

### PRESERVING CHEROKEE LANGUAGE SUPPORTS



A Foundation grant that's helping preserve the Cherokee language is also helping Cherokee children learn skills that will serve them for life. For years the Foundation has funded building an app called Shiyo (hello in Cherokee). At its basic level, the app teaches Cherokee words and phrases; at the second level children are learning more complex language, including dialogue. The third level is now in progress and it will continue to build on previous levels.

"It's critical that Cherokee children learn our language because it's how we view the world, and that's only understood through our language," explained Catcuce Tiger, a teacher at Cherokee Central Schools. "Learning the language shapes the rest of their life, it helps them gain confidence and take pride in their heritage."

In fact, Cherokee Central School administration is so committed to preserving the language that language classes are required for graduation.

Creating and using the Shiyo app is also helping children learn vital computer skills. For most

### **CULTURE AND ECONOMY**

kids, using apps and online technology is part of their lives now, and it's an important way they learn, so offering the app online makes it easy to learn.

"All our students are tech savvy now, so creating this app makes them more motivated to use versity students helped at a Cherokee Heritage Day by demonstrating the app. Some language speakers in Snowbird and Robbinsville provided support, and many community members have volunteered too.

The Foundation grant

children can access it at home too.

"The Cherokee people have always known the value of education. Education helped us remain Cherokee and preserve our culture even in hard times. Now that we have the funding we're taking



it. It's free and you can download it from iTunes or an Android app store. You can also access it from our website, ccs-nc. org," said Catcuce.

Many people and organizations came together to help create the app. Cherokee Central Schools partnered with Kituwah, the language immersion school, and staff members did many of the language recordings. Western Carolina Uni-

also funds a cultural summer school program where children learn traditional crafts and games as well as using the app to learn language. The app is used throughout the school system, and advantage of using both traditional and nontraditional learning methods, including digital preservation. I'm grateful to our tribe, BIE, and the Foundation for helping our school system succeed."

### PRESERVING OUR PAST PRESERVES OUR FUTURE



Cultural preservation is a major focus of the Foundation. To achieve this goal CPF supports grants in three areas; expanding learning the Cherokee language, supporting leaders who are grounded in Cherokee core values, and helping develop culturally based youth leadership through youth empowerment.

Preserving the Cherokee language is central to Cherokee culture, providing a unique worldview that reflects cultural values. That's why CPF provides funding for several

programs that teach the language in Cherokee schools.

Other grantees are teaching children in a Cherokee language immersion program; others are helping Cherokee Central School students and community members learn more through high-tech apps. A decade-old consortium partially funded by the Foundation assure that new words coming into the language are meaningful to all three Cherokee tribes, EBCI, Cherokee Nation, and The UKB.

The Revitalization of Traditional Cherokee Artisan Resources (RTCAR) is a part of the Foundation. RTCAR seeks to restore traditional Cherokee balance between maintaining and using natural resources like river cane and clay.

Grantee Mainspring is helping preserve heritage farming as a way of life by supporting a lifetime farmer who is growing heirloom and heritage produce and meat.

"This farm is a great example of what mountain farming can be; we need local food sources," said Sarah Posey of Mainspring Conservation Trust. "The whole point is to help farmers who are trying so hard. I want them to be around for the long haul."

# GRANTEE MAINSPRING HELPING CONSERVE CHEROKEE HERITAGE FARM NEAR MURPHY, NC



Cherokee society historically revolved around farming and community gatherings. The spiritual context of those activities cannot be overstated with every community member participating on some level. Socializing and ceremonial gatherings always revolved around food grown by community members, creating a spiritual bond between tribal members as they celebrated, grieved or socialized together. This Cherokee belief continues today as many community members



engrain farming into their lives, which allows them to stay connected to their ancestors and land.

Lifetime farmer Harold Long is a member of EBCI; he learned his craft from his parents and grandparents on the

Qualla Boundary. Harold and his wife Nancy searched for many years for a farm that was isolated enough to provide heirloom and heritage seed saving without cross pollination.

In 2015 they pur-

chased a 32-acre farm bordered on two sides by Cherokee land. The farm includes good, flat land and prime soil, an important component for heritage farming. The Longs are growing organic heirloom vegetables





and breeding heritage poultry and swine.

The Longs are passionate about increasing access to heritage crop varieties and educating the community about the importance of local food production. For the past decade they have grown and saved seeds from the Cherokee Tribal Seed Bank. The Bank offers an annual seed give-away, providing some 800 Cherokee families with seeds for home gardens.

Mainspring Conservation Trust is helping the Long family receive a conservation easement via a grant from the Foundation. The easement will help them increase their capacity for seed saving that benefits the EBCI community and offers a model for Cherokee farmers.

"The Longs have an inspiring mountain farm operation that values organic production and heritage preservation," said Sara Posey, Hiwassee Programs Manager, Mainspring Conservation Trust. "We're pleased to help them conserve it, and grateful to the Foundation for helping us with those costs.

The Foundation grant covers some of Sarah's time to complete the conservation easement, including managing federal and state grants and moving the project to closing. Many other funders are involved in this project; Sara notes it takes many funding sources to put this type of project together.

Mainspring will apply for the easement purchase price from the Regional

Conservation Partnership Program (the new federal farm bill) and also request funds from North Carolina.

"We really want to save this prime soil and are working on getting an easement in perpetuity so the land will never be developed," said Nancy Long. "We hope to pass it along to our son and grandchildren who will continue growing heirloom varieties of corn, tomatoes and other vegetables, along with heritage chickens and a rare pig called a mulefoot pig."

Harold and Nancy grow several rare heirloom vegetables; Cherokee tan pumpkins, Candyroaster squash, Cherokee Trail of Tears beans and others. They use organic practices and save heirloom seeds.

"We all have to eat and we might as well eat healthy and in a manner that keeps our environment healthy. When Harold was growing up they grew their own food, foraged, and hunted—his parents raised 10 children and they all came up that way," said Nancy. "He's carrying on the Long family tradition of growing our own food and sharing it."

"The Long farm is a great example of what mountain farming can be, organic farming, and a heritage variety of chickens and swine that could go extinct. We need local food sources," said Sarah. "The whole point is to help farmers who are trying so hard to keep this tradition alive. I want farmers like these to be around for the long haul."

The Longs are passionate about increasing access to heritage crop varieties and educating the community about the importance of local food production.

### CHEROKEE LANGUAGE REVITALIZATION PROVIDES



Despite various assimilation strategies and immense funding efforts by the United States government to eliminate Native American languages, the Cherokee people have persevered through spiritual fortitude to sustain their language over several generations with limited financial resources.

The EBCI and the Foundation are now able to offer funding to strategic partners who are seeking new and innovative ways to preserve the Cherokee language. The EBCI Kituwah Preser-

## **ROOTS AND WINGS FOR EBCI**

vation and Education Program (KPEP) is a language preservation institute that seeks to sustain the Cherokee language by offering immersion classes to qualified Cherokee families. Currently, their program has dozens of children attending the institute and learning the language from birth through third grade.

Also, KPEP has developed other language support programs like language immersion camps, community-based language collaborations, and other offerings. A recent KPEP grant was funded to develop and archive Cherokee language materials.

Teachers typically determine which materials are developed and which are reviewed and approved by curriculum development professionals. Bo Lossiah, KPEP Curriculum, Instruction and Community Supervisor, notes that materials adhere to the common core prescription as much as possible.

"We look at the needed materials, decide what graphics are needed, and find what we need, either by scanning existing materials or creating them using local talent," said Bo. "Once we do this we start translating with the objectives by common core."

KPEP continues to

translate words, phrases, books, stories, and songs, as they've done for more than a decade. In some cases, KPEP translates some simpler materials, while working with other native speakers to solve complex language challenges.

"Grammar and semantics differ in both languages," said Bo. "Once the material is created or the concept is recreated we need for someone to hear it to assure that the meaning and purpose is accurate."

For example, Cherokee speakers cannot say, "Give me" the pencil, the ball, some water, a piece of paper, or the baby with









What is the price of a word? What is the price of lost knowledge? These words are spawned from spontaneity from our oldest speakers that have those moments in their deepest memories.

the same verb. "Give it to me" is very specific. In Cherokee part of the description is required. The directive is a concept not required in English.

Several books have been translated, and many more created in house. Some books are purchased, English removed and replaced with Cherokee. There is a bank of stories, and sometimes the stories are paired with a speaker and an artist. One such book is called "Why the Mole lives Underground."

Most of these materials (except books) are available in digital form through the Cherokee language search engine, siyo.brokentrap.com. Many access this central database, including the local paper One Feather, and second-language learners. Native speakers review and reference the database, sometimes suggesting spelling changes, more precise definitions, and grammatical usage.

Because the Cherokee language is alive, new words are created and

## CWY JSGI $\infty$ VJ Cherokee Syllabary

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G tsa	T tse	Ir tsi	K tso	J tsu	Ctsv
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€ ya	B ye	J yi	fi yo	G yu	B yv

Cherokee, North Carolina.

Eastern Band of the Cherokee Nation

Eastern Band of the Cherokee Nation Kituwah Language Revitalization Initiative P.O. Box 486 Cherokee, NC 28719



ranslations for Why the Mole lives Underground © 2017 Eastern Band of The Cherokee Indian

old words rediscovered frequently. Sometimes compound words work by combining two Cherokee words, but it depends on the context.

A consortium assures that new words are meaningful to all three tribes, EBCI, Cherokee Nation, and The UKB. Sometimes that means that a word has many possibilities, and all three tribes accept variations.

"The Consortium keeps the language unified. There are differences, but we know it to be One language, One blood, One power. We give each other clout and exchange research. We have researched historical language items and presented them to each other. Recently, the Reverend Bo Parris brought old Cherokee hymns to

discuss and affirm. Some of the songs are passed down orally and those were the only records kept until that day," said Bo.

Old words are identified through conversation, so consequently it's critical that speakers have the license to speak freely and candidly. If speakers were constrained to a classroom the knowledge would be limited.

"Ahage-Is the word "swaddle" for a baby. Had I not had a candid conversation with Jonah Wolfe, I would have never known. What is the price of a word? What is the price of lost knowledge? These words are spawned from spontaneity from our oldest speakers that have those moments in their deepest memories. We are blessed to acquire that consciousness," said Bo.





# RTCAR: REVITALIZING CHEROKEE ARTISAN RESOURCES FOR MORE THAN A DECADE



During the assimilation era, Cherokee people were forbidden to display any items with cultural context in federal buildings located on the Qualla Boundary. This was also an attempt to eradicate Cherokee worldviews by enforcing mandated Federal assimilation policies.

Noting artwork at the CPF offices, traditional Cherokee leader Jerry Wolfe stated, "We would be punished if we hung up anything cultural in buildings when I was younger". However, the Federal assimilation policies were unsuccessful because of the enduring nature and spiritual components that are intrinsic to Cherokee craftwork.

Seeking to support Cherokee artisan's efforts to continue cultural craft making, and with extensive community

imput, CPF helped create a program known as the Revitalization of Traditional Cherokee Artisan Resources (RTCAR). RTCAR is a grantmaking program that helps the EBCI restore the traditional Cherokee balance

between maintaining and using natural resources like rivercane, white oak, and clay. RTCAR is focused on basket making materials and associated dye plants, clay for potters, and materials for carvers.

When David Cozzo,



### RTCAR: (CONT'D)

PhD, Foundation programmer and Director of RTCAR first began working with the Foundation, few double weave basket makers were creating these complex baskets.

The Foundation quickly realized that as more and more artists took up basketry, natural resources would be stretched thin. In addition, development, agriculture and tourismall modern-day necessities—were taking their toll on the environment. As a result, shortages in quality river cane, and a serious blight impacting butternut, a dye plant for baskets, threatened the traditional way of life.

"At first the Foundation funded projects with Qualla Arts & Crafts, teaching people to create traditional art," said David. "But over the years it's expanded to include finding and preserving cultural resources like river cane and land care."

Today, with the assistance of grants from RTCAR, 20+ artists have been trained to create these beautiful baskets. Originally located at Western Carolina University in the Cherokee Studies Program, RTCAR is now part of the NC State University Cooperative Extension Service. Being a part of the extension service gives the program more visibility.

"To find and preserve these natural resources we must go further afield. We work with universities such as UT, NC State, and WCU," said David. "We also work with local schools, focusing on awareness, education, and cultural appreciation."

Although he works in the extension office, David is a programmer for the Foundation. He processes grants and requests funding from the Foundation Board.

"Any grant requested through RTCAR must have a positive impact on the EBCI," he said. "Potential grantees need to do their homework, and it's quite helpful if they can show us at least a 50 percent potential match, because that shows that the Foundation's money is being leveraged."

RTCAR projects sometimes take several years to fully realize outcomes, so two or more grants are not uncommon. Last summer Swain Coun-



ty Arts Center received a grant from RTCAR to conduct a traditional Cherokee arts camp. More than two dozen children in grades 3-5 participated; 60 percent of the children were Cherokee.

The Summer Arts Camp was a huge success, and the Arts Center has applied for another grant to conduct a weeklong camp this coming summer.

"Our summer camp was so much fun, and everyone learned many things about the rich culture of the Cherokee people," said Rachel Lackey, Director, Swain County Arts Center. "Our students enjoyed learning native dances, some language, including their own Cherokee names, making baskets, and learning printmaking. On the last night we all enjoyed a traditional meal prepared by the Native American Indian Women Association. We hope this can become an annual event."

RTCAR is a grantmaking program that helps the EBCI restore the traditional Cherokee balance between maintaining and using natural resources like rivercane, white oak, and clay.

### **ENVIRONMENTAL PRESERVATION ENHANCES CHEROKEE'S**



### SENSE OF PLACE

A sense of place is one of the Cherokee peoples' core values, which is intrinsic to preserving and protecting the environment. Environmental preservation is a funding area that CPF addresses on several fronts. Using best environmental management practices, CPF supports land and resource use that assures environmental sustain-

ability including energy efficiency, using alternative energy sources, and recycling efforts. CPF encourages green businesses that also create jobs and revenues on the Qualla Boundary, while also working with partners to improve water and air quality throughout the region.

Protecting and growing native Cherokee plants is also part of the CPF's strategy. We are helping fund a longterm sustainable ramp harvesting study that will hopefully mean our people can once again harvest ramps on native land which is now part of the Great Smoky Mountains National Park.

Teaching our youth and adults about the importance of the environment is the last prong of our environmental initiative, but perhaps the most important. That's why CPF funded a grant to the EBCI Natural Resource Program that provided cold frames, bat houses and more to help the Jessie Owle Dugan greenhouse educate more people about raising their own produce in small areas. By providing funding to projects focused on environmental issues, we honor the Cherokee core value of sense of place.

## BAT HOUSES, BEEHIVES, RAISED BEDS, AND COLD FRAMES KEEP ON GIVING



The Jessie Owle Dugan greenhouse and nursery is a thriving facility owned by the EBCI. The greenhouse was created to supply locally sourced plants for tribal programs and individuals. Since its inception three years ago, many Cherokee adults and children have learned about native plants and received fruit trees and berry bushes for their homes.

In April, in honor of Earth Day, the facility gave away blueberry bushes and sold fruit trees.

In the fall of 2016. the Foundation awarded



a very specific grant to the EBCI Natural Resources Program. The grant request included funding to purchase cold frames, raised beds, demonstration beehives, and bat houses!

"All these materials were put to good use last year and they keep on giving," explained David Anderson, Tribal Horticulturist. "And we

have a lot of fun teaching both children and adults about how to use all these things."

About 30 raised beds were purchased and planted with peppers, to-





traditional foods. These were used to show adults and children what could be done with a small area.

"Incorporating the raised beds helped us show elders and disabled people that they can still garden, and they don't have to bend over that much," said David.

"We also held Cherokee language lessons in the gardens for kids from Kituwah Academy from kindergarten up," he said. "Several Cherokee kindergarteners harvested huge tomatoes during one educational session—seehuge smiles on their faces was a delight."

This year the raised beds are being used to grow traditional foods such as ramps, sochan, creasy greens, and tobacco. David is working with Joe-Ann McCoy of the NC Arboretum Germplasm Repository to help determine what plants are most needed to build up the seed bank that's located at the repository.

Eight mini cold

frames purchased with grant funds continue to be used for traditional tobacco beds. The seeds from these plants are stored and distributed to the Tribe; they are also put in the seed bank.

The cold frames and raised beds were also used for a special project

through an Adult education PERO program. Part of the program was a Mothertown healing project created for people who are recovering addicts trying to build new skill sets and reintroduce themselves into the community.

Working with the Tribe's Fish and Wildlife Program, some 50 bat boxes were distributed to Tribal members on Earth Day last year. Each box included the address of the person receiving it so Fish and Wildlife staff members can document and use the information for research purposes.

Staff members at the greenhouse used the eight beehives purchased with these grant funds to teach people how something simple like bee keeping can be fun and environmentally responsible. The hives aid in pollination and also held educate about valueadded products.

"We suited up some children in beehive suits and took them to see the bees last year. The kids love it!" said David. "We are also partnering with the Smoky Mountain Beekeepers Association, and soon we'll have some Cherokee honey for sale in Harrah's. They will also use the product in their banquet halls."

"Incorporating the raised beds helped us show elders and disabled people that they can still garden, and they don't have to bend over that much," said David.

# SUSTAINABLE RAMP HARVESTING METHODS YIELD PROMISING RESULTS—MAY ALLOW HARVESTERS BACK ON NATIONAL FOREST LAND



For generations the Cherokee people gathered ramps—a native plant like an onion from traditional family plots until many of those plots became part of the Great Smoky Mountains National Park (GS-MNP). The GSMNP placed a ban on ramp harvesting which meant that many Cherokee family plots were no longer available.

For more than a decade, the Foundation has funded projects that work to establish a healthy ramp restoration population on Tribal grounds. Several grants were awarded to continue the studies. Some studies included gathering seeds from local populations in traditional



By showing (the Great Smoky Mountains National Park) that our harvesting methods are sustainable, we hope they will allow native people to harvest once more on national forest land.





Cherokee gatherings places such as the Park and Nantahala National Forest and saving them to propagate plants for an intensive repopulation program using those local seeds.

A recently completed grant from the Foundation to Bent Creek Institute, a facility housed at the NC Arboretum, is yielding excellent results. Taking seeds from traditional Cherokee ramp collection sites, the seeds were planted in special pollination cages at Cherokee Central School. The emerging plants were pollinated by blue bottle flies, which proved to be just as effective as using bees.

To keep the plantings pure, controlled pollination regeneration cages were used. These are screened cages over a metal frame. Each cage was planted with a separate population of ramps seeds. When the plants matured they produced seeds that were stored at a Cherokee seed bank located at the NC Arboretum Germplasm Repository, and the seeds were replanted over five years.

"We were so pleased with this project; survival rates were above 95% for all five cages for five years," explained Joe-Ann McCov, former director of the Germplasm Repository at Bent Creek Institute. "And growing the ramps at the school gave teachers the opportunity to educate students about

vested sustainably using traditional Cherokee harvesting methods (taking only the white tips of the plant and leaving the base and roots).

"We've been meet-



Sotsvna Sochan Rudbeckia laciniata

ramps, what they are and their importance to the Cherokee people."

Recent nutrient panels conducted on ramps show they are incredibly nutritious; so much so that they may be added to the Cherokee Central School's lunch program. They are excellent to use to fight off flu and viruses.

The plants harvested this past year were haring with the Great **Smoky Mountains** National Park (GSMNP) staff for awhile now, and by showing them that our harvesting methods are sustainable, we hope they will allow native people to harvest once more on national forest land," said Joe-Ann.

Joe-Ann McCoy certainly has the credentials to help reopen the GSMNP to ramp harvesting by the Cherokee people. With a degree from UNC Asheville in conservation, a masters from Clemson University in plant pathology and plant chemistry, she also has a Ph.D. in the National Park area. She was formerly with USDA as a national medicinal plant recruiter and worked with many native tribes.

Working closely with the Cherokee, she started the Cherokee seed bank at the Arboretum. She's now been working with the Cherokee for more than a decade doing research studies on sochan and ramps.

"To prove that the Cherokee harvesting methods are sustainable takes a lot of work and time," she said. "We've worked for three years doing a scientific study with a control group, and this year we will have the data we need to publish. We are looking at a few peer-reviewed journals that may publish this."

Joe-Ann is working with a statistician at Clemson University, and they will publish the article together. Once the article is published, Joe-Ann says it can be used by other native tribes who use these plants to allow them to harvest on national forest land.

### EMBRACING CHEROKEE VALUES

"We were taught to love and to take care of each other."

Walker Calhoun, EBCI tribal elder

Cherokee Preservation Foundation's (CPF) strategies were shaped by the cultural values endorsed by members of the Eastern Band of Cherokee Indians in the Vision Qualla initiative of 2004. These values are being utilized within CPF's strategic plan and program efforts. By practicing the core values, the Cherokee people can surmount many crises, while continuing to prosper as a community. The Cherokee values are:

Spirituality; is a Cherokee lifeway, creates a bond among Cherokee people in good times and bad, and is a source of hope.

**Group Harmony** in community and kin relationships; freely giving time, talent and treasures.

Strong Individual Character; to act selflessly with integrity, honesty, perseverance, courage, respect, trust, honor and humility.

Sense of Place; acting as good stewards of the land, making a connection between the land & tribal identity.

**Honoring the Past** by honoring Cherokee ancestors and elders, learning from past tribal decisions, and embracing tribal identity.

Educating the Children by providing values-oriented education and recreation, and by being strong role models.

Sense of Humor lightens pressure in serious situations, which helps people make good decisions when addressing adversity.

Each story in this annual report reflects one or more of these Cherokee values.





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### FUNDING PROJECTS THAT BRING MORE PEOPLE AND



### **BUSINESS HERE**

Economic development is the engine that fuels many different initiatives; it is one of the Foundation's important funding focuses. CPF funds several different programs that are increasing visitation to Cherokee; this creates more jobs and brings more business to Qualla Boundary.

Supporting a comprehensive strategic plan for the Museum of the Cherokee Indian in partnership with the Tribe assures we are on the right path with a thorough plan. The Museum has implemented many programs recommended in their plan, including enhancing the visitor experience with the Cherokee Friends initiative.

Preserving an ancient craft such as pottery making is important for both cultural and economic reasons. The number of potters in Cherokee is declining, so the Foundation funded a pottery festival that not only helped potters sell their work, but also focused on helping them grow their businesses. The festival also attracted youth and adults who want to learn to make pottery, and pottery classes are ongoing.

The Foundation also funds programs that help youth prepare for high-tech jobs and follow their dreams. A great example of this is the funding for the Shiyo app that teaches children the Cherokee language in a high-tech way, grounding them in the Cherokee way as they build careers and businesses.

The goal of all these workforce and economic development programs is to create 21st century jobs that keep our people here and bring them back.

### MAKING THE OLD NEW



The Cherokee Historical Association (CHA) is a key partner in the town's effort to encourage visitors to stay multiple days for cultural based experiences. CHA operates the Cherokee drama "Unto These Hills", which is a time-honored story of the Cherokee people from 1780 to now. The play has run for nearly 70 years, entertaining some six million people. About a decade ago the play changed, but today, thanks to a Cherokee Preservation Foundation

# Cherokee Historical Association (CHA) receives grants to bring back original drama, make new "old" Cherokee products for children

grant and other funding, CHA has brought back the original production with updated themes.

The Kerman Hunter script, updated for cultural norms and extra drama, is being performed live under the stars, at the Mountainside Theatre.

After numerous community interactions in the spirit of Group Harmony, CHA developed a new plan for the play. "There was a lot of pent up demand for the old script but going back to that was a much bigger production, more expen-



### MAKING THE OLD NEW



Initially the drama was for the most part about culture, but today there is also a very real human rights issue. There's a critical lesson to be learned about discrimination from the Cherokee story.

sive with more actors and upgrades on lighting and costumes," explained John Tissue, Executive Director, Cherokee Historical Association.

The new "old" script is more of a pageant, with an updated history from the 1940s. The script changed the way men talked in the show, and costumes were totally revamped to bring the pageant more in line with current production values. The results are clear; attendance is up over previous years.

"These dramas are works of art that are never finished, but for the most part it's done now. We will continue to work on costumes and special effects, and the drama will continue to evolve," said John.

There's another really important reason the pageant reverted to the original script. Initially the drama was for the most part about culture, but today there is also a very real human rights issue. There's a critical lesson to be learned about discrimination from the Cherokee story. The Cherokee people know what happens when walls are built.





### **CREATING NEW "OLD" PRODUCTS FOR TOURISTS**

"We have a lot of great employees who only work six months a year during tourist season, so if we could come up with a way to help them earn off-season revenues, we wanted to do that."

CHA is also providing visitors with cultural offerings that are authentic and affordable. The idea of building items such as pea shooters, tomahawks, slingshots and bow and arrows is nothing new to the Cherokee people they've been building these real tools for centuries. But as demand for these toy products loved by children increased, Cherokee gift shops were ordering from suppliers outside Qualla Boundary. CHA began thinking how they could bring production back home.

The idea was first noted in the latest CHA strategic plan, and production is now happening in Cherokee.

"The idea of manufacturing these products here originated because we wanted to keep more employees working year round," said John. "We have a lot of great employees who only work six months a year during tourist season, so if we could come up with a way to help them earn off-season revenues, we wanted to do that."

A manufacturing facility in an old storefront is now producing products using natural materials available on the boundary. River cane, peas, and mountain laurel wood are turning into pea shooters, slingshots, and bows and arrows perfect for children's play toys. Two fulltime employees make these products with the help of several part-timers.

Each product is branded with information matching the Tribe's branding and includes a message about how the product was made and

how it was once used. Local Cherokee gift shops are selling these items, and a couple of gift shops who focus on traditional Cherokee crafts outside the boundary also carry them.







## SUPPORTING LOANS FOR FAMILIES IS GOOD



The Sequoyah Fund in Cherokee lends about \$1 million each year to Cherokee entrepreneurs, both new and existing businesses. Some of those funds come from annual grants from the Foundation—we are proud one of our recent grants supported 11 different loans to EBCI members.

"Last year 51 percent of our lending came from Foundation funds. If it weren't for the grants we

### **FOR BUSINESS**

receive from the Foundation we would not be able to lend at this level," said Hope Huskey, Associate Director, Sequoyah Fund. "We are fortunate to not have caps on our lending. We've funded every viable business that has come to us meeting our lending standards."

Hope notes that loans cover most business expenses except for real estate, including equipment, working capital, renovations, furniture, and payroll. Recipients must provide exactly what they are purchasing, and Sequoyah Fund require cash flow projections and proformas.

Sarah Martin Ganilla and her family are recipients of more than one Sequoyah loan, and the one recent loan helped Sarah purchase Qualla Security. The spirit of entrepreneurship runs in the family. Sarah's mother Nancy Martin started a casket company, working with the respected Pendleton company to create casket linings using their materials. Her brother opened Long House Funeral

Qualla Security started with Sarah's father in 1991. Her dad, Bruce Martin, Sr., grew the business; at one point the company handled security for all the Federal buildings in North Carolina.



Sarah Ganilla and three of their armored van employees. To the left is Tim Christian and to her right is Andrew Locust and Tim Mills.

Home, the first one in Cherokee.

Qualla Security provides armed and unarmed guards and armored van services throughout Western North Carolina. Most of their business is within Qualla Boundary, and includes security at the hospital, the casino armored vans, and working with the Tribe.

Sarah now has 100 percent ownership of the business, but her mom is very supportive and continues to help her. Sarah works another fulltime job at Kituwah, the Cherokee language immersion school for Cherokee children.

"In a couple of years, I will fully take over the business. This \$60,000 loan I recently received came from funds the Foundation granted to Sequoyah Fund. The loan covers a new office building and a garage for our armored vehicles. Both the garage and the office are on my property within walking distance of my home. This gives me better control over the business and I can oversee it more closely," she said.

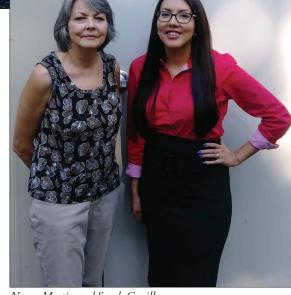
Qualla Security started with Sarah's father in



1991. Her dad, Bruce Martin, Sr., grew the business; at one point the company handled security for all the Federal buildings in North Carolina.

"I grew up in the security business working as a filing clerk at age 12, I also worked with my mom on payroll," said Sarah. "But when my dad became ill we scaled the business back, focusing on helping him. He passed away, and I am determined to grow the business again and earn back those Federal contracts."

Under Sarah's parents, Qualla Security was quite successful. Her father earned the Southeast region minority business of the year award, and



Nancy Martin and Sarah Ganilla

Sarah went to Washington, D.C. with him to accept it.

"This was something my mom and dad built from the ground up. I

want to continue to build it to honor them. I'm excited to be part of it, especially being a female and a Native American minority," she said.

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The Museum of the Cherokee Indian is serious about strategic planning because they see the results in their bottom line. They began with a plan in 2004 that resulted in increased cash flow and many new initiatives. In 2014 a new director arrived, and a new five-year plan was in place by early 2015, thanks in part to a grant from the Foundation.

"We contracted with ConsultEcon from Boston; they've worked with more than 700 museums around the country, especially in locations where casinos were introduced. We knew how good they

# FOUNDATION GRANT FUNDS HELP MUSEUM **IMPLEMENT PLANS, GROW PROGRAMS**

were because we worked with them in 2004," explained Barbara Duncan, Education Director for the Museum. "We were able to coordinate our planning with Cherokee Historical Association and the Tribal Archives Project, who also worked on plans."

ConsultEcon staff members conducted extensive research, combing through financials, spending time in the town, and interviewing people to tailor the plan to the Museum's needs. Museum staff provided extensive input; the entire process was a lesson in group harmony, a Cherokee core value.

"One of the first things they told us was that we needed to enhance the visitor experience," said Barbara. "Our visitors told us clearly they wanted more value for

the money. We started a free storytelling program with EBCI Beloved Man Jerry Wolfe that proved to be very popular." (Jerry Wolfe passed away earlier this year).



### MUSEUM (CONT'D)

Another popular program that provides more value to visitors is the Cherokee Friends initiative. Cherokee Friends had operated in the past, but the program ended a few years ago. With its revitalization, select tribal members now dress in traditional clothing, and serve as cultural specialists around town. In the first year of the program, each Friend received a clicker, clicking when they interacted with visitors. The first year the count was around 70,000 contacts; in the second year that jumped to 85,000 contacts.

"We sent our Friends to offsite festivals to tell more people about Cherokee. They help spread knowledge about our community and people. They appear at special events, at the drama Unto These Hills, at Qualla Arts & Crafts, and they help us with visiting programs when groups come to the museum," said Barbara.

There are currently five Friends; Mystical Armachain, Sonny Ledford, Richard Saunooke, Jarrett Wildcatt, and Michael Crowe, the manager.

All of them have gone through thorough training, and they all bring different talents. Their special skills include making wampum belts, moccasins, twined bags, 18th century clothing, pottery, flute playing, and more. They demonstrate primitive skills like making fire by friction, tell stories, make music, and dance for visitors.

"Our Friends are on the front line of education. What they do is authentic. It's great to have funding for Cherokee cultural interpreters of this caliber to interact with the public," said Barbara.

Another important recommendation in the latest strategic plan involved hiring a fulltime genealogist, and Robin Swayney is now on board. Many people come to Cherokee because they have a family story. Some have relatives they want to learn more about. The genealogist speaks to visitors during a free, 20-minute consultation and directs them to the Tribe to pursue enrollment, if they want to find out if they are eligible. She also conducts



additional research on a fee basis and works with the archival program.

"A specific part of our strategic plan that the Foundation funded was to help us improve our level of technology. We now have new technology in our permanent exhibit, including a new audio tour in three languages, English, Spanish, and German. Our lobby technology is also updated with touch screen computers, so visitors can learn more about the Museum and the town," said Barbara.

"The Museum of the Cherokee Indian is all about the mission and preserving our culture, but we want to be selfsupporting where possible. Some 75 percent of our budget comes from earned income, including museum and store sales. Most museums receive 30-50 percent of their annual funding from state and Federal government, and foundations. It's rare that a nonprofit generates this much funding inhouse, and we want to continue to build that."

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# POTTERY FESTIVAL RAISES AWARENESS, HELPS ARTISTS **INCREASE REVENUES**



Few crafts are more authentic and functional than Cherokee pottery; pottery is an important cultural skill. It's also important that Cherokee artists learn not only how to make pottery, but how to sell their products and grow their businesses. That's the purpose of a recent Foundation grant to Sequoyah Fund, who in turn is funding three different festivals this year. The first festival, a pottery festival, took place last April, a fashion show including custom designed fabrics occurred in August, and a basket festival happens later this year.

"Our pottery festival's theme last April centered around Kananesgi, which means spider in Cherokee," explained Hope Huskey, Associate Director, Sequoyah Fund. "The spider brought fire to the Cherokee people, he used webbing to weave a bowl which was really ingenious. It's the same way with our artists, they are always looking for



ingenious ways to create new things."

The pottery festival brought the entire pottery community together—there were 12 potters in attendance. All potters set up tables and sold their wares; one potter sold out! The night before the show a local art collector and small business owner visited the potters, looking at their displays and helping them better showcase their art. Many artists learned how to draw people in and com-



PHOTOGRAPHY: BEAR ALLISON

municate more effectively with the public.

During the festival, there was a fire pit firing demonstration, and each potter brought a pot to fire above ground. Most of the potters were doing demonstrations at their tables. Barbara Duncan,



education director at The Museum of the Cherokee Indian, spoke about the history of Cherokee pottery and relayed cultural stories. A women's organization sold Indian dinners.

Tara McCoy is an accomplished potter. She

"I'm trying to get more people interested in making pottery, a lot of our elders have passed on and there just aren't many people doing it anymore." attended the festival and sold a couple of pieces. She also teaches pottery classes.

"I'm trying to get more people interested in making pottery, a lot of our elders have passed on

and there just aren't many people doing it anymore. My people have always done it and it's a skill we don't want to lose."

Tara taught a class recently and plans another soon. She limits the number of people attending so everyone gets individual attention. Everyone is welcome to attend the classes.

As part of the festival, several potters came together to investigate

digging their own clay, so they can begin from the source and finish the entire process. The group has requested permission from a local landowner to dig clay; they hope that can happen soon.

### **CREATIVE FASHIONISTAS!**

Last August more than two dozen artists showcased their fashion sense at Joyce Dugan Cultural Arts Center at a fashion show. All the artists designed their own fabrics.

The items included clothing, accessories, shoes and more made or sourced from local vendors. The looks ranged from traditional to contemporary. Several people

sold their creations; some ordered custom fabric. The ladies at Sew Tsalagi in Cherokee entered many pieces; several young people who take sewing classes through the 4-H program also participated.











### CHEROKEE PRESERVATION FOUNDATION AWARDS GRANTS

The Cherokee Preservation Foundation awarded 41 grants in their Spring, 2017, and Fall, 2017, grant cycle, awarding over \$5.8 million dollars and continuing its mission to improve the quality of life for the Eastern Band of Cherokee Indians (EBCI) and the surrounding region.

### CHEROKEE PRESERVATION FOUNDATION

### **Grant Making Totals**

Fall 2002 through Fall 2017 Grant Cycles



1,304 proposals were received for a total request of \$119,819,519



1,007 grants were awarded for a total of \$83,519,956

### **AREAS OF FOCUS:**



Cultural Preservation — 529 grants = 52%



Economic Development/Employment Opportunities -282 grants = 28%



Environmental Preservation — 196 grants = 20%



Of the 1,007 grants, 558 (55%) went to EBCI institutions/projects and 449 (45%) went to EBCI/regional collaborative projects.

### **MONIES**

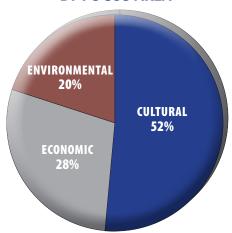


Of the total \$83,519,956, 76% went to EBCI institutions/projects and 24% went to EBCI/ regional collaborative projects. All EBCI/regional projects have direct impact on tribal members or tribal programs.



Every \$1 given by CPF has been matched by \$1.46. either by secured funds/grants, in-kind or leveraged resources, making our total contribution to the area \$203,092,978.

### **GRANTS BY FOCUS AREA**



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



CHEROKEE PRESERVATION FOUNDATION 71 John Crowe Hill Road, Cherokee, NC 28719 828/497-5550

### **SPRING 2017 GRANT CYCLE**

FDCI Vituariah Duasawatian and Eduastian Duasus	
EBCI Kituwah Preservation and Education Program	
Big Cove Women's Group Revitalization Project	
Big Y Community Free Labor Group	
Museum of The Cherokee Indian	
Cherokee Central Schools	
Cherokee Historical Association	
Ray Kinsland Leadership Institute	
EBCI Enterprise Development	
Qualla Arts and Crafts Mutual	
Asheville Art Museum	
Stecoah Valley Arts, Crafts and Education Center	
Snowbird Cherokee Traditions	
Graham Revitalization Economic Action Team (GREAT)	\$8,690.00
Western Carolina University	\$8,000.00
Highlands Biological Station	\$19,000.00
Mainspring Conservation Trust	\$10,000.00
Western Carolina University Cherokee Studies Program	\$45,267.00
Swain Art Center	\$8,000.00
Jones-Bowman Leadership Award Program	\$206,561.00
Cherokee Boys Club	\$156,500.00
Friends of the Great Smoky Mountains National Park	\$106,800.00
The North Carolina International Folk Festival	\$19,700.00
Sequoyah Birthplace Museum	\$20,000.00
The Sequoyah Fund	
TOTAL	
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TOTAL	\$3,308,836.00
FALL 2017 GRANT CYCLE EBCI Division of Commerce	\$3,308,836.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00
FALL 2017 GRANT CYCLE EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$883,000.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00 \$20,000.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00 \$20,000.00 \$40,885.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00 \$20,000.00 \$40,885.00 \$7,500.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00 \$20,000.00 \$40,885.00 \$7,500.00 \$341,550.00
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FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00 \$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00 \$20,000.00 \$40,885.00 \$7,500.00 \$341,550.00 \$85,450.00 \$99,062.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$883,000.00 \$70,115.00 \$30,250.00 \$130,900.00 \$139,535.00 \$145,000.00 \$7,193.00 \$17,448.00 \$20,000.00 \$40,885.00 \$7,500.00 \$341,550.00 \$85,450.00 \$99,062.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00  \$883,000.00  \$70,115.00  \$30,250.00  \$130,900.00  \$139,535.00  \$145,000.00  \$71,193.00  \$20,000.00  \$40,885.00  \$75,500.00  \$341,550.00  \$85,450.00  \$99,062.00  \$303,600.00  \$71,793.00
FALL 2017 GRANT CYCLE  EBCI Division of Commerce	\$3,308,836.00  \$883,000.00  \$70,115.00  \$30,250.00  \$130,900.00  \$145,000.00  \$7,193.00  \$17,448.00  \$20,000.00  \$40,885.00  \$7,500.00  \$341,550.00  \$85,450.00  \$99,062.00  \$303,600.00  \$71,793.00  \$169,165.00