

Tawodi

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

Newsletter of Cherokee Community Inland Empire March 2014



Osiyo and Ulihelisdi

Osiyo to all our CCIE members and friends!
Welcome to our March 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



Wado to all who attended our February gathering. It was great to see so many friendly faces and to have the opportunity to make new friends too.

Dr. Julia Coates gave a wonderful presentation on Cherokee history and the role of the At-Large Cherokee. If you have previously attended Julia's history class, this was a great companion piece as it covered more recent events in the history of our heritage and she talked of the people who helped form our culture.



Cherokee's have been leaving the territory of the Nation for 300 years. Many ethnic Cherokees cannot claim citizenship because of the residency requirement that came about due to the Dawes rolls. Only those living inside the Nation were registered and only their ancestors can claim citizenship today.



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

Sherman Indian High School 9010 Magnolia Ave Riverside : Bennett Hall

Our March gathering will be a busy one. First up, a **Cherokee dish cook-off!** If you would like to participate please bring a traditional dish to share. All in attendance will have a chance to taste your dish and vote for your favorite so please be sure to bring plenty.

Also in March is our silent auction, **“Bring a treasure, Take home a treasure”**. Please donate an item or two to the auction and you will want to take home a few. Native items preferred. Proceeds benefit CCIE’s gathering and event expenses.

We are also welcoming a **guest speaker** to discuss the native diet, and **heirloom seeds** will be available for pick-up.

And, if that isn’t enough we are also holding an **E-Waste Round Up**. Partnering with a local recycling and reuse center, CCIE will kick off this on-going fundraising opportunity by accepting your items for recycling. Future donations may be made under CCIE’s name directly with the center. Items that we will accept are listed on the last page of this newsletter.

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! If you are not participating in the cook-off please bring one of your choosing to share. Wado!

Council Meeting - Tuesday March 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...

- ❖ **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

On Cherokee Cooking . . .

The Indian Pioneer Papers are the product of a project developed in 1936. The Oklahoma Historical Society teamed with the history department at the University of Oklahoma to get a Works Progress Administration (WPA) writers' project grant for an interview program. The program was headquartered in Muskogee and was led by Grant Foreman. The writers conducted more than 11,000 interviews and after editing and typing the work, the results were over 45,000 pages long.

The following excerpt is from the interview of Jennie Hines of Westville. -

"The Cherokees at that time lived on the simplest food that they raised at home. Bean bread could be found at almost every table. Hominy, dried corn, dried fruits, and wild meats were their chief food. They did not can much food. There were no fruit jars in this country yet. They usually dried their fruits and meats.

Most of the wild meats at that time were deer, turkey, squirrels and many other small animals. There were a few buffalo in this country at that time. There were several to be found around Pryor."

She recalls the times when the Cherokees, including her father, would go on hunting trips. They usually went to the Grand River just south of Pryor. She remembers at one time these Cherokees killed four of those animals at once. The custom of the Cherokees at that time was to call all of their neighbors together when they had something good to eat.

Mr. Phillips, after arriving home, called several of his neighbors to share in the feast. The meat tasted similar to beef. These hunting expeditions would generally last about two weeks. Deer sometimes would leave this part of the country and go to the Salt Springs near the Grand River to lick the salt. Buffalos did the same. It was when this happened that the Cherokees went on these expeditions.

The meat was dried so it would keep during the summer months. In the winter they would hang this up as they do beef. She recalls at one time Uncle Adam Palone who lived on Ballard Creek, would come and trade some sorghum for buffalo meat. Palone was the molasses king at that time. Prairie chickens were numerous in the prairie where Westville is now. The Palone molasses mill was located on Ballard Creek. This was a queer outfit as we would call it now. The juice was squeezed through wooden rollers into barrel and boiled in kettles. This usually sold at forty cents per gallon. Usually this was a means of exchange for Mr. Palone. People those days traded among themselves. This was known as the old barter way. If you had any surplus you traded that for something that others had and you needed.

Upcoming Powwows and Events

March 8th & 9th

CSULB 44th Annual Powwow
Cal State University Long Beach

March 15th

SCIC Benefit Annual Powwow
800 S Lemon Ave Anaheim
Gourd dance 1pm / War dance 2pm / Dinner 5pm

March 29th-30th

University of Redlands Powwow
1200 E Colton Ave Redlands
Grand entries Saturday 1pm & 7pm / Sunday 1pm

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

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How Salt Was Made . . .

The following excerpt is from the interview of Henry Downing of Nowata.

"There is a place near Salina that has salt springs, I well remember when I was a small boy, my parents and some of the neighbors would go there every year to make salt for their year's supply.

They had three large kettles, four feet across the top and about three feet deep. They would build up a large fire under each of these kettles and fill them up with this salt water and boil it until the water was all boiled away. Then they would take out the salt that was left in the kettles.

As near as I can remember we got about three or four gallons at a salt cooking, and the part I played in making this salt was to keep the fires burning for there had to be just so much fire burning all the time under each kettle and it was up to us boys to keep that fire just so.

After the old people would get the kettles all filled with water they would all gather around and smoke their pipes until the water was all boiled away and the salt ready to take out. We would get about five cooking off in a day's work. There would be as many as twenty-five families at a time gather to make their year's supply of salt.

I remember there were three springs very close together. Two of the springs had water that was clear, cool and good to drink. The other spring was where we got our water for the salt."

How the Elders Cooked . . .

The following excerpt is from the interview of Margaret Elkins of Westville.

"The family of the Woodalls that came from Georgia were all fullblood Cherokees. They knew cooking the old Cherokee way. They ate the simplest of food. The food that could be found on most of the tables would be wild meats, corn and bean bread, pumpkins and dried fruit. At that time fruit was plentiful in the woods, but fruit jars were not known so most of the fruit was dried.

The way they dried the fruit was by the sun method. They built a scaffold of poles out in the yard. The fruit was peeled and cut in small pieces and placed on the scaffold until dry. This was sacked and stored up in the lofts of their homes.

The sweet potato was another common food in those days. Many sweet potatoes were raised by the Cherokees. They also knew how to take care of them better than they do now.

Plenty of wild meat was stored away in the winter. Hogs ran wild over the hills in this part of the Cherokee Nation and hundreds of them were killed every year. There was no law to prohibit anyone from killing as many as his family could make use of. But they had to have a claim in the woods in order to do this. These hogs stayed fat all the year. There was plenty of meat. Soldier Sixkiller was the greatest hog raiser in this part of the country. He owned several hundred."

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

anvyi

ah nuh yee

March

adatlosdi

ah dah flow ss dee

belt

disulo

dee sue low

pants

alasulo

ah la sue low

shoe

dilasulo

dee la sue low

shoes

asano

ah sah no

dress

anawo

ah na woe

shirt

gado detsadoa

gah doe day cha doe ah

what is your name?

aquvgewa destsadovi

ah kwuh gay wah

I forgot your name

day cha doe uh ee

Everything in the Cherokee environment — from corn and tobacco to eagles, deer, and snakes to fire and smoke to creeks and mountains — had an intelligent spirit and played a central role in Cherokee myths as well as daily practices. Native peoples did not view themselves as separate from their environment — they were a part of it.

Like other native peoples, the Cherokees did not try to rule over nature but instead tried to keep their proper place within it. A healer might listen to the spirit of a plant to find out what disease that plant could cure. A hunter might pray to the spirits of animals for guidance and forgiveness.

In order to respect and cooperate with all of nature, the natives found ways to conserve its parts. When Cherokees gathered medicinal plants in the forest, they harvested only every fourth one they found, leaving the other three to grow undisturbed for a future use.

All of these practices contributed to the balance of their world. The Cherokees believed that if the balance of nature was upset, everyone would have trouble. They feared a loss of balance could cause sickness, bad weather, failed crops, poor hunting, and many other problems. Humans were responsible for keeping the balance within themselves and between the animals, the plants, and other people



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Stay in touch... Our website: www.cherokeecommunityie.org
On Facebook: www.facebook.com/pages/Cherokee-Community-of-the-Inland-Empire
Email: ccie@cherokeecommunityie.org

SUPPORT CCIE!

Visit our website to use the links to Amazon.com and to A.B.E book. CCIE earns a percentage of your purchase price each time you buy. Using the link is easy. Just begin your transaction via the link and then log into your account and shop as normal. Wado!
<http://www.cherokeecommunityie.org/support-ccie/>



Now you can donate your e-waste items to the benefit of CCIE!

Bring your items to Gold'n West Surplus E-Waste Recycling and Reuse Center at 1121 California Ave Corona 92881 and tell them you are donating in the name of Cherokee Community of the IE. (951)371-2020.

Below is the list of acceptable items. For more information about this company please visit their site at www.goldnwest-surplus.com.

In March we will accept your items during our community gathering too!

- Computer Monitors (any size, any kind)
- TV's (any size, any kind)
- Computers
- Laptops
- Servers
- Mainframe Equipment (Racks, etc.)
- Telephone Equipment (Home, Business, Cell, etc)
- PDA's, iPods, Gaming Systems
- Fax Machines
- Copiers
- Calculators
- Typewriters
- Printers
- UPS
- Power Supplies
- Misc. Cables (USB, Telephone, Power, Printer, etc.)
- Misc. Computer Parts (Hard Drives, CD/DVD Roms, Floppy Drives, Power Supplies, Memory, Misc. Boards, etc.)
- Scanners
- Radio/Stereo Equipment
- DVD/VCR Players
- Satellite Equipment
- Cable Boxes
- Speakers
- Keyboards
- Mice
- All electronics in working/non-working condition, that run on a battery or plug into an electrical socket.
- Battery or plug into an electrical socket.