

Tawodi

"Tawodi"
Pronounced "ta-whoa-dee"
our symbol the hawk

Newsletter of Cherokee Community Inland Empire

February 2014



Osiyo and Ulihelisdi

Osiyo to all our CCIE members and friends!
Welcome to our February 2014 edition of "Tawodi"

The hawk is our day messenger and will carry our words...
The owl is our night messenger and will carry our secrets

It was wonderful to see so many of our old friends and to make some new ones at our January gathering. Theresa gave her State of the Community address and each council representative present talked about what we are doing in our roles now and what we have coming up in 2014. A few of our members showed off their booger masks too!

We also had an import discussion about how the Affordable Care Act impacts Natives living in California. Julia shared her insight into the issues we all need to think about, Jeri passed along her knowledge on the subject and we also heard about some actual experiences too. You will find additional information about ACA in this newsletter.



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Community Gathering - Saturday February 15th – 1pm to 4pm

Sherman Indian High School 9010 Magnolia Ave Riverside : Bennett Hall

In February we are welcoming a special speaker, Dr. Julia Coates, PhD. She will be giving a presentation on Cherokee History in the 20th Century and the Role of the At-Large Citizen.

As is our tradition, we will be sharing a meal. We have altered the schedule and now begin mealtime just after bringing the gathering to order so you don't want to be late!

Please bring a dish according to the first initial of your last name:

A-F: Beverage, Dessert

G-L: Main Dish, Salad

O-P: Side Dish, Bread

Q-Z: Dessert, Main Dish

Council Meeting - Tuesday

February 11th ~ 6:30 pm – 8:30 pm*

Arlington Church of Christ 3870
Castleman St. Riverside - Social Hall
Near the intersection of Magnolia and
Van Buren (not the church at the corner)

CCIE members in good standing are welcome to attend, participate in the open forum and observe the council meeting proceedings. The open forum will normally be before the beginning of the council meeting, however special events might cause schedule changes*

Monthly gathering schedule of events...

- ❖ **February** – Guest Speaker
- ❖ **March** – Native Foods Cook Off, Heirloom Seeds, Silent Auction
- ❖ **April** – Sherman High School Powwow
- ❖ **May** – Basketweaving
- ❖ **June** – Elections & Basketweaving
- ❖ **July** – Health & Wellness Day, Silent Auction
- ❖ **August** – Gathering Under the Sky
- ❖ **September** – Industry: Pucker Toe Moccasins
- ❖ **October** – Cherokee Nation Picnic
- ❖ **November** – Honoring Our Veterans, Silent Auction
- ❖ **December** – Snowy Moon Storytelling

* schedule subject to change

AFFORDABLE CARE ACT

A message from Julia Coates... Part 1

American Indians who are citizens of federally-recognized tribal governments are exempted from the Affordable Care Act (ACA). There is a form, however, that one must file in order to receive the exemption. You can access the form at:

<http://origin.library.constantcontact.com/download/get/file/1101209641433-18/tribal-exemption+application.pdf>

American Indians are exempted on the assumption that they are able to use Indian Health Service (IHS) hospitals and/or federally-funded tribal clinics. And if one lives in an area where one has access to an Indian hospital or clinic, that assumption may hold up. But the assumption on the part of the ACA does not reflect the reality of many American Indians who reside in areas where federal or tribal health facilities are not available. Therefore, if one does not have tribal clinics or an IHS hospital nearby, I would strongly encourage purchasing insurance through one's state exchanges. Otherwise if you do request an exemption, but have no Indian health facilities you can utilize, you would be responsible for the full amount of any medical bills.

And even for those who do utilize Indian health facilities for routine health care, anything that cannot be handled in the facility itself – that must be contracted out – is not covered by either federal or Cherokee Nation funds for At Large citizens. These would be any of the major or “catastrophic” illness – heart disease, cancer, etc. – and again, if a person has claimed the exemption from the requirements of the ACA, they would be responsible for the entire cost of treatment, and as we all well know, that is the kind of thing that can completely wipe out a family. So I strongly recommend to anyone who resides outside of the boundaries and who does not have insurance to one's employer, to purchase insurance through one's state exchanges. (If one resides within CN boundaries, this is not as critical, since contract healthy will usually pick up all or almost all of any costs that result from be referred to specialist.)

(In a recent Health Committee meeting), we heard about a number of clinics and the two hospitals at Claremore and Tahlequah (Hastings). All report that they are seeing no change in the number of clients they're seeing as a result of the implementation of the ACA, but Claremore Indian Hospital did report that the fact that some people are either losing or relinquishing their insurance through their employers but still utilizing Indian health facilities may account for the recent drop in revenue to the hospital.

This is another possible consequence of the ACA and another reason for those who have insurance to use it when visiting Indian health facilities. The third party revenue from insurance is vital to maintaining the IHS system.

More information can be found at these sites:

<http://www.hhs.gov/healthcare/rights/index.html>

<https://www.healthcare.gov/>

<https://www.coveredca.com>

<http://www.nativeexchange.org/index.php>

Health Insurance Marketplace Help Center at 1-800-318-2596

AFFORDABLE CARE ACT

A message from Julia Coates... Part 2

I recently shared info about the Affordable Care Act, and several people responded with important additional information. I also attended a meeting this week of the American Indian Community Council (a Los Angeles organization), where a good presentation was given from a representative who is tasked with getting info out to underrepresented populations. I was also able to ask questions and get some clarifications from her.

Here are some additional points about ACA and American Indians:

1. Even though American Indians are exempted from the Act, it actually is critical that as many participate in the program as possible. I stated previously that the Tribal Council heard a report earlier in the week from Claremore Indian Hospital that they anticipate that although the number of clients will remain the same, revenue generated from those visits will decrease as people are losing insurance or giving it up. **It is especially critical to tribal and Indian Health Service facilities that people who use those facilities participate in the program, in order that tribal/Indian health care does not become even more financially stressed than it already is.**
2. Toward that end, there are additional incentives for American Indians to encourage their participation. **For American Indian/Alaska Native families whose incomes are at 300% or less of the federal poverty level for their family size**, their premiums are partially subsidized, they will not have any co-pays or deductibles, and all prescription medications will be at no cost.
3. American Indians/Alaska Natives will have **monthly opportunities to change plans** should they desire. They do not have to wait for annual open enrollment periods.
4. The option to be exempted from ACA as well as numbers 2 and 3 above apply for *all* American Indians/Alaska Natives, **whether one uses tribal/federal health facilities or not.**
5. **If one is not a member of a federally-recognized tribe, but can document that they have been using tribal/federal Indian health facilities, they are also eligible for the exemption from the requirements of ACA, should they so desire.** Some examples of such individuals might be (a) a non-Indian woman who is pregnant with the child of an Indian man, for the duration of the pregnancy; (b) the adopted non-Indian child of an Indian parent (up to age 18); (c) members of state-recognized tribes who have been treated at the tribal facilities of federally-recognized tribes; (d) individuals who have a Certificate of Degree of Indian Blood card issued by the BIA of $\frac{1}{4}$ or more, but who are not citizens of federally-recognized tribes. *But they must be able to document that they have already been seen at tribal/federal Indian health facilities.*
6. It was recommended that one **make selections of insurance based on 2014 providers covered by the policy**, as they have changed quite a bit from 2013 to 2014.
7. It was also recommended that if one has children attending school in another state, that one **make sure in choosing a policy that it is valid in that state as well.**

Household Size	100%	133%	138%	150%	200%	300%	400%
1	\$11,490	\$15,282	\$15,856	\$17,235	\$22,980	\$34,470	\$45,960
2	15,510	20,628	\$21,404	23,265	31,020	46,530	62,040
3	19,530	25,975	\$26,951	29,295	39,060	58,590	78,120
4	23,550	31,322	\$32,499	35,325	47,100	70,650	94,200
5	27,570	36,668	\$38,047	41,355	55,140	82,710	110,280
6	31,590	42,015	\$43,594	47,385	63,180	94,770	126,360
7	35,610	47,361	\$49,142	53,415	71,220	106,830	142,440
8	39,630	52,708	\$54,689	59,445	79,260	118,890	158,520
For each additional person, add	\$4,020	\$5,347	\$5,548	\$6,030	\$8,040	\$12,060	\$16,080

How The Redbird Got His Color

A Raccoon passing a Wolf one day made several insulting remarks, until at last the Wolf became angry and turned and chased him. The Raccoon ran his best and managed to reach a tree by the river side before the Wolf came up. He climbed the tree and stretched out on a limb overhanging the water. When the Wolf arrived he saw the reflection in the water, and thinking it was the Raccoon he jumped at it and was nearly drowned before he could scramble out again, all wet and dripping. He lay down on the bank to dry and fell asleep. and while he was sleeping the Raccoon came down the tree and plastered his eyes with dung. When the Wolf awoke he found he could not open his eyes, and began to whine. Along came a little brown and through the bushes and beard the Wolf crying and asked what was the matter. The Wolf told his story and said, "If you will get my eyes open, I will show you where to find some nice red paint to paint yourself." "All right," said the brown bird; so he pecked at the Wolf's eyes until he got off all the plaster. Then the Wolf took him to a rock that had streaks of bright red paint running through it, and the little bird painted himself with it, and has ever since been a Redbird.

The Eagle's Revenge

Once a hunter in the mountains heard a noise at night like a rushing wind outside the cabin, and on going out he found that an eagle had just alighted on the drying pole and was tearing at the body of a deer hanging there. Without thinking of the danger, he shot the eagle. In the morning he took the deer and started back to the settlement, where he told what he had done, and the chief sent out some men to bring in the eagle and arrange for an Eagle dance. They brought back the dead eagle, everything was made ready, and that night they started the dance in the townhouse.

About midnight there was a whoop outside and a strange warrior came into the circle and began to recite his exploits. No one knew him, but they thought he had come from one of the farther Cherokee towns. He told how he had killed a man, and at the end of the story he gave a hoarse yell, Hi! that startled the whole company, and one of the seven men with the rattles fell over dead. He sang of another deed, and at the end straightened up with another loud yell. A second rattler fell dead, and the people were so full of fear that they could not stir from their places. Still he kept on, and at every pause there came again that terrible scream, until the last of the seven rattlers fell dead, and then the stranger went out into the darkness. Long afterward they learned from the eagle killer that it was the brother of the eagle shot by the hunter.

Upcoming Powwows and Events

March 1st
Sherman High School Roundance
Sherman Indian High School

March 8th & 9th
CSULB 44th Annual Powwow
Cal State University Long Beach

April 5th
2nd Annual Honoring the Elements Powwow
Pomona College Hammer Throw Field
295 E First St Claremont CA

April 19th
29th Annual Intertribal Powwow
Sherman Indian High School
9010 Magnolia Ave Riverside CA

May 23rd & 24th
UCR Annual Powwow
University of California Riverside

Making Corn Husk Dolls

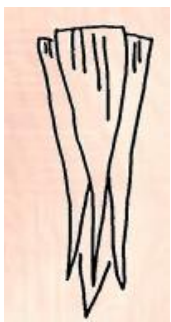
Many groups of native people have what they call the three sisters, the "sustainers of life". These sisters are called corn, beans, and squash. The corn Spirit was so thrilled at being one of the sustainers of life that she asked the Creator what more she could do for her people. The Creator said that a beautiful doll could be formed from the husks. The Creator set to work to form the doll. When finished he gave the doll a beautiful face, and sent it to the children of the Iroquois people to play with, and to make them happy.

The doll went from village to village playing with the children and doing whatever she could for the children. Everywhere she went everyone would tell her how beautiful she was, so after a while she became vain. The Creator spoke to her and explained that this was not the right kind of behavior, and she agreed not to be this way anymore. The Creator told her that if she continued with this behavior he would punish her, but he would not tell her how he would do it. She agreed not to act that way again, and things went on as before.

One afternoon she was walking by a creek and she glanced into the water. As she admired herself, she couldn't help thinking how beautiful she was, because indeed she was beautiful. At this time Creator sent a giant screech owl out of the sky and it snatched her reflection from the water. When she looked again, she had no reflection. This was the punishment the Creator put upon her. When a Native Mother makes a doll for her child, she tells them this legend. This is to remind the child that it is wrong to think they are better than anyone else, and they must know that the Creator has given a special gift to everyone.

What you will need:

- 9-12 pieces of corn husk. Green is preferred but if using dried, soak the husks in warm water until they are pliable.
- Scissors or a knife
- String, twine, or sinew



1. Take 4 cornhusks and arrange them evenly at the top with pointed end down

2. Using a small piece of string tie the straight ends together tightly

3. Trim and round the edges with scissors

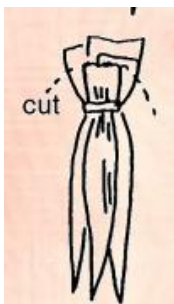


4. Turn upside down and pull long ends of husks down over the trimmed edges

5. Tie with string to form the head

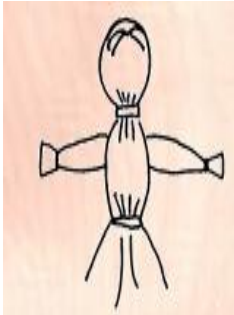


6. Take another husk, flatten it, and roll into a tight cylinder





7. Tie each end with string to form the doll's arms
8. Fit the arms inside the long husks, just below the neck
9. Tie with string to form the waist



10. Drape a husk around the arms and upper body in a criss-cross pattern to form shoulders
11. Take four or five husks, straight edges together, and arrange around waist. These form the skirt of the doll. Tie with string
12. Use the silk from the corn husk for hair or tear husks into small strips and braid



Dress your doll with fabric if you like. For more color you may dye the husks and allow to dry before making your doll. You will need to soak the husks again so be careful to not mix colors. Enjoy!



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Online language classes are available! Visit Cherokee.org

[http://www.cherokee.org/AboutTheNation/Culture/Dikaneisdi\(WordList\).aspx](http://www.cherokee.org/AboutTheNation/Culture/Dikaneisdi(WordList).aspx)

a = as in ah	e = as the a in ate	i = as the e in easy
o = as the o in open	u = as the oo's in oops	v = like saying ugh
kagali	kah gah lee	February
gola	go la	winter
gilagoge	gee lah go gay	spring
gogi	go gee	summer
ulagohusdi	oo la go hoo ss de	fall
talisgohi	ta lee ss go he	twenty
talisgo nvgi	ta lee ss go nuh gee	twenty four
talisgohinei	ta lee ss go he nay ee	twentieth
hatlv weda hah	tluh way dah	where have you been

Need assistance? The California Indian Manpower Consortium, Inc. was formally created in 1978 under the state law as a non-profit corporation for the purpose of working for the social welfare, educational and economic advancement of its member tribes, groups, organizations and Indians and other Native Americans living in its service area.

The membership of the Consortium includes federally recognized American Indian tribes, reservations, Rancherias, bands, colonies, terminated Rancherias, American Indian groups, entities, and organizations (public or private non-profit) satisfying the requirements set forth in the By-Laws of the California Indian Manpower Consortium, Inc. and as agreed to in the Consortium Agreement formally approved by the membership.

The primary purpose of the Consortium is to offer training, employment, and other activities designed to meet the employment and training needs of the client population. The principal funding source is the federal Workforce Investment Act.

<http://www.cimcinc.org/cimcmain.htm>

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