

FIRST IN CAROLINA **OUTREACH KIT**

TABLE OF CONTENTS

1. Ancient Peoples of the North Carolina Piedmont
2. Modern Peoples of North Carolina
3. Periods of Culture
4. North Carolina Projectile Points
5. Agriculture
6. Religion
7. Language
8. Tools
9. Pottery

Ancient Peoples of the North Carolina Piedmont

Remember, most of the people living in the NC Piedmont before 1725 were never contacted or named. This list is only of those who were named. As noted, many of the names were those given to them by someone else, so we do not even know what they called themselves. By 1750, most native people had moved out of this region. Many had earlier joined with other groups because diseases had reduced their populations drastically. Some of the named groups probably included those from other groups. The idea of “tribes” with boundaries and prejudice against others outside their boundaries is a European concept not an early Piedmont Native American one. It would not have been unusual for groups to accept others or to move in with stronger, more populated peoples.

1. *Cape Fear*

No native name was preserved. They may have been part of the Waccamaw people. Some moved in with eastern South Carolina groups; others joined the Catawba.

2. *Catawba*

Also called “Iswa” meaning “people of the river” or “people of the river broken banks.” And in 1701, the “Ushery.” They were the largest Siouan-speaking group. Some moved to Oklahoma during the early 1800s. Today they live near York, South Carolina.

3. *Cheraw/Saura*

In South Carolina, the Spanish called them Xuala. Later they moved east of Asheville, then near the Yadkin river. In 1673, they were between the Yadkin and Cape Fear rivers. About 1700, they settled near the Dan River. Some joined the Catawba. Others joined the Indians of the Lumber River.

4. *Eno*

This name is a Catawba word and was possibly what the Catawba called them. It means, “to dislike” or “contemptible.” They probably originated in Virginia, moved south, and were located near Hillsboro, NC in 1701. Later, they joined the Catawba.

5. *Keyauwee*

The meaning of their name is not known but may have links to the Keowee River in South Carolina. They are noted for the peculiarity of the males wearing beards and mustaches. In 1701, they were living near present-day High Point, NC. They eventually united with the Catawba.

6. *Occaneechi*

No meaning of their name is known but it may be associated with a Tutelo word meaning “man”. In 1650, they were in Virginia. In 1701, they were on the Eno River near present-day Hillsboro, NC. By 1740, they had merged with the Saponi and moved north.

7. *Saponi*

No known translation of the name. They were first mentioned in Virginia. In 1701, they were near present-day Salisbury, NC, but had returned to Virginia by 1711. They eventually

moved north and were formally adopted by the Cayuga of NY. One small band remained in NC in 1755.

8. *Shakori*

Meaning of their name is not known. Originated in SC but were in NC by 1650. In 1701, they lived on the Eno River near the Eno people not far from present-day Durham, NC. They finally united with the Catawba.

9. *Sissipahaw*

They were called the SAUXPA by the Spanish. They lived near the Saxapahaw on the Haw River. They may have been related to the Shakori. Eventually, they joined the Catawba.

10. *Sugaree*

Their name may be Catawba meaning “stingy,” “spoiled,” or “of the river whose water cannot be drunk.” They may be related to the Shakori. They were located on Sugar Creek between Mecklenburg County, NC and Work County, SC. Eventually, they united with the Catawba.

11. *Tutelo*

Their name is an Iroquois word and referred to all Virginia Siouan speakers. They lived near Salem, VA, in 1671. In 1701, they were near the headwaters of the Yadkin River. Later, they moved east, then north, and settled in Pennsylvania before 1744. They eventually joined the Cayuga of NY.

12. *Waccamaw*

No meaning known for this name. They were living near the Waccamaw River in 1670. They may have united with the Catawba, but more likely joined the Indians of the Lumber River.

13. *Wateree*

Called GUITARI by the Spanish. Their Catawba name means “to float on the water” or “people of the river banks washed away.” The second largest Siouan group, in 1566, along the upper Yadkin River in 1600, and by 1701 near present-day Camden, SC. They probably joined the Catawba.

14. *Waxhaw*

No translation for the name. Before 1670, they were noted in SC near Mecklenburg County, NC. Eventually, some joined the Catawba, some united with the Indians of the Lumber, and in 1715, some moved to Florida.

15. *Woccon*

They may have been part of the Waccamaw. They were living near present-day Goldsboro, NC in 1701. Eventually, they either united with the Tuscarora of the Catawba.

Modern Peoples of North Carolina

1. Waccamaw Siouan, “People of the Falling Star”

P.O. Box 69, Bolton, NC 28423

Phone (910) 655-8778 – Fax (910) 655-8779

<http://members.tripod.com/~Waccamaw/>

The Waccamaw call themselves “People of the Falling Star.” Their name comes from an old legend recalling how a ball of fire fell to the earth with such great force that it created the body of water known today as Lake Waccamaw. The Waccamaw Siouan Indian community of 1,800 tribal members is located in the southeastern counties of Columbus and Bladen on the edge of the Green Swamp, four miles north of Bolton and thirty-seven miles west of Wilmington.

The Waccamaw Siouan Development Association, Inc., a non-profit tribal organization, was created in 1971 and is governed by a tribal board of directors elected by the enrolled voting members of the tribe. The Association serves the educational, health and economic development of the community with the ultimate goal being to help the people achieve self-sufficiency. Projects include housing development for low and moderate-income families, childcare, economic development, tribal enrollment and after-school program. The annual Pow Wow for the Waccamaw Siouan Indian Tribe is held the third weekend in October.

2. Meherrin Indian Tribe, “People of the Muddy Water”

Hwy 11, Winton, NC 27986

Phone (252) 398-3321

The Meherrin Indian tribe is located in the “Little California/Pleasant Plains” section of Hertford County, North Carolina. They are descendants of the Meherrin and Chowan Indians that remained near their original reservation lands. It is also thought that a faction of refugee Susquehanna joined them. This theory is probably due to the fact that in 1720 the Meherrin made formal peace with different tribes in Pennsylvania, the Conestaoga being one of them, reside in a number of small communities in Hertford, Bertie, Gates, and Northampton Counties. The Meherrin are the only non-reservation Indians in North Carolina that still live near the original reservation. A Treaty of 1726 granted the Meherrin reservation land at the mouth of the Meherrin River known today as Parker’s Ferry near Winton in Hertford County, North Carolina. Although the Meherrin did not retain their reservation, they still live today within a ten to fifteen mile radius of the former reservation.

The Meherrin Indians are of the same linguistic stock as the Cherokee, Tuscarora, and other tribes of the Iroquois Confederacy of New York and Canada. The Meherrin spoke a dialect that was very similar to the Tuscarora language. In their own language, the tribal name “Meherrin” means “people of the muddy water” or “muddy water people.” During providing the Tuscarora Indian War of 1711-1713, the Meherrin Indians played a supportive role by providing the Tuscarora with guns and ammunition. The Meherrin also provided a safe haven in their haven in their villages to fleeing warriors.

The Meherrin Indian Tribe was re-organized in 1977 and is governed by a seven member Tribal Council and Chief. Both are elected by the enrolled membership of the Tribe.

3. Lumbee Tribe of North Carolina, “People of the Dark Water”

6984 Hwy 711 West, Pembroke, NC 28372
Phone (910) 521-7861 – Fax (910) 521-2278
<http://www.lumbee Tribe.com/>

The Lumbee tribe is the largest tribe in North Carolina – the largest tribe east of the Mississippi and the ninth largest tribe in the nation. Most of the nearly 45,000 members live in Robeson, Hoke, and Scotland counties. The tribe name comes from the Lumber River, which goes through Robeson County. The ancestors of the Lumbee were mainly Cheraw and related Siouan-speaking Indians who lived in what is now Robeson County. The Lumbee have been recognized as a tribe by North Carolina since 1885. In 1887, the state established the Croatan Normal Indian School, which is today The University of North Carolina at Pembroke. In 1965, a bill was passed by the United States Congress, which recognized the Lumbee as Indian, but denied the tribe full status as a federally recognized Indian tribe. Federal recognition for the tribe is currently being sought through federal legislation.

4. Coharie Intra-Tribal Council

Route 3, Box 340-E, North Clinton, NC 20328
Phone (910) 564-6909 – Fax (910) 564-2701

The Coharie Intra-Tribal Council, Inc., is a private non-profit organization that serves 1,800 Indians residing in Sampson and Harnett Counties. The agency is established to promote the health, education, social, and economic well being of the Indian people. A seven member Tribal Council governs the Coharie Tribe.

Coharie programs include activities such as, 1) Arts & Crafts Program/Cultural Enrichments, which provides training classes in Native American Regalia design and production, dance, and beadwork, Fish Farming, Wood Product Production (Furniture) Workshop, Federal Status Clarification and Coharie Child Care Centers, and 2) Title IX Indian Education Projects for the City and County school systems, which provides classes in culture, arts and crafts, and dance. Job Training Partnership Act (JTPA), Section 8 Housing Assistance and Title XX Services are other programs administrated on behalf of the Coharie People.

Coharie Intra-Tribal Council efforts have played an important role in the lives of its people. Future efforts by the Council will continue to enhance the lives of the Coharie Indian people.

5. Haliwa-Saponi Tribe

P.O. Box 99, Hollister, NC 27844
Phone (919) 586-4017 – Fax (919) 586-3918

The Haliwa-Saponi Indian Tribe resides in Halifax, Warren, and surrounding counties in the Northeast section of North Carolina. The Tribe is the third largest in the state, with 3,200 members. The Haliwa trace their ancestry to the Saponi, Tuscarora, and Nansemond Indians.

Past projects of the tribe include the construction and running of its own school (1882) and (1957-1969), construction of a Tribal Administration office (1972), purchase/donation of 45 acres of land, implementation of a daycare and senior citizens food sites (in cooperation with the N.C. Commission of Indian Affairs). The Tribe has one of the oldest Pow Wow/Festivals in North Carolina (started in 1964).

The Tribe constructed a tribal multi-purpose building in 1987 that is used for a small library, youth activities, and social activities of the tribe. Present activities of the tribe include a daycare, a senior citizens program, federal recognition effort through the Bureau of Indian Affairs Federal Acknowledgment Process, community services (referrals, food, clothing, transportation, advocacy), housing, WIA (training, job cultural retention program, support services) program through the Department of Labor, cultural retention program, alcohol, drug and pregnancy prevention program, energy assistance and economic development. The Tribe continues to sponsor an annual Pow Wow. Preserve Haliwa Now (PHN) provides building and cultural preservation efforts through the tribe.

6. Sappony

P.O. Box 3265, Roxboro, NC 27574
Phone (336) 599-5020

The Indians of Person County/Sappony, a Tribe of about 850 members, is located in a remote community on the North Carolina and Virginia border in the counties of Halifax in Virginia and Person in North Carolina. The area is referred to as the "High Plains" and is surrounded by two rivers and a creek making the location ideal as a safe haven as an isolated settlement during times of removal. The Indians of Person County/Sappony, have had a continuous relationship with the state of North Carolina for over 100 years with the start of our Indian school in 1888. The relationship with North Carolina was formalized in 1911 when official recognition was legislatively received. This recognition was reaffirmed in 1997 when the Tribe gained a seat on the board of the North Carolina Commission of Indian Affairs. The early recognition enabled our community to establish the High Plains Indian School. The state of Virginia, in an unusual gesture, also funded our High Plains Indian School. The funding came at a time when Virginia was not recognizing the Indian population within its borders. Our relationship with the state of Virginia continued for 50 years.

Our community life was centered on our Indian school and our Indian church. Our Indian school was closed in the early 1960's; however, our church continues to occupy the central role in our community. The Calvary Baptist Church, which serves the community today, is a continuation of our original Indian church established 150 years ago in 1850.

Our community is made up of seven family surnames, all with unique histories in our community. A representative from each of the seven surnames serves on our Tribal Council. A Tribal Chair and a Principal Chief lead the Council. The executive director carries out the directives and goals of the Council.

The Council and governance is operated as a non-profit organization called The High Plains Indians, Inc. The High Plains Indians organization is the official governing body of the

Indians of Person County. Committees are used to address community concerns and priorities such as access to education and economic development. The mission statement of the organization is : “To offer and promote educational, economic, and social opportunities while maintaining and preserving our history as an Indian people.”

7. East Band of Cherokee Indians

P.O. Box 455, Cherokee, NC 28719
Phone (704) 497-4951 Fax (704) 497-3615
<http://www.cherokee-nc.com>

The Eastern Band of the Cherokee Indians is the only federally recognized Tribe located in the State of North Carolina. The Cherokee Tribe consists of over 12,000 enrolled members and the reservation contains 56,000 acres. They are located in the western part of the state, directly adjacent to the Great Smoky Mountain national Park.

A Principal Chief, a Vice-Chief, and twelve Tribal Council Members govern the Cherokee Tribe. Tribal members reside on the Qualla Boundary and the five service county areas, which include: Jackson, Swain, Haywood, Cherokee, and Graham.

The Eastern Band of Cherokee Indians are descendants of the Cherokee who, in the late 1830's, remained in their mountain homeland of western North Carolina, rather than being forced to march along the infamous “Trail of Tears” to Oklahoma. Over the years, the Cherokee Tribe has demonstrated that they are a resourceful and resilient people. Despite many challenges they have faced over the years, they have survived as distinct people. The Eastern band of Cherokee Indians has sustained their culture and traditions in their natural land. Their major goal is to enhance the quality of education, provide adequate health care and continue economic development programs presently being provided for the betterment of the Cherokee people.

8. Occaneechi Band of the Saponi Nation, “The People”

P.O. Box 356, Mebane, NC 27302
Phone (919) 304-3723

The ancestors of the Occaneechi-Saponi were an ancient people who collectively called themselves Yésah (the people). The Yésah originally came from lands to the west, over the Appalachian and Blue Ridge Mountains in an area known today as the Ohio River valley. Nearly one thousand years ago, the Yésah came under attack from a powerful enemy. They are forced to migrate over the mountains to their east and settle in what is now the piedmont of Virginia and North Carolina. This land was known as Ahkontshuck or Amañishuck, meaning the high or hilly land. As the Yésah settled into the new land, they formed numerous villages such as Sapona (Saponi), Totero (Tutelo), and Occoneechee (Occaneechi).

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

9. Cumberland County Association for Indian People

102 Indian Dr., Fayetteville, NC 28301
Phone (910) 483-8442 – Fax (910) 483-8742

Cumberland County Association for Indian People, an urban Indian Center located in the southeastern part of North Carolina, was organized in 1965 with its purpose to enhance the self-determination and self-sufficiency as it relates to the socio-economic development, legal, political, and well-being of the Indian people of Cumberland County.

With this purpose in mind, the organization now serves more than 5,000 people in areas of employment and training, economic development, education and cultural program, pre-school programs such as, head start and daycare, senior citizens meals and activity programs and other human service delivery programs. Three of the major projects of Cumberland County Association for Indian People is to sponsor a very successful Statewide Cultural Festival each year and the Four Feathers Enterprise and Four Feathers Day Care #1 & 2.

Cumberland County Association for Indian People has been very successful in accessing local support as evidenced by their ability to convince the Cumberland County Commissioners to return the former Indian school to them for use as the Indian center. Today, with that as their primary office or operation, they have more than adequate space for present programs, business and future planned Economic Development Enterprises. They are presently receiving funds from Department of Labor (JTPA), Department of Human Resources (ANA), United Way of Cumberland County, State Food Services Agency, State Equal Opportunity, Healthy Start Foundation, Smart Start, N.C. Arts Council, and other private foundations. These grant programs and services are a reflection of the fine reputation the Cumberland County Association for Indian People has achieved through its work and its vision in the Cumberland County Indian Community.

10. Metrolina Native American Association

8001 N. Tryon St., Charlotte, NC 28262
Phone (704) 926-1524 – Fax (704) 347-0888

Metrolina Native American Association was established in 1976 and is governed by a board of directors of nine elected by the Indian community residing in the ten-county area of the Southern Piedmont known as Metrolina. There is approximately four thousand American Indians living in this area. Funding for the organization comes from the Job Training Partnership Act, U.S. Department of Labor, The U.S. Department of Health & Human Services, The N.C. Arts Council, the local Arts & Science Council, as well as, private grants and many fund raisers during the year. Presently, we have on-going classroom and job training. Our people are served through cultural enrichment classes held each Thursday evening, employment and training opportunities, economic development assistance, health, education, and self-sufficiency and self-determination for the people served. All of our activities are coordinated with other Indian organizations and programs in the states as well

as area agencies and businesses such as the Second Harvest Food Bank, the Afro-American Cultural Center, the Blumenthal Performing Arts Center, the Marines Toys for Tots Drive, and many others.

Major activities during the year include an annual Pow Wow held the first week in may, a Princess Pageant held during the same time frame, an annual golf tournament held in September each year, an annual Indian Trail Pow Wow held in September, and Open House in November for Indian Heritage Month Kick-Off.

11. Guilford Native American Association

P. O. Box 5623, Greensboro, NC 27435
Phone (336) 273-8686 Fax (336) 272-2925
<http://www.guilfordnative.org/>

In the early 1970's, the Indian people of Guilford County, North Carolina were known as "the invisible community" and had very little opportunity to improve their social, economic, educational, and cultural status.

As late as may 1975, only one student from a total Indian population of 1,000 graduated from the county's three public school system. Armed with an abundance of determination, commitment, understanding, and the moral support of each other, a small group of Indian parents gave birth to the Guilford native American Association (GNAA). With the support of a few members of local Lutheran churches, this group of parents incorporated GNAA as a non-profit agency in September 1975.

In these early years, GNAA was supported by Indian and non-Indian community volunteers; the N.C. Commission of Indian Affairs; Guilford County; local, state, and national Lutheran organizations. In 1977, the first major funds came from the Administration for Native Americans, then a department of U.S. Department of Health, Education, and Welfare.

From the humble beginning, GNAA has continued to expand its programs, services, and activities to serve the growing Indian population of Guilford and surrounding counties. From a single focus program of education and advocacy, various programs, activities, and resources have emerged.

This multi-purpose urban Indian center is governed by a twelve member Board of Directors elected by the Indian community at its annual meeting and serves more than 4,000 Indian people in Guilford and surrounding counties. The agency's primary goals are to assist Indian people in achieving social and economic self-sufficiency.

12. Triangle Native American Society

P.O. Box 26841, Raleigh, NC 27611
<http://www.tnasweb.org/>

The Triangle Native American Society (TNAS) is an urban tribal organization. In 1983, a group of individuals assembled to organize a society for American Indian people living in the Triangle area. The Triangle Native American Society, a non-profit, tax-exempt organization,

was founded in 1984 and incorporated in 1985 to promote and protect the identity of Native Americans in the Triangle area of North Carolina.

Triangle Native American Society achieved state recognition as an Urban Indian Organization from the North Carolina Commission of Indian Affairs in March 2000. The primary goal of the Triangle Native American Society is to increase public awareness of the cultural and economic contributions made by North Carolina's Native American citizens. The Society seeks to sensitize the general public to the existing needs of Native Americans with emphasis on education and employment and to promote cultural awareness.

13. North Carolina Commission of Indian Affairs

116 W. Jones St. 3rd Floor, Raleigh, NC 27603
Phone (919) 807-4440 Fax (919) 807-4461
<http://www.doa.state.nc.us/doa/cia/indian.htm>

The North Carolina Commission of Indian Affairs is a state agency established in 1971 by the North Carolina General Assembly to advocate for the interests of the State's American Indian citizens. The Commission's primary purposes are to assure the right of American Indians to pursue their cultural, social, and religious traditions and to increase economic and educational opportunities for American Indians across the State. The Commission is one of five advocacy agencies within the North Carolina Department of Administration. North Carolina is one of the approximately 27 other state governments that have long standing state commissions or other similar Indian advocacy agencies established to advocate for Indian citizens.

The Commission seeks opportunities for the successful advancement of Indians by operating and encouraging the development of programs, which provide employment and training opportunities, educational counseling, community economic development, housing assistance, and health and human services.

North Carolina's Indian population numbers over 80,000 and is the largest Indian population east of the Mississippi and the seventh largest such population in the nation. Eight tribes possessing either federal and/or state recognition reside within the state. The membership of the Commission consists of eighteen representatives from ten North Carolina Indian tribes/organizations, five state officials and an appointee of both the Speaker of the North Carolina House of Representatives and the Lieutenant Governor.

Periods of Culture

Through archaeological remains, we know a great deal about the various people who lived in the Piedmont area over the last 10,000 – 12,000 years. Because American Indian history is so long archaeologists, historians, and anthropologists divide that history into different time periods. These are the time periods that relate to North Carolina and some of the points that define those periods.

1. *Paleo-Indian Period* (12,000 – 8,000 B.C.E.)
 - a. Highly mobile band level society (10s of people) that formed small non-permanent campsites around resource rich zones.
 - b. The bands were usually made up of related individuals by either blood or marriage.
 - c. They were foragers, or hunter-gatherers, so they followed herds of animals and moved when the resources of a given location were overexploited.
 - d. Their society was egalitarian, meaning that each person had equal access to resources and there were as many positions of authority as necessary.
 - e. There was little to no political or social stratification.
 - f. They had no system of food storage, so they consumed only what they needed for the day. However, this also meant that they needed to participate in this activity every day.
 - g. Present were connubia, or trading zones, by which much social exchange, material trade and marriage partner exchange occurred.
 - h. Down-the-line trade allowed materials from around the continent to be moved over thousands of years.
 - i. Trade was dominated by the system of reciprocity, or the exchange of goods and services without any value set on the time and type of future compensation
 - j. During this period there was little competition or warfare between groups for resources due to the low population of humans and evenly distributed band populations
 - k. The material remains excavated by archaeologists, come from hearths, lithic (stone) reduction locations, and are usually small stone tools (projectile points, choppers, scrapers, grinding stones).
 - l. Technology of the paleoindians revolved around the spear for hunting and grinders, scrapers, and choppers for plant processing.
 - m. All of the tools and materials that the Paleoindians had were those that could be carried with them.
 - n. As a result, they prized high quality lithics (stones), such as chert and obsidian.

2. *Archaic Period* (8,000 – 1,000 A.C.E.)
 - a. The period was dominated by increasing population, specialization, competition, social complexity, and technological advancement.
 - b. During this period, because of the advent of agriculture, which allowed for increased populations by artificially increasing the carrying capacity, or land's finite amount of resources to sustain an ecosystem, warfare increased for access to abundant resources zones.

- c. The subsistence behavior of the society moved away from reciprocity to redistribution, or the practice of paying tribute to the leader of the society and he redistributes the resources based on where people stand in the hierarchy.
 - d. With the increasing amount of warfare and complex nature of agriculture, chiefdoms arose out of necessity for a governing body to direct behavior and provide protection.
 - e. Because of the development of a social hierarchy, status of individuals was highly stressed. One could have both ascribed, inborn, status and achieved status based on your actions.
 - f. Technology advances:
 - i. Atlatl – composite tool, as known as a spear thrower
 - ii. Banner stone – fitted onto an atlatl to provide added torque and distance
 - iii. Bow and arrow
 - iv. Agricultural tools – adzes, drills, awls, net weights
 - g. Cultivation of certain plants – maize, gourds, squash (as early 800 A.C.E.)
 - h. Increased spirituality – right to leadership
 - i. Increasing permanent settlement – wattle and daub technique
 - j. Increasingly complex and spiritual burial practices – sign of status
 - i. Burial goods – shells, tools, hunting tools, jewelry, exotic materials, food
3. *Woodland Period* (1,000 B.C.E – contact)
- a. Increasing levels of the archaic behavior
 - b. Completely distinguishable societies based on region
 - c. Pottery – 200-300 A.C.E.
 - d. Post mold design for homes

North Carolina Projectile Points

The projectile points on the board represent the following cultural development of the western Piedmont.

Paleo-Indian/Early Archaic	Hardaway	8000 B.C.E
	Palmer	7000 B.C.E.
	Kirk	6000 B.C.E.
Middle Archaic	Stanley	5000 B.C.E.
	Morrow Mountain II	4500 B.C.E.
	Guilford	3500 B.C.E.
Late Archaic	Halifax	3000 B.C.E.
	Savannah River	2000 B.C.E.
Woodland	Badin	500 A.C.E.
	Yadkin	1200 A.C.E.
	Pee Dee	1400-1600 A.C.E.
	Caraway	1500 A.C.E.

Agriculture

Native peoples grew several crops in addition to gathering wild foods. Several of these foods are familiar to us: corn (maize), squash, beans, and sunflowers. They also gathered wild grasses less familiar to us: goosefoot, amaranth, marsh elder, and others. Add to these foods other collected vegetable plants, fruits, and nuts (especially hickory nuts and acorns), plus hunted and trapped meat and fish; native foods were varied and plentiful during most of the year.

Religion

The native peoples of North Carolina did not have institutionalized religions, as we know today; however, they were very spiritual. They believed in life after death, ritual magic of objects, and spiritual destiny. They exhibited their belief in the afterlife by burying objects of great importance and rare material with those persons of the society that had high status, and for rulers of chiefdoms, they would build mounds in order to signify their importance to the society. They would bury these objects, so the spirit of the dead could enter the afterlife with valuables, food, and often weapons for protection. While their spirituality was often specific to certain groups-highly variable over the entire state-it was very powerful.

Language

The Piedmont people were largely Siouan speakers. Archaeologists and historians are unclear about the South Coastal region and its people. Siouan speakers may have inhabited some of this area.

The Cherokee people spoke an Iroquoian language. Cherokee is a complex language with soft sounds. The Cherokee language has an innovative writing system that was invented by the Cherokee scholar Sequoyah. Sequoyah's writing system is a *syllabary*. That means each Cherokee symbol represents a syllable, not just a consonant or a vowel. So using the English alphabet, *ama* ("water" in Cherokee) is written with three letters: **a**, **m**, and **a**. Using the Cherokee syllabary, the same word is written with only two characters, **D** and **Ꭰ** (pronounced "a" and "ma.").

For this reason, Cherokee symbols are usually arranged in chart form, with one column for each Cherokee vowel and one row for each Cherokee consonant. So if you're looking for the Cherokee symbol for "li," you go down the chart to the "L" row (fourth from the top) and across to the "I" row (third from the left.) Except for "s" (**ᎠᎵ**), every Cherokee syllable begins with a consonant and ends with a vowel (some have a "silent i," but you don't need to worry about that yet,) so it's very easy to get the hang of.

Vowel Pronunciation Table:

(a) - Same as (a) in father.

(e) - Same as (a) in hate.

(i) - Same as (i) in pigue or pit

(o) - Same as (o) in note approaching (aw) in law

(u) - same as (oo) in fool or short as in pull

(v) - as (u) in but, nasalized

h,k,l,m,n,g,s,t,w,y same as in English

(g) nearly as in English but approaching (k)

Today, many Cherokee people use a modified English alphabet instead of the syllabary Sequoyah invented, because it is easier to type. Note that in Cherokee, as in English, symbols are written left to right.

Here is a chart of the symbols used in the written Cherokee language.

Cherokee Language Chart

	A	E	I	O	U	V
	D _a	R _e	T _i	Ꭰ _o	Ꭱ _u	i _v
G/K	Ꭶ _{ga} Ꭷ _{ka}	Ꭳ _{ge}	Ꭴ _{gi}	Ꭵ _{go}	Ꭶ _{gu}	Ꭷ _{gv}
H	Ꭸ _{ha}	Ꭹ _{he}	Ꭺ _{hi}	Ꭻ _{ho}	Ꭼ _{hu}	Ꭽ _{hv}
L	Ꭾ _{la}	Ꭿ _{le}	Ꮀ _{li}	Ꮁ _{lo}	Ꮂ _{lu}	Ꮃ _{lv}
M	Ꮄ _{ma}	Ꮅ _{me}	Ꮆ _{mi}	Ꮇ _{mo}	Ꮈ _{mu}	
N	Ꮉ _{na} Ꮊ _{hna} Ꮋ _{nah}	Ꮌ _{ne}	Ꮍ _{ni}	Ꮎ _{no}	Ꮏ _{nu}	Ꮐ _{nv}
QU/KW	Ꮑ _{qua}	Ꮒ _{que}	Ꮓ _{qui}	Ꮔ _{quo}	Ꮕ _{quu}	Ꮖ _{quv}
S	Ꮗ _{sa} Ꮘ _s	Ꮙ _{se}	Ꮚ _{si}	Ꮛ _{so}	Ꮜ _{su}	Ꮝ _{sv}
D/T	Ꮞ _{da} Ꮟ _{ta}	Ꮠ _{de} Ꮡ _{te}	Ꮢ _{di} Ꮣ _{ti}	Ꮤ _{do}	Ꮥ _{du}	Ꮦ _{dv}
DL/TL	Ꮧ _{dla} Ꮨ _{tla}	Ꮩ _{tle}	Ꮪ _{tli}	Ꮫ _{tlo}	Ꮬ _{tlu}	Ꮭ _{tlv}
TS/J	Ꮮ _{tsa}	Ꮯ _{tse}	Ꮰ _{tsi}	Ꮱ _{tso}	Ꮲ _{tsu}	Ꮳ _{tsv}
W	Ꮴ _{wa}	Ꮵ _{we}	Ꮶ _{wi}	Ꮷ _{wo}	Ꮸ _{wu}	Ꮹ _{wv}
Y	Ꮺ _{ya}	Ꮻ _{ye}	Ꮼ _{yi}	Ꮽ _{yo}	Ꮾ _{yu}	Ꮿ _{yv}

Title of Lesson:

Dancing Drum

Length of Lesson:

30 minutes – 1 hour

Grade Level:

K-5

Subject Area:

Language Arts

Credit:

Tina Smith, Museum Educator

Ryan Thompson

Objectives:

- Be introduced to Native American oral tradition and storytelling
- Develop vocabulary relevant to Native American culture

Materials:

- Dancing Drum storybook
- Word scramble and word search sheets
- Beach ball with questions

Procedure:

1. Read *Dancing Drum* storybook to the students.
2. Pass out the word search or word puzzle to the students.

Procedure:

1. Read *dancing Drum* storybook or other American Indian story to students.
2. Have students sit in a circle.
3. Blow up beach ball then toss to one of the students. Have them answer one of the questions written on the beach ball. Have student toss beach ball to another student, let them answer another question. Repeat as many times as you like.

Discussion Questions:

1. What is a shaman?
2. What does ancestors mean?
3. Are ancestors important in your life?
4. What modern game is similar to stickball?
5. If you were a chief, what kind would you be?

Evaluation:

Use a three-point rubric to evaluate your students' work.

Three points: each object has a sheet of observations; work is carefully presented

Two points: most objects have a sheet of observations; work is satisfactorily presented

One point: few objects have a sheet with observations; work is sloppily presented

Tools

1. Axes – somewhat oval in shape except the ends are chipped and smoothed to a sharp edge. They have a chipped and ground out groove, usually near the middle of the tool. This groove allowed the toolmaker to attach a wooden handle to the stone axe blade. Axes are tools for cutting and shaping wood
2. Awls – made from turkey or deer bone and antler. The bone was broken and then sharpened by rubbing it against a rough surface like stone. Awls were made in many sizes and shapes, depending on their intended use. Awls were used as hole punchers when making animal skin objects. Instead of sewing as we do, native people laced skins with cord or sinew. The awls punched the holes for these materials to pass through. People also used awls in basket making and sometimes as pins to hold clothing together.
3. Drill – these were carved stones used to puncture very thick fabrics. While they are very similar to awls, the main difference between the two is that drills have a t-shape so large amounts of pressure could be applied.
4. Scrapers – make up a broad category of tools. Their primary use was in preparing hides or working with wood or bone. Typically, they are flat on one side while the other side has a steep edge. In some cases, the working edge of the scraper is along the side. On others, the working edge may be on the end edge. Some show use along all the edges. Occasionally scrapers were attached to handles.
5. Choppers/Hoes – resemble scrapers but are much sturdier. People used choppers for cutting up meat or working on bone.
6. Knives – were used much as today's knives are. The edges of stone knives could be thinned so that they were very sharp. The disadvantage of a stone knife is that it is more easily broken than metal blades.
7. Nutting stones – generally oval to rectangular rocks with at least one flat surface on one of the larger sides. A shallow, round indentation was ground into the surface of one or sometimes both sides. Nutting stones helped in the preparation of plants foods. Nuts could be cracked on them or plants and seeds ground against the surface.
8. Hammer stones – general category of hand-held pounding stones. Their use depended on the occasion and need. Hammer stones come in a variety of sizes and shapes. A common form is simply a smooth, water worn river stone (cobble) used in its natural state. Hammer stones show wear and use on at least one surface.
9. Grinding stone – these were large stones used to grind up roots, tubers, or grains, so they could be used to make other foods.
10. Feathers – were used to make fans, brooms, hair adornments, and cloaks.
11. Deer hooves – were used to make musical instruments like rattles. The hooves could also be boiled in water to create glue like substance.

Title of Lesson:

Ancient and Modern Tool Matching Game

Length of Lesson:

30 minutes – 1 hour

Grade Level:

K – 5

Subject Area:

Social Studies

Credit:

Tina Smith, Museum Educator

Ryan Thompson

Objectives:

- Identify form and function of ancient Native American tools
- Draw connections and form relationships between ancient and modern tools

Materials:

- Picture cards of modern common household tools
- Tools from the Archaeology kit

Procedure:

1. Divide the classroom into two teams.
2. Set out the pictures of the modern tools in one group and the ancient tools from the kit in a second group. Pick up one of the ancient tools and ask the class: 1) what they think the tool is (one point) and 2) what the tool most likely resembles in the modern tool group (one point).
3. The first team to raise their hand gets to answer the question. If they get the first question right, then they are able to answer the second question. If they get the first question wrong, the question goes to the other team.
4. Continue with the questions until the ancient tools have all been identified. At the end, the team with the most points is the winner.

Discussion Questions:

1. How do you think they made these tools?
2. What materials were they made from?

3. Why would you use stone to make tools?
4. How does the modern tool differ?
5. Do you think they decorated them?
6. What did it mean?
7. Do you think the modern tool is better than the ancient tool? Why?

Evaluation:

Use a three-point rubric to evaluate your students' work.

Three points: each object has a sheet of observations; work is carefully presented

Two points: most objects have a sheet of observations; work is satisfactorily presented

One point: few objects have a sheet with observations; work is sloppily presented

Pottery

Early pottery was made from carved stone. Very little surface decoration was present, and the process was not as industrious as later clay pottery because the process could not as easily be replicated.

Like most pottery from NC, Piedmont pottery is generally primitive in comparison to todays. In NC, most pottery was made using a coil method. Clay was dug from the ground, then pounded and beaten to a soft constituency. The clay would then be rolled into long coils which would be wrapped around themselves to create the shape of a pot. Most pottery in the Piedmont consists of clay mixed with another material such as quartz, sand, shell, etc. This material helps reduce shrinkage of the clay when it is fired and minimizes breakage. The shape of pots (vessels) was limited. The most common was a simple cone-shaped (conoidal) based pot.

Potters wrapped paddles of wood with cord, nets, or cloth. They then finished the damp pot surfaces by paddling the outside to smooth out coils of clay and to remove air bubbles. Once the outside of a pot was smoothed it would be decorated before firing.

Most of this pottery shows outside decoration consisting of marks from string or cord (cord-marking), nets (net-impressed), cloth (fabric-impressed), grass brushes (brushed), and carved wooden stamped (stamped). All of these decorations were done prior to the firing of the pot. Another type of pottery decoration was incised, where a tool is used to scrape the outside of the pot. These decoration types could be used in combination as well.

The decorated pot would be placed into or close to a fire for the drying process which is called firing. After a pot was fired it could be used to store food in, eat out of, cook in, or hold water.

Title of Lesson:

How to make your own Native American pottery

Length of Lesson:

30 minutes – 1 hour

Grade Level:

K-5

Subject Area:

Visual arts

Credit:

Tina Smith, Museum Educator

Ryan Thompson

Objectives:

- Identify the structure and formation method of Native American pottery
- Create an original pot that reflects the identity of the student

Materials:

- Flat surface
- Play-Doh
- Rope, or a small piece of net
- Personal item from home (student must do this prior to the lesson)
- Pictures of Catawba pottery making process

Procedure:

1. Prior to the day of the lesson, ask each student to bring from home an item or object that reflects who he or she is. This item will be used to create the decoration for the pot.
2. Show students the pictures of the Catawba pottery making process. Discuss what is happening in each picture.
3. Give each student a small tub of Play-Doh at his or her desk.
4. Ask the students to remove their Play-Doh from the tub and pull it apart into six equal parts. Ask the students to make a flat circle out the first piece of Play-Doh for the bottom of the pot. Next, ask the student to roll up another piece of the Play-Doh into a cylinder as long as the circumference of the pot base and about one to two centimeters in diameter. Repeat this

rolling process for the other four pieces of Play-Doh that are left. The five cylindrical pieces should be approximately the same length and width.

5. Ask the students to connect the ends of the cylindrical pieces and stack the now five circle pieces on top of each other to create the sides of the pot. Next, ask the students to put the five-stacked pieces onto the base. This the simple construction of a Native American pot through coiling.
6. Now, have the students use their fingers to pinch the sides together to smooth out the creases between the stacked pieces to form a smooth side on the inside and outside of the pot.
7. Finally, ask the students to use the rope, the small piece of net, or the item(s) that they brought from home to make indentations into the side of the Play-Doh. This process is called punctuation and is a common surface decoration used by the Indians to convey certain ideology or cultural characteristic that define who they were.

Discussion Questions:

1. What would you use this pot for?
2. What does the decoration on your pot say about you?
3. Was it easy or difficult to construct the pot?
4. What are some other methods to construct a pot (pinch pot, on a wheel)?

Evaluation:

Use a three-point rubric to evaluate your students' work.

Three points: each object has a sheet of observations; work is carefully presented

Two points: most objects have a sheet of observations; work is satisfactorily presented

One point: few objects have a sheet with observations; work is sloppily presented

Additional Resources:

<http://www.youtube.com/watch?v=zcz8t9KBymE>