

Tawodi

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

Newsletter of Cherokee Community Inland Empire

September 2014

Osiyo and Ulihelisdi

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

Community News

September 20th Gathering

Highlights from our gathering on Saturday with our Guest speaker from the Cherokee Nation, Mr. JP Johnson. He spoke of the teachings, and values of

the stickball game to the Cherokees as well as our neighboring tribes in the Southeast. Reviewing the different versions that are currently played as well as the known historical versions.



All present were able to handle the different versions of game sticks with an in-depth explanation on the variances in the manufacture and weight of the sticks. Game rules were reviewed, basically only two rules apply with most versions; the most important, not lose your temper, or you are "switched out". Our community and guests were treated to a short video presentation with pictures and film dating from the late 1800's to present day games.

At the conclusion of JP's talk all present were invited to the adjoining grass area to play a game of stickball. It was great fun for those playing as well as the community observers. As several players and observers exclaimed at the end of the demonstration game "when can we play again?", "this was so much fun, I want to play at every meeting!"



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****Special Notice****

**CCIE's Community Gathering
Will Be October 18th**

From 11am-4pm

Cherokee Nation Annual Picnic

Hosted by

Cherokees of Orange County

**With Cherokee Community of the Inland
Empire & Tsa-La-Gi LA**

Location: Yorba Regional Park
Shelter #3

7600 E. La Palma
Anaheim, CA

Potluck – see ccie's website for details

**Council Meeting - Tuesday
Oct 14th 6:30 pm – 8:30 pm***

At the home of Bill & Clara Estes
**check Bill or Clara for the address and
directions **

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*

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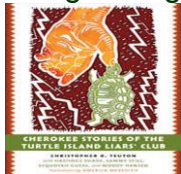
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Recycle It!!

Check out the links and information on our local recycling center – just drop off under CCIE's name. A good way to support the community and the environment.

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In Memorial

Robert Horn went home on May 9th 2014.

Robert and his wife Mary were part of the foundation for CCIE and active members until their move up to Northern California. Robert tirelessly pitched in for any CCIE event, with his smile and wry sense of humor, always exclaiming he was the only "white boy" in a bunch of Cherokees.



Online language classes are available! Visit [Cherokee.org](http://www.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

usquadisdi	oo-s-kwa-dee-s-dee	Score
anejodi	ah-nee-joe-dee	Stickball
alaggalodi	ah-lah-s-gah-low-dee	Ball

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Stickball (a ne jo di)

Stickball resembles the modern European game of lacrosse, using ball sticks which are made by hand from hickory. A small ball, made of deer hair and hide, is tossed into the air by the medicine man. The male players use a pair of the sticks, and female players use their bare hands.

In earlier times, only the men with the greatest athletic ability played the game. The game was oftentimes played to settle disputes, and the conjurer for each team often became as important to the team as the players themselves. Seven points are scored when the ball strikes a wooden fish or ball on the top of a pole approximately 28 feet in height, and two points are awarded when the ball strikes the pole.



In earlier days, there would be a dance before the ballgame. The ballplayers were the participants of the dance, along with seven women dancers. Each woman represented one of the clans. Throughout the dance, the women would step on black beads which represented the players of the opposing team. The conjurer had placed these black beads on a large flat rock. Today, stickball is an important part of the day's activities at ceremonial Stomp Grounds, being necessary to play before the Stomp Dance can ever begin.



It is also a recreational sport at other times between community teams. There are also intertribal teams made up of players from Cherokee, Muscogee (Creek), Yuchi, Natchez, and other area communities. (from the Cherokee Nation Website)

<http://www.cherokee.org/News/Video/tabid/1577/tid/1233/Default.aspx>

To the Cherokee, the game has profound spiritual, political, and social importance. It is also a lot of fun and continues to be played to this day among the Cherokee. In previous centuries, the games settled disputes between different bands or tribes and were thus part of the judiciary of the tribe. Stories are still told about games played more than 100 years ago. T.J. Holland, the Cherokee Cultural Resources Manager and a frequent referee of stickball games, remembers the end of a game played in the late 1800s in which one player was "running to make a goal when one of the fans from the other team, sent a horse across the field... and the guy jumped over the horse and went around the goal to win. It was like a scene out of *The Longest Yard* or something [laughs]. He literally hurdled the horse. That would've just been something to see. I don't think it was one of those clean, like one of those Olympic hurdles or anything but you never know." (from the American Philosophical Society)



Cherokee Medicinal Herbs

The Cherokee have been gifted by the Creator with an understanding of the gathering, use and preservation of medicinal herbs. The Cherokee believe that these plants were put on this earth to provide not only healing methods, but preventative measures, as well.

Many plants have disappeared throughout the years or have become extremely scarce. Because of this, we recommend extreme care in gathering wild herbs and other plants. The old ones taught that when you gather, only pick or dig every third plant you find. This will ensure that enough specimens remain to continue propagation.

Many traditionalists carry on the practice of asking the plant's permission to be gathered, and leave a small gift of thanks. This can be a small bead or other such item. It is also recommended by Cherokee traditionalists that should you find a wild crop of useful herbs, do not share its location unless it is to a person very close to you. This will ensure that large numbers of people do not clean out an entire wild crop in a short time.

Additional information regarding the gathering, usage and application of medicinal herbs can be found by talking to the elders of a Cherokee family. Many of these people will still recall some of the home remedies that their families used, as well as provide information on herbs which they themselves use.

We share a few of the herbs common to the old Cherokee country, and their uses. Remember, these plants are very valuable as medicines because of the great chemical powers they contain. At the same time, these chemicals can be potentially dangerous if used in the wrong way. Cherokee herbalists have great experience, and have gone through extensive training and observation. Novice herbal practitioners are advised to seek out and develop a close relationship with Cherokee herbalists or their elders to learn how to use these medicines properly. (The intent is to offer historical uses of herbs and health foods)



The Cherokee commonly recommend a mild tea of **Big Stretch**, or **Nuyigala dinadanessi utana (Wild Ginger)** made from the rootstock which is a mild stimulant for the digestive system. It can also help colic, intestinal gas, or the common upset stomach. A strong, hot infusion of the roots can act as an expectorant in eliminating mucus from the lungs. Fresh wild ginger may be substituted for the regular store-bought ginger roots as a spice for cooking.

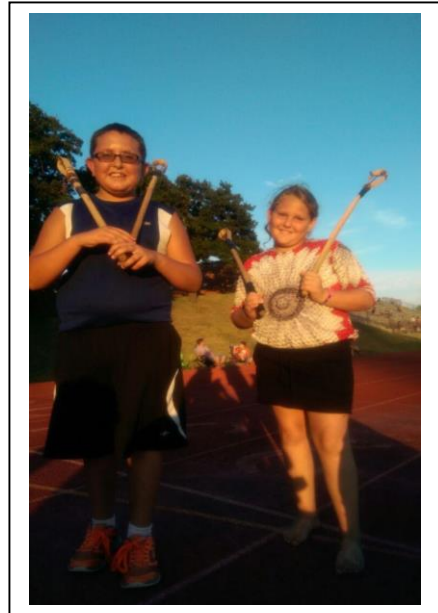
The ripe fruit of **What Rabbits Eat**, or **Jisdu unigisdi (Wild Rose)** is a rich source of Vitamin C, and is a reliable preventative and cure for the common cold. The tea from the hips is a mild diuretic, and stimulates the bladder and kidneys. When the infusion of the petals is used, it is an ancient remedy for sore throats. Cherokee healers recommend a decoction of the roots for diarrhea.



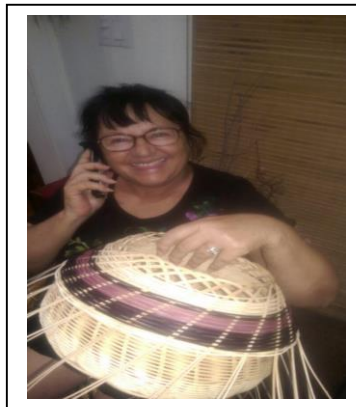
For additional information visit
<http://www.cherokee.org/AboutTheNation/Culture/General/CherokeeMedicinalHerbs.aspx>

Cherokee Nation Annual Holidays 2014

This year several of our members and their families were able to travel to Oklahoma for the annual holidays. They have been kind enough to share some of their pictures with us below:



A few of our members even had some time to share and teach the weaving of our Cherokee double wall basket.



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

