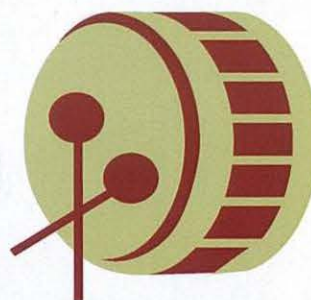




North Carolina Native American Legends & Folklore

The First Americans!





*North Carolina
Native American
Legends & Folklore
The First Americans!*



"The greatest strength is gentleness."

- American Indian Proverb

"Each bird loves to hear himself sing."

- American Indian Proverb

*"We must protect the forests for our children,
grandchildren and children yet to be born. We must protect
the forests for those who can not speak for themselves such
as the birds, animals, fish and trees."*

American Indian Proverb

Allosaurus Publishers

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North Carolina Native American



Legends and Folklore



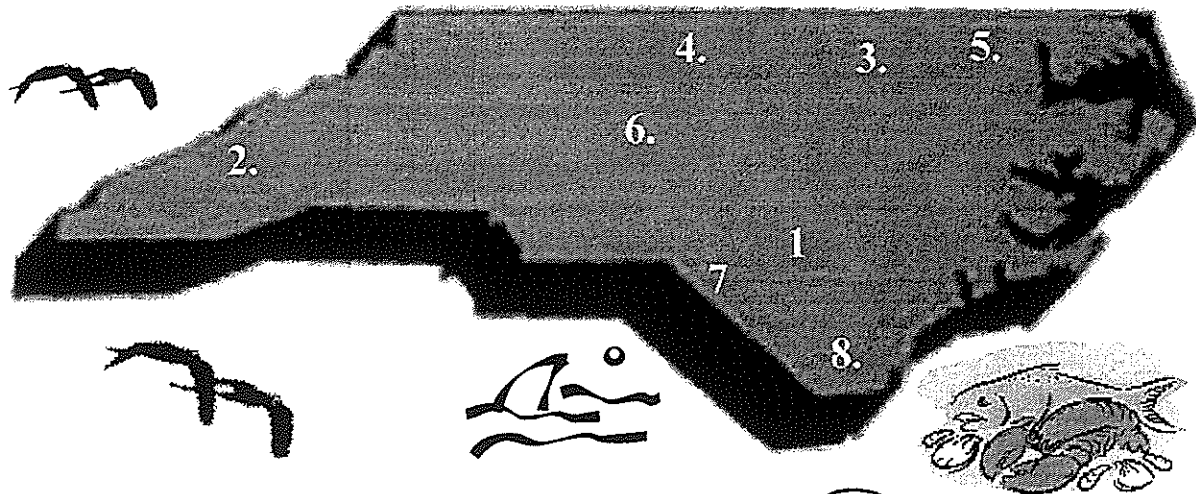
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The Eight North Carolina American Indian Tribes



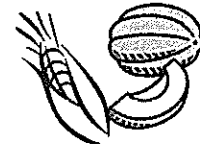
1. Coharie Tribe.....Clinton, NC



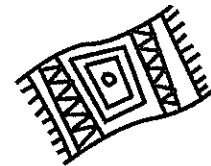
2. Eastern Band of Cherokee.....Cherokee, NC



3. Haliwa-Saponi Tribe.....Hollister, NC



4. Sappony Tribe.....Roxboro. NC



5. Meherrin Indian Tribe.....Winton, NC



6. Occaneechi Band of the Saponi Nation... Mebane, NC

7. Lumbee Tribe of North Carolina.....Pembroke, NC

8. Waccamaw-Siouan.....Bolton, NC



North Carolina Native American Cultural Overviews



- What is a Native American Tribe?
- Native Americans in North Carolina
- Languages of North Carolina Indians
 - Sequoyah
 - Native American Art
 - Native American Music
 - Powwows and Dances
- Native American Healing and Medicine
 - Native American Food
 - Native American Clothing

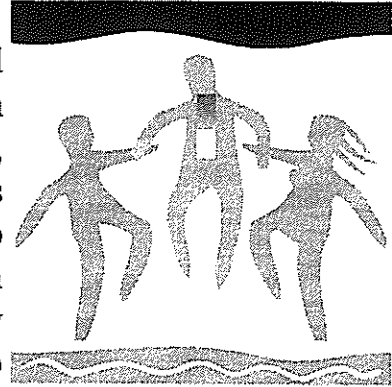


What is a Native American Tribe?

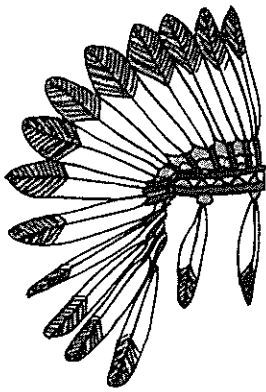
In modern terms, a tribe is a group of people who share characteristics which make it a unique cultural, social and political entity.

Groups, Bands, and Clans

However, what defines a group as a tribe has changed dramatically over time. Before Europeans arrived in America, tribes did not technically exist. Instead, people lived in small groups or several family groups lived together in bands or villages under the leadership of a chief. Chiefs either inherited their positions from their father who was also a chief or were chosen by the band members for their intelligence and leadership abilities.



Most bands had their own unique names and identities, but shared common languages, customs, rituals, and religious beliefs with other bands, which together could be considered a tribe. For the most part, however, bands considered themselves distinct, independent entities from one another.



Within many tribes and individual bands, families are grouped into clans. Each clan can trace its origins back to a common spiritual ancestor from whom the clan also got its name (such as the Deer, Turtle, Wolf or Bird clans). In some tribes, clans are subdivisions of larger groups known as moieties.

These collective bands did not have organized political structures that bound them. Instead, bands gathered together for trade or seasonal, ceremonial, and religious events. During these gatherings, temporary political organizations or councils were created as band leaders met to strengthen bonds and alliances between bands, ensuring that each village had reinforcement against an enemy or aid when food was scarce. The rest of the year, bands mostly kept to their own villages.

Bonds were sometimes formed between tribes as well. To create an alliance or make peace with another tribe, band leaders would form a council and an oral agreement would be made. To cement the agreement, a wampum belt of shells woven into patterns was made.

Agreements were often represented on the belt by a design of two hands shaking in friendship. A wampum belt to signify the end of a war between two tribes would often feature a picture of a peace pipe. Peace pipes, which were sacred tribal symbols, would also be smoked in some cases.

Hunter-Gatherers and Farmers

How groups, bands, and tribes were organized largely depended on their living conditions. In harsh regions, such as in the desert or the Arctic, food and water are scarce. People in these regions tended to live in small groups rather than in large bands.



Some regions of the continent, such as the Great Plains, were not as harsh. People in these areas mostly lived in bands and survived mainly by hunting big game such as buffalo and gathering wild foods.

These bands are known as hunter-gatherers. Most of these bands were nomadic and lived in temporary houses. When they had gathered all the plants or hunted all the game in the area that they could, they would move to another place in search of more food.

Bands that lived in areas with rich soil and plentiful water supplies found they could get more food by growing their own, rather than hunting or gathering. These bands became farmers and raised crops such as corn, beans and squash. They also built permanent houses to be near their crops. Several houses located near one another could be considered a village.

Tribes and Treaties

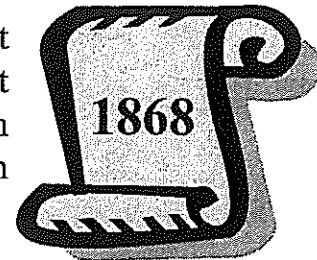
It was not until the United States government began entering into treaties (agreements between two independent powers) with Native Americans that tribes gradually became political. When Europeans settled in America, they saw Indian bands as sovereign (self-governing) nations which were independent of any other political power.

The early United States government also considered the bands to be independent. As the country grew, the federal government sought to limit Native Americans' sovereign powers—mainly to keep tribes from forming alliances with foreign governments. However, many Native American tribes did form alliances with the British during the War of 1812. The first treaty the United States government was made with the Delaware tribe in 1778.

The federal government also used treaties to purchase valuable Indian land. To negotiate the treaties, leaders from the separate bands came together because the federal government preferred to work with single governing bodies as opposed to many different ones.

In 1832, a Supreme Court decision defined tribes as domestic, dependent nations. Because of this, tribes could not be considered sovereign and the U.S. government could control tribal relations with other governments.

The last treaty between a tribe and the federal government was made in 1868. By this time, most tribes were not considered sovereign, and since treaties are made between sovereign nations, formal agreements were made with tribes instead.



During negotiations, tribal leaders often requested that a portion of their homeland be reserved for their own use. These portions of land, known as reservations, are protected by the federal government.

When tribes were confined to reservations, they became political entities. In some cases, bands moved to one reservation where they were led by one chief or by a tribal council. In other cases, bands remained part of the same tribe, but stayed in separate locations under the leadership of their own chiefs.

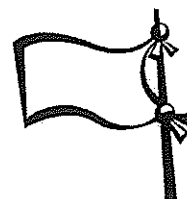
Some chiefs joined together to form confederacies, which were in turn led by another chief. This is known as a paramount chiefdom. Other tribes split and became completely separate, individual tribes.

Modern Tribes



For a group to qualify as a tribe in the view of the United States, the federal government must recognize the tribe's right to exist as a sovereign nation through treaties, acts of Congress, or executive order.

Each federally recognized tribe is considered an independent nation of democratically organized tribal governments with elected leaders. Each tribe then has a government to government relationship with the United States.



Federal recognition is important because it means a tribe can establish its own sovereign tribal government. It also means that their land is placed in a trust by the United States government where it is protected from being taken or purchased from the tribe. It also means that their sovereign status, tribal possessions, and their rights as domestic dependent nations are protected under United States law.

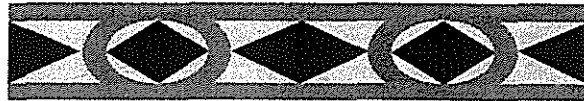
While tribes that do not have federal recognition are able to own their land, just as a corporation or a company would, their land is not protected by a federal trust.

There are currently over 440 federally recognized tribes in the United States and approximately 200 village groups in Alaska.

Some tribes that have entered treaties with the government have had federal recognition for many years. Many others have state recognition and are in the process of applying for federal status.

North Carolina's state-recognized tribes are the Coharie, Eastern Band of Cherokee, Haliwa-Saponi, Lumbee, Meherrin, Occaneechi, Sappony, and Waccamaw-Siouan tribes.

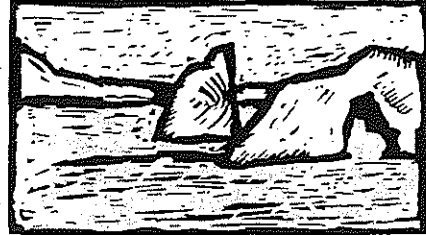
The Eastern Band of Cherokee is currently the only tribe in North Carolina with both state and full federal recognition.



Native Americans in North Carolina

Prehistory

Paleo-Indian Period (12,000-8000 B.C.E.) – People migrate from Asia to North America across the Bering Land Bridge. Groups are largely nomadic, moving from region to region and hunting animals such as mammoth and mastadon.



Archaic Period (8000-1000 B.C.E.) – The first Americans begin settling down and becoming less nomadic. During this time, tools such as the drill and the axe are developed.



Woodland Period (1000 B.C.E-1600 A.D.) – Native Americans incorporate vegetables, roots and other plants into their diets. People settle into larger groups of around 100-300. They also begun to bury and honor the dead and develop pottery and other cookware, two very important social changes.

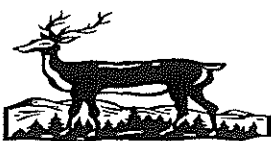


Making a Home in North Carolina

Over the years, North Carolina has been the home to many different Native groups, bands and tribes with their own cultures and customs.

The first people to arrive traveled over many different terrains from mountains to plains to forests. Eventually, each of these groups would find their own place in which to settle. Many groups decided to make the area we now call North Carolina, their home.

The first people settled in North Carolina around 8000 B.C.E. Some settled in the mountains and Piedmont and made their living primarily by hunting large game and by gathering plants, roots, and herbs. People who settled on the east coast of the region had the opportunity to fish and incorporate seafood into their diets.



Tribes of North Carolina

Starting around 1000 B.C.E, Native peoples began growing their own food. Eventually they developed a very sophisticated system of agriculture that included growing crops such as maize (corn), beans, and several varieties of squash. They also continued to hunt, fish and gather plants. For many, food was plentiful and life was good.

Groups created communities, built villages and developed their own council-based governments. Many tribes had such highly developed governments they were used as a basis for the United States Constitution.

Some of the tribes that developed during this period include: the Cape Fear, Catawba, Cheraw, Cherokee, Chowanoke, Coree, Croatan, Eno, Hatteras, Keyauwee, Machapunga, Meherrin, Moratac, Neuse River, Occaneechi, Pamlico, Saponi, Secotan, Shakori, Sissipahaw, Sugeree, Tuscarora, Tutelo, and Weapemeoc.

Bands and villages were not isolated, however. Many traded with one another, creating an extensive network connecting the groups from the mountains [to the Piedmont] to the coast.

People living on the coast of North Carolina were among the first to encounter European settlers in the early 1500s. Because Christopher Columbus and early settlers first believed they had reached India, the people who were already living on the American continents were mistakenly called Indians.

European settlers brought with them diseases that were unknown to the Native peoples. The worst disease was smallpox, which spread and killed thousands. Other deadly diseases included typhus, measles, influenza, bubonic plague, mumps, yellow fever, and whooping cough.

Most Native people were unable to fight these diseases, and epidemics spread across the Southeast, killing thousands and eventually destroying entire tribes.



As well as disease, many tribes in North Carolina disappeared due to war, forced relocation to other areas of the continent or absorption into other tribes.

In 1550, Indians in North Carolina's interior first encountered the settlers when Spanish explorer Hernando De Soto entered the region during an expedition. In 1567, Spanish soldiers led by Captain Juan Pardo arrived in the mountains, eventually settled the village of Joara in what is now Burke County.

Pardo's soldiers built the European settlement in the state's interior, Fort San Juan. The fort was attacked and destroyed, however, when the soldiers violated Joara's customs. Europeans' first efforts to settle the interior of North Carolina were derailed.

At times, the relationship between Native Americans and European settlers was relatively peaceful. Many Native Americans helped the settlers by teaching them how to make clothing from animal hides, to build houses using local materials, and to use plants, roots, and herbs as medicine.

Eventually, the colonists demanded more and more land and natural resources, which led to many conflicts and hardships for the Native peoples.

A striking example of this came in September of 1838. Following the Indian Removal Act passed by Congress in 1830, over 15,000 members of the Cherokee tribe were forced from their homes.

The terrible, grueling journey they took, known as the Trail of Tears, would eventually lead them to Oklahoma and many would die along the way.

Those who survived had to live in makeshift campsites on lands with poor farming and hunting conditions. Because of this, most Native Americans had to depend on products from other regions and countries to survive. As a result, many aspects of American Indian cultures were altered or changed.

However, because of their shared hardships, generosity and bonds between tribes strengthened.



Native Americans in North Carolina Today

There are approximately 120,000 Native Americans in North Carolina (about 1.3% of the state's total population) and many are working to revive their cultures, traditions, and languages. In 1971, the North Carolina Commission of Indian Affairs was established to protect the rights and provide assistance to Native Americans living in North Carolina by promoting economic development and fighting illiteracy.

There are currently eight recognized tribes in North Carolina:

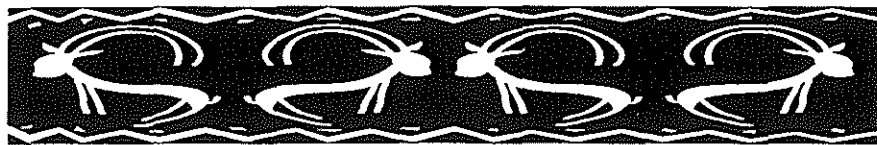
**Lumbee, Eastern Band of Cherokee, Meherrin,
Waccamaw-Siouan, Coharie, Haliwa-Saponi, Sappony,
Occaneechi Band of the Saponi Nation.**

In addition to the eight state-recognized tribes in North Carolina, there are some other recognized Indian groups. These include the Cumberland County Association for Indian People in Fayetteville, the Guilford Native American Association in Greensboro, the Metrolina Native American Association in Charlotte and the Triangle Native American Society in Raleigh.

Many other North Carolina residents are members of other tribes, some of which are seeking recognition by the state including the Cherokee Indians of Hoke County, the Tuscarora Nation of North Carolina, the Southern Band of Tuscarora Indian tribe, and the Hattadare Indian Nation.

Except for the roughly 8,000 Cherokees who live on the Qualla Boundary Reservation, Native Americans live in large cities, small towns, and Indian communities throughout North Carolina.

While embracing their past and keeping traditions alive, Native Americans in North Carolina and across the country live, eat, and dress much like Americans of every culture. We all strive for common goals such as getting a good education, having a good job, taking care of family, and living a happy life.





Languages of the North Carolina Indians



Native Americans make up less than 1% of the total population of the United States, yet they represent half of the languages in the nation.

Before the arrival of Europeans, thousands of languages were spoken across North America. These languages were very different from one another, but some shared similarities with others. Modern linguists have divided ancient languages into different families.

For over 9500 years, Native Americans had no written languages, and over time, many Indian languages and dialects were lost. As cultures changed or blended with others, many languages fell into disuse and became extinct.

What is known about the languages used by the ancestors of the North Carolina Indians is that they were based on three language families: **Algonquian**, **Siouan** and **Iroquoian**. Algonquian (or Algonkian) speakers lived along the coasts and sounds north of the Cape Fear River. Siouan speakers made their homes in villages around the Piedmont. Speakers of Iroquoian languages could be found on the coastal plain, as well as in the mountains. Each language had various dialects.

The Cherokee and Meherrin languages were based on the Iroquoian language family. Around the beginning of the 19th century, a Cherokee man named Sequoyah saw the advantage of having a written language like the European settlers used. In 1809, he began developing a writing system that took him twelve years to complete.

This led to the development of a unique language, the recording of Cherokee songs and stories, literacy among the Cherokee people, and the development of the first American Indian newspaper in 1828, the *Cherokee Phoenix*.

The Lumbee language was a mixture of Algonquian and Siouan languages such as Tuscarora, Catawba, Cheraw, and others. As their ancestors intermarried, Lumbee Indians began using English as their primary language and continued to use a dialect known as Lumbee English.

Waccamaw-Siouan, Haliwa-Saponi and Occaneechi languages were based on the Siouan family. Little is still known about the languages the ancestors of the Sappony tribe spoke, but they were probably based on either the Algonquian or Siouan languages. The Coharie tribe's forefathers, the Neusiok, would have spoken a language that was Algonquian or Iroquoian.

Sequoyah: 1770-1843

Sequoyah, a prominent figure known for preserving the Cherokee language, invented an alphabet that enabled Cherokees to not only be able to read, but also to preserve their traditions.

Sequoyah was born in 1770 in Taskigi, Tennessee (formerly western North Carolina) to Wut-teh and Nathaniel Gist. Sequoyah's father was an Englishman, and his mother was the daughter of a Cherokee chief. This made Sequoyah a product of a mixed culture.

Despite the fact that he could not read, write, or speak English, growing up with Cherokee roots proved very useful. He became a hunter, a fur trader, a silversmith and later the creator of the Cherokee alphabet.



Although Sequoyah's name in Cherokee means "pig's foot" he was far more intelligent than his name suggested. In 1809 Sequoyah became handicapped from a hunting accident and while adjusting to his handicap he learned to sign his name on works he did with silver. This gave him an idea to create a universal means of communication through symbols. These symbols, and sounds later became an alphabet.

However, Sequoyah's dream was put on hold when he moved to Willstown, Alabama and enlisted in the War of 1812. There he fought in the Battle of Horseshoe Bend as part of the Cherokee Regiment.

After the war ended, Sequoyah married and had a daughter, Ayoka. Focusing on his past ideas, Sequoyah began to draw pictographs (pictures that represent certain words) on tree bark known as the "Talking Leaves".

Because his ideas were quite advanced, people of the Cherokee tribe were concerned Sequoyah was practicing witchcraft. Unfortunately, they burned down his cabin while he was away, in hopes of destroying his work.

For many years Sequoyah worked mining and selling salt to make money for his family, while working hard on the syllabary, (a set of written symbols) or alphabet, and sounds.

In 1821 Sequoyah's daughter, Ayoka, fully understood her father's alphabet, made up of 86 syllables, and used the alphabet to write out thoughts on deerskin. For example, it is said that Ayoka went with her father to a Cherokee council. Once there, she left the room while Sequoyah wrote down a sentence.

When he was finished, the council called Ayoka back into the room, and had her read what was on the deerskin. Astonished at the success of this invention the tribal council made these letters the official alphabet of the Cherokee.

In 1827 the first Cherokee constitution was written and adopted using Sequoyah's syllables. In 1828 *The Cherokee Phoenix* was published. This was the first Cherokee newspaper published in both Cherokee and English.

Many Cherokee learned to read in a matter of months. Sequoyah, a man who did not give up his dream remained active in the Cherokee tribe helping those who wanted to learn to read and write, by passing down this amazing accomplishment to their children.

Sequoyah's Invention of the Cherokee Alphabet

D _a	R _e	T _i	Ꮝ _o	Ꮖ _u	Ꮚ _v
Ꮝ _{ga} Ꮕ _{ka}	Ꮖ _{ge}	Ꮚ _{gi}	Ꮝ _{go}	Ꮖ _{gu}	Ꮚ _{gv}
Ꮖ _{ha}	Ꮖ _{he}	Ꮚ _{hi}	Ꮖ _{ho}	Ꮖ _{hu}	Ꮚ _{hv}
Ꮝ _{la}	Ꮖ _{le}	Ꮖ _{li}	Ꮝ _{lo}	Ꮝ _{lu}	Ꮚ _{lv}
Ꮖ _{ma}	Ꮝ _{me}	Ꮝ _{mi}	Ꮝ _{mo}	Ꮖ _{mu}	
Ꮕ _{na} Ꮖ _{hna} Ꮝ _{nah}	Ꮝ _{ne}	Ꮝ _{ni}	Ꮝ _{no}	Ꮖ _{nu}	Ꮖ _{nv}
Ꮝ _{qua}	Ꮝ _{que}	Ꮖ _{qui}	Ꮖ _{quo}	Ꮝ _{quu}	Ꮖ _{quv}
Ꮝ _{sa} Ꮝ _s	Ꮝ _{se}	Ꮝ _{si}	Ꮖ _{so}	Ꮖ _{su}	Ꮝ _{sv}
Ꮝ _{da} Ꮝ _{ta}	Ꮝ _{de} Ꮝ _{te}	Ꮝ _{di} Ꮝ _{ti}	Ꮝ _{do}	Ꮝ _{du}	Ꮖ _{dv}
Ꮝ _{dla} Ꮝ _{tla}	Ꮝ _{tle}	Ꮝ _{tli}	Ꮖ _{tlo}	Ꮖ _{tlu}	Ꮝ _{tlv}
Ꮝ _{tso}	Ꮝ _{tse}	Ꮝ _{tsi}	Ꮝ _{tso}	Ꮝ _{tsu}	Ꮝ _{tsv}
Ꮝ _{wa}	Ꮝ _{we}	Ꮝ _{wi}	Ꮝ _{wo}	Ꮝ _{wu}	Ꮝ _{wv}
Ꮝ _{ya}	Ꮝ _{ye}	Ꮝ _{yi}	Ꮝ _{yo}	Ꮝ _{yu}	Ꮝ _{yv}



Native American Art

For thousands of years, Native Americans in North Carolina have been creating works of art for decorative, functional and ceremonial purposes as well as a means for personal expression.

In prehistoric times, unknown artists created designs on rock surfaces.

Two kinds of this rock art include petroglyphs, which are designs chipped or carved out of rock, and pictographs, which are designs painted on a rock surface.



Judaculla Rock in Jackson County features both of these types of art and is the largest example of rock art in North Carolina. It is estimated to have been made between 3000 and 1000 B.C.E. The soapstone boulder is covered in glyphs, pits, and grooved lines and portrays humans, animals and other undetermined shapes.

The meaning of the glyphs remains a mystery. According to Native American Legend, a giant named Tsul'kalu' scratched the rock with his seven-fingered hands or toes as he leapt from a mountain. The name Tsul'kalu' later evolved into Judaculla.

Other petroglyphs include Brasstown, Hiwasse, Chatuge, Brinkly, and Crescent rocks. Examples of pictographs include Paint Rock, Hickorynut Gorge and the Deerman pictograph.

Basket weaving

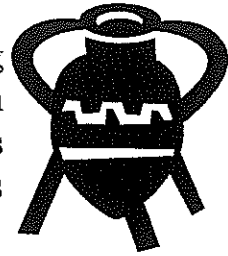
Native Americans created beautifully decorated baskets for every day use, such as carrying and storing food and other items.



Some of the materials used in basket weaving in North Carolina included river cane, longleaf pine, maple, and white oak. In addition to their daily use, these items were used for trade and in religious ceremonies.

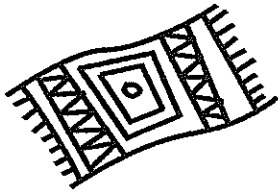
Pottery

Pots, vases, and jugs in different sizes and shapes, including animal shapes, were also made for carrying water and food. In traditional pottery making, red, dark, or buff colored clay was dried and ground between two stones to remove debris. It was then soaked in water and kneaded back into a solid form.

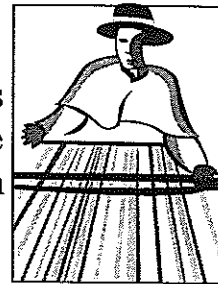


Potters would roll the clay into ropes and form them into the shape they wanted. The pot was then smoothed with a flat stick or polishing stone to make it shiny, and a sharp stick or paddle was often used to carve decorations into it. The item was then set in the sun to dry for several days and fired in a fireplace to make it hard and waterproof.

Patterned textiles



Colorfully patterned textiles such as quilts and woven rugs, blankets, and robes are more examples of art that was both decorative and functional.

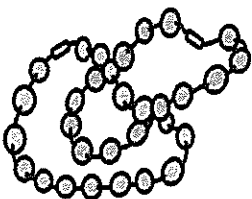


Jewelry

While mainly decorative today, in most Native American cultures, beadwork and jewelry had many different functions. Necklaces, rings, and bracelets made from clay or semi-precious stones and metals were worn as decorations.

Often jewelry was given or passed down to mark a right of passage in a person's life, such as marriage.

Beads



Beadwork patterns on clothing or jewelry to showed which group, band, or tribe a person belonged. Beaded items were essential to many dance and healing rituals.

They could also be extremely valuable. Wampum, polished shell beads, was often used as currency, gifts, or items of trade.

Men of high status and young women both adorned their clothes in wampum beads and pendants.

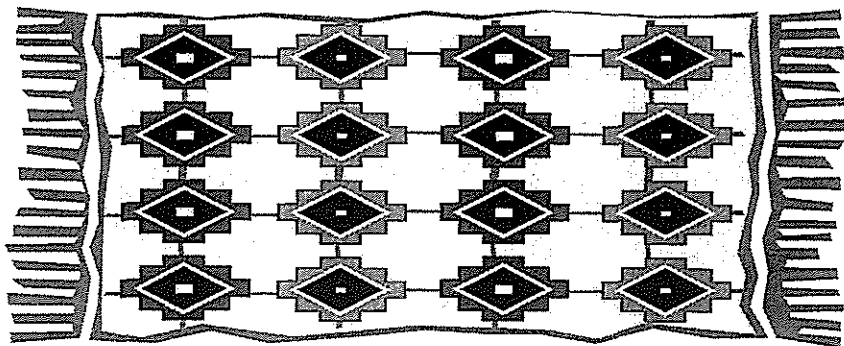
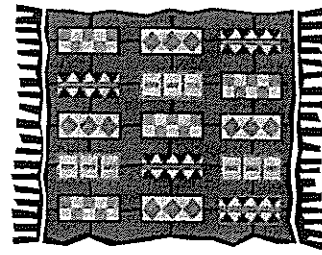
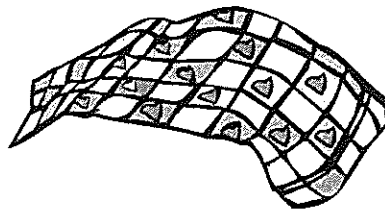
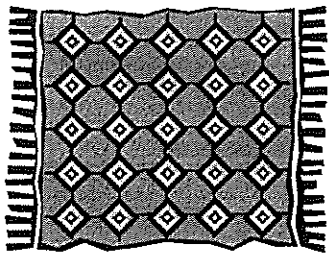
Modern Art

Today, popular art forms among Native Americans include modern photography and graphic design, as well as printing, painting, sculpting, and traditional art. The tradition of quilting is still very popular as well.

A group of women from the Coharie tribe that call themselves the Coharie Quilters incorporate traditional Native American designs into their art form.

In the United States, the term Indian art has specific meaning. To protect and promote Native American artists and craftspeople, the Indian Arts and Crafts Act was signed in 1990.

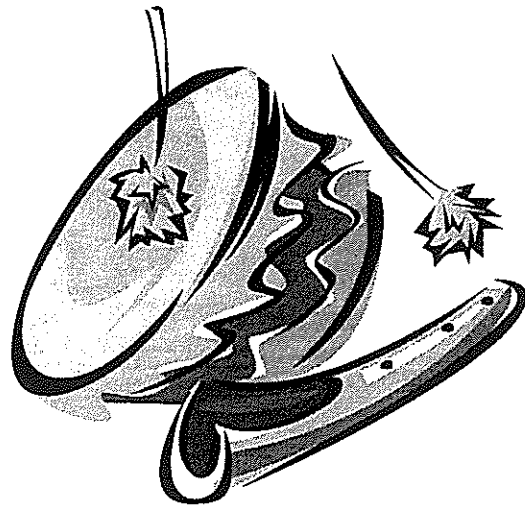
This law prohibits as falsely marketing or selling items as Indian produced, as an Indian product, or the product of a particular Indian Tribe or Indian arts and crafts organization, within the United States. An artist must be a full-fledged member of a tribe to claim and sell his/her art as Indian art.



Overview of Native American Music

While musical styles vary among the many tribes across North America, music plays a very important role in all Native American cultures and traditions.

Music is the basis for a tribe's cultural identity and represents its past as it is a means of storytelling and passing down history. It also plays a vital part in Native American worship and religious ceremonies.



Music is a way to express love, to welcome others, to remember and honor someone, or to say goodbye. It is also used in games, dances, rituals of life, as a way of making certain events happen, such as the production of rain, success in battle, and the curing of the sick.

Music is considered enrichment for the mind and soul and is the primary way of connecting with the spirit world. For these reasons, many Native American songs are sacred and performed only for special occasions. These sacred songs are like prayers, and in them the performer asks the spirits for help or guidance.

Because of the relationship between music and religion, the medicine man or spiritual leader of a tribe was often in charge of the music. Musical abilities are traditionally believed to be based on how well persons fulfill their religious duties and other responsibilities.

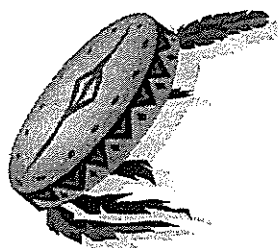


There is also a relationship between poetry and song. Native Americans use poetry in ceremonies by converting them into songs. Songs are not written down and are primarily learned by memorization through repetition.

These include lullabies, love songs, songs about nature and songs about animals. Songs about heroes and heroines are often performed to describe the deeds and great feats of one's ancestors.

Most Eastern Woodland tribes, including those in North Carolina, traditionally perform call-and-response or **antiphonal** songs. In these songs, a singer “calls” out a line and a chorus “responds”. In many of these cultures, women’s and men’s choruses often sing back and forth to each other.

Percussion is an integral part of Native American music. Percussion instruments used include log drums, foot drums, double-headed drums, turtle shells, gourds, rattles, and tambourines.



Most percussion instruments are played by striking the surface with the hand or with a mallet covered in animal hide. Others, like the rattle, are played by shaking the instrument.

Some rattles are made from parts of animals such as deer hooves, rattlesnake rattles, animal claws, and bird beaks.

Wind instruments, especially the flute, are often used to provide the music’s melody. They include bone flutes, wooden flutes, recorders, and whistles. The Native American flute is the only flute that uses two air chambers which give the instrument a distinctive sound.

In addition to not having been written down, most traditional Native American songs have never been recorded.

To hear them, they must be heard live. However, many modern artists honor their history by using traditional instruments and adapting traditional songs to create contemporary Native American music. In 2001, the Grammy Awards began recognizing achievements in Native American music.



Powwows and Dances

Many events celebrating Native American cultures are held throughout the year. These events—including ceremonies, festivals and powwows—allow people to get together with fellow tribe members as well as with members of other tribes. Among these celebrations, powwows are the biggest.



The word powwow is taken from “pauwau”, the Algonquian word for a medicine man or spiritual leader. It could also refer to the ritual performed to cure a patient. The word powwow later was taken by European settlers and came to mean any political conference.

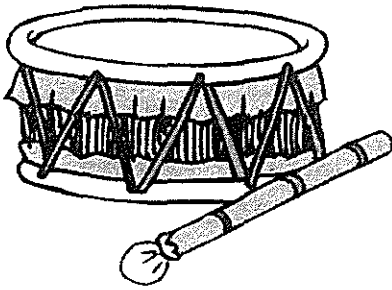
While there were no such gatherings called powwows before Europeans arrived, Native American families, groups, and clans often held councils to settle arguments, problems, or friction among the members. In addition, the chiefs of clans formed tribal councils and gathered at different times of the year to discuss and decide on certain matters affecting the tribe. These gatherings eventually became known as powwows.

Today, powwows are social gatherings in which Native Americans connect with old and new friends and heritage is strengthened and preserved through feasting, drumming, dancing and singing. Non-Native Americans are often welcome.



The dances performed at modern powwows were adapted in the 1970s from traditional dances of various tribes, particularly those of the Plains Indians. Other tribes, such as the Haliwa-Saponi, include some traditional tribal dances in the powwows.

Dances fall into three main categories: **Grand Entry**, **Intertribal Dances** and **Contests**. Dancers wear elaborate regalia or clothing decorated with beads, feathers, quills, and fringe which celebrate tradition, but have evolved to reflect the changing times. Regalia designs are unique and very personal to each dancer, and decorations are often handed down from family members.



During the Grand Entry, drummers, singers and dancers are lined up by category and are led into the powwow arena by Native American war veterans carrying the United States flag, the state flag, the tribal flag, and an Eagle Staff.

After the Grand Entry, a tribal leader or pastor will lead the crowd in an invocation or prayer. This is followed by a flag song and a song to honor war veterans.

During the Intertribal Dance everyone—Native and non-Native—dance together, regardless of style or age. Rather than recreating specific steps, dancers move to the drum beat on their own, creating their own individual styles.



During the Contest Dances, dancers compete to win prizes

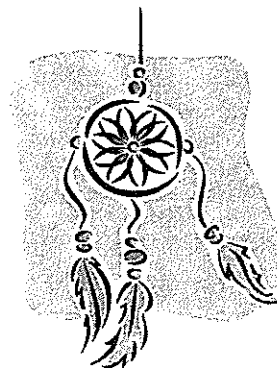
in various dance categories based on style, region, gender, and age. Dances include Men's Traditional, Fancy and Grass dances, and Women's Traditional, Jingle Dress, and Fancy Shawl dances.



The Jingle Dress Dance is a healing dance that began with the Ojibway tribe and spread to other tribes. The origins of this dance are said to have come to a spiritual leader of the Ojibway people in a dream. In the dream, four women wearing jingle dresses explained how the dress was to be made and how the dance was to be performed.

The dress itself is decorated with ribbons, paint, beadwork and several rows of metal “jingle” cones. The cones were originally made from the lids of snuff cans, but are now made from a variety of different materials.

While there are wide varieties of dance styles performed at powwows, dancers of every style of dance put great care, work, time, and pride into both their dances and their regalia as they represent their tribe.





Overview of Traditional Native American Healing and Medicine

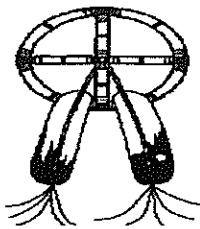
For thousands of years, Native American groups have had an individual who worked to restore a person's health. Each group has had its own term for this person, such as medicine man (or woman), doctor, healer, elder, herbalist, or spiritual leader.

For thousands of years, these individuals were responsible for the protection and well-being of their tribes by not only serving as healers, but as spiritual advisors and the keepers of sacred knowledge.



Medicine men and healers have held highly respected positions within their bands or tribes. Traditional Native American healing goes hand-in-hand with spirituality by incorporating a variety of spiritual practices. Some practices include purification rituals, prayers, chants, and dances. The use of teas, foods, and herbs was also part of healing.

Objects or substances such as herbs have the power to utilize spiritual energy. When healing the sick, the medicine man has more objects that have special powers to attract natural medicinal forces in order to cure a patient.



One object, known as a medicine wheel, was used to harness spiritual energy and focus upon where it was needed. Dream catchers were used to filter out bad dreams and let only good dreams enter a person's mind.

Healing and curing rituals often required the use of specific types of jewelry or ornamentation. Shells of animals, such as turtles, were often used. Some types of jewelry provided protection from particular disorders.

Today, medicine men and women who have apprenticed with elders continue to practice traditional healing and offer counseling to people of all cultures.

In addition to performing sacred rituals, many healers hold other full-time occupations in professional fields.

Overview of North Carolina

Native American Food

Foods eaten by the first North Carolinians varied across the region, but were also very similar in many ways. Native Americans in the Piedmont and the mountains were mostly farmers who also hunted game and gathered nuts, grains, and fruits.

People living along the coast and on the Outer Banks also hunted and farmed, but having access to a wide variety of fish, they were mainly fishermen. Most importantly, Native American foods have had a big influence on North Carolina and Southern cooking in



The earliest records of what the first North Carolinians ate were written in the summer of 1584 when two Englishmen working for Sir Walter Raleigh encountered three inhabitants of the region on the coast of North Carolina.

The Englishmen, named Philip Amadas and Arthur Barlowe, took one of the Native men aboard their ship where food and drink were shared. When the Native man returned to his boat, he went out on the water and fished until he had filled his boat full. Returning to shore, the Native man divided the fish into two piles and offered one to the Englishmen.

Fish such as sturgeon, herring, and mullet made up a large part of the eastern Carolina Indians' diet along with oysters, clams, scallops, mussels, and crabs. Indians of the mountains and Piedmont also ate fish that they trapped in the various streams, swamps, and lakes.

All over the region, Native people hunted game such as deer and fowl including wild turkey, duck, and geese. Some Native groups raised domesticated chickens and hogs.

The first North Carolinians also gathered seeds, nuts, grains, and fruits that included strawberries, crab apples, grapes, and berries.

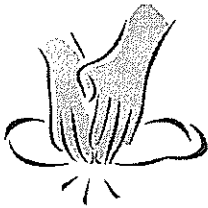


These first North Carolinians were excellent farmers and raised crops of maize (corn), sweet potatoes, sunflowers, beans, peas, pumpkins, squash, and gourds. The first people of North Carolina often used spices and herbs such as bay leaves to flavor their meals and honey to sweeten their foods.

Fruits and nuts, as well as pumpkins and squash, were often eaten raw, while meats and vegetables were broiled, stewed or dried. Cooking was mainly done on wooden grills or in clay pots placed directly over a fire or in hot ashes. Different kinds of breads, dumplings, mush, and spoonbread were also cooked in pots. Breads were also cooked on hot, flat rocks.

Stews, soups, and cornbread cooked on stone hearths were popular dishes among the Native people of North Carolina. Succotash, a meal consisting primarily of beans and corn, was popular with Native Americans across the country and is still made by many people today.

When white settlers came to the region, Native American foods changed. Fry bread, a very popular recipe, first came into being when Indians were forced from their homelands and onto reservations.

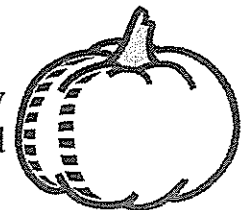


The people were given government rations of staple items such as self-rising flour. Initially, Native women did not know what to do with the flour, but they mixed it with water or milk and shaped the dough into rounds and fried it in bacon fat, lard, or butter.

In the Southeast, fry bread is also known as hoe cake. The name comes from Native Americans who worked in the fields all day farming. The farmers would bring flour with them and for a meal, would mix it with milk or water and cook it on the blade of a hoe over an open fire. Today, some cooks sweeten hoecakes with sugar.

Native American women also used tomatoes that grew late in the season and did not have time to ripen before the frost by slicing and frying them. This Southern dish is now known as fried green tomatoes.

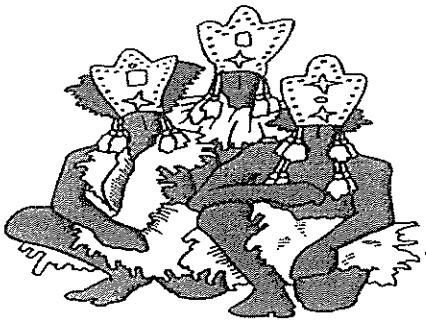
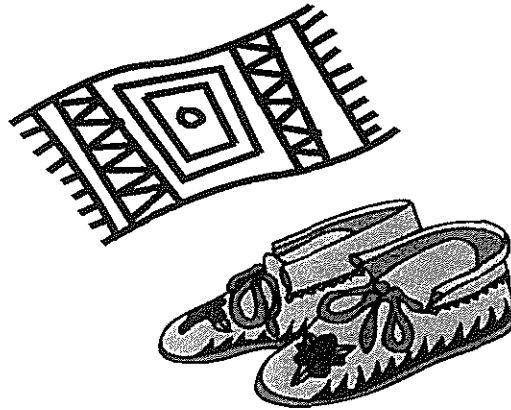
Other traditional Southern dishes that were originally created by Native Americans include creamed corn, corn fritters, baked squash, baked pumpkin, stewed tomatoes, and rice pudding.



Traditional Clothing Styles Among North Carolina Indians

Traditional clothing varied in style among the Native American cultures of North Carolina and from season to season.

Indians living in the north or in the mountains, where the temperatures are cooler, would have different clothing needs than those in the south or on the coast where temperatures are milder.



One common characteristic of Native American clothing in North Carolina comes from the fact that centuries ago, most groups made clothes from animal skins, particularly from deer, and the bones of the animal were often used for such things as jewelry and tools.

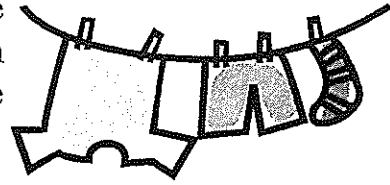
After a hunt, the skins were cleaned, tanned to make them into leather, dyed different colors, and sewed to form clothes and blankets. Turkey feathers were often woven into cloaks and capes and worn over the shoulders.

The first North Carolinians also made shirts, skirts, and other items from fabrics woven from natural fibers, such as those from the hemp plant or the mulberry tree. All tribes wore a type of moccasin on their feet, which was also made from animal hide.

Men and women dressed similarly, and during warm weather months, the first North Carolinians wore very little clothing. On the east coast, many Native men and women wore apron-like leather skirts that reached to the middle of their calves. Other groups wore fringed leather dresses that were draped over one shoulder and hung straight to about mid-calf.

Native Americans across the continent wore a breech clout or breech cloth, a rectangular strip of leather or cloth worn between the legs. It is fastened around the hips by a belt with each end of the cloth hanging over it like a flap.

When the weather was warm, men would wear just the breech clout, like the way people today wear shorts in the summertime. In some cultures, women wore the breech clout under a knee-length wraparound skirt.



In colder temperatures, people covered their legs with long, tube-like pieces of cloth or leather. These articles of clothing are also known as leggings, and they would often be decorated with beadwork or other designs. For the men, leggings were tied to their belts to hold them up, and ties or garters were wrapped around them to keep them in place. Women's leggings were usually shorter and tied around each knee to hold them up.

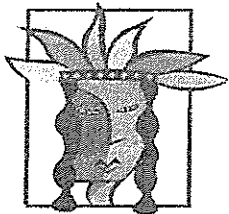


For further protection in cold weather, Native Americans wore boots to keep their legs warm. Both men and women wore long leather shirts that came down past their hips. They also wrapped themselves in warm cloaks.

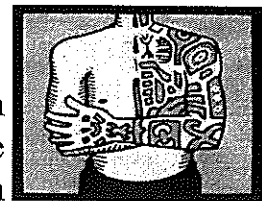
Hairstyles varied from tribe to tribe and from clan to clan. In some groups, men shaved their heads bald. Others left a single lock of hair or a ponytail on their scalp. Still others, such as the Long Hair Clan of the Cherokee, wore elaborate hairdos with curls, waves, and other adornments.



Women's hairstyles were usually long and with bangs. Hair was either worn loose or tied in a bun or ponytail with ribbons.



Long feather headdresses were not common, but some Indians in North Carolina wore headbands decorated with a few feathers or beads. Others wore headdresses made of porcupine hair, otherwise known as porcupine roaches.

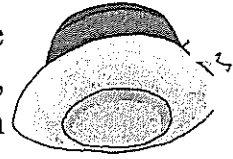


In some cultures, people decorated their faces and bodies with tattoos or painted designs. In some groups, only men wore body decorations, in others, only women. When European settlers arrived in North Carolina, many surviving tribes and groups were forced closer together, and clothing styles of the different cultures began to influence one another.

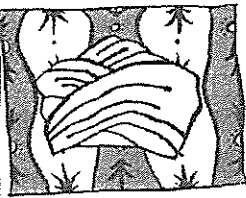
By the 18th century, many tribes and clans had also adopted the clothing and styles of the European settlers and adapted them, creating their own styles.

The Lumbee people adopted European clothing styles early and decorated the clothing with their own designs.

Many Native American styles of dress looked like most of the styles of the American south at that time. Some Cherokee men, including Sequoyah, wore beautifully decorated cloth turbans on their heads.



Cotton cloth in white or solid colors or decorated with patterns were used to make loose-fitting shirts and dresses. These articles of clothing, when decorated with ribbons are known as ribbon shirts or ribbon dresses.

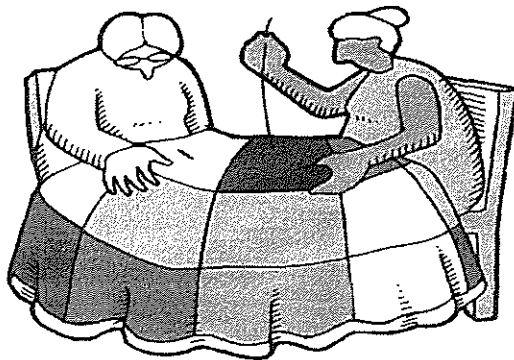


A similar type of dress, the Cherokee tear dress is so named because of the way it was made during the Trail of Tears.

Women had no scissors or tools to cut cloth, so they would tear the pieces of cloth to make the dress.

Today, ribbon shirts are decorated in bright colors and worn by some people with jeans or a skirt. Tear and ribbon dresses are used for special occasions.

Mostly traditional Native American clothing, when accompanied by traditional accessories, is now worn as part of an individual's regalia or dance outfit.



North Carolina
Native American Tribes



- . Coharie
- . Eastern Band of Cherokee
- . Haliwa-Saponi
- . Lumbee
- . Meherrin
- . Occaneechi Band of the
Saponi Nation
- . Sappony
- . Waccamaw-Siouan

