



Statement from the Cherokee Beloved Committee Regarding the Nomination of Davy Mitchell Arch

The Cherokee Beloved Committee carefully reviewed the nomination of **Davy Mitchell Arch** in accordance with the established process for recognizing individuals whose lives reflect the Cherokee Core Values and the historic role of Beloved people among the Cherokee.

As part of this review, the Committee examined the full nomination packet, including biographical materials, documentation of Mr. Arch's cultural and educational work, and letters of support and comments submitted by members and entities within the Cherokee community. Additionally, the Committee coordinated a video-recorded personal interview with Mr. Arch to supplement the nomination review and serve as historical documentation for a potential Beloved.

Community input reflected strong recognition of Mr. Arch's lifelong dedication to sharing Cherokee culture and knowledge. Many described his humility, generosity in teaching traditional arts, and the positive influence he has had on generations of students, artisans, and community members. Community responses also highlighted his willingness to freely share knowledge, his humor and kindness in teaching, and his commitment to representing Cherokee culture with pride and respect.

The Committee also received comments that raised concerns or differing perspectives. In keeping with the responsibility entrusted to the Committee, these perspectives were taken seriously and considered in a thoughtful and balanced evaluation. The Committee recognizes that Beloved individuals, like all members of our community, are human beings whose lives include complexities and challenges. Our responsibility was to consider the full scope of Mr. Arch's life and contributions in relation to the Cherokee Core Values and the historic responsibilities associated with the title.

During the interview, Mr. Arch reflected on his upbringing, the teachings he received from elders and master artists, his knowledge of plant medicines and their artisanal use, and the responsibility he feels to carry forward Cherokee knowledge and traditions. He spoke about the importance of continuing to teach Cherokee lifeways, traditional arts, and storytelling to younger generations and to those seeking to better understand Cherokee culture. He also expressed humility about the nomination and a willingness to serve the community in whatever way is asked of him.

Throughout the review process, the Committee considered Mr. Arch's decades of work as a cultural keeper. His contributions to institutions such as Qualla Arts & Crafts Mutual, the Oconaluftee Indian Village, and numerous cultural and educational programs have played a meaningful role in preserving and sharing Cherokee lifeways with both Cherokee people and the broader public.

After careful deliberation and reflection, the Cherokee Beloved Committee finds that Davy Mitchell Arch's lifelong dedication to preserving Cherokee culture, educating others, and sharing knowledge generously reflects the spirit of service and cultural leadership historically associated with Beloved individuals.

Therefore, the Cherokee Beloved Women Committee respectfully offers its support for the appointment of Davy Mitchell Arch to the honored title of Beloved Man of the Eastern Band of Cherokee Indians.

BWC:

Principal Chief Appointed: Kimberly Smith, Tribal Council Appointed: VACANT, NAIWA Representative: Peggy Hill-Kerbow, Community Representatives: Lu Jackson & Stan Crowe

What it means to be “Beloved”

It has been a tradition among the Cherokee people to give special recognition to Cherokee women and, on occasion, men who have made special and unique contributions to the Cherokee people. Such outstanding persons have been recognized as a "Beloved Woman" or "Beloved Man" of the Cherokee people. In Henry Timberlake's memoirs in 1765 he stated, "Old warriors likewise, or war-women, who can no longer go to war, but have distinguished themselves in their younger days, have the title of Beloved". These women and occasional men were deemed ambassadors internally and externally and served as advisors to Tribal Council.

Cherokee Beloved represent the Cherokee Core Values and demonstrate many of the characteristics below.

Cherokee Core Values

- **Spirituality**- Which creates a bond among Cherokee people in good times and bad, and is a source of hope.
- **Group harmony**- In community and kin relationships, freely sharing and giving time, talent and treasures.
- **Strong individual character**- Has integrity, honesty, perseverance, courage, respect, trust, honor and humility.
- **Stewardship**- Strong connection with the land and commitment to stewardship of the homelands of the Cherokee.
- **Tribal Identity**- Honoring the past by knowing one's ancestors, identifying with and belonging to the tribe, and living and preserving Cherokee culture.
- **Education**- Teaching the children by providing values-oriented education and recreation, and by being strong role models for them.
- **Sense of humor**- Lightens pressure in serious situations and helps people make good decisions.

Characteristics of Beloved

- | | |
|---|--------------------------------|
| • Culturally centric/traditional | • High achievement |
| • Leadership | • Good sense of judgement |
| • Trustworthy | • Motivated/Self-driven |
| • Ethical/ Has integrity | • Motivational-inspires others |
| • Advisor/Mentor | • Giving |
| • Community perception- recognized by the community in a positive light | • Gadugi |
| | • Advocacy driven |

Accounts of Beloved

Henry Timberlake refers to the elevated status of Beloved Women in his accounts. "They can, by the wave of a swan's wing deliver a wretch condemned by the council and already tied to the stake."

James Mooney's accounts discuss the role of Beloved Women in regard to punishment for the captured, "Two women of the tribe who had the power to decide what should be done with him. Each of these women had two snakes tattooed on her lips...in such a way that when she opened her mouth the two snakes opened their mouths also. They decided to burn the soles of his feet...then chase him with clubs until they had beaten him to death."

Addressing the Beloved Man resolution for Jerry Wolfe, Bo Taylor, former Big Cove Tribal Council Representative is quoted, "I think our old ways are so important...I know it's never been done before[for a man] in the modern era, but I hope that we would take the time to remember who we are and this is what we do. I can't think of anyone that deserves this honor more than Jerry Wolfe."

Addressing the Beloved Woman resolution for Ella Bird, Brandon Jones, former Snowbird Tribal Council Representative is quoted, "I'm very happy for Ella Bird and her recognition. She has lived a lifestyle that represents all the aspects of what it means to be a Beloved Woman. She is an example that young women can look up to."

Cherokee Beloved Women

- | | |
|---|--|
| 1. 1770-1780: Katteuha , Community Leader/Wrote to Benjamin Franklin | 7. 2012: Myrtle Driver Johnson , Fluent Speaker/Language translator |
| 2. 1760-1770: Nanyehi/Nancy Ward , Warrior/Community Leader | 8. 2013: Ella Wachacha Bird , Community leader/Fluent speaker |
| 3. 1830's: Anitiwatsi | 9. 2017: Shirley Oswalt , Teacher/Fluent speaker |
| 4. 1984: Lula Owl Gloyne , Veteran/1st Native American RN/National EBCI Advocate | 10. 2018: Amanda Swimmer , Renowned Potter/Fluent speaker |
| 5. 1985: Maggie Wachacha , Tribal Council Clerk, Fluent Speaker | 11. 2018 posthumously: Kina Swayney , Veteran/Community leader/National EBCI Advocate |
| 6. 2001 posthumously: Louise Bigmeat Maney , Renowned Potter/cultural advocate | 12. 2021: Carmelita Monteith , Community leader/National EBCI Advocate |

Cherokee Beloved Men

- | | |
|--|---|
| 1. 1775: Oconostota , Warrior/Principal Chief | 3. 2013: Jerry Wolfe , Veteran/Community leader/Fluent speaker |
| 2. 1801 Date of Death, recognition date unknown: Little Turkey , Warrior/Community Leader | 4. 2018: Robert Youngdeer , Veteran/Former Principal Chief |

ELIGIBILITY AND QUALIFICATION

To ensure consistency within the selection of Cherokee Beloved, the BWC developed criteria for Cherokee Beloved nominations. Below is a list of requirements for each Cherokee Beloved.

- Must be an enrolled member of the Eastern Band of Cherokee Indians.
- Must be at least 59 ½ years of age.
- Beloved should not have a criminal record with charges within the past 10 years.

- Must demonstrate a lifestyle reflective of the Cherokee Core values and a major portion of the Beloved characteristics
- Must be willing to travel and make personal appearances, which might require making adjustments to work/personal schedules, within reason.
- Must be willing to fulfill the duties of a Cherokee Beloved.

DISQUALIFICATION

Family members of the nominee are not allowed to speak to the BWC about nominations before, during, or immediately following the nomination and selection processes.

Failure to abide by this rule may result in the nominee's disqualification from the Beloved title. The BWC will handle all disputes and make the final decision.

BELOVED RESPONSIBILITIES

Below is a list of responsibilities and cultural commitments entrusted to a Cherokee Beloved

- Continue to demonstrate a lifestyle reflective of the Cherokee Core values and the Beloved characteristics.
- Uphold the expectations of the Cherokee Beloved Title.

Consistently maintain community engagements such as:

- Attend and complete Tribal Ethics and Audit Training.
- Coordinate with the BWC to support their goals.
- Maintain active BWC quarterly reporting, ensuring a continuous catalog of Beloved initiatives to provide future generations

With the understanding that not all commitments below will be fulfilled at all times, Beloved are encouraged to participate in ways that honor their role and reflect their continued commitment to Cherokee values.

Engage in community opportunities such as:

- Attend events annually, representing the Cherokee Beloved Title
- Engage with tribal government affairs or events
- Participate in the Cherokee Indian Fair
- Travel and make off-boundary appearances.
- Any other engagements are at the discretion of the Beloved.

Participation may vary by capacity, but the intent is sustained engagement and inspiration.

CODE OF CONDUCT

Upon the ratification of the tribal resolution for the title of Beloved, the Code of Conduct will be reviewed and an agreement signed acknowledging that each Beloved will abide by these guidelines. The recognized Beloved must complete the Tribal Official training within one month of resolution ratification.

A signed and notarized agreement must be on file at TOP within 1 month of the recognized resolution ratification.

The title of Beloved is a tribal appointment. Beloved will conduct themselves as ambassadors for the EBCI; as such, Beloved shall conduct themselves in a manner befitting the honor of this position. Beloved must show integrity and professionalism in the community with respect toward tribal leaders and the community. Beloved should be friendly and collaborative, working to promote a better future for the Cherokee people.

A Beloved is an official representative of the Eastern Band of Cherokee Indians. Therefore, she/he must hold the highest social-ethical standards. A Beloved is expected to show leadership by visibly demonstrating self-integrity, honesty, and emphasizing the importance of ethical conduct. Below is a list of minimum standards to be upheld by recognized Beloved :

- Beloved shall refrain from making public statements that could be interpreted as representing the collective views of the Cherokee Beloved without prior coordination through the BWC.
- Beloved shall maintain or enhance the honesty and integrity of their title and safeguard the reputation of the Cherokee Beloved as a whole.
- Beloved shall protect and enhance the environmental and cultural resources, whether natural or man-made, of the EBCI to ensure the security and prosperity of future generations
- Beloved shall treat service to the EBCI as a sacred public trust with fiduciary responsibility to the EBCI, which requires upholding and acting in accordance with the laws of the EBCI and engaging in the proper governance of the EBCI in a manner that is placed above personal and private gain.
- Beloved shall respect and honor the customs and traditions of the EBCI.
- Beloved shall abide by the laws of any sovereign jurisdiction in which they are present.

Beloved must report personal conflicts of interest or other problematic issues to the BWC before others identify them. In rare and serious circumstances where a Beloved does not uphold the responsibilities and cultural commitments entrusted to a Cherokee Beloved or the code of conduct associated with the title, the BWC will take measured and thoughtful steps to address the matter. These steps are taken with care, transparency, and aligned with community values. When possible, the BWC will seek resolution and restoration before proceeding with a formal removal recommendation.

NOMINATION PROCESS

PLEASE DISCUSS THE NOMINATION WITH THE NOMINEE PRIOR TO SUBMISSION.

The nomination process requires doing the following:

Phase 1:

Nominator Responsibilities: Submit a completed nomination packet with:

1. **Nomination Letter:** Describe your personal reasons for nominating this individual.
2. **Three (3) Letters of Recommendation:** From others supporting the nomination
3. **Nominee's Resume (CV)**
4. **Any relevant publications or documentation**
5. **Copy of Nominee's EBCI ID card**
6. **A 3x5 color photo** of the nominee

Nomination Letter: A brief explanation of your personal reasons for nominating a community member for the title of Cherokee Beloved and how the nominee has contributed to the EBCI.

Letters of Recommendation: A brief explanation from other individuals/entities/community clubs/organizations supporting the nomination of this community member for the title of Cherokee Beloved and how the nominee has contributed to the EBCI.

Phase 2:

Nominee Process:

1. Within (7) days of receipt of the nomination, the BWC shall confirm agreement for nomination with the nominee.
2. Agree to, schedule, and participate in a video-recorded nominee interview with the BWC, within (2) weeks
3. Provide additional information/documentation to support nomination (if applicable).
4. Agree to the Code of Conduct & the Beloved Title Responsibilities and Cultural Commitments

SELECTION PROCESS

THE BWC WILL ACCEPT NOMINATIONS FOR THE TITLE OF CHEROKEE BELOVED
FROM APRIL 1, 2025 TO MAY 30, 2025

The title of Cherokee Beloved is not a competitive matter, but a recognition rooted in community respect, cultural stewardship, and lived values. Each nominee is honored individually, and their unique contributions are considered based on how they have embodied and upheld Cherokee Core Values throughout their life. Nominees are not compared to one another or to past recipients; instead, they are uplifted based on their own path and relationships within the community.

The criteria below serve as **guiding reflections**, not rigid requirements. The community and the Beloved Women Committee together hold space to consider how each nominee has contributed to the collective well-being of the Cherokee people.

Nominees are encouraged to demonstrate:

- A lifestyle that consistently reflects **Cherokee Core Values**
- Embodiment of key **Beloved characteristics**
- Meaningful knowledge and sharing of Cherokee traditions, language, and culture.
- The ability to build and maintain **community relationships** across generations and social settings.

Selection Focus Areas:

The selection shall be reviewed on:

1. Personal Interview - 30 points
2. Community Engagement/Impact- 30 points
3. Cherokee Culture Knowledge - 20 points
4. Cherokee Language Knowledge- 20 points

These point values serve only as tools to support discussion and reflection. They do not determine worth or ranking. Final decisions are guided by both qualitative community input and the relational context of each nominee's life and service.

Interview:

Each nominee will be invited to share their story through a recorded conversation with the Beloved Women Committee (BWC). In this space, they may reflect on:

- Their personal journey
- Roles in the community
- Cultural contributions and teachings
- Hopes for their Beloved Initiative (if selected)

This interview is not a test, but a respectful space to document and uplift the nominee's voice and lived experiences.

Selection:

1. Concluding all interviews, the BWC will review and assess submissions.
2. The BWC will begin sharing the nominations with the community to ensure broad awareness and engagement. During this time, community members are encouraged to reflect on and share their thoughts about potential nominees. This open process invites all voices to participate, helping guide the selection through collective wisdom and input.

Once the community input period (one month) concludes, the BWC will come together to reflect on:

- The input shared by the community.
- The stories and cultural contributions shared by the nominees.
- The insight provided by the nominator

Within two weeks following the BWC reflection, each nominee will be contacted to discuss next steps. A resolution with recommended honorees will then be submitted to the Tribal Operations Program (TOP) for presentation during the upcoming Tribal Council session.

Award:

Honored Beloved will be recognized in a public ceremony and receive the following gifts of acknowledgment:

1. **Beloved Pendleton Blanket**, honoring the distinction
2. **Traditional attire**, for optional attire
3. **Engraved gorget**, symbolizing cultural leadership
4. **Swan wand**, representing peace, guidance, and continuity

FINAL NOTICE

All nomination packets and required supplemental documentation must be submitted by **4:00 pm, May 30, 2025**. Nomination packets are available for pick up and return at the EBCI Office of the Principal Chief, located at 88 Council House Loop, from 9:00 am to 4:00 pm. Nomination packets can also be requested from and submitted to cwybelovedwomencommittee@gmail.com.

We will confirm receipt of your nomination packet via email or text.

All nominees and their families are encouraged to respect the rules outlined for the process. In the spirit of honoring the sacred title of Beloved, any violation of these rules may result in the disqualification of the nominee for the title of Cherokee Beloved.

Cherokee Beloved Nomination 2025

Application due by 4:00 pm, May 30, 2025

*** Late or incomplete applications will not be accepted

Nominator Personal Information:

Name:

Dawn Marie Arneach

Email Address:

arneachdawn@gmail.com

Phone Number:

828-736-0650

Cherokee Beloved Nominee Information:

Name:

Davy Mitchell Arch

Phone Number:

828-506-7170

Email Address:

Mailing Address:

P.O. Box 791 Cherokee, NC. 28719

Age:

67

Birthday:

7/20/1957

Enrollment #:

R1203

Community:

Wolftown

Clan: (optional)

Mother:

Jean Johnson Arch

Father:

John David Arch

(USE ADDITIONAL SHEETS IF NECESSARY)

Key Achievements:

Life long teacher of Cherokee culture and lifeways, Board member of NC Arts Council, a NC Visiting Artists

Former Manager of Oconaluftee Indian Village, Board member of Qualla Arts & Crafts, NC Arts Foundation

Mountain Heritage Award from WCU

Caregiver of my grandfather and mother for 30 years.

Clubs/Organizations:

Cherokee potters guild, Southern Highland Guild, Wolftown Community Club

Cherokee County Arts Council, Haywood Arts Council

Goal as Beloved if selected:

To keep preserving and teachign Our Culture to Our people as well as to others to create a better understanding of Who We Are.

Community members/organizations/entities who may support nomination:

North Carolina Trail of Tears Association

Qualla Boundary Historical Society

Affirmation:

I have read and understand the Cherokee Beloved Nomination packet/rules. I hereby certify that all the documentation provided is true and accurate to the best of my knowledge. I understand that failure to follow these rules may result in the Cherokee Beloved Nomination not receiving consideration.

Signature: _____

Date: 5/19/2025

DO NOT WRITE BELOW LINE

Date Received: _____

of Pages Received: _____

NAME OF RECEIVING STAFF MEMBER: _____

RECEIPT OF CHEROKEE BELOVED NOMINATION PACKET

DATE: May 19, 2025 TIME: 10:46 am via email # of Pages Included: 33

NAME OF RECEIVING STAFF MEMBER: MEMBER:

SIGNATURE OF RECEIVING STAFF MEMBER:

Kimberly Smith

Kimberly Smith

SGI for your submission.

May 19, 2025

Dear Cherokee Beloved Committee,

Davy Arch is already a beloved man of the Cherokee community, he just doesn't have the title yet. If you mention his name, people know who you're talking about, and they always have a nice thing to say about him.

I've known Davy for several decades, and he has always been a champion of Cherokee arts and crafts, stories, culture, and traditions. He can share Cherokee stories at the drop of a hat. He can describe how to make most Cherokee crafts – including older crafts. And, he does it all with his quintessential smile and happy attitude.

Over the years, I've seen him at various festivals, arts and crafts shows, and other places where Cherokee culture was demonstrated for the public. He always interacts with the public in a good manner, a respectful manner, and a friendly manner.

Davy Arch has been an ambassador of the Eastern Band of Cherokee Indians for decades. Now, it is time to give him the title of Beloved Man and make that position official.

Thank you for your consideration,

Dawn Arneach, Elawodi

Cherokee Beloved Nomination 2025

Application due by 4:00 pm, May 30, 2025

*** Late or incomplete applications will not be accepted

Nominator Personal Information:

Name:

Email Address:

Phone Number:

Cherokee Beloved Nominee Information:

Name:

DAVY Mitchell Arch

Phone Number:

828-506-7170

Email Address:

Mailing Address:

PO Box 791 Cherokee NC 28719

Age:

67

Birthday:

7/20/57

Enrollment #:

Community:

WolfTown

Clan: (optional)

Mother:

Jean Johnson Arch

Father:

John David Arch

(USE ADDITIONAL SHEETS IF NECESSARY)

Key Achievements:

lifelong ambassador and teacher of Cherokee culture + lifeways
Board member NC Arts Council, NC visiting Artist Board member
Oailla Arts + Crafts, Manager Indian Village, N.C. Arts Foundation
memberboard of directors, Mt Hearitage Award WCU,
caregiver of my Grand father + Mother 30 years

Clubs/Organizations:

Cherokee Potters guild, Sothern Highland Guild WolfTown community
Cherokee County Arts Council, Haywood County Arts Council

Goal as Beloved if selected:

Preserve and teach our culture to our people and others to create a better understanding of who we are

Community members/organizations/entities who may support nomination:

Affirmation:

I have read and understand the Cherokee Beloved Nomination packet/rules. I hereby certify that all the documentation provided is true and accurate to the best of my knowledge. I understand that failure to follow these rules shall result in the Cherokee Beloved Nomination not receiving consideration.

Signature: *Darby M. Arch*

Date: _____

DO NOT WRITE BELOW LINE

Date Received: _____

of Pages Received: _____

NAME OF RECEIVING STAFF MEMBER: _____

RECEIPT OF CHEROKEE BELOVED NOMINATION PACKET

DATE: _____ TIME: _____ # of Pages Included: _____

NAME OF RECEIVING STAFF MEMBER:
MEMBER:

SIGNATURE OF RECEIVING STAFF
MEMBER:

The Beloved Women Committee says SGI for your submission.

To: Cherokee Beloved Committee

My name is Lloyd Arneach Sr., and I would like to support the nomination of Davy Arch for Beloved Man of the Eastern Band of Cherokee Indians. I did not know him in his youth. I got to know him later in the 90's up to today.

We have shared storytelling stages and a few films together. He has always been gracious to talk with, and I've always enjoyed swapping our stories of what we did growing up. He has worked with well-known Cherokee artisans and learned to make Cherokee crafts by their side. Davy is one of the last links between generations – a bridge between today's crafters and the noted masters. On a personal note, he has always had time when we see each other to chat. Those chats end up turning into laughter as two old storytellers swap tales. And for those few moments, years fade away.

Davy has a true gift of knowledge of Cherokee crafts and how they are made. He knows how to collect materials to make the crafts and is then able to teach that knowledge to young and old alike. He quietly goes about his life, never looking or asking for acknowledgment of what he knows. Davy just goes about sharing his knowledge. He has traveled around sharing Cherokee history, culture, and crafts with many from other towns and states. I was able to take his blowgun and dart making class, years ago, I had never made one in my life, so this was an exciting class to take.

I personally believe Davy Arch is very deserving of the honor to be a Beloved Man.

Sincerely,

Lloyd Arneach, Sr

NORTH CAROLINA TRAIL OF TEARS ASSOCIATION

PO Box 607, Whittier, NC 28789

April 28, 2025



To Whom It May Concern:

As president of the NC Trail of Tears Association, it is my pleasure to recommend Davy Arch for the honorific title of Cherokee Beloved Man. Knowing him since the 1970s, and as a community member, who also has EBCI members as family, I can attest that I have ever only heard others speak positively about Davy's patience, kindness, and devotion to his People. He is a remarkable man and has served as a wonderful unofficial ambassador for his Tribe throughout his lifetime. His very presence and eagerness to share reminds others of what it means to be Cherokee.

As a young man, Davy Arch learned traditions from respected elders. Davy spent years taking care of the elders in his family and learned from them while doing so, including knowledge about herbal medicines and plant foods. While working at the Oconaluftee Village he learned masking from the master Sim Jessan and others. Davy became a master artist in his own right, carving and making masks, and sharing Cherokee stories. He is a respected Tradition Keeper who willingly shares his knowledge of the Cherokee culture. Davy Arch is deserving of the title of Beloved Man for this dedication and devotion.

Davy's craftsmanship is displayed in many museums and art galleries around the nation. In 2014, WCU Provost Alison Morrison-Shetlar presented him with the Mountain Heritage Award for his devotion to his craft and commitment to honor his culture through his skilled artistry. The Kennedy Center in Washington, DC and other museums display his art, always expressions of his Cherokee culture. In addition, Davy has served on the board of directors and as education director for the Qualla Arts and Crafts Mutual.

Davy Arch's life is an example of dedication to one's community and what it means to be Cherokee. I have known him since he was a young man and throughout his adult life. It was an honor for my students at WCU to hear and learn from him on our field trips to Cherokee. Knowing that the title of Beloved Man is not given lightly, I can offer that Davy Arch is deserving of this consideration through his devotion to keeping the Cherokee culture vibrant and dynamic.

Respectfully yours,

Susan M. Abram, PhD
President, NCTOTA



Qualla Arts AND CRAFTS MUTUAL, INC.

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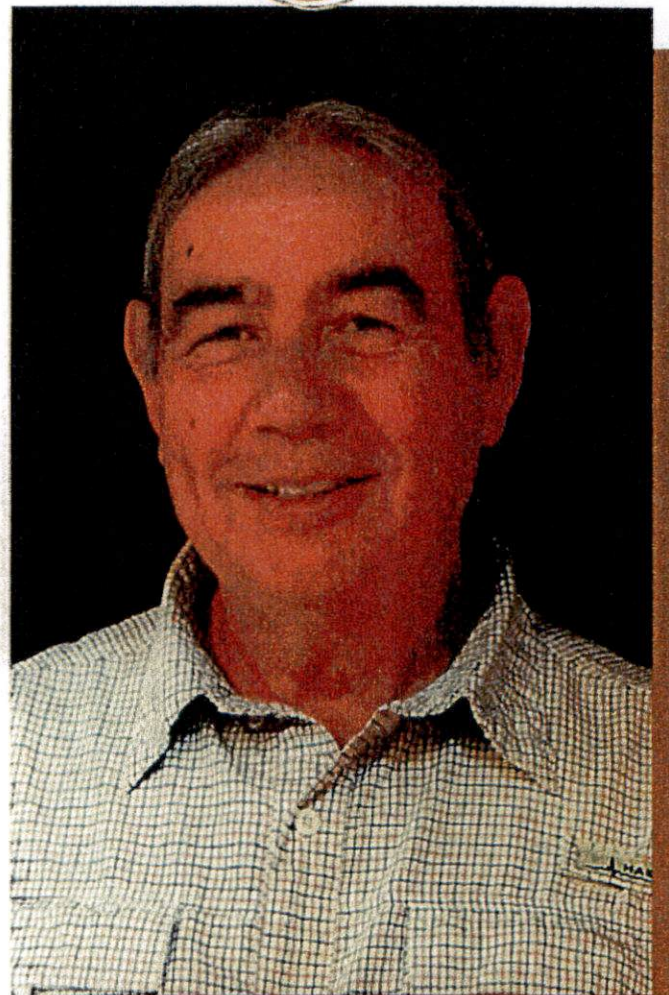
Davy Arch



As a multi-talented master artisan, Davy Arch grew up learning crafts, tips and tricks from others in the community. Having an interest in carving, his grandfather Lloyd Johnson taught him a lot about tool use and wood lore, while his uncle Boyce Allison showed him woodcarving finishes. His mother Jean Arch and his grandmother Rachel Johnson taught him beadwork, pottery and sewing.

Through the years Davy honed his craft with lots of practice and the guidance of master artisans John Wilnoty, Bob Reed, Goingback Chiltoskie, Red Bradley, Amanda Crowe, Gil and Geet Crowe. Mr. Arch believes everyone has an inner artist and can create, some more than others. The way we as a people, a tribe, and a culture will be viewed in the future is by the artwork we create today.

Davy has won many awards for his artwork at local, state, and national level.



Cherokee Indian Fair Parade GRAND MARSHALS

THE STORYTELLERS represented by



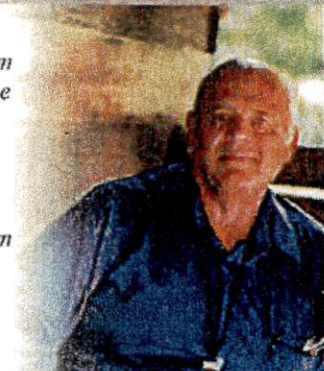
Davy Arch spent his early life with his grandfather in the Painttown community who taught him Cherokee storytelling, herbal medicine and how to use wild plants as food. An artist and crafter at the Oconaluftee Indian Village, he is knowledgeable in the meaning of wooden masks. Davy is a mask carver.

Lloyd Arneach was born and raised on the Qualla Boundary. Lloyd's father was Vice Chief of the tribe; his mother the first woman to serve on Tribal Council and his grandmother was a Beloved Woman. Storyteller, lecturer, writer and consultant on television programs and movies. He produced a CD of stories titled "Can You Hear the Smoke?".



Kathi Littlejohn is from the Wolfstown Community. Storyteller since 1984, Featured storyteller at National Museum of the American Indian, Colonial Williamsburg and Red Clay. Married to Leroy and has one son, Justice.

Freeman Owle is from the Birdtown Community. Former Director of the Cherokee Children's Home, BIA Teacher of the Year Award Winner, 2001 NC Folklorist of the Year, Masters in Education, Storyteller and lecturer throughout the Eastern United States.



Jerry Wolfe grew up on the now Blue Ridge Parkway and attended Cherokee Boarding School. Tribal elder, Navy veteran, host at Museum of the Cherokee Indian, stickball caller, storyteller, carver and woodsman. Married Juanita Bradley and had 7 children.

Fred Bradley spent his "growing up years on the Qualla Boundary and lives in the foothills of the Great Smoky Mountains in Tennessee. Story keeper, elder, priest, doctor, historian, warrior, veteran of the pow wow circuit and public speaker. Married to Dovie and has 2 children, 4 grandchildren and 2 great grandchildren.



Arch receives Mountain Heritage Award

CULLOWHEE – Western Carolina University's Mountain Heritage Day welcomed thousands of visitors to the campus Saturday, Sept. 27, to honor achievements in historic preservation and to sample mountain music, arts, crafts, foods, traditions, games and activities.

EBCI tribal member Davy Arch, internationally renowned artist and mask-maker, was recognized as the individual recipient of the Mountain Heritage Award. Receiving the organization award was the Bethel Rural Community Organization.

In presenting the award to Arch, WCU Provost Alison Morrison-Shetlar introduced him as an artist from the Qualla Boundary who whittled from an early age, and she cited his achievements in researching, preserving

and demonstrating the heritage of the Eastern Band of the Cherokee Indians, first as a storyteller at the Oconaluftee Living History Village, then in schools and museums in the region. His ceremonial masks and carvings, created from a variety of woods and other natural materials, have graced the exhibit halls from WCU's Mountain Heritage Center to the Kennedy Center in Washington, D.C., and other museums throughout the Southeast.

Receiving the award, Arch recalled that he was a demonstrator early on at Mountain Heritage Day. "I was here for the very first festival at Founder's Day. We all share in our love for the mountains. I want to say thank you to everyone who works to keep the history of the mountain peoples alive."

- WCU

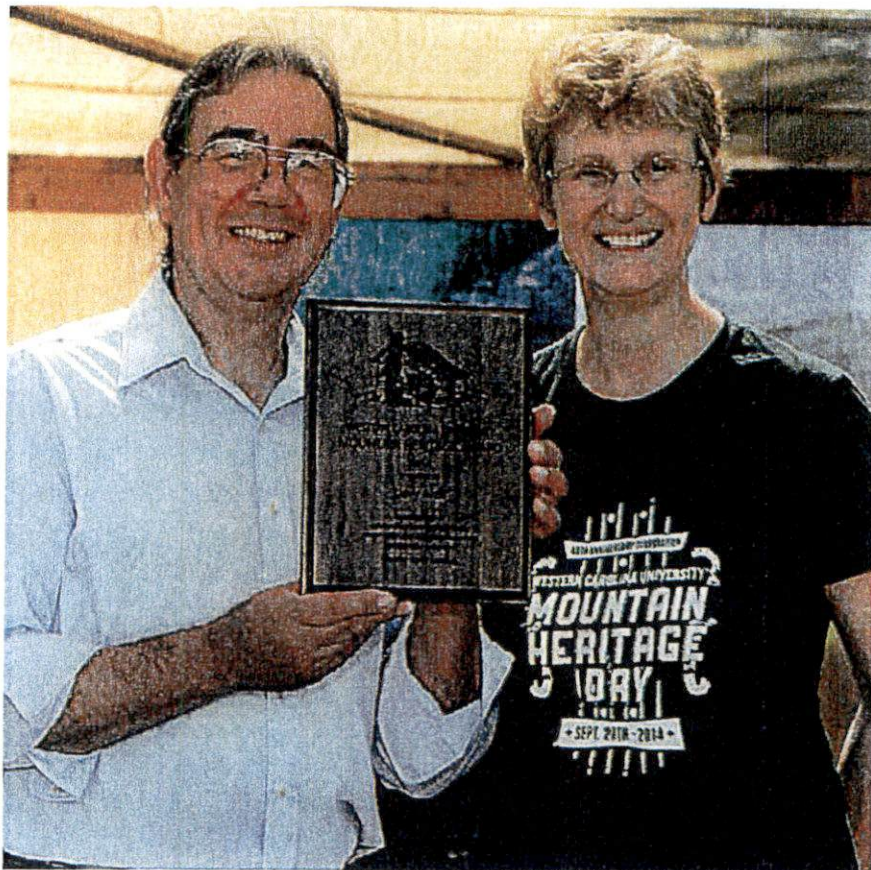


Photo by W. Keith Brenton/WCU

EBCI tribal member Davy Arch receives the 2014 Mountain Heritage Award from WCU Provost Alison Morrison-Shetlar at Mountain Heritage Day on Saturday, Sept. 27 at the festival grounds' Blue Ridge Stage on the WCU Campus.

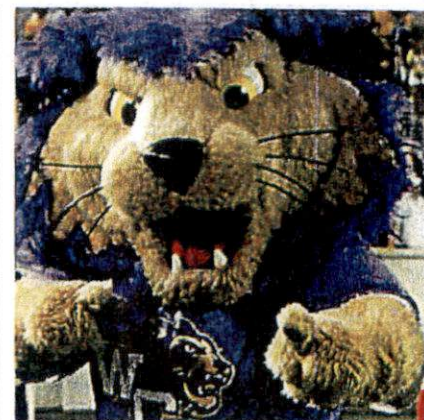
WCU Cherokee Center Report

The Western Carolina University Football program has designated the WCU vs. Chattanooga game on Saturday, Nov. 1 as a day of recognition for the Eastern Band of Cherokee Indians. A number of events will highlight the community and Tribe including: 1. Team helmet will have a logo designed by WCU student, Jakeli Swimmer. 2. Team roster will be written in syllabary (thanks to the WCU Cherokee Language Program by Hartwell Francis and Tom Belt. 3. Special guest from EBCI will do the coin toss. The first 1,000 fans

to enter will receive a free PAWS bobblehead. 4. We will have a special reserved area for pre-game tailgating. 5. Special on-field presentation honoring EBCI.

Tickets for this game are on sale at the WCU Cherokee Center for a special rate of \$10 per ticket. Particular activities for this game will be explained in more detail next week. We are calling on the alumni of WCU to invite friends and neighbors to this game.

Info: 497-7920. Please purchase your tickets at the Center (Monday - Friday from 8am - 5pm). Go Cats!



Cherokee History through carving

BCI members present on mask making at Western Carolina University

By BROOKLYN BROWN
One Feather Reporter

WULFOWHEE, N.C. - On the evening of Thursday, April 11, two Eastern Band Cherokee Indians (EBCI) members, Davy Arch and Driver Blythe, gave a presentation on the history of Cherokee mask making at the Mountain Heritage Center at Tali Tsigwayahi (Two Sparrows Place) on the campus of Western Carolina University (WCU).

Blythe, a graduate student at WCU pursuing his Master of Arts in History on the Cherokee Studies track, spoke about the importance of preserving the art of mask making.

"This is more than an art. There is cultural, traditional, ceremonial, and spiritual aspect to this art," Blythe said. "Masks were used for more than just selling at a craft store. They were used in dances, they were doctored for protection, and offered a visual gateway to storytelling."

Arch, a tribal elder and mask maker for 50 years, shared his experience on what it means to be a mask carver.

Arch started out carving under the mentorship of legendary mask maker, Sim Jessan. Arch stated that he was blessed and fortunate to have his masks featured around the world, ranging from Washington, D.C., to Japan. Arch also shared that he likes the wood to tell a story and determine where the mask design fits.

Blythe presented a mask from renowned mask carver, William Lossie, to Davy Arch as a gift. Additionally, Arch and Blythe were able to bring together three masks from three generations of the Long family: Will West Long, Allen Long, and Will Long.

>>

Three generations of masks from Will West Long, Allen Long, and Will Long, presented by Driver Blythe and Davy Arch.



Davy Arch and Driver Blythe give a presentation on the history of Cherokee mask making at the Mountain Heritage Center at Tali Tsigwayahi (Two Sparrows Place) on the campus of Western Carolina University (WCU) on the evening of April 11. (Photos contributed)



Per Capita Deadlines

The deadline to submit direct deposit forms for the December 2010 per capita distribution will be Friday, October 1, 2010. All direct deposit forms must be notarized. Please bring a voided check for deposit into your checking account and a statement from your bank indicating your savings account number & routing number for deposit to your savings account.

The deadline to submit federal tax withholding forms, waivers, letters of administration, or court ordered guardianship will be Friday, October 15, 2010 at 4:30 p.m.

Forms are available at the Tribal Enrollment Office, located at the Ginger Lynn Welch Complex, Monday through Friday, 7:45 a.m. until 4:30 p.m. Address changes will be accepted until Friday, October 22, 2010 at 4:30 p.m. 10/21

Attention Disabled Members of the EBCI

It's that time of year again to sign up for your fuel assistance with the Tsalali Manor H.E.L.P. Program.

Applications will be taken starting Friday October 1st at Tsalali Manor, this is a first come first served program.

The applicant must be an enrolled member of the the Eastern Band of the Cherokee Indians.

The applicant must be currently drawing permanent disability due to a medical or mental disability that severely limits ones daily living skills and occupational skills that will remain permanently through life until death.

The applicant must reside within the five county service areas: Jackson, Swain, Haywood, Graham and Cherokee.

The applicant must bring the most current disability statement so that we can attach a copy to your application. 10/28

Cherokee one feather

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Send a check or money order, made payable to the Cherokee One Feather, to the address above. Electronic subscriptions are also available via email. Call Dawn Ameach 497-1754 for more information.

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U.S. Constitution to be read²¹ at Cherokee Veterans Memoria

In an effort to help revitalize the nation's civic culture, local veterans and residents of Cherokee will come together on Saturday, Sept. 18 at 11am at the Cherokee Veterans Memorial park for a public reading of the U.S. Constitution.

The event, which will feature the Jr. ROTC and students from Cherokee Central Schools, is one of the hundreds to be held on the same day in cities and towns all across the United States. Regionally, events are scheduled in Sylva, Cashiers and Fletcher as well.

An event organizer said, "This event and the hundreds like it across the country, is our way of expressing our respect for the importance of the nation's following charter and its relevance today. This is a real grassroots effort, of ordinary Americans to show there are people who think the nation's civic culture is impor-

tant. Everyone should be familiar with Constitution and what it says. It needs to be read aloud. Our hope is that this will lead to a renewed respect and a new tradition - an understanding that while the Declaration of Independence set us free, Constitution keeps us free."

The organizer also wished to express her appreciation to the members of the Steve Youngdeer American Legion Post and the VFW of Cherokee for their volunteer efforts to make this day successful. Appreciation was also noted for R Queen and the seamless integration of the event into the Healing Waters Program. Parts of the Constitution will be read in Cherokee language by Marie Junalu who serves as the Cherokee Language Interpreter for the EBCI Tribal Council.

- Source: Ginny Jabrma

Tribal Member to make Dugout Canoe in Hayesville

HAYESVILLE - Hayesville's new Cherokee Homestead Exhibit, a joint project of Clay County Communities Revitalization Assoc. and The Clay County Historical Arts Council, will host a dugout canoe building workshop with Davy Arch of Cherokee on Friday, Sept. 17 from 9am - 4pm. Arch, an EBCI tribal member, is an accomplished artist and historian.

He has served as a designer and consultant for much of the public art featured at the exhibit. The homestead exhibit is located adjacent to the Clay County Historical and Arts Museum. It consists of replicas of a Cherokee winter house, summer house and corn crib, (late 16th through mid 18th century).

The site also displays public art, representing elements of Cherokee heritage and culture, including clan masks, mural panels and contemporary and historic quotes from Yonaguska, Walker Calhoun, Lynne Harlan, and Cherokee County - Snowbird Rep. Diamond Brown.

Other EBCI members and affili-

ates involved directly or indirectly with the exhibit include Garfield Long, EBCI musician and artist; Russ Townsend, EBCI Tribal Historic Preservation Office; Holland, Junaluska Museum; Tyler Holland, EBCI Tribal Historic Preservation Office; Kevin Welch, The Center for Cherokee Plants; and Sarah McClellan-Welch, EBCI Cooperative Extension Office.

Arch will be working on a poplar log. Darry Wood, of Hayesville and other volunteers will assist. This exhibit is open to the public.

Rep. Brown will present programs to Hayesville 4th and 8th graders Oct. 11. He will speak and tell stories related to "his people's" history and their relationships with nature. His program serves as an introduction and provides background information, prior to the student's outdoor classroom experience at the homestead exhibit.

- Source: Clay County Communities Revitalization Ass



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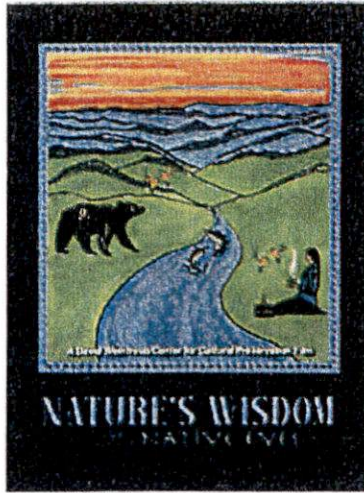
Cherokee Historical Association and the Center for Cultural Preservation to host Cherokee cultural event and film screening

CHEROKEE, N.C. - Cherokee Historical Association has partnered with the Center for Cultural Preservation to screen "Nature's Wisdom Thru Native Eyes", by award winning documentary filmmaker David Weintraub. In addition to the film screening, the event will feature an art market, dance demonstrations by Occochee Indian Village staff, and a question-and-answer session with special guests. The event will take place at Mountainside Theatre in Cherokee, N.C. on Monday, Aug. 19, and will serve as a fundraiser for both organizations.

Filmmaker and Executive Director of the Center for Cultural Preservation David Weintraub says, "What made the making of Nature's Wisdom such a fulfilling experience for me was to work with Cherokee elders and understand how connected the tribe is to the natural world. Hearing their stories, watching the cultivation of rivercane being transformed into beautiful baskets, and hearing about the use of healing plants, changed the way I see nature. For many of us, nature is 'outside.' For native people, it is everything. I hope this film is as transformative for viewers as it was for me in making it."

Locals will recognize several prominent Cherokee community members in the film including Floyd Arneach Sr., Kathi Littlejohn, and Davy Arch.

Cherokee Historical Association Operations Director Lance Lipepper, says "We are thrilled to be partnering with the Center for Cultural Preservation to bring this event to our community. We also



think it's fitting to host this event outside at our beautiful Mountainside Theatre."

The film screening will take place on Aug. 19, with a weather backup date of Aug. 20. Tickets are \$20 per person and can be purchased at CherokeeHistorical.org or by calling (828) 497-2111.

• *Cherokee Historical Association Release*

CPF gives grant funding to culturally-based leadership programs

CHEROKEE, N.C. - The Cherokee Preservation Foundation (CPF) has awarded the Ray Kinsland Leadership Institute (RKLI), \$384,500 and its college undergraduate program, the Jones-Bowman Leadership Award Program, \$153,000.00 to carry out their mission to create a community of life-long, selfless leaders deeply rooted in Cherokee culture.

This funding supports the operation of several culturally-based leadership programs for Eastern Band of Cherokee Indians' (EBCI) enrolled members including: The Cherokee Youth Council for EBCI members in grades 7-12, the Youth Cultural Exchange Program for regional youth in grades 10-12, the Jones-Bowman Leadership Award program for EBCI college under-

graduate students, the Duyugodv'i Right Path Adult Leadership program, the Kituwah Ways program for Right Path alumni, and Dinedi Eginelv, a third-tier adult mentorship program.

Since their creation, these programs have directly served over 350+ community members by providing and facilitating leadership training, coaching, mentoring, Cherokee cultural knowledge and teachings, and support using the seven Cherokee core values: strong individual character, group harmony, educating the children, honoring the past, sense of place, spirituality, and sense of humor.

RKLI officials noted, "With the generous support of CPF, RKLI will be able to carry out its mission and vision another year for the EBCI community and its program participants and alumni."

For more information about the Ray Kinsland Leadership Institute and its programs, follow them on Facebook or Instagram at or visit www.rkli.org.

- *Submitted by Ray Kinsland Leadership Institute*

CPF grants awarded to EBCI Commerce Division departments

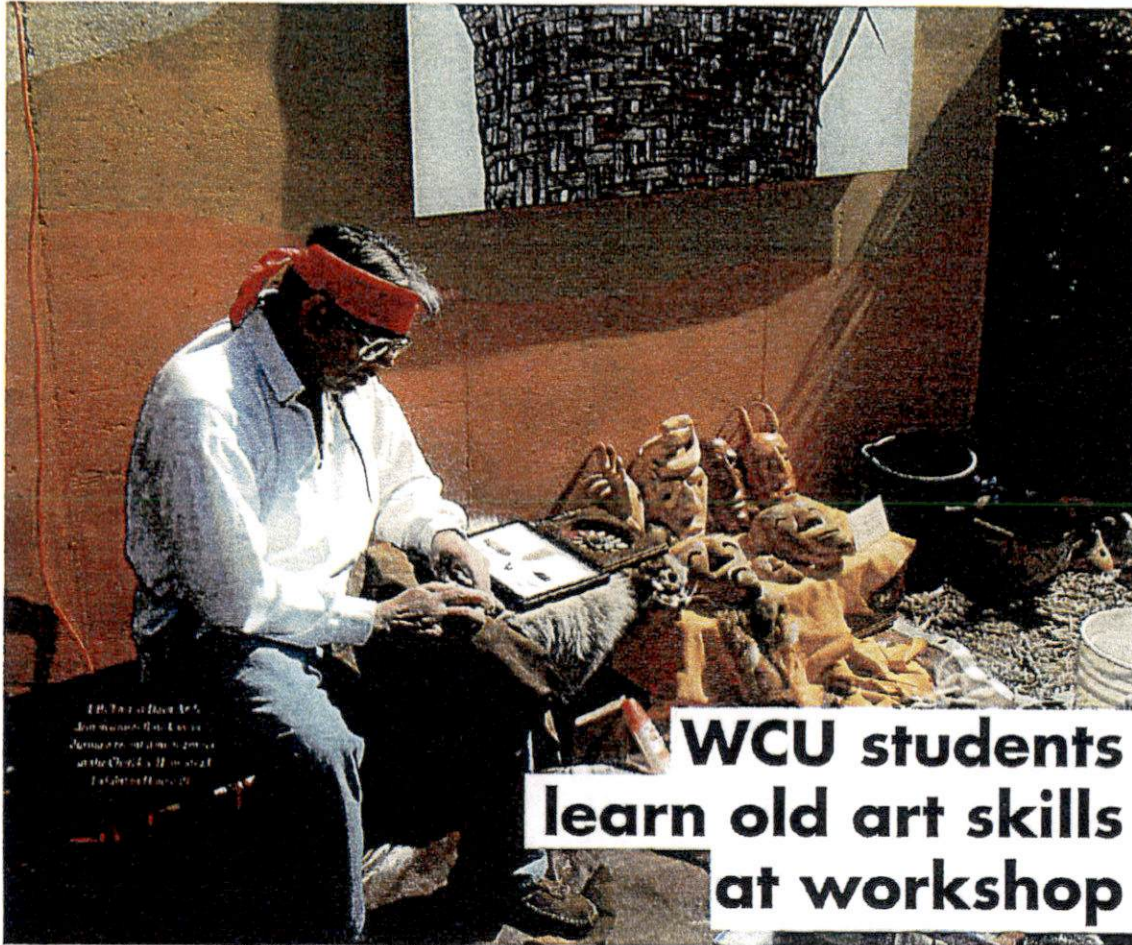
CHEROKEE, N.C. — Three departments under the EBCI (Eastern Band of Cherokee Indians) Commerce Division have received grants from the Cherokee Preservation Foundation.

The EBCI Destination Marketing Department has received a substantial grant award from the Cherokee Preservation Foundation in the sum of \$947,560. The award was placed into resolution for Dinilawigi (Tribal Council), whereas a quorum authorized the marketing team to accept the funding on Tuesday, Dec. 5, 2023. The grant will be utilized in the Fiscal

Year 2024. The funds from the generous contribution from the Cherokee Preservation Foundation will go towards the execution of economic development initiatives inclusive of tourism and cultural education, as well as the branding advertising and overall marketing for the tribe as well as the Great Cherokee Tourism Council, with the intent to drive destination visitation to the Qualla Boundary.

The EBCI Economic Development department has received a grant award from the Cherokee Preservation Foundation in the sum of \$20,000. The award was placed into resolution for Dinilawigi, whereas a quorum authorized the marketing team to accept the funding. The grant will be utilized in the Fiscal Year 2024. The funds from the generous contribution from the Cherokee Preservation Foundation will go towards increasing local revenue by enticing new visitors with a broad variety of food truck options. There will be a food truck boot camp to entice people to purchase and successfully run a food truck business in Cherokee, N.C.

The EBCI Destination Marketing department has received a grant award from the Cherokee Preservation Foundation in the sum of \$38,000. The award was placed into resolution for Dinilawigi, whereas a quorum authorized the marketing team to accept the funding. The grant will be utilized in the Fiscal Year 2024/25. The funds from the generous contribution from the Cherokee Preservation Foundation will go towards the execution of economic development initiatives, inclusive of tourism and cultural education as well as working with culture partners, staff, and contractors to increase the economic development activities to generate touri-



18. Tati a Doo' Na
 Joo' na'na' Na' Na' Na' Na'
 Joo' na'na' Na' Na' Na' Na'
 at the Cherokee Homestead
 Exhibit in Cherokee, NC

WCU students learn old art skills at workshop

HAYESVILLE - Western Carolina University students participated in a workshop held at the Cherokee Homestead Exhibit recently. Instruction was provided by Davy Arch, EBCCI artist and historian; Clay County Communities Revitalization Association (CCRA) and Far Western Gourd Patch member Sandy Nicolette; and Dr. Jane Eastman, WCU Department of Sociology and Anthropology.

Arch demonstrated flint knapping and mask making techniques. Under Arch's supervision, the WCU students enjoyed practicing their flint knapping skills, after viewing Paleolithic tools donated to CCRA by Mr. and Mrs. Robert Kappalaann and projectile points and stone tools donated by Doyce Waters.

Arch, an accomplished EBCCI artisan and culturalist, has served on the boards of the North Carolina Arts Council and the Qualla Arts and Crafts Mutual, and works at the Ocozulutec Indian Village in Cherokee. He served as a primary consultant on the Cherokee Homestead Exhibit and assisted in artistic design for the public art at the exhibit.

Under Nicolette's direction, the students made a dipper out of a gourd they cut, cleaned and decorated. The students learned the various ways the Cherokee and other indigenous people used gourds, dating back thousands of years. Even with modern day tools, the

students discovered how challenging it was to make a simple gourd dipper.

After studying the characteristics of Qualla Phase pottery, the students watched as Eastman fired their coiled pottery at the Exhibit site. Much to the

reconstructed 17th-18th century large homestead. It contains a Cherokee water house, a summer house, food storage crib, multi-use structure, traditional Cherokee canoe, Cherokee garden and information kiosks. I

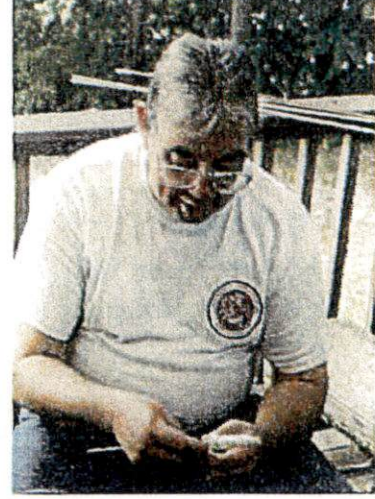


CCRA
 Student pots are fired during a demonstration of Qualla Phase Pottery at the Cherokee Homestead Exhibit.

students' dismay, all of their pots cracked in some way. Developing a respect for the work of traditionally trained potters was another lesson learned at the workshop.

The workshop was sponsored by the Clay County Communities Revitalization Association and a grant provided by the Mary Duke Biddle Foundation. The Cherokee Homestead Exhibit is a

art includes hand-forged steel representations of Cherokee clan mask and iconic symbols of Cherokee culture and mythology, and wall-mounted panels depicting Cherokee artifacts, art and symbols. This self-guided exhibit is open year-round. To learn more about past and coming events at the exhibit, visit www.ccraa.net.



Learning about blowguns, darts

TEXT and PHOTOS By DAWN ARNEACH
ONE FEATHER CONTRIBUTOR

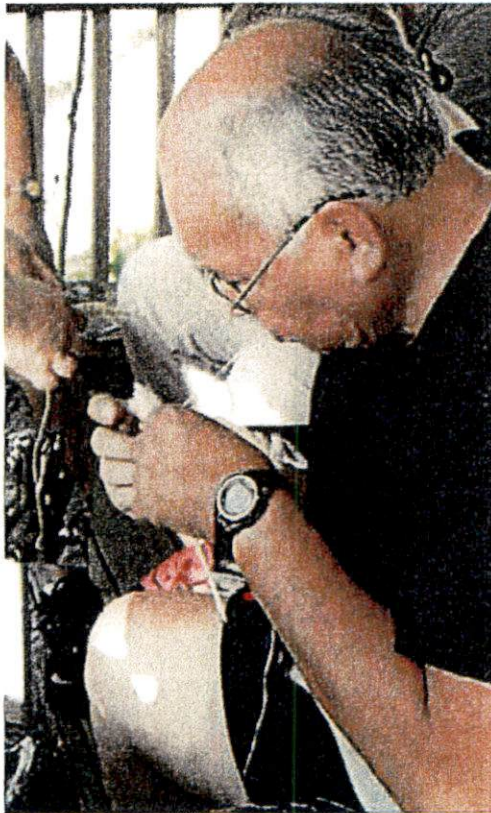
Cherokee blowgun and dart making is not as popular as basket making. A step forward in getting more EBCI tribal members into learning how to make these items began in Snowbird last week. A class hosted by Qualla Arts & Crafts, funded by the Cherokee Preservation Foundation, was held at the Junaluska Museum in Robbinsville on Monday, July 23.

The class was led by Davy Arch, manager of the Oconaluftee Indian Village. He brought several examples of blowguns and darts that he has made over the years.

"I am excited to see people wanting to preserve this part of the Cherokee culture," said Arch. "Having the class and seeing people enjoying learning about the blowgun and darts makes it all worthwhile."

The class started with learning about the thistle and how to get it ready to attach to the shaft of a dart. Pulling the dark pieces out first, then reversing the husk to be able to knock out the seeds from the bottom, sounds easy, but is a little tricky if you can lose a whole pod with a little slip up.

Once the class had the thistle set and ready, they set the dart up in their hands and held the end in the mouth to keep tension on it and began twisting the dart to lay down the rows of stipe. After seeing how their dart looks with one pod of thistle some even added a second pod to make it bigger and fuller. Once they were satisfied



Above: Lloyd Arneach, Sr., a tribal elder from the Yellowhill Community, works on his thistle. Top: Davy Arch demonstrates how to make a Cherokee blowgun dart at a class held in the Snowbird Community last week.

with the way the dart looked, they would go back with the point of another dart and knock out pieces that didn't get under the string, then turn the dart upside down and spin the loose pieces out.

Dart-making may sound difficult, but the blowgun itself is a workout. Arch first showed the class how to hold the river cane over a flame to start heating it up for bending. He explained how to look down the cane for the bends, and also not to bend too much at first, just to keep moving from one section to another and back and forth, letting the cane cool down in between to see if more bending is needed. Once they felt their cane was straight enough, Arch showed them how to use a piece of steel with an L-bend for a grip or handle and to place it inside the cane to start knocking out the joints. Once the joints are knocked out, Arch took another piece a little larger to start "filing" down the inside of the joint so that the dart, when used, will go through the blowgun easily.

Even though learning about the blowgun and the darts was the main point of the class, listening to them swap stories of growing up, other crafts they have tried and asking each other questions about legends made this class seem relaxed and fun, seeing Cherokees gather and share no matter what community, made this a true Cherokee class.

Dawn is the outreach coordinator at Qualla Arts & Crafts, funded through the Cherokee Preservation Foundation.

7/25/2012



Traditional Artist Directory



Davy Arch

Cherokee storyteller, lecturer, craft demonstrator
Cherokee, NC (Qualla Boundary)

(828) 497-7571

828-736-4607 (cell)

Davy Arch

Storytelling

Mask Making

Cherokee

Woodcarving

Arrowhead Making / Flint Knapping

Mountain Lore

Pottery Making

Storytelling

Davy Arch tells Cherokee stories, presents lectures on Cherokee history and culture, and demonstrates carving, flint knapping, and mask making. He adapts his programs for audiences of all ages. Using artwork from different mediums, he describes both Cherokee history and contemporary Cherokee life. He is a founding member of the Cherokee Potters Guild.

For the first ten years of his life, Davy Arch and his family lived with his grandfather, who taught him to tell Cherokee stories, practice herbal medicine, and use wild plants for food. They lived on Stilwell Branch in the Painttown community or the Qualla Boundary. His education in Cherokee culture continued after he graduated from Sylva High School in 1975, when he went to work at the Oconaluftee Living History Village. There he learned to carve masks from the elder mask maker Sim Jessan. From other elders he learned the meaning of masks and went on to study older masks made in the past. Today he carves masks of buckeye wood, cherry, pine, and walnut.

Davy Arch's carved masks have been on display at the Kennedy Center in Washington, D.C., and his stories have been published in the award-winning book *Living Stories of the Cherokee*. As a participant for six years in the North Carolina Arts Council's Visiting Artist Program, he has presented programs on Cherokee culture in schools throughout North Carolina. Additionally, he has spoken at the North Carolina Museum of History, the

North Carolina Museum of Art, and on National Public Radio. Davy Arch frequently works with public school teachers through the North Carolina Center for the Advancement of Teaching (NCCAT) in Cullowhee. A member of the Board of Directors of Qualla Arts and Crafts Mutual, he has also demonstrated at numerous festivals, including the 1982 World's Fair in Knoxville. His earliest recognition was a Grand Prize for carving at the Cherokee Indian Fair in 1979. He is a certified Tour Guide for the Cherokee Heritage Trails. At present he works as Education Director at Qualla Arts and Crafts, and as a guide at the Oconaluftee Indian Village.

The video here, is from an interview by Tonya Carroll "Hornet's Nest Mask" and "Geese Ascending" Photographed by Maggie Steber from "Building One Fire" by Smith and Strickland Cherokee Nation 2012, Other Photography by Ashley Evans and Katherine Bartel, Video and Editing by Katherine Bartel, A Production of Mountain Heritage Center, Dr. Scott Philyaw, Director of Western Carolina University, Cullowhee, North Carolina and the Blue Ridge National Heritage Area.

Availability:

Davy Arch can present programs anywhere, on masks, storytelling, and pottery. His fee is negotiable, but must include compensation for travel and expenses. His work is sold mainly at the Qualla Arts and Crafts Mutual in Cherokee.

Available Services

Demonstrations

Educational Programs

Performances

School or Classroom Programs

Artist Videos



Davy Arch

Blue Ridge Nat'l Heritage Area

05:09

Artist Audio

LT Davy Arch, Qualla Arts and Crafts

GWY FV° OYLC

CHEROKEE ONE FEATHER * TSALAGI SOQUO UGIDAHLI

Davy Arch, others will share Cherokee heritage at Hayesville festival

by [Anthony Brown](#) Sep 9, 2014 [A&E0 comments](#)

Well-known storyteller and artist Davy Arch will tell Cherokee stories and will demonstrate flint knapping, carving, and mask making at the Cherokee Heritage Festival in Hayesville on Saturday, Sept. 20 from 10am – 3pm. Arch, an EBCI tribal member, is an accomplished artisan and culturist. Using artwork from different mediums, he describes both Cherokee history and contemporary Cherokee life.

Well-known storyteller and artist Davy Arch (seated in gray shirt) will tell Cherokee stories and will demonstrate flint knapping, carving, and mask making at the Cherokee Heritage Festival in Hayesville on Saturday, Sept. 20 from 10am – 3pm. (Photo contributed)

For the first 10 years of his life, Arch and his family lived with his grandfather, who taught him to tell Cherokee stories, practice herbal medicine, and use wild plants for food. While working at the Oconaluftee Living History Village, Arch learned to carve masks from the elder mask maker Sim Jessan.

Davy Arch's carved masks have been displayed at the Kennedy Center in Washington, D.C. and his stories have been published in the award-winning book *Living Stories of the Cherokee*. Arch has served on the boards of the North Carolina Arts Council and the Qualla Arts and Crafts Mutual. He is a founding member of the Cherokee Potters Guild. Arch is a manager at the Oconaluftee Living History Village in Cherokee. He served as a primary consultant on the Cherokee Homestead Exhibit, assisted in artistic design for the public art wall, and taught flint knapping and mask making at the exhibit for college students. Clan masks, made by Arch, are on display at the Cherokee Cultural Center in Hayesville's Moss Memorial Library.

In addition to Arch, the Raven Rock Dancers, Cherokee artisans and demonstrators, Junaluska director T.J. Holland, Earthskills Rendezvous founder Darry Wood, flutist Dan

Hollifield, author Anna Fariello, metal artist William Rogers, and Miss Cherokee Madison Crowe will share aspects of Cherokee history and culture.

Original works of art will be available for your perusal and purchase. Students may create their own Cherokee-influenced piece of art. Cherokee frybread, hamburgers, hotdogs, and beverages may be purchased. The Old Jail museum houses examples of artifacts found in Clay County and additional examples of Cherokee culture, and will be open during the Festival. Entrance to the festival and museum are free.

This event is being sponsored by Clay County Communities Revitalization Association. The Exhibit is located next to the Old Jail Museum at 21 Davis Loop in Hayesville.

– Clay County Communities Revitalization Association



(https://appvoices.org/)

The Qualla Creators

MOLLY MOORE (HTTPS://APPVOICES.ORG/AUTHOR/MOLLY/) | DECEMBER 21, 2011

(https://appvoices.org/wp-content/uploads/2011/12/hmhopt210.jpg)

Conserving Cherokee Traditions

By Molly Moore



Homemade HERITAGE

On the Qualla Boundary, the Eastern Band of Cherokee Indians' reservation, local resources have inspired arts traditions for generations. Today the community's rich arts heritage is flourishing.

The town of Cherokee, N.C., positioned at the southern terminus of the Blue Ridge Parkway and bordering the Great Smoky Mountains National Park, was opened to the tourism economy with the birth of the national park in 1940.

(http://appvoices.org/wp-content/uploads/2011/12/individualmask21.gif)

(http://appvoices.org/wp-content/uploads/2011/12/individualmask1.gif)



(http://appvoices.org/wp-content/uploads/2011/12/individualmask3.gif)

Carved wooden masks by artisans such as Davy Arch are sold at Qualla Arts and Crafts Mutual, Inc. Photos by Molly Moore

"Early on, people began to realize that they could market traditional crafts as souvenirs to the tourists," says Davy Arch, a Cherokee artist who works in traditional and contemporary forms. "People began to supplement their income by selling what they had been using on the farm."

With the influx of visitors came a surge of entrepreneurs. At the time, the tribal levy — a business tax — was a main source of revenue for the Eastern Band of Cherokee Indians. The revenue benefited the tribe as well as the artist, but soon outsider-owned businesses flooded the local market with mass-produced goods that promoted disparaging stereotypes drawn from "Cowboy-and-Indian" films.

In response, local artists banded together in 1946 to form the first Native American cooperative, Qualla Arts & Crafts Mutual, Inc. The organization currently has 300 artisan members, and their combined gallery and museum presents a wide variety of goods that blend traditional and contemporary elements.

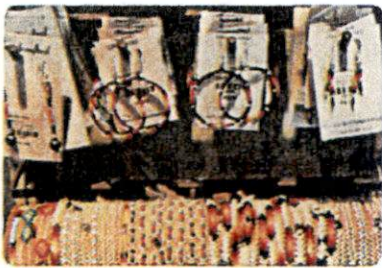
"We want our artists to grow and try new ways to express themselves," says Tonya Carroll, Outreach Coordinator at Qualla Arts and Crafts Mutual. "We do want items that incorporate Native American culture but that can be open to interpretation."

Basketry, mat-making and wood carvings are some of the best-selling items at Qualla Arts and Crafts, but member arts also include beadwork, stone carving, pottery, finger weaving, doll making, painting, drawing, crocheting, shell engraving, wood burning and metal jewelry.

An Economic and Cultural Lifeway

Davy Arch is known for fine wooden masks, but he also carves arrowheads that are available on the lower end of the price spectrum. His mother and grandmothers crafted beadwork, and he can't remember a time when he didn't have a carving knife. In his lifetime of involvement in the Cherokee arts community, he's seen the craft economy shift.

"People used to use the baskets to pick up potatoes and gather corn," Arch says. "But now [traditional baskets] are high-end collectibles that can sell for thousands of dollars, so you're not seeing a lot of people out in the potato patch picking up potatoes in their Cherokee baskets. The shift to marketing artwork as a high-end collectible is something that has controlled the way we market things and the product itself."



(<https://appvoices.org/wp-content/uploads/2011/12/Casino-craft-1.jpg>)

Beaded jewelry is just one of the local crafts sold in a gift shop at the casino in Cherokee, N.C. Photo by Molly Moore

The ability to command higher prices has helped these time- and skill-intensive arts survive, but competing with cheap imported goods remains a challenge. Recently, Cherokee artisans have received more support from tribal government and current businesses on the Qualla Boundary. The reservation's casino is a reliable customer of the Qualla Arts and Crafts Mutual and sells local crafts at casino and hotel gift shops.

"Tribal government is aware that most families have an artist in the family and have a tradition of artwork that links us directly to the past as a culture," Arch says. "So it's a concern of the politicians to ensure that there are opportunities for artists."

The Eastern Band of Cherokee Indians' Principal Chief Michell Hicks campaigned for Artist's Row, an outdoor market area near Oconaluftee Islands Park where artists can sign up for space. An attempt by the Tribal Council to pass a resolution that would have required all craft shops on tribal land to sell a certain percentage of local artists' work did not pass.

Resourceful Arts

Revitalization of traditional artwork has increased demand on the natural resources used in these crafts. To meet that need, the Cherokee Preservation Foundation, which is funded by the tribe's gaming revenues, established the Revitalization of Traditional Cherokee Artisan Resources program to restore the traditional balance between maintaining and using vital resources.

"Land preservation is a wonderful thing but for us it's preservation with a purpose," says David Cozzo, project director for the program. "It's a living act of management."

River cane is one such resource. The Cherokee are known for their intricate double-weave baskets crafted from this member of the bamboo family, but not long ago the tribe was down to just two active basket makers. Thanks to a program at the local high school, there are now 15 teens who can make the signature art. But ensuring an adequate supply of river cane is as important to the craft's survival as the teachers. Fostering river cane stands in the mountainous Qualla Boundary is difficult, particularly since much of the species' former range has been taken over by agriculture and development.

To find suitable habitat for river cane introduction and management, the revitalization program works with outside groups such as the Land Trust for the Little Tennessee and the Watershed Association of the Tuckaseegee River. Land Trust for the Little Tennessee and Cozzo's program are planning river cane restoration at Welch Farm, a tract of land that had been used for corn cultivation.



(<https://appvoices.org/wp-content/uploads/2011/12/cane-harvest-1.jpg>)

Artisans from the Eastern Band of Cherokee Indians harvest river cane with partner organizations. Photo by Land Trust for Little Tennessee

The resource revitalization program is also working on its first project with the U.S. Forest Service. If all goes well, South Carolina's Sumter National Forest will house 29 acres of river cane, which would make it the largest actively managed cane site in the Southeast.

The butternut tree is another key species, since the bark produces a distinct dark dye. But a fungus has decimated the butternut population, and the tree's survival is threatened. A partnership with high school students aims to help researchers find ways to select disease-hardy butternut for cultivation.

Organizations are also experimenting with growing white oak for basketry. But recreating traditional environments has its challenges. Because white oaks grown too quickly are too fibrous for weaving, Cherokee artisans prefer white oaks that grow slowly in laurel thickets with acidic soil. The Land Trust for the Little Tennessee, University of Tennessee and the tribe's resource revitalization program are working to replicate that habitat on available land trust property. So far, the groups have seen mixed results, but recent plantings are still a few years away from harvest. "It takes eight to 10 years to test the idea," Cozzo says.

Between the efforts of tribal government, schools and non-profit organizations, there is a network of economic and educational support behind traditional Cherokee crafts. With thoughtful management of natural arts resources, young hands will weave these venerable traditions into the future.

The Wilson Times

Sixteen Cherokee carvers show work at museum

July 28, 2011

From staff reports

RALEIGH — Works by 16 Cherokee carvers living and working in western North Carolina are showcased in “Cherokee Carvers: Tradition Renewed,” a traveling exhibit from the Asheville Art Museum. Opening Aug. 5, at the N.C. Museum of History, the exhibit features 44 wood and stone carvings that illustrate centuries of continuity and change in Cherokee techniques. Ritual items, functional wares and pieces designed to be sold to tourists and collectors appear in this exhibit that will run through Nov. 30. Admission is free.

Noted Cherokee carver Amanda Crowe (1928-2004) taught many of the artists featured in the exhibit, and her carving “Bear Tree” is on view. A major influence on contemporary Cherokee artists, she taught art and wood carving at Cherokee schools for nearly 40 years. Crowe grew up in Cherokee, earned degrees from DePaul University and the Art Institute of Chicago and studied with sculptor Jose de Creeft at Institute Allende in Mexico.

The artists represented in Cherokee Carvers are preserving and expanding the traditions of Cherokee art and culture. See works by Davy Arch, Irma and James “Red” Bradley, Robert Craig, Virgil Crowe, Butch Goings, John Grant, Virgil Ledford, Pete Long, Freeman Owle, Joel Queen, James Bud Smith, Stan Tooni Jr., Stan Tooni Sr., Charlie Watty and Fred Wilnoty.

Light Dark

In the exhibit, quotes from each artist add insight into their lives and work. Some artists refer to the inspiration and instruction they received from Amanda Crowe. Others, such as Joel Queen, focus on their carvings.

Noted Queen, “I wanted to bring a new style to Cherokee, one that nobody had done. ... I really wanted to put art from the Southeast back on the map.” His style is evident in the decorative pieces “Woman of the Long Hair,” “Lovers” and “Birth of the Moon.”

Other objects in Cherokee Carvers range from a “Rattlesnake Mask” by Virgil Crowe to functional items — a spear, hickory bow and arrow, and tomahawk — by Stan Tooni Sr.

Join a special event, the exhibit opening of Cherokee Carvers, on Friday, Aug. 5, from 6 to 8 p.m. Enjoy light refreshments and watch a carving demonstration by Freeman Owle, whose stone carvings are featured in the exhibit.

Cherokee Carvers is made possible by the Revitalization of Traditional Cherokee Artisan Resources (RTCAR) initiative, Cherokee Preservation Foundation, Eastern Band of Cherokee Indians and Western Carolina University.

For more information call 919-807-7900 or access ncmuseumofhistory.org or Facebook. The museum is located at 5 E. Edenton St., across from the State Capitol. Parking is available in the lot across Wilmington Street.

Museum hours are Monday through Saturday, 9 a.m. to 5 p.m., and Sunday, noon to 5 p.m.

Index, statement from committee,
2025 Beloved Nomination Community Input Report

Questions:

Input provider name: (optional)

Input provider community: (optional)

1. How has the nominee positively impacted the Cherokee community?
2. In your opinion, how does this nominee reflect Cherokee core values (eg, humility, stewardship, service, cultural leadership)?
3. Do you support this person being recognized as a Cherokee Beloved?
4. Additional comments or stories you'd like to share: (optional)

Responses:

Date: July 2, 2025 4:27 pm via website

Community: Birdtown

Name: Tonya E. Carroll

Question 1: Davy Arch has made a lasting and positive impact on the Cherokee community through his deep knowledge of Cherokee history, culture, and art. He shares this knowledge freely, with humor, passion, and humility, and has taught many Cherokee people traditional skills such as carving, flint knapping, and storytelling. His contributions extend beyond teaching; he has supported numerous cultural institutions, serving on the boards of the Oconaluftee Indian Village, Qualla Arts & Crafts Mutual, and the Museum of the Cherokee People.

Davy is a gentle and uplifting presence who leads by example, demonstrating how to live in a way that honors and shares Cherokee history and culture. He lives a humble life, without material wants or needs, and would give anyone the shirt off his back. His generosity is well known throughout the community. I had the privilege of working alongside him at the Oconaluftee Indian Village for eight seasons, and he made every day meaningful and enjoyable. Personally, he has had a significant impact on my life, and when questions about our culture arise, he's always one of the first people I turn to for guidance. Davy's selflessness, wisdom, and unwavering commitment to the community make him truly deserving of the Beloved Man title.

Question 2: Davy Arch is a living example of the Cherokee Core Values. He embodies humility in every interaction, never seeking recognition, but always showing up with kindness, humor, and a willingness to help. His life reflects a deep commitment to service, especially through his role as a presenter for the Duyugodv'i Right Path Adult

Leadership Program, where he generously shares his knowledge of Cherokee history and culture to help others grow as leaders.

He also reminds me of the “old timer” Cherokees who still value face-to-face connection. Davy makes time to check on people in person, and when we need to reach him, it’s often by calling his landline, stopping by his house early in the morning before he leaves, or even mailing a letter asking him to visit our office. That kind of care and presence is rare and deeply meaningful.

Davy is a true steward of our culture, not just in what he teaches, but in how he lives. His cultural leadership is rooted in example, not ego. He lives simply, gives freely, and treats others with respect and warmth. In every way, Davy reflects the values that continue to guide us as Cherokee people.

Question 3: YES

Option 4: I was delighted to see Davy Arch nominated for the title of Beloved Man. He is truly deserving of this honor because of the deep love he has for our tribe and culture. Davy has a rare ability to connect with people, you can sit and talk with him for hours and come away feeling seen, heard, and inspired. He’s incredibly knowledgeable, yet so down-to-earth and relatable that he leaves a lasting impact on everyone he meets.

Date: July 3, 2025 10:38 am via website

Community: Birdtown

Name: Amanda McCoy

Question 1: Davy is an exceptional woodcarver who is always willing to share his knowledge with everyone be they EBCI or a craft supporter. He has always supported Cherokee culture and our craft culture.

Question 2: Since I first met Davy he has always been very humble in how he presents himself as a master artisan. When seeing him interact with students he’s always quick with a joke or two. He was once asked in front of me “What tools does a person need to begin woodcarving?” He replied with “A knife and a box of band aids because you’re going to use both.”

Question 3: YES

Option 4: Davy has done work sharing our culture in different places around the world, here in his hometown of Cherokee, Southern Highland Craft Guild (where he is a lifetime member), and Eurodisney.

Date: July 8, 2025 5:06 pm via website

Community: Anonymous

Name: Anonymous

Question 1: Davy Arch experience and knowledge of the Cherokee has been an inspiration to all and his willingness to educate and volunteer to assist.

Question 2: Davy Arch is an exceptional lecturer, guide and demonstrator and volunteers to assist with services that are in need

Question 3: YES

Option 4: Davy Arch is a kind, and giving man, who deserves recognition for his contribution and knowledge.

Date: July 8, 2025 7:39 pm via website

Community: Anonymous

Name: Anonymous

Question 1: His volunteering and spreading his knowledge of the Cherokee people. I've had the privilege of meeting at several Cherokee heritage events. Hayesville NC Cherokee heritage days. Robbinsville Azalea festival he did a River Cane walk it was outstanding event.

Question 2: When you meet him you can feel how proud he is of his Cherokee heritage. He is truly a asset to the Cherokee people.

Question 3: YES

Option 4: No response

Date: July 12, 2025 12:39 pm via website

Community: Anonymous

Name: Anonymous

Question 1: Davy represents the Cherokee people in the best possible way! He shares his creativity with everyone and is so very pleasant in doing so!

Question 2: Davy is a leader in all aspects of Cherokee life!

Question 3: YES

Option 4: Davy has no equal in his sharing of Cherokee traditions!

Date: Jul 30, 2025, 09:19 PM via website

Community: Wolftown

Name: John David Arch Jr

Question 1: 1. POSITIVELY I am the youngest son of Anne Jean Johnson Arch and the only begotten son of John David Arch Sr. I do not remember everything from my childhood about Davy Mitchell Arch, but I do remember the kindness he showed me when my paternal grandmother, Callie Crowe Arch died, I was young and didn't understand death like I do now. I didn't really get to know him till I found out that he had a 4-year old son and they moved back to Cherokee N.C. About this time, my maternal grandmother tripped at a Christmas Bazaar at the old Civic Center and suffered a stroke. My mother moved in with Granny and Dave started taking care of my maternal grandfather. As Granny got worse and finally took her journey, Grandpa started losing his independence in movement and Dave was always there to take him places. He would take him fishing and when they met old friends, Dave always took the time to chat with them and always included Grandpa in the conversation. THAT is his positive impact on the Cherokee community is the care he showed for my grandfather and later his mother.

NEGATIVELY He never attended community meetings, participate in community events, or participate in local elections. He never served in military, not because he wasn't physically unable, but just because he was selfish. Initially, I thought he was taking care of everyone because that is what you do when you are older, however, since my mother passed in March 2022, I have seen a different side, one of greed, selfishness, and authoritarianism.

Question 2: Spirituality - Although he was raised to go to church by my father, he never attended church until he started taking care of his mother and she made him take him. When I retired from the Navy, I came home and lived with her and started taking her to church, to which he never attended. He has no spirituality other than his love for money and possessions.

Group Harmony - In the community he does nothing, he doesn't attend community meetings, he doesn't participate in community events, he supports no political candidate or participates in ANY political election. He has single handedly destroyed our family, mom's other son doesn't come around at all and the last time we spent Christmas or any holiday together was in 2021, before my mothers passing in March 2022. Since then we, all of mom's sons, have had NO family gathering or been together as a family as we once were. He doesn't freely share or give time, talent, or treasures unless he has an end goal that benefits him. Most of his presentations were paid for by various organizations and people. He is a selfish man that only believes in himself and no one else.

Strong Individual Character - Davy Mitchell Arch has no integrity, when my mother had a massive stroke in November 2014, she lost her ability to physically open up her eyes. To see, she would have to take her fingers and pry her eyelids apart for her to see. In

December 2014, Davy had her change her will where he was the sole beneficiary of all her land properties, bank accounts, and personal items. The only thing that mom's second son and myself received from her will was \$100, a legal obligation to avoid completely disinheriting us without formally stating it.

Stewardship - This is one core value that Davy Mitchell Arch holds to the most, ensuring that he completely owns all the land in our family. Although he owns all the land, he doesn't have any use for the land or purpose other than just having it in HIS name.. Attaching this Cherokee Core Value to the name of Davy Mitchell Arch is a perverted commitment.

Tribal Identity - This is the one Cherokee Core Value I believe he holds dear, but with his twisted heart it is not pure. I have never known him to have a job that wasn't directly connected to talking about or explaining Cherokee culture. Although many might think he aligns with this core value, the fact he has done nothing for the Cherokee community, no programming, no organizational development, and no personal investment, shows that he only thinks of himself as a tribal entity.

Education - He is an amazing speaker and educator, however, in my opinion, Davy Mitchell Arch is not a strong role model for a Cherokee. He has completely destroyed our family and has only his interests to serve and not that of the tribe. Although he can explain with amazing detail how Cherokee culture worked and how it was used to develop our community, he does not believe in that nor practice it.

Sense of humor - no comment

Question 3: NO

Option 4: Davy kicked out a retired veteran who was in school with no place to go. In 2015, I was living in a trailer Jean Arch bought my nephew on Stillwell Branch Rd., Jeremy Arch, when he was having a difficult time in school and being rejected by his father and new wife. I was talking to my friends about where I was living about what the family owned and what was going to happen to all the property. They begged me to find out what Davy had done and what his plans were, I didn't do that because I believed Davy to have these Cherokee Core Values that is listed here. Then when my mother passed in 2022, I was working at Tribal Transit as a Day Shift Supervisor working from 6:30 A.M. to 3:30. P.M. still living in that trailer on Stillwell Branch Rd. and going to school for my masters. I came home one afternoon during lunch in May 2022 and found all of my belongings on the porch that had been cleared out of the trailer by Davy Mitchell Arch. When asked by my friend why, the conversation went like this: My friend: Why are you doing this to your brother John? Davy: It was understood that he was only to live her while he went to school. My friend: But he's in school now, getting his masters, he still has another semester to go. Davy: Well he's smart, he will figure out what to do! This is the man you are nominating to represent the Eastern Band of Cherokee Indians as a Beloved Man? Not serving in the military Davy Mitchell Arch graduated from Sylva-Webster High School in 1975 and many of the armed services were trying to recruit him to serve. He later joked about it by saying that he was not a fighter but a lover. This is the man, who blatantly avoided serving in the military, you are nominating

to represent the Eastern Band of Cherokee Indians as a Beloved Man! Oconostota, Little Turkey, Dr. Jerry Wolfe, and former Principal Chief Robert Younger are all warriors and veterans. Knowing Davy Mitchell Arch is NOT a veteran, this committee feels Davy Mitchell Arch is worthy of this title of Beloved Man and want to nominate him to represent the Eastern Band of Cherokee Indians as a Beloved Man? It is a shame that we are going down this path. Completely at odds with mom's second son, Sampson Andrew Arch (Buck) I am not sure where the animosity between these two men started or when, but the only commonality between them, and me, is our mother. All three of us have different fathers with my father being the strongest of the three, adopting Davy and Buck to provide for them and make them into a family. Since Davy graduated from high school, private encounters with Buck have always ended in physical altercations. The only time that they were civil with one another was during family gatherings where they chose not to act out for the sake of mom. This is the man, who destroyed our family, to represent the Eastern Band of Cherokee Indians as a Beloved Man? Doesn't contribute to the Wolfstown community I have attended more Wolfstown community meetings than he has and I only started going two years ago. He doesn't attend any community meeting or participate in any community event. He is a loner and chooses not to engage with the Cherokee people unless he is demonstrating or speaking at an event. Davy Mitchell Arch does not meet the qualification that he must demonstrate a lifestyle reflective of the Cherokee Core values and a major portion of the Beloved characteristics. He kicked me out of the place I was living, he didn't serve in the military, he is estranged from mom's second son, his step-brother, and he doesn't contribute to the Wolfstown community

Date: Jul 31, 2025, 03:23 PM via website

Community: Wolfstown

Name: Anonymous

Question 1: Davy has acquired knowledge from the older generation and passed on knowledge to the next generation

Question 2: 1: SPIRITUALITY- Although I have attended church with Davy's parents and their 2 younger children years ago, I have never seen Davy in church nor express any form of spirituality.

2: GROUP HARMONY (Community & Kin Relationships, And Freely sharing and giving time, talent, and treasures)- Family-wise: Davy does not have a strong family bond with his siblings. Although I could elaborate, I do not feel it is my place to speak concerning the situation without his two brothers permission. I would strongly encourage the Committee to reach out to Davy's brothers (Buck & JD). I will say that Davy has betrayed his Parents heritage and betrayed his Siblings. Rather than freely sharing & giving, the absolute opposite has happened, involving broken trust, broken promises and outright meanness. When the truth comes out about what he has done, people will see he has desecrated the Arch family name with his self-interest and self centeredness.

Community-wise: I am very active in the Wolfstown Community and have never seen Davy at any events, as a speaker nor an attendee/ participant. Tribal-wise: I attend

various Tribal events and have never seen Davy at any events unless he was a paid speaker.

3: STRONG INDIVIDUAL CHARACTER (Integrity, Honesty, Perseverance, Courage, Respect, Trust, Honor, Humility)- Davy has abdicated his integrity and honesty, disrespected his entire family, broken all trust with his brothers, broke the trust of his Dying Mother, and dishonored his family and himself.

4: STRONG CONNECTION WITH THE LAND and COMMITMENT TO STEWARDSHIP OF THE HOMELANDS OF THE CHEROKEE: - Although Davy now owns all of his Family land, I am unaware of any stewardship of the land and his only connection to the land is that it was his family's land. He did not honor what was supposed to be done with the land.

5: HONORING THE PAST BY KNOWING ONE'S ANCESTORS, IDENTIFYING WITH AND BELONGING TO THE TRIBE AND LIVING AND PRESERVING CHEROKEE CULTURE- I do believe that Davy is proud to be Cherokee and speaks highly of his Maternal family line. Being that he is adopted by the man who raised him as his own son, John David Arch Senior, I believe he dishonors his adopted Father by not speaking about the Arch's. He uses the name Arch but does not carry it with Pride or the Gratitude that it deserves. I can not speak of his bloodline on his biological father as he never speaks of him or those ancestors. Davy has been a part of preserving the Cherokee culture, through his job at the Museum and various speaking events in the past.

6. EDUCATING THE CHILDREN BY PROVIDING VALUES -ORIENTED EDUCATION AND RECREATION, AND BY BEING STRONG ROLE MODELS FOR THEM- Davy is a very eloquent speaker and has been willing to teach anyone what his personal experience growing up Cherokee has been. Due to some character flaws, he is not a strong role model for any Cherokee. He decimated any chance of family harmony and does not have much or possibly any chance of reconciliation. He insulted the Matriarchal Society of the Cherokee by dishonoring his Mother.

7. SENSE OF HUMOR: - I have never had an occasion to witness Davy's sense of humor

Question 3: NO

Option 4: In the interest of preserving the Honor, Virtue and Integrity of the Beloved Person position of the Tribe, I strongly advise against Davy's nomination at this time. Citing a story in The One Feather concerning the nomination of a Beloved Person, "Amy Walker, an EBCI tribal elder from the 3200 Acre Tract, said it is important to remember the value system that was in place generations ago for Cherokee people. "I wonder how many people, in today's society, really understand the value of who our ancestors were and the culture that they lived by. They couldn't lie to each other back then. They lived in such a high place spiritually that they knew and the people knew they couldn't lie to them. And, in today's time, lies slide out of different people's mouths very easily...so, when we talk about who deserves to be called Beloved, we need people who understand the value of who our ancestors were..." Unfortunately, and I say this with a heavy heart, what she said a Beloved Person is does not describe Davy. I do not want

the Beloved People committee or our Tribe to be embarrassed when all of the things about Davy come to light. Again, I strongly urge against the nomination of Davy Arch