



San Diego Cherokee Community Newsletter

Issue 31

www.sandiegocherokeecommunity.com

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October 23rd SDCC Community Meeting – Fall Get Together with Cherokee Nation Officials



Our Dec. 11th meeting was held at Centro Cultural de la Raza with attendance of over 20 people. The theme of the meeting was sharing family genealogies and stories. Below are some of the pictures of the get together.





**Feb. 12th SDCC Community Meeting
Plan to join us.**

We have chosen Sunday February 12th for the next Community event, from 1:00 pm to 4 pm at Centro Cultural de la Raza. This will be a share all potluck. Our speaker will be K.A. Gilliland.

Kimberlie is with the Cherokee Nation Foundation and is involved in scholarships. On the Facebook page she said: "I'm the executive director of the CN Foundation. We are incorporated under the tribe but are privately funded. 85% of all of our educational programming is available to At-Large students. We recently visited with the San Antonio Cherokee Township and the Houston organization to do FAFSA training and help students sign up for scholarships. We also provide Cherokee lullaby CD's to community groups and hospitals and much more. I look forward to getting to know everyone better."

A pamphlet of Cherokee Nation Foundation is attached.

Fun for the entire family. Plan to join us!

Footnote for the April Meeting

April will be a tour of the local native artifacts tour. Below are two sites with links where we would be going.

Blair Valley - relatively easy to reach
<http://americanindian.net/blairvalley/index.html>

Indian Hill - high ground clearance and long walks required
<http://americanindian.net/indianhill/index.html>

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

Feb 12, 2012 – Cherokee Nation Presentation – COTTA
Mar 11, 2012 – Council Meeting
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

In a previous newsletter, I introduced some of the traditional plants used in Cherokee medicine. As with Cherokee traditions, there is a ceremony that must be done before, during and after the gather of these plants. Below is an observation made and recorded by James Mooney about this. The article that follows is how a prayer is created.

CEREMONIES FOR GATHERING PLANTS AND PREPARING MEDICINE

There are a number of ceremonies and regulations observed in connection with the gathering of the herbs, roots, and barks, which can not be given in detail within the limits of this paper. In searching for his medicinal plants the shaman goes provided with a number of white and red beads, and approaches the plant from a certain direction, going round it from right to left one or four times, reciting certain prayers the while. He then pulls up the plant by the roots and drops one of the beads into the hole and covers it up with the loose earth. In one of the formulas for hunting ginseng the hunter addresses the mountain as the "Great Man" and assures it that he comes only to take a small piece of flesh (the ginseng) from its side, so that it seems probable that the bead is intended as a

compensation to the earth for the plant thus torn from her bosom. In some cases the doctor must pass by the first three plants met until he comes to the fourth, which he takes and may then return for the others. The bark is always taken from the east side of the tree, and when the root or branch is used it must also be one which runs out toward the east, the reason given being that these have imbibed more medical potency from the rays of the sun.

When the roots, herbs, and barks which enter into the prescription have been thus gathered the doctor ties them up into a convenient package, which he takes to a running stream and casts into the water with appropriate prayers. Should the package float, as it generally does, he accepts the fact as an omen that his treatment will be successful. On the other hand, should it sink, he concludes that some part of the preceding ceremony has been improperly carried out and at once sets about procuring a new package, going over the whole performance from the beginning. Herb-gathering by moonlight, so important a feature in European folk medicine, seems to be no part of Cherokee ceremonial. There are fixed regulations in regard to the preparing of the decoction, the care of the medicine during the continuance of the treatment, and the disposal of what remains after the treatment is at an end. In the arrangement of details the shaman frequently employs the services of a lay assistant. In these degenerate days a number of upstart pretenders to the healing art have arisen in the tribe and endeavor to impose upon the ignorance of their fellows by posing as doctors, although knowing next to nothing of the prayers and ceremonies, without which there can be no virtue in the application. These impostors are sternly frowned down and regarded with the utmost contempt by the real professors, both men and women, who have been initiated into the sacred mysteries and proudly look upon themselves as conservators of the ancient ritual of the past.

CHARACTER OF THE FORMULAS--THE CHEROKEE RELIGION

It is impossible to overestimate the ethnologic importance of the materials thus obtained. They are invaluable as the genuine production of the Indian mind, setting forth in the clearest light the state of the aboriginal religion before its contamination by contact with the whites. To the psychologist and the student of myths they are equally precious. In regard to their linguistic value we may quote the language of Brinton, speaking of the sacred books of the Mayas, already referred to: Another value they have, * * * and it is one which will be properly appreciated by any student of languages. They are, by common consent of all competent authorities, the genuine productions of native minds, cast in the idiomatic forms of the native tongue by those born to its use. No matter how fluent a foreigner becomes in a language not his own, he can never use it as does one who has been familiar with it from childhood. This general maxim is tenfold true when we apply it to a European learning an American language. The flow of thought, as exhibited in these two linguistic families, is in such different directions that no amount of practice can render one equally accurate in both. Hence the importance of studying a tongue as it is employed by natives; and hence the very high estimate I place on these "Books of Chilán Balam" as linguistic material--an estimate much increased by the great rarity of independent compositions in their own tongues by members of the native races of this continent.[1]

The same author, in speaking of the internal evidences of authenticity contained in the Popol Vuh, the sacred book of the Kichés, uses the following words, which apply equally well to these Cherokee formulas:

To one familiar with Native American myths, this one bears undeniable marks of its aboriginal origin. Its frequent puerilities and inanities, its generally low and coarse range of thought and expression, its occasional loftiness of both, its strange metaphors and the prominence of strictly heathen names and potencies, bring it into unmistakable relationship to the true native myth.[2] These formulas furnish a complete refutation of the assertion so frequently made by ignorant and prejudiced writers that the Indian had no religion excepting what they are pleased to call the meaning less mummeries of the medicine man. This is the very reverse of the truth. The Indian is essentially religious and contemplative and it might almost be said that every act of his life is regulated and determined by his religious belief. It matters not that some may call this superstition. The difference is only relative. The religion of to-day has developed from the cruder superstitions of yesterday, and Christianity itself is but an outgrowth and enlargement of the beliefs and ceremonies which have been preserved by the Indian in their more ancient form. When we are willing to admit that the Indian has a religion which he holds sacred, even though it be different from our own, we can then admire the consistency of the theory, the particularity of the ceremonial and the beauty of the expression. So far from being a jumble of crudities, there is a wonderful completeness about the whole system which is not surpassed even by the ceremonial religions of the East. It is evident from a study of these formulas that the Cherokee Indian was a polytheist and that the spirit world was to him only a shadowy counterpart of this. All his prayers were for temporal and tangible blessings--for health, for long life, for success in the chase, in fishing, in war and in love, for good crops, for protection and for revenge. He had no Great Spirit, no happy hunting ground, no heaven, no hell, and consequently death had for him no terrors and he awaited the inevitable end with no anxiety as to the future. He was careful not to violate the rights of his tribesman or to do injury to his feelings, but there is nothing to show that he had any idea whatever of what is called morality in the abstract.

[1. Brinton, D. G.: The books of Chilan Balam 10, Philadelphia, n. d., (1882).

2. Brinton, D. G: Names of the Gods in the Kiche Myths, in Proc. Am. Philos. Soc., Philadelphia, 1881, vol. 19, p. 613.] p. 319

History

Have you ever heard the claim, “My Great Grandma was a Cherokee Princess...”? Get the real information behind such claims, by watching the Cherokee Nation History Talk. Watch it live on the website or in person at the Cherokee Nation Complex’s Tribal Council Chamber Friday, February 24, from 10:30 am to noon central time. This year’s first talk features Gene Norris, Senior Genealogist at the Cherokee National Historical Society, Inc. Watch and learn as he presents “My Great Grandma was a Cherokee Princess and Other Misconceptions about the Cherokees”.

Watch this event live at:

<http://www.cherokee.org/PressRoom/Webcasts/Default.aspx>

Language

See the Nation [website](#).

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.

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.

Orange County Cherokees

For more information, contact Ed Carey at ecarey@socal.rr.com <mailto:ecarey@socal.rr.com>.

Local Cherokee Library

The Nation has recently sent us 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*
Comfort and Joy – Cherokee Christmas Songbook		1*
	<i>*soon be available online</i>	

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

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? _____
