



San Diego Cherokee Community Newsletter

Issue 43

September 1, 2013

Inside This Issue

- 1 June 9th Meeting
- 1 May 19th – Spring Picnic
- 3 [CN Update](#)
- 3 [Pow Wow Schedule](#)
- 4 SIG Corner
- 4 [Community News & Announcements](#)
- 5 [Other Local Cherokee Communities](#)
- 5 [At-Large Representatives](#)
- 5 [The Summer Abroad Program -- 2012](#)
- 6 Cherokee Youth Section
- 6 [Summer Abroad -- 2013](#)
- 7 Upcoming Events
- 7 Historical Events
- 9 Cherokee Culture Notes
- 10 Local Cherokee Library
- 10 Misc. Notes
- 11 Membership Registration

September 8th SDC Community Meeting

Join us for a look into the Language and Medicinal Plants in Cherokee Culture. This will be in three parts – 1) Introduction to Cherokee language and everyday phrases, 2) The story of the plants in healing and their gathering, and 3) An Introduction to Local plants that are common with Cherokee Medicine.

1:00-4:00, Sunday Sept. 8th, at

Centro Cultural de la Raza in Balboa Park
2004 Park Boulevard San Diego, CA, 92101

Bring a light snack or dessert to share, in the Cherokee tradition.

Questions? Patrick Bea, 858-242-2180 or
info@sandiegocherokeecommunity.com

Also we will be asking for ideas and volunteers for our upcoming Oct. 27th get together with Chief Baker and others from Tahlequah.

We hope you will plan to join us

SDCC Council

If you haven't renewed your dues, please take your time fill out the form on the last page and either bring it to the meeting or send it in.

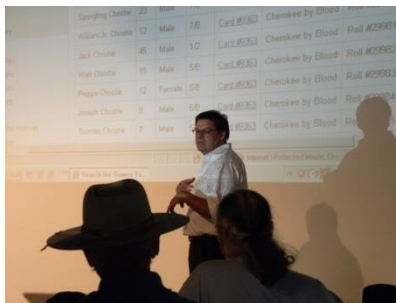
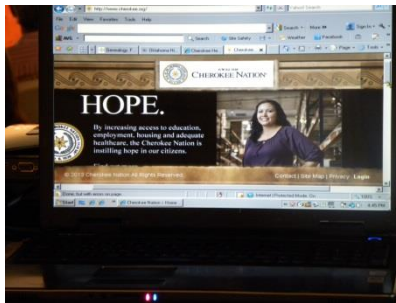
June 9th SDC Community Meeting

We had a great turnout for our Cherokee History day of over 40 people. : Catherine Foreman Gray, Culture and History Specialist, and Roy Hamilton, Genealogist, from the Cherokee Heritage Center in Tahlequah came to speak with us. Roy talked about how to do your genealogy and the various rolls beside the Dawes. Kathleen talked a little bit of the Cherokees and the involvement in the U.S. Civil war. She also talked about a new history class that is being put together.

The elections results were also counted and announced. Natali Galt was newly elected to the board. She takes Mike Ledger's place who is leaving to build a cabin in Colorado.

The next page has a few pictures of the meeting.





CN UPDATE

Cherokee Nation photo IDs returning to Southern California

The Cherokee Nation will travel to Southern California on Oct 26-27 weekend with the tribe's mobile registration ID unit to issue at-large citizens new photo ID Cherokee citizenship cards. They will be visiting Cherokee Community of the Inland Empire on Oct 26 and San Diego Cherokee Community on Oct. 27.

Jack Baker was re-elected

TAHLEQUAH, Okla. —The Cherokee Nation Tribal Council welcomed back six incumbents and see two newcomers, as a result of the June 22 Tribal Council election. Jack Baker was re-elected as the At-Large Representative for another 4 years.

At-Large:

Jack Baker – Winner- 739 – 51.64%

Curtis Bruehl – 435 – 30.40%

Ken Luttrell – 84 – 5.87%

Robin Mayes – 75 – 5.24%

Curtis West – 52 – 3.63%

Carole Richmond – 46 – 3.21%

Pow Wow Schedule

September 13-15, 2013

Sycuan's 24th Annual Pow-Wow

Sycuan Pow-Wow Grounds

5459 Sycuan Road

El Cajon, CA 92019

November 16, 2013

3rd Annual Traditional Cherokee Hog Fry & Inter-tribal Pow Wow

The event is sponsored by the Cherokee Community of Central California

and is a one-day event from 10 A.M to 6 P.M.

There will be traditional Cherokee arts & crafts

(clay medallions, corn husk dolls, basket weaving),

games (Cherokee marbles & stickball), & storytelling.

520 S. Richmond Rd., Ridgecrest, CA 93555.

Public is welcome.

Free admission/free parking.

Little Deer Durvin 760-382-4096,

Special Interest Groups Corner



A group of people with similar interests in a particular cultural topic...

Cooking

Meeting Place: TBD
Meeting Time: TBD

Genealogy

Meeting Place: TBD
Meeting Time: TBD

Clothing

Meeting Place: TBD
Meeting Time: TBD

Language

Meeting Place: Online and at the Centro

Meeting Time: YBD

All groups and interested parties will be meeting in groups before each regular meeting.

SIG FAQs

What is a SIG?

It's a group of people with similar interests in a particular cultural topic like language and meets more often than the regular meetings.

When does a SIG meet?

Each SIG is different and it depends on what the group decides - preferably at least twice a month.

Where does a SIG meet?

*Each SIG can meet anywhere they want. With the Language SIG, many of the meetings will be online and in-person. The facility at the Centro Cultural de la Raza is reserved each month for meetings. Also a SIG can meet before the regular meetings at 12:30 pm. (See **Upcoming Meetings** for schedule.)*

What help will we get from the Nation?

Hopefully, we will be able to connect to other citizens who are knowledgeable about each SIG topic and perhaps, Skype with them.

Are these SIGS included in my membership fee?

Yes. As with any hobby there might be additional costs for each group.

Community News and Announcements

SDCC Committee Members and Duties for 2013-2014

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

Natali Galt -- TBA

All council members can be reached at

info@sandiegocherokeecommunity.com.

This is a 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

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.



At-Large Representatives

Julie Coates (2015):

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

P.O. Box 1968, Tahlequah, Ok 74465

Email julia-coates@cherokee.org

Phone: 918-772-0288



Julie Coates speaking at one of our meetings.

Jack D. Baker (2017)

1102 Marlboro Lane

Oklahoma City, Ok 73116

(H) 405-840-1377 or (C) 918-457-9382

jack-baker@cherokee.org

Cherokee Youth Section

Announcements:

There is a Youth Council initiative being led by Kathryn Bussey. She is asking anyone that is interested to fill out a survey at <http://www.surveymonkey.com/s/6FYL7HT> to see what people are interested in doing. There is a big backing from Tahlequah for this.

Cultural Awareness Workshops 6-8:30 pm Auditorium @ Ballard Parent Center 2375 Congress St., San Diego, CA 92110

Workshops available: Powwow Dancing, Beading, Sewing, Computer Lab

Sept. 25	Oct. 2, 9, 23	Nov. 6, 13
Dec. 4, 11	Jan. 8, 22, 29	Feb. 5, 12, 26
Mar. 5, 12, 26	Apr. 23, 30	May 7, 14, 28
June 4 – Awards, 18, 25 (Last day at Ballard)		

Soaring Eagles

For more information on dancing and activities:

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

Vicki Gambala (619)266-2887

All ages are Welcome to join.

Urban Tribal Sports

For more information contact:

Tel. (951) 719-3444

www.intertribalsports.org

Also on **Facebook**

San Diego American Indian Youth Center

Call the center for more information and other activities.

(619)531-1938

sdaihyc619@gmail.com

www.sdaihyc.blogspot.com

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

Upcoming Events

September 8, 2013 – Language, Medicinal Plants in Cher. Culture

October 27, 2013 -- Annual Picnic with CN Citizens and Officials

November 10, 2013 -- TBA

December 8, 2013 -- Year End Get Together

All meetings will be held at Centro Cultural de la 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.

Historical Notes

Aug. 1, 1836 – The Cherokee tribal council held a meeting at Aquohee prison camp during the removal. This official council was the only meeting held while in captivity. The council and Principal Chief John Ross signed a resolution stating the laws of the Cherokee Nation remained in effect and their right to exist as a nation could not be dissolved by the U.S. government.

Aug. 1, 1866 – Principal Chief John Ross died in Washington, D.C.

Aug. 3, 1788 – Militia from the state of "Franklin" arrested Cherokee Principal Chief Old Tassel and Hanging Maw for the murders of Col. William Christian and John Donaldson. Old Tassel convinced the men from Franklin that Dragging Canoe's Chickamauga followers did the deed.

Aug. 5, 1838 – The second group of Cherokee prisoners arrived in Indian Territory. Of the 875, who originally left Ross's Landing, only 602 arrived with 273 escaped or died en route.

Aug. 7, 1760 – After the start of the Cherokee War, with the killing of 17 hostage Cherokee chiefs in Fort Prince George, the Cherokees vowed revenge. After attacking Fort Loudoun, the English, under Capt. Paul Demere, surrendered the fort with the proviso that they were to be delivered to Fort Prince George.

Aug. 10, 1861 – Stand Waite's Cherokee troops fought on the Confederate side at the Battle of Wilson's Creek in southern Missouri. The Confederates were victorious. However, the Cherokee participation led to tensions with those Cherokee who wished to remain neutral. The first Cherokee to die in the Civil War fell during this battle according to some sources.

Aug. 11, 1978 – The American Indian Religious Freedom Act was passed by Congress. Its purpose was to "protect and preserve the American Indians' inherent right to believe, express, and exercise their traditional religion, including access to sites, use and possession of sacred objects, worship through ceremonies, traditional rites."

Aug. 15, 1933 – Cherokee humorist Will Rogers died.

Aug. 21, 1861 – Chief John Ross called a meeting with 4000 attending to discuss the U.S. Civil War. It was decided that a united Cherokee Nation was the best policy, so they voted to side with the Confederacy. The treaty was signed in October with the Confederacy.

Aug. 31, 1862 – The first Cherokee Mounted Volunteers was organized. They served under Chief Stand Waite on the side of the Confederacy during the U.S. Civil war.

Sept. 1, 1845 – Tired of the continuing feud between the "old settlers" and "new emigrant" factions of the Cherokee Nation, 54 families left the Indian Territory reservation to join relatives in Texas.

August 2013

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

September 2013

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

October 2013

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

SDCC Event

Historical Event

Trail of Tears Event

Culture Notes

The Medicine Formulas Of the Cherokees Obtained by James Mooney

In the next couple of newsletters, there will be excerpts from *The Sacred Formulas of the Cherokees* (1891) on how and why James Mooney obtained information from several Cherokee doctors (shamans). Notice how he describes the secretiveness and fear of other doctors stealing their prayers. Even though the Cherokee language can be written at this time, many doctors still used verbal methods. But some have chosen to write some prayers down.

James Mooney (1861–1921) was an American ethnographer who lived for several years among the Cherokee. He did major studies of Southeastern Indians, as well as those on the Great Plains.[1] His most notable works were his ethnographic studies of the Ghost Dance after Sitting Bull's death in 1890, a widespread 19th-century religious movement among various Native American culture groups, and *The Cherokee: The Sacred Formulas of the Cherokees* (1891), and *Myths of the Cherokee* (1900), all published by the US Bureau of American Ethnology.

HOW THE FORMULAS WERE OBTAINED.

On first visiting the reservation in the summer of 1887, I devoted considerable time to collecting plants used by the Cherokees for food or medicinal purposes, learning at the same time their Indian names and the particular uses to which each was applied and the mode of preparation. It soon became evident that the application of the medicine was not the whole, and in fact was rather the subordinate, part of the treatment, which was always accompanied by certain ceremonies and "words." From the workers employed at the time no definite idea could be obtained as to the character of these words. One young woman, indeed, who had some knowledge of the subject, volunteered to write the words which she used in her prescriptions, but failed to do so, owing chiefly to the opposition of the half-breed shamans, from whom she had obtained her information.

THE SWIMMER MANUSCRIPT

Some time afterward an acquaintance was formed with a man named A`yũ`inĩ or "Swimmer," who proved to be so intelligent that I spent several days with him, procuring information in regard to myths and old customs. He told a number of stories in very good style, and finally related the Origin of the Bear. The bears were formerly a part of the Cherokee tribe who decided to leave their kindred and go into the forest. Their friends followed them and endeavored to induce them to return, but the Ani-Tsũ`kahĩ, as they were called, were determined to go. Just before parting from their relatives at the edge of the forest, they turned to them and said, "It is better for you that we should go; but we will teach you songs, and some day when you are in want of food come out to the woods and sing these songs and we shall appear and give you meat." Their friends, after warning several songs from them, started back to their homes, and after proceeding a short distance, turned around to take one last look, but saw only a number of bears disappearing in the depths of the forest. The songs which they learned are still sung by the hunter to attract the bears.

When Swimmer had finished the story he was asked if he knew these songs. He replied that he did, but on being requested to sing one he made some excuse and was silent. After some further efforts the interpreter said it would be useless to press the matter then as there were several other Indians present, but that to-morrow we should have him alone with us and could then make another attempt.

The next day Swimmer was told that if he persisted in his refusal it would be necessary to employ some one else, as it was unfair in him to furnish incomplete information when he was paid to tell all he knew. He replied that he was willing to tell anything in regard to stories and customs, but that these songs were a part of his secret knowledge and commanded a high price from the hunters, who sometimes paid as much as \$5 for a single song, "because you can't kill any bears or deer unless you sing them."

He was told that the only object in asking about the songs was to put them on record and preserve them, so that when he and the half dozen old men of the tribe were dead the world might be aware how much the Cherokees had known. This appeal to his professional pride proved effectual, and when he was told that a great many similar songs had been sent to Washington by medicine men of other tribes, he promptly declared that he knew as much as any of them, and that he would give all the information in his possession, so that others might be able to judge for

themselves who knew most. The only conditions he made were that these secret matters should be heard by no one else but the interpreter, and should not be discussed when other Indians were present.

As soon as the other shamans learned what was going on they endeavored by various means to persuade him to stop talking, or failing in this, to damage his reputation by throwing out hints as to his honesty or accuracy of statement. Among other objections which they advanced was one which, however incomprehensible to a white man, was perfectly intelligible to an Indian, viz.: That when he had told everything this information would be taken to Washington and locked up there, and thus they would be deprived of the knowledge. This objection was one of the most difficult to overcome, as there was no line of argument with which to oppose it.

These reports worried Swimmer, who was extremely sensitive in regard to his reputation, and he became restive under the insinuations of his rivals. Finally on coming to work one day he produced a book from under his ragged coat as he entered the house, and said proudly: "Look at that and now see if I don't know something." It was a small day-book of about 240 pages, procured originally from a white man, and was about half filled with writing in the Cherokee characters. A brief examination disclosed the fact that it contained just those matters that had proved so difficult to procure. Here were prayers, songs, and prescriptions for the cure of all kinds of diseases--for chills, rheumatism, frostbites, wounds, bad dreams, and witchery; love charms, to gain the affections of a woman or to cause her to hate a detested rival; fishing charms, hunting charms--including the songs without which none could ever hope to kill, any game; prayers to make the corn grow, to frighten away storms, and to drive off witches; prayers for long life, for safety among strangers, for acquiring influence in council and success in the ball play. There were prayers to the Long Man, the Ancient White, the Great Whirlwind, the Yellow Rattlesnake, and to a hundred other gods of the Cherokee pantheon. It was in fact an Indian ritual and pharmacopoeia.

After recovering in a measure from the astonishment produced by this discovery I inquired whether other shamans had such books. "Yes," said Swimmer, "we all have them." Here then was a clew to follow up. A bargain was made by which he was to have another blank book into which to copy the formulas, after which the original was bought. It is now deposited in the library of the Bureau of Ethnology. The remainder of the time until the return was occupied in getting an understanding of the contents of the book.

Language

The Nation offers a variety of levels from beginner to advanced, and you can choose to participate in live or recorded sessions. CN classes will start Sept 2013. For instructions to register for these free online classes go to <http://www.cherokee.org/AboutTheNation/Culture/Language/31863/Information.aspx>.

A group was formed to learn Cherokee. If you want to join the group, contact me at tla_i_ga@yahoo.com

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 info@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*

The list of what is currently available is online at <http://sandiegocherokeecommunity.com/Library.htm>.

Gendalle Cooper has kindly donated several books concerning the Cherokees including Mankiller – A Chief and Her People, Medicine of the herokees, videos, audio tapes, flash cards, etc. Once they are sorted out, I will have the list online updated. So check back often.

Billy Falling has also donated copy of his book, *My Cherokee Roots*.

Misc. Notes

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 – has moved.

www.indianhrcenter.org

(619)281-5964

IHRC is also available for Adult employment.

Wado,

Patrick Bea, Newsletter Editor

Membership Registration for 2014

If you have not joined the Community for 2014, 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, 2014.

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 _____

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? _____