship is similar with the same intention. The Stokes grounds are one of the most popular for the performance of this sacred dance. At the New Echota grounds near the heritage center in Tahlequah, Oklahoma, a more public atmosphere has been created, and non-tribal members are allowed to attend, but at some grounds this is a religious celebration not open to the general public.

Traditional Stomp Dance Clothing

The dress of most Stomp Dancers is casual but nice. Most Stomp Dancers keep special attire for ceremonial occasions, commonly called regalia by whites, but the physical nature of the dance and outdoor conditions of the dance make comfort more important than flair. Many native people prefer to call their dance clothing their "outfit," and don't really like the word "regalia," which was introduced by Anglos. If you really want to offend them, call it a "costume."

Women wear skirts and blouses that usually incorporate traditional patterns. Traditionally, the women wear turtle shell shakers, or shackles on both legs (typically 13 or less on each leg). The shakers are hollowed out shells which have holes drilled in them and are filled with rocks, shot, soda can lids or anything else that will make them rattle.

The Traditional Creek, Seminole, and Cherokee shell shakers are made of terrapin or box-turtle shells. Following the Trail of Tears terrapin shells were harder to come by and the impoverished Indians had to resort to using condensed milk cans instead. This tradition continues today and most women start out with a set of "cans" before moving up to having their own set of shells.

The men wear blue jeans or slacks and hats which are usually cowboy or ballcap styles, usually with a single eagle, hawk or crane feather in the hat band. The ribbon shirt is the standard ceremonial attire for both men and women, which consists of a loose-fitted tunic decorated with ribbons.

Below are a couple of stomp dances seen on YouTube. The first is done on a stage by Eastern Cherokees, the second by Oklahoma Cherokees in a gym, next a stomp dance instruction, and lastly is a non-traditional stomp dance with fire fighters dancing after the fire was put out.

[Cherokee Traditional Stomp Dance in North Carolina](#)

[Cherokee Traditional Stomp Dance in Oklahoma](#)

[Stomp Dance Instruction](#)

[Fire Fighters](#)

- 1) [Music of the Stomp Dance](#)
- 2) [Music of the Stomp Dance](#)

Language

Looking an App for your Android devices? Finally, there's one. See below for more information.



Introducing fun and exciting indigenous language apps on Apple & Android devices

~~~~~  
**Announcing Language Pal 2.0:  
Gorgeous Apps for hand-held devices**  
~~~~~

Watch youtube video - [CLICK HERE](#)

- Interactive Flashcards (featuring Spaced Repetition algorithm)
- Record yourself & playback - compare with Native speaker
- Culture Notes (Video, Audio, Images)
- Games (Easy, Medium and Hard level)
- Quizzes (Listening, Speaking and Reading)
- Limited distribution, or worldwide distribution through the iTunes Store or Android market
- Search-able database
- A point scoring system (with email-your-score option)
- Colorful and dynamic graphics
- Customizable to YOUR community
- Works on iPad, iPhone, iPod Touch & Android

See you at the 42nd Annual NIEA Convention 2011

Contact us for the November workshop in Las Vegas.
Limited Spaces Available.
info@ndnlanguage.com

Watch youtube video - [CLICK HERE](#)

Contact Information

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email: info@ndnlanguage.com  
phone: 1877 NDN TOOLS (636-8665)  
web: <http://www.ndnlanguage.com>  
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Community News and Announcements

SDCC Committee Members and Duties for 2011-2012

- Phillip Powers -- Council Leader, Meeting Facilitator & Community Outreach
- Phil Konstantin -- Meeting Facilitator & SDCC Spokesperson
- Joe Radeker -- Treasurer
- Mona Oge -- Membership Coordinator
- George Lynch -- Record-keeper
- Patrick Bea -- Webmaster and Newsletter Editor
- Etta Miller -- Telephone Membership Outreach
- Cindy Swayze -- Event Program Coordinator
- Jennifer Parramore -- Email Communications Coordinator

All council members can be reached at council@sandiegocherokeecommunity.com.

Looking for Volunteers

Joe Renterio is looking for six Veterans to play native drums and sing for the dedication of the USS Oklahoma in Hawaii in the last week of November. Military hops are available for those retired Veterans. Please contact him for more information.

Joe Renterio
2059 Venice St.
San Diego, CA 92107
(619) 222-9396

This is a new section for anyone who likes to share something about your family such as births, engagements, graduation, etc. All announcements must be sent in before the last day of each month. I will try to put out this Newsletter monthly. Send your information to sdcc_newsletter@sandiegocherokeecommunity.com .

Other Local Cherokee Communities News

Cherokee Community of the Inland Empire (CCIE)

General Meetings are held on the 3rd Saturday of every month.

Monthly General Meetings are held at:
 Sherman Indian High School
 Bennett Hall
 9010 Magnolia Ave.
 Riverside, CA. 92503

For more information, check the website at: www.cherokeecommunityie.org.

Local Cherokee Library

The Nation has recently sent use some books about the Cherokee to start our own library. If anyone wishes to donate, take care of, or check out a book, please contact us at council@sandiegocherokeecommunity.com. Below is a list of what is currently available:

<u>TITLE</u>	<u>AUTHOR</u>	<u>COPIES</u>
Cherokee Nation History Class	Compiled by Chadwick "Corntassel" Smith	2
Building One Fire <i>Art + World View in Cherokee Life</i>	Chadwick "Corntassel" Smith, <i>et al</i>	1
See Say Write with CD	Compiled by Victor Vance	1*
Cherokee History and Culture Though Art	Wade Blevins	1
Outline of Cherokee Grammar	William Pulte & Durbin Feeling	1
Cherokee Consortium Word List	<i>Unknown</i>	1
Cherokee Immersion Curricula & Language Learning Materials On CD	<i>Unknown</i>	1
Trail of Tears – The Rise and Fall of the Cherokee Nation	John Ehle	1
The Native Americans -- An Illustrated History	David Hurst Thomas, <i>et al</i>	1
Historic Fort Gibson	Fort Gibson Historic Preservation	1
Handy Tips to Your Genealogical Research in Southern Records	<i>Unknown</i>	1
Syllabary Chart		1*
Various Color Charts including Solar system, States, Continents, and various stories in Cherokee		1*
	<i>*soon be available online</i>	

Year End Donation Drives for Needy Cherokees and Others

We will be taking up collections for the below Drives at both Oct 23, and Dec. 11 meetings. At the present time, we do not know if the Nation is coming out on a bus as in the past or air. SDCC will match up cash donations to \$250 for each the Rainbow House and Angel Tree. A follow-up announcement will be sent out if we can accept clothing donations.

1) At-Large Cherokee Satellites Donation Drive for the Rainbow House

2) Annual Winter Clothing Drive

We will be collecting clothing and donations at our Annual Gathering on Oct 23. If you have any winter clothing that you want to donate, please bring it to our Gathering.

3) Angel Tree

We will be collecting donations at our meeting on Dec 11. For more information on Cherokee Nation Angel Tree, click [here](#).

FYI: Native Themed Activities in Your Backyard

California State University – San Marcos is having several native themed lectures during their fall semester. All are free for everyone.

Nov 9, 5:30 p.m. – Arts, Language, & Culture Revitalization in Baja's Indigenous Communities

Nov 17, 6 p.m. – Football Indian Style – *The Carlisle Story*

For more information, visit www.csusm.edu/al.

Wado, *Patrick Bea*, Newsletter Editor.

Membership registration continues for 2012

If you have not joined the Community for 2012, please fill out the application below and mail your check for \$10 for Individuals or \$15 for multiple family members living at the same address to SDCC, 1098 Canyon Creek Place, Escondido, CA 92025. The Membership Year is from May 1 through April 30th. Your dues payment now will carry you through April 30th, 2012.

San Diego Cherokee Community (SDCC) Membership Form

Date: _____

NAME: _____
 First Middle Initial Last

If you are renewing and your contact information has not changed, check here ___ and mail us the form with your check. Fill in the rest of the form only where changes have occurred.

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

City	State	Zip
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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 Band	_____	Registration #	_____
Eastern Band of Cherokee	_____	Registration #	_____
Cherokee Descent, Unregistered	_____	Other (Explain)	_____

Topics you would recommend for future SDCC Community Meetings? _____
