



San Diego Cherokee Community Newsletter

Issue 46

December 26, 2013

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January 12th SDC Community Meeting

We hope you can join us for our Open Council Meeting Sunday, Jan. 12th. 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 planning for our next year programs. We had a very successful meeting in October with over 150 people attending. The council would like to continue this kind of turn out, but we need your help in deciding what the members would like to do and see. So come out and help to make this a very successful year.

More information will be sent to you when it comes available.

Questions? info@sandiegocherokeecommunity.com

SDCC Council

December 8th SDCC Meeting

We had our Year End Get Together on December 8th. We had over 35 people attending. Julia Coates talked about the recent history of the Cherokee Nation. She talked about how the Nation started with a handful of people in the administration, the various Chiefs including Wilma Mankiller, and all the ups and downs the Nation has endured over the past 50 years or so.

We collected and sent \$569 for the Cherokee Angel Tree project. Thank you for those who donated. Remember that we always have a donation jar at the registration desk that we collected funds for various charities that are used in the Cherokee Nation.

Below are pictures taken at the meeting.

SDCC Council



Centro Cultural de la Raza



Useful Cherokee Words and Phrases

<u>English</u>	<u>Cherokee (phonetic)</u>	<u>Syllabary</u>
One	sa'-wu	ᎠᎿ
Two	taʔl(i')	ᎠᎿ
Three	tso:-(i')	ᎠᎿ
Four	nv:-g(i')	ᎠᎿ
Five	his-g(i')	ᎠᎿ
Six	su'-da-l(i')	ᎠᎿ
Seven	ga-l(i)-quo:-(i')	ᎠᎿ
Eight	tsu-ne:-l(a')	ᎠᎿ
Nine	so'-ne:-l(a')	ᎠᎿ
Ten	s-go'-(hi')	ᎠᎿ
Ten	s-go'-(hi')	ᎠᎿ

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.

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

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.

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

Jack D. Baker (2017)

1102 Marlboro Lane

Oklahoma City, Ok 73116

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

jack-baker@cherokee.org

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

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

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

January 12, 2014 – Open Council Meeting

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 and will start at 1 pm.

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 Events

Nov. 1, 1844 – Cherokees passed a law saying members of the tribe could not bet on elections.

Nov. 1, 1893 – Senator Henry Dawes was appointed chairman of a Commission to “negotiate agreements with three Cherokee, Choctaw, Chickasaw, Creek, and Seminole Tribes providing the dissolution of the tribal governments and the allotment of land to each tribal member.” It became known as the Dawes Commission.

Nov. 3, 1763 – This day marked the beginning of a major conference between English representatives and the tribes of the Southeast including the Cherokees. Trade issues, intertribal conflicts, and tribal boundary lines were discussed.

Nov 4, 1879 – Will Rogers, American humorist and a Cherokee, was born.

Nov. 10, 1837 – A delegation of Cherokees consisting of Rev. Jesse Bushyhead, Hair Conrad, and two others addressed the Seminoles prisoners at St. Augustine, FL. They offered to mediate between the Seminoles and the U.S. The discussion led to a meeting with warring chiefs in a few weeks.

Nov 12, 1823 – The Cherokee legislative council voted to establish a new capital at the confluence of the Coosawattee and Conasauga Rivers. The new town was called New Echota, Georgia.

Nov 13, 1838 – One group of 1,200 Cherokees was making way to the Indian Territory as part of the forced removal. They were camped near Hopkinsville, KY. The white settlers sympathized with Cherokees and gave them provisions. Although many Cherokees had refused supplies from the government to avoid and inferred support of the New Echota Treaty, they accepted the generous donations.

Nov, 15, 1944 – The National Congress of American Indians held its first meeting and was established. Judge Napoleon Johnson (Cherokee) was elected to be the first president.

Nov, 16, 1838 – According to a journal kept by John Burnet, one of the soldiers with a group of Cherokees with John Ross marching to the Indian Territory, “we encountered a terrific sleet and snow storm with freezing temperatures and from that day until we reached the end of the fateful journey on March the 26th, 1839, the suffering of the Cherokees were awful.”

Nov. 16, 1949 – The superintendent of the Five Civilized Tribes Agency certified a roll of members of the Keetoowah Band of Cherokee Indians in Oklahoma.

Nov 18, 1785 – Principal Cherokee Chief Old Tassel and many other Cherokees arrived in Hopewell to discuss a treaty with the U.S.

Nov. 24, 1755 – According to some reports, a land-cession

November

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

December

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				

Historical Event Trail of Tears Event

agreement was reached by representatives of Great Britain and the Cherokees.

Nov, 27, 1834 – Cherokees in favor of the nation’s removal to lands west of the Mississippi River officially formed the Treaty Party. It was led by Major Ridge, John Ridge, and Elias, Boudinot.

Nov 28, 1785 – A treaty (7 Stat. 18) was signed by the Cherokees at Hopewell River. The Cherokees restored all prisoners, whether black or white. The U.S. reciprocated. The Cherokees acknowledge the sovereignty of the U.S. New boundary lines were drawn. No whites could live on Cherokee lands without the tribe’s approval. Only the United States had the right to regulate trade with the Cherokees. The treaty was signed by 37 Indians.

Nov. 29, 1751 – According to some reports, an agreement regarding trade regulations was reached by representatives of the British in South Carolina and the Cherokees.

Nov. 30, 1952 – Charles George, a Cherokee, was a private first-class serving on Korea. During a battle, a grenade landed among George's squad. George jumped on the grenade and, by absorbing the blast, saved the other soldiers' lives. Georg was posthumously awarded the Medal of Honor.

Dec. 2, 1830 – Georgia passed a law to seize Cherokee gold mines.

Dec. 2, 1838 – According to a Nashville publication, 1800 Cherokees passed through on their way to Indian Territory. The publication assumed that the Cherokees would be punished by the cold weather and the trip remaining before them.

Dec. 2, 1842 – The Cherokee passed a law that called for the death penalty for any tribal member who ceded their land to the United States.

Dec. 3, 1837 – Accompanied by Cherokee mediators, Mikanopy and thirty other Seminole leaders arrived at Fort Mellon under a flag of truce to discuss peace. The Cherokee mediators were there with the approval of the secretary of war. General Thomas Jesup, much to the shame of the Cherokees, took the Seminole hostage. Jesup hoped to force the Seminole to surrender by holding their leaders as prisoners.

Dec 5, 1835 – Members of the Georgia Guard arrested Cherokee Principal Chief John Ross at his home along with historian John Howard Payne. They were arrested so they could not attend the New Echota Treaty conference.

Dec. 6, 1830 – President Jackson supported the Cherokee removal to the lands west of the Mississippi.

Dec. 12, 1806 – Cherokee Principal Chief Stand Waite was born in was later named Rome, Georgia.

Dec. 14, 1852 – Ned Christie was born in Indian Territory. He became a Cherokee tribal senator. He was also falsely accused of killing a U.S. Marshal in 1887. Later, a witness vouched for his innocence.

Dec. 14, 1891 – After serving Chief Justice of the Cherokee Supreme Court, Joel Bryan Mayes was elected Principal Chief in 1877. He served until his death, on this day.

Dec. 16, 1841 – The Cherokee National Council established a school system with eleven schools in eight districts for the nation.

Dec. 17, 1761 – An agreement was reached with the British regarding peace, the return of prisoners, and boundary lines.

Dec. 19, 1829 – Georgia enacted a law extending its boundary of a large portion of the Cherokee lands. It also voids all Cherokee laws in the new land.

Dec. 22, 1830 – Georgia prohibited whites from being on Cherokee lands without a permit.

Dec. 25, 1839 – After the defeat at the battle of the Neches on July 16, 1839, Cherokees under Chief "The Egg" attempted to escape to Mexico. Col. Edward Burluson, leading Texan and Tonkawa forces, engaged them at the Colorado River. Seven Cherokee warriors were killed and 24 women and children were captured. Among the dead was The Egg.

Dec. 26, 1863 – South Carolina Gov. William H. Lyttleton held a conference with six Cherokee Chief at Fort St. George. The six chiefs agreed to a peace treaty that was repudiated by most of the Cherokee chiefs who did not attend.

Dec. 27, 1837 – The second group of Cherokees to emigrate under the New Echota Treaty arrived in Indian Territory. Four adults and eleven children died on the march.

Dec. 28, 1791 – Cherokee Chief Bloody Fellow and others arrived in Philadelphia to meet with President Washington. The meeting was delayed by Sec. of War Knox until the Cherokee had been outfitted in "more proper" clothing. The meeting led to addenda to the Holston Treaty signed on Feb. 17, 1792.

Dec. 29, 1835 – The United States informed the Cherokees to appear in New Echota for treaty negotiations. The New Echota Treaty was subject to approval of most of the Cherokees. Most Cherokees rejected it. Despite the strong opposable, the U.S. Senate approved with one vote margin.

Dec 31, 1835 – A census of the Cherokees in Georgia, Alabama, North Carolina, and Tennessee was concluded. It showed 16,542 Cherokees living in those four states. They owned 1,592 black slaves, and 201 whites married into the tribe.

Culture Notes

THE CHEROKEE GODS AND THEIR ABIDING PLACES

After what has been said in elucidation of the theories involved in the medical formulas, the most important and numerous of the series, but little remains to be added in regard to the others, beyond what is contained in the explanation accompanying each one. A few points, however, may be briefly noted.

The religion of the Cherokees, like that of most of our North American tribes, is zootheism or animal worship, with the survival of that earlier stage designated by Powell as hecastotheism, or the worship of all things tangible, and the beginnings of a higher system in which the elements and the great powers of nature are deified. Their pantheon includes gods in the heaven above, on the earth beneath, and in the waters under the earth, but of these the animal gods constitute by far the most numerous class, although the elemental gods are more important. Among the animal gods insects and fishes occupy a subordinate place, while quadrupeds, birds, and reptiles are invoked almost constantly. The uktena (a mythic great horned serpent), the rattlesnake, and the terrapin, the various species of hawk, and the rabbit, the squirrel, and the dog are the principal animal gods. The importance of the god bears no relation to the size of the animal, and in fact the larger animals are but seldom invoked. The spider also occupies a prominent place in the love and life-destroying formulas, his duty being to entangle the soul of his victim in the meshes of his web or to pluck it from the body of the doomed man and drag it way to the black coffin in the Darkening Land.

Among what may be classed as elemental gods the principal are fire, water, and the sun, all of which are addressed under figurative names. The sun is called Une`lanū`hī, "the apportioner," just as our word moon means originally "the measurer." Indians and Aryans alike, having noticed how these great luminaries divide and measure day and night, summer and winter, with never varying regularity, have given to each a name which should indicate these characteristics, thus showing how the human mind constantly moves on along the same channels. Missionaries have naturally, but incorrectly, assumed this apportioner of all things to be the suppositional "Great Spirit" of the Cherokees and hence the word is used in the Bible translation as synonymous with God. In ordinary conversation and in the lesser myths the sun is called Nū`ntā. The sun is invoked chiefly by the ball-player, while the hunter prays to the fire; but every important ceremony--whether connected with medicine, love, hunting, or the ball play--contains a prayer to the "Long Person," the formulistic name for water, or, more strictly speaking, for the river. The wind, the storm, the cloud, and the frost are also invoked in different formulas.

But few inanimate gods are included in the category, the principal being the Stone, to which the shaman prays while endeavoring to find a lost article by means of a swinging pebble suspended by a string; the Flint, invoked when the shaman is about to scarify the patient with a flint arrow-head before rubbing on the medicine; and the Mountain, which is addressed in one or two of the formulas thus far translated. Plant gods do not appear prominently, the chief one seeming to be the ginseng, addressed in the formulas as the "Great Man" or "Little Man," although its proper Cherokee name signifies the "Mountain Climber."

A number of personal deities are also invoked, the principal being the Red Man. He is one of the greatest of the gods, being repeatedly called upon in formulas of all kinds, and is hardly subordinate to the Fire, the Water, or the Sun. His identity is as yet uncertain, but he seems to be intimately connected with the Thunder family. In a curious marginal note in one of the Gahuni formulas (page 350), it is stated that when the patient is a woman the doctor must pray to the Red Man, but when treating a man he must pray to the Red Woman, so that this personage seems to have dual sex characteristics. Another god invoked in the hunting songs is Tsu`l`kalū, or "Slanting Eyes" (see Cherokee Myths), a giant hunter who lives in one of the great mountains of the Blue Ridge and owns all the game. Others are the Little Men, probably the two Thunder boys; the Little People, the fairies who live in the rock cliffs; and even the De`tsata, a diminutive sprite who holds the place of our Puck. One unwritten formula, which could not be obtained correctly by dictation, was addressed to the "Red-Headed Woman, whose hair hangs down to the ground.

The personage invoked is always selected in accordance with the theory of the formula and the duty to be performed. Thus, when a sickness is caused by a fish, the Fish-hawk, the Heron, or some other fish-eating bird is implored to come and seize the intruder and destroy it, so that the patient may find relief. When the trouble is caused by a worm or an insect, some insectivorous bird is called in for the same purpose. When a flock of redbirds is pecking at the vitals of the sick man the Sparrow-hawk is brought down to scatter them, and when the rabbit, the great mischief-maker, is the evil genius, he is driven out by the Rabbit-hawk. Sometimes after the intruder has been thus expelled "a small portion still remains," in the words of the formula, and accordingly the Whirlwind is called down from the treetops to carry the remnant to the uplands and there scatter it so that it shall never reappear. The hunter prays to the fire, from which he draws his omens; to the reed, from which he makes his arrows; to Tsu'l'kalû, the great lord of the game, and finally addresses in songs the very animals which he intends to kill. The lover prays to the Spider to hold fast the affections of his beloved one in the meshes of his web, or to the Moon, which looks down upon him in the dance. The warrior prays to the Red War-club, and the man about to set out on a dangerous expedition prays to the Cloud to envelop him and conceal him from his enemies.

Each spirit of good or evil has its distinct and appropriate place of residence. The Rabbit is declared to live in the broomsage on the hillside, the Fish dwells in a bend of the river under the pendant hemlock branches, the Terrapin lives in the great pond in the West, and the Whirlwind abides in the leafy treetops. Each disease animal, when driven away from his prey by some more powerful animal, endeavors to find shelter in his accustomed haunt. It must be stated here that the animals of the formulas are not the ordinary, everyday animals, but their great progenitors, who live in the upper world (galû'nlati) above the arch of the firmament.

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 fla_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*.

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?
