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# A Tribal Headquarters for the Eastern Band of the Cherokee Indians, Cherokee, N.C.

Richard Griffin  
*Clemson University*

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Clemson University



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CLEMSON UNIVERSITY**



A TRIBAL HEADQUARTERS FOR THE EASTERN BAND  
OF THE CHEROKEE INDIANS

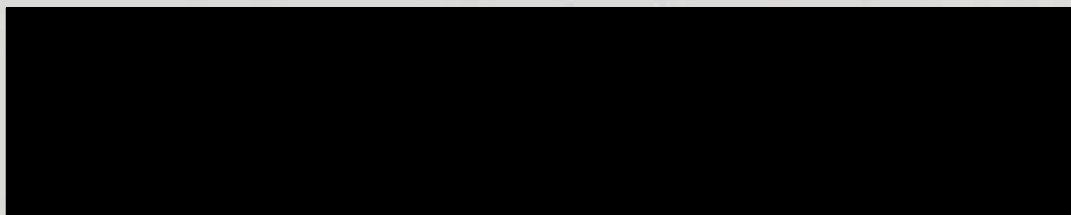
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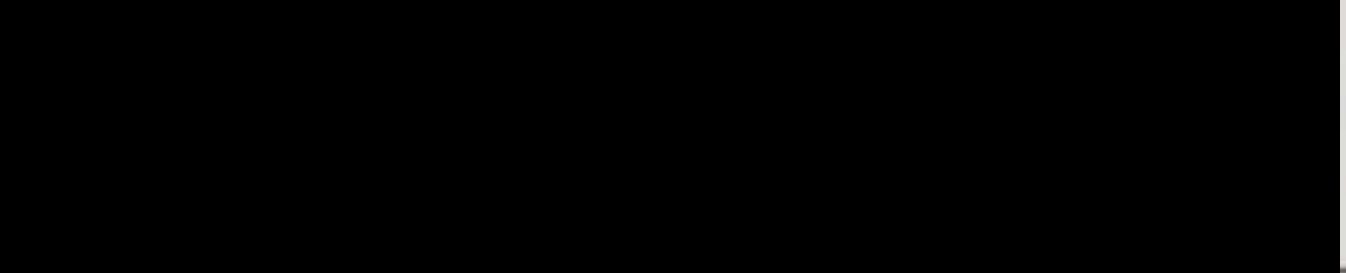
A Master of Architecture Terminal Project  
Clemson University College of Architecture

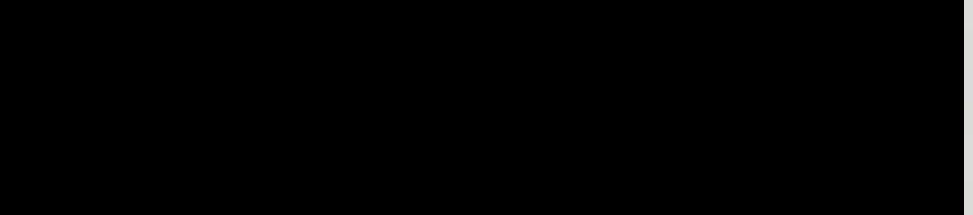
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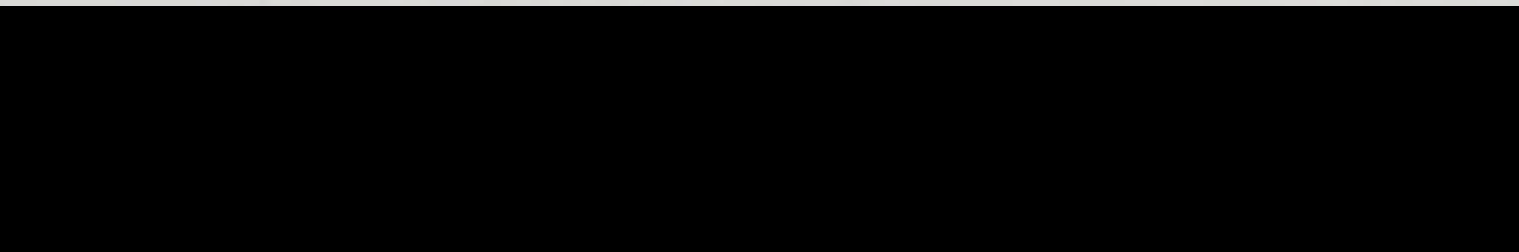


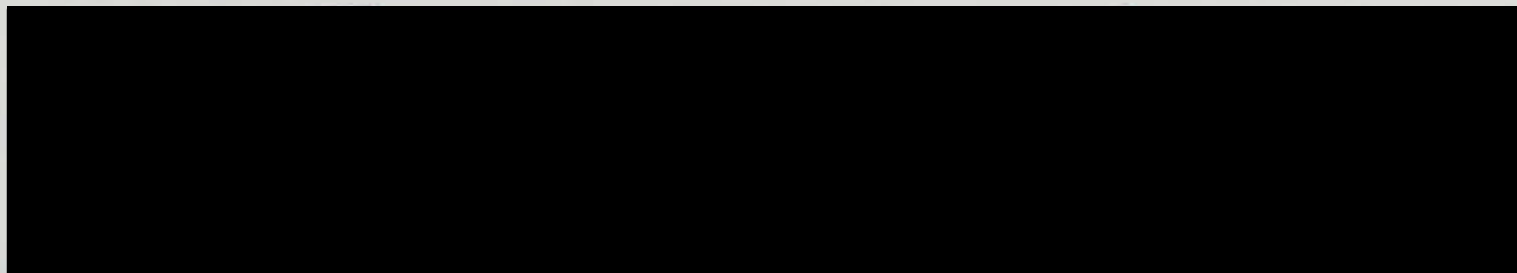
A terminal project submitted to the faculty of the College of Architecture, Clemson University, in partial fulfillment of the requirements for the degree of Master of Architecture.

  
Richard W. Griffin, Spring 1984

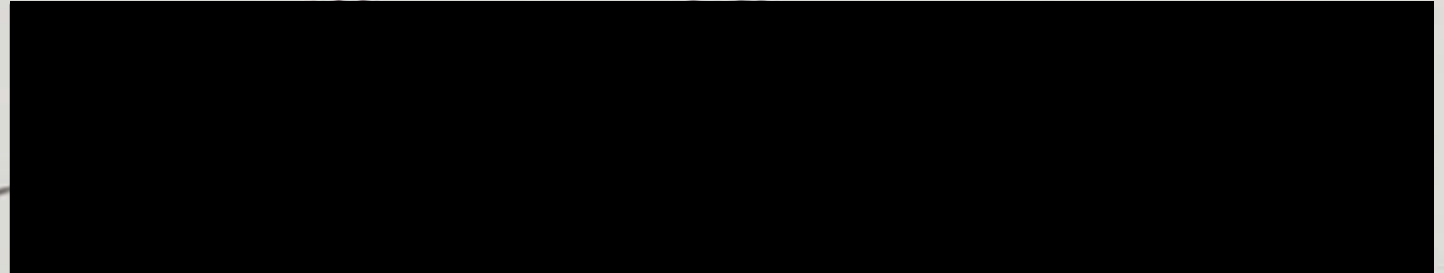
  
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Acknowledgements

I would like to express my deepest thanks to Peter Lee for his invaluable guidance and untiring patience as my committee chairman. I thank my other committee members, George Polk, Fritz Roth, and Thomas Doruk, for their very useful ideas, and for their support and encouragement throughout the project, and Lamar Breen for mechanical and structural consulting.

From Cherokee, I thank Norman Approach of Qualla Housing Authority for introducing me to the project and for making it a possibility. Special thanks go to Cherokee Planning Director, Larry Callicut, and to Energy Planner, Dean Saagee, for their assistance in the programming of the project. Finally, I thank Chief Robert Youngdeer for his enthusiasm and encouragement, and I would like to wish him and the Eastern Band of the Cherokee people great success and prosperity.

This project is dedicated to my wife, Cynthia.



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Traditional Culture

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Economy

Education

Culture



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# INTRODUCTION



## Introduction

The story of the Eastern Band of the Cherokee Indians is one of struggle and success in adapting to radically changing conditions. In the past 300 years, they have been forced to abandon their simple aboriginal life to accommodate the ways of the white man, not only by submitting to a cultural and technological revolution, but also by suffering social repression and severe losses of land and life. The Cherokee were the most successful Indian group in acculturating themselves to the ways of the new white world. They developed fifty percent literacy of their own written language during the years from 1821 to 1830. They became successful merchants, farmers, and herders to the point of offering too much competition to their frontier neighbors. In part, it was the Cherokees' success that led to the forced removal of the tribe to the West in 1838. Those that managed to remain comprise what is now the Eastern Band of the Cherokee Indians.

Today the Eastern Band occupies 56,500 acres in the southeast corner of the Great Smoky Mountain National Park in western North Carolina. This land, held in trust for them by the federal government, is subdivided by the Cherokee into nine geographically distinct



communities. The central community, Cherokee, is the administrative and business center of the reservation. It is here that the executive committee and tribal council pass and enact legislation that governs the functioning of the tribe. The buildings that house the tribal government and the grounds surrounding these buildings are the subject of this project.

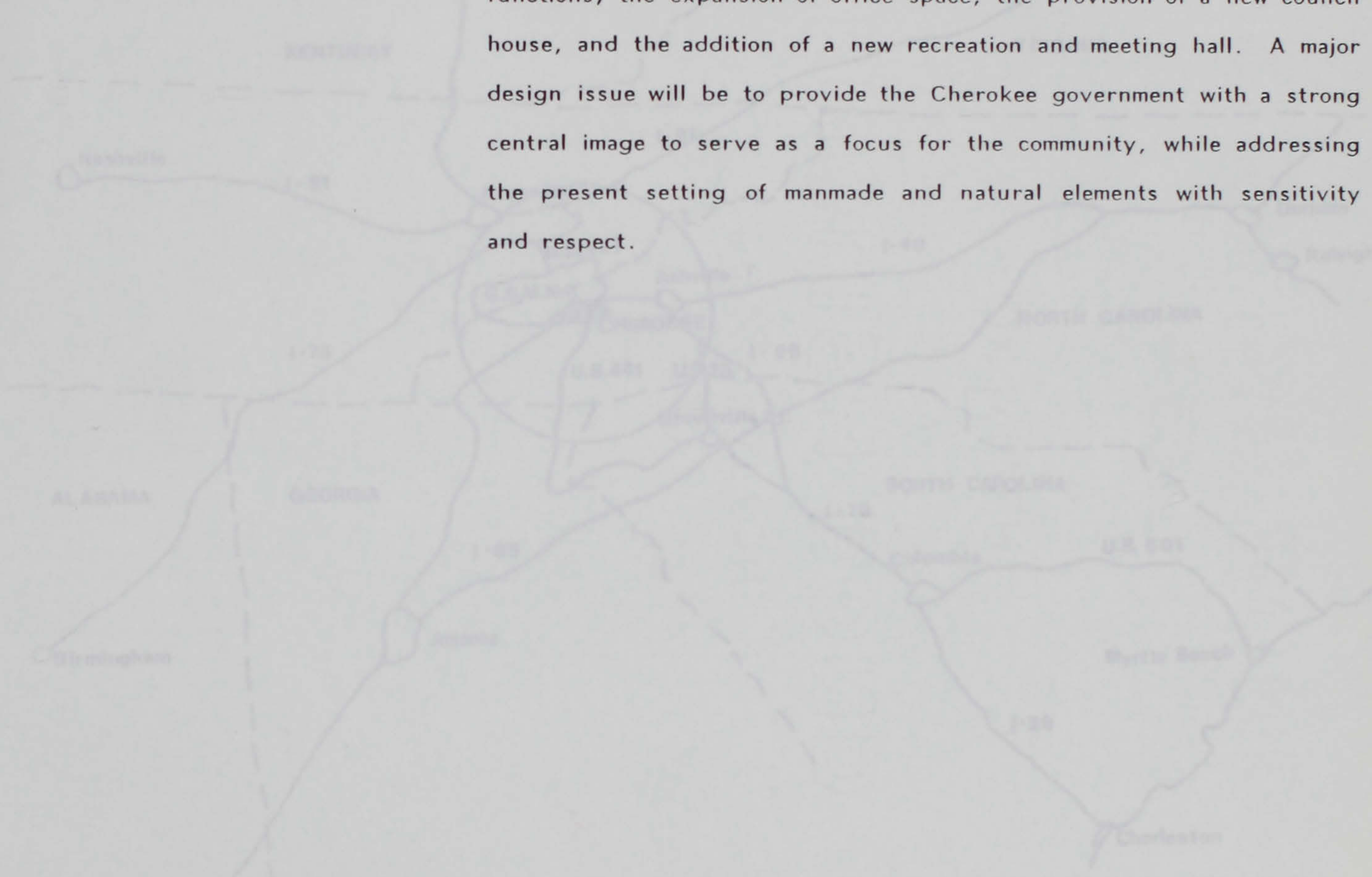
Present tribal government buildings consist of a Council House, containing the office of the chief and the Tribal Council Chambers, and two tribal office buildings, accomodating a variety of other government activities. The buildings are neighbored by the Tribal Ceremonial Grounds and the Museum of the Cherokee Indian on one side, and by the Bureau of Indian Affairs properties on the other. Because of shortage of space, offices in remote buildings are used to accommodate several government functions. Some offices within the central complex need to expand; and the council chambers which hold community wide 'town meetings' should be doubled in size.

The purpose of this project is to develop planning and design proposals to meet the needs of a tribal headquarters developed in the context of the municipal center of Cherokee, North Carolina. The



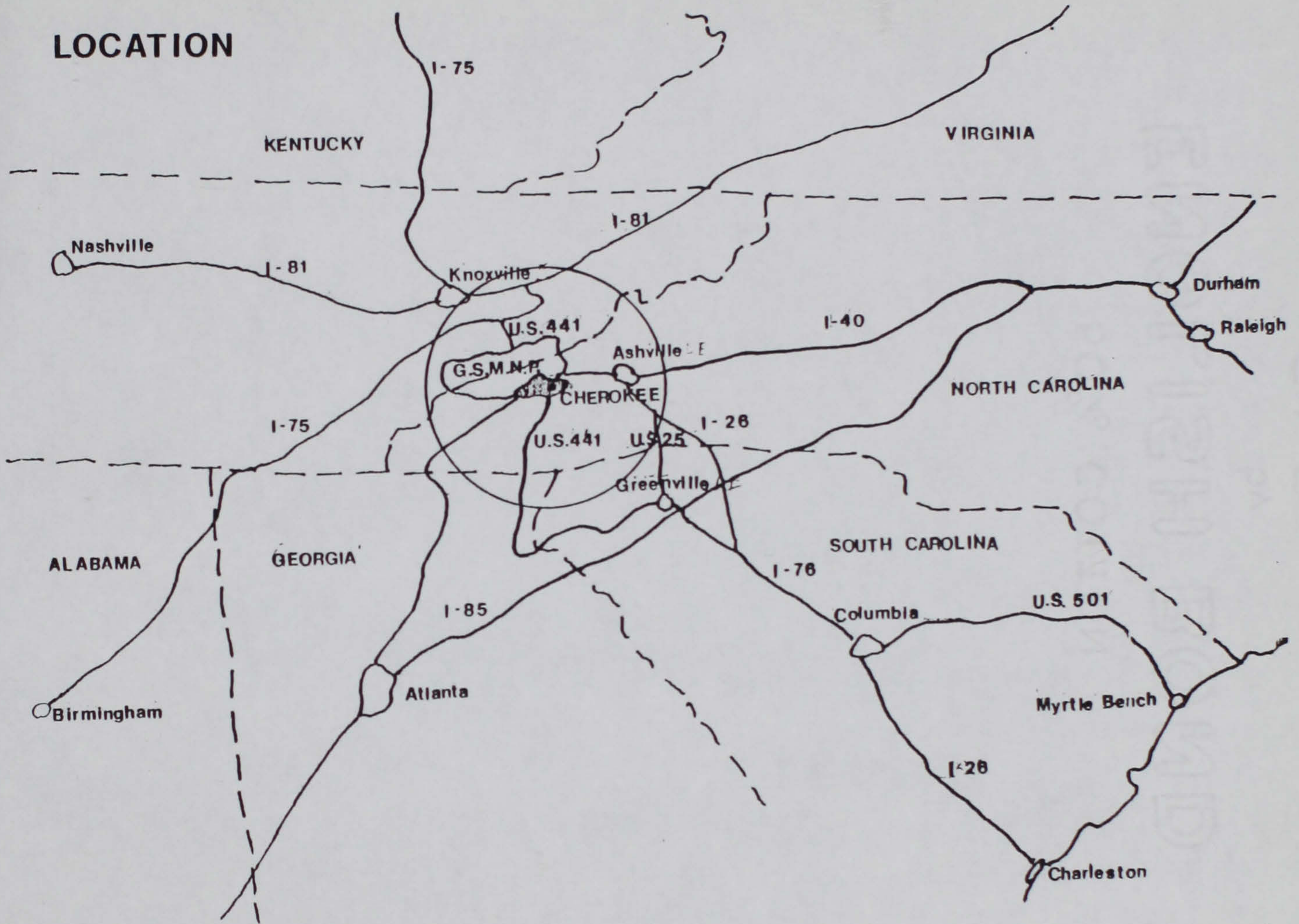
# LOCATION

scope of the project includes the consolidation of all tribal government functions, the expansion of office space, the provision of a new council house, and the addition of a new recreation and meeting hall. A major design issue will be to provide the Cherokee government with a strong central image to serve as a focus for the community, while addressing the present setting of manmade and natural elements with sensitivity and respect.





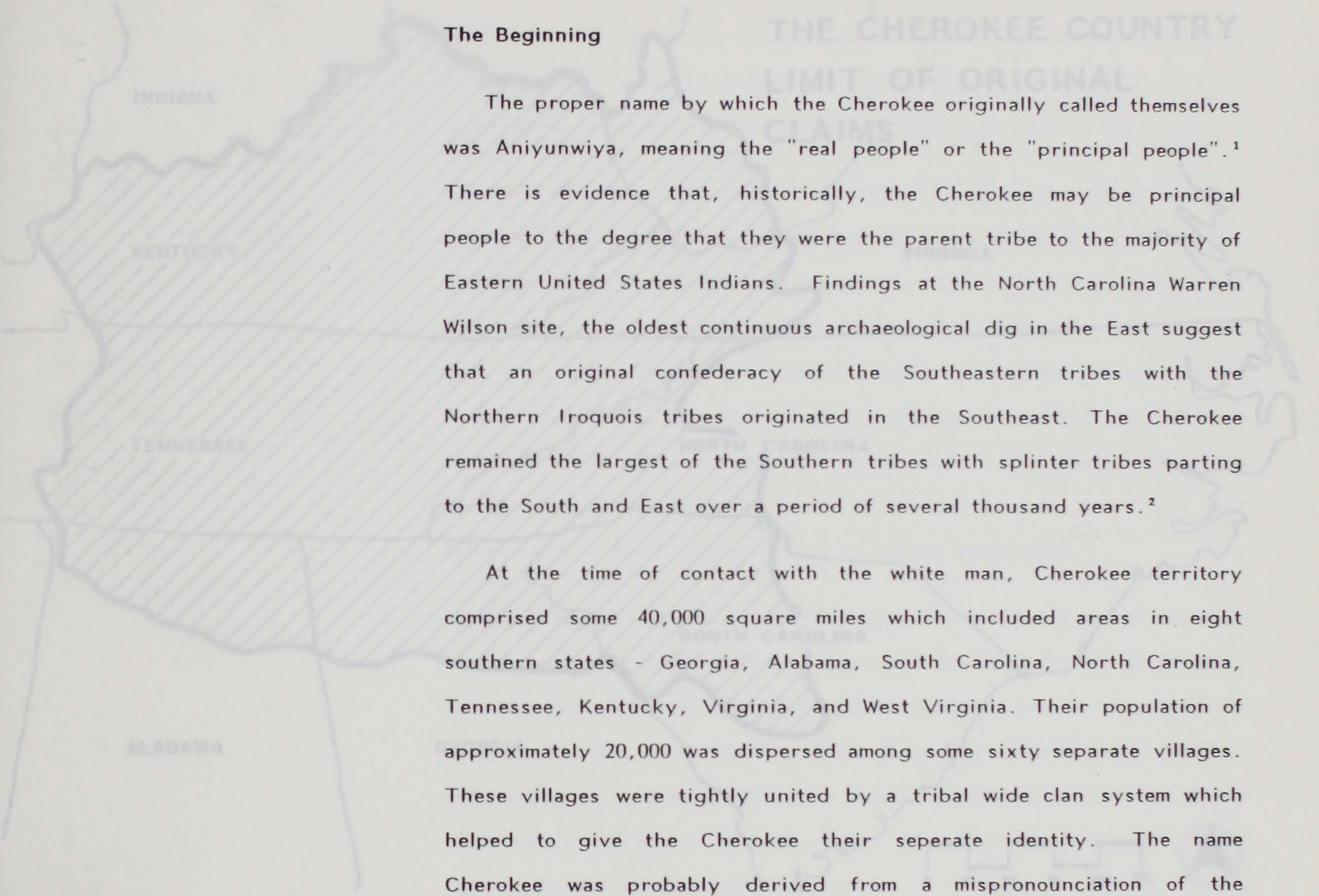
# LOCATION





HISTORY





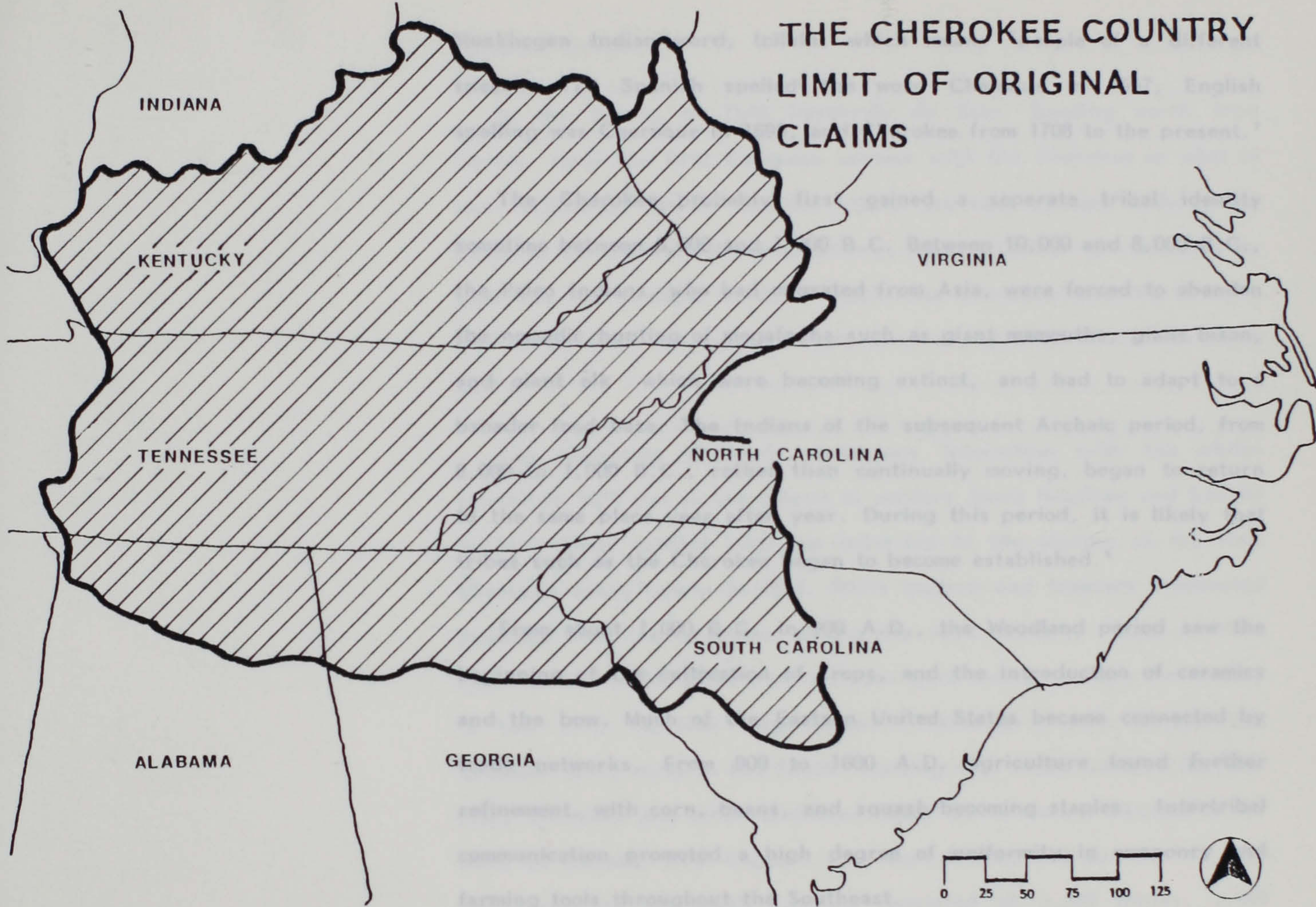
## The Beginning

The proper name by which the Cherokee originally called themselves was Aniyunwiya, meaning the "real people" or the "principal people".<sup>1</sup> There is evidence that, historically, the Cherokee may be principal people to the degree that they were the parent tribe to the majority of Eastern United States Indians. Findings at the North Carolina Warren Wilson site, the oldest continuous archaeological dig in the East suggest that an original confederacy of the Southeastern tribes with the Northern Iroquois tribes originated in the Southeast. The Cherokee remained the largest of the Southern tribes with splinter tribes parting to the South and East over a period of several thousand years.<sup>2</sup>

At the time of contact with the white man, Cherokee territory comprised some 40,000 square miles which included areas in eight southern states - Georgia, Alabama, South Carolina, North Carolina, Tennessee, Kentucky, Virginia, and West Virginia. Their population of approximately 20,000 was dispersed among some sixty separate villages. These villages were tightly united by a tribal wide clan system which helped to give the Cherokee their separate identity. The name Cherokee was probably derived from a mispronunciation of the



# THE CHEROKEE COUNTRY LIMIT OF ORIGINAL CLAIMS





Muskogean Indian word, *tciloki*, which means "people of a different speech. The Spanish spelled the word *Chalache* in 1557, English spelling was *Cheroque* in 1699, and *Cherokee* from 1708 to the present.<sup>3</sup>

The Cherokee probably first gained a separate tribal identity sometime between 8,000 and 1,000 B.C. Between 10,000 and 8,000 B.C., the Paleo Indians, who had migrated from Asia, were forced to abandon the nomadic hunting of megafauna such as giant mammoths, giant bison, and giant elk which were becoming extinct, and had to adapt to a broader food base. The Indians of the subsequent Archaic period, from 8,000 to 1,000 B.C., rather than continually moving, began to return to the same place year after year. During this period, it is likely that tribes such as the Cherokee began to become established.<sup>4</sup>

From about 1,000 B.C. to 900 A.D., the Woodland period saw the beginning of the cultivation of crops, and the introduction of ceramics and the bow. Much of the Eastern United States became connected by trade networks. From 900 to 1600 A.D. agriculture found further refinement, with corn, beans, and squash becoming staples. Intertribal communication promoted a high degree of uniformity in weaponry and farming tools throughout the Southeast.

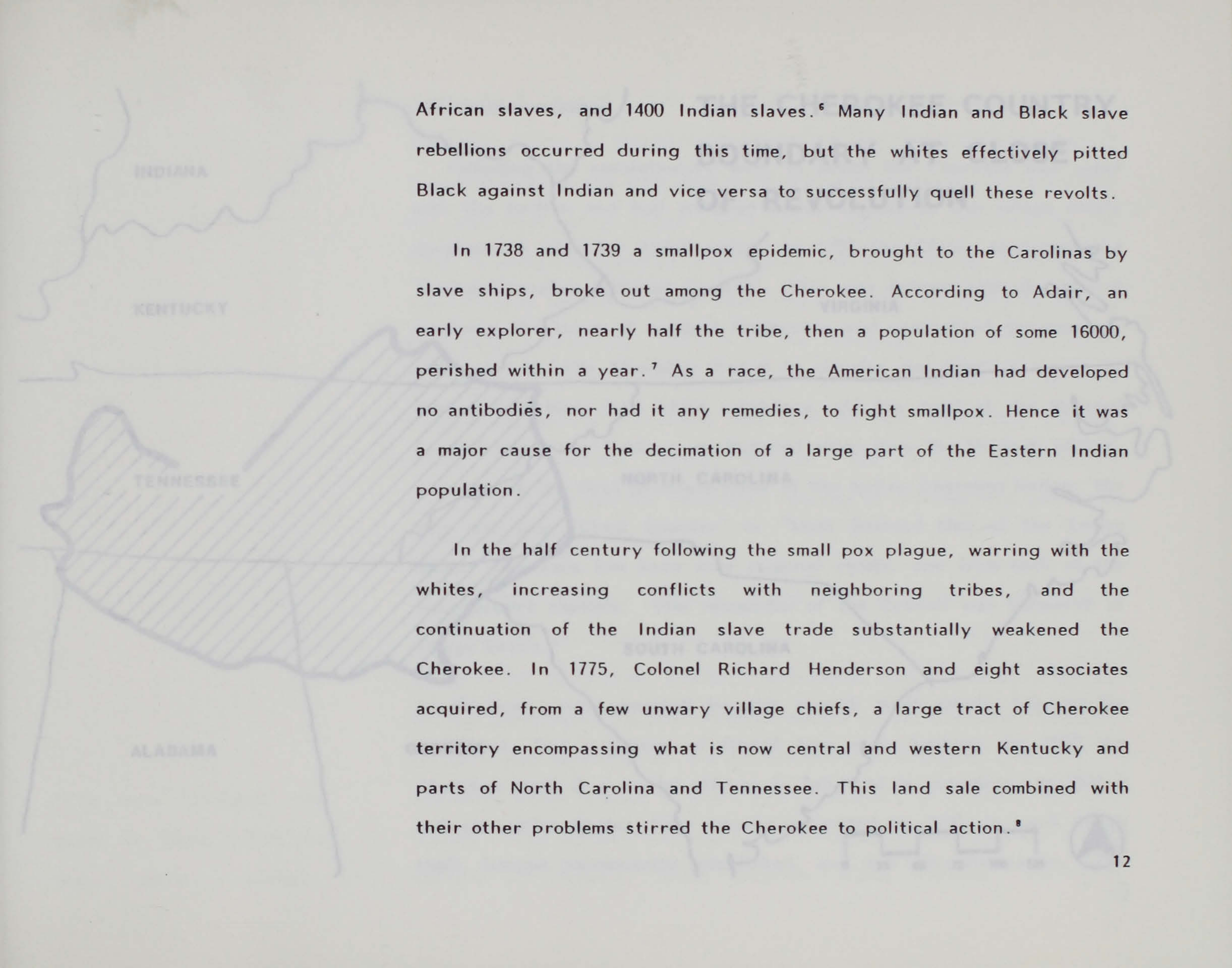


## European Contact

In the Spring of 1540 Hernando de Soto, heading north from Florida, made the first European contact with the Cherokee in what is now Highlands, North Carolina. Only sporadic contact with whites occurred during the following century, much of which was initiated by Cherokee war parties. In their attacks the Cherokee captured firearms and horses from the Spaniards, traveling as far south as Florida to do so.<sup>5</sup>

The beginning of fairly continuous interaction with the whites started in 1673 due to the efforts of settlers James Needham and Gabriel Arthur. Their contact with the tribe led to the signing of the first Cherokee peace treaty in 1684. White traders and trappers transacted business with the Cherokee during the next century. Many of them dealt in the Indian slave trade. Tribes were encouraged by the traders to sell their captives into slavery. Although Indian slavery was outlawed fairly early in the South, starting with South Carolina in 1671, many Cherokee and other southern Indian slaves were trafficked as far away as Canada, New England, the West Indies, and Europe. In 1708 the population of South Carolina consisted of 5,300 whites, 2,900





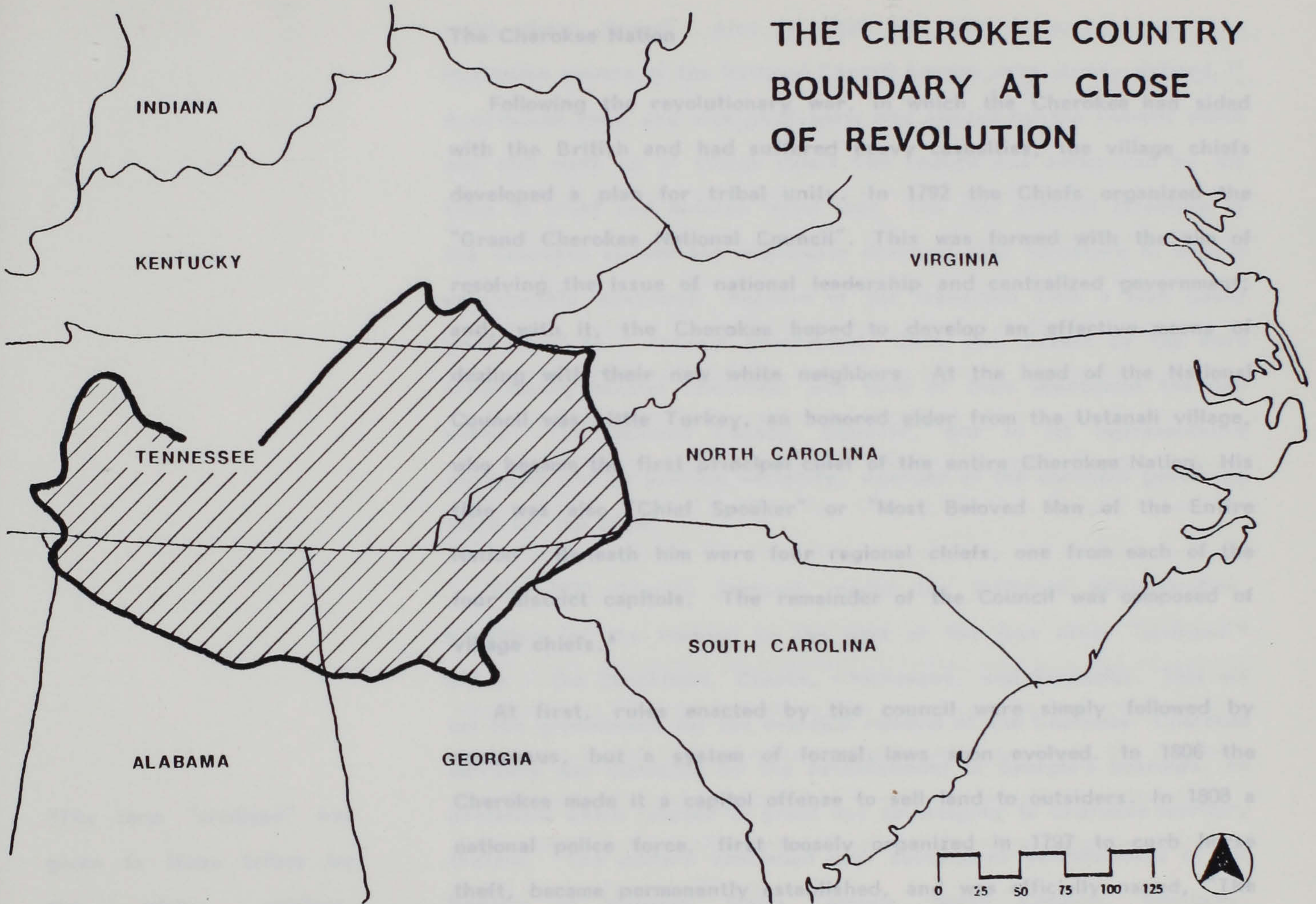
African slaves, and 1400 Indian slaves.<sup>6</sup> Many Indian and Black slave rebellions occurred during this time, but the whites effectively pitted Black against Indian and vice versa to successfully quell these revolts.

In 1738 and 1739 a smallpox epidemic, brought to the Carolinas by slave ships, broke out among the Cherokee. According to Adair, an early explorer, nearly half the tribe, then a population of some 16000, perished within a year.<sup>7</sup> As a race, the American Indian had developed no antibodies, nor had it any remedies, to fight smallpox. Hence it was a major cause for the decimation of a large part of the Eastern Indian population.

In the half century following the small pox plague, warring with the whites, increasing conflicts with neighboring tribes, and the continuation of the Indian slave trade substantially weakened the Cherokee. In 1775, Colonel Richard Henderson and eight associates acquired, from a few unwary village chiefs, a large tract of Cherokee territory encompassing what is now central and western Kentucky and parts of North Carolina and Tennessee. This land sale combined with their other problems stirred the Cherokee to political action.<sup>8</sup>



# THE CHEROKEE COUNTRY BOUNDARY AT CLOSE OF REVOLUTION



The Cherokee Nation  
Following the revolutionary war, the Cherokee people sided  
with the British and had suffered. The Cherokee village chiefs  
developed a plan for tribal unity. In 1792 the Chiefs organized the  
"Grand Cherokee National Council". This was formed with the  
purpose of resolving the issue of national leadership and centralized government.  
At first, the Cherokee hoped to develop an effective government  
with their white neighbors. At the head of the Nation was  
the "Great Turkey", an honored elder from the Ustanali village.  
The "Chief Speaker" or "Most Beloved Man" of the Nation was  
the entire Cherokee Nation. His  
with him were four regional chiefs, one from each of the  
capitals. The remainder of the Council was composed of  
chiefs.

At first, rules enacted by the council were simply followed by  
the people, but a system of formal laws evolved. In 1808 the  
Cherokee made it a capital offense to sell land to outsiders. In 1808  
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theft, became permanently established, and



## The Cherokee Nation

Following the revolutionary war, in which the Cherokee had sided with the British and had suffered heavy casualties, the village chiefs developed a plan for tribal unity. In 1792 the Chiefs organized the "Grand Cherokee National Council". This was formed with the aim of resolving the issue of national leadership and centralized government; and, with it, the Cherokee hoped to develop an effective means of dealing with their new white neighbors. At the head of the National Council was Little Turkey, an honored elder from the Ustanali village, who became the first principal chief of the entire Cherokee Nation. His title was also "Chief Speaker" or "Most Beloved Man of the Entire Nation". Beneath him were four regional chiefs, one from each of the four district capitols. The remainder of the Council was composed of village chiefs.<sup>9</sup>

At first, rules enacted by the council were simply followed by consensus, but a system of formal laws soon evolved. In 1806 the Cherokee made it a capitol offense to sell land to outsiders. In 1808 a national police force, first loosely organized in 1797 to curb horse theft, became permanently established, and was officially named, "The



Light Horse Guard". Also in 1808 the election process and the legislative powers of the National Council became more clearly defined.<sup>10</sup> A principal chief and vice chief were now elected by the Council which was still made up of village chiefs. The council was authorized by the tribe to enact and enforce tribal laws. The new political structure of the Cherokee caused the previously dominant clan structure to become considerably weakened. Because of the transition from a clan based government to a national government, there was dissent by the more traditionally minded Cherokee, and some of them abandoned the new nation. The National Council, however, due to its representative structure and its political necessity, emerged as the dominant governing force for the tribe.

The 1802 Georgia Compact, under the Jefferson administration, provided for the removal to the west of the four other "civilized"\* tribes - the Chocktaws, Creeks, Chickasaws, and Seminoles. This act set the groundwork for the eventual removal of the Cherokee. Cherokee territory was dissected by the establishment of Georgia's borders, an enactment which refused to grant any sovereignty to Cherokee territory therein. The pattern continued with subsequent establishment of the borders of Virginia, South Carolina, North Carolina, Kentucky,

\*The term "civilized" was given to these tribes by the white settlers.

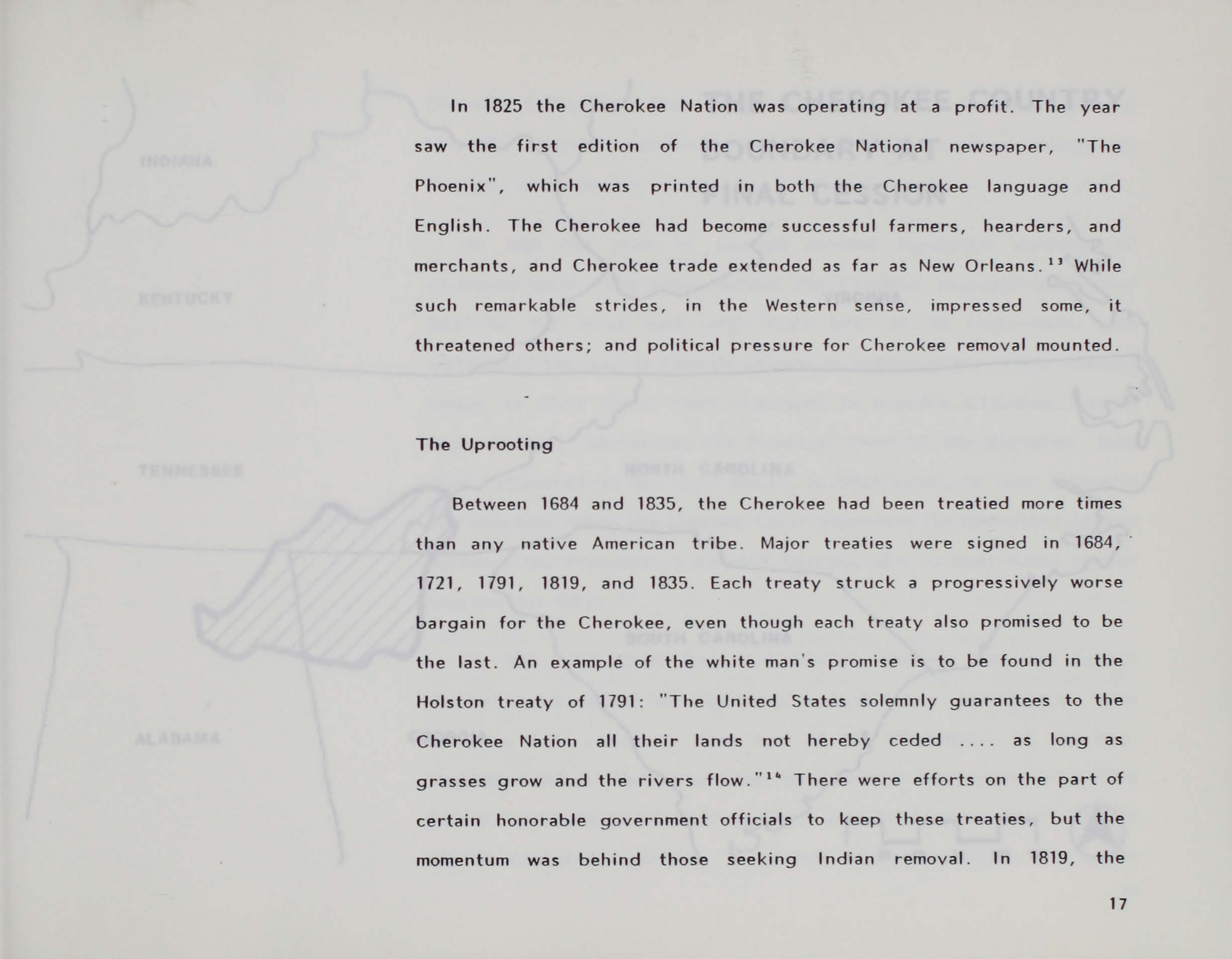


Alabama, and Tennessee; and the Cherokee found themselves placed under the jurisdiction of the respective states which held Cherokee territory within their boundaries.

In 1817 the Cherokee National Council was converted to a bicameral legislature. The thirteen member upper house, called the Standing Committee (later - the National Committee), was elected by the lower house, or National Council, which was in turn elected by popular vote from eight regional districts, each having four representatives. Each regional district had its own district judges. The eight districts were also consolidated into two national districts - each having a circuit judge and a national police. In 1823 the Nation created a supreme court, and by 1827, the Cherokee had adopted and ratified their own constitution.<sup>11</sup>

In 1821, Sequoyah, an ingenious Cherokee mechanic and silversmith, developed an 85 symbol syllabary to transform Cherokee into a written language. It had taken Sequoyah twelve years to create the syllabary, and he made it simple enough that it could be learned in a few days. It is estimated that by 1830 over half of the Cherokee population of 17,000 could read and write Cherokee.<sup>12</sup>





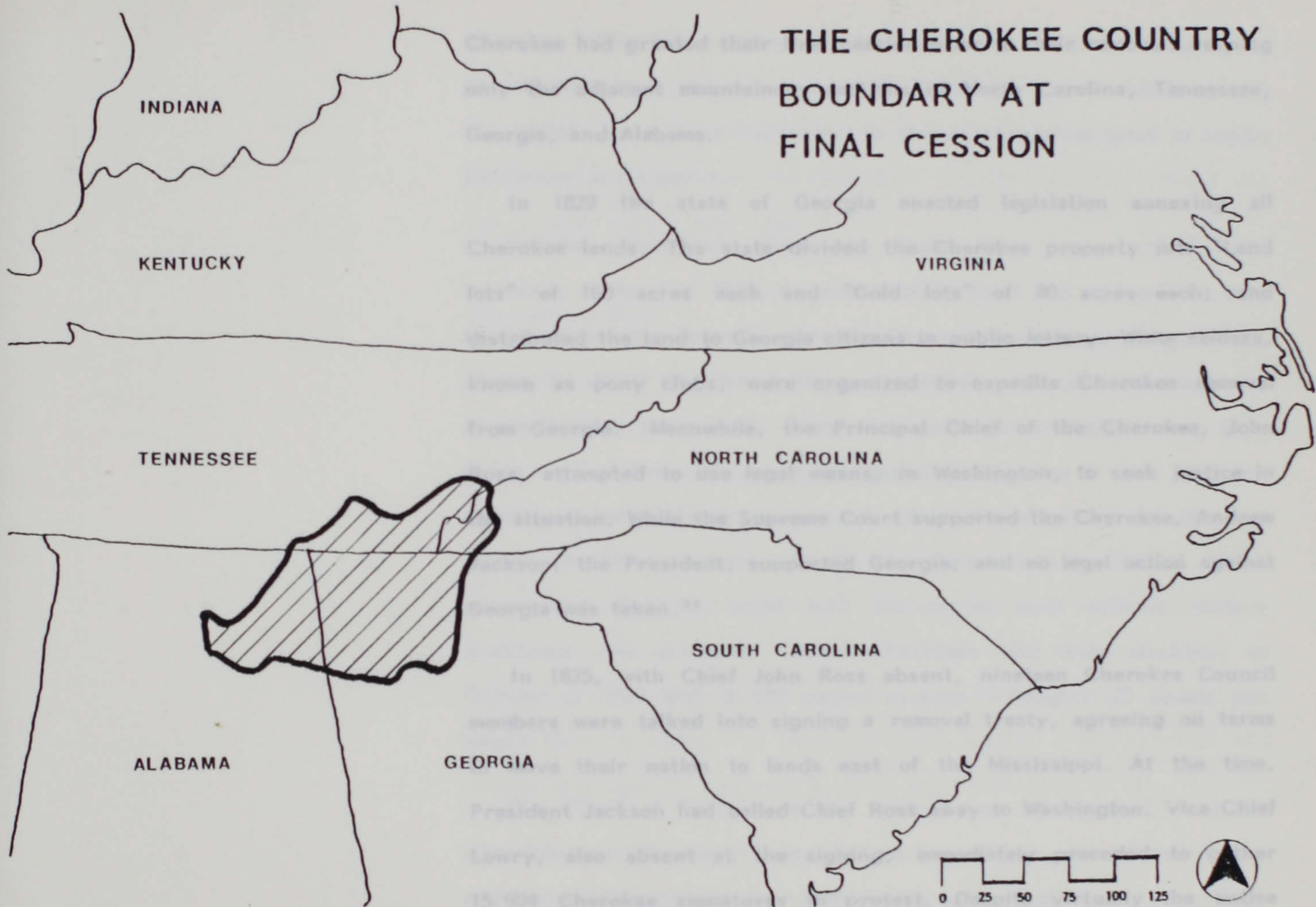
In 1825 the Cherokee Nation was operating at a profit. The year saw the first edition of the Cherokee National newspaper, "The Phoenix", which was printed in both the Cherokee language and English. The Cherokee had become successful farmers, herdsmen, and merchants, and Cherokee trade extended as far as New Orleans.<sup>13</sup> While such remarkable strides, in the Western sense, impressed some, it threatened others; and political pressure for Cherokee removal mounted.

### The Uprooting

Between 1684 and 1835, the Cherokee had been treated more times than any native American tribe. Major treaties were signed in 1684, 1721, 1791, 1819, and 1835. Each treaty struck a progressively worse bargain for the Cherokee, even though each treaty also promised to be the last. An example of the white man's promise is to be found in the Holston treaty of 1791: "The United States solemnly guarantees to the Cherokee Nation all their lands not hereby ceded . . . as long as grasses grow and the rivers flow."<sup>14</sup> There were efforts on the part of certain honorable government officials to keep these treaties, but the momentum was behind those seeking Indian removal. In 1819, the



# THE CHEROKEE COUNTRY BOUNDARY AT FINAL CESSION



Cherokee had granted their  
mountain Georgia, Tennessee,  
Georgia, and Alabama

In 1829 the state of Georgia enacted legislation annexing all  
Cherokee lands. The state divided the Cherokee property into "white  
lots" of 100 acres each and "Gold lots" of 80 acres each.

It placed the land in Georgia's control as public lands. The  
know as pony clubs, were organized to expedite Cherokee  
from Georgia. Meanwhile, the Principal Chief of the Cherokee, John

attempted to use legal means. In Washington, to seek  
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In 1835, with Chief John Ross absent, nine Cherokee Council  
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their nation to lands east of the Mississippi. At the time,  
President Jackson had called Chief Ross away to Washington. Vice Chief  
Lowry, also absent at the signing, immediately expressed his protest.

15,904 Cherokee signatures protest



Cherokee had granted their final cession prior to their removal, keeping only the adjacent mountainous sections of North Carolina, Tennessee, Georgia, and Alabama.

In 1829 the state of Georgia enacted legislation annexing all Cherokee lands. The state divided the Cherokee property into "Land lots" of 160 acres each and "Gold lots" of 40 acres each; and distributed the land to Georgia citizens in public lottery. White raiders, known as pony clubs, were organized to expedite Cherokee removal from Georgia. Meanwhile, the Principal Chief of the Cherokee, John Ross, attempted to use legal means, in Washington, to seek justice in the situation. While the Supreme Court supported the Cherokee, Andrew Jackson, the President, supported Georgia; and no legal action against Georgia was taken.<sup>15</sup>

In 1835, with Chief John Ross absent, nineteen Cherokee Council members were talked into signing a removal treaty, agreeing on terms to move their nation to lands east of the Mississippi. At the time, President Jackson had called Chief Ross away to Washington. Vice Chief Lowry, also absent at the signing, immediately proceeded to gather 15,904 Cherokee signatures in protest. Despite virtually the entire



Cherokee Nation being against it, the treaty was passed by Congress in May of 1836 by a one vote margin.<sup>16</sup> The treaty became binding, and the Indians were given two years to remove themselves west to Indian territories in Oklahoma.

Despite subsequent efforts by Chief Ross to get the treaty repealed, in April of 1839, General Winfield Scott had summoned a 9500 member occupation force to start the Cherokee removal. In May of 1839, almost the entire Cherokee tribe was arrested and herded into stockades to await their move west. They were taken from their homes, their fields, and at their jobs, and only given enough time to pick up a few provisions before being imprisoned. Over the objections of the now former President Jackson, Chief Ross convinced the United States government that he could lead his people west without military assistance. His group of 16,000 Cherokees left their stockades in October of 1839 with a 600 wagon caravan - roughly 28 people per wagon.<sup>17</sup>

The "Trail of Tears", as the removal was later named, cost the Cherokee four thousand lives. Scarce provisions, undeveloped trails, and bad weather caused over 1600 deaths on the trail itself. The others



died either in the stockades or shortly after reaching their destination. As one Georgia volunteer who went on to become a Colonel in the civil war wrote, "I fought through the Civil War and have seen men shot to pieces and slaughtered by the thousands, but the Cherokee removal was the cruelest work I ever knew."<sup>18</sup>

### The Eastern Band

Beyond the 16,000 Cherokee who were removed, about 1,000 successfully stayed behind. The majority of them were the traditionally minded Cherokee who had refused to become part of the Cherokee Nation. Through special legal arrangements made with the state of North Carolina by their white legal council, William Thomas, these Cherokee were allowed to accept the sovereignty of North Carolina in exchange for their right to remain. Prior to the removal they had registered individual land tracts, and had filed for state citizenship. There were, in addition to those remaining legally, a few fugitives who dodged the removal, and later secured legal permission to stay.

In 1848, William Thomas went to Washington to obtain an award of \$53.33 for each Eastern Cherokee, in order to purchase land for them.



Thomas had been given the right by North Carolina to incorporate the eastern Cherokees into what later became known as "The Eastern Band of the Cherokee Indians." He had assigned himself the role of corporate president and trustee. Because non-whites were not allowed to purchase land in North Carolina, Thomas used the awarded government money plus additional government loans to purchase 38,000 acres for the Cherokee, keeping it in his name. This new land acquisition was in addition to 17,000 acres already owned by individual land holders in the Eastern Band. After the Civil War, in which the Eastern Cherokee had fought for the Confederacy, Thomas transferred his trusteeship of the Eastern Band to the United States Government.<sup>19</sup>

It was not until 1925 that the Eastern Band, acting as a state corporation with the federal government as trustee, transferred all of its money, land, and collective property to the federal government. The corporation then became dissolved, and the United States government changed the status of the Eastern Band to that of a federal reservation. It was in the year before this transfer, 1924, that the Cherokee Indians were first officially recognized as United States citizens. The largest land tract of the reservation is, to this day, the original state corporation's holdings which, in addition to the 3200 acre



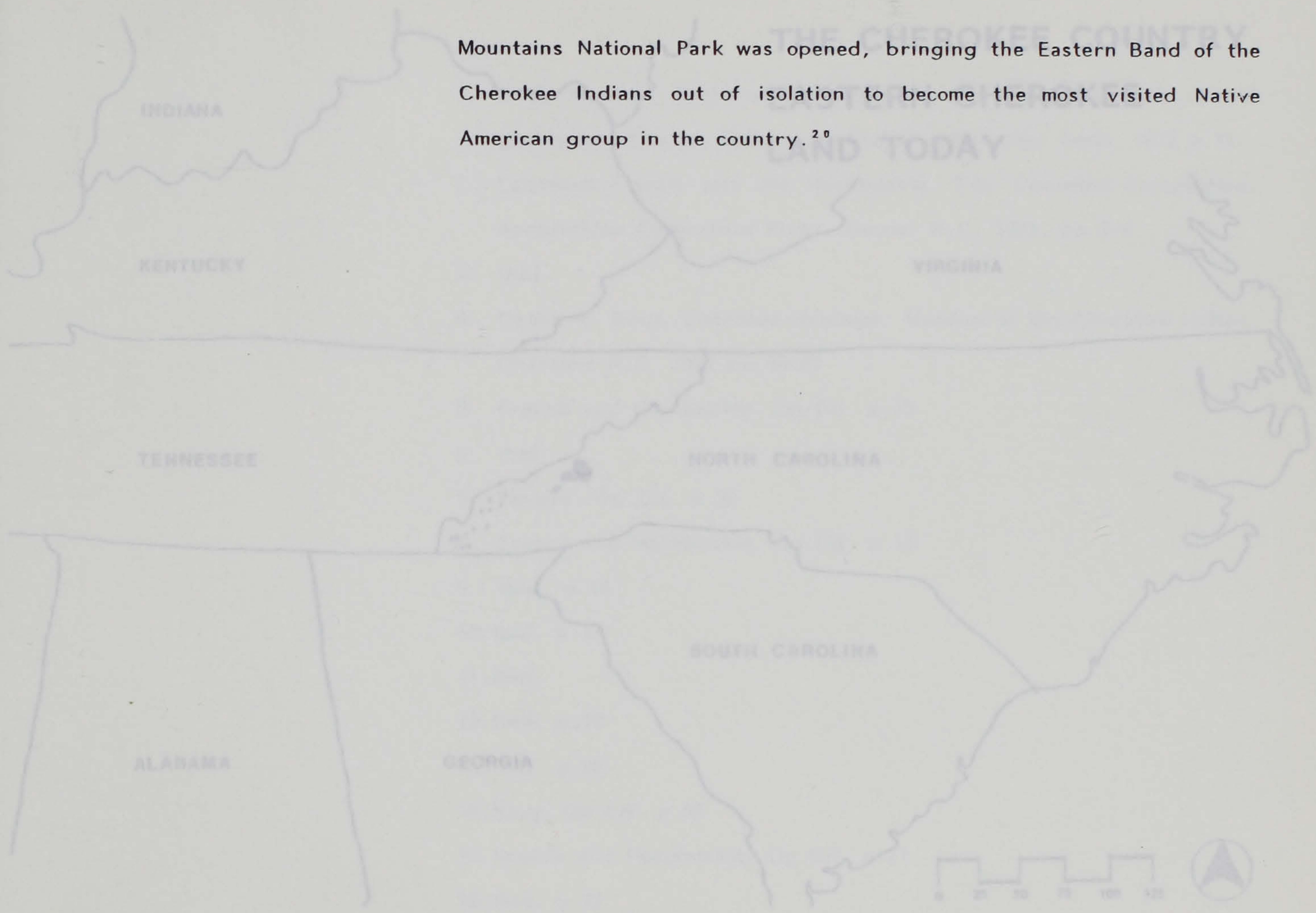
Thomas tract and the outlying Snowbird and Tomolta territories, comprise the total holdings of the Eastern Cherokee.

Social Conditions for the Eastern Cherokee were poor throughout the late nineteenth and early twentieth centuries. They received no government aid, and subsisted entirely on the poor farmland of the mountainous Great Smokies. A dramatic improvement of their lot came with the "Indian New Deal" in the Great Depression. This, along with the CCC and WPA federally sponsored programs, provided the Cherokee with steady paying jobs, processed foods, store bought clothing, and other manufactured products which, until that time, had been almost non-existent among them.

The most significant result of the federal work programs was the development of the Great Smoky Mountain National Park. In 1899, the Cherokee had sold 53,000 acres to the federal government specifically for the purpose of creating an Appalachian park; and, in 1933, North Carolina and Tennessee transferred acreage to the federal government to be used for the park. Also in 1933, Cherokee laborers began building the park's main access road, route 441, which was to run through the middle of Cherokee territory. By 1938, the Great Smokey

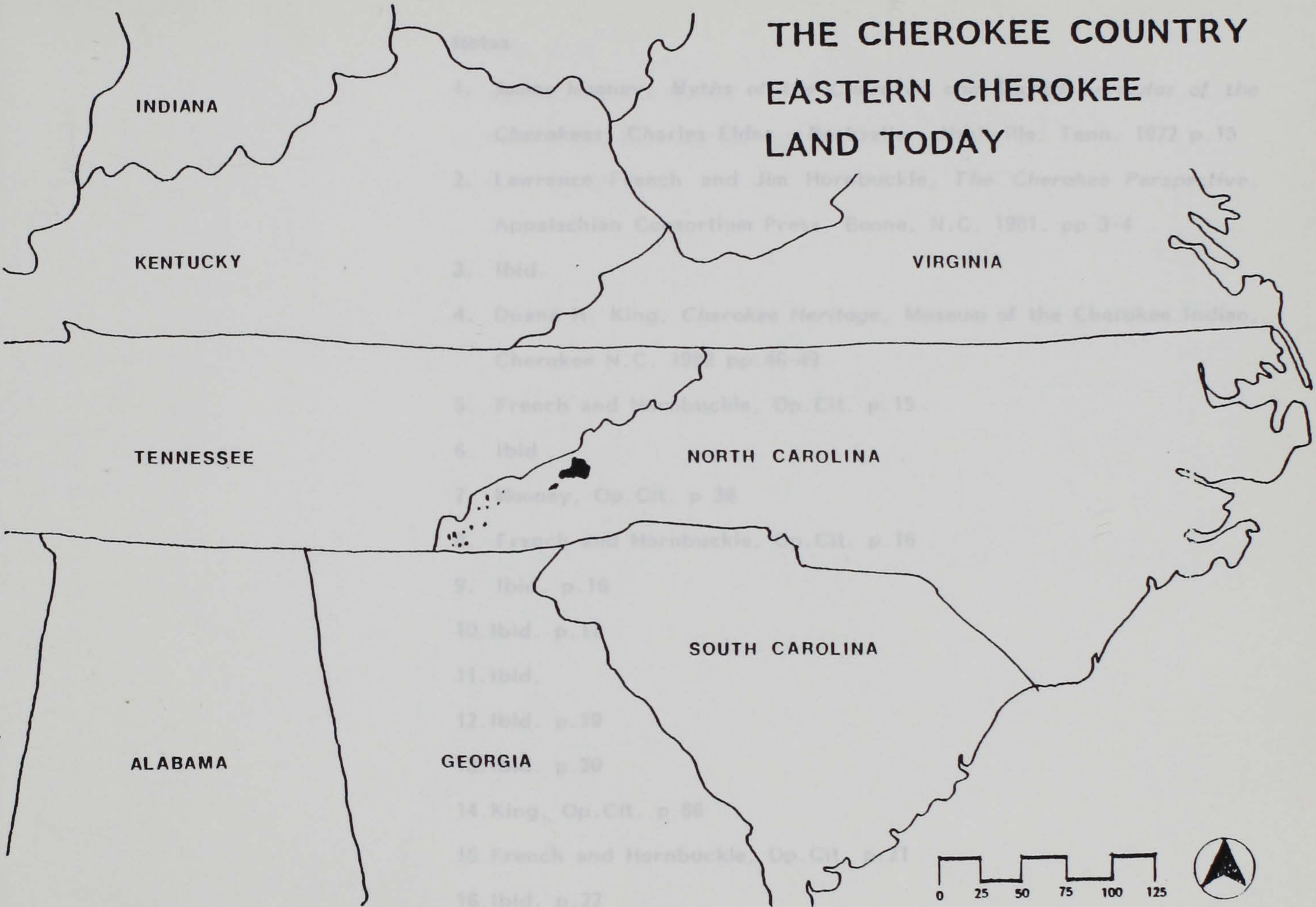


Mountains National Park was opened, bringing the Eastern Band of the Cherokee Indians out of isolation to become the most visited Native American group in the country.<sup>20</sup>





# THE CHEROKEE COUNTRY EASTERN CHEROKEE LAND TODAY



INDIANA

KENTUCKY

TENNESSEE

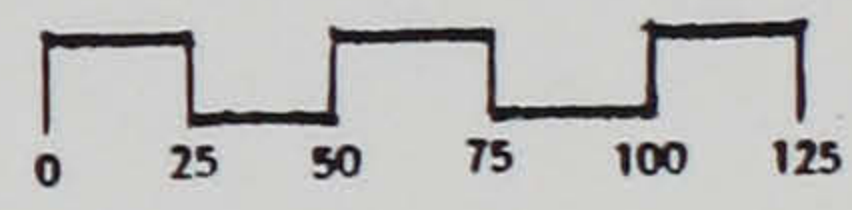
ALABAMA

VIRGINIA

NORTH CAROLINA

SOUTH CAROLINA

GEORGIA





## Notes

1. James Mooney, *Myths of the Cherokee and Sacred Formulas of the Cherokees*, Charles Elder - Bookseller, Nashville, Tenn. 1972 p.15
2. Lawrence French and Jim Hornbuckle, *The Cherokee Perspective*, Appalachian Consortium Press, Boone, N.C. 1981. pp 3-4
3. Ibid.
4. Duane H. King, *Cherokee Heritage*, Museum of the Cherokee Indian, Cherokee N.C. 1982 pp.46-49
5. French and Hornbuckle, Op.Cit. p.15
6. Ibid
7. Mooney, Op.Cit. p 36
8. French and Hornbuckle, Op.Cit. p.16
9. Ibid. p.16
10. Ibid. p.17
11. Ibid.
12. Ibid. p.19
13. Ibid. p.20
14. King, Op.Cit. p.86
15. French and Hornbuckle, Op.Cit. p.21
16. Ibid. p.22



17. Ibid. p.23

18. Mooney, Op.Cit. p.130

19. French and Hornbuckle, Op.Cit. p.23

20. Ibid. pp.26-27



TRADITIONAL CULTURE



# TRADITIONAL CHEROKEE VILLAGE

## Village Character and Family Life

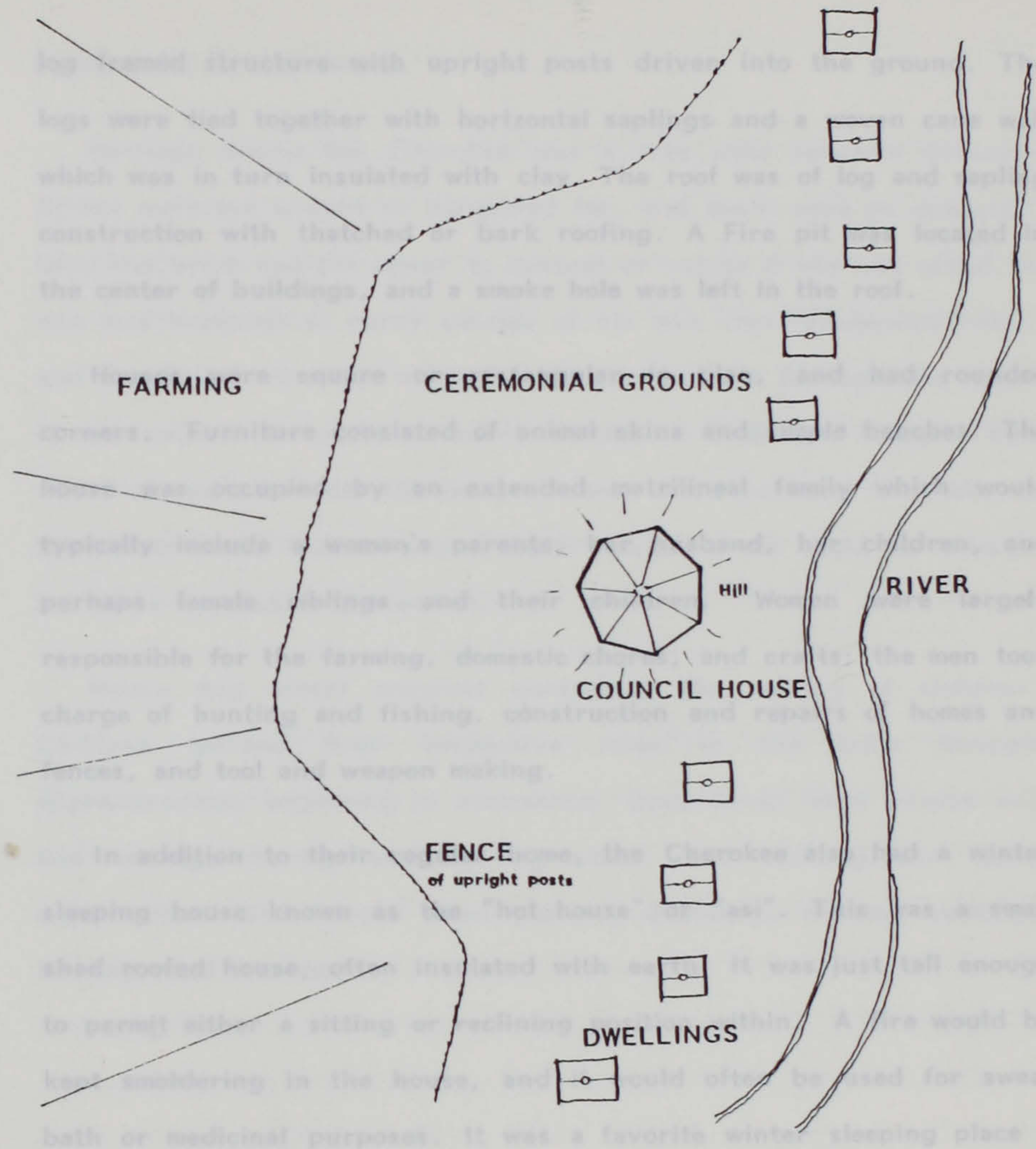
Prior to white contact and for almost 150 years hence, Cherokee culture maintained a longstanding conservative tradition. A matrilineal and matrilocal clan system held together a network of about sixty Cherokee villages. These villages covered a territory of some 40,000 square miles in the southern Appalachians. There were seven major clans, and members of each clan were represented in almost all of the villages. There was also a division of the tribe into four major geographical districts.

As Cherokee agriculture became increasingly refined, from about 1000 B.C. onwards, their villages began to take on a character somewhat similar to those of medieval Europe. Typically, thirty to fifty log and clay homes, each occupied by an average of ten people, surrounded a Council House and Ceremonial Grounds. The village was bordered on all sides by agricultural fields; and a fence of upright logs sometimes separated the fields from the houses. Frequently, the villages were located on the banks of a river.

The traditional architecture of the Cherokee is a distinct departure from the stereotyped tee-pee or wigwam. The Cherokee building was a



# TRADITIONAL CHEROKEE VILLAGE





log framed structure with upright posts driven into the ground. The logs were tied together with horizontal saplings and a woven cane wall which was in turn insulated with clay. The roof was of log and sapling construction with thatched or bark roofing. A Fire pit was located in the center of buildings, and a smoke hole was left in the roof.

Houses were square or rectangular in plan, and had rounded corners. Furniture consisted of animal skins and simple benches. The house was occupied by an extended matrilineal family which would typically include a woman's parents, her husband, her children, and perhaps female siblings and their children. Women were largely responsible for the farming, domestic chores, and crafts; the men took charge of hunting and fishing, construction and repairs of homes and fences, and tool and weapon making.

In addition to their regular home, the Cherokee also had a winter sleeping house known as the "hot house" or "asi". This was a small shed roofed house, often insulated with earth. It was just tall enough to permit either a sitting or reclining position within. A fire would be kept smoldering in the house, and it would often be used for sweat bath or medicinal purposes. It was a favorite winter sleeping place ,



particularly for old people.<sup>1</sup>

Marriage among the Cherokee was a free mate selection process. Brides were not bought or bargained for, and there were no doweries. Only the bride had the power to consent or refuse if she was asked. A man was expected to marry outside of his own clan (exogamous rule), and usually into the clan of one of his grandfathers (endogamous rule). It was common for males to marry outside of their own village. Men would always move into the home of their wife's parents, and take on their clan name. Divorce was a simple process which could be initiated by either the man or the woman.<sup>2</sup>

Women had almost complete control of the rearing of children. Children learned their respective roles in the tribe through apprenticeship, beginning in adolescence. Boys would learn weapon and tool making, fishing and hunting skills, and building and canoe construction. Girls would learn pottery, basketry, weaving cooking, tanning, and farming.



## Religion and Ceremony

The Cherokee year was divided into two seasons - summer and winter. Summer extended from spring planting to fall harvest, and winter was the hunting and war season. A variety of festivals punctuated the major events of the year, both for celebrative purposes and in gesture of supplication to attendant spirits and deities. In the summer, annual festivals were held for spring planting, the progress of the crop, anticipation of the harvest, and the harvest celebration. In the winter was the war dance to commemorate the war party, the animal dance to bring good fortune to the hunt, and the ball play dance to commemorate the traditional stick ball competition.

Two harvest festivals would serve the dual function of celebrating the harvest and ushering in the new year. These lasted about a week, and during them all personal, village, clan, and tribal sins of the past year would be forgiven. Everyone would purify themselves by drinking the "black drink" which induced vomiting, then they would bathe in the nearest stream. Even murder, though it was prosecuted throughout the year, could now be forgiven, as it was necessary to start each new year with a completely clean slate.<sup>3</sup> These new year festivals are



worthy of special note, because they typify an almost primitive and religious custom of recreating the world afresh at a given cyclical interval. In traditional societies, where salvation is not to be found in the modern notion of progress, such an annual recycling was quite effective in relieving the tensions built up by past conflicts and transgressions. Council House was often set on a small mound to emphasize its importance, and some Council Houses were large enough to hold five hundred people. It was a seven-sided building, each side representing one of the seven clans. There were three tiers of benches elevated like an amphitheater around the inside perimeter, and three seats of honor close to the center facing the entrance way. These

Religion, for the Cherokee, was an integral part of their day to day life. The ceremonies and festivals were a more overt expression of the religion, but the Cherokee's response to all the facets of his life was essentially religious. Quoting Mooney's *Sacred Formulas of the Cherokees*, "The Indian is essentially religious and contemplative, and it might be said that every act of his life is regulated and determined by his religious belief."<sup>4</sup> For the Cherokee all things of the world had spiritual significance. In Western terms the Cherokee was polytheistic and animistic. This is true to the extent that he worshiped human, animal, and even vegetable and mineral spiritual entities, related to the phenomena of the Cherokee world. Our Western terms, however, tend to reduce to the level of superstition what was for the Cherokee a more profound and actively appreciative recognition of a supersensible vitality in all of nature.



## TRADITIONAL COUNCIL HOUSE

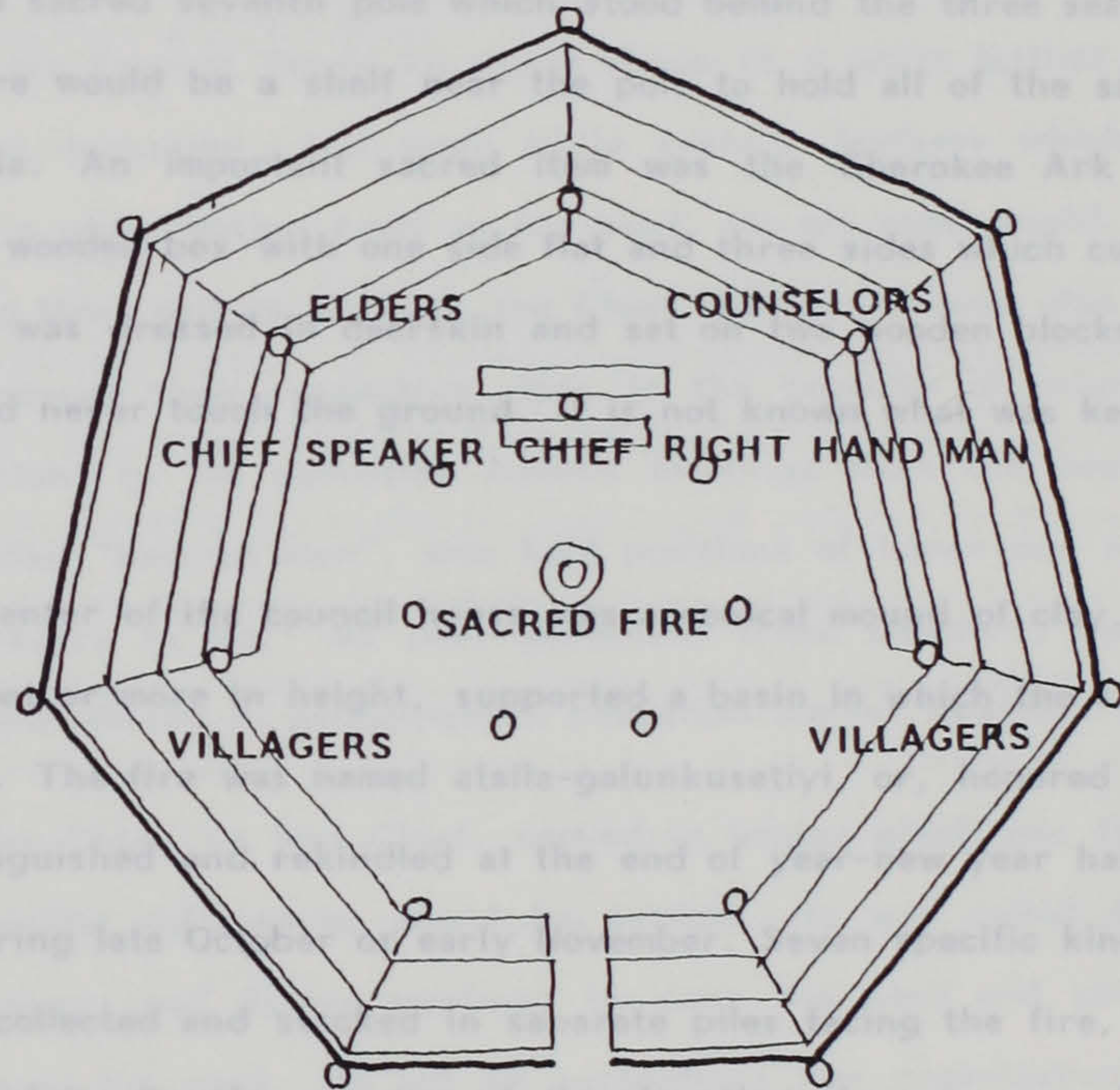
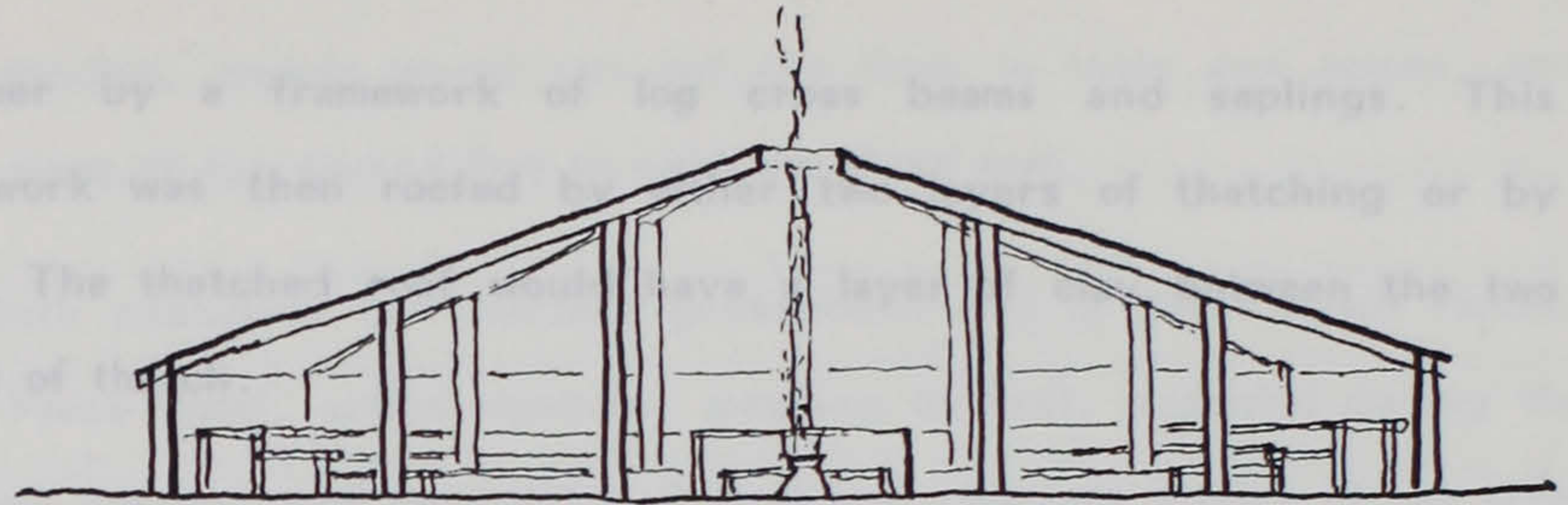
### The Council House

Both the Religious and governmental center of each village was the Council House or Town House. It is still with the Cherokee today, and the design of a new Council House is a major feature of this project. The traditional Council House was often set on a small mound to emphasize its importance, and some Council Houses were large enough to hold five hundred people. It was a seven sided building, each side representing one of the seven clans. There were three tiers of benches elevated like an amphitheater around the inside perimeter, and three seats of honor close to the center facing the entrance way. These seats were for the chief and two assistants. A fire was always kept burning in the Council House throughout the year, and would be extinguished and rekindled only at the beginning of each new year. The Council House was always built near a stream, so that people could take ritual plunges in conjunction with ceremonies.

Construction of the Council House was of log, cane, and clay. The seven sides were marked off by seven main posts at the corners of the outer wall, and there were two corresponding rings of seven posts inside. These posts supported large log rafters which were tied



# TRADITIONAL COUNCIL HOUSE





together by a framework of log cross beams and saplings. This framework was then roofed by either two layers of thatching or by bark. The thatched roof would have a layer of clay between the two layers of thatch.

The entrance to the Council House usually faced east. It was opposite the sacred seventh pole which stood behind the three seats of honor. There would be a shelf near the pole to hold all of the sacred paraphernalia. An important sacred item was the Cherokee Ark - a rectangular wooden box with one side flat and three sides which curved outward. It was dressed in deerskin and set on two wooden blocks, so that it would never touch the ground. It is not known what was kept in the ark.

In the center of the council house was a conical mound of clay. The mound, a foot or more in height, supported a basin in which the sacred fire burned. The fire was named *atsila-galunkusetiyi*, or, honored fire. It was extinguished and rekindled at the end of year-new year harvest festivals during late October or early November. Seven specific kinds of wood were collected and stacked in separate piles facing the fire, held ready to feed it. On the morning of the day that the new sacred fire



was kindled, people would put out the fires in their own homes, and take some of the sacred fire to rekindle their own.

Both peacetime and wartime government met in the Council House. The Peace Chief, called Ugutuyi, meaning highest, presided during the summer season, and conducted all civil and religious affairs of the tribe throughout the year. The Peace Chief was also known as the White Chief. In the Council House he would dress in a white leather shirt, apron, and moccasins, and wear white crane's feathers which were stuck into a white leather band on his head. On his right would sit his Right Hand Man, and on his left, the Chief Speaker. Seven clan chiefs would represent their respective clans in the capacity of counselors. Also important in the peacetime council meetings were the council of elders, called "beloved men", who held positions of honor due to their age or bravery in war. All post-adolescent tribal members, including women, were allowed to participate in peacetime council meetings.

The War Chief, or Red Chief, served in winter which was the time that intertribal differences would be settled. He was called Kalanu, meaning raven, and during meetings he wore the head and skin of a raven around his neck. He led an autonomous war organization called



the Red Organization. Assisting the War Chief, as in peace, was a right hand man and a chief speaker. In addition to these two assistants, the War Chief had a flag warrior, a medicine man, and a messenger. A council of old and honored matrons of the village known as "War Women" or "Pretty Women" would be responsible for deciding the fate of captives. They, along with the rest of the War Organization would formulate and vote on war policies.<sup>5</sup>

#### Art and Craft

##### Recreation

Cherokee art and craft was highly utilitarian. Although the Cherokee An important extension of Cherokee ceremonial life was recreation, and the major Cherokee recreational event was the stickball competition. The Cherokee normally led a life of great social restraint and harmony. Submissiveness to the will of another and the avoidance of expressing anger was part of a tribal wide "Harmony ethic". The stickball game, however, gave the tribe a chance to let go in a no-holds barred competition. It would feature many spectators, loud cheering, and an intensity of play that would often result in serious injury and sometimes death.

Cherokee craft was a very direct transformation of nature. Its raw materials were the local vegetation, wildlife, minerals, bone and shell. The process of forging natural resources into useful objects was highly systematized with the help of the complex apprenticeship program. Thorough apprentice training ensured a high



The game was played with a stuffed animal skin placed in the center of a field. Opposing teams would attempt to bring the skin across their opponents' goal line. Small wooden sticks with netted ends were used to scoop up, throw, and carry the skin. The game is still played by the Cherokee today, and modern day lacross is derived from this ancient sport.

#### Art and Craft

Cherokee art and craft was highly utilitarian. Although the Cherokee had no concept of art for art's sake, art was certainly expressed through the medium of their utilitarian crafts. Decoration on basketry, weaving, pottery, and weaponry, as well as the decoration of ceremonial objects was always expressive of Indian life and Indian religion.

Cherokee craft was a very direct transformation of nature. Its raw materials were the local vegetation, wildlife, minerals, ores, and even the soil itself. The process of forging natural resources into useful objects was highly systemetized with the help of the complex apprenticeship program. Thorough apprentice training assured a high



TRADITIONAL CRAFT  
Square to Round  
White Oak Basket

standard of craftsmanship in all Cherokee production. It is claimed, for example, that the weave of certain cane baskets was tight enough to hold water. Quality craftsmanship was both a matter of survival, and a means of giving further order to traditional life.<sup>6</sup>

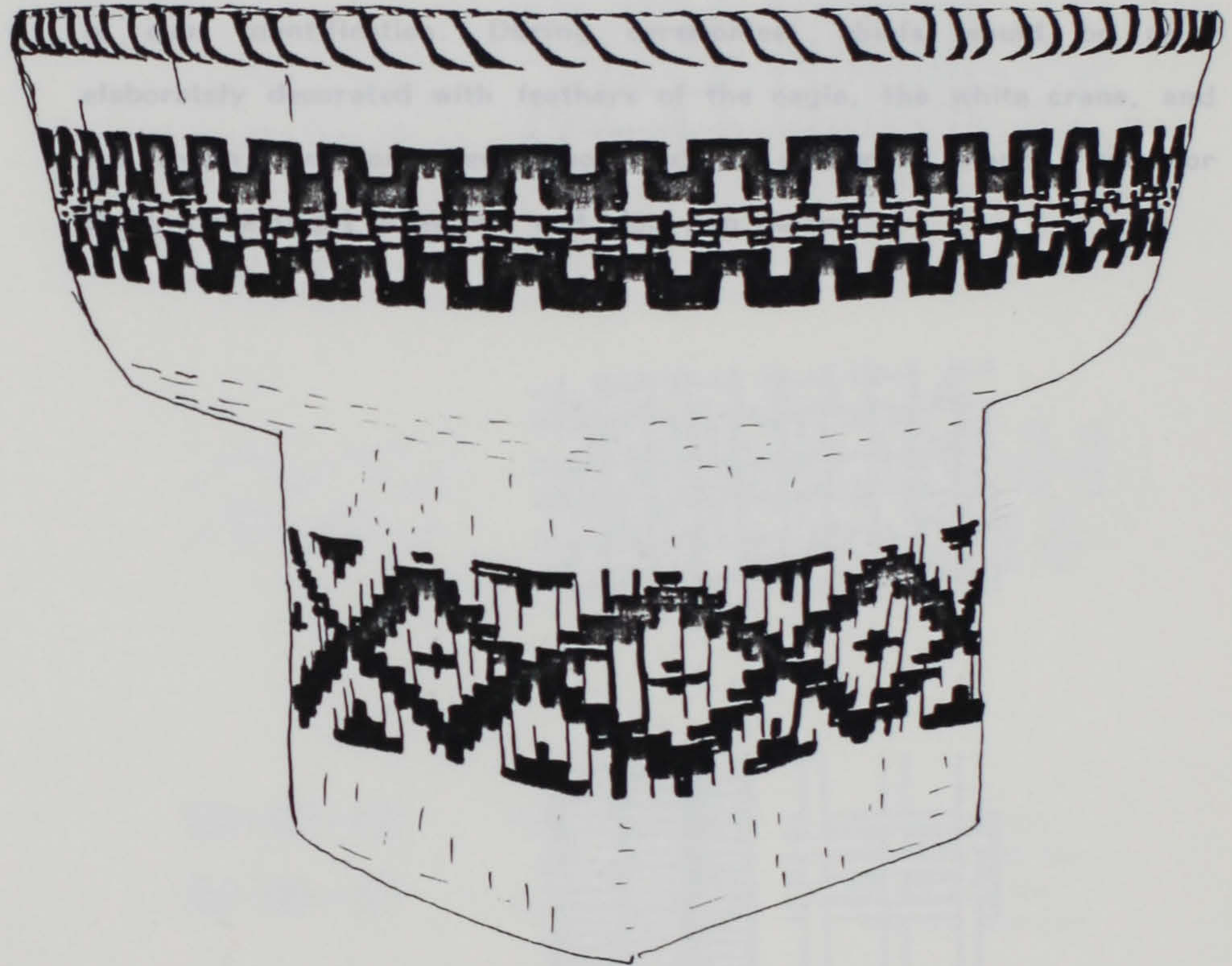
The panorama of Cherokee crafts included stone and wood garden tools - stone spades and hoes, wooden rakes and pitchforks, and planting and threshing sticks; river cane basket fish traps; domestic utensils - cane baskets, ceramic bowls, stone knives and wooden spoons; animal skin and woven rugs, blankets, and clothing; weapons of quartz or flint tips with wooden or cane shafts; and body armament of shell, bone, and animal teeth.<sup>7</sup>

There were a variety of ceremonial objects used at birth, death, and weddings, and at all festive and ceremonial events in between. Large ceramic pots open at both ends were used for burying infants and children. An assortment of small, palm size animal and human figures had a special religious application. Clay peace pipes, wedding jugs and medicine bowls; wooden ceremonial masks, totem poles, ball sticks; and necklaces, collars, bracelets, and rattles all comprised the panoply of Cherokee ceremonial items.

Extracted from Leftwich,  
Op. Cit. p. 46



TRADITIONAL CRAFT  
Square to Round  
White Oak Basket



Extracted from Leftwich,

Op.Cit. p.46



TRADITIONAL CRAFT  
Basketry Construction  
Techniques

Feathers had a wide range of uses, but were far less lavishly adorned than they were on the popularized Plains Indian. The Cherokee male would wear a single feather in a head band for purposes of clan identification. During ceremonies, chiefs would be more elaborately decorated with feathers of the eagle, the white crane, and the raven. Feathers were also used on ceremonial wands, and for trueing the flight of arrows and blow gun darts.<sup>8</sup>

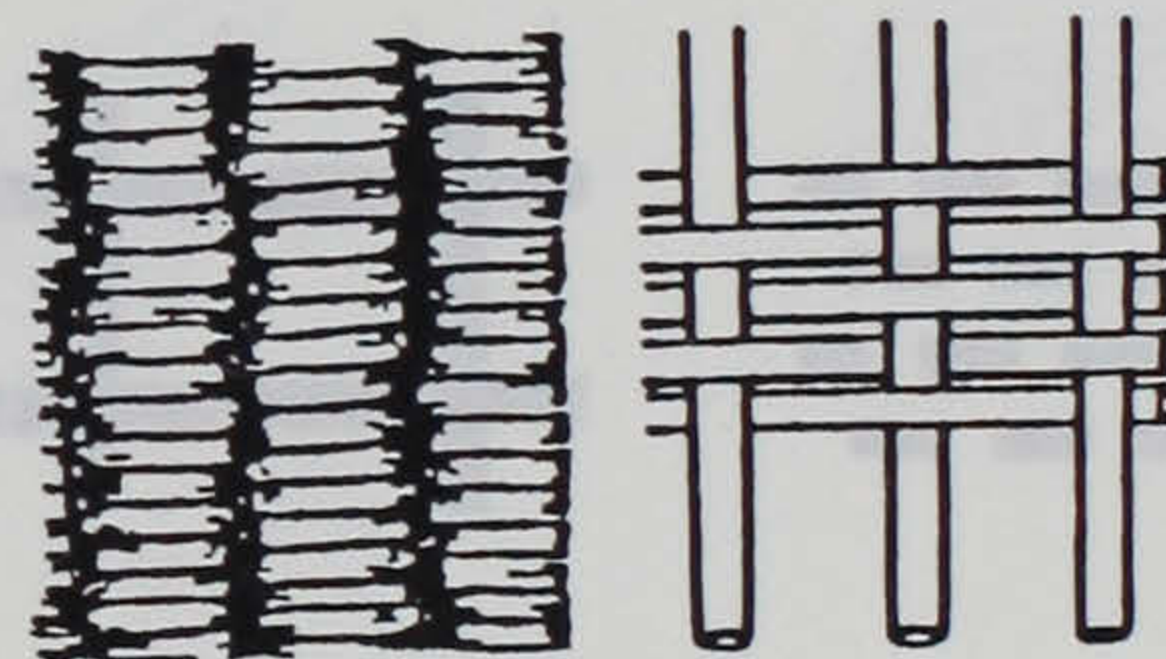
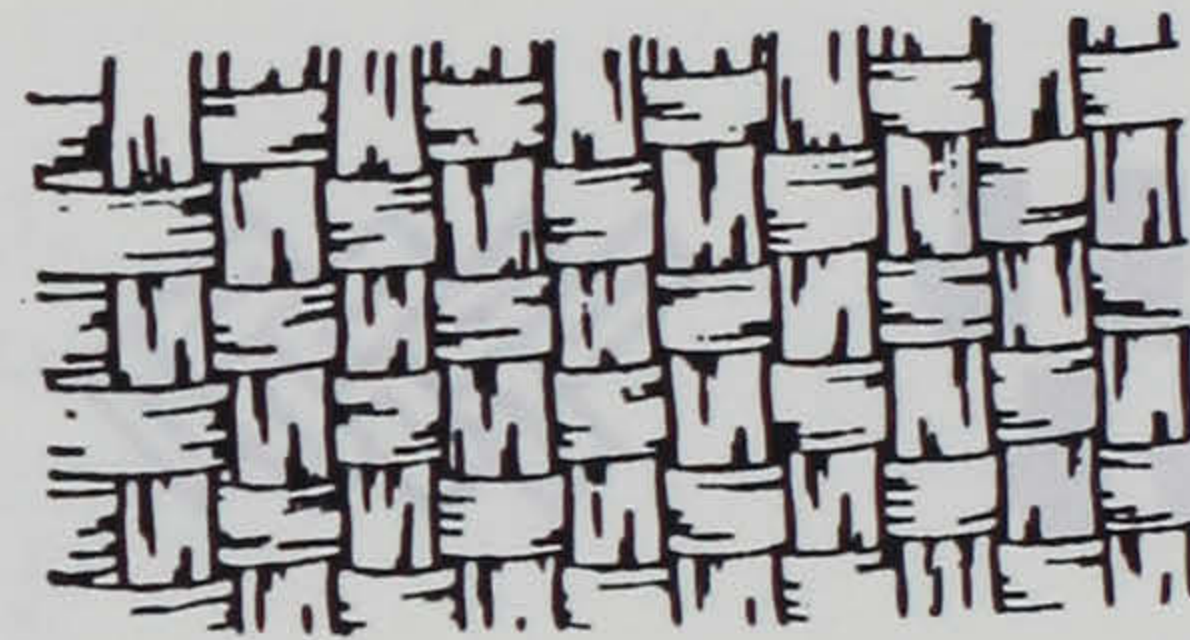
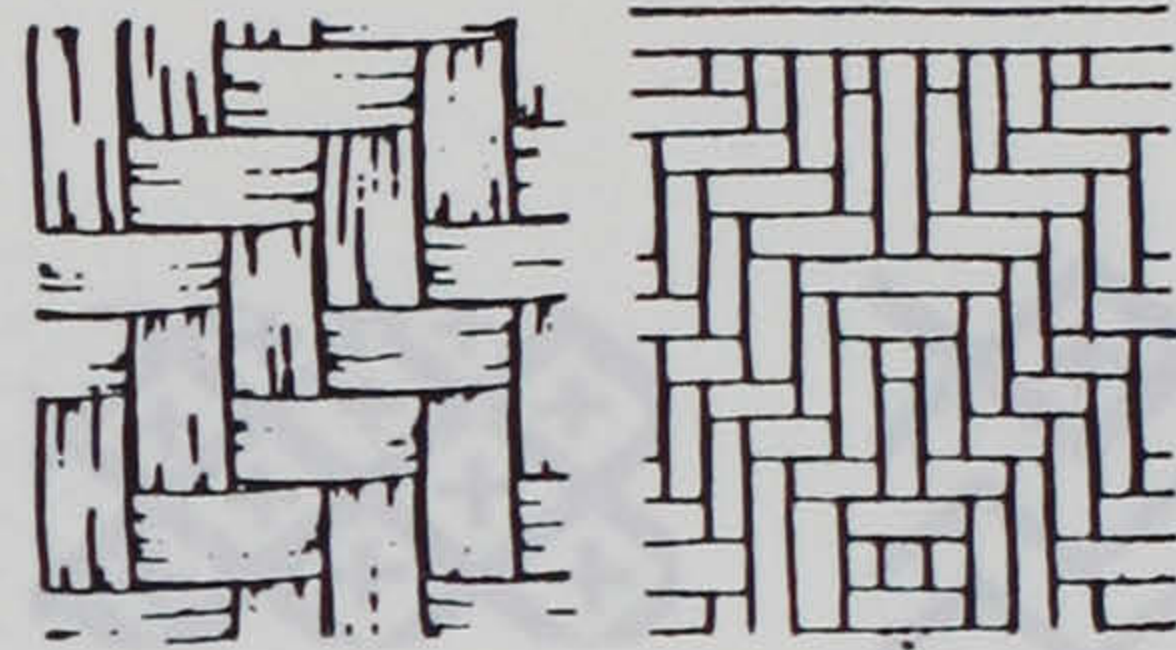


Extracted from Rodney L. Leftwich, *Arts and Crafts of the Cherokee*, Land of the Sky Press, Cullowhee, North Carolina 1970 p. 36



# TRADITIONAL CRAFT

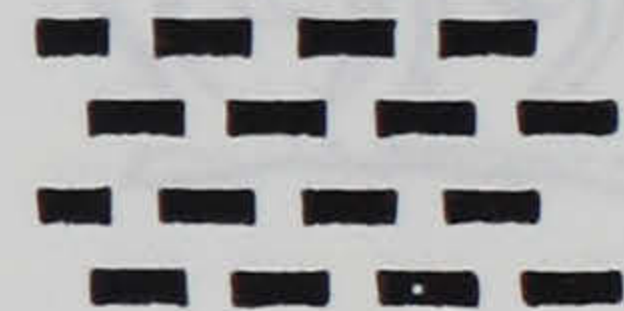
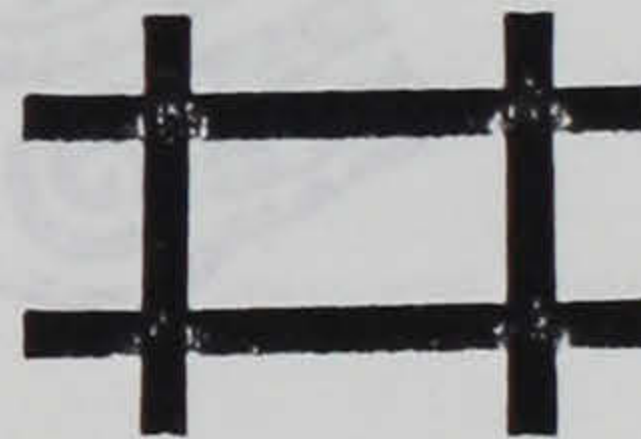
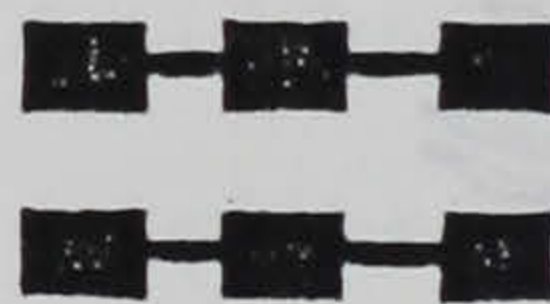
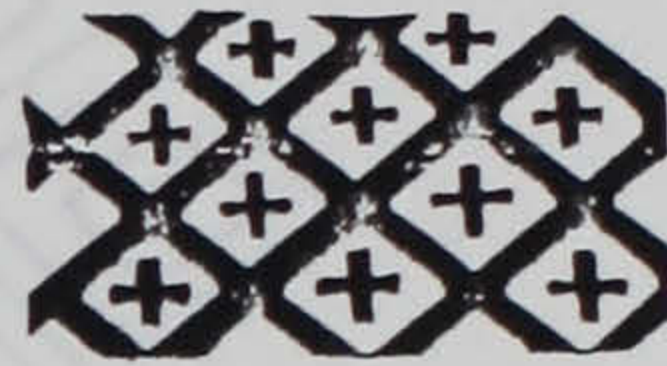
## Basketry Construction Techniques



Extracted from Rodney L.  
Leftwich, *Arts and Crafts  
of the Cherokee*, Land of  
the Sky Press, Cullowhee,  
North Carolina 1970 p.36



# TRADITIONAL CRAFT Basketry Designs

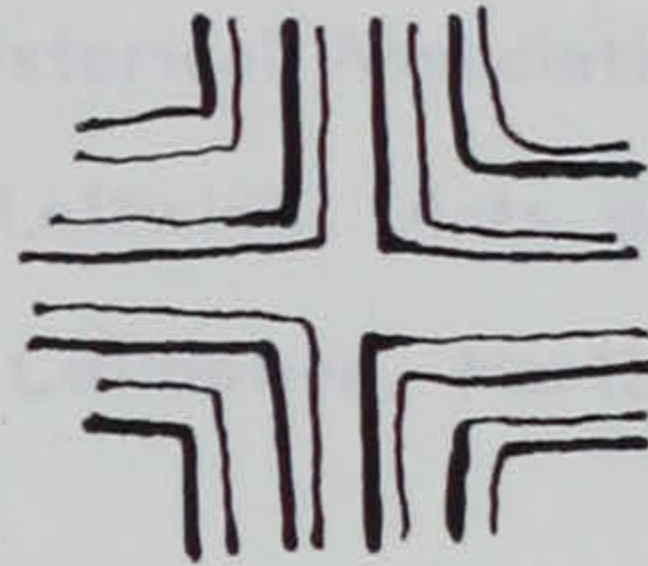
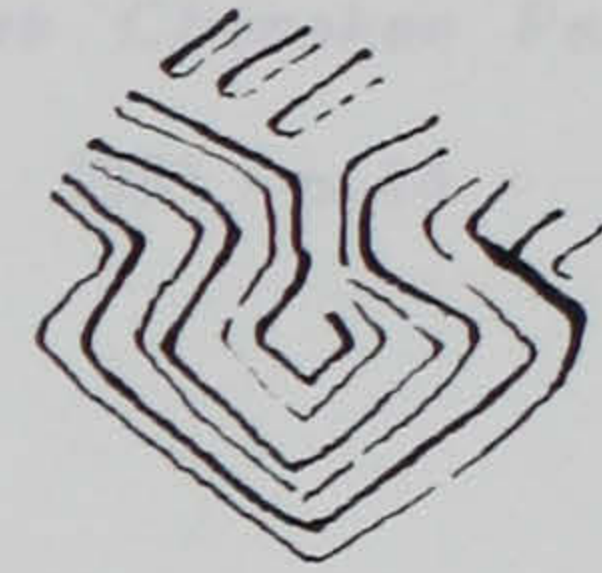
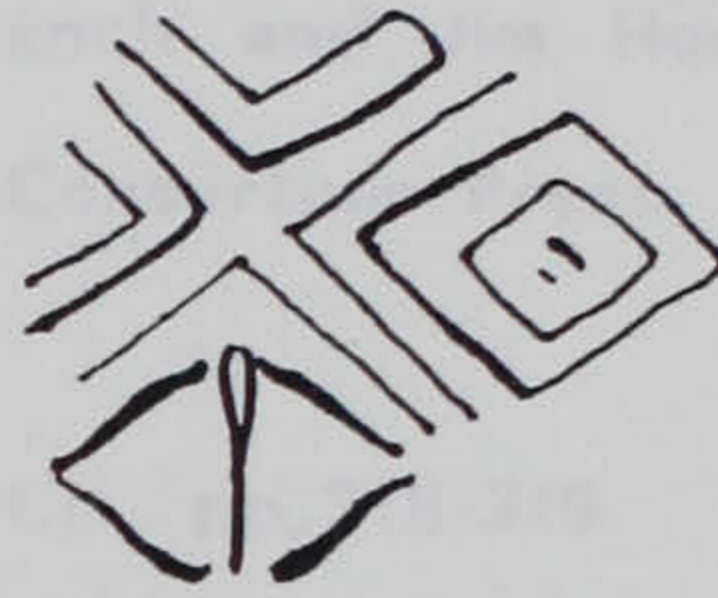


Extracted from Leftwich,  
Op.Cit. p.67



# TRADITIONAL CRAFT Pottery Designs

1. James Mooney, *Myths of the Cherokee and Sacred Formulas of the Cherokee*, Charles Elder - Bookseller, Nashville, Tenn. 1912 p.402
2. Lawrence Fripp, *Handbook of the Cherokee Perspective*, Appalachian Cultural Center, Irons, N.C.
3. *Ibid.*, p.9
4. Mooney, *Op. Cit.*, p.375
5. Dr. T.B.W. Lewis and Miss Wilhelmine Krieger, *Overlooking Indian Village, An Interpretation of a Cherokee Community of 1750*, Cherokee Historical Society 1934 pp.11-17
6. Rodney L. J. ... *Handbook of Crafts of the ...* the Sky Press, ... Carolina 1970



Extracted from Leftwich,

Op.Cit. pp.69&71



### Notes

1. James Mooney, *Myths of the Cherokee and Sacred Formulas of the Cherokees*, Charles Elder - Bookseller, Nashville, Tenn. 1972 p.462
2. Lawrence French and Jim Hornbuckle, *The Cherokee Perspective*, Appalachian Consortium Press, Boone, N.C. 1981. p.14
3. Ibid. p.9
4. Mooney, Op.Cit. pp.318-319
5. Dr. T.M.N. Lewis and Miss Madeline Kneberg, *Oconaluftee Indian Village*, An Interpretation of a Cherokee Community of 1750, Cherokee Historical Association 1954 pp.11-17
6. Rodney L. Leftwich, *Arts and Crafts of the Cherokee*, Land of the Sky Press, Cullowhee, North Carolina 1970 .148



THE EASTERN BAND TODAY



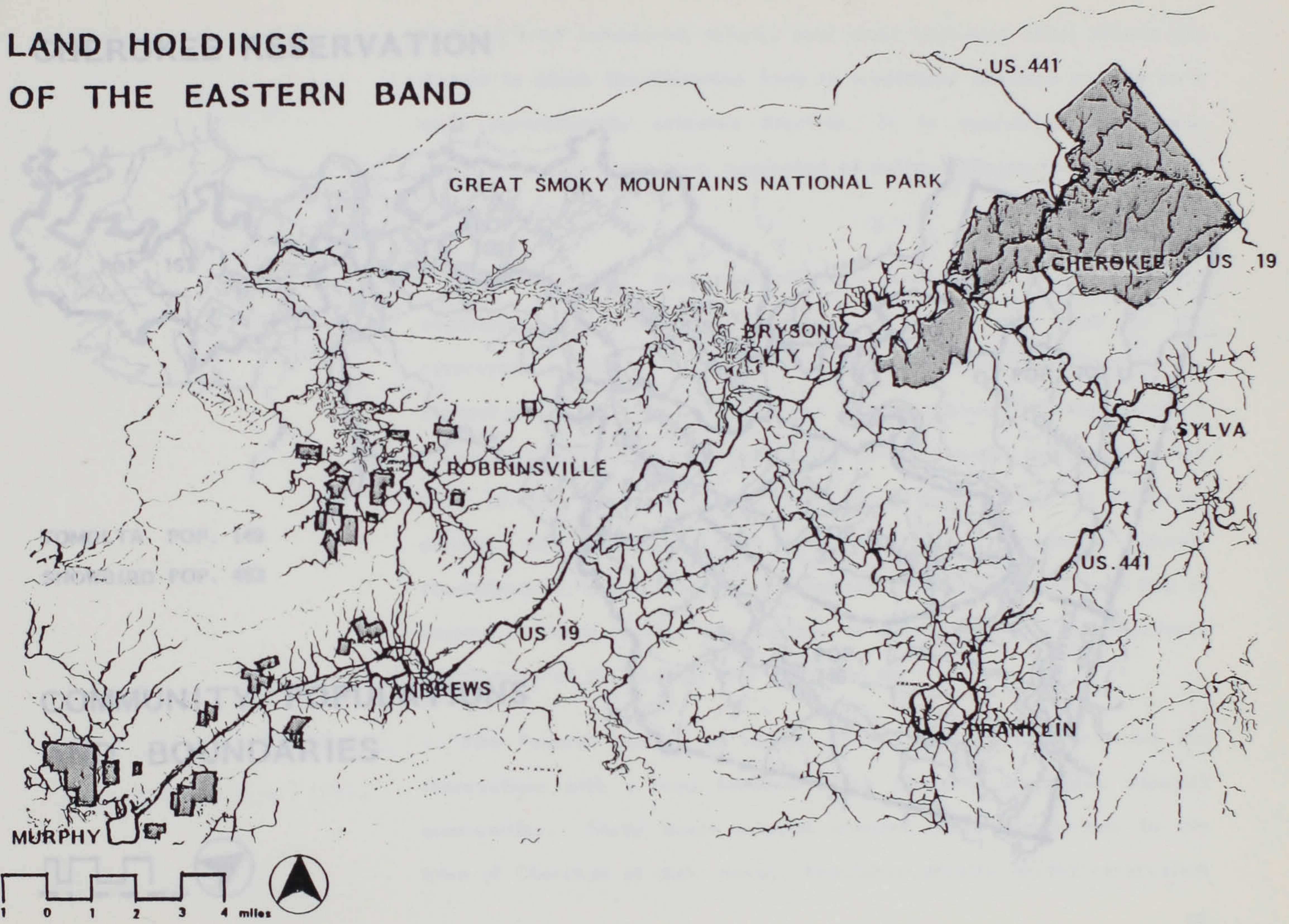
## The Reservation

Today, some 5,250 Cherokees live on 56,500 acres of land in Western North Carolina. The land consists of two large adjacent tracts situated in the southeast corner of the Great Smokey Mountain National Park plus a collection of several small plots of land sixty to eighty miles distant. The major access routes to the reservation are U.S. highways 441 and 19. U.S. 441 comes from Atlanta through Clayton, Georgia, and, after passing through the reservation, continues through the national park to Gatlinburg, Tennessee. U.S. 19 comes southwest from Asheville, North Carolina, and, after intersecting with U.S. 441 in the reservation, continues on to Bryson City, North Carolina. The Blue Ridge Parkway ends in the reservation at its intersection with U.S. 441.

The reservation divides itself into nine geographically distinct communities. Six of the communities border one another; and a seventh, the "3200 Acre Tract", is separated from the others by a small valley of state property. The more distant outlying smaller plots make up the eighth and ninth communities. The communities range in size, population, and somewhat in social characteristics. Variation in

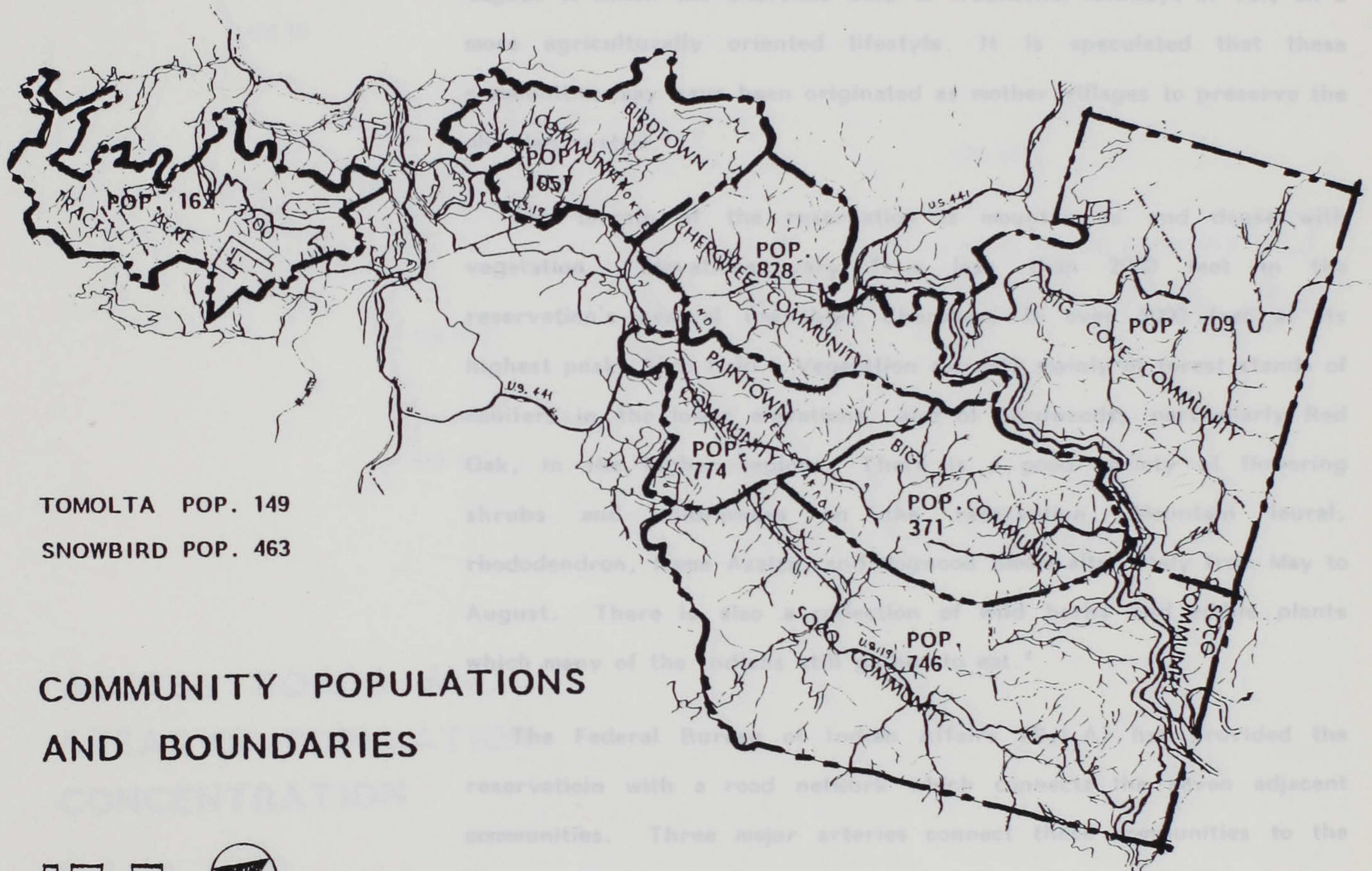


# LAND HOLDINGS OF THE EASTERN BAND

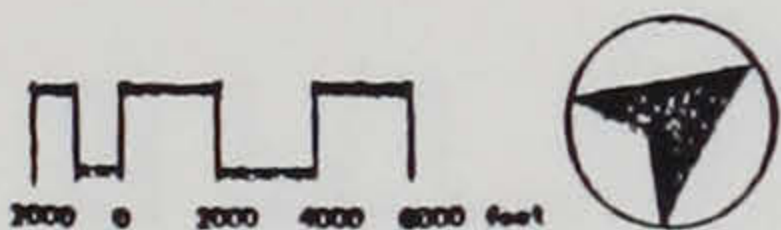




# CHEROKEE RESERVATION



## COMMUNITY POPULATIONS AND BOUNDARIES





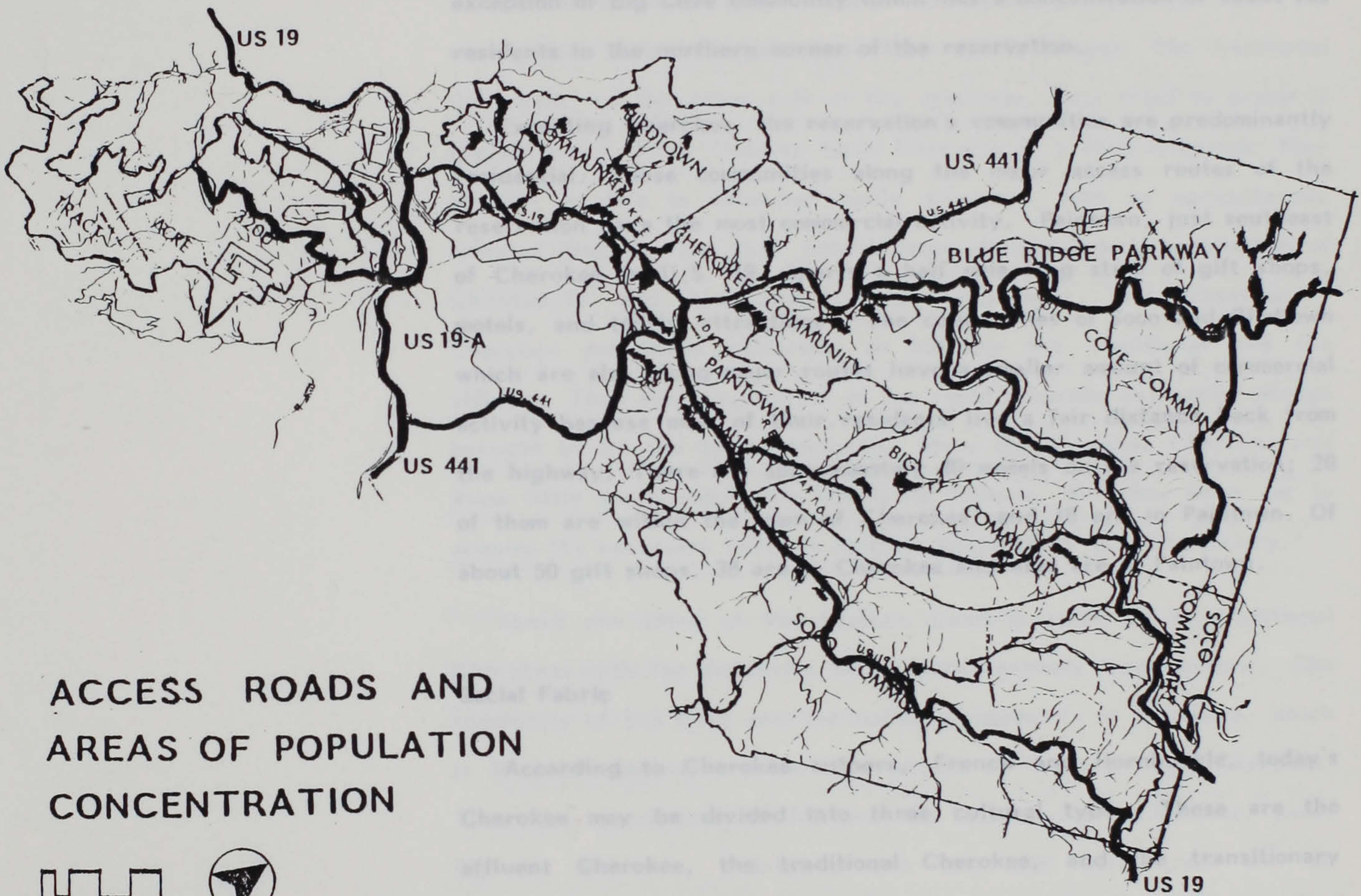
distance from commercial activity and major highways often affects the degree to which the Cherokee keep to traditional folkways or rely on a more agriculturally oriented lifestyle. It is speculated that these communities may have been originated as mother villages to preserve the old clan system.<sup>1</sup>

The terrain of the reservation is mountainous and dense with vegetation. Elevations vary from less than 2000 feet in the reservation's central township, Cherokee, to over 5000 feet at its highest peak, Soco Bald. Vegetation consists mainly of forest stands of conifers in the lower elevations, and of hardwoods, particularly Red Oak, in the higher regions. There is a good variety of flowering shrubs and wildflowers on the reservation. Mountain laurel, rhododendron, flame Azalea, and dogwood bloom alternately from May to August. There is also a collection of wild herbs and edible plants which many of the Indians still gather to eat.<sup>2</sup>

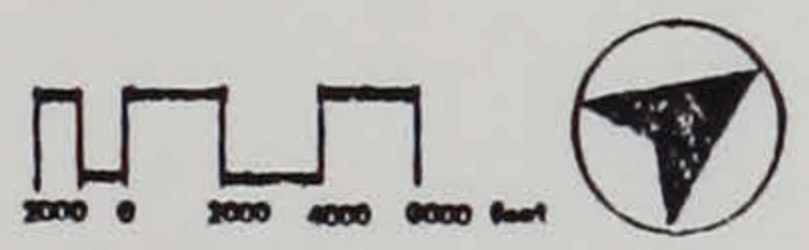
The Federal Bureau of Indian Affairs (B.I.A) has provided the reservation with a road network which connects the seven adjacent communities. Three major arteries connect these communities to the town of Cherokee at their nexus. Population density on the reservation



# CHEROKEE RESERVATION



ACCESS ROADS AND  
AREAS OF POPULATION  
CONCENTRATION





decreases almost proportionately with distance from Cherokee with the exception of Big Cove community which has a concentration of about 700 residents in the northern corner of the reservation.

Excepting Cherokee, the reservation's communities are predominantly residential. Those communities along the major access routes of the reservation have the most commercial activity. Paintown, just southeast of Cherokee on U.S. 19, sports a half mile long strip of gift shops, motels, and tourist attractions. The communities of Soco and Birdtown which are also along major routes have a smaller amount of commercial activity because most of their residents live a fair distance back from the highway. There are approximately 40 motels on the reservation; 26 of them are within the town of Cherokee, and 16 are in Paintown. Of about 50 gift shops, 38 are in Cherokee and nine are in Paintown.

About one third of the Eastern Band is made up of traditional Cherokees with the remainder being almost entirely transitional.

#### **Social Fabric**

According to Cherokee authors, French and Hornbuckle, today's Cherokee may be divided into three cultural types. These are the affluent Cherokee, the traditional Cherokee, and the transitional Cherokee. The affluent Cherokee are those who have become most



thoroughly acculturated to the ways of the white man, they have become economically and socially successful, often live off the reservation, and no longer speak their native tongue. The traditional Cherokees, on the other side of the spectrum, have tried to preserve the old ways. Their children learn Cherokee as a first language, they are apt to live in extended family situations with an agriculturally oriented lifestyle, and their belief system derives from a combination of Christianity and traditional Indian mythology. The transitional Cherokee are those culturally in between the traditional and the affluent. They are the product of the rapid economic and social change brought on by the tourist industry. Many do not speak Cherokee and know little about their rich traditional culture, but they have yet to acquire the necessary skills to compete successfully in white society.<sup>3</sup>

About one third of the Eastern Band is made up of traditional Cherokees with the remainder being almost entirely transitional. The community of Big Cove and the outlying community of Snowbird, which is 64 miles distant, are the strongholds of the traditional Cherokee. They have populations of 709 and 463 respectively. Cherokee, Soco, Big Y, Birdtown, Paintown, and the 3200 acre tract are all predominantly transitional Cherokee communities with a total population



of about 4000. Tomolta, the other outlying community, is the one community of mostly affluent Cherokee; it has a population of 149.

All told, there are over 5000 Cherokees living on the reservation. An additional 2000 live on properties adjacent to the reservation, and total tribal enrollment is approximately 8000.<sup>4</sup>

### Economy

During the post removal period of the late 1800's, the Eastern Band made its first strong attempt to organize its economic situation with an effort to reinstate their traditional cooperative agricultural system, known as the Gadugi. This system succeeded for a period in the form of prosperous community farms. Its prosperity, however, was short lived. The increasing option of Cherokee males to be hired out as day laborers combined with the State of North Carolina's decision to tax the Gadugi as a corporation caused the system to fail.<sup>5</sup>

Cherokee dependency of the Federal government also started in the late 1800's. The Federal Indian Agency attempted to rescue the Gadugi with a program to develop community farm organizations. This program



never succeeded, and the Cherokee began to suffer an economic slump that would last through to the beginning of the public works programs of the Great Depression in the 1930s. Prosperity in the thirties was also shortlived. The war economy combined with new restrictions on logging imposed by the parks program led to a recession that would not end until the early 1960s.

In 1932, the Cherokee Boys Club was started. This institution is a non-profit charitable organization which is self funded through a variety of public service businesses. Since its inception, it has provided much job and educational training for the tribe paying special attention to the needs of young people. Today it provides a children's home and recreational activities for Cherokee youth, and it employs 100 Indians with ten public service businesses which are run on a contract basis.

From the mid 1950s to the mid 1960s, light industry was brought to the reservation. The two major manufacturing companies which survive to this day are "The Cherokees" which produce moccasins and craft items for local and nationwide distribution, and White Shield of Carolina, a manufacturer of bed products. Combined, the two plants



employ about two hundred Indians year round.<sup>6</sup>

During the following decade, the tourist industry grew rapidly as Cherokee and the Great Smokies became discovered. Numerous gift shops, restaurants, motels, and tourist attractions sprang up in Cherokee and Paintown. Frontierland and Santa Land - both attractions befitting their names, appeared along with chairlifts up the Smokies, go cart tracks, magic houses, and many smaller events, including roadside bears in cages. By 1972, eight million people were visiting Cherokee during its six month tourist season, bringing with them a new level of prosperity to the Eastern Band.

Today, the six month tourist season provides almost ninety percent of the reservation's income. Many of those Cherokees who reached the aforementioned "affluent" category, have done so due to the success of the tourist business. In 1975, tourist spending reached 16 million dollars in gross sales. However, tourism is seasonal, and employment resultantly varies in Cherokee from as high as almost 99 percent in the summer to a low of 46 percent in the winter. Furthermore, only the areas of the reservation along major access routes are able to directly profit from the tourist. Remote communities such as Big Cove and the



3200 acre tract and the outlying communities of Snowbird and Tomolta are less able to benefit from this large influx of visitors.<sup>7</sup>

The present economic strategy in Cherokee is to stabilize the economy and employment through the generation of more year round jobs. Efforts are being made to extend the tourist season with the proposed development of winter activities and attractions. The reservation is seeking new industries which can provide long term employment; and programs are being initiated to take better advantage of the area's natural resources, such as the possibilities of increasing fish production.

The tourist industry reached its peak in the late seventies. Now, as the popularization of the Old West and the Indian seems to be giving way to Star Wars, commercial enterprises based on these themes are suffering. This dilemma brings to the forefront the need for the Cherokee to create successful long term economic and career development strategies.



# EASTERN CHEROKEE EMPLOYMENT PROFILE

Manufacturing of nondurable tourist-related goods . . . . .	25%
Professional and related services . . . . .	21%
Other industries . . . . .	15%
Manufacturing of durable goods . . . . .	10%
Personal services . . . . .	10%
Construction . . . . .	9%
Wholesale and retail trade . . . . .	6%
Agriculture and forestry . . . . .	2%
Transportation, communication and utilities . . . . .	2%

Extracted from Lawrence  
French and Jim  
Hornbuckle, *The Cherokee  
Perspective*, Appalachian  
Consortium Press, Boone,  
N.C. 1981.



## Education

The Cherokee place great value on education. As of 1970, enrollment in school in the 3-34 age bracket was 32.59%. This figure compares with 27.19% in North Carolina and 28.19% nationwide for the same year. In terms of years of school completed, the Cherokee rank higher than the national average through the third year of high school. The number of Cherokee high school graduates is slightly below the national average, and the number of college graduates is substantially off the national level.<sup>8</sup>

For the last decade, the number of Cherokee college students has been increasing. In 1976 a new 7.5 million dollar high school was completed, the development of which took sixteen years. It is geared toward preparing more Cherokee students for higher education. Up to two years of college credit can be gained through adult education programs on the reservation, and there are many adults who take night classes to complete unfinished high school degrees.

Since 1892, the B.I.A. has funded and run the Cherokee school system. This has had mixed success. While the federal government is able to provide more funds than would normally be available, its remote



involvement from a distance makes the quality of the programs suffer. As a result, many Cherokee families send their children to what they feel to be the better quality state run schools off the reservation.

## Culture

Today, most Cherokees live and dress in the style of their non-Indian neighbors. However, older Cherokee women are apt to wear floor length skirts and older men and women often wear red bandanas tied around their heads. It is still possible to see a Cherokee baby "comfortably riding on its mother's back."<sup>9</sup>

Traditional Indian crafts are still very popular. The Cherokee have many fine traditional craftspeople producing traditional baskets, pottery, weaving, and wood carving. The main outlet for the purchasing of these items is the Qualla Craft Co-op, a non-profit, Cherokee run shop specializing in the less commercial strip oriented, handmade Cherokee crafts. The Co-op is located in the town of Cherokee, adjacent to the site of this project. It is popular, even among Cherokees with other full time careers, to become skilled in one of the traditional crafts.



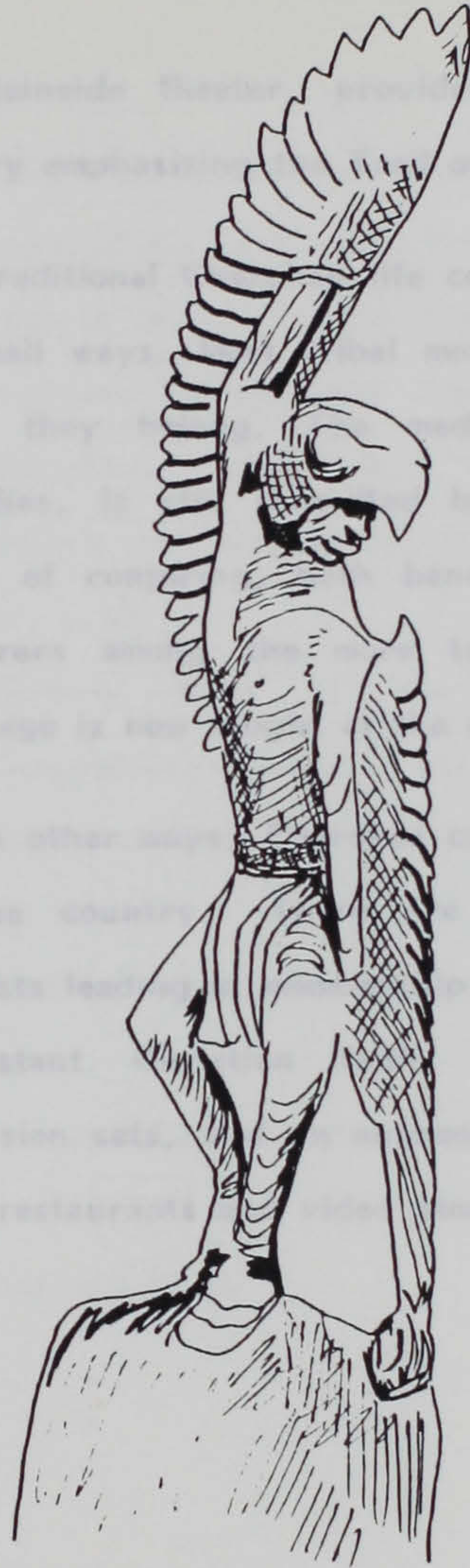
The Cherokee cherish their Ceremonial Grounds which are located in the center of downtown Cherokee on highway 441 next to the tribal government buildings. It is here that the tradition of Cherokee stickball continues. Quoting an Eastern Cherokee's description of today's game,

The conjure man still chases the players, the center man first, then the fastest man with courage. The second man wears the feather of a raven. The strong men wear the feather of an eagle. Other players wear the feathers of the goose. Two drivers, one from each team, carry long keen switches; this keeps the players going because nothing is barred! The team that makes twelve points first wins. After the game, the women feed the players and visitors. Seven days later the teams come together for tribal dances that continue both day and night. A friendship dance is performed for the victory celebration.<sup>10</sup>

To further reveal the rich heritage of the Cherokee to the tourist, there are several popular cultural attractions. Next to the Craft Co-op, the Museum of the Cherokee Indian, open year round, displays the history and the culture of the Cherokee in a series of multi-media theaters. The Oconaluftee Indian Village located in the hills behind the museum, is a replica of a 1750 Cherokee village with Cherokees giving live demonstrations of their traditional crafts; and the "Unto These Hills" drama, located next to the Oconaluftee village at an outdoor



Eagle Dancer by John L. Wilnoty, Extracted from Rodney L. Leftwich, *Arts and Crafts of the Cherokee*, Land of the Sky Press, Cullowhee, North Carolina 1970





mountainside theater, provides a dramatic presentation of Cherokee history emphasizing the Trail of Tears.

Traditional Cherokee life continues on the reservation in a variety of small ways. Most tribal members know to which of the seven clan clans they belong. The medicine man, with his herbal and home remedies, is still consulted by many members of the tribe. Various types of conjuring, both benevolent and vindictive, are incanted by conjurers among the more traditional Cherokee; and the Cherokee language is now taught at the new high school.

In other ways, Cherokee culture is more similar to that of the rest of the country. There are 38 churches on the reservation with Baptists leading in membership, and most of the Cherokee belong to the Protestant Christian faith. Typical households have telephones, television sets, and an automobile; and there are no shortages of fast food restaurants and video game arcades on the tourist strips.



## Notes

1. Lawrence French and Jim Hornbuckle, *The Cherokee Perspective*, Appalachian Consortium Press, Boone, N.C. 1981. p.29
2. Eastern Band of the Cherokee Indians - June Meyers, *Overall Economic Development Plan* N.C. Dept. of Natural and Economic Resources, Raleigh, N.C. 1976. p.77
3. French and Hornbuckle, Op.Cit. pp.27-28
4. Ibid. p.32
5. Eastern Band of the Cherokee Indians - June Meyers, *Comprehensive Plan - Vol.1*, Population and Economy Study, N.C. Dept. of Natural and Economic Resources, Raleigh, N.C. 1974. pp.100-101
6. Ibid. pp102-113
7. Ibid.
8. *Overall Economic Development Plan*, Op.Cit. p.89
9. Ibid. p.82
10. Ibid. pp.82-83



GOVERNMENT



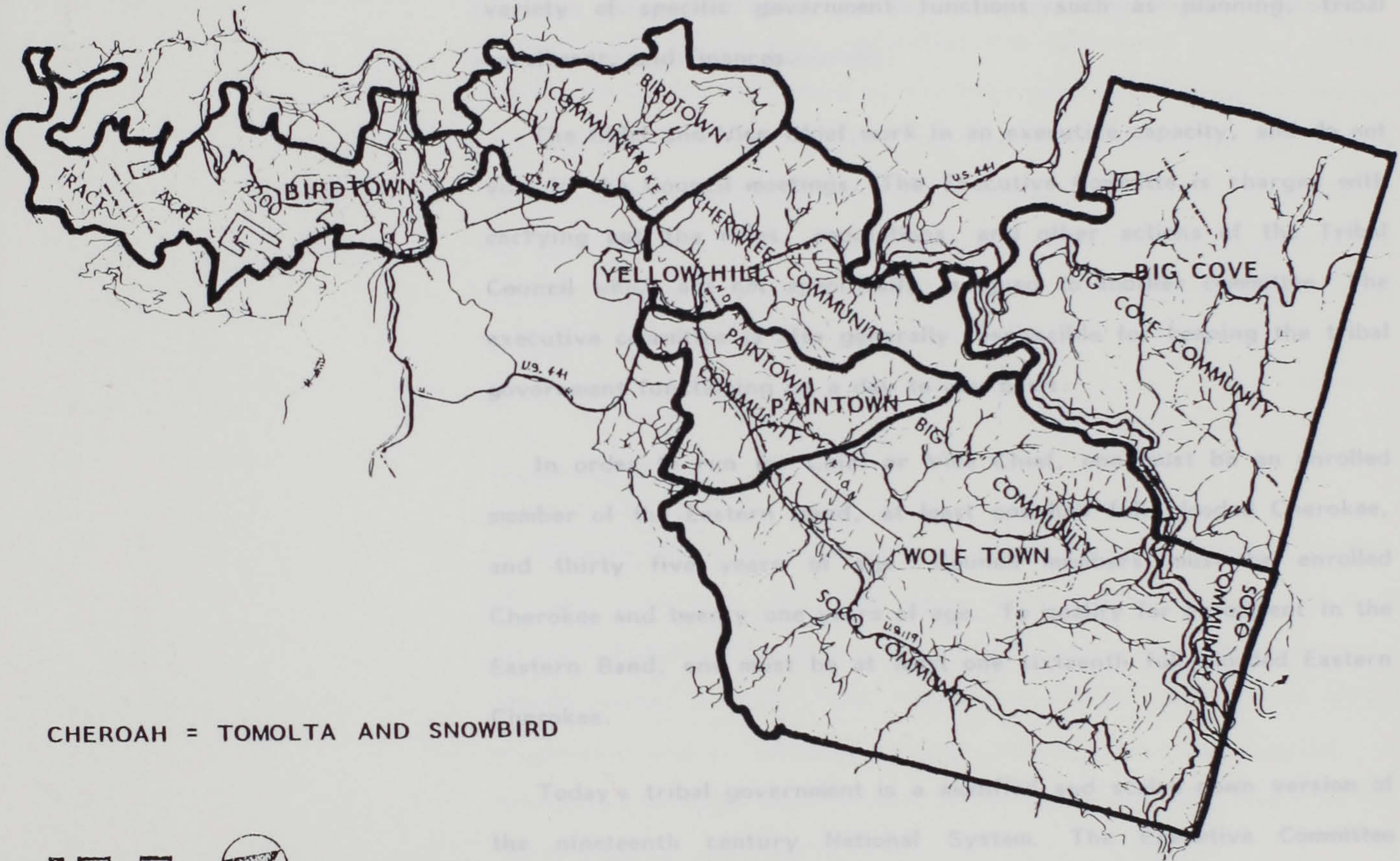
## Government Organization

The Tribal Government of the Eastern Band of the Cherokee Indians is run by a three member Executive Committee and a twelve member Tribal Council. The Executive Committee consists of a Principal chief, a Vice Chief, and an Executive Advisor. The Principal Chief and the Vice Chief are elected to four year terms by popular vote, and the Executive advisor is appointed by the Chief with the approval of the Tribal Council. The Tribal Council is comprised of two representatives from each of six voting precincts. Its members are also elected by popular vote, and serve two year terms. All elections are decided by a simple plurality.

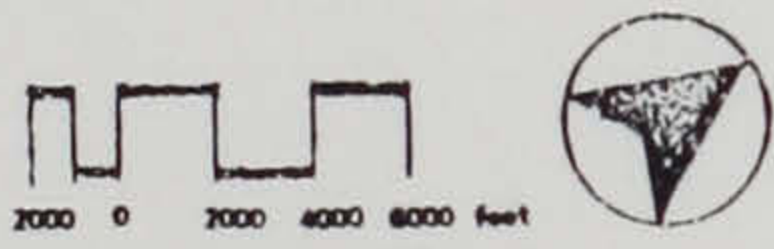
The tribal Council meets once a month, and is responsible for handling all new tribal legislation. The meetings are open to the public, and enrolled members of the tribe are allowed to introduce resolutions. In order for a Tribal resolution to become law, it must first be passed by the Council, then approved by the chief, by the superintendent of the Bureau of Indian Affairs, and finally by the Secretary of the United States Department of the Interior. The Council selects one of their number as Council Chairman, and appoints an eight member staff



# CHEROKEE RESERVATION VOTING PRECINCTS



CHEROAH = TOMOLTA AND SNOWBIRD





to help manage their affairs. The work of the Council is also aided by a variety of appointed committees and commissions which take charge of a variety of specific government functions such as planning, tribal enrollment, and finances.

The Chief and Vice Chief work in an executive capacity, and do not vote in the Council meetings. The Executive Committee is charged with carrying out the rules, regulations, and other actions of the Tribal Council which are not specifically assigned to another committee. The executive committee is also generally responsible for keeping the tribal government functioning on a day to day basis.

In order to run for Chief or Vice Chief, one must be an enrolled member of the Eastern Band, at least one half full blooded Cherokee, and thirty five years of age. Council members must be enrolled Cherokee and twenty one years of age. To qualify for enrollment in the Eastern Band, one must be at least one sixteenth full blooded Eastern Cherokee.

Today's tribal government is a modified and scaled down version of the nineteenth century National System. The Executive Committee corresponds to the old upper house, or National Committee; and the



Tribal Council corresponds to the old lower house, or National Council. There are also distinct parallels of today's government to the traditional Cherokee government which was essentially representative in character, and contained a similar hierarchy.

The following page shows the tribal government organization with contribution committees and their basic duties. At the top of the chart, the voters of the tribe are initially involved through the election process. The chart goes on to list the tribal Council and their appointed employees, and the members of the executive committee. Citizens are invited to participate in the government through bringing motions by one of the thirteen committees, or directly to the Tribal Council.

#### Community Clubs

Because the tribal government is centralized in Cherokee, a network of local community clubs has been organized to provide for more personal citizen participation. These clubs meet in each community on a regular basis to sound out their constituents feelings on tribal government policy, listening to any grievances or new proposals. A composite community club council serves as an advisory board to the Tribal Council, and reports to them on the local meetings.



TRIBAL GOVERNMENT  
ORGANIZATION CHART

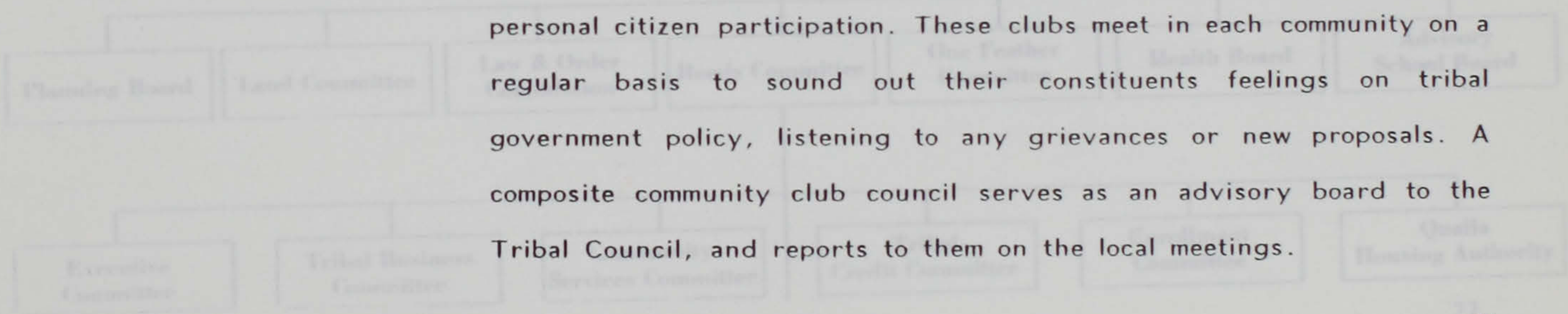
Organization Chart of the Tribal Government

The following page shows the tribal government organization complete with contributing committees and their basic duties. At the top of the chart, the voters of the tribe are initially involved through the election process. The chart goes on to list the tribal Council and their appointed employees, and the members of the executive committee. Citizens are invited to participate in the government through bringing motions to one of the thirteen committees, or directly to the Tribal Council.<sup>1</sup>

Yellowhill Settlement	2 Members
Big Cove Settlement	2 Members
Highway Settlement	2 Members
Walden Settlement	2 Members
Talbot Settlement	2 Members
Clay Settlement	2 Members

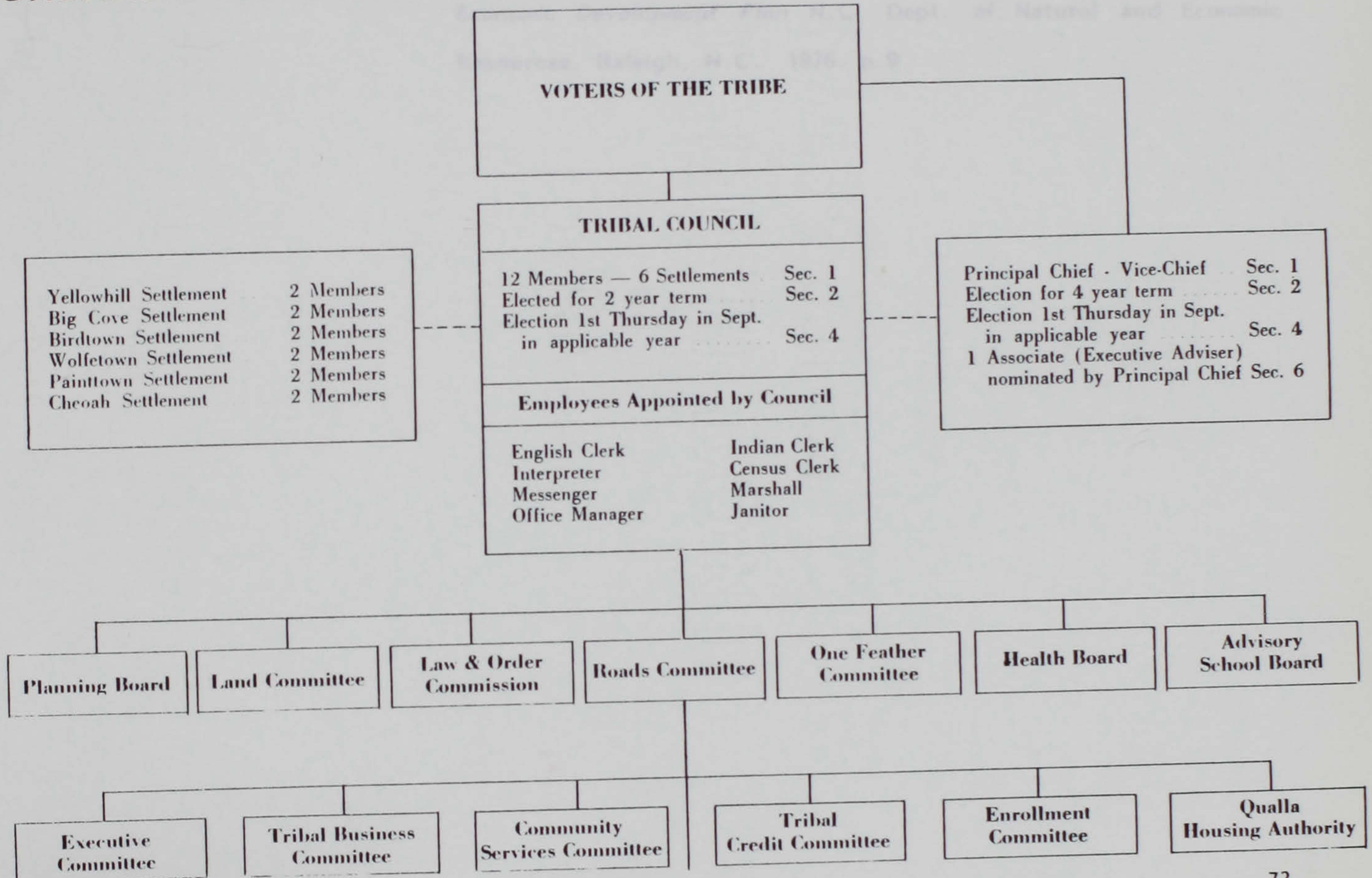
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# TRIBAL GOVERNMENT ORGANIZATION CHART





### Notes

1. Eastern Band of the Cherokee Indians - June Meyers, *Overall Economic Development Plan* N.C. Dept. of Natural and Economic Resources, Raleigh, N.C. 1976. p.9



CHEROKEE N.C.



## Character

Cherokee, with a population of 828 is the commercial and governmental center of the Eastern Band. It is very close to the reservation's geographical center as well. Here, U.S. 441, on a roughly north-south axis, intersects with U.S. 19, on a roughly east-west axis. The two roads join for a half mile stretch in the center of town before separating at right angles. Shortly beyond the separation on the north segment of route 441 are the ceremonial grounds and existing government buildings which comprise the proposed site area. Continuing further are the entrances to the Great Smoky Mountain National Park, and to the Blue Ridge Parkway.

Cherokee is a tourist town. It is full of restaurants, gift shops, and tourist attractions. Here, the popular image of the American Indian is capitalized upon with structures depicting Plains Indian tee-pees, northwest coast totem poles, southwest thunderbirds, as well as Cherokee men, dressed in war bonnets, standing outside these businesses.

Beyond the thickets of business activity, Cherokee also reveals itself as a place of natural beauty and cultural interest. The town is



nestled in the thickly forested Great Smokies, and, running alongside route 441 is the wide and full Oconaluftee River which is available for both swimming and fishing. For the culturally minded tourist, Cherokee offers the museum of the Cherokee Indian, the "Unto these Hills" Drama, and the Oconaluftee Indian Village.

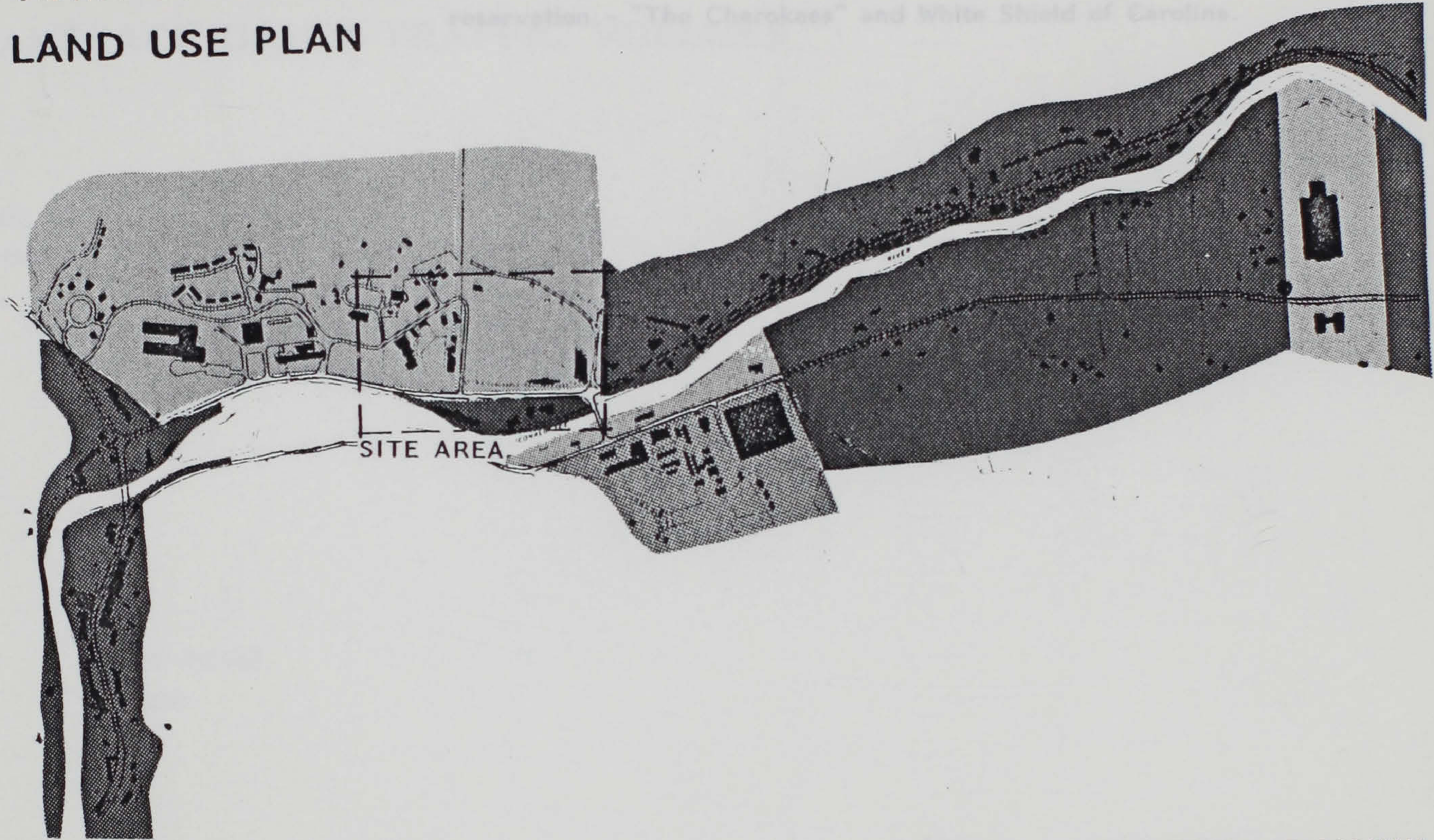
### Land Use

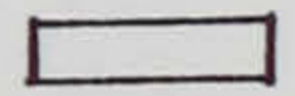



The Oconaluftee River divides Cherokee in half. On opposite ends of it are the two congested tourist strips - the first being at the joining of routes 19 and 441, and the second being on the north side of 441 on its way to the national park. In between the two strips is the proposed site area. It is in a relatively non commercial section of town, adjacent to the Bureau of Indian affairs facilities, the U.S. Post Office, the Museum, the Craft Co-op, and a small shopping center of commercial enterprises .

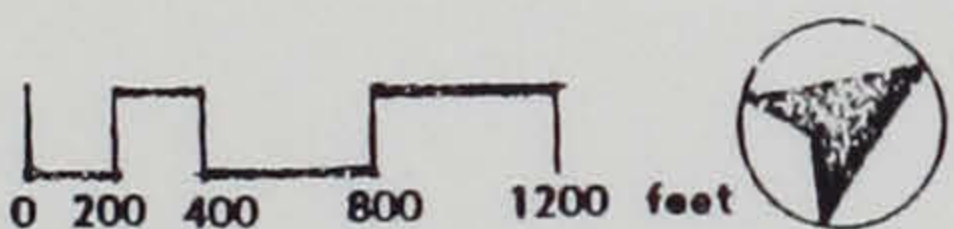
Across the Oconaluftee river from the site area is a back road called Acquoni road. This is the location of many of the town's maintenance, educational, and civic facilities. Here are the large Cherokee Boys' Club. the new high school, the Qualla Civic Center, the Qualla



# TOWN OF CHEROKEE LAND USE PLAN



-  RESIDENTIAL, FLOODWAY
-  GOVERNMENTAL
-  COMMERCIAL
-  INDUSTRIAL





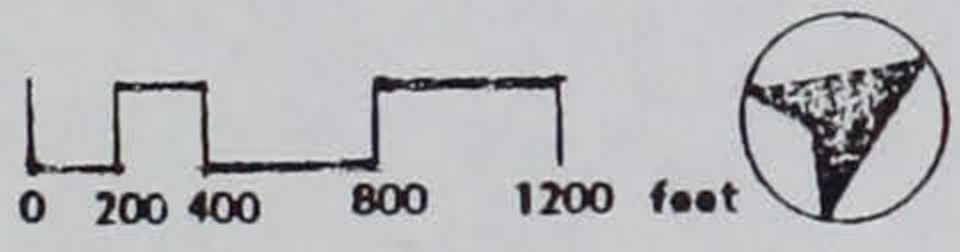
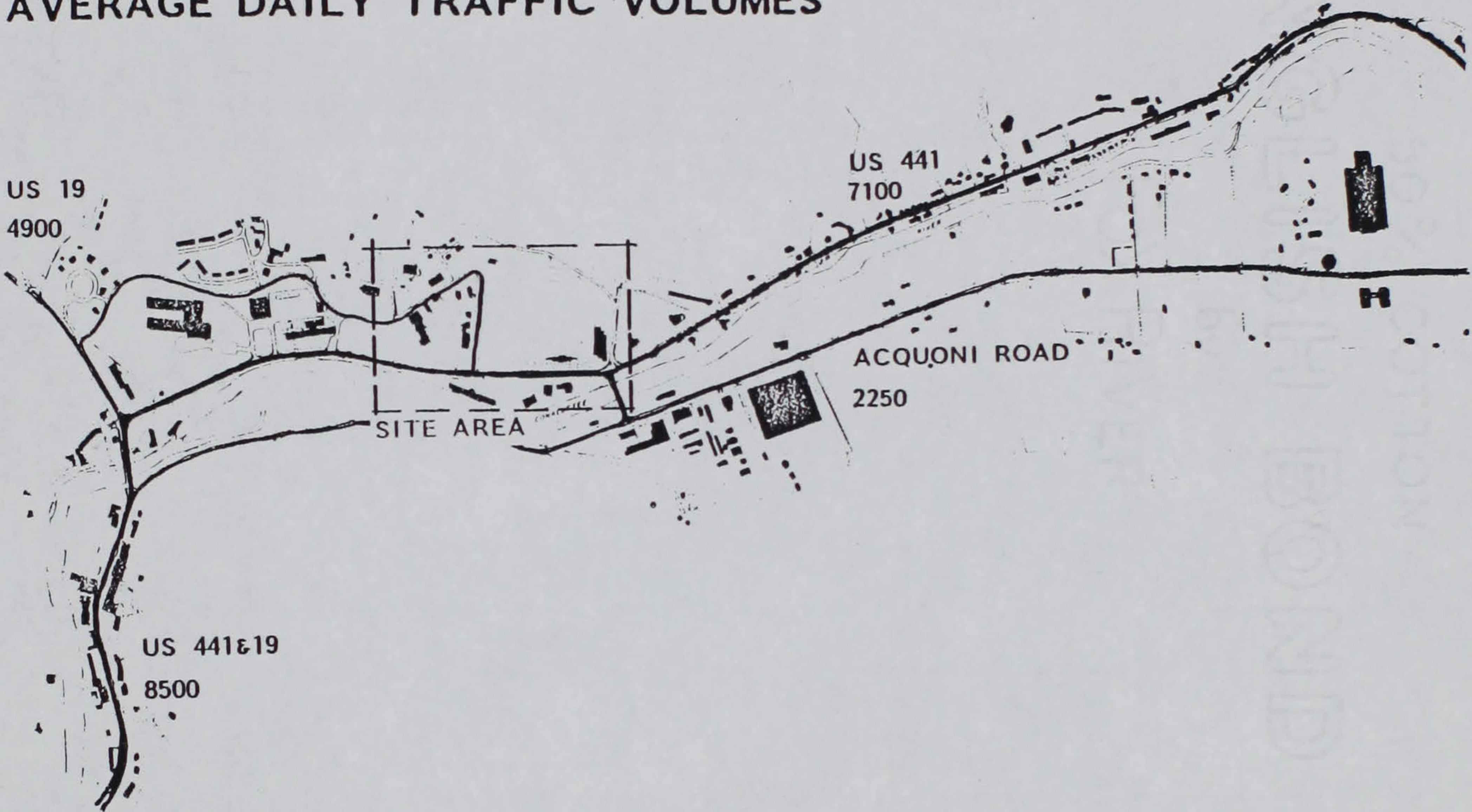
Housing Authority, and the two major manufacturing businesses on the reservation - "The Cherokees" and White Shield of Carolina.

TOWN OF CHEROKEE  
AVERAGE DAILY TRAFFIC VOLUMES





# TOWN OF CHEROKEE AVERAGE DAILY TRAFFIC VOLUMES





THE SITE AREA



## Site Area Parameters

The site development aspects of this project are far reaching. The new tribal headquarters are planned to fulfill not only a bureaucratic function, but important social, recreational, and ceremonial functions as well. The buildings and the site planning should relate to the physical, social, and cultural aspects of the entire town. Attention must especially be given to the future development of the area's immediate surroundings. All of these considerations are aimed to aid in the establishment of an effective governmental nucleus for the Eastern Band.

The Cherokee government has set aside approximately fifteen acres of land for use as ceremonial grounds and tribal government activities. This land, fronting U.S. 441, is bordered on its southwest side by the Bureau of Indian affairs buildings and property, on its northeast side by the Museum of the Cherokee Indian, to the north and northwest by the road leading to the Oconaluftee Indian Village and the Mountainside Theater, and to the west by several residences. On the other side of route 441, a motel, supermarket, gift shop, and restaurant stand between the road and the beautiful Oconaluftee river.



## Vegetation

The site area is one of the most sparsely treed expanses in Cherokee. The eight acre ceremonial grounds is a grass covered field bordered on three sides by asphalt parking lots. Behind the grounds are a range of hills with densely forested stands of mixed hardwoods and conifers. On the southwest side of the site, surrounding the government buildings, are small stands of pine, fir, spruce, red oak, and poplar. The site's northeast side, with the museum and craft co-op, is again sparsely vegetated.

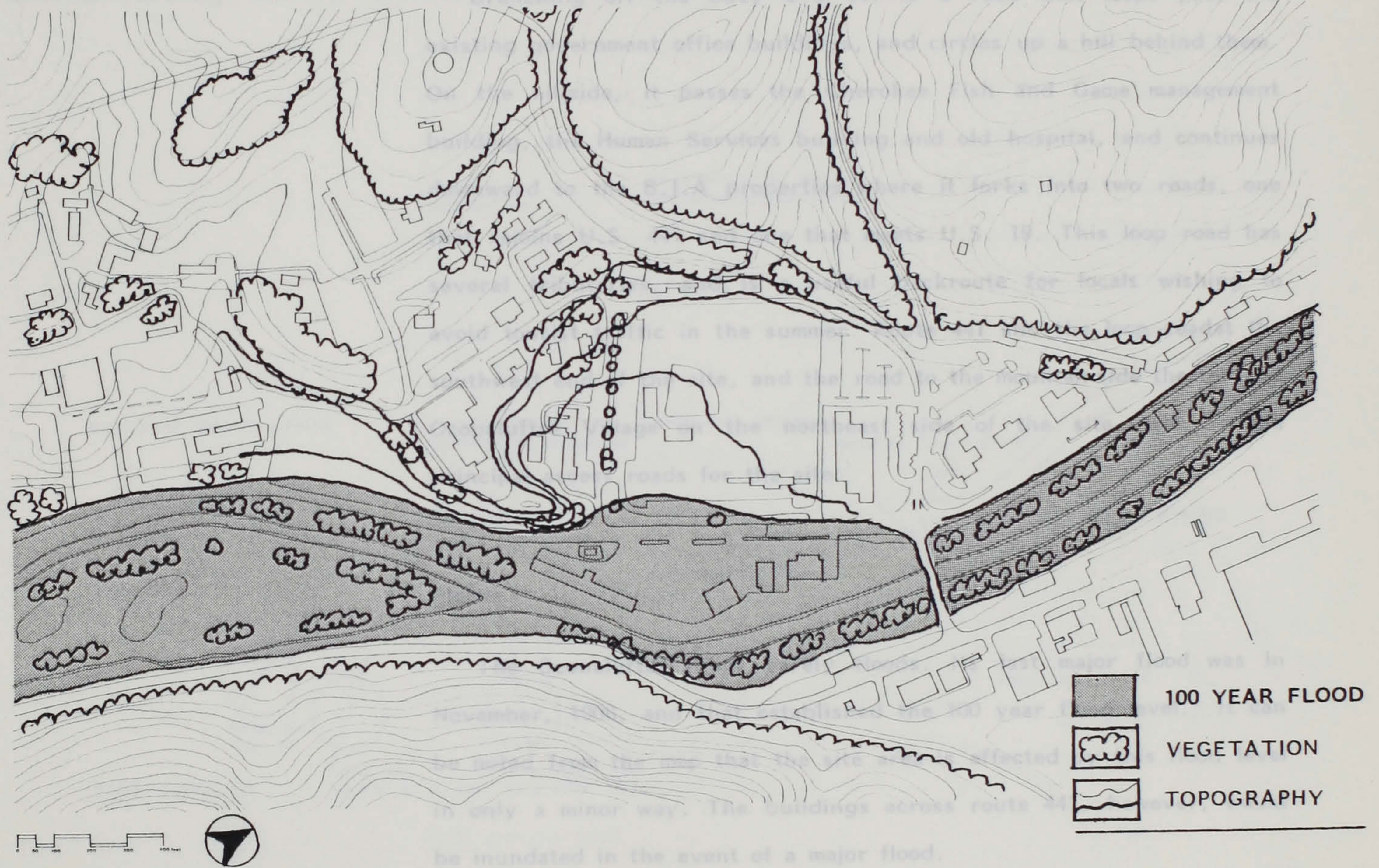
## Topography

Although the ceremonial grounds are fairly flat, rising 15 feet in 500, they are enclosed on three sides by an almost spiral shaped rise in topography. This spiral starts with a steep 35 foot high promontory meeting route 441 at the site's southwest corner, and gradually circling back behind the ceremonial grounds. Rising directly behind the ceremonial grounds is a large hill, 120 feet in height.



# SITE AREA PLAN

## TOPOGRAPHY, VEGETATION, AND FLOODS





### Circulation

Branching off the busy U.S. 441 is a road that loops past the existing government office buildings, and circles up a hill behind them. On the hillside, it passes the Cherokee Fish and Game management building, the Human Services building and old hospital, and continues downward to the B.I.A properties where it forks into two roads, one that rejoins U.S. 441 and one that meets U.S. 19. This loop road has several tributaries, and is a useful backroute for locals wishing to avoid tourist traffic in the summer. Route 441 and the loop road at the southwest end of the site, and the road to the mountainside theater and Oconaluftee Village on the northeast side of the site, will be the principal access roads for the site.

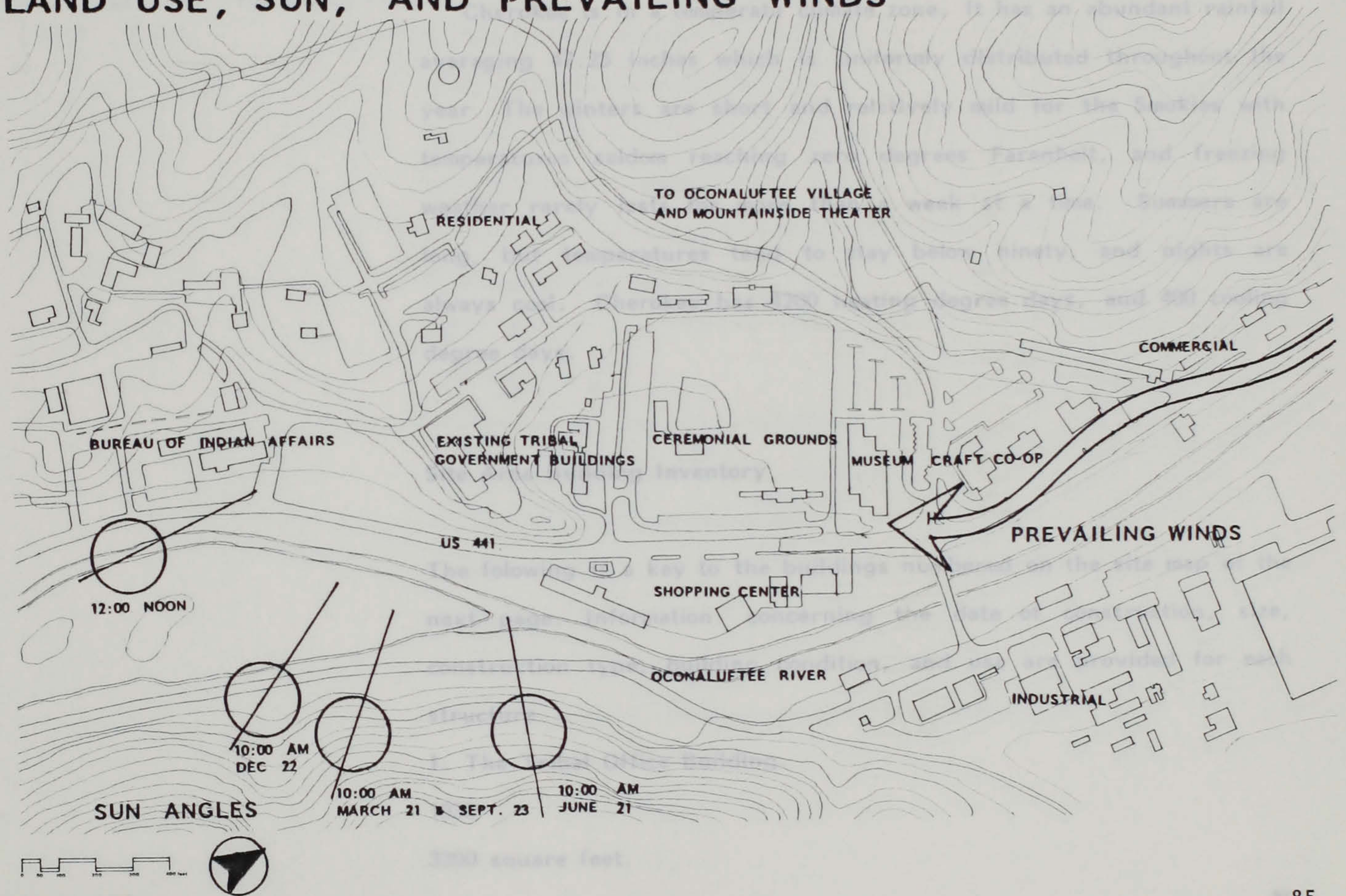
### Floods

The Oconaluftee River rarely floods. Its last major flood was in November, 1906, and that established the 100 year flood level. It can be noted from the map that the site area is affected by this flood level in only a minor way. The buildings across route 441, however, would be inundated in the event of a major flood.



# SITE AREA PLAN

## LAND USE, SUN, AND PREVAILING WINDS





### Climate

Cherokee is in a temperate climate zone. It has an abundant rainfall averaging 47.25 inches which is uniformly distributed throughout the year. The winters are short and relatively mild for the Smokies with temperatures seldom reaching zero degrees Fahrenheit, and freezing weather rarely lasts for more than a week at a time. Summers are long, but temperatures tend to stay below ninety, and nights are always cool. Cherokee has 4200 heating degree days, and 400 cooling degree days.

### Site Area Building Inventory

The following is a key to the buildings numbered on the site map of the next page. Information concerning the date of construction, size, construction type, building condition, and use are provided for each structure.

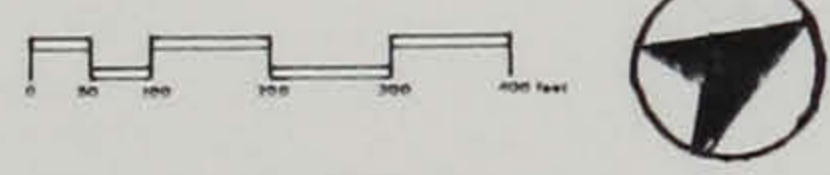
#### 1. The Tribal Office Building.

1930

3200 square feet.



# SITE AREA PLAN BUILDING INVENTORY



2500 sq. ft. each



Field stone walls, sound condition

Houses tribal Operations, enrollment, and community service offices.

2. The Council House.

1920, additions 1971 and 1975.

2962 sq.ft. with hollowed veneer, excellent condition.

Wood frame and siding.

Houses executive committee and council chamber.

3. Maggie Wachacha Building.

1974 Butler type Building, fair condition.

2360 sq.ft.

Pre-fab wood frame, sound condition.

Houses financial management department.

4. Save the Children Foundation.

c.1900

400 sq.ft. Services Building.

Log and mud stucco cabin, sound condition.

Houses non-profit, child sponsorship organization.

5. 2 residences. with stone veneer

c.1950 Planning Dept., Dental Clinic and Human Services.

2500 sq.ft. each



Wood frame and siding, sound condition.

6. Fish and Game Management Building.

c.1976

3200 sq.ft. walls, fair condition.

Steel Frame with fieldstone veneer, excellent condition.

7. Hospital Storage Building.

c.1960

2500 sq.ft. and siding, sound condition.

Metal 'Butler' type Building, fair condition.

8. Old Hospital.

c.1940

16000 sq.ft. concrete with extended concrete stage platform, fair

Concrete block with stone veneer.

Presently not in use.

9. Human Services Building.

1976

8000 sq.ft. no sides with concrete bleachers, good condition

Concrete block with stone veneer

Houses Planning Dept., Dental Clinic and Human Services.

Wood frame and siding, sound condition.



10. Storage Building.

c. 1945

1800 sq. ft.

Stone bearing walls, fair condition.

11. Locker Rooms and Concession Building.

c. 1975

1400 sq. ft.

wood frame and siding, sound condition.

12. Stadium.

c. 1950

cap. 500

stone and concrete with extended concrete stage platform, fair condition.

13. Baseball Stands.

c. 1970

Cap. 800

Battered stone sides with concrete bleachers, good condition

14. Gateway Craft Mall.

c. 1975 4000 sq. ft.

Wood frame and siding, sound condition.



c. 1975

50 sq.ft. each.

Wood frame and siding, sound condition.



THE HEADQUARTERS



## Purpose

The present day facilities of the Cherokee government are poorly distributed geographically, and create no center of town, or for that matter, center of reservation, for the Eastern Band. It is fortunate that the site area consists of the large tract of tribal government property which both incorporates the ceremonial grounds, and is located next to the Oconaluftee river. These factors echo the ancient traditions of the Cherokee village structure, and provide strong possibilities for the establishment of a meaningful and exciting tribal center.

The practical advantages of a new tribal headquarters are to be found in their spatial accommodation of the expanding needs of the tribe, the closer tailoring of the new facilities to their specific functions, and the efficiency gained by the centralization of all of the activities that need to be near one another. Included in the program are a new council house, a tribal government office building, a police station, jail, and courthouse, a human services building, and a multi-purpose recreation building. An equally important feature will be the site area development which will seek an effective plan to integrate the ceremonial



grounds with the new government and recreational facilities. The most remote department being on the opposite side of the Oconaluftee river.

### **Council House**

The Council House is the traditional center of Cherokee life. The new Council House should embody the elements of the traditional Council House while serving the present day needs of the tribe. Today, the tribal council meets in an open town meeting at their existing Council House once a month. The present seating capacity is 100 and needs to be expanded to 300. Because the Council House is traditionally a ceremonial center as well, it is desirable to provide for the option of reviving its use for special ceremonial events.

### **The Government Office Building**

This building will house the six major government departments which are in charge of the day to day functioning of the tribe. It is important for the building to be next to the Council House, to have good public access, and to commodiously provide for the necessary office space and support functions appropriate to the government's needs. Today, these



six major departments are divided among five separate buildings, with the most remote department being on the opposite side of the Oconaluftee river.

#### Human Services Building

This building has the potential to play an important role in the Court House, Police Station, and Jail future economic development and social welfare of the reservation. It

Although not directly related to the activities of the government office building, proximity of these facilities to the government office building is desirable. Judicial activities traditionally took place in the Council House which gives historic precedent to locating it thereabouts. A centrally located, easily accessible police station is particularly valuable to a busy tourist community such as Cherokee. The present facility shares space with the fire station on Acquoni road. A jail which can provide up to six months confinement is needed for the reservation.

The recreation building will serve as an indoor facility for the ceremonial grounds, and as a meeting place for government committees. This building will require a careful separation of functions. The jail will provide both adult and juvenile, male and female detention, and it will house an exhibit space, a kitchen, a health club, and lockers. It will need an outdoor inmate yard. The police station will need a private jail booking area, office and support functions space, and a dance, stage events, craft fairs, auto shows, and off hours recreation public reception area. The courthouse should be kept separate from such as basketball and roller skating. The hall may be partitionable for police functions, and will need office space and a court room with jury



facilities.

### Human Services Building

This building has the potential to play an important role in the future economic development and social welfare of the reservation. It should have good public access, and proximity to the other three facilities is preferred. The services provided at present are a nutritional aid program (W.I.C), an employment training office (C.E.T.A.), and Community Health Services. Extra space should be provided for use by any future ad hoc service organizations.

### Recreation Building

The recreation building will serve as an indoor facility for the ceremonial grounds, and as a meeting place for government committees. It will house an exhibit space, a kitchen, a health club, and lockers in addition to a large multi-purpose hall. The hall will be useable for dances, stage events, craft fairs, auto shows, and off hours recreation such as basketball and roller skating. The hall may be partitionable for



the committee meetings.

**The Ceremonial Grounds**

The ceremonial grounds host a number of festival events throughout the summer season. These events include a variety of Indian festivals, replete with pow-wows, mocassin runs, traditional stickball games, Indian dances, and traditional Indian foods. Other activities at the grounds include auto shows, soap box derbies, an Easter sunrise service, Gospel singing, and a country music jamboree. A baseball diamond with stands, and outdoor seating for stage events, both currently on the grounds should be incorporated into the new scheme.

**Spatial Needs**

	Existing Sq.Ft.	Needed Sq.Ft.
<b>Tribal Government Building</b>		
Executive Committee		
Receptionist	100	200
Secretary	200	200
Assistant Chief	200	200



Conference	150	500	300	900
<b>Tribal Operations</b>				
Secretary/Recep.	100		100	
Secretary	100		100	
Assist. to Eng. Clk.	100		150	
Statistician	100		150	
Director	150		200	
<b>Enrollment</b>	100		100	
Assist. Enr. Off.	100		100	
Enrollment Off.	150	550	200	700
<b>Community Service Office</b>				
Com. Serv. Assist.	150		150	
Com. Serv. Dir.	150	300	200	350
<b>Financial Management Office</b>	100		100	
Prnl. Off. w/3 Clks.	250		400	
Bookkeeper	100		100	
Bookkeeper	100		100	
2 Bookkeepers	150		200	
Rev. Clk.	100		100	
Rev. Off.	150		150	



Financial Mgr.	150	200
	1000	1250
<b>Planning Department</b>		
Secretary/Recep.	80	100
Secretary	80	100
Energy Conserv. Off.	80	100
Energy Planner	100	150
Soc. Prgms. Plnr.	100	150
Health Pln. Sec	100	100
Health Plnr.	100	150
Planning Dir.	100	200
	740	1050
<b>Qualla Housing Authority</b>		
Receptionist	100	100
Secretary	100	100
Computer Assist.	100	100
Computer Oper.	150	150
Counselor	100	100
Occup. Spec.	100	100
Financial Mgr.	150	150
Director	150	200
	950	1000



Newspaper

Editor, Asist.Edit.,

Reporter, Ad.Mgr.  
Printing, Paste-up

300

500  
300

Dark Room

300

100

900

Support Functions

Lobbies(2)

500

Toilets

800

Storage(divided)

1000

Copy Rooms(2)

200

Conference Rms.(3)

900

Mech. & Circ. (20%)

2000

5400

Total

12650

Courthouse, Police Station, and Jail

Courthouse

Lobby

250

Courtroom

1000

Jury Rm.w/tlts.

300

Public Toilets

300

100



Holding	80
Attorney w/waiting	200
Court Clerks	300
Vault	150
Lunch Rm.	200
Assoc. Judges (2)	300
Judge	200
Police Station	3280
Lobby/Recep.	200
Toilets	200
Dispatcher	150
Clerks	300
Assist. Chief	150
Chief	200
Report Rm.	200
Files	100
Assist. Pros.	150
Prosecutor	150
Probation Off.	150
Squad Rm.	300



	Sqd. Lockers.	300
	Sqd. Storage	100
	Lunch Rm.	250
Jail	Men's Detox.	2900
	Sally Port	400
	Booking	150
	Holding	80
	I.D.	80
	Electronics	150
	Visit	100
Sup.	Matron	100
	Storage	200
	Juvenile Ctr.	100
Total	Girls' Cells(2)	160
	Girls' Dayrm.	100
	Boys' Cells(5)	400
Human Services Building	Boys' Dayrms.	250
Community Health	Padded Cell	80
	Exec. Sec./Recap.	80
	Women's Detox.	80
	Admin. Sec.	150
	Women's Cells(9)	720
	Assist. High. Court.	150



Women's Dayrms	150	450	
Men's Cells(12)	150	960	
Men's Dayrms.	150	600	
Men's Detox.	200	80	
Inmate Yard	200	1500*	
Dining	150	250	
Kitchen	150	200	
Dry Food		150	
Laundry	150	200	
Linen	150	80	7620
Support Functions			
Addit. Storage		400	
Circ. & Mech(20%)		2500	2900
<b>Total</b>			<b>14160</b>
<b>Human Services Building</b>			
Community Health			
Exec. Sec./Recep.	200	200	
Admin. Sec.	150	150	
Assist. Hlth. Coord.	150	150	



	Health Coord.	150	150
	EMS Director	150	150
	CHR Director	150	150
	Library	200	200
	Sm. Conference	200	200
		1350	1350
<b>Home Health</b>			
	Staff	150	150
	RN Super.		150
	Admin. Assist.	150	150
	Home Health Dir.	150	150
	Sm. Conference		200
		450	800
<b>CETA</b>			
	Secretary/Recep.	200	200
	Consultant	100	100
	Bookeeper	100	100
	Operations Dir.	150	150
	Admin. Assist.		100
	Manpower Coord.	100	150
		650	800
<b>WIC</b>			
	General Clerk, Admin Assist,		150



Class Area	300	300
Nutr. Coord.	80	100
WIC Dir.	150	150
Conference		200
	530	750
<b>Support Functions</b>		
Lg. Conference	400	400
Training	400	400
Copy Rm.		100
Storage		400
Toilets		500
Lobby		250
Circ. & Mech. (20%)		1000
<b>Total</b>	<b>7200</b>	<b>7750</b>

#### Recreation Building

Lobby & Exhibits	800
Multi-Purpose Hall	6000
Office	150
Concessions	200
Meeting Rooms (3)	1500



Showers&Lockers	1000
Health Club	800
Kitchen	400
Mechanical	500
Total	11350

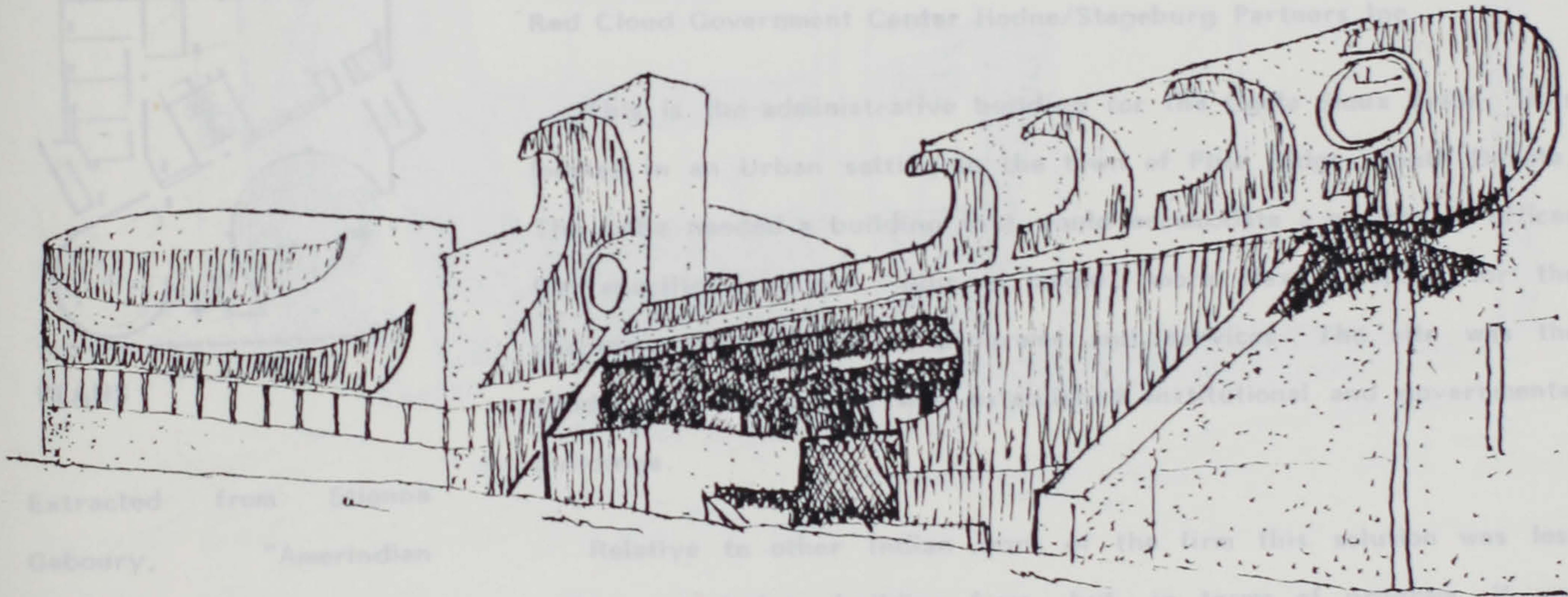


CASE STUDIES



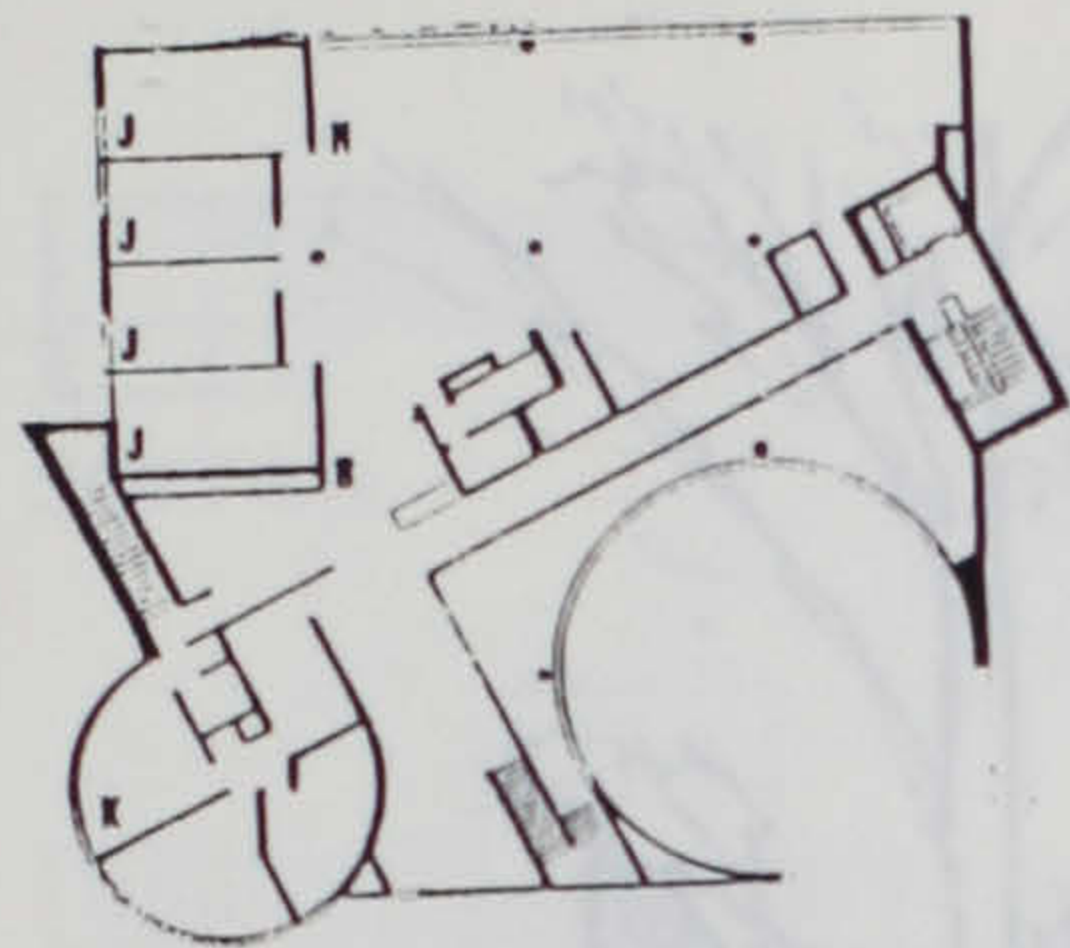
Works of Hodne/Stageburg Partners, Inc

Hodne/Stageburg Partners have a fresh approach to providing meaningful architectural forms in buildings for the American Indian. By using bold animistic shapes such as a turtle or a prairie falcon for an entire building form, they attempt to relate more directly to Indian culture.

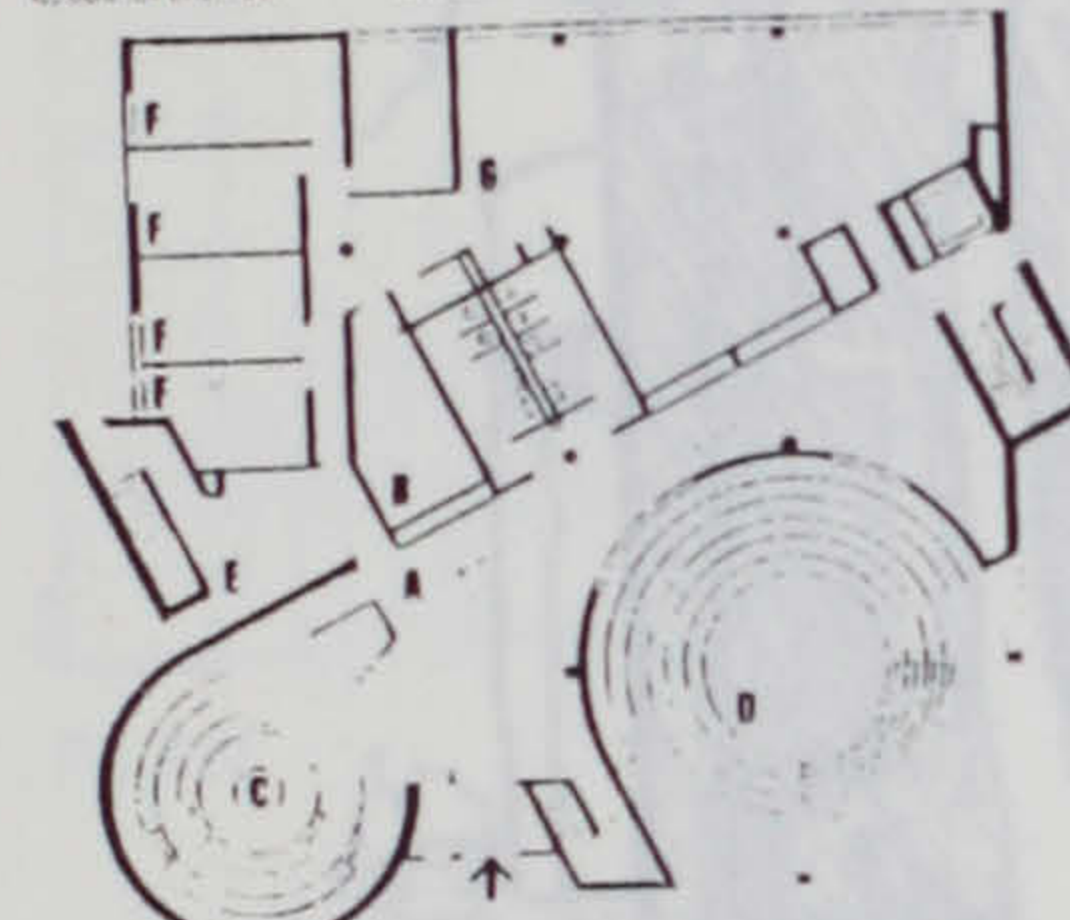


PIYA WICONI COMMUNITY COLLEGE





upper level plan  
 key  
 A. lobby  
 B. reception  
 C. council chamber  
 D. ritual amphitheatre  
 E. vending  
 F. committee office  
 G. support office  
 H. open office  
 J. council office  
 K. presidential suite



Red Cloud Government Center: lower level plan (scale 1" = 40')

**PLANS**

Extracted from Etienne Gaboury, "Amerindian Identity", Architectural Review, vol.168 no.1002, Aug. 1980 p.82

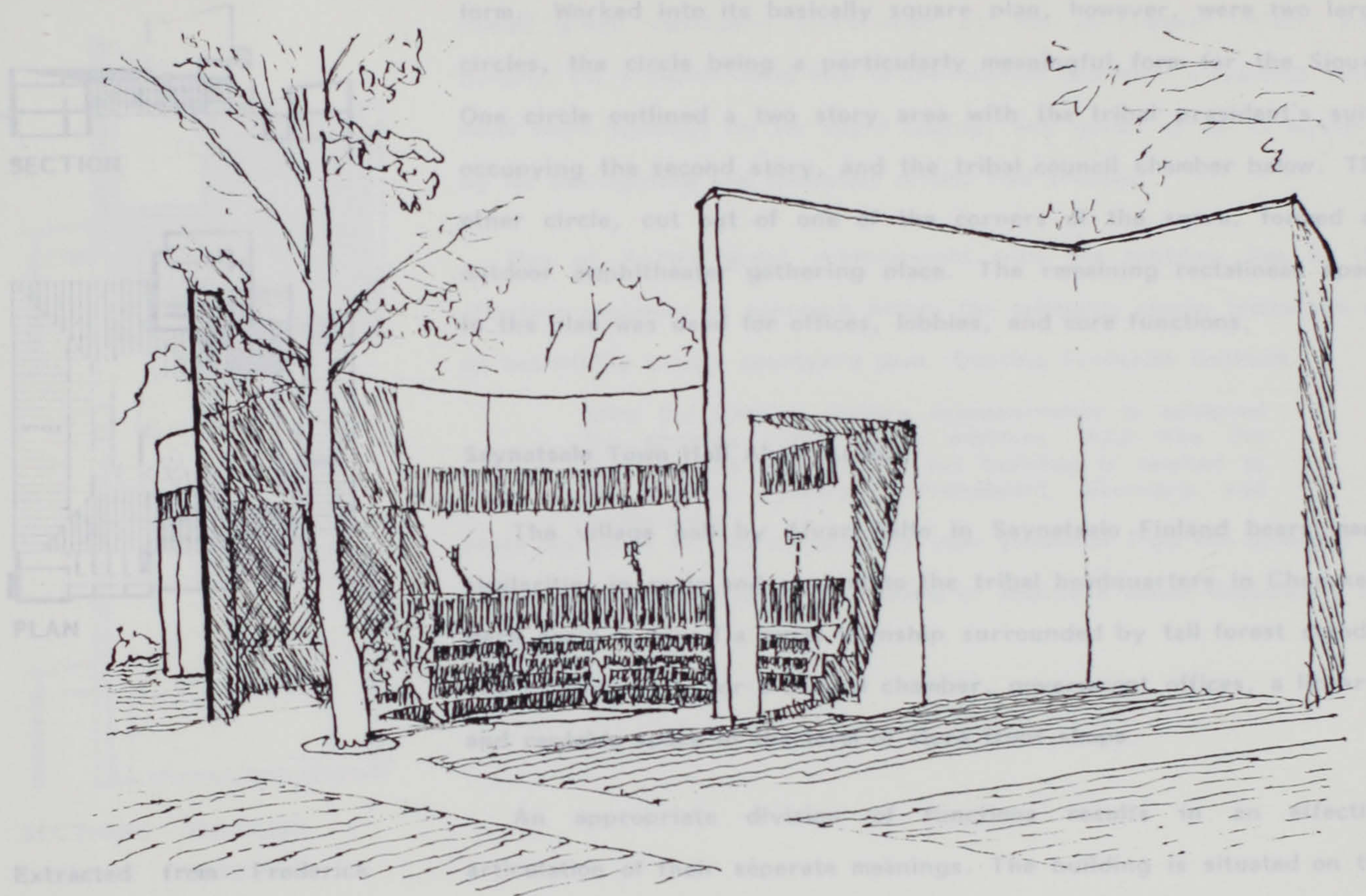
Their approach makes sense because the traditional Indian world view is more earthbound than it is idealistic. The physical turtle isn't a reference to an idealized 'Platonic' turtle, instead the turtle itself is sacred. A building taking the shape of a natural form pays a more direct homage to that form. Most importantly, the Indian users enjoy and support this imitating of natural forms in their buildings.

Red Cloud Government Center Hodne/Stageburg Partners, Inc.

This is the administrative building for the Ogala Sioux Tribe. It is located in an Urban setting in the town of Pine Ridge, South Dakota. The tribe needed a building that would accomodate a number of offices for specific functions, plus a larger, more flexible space for the changing needs of tribal programs and services. The site was the middle of a complex of well established institutional and governmental buildings.

Relative to other Indian work of the firm this solution was less nature oriented in building form, but, in terms of program, it was quite similar to this project. The building sought to accomodate the established context of rectangular red brick buildings with a rectilinear





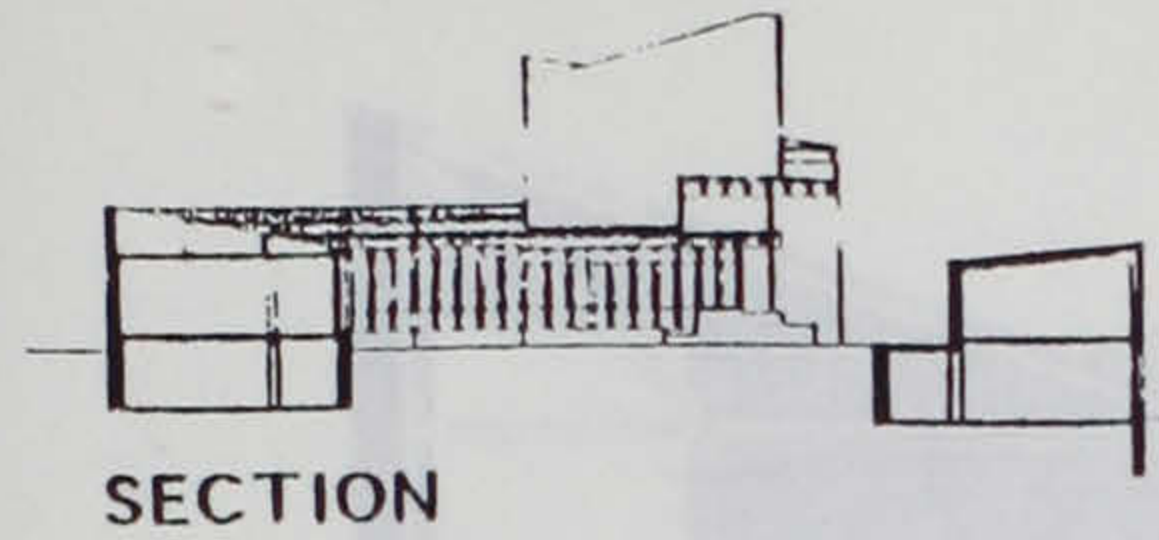
SECTION

PLAN

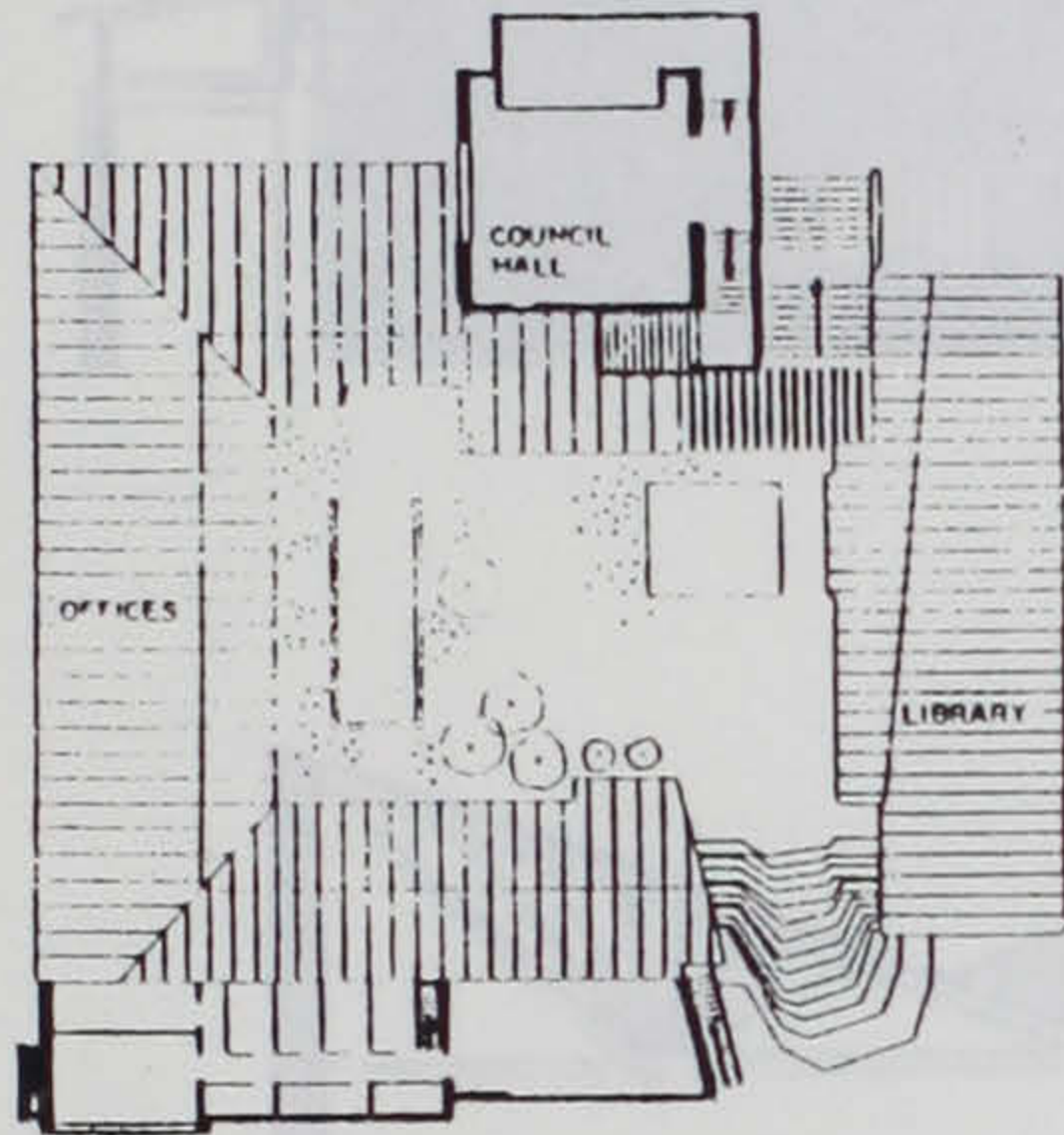
### OUTDOOR AMPHITHEATER

George Braziller, Inc. New York 1961





SECTION



PLAN

form. Worked into its basically square plan, however, were two large circles, the circle being a particularly meaningful form for the Sioux. One circle outlined a two story area with the tribal president's suite occupying the second story, and the tribal council chamber below. The other circle, cut out of one of the corners of the square, formed an outdoor amphitheater gathering place. The remaining rectangular space in the plan was used for offices, lobbies, and core functions.

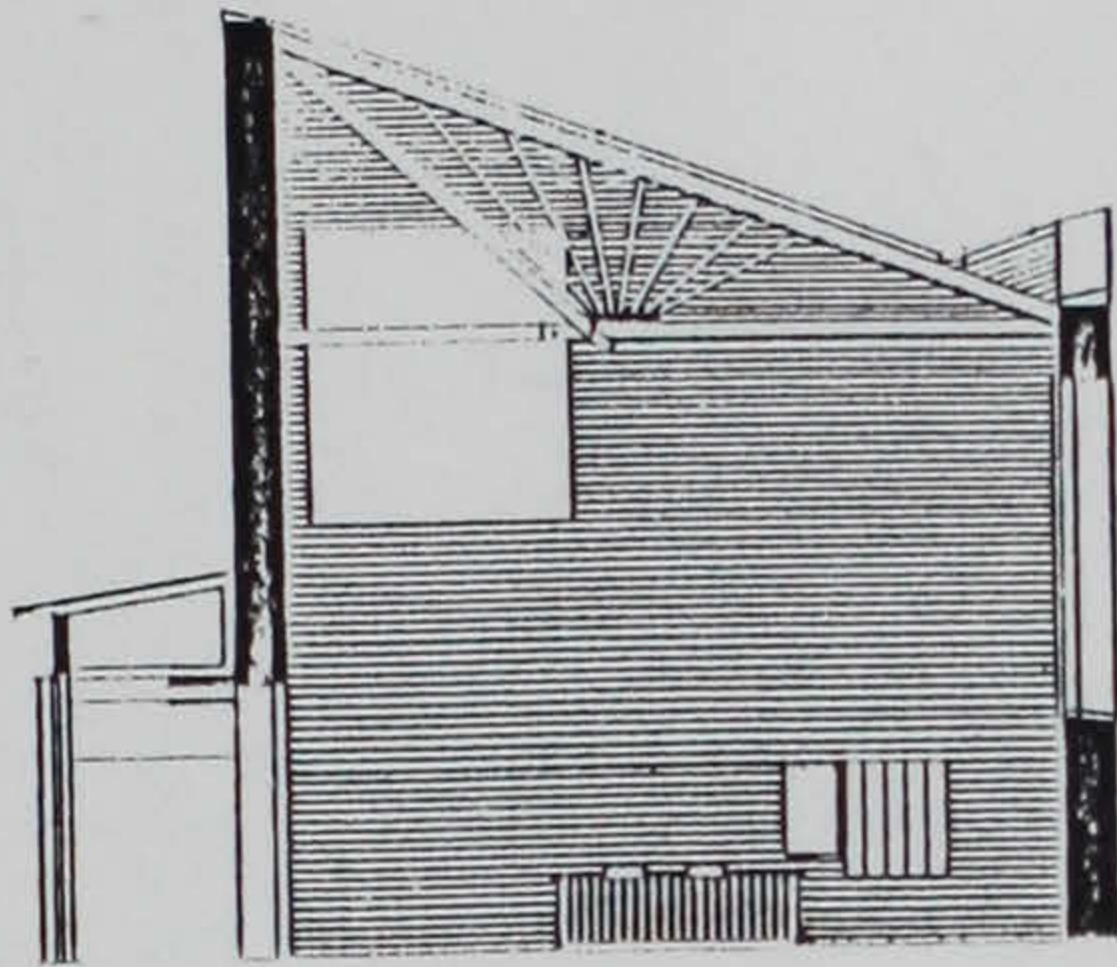
#### Saynatsalo Town Hall Alvar Aalto

The village hall by Alvar Aalto in Saynatsalo Finland bears many similarities in scale and context to the tribal headquarters in Cherokee. Here again is found a rural township surrounded by tall forest stands. The program calls for a council chamber, government offices, a library, and rentable space in the form of store front shops.

An appropriate division of functions results in an effective articulation of their separate meanings. The building is situated on the higher elevations of a rocky and rugged site. The rental shops are on ground level surrounding the building's perimeter. Concrete steps from one side and grass covered steps from the opposite side lead to a

Extracted from Frederick  
Gutheim, *Alvar Aalto*,  
George Braziller, Inc. New  
York 1960



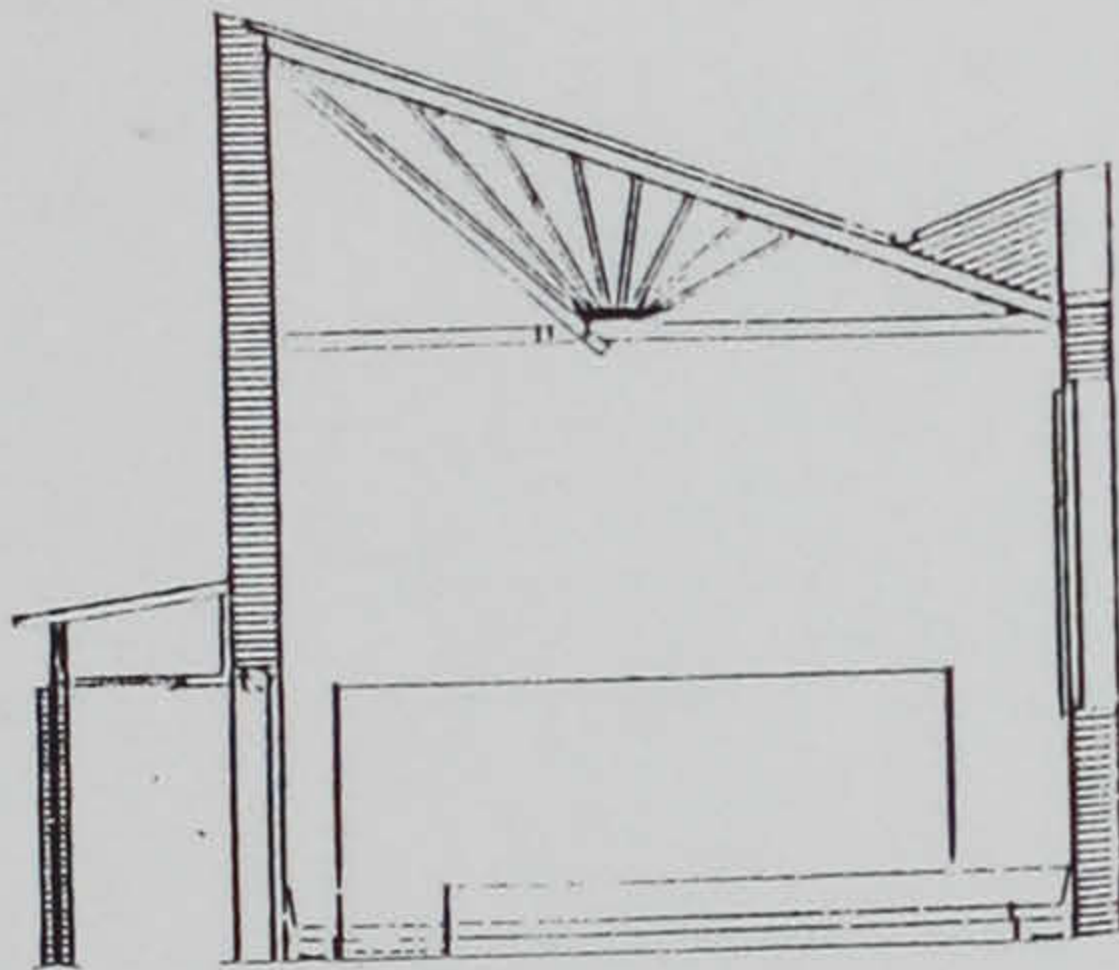


raised green courtyard surrounded by the government offices and library. On a higher level still is the council chamber, a spacious room made more spacious by its tilted ceiling, and given an air of mystery by its dim lighting and delicately ornate roof trusses.

One of Aalto's great achievements with the building lies in its effective sequence of approach within the relatively simple framework of an essentially square courtyard plan. Quoting Frederick Gutheim,

Like the Greeks, Aalto's monumentality is achieved by division rather than addition. And like the Greeks, the approach to his building is cloaked in the dynamic mystery of concealment, discovery, and rediscovery.

While the goals of this project may veer somewhat from the precepts of Plato, such monumentality and drama of approach would doubtlessly be an asset.



## SECTIONS THROUGH COUNCIL CHAMBERS

Extracted from Gutheim,  
Op. Cit.



**Notes**

1. Frederick Gutheim, *Alvar Aalto*, George Braziller, Inc. New York  
1960. p.24



THE RESPONSE



## Design Concept

The natural features of the site area provided many excellent opportunities to create both a traditionally appropriate and timely tribal headquarters for the Eastern Band. The design attempts to integrate the new buildings, and their placement, and the new landscaping of the Ceremonial Grounds with the existing buildings and natural features.

Topography was a key design determinant. The peninsula on the southwest side of the site, which is the present location of the old hospital and the human services building, provides a classic location for a council house. In keeping with Cherokee tradition, this peninsula overlooks both the Ceremonial Grounds and the river. A further advantage of the peninsula is its accessibility by the previously mentioned back road which connects with highways 441 and 19, but avoids summer tourist traffic. Resultantly, it was this site that was chosen for the new government buildings.

The now important relationship between the peninsula and the ceremonial grounds brought forth recognition of the potential of the spiralling nature of the topography. When this inherent spiral was capitalized upon, a dramatic land sculpture was able to emerge. In the



design proposal, the ceremonial grounds are contained by a sweeping spiral formation consisting of seven stone pathways, representing the seven clans, which start separately at the existing gatehouse and gradually converge as they reach the proposed Council House at the end of the peninsula. The pathways get steeper in relation to one another as they progress, and the spiral is terraced to provide seating and vantage points for ceremonial grounds activities.

The proposed new buildings serve as a backdrop to the end of the spiral. These include two large buildings - a police station and courthouse building and a government office building. They extend in a linear fashion behind the human services building, and replace the old hospital. At the end of the peninsula is the new council house.

Because of nearly identical square footage requirements, the two large buildings are of equal size. They are connected by an underground parking garage, and each building is divided into two sections, each section being distinguished by a separate gable on the roof. The council house is parallel, but off axis to the two buildings. All of the buildings on the peninsula have been connected by a continuous roof overhang, and a large fascia on the roof has been



adorned with a variety of Cherokee basket weaving motifs.

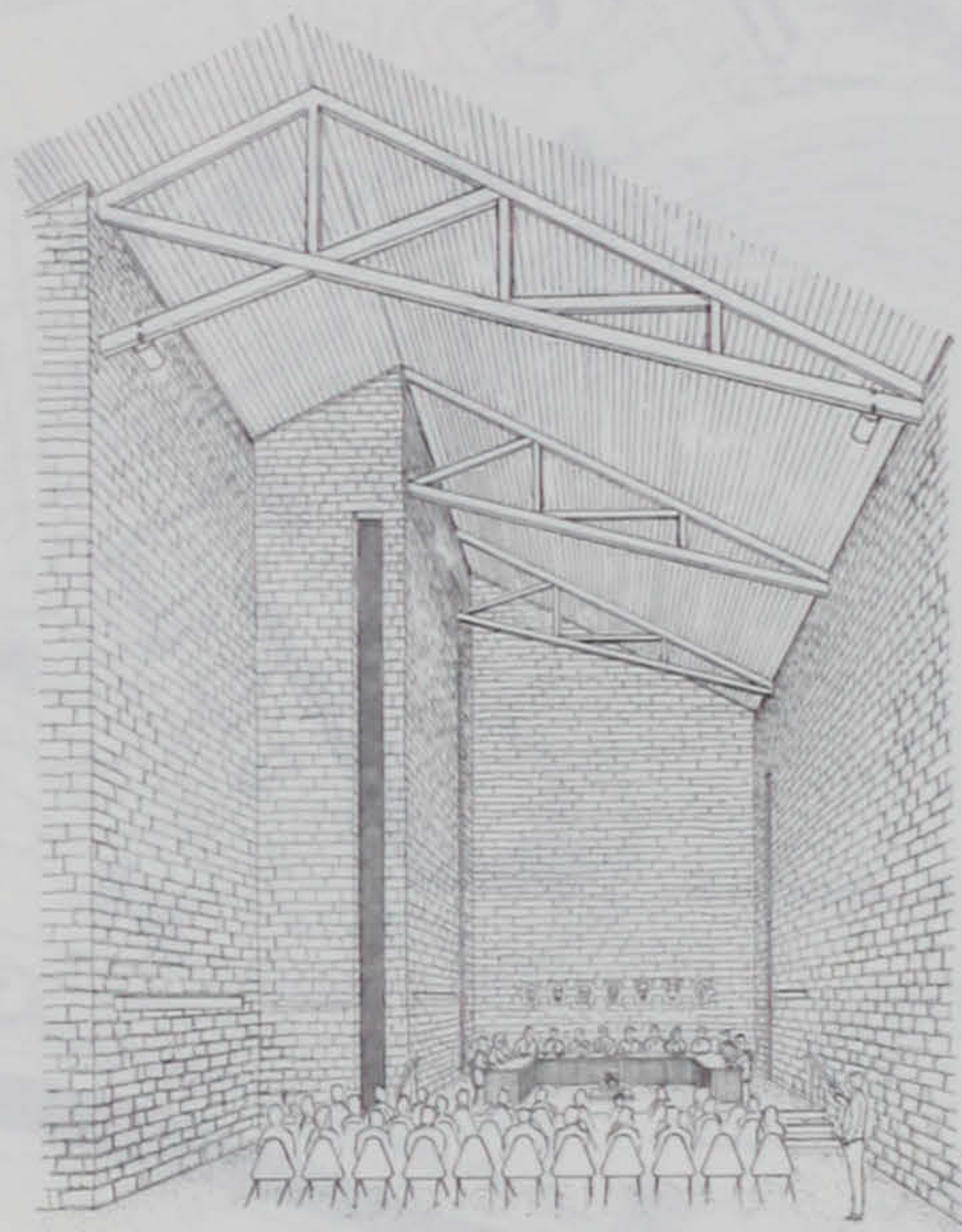
It is proposed that the other existing buildings in the Ceremonial Grounds area either be moved onto the new perimeter road which encircles the seven paths; or that they be torn down and that any leftover stone be recycled for new construction. It is possible that the two residences in the area be saved, and moved to a remote location. Because of the presence of the floodplain on the other side of route 441, a park has been suggested to eventually replace the buildings there. Finally, the new recreation building has been placed adjacent to the Museum of the Cherokee Indian.



# A TRIBAL HEADQUARTERS FOR THE EASTERN BAND OF THE CHEROKEE INDIANS

CHEROKEE, N.C.

A Master of Architecture Terminal Project  
Clemson University College of Architecture  
*Richard W. Kruffman*



COUNCIL HOUSE

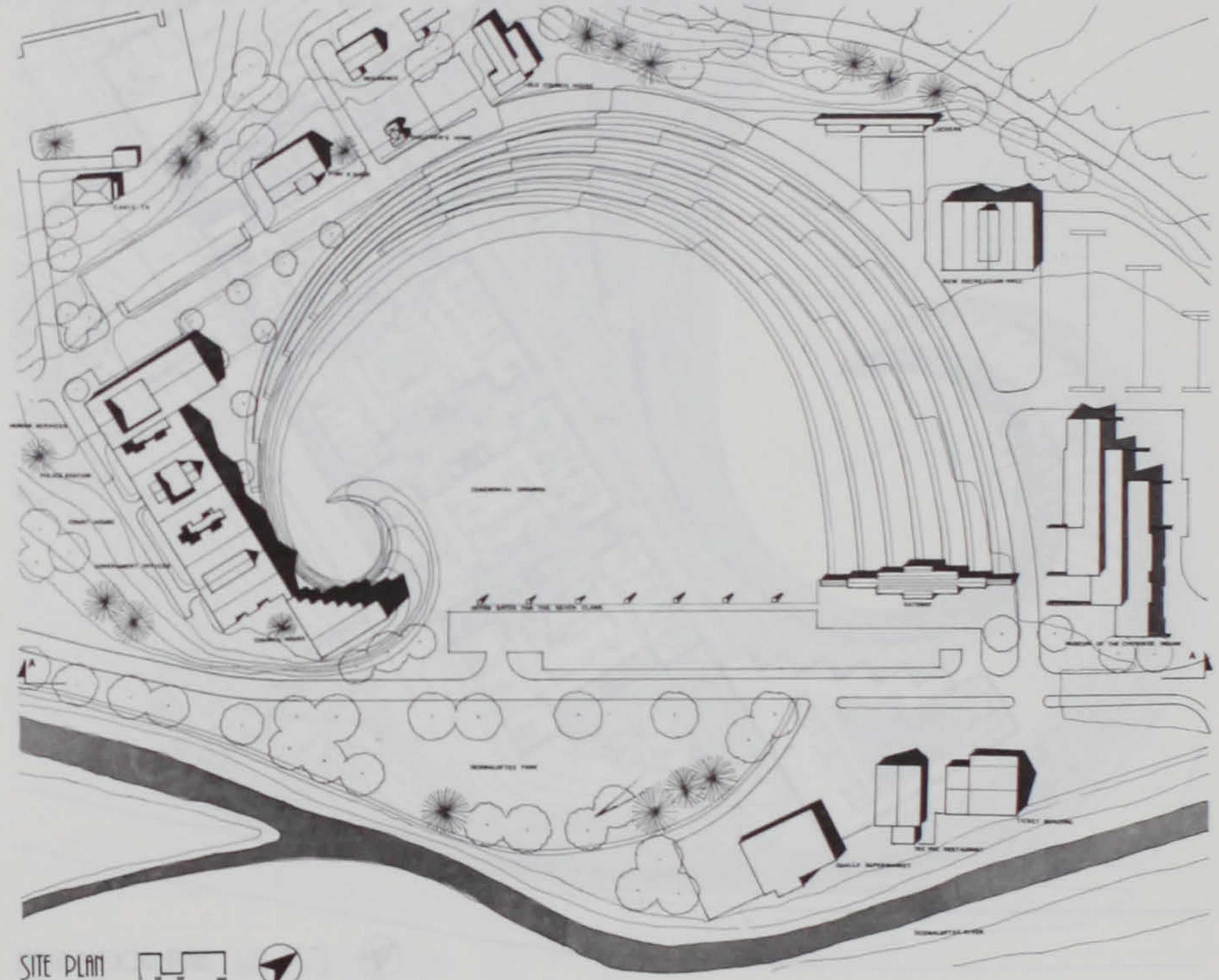


LOCATOR MAP

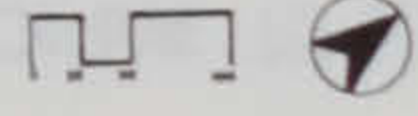




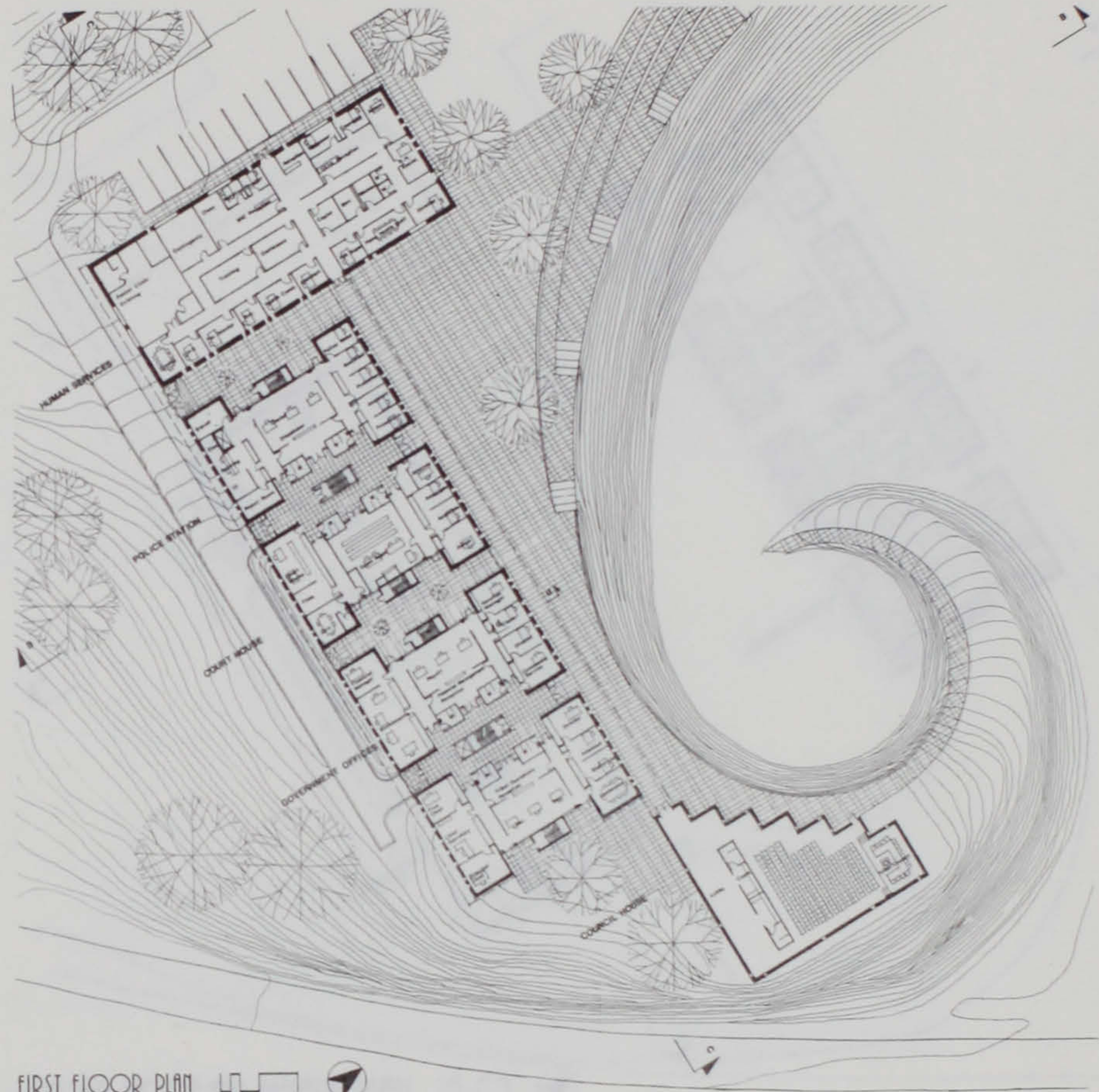
SECTION A-A



SITE PLAN

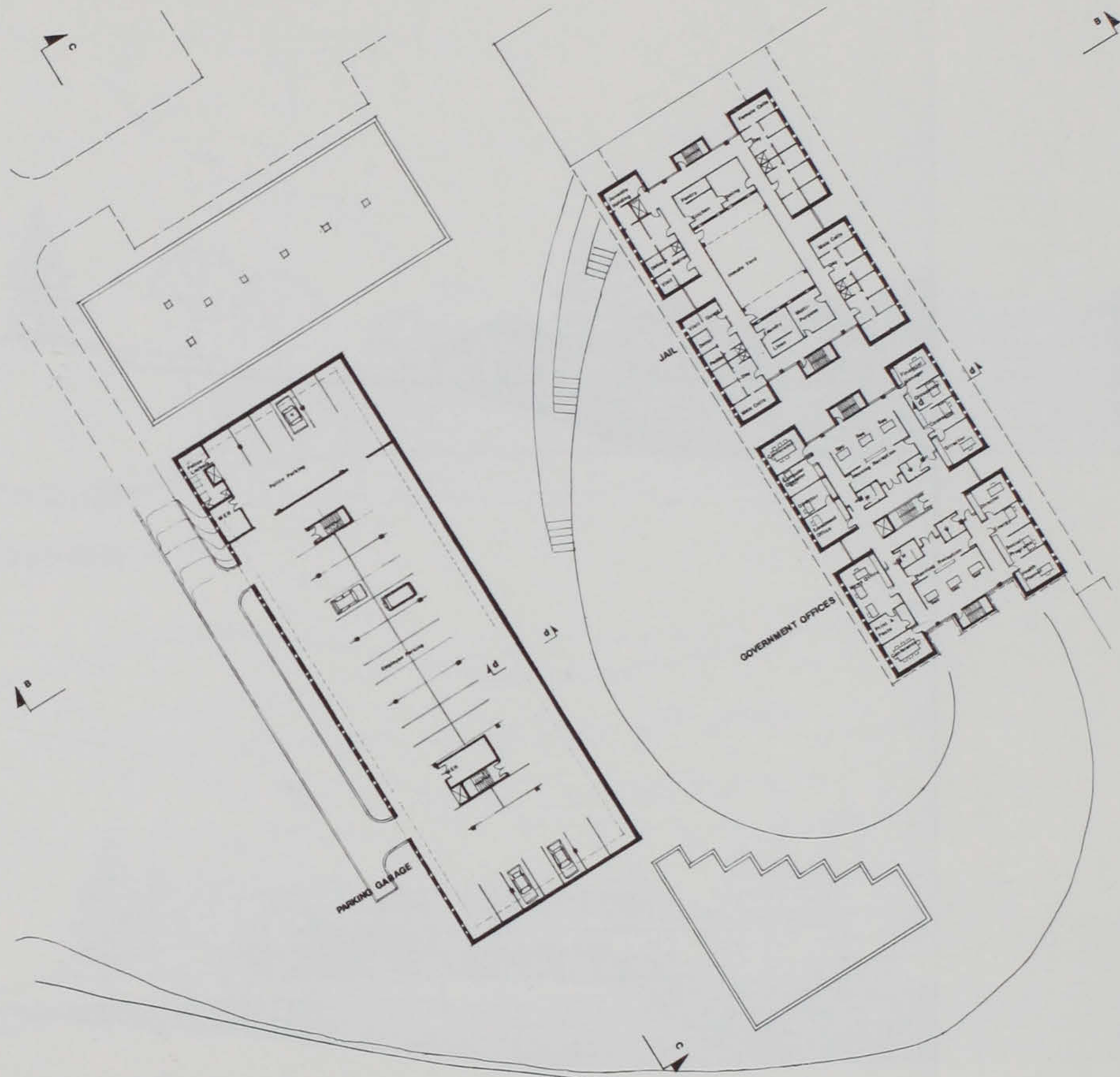




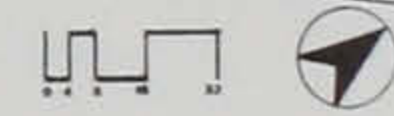


FIRST FLOOR PLAN





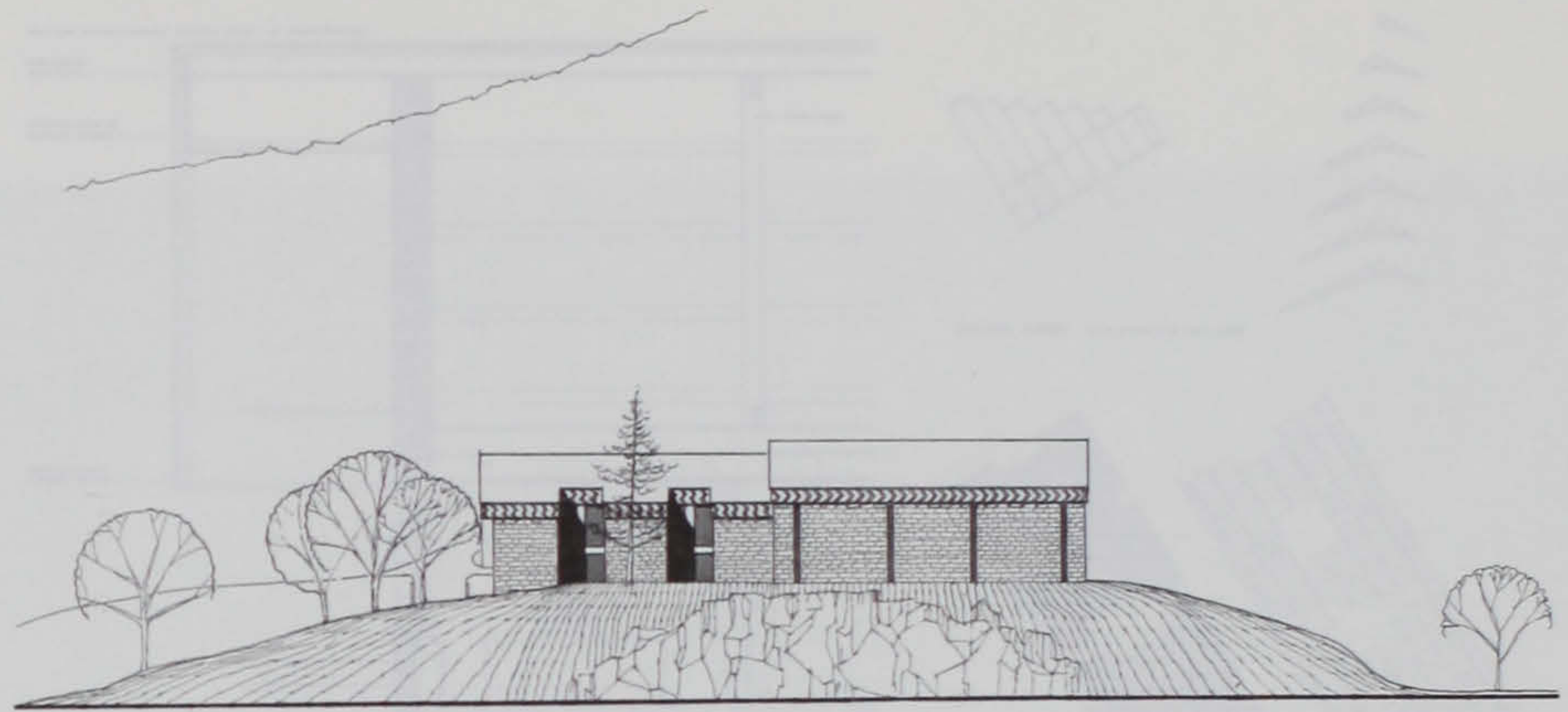
SECOND FLOOR AND BASEMENT PLANS



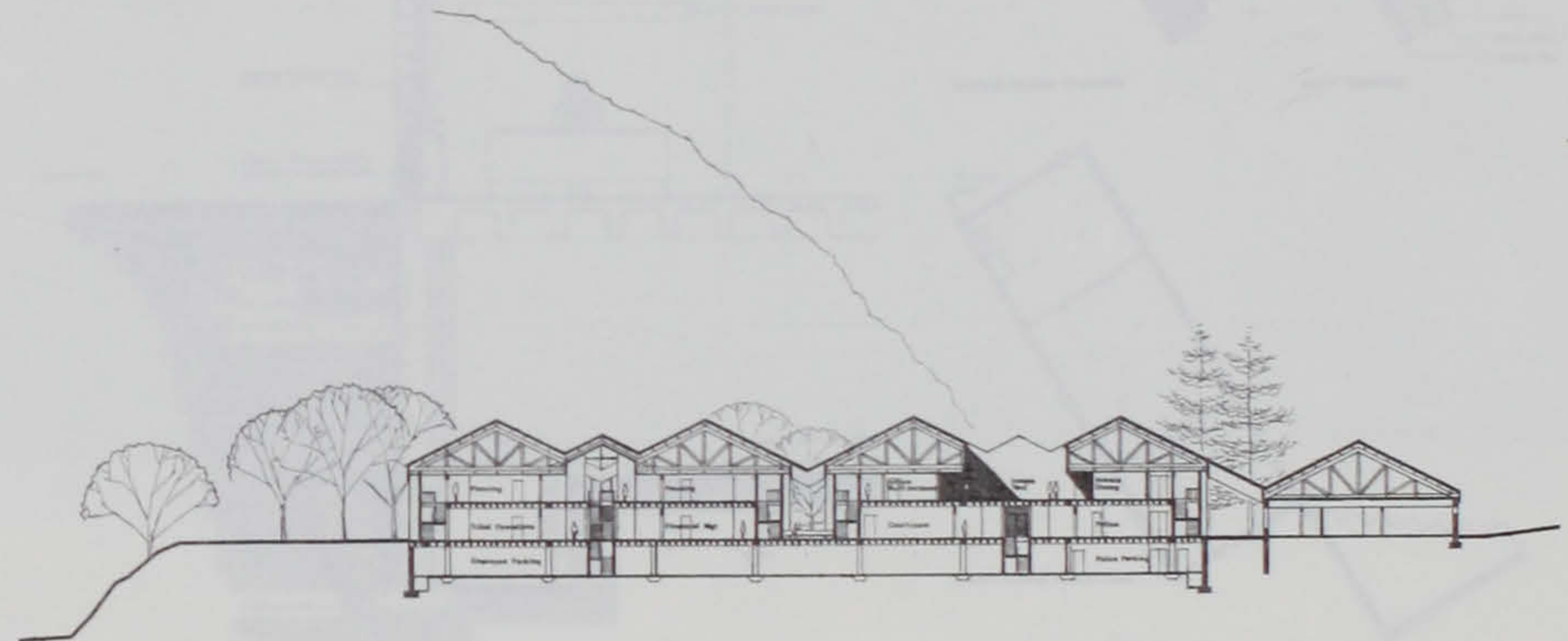







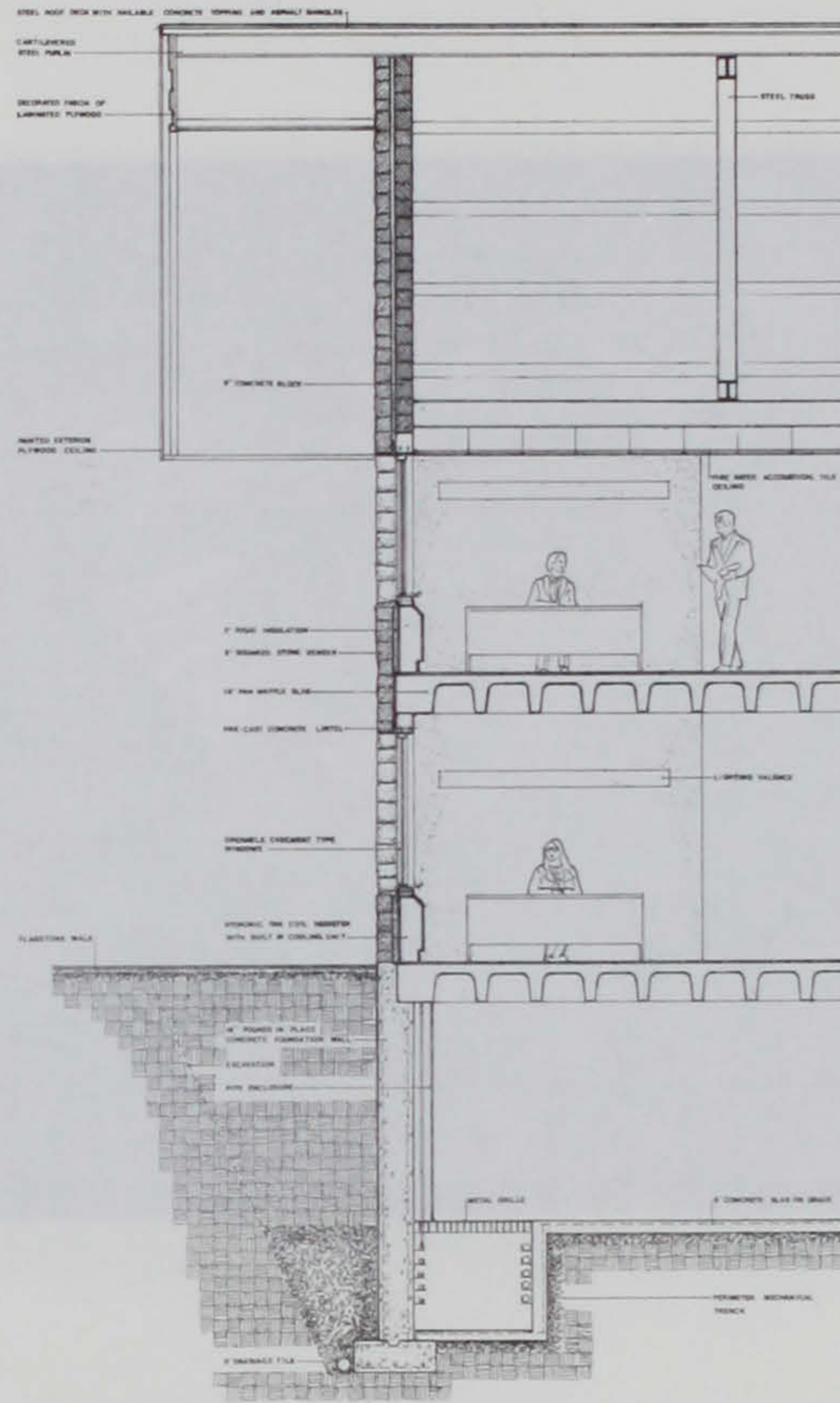


EAST ELEVATION



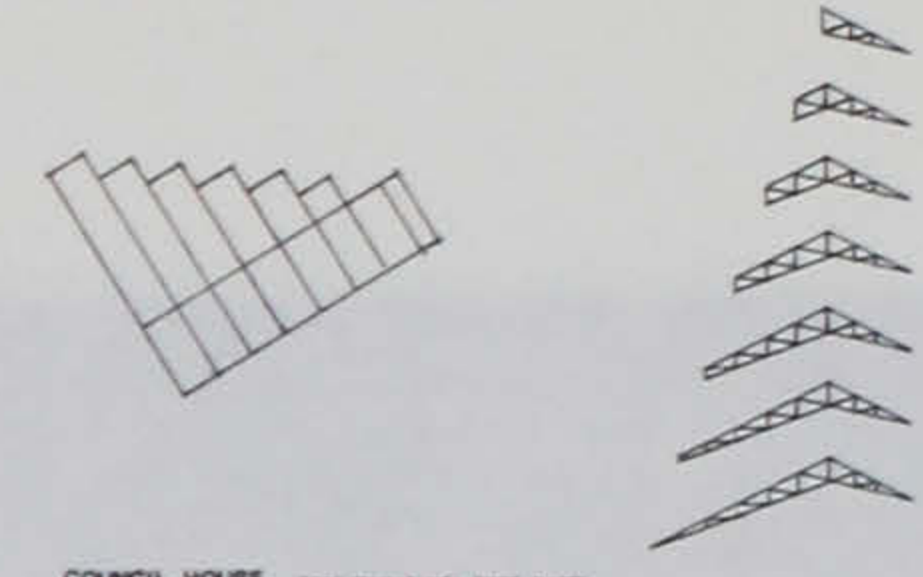
SECTION C-C 



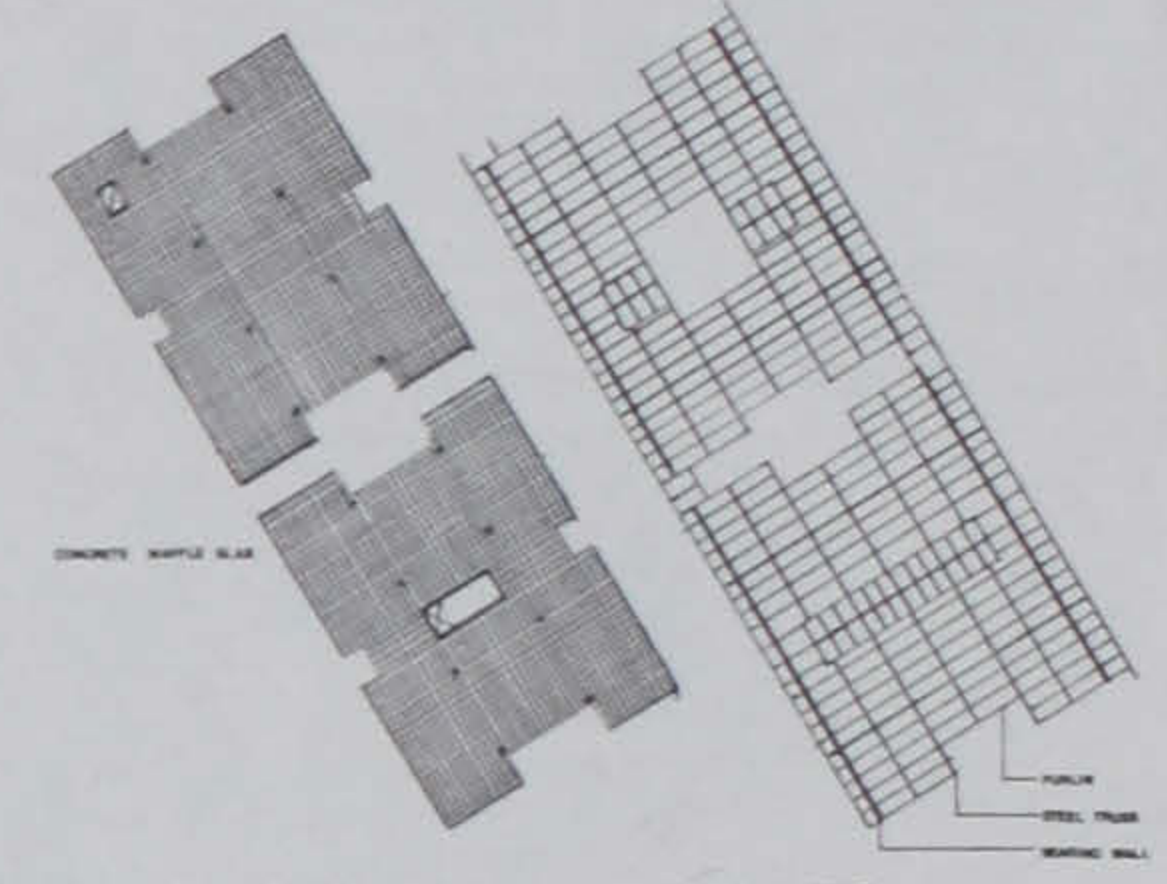


SECTION D-D

SYSTEMS

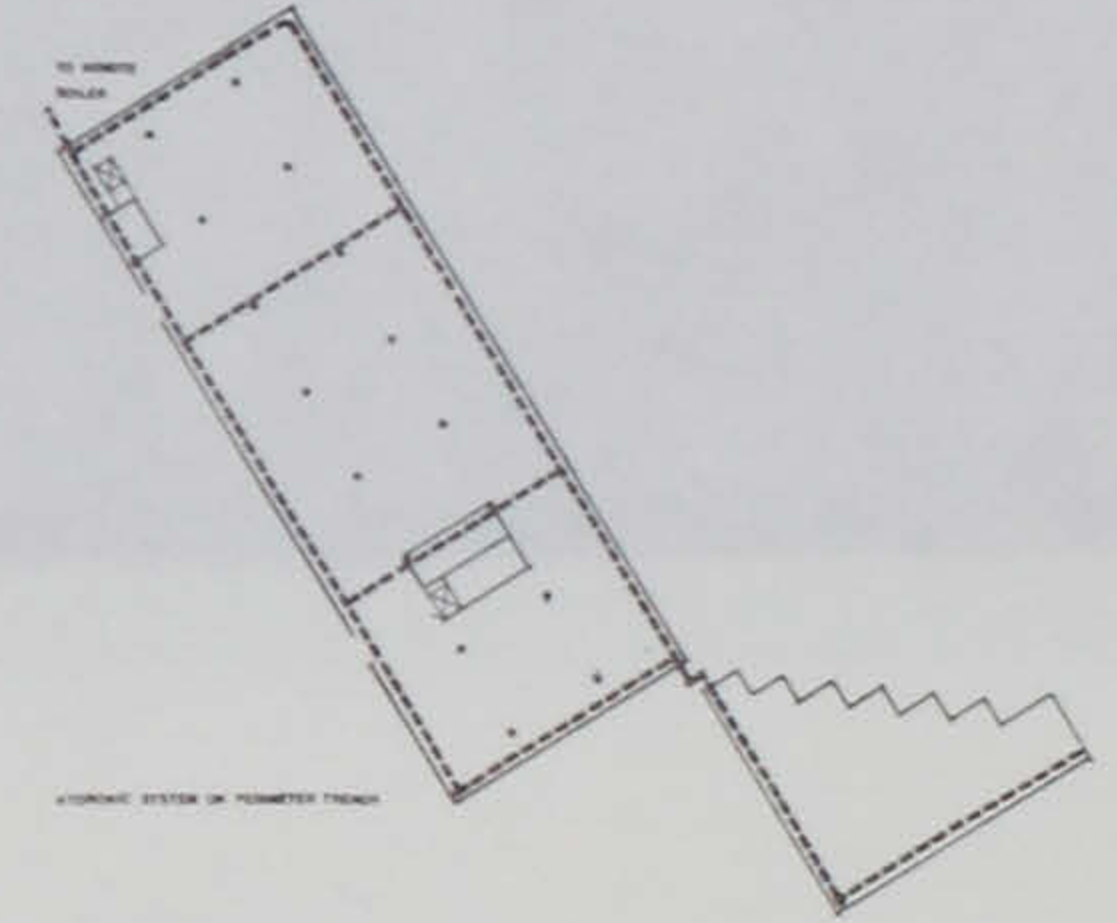


COUNCIL HOUSE ROOF FRAMING WITH TRUSS RAFTERS



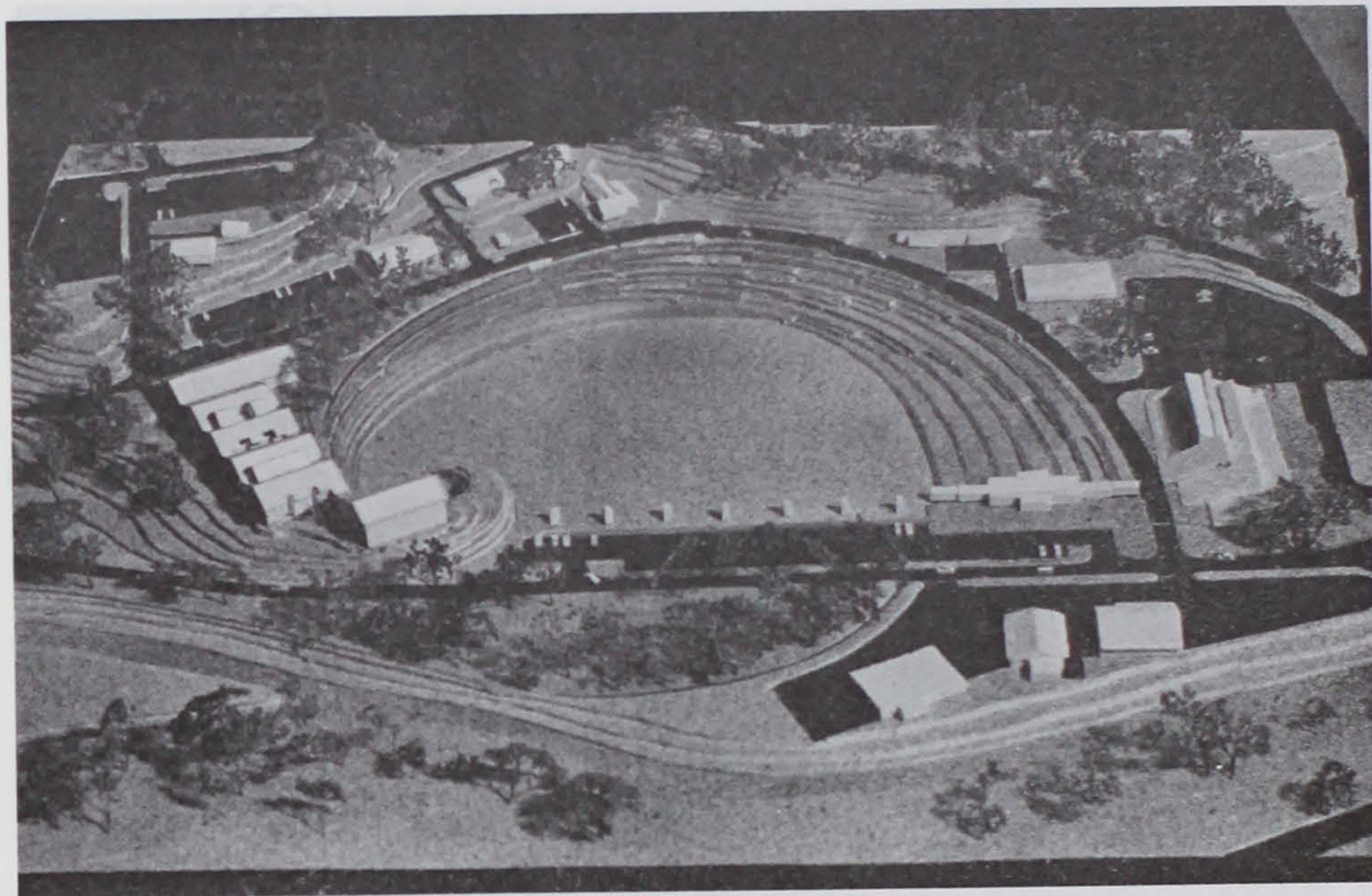
SECOND FLOOR FRAMING

ROOF FRAMING



MECHANICAL SYSTEM

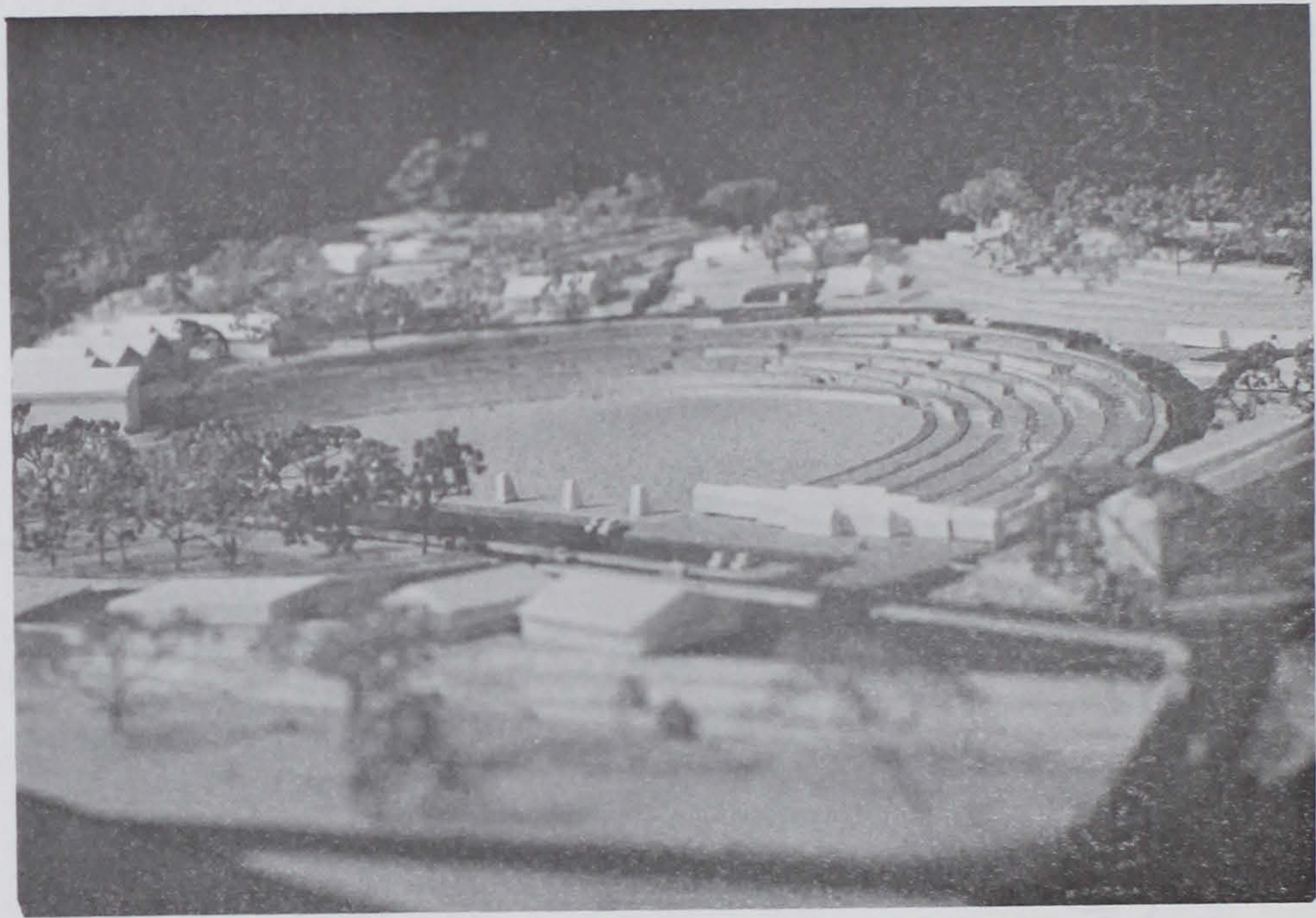












10



RESOURCES



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  11. Duane H. King, *Cherokee Heritage*, Museum of the Cherokee Indian, Cherokee N.C. 1982
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16. James R. Steverson, *A Cultural Community Center for the Catawba Indian Reservation*, York County, S.C., A Master of Architecture Terminal Project, Clemson University 1982

*Federal Standards for Prisons and Jails*, US Dept. of Justice 1980

*Manual of Standards for Adult Local Detention*, Commission for Accreditation for Corrections 1981



### Codes and Constraints

The Eastern Band of the Cherokee Indians complies with the *Standard Building Code*. In order to meet the currently recommended jail design standards, the following sources have been consulted:

*Federal Standards for Prisons and Jails*, US Dept. of Justice 1980

*Manual of Standards for Adult Local Detention*, Commission for Accreditation for Corrections 1981