

Lesson Plan: Mapping North Carolina's Present-Day Tribes

Grades: 4–8

Overview: Students usually learn about the general history and culture of American Indians but don't often view them from a present-day perspective. This activity has students discovering the names and locations of the eight state-recognized tribes in North Carolina.

Purpose: Students will research the names and locations of the eight state-recognized tribes and identify those locations on a map of North Carolina counties. This will demonstrate the broad geographic reach of today's tribal groups, from the North Carolina Mountains to the Coastal Plain.

Time: One class period

Objectives: Social Studies Grade 4: 1.03, 1.04, 1.05, 2.01
Social Studies Grade 8: 1.01, 1.02, 8.01, 9.02

Materials: North Carolina textbooks
Computers with Internet access
Fall 2005 *Tar Heel Junior Historian* articles:
"Introduction: The First People of North Carolina," by Dr. Joseph Porter
"The N.C. Commission of Indian Affairs" and
"The State and Its Tribes," by Gregory Richardson
"Longtime Chief of the Waccamaw-Siouan: Priscilla Freeman Jacobs," by Dr. Patricia Lerch
"Inside the Contemporary Powwow," by Marty Richardson
Chart on pages 3–4 of this supplement

Procedure: 1. Students will perform research to discover the names of the current eight state-recognized tribes in North Carolina. Students may use the fall 2005 edition of *Tar Heel Junior Historian* magazine to list tribal names.

2. If students do not list all eight tribes, they can use their textbooks or access www.rootsweb.com/~ncqualla/native.htm. (Note: The Web site will give them seven of the eight tribes. The Sappony tribe of Person County is not listed there, but it is a state-recognized group.)

3. Provide students with a blank map of North Carolina showing county boundaries. Students will then map where these tribes are located by making a color-coded key with tribal names listed alphabetically. Students will color in the counties to represent the locations of each tribe around the state. The appendix of their textbook can help with the county names and locations.
4. When students complete their maps, the teacher can facilitate a class discussion about ways in which those tribes have historically dealt with their environments, based on their locations within the state.

Extension Activities

1. For math integration, have students research the current population of each tribe and make a bar graph of tribal populations on the back of their map.
2. Have students (or groups) contact a tribal representative from each of the eight recognized tribes and ask that person to send them some information about the tribe's history and culture. Students could then present their findings to the class.

North Carolina's State-Recognized Tribes

Including primary area of residence, population based on 2000 U.S. Census*, and Web site, if active. Also see map, page 2 of the fall 2005 *Tar Heel Junior Historian*.

Coharie

Harnett, Sampson, and adjoining counties; 1,095

Descendants of the Neusiok tribe, the Coharie have lived continuously at their present location since around the 1730s. Tribal offices are housed in the former Eastern Carolina Indian School building.

Eastern Band of Cherokee

Cherokee, Graham, Jackson, Swain, and adjoining counties; 6,200*

www.nc-choerokee.com

Primarily descendants of Cherokee who remained in the mountains rather than being forced onto the Trail of Tears in the late 1830s, and North Carolina's only federally recognized tribe. Today many members live on the Qualla Boundary, a 56,572-acre site that the federal government holds in trust for the tribe.

Haliwa-Saponi

Halifax, Warren, and adjoining counties; 2,343

www.haliwa-saponi.com

Descendants of tribes including Saponi, Tuscarora, Occaneechi, Tutelo, and Nansemond, which largely merged in the late 1700s in an area known as "The Meadows." The name Haliwa, adopted in the 1950s, comes from Halifax and Warren; Saponi ("red earth people") was later added.

Lumbee

Robeson and adjoining counties; 44,812

www.lumbeetribe.com

Descendants of groups including the Cheraw, first observed by Europeans in 1724, and other Siouan speakers. The Lumbee—the name comes from the Lumber River—is today the largest tribe east of the Mississippi River. It has long sought federal recognition; the Lumbee were federally recognized in 1956 in name only.

Meherrin

Hertford, Bertie, Gates, Northampton, and adjoining counties; 284

<http://members.inteliport.net/~meherrin/>

Descended from the same language group as the Cherokee and Tuscarora, and believed to have moved south from Virginia. The name means "People of the Muddy Water." Known history dates to 1650, when an English merchant arrived at a Meherrin village. Reorganized in 1970s.

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Occaneechi Band of the Saponi Nation

Alamance and adjoining counties; N/A**

www.occaneechi-saponi.org

Descended, it is believed, from a group that moved from the present-day Ohio River valley. Shortly before the American Revolution, Occaneechi began settling in Orange County (now part of Alamance) in a community called Little Texas. Took present name in 1995, after reorganizing in 1984 as Eno-Occaneechi Indian Association.

Sappony

Person and adjoining counties; 159**

www.sappony.org

Descended from a group of Indians who remained in an area along the North Carolina–Virginia border when much of the tribe moved north to join the Iroquois in 1753. For many years, the tribe was known as the Indians of Person County.

Waccamaw-Siouan

Bladen, Columbus, and adjoining counties; 1,465

Descended from the Woccon, a tribe first mentioned in writings in 1712 in the area northeast of Charleston, South Carolina, that later sought refuge from South Carolina officials after a war. Known as the “People of the Fallen Star” because of the legends around the origins of Lake Waccamaw.

* The 2000 U.S. Census placed the state’s American Indian/Alaskan Native population at 99,551. Figures in this chart reflect the number of people in the group reported as “American Indian” who also identified themselves with one or more tribes. (Figures do not include the 33,046 additional people identifying themselves as American Indian in combination with one or more other races, nor do they reflect tribal rolls.) In the case of the Eastern Band of Cherokee, an additional 6,598 people identified themselves as Indians, and then as simply “Cherokee.” Many others identified themselves with different Cherokee groups or as Cherokee in combination with another race. Other Indians identified themselves with tribes including Apache, Blackfeet, Chippewa, Choctaw, Creek, Navaho, and Tuscarora. By 2004, an estimated 110,198 Indians lived in North Carolina.

** In the 2000 U.S. Census, the group now recognized as Sappony by state statute was identified as Indians of Person County. The Occaneechi Band of Saponi Nation did not gain state recognition until 2002; the census lists only federal- and state-recognized tribes, bands, and clans.

Other Recognized Groups (Urban Indian Organizations)

Cumberland County Association for Indian People

Fayetteville

Guilford Native American Association

Greensboro, www.guilfordnative.org

Metrolina Native American Association

Charlotte

Triangle Native American Society

Raleigh, www.tnasweb.org

Lesson Plan: Stories and Storytelling of North Carolina American Indians

Grades: 4–8

Overview: Every culture has deep-rooted traditions that give it a unique identity. American Indians of North Carolina are certainly no exception. One historically important tradition has been that of storytelling and the legends that those stories pass on through the years and generations.

Purpose: This activity introduces students to American Indian storytelling. Students will discover the importance of this tradition through exploration of a Web site featuring Cherokee, Lumbee, and Occaneechi stories and storytellers. Teachers of eighth-grade students may also choose to have their students compare and contrast the Cherokee and Tuscarora legends about the creation of the world.

Time: One to two classes depending upon participation in one or both activities.

Objectives: Social Studies Grade 4: 1.03, 1.04, 1.05, 2.01, 2.03, 2.04
Social Studies Grade 8: 1.01, 1.02, 1.04

Materials: Computers with Internet access
North Carolina literature book *Our Words, Our Ways*
Fall 2005 *Tar Heel Junior Historian* articles:
“A Look at the Cherokee Language,” by Ben Frey
“Longtime Chief of the Waccamaw-Siouan: Priscilla Freeman Jacobs,”
by Dr. Patricia Lerch
“The Occaneechi People: Experiencing a Cultural Renaissance,” by
Forest Hazel
“Tales to Tell: The ‘Three Sisters’,” as told by Shelia Wilson (page 24)
Article in this supplement: “Lumbee Legends,” by Claudia Noble
(page 9)

Procedure: 1. Have students log on to <http://www.ibiblio.org/storytelling>.
2. Students should answer the question on the activity sheet (page 7 of this supplement).
3. Students should play the video clips of the Cherokee, Lumbee, and Occaneechi tribal members telling their stories.

Extension Activities

1. For eighth-grade classes or for classes with access to the supplemental literature book *Our Words, Our Ways*, have students read the Cherokee and Tuscarora legends of creation.
2. Students can create a Venn Diagram comparing and contrasting the two legends.
3. Teachers should use the students' completed work to stimulate a class discussion about geographic themes such as place and human interaction with the environment. This discussion can be referred back to when you study the time of contact with Europeans. Students can draw on this prior knowledge of what American Indians held dear. The articles on "The 'Three Sisters'" and "Lumbee Legends" also can be drawn into discussions or used as the basis for writing assignments.
4. Students doing the Web-based activity can research other stories and legends from various American Indian tribes and present them to the class.

Activity Sheet: Stories and Storytelling of North Carolina American Indians

Directions: Log on to <http://www.ibiblio.com/storytelling> and consult the fall 2005 issue of THJH to answer the following questions.

1. Where is each tribe primarily located?

Lumbee—

Occaneechi—

Cherokee—

2. How many members are there?

Lumbee—

Occaneechi—

Cherokee—

3. Why do the storytellers do what they do?

4. What are some of the major topics or themes of their stories?

5. How are the stories of the Lumbee, Occaneechi, and Cherokee similar?

6. How are their stories different?

Answer Sheet: Stories and Storytelling of North Carolina American Indians

Answers will vary by student. Use the variety of answers as a springboard into a discussion of why students chose to write about their particular Indian tribe. This is a nice lead-in to extension activity 3.

1. Where is each tribe primarily located?

Lumbee—**Robeson, Hoke, and Scotland counties**

Occaneechi—**Alamance and Orange counties**

Cherokee—**Qualla Boundary near Great Smoky Mountains National Park**

2. How many members are there?

Lumbee—**around 45,000**

Occaneechi—**no figure given (but it's only a few hundred)**

Cherokee—**around 10,000**

3. Why do the storytellers do what they do?

To entertain, to share oral histories, to show pride in their ancestry, to educate nontribal members about their culture

4. What are some of the major topics or themes of their stories?

Geography and the natural environment are major themes, with water and animals being particular topics.

5. How are the stories of the Lumbee, Occaneechi, and Cherokee similar?

They tend to focus on the natural world, everyday life, and some type of lesson to be learned from the story.

6. How are their stories different?

The stories tend to be more similar than different, but the Cherokee do categorize their stories into sacred stories and small animal stories.

Lumbee Legends

by Claudia Noble*

In April 2005, Lumbee storyteller Gwen Locklear presented her special brand of word weaving to the Annual Convention of the Tar Heel Junior Historian Association at the North Carolina Museum of History. Locklear is a renowned storyteller within the Lumbee, the largest of the eight state-recognized American Indian tribes. The Lumbee live mainly in Robeson, Hoke, Scotland, and Cumberland counties. More than 52,000 tribal members, including many craftspeople and legend keepers, have created a strong community.

Locklear told two stories at the convention: “How the Turtle Learned to Fly” and “How the Possum Got His Tail.” She explained that all cultures develop and pass down stories through the generations. Telling stories not only teaches young people through symbols and repetition, but it also preserves the storytelling tradition. Locklear also shared an Indian pictograph—a story told through pictures. People used pictures to tell stories before writing was used. The pictograph—which was drawn on a large piece of animal hide—told the tale of a buffalo hunt. The tale began at the center of the hide and unfolded in concentric circles out toward the edges of the hide.

“How the Turtle Learned to Fly” is the story of a turtle who told migrating birds about his great desire to go south, “where summer lives.” The enterprising birds decided that two of them should hold on to a branch while they were flying, and the turtle should grip the branch with his beak. As the birds flew many miles high above the earth, the curious turtle couldn’t resist asking a question about the view. When he opened his mouth to speak, he lost hold of the branch and fell. Surely this lively tale has several morals.

Locklear’s second story, “How the Possum Got His Tail,” explains that the possum got his scrawny, ugly tail because of overbearing pride and vanity. The possum’s tail was once magnificent. He carried on day and night about its glory. His bragging so annoyed the other forest creatures that they tricked him into using a special tail enhancer to groom his tail. All the beautiful fur fell out. The possum was humiliated and has looked surprised since that day.

**Claudia Noble is part of the distance-learning staff at the N.C. Museum of History.*

Lesson Plan: How About Some Recognition?

Grades: 8–12

Overview: Wilma Mankiller, former chief of the Cherokee Nation, once said that people can deal with American Indians in a museum, but not on a contemporary level. This activity deals with the important contemporary issue of receiving tribal recognition.

Purpose: Students will explore the issues surrounding how a tribe is recognized by the State of North Carolina and explore reasons why tribes seek recognition. The first part of the activity is a pre-reading strategy to be coupled with the reading of a *Tar Heel Junior Historian* article, “The N.C. Commission of Indian Affairs,” by Gregory Richardson, in addition to its sidebar, “The State and Its Tribes.” After completing this activity, students will understand a different perspective and appreciate the unique circumstances of being an American Indian in contemporary society.

Time: One class period (Three class periods if coupled with the extension activity)

Objectives: Social Studies Grade 8: 9.01
United States History: 11.06, 12.04, 12.05

Materials: Fall 2005 *Tar Heel Junior Historian* articles: “The N.C. Commission of Indian Affairs” and “The State and Its Tribes,” by Gregory Richardson
Computers with Internet access

Procedure:

1. Students should work in pairs to list reasons why groups might want to be officially recognized as tribes by the state. Allow them five to ten minutes to brainstorm.
2. Students should then pair up with another group and compile one list of reasons for the group of four.
3. After sufficient time, groups should share their ideas with the class as the teacher records them on the board.
4. After reading the *THJH* article “The N.C. Commission of Indian Affairs” and its sidebar, “The State and Its Tribes,” students should compare their reasons on the board with the reasons mentioned in the articles.

Extension Activities

1. The teacher should divide the class into four groups. Three groups will represent fictitious tribal groups that desire state recognition, and one group will represent the N.C. Commission of Indian Affairs. This will be the starting point for a mock meeting of the commission to consider petitions for receiving state recognition as a tribal group.
2. All students should log on to <http://www.doa.state.nc.us/cia/indian.htm> and click the link for “Legal Recognition of Indian Groups” to learn how a tribe receives state recognition.
3. Tribal members must develop a list of compelling reasons for receiving state recognition.
4. Commission members should create a rubric from which they will judge the merits of each tribe’s petition.
5. Conduct a mock commission meeting at which only one tribal group will receive recognition.

Note: The teacher may set his or her own expectations for participation. For example, teachers can require each tribal member to speak on behalf of his or her group and/or ask each commission member to elaborate on why one tribe was chosen for recognition and the others were not.

Lesson Plan: Here Today, Here to Stay

Grades: 4–8

Overview: Teachers and students often make the mistake of presenting American Indians only in a historical perspective of hundreds of years ago. They tend to forget the contributions that American Indians make today around the state and the country.

Purpose: This activity will emphasize for students the concept that American Indian people are among us today in significant numbers (about 2.8 million in the United States and approximately 102,000 in North Carolina as of 2004). Students will identify American Indians from different occupations and tribal groups who have made positive contributions to the quality of life in the Tar Heel State.

Time: One class period

Objectives: Social Studies Grade 4: 2.01
Social Studies Grade 8: 9.02

Materials: Fall 2005 *Tar Heel Junior Historian* articles:
“Introduction: The First People of North Carolina,” by Dr. Joseph Porter
“Longtime Chief of the Waccamaw-Siouan: Priscilla Freeman Jacobs,” by Dr. Patricia Lerch
“North Carolina’s American Indians in World War II,” by Dr. David La Vere
“Time Line: American Indians in North Carolina”
Computers with Internet access

Procedure:

1. Students should read the *THJH* articles listed above and use that information to help them fill in the chart (page 14).
2. To help them complete the chart, allow students to use the Internet as well as other sections of *THJH* to search for more North Carolina American Indians who have made significant contributions to our society.
3. Answers will vary and can be used as a springboard into a discussion of why students chose to write about their particular groups of American Indians. This is a nice transition to extension activity 3 for this lesson plan.

Extension Activities

1. Students in grade four can look in *THJH*, in their textbook, or on the Internet for American Indians from North Carolina who made important contributions in the 1700s, 1800s, or early 1900s. They can then create their own chart of important American Indians of the past, modeled after the one they've already done.
2. Have students choose one person from their charts, research his or her life in more detail, and report to the class.
3. For language arts integration, have students choose one person from their charts and write a persuasive essay about why the person they've chosen has made the *most* positive contribution to North Carolina and its people.

Activity Sheet: Famous North Carolina Indians of Today

Directions: Use information from the fall 2005 issue of the *THJH* magazine, your textbook, or the Internet to fill in the following graphic organizer about famous North Carolina American Indians of today. In the “contribution” column, you should write a brief description of why that person is well known or important.

NAME	TRIBE	CONTRIBUTION

Lesson Plan: “The Origin of Strawberries” (A Cherokee Myth)

Grade: 4

Overview: American Indians tell legends, folktales, and fables to recount the history of the people; to tell where they came from; to relate the exploits of a particular hero; and to help explain the supernatural and peculiar aspects of animals and the environment.

Purpose: Students will read a Cherokee myth and add to it with creative writing.

Time: 30–45 minutes

Objectives: Language Arts: Goal 4
Social Studies: Goal 2

Materials: “The Origin of Strawberries” story (page 17 of this supplement)
“The Origin of Strawberries” worksheet (page 18 of this supplement)
Fall 2005 *Tar Heel Junior Historian* article: “Tales to Tell: The ‘Three Sisters,’” as told by Shelia Wilson (page 24)

Procedure: 1. Introduce the lesson by asking students to name stories that include plants as a central focus. Explain that many cultures include plants in their stories because plants have been important for food, healing, beauty, and tools.

Every culture has folktales in which plants are instrumental to the plot. Plants have caused princesses to fall into deep sleep (“Snow White and the Seven Dwarfs”), identified royalty (“The Princess and the Pea”), and even been the center of economic debate (“Jack and the Beanstalk”). The story of the “Three Sisters” in Tar Heel Junior Historian centers on three crops, or plants. In this American Indian story from the Cherokee tribe, strawberries are created to unite a couple that has argued.

2. Have students read “The Origin of Strawberries.” After they finish, instruct them to add another “chapter” to the story. Have them read their additions aloud.

3. As a group activity, pick one student to add a few sentences to the ending of the myth. That student will hand the paper to

another student, who will add another two to three sentences. Repeat this pattern until all students have a chance to add to the original myth. Have a student read the “new” myth aloud.

Activity Sheet: “The Origin of Strawberries” (A Cherokee Myth)

Directions: Read the Cherokee myth below. When you finish reading, use your creative writing skills to create your own ending for the couple in the myth.

When the first man was created and a mate was given to him, they lived together very happily for a time but then began to quarrel. At last the woman left her husband and started off toward the Sun Land, in the east. The man followed, alone and grieving, but the woman kept on steadily ahead and never looked behind, until the Sun took pity on the man and asked him if he was still angry with his wife. The man said he was not, and the Sun then asked him if he would like to have her back again. The man eagerly answered, “Yes.”

So the Sun caused a patch of the finest ripe huckleberries to spring up along the path in front of the woman, but she passed by without paying any attention to them. Farther on the Sun put a clump of blackberries, but these also the woman refused to notice. Other fruits, one, two, and three, and then some trees covered with beautiful red serviceberries, were placed beside the path to tempt her, but still she went on. Suddenly she came upon a patch of large ripe strawberries, the first ever known. She stooped to gather a few to eat, and as she picked them, she chanced to turn her face to the west. At once the memory of her husband came back to her, and she found herself unable to go on. She sat down, but the longer she waited, the stronger became her desire for her husband, and at last she gathered a bunch of the finest berries and started back along the path to give them to him. He met her kindly, and they went home together.

Activity Sheet: “The Origin of Strawberries” (A Cherokee Myth)

On the way home . . .

Once they reached home . . .

Education Resources on American Indians in North Carolina

Web Sites

<http://ncmuseumofhistory.org>

The Web site of the N.C. Museum of History. A wealth of information about Tar Heel history and people can be found here, including a time line of important events regarding American Indians in North Carolina.

<http://www.nmai.si.edu>

The official Web site of the National Museum of the American Indian in Washington, D.C.

<http://www.doa.state.nc.us/cia/indian.htm>

A State of North Carolina government Web site that describes the scope and function of the N.C. Commission of Indian Affairs. An overview of the commission's programs and services, annual report, fact sheets, and other information. At <http://www.doa.state.nc.us/cia/handout1.htm> there are basic fact sheets on North Carolina Indians.

<http://www.lib.unc.edu/ncc/ref/na/tribe.html>

This Web site from UNC-Chapel Hill Libraries includes a wealth of links to tribal information for the various North Carolina state-recognized tribes, as well as general histories and early accounts of American Indians in North Carolina.

<http://www.uncp.edu/nativemuseum>

This site—maintained by the University of North Carolina at Pembroke—features American Indian art and artifacts from around the country, with a particular emphasis on the Lumbee tribe. The site has art as well as audio clips of oral histories and music.

<http://www.ncindian.com/index.htm>

The mission of the NCIEDI (N.C. Indian Economic Development Initiative Inc.) is to foster, enhance, and promote economic development in North Carolina's urban and tribal Indian communities.

<http://lumbeetribe.com>

The official Web site of the Lumbee, the largest American Indian tribe in North Carolina.

<http://www.lumbee.org>

This site is created and maintained by the Lumbee Regional Development Association of Pembroke.

<http://www.nc-chokeee.com>

Official site of the Eastern Band of Cherokee, a tribe based in the Mountains of North Carolina.

<http://www.haliwa-saponi.com>

This site highlights the Haliwa-Saponi tribe of Halifax and Warren counties.

<http://www.occaneechi-saponi.org/>

Official site of the Occaneechi Band of the Saponi Nation tribe, which is based in Orange and Alamance counties.

<http://www.ah.dcr.state.nc.us/sections/hs/town/town.htm>

The Web site of Town Creek Indian Mound, a State Historic Site in the Pee Dee River valley.

<http://www.rootsweb.com/~ncqualla/native.htm>

Web page featuring Native tribes throughout North Carolina, including brief histories and links to more information.

<http://www.ibiblio.org/storytelling/>

Site explores the storytelling traditions of the Cherokee, Lumbee, and Occaneechi tribes, with interviews with and video clips of current storytellers.

<http://www.learnnc.org>

Web site sponsored by the School of Education at the University of North Carolina at Chapel Hill. A wealth of information. Search for lesson plans, classroom strategies, and project ideas, and even take online courses.

<http://www.doi.gov/bureau-indian-affairs.html>

Web site of the Bureau of Indian Affairs. This division of the U.S. Department of the Interior offers information about its services and reports, topics of interest, and links to related agencies.

<http://www.hanksville.org/NAresources/indices/NAteach.html>

Index of Native American Teaching Resources on the Internet. This American Indian section of the WWW Virtual Library includes this extensive list of teacher resources and online course materials.

<http://www.rla.unc.edu/lessons/Menu/title.htm>

Intrigue of the Past: North Carolina's First Peoples: A Teacher's Activity Guide for Fourth through Eighth Grades. This comprehensive archaeology-related site

offers educators background material, lesson plans, printed and online resources, and graphics.

<http://www.arch.dcr.state.nc.us/1stcolo.htm>

“North Carolina’s First Colonists: Twelve Thousand Years Before Roanoke.” Stephen R. Claggett from the Office of State Archaeology offers this article about the state’s American Indians.

<http://www.arch.dcr.state.nc.us/basicseq.htm>

“Prehistory of North Carolina: A Basic Cultural Sequence.” This time line presents North Carolina’s prehistory in archaeological terms.

http://www.cherokeemuseum.org/html/education_studentteacher.html

The Cherokee Museum offers lesson plans based on a Cherokee myth. Tips on avoiding stereotypes when teaching are included.

<http://ceep.crc.uiuc.edu/eearchive/digests/1996/reese96.html>

Debbie Reese, a Pueblo Indian working in the field of early childhood education, provides positive strategies for teaching about American Indians.

Web Sites with Bibliographies

A Critical Bibliography on North American Indians, for K–12: Southeast.

<http://www.nmnh.si.edu/anthro/outreach/Indbibl>

The Smithsonian Institution’s Anthropology Outreach Office offers this comprehensive, critically annotated bibliography designed for educators and parents.

An Introduction to Resources on the History of Native Americans in North Carolina.

<http://www.lib.unc.edu/ncc/ref/na/intro.html>

This annotated bibliography from UNC-Chapel Hill’s libraries is divided into two sections: an introduction to general works on American Indians in North Carolina and an extensive listing of resources available on state-recognized tribes. While the resources’ locations are referenced in UNC’s libraries, most can be found fairly easily in other libraries as well.

General American Indian Web Links for Students

Civil Rights: Law and History: American Indians

<http://www.usdoj.gov/kidspage/crt/indian.htm>

Part of the U.S. Department of Justice’s Web site for students, this page discusses American Indian civil rights issues, past and present. (It is designed for grades 6–12.)

Canku Ota: An Online Newsletter

<http://www.turtletrack.org/>

An online magazine that celebrates the traditions and culture of American Indians.

First Americans for Grade Schoolers

<http://www.u.arizona.edu/ic/kmartin/School>

Created by an American Indian educator, this interactive site provides basic historic information and activities.

American Indian crafts

http://www.mintmuseum.org/craftingnc/01_na-01-00.htm

Part of *Crafting North Carolina*, a children's Web site created by Charlotte's Mint Museum, this page gives brief descriptions of American Indian craft traditions in North Carolina.

American Indian Recipes

<http://www.nps.gov/efmo/parks/4601b.htm>

The National Park Service offers these simple recipes.

American Indians

<http://www.mce.k12tn.net/indians/index.htm>

This site, produced by Mountain City Elementary School in Mountain City, Tennessee, contains information, crafts, activities, quizzes, and links.

NativeTech

<http://www.nativetech.org>

This site, which highlights American Indian technology and art, contains games, illustrated articles, recipes, and links.

Southern Powwows

<http://library.thinkquest.org/3081>

Learn about powwow history, dances, music, etiquette, and terminology.

Field Trip Ideas

Coastal Plain

Cape Fear Museum

814 Market Street, Wilmington

Hours: Tuesday–Saturday, 9:00 a.m.–5:00 p.m.; Sunday, 1:00 p.m.–5:00 p.m.;

Memorial Day through Labor Day, also open Monday, 9:00 a.m.–5:00 p.m.

Admission: Adults, \$5; seniors and college students, \$4; children 3–17, \$1;

children under 3, free.

910-341-4350

<http://www.capefearmuseum.com/>

This museum preserves and interprets the history of the Cape Fear region. School programs about American Indians are offered.

Cliffs of the Neuse State Park

345-A Park Entrance Road, Seven Springs

Hours: November through February, 8:00 a.m.–6:00 p.m.; March and October, 8:00 a.m.–7:00 p.m.; April, May, and September, 8:00 a.m.–8:00 p.m.; June through August, 8:00 a.m.–9:00 p.m. Open daily.

Free admission.

919-778-6234

<http://www.ils.unc.edu/parkproject/visit/clne/home.html>

The park offers cultural history programs on the pre-colonial period.

Fort Raleigh National Historic Site

1401 National Park Drive, Manteo

Hours: Open daily, 9:00 a.m.–5:00 p.m. *The Lost Colony* is performed seasonally.

Free admission.

252-473-5772

<http://www.nps.gov/fora/raleigh.htm>

Learn about the American Indians who encountered the first English colonists. The visitor center features copies of John White's drawings of Indians and their dwellings and villages.

Frisco Native American Museum and Natural History Center

53536 N.C. 12, Frisco

Hours: Tuesday–Sunday, 11:00 a.m.–5:00 p.m.; Mondays by appointment

Admission: Families, \$5; adults, \$2; seniors \$1.50.

252-995-4440

<http://www.nativeamericanmuseum.org>

Located in a historic building on Hatteras Island, this museum contains a nationally recognized collection of American Indian artifacts, exhibits, and natural history displays.

Lake Waccamaw Depot Museum

201 Flemington Avenue, Lake Waccamaw

Hours: Wednesday–Friday, 10:00 a.m.–3:00 p.m.; Sunday, 3:00 p.m.–5:00 p.m.

Free admission.

910-646-1992

http://www.lakewaccamaw.com/sites_of_interest.asp

Housed in a 1904 railroad depot, this museum collects and exhibits Waccamaw-Siouan artifacts from the Archaic period.

Museum of the Albemarle

1116 U.S. 17 South, Elizabeth City

Hours: Tuesday–Saturday, 9:00 a.m.–5:00 p.m.; Sunday, 2:00 p.m.–5:00 p.m.

Free admission.

252-335-1453

<http://www.albemarle-nc.com/MOA>

Part of the North Carolina Museum of History Division, this museum interprets the history of the Albemarle region.

Museum of the Cape Fear

801 Arsenal Avenue, Fayetteville

Hours: Tuesday–Saturday, 10:00 a.m.–5:00 p.m.; Sunday, 1:00 p.m.–5:00 p.m.

Free admission.

910-486-1330

<http://ncmuseumofhistory.org/osm/mcf.html>

This museum, part of the N.C. Museum of History Division, interprets the history and culture of southern North Carolina from prehistory to the present.

Onslow County Museum

301 South Wilmington Street, Richlands

Hours: Tuesday–Friday, 10:00 a.m.–4:30 p.m.; Saturday and Sunday, 1:00 p.m.–4:00 p.m.; school groups by appointment

Admission: Adults, \$2; children 3-18, \$1.

910-324-5008

<http://www.co.onslow.nc.us/museum>

The museum collects and exhibits American Indian artifacts and quilts as part of its efforts to preserve and interpret local history.

Rea Museum

116 East Ninth Street, Murfreesboro

Hours: Monday–Friday, 8:00 a.m.–5:00 p.m.

Admission: Adults, \$5; students, \$1; children under 6, free.

252-398-5922

<http://www.murfreesboronc.com/historic/tour/rea.htm>

Housed in the only surviving eighteenth-century brick commercial structure in North Carolina, the museum includes exhibits on local Indian tribes.

*Piedmont***Fort Dobbs State Historic Site**

438 Fort Dobbs Road, Statesville

Hours: Monday–Friday, 9:00 a.m.–5:00 p.m.

Free admission.

704-873-5866

<http://www.ah.dcr.state.nc.us/sections/hs/dobbs/dobbs.htm>

Using archaeological remains, artifact exhibits, and trails, this historic site interprets the history of Fort Dobbs, built by the British during the French and Indian War.

Guilford Native American Art Gallery

200 North Davie Street, Greensboro

Hours: Tuesday and Thursday–Saturday, 10:00 a.m.–5:00 p.m.; Wednesday, 10:00 a.m.–5:00 p.m.; Sunday, 2:00 p.m.–5:00 p.m.

Free admission.

336-273-6605

<http://www.guilfordnative.org/pages/gnnagallery.html>

This gallery showcases a variety of artwork by American Indian artists from across the country.

Indian Museum of the Carolinas

607 Turnpike Road, Laurinburg

Hours: Wednesday–Thursday, 10:00 a.m.–noon and 1:00 p.m.–4:00 p.m.;

Sunday, 1:00 p.m.–4:00 p.m.

Free admission.

910-276-5880

Guided tours, lectures, workshops, and exhibits focus on Indians in the Carolinas, past and present. A library houses 500 volumes of Indian literature, archaeology, and history.

Museum of Anthropology

Wingate Road, Winston-Salem

Hours: Tuesday–Saturday, 10:00 a.m.–4:30 p.m.; special arrangements can be made for school groups.

Free admission.

336-758-5282

<http://www.wfu.edu/MOA>

Wake Forest University's Museum of Anthropology holds extensive collections of North and South American Indian artifacts and art. It offers programs on American Indians for kindergarten and grades 1, 4, 5, and 8, and archaeology programs for grades 6–8.

Native American Resource Center

Old Main Building, University of North Carolina at Pembroke, Pembroke

Hours: Monday–Friday, 8:00 a.m.–5:00 p.m.

Free admission.

910-521-6282

<http://www.uncp.edu/nativemuseum>

The center exhibits American Indian artifacts, arts, and crafts from across North America, focusing on the Lumbee tribe. Films and research materials are available to the public.

N.C. Museum of Art

2110 Blue Ridge Road, Raleigh

Hours: Tuesday–Thursday and Saturday, 9:00 a.m.–5:00 p.m.; Friday, 9:00 a.m.–9:00 p.m.; Sunday, 10:00 a.m.–5:00 p.m.

Free admission; fees vary for special exhibits.

919-839-6262

<http://www.ncartmuseum.org/index.html>

The museum's extensive collection and exhibits include artwork from the ancient Americas, with cultures from Mesoamerica, Peru, and Costa Rica represented.

N.C. Museum of History

5 East Edenton Street, Raleigh

Hours: Tuesday–Saturday, 9:00 a.m.–5:00 p.m.; Sunday, noon–5:00 p.m.

Free admission.

919-807-7900

<http://ncmuseumofhistory.org>

North Carolina American Indian cultures are featured in the exhibits *Community and Culture: North Carolina Indians Past and Present*; *Health and Healing Experiences in North Carolina*; *Powwow: The Heartbeat of a People*; and *From the Museum's Attic*. Educational programs on American Indians are available.

N.C. Pottery Center

250 East Avenue, Seagrove

Hours: Tuesday–Saturday, 10:00 a.m.–4:00 p.m.

Admission: Adults, \$2; grades 9–12 students, \$1; children in grade eight and younger, free.

336-873-8430

<http://www.ncpotterycenter.com>

The mission of the North Carolina Pottery Center is to promote public awareness and appreciation of the history, heritage, and ongoing tradition of pottery making in North Carolina—including American Indian pottery—through educational programs, public services, collection and preservation, and research and documentation.

Occaneechi Indian Village

Downtown Hillsborough (follow signs)

Hours: Daily

Free.

919-732-7741

Tour a reconstructed eighteenth-century Occaneechi village on the banks of the Eno River, a quarter mile from the original village site.

Rankin Museum of American and Natural History

131 West Church Street, Ellerbe

Hours: Monday–Friday, 10:00 a.m.–4:00 p.m.; Saturday and Sunday, 2:00 p.m.–5:00 p.m.

Admission: Adults, \$4; students, \$1; children 4 and under, free.

910-652-6378

<http://www.rankinmuseum.com/>

Explore the Indian cultures of the Southeast, Plains, Northwest coast, Arctic, and Amazon in the museum's Native American Gallery.

Schiele Museum of Natural History

1500 East Garrison Boulevard, Gastonia

Hours: Monday–Saturday, 9:00 a.m.–5:00 p.m.; Sunday, 1:00 p.m.–5:00 p.m.

Admission: Adults, \$4; seniors and students, \$2; children under 3, free; fees vary for planetarium, ticketed programs, and traveling exhibits.

704-866-6908

<http://www.schielemuseum.org/start.asp>

The museum features the Henry Hall of the American Indian, which explores Indian cultures across North America. A reproduction of a prehistoric Catawba Indian village contains a bark-covered house, council house, and two log cabins along a nature trail.

Town Creek Indian Mound State Historic Site

N.C. 73 South to County Road 1542 North, near Mt. Gilead

Hours: Tuesday–Saturday, 10:00 a.m.–4:00 p.m.; Sunday, 1:00 p.m. –4:00 p.m.

Free admission.

910-439-6802

<http://www.ah.dcr.state.nc.us/sections/hs/town/town.htm>

This reconstructed village once served as a major political and ceremonial center, as well as a significant habitation site. The visitor center offers a film and slide presentation about the discovery and reconstruction of the mounds and temples.

Weymouth Woods Sandhills Nature Preserve

1024 Fort Bragg Road, Southern Pines

Hours: November–March, 9:00 a.m.–6:00 p.m.; April–October, 9:00 a.m.–7:00 p.m. Open daily.

Free admission.

910-692-2167

<http://www.ils.unc.edu/parkproject/visit/wewo/home.html>

The visitor center houses a museum that features the natural and cultural history of the Sandhills region. The park offers educational programs on regional cultural history. Call at least two weeks in advance to schedule a program.

Mountains

Cherokee County Historical Museum

87 Peachtree Street, Murphy

Hours: Monday–Friday, 9:00 a.m.–5:00 p.m.

Free admission.

828-837-6792

<http://www.tib.com/cchm/>

The museum has a collection of more than 2,000 Cherokee artifacts and a library with materials on the Cherokee Indian Nation.

Judaculla Rock

County Road 1737, near Western Carolina University, Cullowhee

Hours: Daily.

Free admission.

919-733-7342

<http://www.esrara.org/sites.html>

According to Cherokee legend, Judaculla Rock is the place where the giant named Judaculla landed when he jumped from the mountain. This well-known rock art site offers a viewing platform and interpretive panels.

Mountain Heritage Center

Western Carolina University, Cullowhee

Hours: Monday–Friday, 8:00 a.m.–5:00 p.m. From June through October the center is also open on Sundays, 2:00 p.m.–5:00 p.m.

Free admission.

828-227-7129

<http://www.wcu.edu/mhc/>

The center celebrates the natural and cultural heritage of the southern Appalachian region through exhibits, publications, educational programs, and demonstrations.

Museum of the Cherokee Indian

U.S. 441 and Drama Road, Cherokee

Hours: Daily, 9:00 a.m.–7:30 p.m.

Admission: Adults, \$9; children 6–13, \$6; children under 6, free; group rates available.

828-497-3481

<http://www.cherokeemuseum.org/>

Completely renovated in 1998, this museum uses high-tech effects and an extensive artifact collection to help tell the story of the Cherokee people.

Oconaluftee Indian Village

U.S. 441 North, 2.5 miles north of Cherokee

Hours: May 15–October 25, daily, 9:00 a.m.–5:30 p.m.

Admission: Adults, \$13; children 6–13, \$6.

828-497-2315; 828-497-2111 (off-season)

<http://oconalufteevillage.com/>

This replica of an eighteenth-century Cherokee community incorporates the history and culture of the Cherokee. The long-running outdoor drama *Unto These Hills*, presented at the nearby amphitheater during the summer, relates the story of the Cherokee from DeSoto's arrival in the area in 1540 to the Trail of

Tears in the 1830s. Tickets: Adults, \$16; children 6–13, \$8. Call 866-554-4557 for tickets and details, and access <http://www.untothesehills.com>.

Time Tunnel: A Living Museum of Human Prehistory

Gilley Field Station, near Todd

Contact Dr. Thomas Whyte at whytetr@appstate.edu for information.

<http://www.arch.dcr.state.nc.us/amonth/timetunn.htm>

Two models of prehistoric houses—one representing the Late Archaic period in western North Carolina—and associated facilities stand at this site, created by Appalachian State University faculty and students.

Outdoor Dramas with American Indian Themes

(Check them out during summer break, or plan a trip if your school is year-round.)

Horn in the West—Boone

<http://horninthewest.com>

Unto These Hills—Cherokee

<http://www.untothesehills.com>

The Lost Colony—Manteo

<http://thelostcolony.org>

Strike at the Wind—Pembroke

www.strikeatthewind.com

Bibliography

Burgan, Michael. *The Trail of Tears*. Minneapolis, Minn.: Compass Point Books, 2001.

“The brief text makes the full impact of the injustice clear without losing objectivity. This introduction is well suited to the informational needs of younger students.”—*School Library Journal*

Bushyhead, Robert H., and Kay T. Bannon. *Yonder Mountain: A Cherokee Legend*. Tarrytown, N.Y.: Marshall Cavendish, 2002.

Retelling of a Cherokee legend about an aging chief, Sky, by the Reverend Robert Bushyhead of the Eastern Band of Cherokee.

Coe, Joffre Lanning. *Town Creek Indian Mound: A Native American Legacy*. Chapel Hill, N.C.: UNC Press, 1995.

Day, Jean. *Carolina Indians*. Newport, N.C.: Golden Age Press, 1998.

Dial, Adolph. *The Lumbee*. New York: Chelsea House Publishers, 1993.

Gaines, Richard M. *The Cherokee*. Edina, Minn.: Abdo Publishing, 2000.

Easy-reference book especially suited for younger readers. Topics include: Original Homelands, Society Homes, Food, Clothing, Crafts, Family, Children, Myths, War, Important Members, Contact with Europeans, and The Nation/Tribe Today.

Galliard, Frye, and Carolyn DeMerritt. *As Long As the Waters Flow: Native Americans in the South and East*. Winston-Salem, N.C.: John F. Blair, 1998.

Looks at problems facing modern-day Natives of the South and East and highlights those that strive to maintain their identity in today's culture.

Grant, Bruce. *Concise Encyclopedia of the American Indian*. New York: Wings Books, 2000.

Kent, Scotti. *More Than Petticoats: Remarkable North Carolina Women*. Helena, Montana: Falcon Press Publishing, 2000.

Highlights interesting and influential women from North Carolina history, including Maggie Axe Wachacha, a Cherokee leader and healer.

Klausner, Janet. *Sequoyah's Gift: A Portrait of the Cherokee Leader*. New York: Harper Collins, 1993.

Marsh, Carole. *North Carolina Indians: A Kid's Look at Our State's Chiefs, Tribes, Reservations, Powwows, Lore and More From the Past and the Present*. Atlanta: Gallopade International, 1996.

This is a teacher's resource guide to activities best suited for grade 4 curriculum, but could be modified for grade 8.

McCormick, Anita Louise. *Native Americans and the Reservation in American History*. Springfield, N.J.: Enslow Publishers, 1996.

Describes the movement of Natives from tribal homelands onto government-run reservations. Nice modern-day tie-in when studying the Trail of Tears.

Merrell, James. *The Catawbas*. New York: Chelsea House, 1989.

Highlights an often overlooked Native group from North Carolina history—the Catawba Indians of the western Piedmont.

Nardo, Don. *The Native Americans*. San Diego, Calif.: Lucent Books, 2003.

Perdue, Theda. *The Cherokee*. New York: Chelsea House, 2004.

Powell, William S. *North Carolina, A Bicentennial History*. New York: Norton

Books, 1977.

Scheer, George F., ed. *Cherokee Animal Tales*. Tulsa, Okla.: Council Oak Books, 1992.

Todd, Anne M. *The Cherokee: An Independent Nation*. Mankato, Minn.: Bridgestone Books, 2003.

This book describes how the Cherokee were forced from their land by way of the Trail of Tears. It details the horrible living conditions they overcame in order to survive. The reader will learn how the Cherokee created their own alphabet and language, fought to preserve their culture, and remain successful in modern society.

Walser, Richard. *North Carolina Legends*. Raleigh, N.C.: North Carolina Division of Archives and History, 1995.

Ward, H. Trawick, and R. P. Stephen Davis Jr. *Time Before History: The Archaeology of North Carolina*. Chapel Hill, NC: UNC Press, 1999.

“This is the first comprehensive account of the archaeology of North Carolina. It presents a fascinating, readable narrative of the state's Native past across a vast sweep of time, from the Paleo-Indian period, when the first immigrants to North America crossed a land bridge that spanned the Bering Strait, through the arrival of European traders and settlers in the sixteenth and seventeenth centuries.”—
www.uncpress.unc.edu

Primary Documents

The collections of Documenting the American South, based at the University of North Carolina at Chapel Hill Libraries, include several online versions of primary documents related to North Carolina's American Indians that may provide useful material for lessons including topics related to attitudes toward Indians. For a complete list of electronic materials available, access <http://docsouth.unc.edu/nc/nativeam.html>.

Examples include:

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, by Thomas Hariot, with illustrations by John White, written in the sixteenth century.
<http://docsouth.unc.edu/nc/hariot/illustr.html>

The Croatan Indians of Sampson County, North Carolina. Their Origin and Racial Status. A Plea for Separate Schools, by George Edwin Butler, first published in 1916.
<http://docsouth.unc.edu/nc/butler/ill1.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, Etc., by John Lawson, written in the late seventeenth century.
<http://docsouth.unc.edu/nc/lawson/menu.html>

A Report and Resolution of a Joint Committee of the Legislature of North Carolina, Relative to the Cherokee Indians, given to the U.S. House of Representatives on January 27, 1834.
<http://docsouth.unc.edu/nc/chokeee/chokeee.html>