American Indian Discovery Tour

A Tour Resource Guide for the North Carolina Museum of History

NORTH CAROLINA
MUSEUM OF HISTORY

American Indians in North Carolina: Discover Fact From Fiction

Tour Objectives

Your group will:

a. be able to define the term *American Indian*.

b. view Indian artifacts and apply their observations to learn more about the people who used them.

c. discover the important role women played in American Indian culture.

d. learn how Indian tribes made clothing, tools, and decorative items from natural objects in their environment.

e. recognize the contributions of American Indians to North Carolina today.

American Indian Life at the Time of European Contact

Home


Women farmed, gathered, and prepared food, cared for children, and made pottery, clothing and baskets.


Men protected the tribe. They often left home to hunt and trade.


American Indians ate foods native to their region, including fish, shellfish, small game, bear, venison, corn, pumpkins, beans, peas, squash, sweet potatoes, fruit, nuts, and roots.


Indians used plants and herbs as medicine. Teas, salves and plant roots were used to cure sickness.

Community


Indian villages contained populations of fifty to several thousand. A tribe could consist of several villages.


American Indian tribes in NC were organized according to family and clan.


Indians respected the elder members of their families and tribes.


Children were treated with tenderness but were taught to work at an early age. They rarely received spankings or scoldings.


In 1600 about 35,000 American Indians lived in what is now North Carolina.

Beliefs


The land was owned by all. Whoever occupied a piece of land had the right to use it.


Women played a central role in many stories that explained the world's creation.


Indians held religious ceremonies to ask for good harvests, honor the dead, and cure the sick.


The Green Corn Ceremony was an important celebration. After fasting and purification, men and women joined together in a ceremony of renewal. A woman, symbolizing the corn goddess, presented the new corn crop in a festival of music, singing, and dancing.

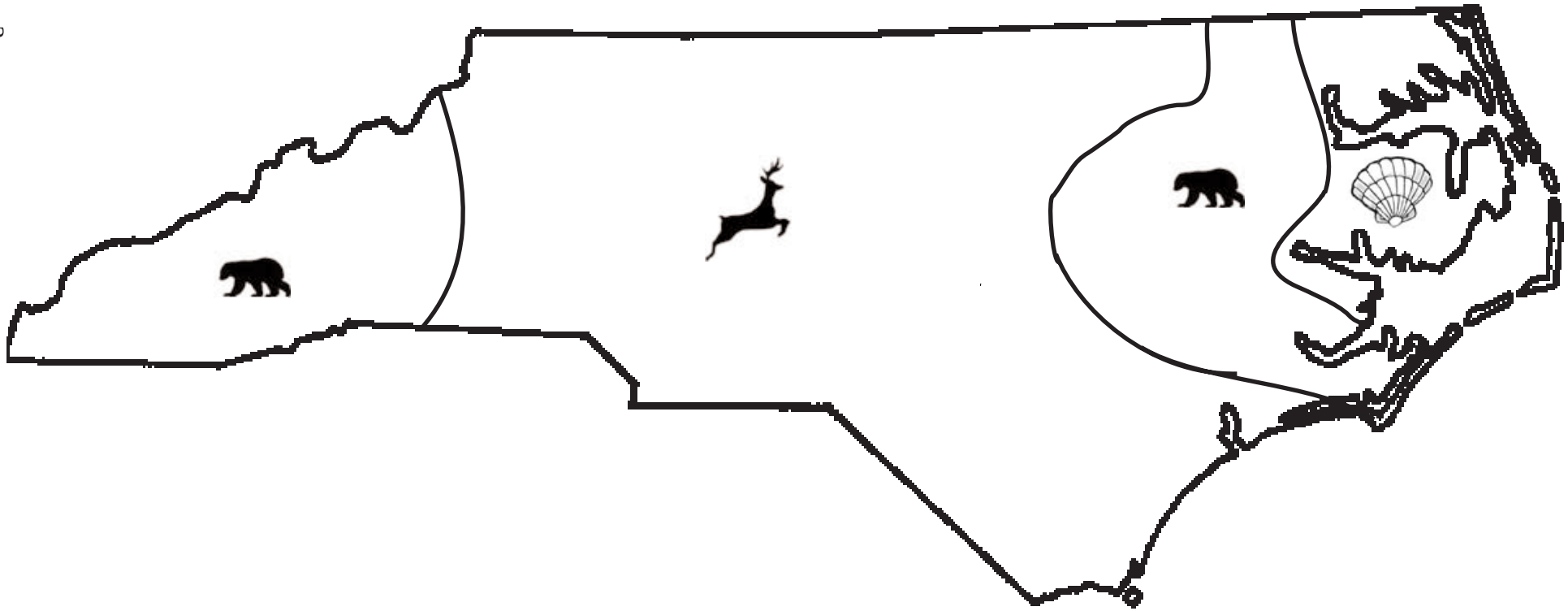
American Indian Language Groups

Indian tribes spoke many different languages. Indian languages that were related belonged to the same family, or group. This map of North Carolina is divided into sections to show the three American Indian language groups in the state around 1600: Algonquian, Siouan and Iroquoian.

Color the Algonquian area yellow,

the Siouan area orange,

and the Iroquoian area red.



North Carolina's State-Recognized Tribes

Coharie

The Coharie people are descendants of the Neusiok Indians. Since the 1730s the tribe has lived along the Little Coharie River in Sampson and Harnett Counties. In the 1800s the Coharie established schools with their own teachers and funds. In 1943 the tribe started a high school and the tribe's center of activity is the church.

Eastern Band of Cherokee

In 1838 the United States government forced the Cherokee people to leave their homelands. The coerced march of the Cherokee to Oklahoma became known as the Trail of Tears. A small group of Cherokee who were allowed to remain in the North Carolina mountains became the Eastern Band of Cherokee. The Qualla Boundary reservation, where much of the tribe now lives, was chartered in 1889.

Haliwa-Saponi

The Haliwa-Saponi people are descendants of the Saponi, Tuscarora, Occaneechi, Tutelo, and Nansemond Indians. In the 1700s these five tribes merged, settling in the area of Halifax and Warren Counties where the Haliwa-Saponi live today. In 1957 the Haliwa-Saponi established the only tribal school recognized by North Carolina at that time. Today the school building houses the Haliwa-Saponi Tribal Charter School.

Sappony

For more than two centuries, the Sappony have lived in the central Piedmont straddling the North Carolina–Virginia border. In 1753, while some of the Sappony moved north to join the Iroquois, a small band remained behind in their homeland, forming the base of the present-day Sappony tribe. The Sappony established a church in the 1830s and a school in 1888. Today tribal members are documenting their past and revitalizing their community.

Lumbee

The Lumbee is the largest tribe east of the Mississippi River and the ninth-largest tribe in the country. They descended from the Cheraw and related Siouan-speaking groups. The name Lumbee, adopted in 1952, was derived from the Lumber River, which flows through Robeson County. The tribe lives in Robeson, Hoke, Scotland, and Cumberland Counties, where it has a strong presence in local government and the community.

Meherrin

Written history of the Meherrin, which means "people of the muddy water," dates back to 1650. Tribal enemies and conflicts with colonists forced them from Virginia into Hertford County. Today the tribe also lives in Bertie and Gates Counties. Meherrin tribal members have renewed interest in their traditional arts, crafts, and culture.

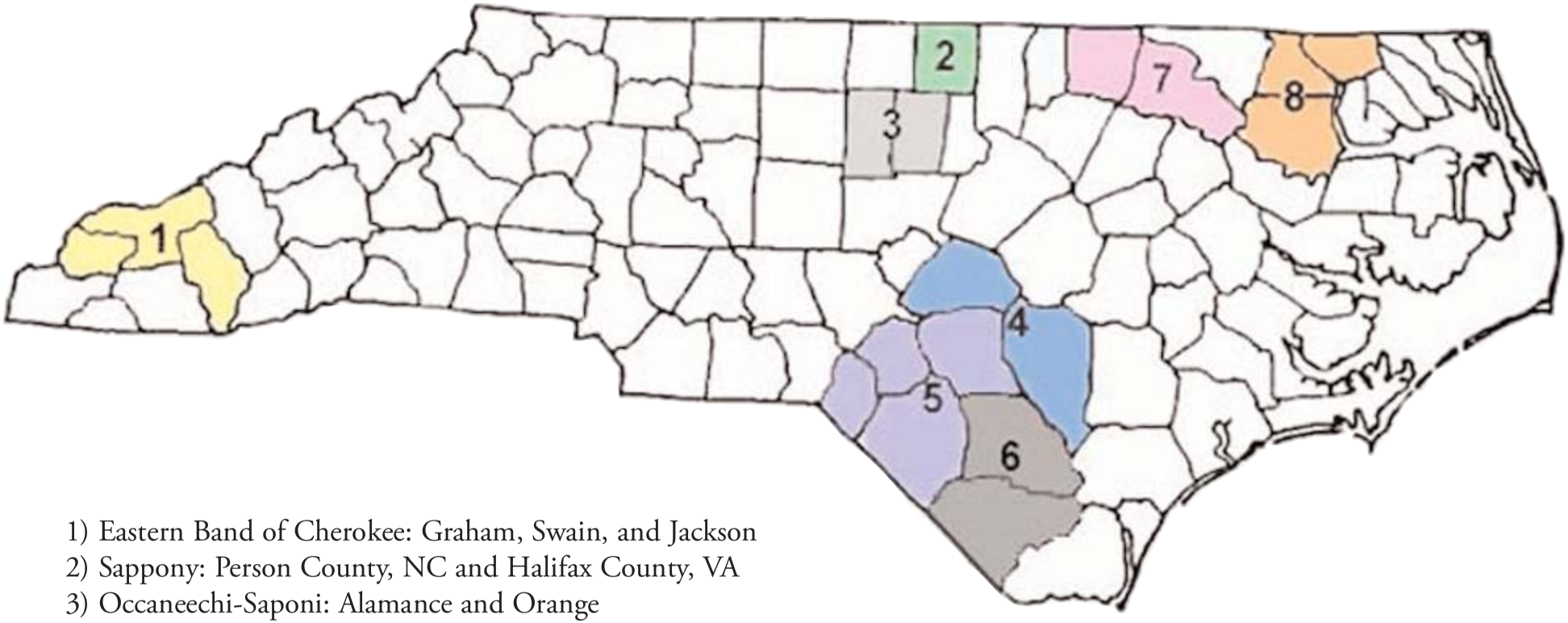
Occaneechi-Saponi

The Occaneechi community is descended from the Saponi and related Indians who occupied the Piedmont of North Carolina and Virginia the in pre-contact period. Under the 1713 treaty with the Colony of Virginia, the communities of Saponi, Occaneechi, Eno, Tutelo, and Cheraw, among others, agreed to form a confederation. Today the tribe lives primarily in Alamance and Orange Counties.

Waccamaw-Siouan

The first written record of the Waccamaw-Siouan people appeared in 1712. The tribe, then known as the Woccon, lived near Charleston, South Carolina. After fighting a war with South Carolina, the Waccamaw-Siouan retreated to the swampland of North Carolina. Today the tribe lives near Lake Waccamaw, in Columbus and Bladen Counties.

North Carolina's State-Recognized American Indian Tribes

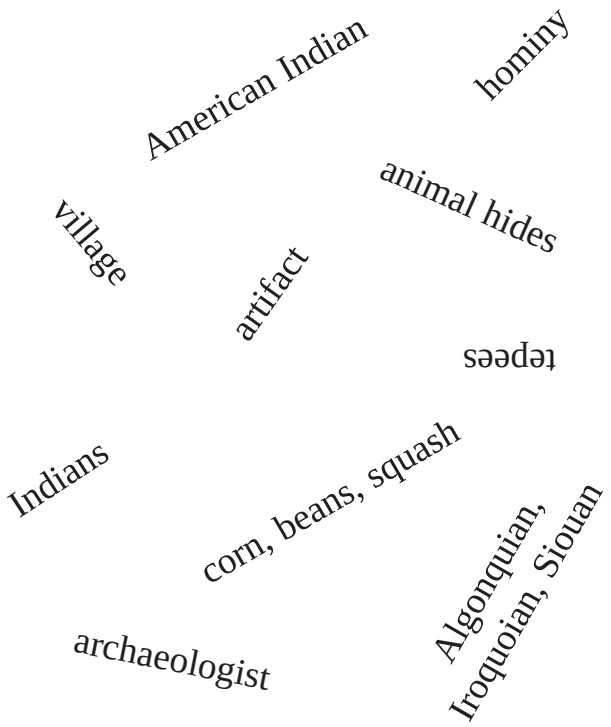


1) Eastern Band of Cherokee: Graham, Swain, and Jackson
2) Sappony: Person County, NC and Halifax County, VA
3) Occaneechi-Saponi: Alamance and Orange
4) Coharie: Harnett and Sampson
5) Lumbee: Cumberland, Hoke, Robeson, and Scotland
6) Waccamaw-Siouan: Bladen and Columbus
7) Haliwa-Saponi: Halifax and Warren
8) Meherrin: Bertie, Gates, and Hertford

American Indian Activities

Draw a line to connect each sentence to a related word or phrase:

1. The names of three American Indian language groups.
2. What Columbus called native people in America.
3. An object made by people long ago.
4. Someone who finds artifacts in the ground and studies them to learn about the past.
5. A type of dwelling that Indians in North Carolina did not live in.
6. Corn soaked in water and ashes, then boiled.
7. A small Indian community or group of houses.
8. The people who lived in North Carolina before European settlers arrived.
9. Three American Indian foods that were new to Europeans.
10. What some Indian clothing was made of.

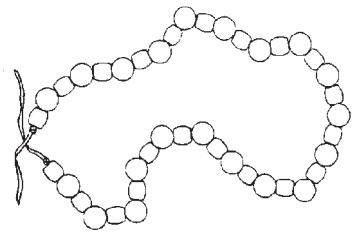


Make Indian Jewelry

American Indian men, women, and children wore necklaces made of shell, stone, or bone beads. Glass beads and tubes of copper or brass were also used later as ornaments when they became available from trade with Europeans.

Materials: rigatoni or other tube-shaped pasta, paint or colored markers, string or yarn, scissors, tape.

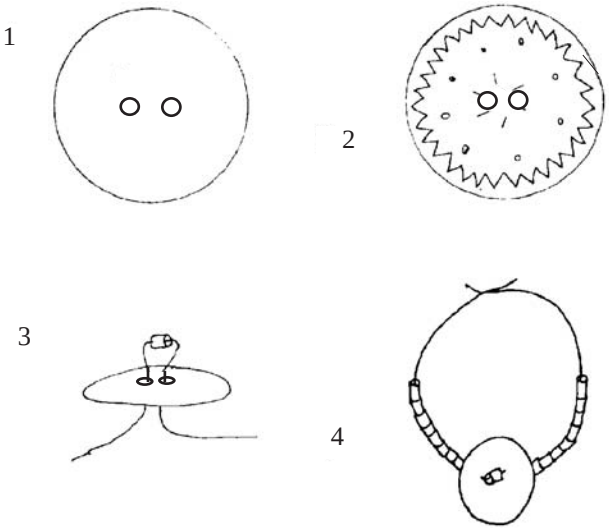
Directions: Paint the uncooked pasta or color it with markers. Let the pasta dry. Cut the string to the desired length (three feet for a necklace, at least one foot for a bracelet). Wrap some tape around one end of the string and thread the string through the pasta. String it into bracelets or necklaces. Knot the ends together.



Gorgets are round pendants with holes drilled in them. Both American Indian men and women wore gorgets on necklaces.

Materials: poster board or heavy paper, scissors, crayons, plastic beads, string.

Directions: 1) Cut the poster board into a circle. Punch two holes in the center of the circle. 2) Decorate your gorget with the crayons. 3) Run a string through the center holes, using a bead to hold it in place. 4) String more beads on each side of your gorget.



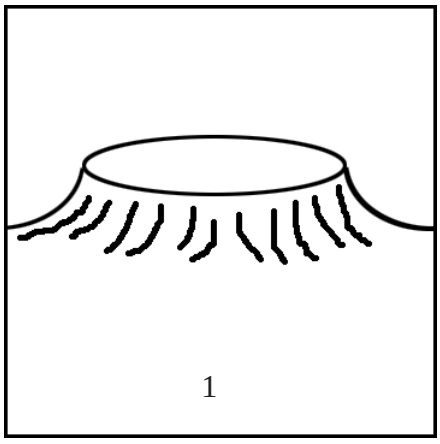
Grow a Three Sisters Garden

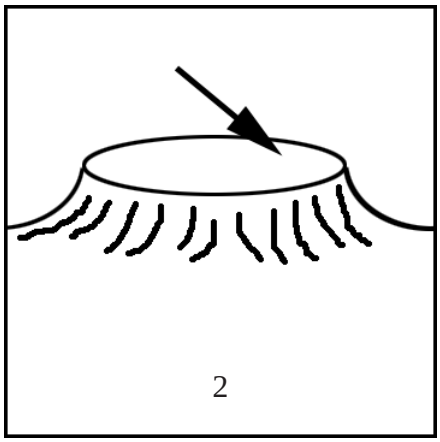
by Susan Lee

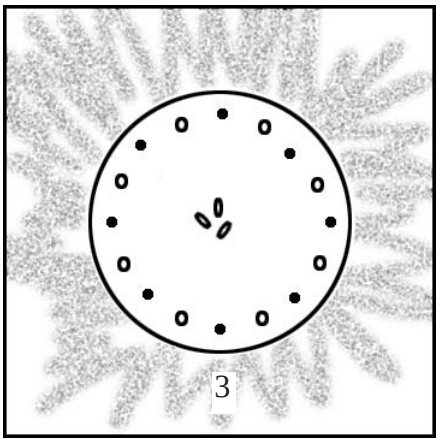
Three sisters? Who are they? European settlers arriving on the American continent hundreds of years ago asked the same question when they saw plants they didn't recognize in Native American gardens. These plants produced vegetables eaten during the summer and fall, as well as seeds dried and kept for cooking and eating during the winter. The Native Americans called them the Three Sisters because they grew happily close together, supporting and nourishing each other. We know them as corn, beans, and squash. Growing a Three Sisters garden is easy.

Materials: corn seeds, pole-bean seeds, squash seeds, small area of soil, water, sunshine. (If you don't have a garden, plant your seeds in a deep, large pot with holes in the bottom. This allows water to drain and keeps the roots from rotting.)

Directions: 1) Make a small mound of dirt about one foot in diameter and flatten it. 2) Plant the bean seeds around the circle about four inches apart and one inch deep. 3) Plant a corn seed between each bean seed and at the same depth. Plant two or three squash seeds in the center of the circle, about four inches apart and as deep as the bean and corn seeds. 4) Water regularly (at least once a week). You can tell whether or not your plants need water by sticking your finger into the soil. The top may be dry, but it should be moist and cool about an inch underneath.







How do the plants grow together?

The Three Sisters depend on help from each other. Beans release nitrogen, a nutrient, into the soil. The corn uses that nitrogen to grow tall and strong and then provides support with its stalks for the beans to climb. The beans and corn give shade to the squash's large leaves, which help to trap moisture for all three types of plants.

When is it time to harvest?

Beans are ready to pick in about seven weeks, when they are about three inches long. Corn takes about ten weeks to be ready to harvest. When the corn silk on top of an ear of corn is dry and brown, the ear is ready to be picked. Squash is the last to ripen. It can take up to twelve weeks to grow and is ready when the stalk attaching the squash to the vine is dry and breaks off easily.

From *Spider: The Magazine for Children* 11, no. 5 (May 2004): 21–23.

Three Sisters Recipes

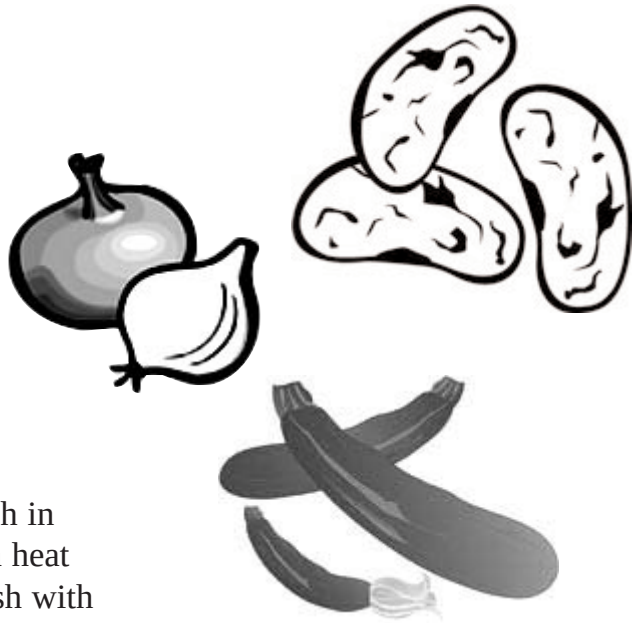
Now that you know how to grow a Three Sisters garden, why not make a meal from it? These two recipes are a bit tricky, so make sure you have an adult helper.

Bean Dip

Materials: 8 ounces dry pinto beans
2 cloves garlic, minced
1 onion
chopped cilantro, to taste
1½ teaspoons cumin
1 cup sour cream
stock pot and frying pan
olive oil to cover bottom of pan
blender
strainer

Directions: 1) Soak beans overnight. 2) Pour beans into strainer, rinse, and drain. 3) In pot, bring them to a boil and simmer until tender (around 45 minutes). 4) Sauté onions and garlic with oil in frying pan. Add beans and spices, mashing as they cook. 5) Remove from heat. 6) Purée in blender, then stir in sour cream.

Three Sisters Enchiladas



Materials: 12 corn tortillas
1½ cups bean dip (see recipe above)
vegetable oil spray
olive oil
1 medium onion, chopped
2 cloves garlic, minced
1 red and 1 green pepper, sliced thin
1 quart tomato sauce
1 zucchini squash, diced
2 tablespoons cilantro
½ cup shredded cheddar cheese
frying pan and large casserole dish

Directions: 1) Sauté onions, garlic, peppers, and squash in oil until tender. 2) Add tomato sauce and cilantro. Turn heat down and simmer for 15 minutes. 3) Coat casserole dish with vegetable oil spray and line with half the tortillas. 4) Spread bean dip over tortillas and top with cheese. Place remaining tortillas on top. 5) Pour tomato/squash sauce on top. Bake covered at 350º F for one hour.

From *Spider: The Magazine for Children* 11, no. 5 (May 2004): 24–25.

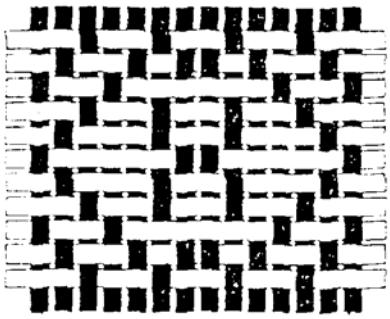
Make Indian Corn

American Indians in North Carolina used corn in almost every aspect of their lives from prehistory to the early colonial period. Corn was an important food source; corncobs served as fuel; cornstalks and corn shucks were often woven into clothing and mats; and pulped corn was used for tanning animal hides.

Materials: Indian corn, tissue paper (various colors), scissors, paper, glue.

Directions: Before the project, let the children see and touch the Indian corn. Cut tissue paper (in shades of red, orange, yellow, and brown) into small squares. Give each child a piece of paper shaped like an ear of corn. Either crunch up and glue on the tissue paper squares, or glue them on flat. When they have dried, add strips of green tissue paper for the corn husks.

Make a Small Mat



Mats made of rivercane or reeds were used for sitting, sleeping, and eating and in building.

Materials: construction paper, scissors, paper clips, glue.

Directions: Cut ten ½" x 6" strips and one 6" x 6" square from two different colors of construction paper. Choose five strips of one color and place them beside each other over the 6" square. Paper clip the ends of the strips to the edges of the square. Take five strips of the second color and weave them through the other strips, using an over-and-under pattern. Glue both ends of each strip to the edges of the square. Make larger mats by using longer strips. Change patterns by weaving over and under a different number of strips, for example, over two and under one.

American Indian Feast

Many American Indian foods are familiar to us today. Pumpkins, corn, squash, and beans were all grown in Indian gardens, and hunters brought back turkey and deer from the forests. Nuts such as walnuts and pecans were gathered, as well as wild blueberries, raspberries, grapes, and strawberries. Coastal dwellers ate fish, shrimp, clams, and oysters. Most of these foods are found in grocery stores today.

Your group can enjoy a “feast” made with these foods, and modern dishes such as pumpkin pie, corn bread, baked beans, and roast turkey will enable even picky eaters to enjoy the meal. If they have made mats and necklaces, they can sit on their mats and wear their necklaces at the feast.

Drawing by John White of American Indians eating hominy, hulled and dried corn kernels that are boiled.

Make a Turtle Rattle

Materials:
turtle pattern, crayons, scissors, tape, dried beans, 12"–18" wooden stick, stapler.

Directions:
1) Color shells and cut them out.

2) Cut along four solid dart lines in top shell.

3) Slide one side of dart under the other until dotted and solid lines meet; tape. Repeat for other three darts.

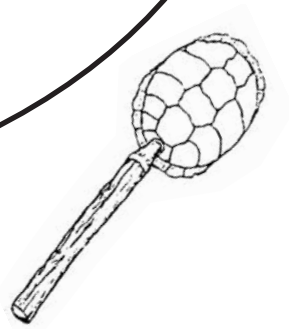
4) Match the small circles on edges of top and bottom shell; staple.

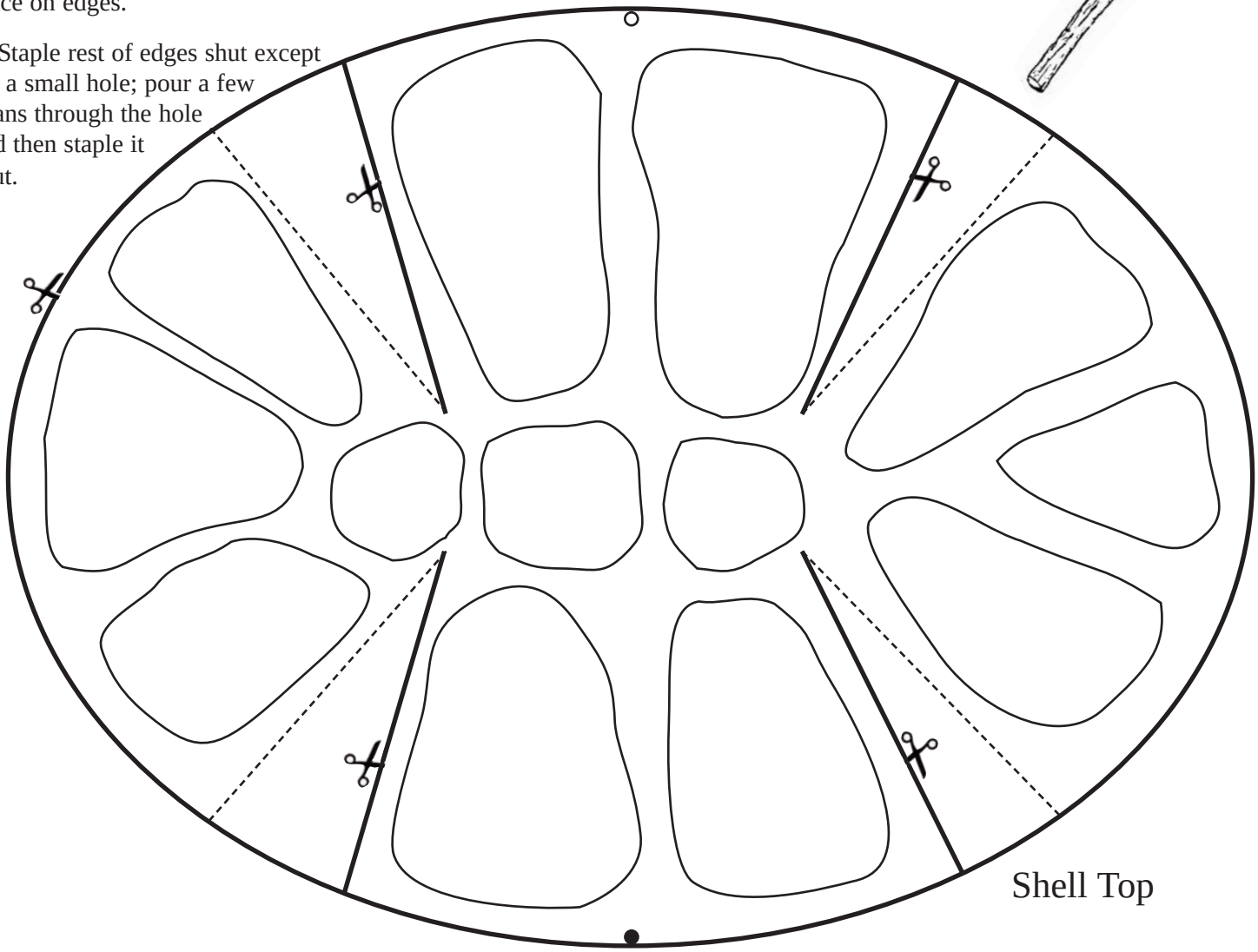
5) Slide stick between layers and staple in place on edges.

6) Staple rest of edges shut except for a small hole; pour a few beans through the hole and then staple it shut.

Shell Bottom

Turtle rattles were used in ceremonies as noisemakers and percussion instruments. A turtle shell was opened, partially filled with pebbles, and bound together with leather or sinew. A stick was inserted as a handle. Other shells were made into wrist, arm, and leg ornaments.





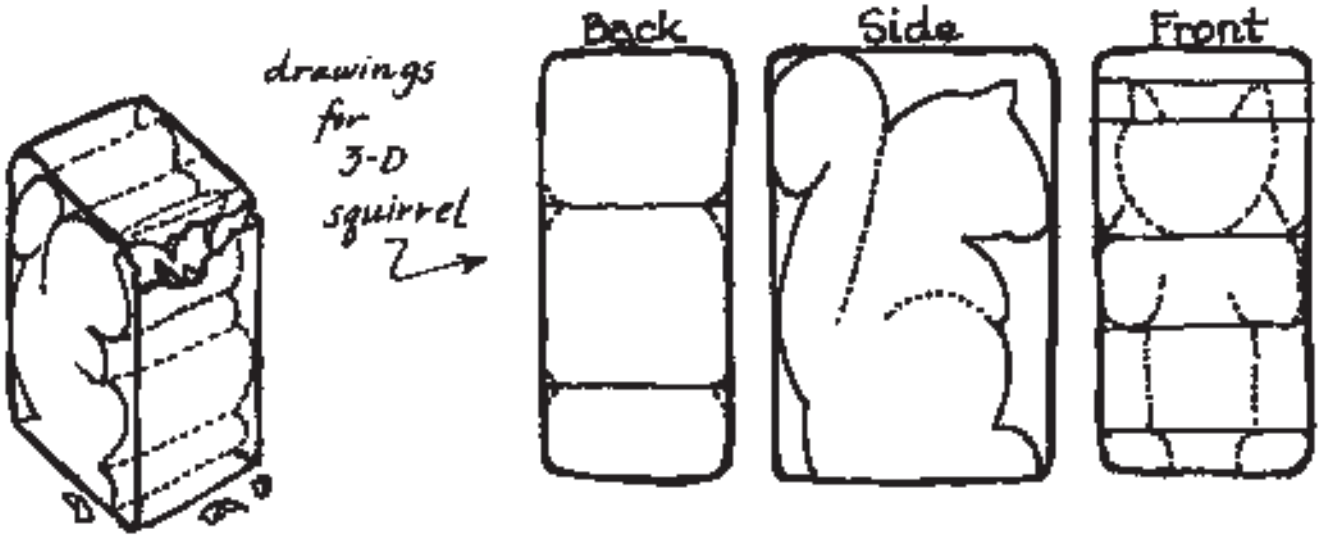
Shell Top

Carve a Story

Freeman Owle grew up on the Qualla Boundary in western North Carolina. He uses volcanic schist (a very hard rock) from the mountains where he lives, and soapstone from the Piedmont in his carving. Owle looks for the "spirit in the stone" as he carves, and he gives each stone its own personality.

Freeman Owle carves people and animals from the stories of his tribe, the Cherokee. Do you know some family stories? Here's something you can work on with your family. Tell stories as you carve!

Children should not attempt this project without adult supervision.



Materials: a new bar of soap (Ivory and Dove work well) and a metal table knife or butter knife.

SAFETY NOTE: When you carve, always move the knife blade away from you and the hand holding the soap.

1. Unwrap the soap and let it sit for one day.

2. Decide what you want to carve.
   relief image: a fairly flat design carved just deep enough so that the pattern stands out from the background
   3-D image: a sculpture, or three-dimensional representation, of an animal or person

3. Draw a picture of what you want to carve onto the soap. If the shape is complex, draw the front, side, and back views (practice on a piece of paper).

4. Cut the soap away carefully, removing only little chips. Once you cut off a chip, you can't put it back! Slowly carve the soap down to the lines you have drawn. Rough out the entire shape before carving the details.

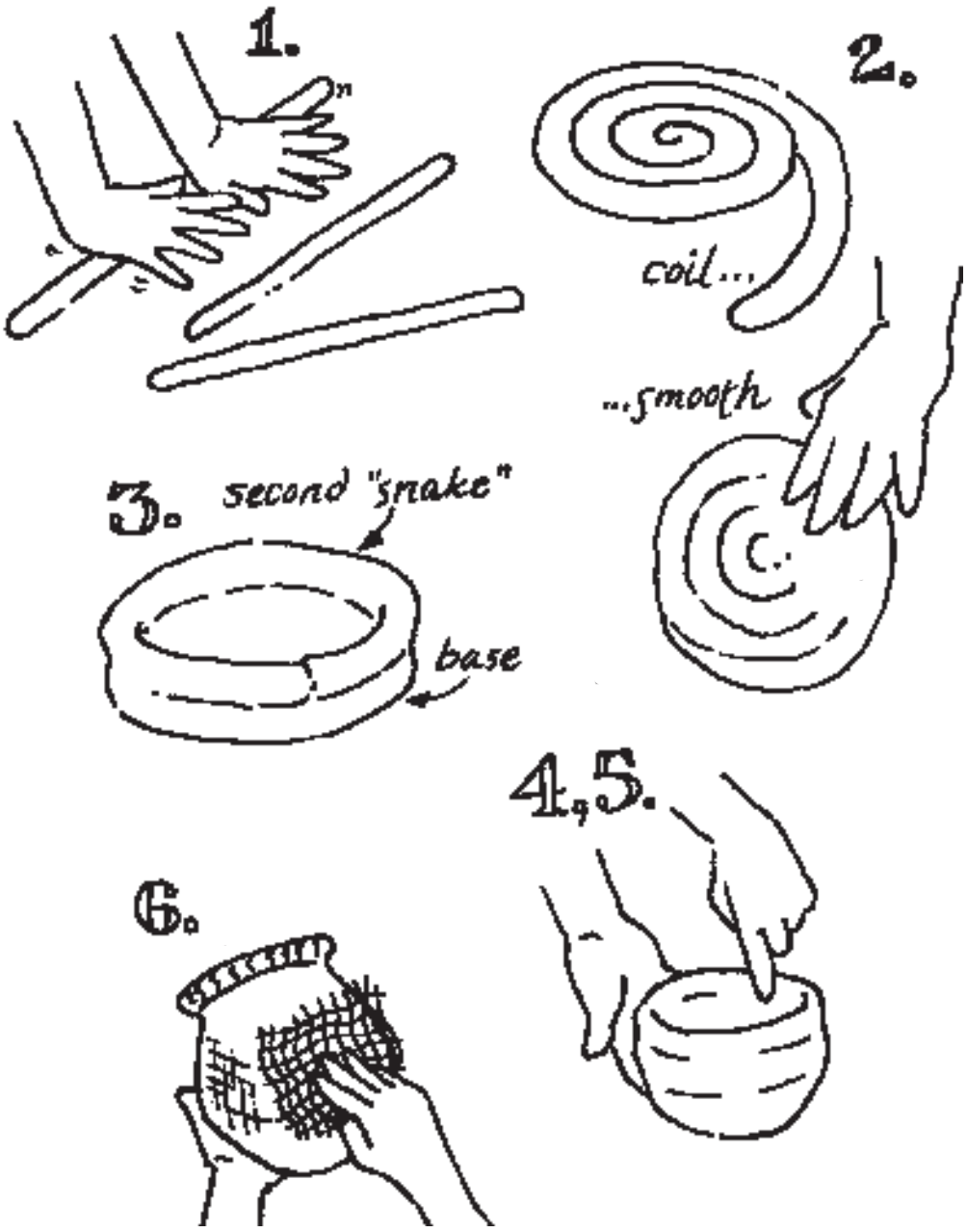
Make a Coiled Pot

One of the oldest ways to make a pot is by coiling pieces of clay.

Designs on coiled pots were made with nets, fabrics, sticks, reeds and other items.

In the past, the Cherokee created pots for storing, making, and keeping food. But says potter Louise Bigmeat Maney, “Time changes and so did the pottery. Now we do it for the beauty of the pottery and to sell.”

What kind of design will you make?



Materials:
clay, polymer clay, or play dough and a plastic net bag (the kind oranges come in)

1. Roll the clay into long “snakes” about as thick as a pencil.

2. Make the bottom of your pot by tightly coiling one snake around itself. Press the layers together with your fingers. Turn it over and smooth the other side.

3. Build up the sides of your pot by placing another snake along the outer edge of the base. Press and smooth it into place on the inside and the outside.

4. Repeat this process until the pot is as large as you want it to be or until you have used all of your clay.

5. Smooth your pot inside and out to make the coils stick together.

6. Add decorations! Press a piece of the plastic net bag onto the outside of the pot, then pull it away carefully. This also helps to stick the coils together tightly.

7. Keep your pot to admire or smash it down and start again. If you use polymer clay or regular clay, bake or fire the pot to make it strong.

Chunkey: Slinging of Stones

What is chunkey?

Chunkey, chenko, slinging of stones, chung-ke, nettecawaw, and tchung-kee are all names for the most popular game played by American Indians in the southeastern United States through the mid-1700s.

John Lederer explored North Carolina in 1669 and 1670 and told of chunkey play among the Oenock, or Eno, tribe of North Carolina. Lederer called the game "Slinging of Stones" and said that players competed so fiercely that "the ground was wet with the sweat that dropped from their bodies." English explorer John Lawson traveled through North Carolina in 1701 and saw the game being played near present-day Durham. Lawson said the Eno and Shakori tribes "are much addicted to a Sport they call Chenco."

As time passed the game lost favor, but it is not clear why. The last mention of the game in North Carolina comes from ethnologist James Mooney in 1900. Mooney wrote that John Ax, the "oldest Cherokee in North Carolina," remembered playing the game as a small boy in the early 1800s.

See the stone in this chunkey player's right hand? This image was carved on a shell gorget (a necklace pendant) found in Kentucky.

How was it played?

Chunkey was easy to play but took skill and coordination to win. To start the game, one player rolled a smooth stone disc across the ground. At the same time, two other players threw or slid wooden poles where they thought the stone would stop.

Some chunkey stones had angled edges to make them wobble when they rolled—this made the game harder for the pole throwers! Games usually took place on hard dirt or clay courts with mounded sides to keep the stone from going out-of-bounds.

Score keeping took different forms. The Cherokee cut numbered notches into their poles. Once a player had made a throw, the notch closest to the stone determined his score. Other tribes gave one point for the closest pole and two points if the pole touched the stone.

Cherokee Bean Game

For many generations, Cherokee of all ages have enjoyed this game. Players compete one-on-one or in teams, tossing split butterbeans in a flat basket of box and keeping score with corn kernels.

To Play: Color one side of six butterbeans, leaving the other side plain. Take turns flipping the box, gently tossing the butterbeans within. Score your toss according to how the beans land:

All six beans colored side up...6 points
All six beans plain side up...4 points
Five beans the same side up and one bean the other...2 points
All other combinations...0 points

A *turn consists of ONE toss and ONE catch of the beans. No second chances or box jiggling allowed!*

Additional Resources

Books

America 1585: The Complete Drawings of John White by Paul Hulton

The American Indian in North Carolina by Douglas L. Rights

Carolina Indians by Jean Day

The Cherokees: People of the Southeast by Eileen Lucas

First on the Land: The North Carolina Indians by R. I. Whetmore

Indian Harvests by William C. Grim

Indians in North Carolina by Stanley A. South

Living Stories of the Cherokee, collected and edited by Barbara R. Duncan

American Indian Foods and Cookery by the North Carolina Museum of Natural Sciences

American Indians of the Southeast by Christina M. Girod

American Indians: The People and How They Lived by Eloise Potter and John B. Funderburg

Native and Newcomers: The Way We Lived in North Carolina Before 1770 by Elizabeth A. Fenn and Peter H. Wood

North Carolina: Indian Dictionary for Kids by Carole Marsh

North Carolina Indians: A Kid's Look at Our State's Chiefs, Tribes, Reservations, Powwows, Lore and More from the Past and the Present by Carole Marsh

Pale As the Moon by Donna Campbell

T*he Secrets and Mysteries of the Cherokee Little People* by Lynn King Lossiah

Soft Rain: The Story of the Trail of Tears by Cornelia Corneissen

The Southeastern Indians by Charles Hudson

The Wonderful Sky Boat and Other American Indian Tales of the Southeast, compiled by Jane Louise Curry

The World of Southern Indians by Virginia Pounds Brown and Laurella Owens

Tell Me a Story: A Collection of Cherokee Legends and Tales As Told by Mary Ulmer Chiltoskey by Mary Regina Galloway and Aunt Mary Ulmer

Web Sites for Children

National Museum of the American Indian
http://www.conexus.si.edu/
The National Museum of the American Indian in New York City and Washington, DC offers on-line exhibitions and information about American Indian artists.

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 Recipes
http://www.nps.gov/efmo/parks/4601b.htm
The National Park Service offers these simple recipes.

NativeTech
http://www.nativetech.org/
This site, which highlights American Indian technology and art, contains games, illustrated articles, recipes, and links.

Canku Ota: An Online Newsletter Celebrating Native America
http://www.turtletrack.org/
This on-line magazine celebrates the traditions and culture of American Indians.

Additional Resources

Teacher Information Web Sites

Oyate
http://oyate.org/aboutus.html
Oyate is an organization that evaluates American Indian–related books and resources to determine whether Indians are portrayed in a proper manner. The Web site includes a section for ordering books and a section on books to avoid.

Evaluating Books
http://www.kporterfield.com/aicttw/excerpts/antibiasbooks.html
A Web page that helps readers evaluate American Indian-themed children's books. It can also be used to evaluate higher level books about Indians.

General American Indian Sites
http://www.nativeculturelinks.com/indians.html
A Web page belongs to a librarian from the University of Pittsburgh, who also happens to be American Indian. The site's goal is to facilitate communication among Native peoples and between Indians and non-Indians by providing access to home pages of Native American Nations and organizations, and to other sites that provide solid information about American Indians.

North Carolina Indian Web Sites

The Cherokee Trail of Tears, 1838–1839
http://www.arch.dcr.state.nc.us/tears/
Learn about the Trail of Tears through the North Carolina Office of State Archaeology.

The Museum of the Native American Resource Center, UNC Pembroke
http://www.uncp.edu/nativemuseum/
This site contains art and audio clips of oral histories and music.

Guilford Native American Association
http://www.guilfordnative.org/
Link to Greensboro/Guilford County American Indian Urban Organization.

North Carolina Commission of Indian Affairs
http://www.doa.state.nc.us/CIA/
The official Web site for the North Carolina Commission of Indian Affairs includes information about the commission and its services and upcoming American Indian events around the state.

Storytelling of the North Carolina Native Americans
www.ibiblio.org/storytelling/
This site explores the storytelling traditions of the Cherokee, Lumbee, and Occaneechi tribes and includes interviews with and video clips of contemporary storytellers.

Native American Crafts
www.mintmuseum.org/craftingnc/01_na-01-00.htm
Part of *Crafting North Carolina*, a children's Web site created by the Mint Museum in Charlotte, NC. This page gives brief descriptions of American Indian craft traditions in North Carolina.

Eastern Band of Cherokee
www.cherokee-nc.com
The official Web site of the Eastern Band of Cherokee Indians features information about Cherokee culture, tourism, and crafts.

Lumbee Tribe
www.lumbeetribe.com
The official Web site of the Lumbee tribe includes historical, cultural, and services information.

Occaneechi Band of the Saponi Nation
www.occaneechi-saponi.org
The official Web site of the Occaneechi Band of Saponi includes historical and cultural information about the tribe.

Triangle Native American Society
www.tnasweb.org/
The official Web site of the society includes information on education, culture, student financial aid, and the society itself, which serves the American Indian population in the Triangle area (Raleigh, Durham, Chapel Hill).

Additional Resources

Educational Media Center

Catawba, the River People
VHS 18 Minutes Grades 4+
This exploration of Catawba history includes a re-enactment of early Catawba life and interviews with modern-day Catawba people.
Grade 4: Social Studies Goals 1, 2, 3, 4, and 5; Language Arts Goals 2 and 3
Grade 8: Social Studies Goals 1, 3, 5, 6, and 9; Language Arts Goals 2 and 4

Cherokee Indians: Life and Culture
VHS 10 Minutes Grades 4+
Oconaluftee Indian Village is the backdrop for this brief history of Cherokee life.
Grade 4: Social Studies Goals 1, 2, 3, and 5; Language Arts Goals 2 and 3
Grade 8: Social Studies Goals 1 and 3; Language Arts Goals 2 and 4

The Mystery of Town Creek
VHS 20 minutes Grades 8+
Learn how archaeologists have reconstructed Town Creek, the site of a flourishing American Indian culture that disappeared hundreds of years ago.
Grade 8: Social Studies Goal 1; Language Arts Goals 2 and 4; Science Goal 3

For more information about Educational Media Center programs or Educator Kits, please contact:

Educational Media Center
North Carolina Museum of History
4650 Mail Service Center
Raleigh, N.C. 27699-4650
Phone 919-807-7984
Fax 919-733-8655

Museums and Historic Sites

Town Creek Indian Mound: State Historic Site
509 Town Creek Mound Rd.
Mt. Gilead, NC 27306
910-439-6802
www.nchistoricsites.org/town/town.htm

Museum of the Cherokee Indian
U. S. 441 and Drama Rd.
P.O. Box 1599
Cherokee, NC 28719
828-497-3481
www.cherokeemuseum.org

Schiele Museum of Natural History
1500 East Garrison Blvd.
Gastonia, NC 28054
704-866-6900
www.schielemuseum.org

Museum of Anthropology
Wake Forest University
Winston-Salem, NC 27109
336-758-5282
www.wfu.edu/moa/

Native American Resource Center
University of North Carolina at Pembroke
Old Main Building
Pembroke, NC 28372
910-521-6282
www.uncp.edu/nativemuseum/

Historical Outdoor Dramas

The Lost Colony
Manteo, NC 27954
252-473-3414
SEASON: June–August
www.thelostcolony.org/

Strike at the Wind
North Carolina Indian Cultural Center
Pembroke, NC 28372
SEASON: July–September
www.strikeatthewind.com/drama.htm

Unto These Hills
U.S. Highway 441 N.
Cherokee, NC 28719
866-554-4557
SEASON: June–August
www.cherokee-nc.com/index.php?page=9