NATIONAL ARCHIVES

NATIONAL HISTORICAL PUBLICATIONS & RECORDS COMMISSION

Sample Project Narrative

The attached document contains the grant narrative of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Be aware that minor changes may have been made to the plan of work and other portions of the proposed project in response to comments made during the review process. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations.

Prospective applicants should consult the NHPRC's application guidelines at https://www.archives.gov/nhprc/apply for instructions.

Applicants are also strongly encouraged to consult with the NHPRC staff member listed in the grant announcement well before a grant deadline. Prospective applicants are also strongly encouraged to submit a draft application by the deadline listed in the grant announcement.

The Commission especially welcomes applications from collaborative teams producing online editions of historical records that center the voices and perspectives of Black, Indigenous, and People of Color.

Project Title: *DAILP: Cherokees Writing the Keetoowah Way*

Institution: Northeastern University

Project Co-Directors: Ellen Cushman and Julia Flanders

Grant Program: Publishing Historical Records in Documentary Editions

[*Please note: In FY 2023, this program was renamed the Publishing Historical Records in Collaborative Digital Editions program.*]

Overview

The *Digital Archive for American Indian Languages Perseverance and Preservation* (DAILP, https://dailp.northeastern.edu) seeks to provide a digital archival space where American Indian language manuscripts are at the center of activities of collective translation, indigenous language learning, and language documentation. The initial conceptualization and design of DAILP was created by project lead Cushman in 2014. Since then, the DAILP team has prototyped an online environment that supports reading and language study, using an initial set of 25 documents totaling 39 manuscript pages of translated documents that illustrate more fully a Cherokee chapter in the American story. We now seek NHPRC funding to expand this prototype with an additional 60 documents totaling 82 manuscript pages by the end of 2022. To do this, we propose to develop a documentary reading interface and a framework that expands the boundaries of the "documentary edition" to include language perseverance and documentation, and to refine and formalize our editorial workflows to allow wider access to our community based translation processes. The result will be a curated digital edition titled *Cherokees Writing the Keetoowah Way*, which includes 85 documents totaling 121 manuscript pages.

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Historical Overview

Cherokee people have been prolific writers in their language ever since the early 1820's when a Cherokee man named Sequoyah first introduced the 86-character Cherokee syllabary to his people. The Cherokee syllabary was the first writing system ever developed and used by an indigenous nation in the United States. Within the span of five years, Cherokee people practiced widespread reading and writing; today, over two thousand manuscript pages of Cherokee language documents inked in the Cherokee syllabary can be found in archives around the United

States. These documents include letters, teachings, instructions, recollections, social commentaries, stories, histories, lists, church records, and more — the quotidian literacies of Cherokee life.

The small fraction of these that have been translated stand among the most important contributions to scholarly understanding of Cherokee history and culture, and the possibilities for what remains to be known are beyond estimation. Written between 1880 and 1960, these documents have served as a dominant cultural expression of the Cherokee people in the United States since the beginning of the twentieth century. They tell the stories of church deacons mustering small armies of diggers to bury the dead; of community members remembering the townspeople whose lives modeled self-sufficiency and generosity; of passionate speeches to convince men to continue in Cherokee ways despite the ravages of war and the corruption of money; of Cherokee men teaching each other to read and write in Sequoyah's syllabary while incarcerated in the Oklahoma State Penitentiary; and of early drafts of the governance documents for what would later become the federally recognized United Keetoowah Band of Cherokee Indians.

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These documents demonstrate the skill of Cherokee families, work teams, church congregations, and communities to collectively organize themselves to maintain Cherokee civic life, an abiding social compact with each other to practice Cherokee collective action. These pages demonstrate a Cherokee philosophy of collective governance and shared responsibility that structured (and advanced) the ways Cherokees understood and responded to catastrophic events with long term consequences for the future. Finally, these pages demonstrate how the Cherokee writing system made possible the perception of Cherokees as a civilized, lettered people even as it made possible the continuance of Cherokees' lifeways. The years after allotment up to the

1960s cannot be adequately understood without reference to this body of evidence, written in and on Cherokee terms.

Building on the existing DAILP archive and language resources with NHPRC funding, we will develop an edited collection to support the study of these documents in a context of language and cultural perseverance: *Cherokees Writing the Keetoowah Way.* This collection will be the first, fully digital, edited translation to treat the everyday literacies of Cherokee people. Because there are so many additional documents penned in the Cherokee script, but also audio recordings and printed manuscripts that remain untranslated, *Cherokees Writing the Keetoowah Way* will provide valuable insight into the cultural, linguistic, and historical legacies that have proven foundational to the Cherokee lived philosophy of individuals' perseverance and a people's collective resilience.

Cherokees Writing the Keetoowah Way provides a critical backstory to the dark times in Cherokee history during the decades following the Dawes General Allotment Act (1889) and the Curtis Act (1898), a policy that Teddy Roosevelt venerated as a "mighty pulverizing engine to break up the tribal mass." These federal policies dismantled tribal governments and divided the collectively held lands of indigenous peoples into individual parcels in order to instill in them a sense of "selfishness, which is at the bottom of civilization" (Dawes). These devastating policies created economic and social disaster exacerbated by deaths from the Spanish flu, the abject poverty of the Great Depression, the environmental disaster of Dust Bowl, and the population exodus to cities after World War II. This history contours these writings and foregrounds their significance; Cherokee people used these writings as a means to organize themselves and to sustain their sense of collective purpose. These documents also reveal how even the most common of literate acts helps to propel a people forward toward a shared future of peace, health,

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security, and self-governance. In one Willie Jumper story we learn of Decoration Day, held at the end of May at the Barber Cemetery, an annual event where elders and families chose a singer to lead their procession around the cemetery singing songs in memory of their dead ancestors. Families then would decorate the graves of their loved ones. These documents provide crucial understanding of what it means to participate in a civil society and a social collective to foster the common good — particularly while enduring failed federal government policies, the disintegration of local governance structures, a global pandemic, and an environmental disaster. Readers will find parallels to our own times and will draw lessons that speak to not only the best of Cherokee civic spirit, but the best of the human civic spirit. Needless to say, the lessons these documents hold could not be more apt, timely and needed..

Although a plethora of archival sources for Cherokee language documents during this period can be found at Yale University, University of Tulsa, University of Oklahoma, and the Newberry Library, they have attracted only three articles and one book of translation by anthropologists Jack Kilpatrick and Anna Gritts Kilpatrick, a Cherokee woman. Anthropologists have gathered and treated medico-magical texts, stories, and medicines of Cherokees, and more recently, linguists have gathered and treated Cherokee narratives, but scholars have not analyzed the social documents of Cherokees. Recent appraisals of indigenous literacies have focused on early America, less so for modern times.[1] Christopher Hager and Hilary Wyss's digital anthology of hidden literacies from early American and modern archival studies provides students and

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[1] Rivett, Sarah. *Unscripted America: Indigenous Languages and the Origins of a Literary Nation*. Oxford Studies in American Literary History. New York: Oxford University Press, 2017. Round, Phillip H. *Removable Type: Histories of the Book in Indian Country, 1663-1880*. Chapel Hill: University of North Carolina Press, 2010. Bross, Kristina, and Hilary E. Wyss, eds. *Early Native Literacies in New England: A Documentary and Critical Anthology*. Native Americans of the Northeast. Amherst: University of Massachusetts Press, 2008. Wyss, Hilary E. *Writing Indians: Literacy, Christianity, and Native Community in Early America*. Native Americans of the Northeast. Amherst: University of Massachusetts, 2000. See also Hilary Wyss and Christopher Hager, "Hidden Literacies," Trinity College, April 1, 2021, www.hiddenliteracies.org.

scholars a collection that suggests the breadth of American literacies that largely remain hidden.[2] And while panoramic views of Cherokee people's storied and written traditions provide evidence of the overall literate legacy of Cherokee people, they focus on formal, printed literacies of the time.[3] Literacy scholars have demonstrated the powerful writings of African American women, Appalachian families, Midwesterners, immigrants, and contemporary Cherokees, but they have not yet examined Cherokee writings of the earliest period (starting in the early 19th century).[4] American studies scholars have not treated the social documents of Cherokees because they are written in the Cherokee syllabary, a writing system that serves to both code and obscure the Cherokee language. Since its introduction in the early 19th century, the syllabary has allowed the Cherokee people to protect and preserve day-to-day experiences, legal documentation, sacred texts, and other information. Given the pride Cherokees attach to the syllabary, as well as the convention for listing it first in nationally sponsored language materials, readers and Cherokee language learners will encounter the syllabary and language together in this collection as they engage in the cultural practice of reading and potentially writing in Cherokee, cementing collective practice of Cherokee through the archival documents treated in *Cherokees Writing the Keetoowah Way*.

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[2] See Hilary Wyss and Christopher Hager, "Hidden Literacies," Trinity College, April 1, 2021, www.hiddenliteracies.org.

[3] Nelson, Joshua B. *Progressive Traditions: Identity in Cherokee Literature and Culture*. American Indian Literature and Critical Studies Series, v. 61. Norman: University of Oklahoma Press, 2014. Parins, James W. *Literacy and Intellectual Life in the Cherokee Nation, 1820-1906*. American Indian Literature and Critical Studies Series. Norman: University of Oklahoma Press, 2013.

[4] See Royster, Jacqueline Jones. *Traces of a Stream: Literacy and Social Change among African American Women*. Pittsburgh Series in Composition, Literacy, and Culture. (Pittsburgh: University of Pittsburgh Press, 2000); Powell, Katrina M. *Anguish of Displacement: The Politics of Literacy in the Letters of Mountain Families in Shenandoah National Park.* (Charlottesville: University of Virginia Press, 2015); Brandt, Deborah. *Literacy in American Lives*. Cambridge: Cambridge University Press, 2001); Duffy, John. *Writing from These Roots Literacy in a Hmong-American Community*. (Honolulu: University of Hawaii Press, 2007); Bender, Margaret Clelland. *Signs of Cherokee Culture: Sequoyah's Syllabary in Eastern Cherokee Life*. (Chapel Hill: University of North Carolina Press, 2002); Teuton, Christopher B. *Cherokee Stories of the Turtle Island Liars' Club*. (Chapel Hill: The University of North Carolina Press, 2012).

Project Methods

The *Digital Archive for American Indian Languages Perseverance and Preservation* (DAILP, https://dailp.northeastern.edu) seeks to support and enhance indigenous language learning and practice, to facilitate scholarly exploration, and to advance their documentation. Our ultimate goal is for the DAILP archive to serve as a model for other indigenous peoples to provide a robust manner of collective translation to forward the goals of language preservation (documentation) and perseverance (language practice in meaningful contexts).

Thus far, the DAILP team has prototyped an online environment that supports varied reading and language study practices, using an initial set of 25 documents totaling 30 manuscript pages of translated historical documents that illustrate a Cherokee chapter in the American story. Our team includes Cherokee language experts, speakers, teachers, learners, archivists and librarians, as well as linguistics, literacy, and digital humanities scholars. Rich translations of these documents are further supported with links to the lexical datasets based on Cherokee language dictionaries, wordlists, and grammars. The site is driven by a graph database that models transcriptions and translations of individual manuscripts as well as detailed lexical and grammatical information. The user interface displays the digitized manuscript image, a layered, annotated set of representations and gloss for each transcribed word, and a full translation shared with us by senior Cherokee translators. Recording work now in progress will enable us to provide spoken versions of these documents as well as pronunciation information for each individual word in our database. The DAILP interface is thus designed to serve a wide range of community members, teachers, learners, and scholars. Our prototype provides a permanent and durable foundation for a digital edition which offers online access to a searchable, fully-transcribed and annotated collection of documents.

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We now seek to build on this prototype in three ways. First, we will expand the collection to a total number of 85 documents totaling 121 pages, focusing on a selection of Cherokee language manuscripts housed within the Kilpatrick Collection at Yale University and the Newberry Library in Chicago. Second, we will develop a documentary reading interface and a framework for this growing collection of manuscripts that engages with and expands the boundaries of the "documentary edition" in a way that is explicitly oriented towards language perseverance and community literacies. And third, we will refine and formalize our editorial workflows to support the additional components of this "edition," including editorial commentary. The result will be a curated and steadily expanding publication, *Cherokees Writing the Keetoowah Way*, that is rooted in the DAILP manuscript archive and its language data, but presents the documents through a reading framework that foregrounds genre, cultural thematics, scholarly and community contextualization, and commentary.

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Editorial work as language perseverance

Our guiding presumption is that language perseverance (teaching and learning), language preservation (annotation, translation, and documentation), and documentary study should be understood as mutually sustaining efforts. The DAILP collection reflects the abundance of language resources and literacy artifacts written in the Cherokee language in archives around the country, and also draws on the language expertise and informed judgments of the Cherokee community. All of the documents identified for use within DAILP are in the public domain, and have been vetted by representatives from two federally recognized tribes: the Cherokee Nation and the United Keetoowah Band of Cherokee Indians. We have confidence that these documents reveal no culturally sensitive information. We draw upon the English translations of these documents produced under a previous IMLS grant awarded to a team of Cherokee language

specialists from the United Keetoowah Band of Cherokee Indians, led by Ernestine Berry, Director of the John Hair Cultural Center and Museum.

Two processes for language description are dominant within Cherokee language preservation. In the first, linguists consult Cherokee speakers to collect language data which is then analyzed to determine its linguistic features, often used in grammars or dictionaries, an approach which tends to de-emphasize historical and cultural context. The second method involves Cherokee tribal representatives creating word lists and dictionaries of the language using their knowledge of the language and the needs of language learners, and then publishing them in print or online. This approach emphasizes tools for language perseverance, but excludes in-depth linguistic analysis providing important information for language learners. Rather than seeing perseverance and preservation as mutually exclusive endeavors undertaken by language experts on both sides, we understand them as a mutually sustaining dialogue involving scholars and Cherokee speakers, learners and teachers. Our current DAILP collection already shows what is possible through an emphasis on seeing editorial work as part of a language perseverance project that integrates community translation efforts with detailed linguistic resources and analysis. NHPRC funding will support the integration of this online translation and language study environment with an iterative peer review process in order to produce the digital edited collection *Cherokees Writing the Keetoowah Way.*

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Workflows and editorial practices

Our overall approach to digital editing frames the work of translating Cherokee language documents in ways that help us to persevere in practicing the language by creating dialogue among the learners and teachers, through reading, writing, and discussion of these documents. Our work thus far (2015-2020) has focused on developing workflows and infrastructure that

align our source texts, translations, and linguistic annotations with descriptive resources such as the *Cherokee Reference Grammar*, the *Cherokee-English Dictionary Online Database*, and other materials shared with us by the Cherokee tribes and linguistic scholars. We have collected and standardized language data from these dictionaries, grammars, and word lists, with each descriptive resource stored as an independent data set. These resources can be referenced from our transcriptions and translations as sources of information about individual words and usage, but they are also continually expanded and enriched by information from each new document that we add to the collection, which contributes its own specificities of usage, spelling, and context.

In this new phase of the project, we seek to amplify those workflows in two ways. First, we want to expand the range and interactions of text and language representations to include audio and to more closely align the audio, transcription, translation, and linguistic analysis with each other and with the details of the source document. And second, we want to open up more participatory and community-led pathways for creating these core materials. Our editorial practice for this new phase of DAILP thus builds on and extends our current practices, resulting in six interconnected workflows: ingestion of source images, transcription, free translation, audio recording, linguistic annotation, data alignment, and commentary. The first four of these can proceed somewhat independently; the linguistic annotation process builds on the transcription and free translation; the data alignment creates precise alignments between these different representations. The commentary could take place at any time, but makes most sense once all or most of the individual components are available, since the commenters can get the fullest view of the document at that point.

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Cherokees Writing the Keetoowah Way will include the multiple and deep interpretive layers of information that afford insight into the documents themselves and the community based translation practices used to produce the collection. We are rethinking the scholarly edition in ways that account for, attribute, and characterize the collaboration of communities in the editorial process of producing this digital edited collection. The Cherokee community deepens the editorial contribution to this site. We will invite commentators based on certification of translation and language proficiency and practice, as well as community recommendation. The table below summarizes our goals for enhancing the current DAILP site into the proposed digital edited collection *Cherokees Writing the Keetoowah Way*.

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DAILP Collection to Date 25 documents totaling 39 pages			
CWKW Milestones			
Corresponding Phase in Plan of Work	**Goal: Add 60 documents totaling 82 pages**	**# Hours**	**Timeline**
1	FOR ALL DOCUMENTS: Document metadata	8.8	Jan- Mar
1.5	FOR ALL DOCUMENTS: Base Texts	96.75	Jan-Mar
2	Complete enhancement for Willie Jumper Stories	290.52	April-June
3	Complete enhancement for Dollie Duncan Letters	59.5	July-Sept
3	Complete enhancement for Yale Beinecke Letters	167.08	July-Sept
3	Complete enhancement for Speeches	60.48	July-Sept
4	Complete enhancement for Echota Funeral Notices	23.9	October
4	Contextual Commentary	240	October-Dec

Publishing Methods

Interface features

The current DAILP web interface offers a flexible, user-configurable display to support the reading, comparison, and detailed study of source documents and translations, and the exploration of linguistic information about specific words. The reading interface displays texts in

the syllabary, with pronunciation information, detailed linguistic analysis, translation (both free translation and word-by-word), and supporting resources such as glossaries and search features. Building on wireframes PI Cushman developed under an IMLS Sparks Ignition grant in concert with tribal community partners, scholars, and archivists, the reading environment gives readers at all levels tools for building their knowledge of Cherokee through the study of historical documents. We have received feedback from tribal community members and linguists who are particularly impressed with the ways in which the current site matches their practices of learning and studying the language.

We are also developing features and designs for the collaborative authoring online environment interface that are inspired by and extend the current version of DAILP (appendices 1 and 2). Appendix 1 previews a working design of a transcription interface that will allow users to select individual characters from a sample of the text they have identified and then transcribe them, even as it previews similar characters from that particular author. Appendix 2 illustrates a working design of the types of community-based commentary and linguistic analysis possible for each word. Users will benefit from multiple views into each word even as they are contributing to their translations.

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Cherokees Writing the Keetoowah Way will be published as part of the DAILP site. It will feature a reading interface for individual documents that aligns images of the source document, a transcription in the syllabary, a free English translation, and audio recording of the piece being read aloud, with options to explore more detailed linguistic information and commentary. (Appendix 3 illustrates a possible page presentation). It will also feature an introduction to *Cherokees Writing the Keetoowah Way* to contextualize the collection in the cultural and historical importance of the documents included, a collection of curricular materials

(currently being developed with separate funding) cross referenced to specific texts in each of the chapters, and a set of indexes to enable readers to explore, search, and navigate between documents by topic keywords, genre, and a glossary of Cherokee terms. Users can also do word searches across the collection and can print PDF versions of each chapter to support off-line study.

The edition will be organized initially into six "chapters," each focused on a separate manuscript genre (e.g. stories, governance documents, speeches, Duncan and miscellaneous letters, and funeral notices), each one contextualized by a 750-1500 word introduction along with critical commentary and references to further reading. *Cherokees Writing the Keetoowah Way* will be enriched with audio recordings of each of these pieces. Audio recordings will allow readers to hear entire sentences read aloud along with specific pronunciations of individual words—important because Cherokee is a tonal language. Finally, teachers can access curricular materials that reference particular DAILP documents or genres. Importantly, *Cherokees Writing the Keetoowah Way* portrays the historical value of these everyday writings, but also enacts the continued process of an ongoing community translation of a digital archive: Cherokees and scholars writing and learning together around these documents are providing scholars and language learners with important means of engaging this collection.

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Peer Review

Cherokees Writing the Keetoowah Way as a product will be built on an iterative peer review process that engages community members alongside scholars and linguists and librarians (Appendix 4 illustrates phased publication versions of this digital collection). As such it raises important questions about the productive tensions between language perseverance (teaching, learning, speaking, reading, writing, listening) and preservation (accurate, high-quality,

well-grounded documentation and commentary). As we've learned from initial feedback received on DAILP, community members have varied training and experience with the language depending upon their engagement with it as first or second language learners, their own fluency with Sequoyan, and their own study of the language and culture. We've also learned that each linguist comes to the documentation process with their own notational styles and ways of identifying structural features of verbs and nouns. As we progress, we will develop concrete ways to indicate the kinds of experience and practices each collaborator brings (e.g. through badging, bios, or certifications) in our user profiles. We will also include commentary from two paid consultant-scholars who will provide overall insight into the context, audience, purpose of the texts, additional sources to read in relation to the texts, and edits to the texts. A final review of every document's translation will be validated by internal triangulation from co-PI Cushman and team linguist, Jeffrey Bourns. Appendix 5 details the hours we anticipate the translation process to take at each of these stages for each of the documents.

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Discoverability and Accessibility

Cherokees Writing the Keetoowah Way will be showcased at the DAILP site as one of the primary modes of access and interaction for the DAILP collection. The DAILP site will also provide the main point of access to the online translation environment, lexical resources including the online lexicon, pedagogical resources, and for all documentation and supporting/training materials. The DAILP site (including *CWKW*) will in turn be linked from various access points for visibility to appropriate audiences. We will seek to have a link included from the three federally recognized Cherokee tribes, universities where our board members and contributors teach, and the Teaching Indigenous Languages sites as well as other appropriate sites that are visible to those most involved in language learning. We will also work with the

institutions housing the source documents to include links to the *Cherokees Writing the Keetoowah Way* site as an enhanced point of access for those materials, and we will ask grant agencies and foundations that have supported this project to include a link to the site.

Individual components will also be discoverable in more specific ways. Linguistic data from the lexical database will be exposed via a public API. DOIs for individual repository items, and MARC records for edited texts, will be registered with appropriate discovery systems such as OCLC and WorldCat. Source code for the interface will continue to be distributed via GitHub. Results of the project will be reported through virtual or face-to-face presentations at key conferences including the Annual Stabilizing Indigenous Languages Symposium, the Native American and Indigenous Studies Association, and the Biennial International Indigenous Research Conferences. During the grant period and especially at its conclusion, we will use social media (including the Digital Scholarship Group blog and twitter feed) to circulate announcements, updates, and calls for critical input.

Accessibility is a high priority for our project. We adhere closely to W3C standards of web accessibility (https://www.w3.org/WAI/fundamentals/accessibility-principles/) for those with low vision, mobility, or tech literacy. Our website is designed mobile-first and with weak internet connections in mind. This is particularly important for community members that may have low access to technology. We are committed to conducting semi-structured usability evaluations with community members to constantly improve the website's utility and ease of use. In terms of data access, we chose GraphQL because it is significantly simpler than the SPARQL endpoints that many linguistic and archival projects expose. GraphQL is built on JSON, a widely usable standard for structured data on the web. Thus, we present both an accessible polished collection and methods for easily reusing our raw data.

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Preservation Standards

The data management planning for DAILP is focused on the long-range plans and expectations of DAILP itself. The DAILP project is being developed within the Northeastern University Library's long-term, repository-based framework for humanities data, and follows widely accepted standards for data and metadata representation, including the Text Encoding Initiative Guidelines (TEI), the Portland Common Data Model (PCDM), the Metadata Object Description Standard (MODS), the International Image Interoperability Framework (IIIF), and a variety of standards for linguistic description and annotation. With its commitment to language preservation and perseverance, DAILP is designed with long-term data curation at its core. All data developed within or contributed to DAILP is stored in the Northeastern University Digital Repository Service, a Fedora/Samvera repository hosted by Northeastern University Library. The repository is maintained by Northeastern University's Library Technology Services staff and Information Technology Services staff with rigorous attention to backups, data integrity checks, and other storage and preservation practices.

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Because the TEI Guidelines and other data representation standards are constantly evolving, ongoing data curation is an important aspect of DAILP and DSG's support of it. DSG has committed to supporting forward migration of TEI data for all of its digital scholarly projects to future versions of the TEI Guidelines, which will be particularly important as project teams cease active development and no longer have the resources or attention to work actively with their data. The original versions of all TEI data will be retained for historical reference. DSG and DRS staff will provide similar curation and forward migration services for data in RDF and other standard formats. Linguistic data resources, including databases of lexical information, word

lists, and other materials, are represented using non-proprietary data standards and open-source tools.

Durability and Sustainability

The DAILP project generally, and the digital edition springing from it, *Cherokees Writing the Keetoowah Way*, brings together an exceptionally complex set of different materials in distinct data formats. At the same time, it is essential that the edition not become a technological prison for these materials, in ways that would reduce access or possibilities for other uses by the Cherokee tribes. The systems for data management and publication are thus being designed with modularity and openness in mind: an approach which also makes it easier for us to modify individual components over time as needed. The individual components are all represented using open formats and standards, and the source code is maintained in DAILP's GitHub site. The DAILP site is being developed in partnership with the Digital Scholarship Group, which enables

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long-term support of the project's platform and systems without external funding.

Plan of Work
Cherokees Writing the Keetoowah Way

	Phase 1: Jan-Mar 2022	Phase 2: April-June 2022	Phase 3: July-Sept 2022	Phase 4: Oct-Dec 2022
	Phase 1 Create Base Texts	**Phase 2 Enhance Texts**	**Phase 3 Enhance Texts**	**Phase 4 Review and Publish CWKW**
Activities	**Orient Community**	**Engage Community**	**Engage Community**	**Engage Community**
	Hire and train team members: Cushman and Bourns	Gather feedback on wireframe click-through: Cushman, Flanders, Trevino	Develop and load teaching materials Cushman, Rae, DelPercio, Volchonok	Travel to OK to gather feedback on collection: Cushman and Flanders
	Travel to OK: hold orientation meetings Cushman and Flanders	Scope teaching materials: Cushman, Rae, DelPercio, undergraduates	Gather feedback on and revise teaching materials: Cushman, Rae, DelPercio, undergraduate students	Revise and load teaching materials: Cushman, Rae, DelPercio, undergraduate students
	60 Base Texts	**Enhance 23 Texts**	**Enhance 20 Texts**	**Enhance 17 Texts; Fully Edit CWKW**
	Free translations for 60 texts by UKB translators Proctor, Pritchett, Ballard, Berry	Linguistic parsing and segmentation Jumper Stories (23 documents, 33 pages): Student linguists, Bourns and Garoutte	Linguistic parsing and segmentation Speeches (3 documents, 3 pages), Duncan and Yale letters (17 documents, 29 pages): Student linguists, Bourns and Garoutte	Linguistic parsing and segmentation of Funeral Notices (17 documents, 17 pages) Oct. Final assessment and correction Nov-Dec.: Student linguists, Bourns and Garoutte
	Images and Metadata added to DRS: student linguist; Transcription of 60 texts: undergraduate students and community transcribers	Annotate and comment 23 Jumper stories: UKB translators Proctor, Pritchett, Ballard, Berry	Annotate and comment Speeches (3 documents, 3 pages), Duncan and Yale letters (17 documents, 29 pages) letters: UKB translators Proctor, Pritchett, Ballard, Berry	Annotate and comment on Funeral Notices (17 ddocuments, 17 pages) October. Final assessment and correction Nov.-Dec. by UKB translators Proctor, Pritchett, Ballard, Berry
	Audio recordings of texts: Proctor, Pritchett, Ballard, Berry	Load and align base texts: Trevino	Glossary and Index: Cushman, Rae, Del Percio, Trevino, undergraduate	Introduce collection 10k words and each chapter 750 words per chapter: Cushman, Frey
	CWKW Interface	**CWKW Interface**	**CWKW Interface**	**CWKW Interface**
	Mock up basic site organization, text display, navigation Snead, Flanders, Cushman, Trevino	Gather community feedback and prioritize four revisions to site design. Test multiple possible ways to ingest and reflect commentary Implement organization text display: Snead, Flanders, Cushman, Trevino	Refine site design. Implement commentary and text display; Implement display of curricular materials: Snead, Flanders, Cushman, Trevino	Final assessment of edition interface, via intensive feedback meetings Snead, Flanders, Cushman, Trevino

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Plan of Work

The figure above overviews the plan of work in four phases along three workstream activities that include community engagement, documentary activities, and interface development. A detailed plan of translation work is provided in the supplementary materials (appendix 5). To produce *Cherokees Writing the Keetoowah Way*, our team aims to pursue an iterative workflow that involves Cherokee tribal community members (appendix 6).

Impact of Project

This online digital collection will appeal to an array of potential audiences. **Teachers** will find ample curricular materials to design lessons printable in multiple formats. Plans are underway for community members' lesson plans and activities to be included. **Linguists** will

find deep annotation of Cherokee presented in multiple transcription conventions for scholarly analysis and comparison to other indigenous languages. **Students** of the language and culture will find clear and precise presentation of the information at and across the levels they need it. **Community members** will be able to share and find community commentary that draws readers to further resources, stories, or cultural practices. **Scholars** will find a searchable database of deeply treated and community vetted documents for their secondary analyses. Potential scholarly audiences include anthropologists, ethnohistorians, linguistic anthropologists, Cherokee and Indigenous studies scholars, literacy scholars, historians and political historians. **Librarians and archivists** will find ample evidence of a 'living archive,' one in which practice in reading, writing, and speaking indigenous languages is facilitated by items in their collection. More concretely they will find ample evidence of ways in which community members engage items in and aggregates of their collections (Appendix 7 illustrates metrics in detail).

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Qualifications of Staff

Bios for all members of the team listed below as well as the DAILP advisory board members can be found on DAILP at (https://dailp.northeastern.edu/home/team/).

Ellen Cushman, Project Director: (Cherokee Nation citizen) is Dean's Professor of Civic Sustainability and Professor of English at Northeastern University (617.373.3349 m.cushman@northeastern.edu). She specializes in literacy studies, community-based approaches to digital archive development, and language perseverance. Her publications include two sole-authored books: *The Cherokee Syllabary: Writing the People's Perseverance* (2012), and *The Struggle and The Tools* (1998); 60 articles and book chapters; as well as two co-edited collections: *Literacies: A Critical Sourcebook*, 2nd ed. (2021) and *Landmark Essays on Rhetorics*

of Difference (2019). She will manage all aspects of this project, co-edit with Ben Frey the introductory materials to the final *CWKW* collection; and maintain community-based partnerships. (20% effort during the academic year, and 15% of a summer month).

Julia Flanders, Co-PI (Director, Digital Scholarship Group, and Professor of Practice) has a PhD in English and over 20 years of experience in digital humanities data modeling and project leadership with a focus on digital scholarly editing and publication (617.373.4435, j.flanders@northeastern.edu). As Director of the Women Writers Project and as a consultant on many digital edition projects she has overseen the establishment of complex workflows for all stages of digital editions. As co-PI she will contribute to project oversight, workflows and editorial practices (10% effort during the academic year, and 15% of a summer month).

Jeffrey Bourns, Project Linguist for DAILP and Affiliate Research Scientist in Linguistics at Northeastern University has a PhD in Linguistics from Harvard University. He will oversee the collection and modeling of Cherokee language datasets and linguistic annotation and provide philological and linguistic training to DAILP contributors (20 days of effort at $500/day).

Naomi Trevino, Co-Op Assistant Project Manager Northeastern University 4th year undergraduate major in linguistics, will help Cushman track teams' work toward milestone completion, will load and align audio with base texts, and will help compile glossary and index materials. (Up to 35 hours/week during 12 months of grant).

Taylor Snead, **Computational Linguist and UX Designer**, for DAILP will consult as a site design editor to provide continuity with the technical infrastructure and documentation of the project. They began work with DAILP in Spring 2020, analyzing translated Cherokee manuscripts, and through a co-op in Fall 2021 developed the current version of DAILP.

Sample Project Narrative

Community members The community translation team from the United Keetoowah Band of Cherokee Indians led by Ernestine Berry (Director of the John Hair Cultural Center) includes Clara Proctor, Oletta Pritchett and Marlene Ballard and will provide free translations of all texts and audio recordings. Ben Frey (Eastern Band of Cherokee Indians and Assistant Professor of American Studies at University of North Carolina-Chapel Hill will co-edit introductions for each chapter and the collection. Eva Garroutte (Cherokee Nation), Research Professor of Sociology at Boston College, will provide enhanced linguistic translations and peer review of all texts. Community teachers Marilyn Rae and Patrick Del Percio will provide feedback on the site and curricular materials as well as help compile the glossary and index.

Digital Scholarship Group staff Rob Chavez, Senior Digital Scholarship Developer, will support configuration of servers and database systems, and integration of the IIIFAPI to support image display and annotation. Patrick Murray-John, Associate Director for Systems, will contribute to the configuration and support of database systems. Ash Clark, XML Applications Developer, will provide consultation on TEI/XML representation of transcriptions and handling of XML data. Sarah Sweeney, Digital Repository Manager, will support the integration of the Digital Repository Service into digitization workflows.

Sample Project Narrative

Performance Objectives

Performance Objectives
Cherokees Writing the Keetoowah Way

Performance Objectives	Phase 1: Jan-Mar 2022	Phase 2: April-June 2022	Phase 3: July-Sept 2022	Phase 4: Oct-Dec 2022
	Community	**Community**	**Community**	**Community**
	NU Core team and community members trained and oriented	Wireframe feedback incorporated into interface design specs	Teaching materials loaded onto site	Teaching materials completed
	Community members trained and oriented	Curricular goals scoped and planned	Feedback gathered on teaching materials	Feedback on collection gathered
	Texts	**Texts**	**Texts**	**Texts**
	Base texts complete for 60 documents, 121 pages	23 Willie Jumper Storied Annoted; 30 Base texts loaded and aligned	20 Speeches and 17 Letters Annotated; 30 base texts loaded and aligned	17 Funeral Notices Annotated; Collection Introduction and 6 Chapter Overviews Loaded; CWKW collection completed
	CWKY Interface	**CWKY Interface**	**CWKY Interface**	**CWKY Interface**
	Edition interface click through wireframe developed	Site design and navigation enacted; 2 revisions implemented	Site design enhaced with curricular materials; 2 site revisions implemented	Workflow and site assessment of CWKW accomplished; Next steps identified; Tool improvements identified