

Watertown Public Arts and Culture Meeting

Monday, August 28, 2023

Attending: Archy LaSalle, Dawn Scaltreto, Liz Helfer, Sally Young, Roberta Miller, WCAC

Call to order 6:09

1. Call to Order and Opening – Archy
 - a. Opening – Archy The Cherokee never had princes. Cherokee women were and are very powerful, marrying and divorcing as they wished. Beloved women were very special in the community and respected. There was a balance of power between men and women. They never lived in tipis. They were southern natives and lived in either open-air dwellings or slat houses. They did not wear head-dresses, and the examples which are seen in old photographs were props for Wild West shows. The Cherokee took a great deal of pride in their culture, much of what we think we know is pure Hollywood. The men often wore or carried beautifully woven cloths. Archy will provide a beautiful photograph of an elegant Cherokee. Archy is part Chocktaw, a branch of the Cherokee, with other lineages including Ivory Coast and European heritage. It is all about inclusion, and he wishes that we could really come together. Next year there will be a Peace March around the MFA, with many participants wearing white. See attached for more details.
2. Approval of the June and July minutes will need to be delayed for the September meeting as we do not have a quorum.
3. Subcommittee and Project Team Reports:
 - a. Governance and Funding – Three people are pending approval to become new members of PACC, while two others are applying for the one remaining open slot.
 - b. Outreach Subcommittee – Archy and Dawn –
 - i. Nothing is currently going on, but there will need to be a meeting very soon about outreach at Faire on the Square and upcoming promotion at various events and Edible Watertown.
 - ii. Arts Market – Very successful, needs more parking, better signs. Face painting was a hit!
 - iii. Cultural District – Next meeting is scheduled, and the committee will be presenting the plan for the final outline and provide the final tweaks before it goes public. The meeting is scheduled for Tuesday, September 12, 11 am.
 - iv. The next Cultural Leaders Meeting is Thursday, September 14, 10 am – noon at the ACEC. Roberta and Liz will have a meeting on the 5th to plan the agenda. The meeting will feature the Pigsgusset Initiative and also some info from the ACEC. There has been a lot of outreach to groups in the area. There must be more connecting at the event, not just pushing our upcoming events.
 - v. I See a Dream mural in Watertown Square opening is on Tuesday, September 19 at 5:30. People will meet at the mural, then the reception will be moved to BarCino for food and drinks, hosted by the WBCC. Sally, Archy and Dawn can attend.
 - vi. Piano Project – Archy and Liz For expediency, the thought is to have the PACC committee paint it and place at Sullivan Park in the East End. It feels safe and approachable, next door to Celebrity Pizza with ice cream and more, Coolidge

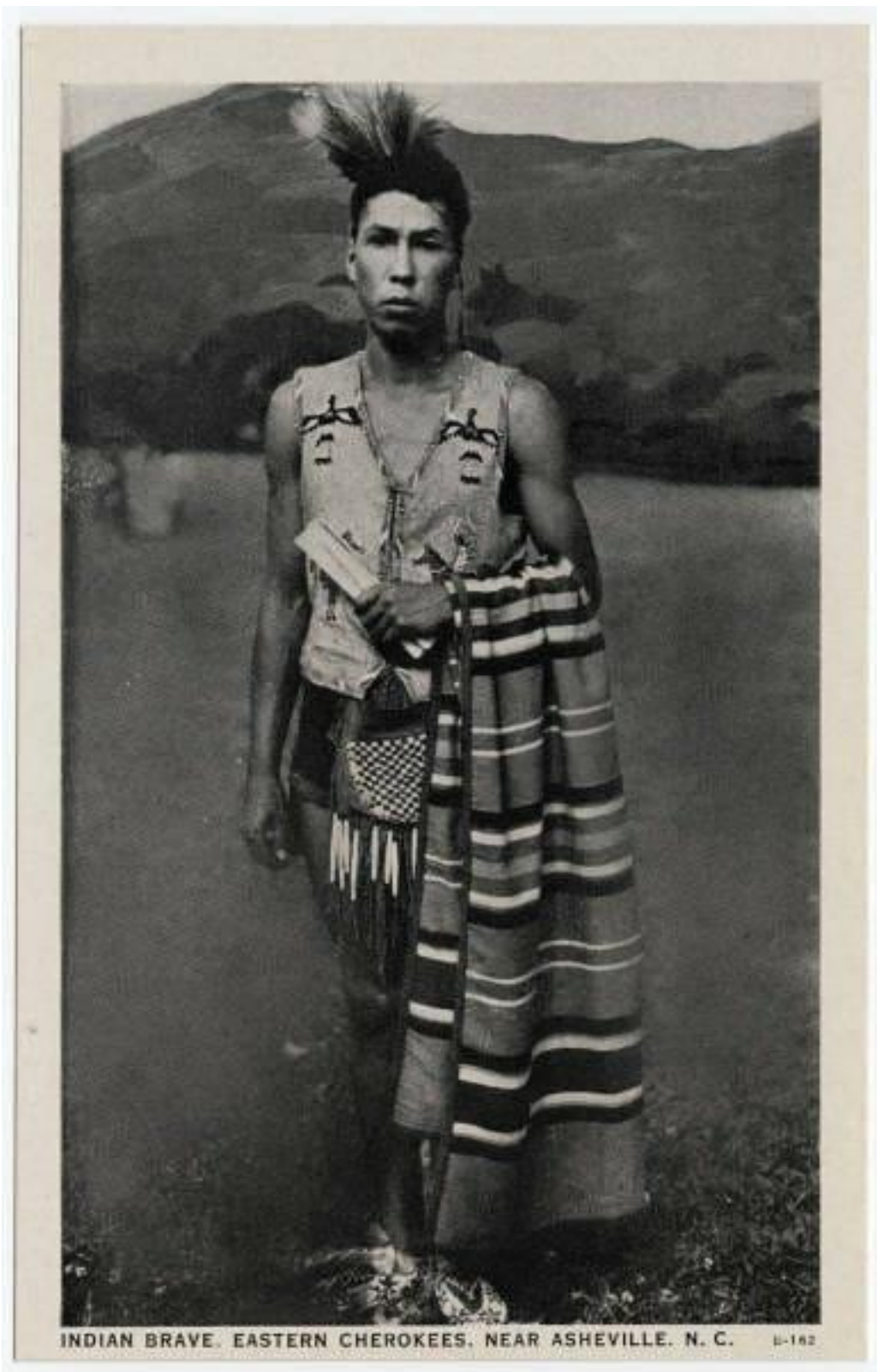
Apartments, a 55 plus housing facility. Archy, Sally and Dawn can be there on Wednesday, September the 6th, 10 am to 5 pm. We can have a meeting for the concept and connect to the neighborhood. We want to put a sign up on the fence "Come Help Paint the Neighborhood Piano!" Planning meeting Friday, 11 am, 1 Appleton Street.

- vii. Watertown Pride, 2024 – The library feels they can no longer sustain the planning and execution of one large event. The Library will have fun singular events, and continue the programming they already do. Now that Boston Pride, suspended for the pandemic, is back, we are going to modify our Watertown events. Summer Concert Series will feature LGBTQ performers for the first two concerts. Instead of one large Pride event, there will be more events spread out, unless another group comes together to organize a single larger event. Events will occur throughout the year, with heavier programming for the month of June.
 - c. Community Sculpture Walk – Liz The call will go out about 1 month from now, September 26, there will be several months to apply, coming very soon. Archy was able to contact Ms. O'Brien, an indigenous person, from Fruitlands Museum which is currently closed and undergoing some revision of the artifacts and how they are labeled which are out of synch with current times. He also got in touch with a gallery space in Dorchester and the sculptor who operates a sculpture school that will connect us with people in the city. This was a welding school with students who create artwork.
 - d. Edible Watertown – Sally did a sketching class, and saw the students in action. The kids are great, learning so much. They have corn on the cob and the children were pollinating the corn. They had their final gathering for the season. Jen, the summer garden coordinator, sent a lovely note to each participant. They had a honeysuckle vine that was planted at the drawing event. The gardens program is very successful, and we will continue this program. The Cyanotype artist, Jaclyn Kain, from the first Edible Watertown – Plants of our Past, her daughter is one of the summer garden interns. All of us should be able to find some time to volunteer for some of the upcoming events. Hopefully Jen will stay for another year, and Judy Fallowes, too. They have developed a great pilot programming, and many thanks are due to MAPC for funding for a second year. Pollinator Pathways signage has some applications in, and we will need to get more outreach to get more applications. Edible Plants artists may apply for this programming. If we feel like we are getting too many repeats, we can discuss whether we should restrict applications. Botanical drawing in the WMS will be upcoming. The literary artists selected will also have an 18" x 24" board like the visual artists for their submissions. It will be at least 18 pt. text with some similarity in margins, fonts and style. The artist designing the boards is trying several different methods of mounting the lettering, on both gallery wrapped canvas and foam core.
- 4. Visitor Input – No visitors tonight.
 - 5. Next meeting – Next meeting is scheduled for Monday, September 25, 2023, 6 pm.
 - 6. Move to adjourn by Roberta, Sally seconds, adjourned at 7:10 pm.

Respectfully Submitted,

Dawn Evans Scaltreto

Attachment:



[Shina NovaNATIVE AMERICANS LONG AGO®](#)

Traditionally, the people now known as Cherokee refer to themselves as Aniyunwiya (ah nee yun wee yah), a name usually translated as "the Real People," sometimes "the Original People."

- The Cherokee never had princesses. This is a concept based on European folktales and has no reality in Cherokee history and culture. In fact, Cherokee women were very powerful. They owned all the houses and fields, and they could marry and divorce as they pleased. Kinship was determined through the mother's line.

Clan mothers administered justice in many matters. Beloved women were very special women chosen for their outstanding qualities. As in other aspects of Cherokee culture, there was a balance of power between men and women. Although they had different roles, they both were valued.

- The Cherokee never lived in tipis. Only the nomadic Plains tribes did. The Cherokee were southeastern woodland natives, and in the winter they lived in houses made of woven saplings, plastered with mud and roofed with poplar bark. In the summer they lived in open-air dwellings roofed with bark.

- The Cherokee have never worn feathered headdresses except to please tourists. These long headdresses were worn by Plains Natives and were made popular through Wild West shows and Hollywood movies. Cherokee men traditionally wore a feather or two tied at the crown of the head. In the early 18th century, Cherokee men wore cotton trade shirts, loincloths, leggings, front-seam moccasins, finger-woven or beaded belts, multiple pierced earrings around the rim of the ear, and a blanket over one shoulder. At that time, Cherokee women wore mantles of leather or feathers, skirts of leather or woven mulberry bark, front-seam moccasins, and earrings pierced through the earlobe only. By the end of the 18th century, Cherokee men were dressing much like their white neighbors. Men were wearing shirts, pants, and trade coats, with a distinctly Cherokee turban. Women were wearing calico skirts, blouses, and shawls. Today Cherokee people dress like other Americans, except for special occasions, when the men wear ribbon shirts with jeans and moccasins, and the women wear tear dresses with corn beads, woven belts, and moccasins.

- The Eastern Band of Cherokee Indians (EBCI) are descended from Cherokee people who had taken land under the Treaty of 1819 and were allowed to remain in North Carolina; from those who hid in the woods and mountains until the U.S. Army left; and from those who turned around and walked back from Oklahoma. By 1850 they numbered almost a thousand. Today the Eastern Band includes about 11,000 members, while the Cherokee Nation in Oklahoma claims more than 100,000 members, making the Cherokee the largest tribe in the United States.

- Cherokee arts and crafts are still practiced: basket-weaving, pottery, carving, finger-weaving, and beadwork.

- The Cherokee language is spoken as a first language by fewer than a thousand people and has declined rapidly because of the policies of federally operated schools. However, since the tribe has begun operation of their own schools, Cherokee language is being systematically taught in the schools.

- Traditional Cherokee medicine, religion, and dance are practiced privately.

- There have never been Cherokee shamans. Shamanism is a foreign concept to North America. The Cherokee have medicine men and women.

- "aho" is not a Cherokee word and Cherokee speakers never use it. Most are actually offended by the misuse of this word. It's not some kind of universal Native word used by all tribes, as many believe. Each individual tribe have their own languages. We can respect these languages by using them correctly or not at all.

- In order to belong to one of the seven Cherokee clans, your mother had to have been/be Cherokee and her clan is passed on to you. If the maternal line has been broken by a non Cherokee or someone had all sons, you have no clan, which is the case with many today.

■ There is only one Cherokee tribe that consist of three bands. The Cherokee Nation of Oklahoma, United Keetoowah Band of Oklahoma and the Eastern Band of Cherokee Indians of North Carolina. All others who claim a different band than one of the three above are not considered Cherokee and are a direct threat to Cherokee tribal sovereignty. In fact, to be Cherokee, one must be registered with the tribe, as Cherokee is a citizenship granted through documentation. One can have Native DNA but is not considered Cherokee until they are a registered tribal citizen.

Via N. Bear

Cherokee man

North Carolina

See les