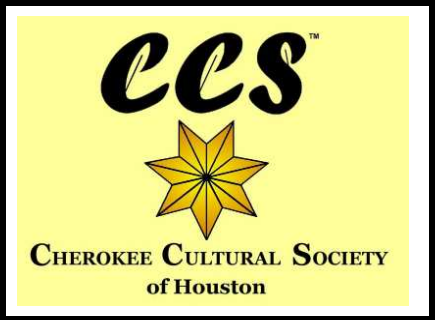




Cherokee

Messenger



Cherokee Cultural Society of Houston
 19414 E. Hwy 6
 Alvin, Texas 77511
 281-331-9788
www.cchouston.org

**SPECIAL
POINTS OF
INTEREST :**

- > **Our new website**
- > **Upcoming Classes**
- > **Caddo House opens**
- > **CCS Spring Inter-tribal Powwow**
- > **PayPal Begins**
- > **Membership dues change**

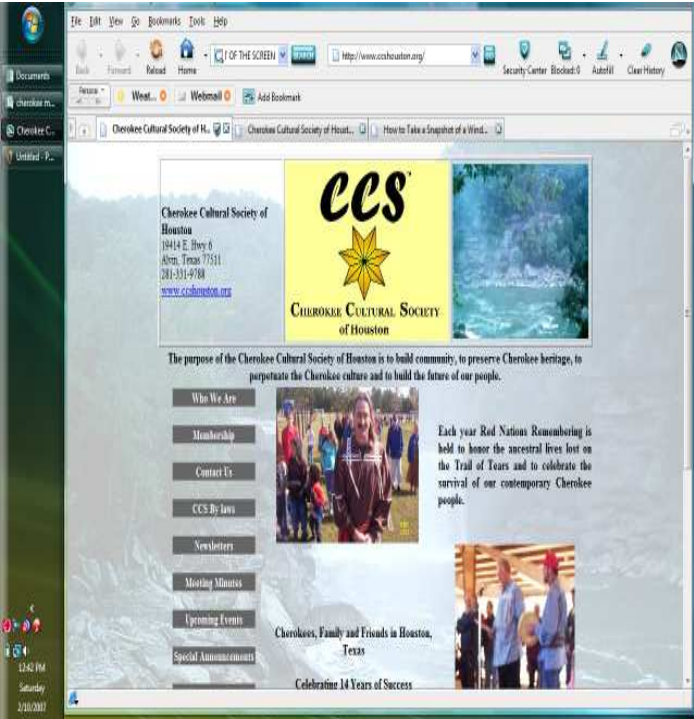
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OUR NEW WEBSITE

Osiyo! Welcome to a new edition of the Cherokee Messenger! The Board members of the Cherokee Cultural Society would like to invite you to view our new website. It's bright, bold, and at a new location, www.cchouston.org

Feel free to click on the links, view our pictures, and send us your comments and suggestions at cherokeeshouston@yahoo.com. On here you can check out, register, and pay for all our upcoming classes. You can suggest new ones. You can sign up for the first time or renew your membership with CCS. Whatever your needs or interests are, you can find something on our new website.



Check out our new look designed by Annette Elkins Brown!

CADDO HOUSE OPENS FEBRUARY 18TH!

It has been in the works for a long time, and finally, next Sunday The Museum of Natural Science will open it's newest exhibit. It is a kiosk in the lower hall filled with exciting hands on activities centered around Native Americans from this area.

The museum was concerned that most people were only familiar with plains Indians and those of the northwest. It hopes that this exhibit will educate and encourage museum visitors to take an interest in other native people of Texas and of the southeastern region of the U.S.

The exhibit's kickoff is a luncheon open to all Native Americans of the Houston area. All CCs members are highly encouraged to attend. The luncheon is set for 1pm, Feb. 18th. For more details, please call 281-331-9788 to RSVP.

Check It Out!

CCS SPRING INTERTRIBAL POWWOW 2007

The Cherokee Cultural Society of Houston is proud to announce it's very first Powwow, CCS Spring Intertribal Powwow 2007. This fun filled, family event will be held March 24 & 25 at Alvin Community College. There will be demonstrations, vendors, food, and more. We are featuring gourd dancing, competition dancing, and competition drumming. This event would not have been possible

without the addition of Board member Annette Elkins Brown. "She came to her first board meeting filled with ideas and questions," said Kristen Melton. "The first thing she asked was, 'How do ya'll feel about doing a powwow?'" Ms. Brown has since thrown herself into the project, delegating responsibilities, finding a site, and getting in touch with possible vendors. Each board has taken on a role in the de-

velopment and running of the powwow. Kristen Shellenberg has taken charge of demonstrations. Kristen Melton is handling Dancers registration. Scott McAlister and Jimmy Melton have joined their efforts to run Site/Grounds affairs and Parking/Security. Annette Brown is also in charge of Vendor Registration.



Spring Inter-tribal Powwow March 24th & 25th 2007 Alvin Community College Alvin, Texas

SCHEDULE OF EVENTS

Head Staff

- Master Of Ceremony – Barry Langley
- Head Lady Dancer – TBA
- Head Man Dancer – Vance Beaver
- Head Southern Singer – TBA
- Head Northern Drum - TBA
- Arena Director – Steve Triplett

*****NEW!!!! COMPETITION DRUMMING– Register now!*****

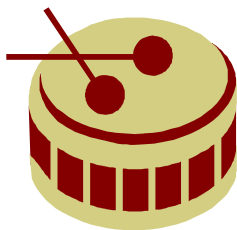
Saturday, March 24th

- Registration will be from 2 - 5 pm
- Contestants must be in Grand Entry
- Gourd Dancing 2 – 5 pm
- Supper Break 5 – 6pm
- Gourd Dancing 6 – 7pm
- Grand Entry 7 pm
- Competition Dance Begins after Grand Entry

Sunday, March 25th

- Gourd Dancing 12 pm – 2 pm
- Grand Entry 2 pm
- Competition Dancing begins after Grand Entry
- Presentation of awards are directly following Competition Dancing*

**This is a family fun event - \$5.00/adult
No alcoholic Beverages or Drugs allowed.
Bring your lawn chair. No coolers allowed.**



<u>MENS</u>	<u>WOMENS</u>	<u>Adults</u>	<u>JUNIORS</u>	<u>Juniors</u>
Straight	Cloth	\$300.00 1st	Boys and Girls	\$100.00
Fancy Dance	Buckskin	\$200.00 2nd	combined	\$ 75.00
Grass Dance	Fancy Shawl	\$100.00 3rd		\$ 50.00
Traditional	Jingle			

Powwow Etiquette from www.powwow.com

1. Be on time. The Committee is doing everything possible to ensure that activities begin and run smoothly. Please cooperate in this regard.
2. Appropriate dress and behavior is required in the Arena. Anyone unwilling to abide by this rule will be asked to leave by the Arena Director. (If you are going to dance, try to wear dance clothes.)
3. Arena benches are reserved for dancers. Dancers wishing to reserve a space on the bench should place a blanket in that space before the dance begins. Please do not sit on someone else's blanket unless invited. Uncovered benches are considered unreserved.
4. Listen to the Master of Ceremonies. He will announce who is to dance, and when.
5. Respect the position of the

- Head Man and Head Woman Dancers. Their role entitles them to start each song or set of songs. Please wait until they have started to dance before you join in.
6. Dance as long and as hard as you can. When not dancing, be quiet and respect the Arena
 7. Be aware that someone standing behind you may not be able to see over you. Make room, step aside, sit, or kneel if someone is behind you.
 8. Show respect to the flag and honor songs by standing during "Special" songs, stand in place until the sponsors of the song have danced a complete circle and have come around you, then join in. If you are not dancing, continue to stand quietly until the song is completed.

9. While dancing at any powwow, honor the protocol of the sponsoring group.
10. Some songs require that you dance only if you are familiar with the routine or are eligible to participate. Trot dances, snake, buffalo, etc. require particular steps or routines. If you are not familiar with these dances, observe and learn. Watch the Head Dancers to learn the procedures. Only Veterans are permitted to dance some Veteran's songs, unless otherwise stated; listen to the MC for instructions.
11. The Flag Song, or Indian National Anthem, is sung when the American Flag is raised or lowered. Please stand and remove hats during the singing of this song. It is not a song for dancing.

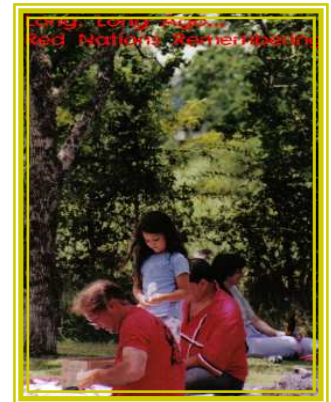
12. Powwows are usually non-profit. It depends upon donations, raffles, blanket dances, etc. for support. Donations are encouraged as a way to honor someone. Any participant can drop money onto the blanket to aid in the powwow expenses. Support the Committee and buy raffle tickets.
13. Certain items of religious significance should be worn only by those qualified to do so. Respect the traditions.
14. Giveaways, attributes of Indian generosity, are held at many dances. They are acknowledgments of appreciation to recipients for honor given. When receiving a gift, the recipient thanks everyone involved in the giving. NOTE: All specials and giveaways must be coordinated with the Master of Ceremonies. Please remember that

E t i q u e t t e (c o n t .)

though it is traditional to make a monetary contribution to the Drum for this request—clear this through the MC.

15. The Drums are sometimes closed, check with the Head Singer for permission to sing.
16. If at any time you are uncertain of procedure or etiquette, please check with the MC, Arena Director, or Head Singer. They will be glad to help you with your questions.
17. Take a chair. Most powwows will not have seating for the public or enough seating for everyone. Also remember that the benches in the arena are for dancers only.

18. No Alcohol or drugs are allowed at powwows.
19. If taking pictures, asked the dancer first. Remember common courtesy and ask permission. Group photographs are usually alright to take, but you might want to ask the committee first. Remember that in each area you travel to and visit, things can and will be slightly different than your area. Different groups and have different customs and methods of doing things. Different is not wrong, just different. Be respectful of the uniqueness of each area.



How can you help?

The Cherokee Cultural Society is still looking for help in the coming weeks. If you have free time, we have something for you.

- Can you:
- Talk to people in an outdoor setting?*
 - Give directions?*
 - Use a chalk line or measuring tape?*
 - Pick up trash?*
 - Hand out food or drinks?*
 - Donate money or food items?*

This is just a small list of the many jobs we need volunteers for. If you can or want to help, please call 281-331-9788.

Competition Drumming

An addition to our first draft of the powwow design is competition drumming. Why? Since the drumming is the one element of a powwow you cannot do without, we thought it just as important to give all drums in the area an opportunity to play for a crowd and compete for a purse. All drums will be given a blanket dance to help them cover their expenses so no one that comes will go home empty handed.

We are looking for local businesses that would like to donate or sponsor one of the drum purses.

ARE YOU AN ARTIST?

If you are a Native American artist, we want you to display your wares at our powwow. We are so serious about it that we have decided to offer this great special. If you purchase a 10x10 booth, we will offer you a free demonstration booth. As you sit and create your works of art, people will ask questions, sit and watch, and more than likely buy what you are

working on. Local artist Jimmy Melton claims 9 times out of ten he sells the basket he is working on before the powwow has finished. See our website www.cchouston.org or call 281-331-9788 for more details.



What's Gourd Dancing? from http://en.wikipedia.org/wiki/Gourd_Dance

The **Gourd Dance** is a type of dance performed by some Native American nations, especially those of the Southern Plains region of the United States. Though often associated with a powwow, the Gourd Dance has its own unique style and customs. Gourd Dancing may precede the powwow-wow, or it can be a separate event, not directly connected with a powwow....

The Gourd Dance originated with the Kiowa tribe. One must be aware that this dance is primarily a "man's" dance, meaning a dance for men. Women participate by dancing in place behind their male counterparts and outside the perimeter formed by the men. There is a misconception about this being a veterans' dance but it is not required to be a veteran to participate. The

dance in the Kiowa Language is called "ti-ah pi-ah" which means "ready to go, ready to die". Many Gourd Dances allow anyone to participate if they are willing to follow the appropriate customs. The Kiowa consider this dance as their dance since it was given to them by "Red Wolf". It has spread to many other tribes and societies, most of which do not have the blessing of the Kiowa Elders. Some gourd societies do not distinguish race as a criteria, and even non-Indian veterans can and are inducted into the Gourd Society. Many participants may be older men, and the dance is less energetic and less physically demanding than most powwow dances. Another distinction between Gourd Dancing and powwow dancing is that it is common

for the Gourd Dancers to be dressed in "western" attire (for example jeans and cowboy boots or sneakers) rather than in full dance regalia. Some of the Gourd Dances that are held go on all afternoon and on into the evening when it finally cools off enough so that more energetic Intertribal dances can begin. Some Tribal dances feature only Gourd Dancing. The dress of a Gourd Dancer is characterized by three major items: a sash, a feathered fan (typically of eagle or hawk feathers), and a rattle, which is traditionally made from a gourd, but today is constructed by many dancer from items such as tin cans, aluminum salt shakers, turtle shells and bison horns. The

The dance in the Kiowa Language is called "ti-ah pi-ah" which means "ready to go, ready to die".

GOURD DANCING (CONT.)

fill is typically ant mound pebbles, but many use buckshot or even dried corn kernels. The gourd sash is tied around the waist. The gourd blanket may be worn over the shoulders or around the waist. Many veterans pin their military insignias onto their blankets.... Like powwow dancing, Gourd Dancing is performed in a circular arena. The drum is usually located in the center of the arena, though it can occasionally be located off to one side. The dancers take their place around the perimeter of the area. During most of the song, the dancers dance in place, lifting their feet in time to the drumbeats, and shaking their rattles. Typically, the dance begins at noon,

and the opening song (referred to as a "Calling Song") is performed first. Four rounds of four songs each are performed in a traditional Gourd Dance with breaks in between each round. The final dance song of a Gourd Dance is called the "Buffalo" song and concludes a Gourd Dance session. Most powwows that feature Gourd Dancing will host two Gourd Dance sessions per day. Gourd Dancers always use Southern Drums. Tribes which dance in the Northern Drum style do not typically perform Gourd Dances. The dance is rich with symbolism. It is believed by some Native Groups that the performance of the dance "cleanses" the arena prior to

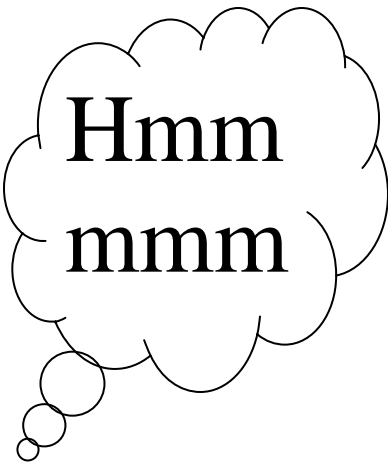
the powwow.^[1], however, by Gourd Dance tradition, it is typically customary for the Native Tribe on whose ancestral lands the dance is performed on to bless the dance grounds prior to a Gourd Dance. Gourd Dance necklaces and bandoliers are often made from brass bullet casings and red mesal bean (*Sophora Secundiflora*) with bone pipe and buffalo horn.

PAYPAL OR NOT?

Over the last few months, CCS Board members have discussed adding a PayPal feature to the CCS website. While some of the board seemed very eager to adopt it at first, past rumors of difficulties from other users in the news increased hesitation amongst the board. After researching the site and experiencing using the site ourselves, the CCS board has decided to go

ahead and add a PayPal link on our web page. This new feature will allow CCS members to pay their membership dues, pay for classes, purchase CCS shirts, calendars, koozies, etc. Users will have the option of paying pay electronic check, debit card, or credit card. The board is hoping adding this user friendly feature to the site will encourage our mem-

bers to take advantage of our upcoming classes.



JINGLE, STRAIGHT, FANCY, WHAT?

The *Straight Dance*, sometimes referred to as Southern Traditional, is the formal and original dance of most of the Oklahoma tribes, including the Ponca, Osage, Kiowa, Comanche, Kaw, and many others. It is a dignified style, where the men who dance it keep a steady, flowing pace that is not interrupted with fancy moves or extra footwork. Because of its slow place, some people believe that it is an old man's dance, but this is not the case. There are many fine *Straight Dancers* in the Oklahoma area, ranging in age from ten to eighty....

The brightest and fastest of men's dance styles, the *Fancy Dance* or Feather Dance did not originate from any old dance or style. Fancy dancing is the result of trying to entertain visitors at reservations in

the early 1920's.... *Fancy Dancers* dance much faster than all other styles, and it is sometimes freestyle, with dancers doing such wild things as the splits and back flips, but this is more uncommon. *Fancy dancers* can dance a type of dance known as a ruffle--it is full of shaking, ruffling, and blinding footwork....

The first time a person sees a *Traditional Dancer*, he or she usually asks, "How can this man, with super glue, colored tape and bright outfits, be called *traditional*?" Today, traditional means not strictly adhering to the past, but instead it refers to a style that developed from the original dance many years ago....

The *Traditional Dancer* has a few dances that are uniquely his and his alone. One of these is the crow hop, where the dancer will "hop" to the beat of the drum. The other tradi-

tional specialty dance is the sneak-up, where the dancer may imitate a warrior in the field or an animal looking for prey. It begins with the drum rolling, and all of the dancers low to the ground.

"Gunshots" will be heard on the drum which cause the dancers to be wary. The drum then picks up a normal beat, and the dancers rise and dance.

The *Grass Dance* style is a very old dance rich in history that has become very popular. In the old days, it was the job of the *grass dancers* to flatten the grass in the arena before a powwow. The name "grass" does not come from the stomping of grass, but it comes from the old habit of tying braids of sweet grass to the dancer's belts, producing a swaying effect. Today, *Grass Dancers*



JINGLE (CONT.)

resemble a multicolored swaying mass of yarn or fringe on the dance floor. The *Grass Dance* is a very fluid and bendable style, with the dancers trying to move their fringe in as many places as possible at once....

Women's Buckskin is one of the oldest and most beautiful of the women's dances. Often referred to as Women's Traditional, it is danced tall, straight and proud, each step gliding as if on air, each sway of her waterfall of fringe like a breeze through a willow tree. This is a sophisticated dance style, not restricted to one age group. Women from around the nation, ages six to age ninety, can be found wearing this dress....

Women's' Cloth is a formal dress of

the powwow. The dress originated from a constant intertwining of the white and Native American cultures as the settlers crossed the plains. At times when families would go West to settle, they would be forced to dump things that were not needed or were too heavy to be taken along. These things were then found by passing Indians who would take and use them. European cloth was one of these luxuries. The style of dance is slow and graceful and yet bold and proud; it is one imitating nature becoming tall grass blowing in a breeze, their feet barely touching the ground as though their heels were kissed by the wind....

Contrary to popular belief, the *Fancy Shawl Dance* is not a traditional women's style. It originated up

North as a tourist and competition dance in the early 50's and 60's, filtering down to the South where it became more popular in the mid 70's and 80's.... Unlike the earlier styles of the 1900's which were more calm and gentle, the *Fancy Shawl Dance* was a splash of color, fringe and butterfly wings, each step so quick and light that the young woman looks as though she is literally dancing on air....

The Jingle Dress is in many ways a cross between the Northern style and the Southern Ladies' Cloth. Although the ankle moccasins and leggings are designed in a very similar fashion to the Northern Shawl style, the dress itself resembles the

style of the Southern Cloth. The most noticeable part of the dress is not the dress itself but the hundreds of cone shaped Copenhagen snuff lids that adorn the dress in various shapes and patterns. The only way to describe the way they sound when they chime together is rain on a tin roof. Jewelry and hand articles are like those of a Northern Shawl Dancer.

from <http://library.thinkquest.org/3081/styles.htm>

GENERAL MEETING

The last couple of years the CCS Board has changed General Meeting dates from one day to another and even going to just once a quarter. After much discussion, the Board of Directors has decided to return to meeting the first Thursday of every month at 7pm Indian Time. Therefore, we would like to invite you to the next General Meeting on March 1st at the IHOP on

Washington Ave. Our theme for this month's meeting is "Powwow-who what, and why?" We will be looking at all of the pieces of the powwow, including etiquette, and signing up volunteers for OUR powwow March 24 and 25.

"COME JOIN US!"

WE WANT FAMILIES TOO!

After last night's Board meeting at IHOP, the CCS Board voted to change the amount of membership dues. What brought on this change? Several board members noticed that for them and their spouses to join, it cost them \$70 a couple. This did not cover the expense of their children joining. After a long on the inability of some local families to come up with \$35

for one membership, the Board of Directors voted to change the current membership policy in a 5-0 vote. The new membership dues are as follows: Single person: \$25.00 a yr. Family (2+): \$35.00 a yr. The new membership rates include an electronic copy of the newsletter emailed to your email address. A printed copy of the newsletter is available for an additional \$3.00 a yr.

**CHEROKEE
CULTURAL
SOCIETY OF
HOUSTON**

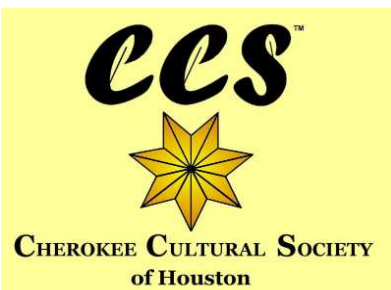
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CCS HAPPENINGS NEAR YOU!



We're on the web!
www.ccs-houston.org



Learn to Make A Dream catcher!

Have you ever wanted to make a dream catcher ?

Annette Brown has volunteered to not only show you how to make a dream catcher, but will also share some of the spiritual aspect of the dream catcher.

Native American Expressions

19414 E. Hwy 6
Alvin, TX. 77511
281-331-9788

Date To Be Announced Soon!

\$20 payable in advance.
Checks can be mailed to the address at the top of the page.

Learn How To Research Your Family Tree!

Do you know where your family comes from?

Join Lem Guthery and Marj Lowe as they volunteer helpful ways to research your own family tree. Come and learn more about your ancestry, you never know, you may meet a cousin!

Bayland Park Community Center 6400 Bissonnet St Houston, TX 77074-6520 Phone at the Center (713) 541-9951

Saturday, February 17, 2007 11:30 AM till 3:30 PM

\$20 payable in advance.
Checks can be mailed to the address at the top of the page.

CCS Spring Inter-tribal Powwow!

MARCH 24-25, 2007

Alvin Community College
Alvin, TX

**Vendor Contact and Chairman:
Annette Brown - 281-331-9788**

**Dancer Contact:
Kristen Melton - 713-515-4319**

**Demonstration Contact:
Kris Shellenberger - 713-446-6730**

**Ground Coordinator:
Scott McAllister - NA**

Additional information can be obtained by emailing us;

CCS Houston
(cherokeeshouston@yahoo.com)