

October 28th SDC Community Meeting

Plan to join us.

Osiyo,

We will be meeting on Oct 28, 2012 from 10-4 pm. This will be our Annual Picnic with the Cherokee Nation officials and others. Cherokee Nation officials and other CN Citizens will be there until 3 pm. The picnic will be at Crown Point this year.

- The Chief (Bill John Baker), Deputy Chief (S. Joe Crittenden), and two at-large Council members (Julia Coates & Jack Baker) have said they are planning to be there.
- Also attending will be Dawni Mackey, Ed Crittenden, some Choir girls, two cooks, Robert Lewis (storyteller), four registration employees, and Ryan Sierra.
- As for the games, CN will be bringing the equipment for marbles and stickball. CN will push more fellowship through the food and games. If you would like to form a team to play marbles and stickball, let us know when you get to picnic.
- **The Nation is also scheduled to issue the new picture Tribal Cards. You must have both your blue tribal card and white CDIB card to receive it.**
- The Council will provide the entree and drinks.
- Those attending will provide the following according to the initial of their last name for 6 people or more:
 - A-H Salads and Bread/Rolls I-P Desserts Q-Z Side Dishes
- We also encourage people to bring a Cherokee dish to share. You can find Cherokee recipes [here](#).
- Everyone is requested to bring their own lawn chairs.

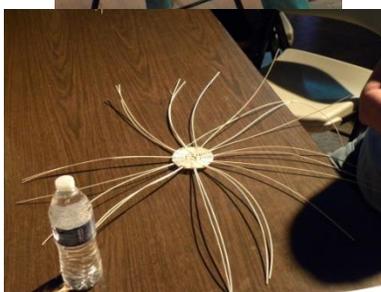
If you would like to come out early to set-up or, let us know.

If you have any questions, please contact Phil Powers at 858-705-0816.

If you wish to have more information about this event or any other information, please contact us at info@sandiegocherokeecommunity.com .

September 9th SDC Community Meeting

We had over 40 people who attended our September 9th meeting -- Cherokee Basket Weaving with George Lynch. Below are some of the pictures from the event. More are posted on our site. Remember if you haven't finished it, please come to our December and get help to finish it. And if you have finish, bring it to the meeting.



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. We will have a gathering of the youths at our October meeting at Crown Point.

Urban Tribal Sports

For more information contact:

Inter Tribal Sports, Inc.
41892 Enterprise Circle South, Ste. B
Temecula, CA 92590
Tel. (951) 719-3444
Fax: (951) 719-3466
www.intertribalsports.org
Also on [Facebook](#)

Native Dancing

Soaring Eagles

For more information on dancing and activities:

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

San Diego American Indian Youth Center

For more information:
San Diego American Indian Youth Center
2560 First Avenue, Suite 103
San Diego, CA 92103
(619)531-1938
sdaihyc619@gmail.com
www.sdaihyc.blogspot.com

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
www.indianhrcenter.org
(619)281-5964
4265 Fairmont Ave., Ste. 140
San Diego, CA 92105

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.

Education

For those who are interested in Native Studies, please go to this website for [A Guide to Native American Studies Programs in the United States and Canada](#) by Robert M. Nelson, Editor.

Upcoming Meetings

October 28, 2012 -- Fall Picnic at Crown Point North 10-4 pm
November 11, 2012
December 9, 2012 -- Year End Get together
January 13, 2013
February 10, 2013
March 10, 2013
April 14, 2013
May 12, 2013 Lake Murray Picnic
June 9, 2013

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
or write to us at info@sandiegocherokeecommunity.com.

SUMMER ABROAD SPONSERED BY THE CHEROKEE NATION FOUNDATION

The Summer Abroad Program

Part 1

By Lisa Ronning



The Summer Abroad Program is a once in a lifetime opportunity that presented itself to my mother Virginia Hall, myself and others via The Cherokee Foundation.

I didn't know what to expect, but I decided to send in my application as a student for full credit. I also encouraged my mother to fill out an application for the scholarship under the citizen at large for no credit. Filing out the application was an easy process and we just followed the directions and sent all the required information in to The Cherokee Foundation and waited for their decision on the recipients of the scholarships. Both of us were picked to receive the scholarship! The only

cost to us was our travel expenses. Everything else was provided for under the scholarship! What a fantastic opportunity!

The fully paid "Summer Abroad" scholarship was for Northeastern University in Tahlequah, Oklahoma. I know, summer abroad, it sounded a little different to me because that typically means that you are going over to another country. Yet, now I realize I was going into "Indian country", I was going to our tribal home to learn the history and culture of our people. The program was almost three weeks at Northeastern University in Tahlequah, Oklahoma.

The Cherokee Foundation really took care of our every need. Everything was provided from being picked up from the airport and driven to Northeastern University; a wonderful air-conditioned apartment/dorm right on the campus; a \$300 dollar meal voucher card for on campus meals, free materials for the classes, and much more . It is hard to describe how wonderful the whole experience was in one article but I am going to try to the best of my ability to share with you the unique moments of my scholarship at Northeastern University. Stay tuned as I take you through the fun-filled days of The Summer Abroad Program.



CHEROKEE CULTURE

By Virginia Ruth Hall

Even before I, my daughter Lisa Marie Ronning, and others were given a scholarship by the Cherokee Foundation to attend classes at Northeastern University in Tahlequah, Oklahoma during July 2012, I wanted to know more about Cherokee culture. I was born in Oklahoma not far from Tahlequah, but my family moved to California when I was nine years old, so I thought I just missed out on the culture of my tribe. However, the total program arranged for the scholarship participants gave all of us first-hand knowledge of some of what it means to be a Cherokee. It was wonderful. I urge everyone who reads this to apply for a

similar scholarship. From my scholarship experiences in Oklahoma, I identified some parts of Cherokee culture inside me that I must have learned at the knees of my Indian mother and Indian grandmother. They deal with spirituality, the importance of education, balance between men and women in the world, and how learning to speak the Cherokee language might propel me into a Cherokee world view. Survival of the culture of the Cherokee Nation is a continuing struggle and needs help from all of us.

When I took a college class in cultural anthropology, I always wondered what happened to the culture of individual families and groups from different cultures who have immigrated to the United States. The answer was that individual families may lose touch with their culture altogether; large groups may retain more, but eventually just blend in to the “melting pot.” Striving to survive can make it look as though their culture disappears altogether. As an at-large Cherokee, I’ve been thinking about my Cherokee culture, what it means to me, and how our tribe fares today. Not because we Cherokees were immigrants to America, but because of all the things that happened to our tribe which, if we weren’t a strong people, would have destroyed our culture.

The drastic reduction of the numbers in the Cherokee tribe by wars and diseases, wholesale scattering of our people to various areas through broken treaties, destruction of the Cherokee preferred methods of tribal ownership of whole areas of land instead of individual ownership, federally forced destruction of our chosen form of self-government, and earlier white man’s characterization of all Indians as ignorant savages has caused our culture to take a beating. In spite of all that, we have survived.

The Cherokee Foundation in Tahlequah, Oklahoma (not the Cherokee Nation) offered Northeastern University-based 16-day scholarships to members of the Cherokee Nation. My daughter, Lisa Marie Ronning, and I felt extremely fortunate to be chosen. The learning process was intense and incredibly well organized. A description of the scholarship program is as follows.

There were three University summer classes which we faithfully attended: (1) Cherokee Identity and Sovereignty taught by Dr. Julia Coates (28 hrs.), (2) Intro to Conversational Cherokee taught by Wyman Kirk, ABD (28 hrs.) and (3) Technology and Language (3 hrs.). Both Julia Coates and Wyman Kirk are outstanding educators. We also attended various cultural events: two stomp dances, a musical play put on by music and drama students of Northeastern University, a Cherokee Nation Tribal Council meeting, and a Cherokee language Sunday School, church services, and potluck at the Indian Baptist Church in Tahlequah. We toured the Cherokee National Supreme Court Museum, the Cherokee Heritage Center, the Cherokee National Prison Museum, the Will Rogers Museum and birthplace, Belvidere Mansion, the Murrell Home, the Dwight Mission, and Sequoyah’s Cabin State Park. We were also given an ethnobotany tour through a nearby forest where the tour guide identified various plants, trees, and bushes that were used for healing sickness by medicine men in earlier times. We participated in three workshops: Traditional Pottery taught by Cherokee National Treasure Jane Osti, Making Traditional Cherokee Shell Jewelry from Purple Mussel shells taught by Cherokee/Muscogee Creek artist Knokovtee Scott, and Cherokee Basket Weaving by University graduates. Our group was introduced to and participated in the following games: stickball and marbles. From each of these I learned more about our history and our culture, although when we began, I wasn’t even sure then what “Cherokee culture” was.

So I started with the dictionary definition of culture, it is “the sum total of ways of living built up by a group of human beings and transmitted from one generation to another.” The word “ethnic” is related to culture because that word refers “to belonging to or characteristic of a people especially a group (ethnic group) that shares a common and distinctive culture, religion, language, etc.” In addition, it means “being a member of an ethnic group, especially a group that is a minority within a larger society.” (1) Surprise; there we Cherokees were.

One of the faces of Cherokee culture that came clear to me was the importance of spirituality. Cherokees had a Peace Chief in charge of religious ceremonies when the Europeans crossed the ocean and found us in North America. Cherokees already had an efficient government in place. Our matriarchal culture was grouped in seven clans and there were rules for interactions within and between the clans. Leaders were chosen from the seven clans and there were two top leaders: a war chief for times of war and a peace chief for the rest of the time. The peace chief conducted religious ceremonies and well as acting in both a judicial and legislative capacity. (2) Thus, religion was very important to the tribe. The Cherokees were and are spiritual people and hold many of the things in their natural world to be sacred.

In class, I asked Mr. Wyman Kirk to please name a cultural belief of Cherokees. He told us that Cherokees believe that, if you have physical ailments in your body, you must have been doing something wrong. I believed that wholeheartedly when I was younger; I thought the idea came from Christianity (God was punishing me), but no, I must have received it from my Indian mother and grandmother. Then I found a small used book in a Tahlequah book store titled “Awi-U-Sdi Legend of Little Deer” by Wade Blevins (3) which reinforced that cultural belief.

Early Cherokee myths spoke of man and animals as kindred spirits. The story of Awi-U-Sdi is about a young boy named Jesse who went deer hunting with his father (an unbeliever) and then grandfather who believed in and practiced the old ways. Jesse learns that the secret of life is to give all you can and to take only what you need. In explaining the right thing to do when hunting deer, the grandfather said he learned from his grandfather that: “Whenever we hunt the deer, we sing to him to help us. The whole day, we don’t eat out of respect for Awi-U-Sdi (the leader of all the deer). After we kill a deer, we then ask forgiveness and thank the deer for its life. Otherwise, Awi-U-Sdi will ask the blood stains whether or not we said the proper prayers. If not, then Awi-U-Sdi will follow us and strike our limbs with the “crippler,” or rheumatism, in the hunter.” (3) The boy’s father has rheumatism and never appeased the deer spirit. A significant point in the story is that after the grandfather sang the songs to Awi-U-Sdi, he also said a prayer to the Christian God thanking Him for a successful year just past and asked for success next year. There you have the proper attentiveness to thanking the animal spirit combining with the belief in the Christian God: Cherokee spirituality then and now.

In addition to rules about how necessary it was to appease the animal spirits when hunting for food, they believed in a Supreme Being (the Great Spirit) named YOWA, who name was never spoken except rarely by a high priest. Cherokees may have more easily accepted Christianity because of their belief in the Great Spirit. As a child, I believed that living everything thing had a spirit. My mother was a strong believer of God and her parents were strict Southern Baptists: one of the things I noticed in Oklahoma today is that there are certainly a lot of Baptist churches. When I was young my family went to a lot of tent revivals and I hope to goodness I was saved. I do believe in God and try to live my life as He would want me to. Attending Sunday school and church with the scholarship group at the Indian language Baptist church in Tahlequah was a spiritual experience for me; I could feel the loving, caring spirit of God shining through the faces of the Cherokees there. Spirituality and education historically came in a single package to the Cherokees after the removal.

Christianity arrived in Indian Territory through missionaries sent by various Eastern churches who established mission schools to assist in bringing the Word and “civilization” to the Indians. Our group tour of the Dwight Mission exemplified how Christian teachings combined with modern English educational facilities for Cherokee boys and girls could help lift Cherokees into a tribe that could more easily deal with outside influences. Older Cherokees came to understand how important education was to their young people. In 1941, four years after Cherokee arrival in the Territory, members of the tribal government were instrumental in establishing seven public schools (up to the eighth grade) and were proud of the fact that their schools were superior to the white schools in Arkansas and Missouri. In 1851, the Nation built two large brick up-to-date seminaries (high schools), one for men and one for women. (5) The female seminary

burned down, but was rebuilt in Tahlequah. Our Northeastern University classes were held in that rebuilt female seminary and it is such a beautiful building. Education was stressed again and again by my mother and grandmother as most important, along with believing in God, of course.

Educational facilities in the Cherokee Nation today are not superior. Public schools attended by Cherokees are supported by the Bureau of Indian Affairs (BIA) and the federal government. Everyone has an idea of how wonderful that support is. Under ordinary circumstances in other locations, parents usually step in and help. But--in this year of 2012, three of the counties in the Cherokee Nation have 30% of their inhabitants living below the poverty level, so parents are struggling to survive. Those schools can definitely use assistance (money, supplies, books) from all Cherokee Nation citizens who can afford to give it. I was thinking that perhaps our San Diego Cherokee Community could adopt a school and help. What do you think?

The Cherokee stomp dance demonstrates the spirituality of the Cherokees and their cultural belief and practice of balance between men and women in this world. Men aren't superior beings supported by women; they each have their important place in the world and balance each other. I had been to stomp dances before, but learned more about the importance of them during the two stomp dances that our Northeastern University group attended. The Green Corn Stomp Dance is a several day ritual where the men prepare the Sacred Fire and grounds (an arduous procedure) after which there is singing and dancing with the main purpose to thank the Great Spirit for the first successful harvest of corn that year. During the dance, only men sing the prayers and only women wear rattles made of shells around their legs providing the dance rhythm. In the dance circle, the rule is there must be alternating men and women; otherwise, without a woman present, no man can sing and dance.

In the book, "Cherokee Women," by Theda Perdue, she describes the Cherokee stomp dance: "When they danced...they expressed a cultural tradition that has ancient roots, far older than the dance itself. The stomp dance taps a deep reservoir of feelings about sacred fire, the earth and the people who inhabit it, the Cherokees and the world beyond the stomp ground. Most significantly, it embodies a Cherokee construction of gender. The sound of the rattles summons a world in which women and men balance each other as surely as rhythm and words combine to make the stomp dance." (2)

For me as an at-large Cherokee, learning about our Cherokee history and culture has been very important. However, the class on Beginning Conversational Cherokee Language our scholarship group attended was a concrete example of learning the world view held by our Cherokee culture. I had read that language is culture before, but didn't understand what that meant. One of the ways that Indian tribes have of holding onto their culture is for more of their people to speak their own language. The Cherokee Nation has been supporting an "immersion" school, where children are taught all their classes in the Cherokee language. They learn to read and write Cherokee, from Kindergarten on up and their school books are in Cherokee. Right now the classes are held in temporary mobile homes. A good way for those of us at-large Cherokees to help would be to find out what supplies the immersion school needs and donate monies to the Cherokee Foundation specifically for that purpose. Perhaps, as a group of San Diego Cherokee Community members, we could adopt the "immersion" school and donate to the Cherokee Foundation (not the Cherokee Nation) who would see that the monies are applied properly. Their address is The Cherokee Foundation, 300 West Choctaw, Tahlequah, OK 74464.

In the final analysis, Cherokee culture lives and breathes in each of us at-large Cherokees even though we may not be aware of it. We can continue the traditions by learning more about our history, our tribe, and our unique language. One of the ways to do that is to make journeys to Tahlequah, Oklahoma, take classes about the Cherokees and our language at Northeastern University, take the tours that are available in Tahlequah, and go to the Cherokee National Celebration Day which is always held during the Labor Day weekend holiday. Lastly, we can help those members of our tribe who desperately need our help today.

- (1) "Random House Webster's College Dictionary," published by Random House, New York, April 1999.
- (2) "...If You Lived with the Cherokee" by Peter and Connie Roop, Copyright 1998. ISBN-13: 978-0-590-95606-2, published by Scholastic Inc. 557 Broadway, New York, NY 10012.
- (3) "Awi-U-Sdi Legend of Little Deer" by Wade Blevins published by the Ozark Publishing, Inc., PO Box 228, Prairie Grove, AR 72753, Copyright 1994. Library of Congress No. 068252490.
- (4) "Cherokee Women" by Theda Perdue Copyright 1998, published by the University of Nebraska Press., ISBN 0-8032-3716-2
- (5) "The Cherokees," by Grace Steele Woodward, published by the University of Oklahoma Press, 1963., ISBN 0-8061-1815-6.

This is just the first of a series of articles and pictures talking about Virginia Hall's and Lisa Ronning's experiences with CNF's Summer Abroad Scholarship Program. They are planning to attend our meeting on October 28th if you wish to talk to them and find out more about what they did.

At-Large Representatives

You can also contact 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 (2013)

1102 Marlboro Lane

Oklahoma City, Ok 73116

(H) 405-840-1377

(C) 918-457-9382

jack-baker@cherokee.org

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

Cherokee Culture Notes

Cherokee New Year – The Great Moon Festival

Happy New Year!!!!!!!

(pronounced *A-li-he-li'-s-di I-tse?-(li) U-de-ti-yu'-sa-di'-sv:?-i*)

The Great New Moon Festival was held around October. This marked the beginning of the Cherokee New Year. It was believed that the world was created in the season of Autumn.

The main counselors determined when the new moon would appear. Again as previous festivals, hunters were sent out to catch game seven nights before the festival. Seven men were selected to take charge of all the planning and seven honorable women were chosen to prepare the food. When the Cherokee people gathered for the feast, each family gave food to the priest. Types of food were corn, pumpkin, and beans among others. The evening before the main gathering, the women performed a religious dance. Again during the ceremonial part they went to the river for purifying, giving offerings to the sacred fire and praying.

This fifth festival was held about ten days after the Great New Moon Festival. It was called the Propitiation and Cementation Festival or Friends Made Ceremony. The purpose of this festival was to renew friendships, make new friends and for cleansing.

Participants were assigned tasks such as helping with the preparation of the various ceremonies, song leaders, musicians, the cleansing of the council house area, hunting game and cooking.

A new sacred Fire was built by the Fire Keeper and his assistants. The Fire keeper his assistants fasted for seven days before the festival. There was a dance the night before the festival.

Others fasted during special designated days. This festival renewed the Fire, and the people. It also brought friendship by ceremonially forgiving conflicts from the previous year. This was seen as a brand new start. There was also a cleansing ritual that was performed at the river in running water. This festival would last four days.

Language

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

Community News and Announcements

SDCC Committee Members and Duties for 2012-2013

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

Jennifer Parramore -- Program Coordinator

Alt - Mike Ledger -- TBA

All council members can be reached at info@sandiegocherokeecommunity.com.

This is a new 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 News

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.

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 council@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*

Below is a list of what is currently available:

<u>TITLE</u>	<u>AUTHOR</u>	<u>ONLINE</u>	<u>COPIES</u>
Cherokee Nation History Class	Compiled by Chadwick "Corntassel" Smith <i>NOTE: Only partial of the course is available at present. Check back for additional sections added.</i>	HERE	2
Building One Fire <i>Art + World View in Cherokee Life</i>	Chadwick "Corntassel" Smith, <i>et al</i>		1
See Say Write with CD	Compiled by Victor Vance	Book CD	1*
Cherokee History and Culture Though Art	Wade Blevins		1
Exploring Your Cherokee Ancestry	Thomas Mooney		1
Outline of Cherokee Grammar	William Pulte & Durbin Feeling	HERE	1
Cherokee Consortium Word List	<i>Unknown</i>	HERE	1
Cherokee Immersion Curricula & Language Learning Materials On CD	<i>Unknown</i>		1
This Day In North American Indian History	Phil Konstantin		1
How to Make Cherokee Clothing	Donald Sizemore		1
Trail of Tears – The Rise and Fall of the Cherokee Nation	John Ehle		1
The Native Americans -- An Illustrated History	David Hurst Thomas, <i>et al</i>		1
Historic Fort Gibson	Fort Gibson Historic Preservation		1
Handy Tips to Your Genealogical Research in Southern Records	<i>Unknown</i>		1
Syllabary Chart		HERE	1

Various Color Charts including Solar system, States, Continents, and various stories in Cherokee		CHARTS STORIES	1
Comfort & Joy -- Cherokee Christmas Songbook		HERE	1
Additional Reading List		HERE	1
Cherokee Nation's Apps and Docs	Application for Citizenship (Blue Card)	HERE	
	Dawes Freedman Roll # App.	HERE	
	Certified Degree of Indian Blood App.	HERE	
	CA Birth Certificate (State Issued)	HERE	
	Death Affidavit	HERE	
	Replacement Card	HERE	
	Voter Registration	HERE	
	<i>*soon be available online</i>		

Wado, *Patrick Bea*, Newsletter Editor.

Membership registration for 2013

If you have not joined the Community for 2013, 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, 2013.

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
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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? _____
