

North Carolina American Indian Patch Program



Long before Europeans settled in North Carolina, American Indians lived on this land. This program honors the history of North Carolina American Indians, but also educates Girl Scouts on modern American Indians. Girl Scouts – North Carolina Coastal Pines celebrates the culture of North Carolina American Indians past and present.

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We thank Elaine Waters, Leader of Girl Scout Troop #184, Wake County Area 22, Service Unit #237 for her contribution to the original American Indian Patch Program. We have since updated the program to align with the GSUSA curriculum.

Troop Leaders-Please read before starting program!

This program was created to demonstrate being culturally-respectful of modern and historical American Indian information and educate Girl Scouts on North Carolina American Indians. Below are websites with wonderful resources to help you work through this patch program with your troop. **Before starting the patch program, look through some of the materials on the site to increase your knowledge on how to demonstrate cultural respect as you teach your Girl Scouts about North Carolina American Indians.**

[Cultural Respect Resource 1](#)

[Cultural Respect Resource 2](#)

Terminology

A common question when learning about American Indians is “What is the proper term to use when talking about American Indians?” The state of North Carolina uses the term American Indians. This term is accepted by most American Indian people in the state of North Carolina. Some organizations do use the term Native American. If interacting with an American Indian the best thing to do is ask which term they prefer to be called. Many American Indians prefer to first be identified with their tribe rather than just American Indian. Again, this is different from person to person, so an open conversation about this topic is appreciated.

Requirements:

Girl Scouts must complete the number of activities below to receive their North Carolina American Indian patch.

- Daisies/Brownies- Must complete the required activity and two activities from each section (Discover, Connect, and Take Action) *If some activities in the section are beyond your troop’s ability you can do 3 activities from another section instead or do the same activity again (for instance read two books, instead of just one).
- Juniors/Cadettes- Must complete the required activity and three activities from each section (Discover, Connect, and Take Action)
- Seniors/Ambassadors - Must complete the required activity and four activities from each section (Discover, Connect, and Take Action)

Required Activity

- Learn the names of the 8 tribes in North Carolina and read more about them on the [North Carolina Government Website](#). Then do the activity requirement for your level:
 - Daisies/Brownies-Write down one interesting fact about each tribe.
 - Juniors/Cadettes- Write down two facts about each tribe. One fact must be about historical life and one fact must be about modern life.
 - Seniors/Ambassadors- Write down three facts about each tribe. One fact must be about historical life and one fact must be about modern life.

Discover

1. **Notable Modern American Indians**-Research the following modern American Indians to learn more about their jobs and contributions.
 - Research the first American Indian in space. Where did he go? What tribe is he a member of?

- Who is Ben Nighthorse Campbell? What job is he known for doing? What tribe is he a member of? What sport did he compete in during the 1964 Olympics?
 - What American Indian film director produced and directed Smoke Signals?
 - Who is the Director of the American Indian Center at UNC Chapel Hill? Which local NC tribes is she a member of? Where did this person get their law degree from?
 - Which American Idol song writer and singer is from Robeson County? She is of the Lumbee and Tuscarora descent. How many NAMMYS as she won?
 - Who was Wilma Mankiller? What important role did she play in the Cherokee Nation? Which quote by Wilma inspires/interests you most?
 - Who is the current female chief of the Haliwa-Saponi Tribe? What did she earn her doctorate in?
 - Who wrote from Princess to Chief? Which North Carolina tribe was she a Chief of?
2. **Book Worm**—Read more about American Indians. Pick one of the books from this [link](#). These books are culturally respectful and recommended.
3. **History Lesson**—Learning about modern American Indians is very important, but to understand modern American Indians, you also need to learn their history.

Daisies, Brownies, and Juniors must research 3 of the questions below.

Cadettes, Seniors, and Ambassadors must research all 5 questions below.

1. Research historical American Indian homes. How many types were there? Which types of homes did North Carolina tribes live in? P.S. There is a American Indian paper home you can build in the **Resource Section**.
 2. What are two common foods that American Indians in North Carolina historically ate?
 3. Research two tools that American Indians in North Carolina used historically in everyday life. What were they used for?
 4. Find examples of drawings made by John White of Algonquian Indians in the 1580s. What can you learn about early American Indian people and life from the pictures?
 5. Deer were an important animal to early American Indians. Name at least two ways deer were used historically by American Indians.
4. **Stereotypes**—Read over the stereotypes below. These are some common stereotypes that American Indians are labeled with. As a troop talk about each stereotype. Think about the following things: Have you heard of this stereotype before? Why do you think some people think this stereotype is true? How would you feel if you were an American Indian and people were saying these things about you?
- Stereotype: All American Indians live on reservations
 - Truth: American Indians live in the country, in the city, and in the suburbs, just like other Americans.
 - Stereotype: Modern American Indians dress in feathered war bonnets and buckskin dress and leggings at all times
 - Truth: Media often depicts Indians in these traditional garments. In reality traditional clothing is only worn at special times and is tribal specific. Modern Indians wear the same clothing as you.
 - Stereotype: American Indians are lazy and don't work

- Truth: They are historically hard workers as they once were farmers and lived off the land which is very taxing. That work ethic has continued on as modern American Indians have jobs as teachers, scientist, doctors, lawyers, and so much more.
 - Stereotype: American Indians commonly make the “whoop” noise (the noise made when someone covers their hands with their mouth and while making the “who whoo” noise)
 - Truth: Non-natives are the ones who created that noise based off Western TV shows and movies. The whoop noised was never historically made by American Indians and is offensive to American Indians.
 - Stereotype: All American Indians lived in teepees.
 - Truth: Some tribes in the west did live in teepees, but there are many other types of houses that American Indians lived in. NC American Indians used wood and reeds to make their homes.
 - Stereotype: American Indians are aggressive and savage.
 - Truth: The image of American Indians as savages has been created by media and non-native people. American Indians aren’t aggressive or out to hurt people.
5. **Picture Investigation**—Find a picture of an American Indian in popular media. It can be from a movie, a mascot, cartoon, food package, or other similar references to pop culture. As a troop talk, about the image and answer the questions below:
- Does the image represent a modern or historic American Indian?
 - What are they wearing?
 - What are they doing in the picture?
 - What is one word you would use to describe the picture?
 - Talk about what the image represents (the movie, food product, etc.), does it match the picture of the American Indian?
 - i. Example: Does a picture of an American Indian women on a tub of butter truly represent butter or the American Indian?
 - If the image displays negative views of American Indians, how would you make the image more positive and realistic?
6. **Tea Time** – American Indians were extremely resource and use herbs to make teas. The process of growing herbs and making tea today isn’t vastly different than the past. Learn about herbs and teas through the resources below and then do one of the two activities.
- [The Herbal Academy](#)
- Have a tea party – grab a few interesting herbal teas from the store and do a taste test. What teas does your troop like? What do they dislike? How are these herbal teas similar or different to the ones American Indians would have drank?
 - Make your own tea- take a class or visit an herbal tea shop to learn how to make herbal tea. How does the process of making herbal tea now differ from the way American Indians would have made tea in the past?

Connect

1. **Map it Out**—Look at the map in the Resource Section, which tribe is closest to your hometown? As a troop talk about the following things:
 - Has anyone visited the tribe before?
 - Do you know anyone who is from the tribe?
 - What career do they hold?

- Where do they live?
 - What have they taught you about American Indians?
 - Contact the tribe to learn more about them and possibly visit. [Get connected here.](#)
2. **Importance of Insignias**- Insignias represent the culture of a tribe and what they value. Look at the insignias of six tribes in NC in the **Resource Section**. After looking at the insignias and reading about them, make your own insignia based on your culture and values. Share with your family and troop. Discuss as a troop, why you added certain elements to your insignia.
 3. **Arts and Crafts**-American Indian culture is rich in arts, crafts, and music. Pick one or two of the activities below to learn more about American Indian Arts and Crafts. All instructions for these crafts can be found in the **Resource Section**.
 - Bead Work (separate activities for older and younger Girl Scouts)
 - Dream Catcher
 - Turtle Rattle
 - Coiled Pot
 - Clay Imprinting
 - American Indian Pouches
 4. **American Indian Games** -Life looked different for American Indians in North Carolina's past than it does now. There wasn't TV, computers or phones to play games on. Step back in history and play a game from North Carolina's history. Pick one or two of the games below to play. Instructions for the games can be found in the **Resource Section**.
 - Reed Dice
 - Jackstraws
 - Corncob Dart Ring Toss
 - Cherokee Butterbean Game
 5. **Storytelling** – Storytelling was a part of historical American Indian life. Many of the legends are still told today as a part of tradition. The legends and stories told by American Indians historically often explained things they saw in their lives. Please keep in mind these legends are not told by all tribes and were more often told historically. Modern American Indians write stories about all different topics, not just legends.

Read one or both of the stories in the **Resource Section**. Then discuss why you think this story has been passed down through American Indian history? Share stories with your troop that have been passed down by your family.

6. **Powwows**-Powwows are an important part of American Indian culture. Powwows are a tradition that have been adapted and changed over time as the life of American Indians has changed. Read over the information sheet on powwows in the **Resource Section**.
7. **What is Your Culture?** -Culture is the arts, beliefs, customs, and traditions of a group of people. Have your troop think about their own family. Talk about what traditions they had, what is important to them and what they believe and celebrate. Have each girl draw a picture of her culture or write a paragraph about it. Then share as a group.

Now it is time to think about American Indian culture.

- What did they value historically, what was their culture like?
- What do they value now, what is their culture like now?
- How is your culture similar to and different from American Indian culture past and present?

Take Action

1. **Share Knowledge**–Create a poster, video, skit, picture, or collage displaying what you learned about American Indians throughout this patch program. Share with your family, troop, classmates, or church.
2. **Get Immersed**– Attend the American Indian Heritage Celebration at the Museum of History in November. Please check [this website](#) for more details on time and date
3. **Visit!** –Visit one of these museums or historic sites to learn more about American Indians in North Carolina.
 - UNC Pembroke Museum of the Southeast American Indian
 - North Carolina Museum of History
 - Town Creek Indian Mound
 - Museum of Cherokee Indians
4. **Be a book advocate** –Literature, especially children’s literature, can misrepresent American Indians, African-Americans, Asians, and other minorities. Read over the criteria on how to tell if a book contains anti-American Indian bias in the link below. Also, look at the list of books that are approved and culturally respectful and those that aren’t culturally respectful of American Indian culture. Help out your school or local library by getting rid of any books that are anti-minority biased and then get culturally respectful books donated to replace those books.

Leaders- read this [article](#) about how a teacher did this with her class!

[Criteria of an anti- American Indian biased book](#)

[Not Recommended Books](#)

[Recommended Books](#)

5. **Costume Analysis- CADETTES AND UP ACTIVITY**

Many Halloween costumes seen today are culturally inappropriate and disrespectful to minorities. American Indian Halloween costumes are often ones that are worn by non-American Indians. These costumes display American Indians in a negative way. Do the following activity:

1. Read [this article](#) as a troop and discuss Halloween costumes and appropriate cultural representation
2. Watch [this video](#) and discuss Halloween costumes and appropriate cultural representation -
3. As a troop, go to a Halloween store or look online at Halloween costumes. Talk about the ones you see that misrepresent minorities, such as American Indians.
4. Be an advocate- if you are at a Halloween party and see someone in a costume that is misrepresentative, calmly inform them that their costume is disrespectful. Use the opportunity to share what you’ve learned about being culturally respectful through this program.

*There are many blogs about this topic. With an adult, research and read other blogs if you are interested learning more about the topic.

Resource Section

Other Events

Go to [this page](#) to see an updated listing of NC American Indian events that you can attend to expand your knowledge.

The Three Sisters Story

*Please note the American Indian story of the Three Sisters varies from tribe to tribe.

A long time ago there were three sisters who lived together in a field.

These sisters were quite different from one another in their size and way of dressing. The little sister was so young that she could only crawl at first, and she was dressed in green.

The second sister wore a bright yellow dress, and she had a way of running off by herself when the sun shone and the soft wind blew in her face.

The third was the eldest sister, standing always very straight and tall above the other sisters and trying to protect them. She wore a pale green shawl, and she had long, yellow hair that tossed about her head in the breeze.

There was one way the sisters were all alike, though. They loved each other dearly, and they always stayed together. This made them very strong.

One day a stranger came to the field of the Three Sisters - a Mohawk boy. He talked to the birds and other animals - this caught the attention of the three sisters.

Late that summer, the youngest and smallest sister disappeared. Her sisters were sad.

Again the Mohawk boy came to the field to gather reeds at the water's edge. The two sisters who were left watched his moccasin trail, and that night the second sister - the one in the yellow dress - disappeared as well.

Now the Elder Sister was the only one left.

She continued to stand tall in her field. When the Mohawk boy saw that she missed her sisters, he brought them all back together and they became stronger together, again.

The three sisters are Corn, Beans, and Squash. They are seen as the three beautiful sisters because they grow in the same mound in the garden. The Corn provides a ladder for the Bean Vine. They together give shade to the Squash.

<http://www.birdclan.org/threesisters.htm>

Why Opossum Has a Bare Tail Story

*Please note the American Indian story of the Opossum's Tail varies from tribe to tribe.

One day, Opossum was walking in the woods around sunset when he spied Raccoon. Now Opossum had always admired Raccoon because he had a beautiful tail with rings all around it.

So Opossum went up to Raccoon and said: "How did you get those pretty rings on your tail?"

Raccoon stroked his fluffy long tail fondly and said: "Well, I wrapped bark around the tail here and here and here," he pointed. "Then I stuck my tail into the fire. The fur between the strips of bark turned black and the places underneath the bark remained white, just as you see!"

Opossum thanked the Raccoon and hurried away to gather some bark. He wrapped the bark around his furry tail, built a big bonfire, and stuck his tail into the flames. Only the bonfire was too hot and too fierce. It instantly burned all of the hair off the Opossum's tail, leaving it entirely bare.

Opossum wailed and moaned when he saw his poor tail, but there was nothing he could do but wait for the fur to grow back. Opossum waited and waited and waited. But the tail was too badly burnt by the fire and the fur did not grow back. Opossum's tail remained bare for the rest of his life.

Opossum tails have been bare ever since.

http://americanfolklore.net/folklore/2010/09/why_opossum_has_a_bare_tail.html

Arts and Crafts

American Indian Jewelry

American Indians have a long history of making beautiful pieces of jewelry from their surroundings. They used stones, shells, feathers, bones and many other materials. Find materials around you to make a necklace or bracelet to tell a story about where you are from.

Dream Catcher

Dream Catchers are a tradition of American Indians. Not all tribes historically made them, but many did. Dream Catchers catch bad dreams and let good ones pass through. Historically they were made from pieces of everyday life of American Indians such as feathers, beads, bark, etc.

Dream Catchers can be very intricate and detailed. The one below is very simple, look online to find instructions for more advance dream catchers.

Need:

- paper plate
- yarn, any color
- hole puncher
- craft beads
- craft feathers
- color markers
- scissors

Instructions:

1. Begin by cutting in the center of the paper plate. Leave a rim of 2 inches all around the paper plate
2. Take your hole punch and punch hole in the rim of the paper plate, about ½ inch apart each.
3. Measure out your yarn 5-6 ft. long. Tie one end of the yarn to any one of the holes on the rim of the paper plate.
4. Weave the yarn up, over, and all around the paper plate from one hole to the next one. You can make your pattern any way you like. Make sure to loop through each of the punched holes.
5. You can add the craft beads to the middle of the dream catcher with the yarn as you go through the holes. Simply slip them onto the yarn and continue with the next hole. They will appear to be in the middle of the Dream Catcher.
6. Once all of the holes are threaded with the yarn, tie a knot at the end of the yarn with the plate and the last hole.
7. Now, take your hole punch and punch 3 more holes in the paper plate at the bottom of the plate.
8. Cut 3 more pieces of yarn, about 5 inches long each.
9. Take each piece of yarn and tie them to the 3 punched holes at the bottom of the dream catcher.
10. Choose some beads to thread onto each of the 3 yarn pieces and then tie one feather to the end each of the hanging yarn pieces.
11. Take your markers and decorate the edges of the paper plate.
12. Lastly, make a piece of yarn the length you need to hang it on the wall. Punch one more hole to the top of your paper plate dream catcher and tie the yarn to it.
13. Hang your new Dream Catcher in a place where sweet dreams are welcome.

Make a Dream Catcher for Kids. (n.d.). In *Dream Catcher*. Retrieved July 19, 2016, from <http://www.dream-catchers.org/make-a-dream-catcher-for-kids/>

Powwows

- What is a powwow?

In the context of American Indian culture a powwow is a community gathering of American Indians.

- What is the history of a powwow?

It is reported by the NC State Multicultural Student Affairs Office that powwows have a long historic background. They started out as huge summer gatherings that were held by tribes on the Plains. Word spread of these types of gatherings and each tribe modified the powwow to their own culture and traditions. Click [here](#) to read more.

- What does a modern day powwow look like?

Powwows still do take place today. According to the NC State Multicultural Student Affairs Office as the lives of American Indians have changed so have their powwows. Powwows are now a festival and celebration. Many are open to the public. Powwows often still incorporate traditional dances, re-enactments, and arts. Powwows bring American Indians together to revisit their history and share stories.

Ones that are open to the public are an opportunity to educate non-American Indians on American Indian culture. Click [here](#) to read more.

- Can I go to a powwow?

Yes! As mentioned various powwows are open to the public and they want non-American Indians to come experience their culture and learn.

- What is good powwow etiquette?
 1. Always listen to the Master of Ceremonies or announcer- they will tell you when to photograph and what you should/shouldn't be doing at certain times.
 2. Stand up during the grand entry- this shows your respect of the dancers.
 3. Dress modestly- follow school rules when dressing to show respect.
 4. Do not sit in the seats nearest the dancing circle- those seats are reserved for singers, dancers, and drummers. If you aren't sure where to sit, ask.
 5. Powwows are religious ceremonies- when you are at a powwow think of it like going to church and show the same honor.
 6. Refrain from negative thoughts and comments- the blessing before the ceremony sets the tone of the event and these types of thoughts/comments go against the blessing.
 7. Do not bring alcohol, cigarettes, drugs or firearms- all of these items are prohibited and show disrespect.
 8. Use common sense when taking photos- listen to the host and often they will note if it appropriate to take pictures. However, use common sense and don't shoot during prayers, dances, or flag ceremonies.
 9. Powwows are colorful and high-energy events- audiences should have fun, but remember the dancers, singers, and drummers are not just there to entertain. For many of them this is a way of life and tradition.
 10. Be flexible- open your eyes to a new cultural experience. Don't judge or criticize, just enjoy and be enlightened.

For more details [read this article](#), where these tips came from:

- Where are powwows in North Carolina?

Greenville- ECU Powwow (Spring)

Durham- North Carolina Museum of Science and Mathematics- American Indian Cultural Club (Spring)

Raleigh- NCSU Powwow (Spring)

Hollister- Haliwa-Saponi Powwow (Spring)

Lumberton- Lumbee Powwow (Spring)

Chapel Hill-UNC Chapel Hill (Spring)

Cherokee- Cherokee July Powwow (Summer)

Clinton- Coharie Indian Cultural Powwow (Fall)

Greensboro- Guilford Native American Association Powwow (Fall)

Indian Trail- Indian Trail Powwow (Fall)

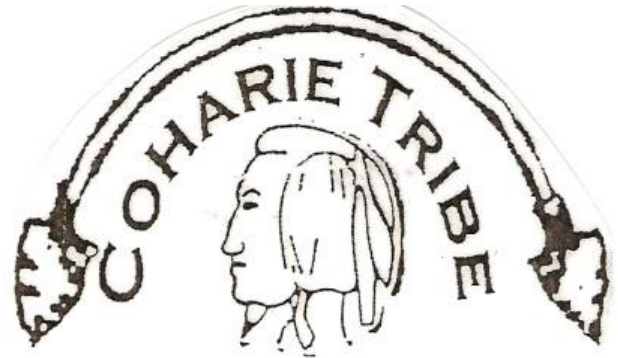
Ahoskie- Meherrin Indian Powwow (Fall)

Bolton- Waccamaw-Siouan Powwow (Fall)

Go to the bottom of [this page](#) to Important Dates to see an updated listing of **NC American Indian events and Powwows.**

Insignias

Coharie Tribal Logo



- This Logo/Banner represents the past, present and the future of the never-ending pride in the heritage and survival of the Coharie Tribe.
- The straight arrow represents one of the tools our people had to sustain life.
- The half-moon arrow represents the protection of the Coharie Tribe by the Great Spirit.
- The leather represents the link to the past, present, and future of the strength and honesty of our people.
- The feathers represent the freedom and beauty of our people's never-ending existence.
- The shells represent the ability of the Indian to see the beauty and usefulness in every aspect of nature for the basic survival of our people without destroying the natural beauty of our great land.
- The black glass beads represent the darkness in which our heritage have suffered but, yet survived.
- All artifacts contained on this Logo/Banner represents the love, humbleness, and strength that have and will continue to exist among our proud Indian people.

Haliwa-Saponi Tribal Seal

Understanding the Haliwa-Saponi Tribal Seal

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



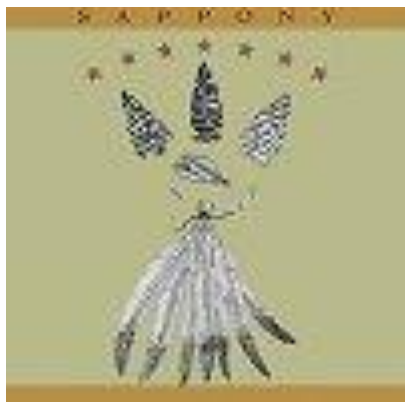
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Meherrin



The Seal of the Meherrin Nation is primarily made up of purple and white- the colors of wampum. Our people are standing in an unbroken circle; the ancestors, our people today, and future generations of Meherrin. All of the clan animals of the Meherrin Nation are present in the center of the circle. On the back of the Great Turtle, or Turtle Island (North America) stands the Tree of Peace, symbolizing our nation following the Great Binding Law set forth by Deganawida, the Peacemaker. The water surrounding the turtle symbolizes our name- [Kauwets'a:ka \(People of the Water\)](#).

About the Seal of the Meherrin Nation. (n.d.). In *Meherrin Nation*. Retrieved July 19, 2016, from <http://meherrinnation.org.ipage.com/meherrinnation.org/13222.html>



Sappony

- The 7 stars represent the 7 families watched over by God.
- The 3 arrowheads are the historical Sappony symbol when interacting with colonists.
- Tobacco was a primary subsistence crop for the Sappony.
- Corn and wheat were two other crops that, along with tobacco, formed the base of Sappony subsistence.
- The 7 feathers also represent the 7 families tied together.

Governance Council. (n.d.). In *Sappony*. Retrieved July 19, 2016, from http://www.sappony.org/governance_council.htm

Occaneechi Band of the Saponi Nation



The Tribal Emblem was created by Mr. Joe Liles of the North Carolina School of Math and Science, Durham, North Carolina for the Occaneechi Band of the Saponi Nation. In it, the native person in the canoe is seen saluting the Red Tailed Hawk, which was representative of wisdom and strength for many of the Indian people of this region. This reminds us that the Indian people have traditionally seen themselves as only one part of the whole creation, with responsibility to live in harmony with all other living creatures. The emblem is enclosed in a circle of birch limbs, native to this area also, again representing a traditional Indian idea of the circle as the perfect shape. All of nature follows a circular cycle: the seasons, the passing of the sun, moon, and stars, even the course of a man's life.

Waccamaw Siouan Indian Tribe



The Waccamaw Siouan Indian Tribe's seal is made up of a circle representing the circle of life, a falling star representing the legend that told of a ball of fire that knocked into the earth and created Lake Waccamaw the homeland of the Waccamaw Siouan known today as "The People of the Falling Star". A Medicine Wheel is in the background which represents the many and continued blessings from the Great Spirit to the Waccamaw Siouan. An Eagle perches at the top of the falling star depicting the strength and longevity of the Waccamaw Siouan Tribe. The colors of red and orange within the circle represents the flames of the ball of fire as it created Lake Waccamaw.

Wigwam

1. Cut out the wigwam on the thick solid lines. Don't forget the smoke hole in the center!
2. Shape the wigwam by gluing the tabs under the adjoining walls.

The **wigwam** was a popular house style among American Indian groups in the East and Southeast. At least as safe and warm as the best houses of early European colonists, the wigwam had a curved surface that held up against the worst weather in any region.



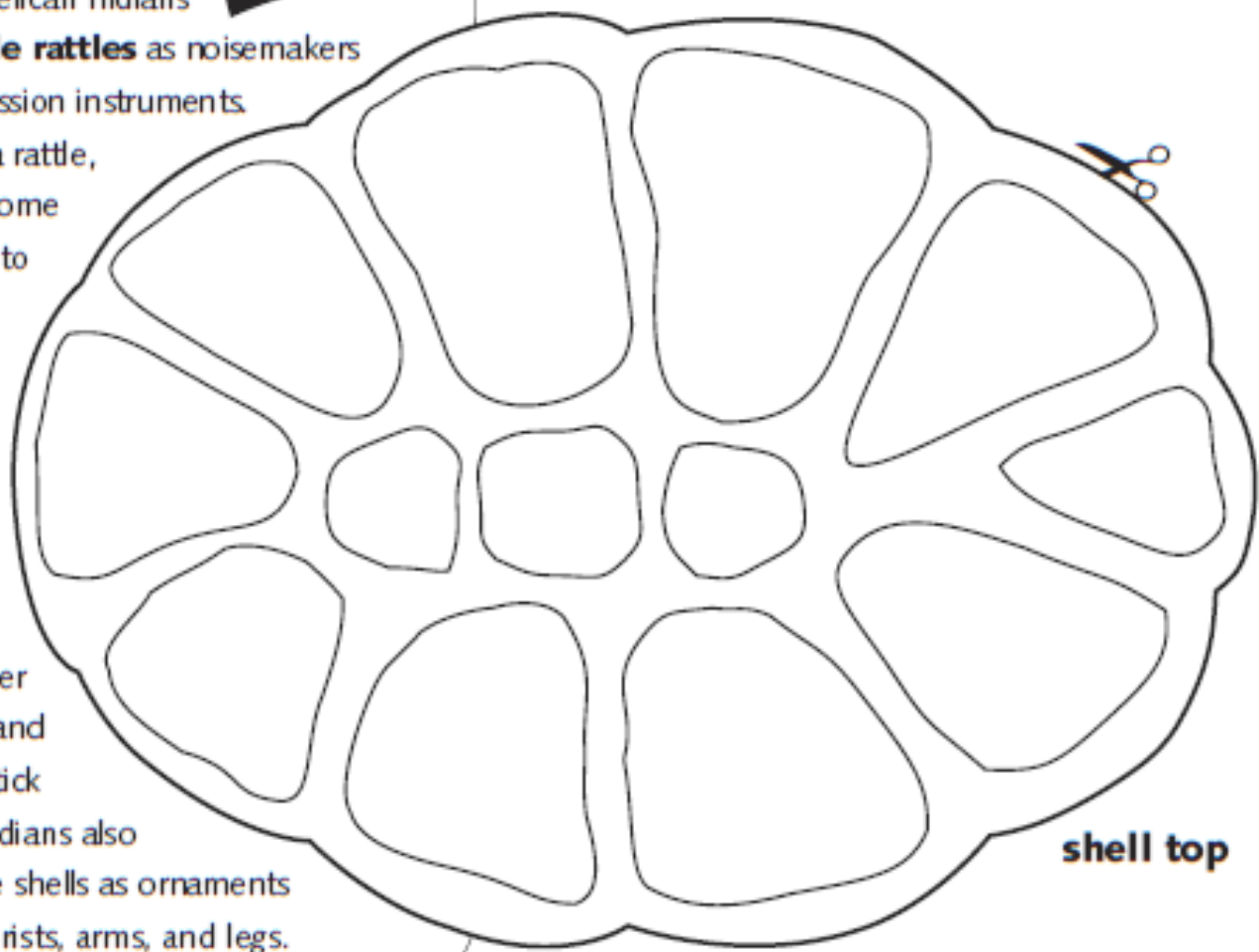
Wigwam with bark mats and sewn cattail mats on top (Plimoth Plantation, MA)



Make a Turtle Rattle !

Some American Indians used **turtle rattles** as noisemakers and percussion instruments.

To make a rattle, they put some pebbles into an empty turtle shell, tied the two halves of the shell together with leather or sinew, and added a stick handle. Indians also used turtle shells as ornaments on their wrists, arms, and legs.



shell top

Materials

turtle rattle pattern
scissors
stapler
dried beans
stick or dowel
tape

Directions

Cut out the pattern pieces. Staple the pattern top to the bottom, leaving an opening at one end (match the edges so that the top puffs up). Drop a small handful of dried beans into the opening, insert the stick, and staple the hole closed around the stick. Tape the stick to the "shell."



shell bottom

NORTH CAROLINA
MUSEUM OF HISTORY

History Happens Here

Making a Coil Pot

Indians on the coast of what is now North Carolina began making pottery around 2000 B.C. That's four thousand years ago! They made pottery vessels of coiled clay, first smoothing the coils together to make their pots stronger, then often pressing or scratching designs onto their surfaces. Today American Indian artists continue this craft, mixing traditional materials and techniques with their own ideas.

What you need

clay, polymer clay, or Playdough
plastic net bag (the kind oranges come in)

1. Roll the clay into long "snakes" about as thick as a pencil.
2. Make the bottom of your pot by tightly coiling one snake around itself. Press the layers together with your fingers. Turn it over and smooth on the other side.
3. Build up the sides of your pot by placing another snake along the outer edge of the base. Press and smooth it into place on the inside and the outside.
4. Repeat this process until the pot is as large as you want it to be, or until you have used all of your clay.
5. Smooth your pot inside and out to make the coils stick together.
6. Add decorations! One way: press a piece of the plastic net bag onto the outside of the pot, then pull it away carefully. This also helps to stick the coils together tightly.
7. Keep your pot to admire or smash it down and start again. If you use polymer clay or clay, bake or fire the pot to make it strong.



••••• Beadwork Designs •••••

What you need:
1/2" round stickers in
the four colors listed

Beads and American Indians go back a long way. Early beads of shell and quills gave way to glass beads when Indians started trading with Europeans. Traditional tribal designs were mixed when Indians were forced together on reservations.

Today many beadworkers borrow patterns from tribes across the country, bringing new styles to a very old tradition. These modern artists often use grid paper to help them plot out new designs.

To discover the patterns below, put round sticker "beads" in the correct colors on the grids!

green	green					green
blue	green	green		green	green	blue
	blue	green	green	green	blue	
red		blue	green	blue		red
red	red		blue		red	red
yellow	red	red		red	red	yellow
	yellow	red	red	red	yellow	
		yellow	red	yellow		
			yellow			

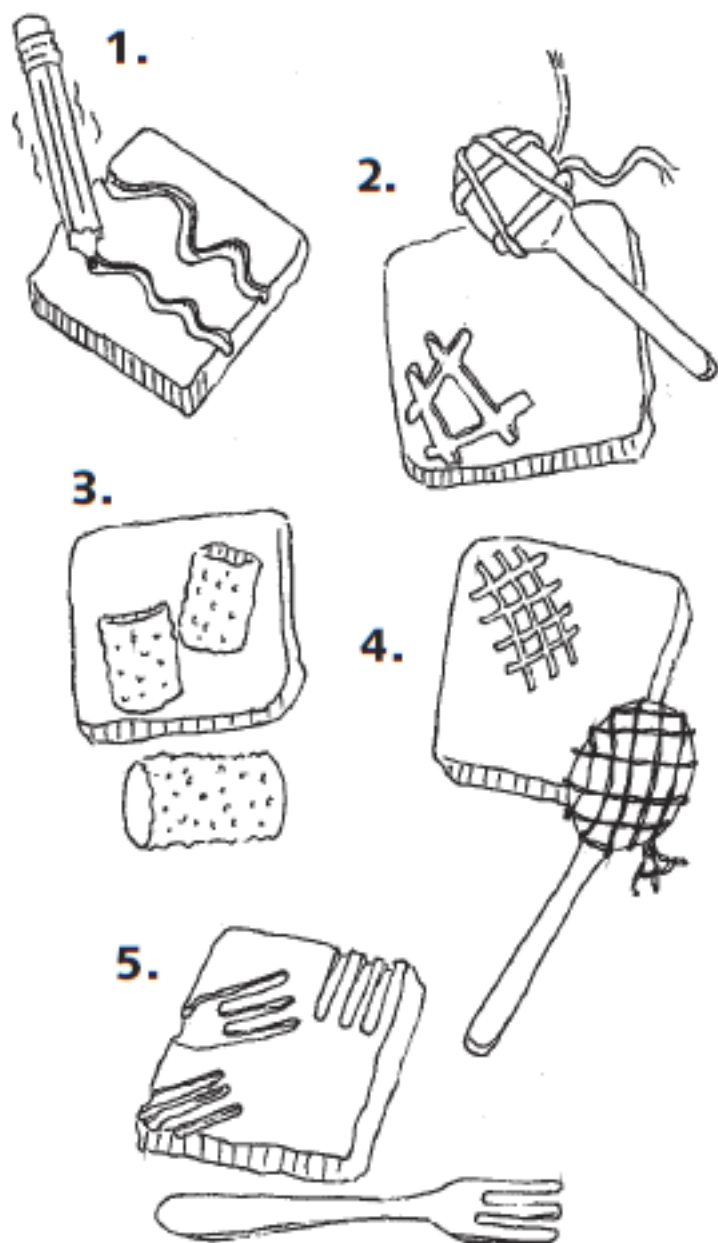


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Clay Imprinting

Indians on the coast of what is now North Carolina began making pottery around 2000 BC. That's over 4,000 years ago! They made pottery vessels of coiled clay, first smoothing the coils together to make their pots stronger, and then often pressing or scratching designs on their surfaces. The potters then fired, or baked, the vessels in a pit with wood. Today the decorations on such pots help archaeologists date archaeological sites. The decorations can also help archaeologists know which cultural group made a certain piece of pottery.



What you need

clay, polymer clay, or playdough
pencil
string
wooden spoon
corn cob or peach pit
small piece of cotton fabric
plastic net bag (the kind oranges come in)
fork

American Indians in North Carolina use many tools and instruments to decorate pottery. Here is a way you can experiment with some of their techniques!

Roll a piece of clay into a ball, then flatten it on a table or other flat surface. Smooth the top of the clay, then decorate away!

- 1. Incising** Cut lines into the surface of a pot. (Sometimes potters used their fingernails!)
- 2. Cord Marking** Wrap string around a wooden spoon and press the spoon into the clay.
- 3. Impressing** Press a dried corn cob or peach pit into the clay.
- 4. Fabric or Net Impressing** Wrap fabric or net around a spoon and press it into the clay.
- 5. Stamping** Press designs into the clay with a fork.

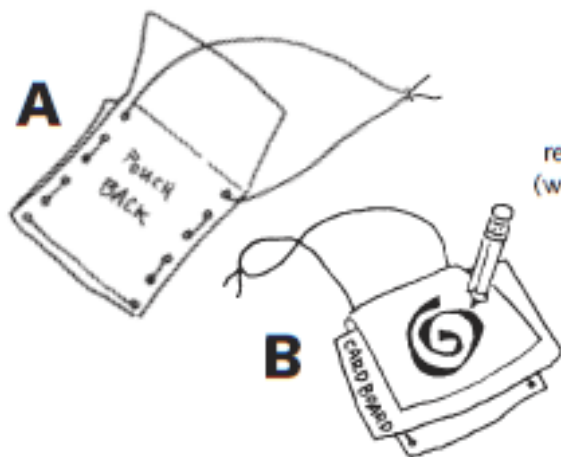
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American Indian Pouches

First Nation peoples across the Americas created items using animal skins for a variety of purposes. Pouches, one of several styles of storage containers, were made out of plant fiber and tanned animal skins. Sometimes the hair/fur was scraped off, and sometimes it was left on. Sometimes the bladder of an animal like the seal or buffalo was used as a pouch. Both fur and skin pouches were created for spiritual and practical use. The style and decoration of a pouch not only identified the tribe, but also the stature of the person carrying it.

Long ago, often a particular rank or society membership was depicted by both the type of animal skin and the way the skin was prepared and decorated. Pouches were decorated using clay, mineral and vegetable mixes as paints, animal bones, claws, feathers, quills, shells, hair, and teeth. Today fabric or acrylic paints are used along with seed beads to decorate pouches.



Younger Kids

Supplies

rectangular piece of paper
(with punched stitch holes)
yarn needle
45" length of yarn or
string
pencil
markers
scissors
holepunch

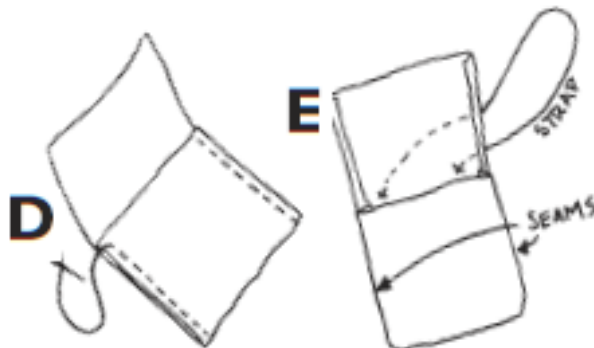
1. Fold paper, matching holes.
2. Thread yarn needle.
3. STARTING AT TOP OF POUCH, sew through holes down one side and up the other. (see A)
4. Tie yarn ends together to create a carrying strap. (A)
5. Pencil a design on flap and paint it in with markers. (B)

Older Kids

Supplies

thread
needle
thread
scissors
markers
7" x 15" strip of plain fabric
piece of cardboard or
tagboard
yarn needle
30" length of string or yarn

1. Fold fabric in rough thirds, ends over middle. The top layer will be the pouch flap, so make it a bit shorter than the other two. (C)
2. Thread needle. Tie a knot in one end of the thread.
3. Fold the flap back. Sew both sides of the pouch. (D)
4. Turn pouch inside out, smoothing seams so they lay flat. (E)
5. Using yarn needle, attach yarn or string strap. (E)
6. Put cardboard under flap to protect rest of pouch from bleed-through. Pencil a design on flap and paint it in with markers. (F)



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Excerpted from *Native Americans Today: Resources and Activities for Educators*
by Arlene Hirschfelder and Yvonne Beamer. Englewood, CO: Teacher Ideas Press, 2000.

Reed Dice

Indians throughout North America played games of chance such as this.

To play

Take turns tossing four reeds and letting them drop to the playing surface. Score your toss according to how the reeds land. The first player or team to reach a chosen score wins.

- 10 points = all four convex 
- 5 points = all four concave 
- 3 points = three concave, one convex 
- 2 points = two concave, two convex 
- 1 point = one concave, three convex 

Jackstraws

This game is common all over the world. American Indians played it with sticks, reeds, and heavy grasses.

To play

Divide the reeds evenly between players. Place or throw the reeds into a jumbled pile. Take turns trying to remove one reed without moving the others. The player who removes the most reeds successfully wins!

To make the game harder

Use two thin sticks instead of your fingers to pick up the reeds.

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Corncob Dart Ring Toss

This game is based on many games played by American Indians in the southeastern United States.

Materials

dried corncobs feathers string or yarn scissors thin tree branch

To make a corncob dart

Space three feathers evenly around the smallest, lightest end of a corncob. Tie the feathers to the cob with string or yarn.

To make the ring target

Bend a thin tree branch or sapling into a ring and tie it with string or yarn. Lay the ring flat on the ground, lean it against a tree, or hang it from a branch.

To play

Stand about twelve feet away from the ring and try to throw your dart through it. If this is too easy, back up!

Each dart through the ring earns its thrower a point. The players decide how many points will win the game.

Cherokee Butterbean Game

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

To make the playing pieces

Split three butterbeans in half the long way. The outside is the "light" side, the inside the "dark" side of each half. OR make a dot with a permanent marker on one side of each of six butterbeans.

To play

Take turns flipping the basket, gently tossing the six bean halves (or six beans) inside it. Score your toss according to how the beans land. The first player or team to reach 24 points wins.

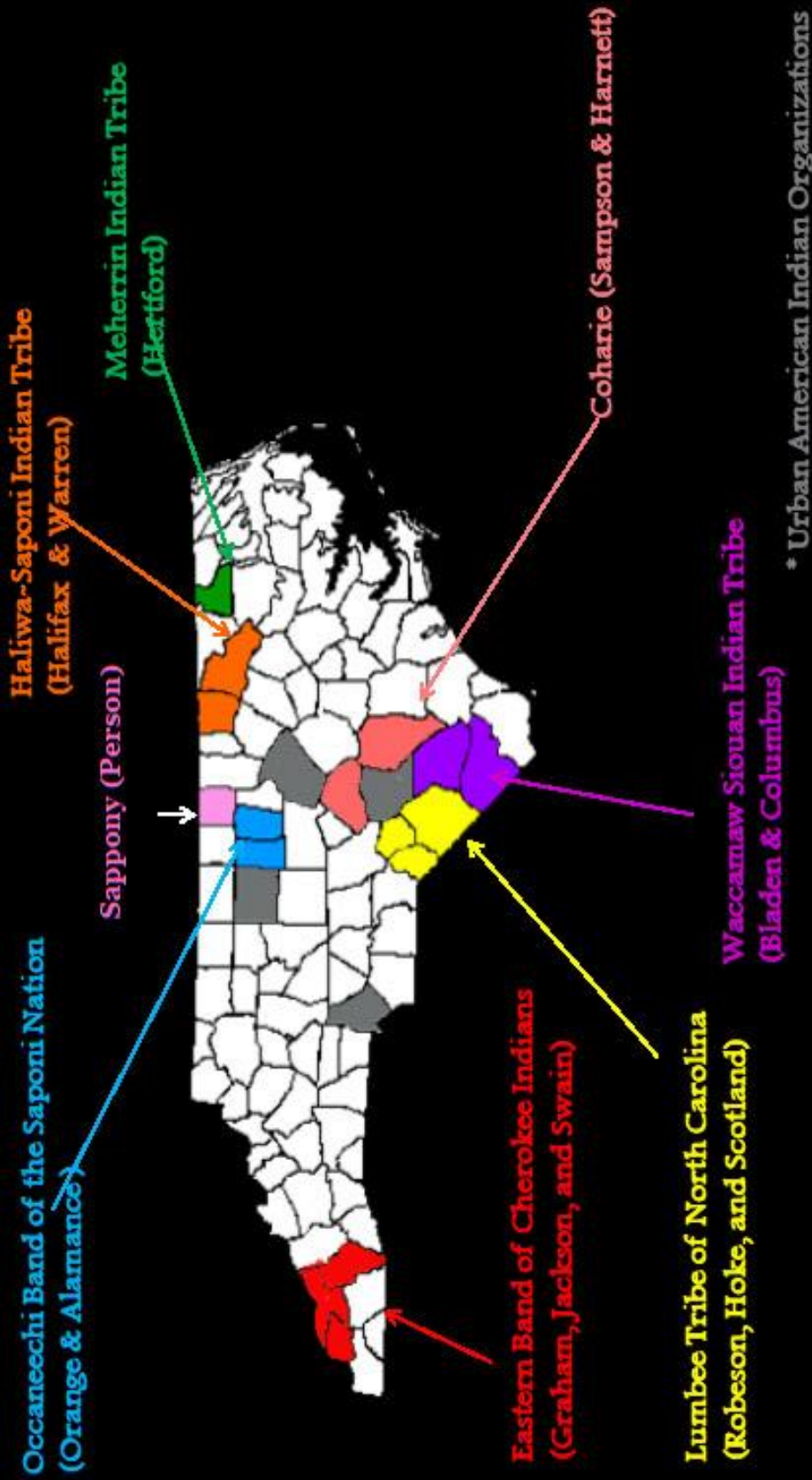
- 6 points All beans light (or non-dotted) side up
4 points All beans dark (or dotted) side up
2 points Five beans one side up, one bean the other side up

A turn consists of **one** toss and **one** catch of the beans.

No second chances or basket jiggling allowed!

From the Museum of the Cherokee Indian, Cherokee, North Carolina

American Indian Tribes in North Carolina



*Triangle Native American Society (Raleigh, NC) *Gulford Native American Association (Greensboro, NC)

*Metrolina Native American Association (Charlotte, NC) *Cumberland County Association for Indian People (Fayetteville, NC)