



San Diego Cherokee Community Newsletter

Issue 47

May 6, 2014

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**DON'T FORGET TO RENEW
YOUR MEMBERSHIP.**



Centro Cultural de la Raza

Upcoming SDC Community Activities

We have a couple of activities coming up.

1) On May 10-11, the American Heritage Pow Wow will be held in Balboa Park. SDCC is planning to gather as a group on May 10 at 12 pm at the corner of Park Blvd. & Presidents Way. Look for the people wearing our logo shirts. Come and show your Cherokee Pride.

2) We will be having our spring picnic on June 1st. Election votes will be tallied and dues collected. The picnic will be held at the Centro. This will be a potluck. Please bring the following according to your last name initial:

A-H Side dishes I-P Salads and rolls Q-Z Desserts

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

Questions? info@sandiegocherokeecommunity.com

SDCC Council

*Time and place are subject to change.

CN Cultural Webcasts

The dates and times for the cultural presentations will be on the 2nd Tuesday of each month from 6:00p to 7:00p and will be as follows:

May 13, 2014 Cherokee Anthropology- Wyman Kirk

June 10, 2014 Cherokee Community Values- Ryan Mackey

July 8, 2014 Collecting Oral Histories- Dawnena Mackey

Above is the schedule of the upcoming cultural presentations that you can log into online at www.cherokee.org/cco or watch on You-tube. These cultural presentations will be on the 2nd Tuesday evening of each month at 6:00 PM Central Time (4:00 PM Pacific Time).

These presentations will be archived so if you can't log into the live presentations, feel free to go online at your convenience. There is a very short questioner after the presentation so please take a few minutes to complete that.

Cherokee Language

<u>English</u>	<u>Cherokee (phonetic)</u>	<u>Syllabary</u>
January	u-no-iv ³ -ta-(nv) OR (ni)	ᎠᎺᎠᎿᎠ
February	ka-ga ³ -li	ᎠᎿᎠᎿ
March	a-nv:-yi	ᎠᎿᎠᎿ
April	ka-wo-ni	ᎠᎿᎠᎿ
May	a-n(i)-s-gv ³ -ti	ᎠᎿᎠᎿᎠᎿᎠᎿ
June	de-ha-lu-li	ᎠᎿᎠᎿᎠᎿ
July	gu-ye-quo:- ni	ᎠᎿᎠᎿᎠᎿᎠᎿ
August	ga-lo ³ -ni	ᎠᎿᎠᎿᎠᎿ
September	du-li:-s-di	ᎠᎿᎠᎿᎠᎿᎠᎿ
October	du- ni-no:-di	ᎠᎿᎠᎿᎠᎿᎠᎿ
November	nv-da-de:-qua	ᎠᎿᎠᎿᎠᎿᎠᎿᎠᎿ
December	v ³ -s-gi-yi	ᎠᎿᎠᎿᎠᎿᎠᎿᎠᎿ
This month is ____	____ ka ³ -la.	____ ᎠᎿᎠᎿ

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

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](mailto:Vicki_Gambala@scair.org)

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

May 10 -- Pow Wow in the Park

June 1 -- Spring Picnic, Centro, blow gun contest, potluck, library review, raffle, get everyone involved in planning the calendar for the rest of the year.

July 13 -- Sunday, available for a craft program or council meeting; beadwork?

Aug – typically dark as many are out of town

Sep 14 -- Sunday, available for a program or Council meeting

Oct 26 -- Chief Visit and Fall picnic, Mission Bay, date and final location TBD

Nov 8 -- Saturday, Poway Ipai Kumeyaay Center

Dec 14 -- Centro, Holiday luncheon, theme TBD

Jan 15, 2015, Anza-Borrego Indian artifacts trip

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.

Culture Notes

MEDICAL PRACTICE

By James Mooney

Taking the Dispensatory as the standard, and assuming that this list is a fair epitome of what the Cherokees know concerning the medical properties of plants, we find that five plants, or 25 per cent of the whole number, are correctly used; twelve, or 60 per cent, are presumably either worthless or incorrectly used, and three plants, or 15 per cent, are so used that it is difficult to say whether they are of any benefit or not. Granting that two of these three produce good results as used by the Indians, we should have 35 per cent, or about one-third of the whole, as the proportion actually possessing medical virtues, while the remaining two-thirds are inert, if not positively injurious. It is not probable that a larger number of examples would change the proportion to any appreciable extent. A number of herbs used in connection with these principal plants may probably be set down as worthless, inasmuch as they are not named in the Dispensatory.

The results here arrived at will doubtless be a surprise to those persons who hold that an Indian must necessarily be a good doctor, and that the medicine man or conjurer, with his theories of ghosts, witches, and revengeful animals, knows more about the properties of plants and the cure of disease than does the trained botanist or physician who has devoted a lifetime of study to the patient investigation of his specialty, with all the accumulated information contained in the works of his predecessors to build upon, and with all the light thrown upon his pathway by the discoveries of modern science. It is absurd to suppose that the savage, a child in intellect, has reached a higher development in any branch of science than has been attained by the civilized man, the product of long ages of intellectual growth. It would be as unreasonable to suppose that the Indian could be entirely ignorant of the medicinal properties of plants, living as he did in the open air in close communion with nature; but neither in accuracy nor extent can his knowledge be compared for a moment with that of the trained student working upon scientific principles.

Cherokee medicine is an empiric development of the fetich idea. For a disease caused by the rabbit the antidote must be a plant called "rabbit's food," "rabbit's ear," or "rabbit's tail;" for snake dreams the plant used is "snake's tooth;" for worms a plant resembling a worm in appearance, and for inflamed eyes a flower having the appearance and name of "deer's eye." A yellow root must be good when the patient vomits yellow bile, and a black one when dark circles come about his eyes, and in each case the disease and the plant alike are named from the color. A decoction of burs must be a cure for forgetfulness, for there is nothing else that will stick like a bur; and a decoction of the wiry roots of the "devil's shoestrings" must be an efficacious wash to toughen the ballplayer's muscles, for they are almost strong enough to stop the plowshare in the furrow. It must be evident that under such a system the failures must far outnumber the cures, yet it is not so long since half our own medical practice was based upon the same idea of correspondences, for the mediaeval physicians taught that *similia similibus curantur*, and have we not all heard that "the hair of the dog will cure the bite?"

Their ignorance of the true medical principles involved is shown by the regulations prescribed for the patient. With the exception of the fasting, no sanitary precautions are taken to aid in the recovery of the sick man or to contribute to his comfort. Even the fasting is as much religious as sanative, for in most cases where it is prescribed the doctor also must abstain from food until sunset, just as in the Catholic church both priest and communicants remain fasting from midnight until after the celebration of the divine mysteries. As the Indian cuisine is extremely limited, no delicate or appetizing dishes are prepared for the patient, who partakes of the same heavy, sodden cornmeal dumplings and bean bread which form his principal food in health. In most cases certain kinds of food are prohibited, such as squirrel meat, fish, turkey, etc.; but the reason is not that such food is considered deleterious to health, as we understand it, but because of some fanciful connection with the disease spirit. Thus if squirrels have caused the illness the patient must not eat squirrel meat, fish, turkey, etc.; but the reason is not that such food is considered deleterious to health, as we understand it, but because of some fanciful connection with the disease spirit. Thus if squirrels have caused the illness the patient must not eat squirrel meat. If the disease be rheumatism, he must not eat the leg of any animal, because the limbs are generally the seat of this malady. Lye, salt, and hot food are always forbidden when there is any prohibition at all; but here again, in nine cases out of ten, the regulation, instead of being beneficial, serves only to add to his

discomfort. Lye enters into almost all the food preparations of the Cherokees, the alkaline potash taking the place of salt, which is seldom used among them, having been introduced by the whites. Their bean and chestnut bread, cornmeal dumplings' hominy, and gruel are all boiled in a pot, all contain lye, and are all, excepting the last, served up hot from the fire. When cold their bread is about as hard and tasteless as a lump of yesterday's dough, and to condemn a sick man to a diet of such dyspeptic food, eaten cold without even a pinch of salt to give it a relish, would seem to be sufficient to kill him with, out any further aid from the doctor. The salt or lye so strictly prohibited is really a tonic and appetizer, and in many diseases acts with curative effect. So much for the health regimen.

In serious cases the patient is secluded and no strangers are allowed to enter the house. On first thought this would appear to be a genuine sanitary precaution for the purpose of securing rest and quiet to the sick man. Such, however, is not the case. The necessity for quiet has probably never occurred to the Cherokee doctor, and this regulation is intended simply to prevent any direct or indirect contact with a woman in a pregnant or menstrual condition. Among all primitive nations, including the ancient Hebrews, we find an elaborate code of rules in regard to the conduct and treatment of women on arriving at the age of puberty, during pregnancy and the menstrual periods, and at childbirth. Among the Cherokees the presence of a woman under any of these conditions, or even the presence of any one who has come from a house where such a woman resides, is considered to neutralize all the effects of the doctor's treatment. For this reason all women, excepting those of the household, are excluded. A man is forbidden to enter, because he may have had intercourse with a tabued woman, or may have come in contact with her in some other way; and children also are shut out, because they may have come from a cabin where dwells a woman subject to exclusion. What is supposed to be the effect of the presence of a menstrual woman in the family of the patient is not clear; but judging from analogous customs in other tribes and from rules still enforced among the Cherokees, notwithstanding their long contact with the whites, it seems probable that in former times the patient was removed to a smaller house or temporary bark lodge built for his accommodation whenever the tabu as to women was prescribed by the doctor. Some of the old men assert that in former times sick persons were removed to the public townhouse, where they remained under the care of the doctors until they either recovered or died. A curious instance of this prohibition is given in the second *Didŭnlë'ski* (rheumatism) formula from the Gahuni manuscript, where the patient is required to abstain from touching a squirrel, a dog, a cat, a mountain trout, or a woman, and must also have a chair appropriated to his use alone during the four days that he is under treatment.

In cases of the children's disease known as *Gŭnwani'gista'i*, it is forbidden to carry the child outdoors, but this is not to procure rest for the little one, or to guard against exposure to cold air, but because the birds send this disease, and should a bird chance to be flying by overhead at the moment the flapping of its wings would fan the disease back into the body of the patient.

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>.

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>.

Wado,

Patrick Bea, Newsletter Editor

Membership Registration for 2015

If you have not joined the Community for 2015, 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, 2015.

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?
