



# San Diego Cherokee Community Newsletter

Issue 45

November 28, 2013

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## December 8<sup>th</sup> SDC Community Meeting

We hope you can join us for our annual Holiday Party Sunday, Dec. 8th. It will start at 1:00 p.m., but come early (12:30) to sign in and help to set up. This year we will be having a potluck, so bring something to share according to the initial of your last name,

**A-H Desserts I-P Side dishes Q-Z Salads and rolls**  
and we will have main entree and drinks.

Our program will be:

- Julia Coates, At-Large Representative and History Professor, will be talking about recent Cherokee History (past 30 years),
- A couple of Cherokee winter stories with Cherokee words and phrases,
- And planning for our next year programs.

T-shirts & Pullovers: pick up your orders or select some from our inventory of various sizes.

We will again be collecting cash donations to send to Project Angel Tree which provides Christmas gifts for the less fortunate back in the Cherokee Nation so bring your Holiday spirit and join us for a pleasant afternoon to celebrate our shared Cherokee heritage.

### USEFUL CHEROKEE WORDS AND PHRASES

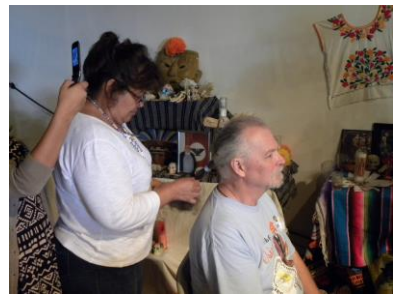
<u>English</u>	<u>Cherokee (phonetic)</u>	<u>Syllabary</u>
Merry Christmas!	Da-ni'-s-ta-yo-hi-hv!	𐌠𐌿𐏗𐌪.𐏓𐏈
Santa Claus	di-s-ta-yo:-hi	𐌠𐏗𐌪.𐏈
Gift	a-da-hne-d(i)	𐌠.𐌠.𐌠
Gifts	di-da-hne-d(i)	𐌠.𐌠.𐌠
Silver	u-tsi-s-ta-lu:-gi-s-gi	𐏆𐌸𐏇𐏗𐏔𐏚𐏚
Star	no-q(ui)-s(i)	𐏆𐏇
Bell	u-ha-lv:-n(a)-(i)	𐏆𐌸𐏇𐏈
Wrapping paper	ga-que:-n(i)-doh-d(i) go-hwe'-li	𐏆𐏇𐏈𐏚
Angel (Wise Man)	a-da-we'-hi	𐌠.𐏇.𐏈
Cedar Tree	a'-tsi-n(a')	𐌠𐌸𐏈
Happy New Year!	A-li-he-li'-s-di l-tse?-(i) U-de-ti-yv'-sa-di'-sv:?'-il	𐌠𐏆𐏆𐏇𐏚 𐌠𐏔𐏔 𐏆𐏇𐌠𐏚𐌠𐏔𐏈



**Centro Cultural de la Raza**

# October 27<sup>th</sup> – 8<sup>th</sup> Annual Fall Picnic

We had our 8th Annual get together with the Cherokee Nation officials and other from Tahlequah at the Centro with over 150 people attending. The Enrollment Department was busy and issued over 70 new photo IDs. Secretary of State Chuck Hoskin JR., apologized for Chief Baker absence. Chief had a commitment to attend the dedication a recent discovered and renovated section of the Trail of Tears. This is the 175<sup>th</sup> anniversary of the Removal. The Secretary spoke about the current events and took questions. Julia Coates also attended and did the same. Ryan Mackey took many of us outside and did some traditional dancing including the Friendship Dance. This was very successful gathering and the council wishes to thank all that attended and help out with this. We hope to see everyone at our next meeting. Below are some pictures of the gathering. More can be seen at [www.sandiegocherokeecommunity.com](http://www.sandiegocherokeecommunity.com).



# 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](mailto:info@sandiegocherokeecommunity.com).

## **ANNOUNCEMENTS**

**Joe Renteria, SDCC member, is being honored.**

**AMERICAN INDIAN HERITAGE EVENTS COMMITTEE**

**CORDIALLY INVITES YOU TO OUR AMERICAN INDIAN COMMUNITY WINTER CELEBRATION**

SATURDAY, DECEMBER 7, 2013 AT 12:00PM

BARRIO STATION, 2175 NEWTON AVENUE

SAN DIEGO, CA 92113

This year we will be recognizing our American Indian Veterans and honoring Veteran Elder Joe Renteria

FOOD, GAMES FOR THE KIDS, AMERICAN INDIAN ENTERTAINERS

PLEASE BRING YOUR FAVORITE SIDE DISH TO SHARE

If you would like to volunteer, make a donation or need more information please call

Paula Brim at 858-442-5033 or e-mail to: [paula.brim@att.net](mailto:paula.brim@att.net)

TO DONATE A COOKED TURKEY OR HAM CONTACT Cynthia Begay @ 619-234-2158, Ext 131;

e-mail: [cynthia.begay@sdaihc.com](mailto:cynthia.begay@sdaihc.com) or Natalie Cadena @ 619-234-2158 Ext 123; e-mail:

[natalie.cadena@sdaihc.com](mailto:natalie.cadena@sdaihc.com)

## **35<sup>th</sup> Annual December Nights — Native Participation**

**Native Bombay Grill**

Emerson Joe (Navajo), Dine' - Owner, Native Bombay Grill 760-712-5227 – [emerson.joe82@gmail.com](mailto:emerson.joe82@gmail.com)

in the Palisades Area (Presidents Way & Park Blvd.)

December 6<sup>th</sup> --- 3:00 pm till 11:00 pm

December 7<sup>th</sup> --- 12:00 pm till 11:00 pm

### **MENU**

Bison Burgers w/ chips & baked beans

Beef Stew with Fry Bread

Fry Bread w/ Powdered Sugar & Honey

Fry Bread with Strawberry's & Whip cream

Hot Coffee / Hot Cocoa / hot apple cider

Water / soda / monster

For more info & Free Shuttles- [www.decemberevents.com](http://www.decemberevents.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](http://www.cherokeecommunityie.org)

***If you can't make it to our picnic on Oct. 27, CCIE will have theirs on Oct 26 at Lake Perris 11 am-4 pm with same program as ours. IDs are available.***

### Orange County Cherokees

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

Phone: 918-772-0288

Jack D. Baker (2017)

1102 Marlboro Lane

Oklahoma City, Ok 73116

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

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



*Julia Coates speaking at one of our meetings.*



## 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

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/](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](http://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](mailto:sdaihyc619@gmail.com)

[www.sdaihyc.blogspot.com](http://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](mailto:sdcc_newsletter@sandiegocherokeecommunity.com)

## Upcoming Events

**December 8, 2013 -- Year End Get Together**

**January 12, 2014 – TBA**

**February 9, 2014 – TBA**

**March 9, 2011 -- TBA**

*While next year schedule is not set yet, expect day trips to local Native sites and museums, CN lectures, and many other exciting things. Generally, our meetings will be held on the second Sunday of each month at the Centro. All are subject to change.*

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).

## Historical Events

**Oct. 1, 1776** – About 1,800 Virginians arrived in the Overhill towns and demanded Dragging Canoe and Alexander Cameron. The two men were leaders of the Cherokees in the anti-US activities during the Revolutionary War. The Cherokees refused to give them up. The Virginians' burned several towns.

**Oct. 2, 1798** – A treaty (7 Stat. 62) with the Cherokees was signed in Tellico. Some of the Cherokee lands in the Tennessee River were ceded. Each party appointed one person to walk the new survey line. The Cherokees got \$5000 in goods up front and \$1000 annually thereafter. The Kentucky Road from the Cumberland Mountains to the Tennessee River was to remain safe and open. The Cherokee could hunt on their old lands if they did so peacefully. Thirty-nine Indians signed the treaty.

**Oct. 3, 1790** – John Ross, destined to become one of the most famous Cherokee chiefs, was born in Roseville, Georgia. Although Ross was only 1/8 Cherokee, he spent his entire life working for the tribe.

**Oct. 5, 1838** – Elijah Hicks and 748 Cherokees were the second group to leave the Tennessee Cherokee Agency area under their own supervision. They were part of the forced removal of the Cherokees to the Indian Territory. They arrived on January 4, 1839.

**Oct. 7, 1844** – A treaty conference was held between Texans, headed by Sam Houston and the Anadarko, Lipan Apache, Caddo, Cherokee, Comanche, Delaware, Hainai, Kichai, Shawnee, Tawakoni, and Waco.

**Oct. 7, 1861** – With Albert Pike, the Cherokees signed a treaty with the Confederacy in Park Hill on the Cherokee Reservation in Indian Territory. Living up to their word, three Indian delegates sat in the Confederate Congress throughout the war, something hinted by the United States but never implemented. Pike presented the Cherokees with a special flag for their use during the war.

**Oct. 9, 1978** – The Cherokee Tribal Council adapted an official flag, designed by Stanley John.

**Oct. 10, 1839** – The convention of the Cherokees, which began on Sept. 6, 1839, finally ended. During the meetings, a new constitution was adapted, new chiefs were elected, judges were appointed, and many new laws were made. However, many of the "old settlers" disavowed any actions taken at this convention. They believed the old-settler government was still in power.

**Oct. 11, 1838** – Lieutenant Edward Deas departed with almost 700 Cherokees from the Tennessee Cherokee Agency. This group of Cherokee supported the New Echota Treaty and was given special treatment and allowances for their emigration. They reached their new lands on January 7, 1839.

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		

November 2013

S	M	T	W	T	F	S
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

December 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**

## 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

**Oct. 12, 1824** – The Cherokee Legislature Council passed a law that required the loser in any court cases appealed from the district level to the Cherokee superior court to pay a fee equal to 6% of the judgment of the case. The fee went into the Cherokee treasury.

**Oct, 14, 1768** – At Hard Labor, South Carolina, the British superintendent of Indian affairs met with the Cherokee Chiefs. They made a treaty that ceded 100 square miles of Cherokee lands. The treaty was renegotiated two years later.

**Oct, 14, 1837** – The second group of Cherokees to emigrate from the east under the New Echota Treaty left the Cherokee Agency in eastern Tennessee on the Hiwassee River. The 365 Cherokees left were supervised by B.B Cannon. They traveled on land rather than by boat for most of the journey. They reached the new lands on December 30 1837. During the trip, for adults and eleven children died.

**Oct, 14, 1846** – The Cherokee made a new law that stated that anyone who burned down a house would be sentenced to death.

**Oct. 17, 1782** – Cherokees signed the Long Swamp Treaty with General Andrew Pickens in Selacoa, Georgia. They ceded land in Georgia as reparations for the fight during the revolutionary war.

**Oct. 17, 1840** – Cherokee judge John Martin died near Fort Gibson in eastern Indian Territory. According to his gravestone, he was the first Chief justice of the Cherokee Supreme Court.

**Oct. 18, 1770** – The Lochabar Treaty was negotiated between Virginia and the Cherokees. This moved the Virginia boundaries west.

**Oct. 21, 1841** – The Cherokees in Oklahoma outlawed the carrying of concealed weapons.

**Oct, 22, 1829** – According to some sources, gold was discovered in Cherokee territory.

**Oct, 23, 1823** – According to Cherokee records, Creek Chief William McIntosh, representing US Indian commissioners, attempted to bribe Cherokee leaders. For \$12,000, McIntosh hoped Chiefs John Ross and Charles Hicks and Council Clerk Alexander McCoy would try to convince the Cherokees to cede lands to the United States. The Cherokee leaders refused the offer with a show of indignation.

**Oct, 24, 1804** – The Cherokees signed a treaty (7 Stat. 228) at Wafford's Settlement in the Tellico Garrison. The Cherokees ceded the area known as Wafford's Settlement. The Cherokees received \$5000 up front and \$1000 annually.

**Oct, 25, 1805** – The Cherokee signed a treaty (7 Stat. 93) with Return Meigs on the Duck River at Tellico, covering land north of the Tennessee River in Kentucky and Middle Tennessee.

**Oct, 27, 1805** – As part of the Cherokee treaty (7 Stat. 95) at Kingston, called Southwest Point during that time was ceded. They also ceded the first island in the Tennessee River. It was officially given later on January 7, 1806. The treaty was signed in Tellico.

**Oct, 28, 1861** – The Cherokee National Assembly declared war on the United States of America. They signed a treaty with the Confederate States of America.

**Oct, 28, 1863** – The Cherokee capital was located in Tahlequah, Indian Territory. The Cherokee Nation was divided by the US Civil War. Stand Waite supported the Confederacy. He and his followers burned down the capital.

## Culture Notes

As the medical formulas are first in number and importance it may be well, for the better understanding of the theory involved, to give the Cherokee account of

### THE ORIGIN OF DISEASE AND MEDICINE

In the old days quadrupeds, birds, fishes, and insects could all talk, and they and the human race lived together in peace and friendship. But as time went on the people increased so rapidly that their settlements spread over the whole earth and the poor animals found themselves beginning to be cramped for room. This was bad enough, but to add to their misfortunes man invented bows, knives, blowguns, spears, and hooks, and began to slaughter the larger animals, birds and fishes for the sake of their flesh or their skins, while the smaller creatures, such as the frogs and worms, were crushed and trodden upon without mercy, out of pure carelessness or contempt. In this state of affairs the animals resolved to consult upon measures for their common safety.

The bears were the first to meet in council in their townhouse in Kuwa'hī, the "Mulberry Place,"<sup>[1]</sup> and the old White Bear chief presided.

After each in turn had made complaint against the way in which man killed their friends, devoured their flesh and used their skins for his own adornment, it was unanimously decided to begin war at once against the human race. Someone asked what weapons man used to accomplish their destruction. "Bows and arrows, of course," cried all the bears in chorus. "And what are they made of?" was the next question. "The bow of wood and the string of our own entrails," replied one of the bears. It was then proposed that they make a bow and some arrows and see if they could not turn man's weapons against himself. So one bear got a nice piece of locust wood and another sacrificed himself for the good of the rest in order to furnish a piece of his entrails for the string. But when everything was ready and the first bear stepped up to make the trial it was found that in letting the arrow fly after drawing back the bow, his long claws caught the string and spoiled the shot. This was annoying, but another suggested that he could overcome the difficulty by cutting his claws, which was accordingly done, and on a second trial it was found that the arrow went straight to the mark. But here the chief, the old White Bear, interposed and said that it was necessary that they should have long claws in order to be able to climb trees. "One of us has already died to furnish the bowstring, and if we now cut off our claws we shall all have to starve together. It is better to trust to the teeth and claws which nature has given us, for it is evident that man's weapons were not intended for us."

No one could suggest any better plan, so the old chief dismissed the council and the bears dispersed to their forest haunts without having concerted any means for preventing the increase of the human race. Had the result of the council been otherwise, we should now be at war with the bears, but as it is the hunter does not even ask the bear's pardon when he kills one.

The deer next held a council under their chief, the Little Deer, and after some deliberation resolved to inflict rheumatism upon every hunter who should kill one of their number, unless he took care to ask their pardon for the offense. They sent notice of their decision to the nearest settlement of Indians and told them at the same time how to make propitiation when necessity forced them to kill one of the deer tribe. Now, whenever the hunter brings down a deer, the Little Deer, who is swift as the wind and cannot be wounded, runs quickly up to the spot and bending over the blood stains asks the spirit of the deer if it has heard the prayer of the hunter for pardon. If the reply be "Yes" all is well and the Little Deer goes on his way, but if the reply be in the negative he follows on the trail of the hunter, guided by the drops of blood on the ground, until he arrives at the cabin in the settlement, when the Little Deer enters invisibly and strikes the neglectful hunter with rheumatism, so that he, is rendered on the instant a helpless cripple. No hunter who has regard for his health ever fails to ask pardon of the deer for killing it, although some who have not learned the proper formula may attempt to turn aside the Little Deer from his pursuit by building a fire behind them in the trail.

[1. One of the high peaks of the Smoky Mountains, on the Tennessee line, near Cling man's Dome.]



Next came the fishes and reptiles, who had their own grievances against humanity. They held a joint council and determined to make their victims dream of snakes twining about them in slimy folds and blowing their fetid breath in their faces, or to make them dream of eating raw or decaying fish, so that they would lose appetite, sicken, and die. Thus it is that snake and fish dreams are accounted for.

Finally the birds, insects, and smaller animals came together for a like purpose, and the Grubworm presided over the deliberations. It was decided that each in turn should express an opinion and then vote on the question as to whether or not man should be deemed guilty. Seven votes were to be sufficient to condemn him. One after another denounced man's cruelty and injustice toward the other animals and voted in favor of his death. The Frog (walâ'sî) spoke first and said: "We must do something to check the increase of the race or people will become so numerous that we shall be crowded from off the earth. See how man has kicked me about because I'm ugly, as he says, until my back is covered with sores;" and here he showed the spots on his skin. Next came the Bird (tsi'skwa; no particular species is indicated), who condemned man because "he burns my feet off," alluding to the way in which the hunter barbecues birds by impaling them on a stick set over the fire, so that their feathers and tender feet are singed and burned. Others followed in the same strain. The Ground Squirrel alone ventured to say a word in behalf of man, who seldom hurt him because he was so small; but this so enraged the others that they fell upon the Ground Squirrel and tore him with their teeth and claws, and the stripes remain on his back to this day.

The assembly then began to devise and name various diseases, one after another, and had not their invention finally failed them not one of the human race would have been able to survive. The Grubworm in his place of honor hailed each new malady with delight, until at last they had reached the end of the list, when someone suggested that it be arranged so that menstruation should sometimes prove fatal to woman. On this he rose up in his place and cried: "Wata'n! Thanks! I'm glad some of them will die, for they are getting so thick that they tread on me." He fairly shook with joy at the thought, so that he fell over backward and could not get on his feet again, but had to wriggle off on his back, as the Grubworm has done ever since.

When the plants, who were friendly to man, heard what had been done by the animals, they determined to defeat their evil designs. Each tree, shrub, and herb, down even to the grasses and mosses, agreed to furnish a remedy for some one of the diseases named, and each said: "I shall appear to help man when he calls upon me in his need." Thus did medicine originate, and the plants, every one of which has its use if we only knew it, furnish the antidote to counteract the evil wrought by the revengeful animals. When the doctor is in doubt what treatment to apply for the relief of a patient, the spirit of the plant suggests to him the proper remedy.

## 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](mailto: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](mailto: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](http://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 30<sup>th</sup>. Your dues payment now will carry you through April 30<sup>th</sup>, 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?

\_\_\_\_\_