



HISTORY PRESERVATION: THE TRAVELING TOTEM POLE

GRDS 724: GRAPHIC DESIGN STUDIO: MEDIA PRACTICE

Devin O'Bryan / Spring 2013

***“We do not inherit the land from
our ancestors, we borrow it from
our children.”***

- Old Cherokee Proverb

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INTRODUCTION

The Cherokee are a Native American people that historically settled in the Southeastern United States (principally Georgia, North Carolina, and East Tennessee). Their language is an Iroquoian language.

In the 19th century, white settlers in the United States called the Cherokee one of the “Five Civilized Tribes”, because they had assimilated numerous cultural and technological practices of European American settlers. The Cherokee were one of the first, if not the first, major non-European ethnic group to become U.S. citizens. According to the 2010 U.S. Census, the Cherokee Nation has more than 314,000 members –the Cherokee language is classified as ‘vulnerable’ according to Google’s Endangered Languages Project due to that there are only an estimated 16,000 speakers – the largest of the 566 federally recognized Native American tribes in the United States of America

Of the three federally recognized Cherokee tribes, the Cherokee Nation and the United Keetoowah Band of Cherokee Indians (UKB) have headquarters in Tahlequah, Oklahoma. The UKB are mostly descendants of “Old Settlers”, Cherokee who migrated to Arkansas and Oklahoma about 1817. The Cherokee Nation is related to the people who were forcibly relocated there in the 1830s C.E. under the Indian Removal Act. The Eastern Band of Cherokee Indians is located on the Qualla Boundary in western North Carolina.

The Cherokee have seven clans and have had that number as long as there has been contact with Europeans. Some have multiple names, but the seven are the result of consolidation of as many as what were previously fourteen separate clans in more ancient times.

THE SEVEN CHEROKEE CLANS

ANIGATAGEWI (“WILD POTATO” OR OCCASIONALLY “BLIND SAVANNAH” CLAN)

The Anigatagewi’s only subdivision was Blind Savannah, possibly a separate clan in origin. Historically, members of this clan were known to be ‘keepers of the land,’ and gatherers. The wild potato was a main staple of the traditional Cherokee life in the Southeast (Tsalagi Uweti).

ANIGILAHİ (“LONG HAIRS” OR “TWISTERS” CLAN)

The Anigilahi or the Long Hair Clan, whose subdivisions were Twister, Wind, and Strangers (possibly separate clans in origin combined into one), were regarded as peacemakers. Peace Chiefs would often be from this clan. In the times of the Peace Chief and War Chief government, the Peace Chief would come from this clan. Prisoners of war, orphans of other tribes, and others with no Cherokee tribe were often adopted into this clan, thus a common interpretation of the name ‘Strangers.’

ANIKAWI (“DEER CLAN” CLAN)

The Anikawi, or Deer Clan, were historically known as fast runners and hunters. Even though they hunted game for subsistence, they respected and cared for the animals while they were living among them. They were also known as messengers on an earthly level, delivering messages from village to village, or person to person.

ANISAHONI (“BLUE HOLLY” CLAN)

The Anisahoni, or Blue Holly Clan, subdivisions were Panther, or Wildcat, and Bear, probably in origin two separate clans that were later consolidated with a third. Historically, this clan produced many people who were able to make special medicines for the children. The medicine was made from a blue plant which is where the clan gained its name.

ANITSISKWA (“BIRD” CLAN)

Members of the Anitsiskwa, or Bird Clan, were historically known as messengers. The belief that birds are messengers between earth and heaven, or the People and Creator, gave the members of this clan the responsibility of caring for the birds. The subdivisions were Raven, Turtledove, and Eagle, probably in origin three separate clans later consolidated into one. Earned Eagle feathers were originally presented by the members of this clan, as they were the only ones able to collect them.

ANIWAYA (“WOLF” CLAN)

The Aniwaya, or Wolf Clan, has been known throughout time to be the largest clan. During the time of the Peace Chief and War Chief government setting, the War Chief would come from this clan. Wolves are known as protectors. Historically, the Wolf Clan was the largest and most important among the Cherokee.

ANIWODI (“PAINT” OR “RED PAINT” CLAN)

The Aniwodi or the Paint Clan were historically known as a prominent medicine people. Medicine is often ‘painted’ on a patient after harvesting, mixing and performing other aspects of the ceremony.



CHEROKEE CULTURAL HERITAGE PRESERVATION

The major foundations, groups, and organizations that are associated with preserving Cherokee cultural heritage are the following:

- The Cherokee Historical Association is a non-profit organization that was founded in 1948 C.E., and whose mission is to perpetuate and preserve the history and culture of the Cherokee People.
- The Cherokee National Historical Society mission of preserving and promoting Cherokee history and culture.
- The Cherokee Preservation Foundation's mission is to preserve the Cherokee native culture, protect and enhance their natural environment, and create appropriate and diverse economic opportunities in order to improve the quality of life for the Eastern Band of Cherokee Indians and their neighbors in western North Carolina.
- The Tribal Historic Preservation Office is charged with the responsibility of protecting Cherokee archaeological and cultural resources, ensuring historic preservation of significant Cherokee sites, protecting Cherokee burials from disturbance and excavation, and conserving and promoting their rich heritage by encouraging an enhanced understanding of the importance of the Cherokee people to the broad patterns of United States history.
- The National Trust for Historic Preservation, a privately funded nonprofit organization, works to save America's historic places. Chartered by Congress in 1949, today's National Trust has become the organization its founders envisioned: the vigorous leader of an expansive movement that is changing the face of America.
- The Advisory Council on Historic Preservation promotes the preservation, enhancement, and sustainable use of our nation's diverse historic resources, and advises the President and the Congress on national historic preservation policy.
- The US Department of the Interior Indian Affairs is the oldest bureau of the United States Department of the Interior. Established in 1824, IA currently provides services (directly or through contracts, grants, or compacts) to approximately 1.9 million American Indians and Alaska Natives. There are 566 federally recognized American Indian tribes and Alaska Natives in the United States.

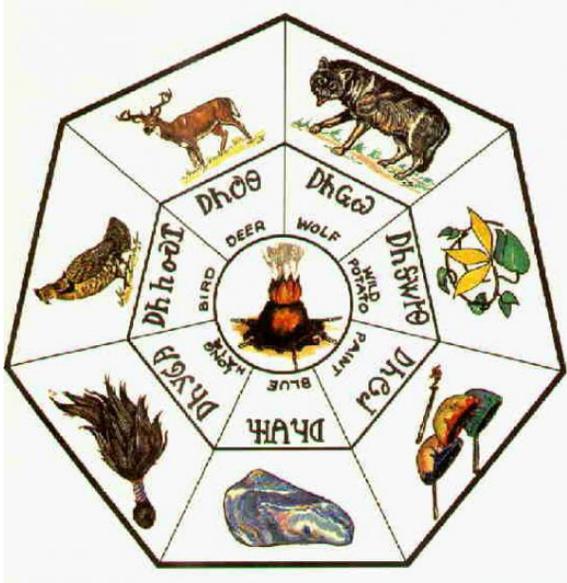
Notable secondary affiliates, foundations, groups, and organizations that are associated with preserving Cherokee cultural heritage are the following:

The Cherokee Heritage Center is a non-profit, educational institution that is recognized by the IRS as a 501-c-3 organization.

The Legendary Cherokee allows you to discover authentic Cherokee history, culture, and legend in the natural beauty of the Great Smoky Mountains of North Carolina. Cherokee culture through reconstruction and re-enactment, interaction and artifacts.

The Museum of the Cherokee Indian tells the whole story of the 11000 year-old Cherokee culture.

MOOD EXPERIENCE



7 Sacred Directions

North: Blue
South: White
East: Red
West: Black

Up Above: Yellow
Here We Are
Right Now: Green
Down Below: Brown



BEAD WORK by Sandra "Woman Who Walks Thru Fields Carrying Flowers" Tindall





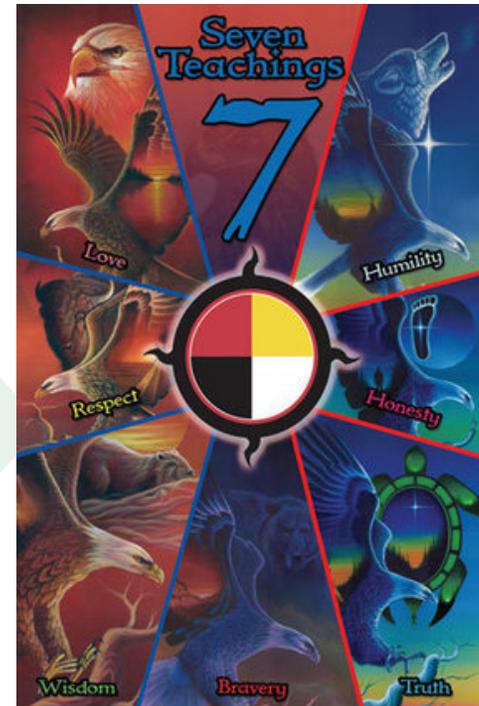
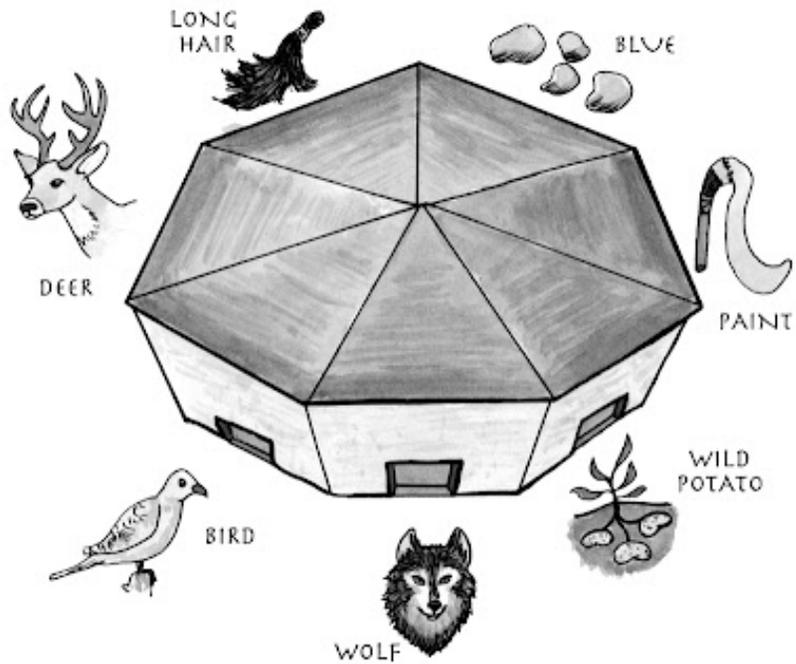
THE CHEROKEE CLANS

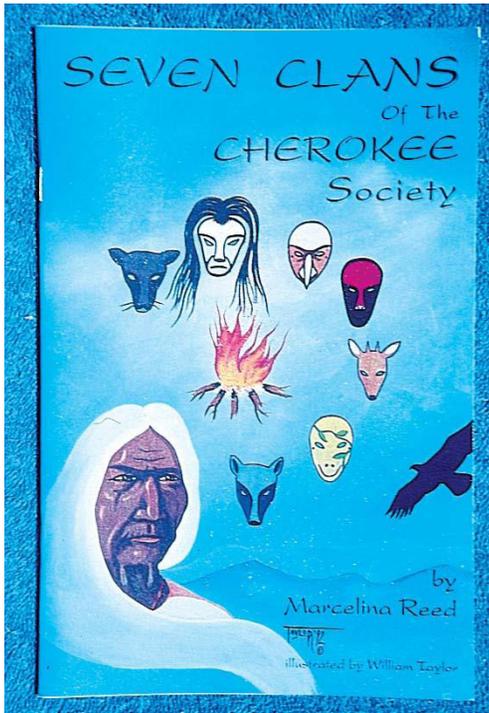
The above design symbolizes the seven clans of the Cherokee. The seven-clan system was a relational, social, religious and political structure brought forward from ancient times to have its remnant effect on the Cherokee people today. The number seven was sacred.

One's clan was derived from the mother and his/her only kinsmen were those who could be traced through her. One could not marry within his/her clan and his role in society and his political alignment was determined by his clan. Today the Cherokee communities closely resemble the old clans and representation in the Cherokee council is based on them.

SEVEN CLANS :

- | | |
|---------------------------|--------------------------------|
| LONG HAIR (A NI GI LO HI) | WILD POTATO (A NI GA TO GE WI) |
| BIRD (A NI TSI S KWA) | WOLF (A NI WA YAH) |
| BLUE (A NI SA HO NI) | DEER (A NI KA WI) |
| PAINT (A NI WO DI) | |







TARGET AUDIENCE & GEOGRAPHIC SCOPE

The target audience for this cultural heritage preservation communication campaign is public elementary school students, are either United States of American citizens or foreign nationals, who are 5 to 13 years of age, female or male, and are from a lower to upper-middle socioeconomic family class.

BIBLIOGRAPHY & RESOURCES

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CULTURE AND CULTURE DIVERSITY THEMATIC STANDARDS

THE NATIONAL COUNCIL FOR SOCIAL STUDIES (NCSS)

NATIONAL STANDARDS FOR SOCIAL STUDIES TEACHERS

Assist learners to understand and apply the concept of culture as an integrated whole that governs the functions and interactions of language, literature, arts, traditions, beliefs, values, and behavior patterns;

Enable learners to analyze and explain how groups, societies, and cultures address human needs and concerns;

Guide learners as they predict how experiences may be interpreted by people from diverse cultural perspectives and frames of reference;

Encourage learners to compare and analyze societal patterns for transmitting and preserving culture while adapting to environmental and social change;

Enable learners to assess the importance of cultural unity and diversity within and across groups;

Have learners interpret patterns of behavior as reflecting values and attitudes, which contribute to or pose obstacles to cross-cultural understanding;

Guide learners in constructing reasoned judgments about specific cultural responses to persistent human issues;

Have learners explain and apply ideas, theories, and modes of inquiry drawn from anthropology and sociology in the examination of persistent issues and social problems.

COMMUNICATION STRATEGY

The communication goal of this campaign is to spread awareness about the Cherokee culture, to raise awareness concerning the efforts that are currently in place for preserving the Cherokee cultural heritage and language, and to relay information about what still needs to be done and how anyone can help.

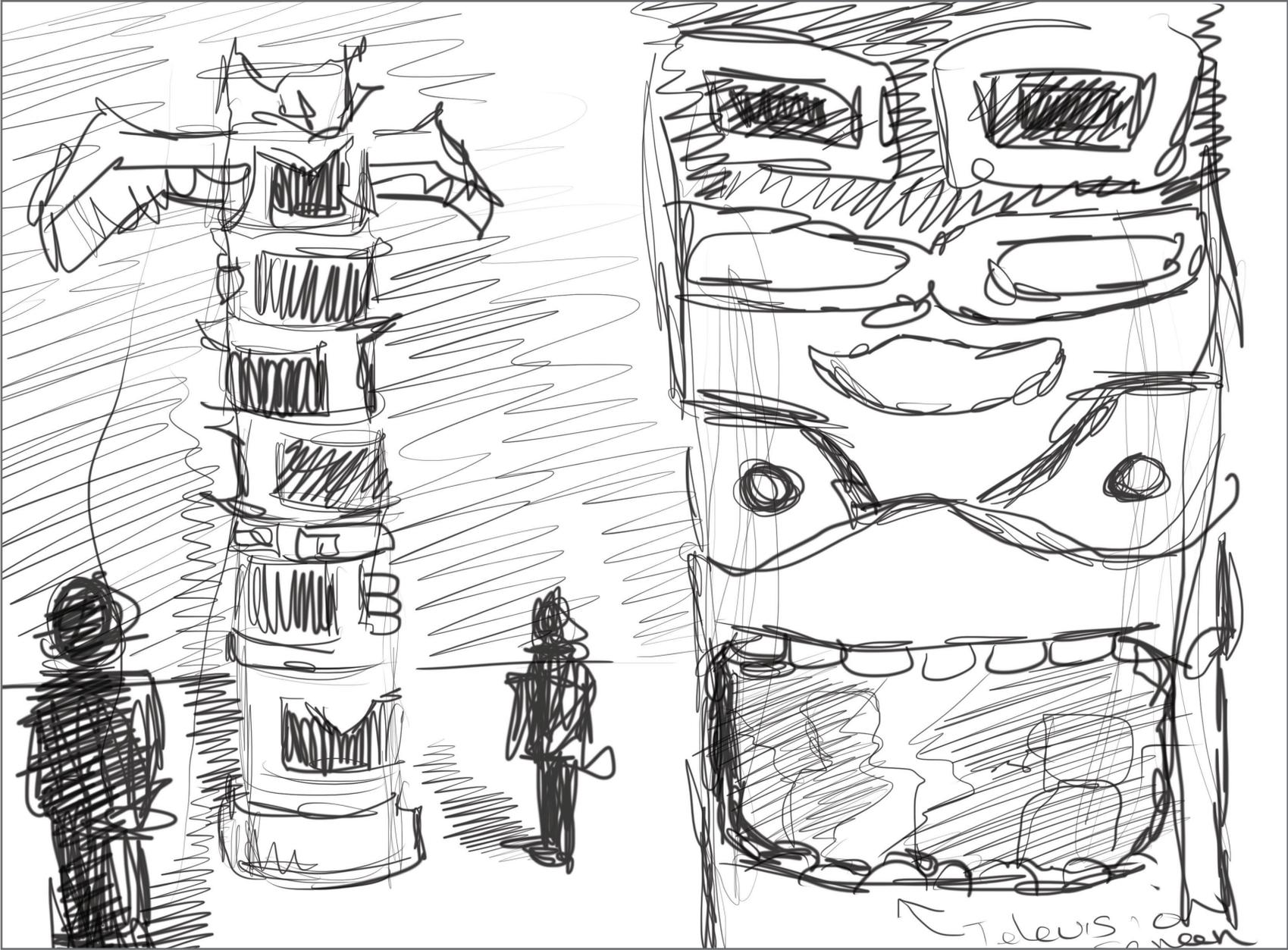
To achieve this communication goal requires researching Cherokee cultural, historic, and language preservation foundations, groups, affiliates, and organizations, focusing on pulling it together in a central delivery method such as a kiosk, or multimedia station, and designing this delivery method to be indicative of the Cherokee culture.

In researching significant Cherokee cultural artifacts such as seven direction insignias, colors, drums, clothing, etc., I found out that the seven major Cherokee clans were each identified by a particular animal totem and color. I also discovered that a variety of clans were represented in each community and performed significant social, legal, and political functions. Also, the Cherokee symbol for the seven sacred directions represents a compass, the 7 clans of the Cherokee tribe, and the seven colors used most in the Cherokee nation.

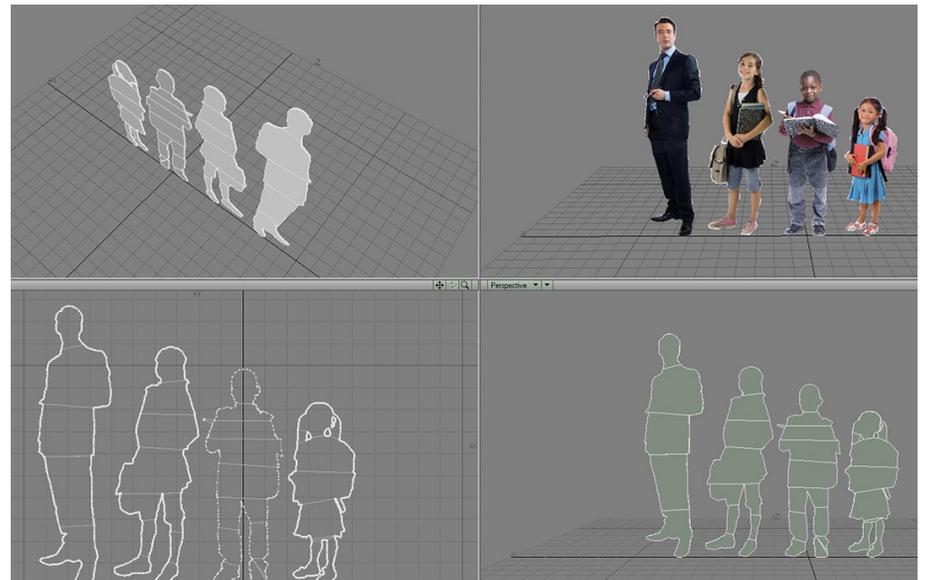
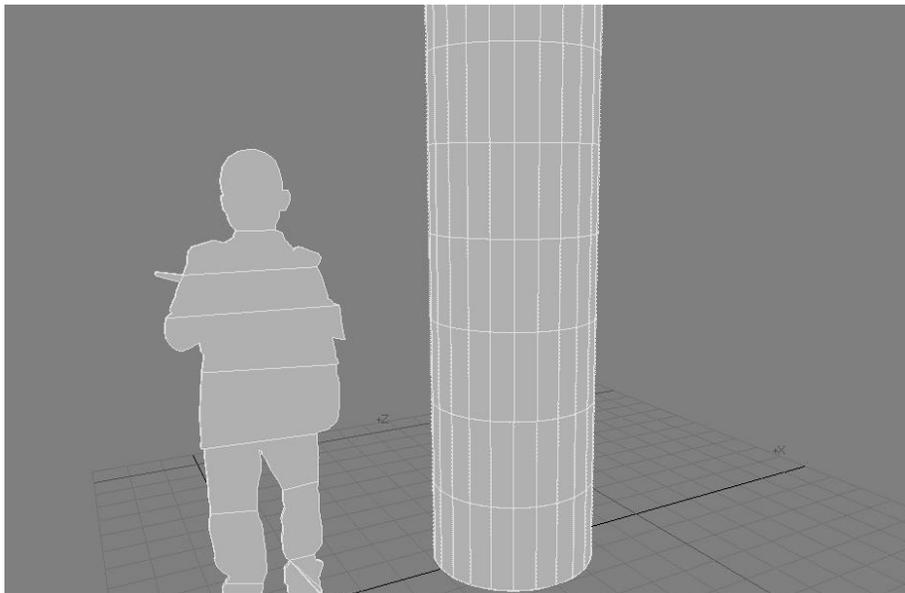
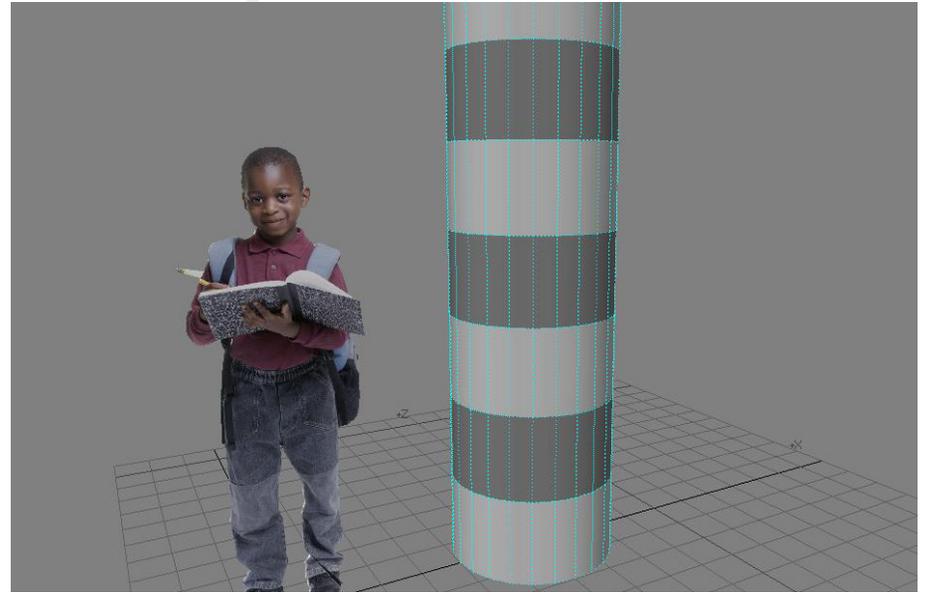
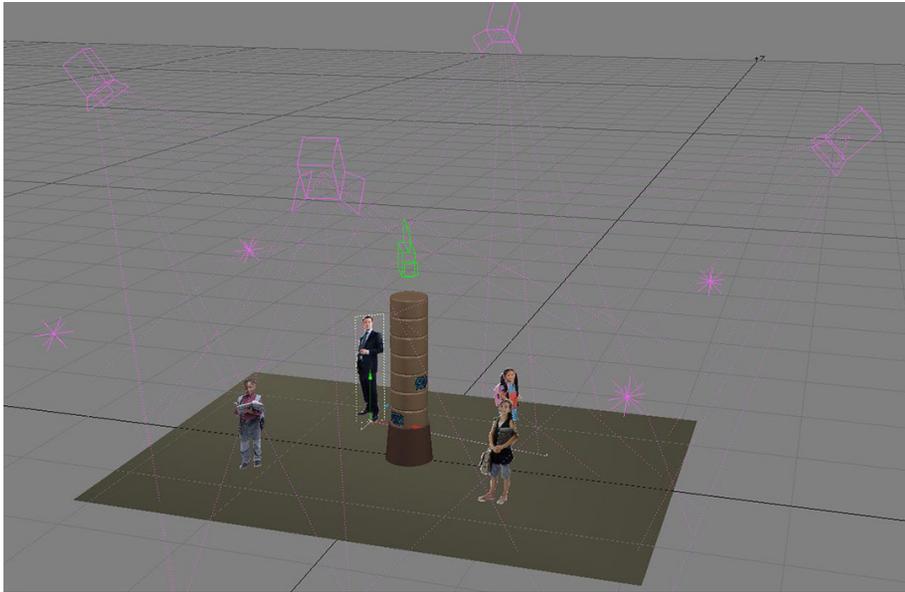
So, I have decided that a 'seven tribe' Cherokee totem pole would be the most appropriate vehicle of information dissemination, which would utilize the color pallet of the Cherokee nation. By utilizing a Cherokee totem pole as 'media/preservation' totem pole which references the seven major Cherokee clans through totem – the wild potato, long hair, deer, blue sky, bird, wolf, and paint clans – and color, my target audience of public school children in elementary school will be physically engaged with a sculptural object, and be educated with media information as to the various Cherokee cultural, historic, and language preservation initiatives.

The media devices contained within the totem pole will be multisensory presentations that speak to the specific clan, and discuss a particular preservation entity, such as the Cherokee Historical Association. The device, or totem, could then be easily dissembled, transported to another public elementary school, and reassembled, functioning as a traveling art piece, artifact of Cherokee cultural significance, and education device, and a way to promote Cherokee cultural, historic, and language preservation.

IDEATION SKETCHES



3D MODEL COMPS



3D MODEL BLOCKING

This process is utilizing both *NewTek Lightwave's* Modeler, Hub, and Scene Editor to create blocking for future renders for the informational brochure that is to be distributed to teachers in the public school systems.

Layout of components, camera angles, lighting, and scene productions re all utilized here to produce final renders and images.

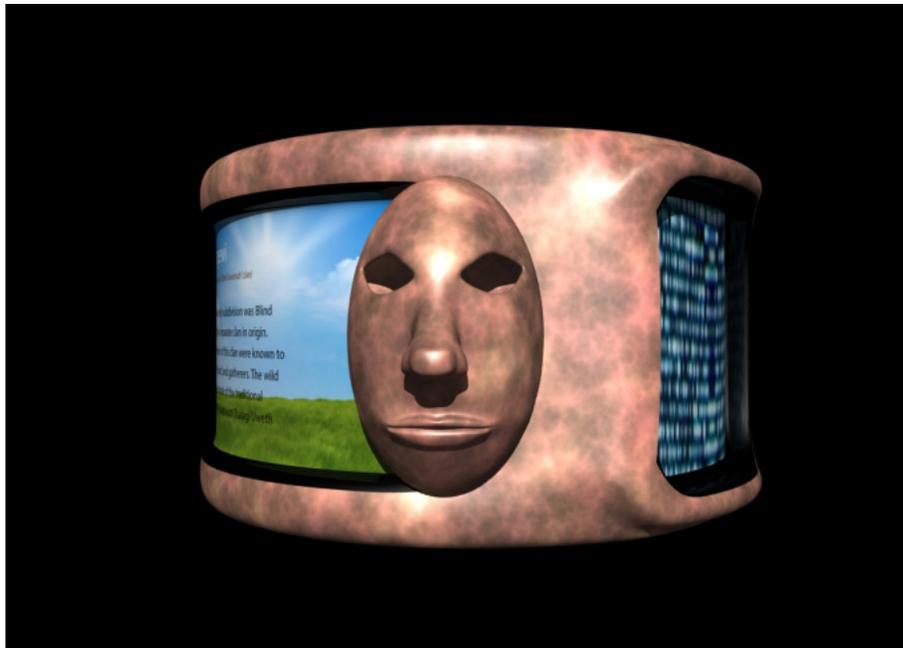
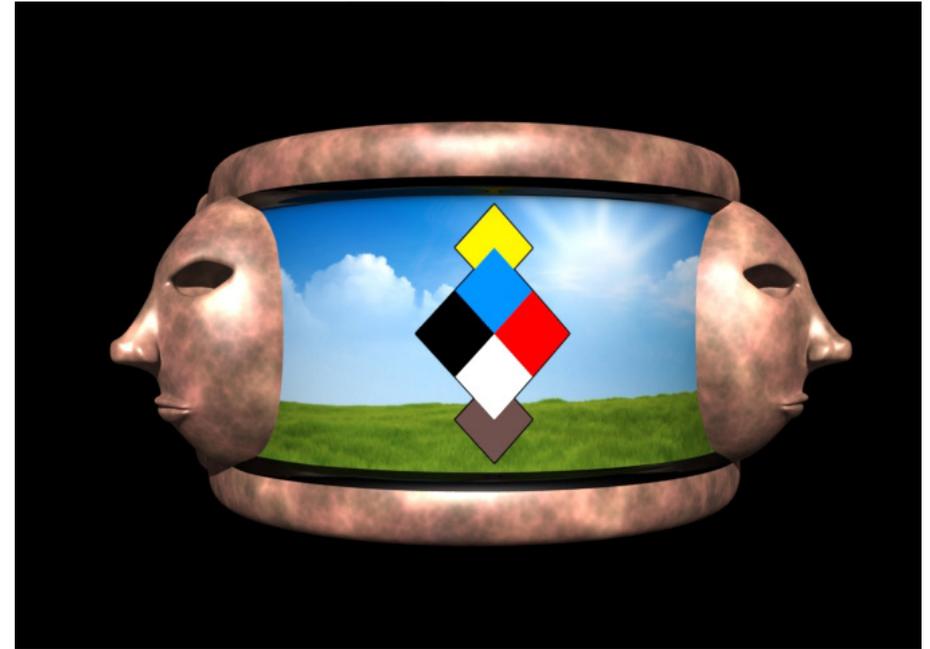




CHEROKEE TOTEM PIECES

ANIGATAGEWI

When developing the Anigatagewi, or 'Wild Potato Clan' portion of *The Traveling Totem Pole*, I utilized the textural aesthetics of the potato, combine with images of fields, sky, and land because the Anigatagewi were keepers of the land.





CHEROKEE TOTEM PIECES

ANITSISKWA

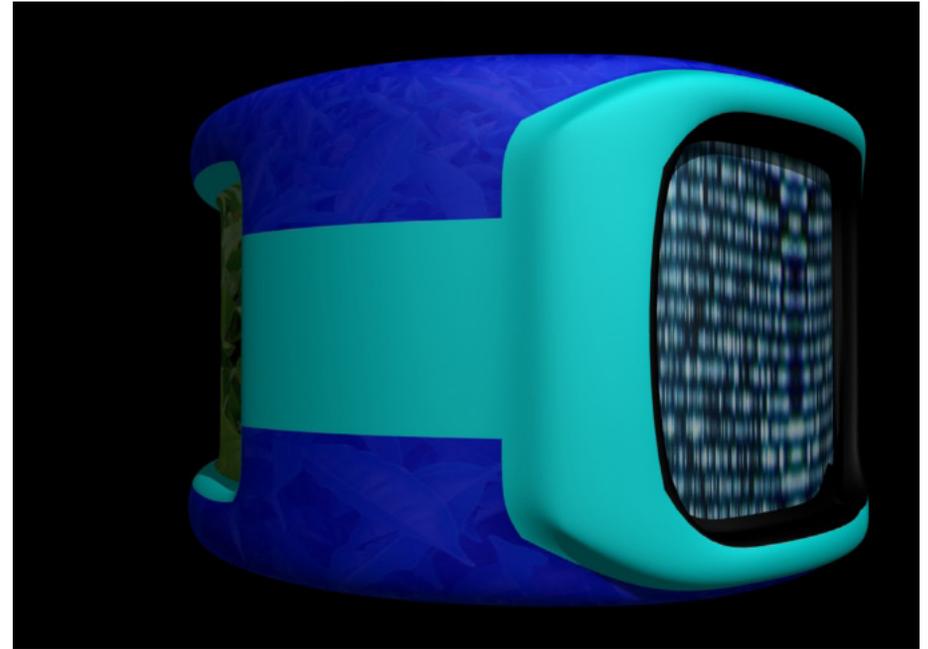
When designing the Anitsiskwa, or 'Bird Clan' portion of *The Traveling Totem Pole*, I utilized the existing aesthetics of the Cherokee depictions of birds, eagles, and ravens to model and surface map the totem pole piece.



CHEROKEE TOTEM PIECES

ANISAHONI

When designing the Anisahoni, or 'Blue Holly Clan' portion of *The Traveling Totem Pole*, I utilized the primary function historically attributed to the Anisahoni, which was the making of medicines from blue paint, and visually referencing the plantlike from which the medicine was made.

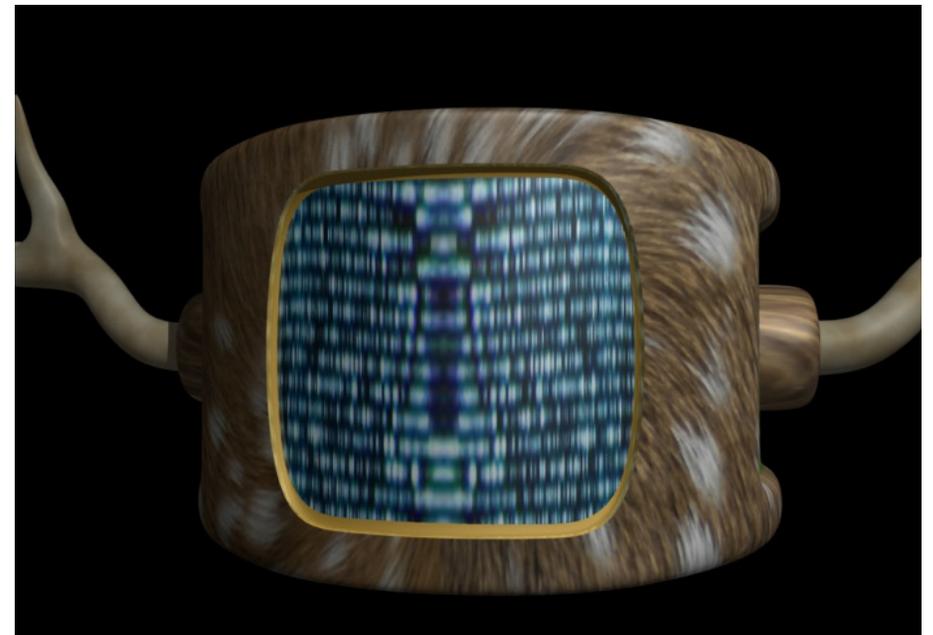




CHEROKEE TOTEM PIECES

ANIKAWI

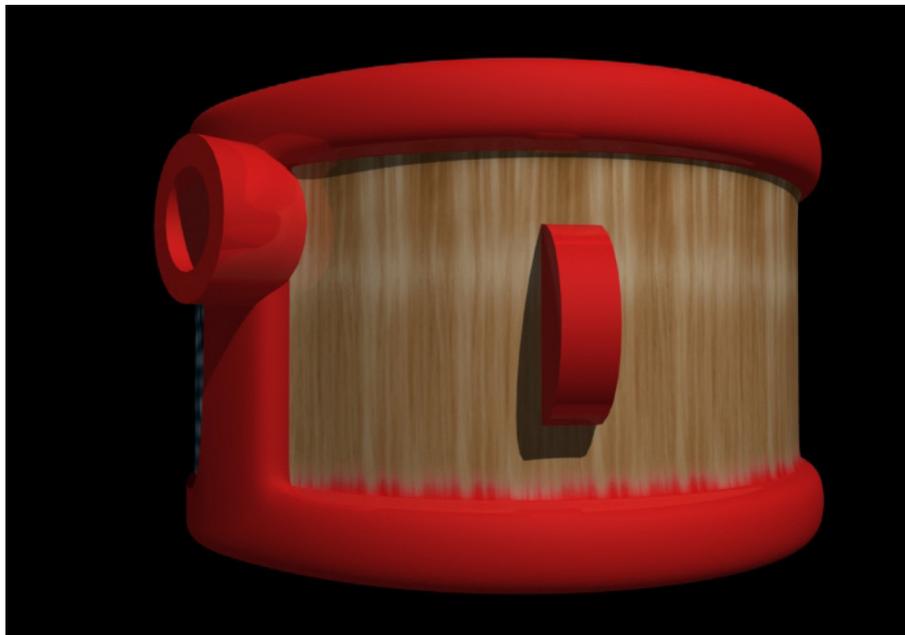
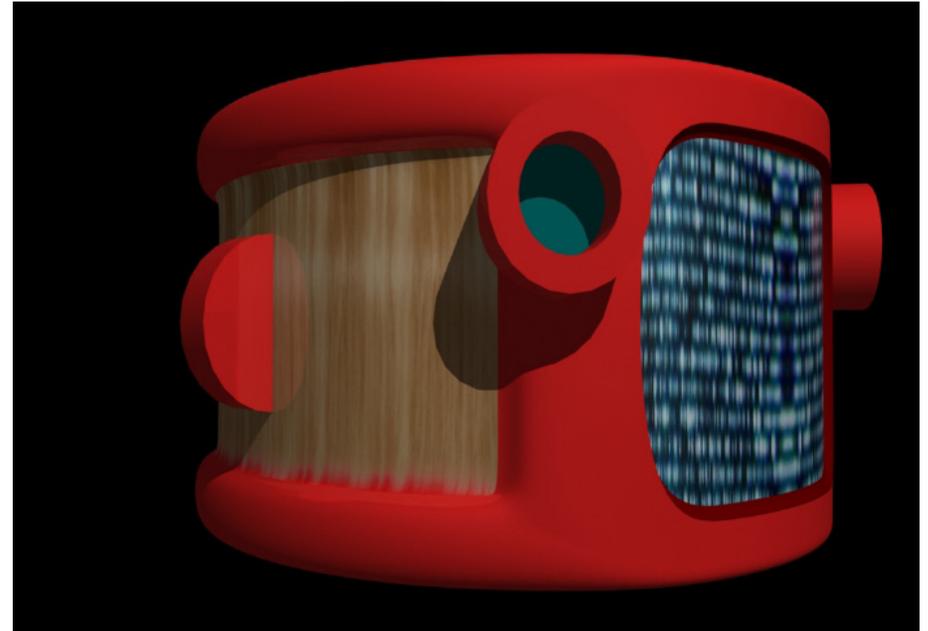
When developing the Anikawi or 'Deer Clan' portion of *The Traveling Totem Pole* I chose imagery of the forest, combined with the hide and antlers of a deer to represent how the Anikawi respected and cared for the animals while they were living among them.

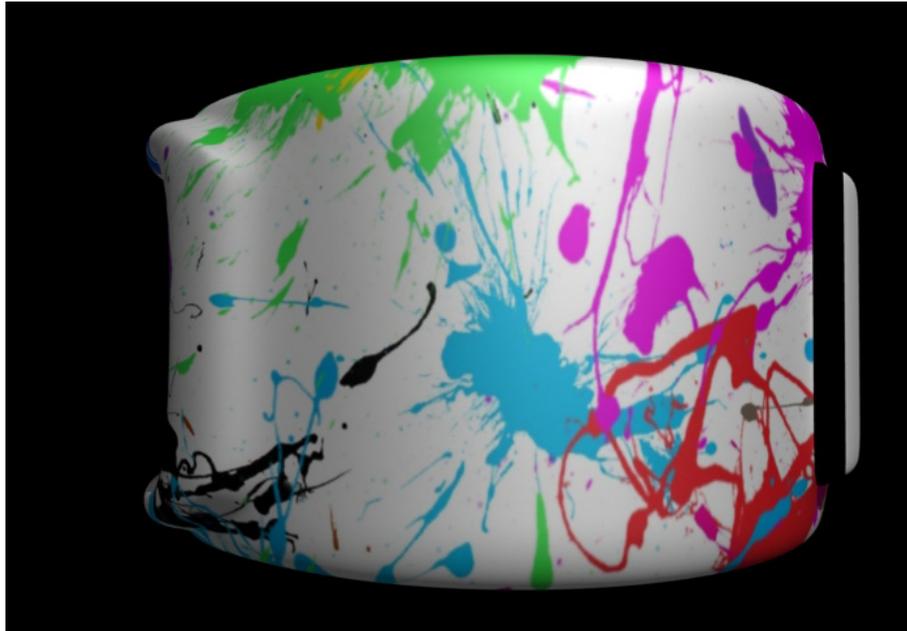


CHEROKEE TOTEM PIECES

ANIGILAH

The Anigilahi were regarded as a lot of Peace Chiefs would often be from this clan, so I created the Anigilahi portion of *The Traveling Totem Pole* to reflect a face of a leader, with long hair.





CHEROKEE TOTEM PIECES

ANIWODI

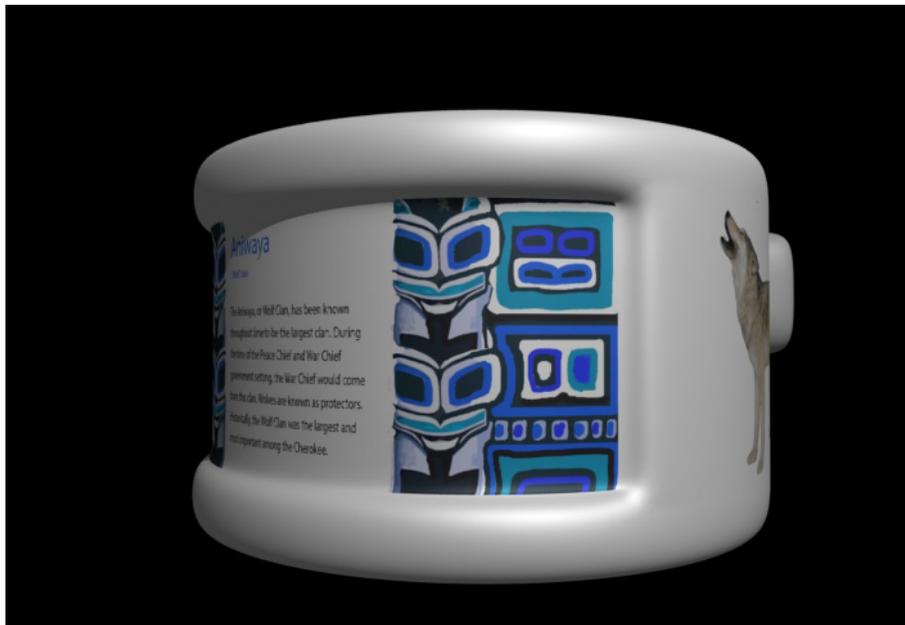
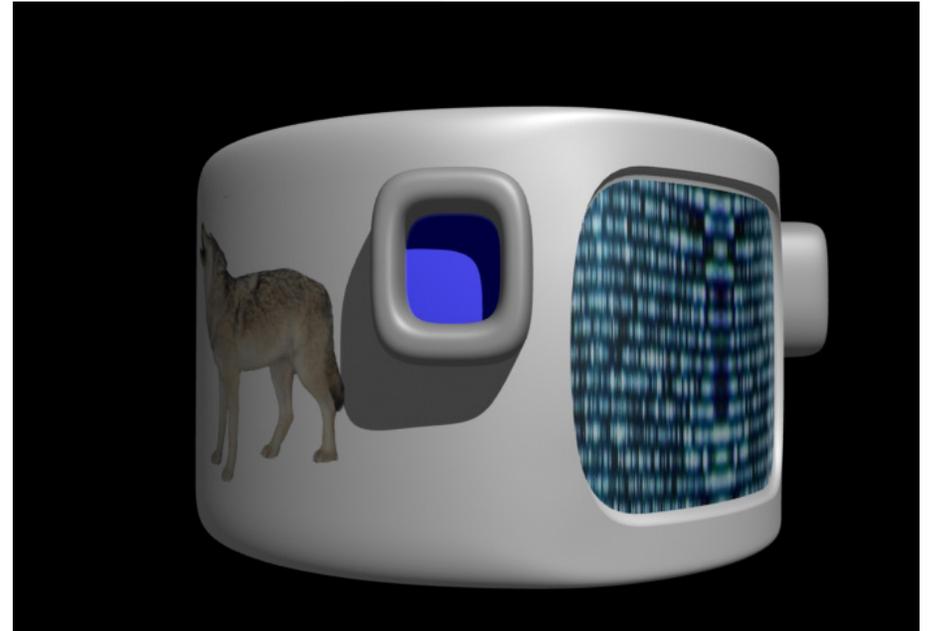
The Aniwodi or 'Paint Clan' were historically known as a prominent medicine people, which was often 'painted' on a patient. So when designing the Aniwodi portion of *The Traveling Totem Pole*, I wanted to reference the aesthetic of many different types of paint.



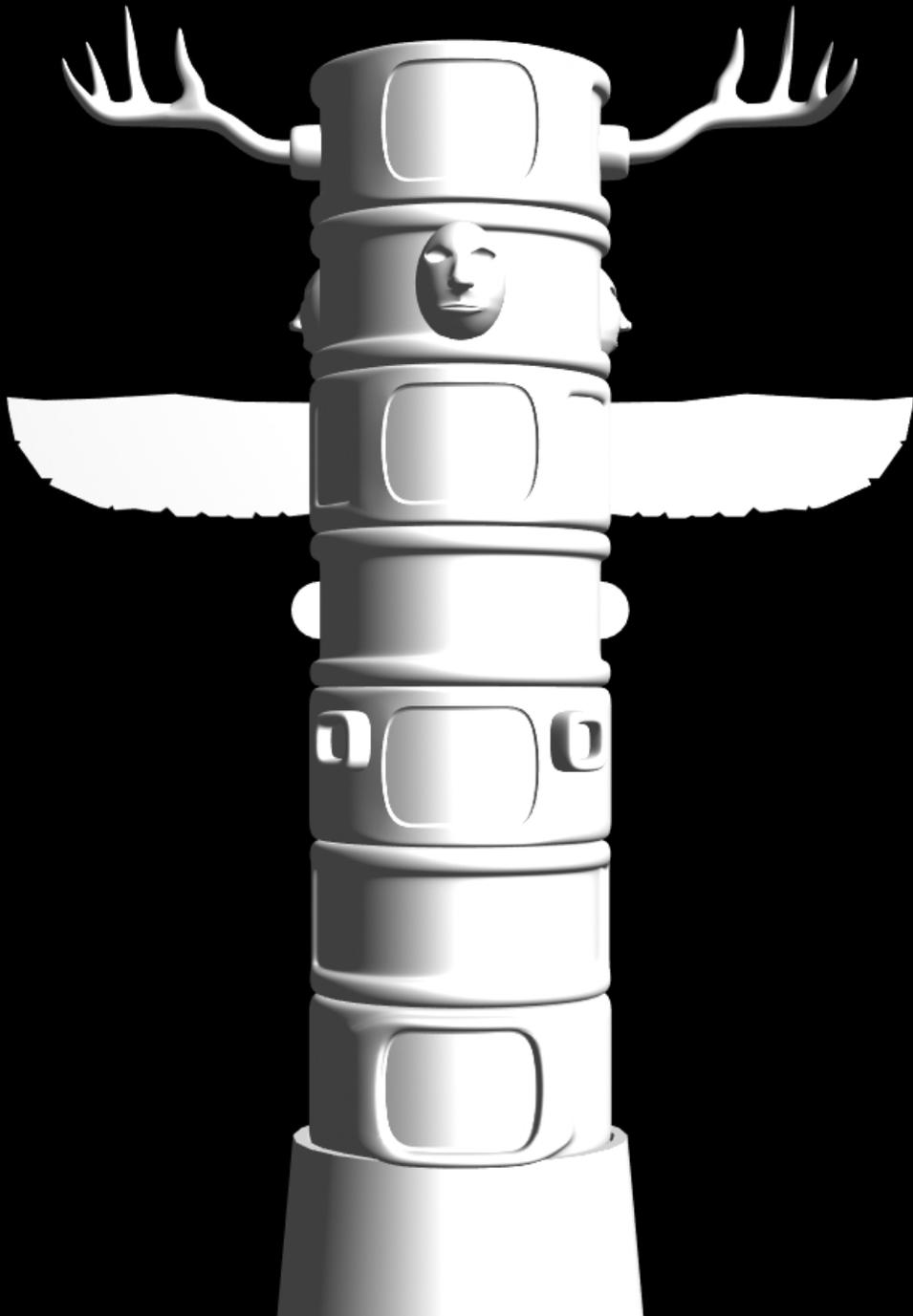
CHEROKEE TOTEM PIECES

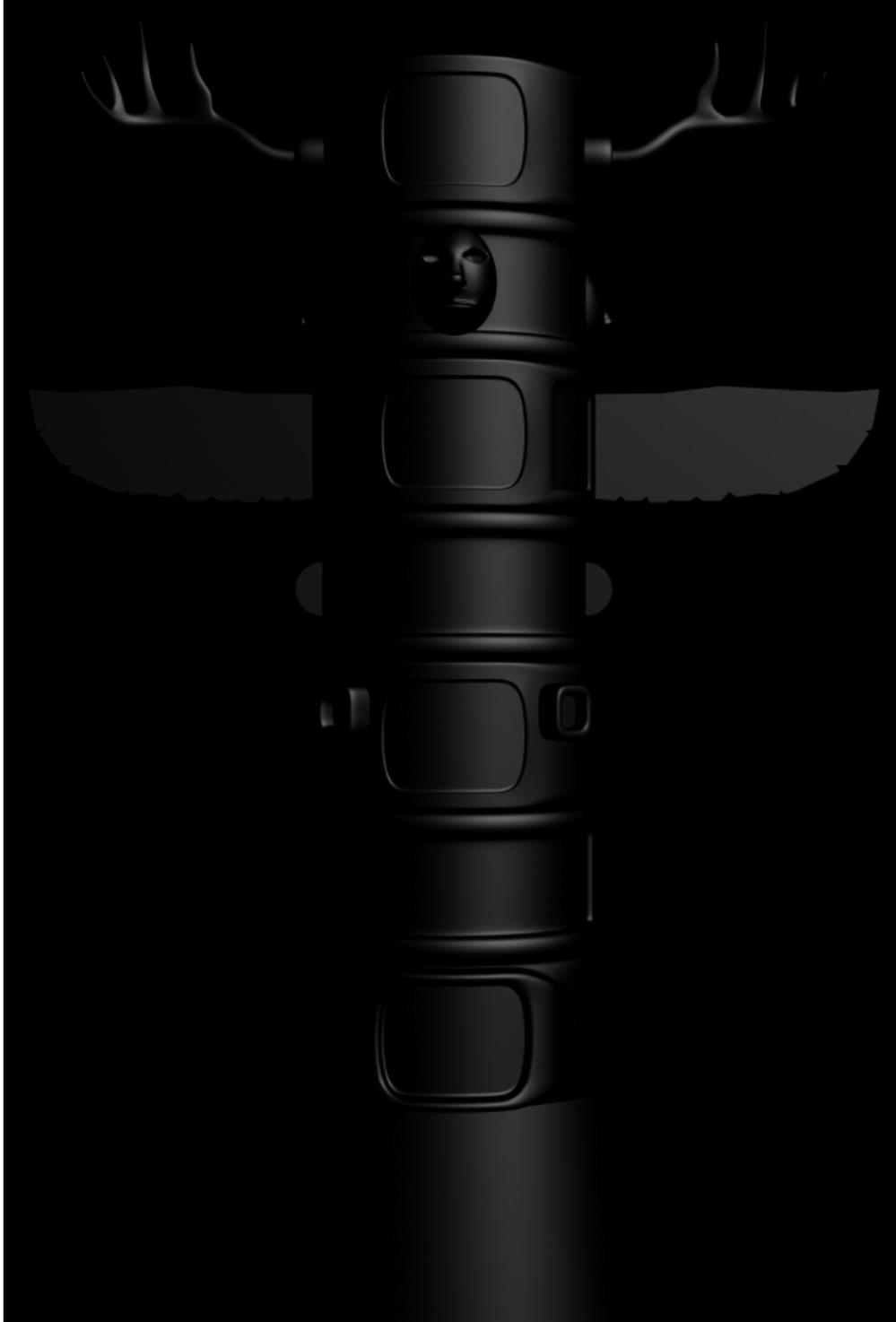
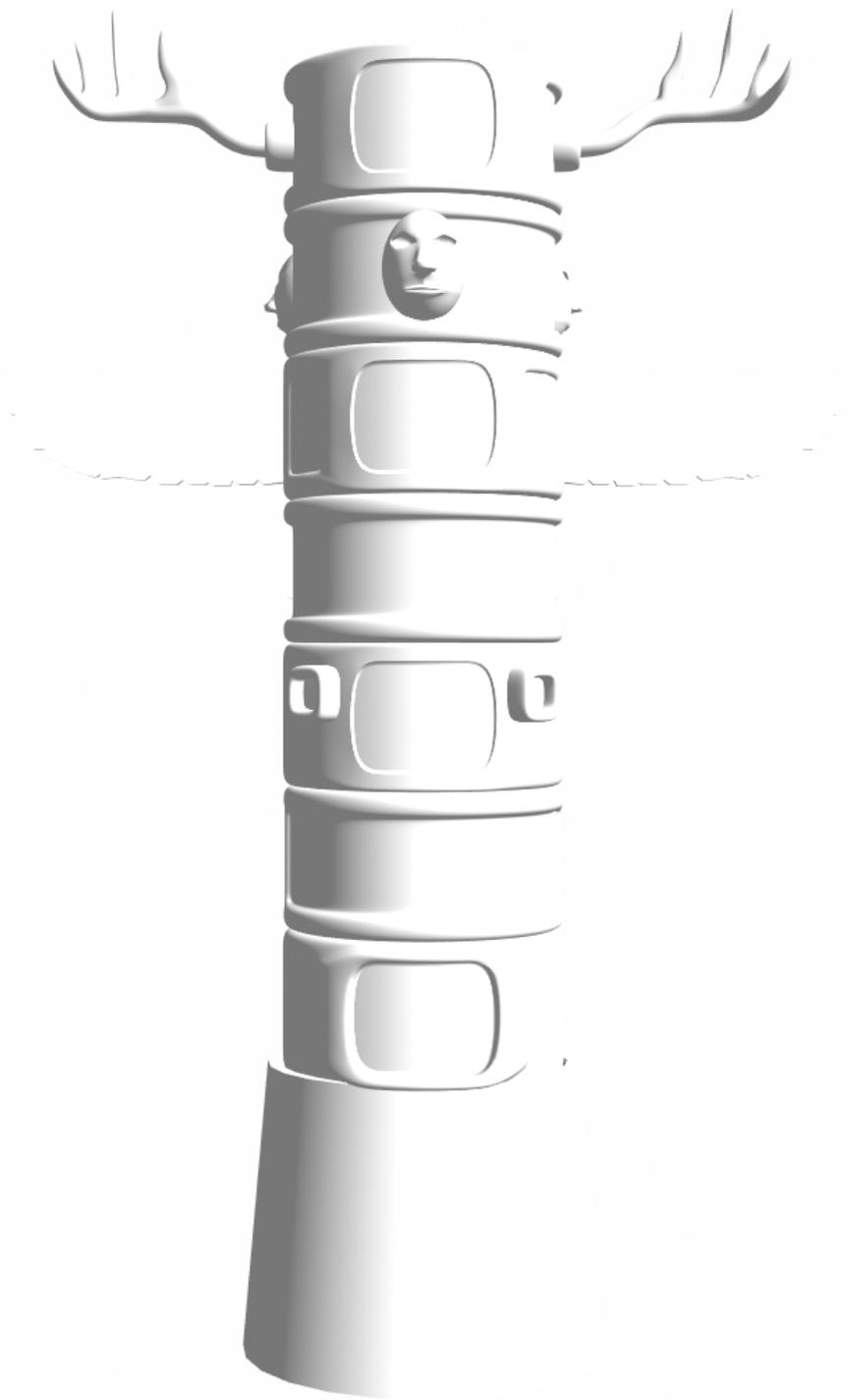
ANIWAYA

The Aniwaya, or 'Wolf Clan', were known as protectors, and so when designing this part of *The Traveling Totem Pole* I decided to create an aesthetic that embodied a lone, statuesque, sentinel.



POLE MODEL VARIOUS VIEWS





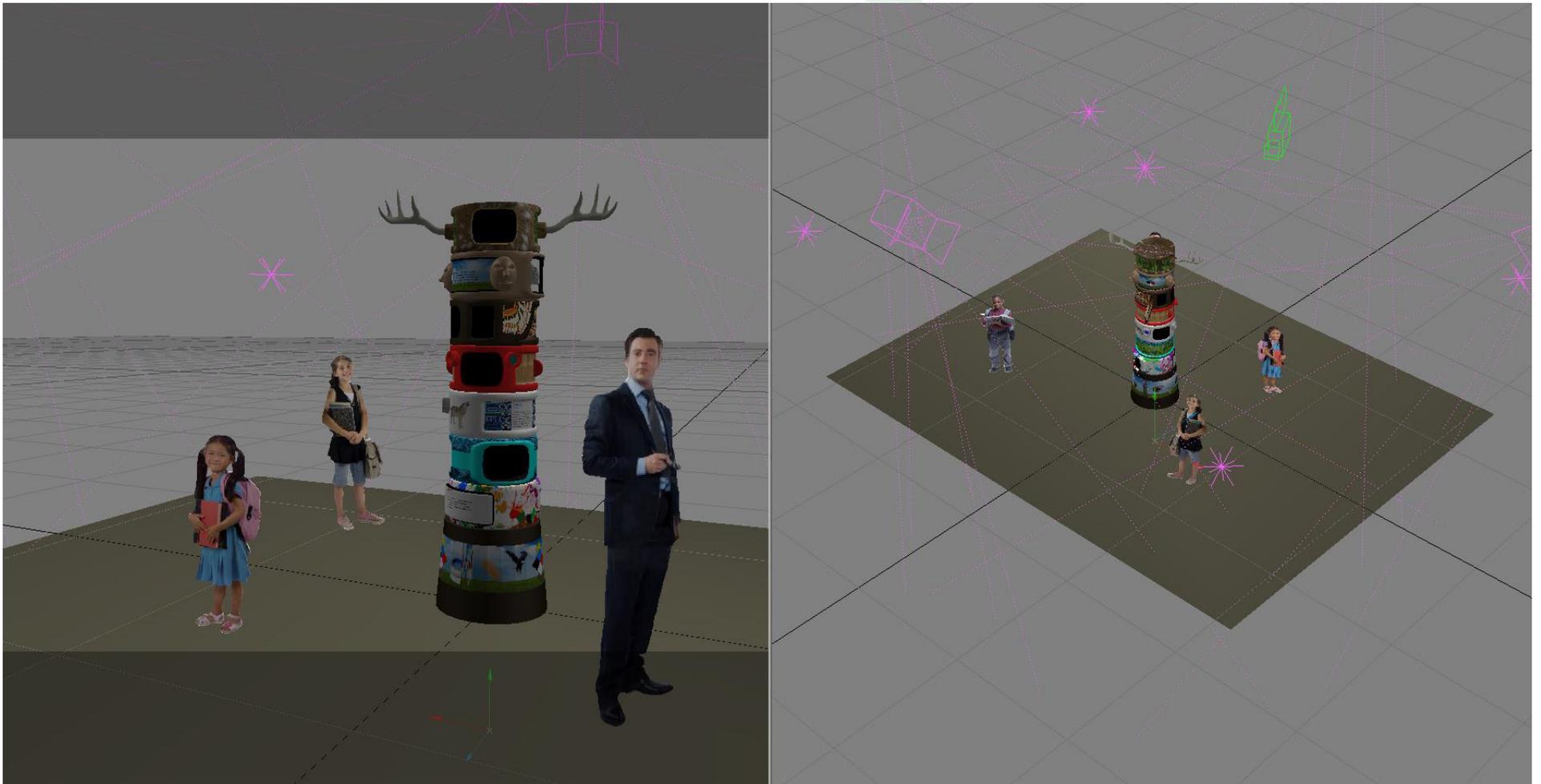
POLE TEXTURE MAP VARIOUS VIEWS





FINAL RENDERS

After finalizing the modeling, texture mapping, surfacing, and laying out the scene in *NewTek Lightwave* Modeler and Scene Editor, I have increased the resolution quality, updated the enhanced the image maps, and exported a final render for use in promotional materials.



FINAL RENDERS



FINAL RENDERS



FINAL RENDERS



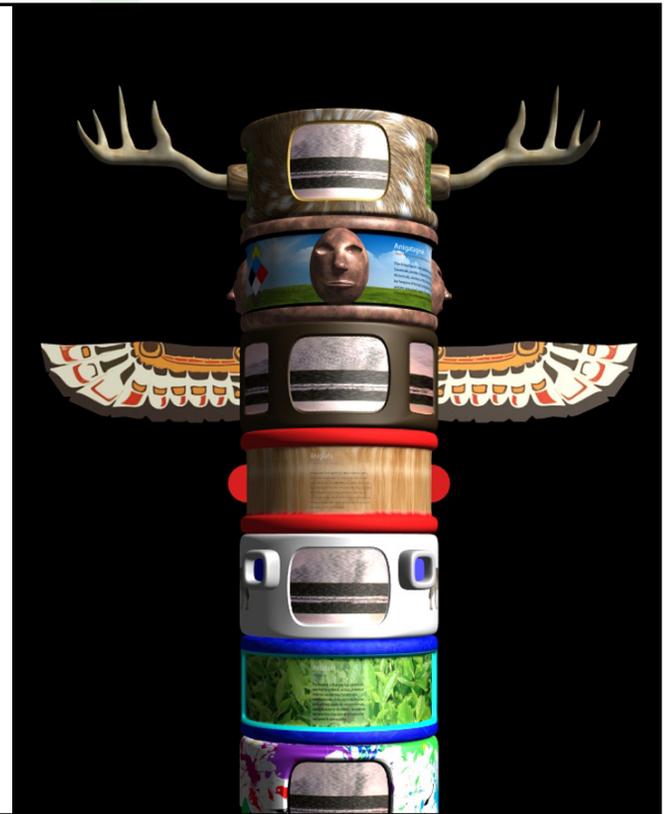
FINAL RENDERS



BROCHURE CARD

The Traveling Totem Pole:

Cherokee Culture, History, & Language
Preservation in Public Education



The Traveling Totem Pole:

Cherokee Culture, History, & Language
Preservation in Public Education

The media devices contained within the totem pole are multisensory presentations that speak to the specific clan, and discuss a particular preservation entity, such as the Cherokee Historical Association. The device, or totem, could then be easily disassembled, transported to another public elementary school, and reassembled, functioning as a traveling art piece, artifact of Cherokee cultural significance, and education device, and a way to promote Cherokee cultural, historic, and language preservation.



To:

For more information or to have *The Traveling Totem Pole* come to your school, please visit www.travelingtotempole.org

BROCHURE CARD IN CONTEXT

