

Teaching about North Carolina American Indians

FROM THE NORTH CAROLINA HUMANITIES COUNCIL

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Teaching about North Carolina American Indians

FROM THE NORTH CAROLINA HUMANITIES COUNCIL

This curriculum guide is designed for K-12 teachers to inform and enhance teaching related to North Carolina's American Indian tribes. Resources include best practices for teaching about American Indians, suggestions for curriculum integration, historic and contemporary visual resources, and lesson plans. The guide consists of culturally appropriate, tribally-approved information on all eight state-recognized tribes -- the Coharie Indian Tribe, Eastern Band of Cherokee Indians, Haliwa-Saponi Indian Tribe, Lumbee Tribe of North Carolina, Meherrin Indian Tribe, Occaneechi Band of the Saponi Nation, Sappony, and Waccamaw Siouan Tribe.

This curriculum guide is drawn from a teachers' institute curriculum enrichment project on North Carolina American Indian Studies conducted by the North Carolina Humanities Council. The teachers' institute was funded in part by the Cherokee Preservation Foundation and the Ford Foundation. The project was made possible by a grant from the North Carolina Humanities Council, a statewide nonprofit and affiliate of the National Endowment for the Humanities.



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All 100+ North Carolina public school educators who have participated in the seminars and in the creation of this project will receive a copy of the Curriculum Enrichment Project: North Carolina American Indian Studies ©2009. Other educators who wish to receive a copy may contact the Humanities Council directly. As they share this resource with their students and colleagues, learning about and celebrating North

Carolina’s diverse communities and people, I am confident that the project will have continuing and significant impact.

With gratitude,
Lynn Wright-Kernodle, Ed.D.
Director of the Teachers Institute
January 2009

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2011 update

The acknowledgments above refer to the first version of this curriculum guide, which featured educational resources related to the Lumbee and Cherokee tribes. In 2010, a second grant from the North Carolina Humanities Council enabled the American Indian Center to revise the curriculum guide to include information on the additional six state-recognized tribes — the Coharie, Haliwa-Saponi, Occaneechi Band of the Saponi Nation, Meherrin, Sappony, and the Waccamaw-Siouan.

The following grateful acknowledgments recognize the dedicated work of those who contributed to the 2011 updated curriculum guide.

COHARIE INDIAN TRIBE

The information and materials found within the Coharie Indian Tribe section of this curriculum guide were compiled by Coharie tribal members JaNella Williams, Sharon Williams, Ginger Stone, and Lesa Brewington Locklear. The information was approved for use by the Coharie Intra-Tribal Council Tribal Administrator, Mr. Gregory Jacobs. Ms. JaNella Williams is the official Coharie Tribal Enrollment Officer. Mrs. Stone works for the Central Office for Sampson County Schools and Mrs. Locklear is an educator in Sampson County Schools. Mrs. Locklear is also works closely with the Title VII Indian Education program with Mrs. Sharon Williams, who serves all K-12 Clinton City Schools, but is primarily based in Sampson Middle School.

HALIWA-SAPONI INDIAN TRIBE

The information and materials found within the Haliwa-Saponi Indian Tribe section of this curriculum guide were compiled by Haliwa-Saponi tribal members Marty Richardson and Chenoa Davis. The information was approved for use by the Haliwa-Saponi Tribal Council. Marty Richardson holds a M.A. in Anthropology and is the tribe’s Director of Planning and Development. He also spearheads weekly Tutelo language classes for tribal members. Mrs. Davis is principal of the Haliwa-Saponi Indian Tribal School.

MEHERRIN INDIAN TRIBE

The information and materials found within the Meherrin Indian Tribe section of this curriculum guide were compiled by Meherrin tribal members Claire Morrow and Duvonya Chavis. The information was approved for use by the Meherrin Tribal Council. Mrs. Morrow, M.Ed. holds a NC Teaching License with endorsements in Early Childhood Education, Elementary Education, Reading K-12, and AIG. She has also formerly served on the State Advisory Council on Indian Education. Mrs. Chavis is an active tribal leader, health care professional, and business owner. She has also been a leader in fund-raising activities for the tribe and engages herself in meetings which relate to the well-being of the Meherrin people and all the American Indian communities in the state.

OCCANEECHI BAND OF THE SAPONI NATION

The information and materials found within the Occaneechi Band of the Saponi Nation (OBSN) section of this curriculum guide were compiled by OBSN tribal member Sharn Jeffries. The information was approved for use by the OBSN Tribal Council. Mr. Jeffries is Vice Chairman of the OBSN Executive Council and the tribe's representative to the NC Commission of Indian Affairs. Mr. Jeffries also volunteers at the tribe's annual School Days, educating young visitors and teachers about the tribe's history, foodways, and lifeways at the recreated village in Mebane, NC.

SAPPONY

The information and materials found within the Sappony section of this curriculum guide were compiled by Dante Desiderio, Sherry Epps Munford, Kara Stewart and other tribal members and approved for use by the Sappony Tribal Council. The work was compiled by Ms. Stewart, M.Ed., who is a reading specialist and literacy coach. She currently works for Wake County Public Schools, but has also taught in Person, Orange, and Durham County Schools. Ms. Stewart is a Sappony Tribal Council member.

WACCAMAW-SIOUAN TRIBE

The information and materials found within the Waccamaw-Siouan Tribe section of this curriculum guide were compiled by Waccamaw-Siouan tribal member Leslie Jones, and used by the tribe for their official website. Mrs. Jones is the official Tribal Enrollment Officer, is a parent, and has volunteered for years with the tribe's educational and cultural programs for youth.

Teaching about North Carolina American Indians

Curriculum Enrichment Project background

The North Carolina Teachers Institute is a professional education development program of the North Carolina Humanities Council. Through the Teachers Institute, teachers from across the state come together to study the history, literature, music, and art of North Carolina's diverse communities and people.

The Teachers Institute provides access to continued intellectual growth for K-12 public school teachers. Connecting classroom teachers and university scholars, the Teachers Institute creates the rigorous, stimulating environment found in the best graduate education. Offered free to teachers, weekend seminars throughout the year and a week-long summer seminar are content-rich, intellectually stimulating, and interdisciplinary.

• • •

In 2004, the Humanities Council's Teachers Institute was invited, along with other humanities councils doing professional development work with teachers, to participate with the Minnesota Humanities Commission's teacher program in conducting seminars that highlighted the history and cultures of the American Indian tribes in their respective states. Between 2005 and 2007, the North Carolina Teachers Institute offered a series of four seminars for teachers which focused on the state's two largest tribes: the Eastern Band of the Cherokee Indians and the Lumbee Indians.

- April 8-10, 2005: *The Language, the Land, and the Life: Cherokees in North Carolina* (Cherokee)
- October 14-16, 2005: *Life, Land, and the Lumbee Experience* (Pembroke)
- November 3-5, 2006: *The Language, the Land, and the Life: Cherokees in North Carolina* (Cherokee)
- September 14-16, 2007: *Life, Land, and the Lumbee Experience* (Pembroke)

In 2008, the Teachers Institute presented a culminating seminar focusing more generally on American Indian studies and other state-recognized tribes in North Carolina.

- March 7-8, 2008: *North Carolina American Indians: "Keeping the Circle"* (Greensboro)

Out of the initial four seminars and through the vision of the Minnesota Humanities Commission, the Humanities Council developed a Curriculum Enrichment Project. A draft of the project was shared with and critiqued by participating teachers at the March

2008 seminar. After revisions, another draft was reviewed for historic and cultural accuracy by members of the Lumbee tribe and of the Eastern Band of the Cherokee Indians. What follows is the completed project.

Portions of this project will be shared with teachers in North Carolina through the LEARN NC website and with teachers across the country through a dedicated website established by the Minnesota Humanities Commission. All participants in the five Humanities Council seminars will receive a full curriculum enrichment packet. The Humanities Council will make the packet available to others on a by-request basis.

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2011 update

In 2010, through a second grant from the North Carolina Humanities Council, the American Indian Center began the coordination of revising the curriculum guide to include information on the additional six state-recognized tribes — the Coharie, Haliwa-Saponi, Occaneechi Band of the Saponi Nation, Meherrin, Sappony, and the Waccamaw-Siouan. Members of our Project Advisory Committee, many educators themselves, were given permission by their tribes to serve in this capacity to take on the task of compiling tribally-sanctioned information to include in the curriculum guide about their tribal histories, current tribal affairs, and lesson plans related to their tribes.

The American Indian Center firmly believes that tribal histories and current affairs are best told by the tribes themselves, honoring tribal sovereignty and self-determination. This project was a focused collaboration between those voices and the University of North Carolina, to present quality, culturally-appropriate materials for teaching about American Indians in North Carolina. Differences in the tribes' presentation styles can be seen throughout the guide. However, an effort was made to collect consistent, basic information about each tribe for statistical and geographical purposes to help teachers in their understanding. Due to these factors, the way in which materials on the Eastern Band of Cherokee Indians and the Lumbee are presented may appear different than the six additional tribes included in the second phase of curriculum development.

Additional advisers to this project were Dr. Kathryn Walbert, curriculum development specialist; Dr. Christopher Arris Oakley, Associate Professor of History at East Carolina University; Mr. Jefferson Currie (Lumbee) of the North Carolina Museum of History; Dr. Theresa Shebalin, archeological and educational workshop specialist; and two graduate students in the UNC School of Education, Trey Adcock (Cherokee Nation; Sequoyah Fellow, Ph.D. candidate) and Holli Jacobs (Coharie).

1

Teaching about American Indians in North Carolina

This chapter includes best practices, background information, and suggestions for curriculum integration.

American Indian vs. Native American: A note on terminology

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

You will notice that throughout this set of curriculum materials we have identified people as members of specific tribes wherever possible, but the terms *American Indian* and *Native American* are also used to refer more broadly to peoples indigenous to North America. Over time, there has been quite a bit of debate about the use of *American Indian* as opposed to *Native American*, *First Nations*, or other terms. We want to be culturally sensitive when referring to all people in our teaching, our writing, and our daily conversations, even when it is sometimes hard to tell which of our many options would be the most respectful and acceptable. While the term *Indian* is still used, as in the “Indian Education Act,” we have most frequently used the names of individual tribes or the term *American Indian* in this set of curriculum materials. However, you will note the use of the term *Native American* as well in several of the lesson plans as the terms *American Indian* and *Native American* are sometimes used interchangeably in the North Carolina Standard Course of Study. We have included this discussion of terminology to help you understand the choices made here and to give you the information you need to make your own informed choices about the terminology you will choose to use in your own classroom.

The term *Indian*, and later *American Indian*, dates back to the late fifteenth century and the mistaken initial assumption that Columbus had reached eastern Asia. The University of Southern Maine makes available the text¹ of one of Columbus’s early letters, in which he refers to the people he came into contact with as Indians. In the 1960s and 1970s, people concerned about the impact of using this inaccurate term started using *Native American* as a more accurate alternative that might be viewed as more respectful and avoid stereotypes, but the term has not been universally adopted.² For a more detailed discussion of the terms *Indian* and *American Indian*, please see *American Indian Politics and the American Political System* (David Wilkins, Rowman and Littlefield Publishers, 2006).³

Some people have rejected both of these terms. Dr. Michael Yellow Bird, Assistant Professor and Director of the Office for the Study of Indigenous Social and Cultural Justice in the School of Social Welfare at the University of Kansas, considers both terms, *American Indian* and *Native American*, to be “oppressive, ‘counterfeit identities.’” He prefers the

terms *indigenous peoples* or *First Nations peoples* to either *American Indian* or *Native American*.⁴

In most circles, however, the terms *American Indian* and *Native American* are both considered acceptable and, while there are people who feel strongly that one term or the other is more appropriate, they are often used interchangeably. There seems to be some agreement among American Indian people that the use of either term is acceptable — according to a 1995 census survey, 49.76 percent of American Indians preferred that term, compared to 37.35 percent preferring *Native American* and much smaller numbers preferring other terms.⁵ Most modern style guides also list both terms as acceptable options, noting that, when possible, writers should refer to the name of a specific tribe instead of using one of these umbrella terms.⁶

Some American Indians prefer the term *American Indian* over *Native American* for specific reasons. Lakota activist Russell Means has noted that “the American Indian is the only ethnic group in the United States with the American before our ethnicity” and prefers to use that term because he knows its origins.⁷ Others argue that the term *Native American* is inaccurate because anyone who is born in the western hemisphere is native to the Americas and could be considered a native American. Still others believe that the term *Native American* serves only to assuage white guilt over the treatment of American Indians. As Christina Berry notes, “Native Americans did not suffer through countless trails of tears, disease, wars, and cultural annihilation — Indians did. The Native people today are Native Americans not Indians, therefore we do not need to feel guilty for the horrors of the past.”⁸ In this view, the term *American Indian* is used because it is the term that has been used most consistently and because it makes the connection to the past treatment of people who have been called *Indians* in ways that make it difficult to gloss over the history of racism and discrimination in our country.

The broad use of the term *American Indian* by government and advocacy groups makes it a practical term as well. The federal government has a Bureau of Indian Affairs and a Bureau of Indian Education; treaties and other legal documents often refer to *American Indians*; and the federal census uses the terms *American Indian* or *Alaska Native* to refer to native people. Many government documents use the terms *American Indian* or *Alaska Native* to refer to groups that have been granted federal recognition and use the term *Native American* to refer to groups that do not have that recognition. In North Carolina, the Commission of Indian Affairs addresses the issues of concern to North Carolina’s Native communities; the state’s Advisory Council on Indian Education advocates on behalf of American Indian students; and our schools offer an elective called American Indian Studies. American Indian activists and political groups like the American Indian Movement and the National Congress of American Indians also use the term *American Indian* as part of their names. The use of the term *American Indian* is widespread both among governmental groups and American Indian advocacy groups, making it seem like a reasonable term to use in most cases.

Christina Berry notes in the conclusion to her own essay on this same topic, “[w]hat matters in the long run is not which term is used but the intention with which it is used.” When referring to people outside our own cultural heritage, our intention should always be to refer to others in ways that are respectful and accurate. In these materials, we have chosen, for the reasons outlined above, to use the names of individual tribes or nations where we can and to use the term *American Indian* more broadly, but we acknowledge that

there are many differing but valid opinions on which terminology may be the most appropriate. We encourage educators to read a variety of opinions on this issue, to talk to people in their communities about terminology, and to let their own respectful intentions guide them to the choices that they deem most appropriate.⁹

Notes

1. See <http://usm.maine.edu/maps/web-document/1/4/sub-/4-translation>.
2. Brunner, Borgna, *American Indian vs. Native American: A once-heated issue has sorted itself out*. Available online (see <http://www.learnnc.orghttp://www.infoplease.com/spot/aihmterms.html>) (retrieved on June 26, 2009).
3. Wilkins, David, *American Indian Politics and the American Political System* (Rowman and Littlefield Publishers, 2006).
4. Yellow Bird, Michael, *American Indian Politics and the American Political System* (Rowman and Littlefield Publishers, 2006). Available online (see <http://www.learnnc.orghttp://www.aistm.org/yellowbirdessay.htm>) (retrieved on June 26, 2009).
5. *Preference for Racial or Ethnic Terminology* (Bureau of Labor Statistics, U.S. Census Bureau Survey, 1995). Available online (see <http://www.learnnc.orghttp://www.infoplease.com/ipa/A0762158.html>) (retrieved on June 26, 2009).
6. Brunner, Borgna, *What Style and Usage Guides Say: American Indian versus Native American* (Pearson Education, Inc, 2007). Available online (see <http://www.learnnc.orghttp://www.infoplease.com/spot/aihmterms2.html#naja>) (retrieved on June 26, 2009).
7. Means, Russell, *I am an American Indian, Not a Native American!* (Treaty Productions, 1996). Available online (see <http://www.learnnc.orghttp://www.peaknet.net/~aardvark/means.html>) (retrieved on June 26, 2009).
8. Berry, Christina, *What's in a Name?: Indians and Political Correctness* (All Things Cherokee, 2009). Available online (see http://www.learnnc.orghttp://www.allthingscherokee.com/articles_culture_events_070101.html) (retrieved on June 26, 2009).
9. Berry, Christina, *What's in a Name?: Indians and Political Correctness* (All Things Cherokee, 2009). Available online (see http://www.learnnc.orghttp://www.allthingscherokee.com/articles_culture_events_070101.html) (retrieved on June 26, 2009). Ibid.

Critical reasons for teaching North Carolina's American Indian history

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

While there is wide debate about when, exactly, people came to live in what is now North Carolina, archaeologists believe that indigenous people have lived here for at least 11,000 years.¹ There are even some estimates of 19,000 years. According to Dr. Mary Ann Jacobs, Chair of American Indian Studies at the University of North Carolina Pembroke, many tribal groups had origin stories that originate them in their ancestral lands for all time.

By comparison, the few centuries that our state has been inhabited by people who originated elsewhere make up a very brief period of time. Most of North Carolina's past was an exclusively American Indian past and the descendants of those first inhabitants of North Carolina have remained vital parts of our state history ever since. North Carolina's rich American Indian history provides students with fascinating topics for historical study — the cultural traditions of southeastern tribes in the era before contact, Nanye'hi's (Nancy Ward's) efforts to create peace between the Cherokee and white settlers, the story of Tsali during Indian Removal, the actions of Henry Berry Lowrie's band, the creation of American Indian schools within the state, the experiences of Lumbee farmers during the Great Depression, the contributions of American Indian war veterans, the conflict between the Ku Klux Klan and the Lumbee in 1958, the participation of North Carolina's American Indian population in social reform movements, the resurgence of interest in the Cherokee language, and much more. This is a history that is interesting in and of itself and also important for understanding the history of our state as a whole. Thus, it makes sense to try to incorporate the people who have inhabited this land for the longest period of time as a significant part of our study of the state's history, from the distant past to the present.

North Carolina's American Indian history also provides a lens through which to view the culture, values, and attitudes of not only native people, but also the people of European and African descent whom they encountered. Interactions between American Indians and newcomers to this land often revealed sharp contrasts in the ways that various groups saw themselves, others, the world, and spirituality. When we study American Indians in North Carolina, we are not just learning about native people, though that is an important goal in itself — we are also learning about early European explorers, colonists, and political leaders through their attitudes toward and interactions with American Indians. Studying these

contrasts can help students understand all of these groups more clearly while also honing critical thinking skills.

Our state's large American Indian population also makes American Indian history an important topic for all of North Carolina's students. The 2000 census showed that nearly 100,000 American Indians were living in North Carolina, giving the state the largest American Indian population east of the Mississippi River. Moreover, American Indians were living in each of one hundred counties of North Carolina. Chances are, most North Carolina teachers either have taught or will teach a significant number of American Indian students during their careers, and teachers in certain counties with large American Indian populations (for example, Columbus, Cumberland, Guilford, Halifax, Hoke, Jackson, Mecklenburg, Robeson, Scotland, Swain and Wake) may be very likely to have American Indian students in any given class.² Including American Indian history throughout the curriculum sends a strong message to American Indian students that their own community's history and culture is valued by the teacher and considered an important part of all students' educations. Moreover, including this history throughout the academic year allows non-Indian students to learn more about the history and culture of their American Indian peers, helping to dispel stereotypes and create cross-cultural understanding.

Many students have substantial misunderstandings about American Indian history that must be corrected through accurate, respectful teaching about American Indians and student activities that promote critical thinking and explicit discussion of stereotype. Hollywood movies, especially those from earlier eras, typically depict American Indians in inaccurate and often offensive ways, reinforcing negative stereotypes. Even movies that attempt to portray native people fairly accurately tend to focus almost exclusively on the American West of the mid-to-late nineteenth century, giving young people the false impression that all native people lived like western tribes when, in reality, tribal cultures and historical experiences are widely varied and richly diverse. Students often also believe that American Indians are a people of the past, failing to realize that they are still important members of their own modern communities. Teaching explicitly about the indigenous people of North Carolina and incorporating American Indian history throughout the curriculum can help dispel these myths and leave all students better informed.

For the benefit of all of the students in their classrooms, teachers will want to adapt these materials for use in their own unique North Carolina communities. There are eight state-recognized tribes in North Carolina, and teaching about the American Indian communities within each teacher's own county can heighten student interest and build on the sense of place that students have in their own home communities.

Teachers may find Christopher Arris Oakley's book *Keeping the Circle: American Indian Identity in Eastern North Carolina, 1885-2004*³ (University of Nebraska Press, 2005) especially helpful in learning more about American Indian life in their home counties. Teachers may also wish to explore the publications available from the Museum of the Cherokee Indian⁴, or the Native American Resource Center at UNC Pembroke⁵. The Native American Resource Center, with support from the North Carolina Commission of Indian Affairs, is creating video documentaries about each of the state's recognized tribes, some of which are already available for purchase and others will be added in the future. Three documentaries have been completed so far. Local historical societies, museums, libraries, and historic sites may also be able to assist teachers in finding resources, guest

speakers, and field trip opportunities that will highlight the American Indian history of each of North Carolina's counties.

Teaching about American Indians in North Carolina gives our students a more inclusive and accurate sense of North Carolina history, allows students to see the historical cultural diversity of our state, and invites opportunities for critical thinking. At the same time, incorporating American Indian history into the curriculum can send a strong and welcome message to the American Indian students in North Carolina classrooms that the experiences of their ancestors matter to you and are respected and valued in your classroom. For non-Indian students, instruction in American Indian history can dispel damaging stereotypes and disprove inaccurate myths while providing an introduction to a fascinating history that they may not otherwise have known much about. Incorporating American Indian history throughout all the decades of North Carolina history is not only more inclusive, it is also more accurate — North Carolina's native people have always been and will continue to be important to our state's history, and our teaching should reflect that reality.

Notes

1. Price, Margo L., Patricia M. Samford, and Vincas P. Steponaitis, *The Pathfinders: The Paleoindian Period, before 8000 BC*. Available online (retrieved on June 26, 2009).
2. *The North Carolina Department of Administration, Commission of Indian Affairs* (North Carolina Commission of Indian Affairs, 2007). Available online (see <http://www.learnnc.orghttp://www.doa.state.nc.us/cia/documents/brochures/Comm-Brochure-07.pdf>) (retrieved on June 26, 2009).
3. See http://www.worldcat.org/oclc/154690171&referer=brief_results.
4. See <http://www.cherokeemuseum.org>.
5. See <http://www.uncp.edu/nativemuseum>.

Incorporating North Carolina's American Indian history into the K-12 curriculum

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

No matter how interesting, compelling, and important a topic may be, it can be difficult to incorporate it into the classroom without a clear sense of how the topic fits into the state-mandated curriculum. Fortunately, there are many explicit references to American Indians and multicultural perspectives that could include American Indians in the North Carolina standard course of study. There are also many less obvious (but no less exciting) opportunities for incorporating American Indian history into broader topics in state and national history activities throughout the year.

Explicit references in the curriculum

Explicit references to American Indians in North Carolina or cultural diversity in Grades 4, 5, 8, and 11/12

There are several obvious opportunities in the North Carolina Standard Course of Study to incorporate the study of North Carolina's American Indian populations. Many goals and objectives for grades 4, 5, 8, and 11/12 include either explicit references to American Indians or references to the experiences and influences of different ethnic or cultural groups, allowing for the ready inclusion of information about North Carolina's American Indian peoples.

Elsewhere in the curriculum

A sampling of objectives that do not explicitly mention American Indians, but that could be taught using examples and primary sources focused on American Indians in North Carolina

While the objectives mentioned earlier offer obvious opportunities to incorporate the history of American Indians in North Carolina into the curriculum, if students are only

exposed to American Indian history when discussing topics that seem most obvious (the Columbian Exchange, the Trail of Tears, or multicultural contributions, for example), they may assume that American Indians were not important to other historical topics such as the Civil War or the Great Depression. It may be worthwhile for teachers to look at other goals and objectives critically and creatively as they consider how they might integrate North Carolina's American Indian history with broader historical goals and objectives. The ideas that follow are just a few of the ways in which teachers can include American Indians while meeting U.S. and North Carolina history objectives that do not specifically address American Indian themes. The remaining materials in this curriculum resource will provide additional ideas that you might use to include American Indian history throughout the social studies curriculum.

GRADE 4 - OBJECTIVE 7.04

Analyze the effect of technology on North Carolina citizens today.

In the classroom:

While studying the Internet and its impact on North Carolina citizens as part of this objective, students could explore the websites of different communities and organizations within North Carolina to determine how computer technology allows different groups of people to communicate with one another and share information within local communities and with others in the state, the nation, and the world. Students could work individually or in groups to compare and contrast various websites and draw conclusions about how groups are using the Internet, what the impact of their web presence might be, and what impact this technology has had on the group or organization. In addition to studying the websites of non-Indian communities and organizations in North Carolina, students might visit the official websites of the Lumbee Tribe¹ the Eastern Band of the Cherokee Nation², the Meherrin Indian Tribe³, the Sappony in Person County and Virginia⁴, the Haliwa-Saponi⁵, the Coharie Intra-Tribal Council, Inc.⁶, the Guilford Native American Association, Inc.⁷ and the Triangle Native American Society⁸, the Occaneechi Band of the Saponi Nation⁹ and others (an up-to-date list of state-recognized tribes and organizations¹⁰ which includes links to websites when they are available.)

GRADE 5 - OBJECTIVE 4.05

Describe the impact of wars and conflicts on United States citizens, including but not limited to, the Civil War, World War I, World War II, the Korean War, the Vietnam War, Persian Gulf War, and the twenty-first century war on terrorism.

In the classroom:

Understanding American Indians' roles in nationally significant events of the twentieth century can help students see American Indian history as integrated with and important to the history of the state and nation as a whole, while also dispelling the myth that American Indians are a people of the distant past. Incorporating the experiences of a wide range of Americans, including American Indians, into discussions of major events such as wars and

international conflicts can help students see how these large scale events had an impact on a wide range of Americans, how people from different ethnic communities have contributed to national efforts in unique ways, and how Americans from different backgrounds have come together to achieve common ends. As a part of their learning experiences related to World War II, students could read “North Carolina’s American Indians in World War II”¹¹ by Dr. David LaVere/Our State Books from Tar Heel Junior Historian 45:1 (fall 2005), available from the website of the North Carolina Museum of History online in PDF format. This article details the contributions of North Carolina’s Native Americans, including the 321 North Carolina Cherokee who served in the military during the war and the Cherokee efforts to support the war on the homefront. Students can also read the recollections of Lumbee men who served in the war in “Never That Far: Lumbee Men and World War II”¹² from the UNC-Pembroke Museum of the Native American Resource Center.

GRADE 8 - OBJECTIVE 6.01

Identify the causes and effects of the Great Depression and analyze the impact of New Deal policies on Depression Era life in North Carolina.

In the classroom:

The Great Depression had a far-reaching impact on people all over the country. Students can use the Library of Congress American Memory exhibit, “America from the Great Depression to World War II: Black and White Photographs from the FSA-OWI, 1935-1945”¹³ to explore living and working conditions for North Carolinians during this period and gain a better understanding of how this economic crisis affected North Carolinians of all backgrounds. A search for “Robeson County” will yield records for twenty-four photographs, most of which refer to American Indian families near Maxton or Pembroke Farms. You will note that the photographer has, in some cases, identified the people in some pictures as “mixed breed” or “mixed blood,” but there is no detailed information to suggest that this designation came from the people being photographed — the photographer could have been making assumptions instead of relying on people’s self-identification. Students could analyze these photos and other selected North Carolina images from this collection, comparing and contrasting the experiences of people from different ethnic groups, in rural or urban areas, or in different regions of the state.

GRADE 11/12 UNITED STATES HISTORY - OBJECTIVE 11.03

Identify major social movements including, but not limited to, those involving women, young people, and the environment, and evaluate the impact of these movements on the United States’ society.

In the classroom:

When studying the Civil Rights Movement, students learn about segregated schools for African American children and learn about groups like the Ku Klux Klan that opposed civil rights activism. Students often fail to realize, however, that in North Carolina there were

also segregated schools for American Indian children and that the Klan also attempted to intimidate other groups of North Carolinians. Expanding our students' understanding of segregation and of efforts to stand up to white supremacy to include American Indians in North Carolina can create a much richer and more accurate understanding of this era in our nation's history.

Students can learn more about segregation and American Indian education from "Laying the Foundation: American Indian Education in North Carolina"¹⁴ by Jefferson Currie II from Tar Heel Junior Historian 45:1 (fall 2005) and in the lesson plan by Gazelia Carter on Lumbee education (page 49) included in this set of curriculum resources.

To learn more about a Ku Klux Klan rally that was thwarted by Lumbee citizens in Maxton in 1958, students could read The Ku Klux Klan in North Carolina and the Battle of Maxton Field¹⁵ by James Currie II. The article appeared in the Tar Heel Junior Historian magazine 44:1 (fall 2004).

Notes

1. See <http://www.lumbeetribe.com/>.
2. See <http://www.nc-chokeee.com/>.
3. See <http://www.meherrintribe.com/>.
4. See <http://www.sappony.org/>.
5. See <http://www.haliwa-saponi.com/>.
6. See <http://www.coharietribe.org/>.
7. See <http://gnaa1.phpwebhosting.com/index.html>.
8. See <http://www.tnasweb.org/>.
9. See <http://www.obsn.org/home>.
10. See <http://www.doa.state.nc.us/cia/tribesorg.htm>.
11. See http://nchistoryresources.org/search/details.cgi?cgisql_join=resources,resource_goals&cgisql_db=resources,resource_goals&cgisql_oid=298.
12. See http://www.uncp.edu/nativemuseum/collections/memories/never_text.htm.
13. See <http://memory.loc.gov/ammem/fsahtml/>.
14. See http://nchistoryresources.org/search/details.cgi?cgisql_join=resources,resource_goals&cgisql_db=resources,resource_goals&cgisql_oid=294.
15. See http://nchistoryresources.org/search/details.cgi?cgisql_join=resources,resource_goals&cgisql_db=resources,resource_goals&cgisql_oid=239.

Avoiding bias

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

The following web-based resources provide resources for teachers to help them teach about American Indians in accurate and respectful ways, including some resources for students and guides to choosing appropriate materials for classroom use.

Understanding Prejudice¹

Understanding Prejudice is a website supplement to McGraw Hill's anthology *Understanding Prejudice and Discrimination* designed for teachers and learners interested in learning more about prejudice. The site includes self-tests to help you understand biases, demonstrations of various kinds of prejudice and bias, a slide tour of prejudice using advertisements, and more. Of particular interest to teachers is the article "Teaching about Native Americans"² in the Teachers' Corner area of the site. It features a list of "Dos & Don'ts" for teaching about American Indians and also provides a link to an interactive test of knowledge³ about American Indians that may be useful in the classroom.

Countering Prejudice Against American Indians and Alaska Natives through Antibias Curriculum and Instruction⁴

This article, by Deirdre A. Almeida, focuses on the need to be aware of the possible biases against American Indians and Alaska Natives in curriculum materials and makes suggestions for identifying biases in instructional materials and for developing an antibias approach. The list of suggested resources at the end of the article, which includes useful sources for books, videos, and journals that teachers may find useful, is particularly helpful.

Authenticity and Sensitivity: Goals for Writing and Reviewing Books with Native American Themes⁵

This article, by Debbie Reese, focuses on portrayals of American Indians in children's literature and makes some good suggestions for ways of determining the authenticity and sensitivity of books that teachers and media specialists might consider for classroom use or library acquisitions.

Oyate⁶

Oyate is a Native organization that offers workshops, evaluates books and curricula, and sells recommended books on Native American topics. Of particular interest is their list of books that the organization does not recommend, including many popular and/or award-winning books that may already be used in the classroom such as *The Indian in the Cupboard*, *The Sign of the Beaver*, *The Courage of Sarah Noble*, *Little House on the Prairie*, and *Brother Eagle, Sister Sky*. Type “books to avoid” in the search box to get the list. Each book has a review explaining why it is not recommended.

Notes

1. See <http://www.understandingprejudice.org/>.
2. See <http://www.understandingprejudice.org/teach/native.htm>.
3. See <http://www.understandingprejudice.org/nativeiq/>.
4. See <http://www.ericdigests.org/1997-2/antibias.htm>.
5. See <http://www.schoollibraryjournal.com/article/CA153126.html>.
6. See <http://www.oyate.org/>.

Understanding the needs of American Indian students

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

The resources listed below should give teachers access to information and recommendations that will help them better understand the specific needs and issues of concern for American Indian students, their families, and their communities:

Reports of the State Advisory Council on Indian Education (see <http://www.ncpublicschools.org/americanindianed/reports/>)

These reports from the State Advisory Council on Indian Education, available in pdf format for 2001 through 2008, provide data on academic achievement and dropout rates for American Indian students in North Carolina and also provide recommendations for educational policy that should be of interest to all educators and educational administrators in North Carolina. The reports usually include data on end-of-course tests and other assessments, any achievement gaps, drop-out rates, graduation rates, and participation in advanced courses.

National Indian Education Study (see <http://nces.ed.gov/nationsreportcard/nies/>)

The National Indian Education Study is a two-part study conducted by the National Center for Education Statistics in 2005 at the request of the Office of Indian Education of the U.S. Department of Education. The study compiles a tremendous amount of data about issues related to the education of American Indian students including data on teachers, students, performance on assessments, curriculum, and more.

Native American Education Under the Microscope (see <http://sparkaction.org/content/native-american-education-under-microscope>)

This article, by Rob Capriccioso from Connect for Kids published March 14, 2005, provides an overview of the National Indian Education Study (see above) and addresses some of the issues facing American Indian students in the 21st century.

“Respect and Encourage the Individual”: Learning among the Lumbee (see <http://www.ncmuseumofhistory.org/collateral/articles/F97.Lumbee.Learning.pdf>)

This article, by Keri Towery from *Tar Heel Junior Historian* 37 (fall 1997) made available by the North Carolina Museum of History, provides a historical overview of education among the Lumbee and may be of particular interest to teachers who are working with Lumbee students and parents and who may find it helpful to understand the educational traditions of the tribe.

Map of North Carolina tribes and American Indian urban organizations

PROVIDED BY UNC AMERICAN INDIAN CENTER

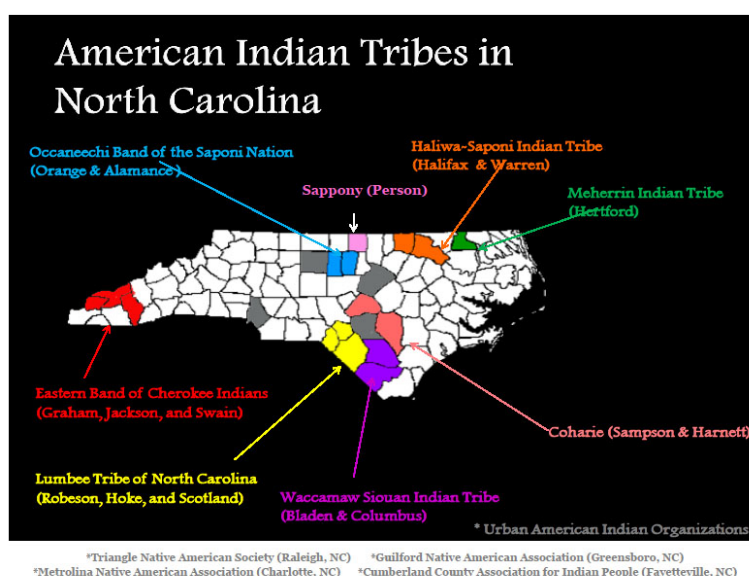


Figure 1. This color-coded maps shows where the eight state recognized Indian tribes are in North Carolina by county as well as urban American Indian organizations in the state. Click on the image for a larger version.

2 The Lumbee

Lumbee English

BY GAZELIA CARTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

Linguist Walt Wolfram, a professor at North Carolina State University says, “The Lumbee English dialect bears the imprint of the early colonization by the English, Highland Scots, and Scots-Irish. Moreover, Lumbee American Indians’ speech is distinctly different from their Anglo-American and African American neighbors.” Lumbee English, it is said, unites the tribe and is so distinctive that tribal members can pick each other out, based solely on the spoken word. What, then, is Lumbee English?

Learning Outcomes

Students will:

- become familiar with the concepts of language and dialect.
- explore the ways in which language changes as different peoples come into contact with one another.
- understand the origins of the Lumbee dialect of English.

Teacher planning

TIME REQUIRED FOR LESSON

45 minutes

MATERIALS/RESOURCES

- “Language Tells North Carolina History”¹ by Dr. Walt Wolfram and Dr. Jeffrey Reaser From the North Carolina Museum of History’s *Tar Heel Junior Historian* magazine 45:2 (Spring 2006).
- “NC State University Sociolinguist Tracing Roots of Lumbee Language”² (to familiarize the teacher with the concept of Lumbee English).

- Lumbee English 1³ and Lumbee English 2⁴ (Examples of Lumbee dialect through video).
- *Fine in the World: Lumbee Language in Time and Place*⁵, (Wolfram, et al). This is the anecdotal study of the Lumbee and the rationale found to name the speech of the Robeson County Indian Tribe “Lumbee English.” This is best used to prepare the teacher to explain the concept and field possible student questions.
- A Dialect Dictionary of Lumbee English⁶
- Vocabulary Words in the Algonquian Language Family⁷ and Pamlico Counting Worksheet (Carolina Algonquian/Lumbee)⁸ are examples of tribal languages in the eighteenth and nineteenth centuries. Prepare a chart of these languages for students either as a handout or a transparency.
- Blank T Chart⁹

TECHNOLOGY RESOURCES

- overhead with prepared transparency of language examples or multimedia projector
- computer with Internet access and QuickTime
- LCD projector

Pre-activities

Teacher begins with a brainstorming session on what makes one group of people different from another. What distinguishes one Indian group from another? The discussion should lead to customs, and, of course, language.

Activities

1. The teacher explains that Lumbee English is English, but a dialect.
2. The teacher defines dialect and gives examples of it.
3. The teacher plays segments from the PBS series and helps students understand what is being said.
4. The teacher leads a discussion about which words/phrases are similar to those students use and why the students would share wording with the people of Robeson County.
5. The teacher explains that since the Lumbee interacted with settlers and other tribal groups, a different set of words became part of the Lumbee lexicon. The Lumbees worked and lived in and around tribes who used the three major language groups: Algonquin, Siouan and Iroquoian. The Lumbee language contains offshoots of all of these.
6. The teacher shows students the “Vocabulary Words in Native American Languages: Lumbee Croatan” and allows them to make comparison of those words to similar words they use. The teacher does the same with “Vocabulary Words in the Algonquian Language Family,” allowing students to compare the tribal words for similarities. This should be done in pairs using a T-Chart.

7. As a wrap up, the teacher reviews with students the idea of Lumbee English and its possible origins.

Assessment

Completion of the T-Chart.

Notes

1. See http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=325.
2. See http://www.ncsu.edu/univ_relations/news_services/press_releases/98_11/374.htm.
3. See <http://www.learnnc.org/lp/multimedia/10046>.
4. See <http://www.learnnc.org/lp/multimedia/10157>.
5. See http://www.worldcat.org/oclc/50483667&referer=brief_results.
6. See <http://www.learnnc.org/lp/pages/5760>.
7. See http://www.native-languages.org/famalg_words.htm.
8. See http://www.native-languages.org/lumbee_numbers.htm.
9. See <http://www.learnnc.org/reference/T%20chart>.

A Dialect Dictionary of Lumbee English

BY CLARE J. DANNENBERG, HAYES A. LOCKLEAR,
NATALIE SCHILLING-ESTES, AND DR. WALT WOLFRAM

PROVIDED BY NORTH CAROLINA STATE UNIVERSITY / NORTH
CAROLINA LANGUAGE AND LIFE PROJECT

Introduction

What would you think if somebody greeted you with, “How’s everybody on the swamp, cuz?” Or what if your co-worker turned to you and exclaimed, “I’m had a bate of you; don’t you mommuck it up again!”? And what if your friends invited you over for a “chicken bog”? Would you know whether to go or not? These words and expressions, which probably seem very unusual to most outsiders, are part of the everyday vocabulary of the Lumbee Indians, whose home is Robeson County, in the Southeastern part of North Carolina.

Though the Lumbee live side-by-side with European Americans and African Americans, they have developed a unique dialect of American English, which we call Lumbee English. This dialect differs in a number of ways from the surrounding Southern White and African American varieties, including in the pronunciation of words and in the way words are put together to form sentences.

For example, older Lumbee speakers may pronounce a word like *high* more like *hoy* (which rhymes with *boy*), thus changing the sound of the *i* vowel to more of an *oy* sound. But African American and European American natives of Robeson County do not typically use this pronunciation, even if they grew up practically next door to the Lumbees who do. Similarly, while a younger Lumbee might say, “It weren’t me” instead of “It wasn’t me,” we rarely if ever hear *weren’t* for *wasn’t* among White or African American English speakers in the area. Of course, at the same time, Lumbee English shares the vast majority of its dialect features with other Southern English dialects, particularly Appalachian. In many ways, it is the distinct set of features rather than unique features that distinguishes this dialect from other dialects of English.

Perhaps the most noticeable of all the differences that separate Lumbee English from other dialects we hear in Robeson County is the vocabulary. Some of the interesting words

Lumbees use are unique to their dialect, while others are found elsewhere in North Carolina or perhaps in some other region of the country even though they may not be found in some of the surrounding dialects of Robeson County.

In addition to “unusual” words like *mommuck* (which means “a mess”), *ellick* (“a cup of coffee”) and *yurker* (“a mischievous child”), the language of the Lumbees is also filled with more well-known words that are part of the general American Southern dialect. Thus, we can say that words like *fixin’ to*, *tote*, and *cut on/off (the light)* are Lumbee dialect words, even though they’re also dialect words for Southern African Americans and Southern Whites from all over the South, from the Appalachians to the Piedmont to the Atlantic and Gulf coasts.

In this booklet, we present a small sampling of the vocabulary words that are so much a part of what makes Lumbee English a unique dialect. We include words that seem to be found only among the Lumbee (for example, *chauld*, “embarrassed”), words that are also found in other isolated dialects (such as *mommuck*, which we also find on the Outer Banks of North Carolina), and some general Southern terms like *fixin’ to*, so that we don’t mislead you into thinking that Lumbees use only words that no other dialect group has ever heard of. Dialects can’t be divided as neatly as that; and we don’t want to give the impression that deciding who speaks Lumbee English is a simple matter of identifying everybody who uses a word like *mommuck*.

Acknowledgments

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This booklet was compiled by Hayes Alan Locklear, owner of Mother Earth Creations in Pembroke, North Carolina, and by Natalie Schilling-Estes, Walt Wolfram, and Clare J. Dannenberg at North Carolina State University, in Raleigh, North Carolina. Walt Wolfram is the William C. Friday Distinguished Professor of English at North Carolina State University; and he and Natalie Schilling-Estes oversee the operations of the North Carolina Language and Life Project, housed at North Carolina State University. Hayes Alan Locklear is chiefly responsible for gathering the vocabulary words that appear in this book, while Natalie Schilling-Estes, Walt Wolfram, and Clare Dannenberg worked with Hayes Allen Locklear on the definitions and formatting the entries. The co-authors are grateful to Hayes Allan Locklear for his hard work, knowledge and patience as they continue to conduct an ongoing study of the dialects of Robeson County. Many thanks also go to Tarra Atkinson for her ongoing work and help with this project. The authors would also like to express their gratitude to the National Science Foundation, to the National Endowment for the Humanities, and to the William C. Friday Endowment, for their generous funding of the research efforts of the North Carolina Language and Life Project.

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on some of our initial interviews with residents. We hope that this book will serve as a tribute to his memory. We certainly couldn't have compiled this book without the help of the kind people in Robeson County; we wouldn't have enjoyed doing so nearly as much without their friendship, which they have also given freely.

Hayes Allan Locklear
Natalie Schilling-Estes
Walt Wolfram
Clare J. Dannenberg
June 1996

a-

A prefix that attaches to verbs or adverbs ending in -ing. *They went a-fishin' in the river, He's a-tellin' the truth.*

according to *conj. ph.*

Depends upon. *It's according to what you're talking about.*

across the river *prep. ph.*

Although this term often indicates a specific location, it can also be used with the more general meaning 'on the other side of the tracks,' that is, the poor side of town. *Daddy used to tell me, "You'll just have to do like those folks across the river and do without."*

aim to

To plan or intend to do something. A general Southern use. *They're aiming to go to Lumberton this weekend.*

airish *adj.*

Chilly and breezy. *After that squall came through, it was right airish out.*

bate *n.*

A lot of food or drink. Fed up or tired of. *I ate a bate of collards. I'm had a bate of you.*

big road *n.*

A larger, paved road. *You children be careful crossing the big road.*

booger *n.*

A ghost or haint. *My grandmother told us scary stories of boogers that haunted the corn fields.*

bog *n.*

A large dish of chicken and rice. *Lucille invited us all over for a chicken bog.*

breath it *v. ph.*

Tell anybody. Notice that the pronunciation of this word is like the noun *breath* rather than the verb *breathe* even though it is used as a verb. *You better not breath it.*

buddyrow *n.*

Friend. *How's it going, buddyrow?*

cam *adj.*

Calm, still. *The river looks cam today.*

carry *v.*

To take, bring. To escort, accompany. A general Southern term. *Would you carry me to school?*

catawampus *adj.*

In a diagonal position, crooked, not square. *The boxes in the back of the store were piled up all catawampus.* Also cattywampus.

chauld *adj.*

Embarrassed, disgraced. *I was so chauld I didn't know what to do.*

chicken and paysta *n.*

Chicken and dumplings. *We had chicken and paysta last night.*

chunk *v.*

To throw, particularly natural objects such as rocks or sticks. *Chunk the rock in the water.*

Co-cola *n.*

A soft drink. Used for the trademark drink, Coca-Cola, or, by extension, for any carbonated drink. This general Southern term is used as a single word and results from the loss of the unstressed syllable in Coca-Cola. *Would you like a Co-cola?*

common *n.*

Refers to someone's character or actions as immoral or no good. *That was right common of her to talk like that about her friend.*

conjure *v., n.*

To invoke spirits, a magic charm. *They don't conjure folks much in this day and time.*

cooter *n.*

A large swamp turtle. Also a term of endearment for a female. Probably comes from the word *kuta* 'turtle' in the African languages Bambara and Malinké. *Did you see the cooter in the swamp?*

corn crib *n.*

Storage bin for corn. *Put that corn in the corn crib.*

cracklins *n.*

A crisp piece of skin or tissue which remains after fat has been cooked from a hog. *They had some good cracklins at the pow wow.*

crop *v.*

General farming term meaning to harvest tobacco. *It bes hot out there cropping tobacco.*

crotched up *adv.*

Caught up. *His dog got crotched up in the barbed wire.*

cruisin' *v.*

A slow ride in a car for the purpose of visiting with people along the way. *Sunday night people go cruisin' in Pembroke.*

cuz *n.*

A term of address used in greeting a fellow Lumbee. *Hello, cuz! How's it going?*

cut on/off *n.*

Switch, turn off or on. A general Southern usage. *Please cut off the lights when you leave the room.*

Damn skippy *adj.*

Right! An affirmative response to a speaker's comment. *You going to take care of things? Damn skippy.*

dib *n.*

Baby chicken. Also biddy. *Did you see that dib in the yard?*

dirt dauber *n.*

A wasp that builds a nest out of mud. *The children upset a nest of dirt daubers.*

dost *n.*

An amount of medicine; a large amount. *I gave him a dost of cough syrup.*

druthers *n.*

Preferences. Originally from a shortened form of would rather, now used as a noun in its own right. General Southern. *If I had my druthers, I'd be home instead of here working.*

ellick *n.*

Coffee. *I sure could use a strong cup of ellick.*

everwho, everwhat, everhow, etc.

Whoever, whatever, however, etc. This is a retention of an older form in which the item “ever” comes before the indefinite pronoun rather than after it. Mostly used by older speakers. *She said that everwho told you that was not telling the truth.*

fatback *n.*

Also whiteside. Fat meat from the back of a hog, with little lean meat. Also used occasionally for bacon. *Did you like the fatback?*

fetchd (fotched) up *v.*

Raised or brought up. *He was fetchd up right here in Prospect.*

fine in the world *adj. ph.*

Doing quite well. *I’m fine in the world today.*

fixin’ to *v.*

To plan or intend to do something. A widespread Southern term. *They’re fixin’ to go to Lumberton.*

frock *n.*

A woman’s dress. Used mostly among older speakers. *She had a new frock on yesterday.* In the phrase frock up it refers to ‘dressing up’ as in *They come all frocked up.*

gambrel *n.*

A construction made of sticks which is used to spread and hang a carcass. Used in hog killing during the process of draining blood. Also pronounced gambro. *Did they put the hog on the gambro yet?*

gaum *v., n.*

A mess, to mess up. As a verb, it frequently occurs with the word up. *She gaumed up her frock with that sticky food.*

a good piece

Far. *He walked up the road a good piece.*

Gotdat, Jack!

An expression used to indicate strong refusal to perform some activity. Derived from “Forget that, Jack!” *He told me to climb up on that roof, but I said, “Gotdat, Jack!”*

gallanipper *n.*

A large mosquito-like insect. *Turn off that porch light; you’re drawing the gallanippers.*

goanna *n.*

Fertilizer, often from fowl such as chickens or coastal birds. By extension, it can refer to any type of fertilizer, including commercial fertilizer. Comes from the Spanish term

guano (from Peru) where it was used to refer to dung from coastal birds. *Did your neighbor put plenty of goanna on his garden?* Also goanner.

gyarb *n.*

A mess. *Look at all those wrinkles! You really made a gyarb of that ironing!*

gyp *n.*

Female dog. *He took that gyp hunting for the first time last week.*

gut of snuff *n.ph.*

A quantity of snuff that is packaged in a casing of animal intestine. This is the usual amount in which snuff used to be sold in the days before mass manufacture. *He bought him a gut of snuff.* Also bladder of snuff.

haint *n.*

A ghost. *Some people think they've seen haints in that old house;* an older pronunciation of the negative ain't when in an accented position in a sentence. *Háin't that nice that y'all have come back to visit us!*

headnes' *adj. superl.*

Worst. *She had the headnes' mess in her house.*

hear tell *v.*

Heard. General Southern rural usage. *I hear tell those two are actually going to get married.*

heist *v.*

To lift, raise. *She heisted the window because it was too warm in the room.*

Hoddah, pappy!

Same as Gotdat, Jack! (See above.)

hog jowls *n.*

Hog meat from the jaw area. *They had some good hog jowls at the pow wow.*

hope m' clare *v.ph.*

Do declare. *I hope 'm 'clare, This is one mischievous young' un.* From hope and declare.

hope m' die

Same as hope m' clare. (See above.)

I'm *pro.*

I've. Used for contracted form of I have. *I'm got four young 'uns.* Can also be used for the main verb have as in *I'm a notion to run to the grocery store.*

index *v.*

To stop. *We indexed the train.*

in the pines *prep. ph.*

Snobby, uppity. *You can't even talk to them because they're in the pines.*

jubous *adj.*

Strange, eerie. *I heard that noise outside, and I started feeling jubous.*

juvember *n.*

Slingshot. *Daddy said he used to make juvembers all the time when he was a boy.*

kelivinator *n.*

Refrigerator. This use, now fading among the current generation, shows how a brand name may be used as the word for a general object. *Put it in the kelivinator so it won't spoil.*

kernel *n.*

A bump. *She had a kernel on her arm that had to be removed.*

killin' /ain't worth killin' *v.ph.*

Lazy, idle. *He hasn't cleaned up his room today; he ain't worth killin'!*

kin(folk) *n.*

Relatives, family. *Not all people with the last name Locklear are kin.*

kiver *n.*

An older pronunciation of cover that has taken on status as a word in its own right. This pronunciation can be traced to dialects in the south of England. *You better use your kiver tonight.*

law *n., v.*

Police. *The law is here.* As a verb, it is used to mean 'to sue'. *I'll law him for what he did to me!*

kyarn *n.*

Something nasty or rotten. *I don't know what in the world he was cooking, but it smelled like pure kyarn!*

liable (to) *adj.*

Likely, apt to. A widespread dialect term. *She's liable to run when she sees you.*

lighterd *n.*

Kindling. *We got some lighterd in the yard.*

lightbread *n.*

White bread. *Mama got us some lightbread at the store.*

liketa *adv.*

Almost, nearly. From like to have, but now functions as a single word. Often used in exaggerations, as in *I liketa froze to death it was so cold.*

listen at *v.*

Listen to. *She was listening at David last night.*

Lum *n.*

Lumbee. *Is he a Lum?*

malahack *n., v.*

To mess up or mommuck. *The tornado malahacked his house.*

meddlin' *v.*

Interfering. General Southern usage. *They were meddlin' in my business.*

middlin' meat *n.*

Homemade bacon. *We had lots of middlin' meat after the hog killing.*

mommuck (up) *n., v.*

A mess, to make a mess of. *I told him, "Don't make a mommuck of it," but he still mommucked up his homework.*

mou'ful *n.*

A meal; something to eat. *I'm going home and fix me a mou'ful.*

munk up *v.*

To mess up. *He tried to build his own house, but he munked up the job.*

murdered *v.*

Suffered. *That poor child's pure murdered her entire life.*

nary *adv.*

Not any. *He had nary a thought about it.*

no'rs *adv.*

Pronunciation of nowheres. *Harley couldn't find the hog no'rs.*

on the swamp *prep. ph.*

In the neighborhood or community. *How's everybody on the swamp today?*

orta notta *v. ph.*

Should not have. Derives from ought to not have. You *orta notta put off doing your homework until the last minute.*

outdone *adj.*

Disappointed, fed up with. *I was so outdone I couldn't go to town.*

overhauls *n.*

Overalls; bluejeans that have a part covering the chest area. Less commonly, regular bluejeans. *The man in the overhauls is my father.*

pappy sack *n.*

Also pa sack. Term of endearment for a male child. *Come here, my little pappy sack!*

pearly *adj.*

A small, dainty piece. *Don't give me a pearly piece of pie, I'm hungry!*

piccolo *n.*

Jukebox. *I found that old piccolo at a yard sale, and it still plays.*

pizer *n.*

Porch. From Italian piazza. Used only by older speakers now. *We sat on the pizer and watched the young'uns.*

pocosin *n.*

Big swamp. *In the old days, they would hide out in the middle of the pocosin, and no one would ever find them.*

pone *n.*

Loaf, loaf of bread. used mostly by older speakers. *They bought a pone of bread.*

poor creeter *n.*

Pitiful person. This term comes from the pronunciation of critter as creeter. The pronunciation of the i vowel (as in sit) as ee (as in seat) has become so common among the Lumbee that certain i words like critter have turned into new words. *Would you look at that poor creeter standing out in the rain?*

pow wow *n.*

A celebration which emphasizes themes from traditional Native American culture. *There's a big pow wow in Robeson County in September.*

proud of *adj.*

Thankful for, grateful. *Be proud of all the good things you've got.*

pure *adv.*

Certainly, definitely, undoubtedly. This adverb can only be used to intensify the meaning of verb phrases which indicate something negative. *You pure made a mess in here.*

pure arnt *v. ph.*

Sure have, certainly. Probably derives from pure haven't/ain't, although pure arnt is not used in a negative sense. Arnt seems to be similar in usage to Standard English haven't in non-negative expressions such as *Haven't you made a mess!*, in which the speaker is talking to someone who HAS made a mess. *You pure arnt made a mess!*

purty *adj.*

Unattractive or ridiculous-looking. This adjective obviously derives from pretty but means its exact opposite. *She came in here with that wild haircut, and, gal, if she weren't purty!*

purty *n.*

A knickknack, brick-a-brack. *Momma keeps lots of purties on her shelf.* Also used in the expression *I wouldn't take a purty for you*, which means 'I wouldn't trade you for anything'.

pumpkin seed *n.*

A fish in the bream family. *We caught lots of pumpkin seed on our fishing trip.*

pyert *adj.*

Lively, good. *I feel pyert today.*

reckon *v.*

To guess or suppose. A general Southern usage. *I reckon it'll be cold by then.*

right *adv.*

Very, really. Intensifies the quality of an adjective or adverb. A general Southern usage. *He's been gone a right long while.*

right many *adv.*

A lot. *She took right many pictures of her.*

right smart *n.*

Quite a bit. *I've got a right smart of peas over at my house. You want a mess?*

sack *n.*

Paper bag. Generally replaced by bag, but still used to a limited extent by older speakers. *Help me with this sack of groceries, will you?*

set it down *v. ph.*

Write it down. *I need your phone number. Set it down so I don't forget it.*

sharp 'un *n.ph.*

Aware, alert. *If you ain't a sharp 'un, you'll get in trouble.*

shet (of) *v.*

To get rid of. *If she could just get shet of that man, she'd be a lot better off.*

since the shake *prep ph.*

In a long time. This expression originated shortly after the 19th century earthquake in Charleston, South Carolina, which was felt in Robeson County. *I haven't seen you since the shake.*

skeeters *n.*

Mosquitoes. This specialized pronunciation has become a word in its own right. *There are some real large skeeters in the swamp.*

skeeter hawk *n.*

Dragonfly. This term derives from mosquito hawk, since the dragonfly eats mosquitos. *The wings on that skeeter hawk sure are beautiful.*

slam *adv.*

Very, extremely. *I ate so much I got slam full.*

sorry in the world *adj.*

Doing badly, not feeling well. *The old man has been sorry in the world since his wife passed on.*

sow cat *n.*

Also cooter cat. Term of endearment for a child. *Come to grandpa, you little sow cat!*

smash *v.*

To press. This term is related to the General Southern term mash 'press'. *Jane smashed the wrong button on her computer.*

spider *n.*

Frying pan. General Southern term. Also skillet. *Fetch me the spider, so I can cook us some breakfast.*

stay *v.*

To live, reside. *She stays over there in Pembroke.*

stout *adj.*

Heavily built, stocky. *He was looking kinda stout.*

sucker *v.*

General farming term meaning to cut off a portion of the bottom of a tobacco stalk. *Suckering baccer is back-breaking work.*

swanny *v.*

Swear. *I swanny, I told him to stop.*

sweetnins *n.*

Cakes, pastries. *Do you have some sweetenins for after supper?*

'tall *adv.*

At all. A specialized, older pronunciation that has become a word in its own right. *They don't like her 'tall.*

the colic/the toothache/the cramps, etc. *n. ph.*

Colic, toothache, cramps, etc. Terms of illness and sickness may be preceded by the word the, following an earlier pattern in English which is still found in some British dialects, including Irish English and some Northern English varieties. In other dialects, the forms are now generally referred to without the definite article. *The baby had the colic; I had the cramps.*

this day and time *adv. ph.*

Nowadays. *In this day and time, we watch a lot of videos instead of going to the movies.*

th(r)ow *v.*

To hit. Derives from throw but is often pronounced without the r. *Th'ow her with the ball!*

top *v.*

General farming term meaning to cut the flower off of the top of the tobacco plant. *We saw several workers out in the fields topping baccer.*

toten *n.*

Unusual sound, smell or sighting which indicates the presence of a ghost or spirit. Probably derives from token but is not pronounced with a k in Lumbee English. The appearance of a toten may indicate that someone is about to die. *I heard a noise that sounded just like hundreds of children running across the floor, and I said, "That's his toten."*

tote *v.*

Carry. A general Southern usage. *Did she tote the stuff over here?*

tote sack *n.*

A bag for carrying items. *Miss Georgia brought it in a tote sack.*

tow sack *n.*

A burlap or paper container for carrying objects, often groceries. *She put the things in a tow sack.*

tow sheet *n.*

A large burlap sheet tied at opposite corners to hold cotton.

tower *n.*

Pronunciation of towel. *Get yourself a paper tower.*

treebrand *n.*

Pocketknife. From a particular brand name. Other brand names might be used as well for general reference to pocket knives, such as hawkbill. Also called blade. *Did you see that treebrand?*

turn out *v.*

Dismiss, let out. *The principal turned out school because of the flooding.*

upside *adv.*

On the side of, alongside. This is a general Southern term. *She hit him upside the head.*

woodsies *n.*

Woods. *I'll never walk in them woodsies at night again after I seen that haint in there.*

woodjam *n.*

A container for holding firewood. *She put some more logs in the woodjam.*

wrongsididas *adj.*

Turned inside out. *Your shirt is wrongsididas.*

yet *adv.*

Still. Now used only by older people with this meaning. A similar use is found in Irish English and a few small dialect areas in England. *He eats a lot of fish yet.*

yonder *v.*

Being more distant, further. A general Southern usage. *The tobacco barn is over yonder.*

You see me.

Just ask me about it. *Gal, if she weren't purty--you see me.*

young 'uns *n.*

Young children. *The young 'uns don't like the same games we played in our day.*

yurker *n.*

Mischievous child. *I'll get you for breaking that window, you little yurker!*

veil *n.*

A thin layer of skin present at birth that allows a person born with it to see supernatural phenomena. *Uncle Harry was born with a veil, and he saw all sorts of haints in his lifetime.*

ABBREVIATIONS

adj. adjective
adv. adverb
conj. conjunction
n. noun
ph. phrase
prep. preposition
pro. pronoun
superl. superlative
v. verb

On the Web

The Official Lumbee Vocabulary Test or How to Tell a Lum from a Foreigner

<http://www.learnnc.org/lp/pages/5777>

The Official Lumbee Vocabulary Test or How to Tell a Lum from a Foreigner

BY CLARE J. DANNENBERG, HAYES A. LOCKLEAR,
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PROVIDED BY NORTH CAROLINA STATE UNIVERSITY / NORTH
CAROLINA LANGUAGE AND LIFE PROJECT

This quiz has been created for A Dialect of Lumbee English^I which contains a comprehensive list of Lumbee English words and phrases with definitions.

1. lum
 1. a Robeson County native
 2. a Lumbee Indian
 3. a restaurant
 4. a graduate of Pembroke State
2. bate
 1. fishing lure
 2. a lot of
 3. a small box
 4. die down
3. buddyrow
 1. the last row in a field
 2. a famous rock and roll singer
 3. a type of hoe
 4. a very good friend
4. chicken bog
 1. a large dish of chicken and rice
 2. a barnyard swamp
 3. a hawk
 4. the left drumstick
5. on the swamp

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1. in the water
2. feeling discouraged
3. fishing
4. in the neighborhood
6. purty
 1. small chicken
 2. pow wow
 3. knickknack
 4. alert
7. chauld
 1. Southern pronunciation of child
 2. very embarrassed
 3. burnt to a crisp
 4. a pot full of stew
8. pocosin
 1. leather used in making moccasins
 2. an Indian baby
 3. a large swamp
 4. a small hiding area
9. pure arnt
 1. certainly
 2. very artistic
 3. realistic
 4. acting like an ant
10. cooter
 1. a small insect
 2. a swamp snake
 3. a small motorbike
 4. a turtle
11. gaum
 1. a chicklet
 2. an island in the Pacific ocean
 3. a call to a horse
 4. a mess
12. juvember
 1. slingshot
 2. early autumn
 3. early summer
 4. a plant unique to the South
13. headnes'
 1. a head wrap
 2. very bad
 3. a pillow
 4. a headache
14. jubous
 1. bright

- 2. joyful
- 3. Jewish
- 4. strange
- 15. swanny
 - 1. swear
 - 2. faint
 - 3. sweat
 - 4. fear
- 16. sorry in the world
 - 1. sad about a situation
 - 2. doing poorly
 - 3. repentant
 - 4. acting in a crazy manner
- 17. toten
 - 1. an emblem of a group
 - 2. an unusual sign indicating supernatural powers
 - 3. a new subcompact made by Ford
 - 4. a special sack
- 18. ellick
 - 1. a lock of hair out of place
 - 2. a touch of the tongue
 - 3. a sick stomach
 - 4. a cup of coffee
- 19. gambrel
 - 1. to place a bet
 - 2. a drinking trough
 - 3. an apparatus for hanging a hog
 - 4. a circle for dancing
- 20. yurker
 - 1. a jerk
 - 2. a mischievous child
 - 3. a device for pulling objects
 - 4. a bottle opener

LUMBEE ENGLISH VOCABULARY SCORE

0-5 = total foreigner

6-10 = an educable foreigner

11-15 = an average Lumbee speaker

16-20 = a Lumbee genius

ANSWERS AND EXAMPLES

- 1. (b) He acts like a real Lum.
- 2. (b) She ate a bate of greens.
- 3. (d) You're a real buddyrow for doing that.

4. (a) Come on down and we'll have some chicken bog.
5. (d) How are things on the swamp?
6. (c) Momma keeps a purty up on that shelf.
7. (b) I was so chauld I liketa died!
8. (c) I think there are snakes in that part of the pocosin.
9. (a) You pure arnt made a mess in that kitchen!
10. (d) The child caught a cooter in the swamp.
11. (d) Don't make a gaum of your homework.
12. (a) The boys made juvembers from twigs they had found.
13. (b) He made the headnes' mess in his room.
14. (d) I felt right jubous after I saw that haint.
15. (a) I swanny, I'll punish you if you don't behave!
16. (b) She was sorry in the world when her mother died.
17. (b) They tell stories about how she heard her cousin's toten.
18. (d) Fetch me an ellick of coffee; I need to wake up.
19. (c) We need to build the gambrel before we can start killin' the hogs.
20. (b) I know you're responsible for this mess, you little yurker.

On the Web

A Dialect Dictionary of Lumbee English

<http://www.learnnc.org/lp/pages/5760>

Notes

1. See <http://www.learnnc.org/lp/pages/5760>.

Lumbee learning

BY GAZELIA CARTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

Education for the Lumbee Tribe has always been important. After Reconstruction ended and the state of North Carolina began its journey to educate its people, no provisions were made for American Indians. Segregated schools provided education for whites and African Americans. American Indian children in Robeson County were not allowed to attend the white schools, and their parents did not want to send their children to schools set aside for African American students. The Decade of Despair, 1875-1885, brought the Indians of Robeson County to the realization that they lacked recognition as a tribe. Adolph Dial in his book *The Only Land I Know* explained “They were unacceptable to the white community, and resisted being fitted into the mold of segregation which was then being shaped for the Negro. The Robeson Indians responded with determination to improve their situation.” One way to improve the situation came in the form of a formal education system.

Learning Outcomes

- Students will discover the differences in traditional and formal education for Lumbee children.
- Students will review the chronology of formal education for Lumbee children.

Teacher Planning

TIME REQUIRED FOR LESSON

Two 45-60 minutes class periods

MATERIALS/RESOURCES

- Blank K-W-L chart¹ for each student.
- Blank Venn diagram² for each student.

- “Respect and Encourage the Individual: Learning among the Lumbee”³by Keri Towery (published on the NC Museum of History website.)
- “Laying the Foundation: American Indian Education in North Carolina”⁴by Jefferson Currie II (published on the NC Museum of History website.)

TECHNOLOGY RESOURCES

None

Pre-activity

- The K-W-L tool will be used to introduce the education of Lumbee Indians.

Activities

DAY 1

1. Allow students to fill out the first two sections of the K-W-L chart.
2. Work with students to read and understand the article “Laying the Foundation: American Indian Education in North Carolina” by Jefferson Currie II.
3. Discuss the major benchmarks that moved the educational process for Indian students along.
4. Return to Dial quote (in the lesson’s introduction) to have students think about the need for a school set aside especially for American Indian children rather than asking them to attend classes with African American children. Why was this an issue?
5. Working with a partner, students will create a timeline of the progress and process in educating Indians in North Carolina.

DAY 2

1. Work with students to read and understand the article “Respect and Encourage the Individual: Learning among the Lumbee.”
2. Discuss with students how traditional Lumbee education differs from the schooling they receive each day. Working in pairs, students will complete a Venn diagram to show the differences and similarities in the education process.
3. Students then fill out the last column of the K-W-L chart.

Assessment

- Oral discussion, completion of timeline, Venn diagram, and K-W-L chart.

Extension

Learning outcomes:

- To become acquainted with persons and objects associated with the educating of NC Indian children.
- To use a talk show format to discuss the progress of educating Indian students in Robeson County and the persons/objects of significance.

Teacher planning

TIME REQUIRED FOR LESSON

Two 45-60 minutes in library/class and homework time.

MATERIALS/RESOURCES

- library
- Internet access

Pre-Activity

None

Activities

1. Divide the class so that each group has one educator or object of education to research. Students should look for information outlining the significance of the person/object.
2. The following educators are a starting point for research: Aldoph Dial, English Jones, Hamilton McMillan, Malinda Maynor, Ruth Dial Moore, W.L. Moore, Old Main, Rosemarie Lowery Townsend, University of North Carolina at Pembroke.
3. Allow time in the library to gather research. Students should also be given time in class to collaborate and produce the talk show.
4. For more information on creating discussions that follow a talk show format, see *Alternative Discussion Formats: The Talk Show* (see <http://www.learnnc.org/lp/pages/630>) by Kathryn Walbert, available from LEARN NC.

Notes

1. See <http://www.learnnc.org/reference/KWL%20chart>.
2. See <http://www.learnnc.org/reference/Venn+diagram>.
3. See http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=264.

4. See http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=294.

Naval stores

BY GAZELIA CARTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

From early Colonial times until the Civil War, the naval industry was important to North Carolina. The term naval stores describes all products of the gum of the pine tree. The name itself explains its use in the shipbuilding industry. During the early to middle 1800s North Carolina produced about 95 percent of the world's naval store products. Since the industry is dependent on the longleaf pine, it was most popular in Central and Eastern North Carolina where an abundance of these trees were found. The Lumbee Tribe as well as African American slaves accounted for the worker population in Central and Southeastern North Carolina.

Teacher Planning

TIME REQUIRED FOR LESSON

1–2 class periods

MATERIALS/RESOURCES

- *Nowhere Else on Earth*¹ by Josephine Humphreys
- Resources from the Internet²

TECHNOLOGY RESOURCES

- Computer with Internet access
- LCD projector (for virtual fieldtrip)
- Internet connection

Pre-Activities (teacher preparation)

1. Search the resource sheet for those you want to use and familiarize yourself with them.
2. Check links to make sure they are active.

Activities

1. Introduce the lesson with “The NC Project: Naval Stores”³.
2. Read the section in *Nowhere Else on Earth* by Josephine Humphreys to familiarize students with the way of life for those who worked in the industry.
3. Read to students the newspaper article “Turnbull Creek spotlights naval stores industry.”⁴ from the Bladen Journal, 7 October 2005.
4. Lead students in a discussion about the impact of this industry prior to the Civil War in terms of economy, human health, the environment, and the work-force. Although slaves were mentioned prominently as workers, in the south central NC, the Lumbee were very active as workers, also.

Assessment

Following completion of the lesson, pairs of students work together to fill out a four-column chart⁵ as to the impact of the industry.

Resources from the Internet

From early Colonial times until the Civil War, the naval industry was important to North Carolina. The term naval stores describes all products of the gum of the pine tree. The name itself explains its use in the shipbuilding industry. During the early to middle 1800s North Carolina produced about 95 percent of the world’s naval store products. Since the industry is dependent on the longleaf pine, it was most popular in Central and Eastern North Carolina, where an abundance of these trees were found. The Lumbee Tribe as well as African American slaves accounted for the worker population in Central and Southeastern North Carolina. Below are resources to acquaint students and teachers with naval stores and their importance to North Carolina.

Nowhere Else on Earth (see http://www.worldcat.org/oclc/43790561&referer=brief_results)

Fictionalized account of naval stores in Robeson County and its Lumbee workers pp. 142-145 *Nowhere Else on Earth* (Penguin Books Edition, 2000) by Josephine Humphreys.

Longleaf Alliance (see http://www.auburn.edu/academic/forestry_wildlife/longleafalliance/teachers/teacherkit/turpentine.htm)

There are 26 activity sheets at the website. Although much of the information is aimed at upper elementary school, some of the activities can be adapted for use in the middle school classroom.

North Carolina History Project: Naval Stores (see <http://www.northcarolinahistory.org/encyclopedia/103/entry>)

This article is a short overview of the naval stores industry in North Carolina.

Naval stores and the longleaf pine

North Carolina's extensive longleaf pine forests provided the natural resources needed to produce materials needed to build and maintain ships — not only timber but tar, pitch, and rosin. These “naval stores” became North Carolina's most important industry in the eighteenth century, but today, the longleaf pine forests are nearly gone.

“Turnbull Creek spotlights naval stores industry” (see <http://bladenjournal.com/bookmark/1235217-Turnbull-Creek-spotlights-naval-stores-industry>)

This article, from the Bladen Journal newspaper of 7 October 2005, explains the process of retrieving gum from the long leaf pine and converting it into naval stores uses.

Forests and fires: The longleaf pine savanna

As a follow-up of the naval stores industry, a unit on forestry renewal may be appropriate. LEARN NC has an excellent lesson plan and virtual field trip which examine the role of fire in maintaining the longleaf pine savanna. The field trip is to Camp Lejeune, a U.S. Marine Corps base, where fire is used to keep the longleaf pine area viable for the trees and its accompanying ecosystem.

Notes

1. See http://www.worldcat.org/oclc/43790561&referer=brief_results.
2. See #web.
3. See <http://www.northcarolinahistory.org/encyclopedia/103/entry>.
4. See <http://bladenjournal.com/bookmark/1235217-Turnbull-Creek-spotlights-naval-stores-industry>.
5. See <http://www.eduplace.com/graphicorganizer/pdf/4column.pdf>.

The Lumbee: Who are they?

BY GAZELIA CARTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

This activity for middle school grades allows students to survey the various theories concerning the ancestry of the Lumbee. Students will read and analyze four threads that seek to chronicle the ancestry of North Carolina's largest Native American group. Within this study, students will look at four summary views of Lumbee origin. As an extension activity, the students will examine the 1956 Lumbee Act, discuss the legislation, and debate the merits of federal recognition for the tribe.

Learning outcomes

- Students will learn about the origins of the Lumbee Tribe.
- Students will recognize the difficulty in historically documenting the origins of the Lumbee Tribe.
- Students will summarize important points in nonfiction text.
- Students will use secondary source documents to understand the impact federal recognition would have on the tribe.

Teacher planning

TIME REQUIRED FOR LESSON

45-60 minutes in class

MATERIALS NEEDED

- Internet access with Quicktime.
- *The Lumbee Problem*¹ (Karen I. Blu); *The Only Land I Know: a history of the Lumbee Indians*² (Adolph Dial).
- chart paper

Activities

1. Read the fourth paragraph in the Introduction to Dial's book to set the stage for who the Lumbee are.
2. Solicit from students the definition of "ethnic group." (Prentice-Hall glossary: ethnic group – a group of people who share the same ancestors, culture, language or religion.)
3. Play the recording on "The Introduction" and the last part of "The Lumbee" from the UNC-Pembroke Digital Academy's *In the Heart of Tradition*.³ Be sure to echo the last part from "The Lumbee" segment: "We have a heritage and a culture we are proud of. It goes back several generations."
4. The Lumbee are an ethnic group with a shared culture, language (Lumbee English), and religion. However, the origins of the Lumbee Tribe are not as clear as some other tribes in America. Because of this, the Lumbee have had to fight for recognition and accompanying funds from the United States government.
5. Provide information on the various theories of Lumbee origin. You may use Chapter 2 of Karen I. Blu's *The Lumbee Problem* or *Origins of the Tribe*⁴ from Robert K. Thomas' "A report on research of Lumbee origins."
6. Divide the class into four groups. Give each group one of the theories. Have the group read, discuss and summarize the theory. They should be able to summarize the major points of the text on chart paper. Groups should report their findings to the class.
7. Allow time for class discussion. The discussion should center on the strengths and weaknesses of each of the probable origins of the tribe.

Assessment

(Can be a homework assignment or written in class the following day)

Each student will write an editorial in favor of or against acceptance of one of the theories discussed in class.

Extension

TIME REQUIRED:

- 1-2 class periods in the library
 - 1-2 class periods working on the facts and preparation for the debate
 - 1 class period for the debate
1. Provide students with a copy of the Lumbee Act of 1956⁵.
 2. Divide students into two groups to debate the merits of the Act: Congress should recognize the Lumbee as one of the original Indian groups in the United States and provide the tribe with the same federal funding as other recognized tribes. Allow library time for research. The following should be considered as starter information:
 1. the number of federally recognized tribes in NC and in the US;
 2. the last time Congress gave recognition to a tribe;

3. the seven criteria for receiving federal recognition;
 4. the benefits to tribes that receive federal recognition; and
 5. the levels of recognition that can be afforded to tribes.
3. After researching, students should engage in discussion of the 1956 Act. Using the Act after the research will enable students to understand the legislation better.
 4. Give ample time for the groups to tailor their information for the debate.

Assessment

Delivery of position and responses in the debate. Use a rubric, which can be tailored to your class's needs.

Notes

1. See http://www.worldcat.org/oclc/46828954&referer=brief_results.
2. See http://www.worldcat.org/oclc/1185790&referer=brief_results.
3. See http://www.uncp.edu/digital_academy/creative/narc/index.htm.
4. See <http://linux.library.appstate.edu/lumbee/16/THOM001.htm>.
5. See http://digital.library.okstate.edu/kappler/vol6/html_files/v6p0733b.html.

What does it mean?

BY GAZELIA CARTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

Visual symbols can be important ways of communicating ideas. Individuals, corporations, communities, and organizations use logos, seals, flags, icons, and other visual symbols to represent their values, share their histories, and send a message about themselves. In this lesson plan, students will explore the colors and shape of the Lumbee logo and create a logo of their own to demonstrate what they have learned about the power and meaning of visual symbols.

Learning outcomes

Students will demonstrate awareness of the meanings of the colors and shape of the Lumbee Logo.

Teacher planning

TIME REQUIRED FOR LESSON

45-60 minutes

MATERIALS/RESOURCES

1. Make several cards with logos/symbols that students will recognize quickly: school logo, Nike, Reebok, McDonald's golden arches, the Wal-Mart smiley face, etc.
2. Access the Lumbee logo and its meaning¹
3. Markers/colored pencils/crayons
4. Paper
5. Rulers
6. Compasses (for circles)

TECHNOLOGY RESOURCES

None

Pre-activities

None

Activities

1. Begin the lesson by telling students that there are various ways that people/groups share their identity. This sharing is meant to bring people in that group closer. (Logo is short for logotype: a sign, name, or trademark of an institution, firm, or publication.)
2. Share with students the logo cards and have them guess the company/group.
3. Explain to students certain colors conjure certain ideas when mentioned: blue for being melancholy, red for power or being upset, etc.
4. Name the colors found on the Lumbee logo without telling students where the colors are found and ask them what the colors bring to mind.
5. Tell them the colors are part of the Lumbee logo. Have students suggest meaning of these colors for the Lumbee.
6. Give them the meaning of the colors and their significance.
7. Next ask students what shape would best represent the Lumbee and the colors. Show them the Lumbee logo and explain the reason a circle would be a good representation by giving them the history of the logo.

Assessment

Each student will create a logo (s)he thinks best represents herself/himself and write a brief explanation of the choice of colors and shapes. These can be shared in groups or with the class and can be converted to a bulletin board.

Notes

1. See http://www.lumbeetribe.com/index.php?option=com_content&view=article&id=131&Itemid=53.

Where do the Lumbee live?

BY GAZELIA CARTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

Knowing the location of a community, city, state or nation is important. More important, however, is understanding of the personality of the location. Robeson County, home of the Lumbee Tribe, is more than a North Carolina county that borders South Carolina. The labyrinth of underground waterways comes together to create an area of swamps that has affected the lives of those who inhabit the county. Thomas Ross in his book *American Indians In North Carolina: Geographic Interpretations* notes, “The swamps and streams, and the abundance in former times of artesian wells, provided a very good supply of water for the Indians.... Although the soil of the homeland is not naturally fertile, it can and has been made productive by the farmers. At one point in recent history, land in Robeson County yielded enough agricultural products to place in the top 10 agricultural producing counties in North Carolina.”

Learning Outcomes

After completing this activity the student should be able:

- to increase his/her awareness of the Lumbee community.
- to explain the relative location of Robeson County.
- to cite aspects of place that describe Robeson County.

Teacher Planning

TIME REQUIRED FOR LESSON:

Two 45-minute periods

MATERIALS/RESOURCES

- *American Indians In North Carolina: Geographic Interpretations*¹ by Thomas Ross

- *The only land I know : a history of the Lumbee Indians*² by Adolph Dial and David Eliades
- *Nowhere Else on Earth*³ by Josephine Humphreys
- copies of North Carolina road map
- art project
 - cereal boxes (family and individual sizes)
 - markers
 - construction paper
 - glue/glue sticks

ACTIVITIES

1. Talk with students in a group setting about the community in which they live. Lead the discussion to draw on students' awareness of buildings, streets, parks, or features unique to the community.
2. Allow students to work in groups to draw the major streets or roads that make up their community.
3. Using the drawings, student groups will construct the community using cereal boxes (individual and family size), construction paper, and markers. To add to the model, students should include traffic lights, street signs, trees, flowers, grass.
4. Students should talk about the process involved in making a community. The teacher should help them to understand that a community is more than grass and buildings. This will introduce the geography theme of "place." Provide students with a working definition of the theme of place. Discuss with the class how place describes their community.
5. The teacher should read aloud to students the first three paragraphs in the Introduction of *The Only Land I Know* by Adolph Dial and David Eliades.
6. Based on Dial's description, students should respond through original song lyrics, literature or art to the mood of the river. These should be shared with classmates. The sharing should focus on the reason the particular response medium was used and what idea the student was trying to capture.
7. The teacher should read aloud to students the beginning of *Nowhere Else on Earth* by Josephine Humphreys. Page two of the book has Rhoda's explanation of the geography of her community.
8. The teacher should lead the class in a discussion of the value of rivers to early settlements as well as the land features of south central North Carolina.
9. As a class, use a political map of North Carolina to locate Robeson County. Contiguous counties should be located also. A physical map of the state will help students see the various land features of this area.
10. Use the nineteenth century "Culture, Hearth, and Lumbee Indian Communities" map to survey the number of creeks and swamps of Robeson County. The map can be found in Thomas Ross's *American Indians In North Carolina: Geographic Interpretations* (p. 105). Allow students to brainstorm ways the swamps and creeks affect way of life throughout Robeson County history.

11. Students should compare the map on p. 105 with the one on pp. 119-20 to see the areas where most Robeson County Lumbee live today. What impact do the swamps and rivers have on population location?
12. With a NC state road map, students should estimate the distance between Lumberton and Pembroke using the map's scale. Next, students should use the cumulative miles to find a more accurate distance. Using Lumberton as a starting point each time, students should use cumulative miles to find the distance between Maxton, Prospect, Rennart, and Rowland, areas of concentrated Lumbee residence.
13. Plan a road trip from Pembroke to Roanoke Island, one of possible origins of the Lumbee. Students should map out the directions, assess the distance, calculate gas mileage, and plan for historic stops. If this step is used, students should receive a rubric prior to beginning this short-term project.

Assessment

- response to Dial's Introduction
- map skills
 - comparison of Maps pp. 119-120
 - distance between towns
- Appropriate examples of rubrics can be found at Rubistar⁴.

Notes

1. See http://www.worldcat.org/oclc/40255960&referer=brief_results.
2. See http://www.worldcat.org/oclc/1185790&referer=brief_results.
3. See http://www.worldcat.org/oclc/43790561&referer=brief_results.
4. See <http://rubistar.4teachers.org/index.php>.

Federal recognition for Lumbee Indians

BY LINDA TABOR

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

North Carolina recognizes the Lumbee Indian Tribe; however, Federal recognition has not been given. Why? What are the criteria for recognition? What are the reasons for and against Lumbee recognition? This lesson uses a teacher-made debate plan to control and evaluate the question.

Learning Outcomes

- Students will research Lumbee recognition.
- Students will prepare speeches for debate.
- Students will respond to opposing view points.

Teaching Planning

TIME REQUIRED FOR LESSON

- Research via library, textbooks, and internet; class time & homework.
- One class session for organization and partner planning.
- Full class session for debate.
 - Time limits for speeches and breaks must be set in advance.
(Continuing the debate does not work...I have tried.)

MATERIALS & TECHNOLOGY RESOURCES NEEDED

- Computer access, Encarta, Internet (many sites available).
- Lumbee History¹

- *Lumbee Indians of North Carolina Seek Federal Recognition, Social Justice*² by Hunter Gray
- *The Only Land I Know: a history of the Lumbee Indians*³ by Adolph L Dial and David K Eliades

Activities

1. Research the recognition question.
2. Organize the class into two “equal” teams (one pro; one con).
3. Have each team research the topic, making a list of 15-20 reasons for its perspective.
4. Have each team select the three strongest reasons, clustering the other reasons to form the bases for three debate speeches.
5. Have each team elect a chairman and two additional speakers. Each speaker should select an assistant or helpers to complete the speeches with details, examples, data, graphs, pictures, etc.
6. Identify judges from the remaining students. Take an equal number from each side; the total must be an odd number. See below for how to judge and score.

DEBATE FORMAT

- Flip coin to select beginning team. (It is easier to present first.)

Round one

As each speaker presents, opponent and assistants take detailed notes.

Team A

1. 1st speaker presents reason in a well-prepared speech.
2. 2nd speaker presents additional reasons in a well-prepared speech.
3. 3rd speaker presents additional reasons in a well-prepared speech.

Team B

1. 1st speaker presents reason in a well-prepared speech.
2. 2nd speaker presents additional reasons in a well-prepared speech.
3. 3rd speaker presents additional reasons in a well-prepared speech.

Break #1

Time limit for break is preset, five minutes max.

Speakers and assistants meet to plan how to counter opponent’s facts and design a difficult question for the opponent to answer. Note: Each speaker is only responding to the opposite speaker, but judges keep a team total.

Round two

As each speaker presents, opponent and assistants take detailed notes.

Team A

1. 1st speaker counters opponents' reasons and asks a difficult question.
2. 2nd speaker counters opponents' reasons and asks a difficult question.
3. 3rd speaker counters opponents' reasons and asks a difficult question.

Team B

1. 1st speaker counters opponents' reasons and asks a difficult question.
2. 2nd speaker counters opponents' reasons and asks a difficult question.
3. 3rd speaker counters opponents' reasons and asks a difficult question.

Break #2

Speakers & assistants meet to plan answers to questions.

Round Three

Team A

1. 1st speaker answers question and restates strongest position point.
2. 2nd speaker answers question and restates strongest position point.
3. 3rd speaker answers question and restates strongest position point.

Team B

1. 1st speaker answers question and restates strongest position point.
2. 2nd speaker answers question and restates strongest position point.
3. 3rd speaker answers question and restates strongest position point.

Scoring the debate

Five is the ideal number of judges. The teacher can act as one of the five.

1. Preparation: Fold lined page vertically, writing "pro" on one column and "con" on the other.
2. In round one, as each speaker presents, judges take notes.
3. In round two, as each speaker presents, judges cross off countered points and assign a number rating to the quality of the question (0-5).
4. During break #2, judges total the unanswered points and the question rating for each debate speaker. This gives a preliminary verdict which makes the final scoring faster.

5. In round three the judges rate the answers (0-3) and total individual scores, adding the three speakers per team to determine a “winner.”

Assessment

Grades are based on preparation and participation – Judges who take adequate notes = A; Well prepared debaters = A; Assistants who truly help = A.
“Winning” does not influence grade.

Comments

This lesson ties current events and state political issues to history. Students can debate in a controlled, safe environment, knowing grades are not competitive. The questions in round two need to be from the opponent’s speech. I call them “Gotcha Questions.” What did not make logical sense? Were mistakes made in the presentation? Personal attacks are NOT allowed! The issue of recognition is the only debate subject. I have also found normally shy or not strong verbal students are often the best debaters!

Extension

- Option A – The debate lesson could be used to question The Indian Removal Act. Was Congress acting to protect the American Indian? Did President Jackson act from conviction or cave to political pressure?
- Option B – Students could write letters to their North Carolina senators and representatives expressing opinions about Federal recognition for Lumbee Indians.

Notes

1. See <http://www.lumbee.org/history2.html>.
2. See http://www.hunterbear.org/lumbee_indians_of_north_carolina.htm.
3. See http://www.worldcat.org/oclc/1185790&referer=brief_results.

Documentary film

Looking for Ms. Locklear

Looking for Ms. Locklear is the story of two North Carolina men's search for their beloved first-grade teacher, Lenora Locklear, who is Coharie and Lumbee. In this heartwarming story, Rhett and Link attempt to track down Ms. Locklear to thank her for her impact on their lives. Their quest leads them far from home and into the company of a host of characters. The movie prominently features the Lumbee Tribe of North Carolina, as their search takes Rhett and Link to the center of Lumbee culture, Pembroke, North Carolina.

Looking for Ms. Locklear is available online¹ for rental (\$1.99) or DVD purchase (\$14.99).

Notes

1. See <http://rhettandlink.com/films>.

3 The Cherokee

Cherokee clans

BY LINDA TABOR

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

Hollywood movies have not accurately portrayed American Indians who lived in North Carolina. By researching and role playing the seven clans of the Cherokee, the false stereotypes will be replaced with factual knowledge and understanding.

Learning Outcomes

- Students will learn about traditional Cherokee festivals including the Green Corn Ceremony.
- Students will research one specific clan of the Cherokee Tribe.
- Students will participate in a class meeting, explaining the uniqueness of clan that they have researched to those assembled.

Teacher Planning

TIME REQUIRED FOR LESSON:

- One class for introduction, including a discussion of traditional Cherokee festivals and about Cherokee clans.
- Several days of class for research and group planning.
- One class for meeting and presentation.

MATERIALS AND TECHNOLOGY NEEDED

- Cherokee Nation¹ The official website from the Cherokee Nation in Oklahoma provides detailed information about the six main festivals celebrated by the Cherokee prior to Indian Removal in the nineteenth century.
- Georgia Tribe of the Eastern Cherokee² provides information about the Cherokee Clans.
- *Seven Clans of the Cherokee Society*³ by Marcelina Reed

(The internet has many additional sites for this topic and your school's media specialist may be able to assist you in identifying other potentially useful print and Internet sources for information.)

Pre-Activities

Teacher will divide class into seven clan groups. (Perhaps other teachers would join in the project.) Information about specific clans⁴ from the Cherokee Nation's official website is included for student research.

Seven Clans:

- Wolf (a-ni-wa-ya)
- Deer (a-ni-a-ha-wi)
- Bird (a-ni-tsi-s-quaa)
- Longhair (a-ni-gi-lo-hi)
- Wild Potato (a-ni-go-da-ge-wi)
- Blue (a-ni-sa-ho-ni)
- Paint (a-ni-wo-di)

Activities

1. Students work in groups researching what makes their assigned clan unique.
2. Students explain the clan symbol.
3. Students plan a speech to be given at the town meeting, sharing what they have learned with the other clans.
4. Students will plan a festival in which their group might also volunteer to tell a legend, share information about a traditional craft, play a game, play recordings of authentic music, describe traditional dances, share information about musical instruments, discuss herbal medicines, tell about favorite foods, describe clothing or share what they have learned about Cherokee history and culture.
5. Each of the seven groups needs to contribute to the celebration. To avoid duplication, the teacher may wish to assign each group to a different topic for the class festival or to ask the groups to provide their top three choices and then assign final selections based on those options.

Assessment

- Participation is the goal.
- Sharing research is a necessary precursor.
- Teachers can require a graphic organizer be completed by each clan.
- Teachers can evaluate the presentations based on announced criteria.

Explanation of clan	50%
Participation in meeting	30%
Attentive to peers	10%
Eye contact	10%
Total	100%

- Students will remember the Clan Meeting. The grade should add to the positive memory.

Modification

Having each clan make part of the logo shown on the cover of the book by Reed would be an artistic addition.

Extensions

A “campfire” is a great visual effect. Use a plywood base; attach logs in a triangle fire-ready position; weave in white Christmas lights; plug in. The “campfire” sets the mood without the smoke! Using the Cherokee words would also extend the experience.

Notes

1. See <http://www.cherokee.org/AboutTheNation/Information/Default.aspx>.
2. See <http://www.georgiatribeofeasterncherokee.com/cherokeeclans.htm>.
3. See http://www.worldcat.org/oclc/29339052&referer=brief_results.
4. See <http://www.cherokee.org/AboutTheNation/Culture/General/24411/Information.aspx>.

Why the opossum's tail is bare

Here, the ancient Cherokee legend “Why the opossum’s tail is bare” is adapted for radio.

This media is available in the web edition only.

Using the story in the classroom

This recording features the Cherokee tale produced for Native Radio Theater by Kevin Norris, Shawn Crowe, and the Cherokee High School Theatre Arts Class. There are a number of ways this recording could be used in the classroom:

- For younger students, this story could be played to the class as part of the excellent “How Possum Lost His Tail”¹ lesson plan made available from the Museum of the Cherokee Indian.

A written form of the story as told by Freeman Owle is available in *Living Stories of the Cherokee*, ed. Barbara R. Duncan (Chapel Hill: University of North Carolina Press, 1998. Pp. 212--215.) and a version from James Mooney’s *Myths of the Cherokee*² is available in print and online.

- This recording could be made available for young students in a listening station during centers or free time. To enhance the activity, the teacher could provide puppets or images of the animals featured in the story, or non-fiction books about those animals and their habitats.
- Older students could use this recording as the basis for creating their own radio theatre performance of other traditional tales which could be recorded and made available for students in earlier grades.
- Students could use this story as the basis for writing their own tale about why something that they have observed in the natural world is the way that it is. Combined with nature study and research on a particular animal, this kind of activity could incorporate science and language arts in valuable ways.

Notes

1. See http://www.cherokeemuseum.org/html/education_studentteacher.html.
2. See <http://www.sacred-texts.com/nam/cher/motc/index.htm>.

Cherokee lore and traditions

BY PATRICIA LANCASTER

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Length

9 Weeks

Class Length: 45 minutes - Meets daily

Learning outcomes

1. Promotes life-long learning: appreciation of different cultures.
2. Provides hands-on activities: making masks.
3. Integrates with EOG testing: reading.
4. A+ activities: Gourd Art.

Week 1

This week was devoted to the location of Cherokee, NC, the Cherokee Territory, and the Cherokee Tribe in North Carolina and the United States.

We used a classroom set of North Carolina maps to locate Cherokee and correlate some math skills (mileage).

RESOURCES USED

1. Covert, Brenda B., "The Eastern Band of Cherokee People."¹ 11 November 2005. (Requires subscription).
2. Cherokee Fact Sheets, Info packet pp. 2-13 from the Museum of the Cherokee Indian².

Week 2

This week was devoted to the Trail of Tears. During the week, I shared my experience of walking on a part of the trail.

RESOURCES USED

1. Ciment, James Ph.D. and LaFrance, Ronald Ph.D., *Scholastic Encyclopedia of the North American Indian*³. New York: Scholastic, Inc., 1996.
2. Underwood, Thomas Bryan and John G. Burnett, *Cherokee Legends and the Trail of Tears*⁴. Cherokee: Cherokee Publications, 2002.

ACTIVITIES

1. After reading “The Trail of Tears” birthday story by John Burnett, decide if you agree or disagree with the removal. Write your own letter to a friend justifying your position. Be prepared to defend your position orally.
2. Using any medium, construct a map showing the Trail of Tears.

Week 3

This week was devoted to Sequoyah and his syllabary.

RESOURCES USED

1. Patterson, Lillie, *Sequoyah: The Cherokee Who Captured Words*⁵, a selection from the Harcourt basal reader.
2. Robbins, Mari Lu, Interdisciplinary Unit: *Native Americans #607*⁶, Teachers Created Materials, Inc. Huntington Beach, CA: 1994.
3. Robinson, Prentice, *Your Name in Cherokee*⁷. Tulsa: 1992.

We had a lot of fun trying to write Cherokee names, words, and phrases using the syllabary.

Week 4

We worked with different Cherokee legends this week.

RESOURCES USED

1. Calloway, Mary Regina Ulmer, *Aunt Mary, Tell Me A Story*⁸. Cherokee: Cherokee Publications, 2001.
2. Brannon, Kay Thorpe, *Yonder Mountain*⁹. New York: Marshall Cavendish, 2002.
3. “The Cherokee Rose,” *Scholastic Scope*¹⁰, November 15, 2004: pp. 14-15. (Requires subscription)
4. Redman, Kathleen W., “Why The Possum’s Tail Is Bare (A Cherokee Legend),”¹¹ 25 January 2007. (Requires subscription)

ACTIVITIES

1. Illustrate favorite part of legend.

2. Write lessons that the author wanted you to get from the legend.
3. Venn diagram of what is “real” and what is “magical.”

Week 5

We worked with different Cherokee tales.

RESOURCES USED

1. Keams, Geri, *Grandmother Spider Brings the Sun*¹². Flagstaff, Arizona: Rising Moon, 1995.
2. MacFarlan, Allan A., *Native American Tales and Legends*¹³. Mineola, New York: Dover Publications, Inc., 1968.
3. Bradley, Ramona K., *Weavers of Tales*¹⁴. Cherokee: Betty Dupree, 1967.

ACTIVITIES

1. Flip chart to show comprehension.
2. Draw spider web on black tag board. Outline with glitter glue and let dry. Attach a plastic spider caught in its web.
3. Create a “trickster” tale. Using a rabbit pattern, create a storybook for the tale. I let students make the books and then we sent them to our feeder school. Third and fourth grade classes voted on the best tales. The junior high students loved this activity.

Weeks 6 - 8

We worked these three weeks on art activities. We painted gourds and made masks with gourds.

RESOURCES USED

1. Messina, Colleen, “Native American Masks”¹⁵ 8 March 2007. (Requires subscription)

Week 9

We used this week as a fill-in and catch-up week. We worked with Cherokee folklore, beliefs, and medicines.

RESOURCES USED

1. Lossiah, Lynn, *The Secrets and Mysteries of the Cherokee Little People*¹⁶. Cherokee: Cherokee Publications, 1998.

2. Sharp, J. Ed. and Underwood, Thomas B. *American Indian Cooking & Herb Lore*¹⁷. Cherokee: Cherokee Publications, 1973.

Notes

1. See http://www.edhelper.com/DailyThemes_681.html.
2. See <http://www.cherokeemuseum.org/education-info.htm>.
3. See http://www.worldcat.org/oclc/33668189&referer=brief_results.
4. See http://www.worldcat.org/oclc/3183781&referer=brief_results.
5. See http://www.worldcat.org/oclc/1056884&referer=brief_results.
6. See http://www.worldcat.org/oclc/32327621&referer=brief_results.
7. See http://www.worldcat.org/oclc/34518070&referer=brief_results.
8. See http://www.worldcat.org/oclc/24059910&referer=brief_results.
9. See http://www.worldcat.org/oclc/46937551&referer=brief_results.
10. See <http://www2.scholastic.com/browse/classmags.jsp?srcId=78>.
11. See http://edhelper.com/ReadingComprehension_38_63.html.
12. See http://www.worldcat.org/oclc/31970625&referer=brief_results.
13. See http://www.worldcat.org/oclc/45087257&referer=brief_results.
14. See http://www.worldcat.org/oclc/7067442&referer=brief_results.
15. See http://www.edhelper.com/ReadingComprehension_35_879.html.
16. See http://www.worldcat.org/oclc/40897820&referer=brief_results.
17. See http://www.worldcat.org/oclc/4588548&referer=brief_results.

Cherokee language recordings

BY MYRTLE DRIVER, KEVIN NORRIS, AND KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

While many North Carolina students have heard languages from some parts of the world spoken in the context of their daily lives – Spanish, French, or Chinese, for example – they may not have heard American Indian languages and, as a result, do not know what they sound like. The recordings created by Kevin Norris give students the remarkable opportunity to learn how to say the names of the Cherokee clans and to learn the words for various colors and foods, as well as a few helpful phrases, in Cherokee.

The recordings

Note: The Cherokee language samples included here are not intended for general language instruction use but are placed here to give students a general idea of the shape and sound of the Cherokee language. Every effort has been made to reproduce the Cherokee syllabary accurately. The included language samples below were provided by Kevin Norris and were reviewed and amended by Ms. Myrtle Driver.

CHEROKEE COLORS

This media is available in the web edition only.

CHEROKEE FOODS

This media is available in the web edition only.

READ ALONG

This media is available in the web edition only.

Using the recordings in the classroom

Here are some ideas for incorporating these recordings into the classroom:

Listening Stations

As part of an in-class, library or computer lab research session, set up a listening area where students can listen to these recordings. You may wish to combine this activity with recordings of storytellers such as these videos (see <http://www.ibiblio.org/storytelling/>).

Learning Languages Around the World

In a world history classroom, students could learn a few basic phrases in the languages of the parts of the world that they are studying. Including American Indian languages could make such a study more comprehensive and give students the chance to hear how the first residents of what is now North Carolina communicated. You might include these recordings with recordings of the words for colors or foods in other languages and invite students to describe how different language groups sound to them or to share which language they would most like to learn to speak and why.

Saving Languages Unit

When you talk with students about American Indian boarding schools and the efforts on the part of government policymakers to force American Indians to assimilate, it is worth noting that many native children were forbidden to speak their native language. Over the years, a number of American Indian languages have become endangered with fewer and fewer people growing up fluent in the language. Today, however, there are a number of efforts to encourage the renewed use of native languages and modern technologies which are proving tremendously helpful to this effort. While talking with students about the ways in which American Indians today keep their cultural traditions alive, you could play these recordings to allow students to hear what the Cherokee language sounds like.

For further research and discussion, students could also explore these stories from NPR (available in audio format) and the newspaper articles listed below:

- A panel discussion on endangered languages (see http://www.sciencefriday.com/pages/2002/Mar/hour2_030802.html) from Science Friday (59 minutes)
- Endangered Alaskan Language Goes Digital (see <http://www.npr.org/templates/story/story.php?storyId=10357963>) by Martha Woodruff (3 min. 49 sec.)
- A Plan to Save Thousands of Endangered Languages (see <http://www.npr.org/templates/story/story.php?storyId=5557885>) from Talk of the Nation (17 min 37 sec)
- Military Gadget Saving Endangered Languages (see <http://www.npr.org/templates/story/story.php?storyId=16869238>) (8 min 50 sec) The focus is specifically on American Indian languages.

- Preserving the Cherokee Language (see <http://www.wcu.edu/298.asp>) – an online article about Western Carolina University’s involvement in Cherokee language programs with the Eastern Band of Cherokee.
- Saving the Language: Teachers, parents, tribal elders, and new innovative immersion programs are helping to keep the Cherokee language alive and well for future generations (see http://www.smokymountainnews.com/issues/03_06/03_01_06/fr_saving_language.html) by Michael Beadie, Smoky Mountain News, March 1, 2006.

Extension ideas:

- North Carolina students may be interested to learn that the names of many North Carolina places originated with words used by American Indians. You can find an interesting lesson plan on North Carolina place names.
- The following American Indian Glossary lesson plan (see http://www.education-world.com/a_lesson/00-2/lp2217.shtml) allows students to learn about words from native languages that have become commonly used words in English.
- An excellent source for hearing recordings of many Cherokee tales (see <http://www.airos.org/theatre/index.html>).

Cherokee Language Work on the Qualla Boundary

Information provided by Myrtle Driver of the Kituwah Preservation and Education Program.

Eastern Band of the Cherokee Indian (ECBI) Cherokee Immersion Program

This program provides for three classrooms of infant and toddlers who hear only Cherokee from 7:00 a.m. to 5:00 p.m. Ms. Driver’s grandson, Taliquo, attends this program, and she and Taliquo speak only Cherokee with each other “unless,” as she says, “there is a word or sentence that he doesn’t quite understand and then I tell him in English and repeat it in Cherokee.” Full time staff are fluent Cherokee speakers. Interns come in after school to assist. Interns include elementary education students with a minor in Cherokee Studies at Western Carolina University as well as high school students interested in careers as Cherokee language teachers. Parents of the children in the Cherokee Immersion Program are required to attend Cherokee language classes. This program is under the direction of the Kituwah Preservation and Education Program (KPEP), which is managed by Renissa Walker, Ms. Driver’s daughter. KPEP is building a library of Cherokee language lessons on both CD and hard copy that have been developed by Ms. Driver, with the assistance of some of the students from classes that she has taught for the past three years.

ECBI Summer Cherokee Language Camp

This ten-week camp is for children ages 9-16 who learn Cherokee through various activities. Instructions are in Cherokee and English. There is also a focus on Cherokee culture and traditions. Ms. Driver coordinates this program and is the Lead Teacher.

Participants meet monthly during the Cherokee Speakers Gatherings (see below) to learn more Cherokee. Ms. Driver is conducting a project with participants to write a story in Cherokee about the 2008 summer camp experience.

Cherokee Speakers Gathering

This is a monthly gathering of fluent Cherokee speakers who discuss Cherokee words while sharing a meal. Students in Cherokee language classes are encouraged to attend.

Cherokee Language Consortium

Fluent Cherokee speakers from the United Keetoowah Band of Cherokees of Oklahoma, Cherokee Nation of Oklahoma, and Eastern Cherokees meet quarterly either in Tahlequah, OK or in Cherokee, NC to develop Cherokee words for modern English words such as rubber gloves, antibiotics, vitamins, dialysis, aquifers, erosion, environment, television, first aid, paper clip, stapler, clipboard, light bulb, dry erase board, microscope, computer.

Kituwah Cherokee Language Academy

The school, which will be an accredited school, will open in July 2009. The children currently in the EBCI Cherokee Immersion Program will move there, and the children who are of age will begin kindergarten there. All students will be immersed in the Cherokee language. Ms. Driver will be a volunteer at the Language Academy.

Cherokee Central Schools Cherokee Language Program

K-12 students are mandated to take Cherokee language lessons. The elementary school has a kindergarten immersion room.

On the Web

The Cherokee language and syllabary

<http://www.learnnc.org/lp/pages/4530>

In the early nineteenth century, a Cherokee silversmith named Sequoyah invented a syllabary, or syllabic alphabet, for the Cherokee language. Within a few years, books and newspapers were printed in Cherokee, and by 1830, as many as 90 percent of Cherokee were literate in their own language. This article includes audio recordings of spoken Cherokee.

Cherokee language

BY LISA HODGES

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

The Cherokee Language Lesson Plans were developed by Lora Oxendine Taylor. Mrs. Taylor is a Lumbee Indian, married to a Cherokee Tribal member. She recently joined our Middle School staff as a Cherokee Language Teacher. She teaches language, culture and history to our 7th and 8th grade students. This class is mandatory for all students and continues throughout the school year.

Her lesson plans offer other North Carolina teachers an opportunity to teach Cherokee Language, Culture and History as it is currently taught in our school system.

Laura has shared the following ideas to enhance the classroom culture and increase student learning:

- In order that students experience what their elders experienced, students may not speak English language while in class (unless there is a medical emergency) for two weeks.
- Students must create sentences phrases in order to communicate. They must write the phrase, the response that one would expect to receive, and share orally with the class.
- Students are required to work on their folder projects as a final grade, equal to a test grade.

Individual and group projects include:

1. Writing animal short stories.
2. Designing animal card invitations.
3. Developing animal fables with original illustrations.
4. Producing an animal game.
5. Constructing a crossword puzzle using animal tokens.
6. Charting out Cherokee Celestial Animals on the Celestial map.

CHEROKEE CLOTHING

Students create a book using male and female paper figures and clothing material swatches. Teacher handed out and discussed information on cultural clothing and dyes used by the Cherokee. They discussed how clothing changed from animal materials to European dress style over time.

MONEY, SWEETS AND FOODS

The lesson began with a vocabulary list. The class was divided into groups of 3 – 4 to create posters using written Cherokee language for each team to present orally in Cherokee language. On Friday, a Cherokee WCU student came in to speak with the students about the importance of preserving their language and culture. The presentation was video recorded and pictures were taken of the students as they worked on their posters. The class plans to develop a DVD for a final comprehensive presentation in April 2008.

ANIMALS

The students will use traditional animal totem cards; each student draws a card and identifies the animal totem within him or herself. The students will develop a book using drawings and phrases to present to the class in Cherokee language. The students will also locate the native constellation animal on a celestial chart.

Inspirational native cards are used in the class daily to assist students in understanding a different perspective on life and their involvement in it.

Eastern Band of the Cherokee Indian (EBCI) Studies Resource List

BY LISA HODGES

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Print and Electronic Resources

Shifting Winds: A Literary and Arts Publication of Cherokee High School, Copyright 2004

This publication showcases the work and talent of participating students of Cherokee High School in Cherokee, North Carolina.

For more information contact:

Jamie Lightfoot

Shifting Winds Advisor

Cherokee High School

PO Box 134, Cherokee, NC 28719,

828-497-5111.

American Indian and Alaska Native Youth Career Development Guide (see

[http://www.eric.ed.gov/ERICWebPortal/search/](http://www.eric.ed.gov/ERICWebPortal/search/recordDetails.jsp?searchtype=basic&pageSize=10&ERICExtSearch_SearchValue_0=American+Indian+and+A)

[recordDetails.jsp?searchtype=basic&pageSize=10&ERICExtSearch_SearchValue_0=American+Indian+and+A](http://www.eric.ed.gov/ERICWebPortal/search/recordDetails.jsp?searchtype=basic&pageSize=10&ERICExtSearch_SearchValue_0=American+Indian+and+A)

This manual, by Vivian Arviso-One Feather and Henrietta Whiteman, focuses on helping American Indian students understand themselves, their cultural heritage, and their role in the Indian community. It is divided into five study units under two major headings, “You and Your Choices” and “Your Choices and Careers.” Each unit includes ideas for program leaders, background information, suggestions for implementing the activities, and references for related resources.

For example, Unit 1 (*Who Am I?*) incorporates American Indian creation narratives, Algonquin views on adolescence and adulthood, and the idea that the teen years are a time for learning, a search for the meaning of life, and preparation for adulthood. Assignments in this unit invite students to think about how they would provide activities for young people in their tribe – when possible, students are then scheduled to meet with their tribal chairman to share their ideas as a group. Students also work on career diaries to help them define their goals and consider the many possibilities before them.

Ness, Jean e. and Jennifer S. Huiskens, *Expanding the Circle: Respecting the Past, Preparing for the Future* (see http://www.eric.ed.gov/ERICWebPortal/search/recordDetails.jsp?searchtype=advanced&ERICExtSearch_PubDate_From=0&ERICExtSearch_PubDate_To=2000)
Institute on Community Integration, The College of Education & Human Development,
University of Minnesota, Minnesota Department of Indian Education, 2002.

This publication is available in alternate formats upon request. To request alternate format or additional copies, contact:

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Minneapolis, MN 55455
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Email: publications@icimail.coled.edu
Web: <http://ici.umn.edu>

The core of this curriculum is centered on involvement and participation of community members, elders, tribal leaders, and positive role models. At the core of the resilience of American Indian communities is spirituality. Because of the spiritual nature of all aspects of American Indian life, teachers, trainers, and facilitators must stress the concept of spirituality during the lessons.

Primary concepts include:

- Belief in or knowledge of unseen powers.
- Knowledge that all things in the universe are inter-dependent.
- Humor as a necessary part of the sacred.
- Relation to the earth and the inter-relatedness of all creatures.

Paul Pedersen, PhD. *A Handbook for Developing Multicultural Awareness*, 3rd Edition, American Counseling Association, 2000.

“The most important elements of multicultural awareness can be learned but cannot be taught. Good teaching can, however, create the favorable conditions for multicultural awareness to occur.”

Please see the following exercises for small group discussions concerning:

1. Culturally learned assumptions;
2. Nonverbal, non-rational, and symbolic cultural elements that are difficult to express using language;
3. What someone says may be different from what s/he means or from what you think that s/he means; and
4. What is public for one person may be private for another.

The following sections may be especially useful:

- The Truth Statement, pp. 21-22.
- Drawing Your Culture, pp. 81-82.
- What you Said, Felt, and Meant in a Tape Recorder, pp. 41-42.
- Public and Private Self, pp. 157-160.

Also see:

- Pp. 138-9 for examples of moral exclusion.
- Pp. 40-1 concerning the reality of “White privilege.”

McIntosh, Peggy, *White Privilege: Unpacking the Invisible Knapsack* (see <http://www.fjazz.com/mcintosh.html>).

This article provides examples illustrating white privilege in a list of statements about ordinary decisions of daily life, which can be routinely done by a member of the dominant culture but not as easily done by a member of a minority culture.

Axelson, 1999; Helms & Cook, 1999; D.W. Sue & Sue, 1999

These researchers have also done considerable work on white awareness, an attempt to get beyond guilt toward developing a positive cultural identity among white cultural groups.

Teaching Tolerance (see <http://www.tolerance.org>)

This website offers a wealth of activity ideas tied to Thanksgiving, native mascots, and indigenous people’s proud heritage of resistance. See “A Day of Mourning,” the “Seminole,” the “Redmen,” the “Savages,” and the “Fighting Sioux.” Educators may examine American Indian people’s struggles to hold onto heritage and secure justice.

Teaching Tolerance’s online Images in Action gallery is a simple critical literacy activity for students and includes:

- “The Noble Savage Stereotype”
- “The Demonic Indian Stereotype”
- “Stereotypes and Mascots”

Activities about Heritage, Resistance & Justice include:

- “Against the Current”
- “The Land is Ours”

ADDITIONAL RESOURCES ON BIAS AND PREJUDICE

Understandingprejudice.org¹

This website offers educational resources & info on prejudice, discrimination, multiculturalism and diversity, with the goal of reducing the level of intolerance and bias in contemporary society. Be sure to test your American Indian IQ with their self-test.

Students and Teachers Against Racism (STAR)²

STAR seeks to bring the image of American Indian into the present, to support the well being of American Indian children in schools through the accurate depiction of history and by raising awareness of the need for sensitivity to American Indian culture, as well as bring recognition to the ongoing contributions of American Indians today, and the to celebrate the varied and rich cultural traditions of all American Indian people in the US.

Changing Winds Advocacy Center³

This American Indian civil rights and education agency aims to provide a “deeper understanding of the Native experience in education and in the workplace.”

Teaching Tolerance Magazine⁴ Curriculum Ideas

- From Cradleboard to Motherboard: An interactive multimedia American Indian studies.⁵
- Keepers of the Word⁶, a feature on bilingual storytellers combines history, story and culture.
- Tipi Technology⁷, multicultural science from student teachers in Washington State.
- Discovering Lewis and Clark⁸, 2006 marked the bicentennial of the Lewis and Clark expedition — this resource explores this topic in U.S. history from an American Indian perspective.

Nations Within⁹

Karen Gayton Swisher discusses education for American Indian children.

YOUTH PERSPECTIVE

Reznet: Reporting from Native America (see <http://www.reznetnews.org/>)

An online student newspaper for American Indians and the winner of the Native American Journalists Association’s 2003 Native Media Award for Best Internet News Site.

United National Indian Tribal Youth (UNITY) (see <http://www.unityinc.org/>)

UNITY Inc. is a non-profit organization focused on promoting “personal development, citizenship, and leadership among Native American Youth.”

ADDITIONAL RECOMMENDED READINGS

Voices From Wounded Knee, in the words of the participants, AKWESASNE NOTES, 1973.

McFadden, John, ed. *Transcultural Counseling*, 2nd Edition, American Counseling Association, 1999.

See especially Chapter 6: Revisiting Transcultural Counseling with American Indians and Alaskan Natives: Issues for Consideration, John Joseph Peregoy. This chapter explores biases and myths that may hinder communication between students and non-Indian counselors, focuses on different value systems, and helps counselors understand the different worldviews of American Indians so that they can communicate more effectively with American Indian students.

USEFUL REFERENCES

Berlin, I.N. "Prevention of emotional problems among American Indian children: Overview of developmental issues", *Journal of Preventive Psychiatry*, 1 (1982): 319-330.

Peterson, Ralph. *Life in a Crowded Place: Making a Learning Community*. Portsmouth, NH: Heinemann, 1992, 142.

Brendtro, Larry K., Martin Borkenleg, and Steve Van Bockern. *Reclaiming Youth At Risk: Our Hope for the Future*. Bloomington, Ind.: National educational Service, 1990, 110.

Perdue, Theda. *Native Carolinians: The Indians of North Carolina* (see <http://nc-historical-publications.stores.yahoo.net/naamhi.html>), the North Carolina Department of Cultural Resources.

Rainer, Howard T. "My Dreams, Hopes, and Vision" (see <http://ce.byu.edu/cw/native/dreams.cfm>) Brigham Young University, Native American Educational Outreach Programs.

Arden, Harvey, Steve Wall and White Deer of Autumn, *Wisdomkeepers: Meetings with Native American Spiritual Elders*, Beyond Words Publishing, 1991.

See Page 56. Vernon Cooper, Lumbee and Epilogue: "Unto the Seventh Generation".

Krupnick, Jane, North Carolina Wildlife Resources commission, Division of Conservation Education. *This Land is Sacred: A Teacher's Guide to Environmental Ethics* (see http://www.worldcat.org/title/this-land-is-sacred-a-teachers-activity-guide-to-environmental-ethics/oclc/28166375&referer=brief_results).

See Contents for the following activities:

- The Blood That Unites One Family (Cherokee story)
- This Land is Sacred (videotape)
- The Sparkle of the Water (poetry)
- The Passing of a People (timeline)
- The Earth is Our Mother (simulation)
- A Common Destiny (personal ethics)

Notes

1. See <http://understandingprejudice.org/>.
2. See <http://www.racismagainstindians.org/>.
3. See <http://changingwinds.org/>.
4. See <http://www.tolerance.org/teach/magazine/index.jsp>.
5. See <http://www.tolerance.org/teach/magazine/features.jsp?is=19&ar=197>.
6. See <http://www.tolerance.org/teach/magazine/features.jsp?is=11&ar=139>.

7. See <http://www.tolerance.org/teach/magazine/features.jsp?is=19&ar=202>.
8. See <http://www.tolerance.org/teach/magazine/features.jsp?is=38&ar=648>.
9. See <http://www.tolerance.org/magazine/number-12-fall-1997/nations-within>.

4 The Coharie

About the Coharie

Information and materials compiled by JaNella Williams, Ginger Stone, Sharon Williams, and Lesa Brewington Locklear.

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
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Figure 2. Logo of the Coharie Indian Tribe

General information

The Coharie Tribe is located in Sampson and Harnett Counties in North Carolina. As of 2011, there are 2,791 enrolled Coharie members. The tribe maintains an official website¹ with more information.



Figure 3. Coharie tribal banner displayed at the annual NC Indian Unity Conference.

Official tribal contact information

Coharie Intra-Tribal Council, Inc.

7531 N US 421 Hwy

Clinton, NC 28328

Phone: (910) 564-6909

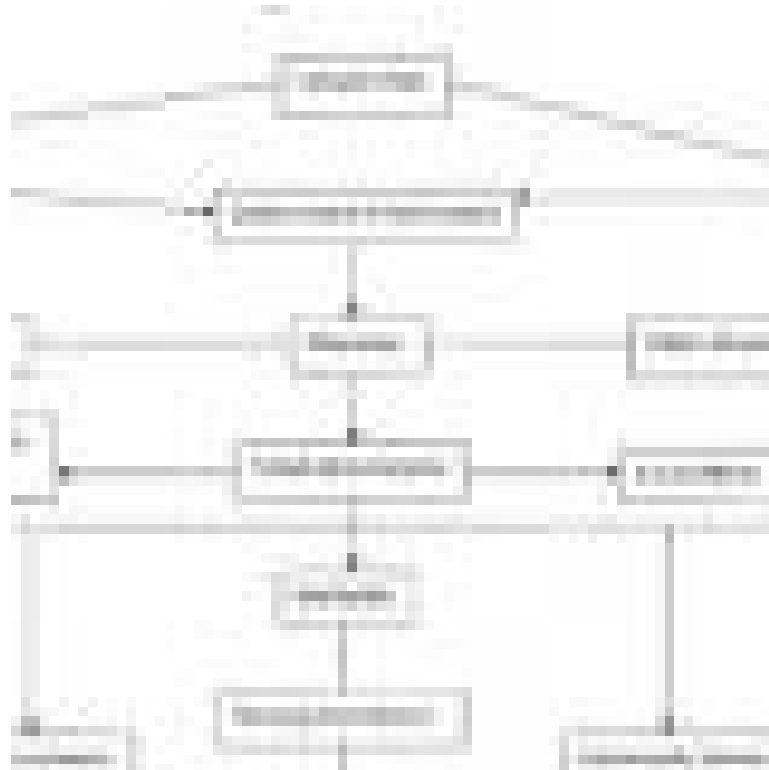
Fax: (910) 564-2701

Coharie tribal government structure

When European explorers arrived in what is now North Carolina, American Indians already had long-established ways of organizing and governing their communities. Colonization forced most tribes to give up their lands and abandon their ways of life. Since the 1800s, many tribes have reunited and recovered their heritage. They have fought — and are still fighting — for respect, recognition, and the right to govern themselves.

The Coharie Tribe has a tribal governing body. The governing bodies consist of two boards. The Coharie People Board is a governing body elected by the tribal community. This board oversees the tribal functions and the tribal office building. Tribal functions include the annual powwow in September and the annual Coharie Princess Pageant in July. The board consists of nine people. This board has a chairman, vice chair, secretary, treasurer, and members. From this board, three members are voted and agreed upon to go to the Coharie Intra-tribal Council board. This board oversees and governs all the finances, (e.g. grants), petitions for federal recognition, tribal enrollment, staffing, and other executive duties. This board consists of an elected chairman, vice chair, secretary, and members. The tribe also has an elected tribal chief whose duties are mainly of traditional stature (eg. naming ceremonies, blessing of powwow arena, representing the tribe at other tribal and statewide functions).

Coharie organizational chart² (PDF)



This organizational chart shows the structure of the Coharie Intra-Tribal Council.

The Coharie Tribe is officially state-recognized but has been petitioning and fighting for federal recognition status for years.

Coharie tribal history and contemporary community

The present population of the Coharie Indian Tribe is located in the state of North Carolina in the counties of Harnett and Sampson. They descend from the aboriginal tribe of the Neusiok Indians. According to the 2000 census, the Indian population was 1,870. The current tribal roll has 2,791 members, with approximately twenty percent of these members residing outside the tribal communities. Historical movement, initiated by the inter-tribal as well as white/Indian colonial hostilities, caused the Coharies to move to their present location between 1729 and 1746. Since this date, they have lived continuously as an Indian tribe.

Throughout the 1800s, the Coharies built a political base in Sampson County. This allowed the tribe to establish their own small subscription schools for the Coharie children since 1859. This was accomplished with their own funds and teachers. In 1911, however, the North Carolina Legislature gave them their own school system. Due to the conflict, the law rescinded in 1913. However, due to the tribal activity, which included a published book on the tribe's history by their attorney, the law was reinstated in 1917. The Coharies were given the East Carolina Indian School in 1943. This was a high school for tribal members. Governor Melville Broughton gave the main address during the dedication services. The current building serves as the current tribal offices.

Slideshow: Memories of Coharie schools³



Through photographs and scrapbook pages, this slideshow offers a look back at the East Carolina Indian School and the New Bethel Indian School. A collection of

documents⁴ (ZIP), including newspaper articles and transcribed interviews, provides more information about Coharie schools.

The fight to retain their school system was headed by the Sampson County Indian Clan, the governing body of the tribe through our earlier history. Through their Indian clan, the Coharie had a well-defined political structure for the management of internal kinship needs, such as pooling economic resources and financially supporting the school system and churches. The clan was also responsible for establishing eligibility committees to make sure that the students in the tribal school system met the necessary criteria.

The contemporary Coharie community consists of four settlements: Holly Grove, New Bethel, Shiloh, and Antioch. Within the main Coharie settlement are a number of Indian churches. The churches are the center of the Coharie activities. It is through the churches that families interact, the elders are honored, and the social rules enforced. The Coharies' sense of themselves is manifested most clearly through their religious activities.

Slideshow: Coharie Churches⁵



This slideshow features historic and contemporary images of the Coharie Tribe's churches located in Harnett and Sampson Counties in North Carolina.

The Coharie Indian Tribe has been recognized by the state of North Carolina since 1971. The Coharie Intra-Tribal Council, Inc. currently governs the tribe. It consists of a seven-member tribal council that is elected by the tribal membership. Since 1980, Lumbee Legal Services (Legal Services of N. C. Pembroke) has represented the tribe on the petitioning process for federal recognition. A substantial amount of research has been conducted to write the tribe's petition for acknowledgement.

Notes

1. See <http://www.coharietribe.org/>.
2. See http://www.learnnc.org/lp/media/uploads/2011/10/coharie_organizational_chart.pdf.
3. See <http://www.learnnc.org/lp/editions/coharie-schools>.
4. See http://www.learnnc.org/media/collections/nc/coharie_schools.zip.
5. See <http://www.learnnc.org/lp/editions/coharie-churches>.

Coharie activities and resources

Information and materials compiled by JaNella Williams, Ginger Stone, Sharon Williams, and Lesa Brewington Locklear.

Field trip opportunities

Coharie Indian Tribe Cultural Powwow¹

The powwow is a celebration of Coharie culture and history. The event is held on the second weekend each September in Sampson County.

Resources and educational materials

GENERAL RESOURCES

History of the Coharie Indian Tribe² (PDF, 1 page)

Brief history of the Coharie Tribe including information about the population of the tribe, their settlements, and their fight to retain their school system.

Coharie Tribe booklet³ (PDF, 32 pages)

Booklet published by the Coharie Intra-Tribal Council providing information about the Council, the annual powwow, the tribe's history, its leaders, mission statement, and more.

*The Croatan Indians of Sampson County, North Carolina. Their Origin and Racial Status. A Plea for Separate Schools*⁴: Electronic Edition. Butler, George Edwin, 1868-1941.

Digitized book, originally published in 1916, available on the *Documenting the American South* website.

Economic development assessment for the Coharie Tribe, July 2003⁵ (PDF, 30 pages)

Document presented to the North Carolina Indian Economic Development Initiative sharing the findings of the Office of Economic Development of UNC's Kenan Institute for Private Enterprise. Includes background on the Coharie Tribe, governing structure, businesses and occupations, challenges facing the tribe, and tribal assets, including infrastructure, housing, land, and buildings as well as financial and social capital.

LEADERS AND SIGNIFICANT PEOPLE

Ammie Jacobs memorial⁶ (PDF, 1 page)

Tribute to Coharie tribal member Ammie Jacobs, entitled “A Proud Indian Man, Indeed.” The tribute includes text and photographs.

Biography of Keith Carter⁷ (PDF, 1 page)

Photograph and brief biography of Keith Carter, a Coharie descendant.

Biography of Joyce Brewington Locklear⁸ (PDF, 1 page)

Brief biography of Coharie Tribe member Joyce Brewington Locklear. A photograph of Ms. Locklear is included.

Biography of Chief Tom Carter⁹ (PDF, 1 page)

Brief biography of Chief Tom Carter, chief of the Coharie Indian Tribe from 1976 until his death in 1997.

Chief Tom Carter at Town Creek Indian Mound celebration, 1971¹⁰

Photograph taken at an annual Indian Heritage celebration at Town Creek Indian Mound in Mt. Gilead, North Carolina in 1971, showing Chief Tom Carter with Senator Richard Condor, Bruce Jones (Lumbee), Executive Director of the North Carolina Commission of Indian Affairs, and Senator Arron Plyler.

Coharie Chief Tom Carter¹¹

Close-up black-and-white image of Coharie Indian Chief Tom Carter in traditional dress.

Chief Tom Carter in regalia¹²

Photograph of Coharie Chief Tom Carter in full traditional regalia. A caption reads “Chief Tom N. Carter (Standing Deer) Reigned 1987-1997.”

HISTORICAL AND CONTEMPORARY IMAGES OF COHARIE TRIBAL MEMBERS

- Jonah Manuel and family¹³
- Coharies marching to the first powwow¹⁴
- Coharie Indian Tribe memories¹⁵
- American Indians at a Coharie powwow¹⁶
- Coharie senior citizens quilting at the Coharie Tribal Center¹⁷
- Coharie traditional dancers¹⁸
- Magic Gomez drumming at a powwow in regalia¹⁹

DOCUMENTARY FILM

Looking for Ms. Locklear

Looking for Ms. Locklear is the story of two North Carolina men's search for their beloved first-grade teacher, Lenora Locklear, who is Coharie and Lumbee. In this heartwarming story, Rhett and Link attempt to track down Ms. Locklear to thank her for her impact on their lives. Their quest leads them far from home and into the company of a host of characters. The movie prominently features the Lumbee Tribe of North Carolina, as their search takes Rhett and Link to the center of Lumbee culture, Pembroke, North Carolina.

With generous permission from Rhett & Link, Inc²⁰, North Carolina teachers may watch the movie for free with a password. The movie can be accessed here²¹. Teachers can access the password by contacting LEARN NC via the contact form²². In the message, please note that you're requesting a password to watch *Looking for Ms. Locklear*. Also tell us where you teach and use your school-provided email address. Note that there may be a delay in receiving a response.

Notes

1. See <http://www.learnnc.org/lp/pages/7264>.
2. See http://www.learnnc.org/media/uploads/2011/11/history_of_the_coharie_tribe.pdf.
3. See http://www.learnnc.org/media/misc/2010/coharie_booklet.pdf.
4. See <http://docsouth.unc.edu/nc/butler/butler.html>.
5. See http://www.learnnc.org/media/misc/2010/coharie_econ_dev.pdf.
6. See http://www.learnnc.org/media/uploads/2011/11/ammie_jacobs_memorial.pdf.
7. See http://www.learnnc.org/media/uploads/2011/11/biography_of_keith_carter.pdf.
8. See http://www.learnnc.org/media/uploads/2011/11/joyce_locklear.pdf.
9. See http://www.learnnc.org/media/uploads/2011/11/biography_of_chief_tom_carter.pdf.
10. See <http://www.learnnc.org/lp/multimedia/19705>.
11. See <http://www.learnnc.org/lp/multimedia/19706>.
12. See <http://www.learnnc.org/lp/multimedia/19707>.
13. See <http://www.learnnc.org/lp/multimedia/19708>.
14. See <http://www.learnnc.org/lp/multimedia/19709>.
15. See <http://www.learnnc.org/lp/multimedia/19711>.
16. See <http://www.learnnc.org/lp/multimedia/19692>.
17. See <http://www.learnnc.org/lp/multimedia/19712>.

18. See <http://www.learnnc.org/lp/multimedia/19713>.
19. See <http://www.learnnc.org/lp/multimedia/19714>.
20. See <http://rhattandlink.com/>.
21. See <http://blip.tv/rhatt-and-link/looking-for-ms-locklear-full-movie-5697719>.
22. See <http://www.learnnc.org/contact/>.

5 The Haliwa-Saponi

About the Haliwa-Saponi

BY MARTY RICHARDSON AND CHENOA DAVIS

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

General information

Location

The Haliwa-Saponi reside in the area traditionally known as “The Meadows,” which is the southwestern part of rural Halifax County and the southeastern part of rural Warren County. The Haliwa-Saponi also resided and continue to reside in areas of Nash and Franklin Counties. Approximately seventy percent of the enrolled citizens of the tribe reside near the unincorporated town of Hollister on the Halifax and Warren County border.

Enrollment statistics

As of 2011, there are approximately 4,000 enrolled tribal citizens.

Official tribal contact information

Haliwa-Saponi Indian Tribe
39021 N.C. Hwy 561/P.O. Box 99
Hollister, N.C. 27844
Phone (252) 586-4017
Fax (252) 586-3918
Email

Websites

Both the tribe and the Haliwa-Saponi Tribal School maintain websites:

- Official Haliwa-Saponi tribal website¹
- Haliwa-Saponi Tribal School website²

Tribal seal



Figure 4. Diagram of the Haliwa-Saponi tribal seal.

1. **1953** — This is the year the people reorganized themselves and once again came together as a tribe.
2. **1965** — This is the year the bill was ratified by the N.C. General Assembly, giving the Haliwa-Saponi Tribe state recognition.
3. **Haliwa-Saponi Tribe** — The word Haliwa comes from the two counties, Halifax and Warren, which are the two counties in which the majority of the population of the tribal people live. Saponi means “red earth people” — one of the original ancestral tribes from which the people descended.
4. **Tobacco** — Tobacco is used socially, smoked with friends as a greeting and given as a special gift. It is also used in ceremonies and prayers for unity and agreement.
5. **Clouds and Rain** — The clouds, home of the Creator, to whom we pray for rain, to bring life from the corn and tobacco and all living things.
6. **Corn** — Corn is given as a gift from the Creator and is a main staple of food.
7. **Black Snake** — The black snake, common to the area, is a symbol of medicine and power. It is often left in barns to keep out rodents and to protect the harvest in the storage area.

Tribal government structure

The Haliwa-Saponi Indian Tribe is governed by an eleven-member tribal council, which includes the chief and vice-chief, who are elected by tribal citizens age sixteen or older to three-year staggered terms. The Haliwa-Saponi Tribal Council meets at least once monthly to conduct the business of the tribe. The tribal council employs the tribal administrator,

who manages the day-to-day operations of the tribe. To ensure proper governance, the Haliwa-Saponi Indian Tribe operates under by-laws that lay out the organizational structure and laws of the tribe. The tribe has instituted standing and adhoc committees for the purpose of advising the tribe on its overall operation and on specific projects. Standing committees include the Executive Committee, Personnel Committee, Election Committee, Enrollment Committee, Education Committee, Finance Committee, and Princess Committee.

Notes

1. See <http://www.haliwa-saponi.com>.
2. See <http://www.hstsedu.org>.

Haliwa-Saponi tribal history and contemporary community

Created by Marvin Richardson and C. S. Everett

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Haliwa-Saponi tribal history

The Haliwa-Saponi Indian people number over 4,000 enrolled members and are descendants of the Saponi (or Sapona), Nansemond, Tuscarora, and some other regional tribes. Throughout the English colonial era, these tribes continually maintained autonomous villages in what is now northeastern North Carolina and southern Virginia.

The Saponi Indians were a Sioux-speaking tribe making their first documented acquaintance with Virginia traders along the Staunton (or Roanoke) River in southern Virginia around 1670. At that time the Saponi enjoyed political alliance with the culturally related Tottero (or Tutelo), and together comprised the Nassaw Nation. Another related tribe, the Occaneechee, also lived in the region. These were once numerous and powerful peoples. However, due to the frequent incursions from the north of the Iroquois Five Nations (situated in what is now New York), the Saponi and their neighbors frequently moved around what is now Virginia and North Carolina seeking economically and militarily advantageous alliances.

1700-1799

By 1709, many decades of war with the Five Nations and bouts with imported infectious diseases had decimated the Saponi. They numbered altogether around just about 750 souls. Seeking strength in both combination and geography, the Saponi and Tottero joined with the Occaneechee, and moved into northeastern North Carolina to be closer to colonial trade. In 1711 the Carolina colonists went to war with some Tuscarora. Following the war, which lasted more than two years, the Saponi and their closest allies met at Williamsburg with the Tuscarora and Nottoway Tribes to enter into a new treaty of peace and trade with Virginia Governor Alexander Spotswood. On February 27, 1714, the tribes and colony reached an agreement and the Saponi, Tottero, Occaneechee, Keyauwee, Enoke (or Eno), and Shakori consolidated as “The Saponi Nation.” Another refugee band known as the “Stuckanox” Tribe soon joined the Saponi Nation. The years between 1709 and 1714 were

hard on the Saponi with population decline continuing — the Saponi Nation now numbered only about three hundred people. That same year, the Virginia Council asked the Nansemond Tribe to merge with the Saponi to strengthen their settlements and add to the buffer zone the colony was building between the plantation settlements and the northern raiders of the Five Nations.

Spotswood convinced the colonial Board of Trade to approve the establishment of Fort Christanna between the Roanoke and Meherrin rivers, about thirty-two miles north of the Haliwa-Saponi Powwow grounds. The fort was to protect the colonists from the northern Iroquois, and to Christianize and educate the Saponi and other groups. The fort also served as a major trading post for the corporate Virginia Indian Company. At least seventy Saponi children were educated and Christianized by missionary teacher Charles Griffin of North Carolina. By 1717, under charges of monopoly, the Colonial Board of Trade lost interest in the fort and ordered the Virginia Indian Company disbanded. But the Saponi Nation maintained peaceful trade relations with the colonists, and a portion of the Saponi Nation continued living in the Fort Christanna area from 1717 to 1729. One group of the Saponi moved into northern Virginia, near Fredericksburg, and at least one band of Saponi and Tottero made peace with their former enemies, the Iroquois, at Albany in 1722. Eventually, the Iroquois adopted these tribes into their Nations, with formal confirmation of adoption coming in 1753. Another group of Saponi migrated south to their cultural kinsmen the Catawbans in what is now northeastern South Carolina. They occupied a village there between 1729 and 1732, afterwards returning to Virginia in 1733 with some Cheraw Indians, only to discover that colonists had taken patents on their former lands. Upset that their lands were taken, the Saponi made agreements with Virginia for new lands, but also made a separate arrangement with the Tuscarora Indians in April of 1733 to live with and under them.

The Tuscarora Reservation, known as Reskooteh Town and Indian Wood, was located in Bertie County, North Carolina, approximately thirty miles east of the modern Haliwa-Saponi community. The reservation consisted initially of 40,000 acres, bordered eastern Halifax County, and included a village known as the Sapona Town. By 1734 some Nansemond were also living with the Nottoway Indians in Virginia, and other Nansemond had resettled near the Tuscarora in North Carolina. Also migrating with these Indians were Virginia traders who wanted to continue their trade relations with these tribes. One of the most noted traders was Colonel William Eaton, an “Old Granville” (modern-day Franklin, Warren, Vance) County resident, who traded with the Saponi, Catawba, and others. From the 1730s to the 1770s, Haliwa-Saponi tribal ancestors closely associated in and near the modern Haliwa-Saponi area. The Haliwa-Saponi Tribal community began coalescing in “The Meadows” of southwestern Halifax County immediately after the American Revolution.

1800-1899

During the early 1800s these Haliwa-Saponi tribal ancestors remained relatively isolated in the Meadows, having little known contact with other Indian tribes, and attempting to live peaceably alongside their non-Indian neighbors. During the 1830s, when the United States enforced policies to remove all Indians living east of the Mississippi River, the federal government basically ignored most of the relatively landless and powerless small tribes

settled in the southeastern coastal region. However, Haliwa-Saponi Tribal elders tell of several families migrating west to Indian Territory on their own, some merging into the general population, while others were adopted by one of the Five Civilized Tribes in Oklahoma. Still, over the course of the 1800s the Haliwa-Saponi maintained a close, tight-knit tribal community in modern Halifax, Warren, Nash, and Franklin Counties.

The Haliwa-Saponi spent the late 1800s attempting to organize its tribal government and fighting for separate Indian schools. In the 1870s the Haliwa-Saponi began meeting at Silver Hill, which is a remote location within the Meadows. These early efforts at formal organization resulted in the Indian schools, Bethlehem School (1882) in Warren County and the Secret Hill School in Halifax County. Early tribal leaders such as Tillman Lynch, Alfred Richardson, Manuel Richardson, Stephen Hedgepeth, Cofield Richardson, Bennet Richardson, Solomon Mills, and Bill Silver tried to formally re-organize the tribe, but found great opposition and little support because many Indians were simply afraid. However, the push for a formal organization was finally realized through the leadership of John C. Hedgepeth, Lonnie Richardson, B.B. Richardson, Chief Jerry Richardson, James Mills, and others by 1953. After living for years in Philadelphia, Pennsylvania, W.R. Richardson returned home to the community and soon became the first elected Chief of the modern tribe, with Percy Richardson being elected Vice-Chief.

1900-PRESENT

From 1957-1969, the Haliwa-Saponi built, maintained, and operated the Haliwa Indian School, the only non-reservation, tribally-supported Indian school in the state. After a few years of operation, the state Department of Public Instruction provided funding for teacher salaries. However, tribal members paid for supplies and materials, the building, and maintenance out of their own pockets. Then the tribe had much to celebrate when in 1965, the state of North Carolina formally recognized the Haliwa Indian Tribe. The tribe incorporated in 1974 and added Saponi to its tribal name in 1979 to reflect historical origins of the people. The tribe has since built an administrative building, multipurpose building, and instituted various service programs. Programs include tribal housing, daycare, senior citizens program, community services, Workforce Investment Act, cultural retention, after-school and youth programs, energy assistance, and economic development.

Federal recognition through the Interior Department's Bureau of Indian Affairs' Office of Federal Acknowledgement (OFA) remains a top priority of the tribe. The tribe submitted a formal petition in 1989 and is currently seeking and compiling additional information in order to respond to the OFA's Letter of Obvious Deficiencies (L.O.D.). The tribe continues to perform research, update our files, and monitor the federal acknowledgement process.

The Haliwa-Saponi's latest and most exceptional accomplishment is the opening of the Haliwa-Saponi Tribal School, which is ninety-eight percent Indian, and boasts a curriculum based on standard course of study, small classrooms, technology, and American Indian Studies. The school currently operates grades K-12, with an aim to add one grade per year. The tribe continues to be culturally active and is proud of the community's many dancers, singers, and artists.

Haliwa-Saponi activities and resources

BY MARTY RICHARDSON AND CHENOA DAVIS

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

Activity ideas

STUDENT BUDDY EXCHANGE

Teachers at other schools can have a structured communication activity between their students and the students at the Haliwa-Saponi Tribal School¹, either via email or other technology-aided communication. For ideas on how to structure this type of activity see “Asynchronous Conversation Matters: Part I² and “Asynchronous Conversation Matters: Part II³.”

FUN ACTIVITY WORKSHEETS

Provided by the Haliwa-Saponi Tribal School

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Resources and educational materials

This media is available in the web edition only.

- A PowerPoint presentation about the Haliwa Indian School Documentation Project is available through the tribe at (252) 586-4017 or through the American Indian Center⁴ at UNC Chapel Hill.
- Knick, Stanley, “Native Spirit: A Personal Perspective Of Native American Cultures In Eastern North Carolina,” *Good Country People: An irregular journal of the cultures of eastern North Carolina*⁵ edited by Arthur M. Kaye, North Carolina: North Carolina Wesleyan College Press, 1995.
- Everett, C.S. and Marvin Richardson. “Ethnicity Affirmed: The Haliwa-Saponi and the Dance, Culture, and Meaning of North Carolina Powwows,” *Signifying Serpents and Mardi Gras Runners*⁶ edited by Celeste Ray and Luke Eric Lassister, (2003) 51-71.
- Haliwa-Saponi Arts Documentation Project videos⁷
- Community Artists — for more information or to contact these artists please call the Haliwa-Saponi Tribal Center at (252)586-4017:
 - Arnold Richardson, stone carver, gourd carver, flutist, multimedia
 - Senora Lynch, Potter, bead worker, regalia designer
 - Karen Lynch Harley, painter
 - Henry “Snake” Lynch, woodworker
 - Charles Alvin Evans
 - Sharon Harris Berrun
 - Howard E. Richardson, bead worker
 - Brian O. Lynch, silversmith
- Haliwa-Saponi Dance Troupe:
 - Gwen Richardson (252)257-5853
- Tribal Leadership (2011) — subject to change, please contact the Haliwa-Saponi Tribal Center:
 - Alfred Richardson, Tribal Administrator
 - Ronald Richardson, Chief
 - Howard Earl Richardson, Vice-Chief

FIELD TRIP OPPORTUNITIES

Annual Haliwa-Saponi Indian Powow⁸

Every April the Haliwa-Saponi Tribe holds its annual powwow to celebrate its recognition by the North Carolina General Assembly in 1965. The powwow includes dance contests, a drum contest, an art contest, traditional American Indian food, and crafts for sale.

Haliwa-Saponi Cultural Exchange Day⁹

Take part in the Haliwa-Saponi Cultural Exchange Day and learn about the Haliwa-Saponi culture while taking workshops in making traditional pottery, baskets, beadwork and soap.

Location for both events is the Haliwa-Saponi Tribal Charter School. For more information, see links above.

Notes

1. See <http://www.hstsedu.org>.
2. See <http://www.learnnc.org/lp/pages/6505>.
3. See <http://www.learnnc.org/lp/pages/6506>.
4. See <http://americanindiancenter.unc.edu/>.
5. See <http://www.worldcat.org/title/good-country-people-an-irregular-journal-of-the-cultures-of-eastern-north-carolina/oclc/33990952?tab=details>.
6. See http://www.worldcat.org/title/signifying-serpents-and-mardi-gras-runners-representing-identity-in-selected-souths/oclc/50410503&referer=brief_results.
7. See <http://www.youtube.com/user/TheHaliwaSaponi>.
8. See <http://www.learnnc.org/lp/pages/7268>.
9. See <http://www.learnnc.org/lp/pages/7270>.

Lesson plan: Haliwa-Saponi community

BY MARTY RICHARDSON AND CHENOA DAVIS

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

Introduction

In this lesson plan, students learn how the Haliwa-Saponi local community functions and then compare it to their own communities. This lesson is adaptable to multiple grade levels, but not all essential questions will be appropriate to all grade levels.

Learning outcomes

Students will learn about:

- what makes up a community
- how the local community is identified
- businesses in the local community
- types of housing in the local community
- tribal programs

Teacher planning

MATERIALS NEEDED

- Haliwa-Saponi Indian Tribe Annual Powwow booklets: Download the 2011 booklet [here](#)¹. (Powwow booklets are also available through the tribal office at 252-586-4017 or through the American Indian Center at UNC Chapel Hill².)
- *People and Neighborhoods*³ - MacMillan/ McGraw-Hill- student textbook
- Access to the following websites:
 - Official Haliwa-Saponi tribal website⁴
 - Halowa-Saponi Tribal School⁵

Activities

ACTIVITY ONE

Essential question: What makes up a community?

- Brainstorm aspects of communities. (what do you see around where you live?)
- Read books that provide information about various communities.
- Discuss aspects of good citizenship and being a good neighbor.
- Role play being good citizens and neighbors.
- Discuss laws in communities as they relate to citizenship.
- Generate a list of common laws in all communities in the United States.

ACTIVITY TWO

Essential question: How are various areas in the community identified and what are their unique characteristics?

- Create a map of the local community. Take a field trip to identify various landmarks in the local community. Create a mural that displays the landmarks in the community.
- Create a class booklet entitled “My Community.” Gather data about your neighborhood to be used in class multimedia presentation (names of businesses, street names, parks, churches, etc).
- Examine changes in the local community. Identify old buildings and discuss their past use. Identify new constructions and discuss its use. Write a magazine article about the new construction. Predict the effect the new institution will have on the community.

ACTIVITY THREE

Essential question: How do businesses in the local community benefit the community? (E.g. gas stations, hair salons, garages, convenience stores, post office, and others)

- Compare differences between entrepreneurs and employees. Identify positive attributes of entrepreneurs. Discuss advantages/disadvantages of both. Categorize businesses in the community according to those paid for by tax money versus privately owned. Create a chart that lists the businesses, tells what the businesses provide, and how the businesses are funded. Discuss how the businesses provide jobs and pay taxes, both of which strengthen the community economically.
- Invite a speaker from a community business to discuss entrepreneurship with students. Prepare a list of questions to ask the speaker prior to his/her arrival. After hearing the speaker, have each student write about a business he/she would like to set up in the future and why.

ACTIVITY FOUR

Essential question: How do people enjoy themselves in the local community? (E.g. powwow, parks, churches, culture classes, etc.)

- Brainstorm recreational activities that take place in the local community.
- Create a newspaper ad that features a recreational activity in the community.

- Create a “wish list” of recreational activities desired in the community.

ACTIVITY FIVE

Essential question: How are houses in the community alike and different? (E.g. homes, foundation, double-wide, single-wide, modular, apartments)

- List different types of homes in the local community. Discuss how the homes are built and how they are used.
- Create a mobile that features the different types of homes. Write descriptions that highlight the unique features of each.

ACTIVITY SIX

Essential question: What role does government play in the operation of the community?

- Research government provisions in the local community (police, fire department, street repair, parks & recreation centers, library, food safety, building inspection, etc).
- Create a collage that features the government services.
- Write about the services and display the collage.

ACTIVITY SEVEN

Essential question: How do tribal programs strengthen the local community?

- List the agencies that provide services for the community.
- Prepare a chart that displays the agency, the program, and explain how the program helps the community.

Summative assessment

Have students illustrate unique features and institutions in the local community and write about how they contribute to the functionality of the community.

Notes

1. See <http://www.learnnc.org/lp/multimedia/19577>.
2. See <http://americanindiancenter.unc.edu/>.
3. See http://www.worldcat.org/title/people-and-neighborhoods/oclc/11949811&referer=brief_results.
4. See <http://www.haliwa-saponi.com>.
5. See <http://www.hstsdu.org>.

6 The Meherrin

About the Meherrin

BY CLAIRE MORROW AND DUVONYA CHAVIS

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

General information

The Meherrin Tribe is located in northeastern North Carolina, in Hertford County. As of 2011, there are approximately 900 enrolled members. The tribe maintains an official website¹ with more information.

Official tribal contact information

Meherrin Indian Tribe
P.O. Box 508
Winton, NC 27986
Phone: 252-398-3321

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Meherrin Indian tribal seal



Figure 5. Meherrin Indian tribal seal (Image for non-commercial, educational purposes only.)

The tribal seal shows two Meherrin people in a canoe traveling on the Meherrin River. The two symbols under the canoe represent the signatures of the two Meherrin chiefs as they appeared on the first known treaty with the colonists. The seal is on the back of a turtle, which represents Mother Earth.

Tribal government structure

The Meherrin Indian Tribe is incorporated as a non-profit Indian tribe. It is governed by a seven member Tribal Council and a Tribal Chief, elected by the enrolled membership of the tribe.

Tribal history and contemporary community

The Meherrin Indian Tribe is a small tribe in northeastern North Carolina. It is of the Iroquoian language group, which is the same as the Cherokee, Tuscarora, and other tribes of the Iroquois Confederacy of New York and Canada. The Meherrin Indians spoke a language that was very similar to the Tuscarora language. The Europeans used various spellings of the Meherrin Tribal name in documents and historical writings. These spellings include: Meherrin, Maherineck, Maharineck, Maherrin, Menheyricks, Maherine, Meherins, Meahaearin, Meheren, Macherine, Maherring, Meherron, Maherin, Mecharens, Mehorin, Meherring, Maherians, and Meharins.

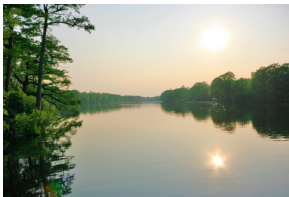


Figure 6. Meherrin River.
(Image for non-commercial,
educational purposes only.)

The Meherrin Indians were first encountered by English colonists on August 29, 1650. An English merchant named Edward Bland arrived in the Meherrin village of Cowochahawkon on the north bank of the Meherrin River, two miles west of the present-day city of Emporia, Virginia. He was accompanied by five other Englishmen, one Nottoway Indian, and one Appamattuck Indian. There were two other Meherrin villages in the same vicinity at that time: Taurara, near present-day Boykins, Virginia and the village of Unote, which was on the Meherrin River between Emporia and Boykins. Much of the Meherrin territory extended beyond the villages and included the land bordering the Meherrin River, which they used for hunting, fishing, and farming. The river begins in present-day Lunenburg County, Virginia, and runs southeast for more than eighty miles into Hertford County, North Carolina, where it feeds into the Chowan River. The land, river, streams, and creeks of the area provided the wild game and other natural resources that fulfilled the needs of the tribe.



Figure 7. Chowan River. (Image
for non-commercial,
educational purposes only.)

The Meherrins faced many challenges when the English spread across the coastal plain to form the colonies of Virginia and North Carolina. These English newcomers were different in many ways, including in their appearance, and their language. They moved onto lands that Meherrin Indians had lived on for centuries. This greatly disrupted the Meherrin way of life. To make matters worse, the Meherrin River, along which they lived, crossed the boundary line separating Virginia and North Carolina. The two colonies had an ongoing dispute over that boundary line.

The Meherrin Indians, and other tribes in Virginia were attacked during Bacon's Rebellion from 1675 to 1676. The Virginia Governor responded by meeting with the tribal leaders and negotiating a peace agreement with the tribes. This agreement between the Virginia Colony and the Virginia tribes (including the Meherrin) was called the Treaty Between Virginia and the Indians (also known as the Treaty of Middle Plantation). The Meherrin tribal chiefs signed the Treaty of Middle Plantation with England's Virginia Colony in 1677. The treaty was supposed to prevent English colonists from moving onto Meherrin lands, in exchange for friendship and military support from the Meherrin Tribe during conflicts of the colony with other tribes. In spite of the treaty, colonists did move onto their land. The Meherrins repeatedly sought assistance from the Virginia Governor to stop colonists from claiming their farm lands, hunting lands, and crops. However, colonists continued to ignore the rulings of the Governor and Executive Council, causing the Meherrin Indians to move further down the Meherrin River into land that is now in Hertford County, North Carolina. They settled at the mouth of the Meherrin River around 1706. The Meherrins had close ties with neighboring tribes, the Nansemond Tribe, the

Chowanoke Tribe, and the Nottoway Tribe. They were also allies of the Tuscarora Indians, and played a supportive role in the Tuscarora War, which lasted from 1711 to 1713.

In October 1726, the Meherrin Indians petitioned the North Carolina government asking that their land be protected because more English families were settling on the land. In response, the North Carolina Council ordered a land survey. This survey provided the tribe with reservation land between the Meherrin River and Blackwater River. This was called Meherrin Neck, but is known today as Parker's Ferry. Colonists continued to ignore the tribe's land boundaries, planting crops and building homes on Meherrin land. The tribe complained again in 1729, "that the English people disturbed them in their settlements" and that their lands did not extend far enough up from the fork of Meherrin Neck. The 1729 Act of the North Carolina General Assembly extended the Meherrin reservation land and removed offending people from the land.

The steady encroachment of colonists onto the reservation did not stop, and by 1742, colonists were allowed by the North Carolina Governor's Council to stay on Meherrin lands. Even though the Council agreed that the lands did belong to the Meherrin, it also stated "that the said petitioners and others in possession of Lands within the said bounds may hold the said Lands upon payment to the said Indians a sum not exceeding five pounds per hundred acres Virginia money, if they shall demand same." This meant that the tribe could not make the colonists (petitioners) leave and could not keep more colonists from settling there. During this time, some Meherrin tribal members began to purchase land in other, less desirable areas of Hertford County near Potecasi Creek. However, the tribe continued to live on the reservation and were recognized as Meherrin people. For example, in 1761, the Lords Commissioners for Trade and Plantations were told that there were "about 20" Meherrin fighting men. This number does not include the many women and children in the tribe. Some of the men who were counted, served as members of the Northampton County Militia during that time.

By the late 1700s, the tribe had lost many people due to conflicts with colonists and other tribes, and European-introduced diseases. Also, they had been pushed off of their land by the constant stream of Europeans coming to the colony and staking claim to their land. More Meherrin families purchased land on the south side of the Meherrin River, near Potecasi Creek. They continued to live as a community in this area, which became known as Meherrin Indian Town. After becoming individual landowners, the Meherrin Indians lived quietly in their community. The families farmed together and maintained their tribal connections.



Figure 8. Potecasi Creek (Image for non-commercial, educational purposes only.)

1800S AND 1900S

The 1800s brought more tensions. Throughout the former colonies (now states), Indian people were seen as obstacles as more European immigrants arrived on these shores. The government wanted to make desirable Indian lands available for them. Indian nations living east of the Mississippi River were encouraged, by the United States government, to move to lands west of the Mississippi River. Many refused to leave their homes, and in 1830, President Andrew Jackson signed the Indian Removal Act. This law required these Indian tribes to "remove" themselves from their lands and settle west of the Mississippi River on land set aside for them by the U.S. government. As individual landowners, (since the tribe did not own this land), the Meherrins were able to avoid this forced removal.



Figure 9. Pleasant Plains Church
(Image for non-commercial,
educational purposes only.)



Figure 10. Pleasant Plains
School (Image for non-
commercial, educational
purposes only.)

In 1851, the ancestors of current Meherrin tribal members organized Pleasant Plains Church. Shortly thereafter, Pleasant Plains School was built next to the church. This small school provided an education for the children. The church and school were the heart of the community.

Throughout the 1900s, the Meherrin Indians remained a close-knit community while being active participants in the state and nation. Men from the community served in World War I, World War II, the Korean War, and the Vietnam War. In 1977, the Meherrin Indian Tribe chartered itself as a nonprofit organization. In 1986, the Meherrin Indian Tribe was officially recognized by the state of North Carolina.

PRESENT DAY

The present-day Meherrin Indians reside in a number of small communities in Hertford, Bertie, Gates and Northampton Counties in rural northeastern North Carolina. The majority of the tribal members live in Hertford County, in and around the county seat of Winton, North Carolina. There is a very low unemployment rate within the tribe. Many tribal members travel to the neighboring state of Virginia to work in the shipyards. Others are employed in the area, in various careers such as teachers, administrators, doctors, building contractors and agricultural workers. A number of tribal members own businesses.

The Meherrin people continue to practice many of their traditions, such as farming, hunting, and fishing. Also, in certain families, the art of brain tanning of deer hides has survived, as well as, some knowledge of herbal use for medicinal purposes. Traditional arts, crafts, dancing, and singing are celebrated at the annual Pow-Wow. This is held the fourth weekend in October, and includes special activities for school groups on Friday. The Pow-Wow takes place on the Tribal land, on NC Highway 11, between Ahoskie and Murfreesboro, North Carolina. Members of tribes from North Carolina and Virginia, as well as, tribes throughout the country attend to share in native culture.

The Meherrin Indian Tribe is governed by a seven-member Tribal Council and a Tribal Chief, elected by the enrolled membership of the tribe. Monthly meetings are held to make decisions that affect the tribe. Meherrin tribal members also gather throughout the year for various events.

Notes

1. See <http://www.meherrintribe.com>.

Meherrin activities and resources

BY CLAIRE MORROW

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

Resources

- *Colonial and State Records of North Carolina*¹, North Carolina State Archives, State Library of North Carolina
- *Early American Indian Documents: Treaties and Laws, 1607-1789 Volume IV Virginia Treaties, 1607-1722*, Edited by W. Stitt Robinson
- *Early American Indian Documents: Treaties and Laws, 1607-1789 Volume XIII North and South Carolina Treaties, 1654-1756*, Edited by W. Stitt Robinson
- “The Meherrin’s Secret History of the Dividing Line”², by Shannon Lee Dawdy *The North Carolina Historical Review*, vol. LXXII no. 4
- “In the ‘Scolding Houses’: Indians and the Law in Eastern North Carolina, 1684-1760”³, by Michelle LeMaster *The North Carolina Historical Review*, vol. LXXXIII no. 2

Activities

This media is available in the web edition only.

This media is available in the web edition only.

This media is available in the web edition only.

Field trip opportunities

Meherrin Indian Tribe powwow⁴

Held annually on the fourth weekend in October, the powwow activities include a special school day event. The powwow is located on Highway 11 between Ahoskie and Murfreesboro in Hertford County.

Notes

1. See <http://docsouth.unc.edu/csr/index.html>.
2. See http://www.worldcat.org/title/meherrins-secret-history-of-the-dividing-line/oclc/36151959&referer=brief_results.
3. See http://www.worldcat.org/title/in-the-scolding-houses-indians-and-the-law-in-eastern-north-carolina-1684-1760/oclc/190909388&referer=brief_results.
4. See <http://www.learnnc.org/lp/pages/2245>.

Lesson plan: Who are the Meherrin Indians?

BY CLAIRE MORROW

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

Introduction

The Meherrin Indian Tribe is one of the eight American Indian tribes recognized by the state of North Carolina. It is located in northeastern North Carolina, near the Virginia state line. This elementary lesson will expose students to a written history of the Meherrin people, from their contact with English colonists in 1650 to the present. It will give students experience in organizing key dates and events within the context of North Carolina history.

Learning outcomes

- Students will identify the Meherrin Indian Tribe as one of North Carolina's tribes.
- Students will learn about the history of the Meherrin Tribe.
- Students will create a timeline of events in Meherrin tribal history, including at least eight dates and events.
- Students will be able to discuss some events in Meherrin tribal history.

Teacher planning

TIME REQUIRED FOR LESSON

60-90 minutes (or two 45-minute periods)

MATERIALS NEEDED

- access to the "Tribal History and Contemporary Community" section in the article "About the Meherrin (page 129)" for each student
- blank paper (for timeline)

- ruler (for drawing timeline)

Activities

1. If you're using printed copies of the Meherrin tribal history, give each student a copy. If you're using the version on the LEARN NC website, have students access the website.
2. As a class, read the Meherrin tribal history in "About the Meherrin."
3. Discuss various events and dates. (If you're using printed copies of the history, have students underline or highlight dates and events.)
4. Give each student a sheet of blank paper. Make sure each student has a ruler.
5. Direct students to use dates in the tribal history to create a timeline of events in Meherrin Indian history, including the following:
 - A title for the timeline
 - Meherrin Tribe first encountered by English colonists
 - Treaty of Middle Plantation with Virginia Colony
 - Tuscarora allies during Tuscarora War
 - Last North Carolina reservation established
 - Indian Removal Act
 - Pleasant Plains Church established
 - Meherrin Indian Tribe chartered
 - Meherrin Indian Tribe recognized by North Carolina

Assessment

- Evaluate accuracy of student timelines.
- Ongoing assessment of student understanding through student/teacher and student/student discussions during activities.

Extension

Direct students to choose one event and find out more details about the event. Allow students to share their findings with the class. (Students could work alone, in pairs, or in small groups.)

Lesson plan: Where are the Meherrin Indians?

BY CLAIRE MORROW

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

Introduction

The Meherrin River has been a source of survival for the Meherrin Tribe for hundreds of years. Since before 1650, the Meherrin people have lived in various villages on or near the Meherrin River. Today, the Meherrin Tribal Grounds are only a few miles away. This lesson gives the students an opportunity to become familiar with the Meherrin River, which begins in Virginia and flows into North Carolina. It will help students get a visual image of where the Meherrin Indians have lived. It will also allow students to practice map skills as they locate and label features on a map.

Learning outcomes

- Students will identify some of the areas where the Meherrin Indians have lived from colonial times to the present.
- Students will locate and label features on a map.
- Students will use maps as information sources.

Teacher planning

TIME REQUIRED FOR LESSON

60 minutes

MATERIALS NEEDED

- access to the “Tribal History and Contemporary Community” section in the article “About the Meherrin (page 129)” for each student

- pull-down or projected map, individual or textbook maps that show North Carolina and Virginia – for reference
- colored pencils or fine-point markers (three different colors for easy checking):
 - black (for tracing the North Carolina and Virginia border line and for labeling the states “NC” and “VA”)
 - blue (for tracing the Meherrin River)
 - green (for making a symbol for the Meherrin villages, and the location of the current Meherrin tribal grounds)
- map of the Meherrin River (1 copy per student). **Note:** When printing the map, use a landscape orientation and configure your settings so the map fills as much of the page as possible. There should be a one-inch margin on the top and bottom of the page to give students space to create a title and map key.



Figure 11. Map of the Meherrin River in North Carolina and Virginia. Click on the image for a larger version.

Activities

1. If you're using printed copies of the Meherrin tribal history, give each student a copy. If you're using the version on the LEARN NC website¹, have students access the website.
2. As a class, read the tribal history. (If you're using printed copies, have students highlight or underline village locations as you read.)
3. Discuss the movement of the tribe from 1650 to the present.
4. Use a pull-down map or projected map to point out areas of movement.
5. Give each student a copy of the North Carolina/Virginia map. Give each student a black, blue, and green colored pencil or fine-tip marker.
6. Guide students as they identify and trace the gray North Carolina/Virginia border line on their printed maps, and then have them label the states ("NC" and "VA") with a black pencil or marker.

7. Guide students as they identify and trace the Meherrin River with a blue pencil or marker. (It is a bolder gray than the other rivers.)
8. Direct students to use the descriptions in the history to locate, make a small star with a green pencil or marker (to show), and label the following:
 1. Cowochahawkon
 2. Taurara
 3. Unote
 4. Current Meherrin tribal grounds
9. Direct students to make a map key (at the bottom left margin) showing a green star and stating that it represents “historic village or current tribal grounds.”
10. Direct students to give the map a title (e.g. “Where are the Meherrin Indians?”).

Assessment

- Evaluate accuracy of student maps.
- Ongoing assessment of student understanding through student/teacher and student/student discussions during activities.

Extension

Based on their location, how might the Meherrins’ life have been similar to or different from the other tribes in North Carolina?

Notes

1. See <http://www.learnnc.org/lp/pages/7272>.

7 The Occaneechi Band of the Saponi Nation

About the Occaneechi Band of the Saponi Nation

BY SHARN JEFFRIES

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

General information

The Occaneechi Band of the Saponi Nation is located in Orange, Alamance, and Caswell Counties in North Carolina. As of 2011, there are approximately 950 enrolled tribal members. The tribe maintains an official website¹ with more information.

Official tribal contact information

OBSN
PO Box 356
Mebane, NC 27302

Tribal seal



Figure 12. Occaneechi Band of the Saponi Nation tribal seal.

The tribal seal was designed by North Carolina artist and educator Joe Liles for the Occaneechi Tribe in 1986. The tribal seal incorporated a red tailed hawk, soaring above an Occaneechi ancestor in a canoe on the Eno River. As a registered trademark, the Occaneechi seal is used on all official tribal documents and general correspondence.

About the tribal government structure

The Occaneechi Band of the Saponi Nation has a Tribal Constitution, which was formulated and ratified by the Occaneechi Tribal Members. The Tribal Constitution delineates the rights and responsibilities of all Occaneechi Tribal Members and its leadership.

The Occaneechi Tribe has an elected Tribal Council of nine Tribal Council Members. The Tribal Council meets monthly. As advocates for the Occaneechi Band of the Saponi Nation, the Tribal Council is committed to provide excellent leadership according to the constitution.

Tribal history and contemporary community

The Occaneechi Band of the Saponi Nation — OBSN for short — is a small Indian community located primarily in the old settlement of Little Texas, Pleasant Grove Township, Alamance County, North Carolina.

Until the middle part of the 20th century, the community was largely occupied in agricultural pursuits, sometimes supplemented by day-wage labor jobs or jobs in nearby factories. In recent decades the numbers of people engaged full or part time in agriculture has declined significantly, and most working adults in the community now work in offices, or as skilled workers and craftsmen, or in the few remaining factories in the area.

ORIGINS OF THE OCCANEECHI BAND OF THE SAPONI NATION

The OBSN community is a lineal descendant of the Saponi and related Indians who occupied the Piedmont of North Carolina and Virginia in pre-contact times, and specifically of those Saponi and related Indians who formally became tributary to Virginia under the Treaties of Middle Plantation in 1677 and 1680, and, who under the subsequent treaty of 1713 with the Colony of Virginia agreed to join together as a single community. This confederation formed a settlement at Fort Christianna along the Virginia/North Carolina border in what is now Brunswick County, Virginia. The confederation included the Saponi proper, the Occaneechi, the Eno, the Tutelo, and elements of other related communities such as the Cheraw. All of these communities were remnants of much larger Siouan communities that had lived in North Carolina and Virginia in prehistoric times.

The Saponi confederation was closely allied with the Catawba confederation, and occupied several forts and settlements located in what are now Greensville County and Brunswick Counties, Virginia from about 1680 until the mid-18th century, when the last Virginia fort, Christianna, fell into disuse. They also continued to occupy fortified villages and other settlements in North Carolina into the mid-1700s during this period.

While maintaining distinctions among themselves (sometimes exaggerated by non-Indian contemporaries and by later historians), the various elements within the Saponi confederation had a common origin and were closely related, linguistically and culturally. Their final treaty with Virginia included an agreement among the four signatory groups to formally incorporate as one tribe under the name “Sapony.” In January, 1715, Virginia’s Governor Spotswood wrote a letter to the Bishop of London describing how he had “engaged the Saponie, Oconeechee, Stuckanox [Eno] and Tottero Indians (being a people speaking much the same language, and therefore confederated together, tho’ preserving their different Rules) immediately to remove to y’t place, which I have named Christ-Anna.” In June of that year, Spotswood wrote to the Commissioners of Trade in London that he had “...been for a good part of last Spring, employ’d in finishing the fortifications of Christanna, and in settling there a Body of our Tributary Indians to ye number of 300 men, women and children, who go under the general name of Saponies...”

Acculturated members of the confederation and their descendants gradually formed a settled community that, over time, became geographically and culturally distinct from the traditional community. Formal marriages and common-law relationships between Indians of the community and their European neighbors contributed to divisions between the settled community and more conservative community members. Documentary evidence of

the existence of the acculturated community begins to appear in local records as early as the 1720s. As these records involve adults, it is likely the acculturated community dates back into the 17th century. A great majority of the tribe's members can trace their ancestry back to the individual Indians identified in such records.

The acculturated community occupied a small tri-border area in what are now Greensville County, Virginia; Brunswick County, Virginia; and Northampton County, North Carolina. Their settlement was also midway between two forts built for the Indians by Virginia, and about 10 miles south of a third fort, near modern-day Purdy, Virginia, that was apparently built by the Indians themselves, probably for defense against Iroquois raiders from the north. More precisely, the community's land was located south of modern Emporia, Virginia (Greensville County), west into Brunswick County, and extending across the State line into the northwestern corner of Northampton County, North Carolina and to the Roanoke River. Researchers for the OBSN have documented the development of this community from the late 17th through the early 19th centuries, by which time emigration to the Midwest and other parts of the South had reduced it to a handful of families.

1984 - PRESENT

In 1984, the descendants of the Occaneechi People in Orange, Alamance, and Caswell Counties, North Carolina, formed the Eno-Occaneechi Indian Association, and began to petition the State of North Carolina to be accepted as an Indian tribe in 1990. In 1996, the tribe formally amends its name to the Occaneechi Band of the Saponi Nation, which correctly reflects its member's heritage according to the written historical record. The Occaneechi Band of the Saponi Nation became North Carolina's eighth recognized American Indian tribe in 2004.

Notes

1. See <http://www.obsn.org>.

Field trip opportunities

BY SHARN JEFFRIES

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

Reconstructed 1701 Occaneechi village and 1880s-era farm¹

Participants will have the opportunity to learn and observe the lifestyle of Southern Woodland American Indians during the contact period. Demonstrations at the reconstructed village include: food, language, farming, hunting, fishing, primitive weapons, dwellings, and tools. Demonstrations and exhibitions at the 1880s farm include dwellings, food, farming, lifestyle changes, and tools specific to the late 19th-century southern farmer, including perspectives from Occaneechi ancestors

Occaneechi School Days²

An annual event each October, at which approximately 500-1100 school children attend to learn Southeastern Woodland American Indian culture from at least ten presentations and demonstrations from Occaneechi ancestors, invited presenters, state agencies, and universities. Presentations include storytelling, primitive weapons, food ways, farming, hunting, fishing, 1880s farming practices, language, dancing, drumming, clothing, and American Indian history.

Occaneechi Village in Hillsborough³

In 2005, the Occaneechi Band of the Saponi Nation, Orange County, and the Town of Hillsborough agreed to partner, erect, and maintain an information kiosk and example of the Occaneechi Village that stood nearby on the banks of the Eno River. The project includes an information kiosk, and representative sample of the dwellings and palisades of the Occaneechi Village that was encountered and described by the English explorer John Lawson in 1701.

Notes

1. See <http://www.learnnc.org/lp/pages/7279>.
2. See <http://www.learnnc.org/lp/pages/7280>.
3. See <http://www.learnnc.org/lp/pages/2130>.

8 The Sappony

About the Sappony

By Dante Desiderio, Sherry Epps Munford, Kara Stewart, and other Sappony tribal members

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

General information

Location

The Sappony are the only tribe in North Carolina whose traditional homelands, the High Plains of the Piedmont region, cross the border of another state. They settled the area straddling Person County, North Carolina, and Halifax County, Virginia before state lines were drawn, and in fact, helped draw the boundary line in 1728 when Sappony Ned Bearskin led William Byrd's surveying party through the region.

Enrollment

As of 2011, the Sappony Tribe includes approximately 850 enrolled tribal members.

Website

The Sappony Tribe maintains an official tribal website¹ with more information. The tribe has also published a brochure² (PDF) with useful information about the Sappony.

Official tribal contact information

Sappony Tribal Center
4218 Virgilina Road
Virgilina, VA 24598
Telephone: 434-585-3352
Email

Tribal governance

The Sappony Tribe is still governed in the old way, the traditional way: A council consisting of one elected representative from each of the seven families governs the tribe. A tribal chair and chief lead the council. An executive committee including a secretary and financial officer help with the daily business of the tribe. Committees address specific community concerns such as education, cultural and public relations, and economic development. All positions in the tribe are voluntary — the dedication to tribe and family in order to further their mission is the backbone of their governance.

Tribal leadership (as of 2011)

Chief: Otis K. Martin

Tribal Chair: Dorothy Stewart Crowe

Executive Director: Dante Desiderio

Sappony mission statement

To offer and promote educational, economic, and social opportunities while maintaining and preserving our history as an Indian people.

Legislative recognition

The Sappony were legislatively recognized by the state of North Carolina in 1911 and by the state of Virginia in 1913.

Tribal insignia



Figure 13. Sappony tribal insignia. (Image for non-commercial, educational purposes only.)

As part of their Heritage Program (PDF)³ with emphasis on cultural reclamation, the Sappony developed a tribal insignia with historic ties. Because tobacco was a primary subsistence crop, the Sappony placed a tobacco leaf in the center of their Tribal insignia. The insignia also shows corn and wheat flanking the tobacco. Corn and wheat were two other crops that along with tobacco formed the base of Sappony subsistence. Farming families in the community worked together to ready the fields and to plant, maintain, and harvest crops.

The Sappony are a community descended from, and still formed of, seven main families: Coleman, Epps, Johnson, Martin, Shepherd, Stewart/Stuart and Talley. The seven

stars in the Sappony insignia represent the seven families, or clans, of the Sappony, watched over by God. The seven feathers also represent the seven families, tied together. The three arrowheads are the historical Sappony trading symbol with the colonists.

[**Note to teachers:** The lesson plan “Sappony Insignia: The Story Behind the Image (page 183)” enables students to understand the components of the Sappony insignia.]

Notes

1. See <http://www.sappony.org>.
2. See http://www.learnnc.org/media/uploads/2011/11/sappony_brochure_oct25.pdf.
3. See http://www.learnnc.org/lp/media/uploads/2011/08/Sappony_Heritage_Program.pdf.

General history and contemporary community

By Dante Desiderio, Sherry Epps Munford, Kara Stewart, and other Sappony tribal members

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

The Men had something great and Venerable in their countenances... and indeed they ever had the Reputation of being the Honestest, as well as the bravest Indians we have ever been acquainted with.

— Explorer William Byrd's 1728 statement about the Sappony while drawing the dividing line between Virginia and North Carolina.

Visit the rolling hills of Person County, North Carolina and Halifax County, Virginia, between Hyco River, Mayo Creek, and the Dan River and you are in Sappony country. The High Plains community that straddles the Virginia/North Carolina border is the homeland of the Sappony, a community of Native Americans who knew the Piedmont area long before the English set foot there. They were historically a powerful tribe which, along with their Siouan cousin tribes lived, traveled and traded up and down the Piedmont until they settled in the High Plains in the 18th century. "Siouan" is a term used for one of the three major language groups of Virginia and North Carolina Indians — Siouan, Algonquian, and Iroquoian.

Sappony history tells us that long ago these people lived at times in the foothills near Charlottesville, Virginia, along the Yadkin River near Salisbury, North Carolina, and throughout the Piedmont areas that lie between those locations. They are an Eastern Siouan people whose ancestors spoke a language similar to that of Siouan Indians who lived on the Plains.

Today, the nearest town to High Plains is Virgilina, Virginia. However, the town of Christie, when it maintained a post office, was the center of High Plains. The town name of Christie has its roots in Sappony history, the name being derived from the period when the Sappony occupied the area of Fort Christanna and were known as the Christie Indians.

Agriculture subsistence

For over two centuries, the Sappony living in High Plains grew tobacco as a primary subsistence crop. This, along with their Indian church and school, allowed the community to remain self-sufficient. The tribal insignia features a tobacco leaf because of its importance to the tribe.

[**Note to teachers:** Two lesson plans at the end of this chapter teach students about the importance of tobacco in the lives of the Sappony people: “Sappony Insignia: The Story Behind the Image (page 183)” and “Sappony Life, School, Church, and Farming — Then and Now (page 191).”]

Church and school

The church has always been the center of the Sappony community. It has been a place to meet, worship, and was even used for education before a separate school was built. The current Calvary Baptist Church is in Person County, North Carolina.

The first school began as one room in their Baptist church in Halifax County, Virginia in 1878. In 1911, the Sappony built and funded the High Plains Indian School in its final location in Person County, North Carolina after receiving legislative recognition from the state of North Carolina. Virginia state recognition followed in 1913. The Indian school was closed in 1962 with the advent of assimilation.

Today

Sappony history is one of family bonds, hard work, moral values and loyalty. It is the history of a people whose lives changed with the changing of times — from hunters and farmers of pre-contact days to trading partners with the English during colonial times, from tenant and landed farmers throughout the 1800s and 1900s to a contemporary Indian people in a diversified world. Today they are a community descended from, and still formed of, seven main families: Coleman, Epps, Johnson, Martin, Shepherd, Stewart/Stuart and Talley. They are a unified community despite the man-made state boundary line that cuts through High Plains and despite the changes time has brought.

The Sappony have ever been a people whose ability to adapt to new lifeways enabled them to survive and to benefit from new opportunities. Today, tobacco farming in the region is no longer economically viable. Tribal members now pursue higher education and have become skilled in a variety of fields, currently working in many professions other than farming including education, medicine, finance and technology. Throughout hundreds of years of changes, they have maintained their tribal and family bonds as Sappony people.

Current initiatives

The Sappony are currently pursuing initiatives in the areas of economic development, health, education and cultural preservation. They hold annual tribal events, such as the Spring Festival and Fall Stew, and are involved in Native American health and education issues and organizations. Additionally, their summer youth camp is included in their Heritage Program.

For more information, please see the Sappony Heritage Program booklet (PDF)¹.

High Plains Indian School

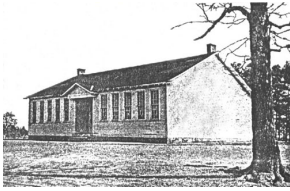


Figure 14. High Plains School circa 1940s. (Image for non-commercial, educational purposes only.)



Figure 15. High Plains School circa 1950. (Image for non-commercial, educational purposes only.)

We all knew each other; we knew each other's family. And we were all connected there. We knew each other and we kinda encouraged each other. It was small and it was an Indian school."

— *Ethel Epps Barker*

The church and school have a long history of being integral to the Sappony community. Education has always been a top priority among the Sappony. In 1879, William Epps, a Sappony Tribal member, supported both the religious and education needs of the community when he gave land to build Mayo Chapel. He stated that there should be a schoolhouse as well as the church. Sappony community leaders continued the support of education over the years. One such leader was Green Martin, who, in 1888, gave land for a new one-room school. Other support came from members Ditrion W. and Mary Epps who donated land for a new school when additional space was needed. The schools were built and maintained by Sappony leaders.

The High Plains Indian School first got funds only from North Carolina, but Sappony students lived in both North Carolina and Virginia. In 1913 Virginia joined in the funding of the school. The states paid for the teachers and the books; the community was required to build the school and playgrounds. By 1958 the school had expanded to six rooms; one room included a stage for student plays. The High Plains Indian School eventually came to have classes for all grades through high school.

Article: First Graduating Class of the High Plains School² (PDF)



This scanned newspaper article gives a history of the High Plains School and reports on five young Indian women who were in the school's first graduating class.

For eighty-four years Sappony children attended the High Plains Indian School. Generations of Sappony have stories to tell about their days at the school. There are rich memories about beloved teachers, plays performed, playground games and antics, and the many lessons learned. The school was unique — it was a school for Indians only, those of the High Plains community. The school helped keep the Sappony community together. The children of the seven main family groups all grew up together — they were educated together in this small school, they went to church together, and they worked together on family farms.

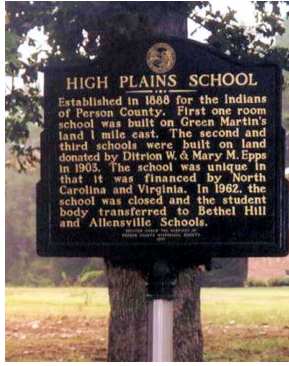


Figure 16. High Plains School Marker. (Image for non-commercial, educational purposes only.)

In 1962 the school was closed with the advent of assimilation and the children were sent to other schools in the area. The quality of the education may have improved by this change, but all are certain that the closing of the school took away a beloved institution in the community. From its beginning to its closing, the Indian School at High Plains supported the strong sense of family ties and community among the Sappony people.

The Sappony continue their emphasis on education. Academically, Sappony students are the highest performing tribe in North Carolina. The tribe's Education Committee encourages higher education with an annual scholarship for college students, and a number Tribal members seek post-graduate degrees. The Sappony are also active on North Carolina's State Advisory Committee on Indian Education.

Sappony Church

The Sappony have a long history of faith, with the church and school as the center of their community. Records as early as 1801 show the Sappony as part of Bethel Hill Baptist Church in Person County, North Carolina. But soon Sappony leaders donated land and built their own Indian church. The first sanctuary was a log cabin. Then in 1850, Christ Church Mayo Chapel was built, giving the Sappony their first true church building for worship. The community grew and in 1879, an addition was added to Mayo Chapel. It served the community for almost 70 years. In 1946 Calvary Baptist Church was built, and in 1972 a fellowship hall was added to continue the tradition of gatherings at the church.

Church records tell of the early church. Financial records show expenses included the cost of painting the church, a salary for the pastor, and the cost of a spittoon. The first church had a list of rules and regulations. According to the rules, all members were to attend all church meetings. Male members' names were called at each meeting and if unable to attend, the church had to approve the absences. Church rules also addressed how business would be handled in the church and social norms. But the church was about fellowship as well as rules.

Tribal members still remember "...riding to church in the back of a wagon with brothers, sisters and other relatives they picked up on the way with quilts piled high atop them in winter to keep the snow off and ward the chill away during the wagon ride to church."

Following services, members gathered at each other's homes for meals. Adults shared news while children played until late in the day.

Sappony Homecomings, a three day celebration held every Labor Day weekend, brings Sappony tribal members from far and wide to participate in the Homecoming church service, spend time with family, and fellowship over a huge spread of homemade foods brought to the church fellowship hall for lunch. This meal, traditionally known as "Dinner on the Grounds," was historically held on picnic tables under trees on church grounds and remembered fondly by elders as one of the highlights of the year.

Although many things have changed, the church continues to be a focal point of the community. From Sunday services to family reunions, from tribal activities to school graduations, the church is where the Sappony community gathers to express faith and renew as a people.

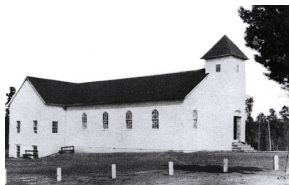


Figure 17. Calvary Baptist Church. (Image for non-commercial, educational purposes only.)



Figure 18. Calvary Baptist Church in 2003. (Image for non-commercial, educational purposes only.)

Notes

1. See [http://www.learnnc.org/lp/media/uploads/2011/08/Sappony Heritage Program.pdf](http://www.learnnc.org/lp/media/uploads/2011/08/Sappony_Heritage_Program.pdf).
2. See http://www.learnnc.org/lp/media/uploads/2011/08/first_graduating_class_high_plains_school.pdf.

Detailed Sappony history

By Dante Desiderio, Sherry Epps Munford, Kara Stewart, and other Sappony tribal members

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

Early history

At the beginning of the 1600s, Sappony Indians were living in the foothills of the Blue Ridge Mountains of Virginia. They lived near some of their Siouan relatives.

In 1607, explorer John Smith asked the Algonquian-speaking Powhatan Indians about their native neighbors to the west. He was told of five villages along the western James River — Monahassanugh, Rassawek, Mowhemencho, Monassukapanough, and Massinacack. The Indians of Monassukapanough later became known as the Sappony. On his 1612 map, Smith referred to the five villages collectively as the Monacans.



Figure 19. John Smith's map of Virginia.

John Smith's map was published in German, French, Latin, and English. Through its publication, Europeans first learned of the Sappony homelands in Virginia. [Map note: as with many early American maps, north is to the right of the map and west is at the top.]

The early map of eastern North Carolina and Virginia by John Ogilby features, among other things, the towns and places visited by the explorer John Lederer, in 1669 and 1670. The map shows the ancestral Sappony towns of Sapona and Nahisan as well as the island town of Akenatz (Occaneechi). Lederer described the various tribes living in the Piedmont as "distinguished into several Nations of Mahoc, Nuntaneuck, Nutaly, Nahyssan, Sapon, Managog, Mangoack, Akenatz, and Monakin, etc. One Language is common to them all, though they differ in Dialects."



Figure 20. A new discription of Carolina by the order of the Lords Proprietors

Though the exact locations of these towns are unknown, Lederer's travels shown on the Ogilby map confirm that in the early 1670s the Sappony were still in the Virginia Piedmont, somewhere north of Occaneechi Island.

Between 1671 and 1772 the Sappony and Tutelo moved away from the Virginia foothills to avoid Iroquoian enemy attacks. They settled with the Occaneechi on islands at the junction of the Staunton and Dan rivers, near present day Clarksville, Virginia. This island location allowed the Indians to benefit from trade between the English settlers and other Indian tribes to the west.

Bacon's Rebellion

In 1676 these island Indians became involved in Bacon's Rebellion, a war that started because of conflicts between the English and the Iroquoian Susquehannocks. The English

and several Indian tribes friendly to the colonists, including the Sappony, signed a treaty at the end of the war. The signatures, or marks, of the two Sappony leaders, Tachapoake, “Chief of the Sappony,” and Mastegonoe, “young king of the Sappones” are on this treaty, called the Treaty of Middle Plantation. (See the complete transcript of the treaty¹ on the Powhatan Museum website.)

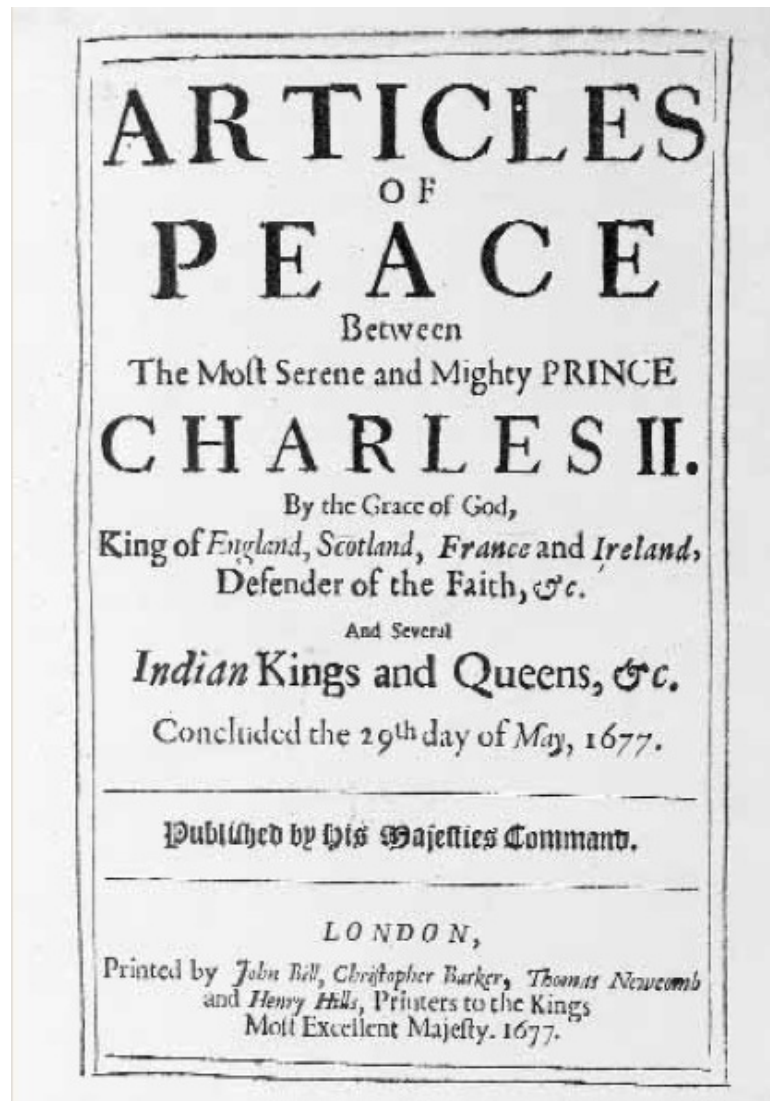


Figure 21. Cover page from the Treaty of Middle Plantation, also called the Treaty of 1677.

This treaty changed the relationship of the Sappony and their allies with King Charles of Great Britain and with the English colonials. Now the government recognized the Sappony as a “tributary tribe,” meaning they agreed to maintain peace with the colonists and pay a yearly tribute in fur and skins. For this, they were guaranteed homeland and protections by the Colonial government.

Following Bacon's Rebellion of 1676, despite assurances of protection and peace from the colonial government, the Sappony and many of their Siouan allies sensed a threat from hostile colonists and enemy Iroquoian tribes. They chose to leave the south-side Virginia area and move to safety in North Carolina. The Sappony joined their Siouan cousins, the Catawba, at the Trading Ford along the Yadkins River. Here they continued trading with traders such as John Stewart, who was known to have with him a "Sapona Indian."

In 1701, explorer John Lawson² encountered the Sappony while they were living on the Yadkin. He commented that the Sappony King was "a good Friend to the English." Lawson also said that the "Totos, Saponas, and Keyaweas... were going to live together, by which they thought they could strengthen themselves..." Shortly after Lawson's encounter with the Sappony, at least some of the tribe moved and settled Sapona Town, fifteen miles west of present-day Windsor, North Carolina.

In 1733, Edward Moseley created an important map of early North Carolina. In it he shows a main Indian trading path crossing the "Sapona or Yadkin River." Although by this time the Sappony had returned to Virginia, this map shows how they had left their mark on the land.

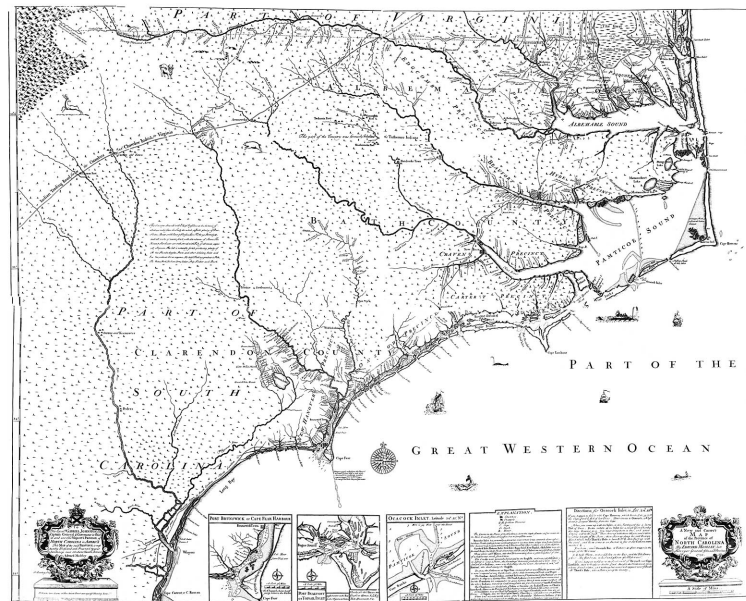


Figure 22. New and correct map of the Province of North Carolina

Fort Christanna

By 1708 the Sappony returned to south-side Virginia, but by this time Virginia colonists occupied their former tribal lands. They first settled east of present day Emporia, Virginia. Then in 1714, under the direction of Governor Alexander Spotswood, the colonial government set aside a six-mile square tract of land on the south side of the Meherrin River in what is today Brunswick County, Virginia, near Lawrenceville. Alongside this land,

Spotswood constructed a fort, Fort Christanna, to protect the Sappony and their Siouan allies.

The location of “Fort Christ Anna” is seen on Johann Baptist Homan’s map. Fort Christanna was built at what was then the western frontier of Virginia. Fort Christanna served many purposes. It was a place where the Virginia Company conducted fur trade with the Indians. Indian children were taught English and Christianity there. And the fort protected the Virginia frontier settlers and the friendly Indian tribes from hostile Indian attacks.



Figure 23. Johann Baptist Homan’s map.

During this period, Governor Spotswood began referring to the Sappony, the Tutelo, and the Occaneechi collectively as the “Sappony.” In a letter to the Commissioners of Trade, he referred to the consolidated tribes as “... a Body of our Tributary Indians to ye number of three hundred men, women and Children, who go under the general name of Saponyes, ...well affected to ye English and reckoned a brave people.”

In 1718 after Governor Spotswood lost funding for Fort Christanna, the fort was closed. Without the support of Spotswood’s Virginia Company traders, the Sappony dispersed. Some of the Indians stayed in the Fort Christanna area while others moved to various communities in the Piedmont.

The dividing line

The North Carolina Piedmont was as familiar to the Sappony as their Virginia homelands. When William Byrd surveyed the Virginia-North Carolina Piedmont border in 1728, he was led by a Sappony guide, Ned Bearskin, who was still residing near Fort Christanna.

Bearskin guided Byrd and his surveying party through the Piedmont from Currituck Sound on the North Carolina shore to the Dan River, the western frontier of these states at that time.

Residents of Person County, North Carolina will recognize the names of creeks in the area today — Hyco (from *Hyco-otee*, the Sappony term for turkey buzzard roost) and Blewing (Blewwing, Blue Wing Creek, named for the abundance of blue-winged duck — teal — at the creek at the time of the survey).

Byrd wrote, “... they ever had the Reputation of being the Honestest, as well as the bravest Indians we have ever been acquainted with.”

Time of transition

After the closing of Fort Christanna, the Sappony established several communities. Some stayed in the Christanna area. Others settled along the trading path in what is now Dinwiddie County, Virginia. The influence of the Sappony in this area is evident in lasting community names — “Sappony Creek” and “Sappony Church.” From this community, the descendants of the current Stewart and Epps families of the High Plains Indian Settlement can trace their heritage.

The 1730s and 1740s were a time of transition for the Sappony. For a short time in the 1730s some Sappony lived again with the Catawba. Around 1740, some of these Sappony moved north to New York. Others however, followed the traders into a community on both sides of the Meherrin — the Flat Rock Creek settlement — in current Lunenburg and Mecklenburg Counties.

After the American Revolution, members of the Flat Rock Creek community began a migration into North Carolina. The Sappony moved south into present-day Person County, North Carolina, a safe and isolated area near the ancestral trading path that they had used in the area at least since the 1670s. This is the same area Ned Bearskin had guided William Byrd through in 1728. After 1800, there was a gradual increase in the number of Sappony in the High Plains area.

Making High Plains Home

You were expected to go to school, you had to be honest, expected to go to church, expected to work hard. And you know, that was just instilled in us, that a good character was important.” — *Virginia Epps*

CHURCH

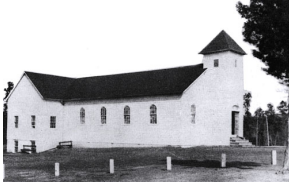


Figure 24. Calvary Baptist Church. (Image for non-commercial, educational purposes only.)



Figure 25. Calvary Baptist Church in 2003. (Image for non-commercial, educational purposes only.)

The church was becoming a core institution of the community by the time the Sappony reached High Plains. First they were part of Bethel Hill Baptist Church. Some are listed in Bethel Hill Church records as early as 1801.

Soon Sappony leaders donated land and built their own Indian church. The first sanctuary was a log cabin. Then in 1850, Christ Church Mayo Chapel was built, giving them their first true church building for worship. The community grew and in 1879, an addition was added to Mayo Chapel. It served the community for almost seventy years. In 1946 Calvary Baptist Church was built, and in 1972 a fellowship hall was added to continue the tradition of gatherings at the church.

Church records tell of the early church. Financial records show expenses included the cost of painting the church, a salary for the pastor, and the cost of a spittoon. The first church had a list of rules and regulations. According to the rules, all members were to attend all church meetings. Male members' names were called at each meeting and if unable to attend, the church had to approve the absences. Church rules also addressed how business would be handled in the church and social norms. But the church was about fellowship as well as rules.

Tribal members still remember "... riding to church in the back of a wagon with brothers, sisters, and other relatives they picked up on the way with quilts piled high atop them in winter to keep the snow off and ward the chill away during the wagon ride to church."

Following services, members gathered at each other's homes for meals. Adults shared news while children played until late in the day.

Although many things have changed, the church continues to be a focal point of the community. From Sunday services to family reunions, from tribal activities to school graduations, the church is where the Sappony community gathers to express faith and renew as a people.

HIGH PLAINS INDIAN SCHOOL

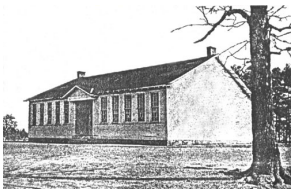


Figure 26. High Plains School circa 1940s. (Image for non-commercial, educational purposes only.)



Figure 27. High Plains School circa 1950. (Image for non-commercial, educational purposes only.)

We all knew each other; we knew each other's family. And we were all connected there. We knew each other and we kinda encouraged each other. It was small and it was an Indian school." — *Ethel Epps Barker*

In 1879, William Epps, a Sappony Tribal member, supported both the religious and education needs of the community when he gave land to build Mayo Chapel. He stated that there should be a schoolhouse as well as the church. Sappony community leaders continued the support of education. One such leader was Green Martin, who, in 1888, gave land for a new one-room school. Other support came from members Ditrion W. and Mary Epps who donated land for a new school when additional space was needed. The schools were built and maintained by Sappony leaders.

The High Plains Indian School first got funds only from North Carolina in 1911, but Sappony students lived in both North Carolina and Virginia. In 1913 Virginia joined in the funding of the school. The states paid for the teachers and the books; the community was required to build the school and playgrounds. By 1958 the school had expanded to six rooms; one room included a stage for student plays. The High Plains Indian School eventually came to have classes for all grades through high school.

Article: [First Graduating Class of the High Plains School³ \(PDF\)](#)



This scanned newspaper article gives a history of the High Plains School and reports on five young Indian women who were in the school's first graduating class.

For eighty-four years Sappony children attended the High Plains Indian School. Generations of Sappony have stories to tell about their days at the school. There are rich

memories about beloved teachers, plays performed, playground games and antics, and the many lessons learned. The school was unique — it was a school for Indians only, those of the High Plains community. The school helped keep the Sappony community together. The children of the seven main family groups all grew up together — they were educated together in this small school, they went to church together, and they worked together on family farms.

In 1962 the school was closed with the advent of assimilation and the children were sent to other schools in the area. The quality of the education may have improved by this change, but all are certain that the closing of the school took away a beloved institution in the community. From its beginning to its closing, the Indian School at High Plains supported the strong sense of family ties and community among the Sappony people.

Christie, Virginia

THE TOWN

During the 1800s, Sappony life became a life of farming. For most, the main crop became tobacco⁴. It wasn't until the 1890s that a town, Christie, Virginia, grew up near the community. Early Virginia records give the population of Christie as 25 in 1906 and 60 by 1911. Though the town itself was small, its impact on the Sappony of High Plains was significant. It was there they went to the store or the post office. It was also a place to socialize and a stepping off point for journeys to other places.

Document: Farm Tools the Sappony Way⁵ (PDF)



This article shows photographs of farming tools used by the Sappony Indians and explains how they were used.

Document: Growing and Selling Tobacco the Sappony Way⁶ (PDF)



This article shows the farm implements that were used by the Sappony to plant, harvest, and cure tobacco.

THE DEPOT

The arrival of trains with the laying of the Atlantic & Danville Railroad track near the Virginia-North Carolina border created a new link to the world for the Sappony. Especially for those who lived near the tracks, the sound of the trains even today brings back childhood memories.

Tribal member Ethel Epps Barker recalls that she and her brothers would “wave at them... and see the smoke coming out. ... It was awesome to watch that. Momma would always say to us, “Don’t get near that track.”

A small depot was built as a drop-off for mail and as a place for people to board trains to Virgilina, Danville, Richmond, or other towns. Some traveled out of state as far away as Pennsylvania to join family members and find jobs. For some Sappony, the railroad provided jobs that allowed them to stay in the community.

CHRISTIE STORE

Also significant to Sappony life during this time was the Christie Store, situated just across from the train depot. This two-story frame store was probably built by John Franklin

around 1891. Other owners remembered by Sappony elders are Mr. & Mrs. Callaway and Claude Martin, himself a member of the High Plains Indian community. When the Sappony needed items they did not make or raise, Christie Store was the place to go. Sappony farmers bartered with the store owners for goods or bought what they needed on credit, then paid back the debt in the fall when crops sold.

Christie Store was a gathering place for the Sappony. On Sundays the families gathered at the church and at their homes. But during the week, the Christie Store was the place where community connections were made. Tribal member Mark Stuart remembers that “It was not only a place for supplies. It was a place of fellowship... I’ve seen ’em have tobacco leaf tying parties out there on the side of the store.” Many elders have childhood memories of walking to the store to buy goods for the family. Young and old went to share news, relax on the porch after working all day in the fields, or warm themselves around the pot-bellied stove. Children hoped for a treat, like the favored BB Bats, from the penny candy jar. Or maybe on a special day, ice cream was the treasured treat.

When Claude Martin, a Sappony, began running the store in 1964, it was then in community hands. He and his family ran the store until it closed in 1979. Christie Store still stands as a reminder of those days when it was central to the needs of the Sappony Indians of High Plains.

Notes

1. See http://powhatanmuseum.com/Historic_Documents.html.
2. See <http://www.learnnc.org/lp/pages/4901>.
3. See http://www.learnnc.org/lp/media/uploads/2011/08/first_graduating_class_high_plains_school.pdf.
4. See <http://www.learnnc.org/lp/multimedia/19571>.
5. See <http://www.learnnc.org/lp/multimedia/19570>.
6. See <http://www.learnnc.org/lp/multimedia/19571>.

The Sappony today

By Dante Desiderio, Sherry Epps Munford, Kara Stewart, and other Sappony tribal members

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

When told together the stories of these three cornerstones of the Sappony community — Mayo Chapel, High Plains School, and Christie Store — tell the story of the Sappony during the first half of the twentieth century.

Life changed for the Sappony as the century neared its mid-point. Some fought in World War II and the Korean War, taking them away from the community for the first time. Graduates of High Plains School began to leave the community for jobs or to further their education. Many moved to Richmond, Virginia and parts of Pennsylvania.

The 1960s changed things for the Sappony community as it did for the rest of the nation. The High Plains School closed and the Sappony children of High Plains were sent to other schools. No longer were they going to school only with their siblings and cousins — they were learning from new teachers and meeting new friends outside the community. The town of Christie began to decline and the Christie Store closed. More mobility meant more people headed to other towns such as Virgilina or as far away as Roxboro for the goods they needed. Of the old landmarks, only the church remained as a gathering place for the Sappony.

Still, the ongoing Sappony commitment to community and family has kept them together. Those who have remained in High Plains have maintained the family homes and farm lands. Relatives who have moved from the area continue to come back for yearly family reunions, school reunions, and Sappony homecomings. Keeping the family stories and reconnecting with their early history has become a passion for many Sappony. Following this time of change, leaders in the community began efforts to document Sappony history and to reclaim their Indian heritage.

Video: Sappony snapshots¹



This video slideshow shows contemporary Sappony tribal members, snapshots from recent decades, and images of buildings in Christie, Virginia.

Pride in their Indian heritage is not new to the Sappony of High Plains. Their efforts for political recognition began as early as 1911. Tied to the funding of the High Plains Indian School, the Sappony were state-recognized in North Carolina in 1911 and in Virginia in 1913. In 1997 the Sappony were seated in North Carolina Commission on Indian Affairs and in 2003, the Sappony officially changed their name from the state-designated label of “Indians of Person County” to the current “Sappony” to more accurately reflect their heritage.

In recent years the tribe has made efforts to obtain federal recognition, educate others about their heritage, and create resources for maintaining their community through economic development and the Heritage Program (PDF)², which includes a youth camp that began in 2001. Education remains of utmost importance to the Sappony, and their Education Committee awards annual scholarships to encourage and reward post-high school studies.

Notes

1. See <http://www.learnnc.org/lp/multimedia/19623>.
2. See http://www.learnnc.org/lp/media/uploads/2011/08/Sappony_Heritage_Program.pdf.

Sappony history timeline

By Dante Desiderio, Sherry Epps Munford, Kara Stewart, and other Sappony tribal members

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

1607

First European identification of the Sappony along what is now the western James River, Virginia.

1669

Explorers visit Sappony towns of “Sapon” and “Nahisan.” Sappony believed to be living near present day Clarksville, Virginia.

1714

Governor Spotswood of Virginia constructed “Fort Christ Anna” in today’s Brunswick County, Virginia to monopolize trade. Sappony children attended the Indian school inside the impressive five-sided fort. Sappony played a major role in the functioning, economics and daily routine of Fort Christanna. (For more on Fort Christanna, see the fort’s description¹ on the Historical Marker Database website.)

1728

William Byrd and his surveying party drew the “Dividing Line” between North Carolina and Virginia aided by Ned Bearskin, a Sappony guide and hunter. Bearskin guided and fed the surveying party. This “line” that the Sappony helped to create runs through the current day Sappony settlement.

1776

Sappony served with the colonists in the Revolutionary War. Although Sappony have been identified in High Plains as early as 1755, it wasn’t until Tribal members served in the war that they were able to purchase land in the High Plains Settlement. Sappony fought for the United States in every major war thereafter.

1830

First Indian church² in High Plains formed.

1878

First Indian school³ formed in High Plains.

1888

High Plains Indian Settlement received first formal Indian school with school board representation.

1911

Legislative recognition for Sappony received from the state of North Carolina as “Indians of Person County.” The tribe was then able to receive state funding for education. High Plains Indian School⁴ established, built by the Sappony on land donated by the Sappony.

1913

Recognition received from the state of Virginia. Tribal members living in Virginia able to attend High Plains Indian School.

1945

Current church, Calvary Baptist, built.

1962

High Plains Indian School closed

2003

Legislative name change from “Indians of Person County” to Sappony.

Notes

1. See <http://www.hmdb.org/marker.asp?marker=20199>.
2. See <http://www.learnnc.org/lp/editions/nc-american-indians/7283#high-plains>.
3. See <http://www.learnnc.org/lp/editions/nc-american-indians/7283#school>.
4. See <http://www.learnnc.org/lp/editions/nc-american-indians/7283#school>.

Field trip opportunities

By Dante Desiderio, Sherry Epps Munford, Kara Stewart, and other Sappony tribal members

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

Person County field trips

Person County Museum of History¹

The Sappony exhibit at the Person County Museum of History shows over 400 years of Sappony heritage and history through a story of maps. There are also items and photographs that depict life in the Sappony community, such as farming tools and equipment and memorabilia from the High Plains Indian School. The museum is housed in the former residence of W.W. Kitchin, who served as the state's governor from 1909 to 1913. Located in downtown Roxboro, the museum complex also includes two old schools, a general store, a doctor's office, and a tobacco barn. Collections in the general museum include dolls, china, military uniforms, an African American exhibit, and of course, the Sappony exhibit.

Sappony Spring Festival²

The Sappony Indian Tribe holds an annual Spring Festival that is open to the public. Past festivals have included parades, children's games, crafts, and songfests.

Notes

1. See <http://www.learnnc.org/lp/pages/2121>.
2. See <http://www.learnnc.org/lp/pages/7286>.

Lesson plan: Sappony quilts

BY KARA STEWART

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

This interdisciplinary lesson plan for elementary students uses Sappony quilts to discuss geometry — particularly concepts of perimeter, parallel and perpendicular lines, and angles.

Materials needed

- Examples or images of quilts
- Printed images of the five Sappony quilts (one of each quilt)
 - Sappony quilt pattern I¹
 - Sappony quilt pattern II²
 - Sappony quilt pattern III³
 - Sappony quilt pattern IV⁴
 - Sappony quilt pattern V⁵

This media is available in the web edition only.

Pre-activities

Students should be familiar with basic geometry concepts, including parallel and perpendicular lines, angles, and perimeter.

Activities

DAY ONE

1. Discuss definitions of parallel, perpendicular, symmetrical angles, acute angles, describing how an object looks from different views, and solving perimeter problems.

2. Introduce the topic of quilts and show examples. Share the quilting portion of the Sappony Heritage program booklet with the class.
3. Practice with students how to solve perimeter problems.

DAY TWO

1. Show the five images of Sappony quilts to students and briefly discuss them.
2. Split the class into five groups, and give each group a printed version of one of the images to work with.
3. Have each group identify elements of the quilt that demonstrate the geometrical concepts discussed (e.g. parallel lines, perpendicular lines, acute angles, etc.)
4. Have students solve perimeter problems to solve related to their quilts, measure the angles they find in the quilt patterns, etc.
5. Have a class discussion in which each group shares what it found about the quilt it studied.

DAY THREE

1. Have students get into their groups again and create their own quilt squares on paper using some of the common findings (angles, colors, parallel lines, etc.) from the Sappony quilt images the day before.

Assessment

Assess based on students' demonstrated understanding of the geometrical concepts illustrated in the quilts.

Supplemental resources

For more lessons that connect quilting with math, see Drexel's Ethnomathematics Digital Library⁶

Notes

1. See <http://www.learnnc.org/lp/multimedia/19607>.
2. See <http://www.learnnc.org/lp/multimedia/19581>.
3. See <http://www.learnnc.org/lp/multimedia/19582>.
4. See <http://www.learnnc.org/lp/multimedia/19583>.
5. See <http://www.learnnc.org/lp/multimedia/19584>.
6. See <http://www.pages.drexel.edu/~akc28/akcadw/quilt/lessons.htm#math>.

Lesson plan: Sappony insignia — the story behind the image

BY KARA STEWART

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

In this interdisciplinary lesson, students develop an understanding of why certain elements were chosen as part of the tribal insignia to represent the Sappony as well as the significance of those elements. This lesson can be easily adapted for use with elementary or middle school students.

Materials needed

- North Carolina map
- Access to the article “About the Sappony (page 153)”
- Access to the image of the Sappony tribal insignia¹
- Lotus diagram templates/information:
 - Lotus diagram template from DocStoc²
 - Lotus diagram information from InfoArtist.com³

This media is available in the web edition only.

This media is available in the web edition only.

Pre-activities

- Teachers should familiarize themselves with the Sappony by reading the article “About the Sappony (page 153).” This will give background knowledge on the tribe. For more information, teachers can read any or all of the following pages:

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- General History and Contemporary Community (page 157)
- Detailed Sappony History (page 163)
- Sappony History Timeline (page 177)
- Teachers should have some familiarity with Lotus diagrams. (See the materials list for information and templates.)
- Students should be familiar with the concepts of main ideas and supporting details, as well as making inferences and drawing conclusions.

Activities

DAY ONE

1. Introduce the topic of the Sappony Tribe and share information from the resources listed in the pre-activities (Sappony history, etc.) Use a North Carolina map to have students locate the tribe based on information in the documents.
2. Introduce the lesson by telling students that they will use the text to determine the main idea and supporting details, and to use the author's clues to make inferences and draw conclusions.
3. Have students read "Farm Tools the Sappony Way." (See materials list.) Remind them to pay attention while reading to how the author makes inferences and draws conclusions, and to the main ideas and supporting details in the text. Possible questions to guide students include:
 1. What did the tools have in common?
 2. How did the farmers and their families depend on each other?
 3. How is this different than farmers now? Other jobs now?
 4. How do you think the Sappony make a living now?
 5. What evidence in the text supports your responses?
4. Put students in small groups and have them discuss the reading. Ask students about inferences in the text and about main ideas and supporting details in order to demonstrate that they understand the concepts in "Farm Tools the Sappony Way."

DAY TWO

1. Ask one or more students to review what they know about the Sappony from their reading and collaboration on the first day. Ask another student (or students) to review what can be inferred from "Farm Tools the Sappony Way" and about main ideas and supporting details.
2. Have students read "Growing & Selling Tobacco the Sappony Way." (See materials list.) Remind them, again, to pay attention to inferences and conclusions in the text, as well as main ideas and supporting details. Possible questions include:
 1. Why do you think farmers didn't view tobacco as a bad thing?
 2. Why did farmers need tobacco?
 3. How is this different from how we think of tobacco now?
 4. What evidence in the text supports your responses?
3. Put students in small groups and have them discuss the reading. Ask students about inferences in the text and about main ideas and supporting details in order to

demonstrate that they understand the concepts in “Growing and Selling Tobacco the Sappony Way.”

DAY THREE

1. Have students recap what was learned about the Sappony in the first two days. Also, have a brief discussion about the differing points of view of tobacco as a negative thing (today’s perspective) and tobacco as a cash crop (the perspective of rural farmers in the past, no matter what race).
2. Tell students the purpose of this lesson is to read about the Sappony tribal insignia to find the main idea and supporting details. Students will create their own Lotus diagram and present it to the class after reading.
3. Have students read “Sappony Tribal Insignia.”
4. Put students in small groups and have them complete a Lotus diagram showing the main idea and supporting details of the reading. For teacher reference, here are examples of how the boxes in the diagram might be filled in:
 1. Main idea (center of Lotus diagram):
 1. Sappony Tribal insignia
 1. Sappony chose items that are of historical significance to the tribe to include, or
 2. Sappony chose items for insignia that hold importance to them, etc.
 2. Supporting details (other boxes in Lotus diagram):
 1. agriculture – box would include tobacco; could do another blow out on that, corn, wheat
 2. arrowheads – write meaning
 3. stars – write meaning
 4. feathers with tie – write meaning (could list families)
5. Select one or two groups to share their diagrams, or more if time permits.
6. Recap and summarize the lesson, tying together all three days.

Critical vocabulary

- subsistence
- insignia
- heritage

Assessment

Assess based on students’ discussions and Lotus diagrams.

Notes

1. See <http://www.learnnc.org/lp/multimedia/19603>.

2. See <http://www.docstoc.com/docs/4201940/Lotus-Diagram>.
3. See <http://www.infoartist.com/>.

Lesson plan: Home to High Plains

BY KARA STEWART

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

In this English language arts and social studies plan, students read about the Sappony Tribe. Elementary students will read a fictional story about the Sappony and will practice English language arts skills, including making inferences and determining the text's mood and theme. This lesson can also be adapted for middle-school students. For the middle-school adaptation, students read a fictional and a nonfictional text about the Sappony and compare points of historical reference to analyze and discuss.

Learning outcomes

- **Fourth grade**
 - Students will gain experience using an author's word choice to determine the mood and theme of a text.
 - Students will make inferences and cite the text for support.
 - Students will be able to describe the Sappony Tribe, and will be able to evaluate the ways the Sappony used, modified, and adapted to their physical environment.
- **Eighth grade**
 - Students will gain experience reading and comparing fiction and nonfiction.

Time required for lesson

2 - 3 class periods

Materials needed

- Access to the following pages:
 - About the Sappony (page 153)
 - General History and Contemporary Community (page 157)
 - Detailed Sappony history (page 163)

- Sappony history timeline (page 177)

This media is available in the web edition only.

Pre-activities

Teachers should familiarize themselves with the Sappony by reading “About the Sappony” and “General History and Contemporary Community.” For more information, read the detailed Sappony history and the Sappony history timeline.

Activities

SESSION ONE

1. Have a class discussion reviewing the concept of mood in texts. Talk with students about the emotions you feel while reading. (E.g. Some literature makes you feel sad, others joyful, others angry, some give you a lighthearted, silly feeling, etc.) Mood is also the atmosphere created by the setting and the actions of the people and characters. You can create a chart of “mood words” with student input (e.g. gloomy, cheerful, melancholy, silly, teasing, hopeful, determined, serious, warning, playful, scared, suspenseful, etc.) Review how an author’s words can help the reader determine the mood: Is there alliteration? Is there repetition? What feelings might the repetition convey?
2. In the topic of the Sappony Tribe and share information from the resources listed. If you have a map and/or an interactive white board in your classroom, these can make the discussion more interactive. If this is the first time you’ve discussed the American Indian tribes of North Carolina and Virginia, you may spend the remainder of day one exploring and absorbing information on the Sappony. If the concept is familiar to students, you may choose to move on to session two activities.

SESSION TWO

1. Introduce the text “Home to High Plains” and set the students’ purpose for reading: Our goal today in reading is to figure out the mood of the text. In order to do that, you will notice some literacy devices that are used in the text. First you will read the story independently, and then you and a buddy will re-read the text and then create a mood chart.
2. Have students independently read the text. When they’re finished, pair students up and give each pair a sheet of paper to create their mood charts. Have students re-read the text with their partners. For students who need additional support, students can buddy read with the teacher or skip the independent reading step and go straight to buddy reading with another student.
3. Have students work with their partners to create a mood chart. To create the mood chart, have students turn their sheet of paper horizontally and create two columns:

One for literary devices / author word choice and the other for students' description of the mood. (This second column should be larger than the first.)

4. Have students complete their mood charts. In the literary devices / author word choice column, students should write phrases from the text. In the mood description column, students should write their interpretation of the mood created by the author's words (e.g. determination, hope). Students can also illustrate the chart if they choose to.
5. When most groups are finished filling in their mood charts, have students share their responses. Students may have picked up on a mood of determination and hope, based on the author's repetitive use of words to convey that mood.
6. Wrap up the session by recapping the mood of the text and the author's words that helped create that mood. Draw a connection between the mood of the text and social studies concepts about the movement and adaptation of people.

SESSION THREE

1. Review information on the Sappony and have a brief discussion about human movement as it relates to geography and about people's adaptations to the environment. Briefly review concepts of mood and authors' use of words based on the previous session.
2. Discuss the concept of theme (the life message, central idea, message about society, human nature), and how to find the theme(s) in a text (notice repeating patterns, words, symbols, changes, or conflict in story or characters). Reiterate the purpose for the lesson (including concepts from both English language arts and social studies).
3. Have students pair up with the same partners as the previous session and re-read the text.
4. Have students create a theme chart (same format as the mood chart) and complete the chart after reading the text.
5. When most groups are finished filling in their theme charts, have students share their responses. Possible themes students may pick up on include the importance of family bonds and the importance of finding a home.
6. Wrap up the session by recapping the idea of theme in a text and how the author created and reinforced that theme. Draw a connection between the theme of the text and social studies concepts about the movement and adaptation of people.

Middle-school adaptation

For middle school, introduce students to information about the Sappony to give them background knowledge. Have students read the fiction text "Home to High Plains." Then have them read the nonfiction Sappony timeline. Have students analyze and compare the two.

Assessment

Assess elementary students based on discussion and completion of mood chart and theme chart.

Teaching suggestions: Sappony life, school, church, and farming — then and now

BY KARA STEWART

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

These interdisciplinary teaching suggestions allow teachers to choose a set of readings on a particular topic in Sappony life and culture. Teachers can focus the subsequent lesson on a particular English language arts skill or scientific concept. These suggestions can be used with either elementary or middle school students, depending on the depth of analysis in the discussion.

Option one: Sappony then and now — Life, school, and church

MATERIALS NEEDED

- Access to the following pages:
 - About the Sappony (page 153)
 - General History and Contemporary Community (page 157)
 - Detailed Sappony History (page 163)
 - Sappony history timeline (page 177)
- Access to the following images:
 - Calvary Baptist Church¹
 - Calvary Baptist Church in 2003²
 - High Plains School circa 1950s³
 - High Plains School circa 1940s⁴
 - High Plains School marker⁵
 - Photograph of Lois Epps Jones⁶
 - Sappony snapshots⁷ (slideshow in video format)
- See the supplemental materials⁸ for additional images of Sappony tribal members, past and present.

This media is available in the web edition only.

This media is available in the web edition only.

This media is available in the web edition only.

This media is available in the web edition only.

LESSON

Before introducing the readings to students, familiarize yourself with the Sappony by reading “About the Sappony” and “General History and Contemporary Community.” For more information, read the “Detailed Sappony History” and the Sappony timeline.

Have students read the suggested texts to learn about the Sappony in the past using the readings that focus on historical school, church, and farming in the Sappony community. Then have students read the present-day information about Sappony life. Have students compare historical Sappony culture with current Sappony culture.

Teachers can select an English language arts area to focus on using these texts (e.g. inferences, summarizing, main ideas/supporting details).

Aiming for a four-day lesson would be reasonable to have students read and absorb/discussion past info, then do the same for present info, then compare and come to reasonable conclusions about the Sappony today as relates to school, church, and way of life — agriculture vs. business, etc.

Option two: Farming the Sappony way

MATERIALS NEEDED

- About the Sappony Indians⁹
- Sappony history 1800-present¹⁰

This media is available in the web edition only.

This media is available in the web edition only.

This media is available in the web edition only.

LESSON

Before introducing the readings to students, familiarize yourself with the Sappony by reading “About the Sappony” and “General History and Contemporary Community.” For more information, read the “Detailed Sappony History” and the Sappony timeline.

Have students read the suggested texts to learn about how the Sappony farmed in the past. Depending on your focus, you can connect the readings to English language arts or science:

- For an English language arts lesson, focus on a particular reading strategy (e.g. inferences, summarizing, main ideas/supporting details).
- For a science lesson, make a connection to agricultural science – rotating crops, the science of companion planting (e.g. corn, beans, and squash). Eighth-grade students could do more analysis/research.

Supplemental materials

- Images of Sappony tribal members:
 - Epps siblings¹¹
 - The Epps family siblings¹²
 - Gladys Amelia Epps Stewart circa 1945¹³
 - Gladys with WLee and Joel Stewart, 1945¹⁴
 - James William Stewart¹⁵
 - Joel Stewart¹⁶
 - Mary Jo Epps¹⁷
 - The Indian Family Singers circa 1950s¹⁸
 - WLee, Joel, Tony, and Gladys Stewart, circa 1945¹⁹
 - WLee Stewart in the service²⁰
 - WLee Stewart and Tony circa 1945²¹
 - Sappony snapshots²² (slideshow in video format)
- “If You Could Hear What I Hear²³” from the July/August 1999 edition of the *Carolina Alumni Review* — an article about Lois Epps Jones

Notes

1. See <http://www.learnnc.org/lp/multimedia/19565>.
2. See <http://www.learnnc.org/lp/multimedia/19567>.
3. See <http://www.learnnc.org/lp/multimedia/19553>.
4. See <http://www.learnnc.org/lp/multimedia/19550>.
5. See <http://www.learnnc.org/lp/multimedia/19554>.
6. See <http://www.learnnc.org/lp/multimedia/19558>.
7. See <http://www.learnnc.org/lp/multimedia/19623>.
8. See #supplemental.
9. See <http://www.learnnc.org/lp/pages/7281>.
10. See <http://www.learnnc.org/lp/pages/7283>.

11. See <http://www.learnnc.org/lp/multimedia/19587>.
12. See <http://www.learnnc.org/lp/multimedia/19588>.
13. See <http://www.learnnc.org/lp/multimedia/19589>.
14. See <http://www.learnnc.org/lp/multimedia/19590>.
15. See <http://www.learnnc.org/lp/multimedia/19591>.
16. See <http://www.learnnc.org/lp/multimedia/19592>.
17. See <http://www.learnnc.org/lp/multimedia/19593>.
18. See <http://www.learnnc.org/lp/multimedia/19594>.
19. See <http://www.learnnc.org/lp/multimedia/19595>.
20. See <http://www.learnnc.org/lp/multimedia/19596>.
21. See <http://www.learnnc.org/lp/multimedia/19597>.
22. See <http://www.learnnc.org/lp/multimedia/19623>.
23. See <http://alumni.unc.edu/article.aspx?SID=1673#cecelski>.

9 The Waccamaw Siouan

About the Waccamaw Siouan

BY LESLIE JONES

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC
AMERICAN INDIAN CENTER

General information

The Waccamaw Siouan Tribe is located in Bladen and Columbus Counties in North Carolina. As of 2011, there are 1,495 enrolled Waccamaw Siouan members. The tribe maintains an official website¹ with more information.

Official tribal contact information

Waccamaw Siouan Tribe, Inc.

P.O. Box 69

Bolton, NC 28423

910-655-8778

910-655-8779 fax

Email

Tribal government structure

The tribe is governed by the Waccamaw Siouan Tribal Council, consisting of seven members who are elected by the tribal membership with staggered terms of three years.

Tribal history and contemporary community

The first written mention of the Waccamaw Siouan appeared in historical records of 1712 when a special effort was made to persuade the tribe along with the Cape Fears to join James Moore's expedition against the Tuscarora. It is believed that the Wacon Indian, the Siouan Tribe which Lawson placed a few miles to the south of the lower or hostile Tuscarora, ceased to exist by the name Wacon but that they moved southward as a group and became the Waccamaw Indians. Tribal names were often changed or altered, especially by the whites in their spellings, and the Waccamaw appeared first in historical records at

about the same time the Waccons disappeared. The Waccamaw, then known as the Waccommassus, were located one hundred miles northeast of Charleston, South Carolina. In 1749, a war broke out between the Waccamaw and the State of South Carolina. Twenty-nine years later, in May 1778, provision was made by the Council of South Carolina to render them protection. After the Waccamaw and South Carolina war, the Waccamaw sought refuge in the swamplands of North Carolina. The present home of the Waccamaw Siouan is situated on the edge of the Green Swamp about thirty-seven miles west of Wilmington, North Carolina.

John Lawson and John Lederer, early explorers of the Carolinas, mention the existence of the Waccamaw Siouan whom they reported were part of the Eastern Sioux Nation but never visited their forbidden swampland refuge. Although the language is now lost, certain conclusions can be drawn from the knowledge of the Catawba language. A game played by the Catawba Indian Children is spelled *Wap-ka-hare*. This almost unpronounceable name is translated as “ball knock.” To hear an Indian say it, it sounds like “*Wahumwar*.” It is reasonable to believe that “Waccamaw” is an English translation of a part of the phrase that told of the ball of fire that knocked into the earth and created the lake known today as Lake Waccamaw. The natural conclusion, substantiated by these theories, is that the Waccamaw are the “People of the Falling Star.”

Waccamaw Siouan Indians are one of eight state-recognized Native American tribal nations in North Carolina. Located predominantly in the southeastern North Carolina counties of Bladen and Columbus, in the communities of St. James, Buckhead, and Council, the Waccamaw Siouan tribal homeland is situated on the edge of Green Swamp about thirty-seven miles from Wilmington, North Carolina, seven miles from Lake Waccamaw, and four miles north of Bolton, North Carolina.

Notes

1. See <http://www.Waccamaw-Siouan.com>.

Waccamaw Siouan activities and resources

BY LESLIE JONES

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL AND UNC AMERICAN INDIAN CENTER

Resources and educational materials

- Lerch, Patricia Barker. *The Waccamaw Legacy: Contemporary Indians Fight for Survival*¹. 1st ed., Tuscaloosa: University Alabama Press, 2004.
- Fogelson, Raymond D., *Handbook of the North American Indians*². Vol. 14 Southeast, Washington: Smithsonian Institution, 2004.
- *In The Heart of Tradition: The Eight State-Recognized Tribes of North Carolina and the NC Commission of Indian Affairs*³ [DVD] Pembroke, NC: Native American Resource Center, UNC Pembroke, 2005. (This DVD can be ordered from the Museum of Native American Resource Center⁴.)
- North Carolina Department of Administration Commission of Indian Affairs⁵

Field trip opportunities

Waccamaw Siouan powwow⁶

The Waccamaw Siouan Indian Tribe powwow is held every year beginning the third Friday in October. The “People of the Falling Star” hold festivities that include a parade, demonstrations and exhibits, and a pageant.

Notes

1. See http://www.worldcat.org/title/waccamaw-legacy-contemporary-indians-fight-for-survival/oclc/55015921&referer=brief_results.
2. See http://www.worldcat.org/title/southeast/oclc/254277176&referer=brief_results.
3. See http://www.worldcat.org/title/in-the-heart-of-tradition-the-eight-state-recognized-tribes-of-north-carolina-and-the-nc-commission-of-indian-affairs/oclc/62466993&referer=brief_results.

4. See <http://www.uncp.edu/nativemuseum/shop/publications.htm>.
5. See <http://www.doa.state.nc.us/cia/index.htm>.
6. See <http://www.learnnc.org/lp/pages/7291>.

10 General lesson plans

Legends: Dramatic story telling

BY LINDA TABOR

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

The act of storytelling makes learning exciting. Participating in a dramatic presentation of American Indian Legends allows class members to create, learn, and teach.

Learning Outcomes

- Students will select an American Indian legend.
- Students will memorize the tale.
- Students will plan movements to enhance the story.
- Students will use voice variations while telling the tale.
- After practicing, students will present the legend.
- Performing for an audience (another classroom) will add motivation.

Teacher Planning

TIME REQUIRED FOR LESSON

- One class for intro and legend assignments.
- Students could memorize as a homework assignment.
- Class time to practice.
- Class time to rehearse using voice changes and gestures.
- Formal Presentation!

MATERIALS AND TECHNOLOGY NEEDED IN PRE-ACTIVITIES

- An experienced guest story teller would be a great introduction.
- Perhaps a video clip would be a suitable substitute. PBS has a site, Circle of Stories¹ which requires Real Player.
- American Indian legends available online are listed below. Visit Myths of the Cherokee² and Tsalagi (Cherokee) Literature³.

- The teacher can have students work in teams. Several legends can be told by two or three story tellers. Some suggested legends are:
 - “How Bluebird and Coyote Got their Color”
 - “Creation”
 - “How We Got Fire”
 - “The Story of Spearfinger”
 - “The Old Man & the Wolf Clan”
 - “How We Got Plant Medicine”
 - “The Three Worlds”
 - “Ball Game of the Birds & Animals”
 - “Bear Man”
 - “Hero with the Horned Snakes”
 - “Hunter and the Dakwa”
 - “Origin of Bears”
 - “Origin of Game & Corn”
 - “Return of Iceman”
 - “Where Eagles Fly”
 - “Why the Opossum’s Tail Is Bare”

Activities

Have students perform their stories. Students need to present a smooth storytelling performance. Practice, timing, pacing, and legend order are important for an audience.

Assessment

Grading Rubric:

Memorized	50%
Eye contact	20%
Voice changes	15%
Gestures	15%
Total	100%

I do a pre-evaluation of the performances at final rehearsal, making adjustments during or after the actual story telling session.

Modification

Performing for a younger class room is ideal. Parents are always willing and positive audiences.

Extensions

Students can create their own legends using modern titles for inspiration – for example:

- “How Computers Got Windows”
- “Why Diet Drinks Taste Better”
- “Nike Symbol”

Comments

Making the oral presentation a FUN group project will provide a learning experience without the stress of making a speech...hopefully.

Notes

1. See <http://www.pbs.org/circleofstories/storytellers>.
2. See <http://www.sacred-texts.com/nam/cher/motc/index.htm>.
3. See <http://www.indians.org/welker/cherokee.htm>.

North Carolina powwow

BY LINDA TABOR

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

American Indians who have lived in North Carolina have contributed to and continue to contribute to the development of the state. Correcting the stereotypes found in movies & inaccurate literature is necessary for thinking skills development. Student groups will learn about powwow traditions, conduct research on individual tribes, and participate in a class meeting to share the results of their research in student-written plays.

Learning Outcomes

- Students will research an American Indian tribe that has lived or traveled in NC, past and/or present.
- Students will work in a group to combine research into a play.
- Students will plan props to enhance production.
- Students will rehearse play.
- Students will present play for peers.

Teacher Planning

TIME REQUIRED FOR LESSON

- One class for intro and tribe selection — students should also learn about pow wow traditions during this initial session.
- Two or three classes for research using library and internet. (All students read, take notes, but do not converse.)
- One class to share research in groups and begin to plan.
- One class to complete planning. (I do not require a written script.)
- One class to practice. (I do not allow students “up” until plan is complete.)

PRODUCTION

Adequate time needs to be allotted. This depends on the number of classes participating. When I had three sections of social studies, each class represented two tribes. Our team used half a day for the pow wow. When I was on the block system, each class was divided into five tribes.

MATERIALS AND TECHNOLOGY RESOURCES

- The Catawbas (Indians of North America)¹ by James H. Merrell (Author), Frank W. Porter (Editor)
- The Choctaws (Native American Histories)² by Liz Sonneborn
- The Only Land I Know: A History of the Lumbee Indians³ by Adolph L. Dial (Author), David K. Eliades (Author)
- The Cherokee Nation: A History⁴ by Robert J. Conley
- The Creek Indians⁵ by Ellen Scordato
- Additional resources on North Carolina's American Indian tribes may be selected from the school's library in collaboration with the media specialist.
- Internet access for online research.

Pre-Activities

Each group needs to elect a group leader who will organize the play.

After research is complete, the group needs to create a list of responsibilities for members including:

1. Who will bring which props;
2. Who will dye fabric and which natural materials and designs will be used if the group plans to incorporate dyed materials to demonstrate the use of natural resources;
3. Who will act in each part of the play;
4. Who will tell the history of the tribe — its location, housing, and family structure;
5. Who will tell about the clothing, hairstyles, and adornments used by the tribe;
6. Who will share a legend or recite a poem from the tribe;
7. Who will explain the flora and fauna used for food and medicine;
8. Who will describe traditional crafts (students may wish to share images of traditional crafts made by skilled craftsmen from the tribe either in the past or more recently);
9. Who will describe a traditional game or pastime; and
10. Who will describe the tribe's music and dance traditions.

The teacher may wish to make some of these elements required or optional depending on the resources available, or may wish to add to this list of possible responsibilities.

Students may wish to consider whether they would like to bring in props or create part of their performance that is inspired by what they have learned about American Indian cultural expressions. **It should be made clear to students that imitating the dance regalia, dance steps, drum rhythms, or crafts of native people would not show proper respect for the cultural importance of these art forms and for the years of work that traditional dancers, musicians, and craftspeople have put into mastering their arts and perfecting their**

skills. However, students might apply what they have learned about the meaning of these cultural expressions to the tribe that they are studying as they create artistic expressions of their own ideas and that explore meaningful ideas from their own cultural backgrounds. For example, they might share information about the creation of the regalia of a dancer from the tribe that they are studying then share an artistic representation of an outfit that they might design for a special occasion that would have personal meaning and cultural significance for them as an individual. Similarly, students could learn about dance traditions and then create a dance that is meaningful to them instead of a dance that imitates the steps of an American Indian dance tradition.

One lesson plan online provides useful examples of strategies teachers can use to help students learn about native cultural expressions in respectful ways by creating crafts and performances that are personally meaningful to the student, but that do not imitate the cultural expressions of the tribes they are studying. “A Wisconsin Powwow Teacher Guide”⁶ Teachers will probably find it helpful to read over this plan before telling students about the requirements for their own plays.

By dividing the responsibilities of the play students can create a polished production as a group effort. The written contract of responsibilities makes evaluation easy. (I give individual & group grades in projects.)

Activities

1. Design a performance to stress the unique characteristics of each tribe.
2. Practice the plays for stage presence (no backs to audience, voice control).

Assessment

Each tribe needs the rubric while designing the play. Depending on the kinds of research that the teacher wants students to focus on, this rubric could be adjusted to place more or less weight on different components or to add or remove components as needed.

15 minute production (time can be adjusted as needed)	20%
Information about music & dance (including any student-created performances inspired by their research)	20%
history of tribe	20%
flora & fauna: used in crafts, medicine, food	10%
legend &/or poem	10%
craft; demonstration	10%
game; demonstration	10%

Each group evaluates the other participants. This keeps focus. I find students to be fair and thoughtful when grading.

Modification and Extensions

The dying of the fabrics using natural materials can be done in a science classroom if you have a team teaching situation. The legends or poems can be part of a language arts requirement. The internet research can be shared in a technology class. Students need to see learning as a total goal, not just a one-class grade.

Comments

Students look forward to participating in the American Indian Powwow. This learning experience is often the topic when former students return to visit.

Notes

1. See http://www.worldcat.org/oclc/18258664&referer=brief_results.
2. See http://www.worldcat.org/oclc/62282100&referer=brief_results.
3. See http://www.worldcat.org/oclc/1185790&referer=brief_results.
4. See http://www.worldcat.org/oclc/402236472&referer=brief_results.
5. See http://www.worldcat.org/oclc/27108546&referer=brief_results.
6. See <http://www.ecb.org/powwow/guide.htm>.

Role plays from research on Native Americans

BY LINDA TABOR

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Introduction

Dramatic role plays make history come alive. Research has a purpose! Students select a North Carolina American Indian to research. (I find students feel more connected if they do the selecting. Drawing names from a deck of 3x5 cards adds to the challenge.)

Learning Outcomes

- Students will research specific American Indians.
- Students will present a first-person role play.

Teacher Planning

TIME REQUIRED FOR LESSON

- Adequate time for research.
- Scheduled presentations; all one day or one each day. (I find beginning class with a presentation adds interest.)

MATERIALS & TECHNOLOGY RESOURCES

- Computer access, Encarta, Internet. The teacher may wish to identify several potentially useful websites to help jumpstart student research. School media specialists may be able to assist with this part of the project.
- *Nowhere Else on Earth*^I by Josephine Humphreys
- Other research materials available either in the classroom or in the school library for student research.

Pre-Activities

Teacher needs to discuss requirements and expectations, stressing the importance of accurate research and presentation.

Activities

Students research and prepare presentations based on the following list. Students may also identify other North Carolina American Indians, past or present, for their research project and receive teacher approval for their selection before proceeding with their research.

- Andrew Strong
- Boss Strong
- Dragging Canoe, Chickamauga Tsalagi
- Drowning Bear, Chief Yonaguska
- Elias Boudinet
- Henderson Oxendine
- Henry Berry Lowry
- Rhoda Strong Lowry
- Tom Lowry
- Junaluska
- John Ross
- Sequoyah
- William H. Thomas
- Tsali
- Nancy Ward

Assessment

SCORING RUBRIC

Creative intro	10%
Appropriate props	20%
Interesting facts	30%
First person	10%
Only note cards	10%
Time limit	10%
Creative conclusion	10%

Total

100%

You can adjust the scoring to include eye contact, posture, or other relevant features of a successful and effective presentation.

Modifications

I find all class members are more attentive if required to keep a log of the presentations. Using three column notes works best: Name, Contribution, and Time. Many variations can be used to fit the needs of your class. I collect the logs for a five- point bonus if completed.

Extensions

If class size requires more names adding Americans who affected American Indians would help. Possible names would include Andrew Jackson, Winfield Scott, and F.M. Winshart.

Notes

1. See http://www.worldcat.org/oclc/43790561&referer=brief_results.

11

North Carolina's American Indian history: A webliography

The following web-based resources may be of particular interest to K-12 teachers. This list is by no means comprehensive, but these sites should prove excellent starting points for further research on North Carolina's American Indian history. General sources of information are offered first, followed by broad historical overviews, a chronological list of secondary sources on numerous topics, and a chronological list of primary sources suitable for classroom use. Also included are dramatic performances and field trip opportunities and additional teaching resources.

Statistics and general information

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Commission of Indian Affairs in the North Carolina Department of Administration (see <http://www.doa.state.nc.us/cia/index.htm>)

Of particular interest are:

- The Tribes and Organizations in North Carolina (see <http://www.doa.state.nc.us/cia/tribesorg.htm>). This section includes web addresses, mailing addresses, and contact information for individual leaders from each tribe or organization. This contact information section includes the websites of the following recognized tribes and organizations:
 - Lumbee Tribe (see <http://www.lumbee Tribe.com/>)
 - Eastern Band of the Cherokee Nation (see <http://www.nc-cherokee.com/>)
 - Meherrin Indian Tribe (see <http://www.meherrintribe.com/>)
 - Sappony (see <http://www.sappony.org/>)
 - Haliwa-Saponi (see <http://www.haliwa-saponi.com/>)
 - Occaneechi Band of the Saponi Nation (see <http://www.obsn.org/home>)
 - Coharie Intra-Tribal Council, Inc. (see <http://www.coharietribe.org>)
 - Guilford Native American Association, Inc. (see <http://gnaa1.phpwebhosting.com/index.html>)
 - Triangle Native American Society (see <http://www.tnasweb.org/>)
- The Resources (see <http://www.doa.state.nc.us/cia/resources.htm>) section includes pdf files that include a 2007 brochure from the Commission of Indian Affairs, the annual reports of the Commission, data on North Carolina's American Indian population, a Fact Sheet providing historical and modern information about American Indians in North Carolina, an article on Indian Life that provides a historical overview of life for American Indians in the state, and a Suggested Reading List of books about the history and culture of American Indians in North Carolina and beyond. The Commission's newsletter and proclamations of North Carolina Indian Heritage Month are also available as pdf files.

The State and Its Tribes (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=307)

This article by Gregory A. Richardson found in the North Carolina Museum of History's *Tar Heel Junior Historian* 45:1 (fall 2005), provides information about the state-recognized tribes and American Indian organizations in North Carolina and the relationships between American Indian tribes and the state. The article, in pdf format, also provides some information about American Indian schools, living situations for American Indians, and stereotypes that American Indians encounter in the popular culture.

U.S. Census Bureau's QuickFacts for North Carolina (see <http://quickfacts.census.gov/qfd/states/37000.html>)

The Census Bureau has made data from the 2000 census available online. By selecting your county or city or clicking on "Browse data sets for North Carolina," you can find specific information about North Carolina's American Indian population statistics from the 2000 census.

Fast Facts About American Indians (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=289)

This source, from the North Carolina Museum of History's *Tar Heel Junior Historian* 45:1 (fall 2005), provides brief but interesting data on American Indians in the present day, the impact of European colonization on native communities, American Indian foods, clothing, and technology, and common English words that originated with American Indian languages.

North Carolina Museum of History (see <http://www.ncmuseumofhistory.org/>)

The state's history museum website includes detailed information about the exhibits and events at the museum as well as details about teacher professional development programs (including an online course on American Indians in North Carolina, Past and Present), a North Carolina American Indian History Timeline (see <http://www.ncmuseumofhistory.org/nchh/amerindian.html>), an Artifacts area where you can search for images on specific historical topics (including many American Indian artifacts and twentieth century photographs that are viewable online) and a special section of the website "For Kids Only" with online activities, coloring pages, and more. The museum hosts an annual Native American Heritage Festival — check the Events section for information about that event and other events related to American Indian history. The North Carolina Museum of History has also made a large number of articles from the *Tar Heel Junior Historian* and other sources available in pdf format online. You can find a complete listing (see http://nchistoryresources.org/resources_Article.html) — and many of these resources are listed among the secondary sources in this set of curriculum materials.

Museum of the Cherokee Indian (see <http://www.cherokeemuseum.org/>)

The museum's website features detailed information for potential visitors, an Education Department section that includes courses for teachers and a lesson plan on

the story “How the Possum Lost Its Tail.” (see http://www.cherokeemuseum.org/html/education_studentteacher.html) The plan is written for grades K-1 but includes creative ideas for using the same story with older students up through high school. There is also a helpful section offering advice for avoiding stereotypes while teaching this lesson. There is also a map of the Trail of Tears and additional information under the Exhibits & Collections heading of the website.

Museum of the Native American Resource Center (see <http://www.uncp.edu/nativemuseum/>)

The Museum of the Native American Resource Center at UNC Pembroke provides information about current exhibits and online features about art, crafts, memories, literature, music, history, and specific events in North Carolina’s past.

National Museum of the American Indian (see <http://www.nmai.si.edu/>)

This website for the Smithsonian National Museum of the American Indian in Washington, D.C. offers information for visitors, details about teacher programs, and educational resources that you can use in the classroom. The site frequently adds new exhibits and online resources — for example, it currently features Native Words: Native Warriors about Navajo Code Talkers in World War II (see <http://www.nmai.si.edu/education/codetalkers/>) The site includes photographs, artwork, and recordings from American Indians throughout the nation, including North Carolina.

The Lumbee Indians: An Annotated Bibliography (see <http://linux.library.appstate.edu/lumbee/>)

This is a very comprehensive and up-to-date bibliography of both print and web-based resources for the study of Lumbee history and culture. It is written by Glenn Ellen Starr Stilling.

Historical overviews and cultural traditions

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Highlights: Native American History in North Carolina (see <http://docsouth.unc.edu/highlights/nativeamericans.html>)

This resource from *Documenting the American South* at the University of North Carolina at Chapel Hill Library provides a brief historical overview of American Indian history in North Carolina that includes links to relevant primary sources in the *Documenting the American South* digital collection. Teachers may be particularly interested in following those links to a wealth of primary sources, including engravings from 1590, the writings of European explorers and settlers, a resolution of the North Carolina General Assembly on Indian removal, information about Native American health and herbal medicine in the nineteenth century, personal narratives, and documents related to American Indian education in the era of segregation.

North Carolina American Indian History Timeline (see <http://ncmuseumofhistory.org/nchh/amerindian.html>)

This timeline from the North Carolina Museum of History starts ca. 40,000-15,000 B.C. and continues through the twentieth century, offering a useful overview of many key events in North Carolina's American Indian history.

Cherokee, The Principle People – Film (see <http://www.ncpublicschools.org/distancelearning/classroom/documentaries.html>)

This film, which runs for nearly an hour, focuses on the history and culture of the Eastern Band of the Cherokee Nation. It begins with the Cherokee story of creation and covers Cherokee history up to the twentieth century. You may view the film online in Real Player.

Cherokee Basketry (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=287)

This overview of Cherokee basketry provides information about how baskets are made and the designs and patterns that are typically included in them. It was published in

the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

Traditional Cherokee Pottery (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=309)

This article, from the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005), details the history of traditional Cherokee stamped pottery, a style that dates back more than 1,900 years. The article describes the techniques that were used and also provides some ideas for creating your own decorated pottery style using clay, polymer clay, or even play dough.

American Indian Storytelling (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=88)

This article by Jefferson Currie II in the North Carolina Museum of History's Tar Heel Junior Historian magazine 41:2 (Spring 2002), provides information about the role of storytelling in North Carolina's American Indian tribes, past and present. It specifically mentions storytelling traditions among the Coharie, the Eastern Band of Cherokee, the Haliwa-Saponi, and the Lumbee.

Legends and Myths: The "Three Sisters" (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=296)

This retelling of the story of the three sisters by Shelia Wilson, a member of the Sappony Tribe, could be used in social studies and literature contexts, and would be an excellent companion to other resources on storytelling traditions. The article was written for the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

Lumbee Voices: North Carolina's Lumbee Indians in Literature, Art and Music (see <http://linux.library.appstate.edu/lumbee/Miscellaneous/lumv.html>)

This article by Glenn Ellen Starr Stilling and linked from his comprehensive bibliography, includes information on the origins of the tribe, its history, and details about Lumbee culture, literature, art, and music.

A Look at Stickball (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=282)

This article, from North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005), focuses on stickball which is a traditional game played by the Cherokee and other southeastern groups. It is the precursor of modern lacrosse. Students interested in sports and games may find the photographs and description of the game in this short one-page overview interesting.

A Look at the Cherokee Language (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=283)

This overview of the Cherokee language provides detailed information about the Cherokee language, its structure, its history, and its revival. It was written by Ben Frey in the North Carolina Museum of History's Tar Heel Junior Historian 45:1 (fall 2005).

Archaeology and Pre-European contact history

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

North Carolina Office of State Archaeology (see <http://www.arch.dcr.state.nc.us/>)

The Online Reports and Summaries section includes numerous reports on archaeology in the state that may be of interest to students and teachers alike.

North Carolina Archaeology Society (see <http://www.rla.unc.edu/ncas/>)

Publications of the society have been digitized and are available in pdf format – click on Publications to find out more information. The Journal North Carolina Archaeology (see <http://www.rla.unc.edu/Publications/NCArch.html>) (formerly Southern Indian Studies), for example, is available from 1949 to 1998. This may be an excellent source for advanced students doing independent research or for educators looking for research-based information about North Carolina’s distant past.

Archaeology in North Carolina (see <http://www.ncpublicschools.org/distancelearning/classroom/documentaries.html>)

This film, which runs a little less than 30 minutes, takes viewers to five archaeology sites in North Carolina to learn more about how archaeologists work and what they are learning about our state’s distant past. The film includes information about Town Creek Indian Mound, a state historic site in North Carolina dedicated to American Indian heritage. You can watch the video online using Real Player.

The Archaeology of Early North Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=303)

Written by Dr. I. Randolph Daniel, Jr. for the North Carolina Museum of History’s Tar Heel Junior Historian 45:1 (fall 2005), this article provides an excellent overview of what archaeologists have learned about the earliest human inhabitants of the state, including information about the changes in American Indian cultures over time in the distant past.

Studying the Remains of the Past (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=302)

This article, from the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005), describes archaeological research methods and details the Paleo-Indian, Archaic, Woodland, and Mississippian periods. This brief article may be an excellent starting point for student research.

Outline of Prehistory and History: Southeastern North America and the Caribbean (see <http://www.nps.gov/history/seac/outline/index.htm>)

This resource from the Southeastern Archaeological Center of the National Park Service allows visitors to learn more about the natural setting of the southeast followed by detailed descriptions of life in the Paleoindian, Archaic, Woodland, and Mississippian periods. The site also includes overviews of European explorations and settlement and some historical information up to the 20th century. Throughout the site, readers can follow links to images of projectile point types from archaeological excavations, information on radiocarbon dating, and much more.

North Carolina's First Colonists: 12,000 Years Before Roanoke (see <http://www.arch.dcr.state.nc.us/ncarch/articles/1stcolo.htm>)

This article was written by Stephen R. Claggett of the Office of State Archaeology, North Carolina State Historic Preservation Office.

First Immigrants: Native American Settlement of North Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=257)

This detailed article provides a five-page introduction to the first peoples to settle in what is now North Carolina and information about how archaeologists have learned about early migration. It was written by Stephen R. Claggett and appears in the North Carolina Museum of History's Tar Heel Junior Historian magazine 34 (spring 1995).

Object Lessons (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=300)

This two-page article highlights some of the archaeological artifacts that have been found in the state, providing some detail on the archaeological research process. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

The Prehistory of North Carolina: A Basic Cultural Sequence (see <http://www.arch.dcr.state.nc.us/ncarch/articles/basicseq.htm>)

This article provides information about the range of dates, climate, vegetation, artifacts, and settlements for the Paleoindian, Archaic, Woodland, and Mississippian periods.

Town Creek Indian Mound (see <http://www.ah.dcr.state.nc.us/Sections/hs/town/town.htm>)

This website from the historic site in Mt. Gilead, NC (Montgomery County) includes a Southeastern Indian Cultural Synopsis, information about the Pee Dee culture, detailed discussions of the mound and burial house at Town Creek, and maps of the site. You can also learn more about educational opportunities for visiting the site.

Early American Indian history: Colonization to 1800

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

The First People of North Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=304)

This article, by Dr. Joseph C. Porter, discusses the American Indian people who were already living in what is now North Carolina by the 1500s, providing important information for students wishing to understand the interactions between these people and English explorers and colonists. It appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

First English Settlement (see <http://statelibrary.dcr.state.nc.us/nc/ncsites/English1.htm>)

This information about the Fort Raleigh National Historic Site focuses on the first English settlement in North Carolina and the fate of the Lost Colony. The article, from the North Carolina ENCyclopedia from the North Carolina State Library, includes references to interactions between English colonists and American Indians.

Roanoke Revisited: Heritage Education Program from the National Park Service (see <http://www.nps.gov/fora/forteachers/roanoke-revisited.htm>)

Unit 4 of this resource includes information about American Indian life in the Roanoke region in the 1580s. Sections include Indian Towns and Buildings of Eastern North Carolina, Indian Canoes of Eastern North Carolina, Indian Fishing and Hunting, Indian Agriculture in Eastern North Carolina, Indian Food and Cooking in Eastern North Carolina, Indian Religion, and Indian Dress and Ornaments in Eastern North Carolina.

The Colony of Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=274)

This article was written by RaeLana Poteat and appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 44:2 (spring 2005). It addresses place names in colonial North Carolina, including some of the many North

Carolina communities and natural features that retained the names used by American Indians or evolved into adapted forms of those American Indian names.

Profile of the Past: Nancy Ward: “War Woman” of the Cherokee (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=255)

Nanye’hi, (later known as Nancy Ward) was born around 1738 and worked to establish positive communication between the Cherokee and white settlers. This interesting overview of her life would be an excellent starting place for students conducting research on Ward or on relationships between American Indians and white settlers during the late eighteenth and early nineteenth centuries. This article was written by Emily Herring Wilson and appeared in the North Carolina Museum of History’s Tar Heel Junior Historian magazine 33 (spring 1994).

Fort Dobbs (see <http://www.fortdobbs.org/>)

Fort Dobbs is a state historic site in Statesville, NC that focuses on the French and Indian War, including the 1760 attack on Fort Dobbs by more than 70 Cherokee. A detailed history of the fort can be found on their website (see <http://www.fortdobbs.org/history-war.htm>). Events throughout the year recreate life in the mid-1700s and may provide interesting field trip possibilities. The site includes an Educators’ Packet (see <http://www.fortdobbs.org/educ-programs.htm>) with a variety of resources that teachers can use in the classroom, particularly if they plan on visiting Fort Dobbs or inviting a member of the Fort Dobbs staff to speak to their students.

American Indians and the American Revolution (see http://www.nps.gov/revwar/about_the_revolution/american_indians.html)

This short article by Collin G. Calloway can be found on the National Park Service’s site about the American Revolution. It provides useful information that teachers can use to incorporate American Indian history into discussions of the Revolution.

The nineteenth century

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Sequoyah, Inventor of the Cherokee Alphabet (see <http://www.ncmuseumofhistory.org/collateral/articles/Sequoyah.pdf>)

This biography of Sequoyah would be an excellent starting point for students researching his life and his development of the Cherokee alphabet. (From the Legends series, North Carolina Museum of History.)

A Look at the Trail of Tears (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=284)

This source, from the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (Fall 2005), offers a concise (one-page) historical overview of Indian removal in North Carolina, including references to a few other useful websites at the end of the article.

Stories: What Happened on the Trail of Tears? (see <http://www.nps.gov/trte/historyculture/stories.htm>)

This article, from the Trail of Tears National Historic Trail from the National Park Service, provides an overview of Indian removal including some excerpts from first-hand accounts of the Trail of Tears.

The Effects of Removal on American Indian Tribes (see <http://nationalhumanitiescenter.org/tserve/nattrans/ntecoinian/essays/indianremoval.htm>)

This article, by Clara Sue Kidwell of the University of Oklahoma from the National Humanities Center, includes a wealth of images of primary source documents and a very detailed overview of Indian Removal. This article may be very useful to educators planning to teach this topic and the linked photographs, maps, and written documents may be useful in the classroom as well.

Moving Through History (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=310)

This article, by Lisa Costen Hall, explores several instances of significant migrations of people in North Carolina history, including the story of forced Indian removal. The

article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:2 (Spring 2006).

Indian Cabinetmakers in Piedmont North Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=292)

This article, by Patricia Phillips Marshall, focuses on Thomas Day, a well-known free African American cabinetmaker in the nineteenth century, and the American Indian cabinetmakers he worked with. The article details the family histories of some of the American Indians who worked with Day and describes their work and legal status. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian 45:1 (fall 2005).

Henry Berry Lowrie Lives Forever (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=267)

This article was written by Jefferson Currie and appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 39 (Spring 2000).

Henry Berry Lowrie (see <http://www.lumbee.org/hbl.html>)

This article about Henry Berry Lowrie is from the Lumbee Regional Development Association.

Communities of Faith: American Indian Churches in Eastern North Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=288)

This article, by Dr. Christopher Arris Oakley, describes the segregation of churches in the post-Reconstruction south, following the history of American Indian churches in the eastern part of the state from the 1870s to the twentieth century. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

Laying the Foundation: American Indian Education in North Carolina (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=294)

This article by Jefferson Currie II details the history of education for American Indians in North Carolina, focusing on the nineteenth and early twentieth centuries and continuing up until the present day. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

The twentieth century and beyond

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

American Indians: Service in War (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=301)

This article, from the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005), addresses American Indian service in World War I, World War II, Korea, Vietnam, and in the present-day military.

North Carolina American Indians in World War II (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=298)

This article by Dr. David LaVere/Our State Books appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

The Ku Klux Klan in North Carolina and the Battle of Maxton Field (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=239)

This article by Jefferson Currie II details the history of the Ku Klux Klan in North Carolina and, in particular, an incident in which an attempted Klan rally was thwarted by Lumbee Indians in Maxton, NC in 1958. The article appeared in the North Carolina Museum of History's, Tar Heel Junior Historian magazine 44:1 (fall 2004).

Victory Over the Ku Klux Klan (see <http://www.uncp.edu/nativemuseum/collections/victory/index.htm>)

Lumbee History (see <http://www.lumbee.org/history.html>)

"Double Voting" in Robeson County: A Reminder of an Unequal Past (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=236)

This article by Bruce Barton describes voting policies that kept African Americans and American Indians out of positions of power in Robeson County's school system, despite the fact that American Indians were 60% of the population and African Americans made up another 20%. The system was overturned in the 1970s. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 44:1 (fall 2004).

The Occaneechi People: Experiencing a Cultural Renaissance (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=306)

This article by Forest Hazel details the achievements of the Occaneechi Band of the Saponi Nation since formally reorganizing in 1984. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

A Conversation with Artist Joel Queen (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=281)

This article by Lisa Coston Hall is based on a conversation with Joel Queen, a member of the Eastern Band of Cherokee Indians who is well-known for his pottery and who also works in a variety of other mediums. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

Inside the Contemporary Powwow (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=293)

This article, written by Marvin "Marty" Richardson, a member of the Haliwa-Saponi American Indian Tribe, describes powwow traditions throughout the twentieth century and up to the present day. This short and informative article can be an excellent introduction for students who will have the opportunity to attend a powwow or to meet powwow dancers or other performers as part of an in-class or community activity. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

Longtime Chief of the Waccamaw-Siouan: Priscilla Freeman Jacobs (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=297)

This biographical article, by Dr. Patricia B. Lerch (in collaboration with Priscilla Freeman Jacobs), follows the life story of Priscilla Freeman Jacobs, who served as chief of the Waccamaw-Siouan Tribe from 1986 through early 2005. She was the first female chief of the tribe in the twentieth century. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

The N.C. Commission of Indian Affairs (see http://nchistoryresources.org/search/details.cgi?cgisql_db=resources&cgisql_oid=305)

This article by Gregory A. Richardson details the history and mission of the North Carolina Commission of Indian Affairs. The article appeared in the North Carolina Museum of History's Tar Heel Junior Historian magazine 45:1 (fall 2005).

Primary sources

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Secondary sources can provide wonderful background information for students and teachers alike, but primary sources have a unique potential for bringing history to life. When students see photographs, view works of art, read first-hand accounts, or explore collections of original documents, they begin to see American Indian history in new and exciting ways. The resources below should help North Carolina teachers develop interesting and creative lesson plans that will enhance critical thinking while also getting students interested in and excited about history.

North Carolina Museum of History

The North Carolina Museum of History website³ allows visitors to search for artifacts in the museum's collection. By clicking on Artifacts and then Search the Collections, students and teachers can find images of clothing, works of art, baskets, pottery, historical photographs, and more. Searching for the names of North Carolina American Indian tribes or for terms like "American Indian" or "Native American" will yield many interesting resources with a wide range of applications for the classroom. For example, there are numerous late nineteenth and early twentieth century photographs of Cherokee homes and schools. A search for the term "Lumbee" will yield 28 resources, mostly photographs of Lumbee family homes. The Artifacts area of the website can be a great starting point for class discussions or student research projects.

Documenting the American South

The Documenting the American South⁴ website from the University Library at the University of North Carolina at Chapel Hill includes a wealth of digital resources that relate to American Indian History in the state. Among them are the following useful resources documenting early contact between American Indians and Europeans in North Carolina from the 1580s to the late 18th century:

Sir Ralph Lane (see <http://docsouth.unc.edu/nc/lane/menu.html>)

Raleigh's First Colony: An Account of the Particularities of the Employments of the English Men Left in Virginia by Richard Greenevill under the Charge of Master Ralph Lane Generall of the Same, from the 17 of August 1585 until the 18 of June 1586 at Which Time They Departed the Countrey; Sent and Directed to Sir Walter Raleigh

Thomas Hariot (see <http://docsouth.unc.edu/nc/hariot/menu.html>)

A Briefe and True Report of the New Found Land of Virginia: of the Commodities and of the Nature and Manners of the Naturall Inhabitants : Discouered by the English Colony There Seated by Sir Richard Greinuile Knight In the yeere 1585 : Which Remained Vnder the Gouvernment of Twelue Monethes, At the Speciall Charge and Direction of the Honourable Sir Walter Raleigh Knight Lord Warden of the Stanneries Who therein Hath Beene Fauoured and Authorised by Her Maiestie and Her Letters Patents / This Fore Booke Is Made in English by Thomas Hariot seruant to the Aboue-Named Sir Walter, a Member of the Colony, and There Employed in Discouering

John Lawson (see <http://docsouth.unc.edu/nc/lawson/menu.html>)

A New Voyage to Carolina; Containing the Exact Description and Natural History of That Country: Together with the Present State Thereof. And a Journal of a Thousand Miles, Travel'd Thro' Several Nations of Indians. Giving a Particular Account of Their Customs, Manners, &c. (1709)

William Bartram (see <http://docsouth.unc.edu/nc/bartram/menu.html>)

Travels Through North & South Carolina, Georgia, East & West Florida, the Cherokee Country, the Extensive Territories of the Muscogulges, or Creek Confederacy, and the Country of the Chactaws; Containing An Account of the Soil and Natural Productions of Those Regions, Together with Observations on the Manners of the Indians. Embellished with Copper-Plates. (1791)

Some of the above resources are quite lengthy but, as with all long web-based documents, researchers can quickly find relevant passages by searching for keywords. In most browsers, using the FIND command under the EDIT menu or simply pressing CTRL-F will allow the web user to enter a search term and find it in the text. This can provide an excellent opportunity to help students quickly find key passages while also learning a valuable research skill and honing their critical thinking skills as they figure out which search terms will yield the best results for a given document.

The Documenting the American South project also includes several later documents that may be of interest:

North Carolina General Assembly: *Report and Resolution of a Joint Committee of the Legislature of North Carolina, Relative to the Cherokee Indians (1834)* (see <http://docsouth.unc.edu/nc/cherokee/menu.html>)

This article from the state legislature argues in favor of the removal of American Indians from the state.

Orlando M. McPherson (see <http://docsouth.unc.edu/nc/mcpherson/menu.html>)

Indians of North Carolina: Letter from the Secretary of the Interior, Transmitting, in Response to a Senate Resolution of June 30, 1914, a Report on the Condition and Tribal Rights of the Indians of Robeson and Adjoining Counties of North Carolina (1915)

George Edwin Butler (see <http://docsouth.unc.edu/nc/butler/menu.html>)

The Croatan Indians of Sampson County, North Carolina: Their Origin and Racial Status: A Plea for Separate Schools (1916)

You can find many more resources related to American Indians in North Carolina in the Documenting the American South collection in this helpful guide⁵

Primary Sources Related to Indian Removal

Andrew Jackson's First Inaugural Address from the Avalon Project at Yale Law School (see http://avalon.law.yale.edu/19th_century/jackson1.asp)

You can access Andrew Jackson's Second Inaugural Address (and any other presidential inaugural address) from the Avalon Project at Yale Law School (see http://avalon.law.yale.edu/subject_menus/inaug.asp).

President Andrew Jackson's Message to Congress "On Indian Removal" (1830) (see <http://www.ourdocuments.gov/doc.php?flash=true&doc=25>)

A transcription of the message is also available on the Our Documents (see <http://www.ourdocuments.gov/doc.php?doc=25&page=transcript>) website.

Andrew Jackson Speaks: Indian Removal from The eJournal website Tracking Westward Expansion & the Trail of Tears (see <http://www.synaptic.bc.ca/ejournal/jackson.htm>)

This site includes the full text of the Indian Removal Act and several of Jackson's speeches and messages to Congress supporting Indian Removal.

Cherokee Nation v. State of Georgia, 1831 (see <http://www.mtholyoke.edu/acad/intrel/cherokee.htm>)

This document is Chief Justice Marshall's opinion of the court in this Supreme Court case.

Cherokee letter protesting the Treaty of New Echota (see <http://www.pbs.org/wgbh/aia/part4/4h3o83t.html>)

The letter is from Chief John Ross "To the Senate and House of Representatives," September 28, 1836 and is found on the PBS Africans in America website.

Letter from John Ross (see http://dlg.galileo.usg.edu/meta/html/dlg/zlna/meta_dlg_zlna_pam017.html?Welcome)

This letter from John Ross, principal Chief of the Cherokee Nation of Indians, is in answer to inquiries from a friend regarding the Cherokee affairs with the United

States, followed by a copy of the protest of the Cherokee delegation, 1836. It is found in the Digital Library of Georgia.

Documents from the Cherokee Nation (see <http://www.cherokee.org/AboutTheNation/History/TrailOfTears/Default.aspx>)

This series of resources includes a list of Cherokee who left under their own supervision, a letter from General Winfield Scott to the Cherokee issuing his ultimatum that they must go to the west immediately, the text of the Indian Removal Act, several letters of protest including Ralph Waldo Emerson's letter to the president in support of the Cherokee, the account of a soldier from the Trail of Tears, the full text of laws and treaties related to removal, and many more very helpful resources.

General Winfield Scott's Order to U.S. Troops Assigned to the Cherokee Removal (May 17, 1838) (see <http://georgiainfo.galileo.usg.edu/scottord.htm>)

This document is from the Carl Vinson Institute of Government at the University of Georgia.

Trail of Tears map (see http://www.cherokeemuseum.org/html/collections_tot.html)

This map is found in the Museum of the Cherokee Indian in North Carolina.

Indian Affairs: Laws and Treaties, compiled and edited by Charles J. Kappler, 1904 (see <http://digital.library.okstate.edu/kappler/intro.htm>)

You can use the Search feature of the site to search for "Cherokee" and find numerous legal documents.

Indian-Pioneer Papers oral history collection (see <http://digital.libraries.ou.edu/whc/pioneer/>)

This collection of oral histories includes interviews with several people who retell family stories documenting their parents' or grandparents' experience on the Trail of Tears. Searching for Trail of Tears, Cherokee, or North Carolina will help you identify relevant interviews. The stories of W. W. Harnage, E. F. Vann, and Ellis Waterkiller relate to North Carolina and there are certainly others as well.

Primary Sources from the Great Depression and World War II

America from the Great Depression to World War II: Black-and-White Photographs from the FSA-OWI 1935-1945 (see <http://memory.loc.gov/ammem/fsahtml/>)

This site from American Memory at the Library of Congress includes thousands of photographs from the Depression era. Searching for "Robeson County" will yield twenty-four photographs, most of which are from Pembroke or Maxton, NC and depict American Indian families and their homes. These images could be used in conjunction with images of other North Carolinians from the same period to give

students an inclusive view of the Great Depression and its impact on North Carolina families.

“Never That Far: Lumbee Men and World War II” (see <http://www.uncp.edu/nativemuseum/collections/memories/index.htm>)

This online video from the Museum of the Native American Resource Center at UNC-Pembroke is also available for this collection of oral history excerpt with World War II veterans.

Primary Sources Related to the 1958 Confrontation Between the Ku Klux Klan and Lumbee Indians in Maxton, NC

The Wake County Library website includes images of several newspaper articles related to the confrontation:

Maxton Ku Klux Klan Rally Plans Provoke Threats of Violence (see <http://web.co.wake.nc.us/lee/vf/kkk/19580117mkkkr/19580117mkkkr.htm>)

This article was published in the *News & Observer* (Raleigh NC) on January 17, 1958.

Klan Rally Doubtful; Maxton Indians Arming (see <http://web.co.wake.nc.us/lee/vf/kkk/19580117krdm/19580117krdm.htm>)

This article was published by the *Raleigh Times* (Raleigh NC) on January 17, 1958.

One Klansman to Face Charge; Minister Slated for Indictment (see <http://web.co.wake.nc.us/lee/vf/kkk/19580120oktf/19580120oktf.htm>)

This is an article that was published in the *News & Observer* (Raleigh, NC) on January 20, 1958.

The Mask and the Coattail (see <http://web.co.wake.nc.us/lee/vf/kkk/19580120matc/19580120matc.htm>)

This is an editorial that was published in the *News & Observer* (Raleigh NC) on January 20, 1958

Hodges lays Down Law to “Catfish” and KKK (see <http://web.co.wake.nc.us/lee/vf/kkk/19580131hldl/19580131hldl.htm>)

This article was published in the *News & Observer* (Raleigh NC) on January 31, 1958.

Klan Cases Argued Before State’s Highest Tribunal (see <http://web.co.wake.nc.us/lee/vf/kkk/19581210kcab/19581210kcab.htm>)

This article was published in the *News & Observer* (Raleigh NC) on December 10, 1958.

Leaders Promote Klan Extremism (see <http://web.co.wake.nc.us/lee/vf/kkk/19640824lpke/19640824lpke.htm>)

This article and photographs were published in the *News & Observer* (Raleigh NC) on August 24, 1964.

Threat of Klan Brings Concern (see <http://web.co.wake.nc.us/lee/vf/kkk/19640826tokb/19640826tokb.htm>)

This article and photographs were published in the *News & Observer* (Raleigh NC) on August 26, 1964.

What's Behind the Surge in Ku Klux Klan Membership? (see <http://web.co.wake.nc.us/lee/vf/kkk/19650612wbts/19650612wbts.htm>)

An article from the *Raleigh Times* (Raleigh NC), June 12, 1965.

Primary Sources on Storytelling and Traditional Craftspeople

Storytelling of the North Carolina Native Americans (see <http://www.ibiblio.org/storytelling>)

This website, hosted by UNC-Chapel Hill's ibiblio program, features Cherokee, Lumbee and Occaneechi storytellers. The site features a discussion of Cherokee stories by Eagle Woman, a Cherokee storyteller, and a video of her telling The Rattlesnake Story, an interview with Lumbee storyteller Barbara Braveboy-Locklear, and an interview with Lawrence A. Dunmore III of the Occaneechi Band of the Saponi Nation as well as a video of him telling the story of The Snake-Haired Girl.

Hayes Lossa (see <http://www.ncpublicschools.org/distancelearning/classroom/documentaries.html>)

This video feature (almost 7 minutes long) features Cherokee craftsperson Hayes Lossa demonstrating the construction of a blow gun system.

Primary Sources about Modern Life

Together We Become Great¹

This video, which runs roughly eight minutes, includes the perspectives of Native Americans from different communities explaining what their culture means to them today.

Indian, A Person, Myself²

This documentary from the 1980s, which runs nearly half an hour, explores life for North Carolina's American Indians in rural areas, in cities, and in the mountains. Students may find it interesting to note regional and tribal differences and to use this

film as a starting point for research that could help them determine what has changed and what has remained the same in these communities since this film was made 20+ years ago.

Notes

1. See <http://www.ncpublicschools.org/distancelearning/classroom/documentaries.html>.
2. See <http://www.ncpublicschools.org/distancelearning/classroom/documentaries.html>.
3. See <http://www.ncmuseumofhistory.org/>.
4. See <http://docsouth.unc.edu/>.
5. See <http://docsouth.unc.edu/highlights/nativeamericans.html>.

Dramatic performance and field trips

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

Unto These Hills – Outdoor Drama (see <http://www.cherokee-nc.com/index.php?page=9>)

This outdoor drama about Cherokee history has been running for nearly sixty years and has recently been revised with a new script, costumes, and choreography in an effort to make the show more authentic and to involve more Cherokee in the production. You can view a documentary (see <http://www.ncpublicschools.org/distancelearning/classroom/documentaries.html>) about it online from the North Carolina Department of Public Instruction.

This performance may provide an excellent opportunity for out-of-class activities, or for your own professional development. The site has a website that provides useful background information about the play as well as details on tickets and schedules for upcoming performances.

Discover North Carolina! (see <http://www.learnnc.org/discover/>)

This resource from LEARN North Carolina allows teachers to search for field trip opportunities near their schools, either by geographic location or by subject. A search for American Indian will yield 107 field trip opportunities including Oconaluftee Indian Village in Cherokee, Occaneechi Indian Village in Hillsborough, the Guilford Native American Art Gallery in Greensboro, Town Creek Indian Mount in Mt. Gilead, and much more.

Teaching resources

BY KATHRYN WALBERT

PROVIDED BY THE NORTH CAROLINA HUMANITIES COUNCIL

While teachers can certainly build their own lesson plans and teaching resources based on primary and secondary sources, a number of excellent lesson plans and teaching resources on American Indians in North Carolina have already been created. Below are just a few of the many resources that you may find valuable for your own classroom teaching.

Intrigue of the Past: North Carolina's First Peoples: A Teacher's Activity Guide for Fourth through Eighth Grades

This guide was compiled and edited by Margo L. Price, Patricia M. Samford, and Vincas P. Seponaitis of the Research Laboratories of Archaeology at the University of North Carolina at Chapel Hill with lesson plans by Kelly A. Letts, Jeanne M. Moe, Danielle M. Paterson, Margo L. Price, Patricia M. Samford and Shelley J. Smith. The site includes a wealth of resources for teachers and students including images, lesson plans, and background readings. The collection is divided into five parts – Fundamental Concepts, The Process of Archaeology, North Carolina's First Peoples, Shadows of People, and Issues in Archaeology. This is an excellent collection with a large number of very detailed and well-organized plans based on archaeological research.

Excavating Occaneechi Town: Archaeology of an Eighteenth Century Indian Village in North Carolina (see <http://www.ibiblio.org/dig/>)

This site provides detailed information about how archaeologists study important sites. Students can learn about excavations and then try their hand at excavating an eighteenth century American Indian village in an “electronic dig.”

Lesson Plans from LEARN North Carolina (see <http://www.learnnc.org/lessons/>)

Teachers can visit the Lesson Plans area of LEARN North Carolina to search for lesson plans on any topic they can imagine. LEARN NC plans have been reviewed and aligned to North Carolina's Standard Course of Study. Many of the plans have been created by and for North Carolina teachers. The following are just a few of the many plans on LEARN NC that relate to American Indians in North Carolina:

- *Make your own cereal bowl* (see <http://www.learnnc.org/lp/pages/1905>) (Grade K) by Eileen Palamountain

- *First Americans of North Carolina and the United States* (see <http://www.learnnc.org/lp/pages/2833>) (Grade K) by Adriane Moser
- *Along the Trail of Tears* (see <http://www.learnnc.org/lp/pages/2828>) (Grade 4) by Glenda Bullard
- *Native American poetry workshop* (see <http://www.learnnc.org/lp/pages/4051>) (Grade 4) by Liz Mahon
- *A walk of betrayal: The Trail of Tears* (see <http://www.learnnc.org/lp/pages/1906>) (Grades 4-5) by Mary Towles
- *Walking the Trail of Tears* (see <http://www.learnnc.org/lp/pages/4039>) (Grades 4-5) by Marsha Davis
- *North Carolina Cherokee Indians: The Trail of Tears* (see <http://www.learnnc.org/lp/pages/4036>) (Grades 4-5) by Gina Golden
- *Native American music: Two North Carolina tribes* (see <http://www.learnnc.org/lp/pages/1879>) (Grades 4-5) by Merritt Raum Flexman
- *Wow! A powwow!* (see <http://www.learnnc.org/lp/pages/4049>) (Grade 5) by Betsy Bryan
- *Seven directions: Making connections between literature and American Indian history* (see <http://www.learnnc.org/lp/pages/4041>) (Grades 6-8) by Edie McDowell
- *Exploring the 1835 NC Constitutional Convention* (see <http://www.learnnc.org/lp/pages/2875>) (Grade 8) by Barbara Jean
- *Cherokee relocation* (see <http://www.learnnc.org/lp/pages/3430>) (Grade 8) by Donna Hernandez
- *And justice for all: The Trail of Tears, Mexican deportation, and Japanese internment* (see <http://www.learnnc.org/lp/pages/4042>) (Grades 8; 11-12) by Patricia Camp
- *The removal of the Cherokee Indians* (see <http://www.learnnc.org/lp/pages/2826>) (Grades 9-12) by Amy Oxendine
- *Masks in Burkina Faso and Cherokee clans* (see <http://www.learnnc.org/lp/pages/4057>) (Grades 9-12) by Maguy Techer-Yancey
- *A comprehensive study of North Carolina Indian tribes* (see <http://www.learnnc.org/lp/pages/3558>) (Grade 11-12) by Wanda Taylor
- *North Carolina American Indian stories* (see <http://www.learnnc.org/lp/pages/2806>) (Grade 4) by Janice Gardner

The Trail of Tears and the Forced Relocation of the Cherokee Nation (see <http://www.nps.gov/history/nr/twhp/wwwlps/lessons/118trail/118trail.htm>)

This lesson plan from the National Park Service's Teaching With Historic Places series is a very detailed plan using readings, visual evidence, and historical analysis.

Lesson Plan: Mapping North Carolina's Present-Day Tribes (Grade 4-8) (see <http://ncmuseumofhistory.org/collateral/THJHASuppFall2005.pdf>)

This plan from the North Carolina Museum of History addresses curriculum objectives for fourth and eighth grade. Students identify the recognized tribe in North Carolina and create a map showing the location of these tribes. There are ideas for discussions of how native people have interacted with their environments, math integration, and connecting with tribal representatives around the state as well.

The following resources may also prove helpful for educators both for developing their own knowledge and for use with their students. These resources were provided by the NC Humanities Council to the participants in the Teachers Institute seminar series on American Indian Studies.

- Bigelow, Bill & Peterson, B. (Eds.). (1998). *Rethinking Columbus: The Next 500 Years* (2nd Ed.). Milwaukee, WI: Rethinking Schools Ltd.
- Duncan, Barbara R. (1998). *Living Stories of the Cherokee*. Chapel Hill & London: The University of North Carolina Press.
- Duncan, Barbara R., Riggs, B.H. (2003). *Cherokee Heritage Trails Guidebook*. Chapel Hill & London: The Museum of the Cherokee Indian, The University of North Carolina Press.
- Humphreys, Josephine. (2000). *Nowhere Else on Earth*. New York: Penguin Group.
- Knick, Stanley. (Ed.). (2003). *River Spirits: A Collection of Lumbee Writings*. Pembroke, NC: Native American Resource Publications, UNC-Pembroke.
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- Perdue, Theda. (2005). *The Cherokees: Indians of North America*. Philadelphia: Chelsea House Publishers.
- Seale, Doris, Slapin, B. (Eds.) (2003). *Through Indian Eyes: The Native Experience Book for Children*. Los Angeles: American Indian Studies Center, University of California.
- Wolfram, Walt, Dannenberg, C., Knick, S., & Oxendine, L. (2003). *Fine in the World: Lumbee Language in Time and Place*. Pembroke, NC: Museum of the Native American Resource Center, UNC-Pembroke.

Glossary

weroance *n.*

Algonquian word meaning tribal chief or leader.

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Price, Margo L., Patricia M. Samford, and Vincas P. Steponaitis, *The Pathfinders: The Paleoindian Period, before 8000 BC*. Available online (retrieved on June 26, 2009). Cited on p. 1.2.

Wilkins, David, *American Indian Politics and the American Political System* (Rowman and Littlefield Publishers, 2006). Cited on p. 1.1.

Yellow Bird, Michael, *American Indian Politics and the American Political System* (Rowman and Littlefield Publishers, 2006). Available online (see <http://www.aistm.org/yellowbirdessay.htm>) (retrieved on June 26, 2009). Cited on p. 1.1.

Contributors

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Kathryn Walbert holds a Ph.D. in United States History from the University of North Carolina at Chapel Hill. She directs LEARN NC's efforts to develop instructor-led and self-guided materials for professional development in a range of topics in United States and North Carolina history. She has developed and taught online courses on "The Civil Rights Movement in Context" and "North Carolina American Indians." She is also the author of several articles for LEARN NC, including a series on using oral history in the K-12 classroom and "Beyond Black History Month."

A long-time associate of the Southern Oral History Program, Walbert has been using oral history in her own research and training others in the craft for over ten years. Her doctoral research focused on Southern women, both black and white, who became teachers after the Civil War, and the role of teaching in shaping their identities. From 2001 to 2003, she was an academic skills instructor at Duke University. She now serves as a consultant on U.S. history, oral history, and academic skills to LEARN NC and other organizations.

Dr. Clara Sue Kidwell

Dr. Clara Sue Kidwell is the Director of the American Indian Center at the University of North Carolina at Chapel Hill. She is an enrolled member of the White Earth Chippewa tribe, and is also of Choctaw descent.

Before coming to UNC, Dr. Kidwell was the director of the Native American Studies Program and Professor of History at the University of Oklahoma at Norman. She has also taught at the University of California at Berkeley, Dartmouth College, the University of Minnesota, Haskell Indian Junior College in Lawrence, Kansas, and the Kansas City Art Institute.

Dr. Kidwell's publications include *Choctaws and Missionaries in Mississippi, 1818-1918* (Norman: University of Oklahoma Press, 1995), *A Native American Theology* (Maryknoll, New York: Orbis Books, 2001), co-authored with Homer Noley and George Tinker; *Native American Studies* (Edinburgh: University of Edinburgh Press, 2005) co-authored with Alan Velie, and *The Choctaws in Oklahoma: From Tribe to Nation 1855-1970* (Norman: University of Oklahoma Press, 2007).

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Mrs. Davis is principal of the Haliwa-Saponi Indian Tribal School.

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Gazelia Carter received her A.B. degree from High Point University and M.A. degrees from the University of North Carolina at Chapel Hill and Fayetteville State University. She earned National Board Certification in 2001 while teaching eighth grade language arts and social studies in the Craven County Schools. She also holds K-12 AIG certification and middle grades reading certification. She is a member of the North Carolina Association of Educators and serves as the seventh grade representative to the National Junior Honor Society for her faculty. She participated in the Florida Humanities Council's Super Summer Seminar, "Between Columbus and Jamestown." Ms. Carter, a Teachers Institute alumna, participated in the 2005 Lumbee seminar of the North Carolina Teachers Institute, a professional education development program of the North Carolina Humanities Council.

Linda Tabor

Linda Tabor graduated from Indiana University with an A.B. degree in history. She earned National Board Certification in 1997 while teaching eighth grade social studies and language arts in the Watauga County Schools. Ms. Tabor holds certifications in social studies, language arts, and special education as well as an endorsement for AIG. She taught for the Department of Defense in Yokohama, Japan, and Naples, Italy, and was named DOD Teacher of the Year in 1985. In 2002, she received the North Carolina Citizen Education Teacher Award in Watauga County. She has participated in the Florida Humanities Council's Super Summer Seminar, "Between Columbus and Jamestown," and in the Thomas Day Education Project in North Carolina. Ms. Tabor is an alumna of the North Carolina Teachers Institute program and attended the 2005 Cherokee seminar and the 2006 Lumbee seminar.

Claire Morrow

Mrs. Morrow, M.Ed., holds a NC Teaching License with endorsements in Early Childhood Education, Elementary Education, Reading K-12, and AIG. She has also formerly served on the State Advisory Council on Indian Education.

Kara Stewart

Kara Stewart, M.Ed., is a Reading Specialist and Literacy Coach. She currently works for Wake County Public Schools, but has also taught in Person, Orange, and Durham County Schools. She is a Sappony Tribal Council member.

Marty Richardson

Marty Richardson holds a M.A. in Anthropology and is the Haliwa-Saponi Indian tribe's Director of Planning and Development. He also spearheads weekly Tutelo language classes for tribal members.

Duvonya Chavis

Mrs. Chavis is an active tribal leader, healthcare professional, and business owner. She has also been a leader in fundraising activities for the tribe and engages herself in meetings which relate to the wellbeing of the Meherrin people and all the American Indian communities in the state.

Clare J. Dannenberg

Lisa Hodges

Lisa "Lucky" Hodges is a certified School Counselor (K-12) with experience in individual counseling, small group work, and classroom guidance programs. She earned her M.A.Ed. in school counseling from Western Carolina University and holds a Training and Development Professional certification from Southern Mississippi University's School of Engineering Technology. She is currently responsible for a comprehensive school counseling program at Cherokee Middle School which includes program development, implementation and evaluation, direct student services, and consultation to support student success, staff and student motivation, and accountability initiatives. Her professional affiliations include the American Counseling Association, the North Carolina Counseling Association, the North Carolina School Counseling Association, and the National School Counseling Association. Ms. Hodges attended the 2006 Cherokee seminar of the North Carolina Teachers Institute, a professional education development program of the North Carolina Humanities Council.

Sharn Jeffries

Sharn Jeffries is Vice Chairman of the Occaneechi Band of the Saponi Nation Executive Council and the tribe's representative to the NC Commission of Indian Affairs. Mr. Jeffries also volunteers at the tribe's annual School Days, educating young visitors and teachers about the tribe's history, foodways, and lifeways at the recreated village in Mebane, NC.

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Leslie Jones is the official Tribal Enrollment Officer, a parent, and has volunteered for years with the tribe's educational and cultural programs for youth.

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Natalie Schilling-Estes

Dr. Walt Wolfram

Dr. Walt Wolfram is William C. Friday Distinguished Professor in English linguistics at North Carolina State University. He has written numerous books and articles on American dialects and, more recently, on the dialects of North Carolina.

Myrtle Driver

Myrtle Driver is the Tribal Cultural Traditionalist in the Office of Cultural Resources of the Eastern Band of the Cherokee Indians. Born and raised on the Qualla Boundary in Western North Carolina, she is a member of the Deer Clan. Ms. Driver studied anthropology and museum science at the Field Museum of Natural History in Chicago, received an Honorary Fellowship to the Newberry Library, and interned in Natural History with the Smithsonian Institution. For many years she has directed the Ani-Kuwih (Mulberry) Dancers, teaching children ages 5-12 traditional dances and ceremonies of the Cherokee as well as the Cherokee language. Under her leadership the Ani-Kuwih Dancers performed for the 2006 Teachers Institute Cherokee seminar. Ms. Driver speaks the Cherokee language fluently, writes in the Sequoyah syllabary, and teaches the language in the Cherokee Language Immersion Program. She worked closely with Charles Frazier in translating into Cherokee a major section of his novel *Thirteen Moons*. This translation is the first work of literature in English to be translated into the Eastern Band of the Cherokee Indian dialect. Ms. Driver was recently recognized formally for her lifetime of dedication to her community and culture when the Tribal Council named her "Beloved Woman," the

highest honor a Cherokee woman can receive. Only five women have received this honor in the twentieth century.

Patricia Lancaster

Patricia Lancaster has 31 years teaching experience in grades 3-8. She received a B.A. in elementary education from Methodist College and her M.A. from Fayetteville State University. Ms. Lancaster is certified in AIG and as a K-12 reading specialist and a mentor teacher. An alumnus of the Paideia Institute, she is also affiliated with the North Carolina Association of Educators, the National Education Association, and the International Reading Association. She attended both the 2006 Cherokee and 2007 Lumbee seminars of the North Carolina Teachers Institute, a professional education development program of the North Carolina Humanities Council. She also attended a week-long study of the Cherokee given by the North Carolina Center for the Advancement of Teachers (NCCAT) in the fall of 2006. American Indian history has been a part of her curriculum for years. She developed and taught a nine-week elective course on American Indian history and culture for middle school students in Bladen County.

Kevin Norris

Kevin Norris currently teaches English and coaches soccer at Smoky Mountain High School in Jackson County. He spent the prior ten years at Cherokee High School as a gifted education specialist and theatre arts teacher. He taught previously at Western Carolina University, Tulane University, and North Carolina State University. He is especially grateful to Laura Pennix, Bo Taylor, and Walker Calhoun for their generosity and patience in attempting to teach him the Cherokee language. Despite their attempts, he is afraid that, as they say, he still “speaks like a white man, and that is not a reflection of their teaching talents but of his incredibly thick skull.”

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