As of 2014, North Carolina has 8 state and federally recognized Native American tribes. In this lesson, students will study various Native American tribes through a variety of activities, from a PowerPoint led discussion, to a study of Native American art. The lesson culminates with students putting on a Native American Art Show about the 8 recognized tribes.

Grade
8

Materials
☐ “8 Tribes, 1 State: Native Americans in North Carolina” PowerPoint, available here:
  o http://civics.sites.unc.edu/files/2014/06/NCNativeAmericans1.pdf
  o To view this PDF as a projectable presentation, save the file, click “View” in the top menu bar of the file, and select “Full Screen Mode”; upon completion of presentation, hit ESC on your keyboard to exit the file
  o To request an editable PPT version of this presentation, send a request to CarolinaK12@unc.edu
☐ “Native American Art Handouts #1 – 7”, attached
☐ North Carolina Native American Tribe handouts, attached
  o Lumbee
  o Eastern Band of Cherokee
  o Coharie
  o Haliwa-Saponi
  o Meherrin
  o Occaneechi Band of the Saponi Nation
  o Sappony
  o Waccamaw Siouan
☐ “Create a Native American Art Exhibition” handout, attached
☐ “Native Americans in North Carolina Fact Sheet”, attached
☐ Brown paper or brown shopping bags (for the culminating project)
☐ Graph paper (for the culminating project)
☐ Art supplies (markers, colored pencils, crayons, etc.)

Essential Questions:
☐ What was life like for Native Americans before the arrival of Europeans?
☐ What happened to most Native American tribes after European arrival?
☐ What hardships have Native Americans faced throughout their history?
☐ How many state and federally recognized tribes are in North Carolina today?

Duration
90 – 120 minutes

Teacher Preparation
☐ A note about terminology: For this lesson, the descriptions Native American and American Indian are
used interchangeably when referring to more than one specific tribe. To read more about the debate surrounding the appropriate terminology, see Learn NC’s website, “American Indian vs. Native American: A note on terminology”, available here: [http://www.learnnc.org/editions/nc-american-indians/5526](http://www.learnnc.org/editions/nc-american-indians/5526)

☐ This lesson briefly mentions the Tuscarora War. For a more in depth look, see Carolina K-12’s lesson, “North Carolina’s Tuscarora War” available here: [http://civics.sites.unc.edu/files/2012/05/TuscaroraWar.pdf](http://civics.sites.unc.edu/files/2012/05/TuscaroraWar.pdf)

☐ This lesson discusses the Trail of Tears and the Indian Removal Act. For a more in depth look, see Carolina K-12’s lesson, “Tales and Trails of Betrayal: America’s Indian Removal Policies” available here:

- Lesson Plan: [http://civics.sites.unc.edu/files/2012/04/IndianRemoval.pdf](http://civics.sites.unc.edu/files/2012/04/IndianRemoval.pdf)

**Procedure**

**Warm Up: Native American Tribes in North Carolina**

1. As a warmup, project slide 2 of the “Native Americans in North Carolina” PowerPoint and ask students to quietly view the map. Without revealing any additional information discuss the following question:
   - What do you see here?
   - What do you think the various colors represent?

2. After discussing the map, inform students that the map represents the locations of the 8 federally & state recognized American Indian tribes in North Carolina. Ask students if they can identify any of the tribes before moving on to slide 3 – a map labeling the location of the 8 federally and state recognized tribes. Discuss:
   - How many Native Americans do you think live in North Carolina?
     - As of 2012, there are approximately 146,000 Native Americans living in North Carolina. Native Americans represent 1.5% of the total population.
   - What can this map tell us about Native Americans in North Carolina?
   - What are some examples of Native American influence on North Carolina?
     - County & City names: Catawba, Cherokee, Chocowinty, Hatteras, Saxapahaw, etc.
   - Where did the first Native Americans come from? How long have they been in North Carolina?
     - After soliciting answers, move to slide 3 – a map of human migration.

**Native Americans Before European Arrival**

3. Inform students that before they study the 8 Native American tribes in North Carolina, they’re going to learn about Native American history in North Carolina through a PowerPoint led discussion. Review slides 4 – 7, which deal with Native Americans in North Carolina before the arrival of Europeans. Use the following questions to facilitate a class discussion:

   - **Slide 6: Woodland Culture**
     - How might the development of farming lead to people living in villages and the ability to develop new technologies?
     - Do we live in a hierarchical society? How do we determine who our leaders are today?
     - How would you describe the drawing of the Woodland Indian village? What do you notice first when you look at this drawing?
   - **Slide 7: Native American Tribes 1550**
     - How does this map differ from the map you viewed at the beginning of class?
     - What do you think happened to some of these Native American tribes that are no longer in North Carolina?
   - **Slide 8: European Contact**
     - Why do you think the Native American Population declined so rapidly from 1550 — 1800?
     - How does the map of Native Americans before the arrival of Europeans different from the map of Native Americans in North Carolina today?
     - Why do you think Native Americans lacked the same technology as the Europeans?
Slide 10-11: Tuscarora & Tuscarora War
- Why do you think the Europeans refused to accommodate the Tuscarora?
- Do you think the Tuscarora could have avoided war with the settlers? How?
- Why do you think the settlers were able to defeat the Tuscarora fairly easily?
- Why do you think some Tuscarora relocated outside of NC, while some stayed behind?

Slide 12: Catawba
- How were these diseases spread?
  - Human to human contact, animal to human contact
- Why do you think diseases killed so many Native Americans? Why do you think the Europeans were better equipped to deal with these diseases?

Slide 13----14: Cherokee & Cherokee Resettlement
- Why do you think the Cherokee allied themselves with the British colonists against the French? Why do you think they didn’t remain neutral?
- Why do you think the American colonists violated their agreements with the Cherokee (and other Native American groups)?

4. Move to Slide 15: What would you do? Read the directions on the slide aloud as class and then provide students with 10 minutes to complete the writing activity:
   - Choose one of the three tribes we just discussed (Tuscarora, Catawba, & Cherokee) and imagine that you are a member of that tribe during one of the following time periods:
     - Tuscarora in 1715
     - Catawba in 1780s
     - Cherokee in 1775 or 1830s
   - Assuming the role of the tribe’s leader, write a short 2 – 3 paragraph diary entry that addresses the following things:
     - the difficulties facing your tribe.
     - possible course of action for your tribe (e.g. leave NC, stay in NC, fight back, etc.)
     - your decision and your reason for doing so.
   - Be prepared to share your entry with the class.

5. After the allotted time, solicit volunteers to read their responses. If possible, vary the responses so each tribe’s story is represented. After a few students have presented, debrief with the following questions:
   - What are some similarities between the experiences of the Tuscarora, Catawba, and the Cherokee?
   - If you have to pick a word to the described the experiences of these three tribes, what word would you choose and why?
   - Do you think Native Americans and European settlers could have co-existed peacefully? Why or why not?
   - How might racial attitudes or beliefs about race played into the treatment of Native Americans?

An Introduction to Native American Art

6. Tell students that they will be studying the history and culture of North Carolina’s 8 Native American tribes by completing a short reading about their assigned tribe. Students will then teach their classmates about their tribe by creating various pieces of Native American themed artwork to illustrate important facts about their tribe.

7. Before students begin studying their tribes, they will familiarize themselves with various styles of Native American Art. This will help students complete their culminating activity – a Native American Art Show. Share the introductory information about Native American art on slide 16 with the class and then discuss:
   - Can you think of some specific examples of Native American art that you’ve encountered in
North Carolina (or elsewhere)?

- Are there any types of Native American art that aren’t listed on this slide? Why do you think they’re omitted?
  - Totem poles, blankets, jewelry, etc. They’re omitted because these styles of art are associated with American Indians not native to North Carolina. Totem poles are associated with American Indians from the Pacific Northwest, Canada, etc. While blankets and jewelry are usually associated with American Indians from the South West and Great Plains.

8. Divide students into 7 groups and provide each group with one of the attached forms of Native American art. Inform students that they will have 3 – 5 minutes to examine their assigned type of Native American art and to discuss the projected questions (on slide 16). After the allotted time, groups will trade handouts with another group and begin the process over again. Groups will continue to trade handouts until each group has had a chance to examine all of the handouts.

Teachers should determine and let students know how much time will be provided as well as what will signal time to rotate (i.e., a buzzer, flashing the lights, online timer, etc.) Teachers should also inform students that the stations will be available for the duration of the lesson, so they can refer back to them later if necessary.

**Teacher note:** Depending on class size, groups can be combined to make fewer than 7 groups for this activity.

9. At the conclusion of the activity, discuss the following questions with the class:

- What do you see here?
- What do you think is purpose or message of this artwork?
- What symbols, words, images, figures, colors, ideas, etc. jump out at you as you view this artwork?
- Are there any similarities between this piece of artwork and others you’ve viewed?
- What can Native American art tell you about the experiences, history, or culture of Native Americans?

8 Tribes, One State

10. Next, divide students into groups of 4 – 6 and provide each student with a copy of the “Create a Native American Art Exhibition Handout”. Then assign group one of the following tribes and provide them with the appropriate (attached) reading:

1. Lumbee
2. Eastern Band of Cherokee
3. Coharie
4. Occaneechi Band of the Saponi Nation
5. Haliwa-Saponi Tribe
6. Sappony
7. Waccamaw Siouan
8. Meherrin

**Teacher Note:** Depending on class size, teachers may want to omit some of the tribes or assign the same tribes to more than one group.

11. Review the “Create a Native American Art Exhibition Handout” as a class before allowing groups to work on their readings and artwork. Teachers should keep the Native American Art Handouts somewhere that’s easily accessible for students (like hanging on the wall or whiteboard), so they can refer to them if necessary.

12. Allow students to work on their projects for the remainder of class. If students do not finish at the end of class, teachers can instruct students to finish their artwork for homework or they can provide time at the beginning of the next class for students to finish.
Teacher Notes:

- Provide students who choose leatherwork as their style of art with brown paper or brown paper shopping bags as a substitute for leather.
- Provide students who choose beadwork with graph paper.
- Links to various approved websites regarding each tribe are included at the bottom of the reading handouts. Students may use those links to complete additional research using tablets/laptops/computers/smartphones.

13. On the day the projects are due, designate a different section of the classroom wall (or hallway, if available) to each tribe. Instruct students to hang their artwork and their paragraph explaining their artwork in the appropriate section of the classroom wall. Distribute the attached, “Native Americans in North Carolina Fact Sheet”.

14. Instruct students to complete a “gallery walk” of the artwork and to fill out their fact sheets while their viewing their classmates’ artwork. Teachers should determine how much time is appropriate for the gallery walk activity.

15. At the conclusion of the activity, debrief by discussing the following questions:

- What are three things did you learn about Native Americans in North Carolina?
- What were some similarities between the 8 tribes of North Carolina?
- What were some differences between these tribes?
- What’s the largest tribe in NC?
  - The Lumbee
- How many of the 8 tribes are federally recognized?
  - Just one – the Eastern Band of the Cherokee
- How would you describe the treatment of Native Americans in North Carolina? Throughout American history?
- Many Cherokee fought for the Confederacy during the Civil War. What does this tell you about how they were viewed by many North Carolinians? Why do you think many Cherokee fought for the Confederacy rather than the Union?
- Native Americans have faced many hardships throughout their history. State and federal governments have imposed many of those hardships (Trail of Tears, broken treaties, etc.). Do you feel that Native Americans should be paid reparations by the state and federal governments who wronged them? Why or why not?
Native American Art #1: Pottery
### Cherokee Rose

**By Marc McCord**

Seven petals for seven tribes growing on the trail where they cried. Center of gold for the land white men stole. Four thousand of my ancestors died. 

The trail was long, the journey harsh crossing a thousand miles of mountain and marsh and in the place where proud people those cried the tears that watered Cherokee Rose.

Oh Spirit Wolf, oh Spirit Owl hear the winter winds that howl. Oh Spirit Eagle, oh Spirit Deer why did so many have to die here? One nation prospered, one nation fell. One went to heaven, one was sent to hell. Cherokee Rose that blooms in spring reminds us of the songs they sing. White petals, a sign of those tears that still wet the ground after a hundred fifty years remind us all of what was lost from proud people who bore the ultimate cost.

Seven petals for seven tribes growing on the trail where they cried. Center of gold for the land white men stole. Four thousand of my ancestors died.

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### Cherokee Dawn

**Author**

**Unknown**

I awaken to the silence, Softly it wraps around the world; Dreams still float upon the air, 

Not yet ready to loosen their memory.

Quietly I step outside, 

The sleeping world unaware that I am there; Above me the sky is still dark, Stars still glimmer, but the moon is low.

All about me the air is hushed, Breezes gently ruffle my hair; caress my cheek

First morning song of the lark gently wafts across the valley, Seems for me she sings alone.

In the east there now is a faint luminescence, A hint of pearly tones etch the edges of the tree crowned hills; Strong and tall they await the coming, Of a new day, filled with promise.

More light gently flows westward, Now across the valley I see a vision; The hills are wreathed in a living mist, It moves, touches each thing in it's path.

The sky now is filled with glorious colors, blue, cerise, lavender, the hues of dawn; Mists slowly ebb backward into the forests, Retreating, going home to await the night once again.

### Indian Soulmates

Man does not measure the stars. It is a gift he can not count. So it is with my love for you. How can I tell you of my love? Strong as the eagle, soft as the dove, patient as the pine tree that stands in the sun and whispers to the wind...'You are the one!'
My prayers are now said,
Sage smoke still spirals to the heavens;
I touch the ground gently in a gesture of
gratitude, As Grandfather Sun now has risen
over the hill tops.

The wispy mists now are gone,
No longer can they be seen
anywhere;
Birdsong echoes from hillside to hillside,
The morning well greeted.

Day has come to Cherokee,
Peacefulness surrounds the Great
Smokies;
Was it mist I truly saw,
Or was it old ones, keeping watch through the night?
Native American Art #3: Painting
Native American Art #4: Wood Carving
Native American Art #5: Leatherwork
Native American Art #7: Masks
The Lumbee tribe, with 53,800 enrolled members, was in the early 2000s the largest of North Carolina's American Indian groups and the ninth-largest tribe in the United States. The Lumbee have been identified by a number of names during the history of their official relationship with the state of North Carolina. Native historians believe that the modern tribal name originates from the Lumber River, which traverses Robeson County and is an important historical, cultural, and spiritual symbol for many tribal members. Most Lumbees live in Robeson County and the adjacent counties of Cumberland, Hoke, and Scotland, and these counties are considered by the Lumbee Tribal Council to be the tribe's home territory, although there are also sizable communities of Lumbee people in Greensboro and elsewhere. Some Lumbees resided in the Bulloch County, Ga., area from 1890 through 1920. The Robeson County communities of Pembroke, Prospect, Union Chapel, Fairgrove, and Magnolia have long been predominantly Lumbee.

**Where do the Lumbee Come From?**

The earliest and perhaps most famous theory of the Lumbee tribe’s origins is the so-called Lost Colony theory, holds that the Lumbee are descendants of Sir Walter Raleigh’s Roanoke Island colonists. The colonists left their settlement, according to the theory, sometime after Governor John White had returned to England in 1587, moving south to an island or mainland location called “Croatoan”—the sole word White and his men found carved in a wooden post upon returning to the island in 1590. There the English colonists settled among and intermarried with the friendly Croatan Indians, and by 1650 they migrated to the area of present-day Robeson County.

Several other theories have been advanced. John R. Swanton, an anthropologist with the Smithsonian Institution, wrote a report in 1933 on the probable origins of the Lumbee. His research concluded that the tribe descended mainly from Siouan tribes, primarily the Saura (Cheraw) and Keyauwee. The Cherokee theory, which states that during the Tuscarora War of 1711–13, Cherokees joined Col. John Barnwell in fighting the Tuscarora and marched home through Robeson County. Some Cherokees may have remained there and intermarried with local residents. Lumbee oral tradition reveals no fewer than four other migration theories, documented by anthropologist Robert K. Thomas in an unpublished 1976 report.

**Discrimination and Injustice in the Nineteenth Century**

Like most of North Carolina’s American Indian people, the Lumbee lived in relative obscurity for much of the eighteenth and nineteenth centuries. Any sense of difference was likely downplayed by the fact that Lumbee people spoke English, followed the same agricultural practices as white settlers, attended Christian churches, and in many other ways blended in with the rest of the sparse population in and around Robeson County. For political and other purposes, prior to the revised state constitution of 1835, the Lumbee were classified as “free persons of color.” But the 1835 constitution decreed that “no free Negro, free mulatto, or free person of mixed blood, descended from ancestors to the fourth generation inclusive” could vote for state legislators. Under this constitution, Lumbee people, like other American Indians in the state, lost many of their civil rights. Later, the Lumbee and other free nonwhites were also stripped of their rights to serve in the militia or to own or carry firearms or other weapons without a license. Some Lumbees used the courts to challenge their classification as free persons of color. The June 1837 court case *State v. Oxendine*, the 1853 case *State v. Noel Locklear*, and an 1857 case against William Chavers for carrying a shotgun are examples in which the challenge proved successful.

The Lumbee endured many injustices during the Civil War, including forced conscription to serve as laborers building fortifications at Fort Fisher near Wilmington, starvation, and harsh treatment by the Home Guard. One such incident led to the rise of perhaps the most famous figure in tribal history, Henry Berry
Lowry. Due to a complex series of accusations and incidents involving thefts and conscription, the Home Guard shot Lowry’s father and brother while he watched from hiding. He and a band of supporters then began an eight-year (1865–72) “war” to avenge those deaths and, indirectly, other injustices suffered by the Lumbee people. The Lowry Band, outlawed in 1868, killed 18 men and was pursued by local, state, and federal militia, detectives, and bounty hunters. Lowry was arrested twice, escaped from pursuers many times (and from jail on the two occasions when he was arrested), and was never tried. He disappeared mysteriously in February 1872, and today he remains an important symbol of Lumbee pride and the tribe’s authentic Indian identity.

**Lumbee Pursuit of Education, Civil Rights, and Self-Governance**

A desire for education has traditionally been a central concern of the Lumbee. Amendments to the state constitution in 1875 provided for segregated public schools but made no mention of Indians. Lumbees were disallowed from attending white schools and, consistent with their resistance of having laws restricting blacks applied to them, they would not attend schools for African Americans. Progress began with an 1885 state law that designated the tribe as “Croatan Indians” and provided for them separate schools, their own school committees, and the right to select their own teachers. A second law provided for the establishment of a normal (or teacher-training) school for the Croatans and set aside $500 for instructor salaries. Public school education began to improve in the 1920s, when the normal school had graduated several teachers. Thirty-one subscription schools (one-room wooden buildings) were built by Indians in Indian communities. By 1924 Robeson County Indian schools had a total enrollment of 3,400 students.

The growth of the University of North Carolina at Pembroke, which began as a school for the Lumbee in the late 1800s, is an important example of Lumbee educational efforts. The Lumbee have also worked for educational rights through legal activism. In the 1940s many Lumbees attempted to gain admission to colleges within North Carolina other than the school in Pembroke, and in 1972 tribal members fought to preserve Old Main, the building on the Pembroke campus that, for them, symbolized Indian education and progress. By the 1960s Robeson County had five school systems—four town systems, attended by whites and blacks, and a county system, attended mainly by Indians and blacks. Under the county’s “double-voting” arrangement, residents of the towns could vote for both the town and the county school boards, but county residents could vote only for the county school board. In 1972–73 the county school system had 80 percent nonwhite enrollment, but the 12-member school board was 75 percent white. After Lumbee leaders were unable to change the situation through appeals to the state legislature, they sued under the Voting Rights Act in federal court. The court denied relief, but in 1975, in *Janie Maynor Locklear v. North Carolina State Board of Elections*, the U.S. Circuit Court of Appeals reversed the lower court, saying that town residents could no longer vote for county school board members.

The most famous case of Lumbee activism occurred on 18 Jan. 1958 at a field near Hayes Pond, west of Maxton, provoked by two cross-burnings a few days earlier—one at the home of an Indian family in an all-white Lumberton neighborhood and the other at the home of a white woman who was involved with an Indian man. A planned Ku Klux Klan rally received heavy advance publicity. The Lumbee made known their plans to disrupt the event. The Lumbee managed to run the Klan off after 20 minutes. There were no deaths, and the only injury was to a photographer whose face was grazed by shotgun pellets. The incident received widespread publicity, with coverage in *Life* magazine and the *New York Times*.

Other violent incidents have occurred in Robeson County. During the 1980s, drug trafficking and racial violence were the cause of several unsolved murders in the county. Poor economic and educational conditions were widespread, and reports documented unfair treatment of Native Americans by the criminal justice system. Large numbers of Native Americans, blacks, and whites held mass political meetings to address these and other concerns.

**The Fight for Federal Recognition**

The Lumbee have never received funding through the U.S. Bureau of Indian Affairs or the Indian Health Service, although the tribe has been working to obtain true federal recognition since 1888. By virtue of
state recognition, they have received aid from other federal programs for Indians. In 1935 the Lumbee received a memo from the U.S. Department of the Interior stating that those who were of one-half or more Indian blood could receive employment, education, or reservation benefits. To determine who was eligible, Harvard anthropologist Carl C. Seltzer was sent to Robeson County to test the 209 Lumbees who were applying for recognition. According to his anthropometric measurements, only 22 qualified. Although Seltzer’s methods fit the theories of race at that time, they later came to be viewed as invalid.

Several other bills representing various strategies for obtaining support for the Lumbee were introduced in Congress, but all were unsuccessful until the 1956 Lumbee Act. It designated the Indians living in Robeson and adjoining counties as “Lumbee Indians of North Carolina” (the state of North Carolina had recognized the Lumbee name three years earlier). The final sentence declared that the act did not make them eligible for any federal services offered to Indians, however, and that federal laws affecting Indians did not apply to the Lumbee.

**Lumbee Language and Culture**

The North Carolina Language and Life Project at North Carolina State University has conducted extensive research on Lumbee speech beginning in 1994. Researchers have found that Lumbee Vernacular English is muchlike other southern dialects, especially Appalachian English. It does, however, have its own distinctive features. Some of its unusual vocabulary words include “cuz” (a greeting for a fellow Lumbee) and “toten” (a smell, sound, or vision indicating the presence of a spirit). Linguistic features of Lumbee Vernacular English include perfective “I’m” (“I’m got to do it”), finite “bes” (“sometimes it bes that way”), and consonant cluster reduction (“ol” for “old,” for example). Some of the ways in which Lumbee speakers combine and pronounce words distinguish them from African American or white speakers in Robeson County.

The writings of anthropologists, Lumbee scholars, and a diverse array of “ordinary” Lumbee people illustrate several aspects of tribal culture. Placing great value on family is one key characteristic of the Lumbee, who typically maintain frequent (often daily) contact with extended family members. Children often live near their parents or on their parents’ land. Most Lumbees marry within the tribe; a sampling of the tribal roll in 2002 showed that 70 percent of Lumbees were married to another tribal member. Many Lumbee people also have extensive knowledge of their personal genealogy.

Faith, church attendance, and love of church and gospel music are also central to Lumbee culture. According to one estimate, Robeson County has some 130 Lumbee churches (the majority of them Methodist and Baptist). The church serves a strong social function in Lumbee culture, involving members in a variety of activities beyond the Sunday worship service. Churches have also served as training grounds for Lumbee political, educational, and business leaders.

The Lumbee have always had a deep love for Robeson County and the Lumber River—often calling it the “Lumbee”—and a desire to own and hold onto their land. In the early 2000s, 64.6 percent of tribal members lived in seven primarily Lumbee communities in Robeson County, and another 30 percent lived elsewhere within North Carolina. Most Lumbees who have moved away (usually to find work) still consider Robeson County their home and return frequently to visit family, for the Lumbee Homecoming (a large festival held since 1970 around 4 July), and when retirement or job availability makes it feasible.

*Edited by Carolina K-12 from the following source: [http://ncpedia.org/lumbee/introduction](http://ncpedia.org/lumbee/introduction)*

**Links for further research:**
- [http://lumbee.web.unc.edu/](http://lumbee.web.unc.edu/)
- [http://www.lumbeetribe.com/](http://www.lumbeetribe.com/)
- [http://www.learnnc.org/lp/editions/nc-american-indians/2.0](http://www.learnnc.org/lp/editions/nc-american-indians/2.0)
- [http://ncpedia.org/lumbee/introduction](http://ncpedia.org/lumbee/introduction)
The Eastern Band of Cherokee

An overview

Cherokee Indians once occupied an area encompassing approximately 140,000 square miles that became parts of North Carolina, Tennessee, South Carolina, Georgia, and Alabama. The Cherokee thrived in North Carolina well into the late 1700s, but as Euro-American settlers steadily moved into and near Cherokee lands, conflicts arose between Cherokees and whites and between Cherokees themselves, as leaders with competing claims to speak for the tribe secured treaties and formed other agreements with white settlers that were not acknowledged by all Cherokee people.

In 1838–39, the U.S. government forcibly removed the Cherokee from their lands in North Carolina, leading them on the infamous Trail of Tears to the Indian Territory (present-day Oklahoma). Approximately 300 to 400 Cherokees remained in North Carolina, hiding in the mountains. One of their leaders, Tsali, was captured and executed for killing two federal soldiers pursuing him and his family, but some of his followers and other Cherokees (who had possibly aided in Tsali’s capture) were allowed to remain. Between removal of the Cherokee Nation in 1838 and the end of the Civil War, many Cherokees gave their money to William Holland Thomas, their agent and later their only white chief, to purchase land for them. Thomas acquired many of the tracts that would make up the modern-day Qualla Boundary, the official name of the Cherokee Indian Reservation in North Carolina. These Cherokees—together with the hundreds who had hidden in the mountains, who already legally owned land through the Treaty of 1817, or who had escaped the Trail of Tears and returned—formed the nucleus of what would become the Eastern Band of Cherokee Indians. Today, the tribe has more than 13,000 enrolled members.

Federal Recognition and the Fight for Cherokee Rights

During the Civil War, the most serious Cherokee losses resulted not from the conflict itself but from smallpox brought by a returning tribal member who had joined the Union forces. The vaccine provided by a doctor proved ineffective. Disillusioned by white medicine, the Cherokee attempted traditional cures again, which as before proved no match for the deadly disease. After the war, Thomas sought official permission for the Cherokee to remain in North Carolina. In 1866—in recognition of Cherokee ownership of land as well as their efforts to aid the Confederacy during the Civil War—North Carolina acknowledged the legal right of the Cherokee people to reside in the state. Two years later, the U.S. Congress recognized the Eastern Band of Cherokee Indians as a separate entity from Cherokee in Oklahoma. The Eastern Band adopted a constitutional government in the 1870s that provided for two chiefs and for council representatives from each Cherokee community. The Cherokee received the right to vote, although they were disfranchised along with African Americans by the 1900 North Carolina General Assembly. Soon the first English-language schools for the Cherokee were established; these, however, often attempted to destroy traditional beliefs and practices, forbidding the children to use the Cherokee language.

This situation was not reversed until late in the twentieth century, when the Cherokee school system reintroduced courses in Cherokee language and culture.

In the early 1900s, a shift in federal emphasis encouraged the coexistence of tribal membership with
state and federal citizenship. Eastern Cherokee citizenship status had not been fully resolved when World War I began, but approximately 70 members of the Eastern Band of Cherokee Indians were drafted or joined the armed forces. The largest single group served in the 321st Infantry Regiment, which also included some Lumbee Indians from eastern North Carolina. On 16 Nov. 1919, a congressional act granted citizenship to Indians who had served in the armed forces during World War I. In spite of this, the Cherokees fully regained voting rights only in 1946, with the return of Cherokee veterans from World War II.

In the 1920s tourism became an important economic boost to the Cherokee, but many of these economic gains were lost during the Great Depression. Substantial economic relief came only when the New Deal programs of the mid-1930s provided jobs and the opening of the Great Smoky Mountains National Park near Cherokee land brought large numbers of visitors to the area.

In 1953 a new federal policy was designed to extend civil and criminal protection to reservation Indians in specific states. This policy ultimately failed; it was followed by the 1968 Civil Rights Act, which provided specific protections for individual tribal members and limitations on tribal governments. In 1971 the North Carolina General Assembly created the Commission of Indian Affairs to deal with a broad range of Indian concerns. Subsequent decades have witnessed renewed interest in and respect for Indian culture. The commission was created to assist Cherokees and other Indians in gaining access to local, state, and federal funds; to help tribal communities establish social, educational, and economic development programs and enhance economic self-sufficiency; to protect Indian rights and interests when necessary; and to ensure that Indians are permitted to pursue their cultural and religious traditions.

Modern-Day Cherokee Life and Culture

Despite many acts of Congress and more than 40 court decisions specifically related to the Cherokee in North Carolina, questions have continued to arise concerning tribal, state, and federal jurisdictions. The modern charter and governing document of the Eastern Band was adopted in 1986 and has 24 sections covering tribal officers, qualifications for office, and council meetings. The Cherokee code, published in 1998, consists of 36 chapters on a wide range of subjects. Court cases may be handled in tribal, state, or federal court, depending on the persons and subject matter in question. A Tribal Council of 12 members and a principal and vice chief carry out the executive and legislative functions, while a Court of Indian Offenses handles judicial matters not under federal jurisdiction. Individual Cherokees can sell or exchange their land only to other Eastern Band tribal members.

The Eastern Band's approximately 13,000 tribal members, those living on or off the Qualla Boundary, were by the early 2000s leading lives reflective of both their Cherokee heritage and the diversity of American culture and society. Working as business owners, teachers, police officers, medical professionals, and homemakers as well as Cherokee historians, storytellers, and craftsmen, modern Cherokee people are bound by their desire to remain faithful to Cherokee traditions. This desire often informs many of the decisions made by tribal leaders.

The town of Cherokee is both the spiritual and governmental center of the Eastern Band and a thriving tourist spot dedicated to enlightening visitors about Cherokee culture, tradition, and current affairs. The Oconaluftee Indian Village Living History Museum, the Museum of the Cherokee Indian, the Qualla Arts and Crafts Mutual, and many important historic and natural sites around the town offer opportunities for firsthand, authentic encounters with Cherokee history. Cherokee One Feather, a weekly broadsheet newspaper owned and published by the Eastern Band of Cherokee Indians in Cherokee, was launched in 1966 as a three-to-four-page weekly under the supervision of a tribal publications committee. Its content is tightly focused on matters of tribal interest, including local news, commentary, arts and entertainment, sports, and community announcements.

Cherokee festivals and events include the presentation, during the summer months, of Unto These Hills, an outdoor drama portraying the history surrounding the Trail of Tears; the Cherokee Fall Fair; the annual Ramp Festival in April; and the Cherokee Voices Festival in June. Cherokee artisans have been widely recognized for their traditional basketry, weaving, and stamped pottery. The Qualla Arts and Crafts Mutual, a Cherokee-operated artists' cooperative, plays an important role in promoting the quality and authenticity
of Cherokee crafts. Traditional storytelling in the Cherokee language, as well as in English, also remains an important part of the living heritage of the Cherokee. The legality of gaming on Indian land, established by the Indian Gaming Act of 1988, has had a huge economic impact on the Cherokee, as thousands of people from around the country visit the Harrah's Cherokee Great Smoky Mountains Casino and other establishments in Cherokee every year. The growth of business interests surrounding the casinos, such as hotels and restaurants, has allowed more tribal members access to higher salaries and benefits, as well as improved health care and educational opportunities.

Edited by Carolina K-12 from the following source: http://ncpedia.org/cherokee/overview

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The Coharie Tribe is located in Sampson and Harnett Counties in North Carolina. As of 2011, there are 2,791 enrolled Coharie members.

**Coharie tribal government structure**

When European explorers arrived in what is now North Carolina, American Indians already had long-established ways of organizing and governing their communities. Colonization forced most tribes to give up their lands and abandon their ways of life. Since the 1800s, many tribes have reunited and recovered their heritage. They have fought — and are still fighting — for respect, recognition, and the right to govern themselves.

The Coharie Tribe has a tribal governing body. The governing bodies consist of two boards. The Coharie People Board is a governing body elected by the tribal community. This board oversees the tribal functions and the tribal office building. Tribal functions include the annual powwow in September and the annual Coharie Princess Pageant in July. The board consists of nine people. This board has a chairman, vice chair, secretary, treasurer, and members. From this board, three members are voted and agreed upon to go to the Coharie Intra-tribal Council board. This board oversees and governs all the finances, (e.g. grants), petitions for federal recognition, tribal enrollment, staffing, and other executive duties. This board consists of an elected chairman, vice chair, secretary, and members. The tribe also has an elected tribal chief whose duties are mainly of traditional stature (e.g. naming ceremonies, blessing of powwow arena, representing the tribe at other tribal and statewide functions).

The Coharie Tribe is officially state-recognized but has been petitioning and fighting for federal recognition status for years.

**Coharie tribal history and contemporary community**

The present population of the Coharie Indian Tribe is located in the state of North Carolina in the counties of Harnett and Sampson. They descend from the aboriginal tribe of the Neusiok Indians. According to the 2000 census, the Indian population was 1,870. The current tribal roll has 2,791 members, with approximately twenty percent of these members residing outside the tribal communities. Historical movement, initiated by the inter-tribal as well as white/Indian colonial hostilities, caused the Coharies to move to their present location between 1729 and 1746. Since this date, they have lived continuously as an Indian tribe.

Throughout the 1800s, the Coharies built a political base in Sampson County. This allowed the tribe to establish their own small subscription schools for the Coharie children since 1859. This was accomplished with their own funds and teachers. In 1911, however, the North Carolina Legislature gave them their own school system. Due to the conflict, the law rescinded in 1913. However, due to the tribal activity, which included a published book on the tribe’s history by their attorney, the law was reinstated in 1917. The Coharies were given the East Carolina Indian School in 1943. This was a high school for tribal members. Governor Melville Broughton gave the main address during the dedication services. The current building serves as the current tribal offices.

The fight to retain their school system was headed by the Sampson County Indian Clan, the governing body of the tribe through our earlier history. Through their Indian clan, the Coharie had a well-defined political structure for the management of internal kinship needs, such as pooling economic resources and financially supporting the school system and churches. The clan was also responsible for establishing eligibility committees to make sure that the students in the tribal school system met the necessary criteria.

The contemporary Coharie community consists of four settlements: Holly Grove, New Bethel, Shiloh, and Antioch. Within the main Coharie settlement are a number of Indian churches. The churches are the center of the Coharie activities. It is through the churches that families interact, the elders are honored, and
the social rules enforced. The Coharies’ sense of themselves is manifested most clearly through their religious activities.

The Coharie Indian Tribe has been recognized by the state of North Carolina since 1971. The Coharie Intra- Tribal Council, Inc. currently governs the tribe. It consists of a seven-member tribal council that is elected by the tribal membership.

Edited by Carolina K-12 from the following source: http://www.learnnc.org/lp/editions/nc-american-indians/7263

Links for Further Research: http://www.coharietribe.org/
Haliwa-Saponi

The Haliwa-Saponi Indian people number over 4,000 enrolled members and are descendants of the Saponi (or Sapona), Nansemond, Tuscarora, and some other regional tribes. Throughout the English colonial era, these tribes continually maintained autonomous villages in what is now northeastern North Carolina and southern Virginia.

The Saponi Indians were a Sioux-speaking tribe making their first documented acquaintance with Virginia traders along the Staunton (or Roanoke) River in southern Virginia around 1670. At that time the Saponi enjoyed political alliance with the culturally related Tottero (or Tutelo), and together comprised the Nassaw Nation. Another related tribe, the Occaneechee, also lived in the region. These were once numerous and powerful peoples. However, due to the frequent incursions from the north of the Iroquois Five Nations (situated in what is now New York), the Saponi and their neighbors frequently moved around what is now Virginia and North Carolina seeking economically and militarily advantageous alliances.

**1700-1799**

By 1709, many decades of war with the Five Nations and bouts with imported infectious diseases had decimated the Saponi. They numbered altogether around just about 750 people. Seeking strength in both combination and geography, the Saponi and Tottero joined with the Occaneechee, and moved into northeastern North Carolina to be closer to colonial trade. In 1711 the Carolina colonists went to war with the Tuscarora. Following the war, which lasted more than two years, the Saponi and their closest allies met at Williamsburg with the Tuscarora and Nottoway Tribes to enter into a new treaty of peace and trade with Virginia Governor Alexander Spotswood. On February 27, 1714, the tribes and colony reached an agreement and the Saponi, Tottero, Occaneechee, Keyauwee, Enoke (or Eno), and Shakori consolidated as “The Saponi Nation.” Another refugee band known as the “Stuckanox” Tribe soon joined the Saponi Nation. The years between 1709 and 1714 were hard on the Saponi with population decline continuing — the Saponi Nation now numbered only about three hundred people. That same year, the Virginia Council asked the Nansemond Tribe to merge with the Saponi to strengthen their settlements and add to the buffer zone the colony was building between the plantation settlements and the northern raiders of the Five Nations.

Spotswood convinced the colonial Board of Trade to approve the establishment of Fort Christanna between the Roanoke and Meherrin rivers, about thirty-two miles north of the Haliwa-Saponi Powwow grounds. The fort was to protect the colonists from the northern Iroquois, and to Christianize and educate the Saponi and other groups. The fort also served as a major trading post for the corporate Virginia Indian Company. At least seventy Saponi children were educated and Christianized by missionary teacher Charles Griffin of North Carolina. By 1717, under charges of monopoly, the Colonial Board of Trade lost interest in the fort and ordered the Virginia Indian Company disbanded. But the Saponi Nation maintained peaceful trade relations with the colonists, and a portion of the Saponi Nation continued living in the Fort Christanna area from 1717 to 1729. One group of the Saponi moved into northern Virginia, near Fredericksburg, and at least one band of Saponi and Tottero made peace with their former enemies, the Iroquois, at Albany in 1722. Eventually, the Iroquois adopted these tribes into their Nations, with formal confirmation of adoption coming in 1753. Another group of Saponi migrated south to their cultural kinsmen the Catawbas in what is now northeastern South Carolina. They occupied a village there between 1729 and 1732, afterwards returning to Virginia in 1733 with some Cheraw Indians, only to discover that colonists had taken patents on their former lands. Upset that their lands were taken, the Saponi made agreements with Virginia for new lands, but also made a separate arrangement with the Tuscarora Indians in April of 1733 to live with and under them.

**1800-1899**

During the early 1800s these Haliwa-Saponi tribal ancestors remained relatively isolated, having little known contact with other Indian tribes, and attempting to live peaceably alongside their non-Indian neighbors. During the 1830s, when the United States enforced policies to remove all Indians living east of the Mississippi River, the federal government basically ignored most of the relatively landless and powerless small tribes settled in the southeastern coastal region. However, Haliwa-Saponi Tribal elders tell of several
families migrating west to Indian Territory on their own, some merging into the general population, while others were adopted by one of the Five Civilized Tribes in Oklahoma. Still, over the course of the 1800s the Haliwa-Saponi maintained a close, tight-knit tribal community in modern Halifax, Warren, Nash, and Franklin Counties.

The Haliwa-Saponi spent the late 1800s attempting to organize its tribal government and fighting for separate Indian schools. In the 1870s the Haliwa-Saponi began meeting at Silver Hill, which is a remote location within the Meadows. These early efforts at formal organization resulted in the Indian schools, Bethlehem School (1882) in Warren County and the Secret Hill School in Halifax County. Early tribal leaders such as Tillman Lynch, Alfred Richardson, Manuel Richardson, Stephen Hedgepeth, Cofield Richardson, Bennet Richardson, Solomon Mills, and Bill Silver tried to formally re-organize the tribe, but found great opposition and little support because many Indians were simply afraid. However, the push for a formal organization was finally realized through the leadership of John C. Hedgepeth, Lonnie Richardson, B.B. Richardson, Chief Jerry Richardson, James Mills, and others by 1953. After living for years in Philadelphia, Pennsylvania, W.R. Richardson returned home to the community and soon became the first elected Chief of the modern tribe, with Percy Richardson being elected Vice-Chief.

1900-present

From 1957-1969, the Haliwa-Saponi built, maintained, and operated the Haliwa Indian School, the only non-reservation, tribally-supported Indian school in the state. After a few years of operation, the state Department of Public Instruction provided funding for teacher salaries. However, tribal members paid for supplies and materials, the building, and maintenance out of their own pockets. Then the tribe had much to celebrate when in 1965, the state of North Carolina formally recognized the Haliwa Indian Tribe. The tribe incorporated in 1974 and added Saponi to its tribal name in 1979 to reflect historical origins of the people. The tribe has since built an administrative building, multipurpose building, and instituted various service programs. Programs include tribal housing, daycare, senior citizens program, community services, Workforce Investment Act, cultural retention, after-school and youth programs, energy assistance, and economic development.

Federal recognition through the Interior Department’s Bureau of Indian Affairs’ Office of Federal Acknowledgement (OFA) remains a top priority of the tribe. The tribe submitted a formal petition in 1989 and is currently seeking and compiling additional information.

The Haliwa-Saponi’s latest and most exceptional accomplishment is the opening of the Haliwa-Saponi Tribal School, which is ninety-eight percent Indian, and boasts a curriculum based on standard course of study, small classrooms, technology, and American Indian Studies. The school currently operates grades K-12, with an aim to add one grade per year. The tribe continues to be culturally active and is proud of the community’s many dancers, singers, and artists.

Edited by Carolina K-12 from the following source: http://www.learnnc.org/lp/editions/nc-american-indians/7266

Links for Further Research:
- http://haliwa-saponi.com/
- http://ncpedia.org/haliwa-indians
The Meherrin
The Meherrin Tribe is located in northeastern North Carolina, in Hertford County. As of 2011, there are approximately 900 enrolled members.

Tribal Seal
The tribal seal shows two Meherrin people in a canoe traveling on the Meherrin River. The two symbols under the canoe represent the signatures of the two Meherrin chiefs as they appeared on the first known treaty with the colonists. The seal is on the back of a turtle, which represents Mother Earth.

Tribal history and contemporary community
The Meherrin Indian Tribe is a small tribe in northeastern North Carolina. It is of the Iroquoian language group, which is the same as the Cherokee, Tuscarora, and other tribes of the Iroquois Confederacy of New York and Canada. The Meherrin Indians spoke a language that was very similar to the Tuscarora language.

The Meherrin Indians were first encountered by English colonists on August 29, 1650. An English merchant named Edward Bland arrived in the Meherrin village of Cowochahawkon on the north bank of the Meherrin River, two miles west of the present-day city of Emporia, Virginia. He was accompanied by five other Englishmen, one Nottoway Indian, and one Appamattuck Indian. There were two other Meherrin villages in the same vicinity at that time: Taurara, near present-day Boykins, Virginia and the village of Unote, which was on the Meherrin River between Emporia and Boykins. Much of the Meherrin territory extended beyond the villages and included the land bordering the Meherrin River, which they used for hunting, fishing, and farming. The river begins in present-day Lunenburg County, Virginia, and runs southeast for more than eighty miles into Hertford County, North Carolina, where it feeds into the Chowan River. The land, river, streams, and creeks of the area provided the wild game and other natural resources that fulfilled the needs of the tribe.

The Meherrins faced many challenges when the English spread across the coastal plain to form the colonies of Virginia and North Carolina. These English newcomers were different in many ways, including in their appearance, and their language. They moved onto lands that Meherrin Indians had lived on for centuries. This greatly disrupted the Meherrin way of life. To make matters worse, the Meherrin River, along which they lived, crossed the boundary line separating Virginia and North Carolina. The two colonies had an ongoing dispute over that boundary line.

The Meherrin Indians, and other tribes in Virginia were attacked during Bacon’s Rebellion from 1675 to 1676. The Virginia Governor responded by meeting with the tribal leaders and negotiating a peace agreement with the tribes. This agreement between the Virginia Colony and the Virginia tribes (including the Meherrin) was called the Treaty Between Virginia and the Indians (also known as the Treaty of Middle Plantation). The Meherrin tribal chiefs signed the Treaty of Middle Plantation with England’s Virginia Colony in 1677. The treaty was supposed to prevent English colonists from moving onto Meherrin lands, in exchange for friendship and military support from the Meherrin Tribe during conflicts of the colony with other tribes. In spite of the treaty, colonists did move onto their land. The Meherrins repeatedly sought assistance from the Virginia Governor to stop colonists from claiming their farm lands, hunting lands, and crops. However, colonists continued to ignore the rulings of the Governor and Executive Council, causing the Meherrin Indians to move further down the Meherrin River into land that is now in Hertford County, North Carolina. They settled at the mouth of the Meherrin River around 1706. The Meherrins had close ties with neighboring tribes, the Nansemond Tribe, the Chowanoke Tribe, and the Nottoway Tribe. They were also allies of the Tuscarora Indians, and played a supportive role in the Tuscarora War.

In October 1726, the Meherrin Indians petitioned the North Carolina government asking that their land be protected because more English families were settling on the land. In response, the North Carolina
Council ordered a land survey. This survey provided the tribe with reservation land between the Meherrin River and Blackwater River. This was called Meherrin Neck, but is known today as Parker’s Ferry. Colonists continued to ignore the tribe’s land boundaries, planting crops and building homes on Meherrin land. The tribe complained again in 1729, “that the English people disturbed them in their settlements” and that their lands did not extend far enough up from the fork of Meherrin Neck. The 1729 Act of the North Carolina General Assembly extended the Meherrin reservation land and removed offending people from the land.

The steady encroachment of colonists onto the reservation did not stop, and by 1742, colonists were allowed by the North Carolina Governor’s Council to stay on Meherrin lands. Even though the Council agreed that the lands did belong to the Meherrin, it also stated that the tribe could not make the colonists leave and could not keep more colonists from settling there. During this time, some Meherrin tribal members began to purchase land in other, less desirable areas of Hertford County near Potecasi Creek. However, the tribe continued to live on the reservation and were recognized as Meherrin people.

By the late 1700s, the tribe had lost many people due to conflicts with colonists and other tribes, and European-introduced diseases. Also, they had been pushed off of their land by the constant stream of Europeans coming to the colony and staking claim to their land. More Meherrin families purchased land on the south side of the Meherrin River, near Potecasi Creek. They continued to live as a community in this area, which became known as Meherrin Indian Town. After becoming individual landowners, the Meherrin Indians lived quietly in their community. The families farmed together and maintained their tribal connections.

1800s and 1900s

The 1800s brought more tensions. Throughout the former colonies (now states), Indian people were seen as obstacles as more European immigrants arrived on these shores. The government wanted to make desirable Indian lands available for them. Indian nations living east of the Mississippi River were encouraged, by the United States government, to move to lands west of the Mississippi River. Many refused to leave their homes, and in 1830, President Andrew Jackson signed the Indian Removal Act. This law required these Indian tribes to “remove” themselves from their lands and settle west of the Mississippi River on land set aside for them by the U.S. government. As individual landowners, (since the tribe did not own this land), the Meherrins were able to avoid this forced removal.

In 1851, the ancestors of current Meherrin tribal members organized Pleasant Plains Church. Shortly thereafter, Pleasant Plains School was built next to the church. This small school provided an education for the children. The church and school were the heart of the community.

Throughout the 1900s, the Meherrin Indians remained a close-knit community while being active participants in the state and nation. Men from the community served in World War I, World War II, the Korean War, and the Vietnam War. In 1977, the Meherrin Indian Tribe chartered itself as a nonprofit organization. In 1986, the Meherrin Indian Tribe was officially recognized by the state of North Carolina.

Present day

The present-day Meherrin Indians reside in a number of small communities in Hertford, Bertie, Gates and Northampton Counties in rural northeastern North Carolina. The majority of the tribal members live in Hertford County, in and around the county seat of Winton, North Carolina. There is a very low unemployment rate within the tribe. Many tribal members travel to the neighboring state of Virginia to work in the shipyards. Others are employed in the area, in various careers such as teachers, administrators, doctors, building contractors and agricultural workers. A number of tribal members own businesses.

The Meherrin people continue to practice many of their traditions, such as farming, hunting, and fishing. Also, in certain families, the art of brain tanning of deer hides has survived, as well as, some knowledge of herbal use for medicinal purposes. Traditional arts, crafts, dancing, and singing are celebrated at the annual Pow-Wow. This is held the fourth weekend in October, and includes special activities for school groups on Friday. The Pow-Wow takes place on the Tribal land, on NC Highway 11, between Ahoskie and Murfreesboro, North Carolina.
Members of tribes from North Carolina and Virginia, as well as, tribes throughout the country attend to share in native culture.

The Meherrin Indian Tribe is governed by a seven-member Tribal Council and a Tribal Chief, elected by the enrolled membership of the tribe. Monthly meetings are held to make decisions that affect the tribe. Meherrin tribal members also gather throughout the year for various events.

Edited by Carolina K-12 from the following source: http://www.learnnc.org/lp/editions/nc-american-indians/7272

Links for Further Research:
- http://www.northcarolinahistory.org/encyclopedia/845/entry
The Occaneechi Band of the Saponi Nation

The Occaneechi Band of the Saponi Nation is located in Orange, Alamance, and Caswell Counties in North Carolina. As of 2011, there are approximately 950 enrolled tribal members.

Tribal Seal

The tribal seal was designed by North Carolina artist and educator Joe Liles for the Occaneechi Tribe in 1986. The tribal seal incorporated a red tailed hawk, soaring above an Occaneechi ancestor in a canoe on the Eno River. As a registered trademark, the Occaneechi seal is used on all official tribal documents and general correspondence.

About the tribal government structure

The Occaneechi Band of the Saponi Nation has a Tribal Constitution, which was formulated and ratified by the Occaneechi Tribal Members. The Tribal Constitution delineates the rights and responsibilities of all Occaneechi Tribal Members and its leadership.

The Occaneechi Tribe has an elected Tribal Council of nine Tribal Council Members. The Tribal Council meets monthly. As advocates for the Occaneechi Band of the Saponi Nation, the Tribal Council is committed to provide excellent leadership according to the constitution.

Tribal history and contemporary community

The Occaneechi Band of the Saponi Nation — OBSN for short — is a small Indian community located primarily in the old settlement of Little Texas, Pleasant Grove Township, Alamance County, North Carolina. Until the middle part of the 20th century, the community was largely occupied by farming, sometimes supplemented by day-wage labor jobs or jobs in nearby factories. In recent decades the numbers of people engaged full or part time in agriculture has declined significantly, and most working adults in the community now work in offices, or as skilled workers and craftsmen, or in the few remaining factories in the area.

Origins of the Occaneechi Band of the Saponi Nation

The OBSN community is a lineal descendant of the Saponi and related Indians who occupied the Piedmont of North Carolina and Virginia in pre-contact times, who under a treaty with the Colony of Virginia agreed to join together as a single community in 1713. This confederation formed a settlement at Fort Christianna along the Virginia/North Carolina border in what is now Brunswick County, Virginia. The confederation included the Saponi proper, the Occaneechi, the Eno, the Tutelo, and elements of other related communities such as the Cheraw. All of these communities were remnants of much larger Siouan communities that had lived in North Carolina and Virginia in prehistoric times.

The Saponi confederation was closely allied with the Catawba confederation, and occupied several forts and settlements located in what are now Greensville County and Brunswick Counties, Virginia from about 1680 until the mid-18th century, when the last Virginia fort, Christianna, fell into disuse. They also continued to occupy fortified villages and other settlements in North Carolina into the mid-1700s during this period.

While maintaining distinctions among themselves (sometimes exaggerated by non-Indian contemporaries and by later historians), the various elements within the Saponi confederation had a common origin and were closely related, linguistically and culturally. Their final treaty with Virginia included an agreement among the four signatory groups to formally incorporate as one tribe under the name “Sapony.”

Acculturated members (those who adopted some European ways) of the confederation and their descendants gradually formed a settled community that, over time, became geographically and culturally distinct from the traditional community. Formal marriages and common-law relationships between Indians
of the community and their European neighbors contributed to divisions between the settled community and more conservative community members. Documentary evidence of the existence of the acculturated community begins to appear in local records as early as the 1720s. As these records involve adults, it is likely the acculturated community dates back into the 17th century. A great majority of the tribe’s members can trace their ancestry back to the individual Indians identified in such records.

The acculturated community occupied a small tri-border area in what are now Greensville County, Virginia; Brunswick County, Virginia; and Northampton County, North Carolina. Their settlement was also midway between two forts built for the Indians by Virginia, and about 10 miles south of a third fort, near modern-day Purdy, Virginia, that was apparently built by the Indians themselves, probably for defense against Iroquois raiders from the north. More precisely, the community’s land was located south of modern Emporia, Virginia (Greensville County), west into Brunswick County, and extending across the State line into the northwestern corner of Northampton County, North Carolina and to the Roanoke River. Researchers for the OBSN have documented the development of this community from the late 17th through the early 19th centuries, by which time emigration to the Midwest and other parts of the South had reduced it to a handful of families.

1984 - Present

In 1984, the descendants of the Occaneechi People in Orange, Alamance, and Caswell Counties, North Carolina, formed the Eno-Occaneechi Indian Association, and began to petition the State of North Carolina to be accepted as an Indian tribe in 1990. In 1996, the tribe formally amends its name to the Occaneechi Band of the Saponi Nation, which correctly reflects its member’s heritage according to the written historical record. The Occaneechi Band of the Saponi Nation became North Carolina’s eighth recognized American Indian tribe in 2004.

Edited by Carolina K-12 from the following source: http://www.learnnc.org/lp/editions/nc-american-indians/7277

Links for Further Research:
- http://www.obsn.org/
Sappony

The High Plains community that straddles the Virginia/North Carolina border is the homeland of the Sappony, a community of Native Americans who knew the Piedmont area long before the English set foot there. They were historically a powerful tribe, which, along with their Siouan cousin tribes lived, traveled and traded up and down the Piedmont until they settled in the High Plains in the 18th century. “Siouan” is a term used for one of the three major language groups of Virginia and North Carolina Indians — Siouan, Algonquian, and Iroquoian.

The Men had something great and Venerable in their countenances… and indeed they ever had the Reputation of being the Honестest, as well as the bravest Indians we have ever been acquainted with.

— Explorer William Byrd’s 1728 statement about the Sappony while drawing the dividing line between Virginia and North Carolina.

Sappony history tells us that long ago these people lived at times in the foothills near Charlottesville, Virginia, along the Yadkin River near Salisbury, North Carolina, and throughout the Piedmont areas that lie between those locations. They are an Eastern Siouan people whose ancestors spoke a language similar to that of Siouan Indians who lived on the Plains.

Today, the nearest town to High Plains is Virgilina, Virginia. However, the town of Christie, when it maintained a post office, was the center of High Plains. The town name of Christie has its roots in Sappony history, the name being derived from the period when the Sappony occupied the area of Fort Christanna and were known as the Christie Indians.

Agriculture subsistence

For over two centuries, the Sappony living in High Plains grew tobacco as a primary subsistence crop. This, along with their Indian church and school, allowed the community to remain self-sufficient. The tribal insignia features a tobacco leaf because of its importance to the tribe.

Today

Sappony history is one of family bonds, hard work, moral values and loyalty. It is the history of a people whose lives changed with the changing of times — from hunters and farmers of pre-contact days to trading partners with the English during colonial times, from tenant and landed farmers throughout the 1800s and 1900s to a contemporary Indian people in a diversified world. Today they are a community descended from, and still formed of, seven main families: Coleman, Epps, Johnson, Martin, Shepherd, Stewart/Stuart and Talley. They are a unified community despite the man-made state boundary line that cuts through High Plains and despite the changes time has brought.

The Sappony have ever been a people whose ability to adapt to new lifeways enabled them to survive and to benefit from new opportunities. Today, tobacco farming in the region is no longer economically viable. Tribal members now pursue higher education and have become skilled in a variety of fields, currently working in many professions other than farming including education, medicine, finance and technology. Throughout hundreds of years of changes, they have maintained their tribal and family bonds as Sappony people.

High Plains Indian School

The church and school have a long history of being integral to the Sappony community. Education has always been a top priority among the Sappony. In 1879, William Epps, a Sappony Tribal member, supported both the religious and education needs of the community when he gave land to build Mayo Chapel. He stated that there should be a schoolhouse as well as the church. Sappony community leaders continued the support of education over the years. One such leader was Green Martin, who, in 1888, gave land for a new one-room school. Other support came from members Dittrion W. and Mary Epps who donated land for a new school when additional space was needed. The schools were built and maintained by Sappony leaders.
The High Plains Indian School first got funds only from North Carolina, but Sappony students lived in both North Carolina and Virginia. In 1913 Virginia joined in the funding of the school. The states paid for the teachers and the books; the community was required to build the school and playgrounds. By 1958 the school had expanded to six rooms; one room included a stage for student plays. The High Plains Indian School eventually came to have classes for all grades through high school.

Generations of Sappony have stories to tell about their days at the school. There are rich memories about beloved teachers, plays performed, playground games and antics, and the many lessons learned. The school was unique — it was a school for Indians only, those of the High Plains community. The school helped keep the Sappony community together. The children of the seven main family groups all grew up together — they were educated together in this small school, they went to church together, and they worked together on family farms.

In 1962 the school was closed with the advent of assimilation and the children were sent to other schools in the area. The quality of the education may have improved by this change, but all are certain that the closing of the school took away a beloved institution in the community. From its beginning to its closing, the Indian School at High Plains supported the strong sense of family ties and community among the Sappony people.

The Sappony continue their emphasis on education. Academically, Sappony students are the highest performing tribe in North Carolina. The tribe’s Education Committee encourages higher education with an annual scholarship for college students, and a number Tribal members seek post-graduate degrees. The Sappony are also active on North Carolina’s State Advisory Committee on Indian Education.

**Sappony Church**

The Sappony have a long history of faith, with the church and school as the center of their community. Records as early as 1801 show the Sappony as part of Bethel Hill Baptist Church in Person County, North Carolina. But soon Sappony leaders donated land and built their own Indian church. The first sanctuary was a log cabin. Then in 1850, Christ Church Mayo Chapel was built, giving the Sappony their first true church building for worship. The community grew and in 1879, an addition was added to Mayo Chapel. It served the community for almost 70 years. In 1946 Calvary Baptist Church was built, and in 1972 a fellowship hall was added to continue the tradition of gatherings at the church.

Church records tell of the early church. The first church had a list of rules and regulations. According to the rules, all members were to attend all church meetings. Male members’ names were called at each meeting and if unable to attend, the church had to approve the absences. Church rules also addressed how business would be handled in the church and social norms. But the church was about fellowship as well as rules.

Tribal members still remember “…riding to church in the back of a wagon with brothers, sisters and other relatives they picked up on the way with quilts piled high atop them in winter to keep the snow off and ward the chill away during the wagon ride to church.”

Following services, members gathered at each other’s homes for meals. Adults shared news while children played until late in the day.

Sappony Homecomings, a three day celebration held every Labor Day weekend, brings Sappony tribal members from far and wide to participate in the Homecoming church service, spend time with family, and fellowship over a huge spread of homemade foods brought to the church fellowship hall for lunch. This meal, traditionally known as “Dinner on the Grounds,” was historically held on picnic tables under trees on church grounds and remembered fondly by elders as one of the highlights of the year.

Although many things have changed, the church continues to be a focal point of the community. From Sunday services to family reunions, from tribal activities to school graduations, the church is where the Sappony community gathers to express faith and renew as a people.

**The Sappony today**

When told together the stories of these three cornerstones of the Sappony community — Mayo
Chapel, High Plains School, and Christie Store — tell the story of the Sappony during the first half of the twentieth century.

Life changed for the Sappony as the century neared its mid-point. Some fought in World War II and the Korean War, taking them away from the community for the first time. Graduates of High Plains School began to leave the community for jobs or to further their education. Many moved to Richmond, Virginia and parts of Pennsylvania.

The 1960s changed things for the Sappony community as it did for the rest of the nation. The High Plains School closed and the Sappony children of High Plains were sent to other schools. No longer were they going to school only with their siblings and cousins — they were learning from new teachers and meeting new friends outside the community. The town of Christie began to decline and the Christie Store closed. More mobility meant more people headed to other towns such as Virgilina or as far away as Roxboro for the goods they needed. Of the old landmarks, only the church remained as a gathering place for the Sappony.

Still, the ongoing Sappony commitment to community and family has kept them together. Those who have remained in High Plains have maintained the family homes and farm lands. Relatives who have moved from the area continue to come back for yearly family reunions, school reunions, and Sappony homecomings. Keeping the family stories and reconnecting with their early history has become a passion for many Sappony. Following this time of change, leaders in the community began efforts to document Sappony history and to reclaim their Indian heritage.

Pride in their Indian heritage is not new to the Sappony of High Plains. Their efforts for political recognition began as early as 1911. Tied to the funding of the High Plains Indian School, the Sappony were state-recognized in North Carolina in 1911 and in Virginia in 1913. In 1997 the Sappony were seated in North Carolina Commission on Indian Affairs and in 2003, the Sappony officially changed their name from the state-designated label of “Indians of Person County” to the current “Sappony” to more accurately reflect their heritage.

In recent years the tribe has made efforts to obtain federal recognition, educate others about their heritage, and create resources for maintaining their community through economic development and the Heritage Program, which includes a youth camp that began in 2001. Education remains of utmost importance to the Sappony, and their Education Committee awards annual scholarships to encourage and reward post-high school studies.

Edited by Carolina K-12 from the following source: [http://www.learnnc.org/lp/editons/nc-american-indians/8.0](http://www.learnnc.org/lp/editons/nc-american-indians/8.0)

Links for Further Research:
[http://ncpedia.org/sappony-indians](http://ncpedia.org/sappony-indians)
The Waccamaw Siouan Tribe is located in Bladen and Columbus Counties in North Carolina. As of 2011, there are 1,495 enrolled Waccamaw Siouan members.

**The Legend of Lake Waccamaw**

Since its earliest recorded exploration in 1735 by the naturalist William Bartram, (who was assisted in his efforts by Waccamaw Indians), Lake Waccamaw has been the subject of many stories describing its legendary origin. Many have proved to be the fanciful inventions of early European settlers.

According to the Waccamaw Siouan Indians, thousands of years ago, an immense meteor appeared in the night sky toward the southwest. Flaming to a brilliance of suns as it hurtled earthward, the meteor finally struck, burning itself deep within the earth. The waters of the surrounding swamps and rivers flowed into the crater and cooled it, creating the gem-blue & green lake. The Waccamaw Siouan Tribe has adopted the nickname, the “People of the Falling Star.”

**18th century**

The first written mention of the Woccon (or Waccamaw) by English colonials was recorded in 1712. The South Carolina Colony tried to persuade the Waccamaw, along with the Cape Fear Indians, to join the son of the former British colonial governor of South Carolina, James Moore, in his expedition against the Tuscarora in the Tuscarora War.

In fact, the Woccon Indians, the Siouan tribe which John Lawson had placed a few miles to the south of the Tuscarora in his *New Voyage to Carolina* (1700), ceased to exist for British colonial administrators by that particular name. Having moved southward as a group, the Woccon became listed in colonial records as the Waccamaw. Since differing colonial powers could only approximate the sound of the names of numerous Southeastern indigenous peoples, tribal names were often arbitrarily changed or altered in their spelling. *Waccamaw*, for example, appeared in the historical record at about the same time that "Woccon" disappeared.

The Waccamaw continued to inhabit the region along the Waccamaw and Pee Dee River until 1718, when they relocated to the Black River area. In 1720, they joined with fleeing families of Tuscarora, Cheraw, Keyauwee, and Hatteras Indians along Drowning Creek, now known as the Lumbee, or Lumber River. Families of Waccamaw Indians continued to live along Drowning Creek until 1733, when some families again sought refuge elsewhere—this time, along Lake Waccamaw and Green Swamp.

By the second decade of the 18th century, many Waccamaw, were located one hundred miles northeast of Charleston, South Carolina. In 1749, a war broke out between the Waccamaw and South Carolina Colony. By May 1778, the Council of South Carolina tried to offer the Waccamaw protection during the American Revolution, but their promises were hard to enforce in the chaos of war.

After the Waccamaw-South Carolina War, the Waccamaw sought refuge in the wetland region situated on the edge of Green Swamp, near Lake Waccamaw. They settled four miles north of present-day Bolton, North Carolina, along what is still known as the "Old Indian Trail."
19th century

Given their three-century-long historical experience of European contact, the Waccamaw Siouan Indians had become highly acculturated (or adapted to American/European culture). They depended on European-style agriculture and established claims to land through individual farmsteads.[13] In 1835, following Nat Turner's slave rebellion, North Carolina passed laws restricting the rights and movements of free blacks. Because Native Americans were classified equally as "Free people of color," the Waccamaw Siouan Indians and others were stripped of their political and civil rights. They could no longer vote, bear arms, or serve in the state militia. Local whites intensified harassment of the Waccamaw Siouan Indians after the ratification of North Carolina's discriminatory state constitution.

Education

Through much of the 19th century, Waccamaw Siouan children received no public school education. None existed in the South before the American Civil War. During Reconstruction, Republican-dominated legislatures established public schools, but legislators had to agree to racially segregated facilities to get them passed by the multi-racial coalitions. Having been free before the war, Waccamaw Siouan parents decided they did not want to enroll their children in school with the children of freedmen. The public schools had only two classifications: white and all other (black and mixed-race or "people of color").

Late in the 19th century, the Croatan (now called Lumbee) managed to secure state recognition as Indians in North Carolina and establish a separate school. The Coharie tribes managed to build their own schools and later still, develop their own school system. The Waccamaw Siouans followed suit with the Doe Head School in 1885. The school, situated in the Buckhead Indian community, was open only sporadically. It closed in 1921, when the state sent a black teacher to the school, and the community asked the teacher to leave.[15]

20th century

The first county-supported Indian school open to Waccamaw Siouans was called the "Wide Awake School." The school was built in 19xx in the Buckhead community in Bladen County. Classes were taught by a Lumbee teacher, Welton Lowry. Waccamaw Siouan students who wished to attend high school among self-identified Indians went to the Coharie Indian community's East Carolina High School in Clinton, North Carolina; the Lumbee Fairmont High School in Fairmont, Robeson County; or the Catawba Indian School in South Carolina.[16]

The Waccamaw Siouan Indians received state recognition in 1971. They are working on documentation to gain federal recognition.

Edited by Carolina K-12 from the following source: http://en.wikipedia.org/wiki/Waccamaw_Siouan

Links for Further Research:
- http://www.waccamaw-siouan.com/
- http://ncpedia.org/waccamaw-indians
- http://www.northcarolinahistory.org/encyclopedia/832/entry
Create a Native American Art Exhibition

Directions: Good news! The North Carolina Arts Council has selected your artist collective to take part in an art show focused on Native Americans in North Carolina. The purpose of this art show is twofold: to educate people about Native American history in North Carolina and to celebrate Native American culture. Complete the following steps before submitting your entry to the show.

Assigned Tribe: ____________________________________________________________

1. Research your assigned Tribe
   - As a group, read the handout about your assigned tribe and discuss the debrief questions in step 2.
   - If supplemental materials are available (books, textbooks, computers, etc.) complete additional research about your tribe.

2. Brainstorm the following questions as a group
   - What did you find most interesting about your assigned tribe’s history and culture?
   - How would you describe the culture and history of your assigned tribe?
   - What are five facts people should know about your assigned tribe?
   - How can you convey information about your tribe through art?

3. Determine the focus of each piece of art
   - After determining five facts people should know about your assigned tribe, each group member should choose one fact as the focus of their art piece. Each individual group member’s piece of art should focus on a different fact.

4. Choose your artistic medium
   - Groups can select one medium for the entire group or individuals can select their preferred medium. Mediums can be used more than once per group.
   - Your piece of art can be literal or abstract
   - Choose one of the following mediums to convey your chosen fact:
     o Pottery
     o Poetry/Writing
     o Painting/Mural
     o Wood Carving
     o Leatherwork
       ▪ To simulate a piece of leather, crumple a brown piece of paper.
     o Beadwork
       ▪ To simulate beadwork, use a piece of graph paper and pretend each box represents a bead.

5. A Short Paragraph
   - After completing your piece of art, write a short paragraph that:
     o describes your piece of art
     o explains why people should learn about your assigned tribe

Project Due Date: ____________________________________________________________
**Name ___________________________**

**Native Americans in North Carolina Fact Sheet**

**Directions:** As you view the Native Americans in North Carolina art show, take notes about each different tribe in the appropriate section below.

<table>
<thead>
<tr>
<th>Tribe</th>
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<tbody>
<tr>
<td>Coharie</td>
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<tr>
<td>Eastern Band of Cherokee</td>
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<tr>
<td>Haliwa-Sapponi</td>
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<tr>
<td>Lumbee</td>
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<tr>
<td>Meherrin</td>
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<tr>
<td>Occaneechi Band of the Saponi Nation</td>
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<tr>
<td>Sappony</td>
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<tr>
<td>Waccamaw Siouan</td>
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