



THE CHEROKEE PATH

GWYSGAŴSŴŴ

ECSIUT's Quarterly Newsletter

October 2012 Issue 1, Volume 18

Proud of My NATIVE AMERICAN Heritage

15TH ANNUAL
NATIVE AMERICAN INDIAN
FILM & VIDEO FESTIVAL



Letter from the Editor: Evelyn Morales



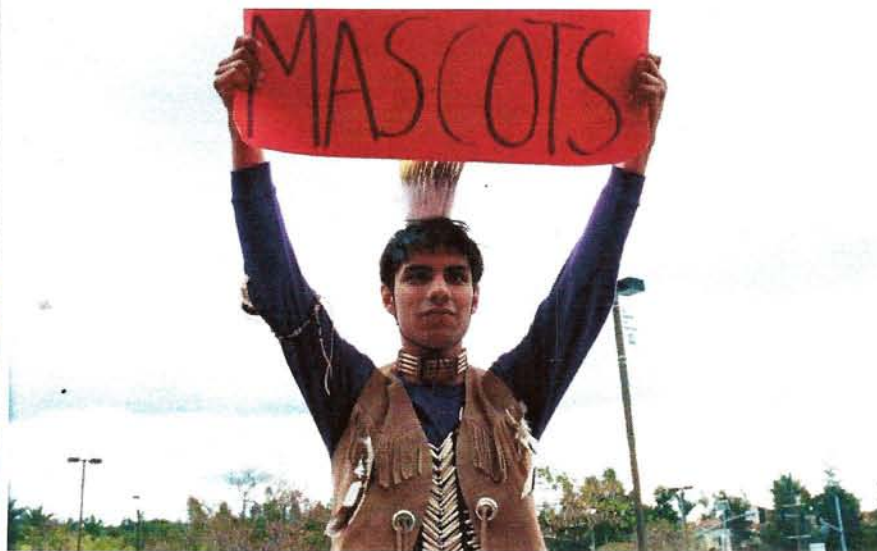
I am excited to have this opportunity to edit a newsletter so rich in Indian culture on both a local,

regional, and national level.

Providing information on local events that acknowledge and celebrate the Eastern Cherokee, Southern Iroquois and United Tribes of South Carolina is a privilege and I regard it as such.

The month of October is Native American Heritage Month; I can't think of a better time to embark on this editing journey. May "the path" rise to meet you!

Native American Indian Film Festival Continues Storytelling Tradition



A scene from MASCOTS a film by Scott Hartman

by Sara Robins

For thousands of years, storytelling was a primary means of education for Native American cultures. From sharing family history to passing along the most effective fishing techniques, it was all passed from one generation to the next through stories. Will Moreau Goins continues this tradition through his annual film festival. "I want to share the storytelling, introduce people to Native American culture, ancient and contemporary," says Goins, who is the chief of the Cherokee tribe of South Carolina. "This is an important annual project of the Eastern Cherokee, Southern Iroquois & United

Tribes of South Carolina."

Although this Film Festival has experienced cutbacks in these tough financial times, yet this twelfth year still brings a stellar collection of films to celebrate National Native American Indian Heritage Month. Celebrating 15th years, Dr. Will Moreau Goins (Founder/presenter/curator) and the Cherokee Indian Tribe of South Carolina will present some of the best and newest films and videos that bring to life Native American Indian heritage, culture, history, current issues, and talent. This community-based event aims to present the richness and

Letter from the Chief:

Will Moreau Goins, Phd.

"Ooh lee hay lee sss dee Oh way nuh suh"



The ECSIUT begins this autumn season of 2012 with optimism for an improving infrastructure and lots of work ahead. Already we have renovated our ECSIUT web site with the great help of a volunteer Charles Elliot, whom we owe a great thanks to. The new site looks more professional and is loaded with updated information and better design elements. We really appreciate all the efforts he has made to get our site more user friendly and informational. We are still working on it's expansion and development and will continue to do so until it is complete. We gladly please with locating a NWE Newsletter Editor and Welcome Evelyn to our community news. In our newsletter we try to present you the latest news on Cherokee and the Natives of South Carolina and information from around the United States that are of interest to our Natives people in this state.

As always, there is much to report on CMA American Indian Advisory Committee, at the state level and the new candidates with State Recognition include "Sumter Band of Cheraw Indians." As I sit on the State Recognition Committee. There was meetings during this last quarter and everything from SC Repatriation Project to voting for a Chair of the Advisory Committee was on the agenda.

In addition the upcoming events and meeting with the IPSC, Interfaith Partners of South Carolina that I was recently placed onto their Executive Board representing the Native American Indian faith based communities in SC, and also I was elected to Chair the McKissick Advisor Council for 2013. So one can image how busy I am with meetings and coordination efforts on behalf of ECSIUT and the tribal members.

The USC-L Native American Indian Studies program opened their Center, becoming the ONLY Native American archive devoted to Native Americans in the state! Congratulations' to all who were involved. I represented our Tribal community in their opening ceremonies. All the Native American Indian leaders offered comments at the podium during the ribbon cutting event.

The move of the Nickelodeon Theater to the historic Fox Theater on Main, was also an exciting part of this quarter. ECSIUT hosted the retrospective film "Smoke Signals" at the old Nickelodeon Theatre, since this was one of the first films we brought to the NIK 15 years ago. This was a great look back in preparation for the move to the new facility.

Back to school and back to our busy time of the year... The Harvest Season begins and I bounce back to life! I rest during the heat of the summer (trying to keep cool), but with the first stirrings of the Harvest and Autumn on the horizon, I come back to an energetic schedule. Cooler temperatures and the peaceful hours of darkness fuel my desire to study and meditate. Cherokee Fall Festival, and the Cross Roads Indian Community Homecoming Harvest Celebration, The Selugada Celebration at Hagood Mill in Pickens.....tis a busy season For today, I wish you all a Blessed Harvest Season and many blessings on this Autumn Season and beginning of Winter and the Winter/Christmas Celebrations. We have lots of upcoming tribal events, note them throughout the newsletter, mark your calendar and plan to come out for a fun time. Oneh!

I Remain

Dr. Will Moreau Goins, CEO
Chief of Cherokees of SC-ECSIUT

Our new mantra for Eastern Cherokee, Southern Iroquois & United Tribes of SC and the Cherokee Indian Tribe of SC has to become "more than just statewide tribal organization" and as our organization moves forward you'll see the Cherokee Tribe of SC expanding in three crucial areas: exhibition, education and Tribal member services.

This is quarterly publication of the Eastern Cherokee, Southern Iroquois and United Tribes of South Carolina, Inc. (ECSIUT) aka "Cherokee Indian Tribe of South Carolina, Inc.-ECSIUT" is State Recognized under the SC Code Section 1-31-40 (A) (7)(10), Statutory Authority Chapter 139 (100-111) and obtained this status on February 17, 2005. The Eastern Cherokees Southern Iroquois and United Tribes of South Carolina, Inc. is based in Oconee, Greenville, Newberry, Pickens, Richland, and Anderson Counties and is headquartered in Columbia. ECSIUT received official State Recognition as a group. A statewide organization, the Cherokees of South Carolina-ECSIUT is a 501(c) (3) Tax-exempt Charitable organization and all contributions by individuals and corporations are deductible. ECSIUT is organized to preserve, present, protect and document Cherokee history and other Native American Indian tribe's cultures and individuals, material culture, historic buildings and folkways in South Carolina.



FILM FESTIVAL CONTINUED from cover

variety of Native American cinematic expressions, as independent filmmakers share their unique dreams and concerns, as well as those of their varied communities, through the art of the moving image.

The Native American Indian Film and Video Festival, in its 15th year, aims to showcase films from indigenous cultures around the world. "We're telling our story our way," Goins says.

For the first year in the New Nickelodeon Theatre (former historic FOX theater) films will be shown at three Columbia locations including the Tapps Arts Center and the Conundrum Music Hall.

The festival, which starts November 1st and continues through Nov. 6th, includes documentaries, feature films, shorts, student films, Sifi short, music documentaries and music videos. ECSIUT hosts the festival each year during Native American Heritage Month. "One of my goals throughout the years has been to calm stereotypes created and perpetuated from Hollywood cinema," he says. "I want to reconfigure what people think of as a Native American."

The idea for the festival began in 1997 after Goins attended the National Congress of American Indians National Convention in Myrtle Beach where "Naturally Native" was shown .Several films were featured there, and Goins, who's a filmmaker, thought Columbia should have something similar. Valerie Redhorse, the filmmaker, was there and He asked her if ECSIUT could bring that film to Columbia for a screening. The first Film Festival in 1998 featured "Naturally Native" and "Smoke Signals" He formed a partnership

with the Nickelodeon Theatre, and the festival has grown every year since.

Goins says most of the films at the festival are those that the mainstream media has never paid attention to. He hopes to bring more attention to the films, as well as give people a chance to see Native American and other indigenous cultures through this medium.

"This gives people an authentic experience of meeting a Native American through a cinematic

window," Goins says. Goins says seeing films made by indigenous cultures can be a valuable tool for students in learning what this culture is really like. Goins says there's a tendency for people to want to keep Native Americans "in a time capsule." But the festival is not just about preserving ancient traditions; Goins also chooses films that share new stories. "We are an ancient people, but also a contemporary people," he says.



Goins says the festival is about making sure stories are always shared. An International known Storyteller, Goins says, "I want people to continue sharing stories," he says. "People are using this medium to tell the same ancient stories and to pass on new ones."

Filmgoers will be handed a voting card upon entry and asked to vote

for the one film they feel should win. Votes are tallied at each participating cinema and submitted to festival headquarters where the winner will be announced.

Local filmmaker, Antara Brandner's will be on hand for the screening of her short ""Voices of the Amazon and Beyond" which takes us to the

Brazilian natives. Highlights of the festival include: MASCOTS is a coming of age story about Ben, a college student, who is part Native American and desperately wants to be seen and accepted as Native; Nowa Cumig, The Drum Will Never Stop: Dennis Banks and His Movement about the co-founder of the American Indian Movement; "Warriors Of The Sun", on the revival of the Voladores

ritual among the Totonacs of Mexico; and 10th PARALLEL takes us on a 300-mile journey up Brazil's Envira river into the heart of the Amazon Rainforest, to the frontier of a territory populated by the country's uncontacted indigenous tribes. Our western feature film, YELLO ROCK will offer a dramatic classic western story.

This years Film Festival features a special series of Music Videos and Documentary about Native Musical Expressions. This years festival also has a SHORT FILM SERIES with films coming from Canada, and Longhouse Media. There are two Art Film documentaries, a SiFi film and a few animation films.

Co -Sponsors, Conundrum Music Hall, Tapps Arts Center and Nickelodeon Theater are where all the films will be screened. More information can be found at: www.cherokeesofsc.com





Report from Tribal Archivist Elsie Goins

In recent months the Membership Chair has been busy with numerous applications and requests for membership, processings and validation. Since our State recognition in 2005, the Eastern Cherokee, Southern Iroquois and United Tribes of South Carolina (Cherokee Indian Tribe of South Carolina) has processed several hundred applicants. However, prior to state recognition, our core group was already a sizeable number of members.

Today, we have approximately 35 applicant requests that are still in the process and will have to be researched, validated and decided upon. This is a unique and tedious job where each applicant is looked at individually and is a time consuming job. We then present the information to the Board for their review and then the final decision.

Applications that have been put on hold will be kept for possible submission of additional data. Incomplete citations such as "death certificate", "census record", "family history" are of little help to the Tribal Archivist. Please provide enough information for the source to be relocated by the tribal archivist. A genealogical proof argument can be made to build a case using indirect evidence of lineage, to resolve inconsistencies in available evidence, or to differentiate between persons of the same name and should include the following elements:

- 1) A reasonable search of available evidence,
- 2) Complete and accurate source citations,
- 3) An analysis and correlation of the collected evidence,
- 4) Resolution of any conflicting evidence,
- 5) A soundly reasoned, coherently written conclusion. A discussion of the reliability of any evidence that is open to question or in conflict with other evidence is needed as part of the proof argument.



SUBMITTING A COMPLETE APPLICATION WITH DOCUMENTATION WILL EXPIDITE YOUR APPLICATION VALIDATION PROCESS.....

Once you identify an ancestor, the next step is to gather documents to prove the parent-child relationships in each generation in the lineage. Federal census records are most often used to prove parent-child relationships for ancestors living between 1850 and 1930. The 1850 census is the earliest census that can be used to document a parent-child relationship for a Tribal membership applications because it is the first census that lists the names and ages of all of the people living together in a household also it is before emancipation. Therefore you must find the Native American (Cherokee) prior to emancipation, classified as non-white. The 6 federal censuses prior to 1850 (i.e., 1790-1840) only list the head of household by name. Thus, usually the most difficult parent-child relationships to prove are the ones that occurred before the 1850 census. Typically these are the three earliest generations in the line from the Native American Indian ancestor. In the United States other records that need to be submitted to collaborate your application included are vital records, census records, probate records, military records, and court records. Many state libraries and state archives have extensive collections containing valuable genealogical documents such as vital records, church records, probate records, court records, and newspaper collections. Before official record keeping of births, deaths, and marriages became commonplace, many families recorded these dates in their family Bibles. Bible records can be important for documenting early parent-child relationships and often mentions information about Native American Indian lineage for those denominations that were missionaries and baptized Native groups. However, these records can be very difficult to locate because 1) they are often lost or damaged over the years or 2) they have been handed down to one individual in the family and identifying the individual with the family Bible can be very challenging. Luckily, many of these records have been submitted to libraries and archives over the past century, and some of these facilities are digitizing the records and

Report from Tribal Archivist (continued)

making them available online. Beyond that, emphasis will be placed on the bloodline to the Native American Indian (Cherokee) ancestor. It does require that all such known data on spouses be included in the Lineage section of the application. The distinction is that, while not needed for the immediate purpose of proving the lineage claimed on the application, added data contributes to verifying the bloodline, and may be of use to future applicants who share common lineage. Proof of each generation through primary or secondary sources meeting current genealogical standards is necessary.

SECRETS OF THE MAYA EXHIBIT AT SOUTH CAROLINA STATE MUSEUM

This new blockbuster exhibit unearths the mysteries of the Maya from 2000 B.C. to the present. More than 125 magnificent artifacts help tell the story of this ancient yet advanced culture that created monumental pyramids, a 365-day calendar, a base-20 numbering system, and a scheme of hieroglyphics to record numbers and dates of important religious festivals, plantings and harvests. Admission to Secrets of the Maya is \$15 for adults, \$13 for senior citizens and \$12 for ages 3-12, and includes general museum admission. Museum member prices are \$7 for adults,

\$6 for senior citizens and \$5 for ages 3-12.

Secrets of the Maya unearths the mysteries of the Maya from 2000 B.C. to the present with more than 125 artifacts on display, a photography gallery, reproductions of stone carvings, hands-on activities for kids, objects from contemporary Maya culture and much more!

Secrets of the Maya will unfold through several distinct sections:

- Art of Sky, Art of Earth will show, through more than 100 artifacts, the structure of the Maya cosmos – the harmonious and orderly universe – through

images on art and artifacts.

- Temple of the Warriors: Rebuilding a Maya Monument explores the four-year effort, beginning in 1924, to restore the majestic Temple of the Warriors in the ancient Maya city of Chichen Itza in Yucatan, Mexico.

- Images of the Maya showcases Jeffrey J. Foxx's award winning photographs providing a rich visual portrayal of the Maya living in Chiapas, Mexico.



Repatriation Project Reports

by Ben Thompson

There is a project underway that is having some positive progress. It is about three years until we are able to complete it. I am one of the team members working on this project and can tell you that no decision has been made as to who will participate in the reburial. This decision will be made when we have more definite information about where the remains will be buried and any restrictions put in place by the property managers of the site at Ft. Jackson. Ideally we would have one representative from each American Indian entity in South Carolina. This will be my recommendation if the situation allows. I will keep you all informed as the project moves forward.



CITY OF COLUMBIA, MAYOR BENJAMIN PROCLAIM NOVEMBER 2012 AS NATIVE AMERICAN HERITAGE MONTH



City of Columbia A Proclamation

WHEREAS, American Indians, Alaskan natives, and Native Hawaiians have played a vital role in the life of our City, State and Nation and their many contributions have enhanced the freedom, prosperity and greatness of South Carolina; and

WHEREAS, the Cherokee Indian Tribe of South Carolina, also known as The Eastern Cherokee, Southern Iroquois and United Tribes of South Carolina, Inc., is based in and has its current offices in Columbia, South Carolina; and

WHEREAS, the Cherokee Indian Tribe of South Carolina-ECSIUT is state recognized, organized and incorporated in the State of South Carolina and is charged with maintain the history, culture, lifestyle and unique heritage of South Carolina's Native American peoples; and

WHEREAS, the Cherokee people have lived in the extreme northwestern portion of South Carolina since the 1500s; and

WHEREAS, the City of Columbia was once Cherokee land and the "Cherokee Path" began in Columbia and went to Charleston; and

WHEREAS, numerous Native North Americans, Central Americans, Alaskans and South Americans of Indian descendants have become citizens and residents of the State of South Carolina and the City of Columbia; and

WHEREAS, Native American South Carolinians have served with valor and distinction in the United States Armed Forces during peace and wartime and have truly enriched South Carolinian heritage and culture in a variety of ways; and

WHEREAS, the Cherokee Indian Tribe of South Carolina has held special outreach and educational programs for South Carolina's schools during November's statewide observance of National Native American Indian Heritage Month since 1994; and


WHEREAS, the City of Columbia will host the Cherokee Indian Tribe of South Carolina's 15th Annual Native American Indian Film & Video Festival of the Southeast, the longest-running of its type in the Southeast, in November 2012; and


WHEREAS, the Cherokee Indian Tribe of South Carolina will be featuring Native American Art and Native American Indian artists in an exhibition at the Tapps Art Center & Wine Down on Main during this special month; and

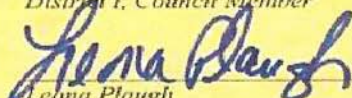
NOW, THEREFORE I, Stephen K. Benjamin, Mayor of the City of Columbia, South Carolina, along with my fellow members of Columbia City Council, do hereby proclaim November 2012 as

South Carolina Native American Heritage Month

in the City of Columbia and urge my fellow citizens to recognize and participate in its observance.


Stephen K. Benjamin
Mayor

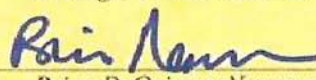

Sam Davis
District I, Council Member

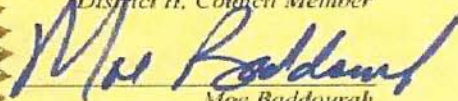

Leona Plough
District IV, Council Member


Cameron Runyan
At-Large, Council Member




Tameika Isaac Devine
At-Large, Council Member


Brian DeQuincey Newman
District II, Council Member


Moe Baddourah
District III, Council Member

“Kateri Tekakwitha”

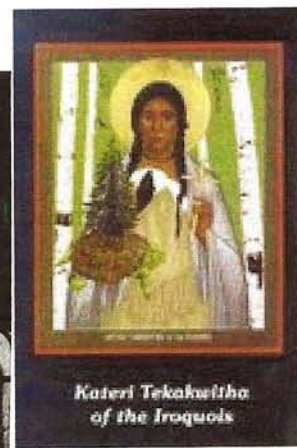
Ownkeonweke Katsitsiio Teonsitsianekaron

The fairest flower that ever bloomed among red men.”

CANNONIZED BY UNIVERSAL CHURCH OCTOBER 21, 2012

Kateri Tekakwitha (pronounced 'gaderi dega'gwita in Mohawk), baptised as **Catherine Tekakwitha** and informally known as **Lily of the Mohawks** (1656 – April 17, 1680), was an Algonquin-Mohawk Catholic virgin and religious laywoman. Born in present-day New York, she survived smallpox and was orphaned as a child, then baptized as a Roman Catholic and settled for the last years of her life at the Jesuit mission village of Kahnawake, south of Montreal in New France. Kateri Tekakwitha (the name "Kateri" is derived from the French *Catherine*, her baptismal name) was born around 1656 in the Mohawk village of Ossernenon near present-day Auriesville, New York. She was the daughter of Kenneronkwa, a Mohawk chief, and Tagaskouita, a Roman Catholic Algonquin who had been adopted into the tribe after capture. Tekakwitha professed a vow of virginity until her death at the age of 24. Known for her virtue of chastity and corporal mortification of the flesh, as well as being shunned by her tribe for her religious conversion to Catholicism, she is the first Native American woman to be venerated in the Roman Catholic Church. Tradition holds that Tekakwitha's smallpox scars vanished at the time of her death in 1680. Pope Pius XII in 1943 declared this an authentic miracle. Pilgrims to her funeral reported healings. On December 19, 2011, Pope Benedict XVI approved the second miracle needed for Blessed Kateri's canonization.

The authorized miracle dates from 2006, when a young boy in Washington state survived a severe flesh-eating bacterium. Doctors had been unable to stop the progress of the disease by surgery and advised his parents he was likely to die. As the boy is half Lummi Indian, the parents said they prayed through Tekakwitha for divine intercession, as did their family and friends, and an extended network contacted through their son's classmates. The boy had received his Last Rites from a Roman Catholic priest before the miracle of the disease stopping its progression took place. She was beatified by Blessed Pope John Paul II in 1980. On February 18, 2012, Pope Benedict XVI announced at Saint Peter's Basilica that Tekakwitha is scheduled to be formally canonized on October 21, 2012. Various miracles and supernatural events are attributed to her name after her death.



Kateri Tekakwitha
of the Iroquois

Southern Appalachian Culture Series

Featuring

Cherokee Academic Conference, Writer's Meeting and Film Festival Featured

BOILING SPRINGS, N.C. – The culture, literature, and traditions of the Cherokee people were showcased this week as part of the Southern Appalachian Culture Series (SACS), to be held Oct. 8-13 in Boiling Springs, N.C. at Gardener Webb University.

As part of the upcoming Southern Appalachian Culture Series, Gardner-Webb University will host a film festival beginning Monday, Oct. 8 through Thursday, Oct. 11. Each screening begins at 7 p.m. in the Tucker Student Center Time Warner Cable Theatre, and will be followed by a question-and-answer session. Admission is free and the event is open to the public.

The films are brought to audiences in part from the 15th Annual Native American Indian Film & Video Festival of the Southeast and the Cleveland County Arts Council's Real to Reel Film Fest. Several award winning documentaries will be screened during the four-day festival. Dr Will Moreau Goins was on hand to lead the Film Talk Discussions and present the films.

The Appalachian Writer's Association also convened their annual meeting at 4:30 p.m. on Friday, Oct. 12. That evening, a dinner was offered and featured elements of a traditional Cherokee menu, and officials from AWA presented annual writing awards, including Appalachian Book of the Year.

Later on Friday, conference participants were joined by members of the community on the first floor patio outside the Tucker Student Center for Cherokee storytelling by Freeman Owle (EBCI) with featured music by flutist Matthew Tooni, also a Cherokee. Born in on the Qualla Indian Boundary, home of the Eastern Band of the Cherokee Nation, Owle attended Gardner-Webb before earning two degrees at Western Carolina University. He has since earned acclaim as a lecturer, historian, educator, storyteller, and champion of the Cherokee heritage. Attendees heard traditional Cherokee myths and children's fables during the 8:30 p.m. presentation, which was free and open to the public.

A range of regional scholars offered academic presentations throughout the Saturday conference sessions. A panel discussion from 11 a.m. to 12:30 p.m. in Ritch Banquet Hall of the Dover Campus Center on the topic "Cherokee Life in the 21st Century." Panelist experts include Cherokee leaders Owle, Casey Cooper, GWU alum and CEO of Cherokee Indian Hospital; Chief Justice William Boyum; and Terri Henry, a Cherokee attorney. Dr. Nancy Bottoms, assistant professor at GWU and an organizer of the SACS conference, believes the panel will help shed light on daily life as a member of the Cherokee nation.

"These are people who live and work in the same world as other Americans," said Bottoms. "But their culture is not the sole definition of who they are. The Cherokee embrace and contribute to the 21st century while also embracing their heritage." "The deeply embedded stereotypes of Cherokee culture, and any Native American culture, are hard to erase," said Bottoms. "Our need to understand this oldest identified southern Appalachian society is an echo of the Cherokee's desire to educate others about their deep roots, values, and traditions." From 1 p.m. to 5 p.m. on Saturday, the Boiling Springs Town Museum hosted a free pottery demonstration for kids in the community. Participants got a chance to learn more about how to create items on a potter's wheel and kids got an opportunity to try it themselves.

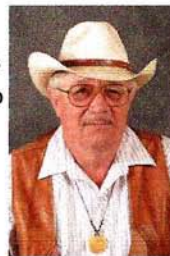
Several highlighted events were offered free to members of the public, including the pre-event film festival, the Friday evening storytelling, and Saturday's panel discussion and pottery demonstration.

Gardner-Webb University

www.soappculture.com

(continued) Cherokee Academic Conference, Writer's Meeting and Film Festival Featured

Famous Cherokee author Robert Conley Sequoyah professor at Western Carolina University was Conference. Noted Cherokee scholar Robert J. Conley, pictured, a prolific author with 80 books to during a career spanning 40 years, is the Sequoyah Distinguished Professorship in Cherokee WCU. An enrolled member of the United Keetoowah Band of Cherokee Indians, Conley has held administrative positions at numerous institutions during his career, including Northern Illinois Southwest Missouri State University, Eastern Montana College, Bacone College, Morningside University of New Mexico and Lenoir-Rhyne College. He was an adjunct faculty member in Cherokee studies program in 2005.



present at the his credit Studies at teaching and University, College, WCU's

Conley has won numerous awards for his writing, including the Wordcraft Circle "Wordcrafter of the Year" in 1997, and "Writer of the Year" in 1999 for fiction for his "War Women." His "The Cherokee Nation: A History" was selected by the American Library Association as an "outstanding academic title" for 2005, and his "Cherokee Medicine Man" was a 2007 nominee for the

ECSIUT Chief participates in US Justice Department's Consultation on Proposed Department of Justice Eagle Feathers Policy

"Like other aspects of Native American culture, the expression of religion is diverse, reflecting the variety of tribal traditions and the assimilationist pressure of the Europeans. Initially, missionaries and settlers expected Native Americans simply to forsake their traditions for European Christianity, and, as in the case of the Ghost Dance, sometimes force was used to do so.

Today, many Christian denominations have incorporated Native American Indian cultural aspects to their religious observances. Protestant churches and Roman Catholic parishes with large tribal congregations incorporate customs such as the sacred pipe ceremony, native incenses, ceremonies affirming care for the earth, and services and hymns in native languages. Many times these activities include the use of Eagle Feathers hawk feathers and other religious objects. Our suggestion that the policy, if formalized, should include all members of Federally Recognized Tribes, Nations and Bands, State Recognized tribal tribes, groups, entities, Alaskan Natives, Native Hawaiians. "

(Dr. Will Moreau Goins, CEO July 19, 2012)

2012

CATAWBA INDIAN NATION

ACTIVITIES FOR ALL AGES

Free Food • Inflatables for Kids •
Horseshoe and Corn hole Tournaments • Music

Fun FUNDRAISERS:
Headstart
Carnival Games • Cake Walk • Cupcakes and Other Goodies
Little People Academy
Face Painting • Pictures with Spiderman • Raffles
4-H Club
Hay Rides • Haunted Trail • And More
Senior Center
Silent Auction

SATURDAY OCT. 27 4 PM – 8 PM

Don't forget about the
1st Bone Bash
Dash 1 mile fun
run/walk @
10AM

Got a Question?
Call Elizabeth
366-4792

Come for a fun time and don't forget to wear your costume!

COMMUNITY CALENDAR

The Community Calendar is the centralized source for a schedule of tribal events, community meetings, tribal holidays, events of SC and area tribes, Powwow notices, state meetings and tribal ceremonies.

OCTOBER

OCT 5-6TH ANNUAL NATIVE AMERICAN INDIAN BUSINESS EXPO OCTOBER 5, 2012 a SUCCESS

The 6th Annual Business Expo focused on introducing American Indian Owned small and large businesses to other businesses to discuss potential teaming opportunities. The AICCSC has established business relationships with many small, medium, and large companies to facilitate its primary mission of promoting commerce and development opportunities, education, mentorship programs, and public policy in support of the Native American Indian community. These relationships also enable the AICCSC to complement larger corporations helping both parties to meet the government's small business set aside requirements. The AICCSC offers numerous member benefits, and serves as a powerful resource, advocate, and lobbying organization to many nationwide Native American and Non-Native American companies alike. It was held at Trident Technical College, Complex for Economic Development on 7000 Rivers Ave., Building 920 North Charleston.

OCT 15, 2012- Sawnee Indian Village Educational School Field Day at the Sawnee Indian Village in the Cumming Fairgrounds, Cumming, GA

OCT 29th The Nancy Carson Library in North Augusta, on Monday October 29th at 7pm will host Dr. Will Moreau Goins presenting a lecture "Service, Honor, Heritage, Pride: The Ethics of Native American Indians That Participated In The Civil War." FMI: Nancy Carson Library, 135 Edgefield Rd, North Augusta, SC 29841, 803-279- 5767

South Carolina Archaeology Month 2012
Themed " Civil War Shipwrecks in South Carolina "Twenty-First Annual South Carolina Archaeology Month (October 1-31, 2012). Archaeology Month events will be offered in October, but there will also be listings of other programs offered in September and following Archaeology Month in November 2012, as well as into next year. Events and programs have been developed by dedicated professionals, avocationists, and organizations in order to bring our state's prehistoric and historic past to life for all ages. Through such public outreach efforts,

the archaeological community hopes to build regional and local public support for the preservation of our Native American, African, and European heritage. Archaeology Month activities will begin in October 2012 with a variety of statewide events focusing on prehistory, history, cultural heritage, and historic preservation. The fall event focuses on cultural programs offered in every corner of the state including county museums, county, state, and national parks. Each year the month-long event produces a topical poster focusing on current archaeological research in the Palmetto state. This year's theme is entitled "Civil War Shipwrecks in South Carolina," which features archaeological investigations within state waters and three miles off shore for our 190 miles of coast line.

The 25th Annual Archaeology Field Day, sponsored by the Archaeological Society of South Carolina (ASSC), is scheduled to be held at Santee State Park, near Santee, South Carolina on Saturday, October 20, 2012 from 10 AM to 4 PM. Please check out the ASSC website, <http://www.assc.net>

NOVEMBER

Nov 1-30, 2012 - Art Exhibition

"Portraits of Native Chiefs of the Midlands" featuring Native American Indian art from various local artist from Cherokee Indian Tribe of SC and Winyah Indian People of SC. Also will feature Portraits done by the artists (David Phillips, Cherokee artist) of ABOUT FACE at the Columbia Art Museum featuring the three Chief of Contemporary Native American Indian Tribes in the Midlands (Beaver Creek's Louie Chavis, Winyah's Ben Thompson and Cherokee's Will Moreau Goins) TAPP's Arts Center and Wine Down on Main.

Nov 10 & 11, 2012- Oka'Chaffa Indian Festival at Phinizy Square, located across from The Opera House in downtown Newberry. We would like to have representation from the following faiths: Baha'i, Christianity, Native American Indians, Islam, and Unitarian Universalist.

Nov 22: Thanksgiving Day

Nov 28 ECSIUT Cultural Arts Ensemble performs at Wake Forest University , NC Winston Salem 6- 9pm

Nov 28-December 31, 2012

Christmas at the BILTMORE Estate

COMMUNITY CALENDAR

(CONTINUED)

Each year during the holiday season, Biltmore Estate presents the Biltmore House in the same spirit as George Vanderbilt did on that most memorable day, Christmas Eve 1895. It is an old fashioned, festival of lights and decorations set in royal style. Biltmore Estate for a family trip during the holidays or any time of the year. For more information call Biltmore Estate 1-800-922-0046

JANUARY

JAN 23-27 2013-

Atlanta First Nations Two-Spirit Conference/Conclave

Jan 27-

Spirituality Expressed through the Performing Arts, ECSIUT-CULTURAL ARTS ENSEMBLE PERFORMS—
January 27, 2013 Newberry Opera House 3 pm- 5 pm
\$5.00 tickets Contact: John Halfeacre (803) 924-3490
halfacrj@bellsouth.net ECSIUT Cultural Arts Ensemble will be performing at this event. This will be a medley of expressions including introduction with back drop of flute music, Native traditional chanting, Native (Cherokee) Hymns, and Native American Indian Dance expressions. (flutist) Roger Whitmire, Will Moreau Goins (drummer-Chanter), Gale McKinley & Reedy River Singers

FEBURARY

FEB 2

- S.C. United Methodist Native American committee-
Native American Representative Training, (TBA), 3:30PM-
Native American Comm. (TBA) February 2, 2013 @ 3:30 pm -
5:00 pm Gail Corn 803-786-9486 gcorn@umcsc.org

FEB 17- Sunday, February 17, 2013

Gathering of Faiths 2013
Columbia Metropolitan Convention Center-
1:00 pm-5:30 pm
contact: GatheringOfFaiths@gmail.com

A celebration of South Carolina's many faiths featuring a festival procession, music, ethnic food, dance, song, drumming, small group discussion pavilions and a stroll through the interfaith neighborhood. Freed Admission. All ages and all faiths or No faith are welcome. Presented by Interfaith Partners of SC (ECSIUT, S.C. United Methodist Native American committee, CAPP- Catawba)

Did You Know?

Cherokee Syllabary

Did you know that the first material printed in the Cherokee Indian alphabet was a translation of the first five verses of the book of Genesis? This work was published in the Missionary Herald in December 1827. What makes this so unusual is the fact that the Cherokee alphabet was the invention of an American Indian who could neither read nor write, when he commenced his task of bringing the Cherokee nation to literacy. He invented a written language to do this. His name was Sequoyah. He was born between 1760 and 1770 somewhere in Tennessee. His people migrated to Arkansas under a treaty of 1817, and there Sequoyah sought to interest his people in his dream of putting their thoughts on paper as the white man did with his 'talking leaves' (books). This colourful illiterate genius succeeded beyond his wildest expectations. Never in the history of man, as it is recorded, has one individual brought a whole nation out of illiteracy. Within 10 years the Cherokee alphabet was being used to print books. In 1829 a newspaper was printed in the language called the Cherokee Phoenix and in October 1843, the Cherokee National Council authorised the publication of the national newspaper to be called the Cherokee Advocate. It was published in both English and Cherokee. The paper finally ceased printing in 1906 and remains a monument to both Indian culture and the genius of Sequoyah.

Cherokee Language Translation Examples

Cherokee Syllabary

GWY

ᎦᎵᎦ

CV

GWY ᎦᎵᎦ

ᎦᎵᎦ ᎦᎵᎦ ᎦᎵᎦ

ᎦᎵᎦ ᎦᎵᎦ ᎦᎵᎦ

ᎦᎵᎦ

ᎦᎵᎦ

ᎦᎵᎦ

ᎦᎵᎦ

ᎦᎵᎦ ᎦᎵᎦ

Pronunciation

Tsalagi

osyo

wado

Tsalagi gawoni

gado usdi detsadov

hulvhiyus bigohv wesa

wesa

tsisqua

kamama

amaveligvhta

udelidv - ugasesdi

Ꭶ

Translation

Cherokee

hello

Thank you

He is speaking Cherokee

What is your name?

Have you ever seen a cat?

cat

bird

butterfly

Long Island

spy

CHEROKEES OF SC CELEBRATE SPECIAL BIRTHDAY

The Cherokees of SC celebrated the Birthday of Ms. Joan Lee, Chair of the Board of Directors and The ECSIUT Tribal Council on October 6, 2012. The Celebration was held at the Capital Club in Columbia with Tribal members coming to two especially for the celebration from as far a way as Florida, Ashville, NC and Charlotte. (Collage of Photos) Clan Mothers and tribal Council members Ms. Dorothy Taylor, and Ms. Elsie Goins were there for the celebration.



ECSIUT Clan Mothers Elsie Joan & Dorothy at Party



Ms. Joan Lee



Ms.

DAC Training Schedule

Empowering People With Disabilities to Reach Their Highest Level of Independence

Transportation: September 12th
2:00 p.m.

Join DAC and CMRTA to learn about transportation and how to use the DART Paratransit system. Ask questions from DART staff, learn how to apply for transportation and get hands-on practice using a DART vehicle during the training.

Empowering Employment: October 17th
2:00 – 4:00 p.m.

Come and learn about your employment rights under Title I of the ADA. Gain insight into what "reasonable accommodations" are in terms of employment. Get the opportunity to hear from Zemula Maxey from the US Department of Labor.

Emergency Planning: November 14th
2:00 – 4:00 p.m.

Prepare, Plan, and Participate: How To Prepare For Emergencies. This fun training will help you plan and coordinate for any emergency or natural disaster. Develop a plan and get the skills that you need at our training for emergency preparedness.

Gizmos & Gadgets: December 12th.
2:00 - 4:00 p.m.

Learn about the latest in Assistive Technology in time for the holidays! Come out and test the latest gadgets and get many ideas for daily living equipment that will increase your independence! This training is being offered by DAC and the SC Assistive Technology Program.

DAC
DISABILITY ACTION CENTER

Trainings to be held at:

**DISABILITY
ACTION CENTER,
INC.**

136 Stonemark Lane;
Suite 100

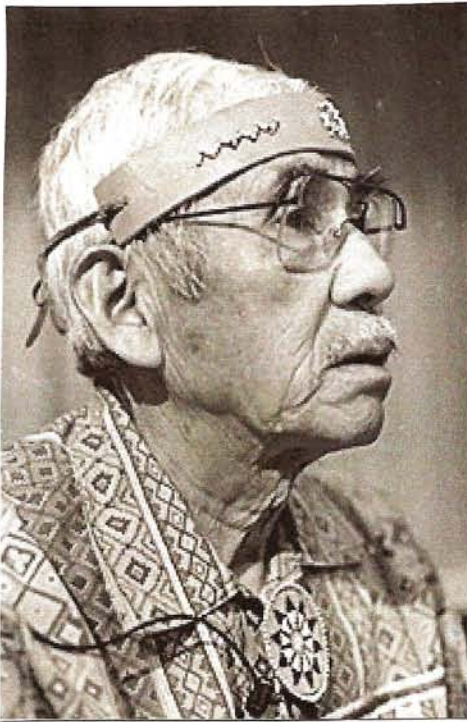
Columbia, South
Carolina 29210

To attend the training,
please contact Dori,
Training Coordinator,

at (803) 779-5121,

Ext. 126, or by e-mail at

dtempio@dacsc.org



Hewitt Walker Calhoun

Walker Calhoun, "Beloved Man" of the Eastern Band, returned to his heavenly home Wednesday morning, March 28, 2012, at his home in Big Cove, following an extended illness. He was buried at the family cemetery "Walker Calhoun Cemetery," with Rev. Bo Paris of the Pentecostal Church officiating. He was preceded in death by his parents, Morgan Calhoun and Sally A. Lossiah Calhoun; his wife of 52 years, Evelyn Hornbuckle Calhoun; sons, Lowell Henry "PeeWee" Calhoun, and Andrew Calhoun; and daughter, Maggie Calhoun. He is survived by his sons, William Patrick Calhoun, Morgan Calhoun and wife, Clara, Danny Calhoun and wife, Leitha, Hayes Calhoun and wife, Kim, and Jay Calhoun. He is also survived by his daughters, Bernice Botchenbaugh and husband, Rick, and Jennifer Calhoun and companion, Clyde Taylor; and daughter-in-law, Velma Calhoun; thirty four grandchildren, fifty-three great grandchildren and seven great great grandchildren.

Walker Calhoun received the 1990 North Carolina Folk Heritage Award for teaching and preserving the traditional culture of the Eastern Band of Cherokee Indians. Born and raised in the Big Cove community on the Qualla Reservation, Calhoun has kept alive ancient and endangered ceremonial arts and customs. In addition, he is a respected medicine man and spiritual leader, who is highly knowledgeable of Cherokee history, lore, religious practices, and herbal healing. In 1992 he received the NEA National Heritage Fellow. Will West Long, Walker's uncle, was a medicine man and leader of the dance from 1904 to his death in 1947. Walker started the Raven Rock Singers from the members of his own family in order to keep alive

the ancient songs and dances. In 1988 Walker received the first Sequoyah Award for his contribution to the preservation of the culture of the Cherokee Nations. In 1990, he was also recognized by the state of North Carolina with the Folk Heritage award. Walker Calhoun was born about 1915 in the Great Smoky Mountains of western North Carolina, near the town of Cherokee. He still lives near where he was raised in the Big Cove community (the Cherokee name translates as "Where Ravens Be") on the Qualla Boundary Cherokee Indian Reservation. He had a difficult childhood; his father died when Walker was nine years old, leaving his mother, Sally Ann Calhoun, to raise him and his nine siblings. The family owned about 80 acres of land on a steep mountainside. They used the scarce flat areas to grow most of their own food. The nearest town was 12 miles away along a rough dirt road.

For the first 12 years of his life, Calhoun heard only the Cherokee language spoken and sung. When he joined the armed forces in World War II, he spoke little English, but by the time he finished his tour of duty, he was fluent.

Walker recalls listening to his father, Morgan Calhoun, playing his favorite tune, "Shoo Fly," at home on a factory-made banjo. When he was 13 years old, after listening to others play the banjo, Walker started teaching himself to play using his older brother's instrument. This bothered his brother, and to keep Walker from playing his banjo, he hung it high on the wall, safely out of his younger brother's reach. But when the brother went to work, Walker pulled a chair under the banjo and climbed up to play with the strings. Soon, Walker was able to practice chords on the banjo without taking it down from the wall. Finally, he took the instrument from the wall and played with it, but he was careful to hang it back on its hook before his brother came home.

Eventually, Calhoun taught himself to play some of the songs he heard others perform. The first tune he learned was "Cripple Creek." He developed a modified three-finger picking style, at times using metal fingerpicks, and sometimes using a drop-thumb rapping style he remembered hearing his father play. In addition to playing the banjo, Calhoun is committed to perpetuating Cherokee music and dance. As a child growing up in the 1920s, he danced to the ceremonial singing of his uncle, Will West Long, a singer, medicine man, and leader of ceremonial dancing in Big Cove from about 1904 until his death in 1947. Dances and songs celebrated almost every aspect of life for Calhoun's family and his Cherokee neighbors. From harvest and hunt to spiritual protection, the songs validated and strengthened everyday living. They provided the dance rhythms for both social and sacred dances or expressed grief about a shared, tragic history.

In the 1830s, the majority of the Cherokee were forced to march from their homeland in the southeastern United States westward to Oklahoma on what became known as "The Trail of Tears." A few Cherokee families avoided the removal by hiding in remote hollows of the Great Smoky Mountains. One such hollow in western North Carolina became the home of Long's and Calhoun's ancestors.

Will West Long's singing captured the imagination of the young Calhoun, and by the time he was nine, he had learned most of Long's repertoire. Calhoun continued to absorb his elder's teachings up to his death and committed himself to becoming a cultural and spiritual leader among his people.

In the 1980s, Calhoun founded the Raven Rock Dancers with his family members to keep the traditional dances a part of his community's life. In 1982, a tape of Long recorded in 1927 by German ethnologist Franz Obrechts on a wax cylinder was given back to the Cherokee by the Library of Congress. Hearing this tape 62 years later further sparked Calhoun's memories of ancient songs and strengthened his resolve to keep the old dances and songs alive as his family and people face the future.

Calhoun is widely recognized as a keeper of ancient Cherokee traditions. He frequently travels to Oklahoma to share his knowledge with his Cherokee brethren, and in turn Oklahoma Cherokee have traveled to North Carolina to reintroduce the Stomp Dance that survived in the West. At a gathering of the Eastern and Western Bands of Cherokee in 1988 to commemorate the 150th anniversary of the Trail of Tears, Calhoun was presented the first Sequoyah Award in recognition of his contributions to the folklife of the Cherokee nation.

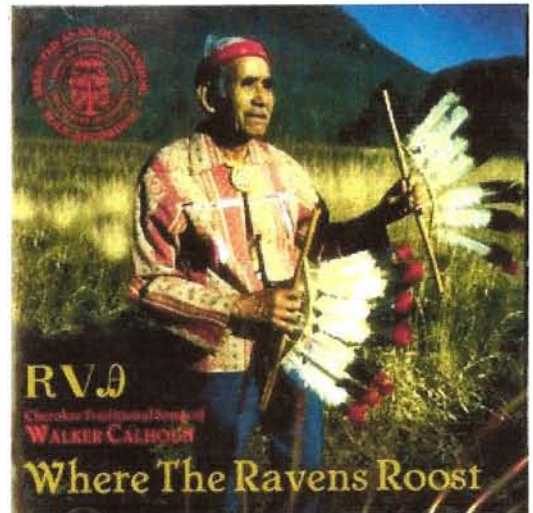
Most of the time, Calhoun sings in Cherokee, and in addition to the traditional music and dance songs, his repertoire includes Christian hymns, such as "Amazing Grace," adapted to the Cherokee language. He and other Cherokee musicians borrow tunes from hymnbooks and sing the hymns in Cherokee. By reinterpreting the lyrics into Cherokee and applying some of the language's rich nuances, the meaning of the hymns is transformed. Calhoun sometimes accompanies himself on his banjo, especially with gospel and religious songs. In the Cherokee tradition, men do most of the ceremonial singing.

Although all the traditional dances had songs associated with them, many of the dances have been forgotten in the Big Cove community. For generations, the Cherokee, like other marginalized groups, have struggled against aggressive acculturation programs to retain their oral and performance traditions. European settlers, who considered them expressions of pagan beliefs, misunderstood such

practices. Early missionaries, educators, and government officials tried to "reform" the Cherokee to Anglo ways and discouraged the use of their native language and musical expressions.

Calhoun and his wife, Evelyn, have 24 grandchildren, many of whom have learned the traditional dances of their tribe. Patrick, one of Calhoun's grandsons, sings most of his grandfather's songs in Cherokee. In addition to being a keeper of Cherokee music and dance traditions, Calhoun is a skilled medicine man.

Calhoun created a traditional dance group, the **Raven Rock Dancers** with his family in 1998 and helped form the group the **Warriors of AniKituhwa** in 2002, singing dance songs until he was no longer able to travel with the group for health reasons. He helped teach Cherokee language classes at the Museum of the Cherokee Indian starting in 2003. He was a respected mentor to **Dr. Will Moreau Goins**, CEO of the Cherokee Indian Tribe of South Carolina (ECSIUT).

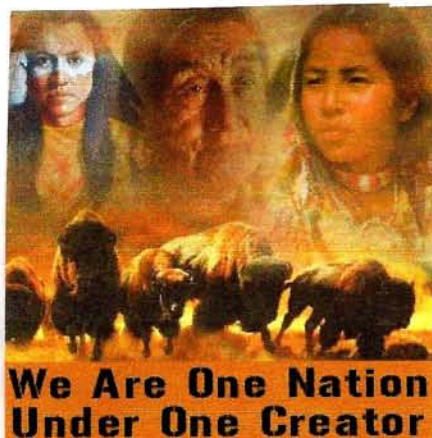




Greenville

Greenville News, July 3, 2012

Elaine C. Langley, 73, passed away June 29 at home surrounded by family. She was a daughter of the late Howard and Viola Gibson. A devoted member of the **Reedy River Intertribal Association** and the **Cherokee Indian Tribe of SC- ECSIUT**. Survived by husband, Sachem Pat Langley, for 48 years; five children; six grandchildren, and two great grandchildren. A memorial service was held on 18 August 2012 at the Cherokee Reedy River Longhouse in Grey Court, SC. Any memorials can be made to Helping Hands Hospice, or Reedy River Intertribal, 48 Kirkwood Lane, Greenville, SC 29607. Wado, to friends and family for love and support. She will be missed but NEVER Forgotten. She was the organizing Clan Mother of many of the Reedy River Intertribal and Greenville area members. She was very accomplished in many thing sincluding sewing Native American Indian regalia.



November is



NATIVE AMERICAN HERITAGE MONTH

Everyone is invited to join us

November 9th

10:30 a.m. - 3:00 p.m.

Main Auditorium

Grand Entry line up at 10:15 am

Native American vendor on site

November 15th

Movie "Navajo Windtalkers"

(Navajo language used during World War II)

10:30 a.m. - 12 noon

Main Auditorium

November 29th — TBA

Native Spirituality

Main Auditorium

s.c. artists' ventures initiative

Helping artists build sustainable careers in South Carolina

On November 9-10, 2012, the South Carolina artArts Commission's Artists' Ventures Initiative will host the Artists U/SC Intensive at the SC Arts Commission offices in Columbia, SC. Drawing on his work in Artists U/Philadelphia, artist leader Andrew Simonet will outline approaches for reconnecting with our deep values, building community, and slaying the two demons of the artist's life: time and money. Andrew will help you see past your starving artist mindset and show you how to utilize your existing strengths to build a life that is balanced, productive, and sustainable. Using assignments and exercises in a round table approach, you will learn how to use tools to make your artistic life more satisfying and lucrative. If you have any questions about this application or the Artists U/SC Intensive weekend, please contact [Kim Hame](#) (803-734-8630) For more information on the SC Artists' Ventures Initiative, please visit the SC Arts Commission [website](#).

Longtime Indian Activist Russell Means Dies at 72

Reprint courtesy of Wire Reports

Russell Means spent a lifetime as a modern American Indian warrior. He railed against broken treaties, fought for the return of stolen land and even took up arms against the federal government.

A onetime leader of the American Indian Movement, he called national attention to the plight of impoverished tribes and often lamented the waning of Indian culture. After leaving the movement in the 1980s, the handsome, braided activist was still a cultural presence, appearing in several movies.

Means - who died Monday at his ranch in Porcupine, S.D., from throat cancer at age 72 - helped lead the 1973 uprising at Wounded Knee, a bloody confrontation that raised awareness about the struggles of Indians and gave rise to a wider protest movement that lasted for the rest of the decade.

Before AIM, there were few national advocates for American Indians. Means was one of the first to emerge. He sought to restore Indians' pride in their culture and to challenge a government that had paid little attention to tribes in generations. He was also one of the first to urge sports teams to do away with Indian names and mascots.

AIM was founded in the late 1960s to demand that the government honor its treaties with American Indian tribes. The movement eventually faded away, Means said, as Native Americans became more self-aware and self-determined.

Means and AIM co-founder Dennis Banks were charged in 1974 for their role in the Wounded Knee uprising in which hundreds of protesters occupied the town on the site of the 1890 Indian massacre. Protesters and federal authorities were locked in a standoff for 71 days and frequently exchanged gunfire. Before it was over, two tribal members were killed and a federal agent seriously wounded. After a trial that lasted several months, a judge threw out the charges on grounds of government misconduct.

For decades, Means was dogged by questions about whether the group promoted violence, especially the 1975 slaying of a woman in the tribe and the gun battles with federal agents at Wounded Knee. Authorities believe that three AIM members shot and killed Annie Mae Aquash on the Pine Ridge reservation on the orders of someone in AIM's leadership because they suspected she was an FBI informant.

Two activists - Arlo Looking Cloud and John Graham - were eventually convicted of murder. The third has never been charged.

Also in 1975, murder charges were filed against Means and Dick Marshall, an AIM member, in the shooting death of a Sioux man at a saloon in the town of Scenic, S.D. Marshall served 24 years in prison. Means was acquitted.

With his rugged good looks and long, dark braids, Means also was known for a handful of Hollywood roles, most notably in the 1992 movie "The Last of the Mohicans," in which he portrayed Chingachgook alongside Daniel Day-Lewis' Hawkeye. He also appeared in the 1994 film "Natural Born Killers," voiced Chief Powhatan in the 1995 animated film "Pocahontas" and guest starred in 2004 on the HBO series "Curb Your Enthusiasm."

Means also ran unsuccessfully for the Libertarian nomination for president in 1988 and briefly served as a vice presidential candidate in 1984 on the ticket of Hustler publisher Larry Flynt.



Murdered Native UNC-Chapel Hill Student Remembered by Friends, Family and Tribe

By Alys Landry September 14, 2012

The Chapel Hill, North Carolina community is mourning the loss of Faith Hedgepeth, 19-year-old University of North Carolina at Chapel Hill student.

The Chapel Hill, North Carolina, community is mourning 19-year-old Faith Hedgepeth, a sophomore at the University of North Carolina at Chapel Hill (UNC-Chapel Hill) and a member of the Haliwa-Saponi Tribe. Hedgepeth, a biology major attending school on a Gates Millennium scholarship, was found dead in her offcampus apartment at about 11 a.m. on Friday, September 7. Chapel Hill police have ruled the death a homicide.



USC Lancaster Native American Studies Center

By USC Lancaster Communications,
DRYSF@mailbox.sc.edu

USC Lancaster's Native American Studies Program opened the doors to a new center Thursday, Oct. 4, dedicated to the university's Native American pottery collection, archives, research, and curriculum.

The **Native American Studies (NAS) Center**, located in historic Lancaster, is home to the largest collection of **Catawba Indian** pottery in existence and is South Carolina's only university archive devoted to the state's native cultures. It houses a 200,000-piece collection of artifacts from the Ice Age to the present, the area's only Catawba linguist, an ongoing Native American oral history project and the only Native American studies academic program in the state. "It provides South Carolina's Native communities with a space to share their history and culture with the academy and non-Natives in general," said **Stephen Criswell**, director of the Native American Studies Program. "It pulls all of our resources together into one place—our archive, pottery, artifacts, our scholars and teachers, and our students."

Dr. Will Moreau Goins, was in attendance for the "ribbon cutting" representing the Cherokee Indian Tribe of SC. The center, which sits on lands once held by the Catawba Nation and within 20 miles of the current **Catawba Reservation**, boasts 15,000 square feet of gallery space, archives and classrooms, plus archaeology, language and folklore/oral history labs. The NAS Center will offer exhibits of regional Native American art, classes and workshops, a public archaeology lab and other public programs.

USC Lancaster began to develop curricular and public programs focused on Native American art and culture, with a special emphasis on the Catawba, after acquiring the **Thomas J. Blumer Catawba Research Collection** in 2004. The Blumer archive contains 40 years of the longtime researcher's correspondence and recorded interviews with Catawba leaders and potters, plus photographs, diaries and related materials.

"When we began our Native American Studies Program, we intentionally moved forward slowly and carefully," Criswell said. "We worked for years to establish strong relationships with the Native communities in our state, with the local community, and with our colleagues throughout the USC system."

In 2007, the university acquired the **Thomas J. Blumer Pottery Collection**, at the time the largest such collection in existence, to support the NAS Program's research and public programming efforts. The Blumer Pottery Collection is now joined by hundreds of pieces acquired by USCL through the support of grants from Duke Energy and other sources "The new Native American Studies Center will become a resource for the faculty, staff, students and community," said **John Catalano**, USC Lancaster dean. "It will not only celebrate the culture of Native Americans, but add to the richness of university life for all of our constituent groups."



Sacred and Traditional Items Stolen From Cherokee Historical Village

By ICTMN Staff September 6, 2012

A number of sacred and traditional items used by re-enactors portraying early Native American life at the Oconaluftee Indian Village in Cherokee, North Carolina were recently stolen reported Smoky Mountain News.

Assistant manager of the site, Davy Arch, said the items were stored in a loft of one of the buildings and they were taken during the night a couple of weeks ago.

"It's really rare for something like this to happen," Arch told Smoky Mountain News. "People have a lot of respect for the village and what we do here. Once in a great while we may have somebody come through and pick up something, but it's rare to have anything taken from upstairs."

Stolen items include a flint knife, an obsidian knife with bone handles, an elk horn, a tomahawk pipe and the most prized item, a 25-year-old blowgun belonging to William "Juggie" Swimmer. Arch said Swimmer, a world champion blowgun expert, was "heartbroken" by the loss of the blowgun. It was made of hollowed-out rivercane and is used by blowing a dart through the chamber. Over time, using the blowgun improves accuracy and aim. After 25 years, this particular blowgun was near perfect for Swimmer. Arch told Smoky Mountain News that no sign of could be found and that nothing else was found disturbed. Also, because of the uniqueness of the items, they will be easily recognizable.

"I think someone knew the things were there," Arch said. "I think the thief was after the blowgun and the other objects taken were a crime of convenience."

A reward is being offered for the recovery of the items. To report any information regarding the items, call the Cherokee Historical Association at 828-497-2111 or 828-736-6393



Jan Kronsell/Wikimedia Commons
Demonstration of a blowgun at Oconaluftee Indian Village in Cherokee, North Carolina.

LETTER FROM "WINYAH INDIAN PEOPLE"

This is to inform you that I have been given the honor of representing my family as Chief of the Winyah Indian People. We are descendants of the American Indians from Indian Township in what is now Williamsburg County. The historical range of the Winyah Indians was from the Winyah Bay near Georgetown, South Carolina inland between the Black River and the lower course of the Pee Dee River. Our families now reside in numerous counties in South Carolina ranging from the low country to the Midlands.

We are chartered through the South Carolina Secretary of State as "Winyah Indian People".

I look forward to working with you in the future.

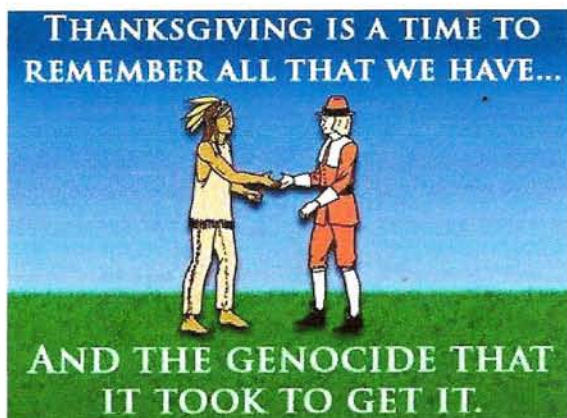
Thank you,

Chief Ben Thompson



McKissick awarded \$35,000 from the National Endowment for the Arts

June 2012: The National Endowment for the Arts has awarded McKissick Museum a \$35,000 grant to support "Community Voices: A Survey of SC Tradition Bearers." Beginning fall 2012, McKissick's Chief Curator of Folklife and Fieldwork Saddler Taylor will conduct fieldwork throughout the state with the expressed purpose of identifying traditional artists to increase the significant holdings in the Folklife Resource Center archive – to include audio recordings, video recordings, and digital photography. Dr. Will Moreau Goins will join Saddler Taylor in visits to Native American Indian tribal Communities for the collection of this among the Tri-County region (Edisto, Wassamasaw Indian Tribe of Varnertown, Santee Indian Tribe). Increasing the amount of documentary material in the archive will feed several programs, including the Digital Traditions web initiative, the permanent folklife exhibition Diverse Voices: Discovering Community through Traditional Arts, and a continuing schedule of public programs connected to the Jean Laney Harris Folk Heritage Award Program and the Diverse Voices exhibition. The grant will fund two primary components – the travel and equipment costs for no less than six months of documentary fieldwork throughout the state and a variety of programs to include music performances, workshops, and storytelling events within the exhibition venue.



Happy THANKSGIVING Day ?

You savages should thank the white man for everything we have done!

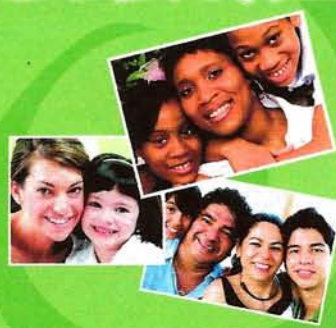
Okay, thanks for HIV....



FAMILY DENTAL

We Welcome Medicaid/ SC Healthy Connections for Kids & Adults*

When's the last time YOU and the KIDS went to the DENTIST?



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In the former Payless Shoes
Columbia

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- Emergencies Admitted Same Day



Our office offers:
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• Indoor Kids' Playground

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Adults **\$86**
Children

Includes: Exam, Polish, 2 x-rays and consultation (\$140 value)



THE CHEROKEE PATH

GWYSGA'SOO

ECS'UT's Quarterly Newsletter

October 2012 Issue 1, Volume 18

NATIONAL NEWS, SC NEWS, TRIBAL NEWS, INTERTRIBAL NEWS SECTION II

Member of the Wassamasaw Tribe of Varnertown Indians Named:

"South Carolina Emergency Medical Services Director of the Year" & Press Release- April 2, 2012

Cindy Burbage, Owner & Director of American Heritage Ambulance, Ladson, SC, is the proud recipient of the "South Carolina Emergency Medical Services Director of the Year" award. She was recognized amongst many, including her peers and colleagues, and was presented with a plaque at the South Carolina EMS Symposium Reception in Myrtle Beach, SC on March 31, 2012.



Cindy is a positive role model. She expects nothing more from others than she expects of herself. She is assertive and holds a high standard not only for her profession but for her Ambulance Service as well. She is a dedicated, honest professional. A Native American, originally from Roxboro, North Carolina, Cindy has been an active part of the community in South Carolina since 1988. In addition to her degree in nursing, she holds Bachelor's in Marketing and a Masters in Business. She was the previous Director of Operations for Rural Metro Ambulance, South Carolina, before purchasing the company and turning it into American Heritage Ambulance, where she remains active in the medical and EMS community today as Director and CEO.

With over 20 years of medical and management experience, she served as the Executive Director for the American Red Cross Blood Services, Southeast Region and has been a key motivational speaker at various lectures for the United States Air Force (Charleston Base), SC EMS Symposium and the SC Leadership Conference. She was recognized by the SC Commission for Minority Affairs in 2010 as "the entrepreneur who demonstrated outstanding performance as a business owner and stands as a beacon of light to future business owners and the community". She supports and actively participates in many functions including but not limited to: SC Special Olympics, Department of Veterans Affairs Charleston, RELAY for Life and the American Heart Walk. She also sponsors community events regarding healthcare awareness.

Cindy believes in maintaining a positive attitude even in the midst of adversity, doing the right thing even when no one is watching, always doing a good job while at work and at the end of the day going home to be with her family. Family has always been and continues to be a priority for her. She is a proficient, valuable leader and Director. For Cindy, it's not always about her; it's about putting others before herself to assure that complete satisfaction is achieved for her employees, patients and the communities she serves. She is known for "never giving up and always going the extra mile". She is committed, motivated and determined. She has come a long way from the days of farming tobacco on her father's farm to achieving the American Dream. With all that she does, she continues to keep a smile on her face while standing behind and offering words of encouragement to those she loves and leads.

Cindy states: *"I am honored to be named the SC EMS Director of the year. I have not achieved this alone but through the help of my fellow Director's who were willing to take me under their wing, through my employees, my management team and my family; and most of all through the man upstairs who has answered many prayers and provided me with the wisdom, strength and knowledge to carry on. God bless you all".*

Cindy is the first woman, first private ambulance company Director and the first Native American to receive the "SC Director of the Year" award".

MISS CHEROKEE South Carolina.... "Her Impact: Amanda Finney's [successful] Juggling Act"

Sunday, April 24, 2011

Juggling three organizations, 15 hours of academic work and still managing a social life? Sounds daunting, but sophomore Amanda Finney does it with flying colors, and her impact on campus doesn't go unnoticed.

As soon as we sat down with Amanda, we knew we were meeting with an influential social activist on campus.

Only a sophomore, Amanda has been involved in Wake TV, Native American Students Association (NASA), Project Pumpkin, a tour guide, Vagina Monologues and it all?



involved in Wake TV, Native American Students Wake 'N Shake, Ambassadors to Admissions as Kappa Beta Gamma. Wow. How does she juggle

You may recognize her infectious smile TV segment, "What the Forest." Amanda uses this air time to vent Parking spaces, anyone?

and spunky personality from her popular WAKE

about current Wake Forest student frustrations.

Or maybe you've seen her representing the Native American Students Association? Yes, collegiettes™, this organization exists on our own Wake Forest campus, and Amanda is the president! As a member of the Cherokee and Lumbee tribes, Amanda proudly represents her heritage here at Wake.

"We want people to be aware of cultures and traditions that still exist among native peoples," explains Amanda.

"We don't live in teepees or anything anymore. We are transitioning into the modern world".

As the president of NASA, Amanda helps plan events for November's Native American Heritage Month, as well as an additional annual spring event. This year, NASA brought well-known Cherokee singer, Michael Jacobs, to perform on campus. Amanda also serves as Miss Cherokee of South Carolina with her uncle, the chief of the South Carolina Cherokee tribe.

Amanda hopes otherwise meet. get all people from



Pretty impressive, Amanda served as between students

NASA will bring together Native American students who wouldn't "We want to tie together people of different interests," says Amanda. "We different majors and groups."

So what's next for returning to Wake, Post grad, she is program: "I think it's so crucial for our future generation and the education system as a whole for America."

right? Have we mentioned she met President Obama? This past summer, a White House Correspondents' Office intern. She worked as a liaison and President Obama by reading letters and listening to their concerns.

Amanda? She will be studying abroad in Madrid this coming fall. Upon she wants to narrow her focus and continue to take on leadership roles. interested in Teach for America. She stresses the importance of the

But what we love most about Amanda is her desire to unite Wake collegiettes™ as a force for the common good. "We have so many great girls doing great things that if we just get together and incorporate each individual's talents, we can make a positive difference," says Amanda.

With all these organizations and responsibilities, Amanda is somehow still able to keep her head on straight and a smile on her face. She reminds us of the important things in life. "Don't take life too seriously," she explains. "It's better to laugh than just freak out. Especially at Wake with so many serious things, you just need to laugh . . . until you cry." Amanda's involvement impacts our Wake community and so can you, collegiettes™. You can't make an impact without getting involved!

100th ANNUAL CHEROKEE INDIAN FAIR

KICKS OFF FALL IN WNC

"Timeless Traditions and Culture"

This year the Cherokee Indian Fair is 100 years old. And the Eastern Band of Cherokee Indians decided to celebrate this special birthday with more music, dancing, crafts, exhibits and fun than ever before.

Like the typical county fair, Cherokee invites a top-of-the-line carnival to provide amusements all week for the young and old alike. From games to high-tech rides, the carnival is always a welcome feature at the Fair.

A staple at the Cherokee Indian, the community arts and crafts exhibits and the Agricultural Extension Office entries and prize winners from the Cherokee communities were on display the entire week in the Exhibit Hall. In addition to these regularly amazing entries, the Cherokee Fair had a petting zoo and livestock at Unity Field across from the Oconaluftee Island Park.

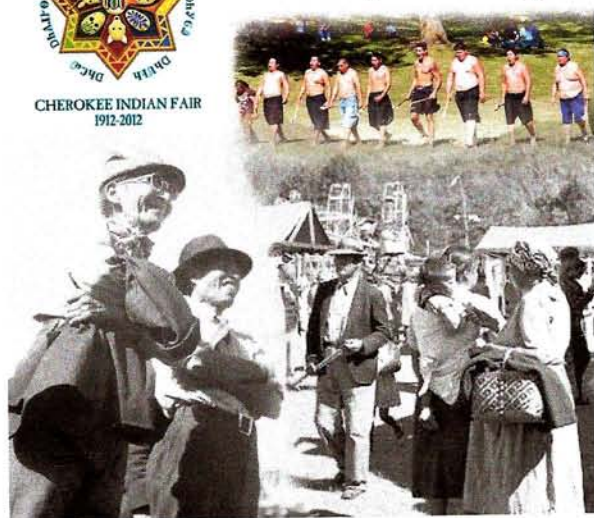
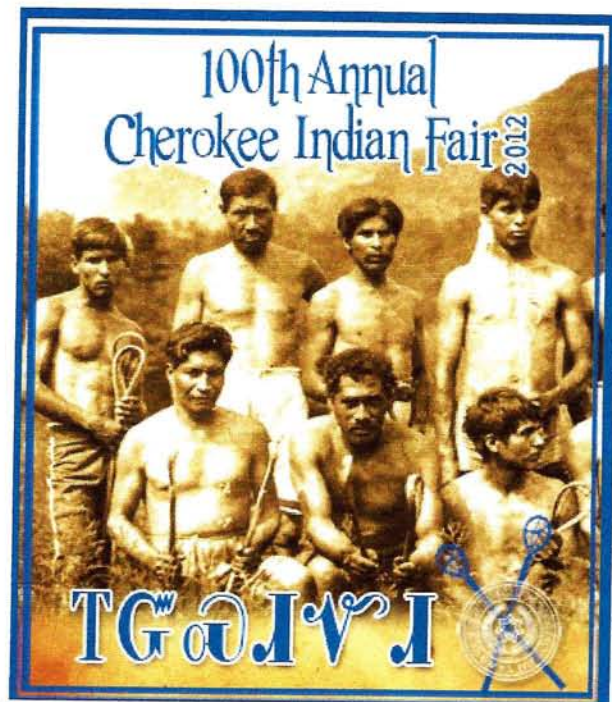
The Miss Cherokee Pageants have been a key program at the Cherokee Indian Fair. As a celebration and to honor the women of the tribe, the pageants feature beautiful traditional clothing, jewelry and the contestants share unique talents in a contest to crown Miss Cherokees from several age groups.

The Fair always features some of the best food with the biggest variety. From traditional Native American cuisine to carnival favorites, Fair-goers never have a reason to go hungry at the Cherokee Indian Fair.

New to the Cherokee Indian Fair, the Eastern Band of Cherokee Indians is inviting tribes to participate in an encampment on the Oconaluftee Island Park. This encampment is planned for the entire week of the Fair, giving spectators an opportunity to come to listen to the stories, dances and get a sense of the lifestyle of Native Americans during a time long passed.

The Cherokee Indian Fair was a five-day event. Each day was themed to an important part of the Cherokee culture. Parade day, Tuesday, kicked off the party as bands, community and business floats, and several organizations lined up to represent in a festive display through the downtown and up to the Cherokee Indian Fairgrounds to kick off a night of music and excitement. Wednesday was Children's Day. The focus was on the kids with special activities and attractions. Thursday, the Cherokee Indian Fair honored the elders with a special meal, entertainment, activities and recognition.

On Friday, Cherokee salutes the armed forces with day designated as Veterans Day. The 2012 Cherokee Indian Fair hosted the traveling Vietnam War Memorial Wall which was on exhibit at the Cherokee Expo Center during the Fair. And Community Day rapped up the week-long celebration on Saturday. Traditional games (STICKBALL), dancing, music, crafts, displays and food were all apart of this 100 year celebration at the Cherokee Indian Fair. The Eastern Band of Cherokee Indians celebrated a century of the Cherokee Indian Fair with the biggest, most fun and exciting experience in the Appalachians.



Karyl Frankiewicz

Miss Cherokee 2012.



Karyl Frankiewicz was crowned Miss Cherokee 2012 at the annual Miss Cherokee pageant held Saturday, Sept. 29 at the Chief Joyce Dugan Cultural Arts Center. (SCOTT MCKIE B.P./One Feather photos) She is the daughter of Melissa Arch and Quinton Frankiewicz, and she resides in the Birdtown Community. Frankiewicz graduated from Cherokee High School in 2010 and is currently a sophomore at Southwestern Community College with a double major in Fine Arts and Early Childhood Education.

Frankiewicz competed against Kelly Driver, of the Big Cove Community, during Saturday night's pageant. Driver is the daughter of Frank and Diane Driver. She graduated from Cherokee High School in 2006 and earned her bachelor's degree in English from Western Carolina University in 2011. Driver is currently a Cherokee Language teacher at Cherokee Middle School.

The two were judged on a personal interview, casual dress, traditional Cherokee dress, talent and public speaking.

For their talent, Frankiewicz sang "Amazing Grace" in the Cherokee language and English and Driver performed the Cherokee Buffalo Dance. During the public speaking portion, Frankiewicz spoke on the revitalization of the Cherokee language and Driver spoke on the importance of obtaining a college education.

Eddie Swimmer served as the emcee for the event.

Native American Indian Voters Project

Every Native Vote Counts!

Native Vote SC is a nonpartisan campaign initiated by **Eastern Cherokee, Southern Iroquois & United Tribes for the Native American Indian people and the Native Vote in South Carolina.** It is designed to encourage American Indian and Alaska Native people to exercise their right to vote. With the heightened political participation of Native people, Indian Country has become an increasingly powerful voting bloc. In recent years, the Native vote has been publicly acknowledged as making a visible difference in national, state, and local elections here in the state of South Carolina. ECSIUT recognizes that a strong grassroots effort is needed within the Native American Indian communities in SC (**Catawba reservation, Holly Hill, Varnertown, Edisto, Orangeburg, Reedy River/Greenville**); and encourages all tribes, regional, and inter-tribal organizations to have a **SC Native Vote** coordinator. There is a need to get the community mobilized early, starting with registration, as Native Americans are unregistered at higher rates than other communities. To mobilize and assist tribes, tribal communities, groups and with the upcoming elections

Over 1 million eligible American Indians and Alaska Natives were not registered to vote in the 2008 elections. That's 34 percent of the total Native population over 18. The Native Vote can have a game changing impact on elections at the local, state, and federal level, and that is why in 2012 we are working tirelessly to turn out the largest Native Vote ever. Every year Native Vote selects key states based on the population of Native Voters, current elections, and the potential impact of the vote. For the 2012 election we will continue to encourage and support the Native Vote efforts of all tribes and their communities. Working with tribes, regional tribal associations, tribal non-profits, grass-root voter groups, youth groups, and volunteers as partners to expand our outreach efforts in Indian Country.

Statue of King Hagler Unveiled, Camden, SC

October 25, 2012 at 3 pm

KING HAGLER

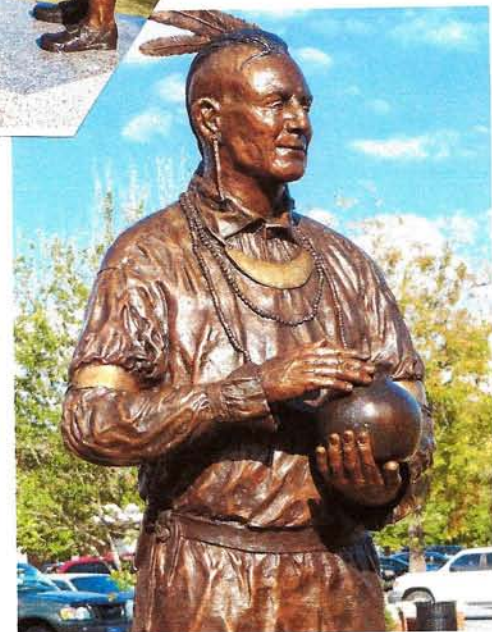
A Catawba chief who lived in the middle 1700s was inducted into the South Carolina Hall of Fame in 2008 in ceremonies at the convention center. Known as a peace maker, King Hagler, Catawba leader between 1750 and 1763, was honored for his accomplishments and inducted before an audience of more than 400 people. Historians say that Hagler (also Haigler) lived during the time when his tribe was emerging from traditional ways into an English lifestyle; they had met the white man in the early 1500s and had since sided with the English who brought them copper kettles, knives, cloth, shoes, dishes and log houses. Although the Catawba's were learning how to read and write English at the time, none had recorded when and where Hagler was born. He was given names as "Nopkehe," "Oroloswa," and "Arataswa," early in his life, but kept Arataswa and added Hagler. The title, "king," was given to him by South Carolina Gov. James Glen who saw him as an equal to European leaders. In an article, John Blair Hagler wondered why the Catawba leader chose a German last name. He said Hagler likely picked up the name from his ancestor or John Hagler, who in 1752 bought land and lived near Catawba country.

When Hagler became tribal leader about 1748, he followed in the footsteps of Chief Young Warrior who was friendly with the English newcomers. Hagler became known as the "friendly Indian" by the settlers. In 1751, he traveled to Albany, N.Y. with South Carolina Lt. Gov. William Bull to negotiate and sign a peace treaty with the Iroquois nations, who had been Catawba enemies for decades. In May 1756, Hagler met with North Carolina Chief Justice Peter Henley in Salisbury, N.C. about "having heard of some injuries lately done to my brethren." Among their discussion was Hagler's concern for the sale of liquor to the Catawbas. Hagler told Henley, "I desire a stop may be put to the selling strong liquors by the White people to my people, especially near the Indian nation. If the White people make strong drink, let them sell it to one another or drink it in their own families. This will avoid a great deal of mischief which otherwise will happen from my people getting drunk and quarrelling with the White people. Should any of my people do any mischief to the White people, I have no strong prisons like you to confine them for it."

Around 1759, when many of the Catawbas were dying from smallpox in villages near today's Rock Hill, S.C., Hagler lived in the Camden, S.C. area. A trading post was there, and Hagler befriended the trader and local settlers. As a result, Hagler became known as "the patron saint of Camden." Today, a weather vane in his image sits on top of a tower above a Camden department store. "The Haigler Theater" there was named for King Hagler. In 1760, Hagler saw many settlers moving in, taking up land where his people once hunted and fished. In July, he negotiated with the King of England in the Treaty of Pine Tree Hill for a 15 square mile reservation on the border of what is now North and South Carolina.

He affirmed the treaty with the Treaty of Ford Augusta in 1763. That same year, Aug. 30, 1763, Hagler visited his Waxhaw tribal neighbors. He was returning home near "Twelve Mile Creek," where seven Shawnee warriors waited. They ambushed and killed him. A historical document states that the Shawnees were caught, six were captured and one escaped. The six were executed by the Catawbias.

Some of the South Carolina Native American Leaders were in attendance for the eventful occasion.



Selugadu VI: A Native American Celebration

Hagood Mill Historic Site & Folklife
Center

Saturday November 17, 2012

10:00 to 4:00 p.m.

In observance of Native American Heritage Month, the Pickens County Cultural Commission invites you to join the friends of the Pickens County Museum for a special, and free, day of milling, memories and a Native American Celebration at the Hagood Mill Historic Site & Folklife Center. The Mill will be operating, rain or shine, on Saturday, November 17th.

"Selugadu" (Cherokee for cornbread) celebrates our Native American influences. A number of groups will be represented, including individuals born and raised here as well as those who have made South Carolina their home.

Hosted by "Reedy River Intertribal," this sixth annual event will begin with a "Presentation of the Colors," honoring America's veterans, and will continue throughout the day with a great program of drumming, dancing, singing, storytelling, demonstrations and games. Reedy River's "Sachem" (head-man), Pat Langley, will be present to interpret Native American culture, along with Dr. Will Goins, Chief Executive Officer of the Eastern Cherokee, Southern Iroquois and United Tribes of South Carolina.

Native American dancing will be a big part of the celebration. Reedy River Intertribal has invited several other Native groups across the State to participate. By special invitation, from the Carolina Low-country, the "Keepers of the Word" Drum Circle will return again this year. Champion pow-wow dancer, Austin Sweat (Eastern Shawnee) will perform. For those who get caught up in the spirit of the day, the dancing will include audience participation dances and a "candy dance" for the youngsters. Native American flute music (of different styles and tribes) will be presented by Roger Whitmire along with songs in Cherokee performed by the Reedy River Intertribal Singers.

Native jewelry and crafts will be demonstrated and available for sale, including Sachem Langley's award winning beadwork, Reedy River member, Gale McKinley's split white oak basket making and John & Jeanne Fry of Conscious Art Studio with an array of Native American art, music, flutes, drums and more. Activities for youngsters will include face-painting with Native designs and participation in (and learning about) drumming on a "kid's drum" the group will bring.

Another delight for children, as well as the young at heart, will be the presence of the Foothills Indian Horse Club with their Colonial Spanish horses. These horses are descended from the first horses brought to the New World by the Spanish and are similar to the wild horses that roam the West. The club is affiliated nationally with the American Indian Horses Registry and the Horses of the Americas Registry.

The Crawford Collection of local stone tools and artifacts will be on display with Barry and Billy Crawford available to tell about the collection. The Foothills Chapter of the SC Archaeology Society will be present with a table of information and to do free artifact identification of any stone tools visitors wish to bring. Chapter member, Roger Lindsay, will have his "river-cane" technology exhibit of atl-atls, blowguns and arrows. Mill Site regulars include bow-maker, Bruce Chrysler, and flint-knapper, Steve Compton who should both be in fine form for this special day.

Join in the fun for this free day of Native American celebration and demonstrations along with the regular monthly feature of "milling, music and memories." The Hagood Mill hosts a variety of folk-life and traditional arts demonstrations each month, including blacksmithing, bowl-digging, cotton-ginning, flint-knapping, moonshining, leather-working, quilting, spinning, woodcarving, basket-making and more!

The Pickens High School R.O.T.C. will be on site, helping with traffic control and parking, so bring your lawn chairs, enjoy a plate of barbeque or something fresh off the grill of the Gatehouse Restaurant folks or some Native fry bread or roasted corn and experience a day at the Mill and a great time at this wonderful celebration of American Indian culture. Show your support for the Mill and the Pickens County Museum by joining them at this monthly Third Saturday event. The Hagood Mill operates, rain or shine, the third Saturday of every month and is located just 3 miles north of Pickens or 5 ½ miles south of Cherokee Foothills Scenic Hwy 11 off SC Hwy 178 at 138 Hagood Mill Road. Hagood Mill is open Wednesday through Saturday from 10:00 until 4:00, to tour the buildings and grounds and to visit the Mill Site Gift Shop.

"Music in the Mountains 2012" and Selugadu VI: A Native American Celebration is sponsored by a private benefactor. The Pickens County Museum of Art & History, along with the historic Hagood Mill, is funded in part by Pickens County, members and friends of the museum and a grant from the South Carolina Arts Commission, which receives support from the National Endowment for the Arts. We would also like to thank GateHouse Restaurant for their generous gift of feeding our mill site volunteers. For additional information: the Hagood Mill Historic Site & Folklife Center at (864) 898-2936 or the Pickens County Museum at (864) 898-5963.

One Who Helps People Throughout the Land Wins Second Term; Natives Await Proactive Agenda

By Rob Capriccioso November 7, 2012

RSS RE-PRINT Indian Country Today

WASHINGTON – President Barack Obama, adopted as “One Who Helps People Throughout the Land” by the Crow Tribe in 2008, will be leader of the free world for four more years, and Native Americans now eagerly anticipate his vision for a strong and progressive tribal agenda in his second term.

The president’s win came earlier than many political analysts expected on election night, as he defeated Republican challenger Mitt Romney, who had expressed support for tribal sovereignty and self-determination during his unsuccessful bid for the presidency. Several swing states that Obama needed to win, including Ohio, Virginia, and Pennsylvania, came through for him in the end.

Many Native Americans went to bat for Obama during his long run for re-election, with some making convincing arguments that he has been the best president ever for Indian country. Some tribes and individual Indians also offered major donations to his campaign.

During his first term, Obama signed into law the Tribal Law and Order Act, the permanent reauthorization of the Indian Health Care Improvement Act, water and trust settlements, the Helping Expedite and Advance Responsible Tribal Homeownership (HEARTH) Act, and his administration worked for improved federal-tribal policy, including asking for legislative changes that would increase the power of tribes to request aid from the Federal Emergency Management Agency.

Obama also expressed support for the United Nations Declaration on the Rights of Indigenous People, supported economic development on reservations, hired several American Indians to serve in his administration, regularly met with tribal leaders, and his Department of the Interior worked on reforming the federal Indian trust system.

Of late, the president has been working to get tribal jurisdiction portions of the Violence Against Women Act (VAWA) through

Congress, and his administration has pressed for a clean *Carcieri* legislative fix that has been elusive since early 2009.

“[With me] as president, you have a voice in the White House,” Obama told Indian Country Today Media Network in a first-of-its-kind interview with the Native press in October. “Since the earliest days of my administration, we’ve been working hand in hand between our nations to keep that promise through a comprehensive strategy to help meet the challenges facing Native American communities.”

Obama also specifically mentioned Native Americans in his victory speech as part of his overall discussion of the future of the nation.

At the same time, all Obama did was not popular with all parts of Indian country. In particular, some Indians felt that his administration shortchanged Indians in its negotiation of the \$3.4 billion *Cobell* settlement. Some have also said he needs to focus on increased reforms at the Bureau of Indian Affairs, especially given a series of recent missteps on federal laws involving tribes.

Others were disappointed that the president has not visited a reservation since his first campaign for president in 2008, and that he has not made a verbal apology to Indians for historical sins of America’s past. Whether he has done enough to support tribal economic and energy development has also been a major topic of contention that has been highlighted by Republican Indian affairs leaders in Congress.

Despite the shortfalls in some areas, Chris Stearns, a Navajo lawyer with Hobbs, Straus, Dean & Walker and supporter of the president, said Obama’s win translates to a “big win” for Indian country. “Right off the bat, I’d say he has the political capital to demand that Congress pass the Senate’s VAWA bill,” he said. “Speaker [John] Boehner will have to swallow that bitter pill.”

In terms of what to expect in a second-term agenda, Stearns said he anticipates soon seeing Obama support a major Indian energy bill, and he added that he would not be surprised if the president finds a highly qualified Native American lawyer to appoint to a federal judgeship.

“Indian country will be a major beneficiary of Obama’s second term,” said Tol Foster, a professor of American Indian Studies at Marquette University. “Second terms are opportunities for presidents to enact reforms internal to the executive branch as well as policies that are less politically expedient. Obama will be trying to establish his legacy, and I believe he considers federal support of Native America to be part of that legacy.”

Derek Bailey, former chairman of the Grand Traverse Band of Ottawa and Chippewa Indians, said he wants the president to continue his commitment to strengthening the government-to-government relationship between tribal nations and the United States, moving beyond the tribal consultation process and into the implementation phase. He'd also like to see a quickened response time from the federal government on both pending and future tribal land-into-trust applications, and he asks Obama to strongly push a legislative solution that would fix the unpopular U.S. Supreme Court *Carcieri* decision.

Lastly, Bailey said he would like the president to "build upon the successful passage of the Indian Healthcare Improvement Act, and truly begin meeting the health needs and care of our tribal citizens."

A. Gay Kingman, director of the Great Plains Tribal Chairman's Association, said that tribes "will now be able to keep the momentum on the progress we have made these last four years." She added that several tribes are now strategizing on federal Indian budget plans, tribal taxation, education, and many other issues that they want the president to better address.

Even Indians who did not support the president in his campaign were confident that his second term would hold promise for American Indians.

"I think Indian country will do okay," said John Tahsuda, a tribal lobbyist with Navigators Global and adviser to the Mitt Romney campaign on Indian issues.

Tahsuda, a Kiowa tribal citizen, had kind words to say about Kevin Washburn, the president's recently-confirmed Assistant Secretary for Indian Affairs at Interior: "I have known Kevin for a long time. He is smart, and his heart is in the right place. I think there will be some good things done under his leadership."

"Last night affirmed the status quo in the House, the Senate and the White House," added Rep. Tom Cole, R-Oklahoma, who was successful in his bid for re-election and is Chickasaw. "While this leaves some serious questions concerning how we tackle long-term problems, I believe it will be good for Indian country. Indian country fared very well in the 112th Congress, and with no changes to the balance of power, I expect Indian country to continue to fare well even as we are faced with tough fiscal decisions."

Sources close to the administration say to expect a fourth White House Tribal Nations Conference later this fall where the president will discuss his Indian country agenda for the next four years.



Every Vote Counts

**ROCK THE
NATIVE VOTE!**

**REGISTER TO
VOTE!**

JANUARY 2013

The Presidential Inaugural Pow Wow for January 2013 will be expanded to a four-day gathering to include a Youth & Elders Conference and an alcohol-free American Indian Inaugural Ball. These events will take place in Washington, DC, on January 17th-20th, with the Presidential Inaugural Pow Wow on the 19th and the American Indian Inaugural Ball on the 20th, following the inauguration of the President that afternoon. Please bring your ideas and proposals to the meeting or send them to us via email at 2013@NativeYouthAlliance.org.

BUFFALO SOLDIERS Remember: There Was Genocide in the United States, Too

By Steve Melendez September 18, 2012
Re-Print courtesy of Indian Country Today



Museum.
for. You

On the National Mall in Washington D.C there is the Jewish Holocaust Museum. Most people have only a superficial knowledge of what this museum stands for. You may, like I did, believe that it contained only images of dead bodies, stacked like cordwood and that it really wasn't something I wanted to see. Why there is such a need for such a thing is a question that is left hanging in the space of our collective consciousness. Then when you finally go, you find that your understanding was just the tip of the iceberg.

Like the Egyptian "Art of Memory" practiced by the Freemasons in their lodges, the tour takes you from one chamber of thought to another. It begins with photographs of ordinary people, family photos, a youngster holding a violin. In the late 1930s the Jews in Europe were ordinary human beings living their lives unaware that they would soon be the objects of extermination. The first shock to your worldview comes as you read a quote on a plaque by Martin Luther who started the Reformation, "...to set fire to their synagogues or schools and to bury whatever will not burn...I advise that their houses be razed and destroyed...that all cash and treasure of silver and gold be taken from them...". One of the greatest lessons to be learned here is that wars and genocide begin in the hearts and words of seemingly righteous men. Moving on, we read of the laws which outlawed Germans from marrying Jews. There were laws which prevented Jews from holding civil service jobs, and laws which stripped them of all their rights including the right to own property. We are told that in Austria, 'Aryan Austrians' submitted applications to acquire former Jewish owned businesses. By the time you reach the part of the tour dealing with the deportment of the Jews to the concentration camps, you get a sense of déjà vu. If you leave the Jewish Holocaust Museum with an eerie feeling that the Jewish Holocaust and American history are somehow connected, you are right. Not only did Hitler pattern his land grabbing policy of lebensraum (living space) after the ethnic cleansing and genocide of the American Indians, but he referred to the indigenous Slaves "redskins."

Why is there a need for the Jewish Holocaust Museum? Does it exist in order "to play the guilt card"? Are reparations the goal? No, the purpose of the Holocaust Museum is to prevent history from repeating itself.

Likewise, our museum, the American Indian Genocide Museum here in Houston, Texas exists for the same reason. Currently we have been protesting the Buffalo Soldiers Museum, also located here in Houston. The Buffalo Soldiers take great pride in dressing up in Cavalry uniforms and parading around as if hunting our people down and forcing them onto reservations was at one time, the patriotic thing to do. Dr. Quintard Taylor (who is black) of the University of Washington has put the whole situation in perspective when he said, "Here you have black men killing red men for the white man". Has it been forgotten that the Buffalo Soldiers were so recently emancipated from 200 years of slavery by the white man at the time? Also, our museum has uncovered evidence that the earliest account of anyone ever claiming to have coined the phrase, 'Buffalo Soldiers' was by a white stationed what we Texans called the 'buffalo soldiers'—U.S. negro troops". Ed Carnal died in 1921 at the age of 72. Thanks to Ed Carnal, we can put the bizarre myth to rest that our ancestors 'honored' those who hunted them with the name, "Buffalo Soldiers".

As long as America fails to admit the influence American history had on men like Adolf Hitler, then history will continue to repeat itself. America must learn from history that Hitler emulated the organized

BUFFALO SOLDIERS Remember: (continued)

ethnic cleansing and genocide found in the history of America. Today, the indigenous people of the rain forests of Brazil continue to be forced off their land and killed just as it was done in America during the time of the Buffalo Soldiers. As in Nazi Germany, there existed a culture here in America that glorified extermination. William Henry Harrison, who would later become president remarked that most frontiersmen "consider the murdering of Indians in the highest degree meritorious". In September of 1868 the Buffalo Soldiers killed 25 Apaches and were allowed after the battle to collect scalps and souvenirs by Lieutenant Cusack. Upon their return to Fort Davis, Texas, they were observed "rigged out" in "full Indian costume with the most fantastic head-dresses" and their "faces painted in a comical style". How did the Buffalo Soldiers differentiate between friendly Indians and hostile? The formula was simple: "Indians who rejected reservation life were regarded as hostile". When genocide is not condemned, it is glorified. President Teddy Roosevelt once wrote of the Sand Creek Massacre, "...the so called Chivington or Sandy Creek Massacre, in spite of certain most objectionable details, was on the whole as righteous and beneficial a deed as ever took place on the frontier."

Steve Melendez is the president of the American Indian Genocide Museum and a member of the Paiute Nation of Pyramid Lake Tribe.

VOLUNTEER AND JOB LISTINGS:

VOLUNTEER OPPORTUNITIES FOR ECSIUT INC. :

Fundraising Team (3)

- a) Coordinate tournament auctions, raffles, and other fundraising events.
- b) Create, organize and coordinate fundraising events.
- c) Maintain physical inventory of all materials for auctions.
- d) Actively solicit sponsorships for the website, newsletter, and to continually grow our income base.
- e) Maintain a solicitation kit to sell benefits of sponsorship to prospective sponsors.

Grassroots Program Development Coordinator

"Prison Project" Coordinator and Outreach to incarcerated inmates.

- A. all aspects of coordinating our outreach efforts to Edgefield Federal Prison.

Membership Coordinator

- a) Create and monitor goals to increase membership.
- b) Survey member satisfaction.
- c) Ongoing enhancement of quality and quantity of membership services.
- d) Ensure quality of membership activities and submission to web site and newsletter.
- e) Support goals for membership services including:



Would you imagine some fool confusing the end of this calendar with the end of the world?

Educators Convene to Share Ideas on Teaching the Next Generation in Historic Preservation

Contributed By: Brian Clark

How the next generation of historic preservationists is educated has profound implications across the preservation world, especially given that effective education means a greater likelihood of qualified professionals. But while the U.S. is home to an array of quality preservation programs at colleges and universities, there has been surprisingly little conversation among educators about how best to teach those who will comprise the preservation workforce in the future.

On Sept. 8 and 9, more than 75 educators from not just the U.S. – but from the United Kingdom, the Netherlands, Australia, Brazil, Mexico and more – convened in Providence, R.I., to discuss best practices at a conference titled “Preservation Education: Sharing Best Practices and Finding Common Ground.” The conference was hosted by the School of Architecture, Art and Historic Preservation at Roger Williams University with support from Clemson University, the College of Charleston, the University of Florida and the University of Georgia.

After two days of discussion and debate, a set of key ideas emerged. Jeremy C. Wells, assistant professor of historic preservation at Roger Williams and the conference chair, says the ideas focused on everything from embracing technology and encouraging innovation to linking the built and natural environments, integrating with other disciplines and building partnerships with K-12 education, real estate professionals and more.

Wells also noted that the attendees agreed that without a more concise definition of what the “discipline” of historic preservation is, there would continue to be difficulty in defining what students should be accountable for as far as skill sets and knowledge are concerned.

“We need better understanding and consensus around our view of the world,” he said. “There is even some discomfort with the term historic preservation itself. Does preservation imply stasis – that things never change? Would conservation more accurately represent our approach? We need to envision a future in which we build consensus on these questions, among preservation practitioners and educators alike.”

Richland County Documenting Historic Cemeteries

A new cemetery project to document all cemeteries in Richland County, especially those that have been abandoned, hidden, or forgotten, is now underway. The project seeks to identify and map all cemeteries within the county so planners, developers, and builders are not surprised during the process of developing properties. The county also hopes that awareness of these sites may spur citizens to clean up and restore long lost or obscure cemeteries. The project is funded through a historic preservation grant from Richland County Conservation Commission to the Chicora Foundation, a non-profit Columbia-based organization focused on heritage preservation. To report a cemetery or a few gravesites, contact the Chicora Foundation at 803-787-6910 or trinkley@chicora.org.

SC Supreme Court won't rehear adoption case Columbia, South Carolina (AP) September 2012

The South Carolina Supreme Court will not reconsider its decision sending a Native American girl (Cherokee Nation enrolled member) back to Oklahoma. The child's adoptive parents who live in Charleston, South Carolina asked the court earlier this month to rehear the case. Court officials said the request was denied on Aug. 22. The court voted 3-2 last month to return the 2-year-old girl to her biological father in Oklahoma. It was the court's first decision weighing state adoption law against the federal Indian Child Welfare Act. The court wrote while the adoptive family likely bonded, federal law gives custodial preference to the girl's father, a member of the Cherokee tribe.

A state family court judge awarded custody of the child to the biological father last year and the adoptive parents appealed to the court.



Salazar Applauds Senate Confirmation of Kevin Washburn as Interior's Assistant Secretary for Indian Affairs

WASHINGTON, DC – Secretary of the Interior Ken Salazar today applauded the Senate's confirmation of Kevin K. Washburn, a member of the Chickasaw Nation of Oklahoma, to serve as Assistant Secretary for Indian Affairs at the Department of the Interior. The Senate confirmed Washburn's nomination, which President Obama announced in early August, by unanimous consent last night.



"As we continue to strengthen the integrity of the nation's government-to-government relationship with federally-recognized Indian tribes and empower Native American and Alaska Native communities, Kevin Washburn will be an outstanding addition to our leadership team and a vital asset for President Obama's initiatives in Indian Country," Salazar said. "Kevin's professional and academic achievements and his thorough knowledge of the critical issues facing the Nation's First Americans will help us to fulfill the President's commitment to empower tribal governments and advance their economic and social goals."

Washburn is Dean of the University of New Mexico School of Law, a position he has held since June 2009. Prior to that, he served as the Rosenstiel Distinguished Professor of Law at the University of Arizona James E. Rogers College of Law from 2008 to 2009 and as an Associate Professor of Law at the University of Minnesota Law School from 2002 to 2008. From 2007 to 2008, Mr. Washburn was the Oneida Indian Nation Visiting Professor at Harvard Law School. Previously, he served as General Counsel for the National Indian Gaming Commission from 2000 to 2002, and as an Assistant United States Attorney in Albuquerque, New Mexico, from 1997 to 2000. Mr. Washburn was a trial attorney in the Indian Resources Section of the U.S. Department of Justice from 1994 to 1997. Mr. Washburn is a member of the Chickasaw Nation of Oklahoma. He earned a B.A. from the University of Oklahoma and a J.D. from Yale Law School.

Washburn will lead a team that includes Lawrence S. "Larry" Roberts as Deputy Assistant Secretary for Indian Affairs. An enrolled member of the Oneida Tribe of Wisconsin, Roberts, who joined Interior on September 5, is an accomplished federal attorney with extensive experience in federal Indian law and programs. He had been serving as General Counsel of the National Indian Gaming Commission since July 2010.

Donald "Del" Laverdure, the Principal Deputy Assistant Secretary for Indian Affairs, has been serving as the Acting Assistant Secretary. During his tenure, Laverdure has worked to resolve long-standing water rights issues, improve public safety and education in tribal communities, accelerate the restoration of tribal homelands, and help Indian nations pursue the future of their choosing.

SANTEE FAMILY FUN DAY



Catawba Indians Name Three New Ambassadors

**Miss Catawba- Cassidy Pylar ·
Teen Miss Catawba - Cheyenne Beck
Little Miss Catawba- Alyssa Henderson**



Chief Michelle Mitchum (Pine Hill Indian) & Currin Pounds (ECSIUT- Cultural Ensemble dancer, Choctaw & Pine Hill Indian)



Edisto River Singers



Chief Crummie (Santee)



Will Goins & Currin Pounds

2012 AWARDS

BEST ACTOR

Michael Spears
"Broken Wing"
YELLOW ROCK

BEST SUPPORTING ACTOR

Joe Billingere
"Chief White Eagle Feather"
YELLOW ROCK

BEST ACTRESS

Lenore Andriel
"Dr. Sarah Taylor"
YELLOW ROCK

BEST EMERGING ACTOR

White Winter Fox
BEHIND DOOR OF SECRET GIRL

BEST FILM

"YELLOW ROCK"
Nick Vallelonga

BEST MUSIC VIDEO

"Same Ole Feelin"
Jesse Robbins

BEST ART VIDEO

"I Lost my Shadow"
Laura Ortman

BEST DOCUMENTARY SHORT

Choir Boy Lucky
Ruth DeGraves

BEST REGIONAL FILM

Voices of the Amazon and Beyond
Antara Brandner

BEST FEATURED DOCUMENTARY

Water Flowing Together
Gwendolen Cates

BEST ANIMATED Music Video

"Starlight"
KoliKohler

BEST INTERNATIONAL INDIGENOUS

"Blood"
Ryan White

BEST PUBLIC SERVICE

Video or Film

"Keep it Sacred"

Carla-Rae, John Scott Richardson

BEST DRAMATIC SHORT

Cosplay
Amanda Dunn

BEST STUDENT FILM

"Mascots"
Scott Aaron Hartmann

BEST Sci-Fi (Science Fiction Dramatic Short)

The 6th World
Nanobah Becker

BEST ANIMATED DOCUMENTARY SHORT

"Spirit if the Blue Bird"
Xstine Cook

BEST EMERGING FILMMAKER

"HOW CHIPMUNCK GOT IT's STRIPS"
Tracy Rector & Tulalip Heritage School Students

BEST STUDENT FEATURE

"Behind the Door of a Secret Girl"
Janessa Starkey & Jack Kohler

