



San Diego Cherokee Community Newsletter

Issue 2

www.sandiegocherokeecommunity.com

August 2007

Bill Introduced

Congresswoman Diane Watson of CA and 11 other co-sponsors introduced legislation on June 21 to sever all U.S. relations with the Cherokee Nation.

The bill would cut all federal funding to the tribe, estimated to be about \$300 million annually, until the tribe restores full tribal citizenship status to descendants of Cherokee Freedmen, who were expelled from the Cherokee Nation on March 3 in a special election.

The bill states the Department of Interior, failed to uphold its fiduciary responsibility by recognizing the tribe's 2003 elections, in which Freedmen were not allowed to vote, because it violated the Principal Chiefs Act and Treaty of 1866.

The Principal Chiefs Act authorizes the Cherokee, Chickasaw, Creek, Choctaw and Seminole nations to popularly select their principal chiefs and/or other governing entities, while the 1866 Treaty is the pact between the U.S. and the Cherokee Nation that allowed for Freedmen citizenship in the tribe.

The bill would also suspend the Cherokee Nation's authority to conduct

gaming operations, which brought in about \$345 million in 2006, until the tribe complies with the treaty and statutory obligations.

The day after the bill was introduced, the BIA notified the Cherokee Nation that it has no intention of cutting the tribe's federal funding.

The letter from the BIA can be seen on the tribe's web site www.cherokee.org.

-Will Chavez, Cherokee Phoenix, July 2007

Save The Date

Our next meeting is September 23, the place to be announced later.

It was decided at the July meeting, that due to the closeness of the August meeting to the Cherokee Nation Holiday, we would not meet in August. Check out our website:

www.sandiegocherokeecommunity.com.

Medicine Persons

-By Phil Konstantin

Cherokees looked to medicine men and women to help them with illnesses. The knowledge of which plants or materials to use to practice was passed along from one person to another. Medicine people were not allowed to “advertise” their services. Patients came to them by word of mouth. Traditional Cherokees still seek them out today. In the mid 1700s, the Cherokee Nation lost over half of its 20,000 population to smallpox epidemics. Not surprisingly, this led to some disenchantment with medicine people.

In pre-removal times, there were several different ceremonies observed by the Cherokee. These included:

- The Stomp Dance
- The Green Corn Ceremony
- The Mature Green Corn Ceremony
- The Spring Festival
- The New Year or Great New Moon Festival in October

Fried or Squaw Bread

1 C Flour
2 T Baking Powder
½ T Salt
¼ C Milk

Mix the above ingredients together adding more flour if necessary to make a stiff dough. Roll out on a floured board until it is very thin. Cut into strips about two by three inches. Drop in oil. Brown on one side, turn and brown on the other side. Serve hot.

Financial Report

Balance Forward:	\$2583.00
Membership dues receivable:	129.00
Payables: DVDs	524.40
DVD refund	34.00
Newsletter printing	44.03

Account Balance:	\$2109.57
--submitted by Mike Ledger, interim Treasurer	

Looking for Volunteers

Get involved in your Cherokee community. We are currently looking for someone to help with the newsletter, someone who can speak the Cherokee language, people interested in genealogy research and cultural resources. Come to our next meeting, meet new friends, and share your interest. You might even find a long lost member of your family.

You don't have to be Cherokee to take part in our meetings or activities. Simply bring your interest in all things Cherokee and join us for a great time.

To submit newsletter articles, pictures, and suggestions, please send to sdccnewsletter@yahoo.com.

General Membership

Annual dues are \$25 for one person and \$35 for a household. Members over the age of 18 are entitled to vote in the organization. Also included is a subscription to our newsletter. You may choose to receive your

newsletter electronically or via postal mail.

Membership also entitles you special access to programs such as Cherokee language classes that will be available only to members of San Diego Cherokee Community and other local Cherokee Nation chartered organizations.

Visit our website for more details:

www.sandiegocherokeecommunity.com

Lucky 7

By Phil Konstantin

The number seven played a major role in Cherokee society.

There were seven clans.

Unlike many other North American tribes, Cherokees recognized seven cardinal directions, instead of the traditional four. There were the standard north, south, east and west. There was also up, down and within or center.

There were seven levels of purity, with the seventh level being the hardest to achieve.

Rivers were sacred to the Cherokee. Rivers were considered to be the "Long Man." The Cherokee also believed in spirits or ghosts, and the

little people (supernatural creatures similar in some ways to leprechauns).

Along with many of the other Five Civilized Tribes, the Cherokee's first encounter with Europeans was with De Soto in 1540. De Soto did not spend much time in Cherokee country, though. During the late 1600s, the Cherokee came into regular contact with Europeans, especially the British. Contact with the European world led to many advances and tragedies.

Did you know.....

In the 1730s, the Cherokee signed a treaty with England. They agreed that King George was their sovereign. The king acknowledged them as a nation. In fact, the Cherokees were recognized as a nation by England before the United States became a nation.

POWOW

What is a powwow?

Most of the original Indian Nations of North America spend the better part of the year in scattered bands. At least once a year they would gather together, sometimes with visitors from other nations. These gatherings might be in the spring to pray for good crops or late in the summer to pray in thankfulness for a good harvest or, as on the plains in

high summer, for a good communal buffalo hunt.

At these gatherings, tribal councils would discuss matters of concern to the Nation; people would trade and visit; couples would court and marry; and there would always be celebration.

Out of these gatherings of American Indians grew the powwow of today. It is a time for people to come together in song and dance. It is a time to put aside tribal differences and help bridge the gap between the native and non-native worlds.

There are two types of powwows, the traditional or “honoring” powwow and the non-traditional or “contest” powwow.

The sacred circle of the powwow represents creation. Dancers enter the circle giving testimony to the Creator and to the ancestors that they might carry the traditional ways in their hearts. In the circle, the dancers express their unity with their Creator. This is done by creating and respecting a harmonious relationship with all the relatives, the insects, the two-legged relatives, the four-legged relatives, the winged ones, the swimmers, the sun, the moon, the stars and Mother Earth. In this way, the Sacred Hoop is made whole again.

Powwow Etiquette

Powwows are sacred events steeped in tradition.

Do:

- Stand and remove your hat whenever the eagle staff is brought into, or taken from the

arena and at all times when instructed by the Master of Ceremonies.

- Feel free to join the intertribal dancing. The Master of Ceremonies will tell you when visitors are permitted to enter the arena and join in dancing. At all other times, please respect the sacredness of the arena by not entering it.
- Appropriate dress for women is long skirts or dresses and arms should be covered. Men should wear shirts with sleeves and pants.
- Photographs should only be taken with the permission from the respective dancers.

The Dancers

Head Dancers: The head dancers are responsible for keeping the traditions and representing the ancestors in a respectful way. Out of respect, no dancer should begin a dance before the Head Dancer.

Men’s Traditional Dancer: The Traditional Man Dancer executes a very graceful and dignified dance resembling styles of early days. The outfit of the traditional dancer is more subdued than other dancers and is frequently decorated with bead and quillwork. Traditional dancers wear a circular bustle of eagle feathers, representing the circle of life. The eagle feather spikes in a bustle pointing upwards, representing a channel between the Great Spirit and all things Mother Earth. These dancers are usually veterans and carry, as they dance, many tribal items that symbolize their status as warriors, such as shields, weapons, honor staffs and medicine wheels.

Men's Grass Dancer: The grass dance is a traditional dance that was done for many years on the prairies. Their outfits were traditionally made from grass. The grass dancer would begin to dance by gracefully pressing the grass down to make a circle before the Creator and clear the way for the other dancers. The grass dancers, also wear antennae that are symbolic of the grasshopper.

Men's Fancy Dancer: This is a modern interpretation of the old traditional grass dance. It is a fast style of dancing which features fancy footwork, high kicks and two colorful back bustles worn on the dancer's back.

Women's Traditional Dancer: Traditional women dancers are honored and respected as the life givers of the home. Their dance styles reflect their close bond to Mother Earth by never allowing their feet to completely leave the ground. Tradition says that this symbolizes the way women turned and looked for their warriors to come home.

Women's Fancy Dancer: This is a modern dance style that features elaborate footwork just like the Men's Fancy Dancer. The dancers must follow the changing beat of the drum and stop when the music does, with both feet on the ground.

Women's Jingle Dress Dancer: The jingle dress dancer comes from the Anishinabe dream. The dress that is worn by the dancer is decorated with small bells that are made from tobacco can lids. The traditional herb tobacco is sacred and this is why the lids are used to make the jingles on the dress.

Round Dance: This is the social dance in which everyone can participate. Dancers move clockwise in a circle around the drum, in a side step fashion. With faster moving lines in the middle close to the drum and slower lines on the outside.

Snake Dance: This is the oldest Native American dance and is just what the name implies. Dancers, led by the Head Man Dancer, follow each other in a single line winding in and out in a snake-like manner.

--Source: Cherokee Nation Visitor Guide

Upcoming Area Powwows:

Aug. 30 – Sept. 2, 37th Annual Barona Powwow, Lakeside, CA

Sept. 21-23 Soboba Powwow, 23333 Soboba Rd, San Jacinto, CA
951-654-2765

Sept. 28-30, Morongo Powwow, Cabazon, CA 800-252-4499 x23800

Oct. 12-14, San Manuel Powwow, San Bernardino, CA 909-864-8933

Nov. 9-11, 4th Annual Las Vegas Intertribal Veteran's Powwow, 6800 E. Russell Rd, near Boulder Highway.
Info: www.lvintertribalpowwow.com

Nov. 23-25, Indio Powwow 760-238-5770

Dec. 7-9, 29 Palms Powwow, Coachella 760-775-3239



2006 Native American Student Alliance Powwow at SDSU
Photo by Phil Konstantin

Grape Dumplings

2 C Sugar
2T melted shortening
1t Baking Powder
2 C Water
Flour
½ gallon unsweetened grape juice

Bring the grape juice to a rolling boil with 2 cups of sugar. Mix 1 C water, 2T melted shortening and the baking powder with enough flour to make a stiff dough. Roll out thin on a floured board and cut into small pieces. Drop these pieces one at a time into the grape juice.

Cook over high heat about 5 minutes and then simmer about 10 minutes with the cover on. Remove from heat and let stand about 5-10 minutes before serving. May be served with cream if desired.

(Editor's note: Growing up in Oklahoma, I was a member of the Camp Fire Girls. The oldest group of Camp Fire Girls prepared a Wild Onion Dinner as a fund raiser during the year. We had scrambled eggs with wild onions, squaw bread and grape dumplings as dessert. What a treat!)

Interim Board Members

Phil Konstantin, Meeting Facilitator
George Lynch, Records Keeper
Virginia Hall, Membership Coordinator
Mike Ledger, Treasurer
Gene Wilburn & Pam Hightower,
Program Coordinators
Phil Powers, Alternate Facilitator &
Records Keeper

Wynona Bigknife, Newsletter Editor

Cherokee National Holiday

The 55th Annual Cherokee National Holiday is this Labor Day weekend, September 1-3, in Tahlequah, OK. The theme this year is “Common Values Common Ground.”

A group of individuals from the San Diego area will be attending this year. The SDCC Newsletter is looking forward to all the pictures and stories from these individuals.

Designed as the Cherokee Nation capital, Tahlequah is often referred to as one of the most historically significant cities west of the Mississippi.

The Cherokee Heritage Center is where visitors can receive a more comprehensive view of Cherokee history and culture at its best. The Center’s numerous attractions and events give guests an inside look at the Cherokee way of life, both past and present, and offer an educational opportunity the entire family will enjoy.

Important Websites

Cherokee Nation
www.cherokee.org

San Diego Cherokee Community
www.sandiegocherokeecommunity.com

Cherokee Casinos
www.cherokeecasino.com

Cherokee Nation Tourism
www.cherokeemationtravel.com

Cherokee Heritage Center
www.cherokeeheritage.com

Wild Strawberry Shortcakes

1 Quart fresh Strawberries
2/3 C Sugar
2 C flour
3 t Baking Powder
½ t Salt
½ C Shortening
¾ C Milk

Sift together the flour, baking powder, and salt. Add the shortening and milk and mix well. Roll out on a floured board to about one-third inch thickness. Cut out dough with biscuit cutter and place on greased baking sheet.

Bake at 450 degrees until brown. To serve, place a biscuit in a serving dish. Spoon berries mixed with the sugar on the biscuit. Add another biscuit and more berries. Top with whipped cream, if desired, and serve at once.