



Walking in the Wisdom of the Past  
for Wisdom in the Future:  
Native Americans in Georgia

teachers'  
resource.  
guide

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# video & teachers' guide availability

# about the video

## Video

"Walking in the Wisdom of the Past for Wisdom in the Future: Native Americans in Georgia" and other Department of Natural Resources (DNR) educational video loans are free to schools (except for return shipping). DNR videos may also be purchased by calling:

Georgia Department of Natural Resources  
404-657-9851

## Teachers' Resource Guide

The "Walking in the Wisdom of the Past for Wisdom in the Future" Teachers' Resource Guide may be downloaded at no charge (free) from these web sites:

SkillsAlive!! – [WWW.SKILLSALIVE.COM](http://WWW.SKILLSALIVE.COM)

Native American Cultural Society [HTTP://WWW.NEGIA.NET/~LINDA/NACS.HTML](http://WWW.NEGIA.NET/~LINDA/NACS.HTML)

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Athens, Georgia 30604

[HTTP://WWW.NEGIA.NET/~LINDA/NACS.HTML](http://WWW.NEGIA.NET/~LINDA/NACS.HTML)

## Target Group

Georgia's elementary students—grades 3–5 (also appropriate for upper grades)

## Purpose

This educational video on Native American cultures was designed for use in Georgia elementary schools during Native American Heritage month (November) or at any time. An instructor's guide with resources accompanies the video. The video encourages field trips to Georgia's historical Native American sites, museums, and Indian festivals.

## Format/Length

VHS Videotape/33 minutes

## Description

"Walking in the Wisdom of The Past for Wisdom in the Future" provides an interesting blend of history and current day Native American cultural information for Georgia's third through fifth graders (also appropriate for higher grades).

Excerpts from several Georgia Department of Natural Resources videos are included in the historical overview of the indigenous Native Americans of Georgia, covering the period of the Mississippian mound builders through the historical period of the Cherokee and Creek Nations. Viewers visit several Georgia historical sites including the Etowah Indian Mounds, Kolomoki Mounds, and New Echota Cherokee Capital. The Indian Removal Act and resulting "Trail of Tears" of 1838 are discussed.

Tribal customs and rituals are experienced through a visit to the Footsteps of the Past Indian Festival (Athens, Georgia), including languages, arts, crafts, songs, storytelling, Pow Wow dancing, and aboriginal living skills. Interviews with Native Americans and primitive skills demonstrators stress the importance of respect for Mother Earth, for the circle of life, and for all plants and animals. The contributions of Native American cultures to our daily lives are recognized and demonstrated through music, dancing, tools, foods, earth skills, and games.

# about the teachers' resource guide

Footage from three videos of the Georgia Department of Natural Resources is included in the “Walking in the Wisdom” video:

*A Cherokee Nation: The Story of New Echota.* In the early 1800s, the Cherokee Indians located the capital of their nation in the foothills of the north Georgia mountains. At New Echota, they wrote a constitution, convened their highest courts, and established a newspaper printed in both English and Cherokee. *The Cherokee Nation: The Story of New Echota* traces the history of this community, from its founding in 1825 through its demise in 1838, when the Indians were driven out of Cherokee territory. 15 minutes.

*A Tour of the Chief Vann House.* Called the “Showplace of the Cherokee Nation,” the Chief James Vann House stands as a reminder of the Cherokee influence on American history. Many people think that American Indians lived in tipis. But the Cherokees of the southeastern United States built wattle and daub dwellings, log cabins, and modern houses. This architecture culminated in the mountain foothills of north Georgia with the Chief Vann House. *A Tour of the Chief Vann House* explores from top to bottom the details of this fascinating structure. From the foundations of the mysterious spiral staircase to the upstairs “coffin rooms,” Vann House experts narrate a tour of the house and property and relate some of the history of this extraordinary mansion. 13 minutes. AMERICAN INDIAN FILM & VIDEO COMPETITION, FINALIST

*The Southeastern Indians.* For thousands of years, a series of vast and complex civilizations arose and then vanished in the woodlands of the Southeastern United States. *The Southeastern Indians* tells the story of the rise and fall of these ancient cultures. 15 minutes.

TEACHER’S NOTE: THIS VIDEO IS SHOWN DAILY IN THE THEATER OF THE BENNETT MUSEUM OF THE FUNK HERITAGE CENTER, REINHARDT COLLEGE, AND WALESKA, GEORGIA. FIELD TRIPS ARE AVAILABLE.



Teachers are encouraged to review the video and teacher’s guide in advance of viewing the video in the classroom with students. Hopefully, the guide will help teachers feel more confident in developing lesson plans on Native American history and cultures in conjunction with the “Walking in the Wisdom” video. While November is Native American Heritage Month, the video may be utilized at any time during the academic year. The video encourages field trips to Georgia’s Department of Natural Resources’ Native American historical sites and to Indian festivals or Pow Wows.

Certain video portions have festival background noise. Teachers should encourage students to show respect to one another (a Native American value) by listening to the speakers.

## desired learning outcomes

Students will be able to:

- 1) Identify the tribal nations and sovereign governments of American Indian Nations, specifically those indigenous to Georgia and the southeastern United States.
- 2) Identify at least three traditional tribal customs and rituals that are continued through Pow Wows and Indian festivals (i.e., songs, storytelling, and dancing, trading, and aboriginal skills).
- 3) Discuss the importance of the earth and ecology to Native American cultural values (i.e., use of nature imagery and symbolism in Native American cultural art and rituals—respect for the circle of life, mother earth, plants, animals).
- 4) Recognize the contributions of Native American cultures to our daily lives (i.e., foods, games, tools, art, and music).

# native american history in georgia

Native American history in Georgia dates back over 15,000 years. Projectile points dated to about 12,000 to 15,000 years ago are the earliest evidence of prehistoric inhabitants in Georgia. In the video, Scott Jones discusses the differences between projectile points used for spears and spear throwers and arrowheads used for arrows for bows.

The eastern Woodland Indian cultural era began to take shape about 3,000 years ago. The indigenous people of the area continued to hunt and gather, as the earlier cultures had done. Many changes emerged as the Indians began to plant gardens and fields, which soon became their main source of food. During the Woodland Period, trade between different areas and tribes began, and for the first time, the trail network of commerce in Georgia began to be used for commercial purpose.

By visiting Georgia's Department of Natural Resources (DNR) historic sites, such as the Etowah Indian Mounds in Cartersville, the Kolomoki Mounds near Blakely, and the Ocmulgee National Monument in Macon, we can learn about the prehistoric Indians known as "mound builders" during the "Mississippian" period of 1000 to 1550 AD. Mound Builders was the name given to indigenous people of the North American continent who built numerous earth mounds in what is now the eastern and central United States. The size, shape, and purpose of these mounds varied from place to place. Mound building ceased shortly after European contact.

The Etowah site originally covered 54 acres, contained 7 mounds and a plaza surrounded by a moat. Some of the mounds were funeral mounds for burials and others were for ceremonies of ancient societies. Archeologists have excavated headdresses, copper ornaments, pottery and marble figures, and an array of well-preserved stone effigies of human and animal figures. The matched male and female statues shown in the "Walking in the Wisdom of the Past" video are on display at Etowah Mounds. These statues, which were made from Georgia marble, still retain traces of original pigments.

Kolomoki Mounds State Historic Park has seven earthen mounds including Georgia's oldest great temple mound. Some of the mounds were built as early as 500 BC to 700 AD. Other mounds, including Mound A, were built during the 12th and 13th centuries by the Swift Creek and the Weeden Island Indian cultures.

The Ocmulgee Indian mounds at Macon include a large mound group, which features a restored ceremonial earth lodge. A visitor center displays the history of the site from the Ice Age to the period of an English trading post in 1690.

We know most about the Indians that were in Georgia when the Europeans arrived. This is known as the "historic" period. A common term sometimes used to reference this period is "after contact." The period before the Europeans arrived is commonly referred to as "before contact."

Tribes living in Georgia in historic times included Creeks, Cherokees, Chickasaw, Yuchi ("Uche"), and Shawnee. In the southeast, five tribes—the Cherokee, the Creek, the Choctaw, the Chickasaw, and the Seminole—were called the "five civilized tribes" because of their efforts to adopt European farming, business, and social customs. In Georgia, the two dominant historic era tribes were the Creeks and the Cherokees. However, Indians were forced to leave Georgia and all the southeastern states during the mid to late 1830s, when the United States Indian Removal Act was enforced. This act called for the removal of all Indians to the land west of the Mississippi.

(MORE INFORMATION ABOUT THE SEMINOLE TRIBE OF FLORIDA IS AT:  
[HTTP://WWW.SEMINOLETRIBE.COM](http://www.seminoletribe.com))

In addition to the Cherokee and the Creek, other tribes lived in Georgia when European settlers arrived. These tribes included the Chickasaw, the Yuchi, and the Shawnee.

For a short time in the 1600s, the Shawnee were in the area we now call Georgia. They moved to the area as allies to the Cherokees against two enemies of the Cherokees: the Chickasaw in the Cumberland Basin, and the Catawba on the Savannah River. However, the Cherokees had problems with the Shawnees drawing Iroquois raiders into Cherokee settlements. With the mix of Iroquois' threats and thousands of new Shawnee moving from Illinois in the Cumberland Basin during 1690, the Shawnee people also became rivals of the Cherokee. During the winter of 1692, the Shawnee made a slave raid on a Cherokee village while its warriors were absent on a hunting trip. More Shawnee arrived in the area from South Carolina in 1707, some of whom settled with the Creeks. The Shawnee had also begun to trade with the French and allowed a trader named Charleville to build a post at Nashville near their villages. British allies and trading partners, the Cherokee then allied with the Chickasaw (traditional enemies but also British allies) and defeated the Shawnee in 1715. A few Cumberland Shawnee found refuge with the Savannah tribe living among the Creek, but by 1720 most had moved north into Kentucky and towards their old homeland in southern Ohio.

# the cherokee nation

Much of the northern portion of Georgia was the home of Cherokees during the early historic period. Both Creeks and Cherokees claim that they were the original inhabitants of North Georgia land prior to contact, but mostly Cherokees were in the area at the time of European contact.

Cherokee legends tell of their people moving into the Southern Appalachian Mountains from the north, possibly the Ohio basin area. European explorers met the Cherokees in their permanent villages and towns along the broad river bottoms of major streams and rivers. At the time of contact, the Cherokee were a settled, agricultural people living in approximately 200 fairly large villages. The typical Cherokee town consisted of 30 to 60 houses and a large council house. Homes were usually wattle and daub, a circular framework interwoven with branches (like an upside down basket) and plastered with mud. The entire structure was partially sunken into the ground. In later periods, log cabins (with one door and a smoke hole in the bark-covered roof) became the general rule. The large council houses were frequently located on mounds from the earlier Mississippian culture, although the Cherokee themselves did not build mounds during the historic period. Used for councils, general meetings, and religious ceremonies, the council houses were also the sites of the sacred fire, which the Cherokee had kept burning from time immemorial.

The botanist William Bartram (of the Bartram Trail through Georgia) described an 18th-century Cherokee house like this:

*"The Cherokees construct their habitations on a different plan from the Creeks; that is, but one oblong four square building, of one story high; the materials consisting of logs or trunks of trees, stripped of their bark, notched at their ends, fixed one upon another, and afterwards plastered well, both inside and out, with clay tempered with dry grass, and the whole covered or roofed with the bark of the chestnut tree or long broad shingles."*

Cherokee Society was organized by seven clans: the Wolf, Deer, Bird, Paint, Blue, Wild Potato, and Long Hair. Both by their language and their culture, the Cherokee are related to the Iroquois tribes of the northeastern United States.

The name "Cherokee" comes from the Creek word "Chelokee" meaning "people of a different speech.". Cherokees referred to themselves as "Ani-

Yun'wiya" (or Anniyaya) meaning "Real People" or "Principal People."

Cherokees were also known as the Keetoowah (or Anikituaghi, Anikituahwagi), meaning "People of Kituhwa." Although they usually accept being called Cherokee, many prefer to use the word Tsalagi from their own name, as well as for the Cherokee Nation (Tsalagih Ayili).

The Cherokee are the only tribe credited with the creation of their own written language. Never before, or since, in the history of the world has one person, not literate in any written language, perfected a system for reading and writing a language. In 1821, after 12 years working on the creation of a written Cherokee language, Sequoyah and his daughter introduced his syllabary to the Cherokee people. Sequoyah was sometimes called by the English name George Gist (and he was also known as George Guest). This language consists of 85 symbols. Each symbol represents a sound in the Cherokee spoken language. Sequoyah called the syllabary the "talking leaves." The written language enabled the Cherokee to publish their own newspaper, The Cherokee Phoenix, in both English and Cherokee.

Like the other southeastern tribes, the Cherokees had an economy based on agriculture, hunting, fishing, and gathering. Their most important crops were corn, beans, and squash. Cherokee tribal ceremonies corresponded to phases of the moon, seasonal changes, and the stages of crops, such as the "Green Corn Ceremony" and the "Ripe Corn Ceremony," a harvest festival.

Before contact, Cherokee tribal government consisted of a "Red" division and a "White" division. During times of peace the White leaders operated the affairs of the tribe. The Red leaders came to power when the tribe was threatened or at war. By the 1830s, the Cherokee had a three branch constitutional government.

The Cherokee capital changed from town to town, depending upon the residence of the current principal white chief. In 1715, the Cherokee capital was on the Tugalo River in what is now Stephens County. By 1730, it was at Chota, on the Little Tennessee River in east Tennessee. During the fall of 1819, the Council began holding annual meetings in Newton, a small community located at the junction of the Coosawattee and the Conasauga Rivers in present-day Gordon County Georgia. On November 2, 1825, the Council adopted a resolution making New Town the Cherokee Nation's capital. The name was changed to New Echota in honor of Chota, a beloved town located in present day Tennessee. New Echota is now a Georgia Historical Site near Calhoun in northwest Georgia. New Echota was a planned community laid out by Cherokee surveyors. By 1830, the town had 50 residents, a 60-foot wide main street, and a two-acre town square. Council meetings provided the opportunity for great social gatherings. During these meetings, several hundred Cherokees filled the town arriving by foot, on horseback, or in styl-

ish carriages. Today you can see several original and reconstructed buildings and tour the Supreme Courthouse, the Council House, Vann's Tavern, the Cherokee Phoenix print shop, and a Cherokee homestead. On a hilltop, 100 yards to the south of the main town site, is the cemetery for New Echota. A number of marked graves, both of Indians and Whites, may be seen.

After gold was discovered in the mountains of Georgia in the late 1820s, life became harder for the Indians in Georgia and the southeast. The greed of European settlers for gold and Georgia land grew. Georgia State laws were changed to forbid Cherokees from testifying against Whites in court, from mining or panning gold, and from using native language and rituals.

A few key leaders of the Cherokee people signed the Treaty of Removal in 1835 without agreement by the majority of the people (including Major Ridge and Elias Boudinot, editor of the Cherokee Phoenix). Prior to the removal in 1838, the Cherokee Capital was moved across the state line into Tennessee at the Red Clay Council Ground (present day southwest Bradley County, Tennessee). Red Clay Council Ground served as the temporary seat of Cherokee government from 1832 until the removal in 1838. It was the site of 11 councils, attended by up to 5,000 people. The Cherokee "Trail of Tears" really began at Red Clay, as the final order came to leave this area. Today the State of Tennessee has set that area aside as the Red Clay State Historical Area with an interpretive center, a theater, a resource reading area, and exhibits.

During 1838-39, the United States Army rounded up over 16,000 Cherokees and held them in stockades for weeks. Then they were marched over 1,000 miles during a harsh winter to Indian Territory in the west.

The video includes a quote by Cherokee Chief John Ross that expresses the feelings of the People as they were forced from their homeland...

*"We the great mass of the people think only of the love we have for our land, for we do love the land, for we do love the land where we were brought up."*

Chief Ross' wife died along the removal route that became known as the "Trail of Tears." It was a trail of death and suffering where 3,000 to 4,000 Cherokees died of exposure and illness. (It is difficult to confirm numbers due to some escapes and very poor reporting of deaths by the military.)

Many other tribal nations had their own long walk or trail of tears when they too were removed to the western Indian territory in what are now Oklahoma, Texas, and Arkansas.

## the creek confederacy

The Creek Confederacy, whose dominant group was called the Muskogee, was composed of twelve bands around the time of contact with Europeans. In time, these came to be known as the Upper Creeks (those living along the Coosa, Tallapoosa, and Alabama Rivers) and the Lower Creeks (those living along the Flint and lower Chattahoochee Rivers). The Creeks spoke languages belonging to the Muskogean linguistic family, which also included the language of the Choctaw and the Chickasaw. Many Creek towns, which consisted of 30 to 100 or more houses, were located along rivers of their territory. The Creeks reportedly had more than 50 huge clans. Like the Cherokee, Creek children belonged to their mother's clan (matriarchal societies).

After contact with the Spanish explorer De Soto in 1540, and later with the beginning of fur trade in the early 1800s, Creek life changed drastically. Wars broke out among the Creeks over fur trade territories. Some Creek towns moved to be near the European traders.

The Creek and the Cherokee had many similarities to other woodlands Indian tribes. They might have peacefully reached and maintained territory agreements except for the conflicts created by European settlers under the British and French flags. These two tribes were staged for conflict over the land in Georgia already. The additional political and survival stress of trying to appease and affiliate with foreign nations created even more turmoil for these Native Nations.

One of the most colorful Creeks Chiefs during the removal period was Chief William McIntosh, also known as General because of his commission to that rank by the U.S. government. He had four plantations retained for him by the State of Georgia in Butts County, at Indian Springs, on the Chattahoochee River south of Whitesburg (now a public park), and on the Tallapoosa River in Alabama. As the days became numbered for the Georgia Indians, the Creeks passed acts in which they stated that anyone who ceded land to any White would be put to death. McIntosh signed a treaty at Indian Springs in 1825, which gave away all the remaining Creek Indian land in Georgia. Later that year, a group of Alabama Creeks surrounded McIntosh's home and burned it. McIntosh was shot as he tried to escape, then dragged from the house, stabbed, and scalped. His relation as a cousin to the Governor could not protect him from the Creeks angered by his treachery. According to the legend, McIntosh had buried gold earned for signing the

Indian Spring treaty. Many believe it is still buried along the McIntosh Road from Indian Springs to his plantation on the Chattahoochee.

It is legend that the shoals at North High Shoals, Georgia, were a sacred site shared peacefully between the Creek and Cherokee Nations prior to contact.

The Creek and Cherokee Nations created a trade road system across Georgia that is still in effect today; for example: Highway 78 from Augusta to Athens was a trade route. See the Garden Club of Georgia's "Historic Georgia Indian Trails" by Marion R. Hemperly (1989) for more details.

## native american cultures today

The true history of Native Americans is a story of gifted cultures and proud people, who struggled to keep their Native cultures alive as they adapted to change through years of oppression.

There are over 2.4 million Native Americans in the United States and 558 federally recognized tribes, but none in Georgia. Federally recognized tribes have their own "sovereign" and elected governments. 15,000 Georgians identify themselves as Native Americans in 1992 (Primedia, 1998). New data from the 2000 Census will provide a needed statistical update. Federally recognized tribes have their own "sovereign" and elected governments. Not all Native Americans live on tribal reservations; many tribal members live in cities and towns across the United States.

A few federally recognized tribes are located in other southeastern states, including the Seminoles and Miccosukee in Florida, the Choctaw in Mississippi, the Poarch Creek in Alabama, and the Eastern Band of the Cherokee in North Carolina. The Qualla Boundary in North Carolina is not a federal reservation, but land owned by the Eastern Band of the Cherokee.

There are also hundreds of "state recognized" tribes without federal recognition, including the Georgia Band of the Cherokee. Some state and non-recognized tribes have pending applications for federal recognition (i.e., Lumbee in North Carolina).

It is acceptable to refer to the indigenous population as American Indians or Native Americans; however, when known, it is better to refer to a person's tribal affiliation (i.e., Cherokee, Apache, Navajo, Flathead, Salish). Many tribal

names interpreted in the native tongue have the connotation of "The People" or "The Real People."

More information about today's Cherokees can be found at:

[HTTP://WWW.SUPERNET.NET/~TAWODI/](http://www.supernet.net/~tawodi/)

Useful Websites for tribal libraries

[HTTP://WWW.U.ARIZONA.EDU/~ECUBBINS/USEFUL.HTML](http://www.u.arizona.edu/~ecubbins/useful.html)

Links to other American Indian home pages

[HTTP://WWW.LAW.OU.EDU/INDIAN/AINATIONS.HTML](http://www.law.ou.edu/indian/ainations.html)

### Commonly asked questions about Native Americans

Q *Did all Native Americans live in Tipis?*

A No. People in different parts of the country lived in different types of dwellings: wooden-plank houses on the northwest coast, stone and adobe pueblos in the southwest, and earth lodges in the large river valleys of the plains. Tipis were most commonly used on the Great Plains and mostly after the introduction of the horse by the Spanish. Conical dwellings have been used all over the world including arctic and desert regions. The slanted back of the Plains style lodge and the use of the smoke flaps makes it unique and very livable.

Q *Did Indians believe that people could not own land?*

A As a generalization, that statement might be true. However, American Indians certainly believed in ceremonial and hunting rights. Pueblo societies of the southwest and the northwest coastal tribes, such as the Tlingit and Haida, had very well developed concepts of property ownership.

• *Did Indians have wars before the Europeans arrived?*

While some tribes did not engage in warfare, others certainly did. In Central and South America, for instance, the Inca, Aztecs and others waged empire-building wars of conquest. In other cases, wars were caused by territorial disputes or warrior feats aimed at obtaining status. Territorial disputes caused many conflicts between the Cherokee and the Creeks.

Q *Do all Indians live on reservations?*

A No, some American Indians live on reservations and some do not. The majority of the federally recognized populations do live on reservations. In many places, notably in Oklahoma and Cherokee Qualla Boundary in North Carolina, some of the American Indian land has been privatized and is owned by the tribal nations. These are not considered reservations.

Q *What is a treaty?*

A Most American Indian nations have legal agreements or treaties with the federal government. Treaties are legal contracts in which American Indians gave up land and autonomy, often at gunpoint, in exchange for the usually dubious benefits of government assistance and progress. No other

social class or ethnic groups in the United States or Canada share this distinction. More treaties between the federal government and the Indian Nations were broken than were kept.

# understanding pow wows & pow wow etiquette

Note: The text of this section was originally developed by Karen Deleary and Mike Dashner for the Ann Arbor Pow Wow at the University of Michigan and has been adapted for this teachers' guide.

Q *How are the cultures of these distinct tribes kept alive today?*

A One way that American Indian cultures are kept alive today is with festivals called Pow Wows. Modern day social Pow Wows are open to the public so that everyone can share and learn about native cultures. Pow Wows evolved from a formal ceremony of the past into a modern blend of dance, family reunion, and festival. Pow Wows are famous for their pageantry of colors and dance, which have evolved since their beginnings into a bright, fast, and exciting event geared towards Native Americans and visitors alike.

Q *What is a Pow Wow?*

A A Pow Wow time is the Native American people's way of meeting together, to join in dancing, singing, visiting, renewing old friendships, and making new ones. This is a time to renew thought of the old ways and to preserve a rich heritage. There are several different stories of how the Pow Wow was started. Some believe that the war dance societies of the Ponca and other Southern Plains tribes were the origin of the Pow Wow. Another belief is that, when the Native Americans were forced onto reservations, the government also forced them to have dances for the public to come and see. Before each dance they were lead through the town in a parade, which is the beginning of the Grand Entry. Pow Wow singers are very important figures in the Native American culture. Without them there would be no dancing. The songs are of many varieties, from religious to war to social. As various tribes gathered together, they would share their songs, often changing the songs so singers of different tribes could join. With these changes came the use of

"vocables" to replace the words of the old songs. Thus, some songs today are sung in vocables with no words. Yet they still hold special meaning to those who know the song. Many songs are still sung in native tongue either newly composed or revivals of old songs. These songs are reminders to the Indian people of their old ways and rich heritage.

Q *Have dancers always been a very important part of the life of the American Indians?*

A Most dances seen at Pow Wows today are social dances that might have had different meanings in earlier days. Although dance styles and content have changed, their meaning and importance has not. The regalia (outfits) worn by the dancers, like today's styles of clothing have evolved over time. Indian culture is not a stagnant culture, but a vibrant and changing way of life. Pow Wows are organized by committees that work for weeks before the event. At the Pow Wow, the Master of Ceremonies (MC) and the arena director run the events. The MC works with the Arena Director to keep the Pow Wow organized and running smoothly. These two individuals, along with the committees, work hard to bring the people together to dance and join together in the circle. The Pow Wow begins by the Grand Entry. This is the entry of all the people into the arena. Originally, this parade was held through the town where the Pow Wow was located. Even today, in some Pow Wows, these parades are still held.

Q *How is the American flag used in Pow Wows?*

A During opening Pow Wow ceremonies, everyone is asked to stand as the flags are brought into the arena. The flags carried generally include the US. flag, tribal flags, Pow Wow flag, and eagle staffs of the various tribes present. The flags are usually carried by veterans. Native Americans hold the United States flag in an honored position despite the treatment received from this country. The flag has a dual meaning. First, it is a way to remember all of the ancestors that fought against this country. Second, the flag is also the symbol of the United States of which Native Americans are now a part. Third, the flag also reminds participants of those people who have fought for this country. Following the veterans are other important guests of the Pow Wow including tribal chiefs, Princesses, elders, and Pow Wow organizers. Next in line are the men dancers. The women dancers follow the men dancers, and then children dancers follow the women. Once everyone is in the arena, the song ends and a song is sung to honor the flag and the veterans. After a prayer, the dancing resumes usually with a few Round Dances. After the Round Dances, intertribal dancing songs are sung and everyone dances to the beat of the drum.

(TEACHERS CAN FIND MORE INFORMATION AND PICTURES OF ROUND DANCES AT:  
[HTTP://LIBRARY.THINKQUEST.ORG/3081/TERMS.HTM](http://library.thinkquest.org/3081/terms.htm))

Q *When were the first Pow Wows held?*

a Reportedly, the Poncas were the first to practice this ceremony as early as 1804. Later, the Omaha acquired the ceremony and spread it north to the Sioux tribes who popularized it on reservations in the late 1890s. In the 1920s, some Pow Wows became “inter-tribal,” meaning that they were open for all tribes to attend, and the practice of “contesting” began. Contesting involves dance competitions that may last all weekend. In order to give out prizes that may reach thousands of dollars, contestants are evaluated on how often and how well they dance. Relaxed social pressures against the Indian People after World War II brought a revival to the Pow Wow world, and ever since Pow Wows have been growing, constantly changing and adapting to modern ways, while retaining their cultural roots. Brighter colors, more motions and even new styles of dance, like fancy and hoop dancing, have emerged from the passage of time. Native American cultures are not dead and fixed under the glass of a museum, but instead they are living cultures, retaining their heritage and advancing with the times.

Q *What is the importance of the drum?*

a Simply put, without a drum, there is no Pow Wow. The drum, consisting of the instrument and its singers, is typically in the center of the dance arena and always the center of attention. The drum sings song for all occasions: from a contest song to a birthday song to a song for the job. The songs of today can be categorized into several fields: flag songs, memorial songs, veteran’s songs, intertribal songs, contest songs, etc. Drums travel many miles to attend Pow Wows, and sometimes will sing for eight hours, giving everything to make the dance successful. Good drums draw the best dancers, so every Pow Wow committee tries to get the best drum possible for its own Pow Wow. Many refer to the drumbeat as the “heart beat of Mother Earth,” which calls all people to show respect and honor to the environment and to their earthly mothers.

Q *How is the drum made?*

a The physical drum is made from a wooden shell covered in rawhide. Today, cowhide is usually used although a buffalo hide head is not unheard of. The average size drum is about 26 inches in diameter and can seat about eight men around it. In the northern style of singing, drums are smaller and are often commercial bass drums, like those used in marching bands. The sticks used to strike the drum, called “Chanupas,” are usually thin wooden or

fiberglass rods with a leather handle and a leather padded head. There are about ten people on an average drum, seven or eight men and two or three women. In the southern tradition, women are not seated at the drum, but instead sit or stand on the second row behind the men and sing. The people on a drum are required to know many songs because a good drum is expected to be able to sing for an entire Pow Wow without repeating a song. A song is started by the lead singer, who does not announce what song they are about to sing but instead begins with the lead. Today, there are many fine drums that travel the Pow Wow Circuit, spreading their songs throughout the continent. Most drums make their own songs, a task that requires talent and blessings from above.

More information, pictures and music about Pow Wows can be found at:

[HTTP://LIBRARY.THINKQUEST.ORG/3081/](http://library.thinkquest.org/3081/)

[HTTP://WWW.POWWOW.ORG/](http://www.powwow.org/)

[HTTP://WWW.TELEPORT.COM/~RNBOWLKR/POWWOW.HTML](http://www.teleport.com/~rnbowlkr/powwow.html) (LINK NOT GOOD)

[HTTP://WWW.ELLABIRD.COM/POWWOWS.HTML](http://www.ellabird.com/powwows.html)

## importance of nature to native american cultures

Many Native American cultures emphasize the importance of giving thanks to the Creator (i.e. “Great Spirit”) for all the plants and herbs, all the animals (the up-rights and the four-legged ones) and fish, the soil, the sky, and the water. Indian cultures believe that the Creator gave us everything we need to survive. Therefore, it is our responsibility to care for Mother Earth and Father Sky so that our survival needs are met (i.e., the traditional Hopi prophecy). Many medicines are the direct result of the medicinal plants that Indians have used for years, including aspirin. Native Americans are taught to give thanks to the plant and the animal for giving its life to support the needs of people.

In the video, John Standingdeer encourages us to be willing to listen to nature and, to notice the animals and plants, as we remember who we are as we walk upon Mother Earth. He reminds us that “All of us are given gifts and need to use them wisely...” in the same way that the “Cherokee people

watched bears to learn about medicines...lot of medicines today...came from Indian people.”

The primitive skills demonstrators in the video discuss “primitive skills” in referring to the daily living skills of all early people. Russell Cutts points out that “all of our ancestors around the world had to create efficient ways to meet their needs... basic needs, food, clothing, water, shelter, and fire...” He describes fire as the “most special tool ever created...” and reminds us that “if you’re going to kill something, it is important to utilize all parts of the animal...as a high form of respect.”

All early people and cultures, regardless of geographical regions, used stone tools and wore animal skins for protection against the elements. While these things might be commonly associated with Native Americans, they really provide a common ground for archeological and primitive technology studies.

For more information on primitive technologies in this video contact:

The Society for Primitive Technology

Phone: 208-359-2400

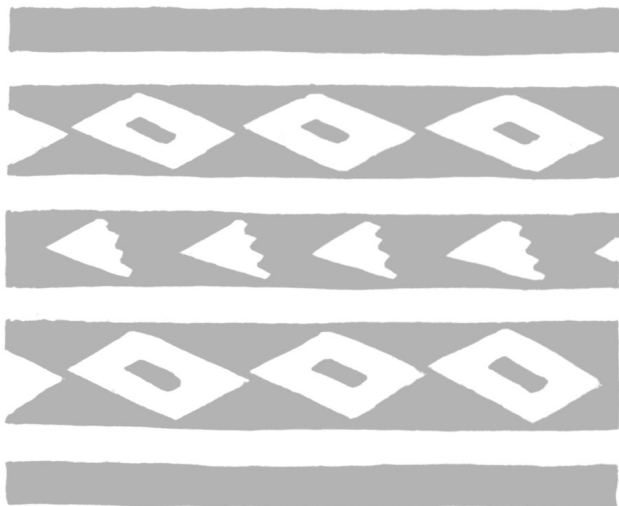
E-mail: DWESCOT@AOL.COM

SkillsAlive!!

Phone: 910-276-2256

Web site: [HTTP://WWW.ABOTECH.COM](http://www.abotech.com) and [HTTP://WWW.SKILLSALIVE.COM](http://www.skillsalive.com)

E-mail: [MAC@SKILLSALIVE.COM](mailto:MAC@SKILLSALIVE.COM)



# trigger questions for classroom discussion of video

The following discussion questions are suggested to insure that students have an opportunity to obtain the desired learning outcomes from viewing the video. Acceptable answers follow.

**Objective #1.** Students will be able to identify the tribal nations and sovereign governments of American Indian Nations, specifically those indigenous to Georgia and the southeastern United States.

Q Can you name two tribes that were indigenous to Georgia?

a Answers might include: Cherokee, Creek, Chickasaw, Yuchi (“Uche”), and Shawnee.

Q Can you name two tribes indigenous to the southeastern United States and known as the “Five Civilized Tribes”?

a In the southeast, five tribes were called the “five civilized tribes” because of their efforts to adopt European farming, business, and social customs: the Cherokee, the Creek, the Choctaw, the Chickasaw, and the Seminole.

Q Why are there so few Indians in Georgia now?

a The United States Indian Removal Act called for the removal of all Indians to the land west of the Mississippi by the late 1830s.

Q What was the Trail of Tears for the Cherokee? When and why did it occur?

a During 1838-39, the United States Army rounded up over 16,000 Cherokees and held them in stockades for weeks. Then they were marched over 1,000 miles during a harsh winter to Indian Territory in the west. Accounts recall the tears of the women and children falling as they looked back at their mountain homes. Legend claims that where the tears fell roses sprang up to give the people hope, the “Cherokee Rose” (now Georgia’s state flower).

**Objective #2.** Students will be able to identify at least three traditional tribal customs and rituals that are continued through Pow Wows and Indian festivals (i.e., songs, storytelling, dancing, trading, and aboriginal skills).

Q *Can you name and describe a Native American Pow Wow dance style?*

a Answers might include:

Contemporary men's traditional dancers wear feather bustles on their backs and quill headdresses called roaches. They often carry a shield or club because the dance symbolizes a warrior tracking his enemy to protect his tribe his family, or tracking game for food. Traditional men's styles also include "old style" traditional and straight dancing. Straight dancing is a traditional southern style with older era regalia without a bustle.

Modern men's styles include the Men's Fancy dancers with their bright-feathered regalia and the hoop dancers who make shapes and effigies dancing with reed hoops (or plastic). Men's fancy dancing originated in the South during the 1920s. The style is unlimited in terms of colors and materials. Dancers are free to develop their own steps (i.e., hops, turns, spins, and skips). (TEACHERS CAN READ MORE ABOUT THE FANCY DANCING AT: [HTTP://LIBRARY.THINKQUEST.ORG/3081/FANCY.HTM](http://library.thinkquest.org/3081/fancy.htm))

Men's Grass dance, which is also called ribbon or crazy dancing, is a bridge between traditional and modern style fancy dancing. It originated in Canada and spread through Montana and the Dakotas. In some Plains gatherings, the grass dancers were the first to enter the dance ring and danced the grass down before the rest of the dancers entered. The dancers mimic the movement of the grass.

Women's traditional dancers wear both buckskin and cloth dresses. They move slowly and gracefully with shawls and fans. Women dance styles also include fancy shawl and jingle dress styles. Shawl Dancing is the women's version of fancy dancing. Shawl dancing is a contemporary new style, having been around since the 1960s. It originated with the northern tribes and was quickly adopted by the southern tribes. The dance requires high steps but allows creative turns and steps of the women's choice. (TEACHERS CAN READ MORE ABOUT THE FANCY SHAWL DANCE AT: [HTTP://LIBRARY.THINKQUEST.ORG/3081/FANCYS.HTM](http://library.thinkquest.org/3081/fancys.htm) OR ABOUT THE JINGLE DRESS AT: [HTTP://LIBRARY.THINKQUEST.ORG/3081/JINGLE.HTM](http://library.thinkquest.org/3081/jingle.htm))

Q *How did Native American's keep their history and legends alive through the generations?*

a Through oral traditions of stories of the people passed from generation to generation, Native Nations have kept their histories and cultures alive. Daily living in traditional ways, Native languages, foods, dancing, music, and Pow Wows also keep the traditions alive.

**Objective #3.** Students will be able to discuss the importance of the earth and ecology to Native American cultural values (i.e., use of nature imagery and symbolism in Native American cultural art and rituals—respect for the circle of life, mother earth, plants, animals).

Q *What does the circle represent?*

a The circle represents the circle of life, the continuum of life and death, the beginning and the end. All living things must die and give way to supporting new life. All things are significant and tied together. What happens to the toad affects the forest and what happens to the forest affects the winged ones, etc.

Q *How does the Indian culture show respect for animals?*

a By taking only what is needed in the season and using every possible body part (i.e., meat for eating; hides for tanning, for sewing into clothes and shoes, and for making glue; bones for making tools, needles, and ornaments). Some Indian cultures teach the hunter to respect the animal by singing a hunting song of thanks. A chant or prayer is used to thank the animal for giving life to support life.

Q *What is the importance of color in Native American art?*

a Colors of nature and primary colors are expressed throughout Native American art including dance regalia, beadwork, pottery, basketry, and painting. The symbolism and meaning differs from culture to culture and in some cases from artist to artist. Red may portray powerful forces or, in some cases, blood or death. Green portrays new life or sustenance. Yellow is the color of the sacred plant corn.

**Objective #4.** Students will be able to recognize the contributions of Native American cultures on our daily lives (i.e., foods, games, tools, art, and music).

Q *What was the "Little Brother of War"?*

a Stick ball games were played by southeastern and northeastern tribes and are still played today. Some called Native American stickball the "Little Brother of War" because it was used to settle tribal disputes. In the video, the "Flying Rats Toli Team" from the University of Georgia is seen teaching festival attendees to play a Choctaw style stick ball game called "Toli." Modern day Lacrosse grew out of Native American stickball.

The Indian games of ball using rackets were traditionally a men's game, though sometimes played by women, and in some instances by men and women together (Santee and Seminole). Women more commonly played shinny and double ball. Racket is less widely distributed than shinny, being confined to the Algonquian and Iroquoian tribes of the Atlantic seaboard and the region of the Great Lakes; and to their neighbors, the Dakota tribes

on the west and the Muskegon tribes of the south. Stickball games also occurred among the Chinook and the Salish in the Northwest, and in a limited area in California. Stickball games were not recorded in the southwest game is divided by single racket or bat or by use of two rackets. Many southern tribes used the double racket, including the Cherokee, Choctaw, Muskogee, and Seminole.

Q *What is the importance of the drum in Native American music?*

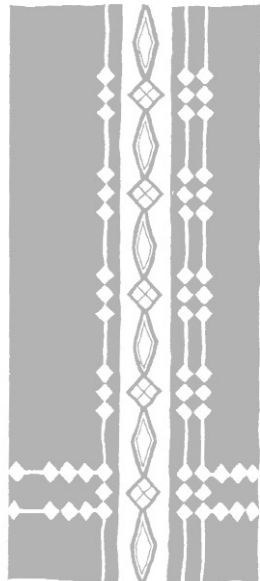
a The drum, consisting of the instrument and its singers, is typically in the center of the dance arena and always the center of attention. The drum sings song for all occasions (e.g., a contest song, a birthday song, a song for the job). Many refer to the drumbeat as the "heart beat of Mother Earth," which calls all people to show respect and honor to the environment and to their earthly mothers.

Q *What foods did Native Americans in Georgia contribute to our diet today?*

a Like the other southeastern woodland tribes, the Cherokees and Creeks had an economy based on agriculture, hunting, fishing, and gathering. Their most important crops were corn, beans, and squash.

Q *Can you name a plant, herb or medicinal plant, used by Native Americans?*

a Aspirin is the only one of many herbs used for medicinal purposes today that were used by Native Americans for generations (i.e., arrow wood, bitter root, wild strawberry, sage, alum-root). The majority of modern day medicines are based on medicinal plants and herbs.



## references

- American Indian Facts of Life: A profile of today's tribes and reservations.* G. Russell, G.; 1997, Russell Publications, Phoenix, AZ.
- Arrowheads and Spear Points in the Prehistoric Southeast.* Linda Crawford Culbertson; 1993, University Press of Mississippi, Jackson, MS.
- Arts and Crafts of the Cherokee.* Rodney L. Leftwich; 1970, Cherokee Publications, Cherokee, NC. (ISBN 0-935741-11-9)
- A Cherokee Feast of Days: Daily Meditations.* Joyce Sequicheie Hifler; 1992, Council Oak Books. (ISBN 0-933031-68-8)
- Cherokee Heritage.* Duane H. King; 1984, Chattanooga Printing and Engraving/Museum of the Cherokee Indian, Cherokee, NC.
- Games of the North American Indians: Volume 2: Games of Skill.* Stewart Culin; 1907, University of Nebraska Press, Lincoln and London. (ISBN 0-8032-6356-2)
- Georgia's Indian Heritage: The Prehistoric Peoples and Historic Tribes of Georgia.* Max E. White, Ph.D.; 1988, WH Wolfe Associates, Publisher. (ISBN 0-9613474-3-0)
- Historic Indian Trails of Georgia.* Marion R. Hemperley; 1989, The Garden Club of Georgia.
- Historical Sketch of the Cherokee.* James Mooney; 1975, Smithsonian Institution Press. (ISBN: 0-202-01137-2)
- How Indians Use Wild Plants for Food, Medicine, & Crafts.* Frances Densmore; 1974, Dover Publications, New York. (ISBN: 0-486-23019-8)
- Primedia Reference Inc. (1998). *Georgia: World almanac of the USA.*
- The Five Civilized Tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole.* Grant Foreman; 1934, University of Oklahoma Press. (ISBN 0-8061-0923-8)

## appendix a

# georgia native american sites

### Native American Sites & Museums in Georgia

OPEN TO THE PUBLIC. NOTE: CHECK WITH SITES FOR HOURS OF OPERATION, ADMISSION COSTS, AND GROUP RATES. SOME SITES ARE CLOSED ON MONDAYS.

#### Ocmulgee National Monument

1207 Emery Hwy

Macon, GA 31201

Phone: 912-752-8257

Web: [HTTP://WWW.NPS.GOV/OCMU/](http://www.nps.gov/ocmul)

Ocmulgee is a monument to the antiquity of man, from the Ice Age to the Creek Indians of the historic period, in this corner of the North American continent. The National Park Service manages this large mound group, which features a restored ceremonial earth lodge. A modern center introduces the visitor to this area where Indian culture thrived between AD 900—1100. Displays trace the history of the site from the Ice Age to the 1690 English trading post.

#### Etowah Indian Mounds State Historic Site

813 Indian Mounds Rd SE

Cartersville, GA 30128

Phone: 770-387-3747

Web: [HTTP://WWW.GEORGIA.COM/PARKS/ETOWAH.HTML](http://www.georgia.com/parks/etowah.html)

Etowah Indian Mounds, a State Historic Site, thrived during the Mississippian Period. A fortified town with seven earthen mounds, Etowah was the political and ceremonial center for the surrounding area. A modern museum houses one of the best Mississippian artifact collections in the nation and features an audiovisual presentation on archaeology.

#### Fort Mountain State Park

Hwy 52

Chatsworth, GA 30705

Phone: 706-695-2621

Web: [HTTP://WWW.GEORGIA.COM/PARKS/FORT.HTML](http://www.georgia.com/parks/fort.html)

Fort Mountain derives its name from an ancient rock wall measuring 855 feet long, which stands on the highest point of the mountain. The mysterious wall is said to have been built by Indians as a fortification against other more hostile Indians or for ancient ceremonies.

#### New Echota State Historic Site

1211 Chatsworth Hwy NE

Calhoun, GA 30701

Phone: 706-629-8151

Web: [HTTP://WWW.GEORGIA.COM/PARKS/NEW.HTML](http://www.georgia.com/parks/new.html)

In 1825, the Cherokee national legislature established a capital called New Echota. A thriving town, this new governmental seat became headquarters for the small independent Indian nation that once covered present-day northern Georgia, western North Carolina, eastern Tennessee and northeastern Alabama. Original and reconstructed historic structures.

#### The Chief Vann House State Historic Site

Ga Hwy 82 225 North

Chatsworth, GA 30705

Phone: 706-695-2598

Web: [HTTP://WWW.NORTHGA.NET/MURRAY/VANN.HTML](http://www.northga.net/murray/vann.html)

Called the "Showplace of the Cherokee Nation," this two-story classic brick mansion was built by Chief James Vann in 1804. Decorated with beautiful Cherokee hand carvings done in natural colors of blue, red, green and yellow, the home features a cantilevered stairway and many fine antiques.

#### Kolomoki Mounds State Historic Site

Rt 1 Box 114

Blakely, GA 31723

Phone: 912-723-3398

This unusual park is an important archaeological site. Seven mounds within the park were built during the 12th and 13th centuries by the Swift Creek and Weeden Island Indians. The Mounds include Georgia's oldest great temple mound, two burial mounds, and four ceremonial mounds. The museum interprets the mounds and the Indian culture.

Chief John Ross House  
PO Box 836, 212 Andrew Ave  
Rossville, GA 30741

706-866-7404 (Chamber of Commerce)

A memorial to John Ross, principal chief of the Cherokee Nation from 1828 to 1866. He fought long and hard against the removal of his people by the US government from Georgia and surrounding states. Ultimately, he led the Cherokees on the sad Trail of Tears journey to Oklahoma in 1838. The Chief John Ross House and Park is a National Historic Landmark.

Nikwasi Mound  
Hwy 441  
Franklin, GA 30217

## other sites & museums of interest in georgia

State Botanical Gardens of Georgia  
Milledge Ave  
Athens GA 30605

Phone: 706-542-1244

Web: [HTTP://WWW.UGA.EDU/~BOTGARDEN/](http://www.uga.edu/~BOTGARDEN/)

Admission free—info on native plants, reconstructed Native American Garden, and several archaeological sites. In the International Gardens the American Indian Plants section features plants used by Indians of the south-east U.S. whose conservation practices provide excellent models even today.

Rock Eagle  
Hwy 129  
Eatonton, GA 31204-9599

Phone: 706-485-2831

Rock Eagle, owned by the University System of Georgia, consists of rocks piled to a height of 10 feet forming an effigy of a soaring bird 102 feet long from head to tail and 120 feet wide from wing tip to wing tip. The Rock Eagle effigy, which may have served as an Indian ceremonial or religious center, was probably built about 50 centuries ago. This National Historic Landmark is 9 miles north of Eatonton.

Track Rock Gap  
Chattahoochee National Forest, Brasstown District Ranger Station  
1881 Hwy 515, PO Box 9  
Blairsville, GA 30514

Phone: 706-745-6928

Track Rock Gap in Union County is one of the best known of the petroglyphs, or marked stones, sites in north Georgia. It consists of six table-sized soapstone boulders, containing hundreds of symbols, carved or pecked into the surfaces.

Chieftains Museum  
501 Riverside Parkway NE, PO Box 373  
Rome, GA 30162-0373

Phone: 706-291-9494

Web: [HTTP://WWW.ROMEGEORGIA.COM/](http://www.romegeorgia.com/)

Chieftains is a gracious 19th century, white clapboard, plantation house. The core or the home is a log cabin that dates to the 1790s. More than just a house museum, tells the story of the Coosa River Valley from its Native American heritage to its traditional southern heritage.

“Windows To A Distant Past” Museum of Aviation  
1942 Heritage Blvd (off HWY 247)  
Robins Air Force Base, GA 31098

Phone: 912-926-6870

Web: [HTTP://WWW.MUSEUMOF AVIATION.ORG/DEFAULT.HTM](http://www.museumofaviation.org/default.htm)

Recipient of the 1997 Governor’s Awards in the Humanities, “Windows to A Distant Past” is a unique sight-and-sound Native American history exhibit, exploring the culture of Georgia’s first inhabitants, complete with prehistoric artifacts located on Robins Air Force Base.

Funk Heritage Center  
Reinhardt College, Hwy. 140 & Hwy. 108  
Waleska, GA

Phone: 770-720-5971

Web: [HTTP://WWW.REINHARDT.EDU/FUNK-BENNETT.HTM](http://www.reinhardt.edu/funk-bennett.htm)

Visit North Georgia’s cultural crossroads and learn about the southeastern Indians and early European settlers in our Appalachian foothills—North Georgia history, Native American artifacts, Native American art, more than 10,000 antique hand tools, and a living history village. Featuring the Bennett History Museum, the Northcutt Discovery Trail, and the Appalachian Settlers Village.

## appendix b

# suggested books & videos

### A Suggested Guide to Children's Books for Parents & Teachers

*Through Indian Eyes: The Native American Experience in Books for Children*, Beverly Slapin, Doris Seale (c1992, New Society Publishers)

### Children's Books

*A Boy Called Slow: The True Story of Sitting Bull*, Joseph Bruchac and Rocco Baviera (Illustrator) (childhood of Sitting Bull, Lakota Chief). Publisher: Scott Foresman (Pearson K-12); ISBN: 069811616X; Reprint edition (March 1998).

*Ahyoka and the Talking Leaves*, Peter & Connie Roop (Sequoyah and Daughter's story). Publisher: Lothrop Lee & Shepard; ISBN: 0688106978; (May 1992).

*The Soul of the Indian: An Interpretation*, Charles Alexander Eastman. Publisher: Univ of Nebraska Pr; ISBN: 0803267010; (June 1980).

*Living Stories of the Cherokee*, Barbara R. Duncan (ed.). Publisher: Univ of North Carolina Press; ISBN: 0807824119; (August 1998).

Native American Learning Stories (3) by Paula Underwood: *Who Speaks for Wolf*, *Winter White and Summer Gold*, and *Many Circles, Many Paths*. A Tribe of Two Press, PO Box 216, San Anselmo, CA 94979, 415-457-6548

*Buffalo Woman; A Man, a Woman, a Boy...A Buffalo Family; Beyond the Ridge; A Grandmother Makes Her Final Journey; The Girl Who Loved Wild Horses; A Young Girl and the Horse People; Star Boy*; or any children's book by Paul Goble

### Children's Activity Books

*Lessons from Indian Country: McGruff and Scruff's Drug and Violence Prevention Story and Activity Book*. National Crime Prevention Council, 1700 K Street, NW, Second Floor, Washington, DC 2006-3817. 202-466-6272. Single copies free; Bulk copies available for nominal fee.

*More Than Moccasins: A Kid's Activity Guide to Traditional Native American Life*. Laurie Carlson, Chicago Review Press, (c1994)

### Young Readers Books

*American Indian Lives - Scholars*, John Bolton

*American Indian Lives—Athletes*, Nathan Aaseng

*American Indian Lives—Artist & Craft People* or any Native American

book by Arlene Hirschfelder

*Spirit of the White Bison*, Beatrice Culleton (7th+)

*Teachings of Nature*, Adolf Hungry Wolf

*Growing Up Native American*, Patricia Riley, ed. (c1993 NY: Morrow)

*The Indian How Book—Crafts, Customs, Food, Clothing, Games*, Arthur

C. Parker (8th+ and reference for teachers)

*The Cherokees*, Virginia Driving Hawk Sneve (c1996, Holiday House)

### Teen & Adult Books

*Pow Wow Highway* (humorous fiction), David Seals (c1990 NY: Plume).

*Sioux City: A Pictorial History*, Scott Soreson. Publisher: Donning

Company, Norfolk, VA. (1982).

*Native American Directory*; National Native American Cooperative.

*Arrowheads and Spear Points in the Prehistoric Southeast: A Guide to Understanding Cultural Artifacts*. Linda Crawford Culberson, Jim Culberson (Illustrator). Publisher: Univ Press of Mississippi (Trd), Jackson, MS; ISBN: 0878056386; (September 1993).

*Arts and Crafts of the Cherokee*. Rodney L. Leftwich. Publisher: Cherokee Pubns. Cherokee, NC; ISBN: 0935741119; (December 1986).

*Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. Vine Deloria, Jr. Publisher: Fulcrum Pub; ISBN: 1555913881; (September 1997).

*God is Red—A Native View of Religion*, Vine Deloria, Jr. Publisher: North Amer Press; ISBN: 1555911765; 2nd edition (March 1994)

*Behind the Trail of Broken Treaties: An Indian Declaration of Independence*, Vine Deloria, Jr. Publisher: Univ of Texas Press; ISBN: 0292707541; Revised edition (April 1985)

*Indian Givers: How Indian Americans Transformed the World*. Jack Weatherford. Publisher: Fawcett Books; ISBN: 0449904962; Reprint edition (January 1990).

*Native Roots : How the Indians Enriched America*. J. McIver Weatherford. Publisher: Fawcett Books; ISBN: 0449907139; Reprint edition (October 1992).

*A Circle of Nations*. John Gattuso ( c1993 Beyond Words Publ.)

*A Cherokee Feast of Days: Daily Meditations*. Joyce Sequicheie Hifler. Publisher: Council Oak Distribution; ISBN: 0933031688; (June 1992).

*How Indians Use Wild Plants for Food, Medicine, & Crafts.* Frances Densmore. Publisher: Dover Publications, New York; ISBN: 0486230198. (July 1974).

*Games of the North American Indians: Volume 2: Games of Skill.* Stewart Culin, Dennis Tedlock (Introduction). Publisher: Univ of Nebraska Press, Lincoln, NE; ISBN: 0803263562; (November 1992).

*Exiled in the Land of the Free: Democracy, Indian Nations, and the U.S. Constitution.* Orin Lyons (ed.), Vine Deloria, Jr., John Mowhawk, et.al. Publisher: Clear Light Publishers; ISBN: 0940666154; (October 1992).

*Mankiller - A Chief and Her People,* Michael Wallis, Wilma Pearl Mankiller (Afterword; former Principal Chief, Cherokee Nation–Western Band). Publisher: Griffin Trade Paperback; ISBN: 0312206623; (August 11, 1999).

*To See With the Heart: The Life of Sitting Bull,* Judith St. George. Publisher: Putnam Publishing Group Juv; ISBN: 0399229302; (May 1996).

*To Walk the Sky Path,* Phyllis Reynolds Naylor. Publisher: Follett Publishing Co; ISBN: 0695403680; (February 1975).

*Waterlily.* Ella Cara Deloria. Publisher: Univ of Nebraska Press; ISBN: 0803265794; Reprint edition (July 1990).

*Winter Count: A History of the Blackfoot People.* Paul M Raczke. Publisher: Oldman River Culture Centre; ISBN: 0889250588.

*Historical Sketch of the Cherokee.* James Mooney. Publisher: Aldine Pub. Co.; ISBN: 0202011364.

*The Five Civilized Tribes: Cherokee, Chickasaw, Choctaw, Creek, Seminole.* Grant Foreman; 1934, University of Oklahoma Press. (ISBN 0-8061-0923-8)



#### Children & Teen Videos

*Squanto: A Warrior's Tale.*

#### Teen & Adult Videos

*Pow Wow Highway* (based on the book above)

*The Native Americans,* Turner Broadcasting

*500 Nations*

*How the West Was Lost* (parts 1 and 2), PBS series

*Dances with Wolves*

*I Will Fight No More For Ever* (Hollywood/Euro-American actors; historically based)

*The Last of the Mohicans*

*Smoke Signals*

*Dance Me Outside*