

Nurturing our Cultural Roots

CHEROKEE PRESERVATION FOUNDATION

ga-du-gi
2016



www.cherokeepreservation.org

LETTER *from the* EXECUTIVE DIRECTOR

Thank you for taking time to consider these remarks, as this is a busy time of year. Regrettably, the Cherokee Preservation Foundation (CPF) has been without an Executive Director for many months. However, our work has persisted with great resolve. CPF staff members have performed their duties during these most unusual times and are to be commended for their efforts.

In the coming years, the CPF will be committed to involving more community members and partners in group endeavors to preserve Cherokee culture. The flame of cultural knowledge burns within the Cherokee people and is intrinsically related to value-based decision making. It is the task of the CPF to create an atmosphere that is conducive to sustaining the EBCI's most cherished values within our grant making activities.

Below is a list of the Cherokee Core Values, as articulated by Cherokee community members, which continue to guide our people in the decision-making process.

CHEROKEE CORE VALUES

- Spirituality
- Sense of Place
- Group Harmony
- Strong Individual Character
- Honoring the Past
- Educating the Children
- Possessing a Sense of Humor

May these Core Values guide my leadership intentions and reflect my commitment to serving the community in an honorable manner as the new Executive Director. We must work together to ensure that the Tribe remains on the "Right Path" (du-yu dv-i) as the Principle People.

COVER PHOTO AND BACKGROUND PHOTO THIS PAGE: JEREMY WILSON

The Cherokee Preservation Foundation's reputation is built on involving community members to accomplish key objectives which have been outlined through community interactions. Community input is expressed through the projects CPF supports.



BOBBY RAINES

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Executive Director

ALL STAFF PHOTOS: DANA COCHRAN

CHEROKEE CORE VALUES: A GUIDE TO CPF GRANT MAKING ACTIVITIES

- ❖ **SPIRITUALITY**
 - ◆ A Holistic Lifeway Approach Through Prayer and Faith
- ❖ **SENSE OF PLACE**
 - ◆ Strong Connection with and Stewardship of the Homelands of the Cherokee
- ❖ **GROUP HARMONY**
 - ◆ Including Community and Kin Relationships, Giving and Sharing, Respect for Family Institution, and Sacrifice for the People
- ❖ **STRONG INDIVIDUAL CHARACTER**
 - ◆ Encompassing Integrity, Honesty, Perseverance, Courage, Respect, Trust, Honor, and Humility
- ❖ **HONORING THE PAST**
 - ◆ Knowing One's Ancestors, Respecting Elders, Possessing a Sense of Cherokee Identity and Belonging, and Preserving Cherokee Culture
- ❖ **EDUCATING THE CHILDREN**
 - ◆ Providing Value-Based Leadership Necessary to Become Selfless Leaders Through Life-Long Learning Opportunities that Include Interactions with Families, Elders, and Community Role Models
- ❖ **SENSE OF HUMOR**
 - ◆ Self-Effacing Humor is Used to Lighten Pressure and Help Make Good Decisions.

BACKGROUND PHOTO: JEREMY WILSON

CHEROKEE PRESERVATION FOUNDATION Grant Making Totals

Fall 2002 through Fall 2015 Grant Cycles

- ❖ **1,196** proposals were received for a total request of **\$113,776,866**
- ❖ **922** grants were awarded for a total of **\$76,273,204**
- ❖ **AREAS OF FOCUS:**
 - Cultural Preservation — **467** grants = **50%**
 - Economic Development/Employment — **267** grants = **28%**
 - Environmental Preservation — **188** grants = **22%**
- ❖ **GRANTS**
 - Of the **922** grants, **524 (56%)** went to EBCI institutions/projects and **398 (44%)** went to EBCI/regional collaborative projects.
- ❖ **MONIES**
 - Of the total **\$76,273,204**, **76%** went to EBCI institutions/projects and **24%** went to EBCI/regional collaborative projects. All EBCI/regional projects have direct impact on tribal members or tribal programs.

Every **\$1** given by CPF has been matched by **\$1.45**, either by secured funds/grants, in-kind or leveraged resources, making our total contribution to the area **\$187,625,785**.

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CHEROKEE PRESERVATION FOUNDATION
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CHEROKEE CHILDREN SPLISH SPLASH IN THE STREAM FOR FUN AND LEARNING

When Cherokee children go wading in a stream the first Monday each June, fun and laughter mix beautifully with learning.

For the past six years, more than two dozen pre-teen and early teenage children from Qualla Boundary and outside the Boundary have enjoyed wading in the Tuckasegee River to learn about fishing weirs—an ancient Cherokee method of trapping fish. The children also learn about invertebrates, sediment impacts, and community and history.

Roger Clapp, Executive Director of the Watershed Association of the Tuckasegee River (WATR) administers the Foundation grant that funds this activity. WATR is a citizen-based group dedicated to the protection and enhancement of the health and quality of the Tuckasegee River and its watershed. The fishing weirs are found outside Qualla Boundary in this watershed and the upper Little Tennessee River.

Dr. Clapp is no stranger to protecting the

watershed. He's a hydrologist with more than three decades of experience, much of that at Oak Ridge National Laboratory. At Oak Ridge he studied radioactive sediments discharged into the Tennessee River system.

"This grant is helping preserve Cherokee traditions and teaching children the importance of regional ecologies," said Clapp. "If these resources are lost, it's a loss to the Tribe and also the regional community," he said.

Fishing weirs are well known in anthropological circles. The ones made by the Cherokee are made from stone in a V-shape pointing down stream. At the throat of the V, a basket or trap catches fish. When the water is low, the weir becomes a dam. Duke Energy works with WATR to set aside that first Monday in June each year for low flow, assuring there is a dam.

While the dam is working, children go upstream and corral fish, guiding them into the traps.

This grant is helping preserve Cherokee traditions and teaching children the importance of regional ecologies.

"We set out the trap, and run nets along the veins, then the kids line up across the stream with cane or bamboo stalks. They move downstream, slapping the water to corral fish," said Clapp. "Several parents help us that day, and usually everyone finds an excuse to get into the stream."

The fish harvest these days is sparse, but the ecology lesson is robust. Clapp pointed out that these streams used to have an abundance of fish.

"To make these weirs, the people had to move tons of rock, and form channels, and weave baskets and make traps. Then the community would wade out in the stream. Going to all that trouble makes sense only if there were a lot of fish there," he explained.

The annual fishing weir day-out provides children and adults with other lessons. Participants learn to identify insects the fish eat, they learn more about the fish (there are about 40 species natural to this watershed) and they hear stories about the people who used to live here.

"It's fun to be in the water, to share a picnic and have a great learning experience," said Clapp. "The Foundation grant makes it all possible, and we are grateful."



Meet the Staff



DANIEL L. MARTIN

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Shp & Wh

Program Director

Economic Development, Regional Grants,
Environmental Preservation





Left: A native population of ramps at mature harvest stage before flowering.
Above: Earlier spring white tip ramps.

PHOTOS: COURTESY OF JOE-ANN MCCOY OF THE NORTH CAROLINA ARBORETUM

RAMP STUDY WILL HELP ENSURE SUSTAINABLE HARVESTING FOR GENERATIONS

Harvesting and preparing ramps—wild relatives of onions, leeks, and garlic—is a long-held Spring tradition with the Cherokee people. The Cherokee harvested ramps for generations in the Great Smoky Mountains National Park (GSMNP) long before it became a national park.

Nearly a decade ago, the park put a total ban on harvesting within park boundaries, leading

to fines for tribal members harvesting on family patches passed down for generations. In 2011 a temporary harvesting agreement was arranged, but until the most sustainable harvesting methods are proven, the agreement will remain temporary.

Using funding provided by the Foundation in partnership with The Revitalization of Traditional Cherokee Artisan Resources

We are looking at the study from a tribal perspective and we believe the old methods work to keep the ramps coming back each year.

(RTCAR), the North Carolina Arboretum Germplasm Repository implemented a study in 2013 of the impact of traditional Cherokee methods of harvesting ramps. The study compares three treatments at three separate sites in Graham, Macon, and Jackson counties.

The treatments include the traditional Cherokee method of taking only young white tips, cutting the mature plant at the base, and a control group where nothing is done. Because most tribal members harvest ramps before the green shoots have emerged, the nutritional profile of young tips is also being analyzed and compared to previous analysis of whole plants.

Joe-Ann McCoy, Director of the NC Arboretum Germplasm Repository is heading up the study. “What we are trying to establish is long term conservation of a precious species. It’s hard to get seeds to grow, and we are working on ways to propagate the plants quickly and grow them. The white tips of the plant are extremely nutritious and may help prevent some illnesses. We’d like to see everyone growing them in their yards,” she said.

Each Spring, dozens of communities hold Spring ramp festivals, celebrating the pungent onion and raising funds for various causes. McCoy noted that the combination of an increase in harvesting plus climate change makes this study even more timely and important.

“The study includes cutting plants at different times, and this is the third year we’ve looked at our plots. Very soon we will have data that can inform a larger study by the Forest Service,” said David Cozzo, PhD and head of RTCAR. “Dr. McCoy is working with the Forest Service on this larger study,” he said.

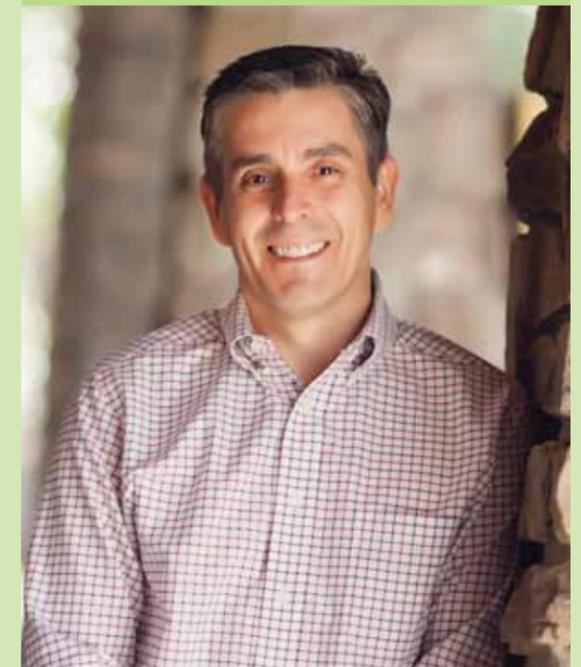
The impact of the first study and the Forest Service study will help inform a broad segment of the population, especially those who harvest ramps for festivals.

“We are looking at the study from a tribal perspective, and we believe the old methods work to keep the ramps coming back each year. This study will encourage other people to harvest more sustainably, so future generations can continue to enjoy these flavorful onions,” said Cozzo.

This research may have implications for other Native Americans across the nation. It may serve as a test case for other Tribes experiencing regional issues with harvesting traditional plants in national parks.

“This is a great opportunity to partner with the Forest Service and make it a larger, more definitive study. We hope this may lead to a permitting system, a way to sustainably harvest plants in a partnership,” said Cozzo.

Meet the Staff



CHARLIE MYERS

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Associate Director for Strategic Initiatives
Leads Assessment Efforts



Jim Long selects mature river cane for harvesting.

CHEROKEE AND CHATTOOGA CONSERVANCY PARTNER TO ENSURE SUSTAINABLE RIVER CANE FOR FUTURE GENERATIONS OF BASKET MAKERS



A 29-acre river cane management area in Sumter National Forest is helping ensure Cherokee artists will harvest river cane to create their beautiful baskets for generations to come. Chattooga Conservancy is working with The Revitalization of Traditional Cherokee Artisan Resources (RTCAR) on this project that is allowing the river cane area to thrive. The grant is funded by the Foundation.

“This is our third grant in partnership with the Foundation and Chattooga Conservancy. It provides our ‘boots on the ground,’ removing invasive plants, transplanting the river cane, and keeping the area clean,” said David Cozzo, PhD and head of RTCAR.

Chattooga Conservancy Executive Director Nicole Hayler credits RTCAR and the Foundation



for allowing the Conservancy to bring the idea of transplanting and restoring river cane from concept to reality. The Conservancy is also collaborating with the Forest Service in this third phase of the program to establish a management plan that includes timelines and priorities.

“We’re grateful to the Foundation for its support and also pleased to work with the Forest Service,” said Hayler. “They realize, as we do, the many benefits of river cane. In addition to its importance to the Cherokee culture, it serves as a great filter to improve water quality, and it’s a wonderful wildlife habitat.”

River cane is the material of choice for Cherokee basket makers, but over the past century, development, agriculture, and tourism have taken their toll. River cane is in serious shortage in western North Carolina and mostly gone inside the Qualla Boundary. In some areas bamboo has crowded out the cane. While bamboo looks like river cane, it’s larger, grows faster, and is invasive.

Cherokee artisans have been traveling further and further afield to find good cane. Currently the two largest projects for cane restoration are in South Carolina and Murphy, NC.

“Our basket makers are harvesting river cane in many different places, small areas that only local people know about,” said Cozzo. “We’re trying to secure as many places as we can, including preserving an area on Hominy Creek Greenway.”

Meet the Staff



JENEA TAYLOR

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**Executive Assistant
Office/Staff Support**

The Sumter National Forest river cane management area in South Carolina is important because potentially it can support a large supply of cane. This area is on public land that won’t be developed. It’s fitting that the river cane in this area is in the vicinity of Chattooga Old Town, a town once occupied by the Cherokee people, so the area is culturally significant.

River cane is clonal, so a large patch can be only one plant. When a shoot comes up it has to grow taller than the one already there in order to mature. That maturation process takes time. The quality river cane used for baskets must be three or four years old. If it’s used before then it’s too brittle.

“Having this area allows us to conduct more research on the ecology of river cane. It’s a wonderful laboratory for the management and biology of river cane,” said Cozzo.





Children's Home staff (left to right) Top: Monica Wildcatt, Elliot Knoch. Front: Cindy Guinn, Jennifer Morgan.

ENERGY EFFICIENCIES HELP CHEROKEE CHILDREN'S HOME SAVE MONEY, IMPROVE HEALTH

When the Cherokee Children's Home relocated to a new, energy efficient building last August, there was ample cause for celebration. There are two cottages now and nearly four times as much space as in the old Home. Each child now has his or her own bedroom, a major improvement. And throughout the Home, energy efficient improvements are helping save money and keep children and staff healthy.

The Children's Home received grant funding that supported Cherokee Preservation Foundation's goal of environmental preservation. The funding assured that the new buildings would achieve LEED-like energy efficiencies. High-performance energy efficient windows,

high-value foam insulation, and insulated panels have created a tight thermal envelope, which reduces the strain on heating and air conditioning systems.

"In our old building the windows were not so good, and I think that contributed to our kids being sick with colds so much," said Monica Wildcatt, Executive Director of Cherokee Children's Home. "The new windows and insulation are making a difference in their health," she said.

LED lighting throughout the home is reducing energy consumption and costs. Using LED fixtures provides more design flexibility. The number of fixtures was reduced due to their placement, which reduced the initial cost. And

It's anticipated these measures will reduce illnesses caused by chemicals in the indoor environment.

because LED bulbs last so long, they decrease the impact on landfills. The Home also installed an extremely efficient heat pump that will pay for itself over time.

"We used wood heat to supplement the electric heat in the old facility and it wasn't consistent. The heat pump provides a stable, steady heat source, and we very much appreciate that," said Wildcatt.

Decreasing water consumption also has a significant impact on energy usage. The new Home includes a tankless water heater that reduces the energy needed to heat hot water. Low flow shower heads, faucets and toilets reduce water consumption.

Another measure taken to improve environmental quality included using low VOC (volatile organic compound) paints, furniture, and carpets. Using these materials reduces chemical outputs to increase air quality. It's anticipated these measures will reduce illnesses caused by chemicals in the indoor environment.

The energy savings compared to the old Home are impressive. In the old 2,000 square foot building, about 78,000 kilowatts of energy were used from January-August 2014. In 2015, after moving into the new building which is more than four times as large (9,000 square feet), about 86,000 kilowatts were used. That's approximately 10% fewer kilowatts used during the same time frame.

There are nine children (ages 6 to nearly 18) now living in the Home. Six of those children transitioned from the old facility.

"The children who moved from our old Home are especially appreciative and so am I. We are blessed to provide this for our children. The Foundation is a big part of our success, and I'm so thankful we were eligible for the grant funds they provided. It's making a huge difference," said Wildcatt.



Energy efficient HVAC systems



HELPING FUTURE CHEROKEE LEADERS CHOOSE THE “RIGHT PATH”

The Cherokee word Du-yu-dv-i is usually translated into English as ‘Truth’ or ‘Dignity.’ It embodies the idea of living life “the right way.” Du-yu-dv-i means balancing the rights of the individual with the good of the whole. It offers personal freedom within the context of responsibility to the family, clan, and tribe.

It was in the spirit of Du-yu-dv-i and the Cherokee’s dedication to both formal and informal learning that the Right Path leadership program launched in 2010 with the help of a Cherokee Preservation Foundation grant. Today the program boasts more than three dozen graduates—many

of them already in leadership positions with the Tribe.

Juanita Wilson is the Program Director for Right Path, a 12-month program that teaches selfless leadership. The program includes 12 two-day sessions—all sessions are mandatory. Students learn by listening to elders, reading books, asking deep questions of themselves and others, and learning skills such as how to listen, to accept values or beliefs that differ from theirs, and to be selfless leaders.

Participants must be nominated to attend. This year eight students are participating, all of them from the Qualla Boundary.

Monthly modules focus on things like gender roles, social systems, tribal nations, and language. Cherokee leaders speak to the



David Cozzo of RTCAR leads a native plants hike in the Great Smokies National Park as part of the Right Path program.



“The young people who attend Right Path are amazing. After the program is over they usually know who they are, what they are about, and accept that it’s up to them to keep learning and exploring.”

Juanita Wilson



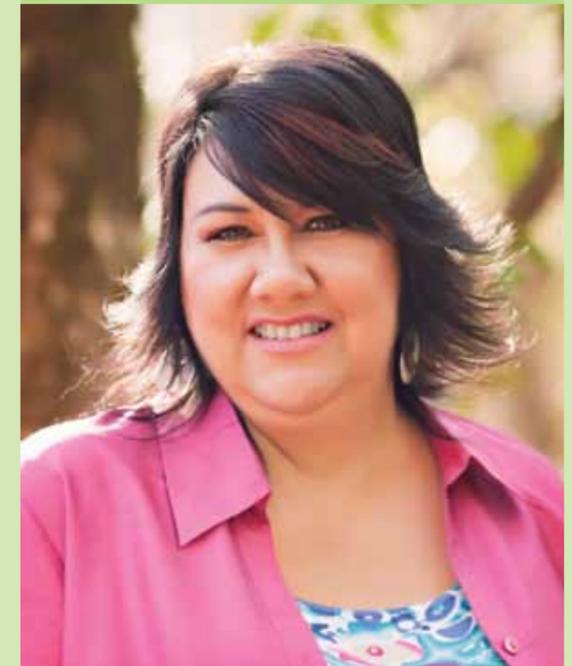
Right Path participants.

classes, reflecting on traditional stories and the leadership components of those stories. Some elders speak to participants about their experiences in boarding schools to ensure the young people understand what happened. Others focus on the importance of providing free labor, why they continue to do so and why it’s important as a core Cherokee value.

“The young people who attend Right Path are amazing. After the program is over they usually know who they are, what they are about, and accept that it’s up to them to keep learning and exploring,” said Wilson. “It’s not just about IQ and an aptitude for leadership, it’s about EQ (emotional intelligence). Understanding the needs of the people one hopes to lead requires an ability to relate to them in a cultural context. That’s why all modules of training are presented through the prism of the Cherokee culture,” he said.

The program is producing remarkable results. Several participants are near executive-level positions at the casino and Tribal government.

Meet the Staff



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Program Operations Manager

Oversees Grant Management

Others have earned college degrees and are working on master’s degrees. Some have completed other leadership programs and received scholarships and appointments at prestigious institutions. Occasionally they return to the program to teach others, including teaching the Cherokee language. Wilson, ever the proud mother, notes the group has created an alumni club.

“Some of the former students conduct fundraising, and right now they are teaching a syllabary class that they funded. They also volunteer in the community,” she said.

At every graduation, students explain what Du-yu-dv-i means to them on a personal and leadership level. With each explanation, Wilson knows Right Path has made a difference. She also knows these young people are better prepared for future leadership positions.





The Big Cove women's group is honored to be recognized in the American Indian world for acting in a positive way to promote Tribal ways.



people how to make baskets with white oak after practicing with commercial materials. They sew items such as quilts for community members in need, providing them at no cost for homes, families, and people who are ill.

The ways of the past are still vitally important to the lifestyles of the present. In Big Cove, this opportunity to bring about fellowship and camaraderie between young women and elders is helping bridge the generational gap and provide ways for cultural traditions to be preserved.

"This is our community, and we owe our young women the chance to gain the wisdom and knowledge of their elders," said Bushyhead. "Each week when we gather, we are able to give back to our people. There is a strength in numbers," she said.

This Spring Bushyhead and Juanita Swimmer, another Big Cove elder, will travel to Northeastern State University in Tahlequah, OK for the annual Symposium of the American Tribes. This year the symposium's theme is The Indigenous Movement to Empower Generations for Progressive Revitalization. Bushyhead will make a presentation about the work of the Big Cove elder women.

"The Big Cove women's group is honored to be recognized in the American Indian world for acting in a positive way to promote Tribal ways with Big Cove Cherokee young peoples' development," Bushyhead said.

learn traditional skills to be more self-sufficient," said Yvonne Bushyhead, an elder from the Big Cove community who helped develop a grant proposal for the Cherokee Preservation Foundation.

The funded grant supports education classes at the Big Cove Community Center for elder women to refresh, relearn, and live cultural practices and traditions on a daily basis. The funds purchased cooking utensils, sewing equipment and fabrics, traditional white oak, and other basketry materials for craft classes.

The elders usually meet once or twice weekly to give their time and talents. Their goal is to pass down to younger women and others in the community ways to gather and prepare traditional greens and other seasonal foods. They are compiling a cookbook featuring primarily traditional foods.

Big Cove women are also teaching younger

Big Cove women's group at work.

BIG COVE ELDER WOMEN PAY IT FORWARD BY TEACHING TRADITIONAL WAYS TO YOUNGER GENERATIONS

Many cultures celebrate the aging process and honor their elders, and this is especially true in tribal communities where elders are respected for their wisdom and life experiences. Within Cherokee families, it is common for the elders to pass down their teachings to younger members of the family.

Elders can pass on important information about Tribal history, Tribal traditions, family history, language, songs, and stories. Spending time with elders to listen and learn helps preserve

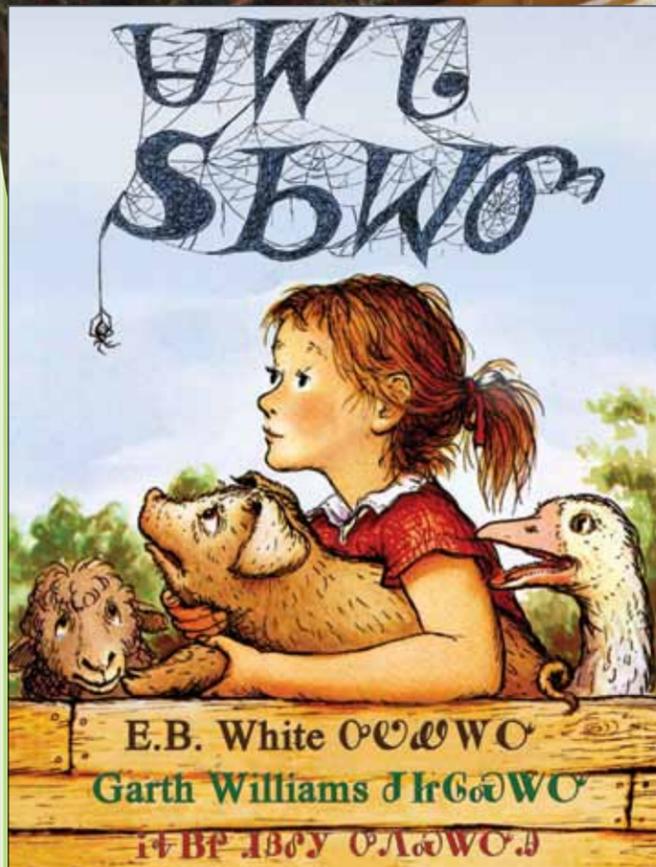
information for the benefit of future generations.

In Cherokee, the spirit of "ga-du-gi" is about fellowship and cooperation and is the way of life in the Big Cove community on the Qualla Boundary. However, over the years, some community elders recognized a disconnect between the generations, and the urgency to ensure renewal and preservation of Cherokee cultural practices and traditions became of utmost importance.

"There is a need for inter-generational understanding and the need to help young women



CHEROKEE TRANSLATION OF *CHARLOTTE'S WEB* THRILLS STUDENTS AT NEW KITUWAH ACADEMY



Marie Junaluska, a fluent Cherokee language speaker, watches as Myrtle Driver, EBCI Beloved Woman, hands her grandson, Taliquo Walker, a copy of *Charlotte's Web* which she translated into Cherokee.

At Cherokee language immersion school, New Kituwah, students now have their own version of the classic children's book *Charlotte's Web*, complete with syllabary embroidered by Charlotte as she spun her web. The recently completed translation, funded by a Foundation grant, is serving a real need as there are very few books printed in the Cherokee language, especially chapter books like *Charlotte's Web*.

"The Academy decided to translate Charlotte's Web because it is recognized as a classic dealing with broad human themes such as nature, death, and family. Its parables delve into culture, race, and environmental issues—issues that are sacred to the Cherokee people"

Bo Lossiah

Bo Lossiah, curriculum specialist at the Academy, was moved by one boy's experience with the book.

"One student made a point to tell me where he was in the chapters each week. He was so proud and just wanted to share with me. And what he learned was in the Cherokee consciousness because he read it in Cherokee. That's important," said Lossiah.

The Academy decided to translate *Charlotte's Web* because it is recognized as a classic dealing with broad human themes such as nature, death, and family. Its parables delve into culture, race, and environmental issues—issues that are sacred to the Cherokee people.

Myrtle Driver, an EBCI Beloved Woman, spent nearly four years working on the masterful translation. An accomplished Cherokee speaker and writer, she knew the importance of ensuring that spelling, grammar, and sentence structure were correct. She also had to make some decisions about certain words for the translation.

"You can't translate word for word. If you translate it word for word, it wouldn't make sense because you have to describe so many of the English words," said Driver.

This process took Driver back to a time when more people spoke the beautiful Cherokee language. "There were times when I'd come across a word and I'd have to go outside and walk around for about an hour and then it would come to me. I tried to use many of the old words that we just don't use in everyday

Meet the Staff



SASHA WATTY

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Program Associate

Language, Work Force Development, Capacity

conversation," Driver said.

Charlotte's Web, written by E. B. White, was originally published in 1952. It received the Newbery Medal Book award in 1953. The author's estate granted permission for the translation to New Kituwah.

The Academy sent one book to the estate. Students are using the remaining 200. EBCI member Billie Jo Rich created the illustrations that included Charlotte's messages written in the Cherokee syllabary.

The Foundation grant that supports this translation is also helping develop curriculum for New Kituwah. Another book—*Encyclopedia Brown* by Don Sobol—was also translated into Cherokee.



2016 Cherokee Friends

CHEROKEE FRIENDS TEACH CULTURE, DEMONSTRATE TRADITIONAL CRAFTS AND SKILLS

The Cherokee people have a unique culture and world-class traditional skills and crafts. Thanks to the Cherokee Friends, more visitors to the region are coming to appreciate their rich culture and traditions.

One of the action plans that originated from the Heart of Cherokee initiative a decade ago included developing and training Cherokee Friends to engage with visitors and enrich their experience in the area. With the support of a Foundation grant, the first group of Friends started offering Cherokee hospitality last year.

“Bo Taylor, of the Museum of the Cherokee Indian, approached a few of us with this specific idea a couple of years ago,” said Mike Crowe,

Cherokee Friends Manager. “We’d worked together in many ways in the past and found we were like-minded, so it was easy to say yes, let’s make this happen.”

In 2015 the most recent group of Cherokee Friends began to greet visitors with special Cherokee greetings, 18th century native dress, and demonstrations of traditional crafts and skills in areas throughout the Cultural District and downtown Cherokee. During the prime summer months and throughout the fall, the Friends began engaging people, teaching a few Cherokee words, and providing information about the area.

They also set up demonstration areas that drew curious onlookers, showing them ancient

The Friends’ goodwill extends beyond the Qualla Boundary. They have hosted craft and traditional skills demonstrations in Smoky Mountains National Park facilities, creating a noticeable increase in the number of visitors spending time in Cherokee.



skills such as fire making using two sticks, and pottery demonstrations. They played traditional games such as the chunky game and blow guns. Some visitors even got to try their hand at these skills and games.

“One skill that fascinated many onlookers is twining, a process we use to make cordage in different weights and diameters. We use the inner bark or yucca leaves to create a two-ply material used by our ancestors to make cloth, rope, shoes, nets, and other items,” said Crowe.

The Friends’ goodwill extends beyond the Qualla Boundary. They have hosted craft and traditional skills demonstrations in Smoky Mountains National Park facilities, creating a noticeable increase in the number of visitors spending time in Cherokee. They traveled to Greensboro, NC to attend the folk life festival, and demonstrated at the first annual Winterfest in Maggie Valley.

They speak and hold demonstrations for a wide array of groups, including public schools,

Meet the Staff



ALICIA JACOBS

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Special Initiative Director
Leads Jones-Bowman Program and Leadership Collaboration

colleges and universities, and the Boy Scouts.

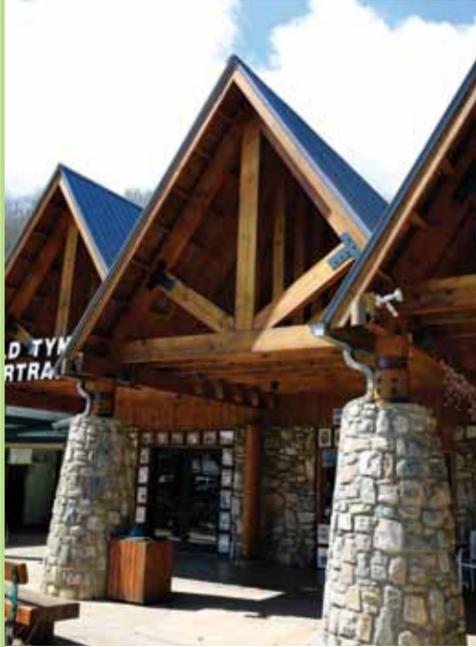
At the Museum of the Cherokee Indian, the Friends head up the Cherokee Experience. This can include traditional Cherokee story telling, dancing, pottery workshops, and behind-the-scene tours of the Museum collection.

“Our goal is to enrich our visitors’ experience and leave them with something tangible that’s really Cherokee,” said Crowe. “We also work to dispel notions they may have about the Cherokee people,” he said.

The Friends are expanding this year, and their intention is to become self sustaining. They are eager to help in their local communities, especially teaching younger people to appreciate and embrace traditional skills and culture.



CULTURAL DISTRICT AND DOWNTOWN UPDATES ATTRACT MORE VISITORS AND BUSINESS



Funds from an ongoing Foundation grant have changed the face of Cherokee’s Cultural District and downtown, and the results are helping people better understand the Cherokee’s rich heritage and culture.

Establishing a distinct, vibrant Cultural District was a major goal of the Heart of Cherokee initiative envisioned a decade ago. As a result, the major cultural attractions—Cherokee Museum, Qualla Arts & Crafts, Welcome Center, Oconaluftee Indian Village and others—are now surrounded by signs and banners that indicate their uniqueness.

The banners and signs were designed by a Cherokee artist and define the District through the use of both English and Cherokee syllabary. They are identical in color and size, and help visitors find their way into the District.

“We created seven Clan tower monuments with signage that explains the syllabary on each one,” said Damon Lambert, Manager, Greenway/Public Works. “They are beautiful, with lights that shine up into each one and syllabary cut into the metal.”



PHOTOS: CARMEN NATIONS

Establishing a distinct, vibrant Cultural District was a major goal of the Heart of Cherokee initiative envisioned a decade ago. That goal has come to fruition.



Other changes to the District include a new updated and clean look. Almost all electrical wires are underground, and benches and trash cans are placed in strategic locations. Pedestrian friendly signage replaced many local business signs, and all the signage has the same look and feel. All parking areas adjacent to US-441 are new and attractive.

“The Foundation grant helped us complete the streetscape project in the District,” said Lambert. “Without these funds it would have taken longer, and we probably would have needed to break the project into sections,” he said.

Today new, wider sidewalks set back from the road make a huge difference. The sidewalks include a landscaped buffer strip, improving the aesthetics and pedestrian safety.

Strong positive feedback from both local businesses and visitors indicates that the improvements are working, and Lambert notes that several store owners say business has improved as a result.

Meet the Staff



MONAKA WACHACHA

ma ni ka wa tsa tsa

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Administrative Assistant

Office/Staff Support

A beautification project in the downtown area horseshoe is also attracting more visitors. Several different funding sources helped shape this area, including a Foundation grant. Many building façades were redone and parking areas revitalized. Three solar trees that provide all the power for the Welcome Center are public reminders of the Cherokee’s commitment to reducing their carbon footprint.

A children’s play area and fountain also grace downtown. Water sprays up from the fountain, delighting children and adults who love to play in it in warmer weather.

“The end result of all these improvements is really pleasing,” said Lambert. “And we will be doing even more in the future to make things more pedestrian friendly, and providing places for more small businesses and artists,” he said.



CHEROKEE PRESERVATION FOUNDATION AWARDS GRANTS

Preserve. Enhance. Create.

The Cherokee Preservation Foundation has awarded 40 grants in their Spring, 2015, and Fall, 2015, grant cycle, awarding over \$4.2 million dollars and continuing its mission to improve the quality of life for the Eastern Band of Cherokee Indians (EBCI) and the surrounding region.

SPRING 2015 GRANT CYCLE

❖ Friends of the Great Smoky Mountains National Park ...	\$62,500.00
❖ County of Jackson	\$9,000.00
❖ Western Carolina University	
Distance & Continuing Education	\$232,873.00
❖ Sequoyah Birthplace Museum.....	\$15,000.00
❖ The Museum of the Cherokee Indian	\$19,800.00
❖ The North Carolina International Folk Festival, Inc.	\$13,555.00
❖ EBCI Tribal Historic Preservation Office	\$20,000.00
❖ Cherokee Historical Association	\$304,442.00
❖ The Museum of the Cherokee Indian	\$100,496.00
❖ Snowbird Cherokee Traditions	\$40,262.00
❖ Cherokee HOPE Center—BabyFACE	\$111,718.00
❖ Cherokee Central Schools.....	\$134,062.00
❖ EBCI Kituwah Preservation and Education Program.....	\$221,150.00
❖ Cherokee Indian Hospital Foundation.....	\$120,000.00
❖ American Indian Science and Engineering	
Society (AISES)	\$71,365.00
❖ Cherokee Children’s Home	\$400,000.00
❖ Watershed Association of the Tuckasegee River (WATR) ...	\$4,950.00
❖ The Land Trust for the Little Tennessee, Inc.	\$10,000.00
❖ The Land Trust for the Little Tennessee, Inc.	\$20,000.00
❖ Cherokee Children’s Home	\$20,000.00
❖ Cherokee Central Schools	\$21,735.00
❖ Sequoyah Birthplace Museum	\$525,000.00
❖ Tri County Community College	\$3,000.00
TOTAL.....	\$2,480,908.00

FALL 2015 GRANT CYCLE

❖ Cherokee Youth Council	\$97,870.00
❖ EBCI Cooperative Extension	\$89,942.00
❖ Western Carolina University Cherokee Studies	\$45,052.00
❖ Eastern Band of Cherokee Indians	
Division of Commerce	\$800,000.00
❖ Cherokee Historical Association.....	\$19,625.00
❖ Western North Carolina Regional	
Education Foundation	\$288,530.00
❖ Cherokee Central Schools.....	\$20,000.00
❖ Southwestern Commission	\$50,000.00
❖ Wild South.....	\$37,500.00
❖ Revitalization of Traditional Cherokee	
Artisan Resources	\$89,188.00
❖ Qualla Financial Freedom	\$9,000.00
❖ Museum of the Cherokee Indian.....	\$19,975.00
❖ Junaluska Memorial Site & Museum	\$36,476.00
❖ Western Carolina University.....	\$19,419.00
❖ Western North Carolina Nonprofit Pathways	\$80,450.00
❖ Chattooga Conservancy	\$9,500.00
❖ Bent Creek Institute at the North Carolina Arboretum ..	\$40,885.00
TOTAL.....	\$1,753,412.00

For further information on grant details, visit www.cherokeepreservation.org

GRANTS BY FOCUS AREA

