



# San Diego Cherokee Community Newsletter

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Issue 35

[www.sandiegocherokeecommunity.com](http://www.sandiegocherokeecommunity.com)

August 30, 2012

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## ***In this Issue:***

- 1. July 1<sup>st</sup> SDCC Community Meeting**
- 2. Sept 9<sup>th</sup> SDCC Community Meeting**
- 3. Cherokee Youth Section – Youth Council is being organized**
- 4. Upcoming Meetings**
- 5. CN Update: Absentee Ballot Petition Fails to be Filed**
- 6. Cherokee Culture Notes**
- 7. Community News and Announcements**
- 8. Other Local Cherokee Communities News**
- 9. Powwow Schedule**
- 10. Local Cherokee Library**
- 11. Membership registration for 2013 – Don't forget to renew.**

## Cherokee National Holiday

The CN Holiday is this next weekend Sept. 1-3, 2012. You can watch the Cherokee Holiday Parade Sat. Sept. 1st at 9:30 am, and the State of the Nation Sat. Sept. 1st 11:30 am live at <http://www.cherokee.org/PressRoom/Webcasts/Default.aspx>.

### July 1<sup>st</sup> SDC Community Meeting



Our Sunday, July 1<sup>st</sup>, our meeting with COTTA with the topic on Din(i)datinidohi (Cherokee Leadership) – Traditional and Modern Practices was cancelled. Dawni Mackey was to be our speaker, but her son had Rocky Mountain fever and could not attend. Ryan Sierra talked about Chief Baker’s administration, political perspectives, and the Absentee Ballot elimination initiative. He also included a mini-lesson on the Cherokee language. Later, he was able to connect us to Dawni through Skype. She apologized for not being there and promised she will be out in the future to talk about Cherokee

Leadership. About 35 people attended the meeting.



Ryan Sierra



Dawni Mackay on Skype





## September 9<sup>th</sup> SDCC Community Meeting

Plan to join us.

Osiyo,

Please reserve September 9<sup>th</sup> for our next meeting. Etta Miller will talk about her trip back to Tahlequah. We will also be doing Cherokee Basket Weaving with George Lynch.

Please bring your favorite snack for 6 or more to share. Coffee, tea, sodas and water will be provided by the Council.

If you wish to get more information such as carpooling, please contact us at [info@sandiegocherokeecommunity.com](mailto:info@sandiegocherokeecommunity.com).

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### **Cherokee Youth Section**

#### **Announcements:**

- Sophia Ross 8th grade and Allan Ross 10th grade have been selected for the Cherokee Nation Foundation Scholars Program.
- There is a Youth Council initiative being led by Kathryn Bussey. She has asked anyone that is interested to fill out a survey at [www.surveymonkey.com](http://www.surveymonkey.com) to see what people are interested in doing. There is a big backing from Tahlequah for this.

#### ***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](http://www.intertribalsports.org)  
Also on **Facebook**

#### ***Native Dancing***

Soaring Eagles

For more information on dancing and activities:

[http://www.scair.org/soaring\\_eagles/](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](mailto:sdaihyc619@gmail.com)  
[www.sdaihyc.blogspot.com](http://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](http://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  
[sdcc\\_newsletter@sandiegocherokeecommunity.com](mailto:sdcc_newsletter@sandiegocherokeecommunity.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.

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### **Upcoming Meetings**

Sept 9, 2012 – Cherokee Basket Weaving 1-4 pm  
October 28, 2012 -- Fall Picnic at Crown Point North 1-4 pm  
November 11, 2012  
December 9, 2012 -- Year End Get together  
January 13, 2013  
February 10, 2013  
March 10, 2013  
April 14, 2013

May 12, 2013 Lake Murray Picnic  
June 9, 2013

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](http://www.sandiegocherokeecommunity.com)  
or write to us at [info@sandiegocherokeecommunity.com](mailto:info@sandiegocherokeecommunity.com).

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## CN Update: Current Matters

*Reprinted from the Cherokee Phoenix*

### **PETITION RESTRICTING ABSENTEE BALLOTS MISSES DEADLINE**

8/20/2012 8:09:29 AM

BY WILL CHAVEZ

Senior Reporter

*TAHLEQUAH, Okla. – An initiative petition to eliminate most absentee balloting and require in-person voting at precincts for Cherokee Nation elections will not be considered during next year’s general election because it did not meet a 90-day deadline.*

*Petitioner Sean Nordwall, who originally filed the petition with the Election Commission on May 11, failed to return the petition by an Aug. 9 deadline. EC officials said Nordwall had 90 days to gather 2,293 signatures or 15 percent of the 15,286 voters in the last general election.*

*Because the petition called for amending Article IX, Section 4 of the 1999 Constitution, it would have gone before a vote of the Cherokee people. The amendment would have stated: “All balloting conducted for Cherokee Nation elections shall be in person and within the jurisdictional boundaries of the Cherokee Nation, except where the voter can demonstrate that voting by absentee mail ballot is necessary solely due to temporary or permanent physical disability or service in the United States military.”*

*However, because the petition was not returned, no further action would be taken on the petition, EC officials said.*

*Nordwall, a CN citizen from Tahlequah, reported in May he was off to a good start gathering signatures and had accumulated 300 during the annual Strawberry Festival in Stilwell in May.*

*People who signed the petition had to be registered voters and had to write their addresses and voter identification numbers on the petition. It is not known how many signatures Nordwall had gathered since May because he could not be reached for comment.*

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*In a previous Cherokee Phoenix article, Nordwall said Cherokee people have debated the issue since the 1960s. “No citizen has been able to vote on this issue since the inception of the modern Cherokee Nation. This petition will merely put it to a vote,” he said.*

*One CN citizen who opposed the petition is Angela Alpaugh of Evans Mills, N.Y.*

*“My main concern was it called for preventing Cherokees living out of state from casting ballots unless they could afford to fly or drive in for in-person voting...or would qualify for an exclusion. That’s not realistic, and I believe excluding any in the democratic process takes away from the purpose of the process itself,” she said.*

*In May, Nordwall said the petition was available throughout the tribe’s 14-county jurisdiction. He said “full-blood” Cherokees throughout the 14-county area were behind the petition drive, and it was a “simple and pure exercise of true Cherokee self-determination.”*

*He added that Principal Chief Bill John Baker, former Principal Chief Chad Smith nor any other former CN politician was behind the initiative petition.*

*In May, Baker said he was sworn in to office to “uphold and defend” the tribe’s constitution, which includes the right to petition the government, but that he did not support the petition.*

*“While I respect the existing process that allows our people bring forward ballot initiatives, I cannot support any petition that would disenfranchise Cherokee citizens,” he said. “Mail-in absentee balloting serves a key role in the democratic process, as it gives a voice to those who otherwise would not be able to participate in our government. This initiative would not only unfairly target our at-large brothers and sisters, but also our citizens who are registered within one of our five council districts but are temporarily away, furthering their education or for work-related duties.”*

*Nordwall served as field director for Baker’s campaign in 2011 and was employed as community liaison for the CN. He also ran for an At-Large Tribal Council seat in 2007.*

*The last successful initiative petition led to the March 3, 2007, special election in which voters amended the constitution to require all CN citizens to have Indian blood.*

[Click here to view a pdf of the petition](#)

[will-chavez@cherokee.org](mailto:will-chavez@cherokee.org)

918-207-3961

## At-Large Representatives

You can also contact Julie Coates (2015):

<http://juliacoates.com/index.html>

P.O. Box 1968, Tahlequah, Ok 74465

Email [julia-coates@cherokee.org](mailto:julia-coates@cherokee.org)

Phone: 918-772-0288

Jack D. Baker (2013)

1102 Marlboro Lane

Oklahoma City, Ok 73116

(H) 405-840-1377

(C) 918-457-9382

[jack-baker@cherokee.org](mailto:jack-baker@cherokee.org)

Other Council Members can be located [here](#).

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## Cherokee Culture Notes

### The Nûñnë'hî And Other Spirit Folk

The Nûñnë'hî or immortals, the "people who live anywhere," were a race of spirit people who lived in the highlands of the old Cherokee country and had a great many townhouses, especially in the bald mountains, the high peaks on which no timber ever grows. They had large townhouses in Pilot knob and under the old Nîkwäsi' mound in North Carolina, and another under Blood mountain, at the head of Nottely river, in Georgia. They were invisible excepting when they wanted to be seen, and then they looked and poke just like other Indians. They were very fond of music and dancing, and hunters in the mountains would often hear the dance, songs and the drum beating in some invisible townhouse, but when they went toward the sound it would shift about and they would hear it behind them or away in some other direction, so that they could never find the place where the dance was. They were a friendly people, too, and often brought lost wanderers to their townhouses under the mountains and cared for them there until they were rested and then guided them back to their home. More than once, also, when the Cherokee were hard pressed by the enemy, the Nûñnë'hî warriors have come out, as they did at old Nîkwäsi', and have saved them from defeat. Some people have thought that they are the same as the Yûñwî Tsunsdi', the "Little People"; but these are fairies, no larger in size than children.

There was a man in Nottely town who had been with the Nûñnë'hî when he was a boy, and he told Wafford all about it. He was a truthful, hard-headed man, and Wafford had heard the story so often from other people that he asked this man to tell it. It was in this way:

When he was about 10 or 12 years old he was playing one day near the river, shooting at a mark with his bow and arrows, until he became tired, and started to build a fish trap in the water. While he was piling up the stones in two long walls a man came and stood on the bank and asked him

what he was doing. The boy told him, and the man said, "Well, that's pretty hard work and you ought to rest a while. Come and take a walk up the river." The boy said, "No"; that he was going home to dinner soon. "Come right up to my house," said the stranger, and I'll give you a good dinner there and bring you home again in the morning." So the boy went with him up the river until they came to a house, when they went in, and the man's wife and the other people there were very glad to see him, and gave him a fine dinner, and were very kind to him. While they were eating a man that the boy knew very well came in and spoke to him, so that he felt quite at home.

After dinner he played with the other children and slept there that night, and in the morning, after breakfast, the man got ready to take him home. They went down a path that had a cornfield on one side and a peach orchard fenced in on the other, until they came to another trail, and the man said, "Go along this trail across that ridge and you will come to the river road that will bring you straight to your home, and now I'll go back to the house." So the man went back to the house and the boy went on along the trail, but when he had gone a little way he looked back, and there was no cornfield or orchard or fence or house; nothing but trees on the mountain side.

He thought it very queer, but somehow he was not frightened, and went on until he came to the river trail in sight of his home. There were a great many people standing about talking, and when they saw him they ran toward him shouting, "Here he is! He is not drowned or killed in the mountains!" They told him they had been hunting him ever since yesterday noon, and asked him where he had been. "A man took me over to his house just across the ridge, and I had a fine dinner and a good time with the children," said the boy, "I thought Udsi'skalä here"--that was the name of the man he had seen at dinner--"would tell you where I was." But Udsi'skalä said, "I haven't seen you. I was out all day in my canoe hunting you. It was one of the Nûññë'hî that made himself look like me." Then his mother said, "You say you had dinner there?" "Yes, and I had plenty, too," said the boy; but his mother answered, "There is no house there--only trees and rocks--but we hear a drum sometimes in the big bald above. The people you saw were the Nûññë'hî."

Once four Nûññë'hî women came, to a dance at Nottely town, and danced half the night with the young men there, and nobody knew that they were Nûññë'hî, but thought them visitors from another settlement. About midnight they left to go home, and some men who had come out from the townhouse to cool off watched to see which way they went. They saw the women go down the trail to the river ford, but just as they came to the water they disappeared, although it was a plain trail, with no place where they could hide. Then the watchers knew they were Nûññë'hî women. Several men saw this happen, and one of them was Wafford's father-in-law, who was known for an honest man. At another time a man named Burnt-tobacco was crossing over the ridge from Nottely to Hemptown in Georgia and heard a drum and the songs of dancers in the hills on one side of the trail. He rode over to see who could be dancing in such a place, but when he reached the spot the drum and the songs were behind him, and he was so frightened that he hurried back to the trail and rode all the way to Hemptown as hard as he could to tell the story. He was a truthful man, and they believed what he said.

There must have been a good many of the Nûññë'hî living in that neighborhood, because the drumming wits often heard in the high balds almost up to the time of the Removal.

On a small upper branch of Nottely, running nearly due north from Blood maintain, there was also a hole, like a small well or chimney, in the ground, from which there came up a warm vapor that heated all the air around. People said that this was because the Nûññě'hĩ had a townhouse and a fire under the mountain. Sometimes in cold weather hunters would stop there to warm the selves, but they were afraid to stay long. This was more than sixty years ago, but the hole is probably there yet.

Close to the old trading path from South Carolina up to the Cherokee Nation, somewhere near the head of Tugaloo, there was formerly a noted circular depression about the size of a townhouse, and waist deep. Inside it was always clean as though swept by unknown hands. Passing traders would throw logs and rocks into it, but would always, on their return, find them thrown far out from the hole. The Indians said it was a Nûññě'hĩ townhouse, and never liked to go near the place or even to talk about it, until at last some logs thrown in by the traders were allowed to remain there, and then they concluded that the Nûññě'hĩ, annoyed by the persecution of the white men, had abandoned their townhouse forever.

There is another race of spirits, the Yûñwĩ Tsunsi', or "Little People," who live in rock eaves on the mountain side. They are little fellows, hardly reaching up to a man's knee, but well shaped and handsome, with long hair falling almost to the ground. They are great wonder workers and are very fond of music, spending half their time drumming and dancing. They are helpful and kind-hearted, and often when people have been lost in the mountains, especially children who have strayed away from their parents, the Yûñwĩ Tsunsi' have found them and taken care of -them and brought them back to their homes. Sometimes their drum is heard in lonely places in the mountains, but it is not safe to follow it, because the Little People do not like to be disturbed at home, and they throw a spell over the stranger so that he is bewildered and loses his way, and even if he does at last get back to the settlement he is like one dazed ever after. Sometimes, also, they come near a house at night and the people inside hear them talking, but they must not go out, and in the morning they find the corn gathered or the field cleared as if a whole force of men had been at work. If anyone should go out to watch, he would die. When a hunter finds anything in the woods, such as a knife or a trinket, he must say, "Little People, I want to take this," because it may belong to them, and if he does not ask their permission they will throw stones at him as he goes home.

Once a hunter in winter found tracks in the snow like the tracks of little children. He wondered how they could have come there and followed them until they led him to a cave, which was full of Little People, young and old, men, women, and children. They brought him in and were kind to him, and he was with them some time; but when he left they warned him that he must not tell or he would die. He went back to the settlement and his friends were all anxious to know where he had been. For a long time he refused to say, until at last he could not hold out any longer, but told the story, and in a few days he died. Only a few years ago two hunters from Raventown, going behind the high fall near the head of Oconaluftee on the East Cherokee reservation, found there a cave with fresh footprints of the Little People all over the floor.

During the smallpox among the East Cherokee just after the war one sick man wandered off, and his friends searched, but could not find him. After several weeks he came back and said that the Little People had found him and taken him to one of their eaves and tended him until he was cured.

About twenty-five years ago a man named Tsantäwû' was lost in the mountains on the head of Oconaluftee. It was winter time and very cold and his friends thought he must be dead, but after sixteen days he came back and said that the Little People had found him and taken him to their cave, where he had been well treated, and given plenty of everything to eat except bread. This was in large loaves, but when he took them in his hand to eat they seemed to shrink into small cakes so light and crumbly that though he might eat all day he would not be satisfied. After he was well rested they had brought him a part of the way home until they came to a small creek, about knee deep, when they told him to wade across to reach the main trail on the other side. He waded across and turned to look back, but the Little People were gone and the creek was a deep river. When he reached home his legs were frozen to the knees and he lived only a few days.

Once the Yûñwî Tsunsi' had been very kind to the people of a certain settlement, helping them at night with their work and taking good care of any lost children, until something happened to offend them and they made up their minds to leave the neighborhood. Those who were watching at the time saw the whole company of Little People come down to the ford of the river and cross over and disappear into the mouth of a large cave on the other side. They were never heard of near the settlement again.

There are other fairies, the Yûñwî Amai'yinë'hî, or Water-dwellers, who live in the water, and fishermen pray to them for help. Other friendly spirits live in people's houses, although no one can see them, and so long as they are there to protect the house no witch can come near to do mischief.

Tsäwa'sî and Tsäga'sî are the names of two small fairies, who are mischievous enough, but yet often help the hunter who prays to them. Tsäwa'sî, or Tsäwa'sî Usdi'ga (Little Tsäwa'sî), is a tiny fellow, very handsome, with long hair falling down to his feet, who lives in grassy patches on the hillsides and has great power over the game. To the deer hunter who prays to him he gives skill to slip up on the deer through the long grass without being seen. Tsäga'sî is another of the spirits invoked by the hunter and is very helpful, but when someone trips and falls, we know that it is Tsäga'sî who has caused it. There are several other of these fairies with names, all good-natured, but more or less tricky.

Then there is De'tsäta. De'tsäta was once a boy who ran away to the woods to avoid a scratching and tries to keep himself invisible ever since. He is a handsome little fellow and spends his whole time hunting birds with blowgun and arrow. He has a great many children who are all just like him and have the same name. When a flock of birds flies up suddenly as if frightened it is because De'tsäta is chasing them. He is mischievous and sometimes hides an arrow from the bird hunter, who may have shot it off into a perfectly clear space, but looks and looks without finding it. Then the hunter says, "De'tsäta, you have my arrow, and if you don't give it up I'll scratch you," and when he looks again he finds it.

There is one spirit that goes about at night with a light. The Cherokee call it Atsil'-dihye'gî, "The Fire-carrier," and they are all afraid of it, because they think it dangerous, although they do not know much about it. They do not even know exactly what it looks like, because they are afraid to stop when they see it. It may be a witch instead of a spirit. Wafford's mother saw the "Fire-carrier" once when she was a young woman, as she was coming home at night from a trading post in South

Carolina. It seemed to be following her from behind, and she was frightened and whipped up her horse until she got away from it and never saw it again.

### ***Language***

If you would like to brush up on your Cherokee language skills, Monday, August 24th is the start of enrollment for the fall session of online Cherokee language classes. The Nation is offering a variety of levels from beginner to advanced, and you can choose to participate in live or recorded sessions. For instructions to register for these free online classes go to <http://www.cherokee.org/AboutTheNation/Culture/Language/31863/Information.aspx>.

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### **Community News and Announcements**

#### *SDCC Committee Members and Duties for 2012-2013*

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

Pamela Hightower -- TBA

Jennifer Parramore -- Email Communications Coordinator

All council members can be reached at [council@sandiegocherokeecommunity.com](mailto: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](mailto:sdcc_newsletter@sandiegocherokeecommunity.com).*

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### **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](http://www.cherokeecommunityie.org).

*Orange County Cherokees*

For more information, contact Ed Carey at [ecarey@socal.rr.com](mailto:ecarey@socal.rr.com).

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## **Powwow Schedule**

**August 31 - Sept 2, 2012**

**42nd Annual Barona Powwow**

Barona Stars Baseball Field

1095 Barona Rd

Lakeside, CA

**September 7, 8, & 9, 2012**

**Sycuan Pow-Wow**

23rd Sycuan Pow-Wow on the Sycuan Indian Reservation

5459 Sycuan Road

El Cajon, CA 92109

**September 21 - 23, 2012**

**16th Annual Soboba Payom Kawichum Intertribal Powwow**

23333 Soboba Rd

San Jacinto, CA

**September 28 - 30, 2012**

**22nd Annual Morongo Thunder & Lightning Powwow**

Morongo Resort and Casino

**October 6 & 7, 2012**

**17th Annual Santa Ynez Chumash Intertribal Powwow**

Live Oak Campground

Santa Ynez, CA

If anyone knows of any traditional Powwows, please contact me at [sdcc\\_newsletter@sandiegocherokeecommunity.com](mailto:sdcc_newsletter@sandiegocherokeecommunity.com). Also if you wish to go one of these and want to organize a group, please contact me at the above address.

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## Local Cherokee Library

The Nation has sent us some books about the Cherokee people and culture 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](mailto:council@sandiegocherokeecommunity.com). Some of the books are now available online. Please check back from time to time for others such as the *Cherokee Nation History Class book*

Below is a list of what is currently available:

<u>TITLE</u>	<u>AUTHOR</u>	<u>ONLINE</u>	<u>COPIES</u>
Cherokee Nation History Class	Compiled by Chadwick "Corntassel" Smith  <i>NOTE: Only partial of the course is available at present. Check back for additional sections added.</i>	<a href="#">HERE</a>	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	<a href="#">Book</a>  CD	1*
Cherokee History and Culture Though Art	Wade Blevins		1
Exploring Your Cherokee Ancestry	Thomas Mooney		1
Outline of Cherokee Grammar	William Pulte & Durbin Feeling	<a href="#">HERE</a>	1
Cherokee Consortium Word List	<i>Unknown</i>	<a href="#">HERE</a>	1
Cherokee Immersion Curricula & Language Learning Materials On CD	<i>Unknown</i>		1
This Day In North American Indian History	Phil Konstantin		1
How to Make Cherokee Clothing	Donald Sizemore		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		<a href="#">HERE</a>	1

Various Color Charts including Solar system, States, Continents, and various stories in Cherokee		<a href="#">CHARTS</a> <a href="#">STORIES</a>	1
Comfort & Joy -- Cherokee Christmas Songbook		<a href="#">HERE</a>	1
Additional Reading List		<a href="#">HERE</a>	1
Cherokee Nation's Apps and Docs	Application for Citizenship (Blue Card)	<a href="#">HERE</a>	
	Dawes Freedman Roll # App.	<a href="#">HERE</a>	
	Certified Degree of Indian Blood App.	<a href="#">HERE</a>	
	CA Birth Certificate (State Issued)	<a href="#">HERE</a>	
	Death Affidavit	<a href="#">HERE</a>	
	Replacement Card	<a href="#">HERE</a>	
	Voter Registration	<a href="#">HERE</a>	
	<i>*soon be available online</i>		

Wado, *Patrick Bea*, Newsletter Editor.

## Membership registration for 2013

If you have not joined the Community for 2013, 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 30<sup>th</sup>. Your dues payment now will carry you through April 30<sup>th</sup>, 2013.

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### 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 \_\_\_\_\_

Do you wish to share your information with the Cherokee Nation? 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? \_\_\_\_\_

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