



EAST TENNESSEE HISTORICAL SOCIETY  
Making history personal

# *Cultures in Conflict*

## *The Revolutionary Era on the Cherokee Frontier*



### **Teaching Tennessee History: Lesson Plans for the Classroom Volume V**



**HUMANITIES  
TENNESSEE**

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## **Cherokee Culture**

Submitted by Pat Barnett, Highland School  
Greeneville, TN

**Objectives/Purpose:** The students will:

- explain how the Cherokee met their basic needs of food, clothing, and shelter
- describe the clan system used by the Cherokee nation
- experience Cherokee culture through making masks, pottery, drums or rattles, playing Cherokee games and telling traditional Cherokee legends
- list chronologically important events in Cherokee history, including Sequoyah's development of the syllabary and the Trail of Tears

**Grade Level:** Fourth Grade

**Tennessee Social Studies Curriculum Correlation:** The following Tennessee Standards for Social Studies are covered in this lesson: 4.1.01a, 4.1.02a, 4.1.02b, 4.2.01b, 4.4.01a, and 4.5.11f.

**Group Size:** Regular class

**Lesson Time:** two-three weeks

**Background Information:** In this lesson, students will explore the culture of the Cherokee Indians and why conflicts occurred with white settlers due to cultural differences. Through integrated activities in science, art, music, language arts, math, and social studies, the students will experience many facets of Cherokee life. The lesson will culminate in an Indian Festival where students will present projects and tell Cherokee legends.

**Materials:** *Cobblestone Magazine-The Cherokee Indians*. Peterborough, NC: Cobblestone Publishing, 1984.  
Duncan, Barbara R. *Living Stories of the Cherokee*. Chapel Hill: The University of North Carolina Press, 1998.  
Galloway, Mary Regina Ulmer, ed. *Aunt Mary, Tell Me a Story*. Cherokee, N.C.: Cherokee Publications, 1990.  
Lepthien, Emilie U. *The Cherokee*. Chicago: Childrens Press, 1985.  
McAmis, Herb. *The Cherokee*. Austin: Raintree Steck-Vaughn, 2000.  
Pennington, Daniel. *Cherokee-English A-B-C*. Cherokee, NC: Cherokee Publications, 2003.  
Sharpe, J. Ed. *The Cherokees Past and Present*. Cherokee, NC: Cherokee Publications, 1991.  
Sonneborn, Liz. *The Cherokee*. New York: Watts Library, 2003.  
Underwood, Thomas Bryan. *Cherokee Legends and the Trail of Tears*. Cherokee, NC: Cherokee Publications, 2002.

For activities following lesson plan:

**Masks-** cornhusks, paper plates, corncobs

**Drums-** coffee can, chamois or leather-like material

**Rattles-** gourds, seeds, buttons, or small rocks

**Pottery-** woven baskets- clay, 2-liter bottle, yarn or raffia

**Games-** lima beans, flat bottom basket, markers

**Fry bread-** flour, baking powder, salt, powdered milk, shortening

### **Strategies/Procedures:**

1. Read Emilie Lepthien's *The Cherokee*. Discuss Cherokee life and the role of men and women.
2. Discuss the clan system. Divide the class into 7 clans. Have each clan research the background of their clan's name and present this information to the class.
1. Develop a timeline of major Cherokee history. Include explorations by Hernando de Soto, (the Spanish explorer who entered the Cherokee country in 1540), the smallpox epidemic in 1738, the siege of Fort Loudoun in 1760, the Cherokee being driven into the Smokies in 1776, the Creek Indian War battle of Horseshoe Bend in 1814, Sequoyah's syllabary in 1821, John Ross and the national constitution in 1827, the Trail of Tears in 1838-39, and the formation of the Qualla Boundary in 1876. Discuss major reasons for conflict between the Cherokee and the settlers.
2. Have each clan research a famous Cherokee Indian. Suggested Cherokee are Nancy Ward, Dragging Canoe, Sequoyah, John Ross, Junaluska, Moytoy, and Tsali. Each clan will present this information to the class in the form of a play, poster, report, or diorama.
3. Discuss the importance of Sequoyah's development of the Cherokee syllabary. Using Daniel Pennington's *Cherokee-English ABC*, have each student design a page for a class ABC book using the English and Cherokee symbols.
4. In music and art class, experience Cherokee culture through making a mask, clay pot, basket, drum, or rattle. Display the finished products at the culminating Indian Festival.
5. Read "How the Rabbit Stole the Otter's Coat" by Elizabeth Tenney (*Cobblestone Magazine: The Cherokee Indians*). Have each clan choose a Cherokee legend to tell at the culminating Indian Festival.
6. Host an Indian Festival. Each clan will sit together in a Council House, will present a Cherokee legend, give reports on a famous Cherokee Indian, and share Cherokee crafts made in music and art class. The students will also play Cherokee Indian games and make Indian fry bread.

**Evaluation/Assessment:** Student mastery of objectives will be assessed through the use of a rubric for: presentation on clan name, timeline of major events in Cherokee history, presentation on a famous Cherokee Indian, and telling a Cherokee legend.

**Author's Evaluation:** Most of my students' perceptions of the Cherokee Indians were of tomahawks, war bonnets, and teepees seen in downtown Cherokee, N.C. or on television. None of my students had visited the Oconaluftee Indian Village or the Museum of the Cherokee Indian. I had hoped to arrange a field trip there, but funds were not available for this school year.

Interest was very high as the students immersed themselves in the unit activities. Their ideas of being Cherokee also changed dramatically during the course of the lessons. The unit was interdisciplinary. In science the students learned about the importance of corn as one of the "three sisters" (corn, beans, squash). They also studied how the Cherokee used natural materials for their dwellings and all aspects of daily living. In math the students calculated scores in Indian games, used measurement skills in art activities, and created a time line. In language arts and reading, the students researched and wrote reports on famous Cherokee Indians, made an English-Cherokee ABC booklet, and presented an Indian legend. In art and music, the students made masks, drums, rattles, baskets, and pots. In social studies, the students learned about important historical events in the life of the Cherokee and how conflicts often arose between the Cherokee and the white settlers because of land disputes and cultural differences.

As we continue our study of American History, we are adding new information to our Cherokee timeline. I am finding that the students are now viewing historical events from the Indian's point of view as well as the usual view of the "white man."

Rubric- "Cherokee Culture"

Student Name: \_\_\_\_\_

Date: \_\_\_\_\_

Expectations	Skilled	Adequate	Need Improvement
Work is neat and organized.			
Work is turned in on time.			
Presentation on Clan name.			
Timeline of major events in Cherokee history.			
Presentation on famous Cherokee Indian.			
Indian Legend			
Creativity, higher thinking, understanding are evident.			

## Cherokee Alphabet.

D <sub>a</sub>	R <sub>e</sub>	T <sub>i</sub>	Ꭰ <sub>o</sub>	Ꭱ <sub>u</sub>	Ꭲ <sub>v</sub>
Ꭶ <sub>ga</sub> Ꭷ <sub>ka</sub>	Ꭸ <sub>ge</sub>	Ꭹ <sub>gi</sub>	Ꭺ <sub>go</sub>	Ꭻ <sub>gu</sub>	Ꭼ <sub>gv</sub>
Ꭽ <sub>ha</sub>	Ꭾ <sub>he</sub>	Ꭿ <sub>hi</sub>	Ꮀ <sub>ho</sub>	Ꮁ <sub>hu</sub>	Ꮂ <sub>hv</sub>
Ꮃ <sub>la</sub>	Ꮄ <sub>le</sub>	Ꮅ <sub>li</sub>	Ꮆ <sub>lo</sub>	Ꮇ <sub>lu</sub>	Ꮈ <sub>lv</sub>
Ꮉ <sub>ma</sub>	Ꮊ <sub>me</sub>	Ꮋ <sub>mi</sub>	Ꮌ <sub>mo</sub>	Ꮍ <sub>mu</sub>	
Ꮎ <sub>na</sub> Ꮏ <sub>hna</sub> Ꮐ <sub>nah</sub>	Ꮑ <sub>ne</sub>	Ꮒ <sub>ni</sub>	Ꮓ <sub>no</sub>	Ꮔ <sub>nu</sub>	Ꮕ <sub>nv</sub>
Ꮖ <sub>qua</sub>	Ꮗ <sub>que</sub>	Ꮘ <sub>qui</sub>	Ꮙ <sub>quo</sub>	Ꮚ <sub>quu</sub>	Ꮛ <sub>quv</sub>
Ꮝ <sub>sa</sub> Ꮞ <sub>s</sub>	Ꮟ <sub>se</sub>	Ꮠ <sub>si</sub>	Ꮡ <sub>so</sub>	Ꮢ <sub>su</sub>	Ꮣ <sub>sv</sub>
Ꮦ <sub>da</sub> Ꮧ <sub>ta</sub>	Ꮨ <sub>de</sub> Ꮩ <sub>te</sub>	Ꮪ <sub>di</sub> Ꮫ <sub>ti</sub>	Ꮬ <sub>do</sub>	Ꮭ <sub>du</sub>	Ꮮ <sub>dv</sub>
Ꮯ <sub>dla</sub> Ꮰ <sub>tla</sub>	Ꮱ <sub>tle</sub>	Ꮳ <sub>tli</sub>	Ꮴ <sub>tlo</sub>	Ꮵ <sub>tlu</sub>	Ꮶ <sub>tlv</sub>
Ꮷ <sub>tsa</sub>	Ꮸ <sub>tse</sub>	Ꮹ <sub>tso</sub>	Ꮺ <sub>tso</sub>	Ꮻ <sub>tsu</sub>	Ꮼ <sub>tsv</sub>
Ꮽ <sub>wa</sub>	Ꮾ <sub>we</sub>	Ꮿ <sub>wi</sub>	Ᏸ <sub>wo</sub>	Ᏹ <sub>wu</sub>	Ᏺ <sub>wv</sub>
Ᏻ <sub>ya</sub>	Ᏼ <sub>ye</sub>	Ᏽ <sub>yi</sub>	᏶ <sub>yo</sub>	᏷ <sub>yu</sub>	ᏸ <sub>yv</sub>

### Sounds Represented by Vowels

<p>a, as <u>a</u> in <u>father</u>, or short as <u>a</u> in <u>rival</u></p> <p>e, as <u>a</u> in <u>hate</u>, or short as <u>e</u> in <u>met</u></p> <p>i, as <u>i</u> in <u>pique</u>, or short as <u>i</u> in <u>pit</u></p>		<p>o, as <u>o</u> in <u>note</u>, approaching <u>aw</u> in <u>law</u></p> <p>u, as <u>oo</u> in <u>fool</u>, or short as <u>u</u> in <u>pull</u></p> <p>v, as <u>u</u> in <u>but</u>, nasalized</p>
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### Consonant Sounds

g nearly as in English, but approaching to k. d nearly as in English but approaching to t. h k l m n q s t w y as in English. Syllables beginning with g except Ꭶ (ga) have sometimes the power of k. Ꭺ (go), Ꮃ (du), Ꮂ (dv) are sometimes sounded to, tu, tv and syllables written with tl except Ꮰ (tia) sometimes vary to dl.

## The Seven Clans of the Cherokee

The Long Hair Clan: Some say those belonging to this clan wore their hair in elaborate twisted and braided hairdos. More importantly, they are teachers and keepers of tradition. Prisoners of war, orphans of other tribes, and others with no Cherokee tribe were often adopted into this clan. Peace chiefs usually came from this clan and wore a white feather robe.



The Blue Clan: Those belonging to this clan were keepers of all children's medicines and caretakers of medicinal herb gardens. They became known for a medicine from a bluish colored plant called a blue holly, and were so named after it. This Clan has also been known as the Panther or Wild Cat clan, in some regions



The Wolf Clan: This was the most prominent clan, providing most of the war chiefs and warriors. They were protectors of the people. Members of the wolf clan were keepers and trackers of the wolf and the only clan who could kill a wolf through special ceremonies and wolf medicines. It was considered a red (war) clan.



The Wild Potato clan: Members were known to be farmers and gatherers of the wild potato plants in swamps and along streams, to make flour or bread for food. They were nurturers by nature, as well as keepers and protectors of the earth.



The Deer clan: Those belonging to this Clan were the keepers of the deer, deer hunters and trackers, tanners and seamers, as well as keepers of the deer medicines. They were known to be fast runners. Even though they hunted game for subsistence, they respected and cared for the animals while they were living amongst them. They were also known as foot messengers on an earthly level, delivering messages from village to village, or person to person.



The Bird clan: Those belonging to this Clan were the keepers of the birds, sacred feathers and bird medicines. The belief that birds are messengers between earth and heaven, or the People and Creator, gave the members of this clan the responsibility of caring for the birds. They were messengers and were very skilled in using blowguns and snares for bird hunting. Eagle feathers earned by others were originally presented by the members of this clan, as they were the only ones able to collect them.



The Paint clan: They were historically known as prominent medicine people. Medicine is often "painted" on a patient after harvesting, mixing, and performing other aspects of the ceremony. They were the only ones allowed to make a special red paint that was used in ceremonies and in warfare.



(Adapted from: <http://mypage.bluewin.ch/OurPlace/sacredflame/culture/clans.htm>)

Throughout most of its history, the Cherokee nation operated under a clan system. Marriages were determined, crimes were punished, and one's relationships with others were defined through clan membership.

With Cherokee society being matriarchal, a child was born into the mother's clan. It was the responsibility not of the father, but that of the child's maternal uncles, to raise a boy. The mother's sisters helped to raise the girls. Marriage within a person's own clan or the father's clan was forbidden. When a couple married, they lived with the wife's family. If there were to be a divorce, the man left and moved back with his own family. When a Cherokee woman married a white man, their children were still considered to be Cherokee.

Among the Cherokee people, there was no system of courts and prisons. When a crime was committed against a person, it was the responsibility of the victim's clan to seek revenge. When a murder was committed, it was typically the victim's oldest brother who would seek revenge. This was an effort to restore balance to the world. If the murderer could not be found, a close relative of his might be killed instead.

When Europeans arrived in Cherokee territory, they did not understand this concept of blood law. The Cherokees viewed the English, for example, as all belonging to one clan. If an Englishman stole a Cherokee's horse, the Cherokee system of justice allowed any horse belonging to an Englishman to be taken in revenge.

When a Cherokee visited another town, members of his clan living in that town would be responsible for providing a place to stay and food to eat. Every town typically was home to members of each clan. Clans also cared for orphans. The title "mother" was not limited to the woman who gave birth. It was more a social term that might be used in reference to other female members of the clan.

As relations with Europeans, particularly the English and then the Americans continued, Cherokee culture began to change. Through warfare, many Cherokee towns were destroyed or abandoned. As the people scattered, it became difficult to maintain clan ties. In the early 19<sup>th</sup> century, the Cherokee adopted a national constitution modeled after that of the United States. The blood revenge system was cast aside. Today fewer and fewer Cherokee are able to trace their clan lineage.

For further reading, these titles among many others are available in the museum gift shop:

Seven Clans of the Cherokee Society, Marcelina Reed, Cherokee Publications, 1993

Cherokee Women, Theda Perdue, University of Nebraska Press, 1998

## SOME NOTES ON CHEROKEE CULTURE

### The Role of Women

- \* Women's daily activities included: tanning hides, making baskets and pottery, beading, weaving, cooking, childcare, food storage for winter, etc.
- \* Women were in charge of the gardens. After the men had cleared the fields, the women planted and cultivated the crops. Some women sat on platforms in the fields to scare away the crows.
- \* Family lineage was traced through the women. When a man married, he joined his wife's clan.
- \* It was the duty of the Beloved Women to determine if the village was to go to war. They also decided the fate of any captives.
- \* The position of women in Cherokee society ranked higher than that of white women of the time period (1700s).
- \* The best known of Cherokee women was Nancy Ward from East Tennessee. As a teenager, she watched her husband get killed in battle with Creek warriors. The other Cherokee were retreating until they saw Nancy pick up her slain husband's rifle and take his place. The Cherokee rallied and defeated the Creeks. Nancy Ward became a Beloved Woman and was an intermediary between her people and the whites.

### The Role of Men

- \* The primary responsibilities of the men included warfare, hunting and fishing, the construction of homes, and most government activities.
- \* If a village was to go to war, the chief stepped aside and the war chief took his place. He could not order warriors to participate; he could only encourage.
- \* Warfare was based on clan revenge, or what is sometimes known as "blood law". Whenever a person in a clan was killed, members of his clan would kill any member of the offending clan. This is one example of how balance was maintained in the world.
- \* Hunting weapons would include the bow and arrows for larger game, such as deer or bear. A blowgun was used for rabbits and squirrels.
- \* Numerous methods were used for catching fish. In addition to a fishing rod, Cherokee men would sometimes use a wier, a basket-like trap designed in such a way that fish could swim in, but not back out.

- \* Sequoyah, also an East Tennessean, created a syllabary for the Cherokee people. He made a symbol for each sound in the language. In a short time, the Cherokee people became literate and began operating their own newspaper.

#### Some Important Periods in Cherokee History

- \* In 1540 Hernando DeSoto, Spanish governor of Florida, became the first white man to enter Cherokee territory. He was looking for gold, but found none and moved on.
- \* The first English men to visit the Tennessee Cherokee were Gabriel Arthur and James Needham, traders from North Carolina. The date was 1673.
- \* During the French and Indian War, the Cherokee sided with the British. At the request of Attakullakulla (better known as "The Little Carpenter"), the British built Fort Loudon for the protection of Cherokee women and children while the warriors were away. Later in the war, the British killed 20 Cherokee chiefs in a dispute. The Cherokee then surrounded Fort Loudon and forced its surrender. The warriors killed British soldiers in revenge for the deaths of the chiefs.
- \* The Treaty of Sycamore Shoals was signed in 1775 at Fort Watauga in Elizabethton between the settlers and the Cherokee. This gave the settlers most of Kentucky and Middle Tennessee. One young chief, Dragging Canoe, was opposed to this sale and began attacks on the settlers.
- \* During the American Revolution, the Cherokee once again sided with the British. In Tennessee that meant that attacks were made by the Cherokee on the settlements. John Sevier, a colonel in the militia, raided and burned many Cherokee villages.
- \* During the Battle of Horseshoe Bend in Alabama during the War of 1812, Cherokee warriors fighting alongside General Andrew Jackson were able to defeat the Creek warriors. A Cherokee named Junaluska saved the life of Jackson.
- \* In 1830, Congress passed the Indian Removal Act which forced the Cherokee from the native homelands along the Trail of Tears to new lands in Oklahoma. The final council meeting was held at Red Clay, Tennessee. The journey began in the fall of 1838 and was completed the following March. Of the 16,000 who went west, one fourth died along the trail.
- \* Will Thomas, a white man and the adopted son of Chief Drowning Bear, bought land in the Appalachian Mountains on behalf of the Cherokees. This land is now known as the Qualla Boundary, or Cherokee Indian Reservation.
- \* In 1924 American Indians received the right to vote. The first Americans got this right after it had already been given to Blacks and Women.

## Cherokee Basket Game

This basket game is an indoor activity played by two or more people. It is played by Cherokee children in North Carolina today, but originated long ago, possibly before the arrival of Europeans. Traditionally the basket was constructed of white oak splints a foot square in size with sides about three inches high. Six "dice" used in the game were made of butter beans or wood, and each had a burned design on one side and was white on the other.

You need:

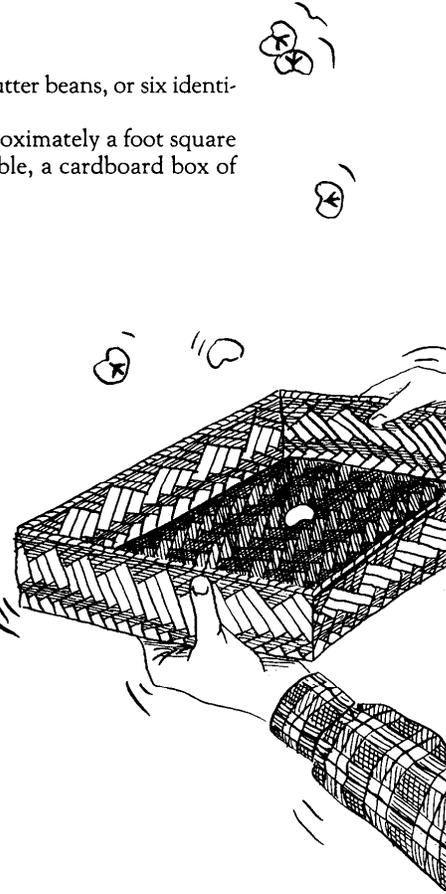
Dice. You can use six flat beans such as lima or butter beans, or six identical buttons, preferably made of wood.

Basket. It should have a flat bottom and be approximately a foot square with three-inch sides. If a basket is not available, a cardboard box of similar dimensions may be used instead.

Felt-tipped marker.

1. Using your marker, draw a design on one side of each of the six dice.
2. The first player holds the basket, containing the six dice, in both hands. Toss the dice into the air by flicking the basket, and catch them again.
3. If the dice all land with the marked side up, the player scores three points. If all white sides are up, two points are scored. If five out of six of the dice have the same side up, one point is scored. Otherwise no points are scored.
4. The same player plays until he or she fails to score. Then the basket is passed to the next player. The first player to score twelve points wins the game.

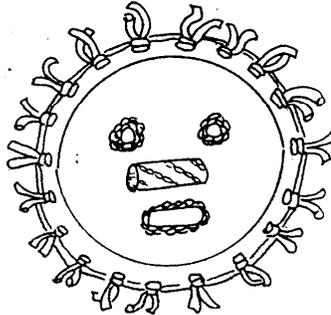
You might wish to create your own scoring rules using different color combinations than those given above. For instance, four of one color and two of another might have a point value. Before beginning the game, practice tossing the dice into the air and catching them again until you master the technique. Good luck!



February 1984/COBBLESTONE 15

## Make a Corn Husk Mask

Sometimes when Indians danced they wore corn husk masks. You can make one that looks something like theirs.

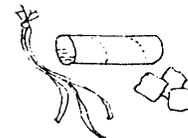
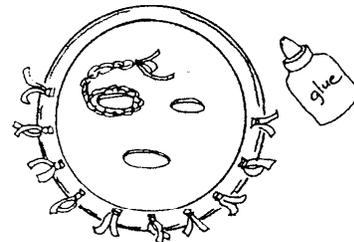
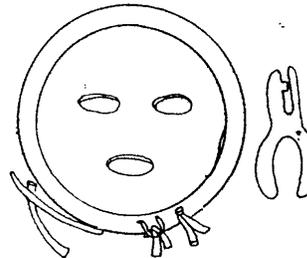
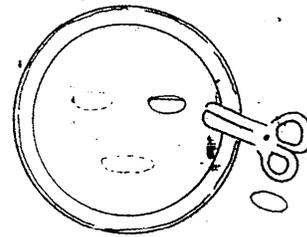


### Materials:

- a sturdy paper plate
- a small corn cob or an empty toilet paper roll
- dried corn husks, raffia, or coarse rug yarn
- glue
- scissors
- a paper punch

### Directions:

1. In the paper plate, cut holes for eyes and mouth.
2. With the paper punch, make holes about 1" (2.5 cm) apart all around the plate, about 1" in from the edge.
3. With the corn husks, raffia, or rug yarn, make 3 braids, each approximately 40" (101.2 cm) long.
4. Coat the area around eyes and mouth with glue.
5. Beginning next to an eye hole, coil 1 braid around in circles (3 or 4 times), pushing it firmly into the glue. With the other two braids, do the same for the other eye and the mouth. (Try to cover most of the plate as far out as the punched holes.)
6. Decorate the corn cob or toilet paper roll with raffia, construction paper scraps, or tissue paper, and glue it firmly onto the plate for the nose.
7. Cut many single husks, raffia, or rug yarn in 8" (20.3 cm) lengths. Tie or loop these through the punched holes to make a fringe that sticks out all around the outside edge of the mask.



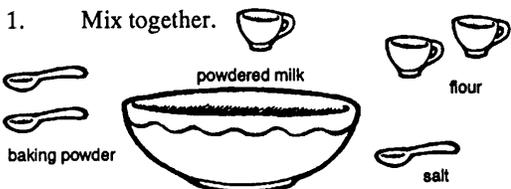
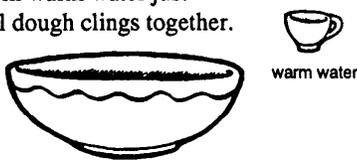
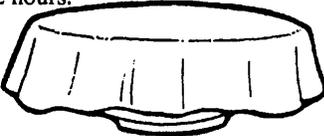
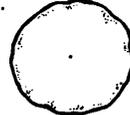
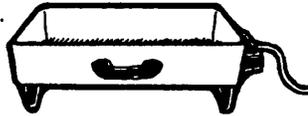
# Fry Bread

## Ingredients:

- 2 cups flour
- 2 teaspoons baking powder
- ½ teaspoon salt
- ½ cup powdered milk
- warm water
- shortening
- powdered sugar

## Utensils:

- frying pan and hot plate or electric frying pan
- measuring cups and spoons
- tongs
- paper towels
- large bowl

<p>1. Mix together.</p>  <p>powdered milk flour baking powder salt</p>	<p>2. Stir in warm water just until dough clings together.</p>  <p>warm water</p>
<p>3. Knead the dough until it is soft, not sticky.</p> 	<p>4. Cover with a cloth and let stand for 2 hours.</p> 
<p>5. Shape into balls about 2 inches across.</p> 	<p>6. Flatten by patting with hands until you have a circle of about 8 inches. Make a small hole in the center.</p> 
<p>7. Fry in about 1/2 inch of shortening. Bread should be light brown on each side. Use tongs to turn.</p> 	<p>8. Drain on paper towels. Can be topped with powdered sugar or honey and eaten as a dessert.</p> 

## NATIVE AMERICAN CRAFTS

Please be sure to explain to the students that these are not exactly accurate, or the proper materials, but a close simulation.

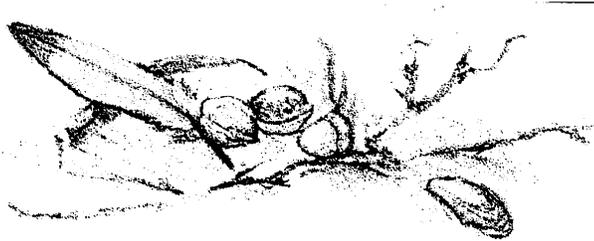
### CHEROKEE

#### Pottery and Woven Baskets



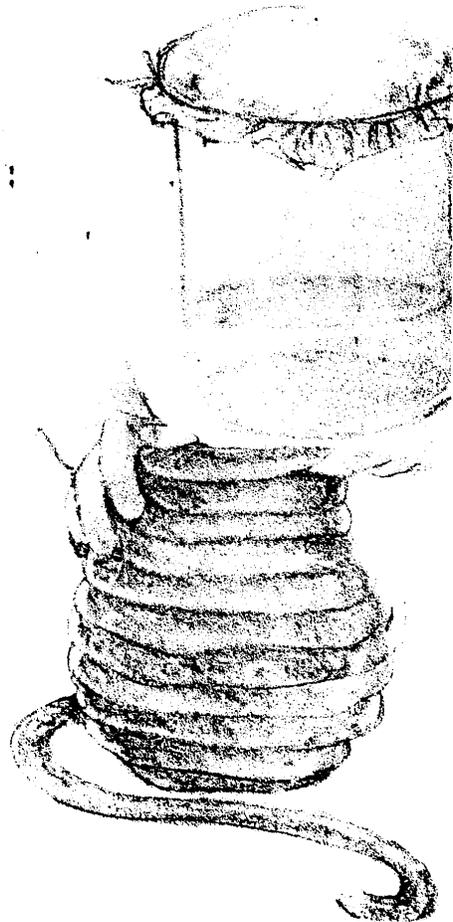
Make pots using natural clay. Demonstrate the making of a long clay "snake" that is "coiled" to form a pot. Make woven baskets by cutting off the top of a bleach or two liter soda bottle. Cut vertical strips from the top all the way down and use raffia or yarn to weave in and out to form a woven basket. Push the yarn down so you can not see the bottle.

Indian children made toys out of materials around them (sticks, stones, plant fibers, shells, bits of leather, corn husks, etc.). Have students make toys from materials they can find nearby.



#### Make a Water Drum

Use a large cylinder-shaped plastic container or coffee can and a piece of chamois or leather-like material. Fill the can about one-fourth up with water and fasten the chamois securely on top. Shake can to wet top. Hit with stick. The beat will sound muffled.



#### Make a Clay Pot

Get clay that will dry hard. Roll it into I-o-n-g, thin coils. Starting at the bottom, coil rows on top of each other, getting wider in middle, then narrowing again at top. Smooth sides with a stone. Draw the designs with a stick. Let dry.

#### Make a Turtle Rattle

Use two shallow plastic containers, a stick about 1" (2.5 cm) thick and some pebbles or dried beans. Put the pebbles inside one container. Sew or glue the second container on top. Insert the stick for a handle. Now shake it, making a special rhythm of your own making.

## Sequoyah

Submitted by Vada S. Bogart, Sevierville Intermediate School  
Sevierville, TN

### **Objectives/Purpose:** The students will:

- Read *The Talking Leaves: The Story of Sequoyah* by Bernice Kohn;
- Examine the Cherokee syllabary created by Sequoyah;
- Compare the symbols in the Cherokee syllabary to the English alphabet to identify similarities and differences;
- Describe the challenges Sequoyah may have had in creating written symbols to represent an established oral language;
- Construct frames to be used for a class film based on *The Talking Leaves*;
- Create a piece of pottery, adding symbols from the Cherokee syllabary as part of the design; and
- Construct and play the Stick Game that Cherokee children may have played.

### **Grade Level:** Third or Fourth Grade

### **Group Size:** Regular Class

### **Lesson Time:** Four to five days

**Background Information:** In this study, students will learn about Sequoyah, the Cherokee leader who created and taught his people a written form of communication.

**Materials:** Hoig, Stan. *Sequoyah: The Cherokee Genius*. Oklahoma City: Oklahoma Historical Society, 1969.  
Kohn, Bernice. *The Talking Leaves: The Story of Sequoyah*. New York: Hawthorn Books, Inc., 1969.  
Copy of the Cherokee syllabary  
Paper, crayons, or markers for film project  
Index cards for making task cards for the film  
Clay and carving tools for pottery activity  
Popsicle sticks, red and blue markers for Stick Game  
Directions for Stick Game

### **Strategies/Procedures:**

1. Read Bernice Kohn's *The Talking Leaves*.
2. Discuss Sequoyah's syllabary, how the symbols evidence a resemblance to those of the English language, and theorize why these similarities exist.
3. Describe difficulties Sequoyah had in creating a syllabary –including first attempts that failed, the response of his wife and tribe, and his eventual isolation.
4. Distribute task cards for creating a film based on *The Talking Leaves*.

5. Allow students to experience two hands-on activities from the Cherokee culture (pottery making and the Stick Game).

**Evaluation/Assessment:** Student mastery of the objectives will be based on the level of active participation in classroom discussions; the creation of one frame for the class film; and the pottery made and decorated with symbols from the Cherokee syllabary.

**Author's Evaluation:** This was a project that fascinated and held the interest of the students. I was pleased that students were able to grasp and appreciate subtle elements of the Cherokee culture that were embedded in *The Talking Leaves*. Class discussions brought out some points that showed evidence of some very deep thoughts that had been provoked by the story. Sequoyah came off as a Cherokee hero and legend. I was able to share much of Sequoyah's background and historical importance thanks to the book by Stan Hoig. They were captivated by Sequoyah's genius and extraordinary concern for the Cherokee tribe. They felt as if he single-handedly paved the way for greatness from many members of his tribe. The students loved putting together their own film. They were so proud to display it in the hall outside our room for everyone else to enjoy—making sure to point out the frame that was created by each of them. Be sure to recruit all the help you can before attempting the pottery project, and have lots of newspaper and paper towels on hand. The Stick Game was fun but the scoring did not appeal to them.

### Suggestions for Task Cards for film based on *The Talking Leaves*

1. Write and illustrate a title frame that reads: "The Talking Leaves"
2. Draw a young Sequoyah giving his birth date as c1773.
3. Draw Sequoyah with his mother and father.
4. Draw Sequoyah painting a mask carved from wood.
5. Draw the house and spinning wheel Sequoyah built for his wife.
6. Draw Sequoyah with his wife and five children.
7. Draw some of the first "talking leaves" Sequoyah saw.
8. Draw some of the pictures Sequoyah used in his first attempt to create a syllabary.
9. Draw some of the symbols Sequoyah used in his first syllabary (three or four).
10. Draw a picture of Sequoyah's wife throwing his pieces of bark into the fire.
11. Write the sentence: "There were 83 signs in Sequoyah's syllabary."
12. Draw a picture of Ah-yoka, Sequoyah's daughter.
13. Draw a picture of Sequoyah reading Ah-yoka's message.
14. Draw a picture of the Cherokee newspaper *The Phoenix*.
15. Draw a picture of Sequoyah and the President of the United States giving him \$500.
16. Draw a picture of Sequoyah's silver medal given to him by his tribe.
17. Draw a picture of Sequoyah traveling.
18. Draw a picture of the giant redwoods called sequoias in honor of the great Cherokee linguist.
19. Write: THE END

Tape the frames together and display the film made by the students in the hall of your school. Show the film using an opaque projector as someone reads the story: *The Talking Leaves*. Roll the frames on two spools, cut an opening in a box big enough for the frames the students have made, turn the spools to view the film at a center.

## **Two Cultures, One Place**

Submitted by E.M. Di Vittorio, Lincoln Heights Middle School  
Morristown, TN

### **Objectives:**

1. Students will be able to recognize the cultural aspects related to the Cherokee Indians and the early European settlers of the East Tennessee region (i.e. language, religion, customs, political systems, and economic systems).
2. Students will be able to compare and contrast the cultures of the Cherokee Indians and the early European settlers.

**Grade Level:** Seventh Grade

### **Tennessee Social Studies Curriculum Correlations:**

- 7.1.spi.1. Recognize cultural definitions (i.e. language, religion, customs, political systems, economic systems)
- 7.2.spi. 1. Recognize basic economic concepts (i.e. imports, exports, barter system, supply and demand)

**Group Size:** 25-30 Students

**Lesson Time:** Four sixty minute classes + one day for a field trip to Fort Loudoun & the Sequoyah Birthplace Museum in Vonore, Tennessee = one week

**Background Information:** Using two video tapes, a lecture, and a field trip, students will be able to compare and contrast the cultures of the Cherokee Indians and the early European settlers in East Tennessee.

### **Materials:**

1. Video: *Cherokee "The Principal People"* (Price \$20 at the Sequoyah Birthplace Museum, Hwy 360, P.O. Box 69, Vonore, TN 37885; 423-884-6246)
2. Video: *The Overmountain People* (Price \$20 at Sycamore Shoals State Historic Area, 1651 West Elk Avenue, Elizabethton, TN 37643; 423-543-5808)
3. Financial resources to support field trip to include cost of transportation and admission fees for the Sequoyah Birthplace Museum (Fort Loudoun is free)
4. Worksheets/Video quiz for films and field trip
5. Sack lunches for field trip

**Strategies/Procedures:** This lesson will be a five day look at the cultures that came together here in East Tennessee. Video worksheets/quiz sheets will be used as a daily grade. Field trip worksheet will be used as a daily grade too. Paper can be used as a test grade.

**Day 1:** The students will be given a video worksheet/quiz to complete as they watch the first video: *Cherokee "The Principal People"* (56 minutes).

**Day 2:** The students will be given a video worksheet/quiz to complete as they watch the second video: *The Overmountain People* (28 minutes) in class. Grade both worksheets.

**Day 3:** The students during lecture and discussion will review the cultures represented in both films and discuss the aspects of both groups as they relate to the cultural definitions found in the Social Studies Curriculum Standards 7.1.spi.1. (recognize cultural definitions).

**Day 4:** Students will take an educational field trip to Fort Loudoun & the Sequoyah Birthplace Museum in Vonore, Tennessee. Provide the two-sided worksheet with cultural terms on each side so that students may take notes on things learned while visiting these historical sites.

**Day 5:** In class, students will write a comparison and contrast paper on the two cultures that were discussed using the cultural terms from Day 3 as topic sentences in their paper.

**Evaluation/Assessment:** Students will write a comparison and contrast paper on the cultures of the Cherokee Indians and the early European settlers in East Tennessee, using the terms from 7.1.spi.1. as topic sentences for their paper.

**Author's Evaluation:** The major problem is the financial resources for the field trip. I am at a title 1 school and my students do not have the money to pay for this field trip. I began this year by submitting an application for a grant from our local education supporters called HCEXCEL. My grant request was not one of the grants given this year and I will again submit it next year. This is a challenging undertaking and one that would create the need for any seventh grade student to think. It is my plan to follow through with this lesson after the TCAP and do everything but the field trip. I feel that the field trip would enhance student awareness and give them some historical perspective that the films and lecture may not cover.

## The Overmountain People Video Quiz

1. A great and proud nation of Indians lived in the eastern wilderness. They were the \_\_\_\_\_.
2. To the Overmountain People, the civilization of the Indians seemed to be \_\_\_\_\_.
3. To the wilderness came a natural progression of people; last in this progression was the \_\_\_\_\_.
4. This is the story of Tennessee during the American \_\_\_\_\_.
5. The Overmountain People lived on the \_\_\_\_\_ side of the Appalachian Mountains.
6. Settlement began in \_\_\_\_\_ (year).
7. Who forbade settlement west of the Appalachian Mountains in the Proclamation of 1763? \_\_\_\_\_
8. The Overmountain People settled in the upper northeast corner of the valley of the \_\_\_\_\_.
9. The hero of Kings Mountain was \_\_\_\_\_.
10. In \_\_\_\_\_ (year) the Overmountain People formed their own government called the Watauga Association.
11. The Watauga Association sponsored a company of riflemen under \_\_\_\_\_.
12. In what year was the Boston Tea Party? \_\_\_\_\_
13. The great land deal that opened middle Tennessee and Kentucky to settlers conducted by Col. Henderson took place at Sycamore Shoals, in March \_\_\_\_\_ (year).

14. The son of Little Carpenter was named Dragging \_\_\_\_\_.
15. Nancy \_\_\_\_\_, a Cherokee woman, was known to her people as a “beloved woman.”
16. General Cornwallis sent Colonel \_\_\_\_\_ to the frontier to clear his left flank.
17. Col. Isaac \_\_\_\_\_ and Col. John \_\_\_\_\_ of the Overmountain People planned to attack Col. Ferguson first.
18. On September 25<sup>th</sup>, 1780 the troops gathered at \_\_\_\_\_.
19. The troops received a prayer from the Rev. \_\_\_\_\_.
20. Daniel Boone had blazed a trail across the \_\_\_\_\_ Mountains.

1. Cherokee
2. Uncivilized
3. Settlers
4. Revolution
5. Western
6. 1769
7. Britain
8. Holston
9. John Sevier
10. 1772
11. James Robinson
12. 1773
13. 1775
14. Canoe
15. Ward
16. Ferguson
17. Shelby and Sevier
18. Sycamore Shoals
19. Rev. Samuel Doak
20. Cumberland Mountains

# **Cherokee Indian Culture**

**1. Language**

**2. Customs**

**3. Religion**

**4. Political System**

**5. Economic System**

# **Early European Settlers**

## **1. Language**

## **2. Customs**

## **3. Religion**

## **4. Political Systems**

## **5. Economic Systems**

**History in Our Backyard:  
Fort Loudoun and the Cherokee**

Submitted by Glenda Eastridge, Lanier Elementary School  
Maryville, TN

**Objectives/Purpose:** Students will discover the history found in their family's backyard. They will develop an understanding of the relationship between the Cherokee and the British during the active years of Fort Loudoun, 1756-1760, and that much of it occurred very close to their own backyards.

**Grade Level:** Fourth Grade

**Tennessee Social Studies Curriculum Correlation:**

Era 2 Colonization and Settlement (1585-1763)  
4.5.spi.1; 4.5.spi. 2; 4.5.spi.4; 4.5.tpi.2; 4.5.tpi.3; 6.0

**Group size:** A regular class

**Lesson time:** Five lessons, which include a guest speaker and a field trip. Length of lesson depends upon the activity of the day.

**Background Information:** Each class member will be asked to explore his/her backyard and find evidence of the history of his/her family. Then as a part of our Tennessee studies, the study of Fort Loudoun, which is in close proximity to our school, will be highlighted. A park ranger from Fort Loudoun will initiate our study. He will speak to the students about the history of the fort and the daily life of those associated with it.

**Materials:** Traylor, Sarah. *The Red Wind*. Nashville: Abingdon, 1977.  
*Tennessee Studies Weekly*. Vol. 1, Issue 7.  
*Tennessee, Adventures in Time and Place*. New York: McGraw-Hill, 2002.  
Blount County Maps

**Strategies/Procedures:** To introduce how history can be found in our own backyards, the students will brainstorm about the kinds of things someone could discover if they visited each person's backyard. They will be asked to play archaeologist/detective and investigate and record clues they find of their family's history at home. This activity will lead directly into our study of Fort Loudoun. *The Red Wind*, an historical novel written by a local author, will be read to the class. The story brings to light the leaders and events involved in the eventual demise of the British fort. Using local maps, students will identify areas in our school district which were named for the Cherokee villages located there. The *Tennessee Studies Weekly* classroom newspaper details the life of the Cherokee in our area and their interaction with the traders, British, and settlers. The study will culminate with a field trip to Fort Loudoun.

**Evaluation / Assessment:** Students will “classify” articles found in their backyard and determine how each one fits into their family’s daily life. After visiting Fort Loudoun and hearing its story, they will chose some of its artifacts and weave them into a story about the daily life found in and around the fort. The stories can be told orally, through a filmstrip, or in a skit. The students should be able to recognize how the daily lives of people are determined by the time period during which they live.

**Author’s Evaluation:** To be evaluated; I think the students will be excited about being able to claim knowledge of the history literally found in their own backyards!

**Davy Crockett: King of the Wild Frontier**  
Submitted by Claudia Erwin, Middlesettlements Elementary  
Louisville, TN

**Objectives/Purpose:**

The learner will understand how early pioneers lived.

The learner will compare and contrast life in Crockett's day with life today.

The learner will read and explore song lyrics.

**Grade level:** Fourth Grade

**Group size:** Regular class

**Lesson Time:** 60 minutes

**Background Information:** In the lesson, students will read about the life of Davy Crockett, study primary sources about his life, and learn to sing "The Ballad of Davy Crockett".

**Materials:** Reading handout; Primary Source materials; Song lyric sheets

**Strategies/Procedures:**

1. Divide the class into groups of three. Have each group make a Venn diagram comparing life today with life in the early 1800s.
2. Share the Venn diagrams.
3. Hand out the primary source sheets to be examined.
4. Read the handout with partners.
5. Explain that Davy Crockett became popular in the 1950s because of a television show about his life. Hand out the lyrics for the theme song of that show.
6. Help the students to sing the song.
7. Discuss the parts of the song that are probably true and those that are probably not true.
8. Let students revise their Venn diagrams. Discuss.
9. Students should now write a summary of what they learned.

**Tennessee Social Studies Curriculum Correlations:**

- 4.5.spi2 Identify major Tennessee settlers in the late 1700s (i.e. Andrew Jackson, Sam Houston, James Polk, Sequoyah, David Crockett, Nancy Ward).
- 4.5.spi.4 Determine the hardships faced by early Tennessee settlers in the late 1700s (i.e. security, isolated communities, lack of excess to goods, natural geography).
- 5.08 Understand the place of historical events in the context of past, present, and future.
- 5.09 Recognize major events, people, and patterns of Tennessee.

**Evaluation:** Students will turn in their Venn diagrams and summaries.

**Author's Evaluation:** This lesson was enjoyable to the students and the teacher.

## **Davy Crockett: King of the Wild Frontier**

Davy Crockett was born in the Tennessee wilderness in 1786. He grew up playing in the woods and fields. His father had a tavern, but it was not successful. Davy had to work hard to help his family.

When he got older, his father was finally able to send him to school, but Davy didn't like school. He ran away to Virginia where he stayed for two years before coming back home when he was sixteen.

He then decided that he wanted to learn to read after all. He made a deal that he would work for two days and get to attend school for four days. In his whole life, Davy went to school for about one hundred days.

When he was twenty, he got married and had his own farm. He later decided to enlist in the militia to help Andrew Jackson fight in the Creek War which was part of the War of 1812.

When he returned home, he became famous as a bear hunter. His wife had died, and he married again. He tried many jobs, but was mostly unsuccessful.

Davy was good with people, and everyone liked him. He told lots of funny stories, and people felt like he was one of them. He began running for local political offices, and then was elected to the United States Congress in 1827 and again in 1833. He worked hard to protect the rights of ordinary people. He tried to help the Indians, too.

When he disagreed with Andrew Jackson, who was now the president, Davy lost his seat in Congress. He decided to move to Texas.

There was a war in Texas with Mexico. Davy joined the Texas army. He got trapped in an old Spanish mission called the Alamo. The Mexican army killed almost everyone there, including Davy.

Davy Crockett became famous because of his colorful personality, his love for his fellow common men, and his willingness to stand up for what he believed in. We still remember him today.

## *The Ballad of Davy Crockett*

Lyrics by Tom Blackburn

Music by George Burns

### **Born on a mountain top in Tennessee**

The greenest state in the land of the free  
Raised in the woods so's he knew ev'ry tree  
Kilt him a b'ar when he was only three  
Davy, Davy Crockett, king of the wild frontier.

Fought single-handed through many a war  
Till the enemy was whipped and peace was in store  
And while he was handlin' this risky chore  
He made himself a legend forever more  
Davy, Davy Crockett, the man who knew no fear.

He went off to Congress and served a spell  
Fixin' up the Government and laws as well  
Took over Washington, so I heard tell  
And he patched up the crack in the Liberty Bell  
Davy, Davy Crockett, seeing his duty clear.

When he came home his politic'ing was done  
And the western march had just begun  
So he packed up his gear and his trusty gun  
And lit out a-grinnin' to follow the sun  
Davy, Davy Crockett, leading the pioneer.

**Native Americans' Influence on Local Culture**  
Submitted by Joanne Iuppa-Hayden, Farragut Primary  
Knoxville, TN

**Objectives:** During the lesson, the children will:

- \* develop an appreciation of Native American foods and food-gathering techniques;
- \* understand that Native Americans used items from their environment as tools and adornment;
- \* practice several food-gathering techniques demonstrated by the teacher; and
- \* develop an appreciation of Native American contributions and ideas.

**Grade Level:** Primary

**Tennessee Social Studies Curriculum Correlations:** During the unit, the children will:

- \* develop an appreciation of Native American contributions and ideas;
- \* 3.1.01 understand that individual differences in language, beliefs, and customs may be unique;
- \* 1.1.01 recognize people use diverse languages to communicate with one another;
- \* 1.3.03b define natural resources and explain how people are dependent on them;
- \* 3.5.01 identify contributions of historical figures that have influenced our state and nation;
- \* 3.5.1 distinguish between the past, present, and future; and
- \* utilize community resources for historical awareness.

**Group Size:** 18 children

**Lesson Time:** approximately two hours

**Background Information:** Many of the activities were initiated by Jeff Chapman's staff and students at the Frank H. McClung Museum at the University of Tennessee, Knoxville. Others were developed from studies of Native American cultures and traditions on-line, in literature, and through lectures and travel to various museums and historical sites in Canada and the United States.

**Materials/Resources:**

- \*Food items representing contributions, placed in a sack to reveal during a guessing game.
  - \*Settings, implements to demonstrate food-gathering and allow for hands-on experiences.
  - \*Pens and paper for the children to copy and write Cherokee symbols and words on.
- Brandt, Keith. *Indian Crafts*. Mahwah, NJ: Troll Associates, 2003.  
\_\_\_\_\_. *Indian Homes*. Mahwah, NJ: Troll Associates, 1985.  
*Child's Place*. Harcourt Brace Social Studies Text, Grade One, 2003  
Chiltosky, Mary Ulmer. *Cherokee Words with Pictures*. Gilbert Printing Company, 1972.

- Claro, Nicole. *Cherokee Indians*. New York: Chelsea House Publications, 1992.
- Duncan, Barbara and Brett Riggs. *Cherokee Heritage Trails Guidebook*. Chapel Hill: University of North Carolina Press, 2003.
- Duncan, Barbara. *Living Stories of the Cherokee People*. Chapel Hill: University of North Carolina Press, 1998.
- Hughes, Juanita. *Wind Spirit*. Cherokee: Museum of the Cherokee Indian, 1982.
- Jeunesse, Gallimard, Ute Fuhr, Raoul Sautai. *Native Americans*. New York: Scholastic, 1994.
- King, Duane. *Cherokee Indian Nation*. Knoxville: University of Tennessee Press, 1979.
- Reed, Marcelina. *Seven Clans of the Cherokee Society*. Cherokee: Cherokee Publications, 1993.
- Rubins, Diane Teitel. *Native Americans*. Mahwah, NJ: Troll Associates, 1994.
- Underwood. *Story of the Cherokee People*. Cherokee: Cherokee Publications, 1961.

### **Strategies/Procedures:**

- \* Introduce a sack with foods/items introduced by Native Americans—South and North American—(tomato, coconut, peppers, chocolate, coffee, dry beans, corn, tobacco, rubber, squash, peanuts, pecans, turkey, gum, cranberries, banana, wild rice, banana, sunflower kernels). Have word cards available for center follow-up activities.
- \* Brainstorm and list items Native Americans would have used to decorate their clothing, homes and bodies (seeds, shells, bones, teeth, leaves, feathers, fur, skins, stones and gems, silver, gold, wood, grasses, berries, nuts, grasses, flowers, clay).
- \* Have parent-aides available to cook corn cakes with the children. Ingredients are measured, poured, mixed and served by the children. Provide a sweet spread and butter. A simple recipe can be read aloud and followed. (Another day, prepare a trail mix of coconut, peanuts, dried cranberries, chocolate chips, and sunflower kernels.)
- \* Demonstrate the following and then have children do in center rotations with adults:
  1. setting up fish weirs using gravel, plastic Indians with spears, and fish crackers;
  2. stringing “berries and bones” using lanyard and colored cereal and macaroni;
  3. forcing large animals (teddy graham bears) over cliffs (table edge) using loud noises, then killing the injured animals while they are less apt to turn on their captors (a blowpipe may be displayed, but NOT used by children); and
  4. cracking nutshells for nutmeats, and grinding corn for corn meal, using rocks as mortar and pestle.

### **Additional ideas:**

- \* Read a folk tale about the Cherokee and act out the characters.
- \* Read about Sequoyah and his syllabary. Allow the children to copy words and letters from prepared work cards onto brown Kraft paper, shaped like deerskins.
- \* On cardboard looms, weave reeds, feathers and bits of colored yarn to make a fiber display that may be enhanced with seeds and beans.
- \* With natural products, make dyes and paints to decorate fabrics with Cherokee symbols.

\* decorate brown Kraft paper and drape over a sturdy wood frame to make hut.  
Use this hut to store simple stories and poetry for the children to enjoy, one or two children at a time.

**Evaluation/Assessment:**

- \* K-W-L: list on a chart what the children know, want to know, and learned
- \* Journal entries, i.e. "If I were a Native American, I might...."
- \* Class stories or shared books listing life-styles, chores, family roles
- \* Worksheets with various themes:
  - Contributions of Native Americans? Or not?
  - Word finds of state names that are Native American based
  - Reports on famous Native American people, tribes, or legends
  - Projects constructing Indian homes, crafts, foods, dress, or tools
  - Comparison of stories on a Venn diagram
  - Cut and paste matching or corresponding items (i.e. time and uses of tools)

**Author's Evaluation:** It has long been a first grade tradition at our school that the parents act as interpreters, facilitators, and chaperones for a field trip to the Museum of Appalachia in Norris, TN in November. I was delighted that my class could further explore the cultures of North American Indians and attest to the value of their contributions, and reason about whether their treatment and behaviors were fair. I had done some similar activities when living and working with Seneca Indians in Rochester, NY. In fact, my school was the base and community center for Monroe County Senecas and their bi-weekly gatherings and dinner which were open to all the teachers. This unit allowed for the children to experience first hand the pastimes, ethics, habits, and legends of another culture. The PTA offered us monetary gifts this fall and I was given an expensive set-up for a hut/Hogan as part of the gift.

Native American State Names

<b>Alabama</b>	<b>Creek Indian word <i>alibamo</i> means “we stay here”</b>
<b>Alaska</b>	<b>Aleutian word <i>alakshak</i> meaning “great lands”</b>
<b>Arizona</b>	<b>Pima Indian word <i>ali shonak</i> meaning “little spring” or <i>arizuma</i> meaning “silver-bearing”</b>
<b>Arkansas</b>	<b>Coined by the French as a name for the Quapaw Indian tribe</b>
<b>Connecticut</b>	<b>Mohican word <i>kuenihtekot</i> meaning “long river place”</b>
<b>Delaware</b>	<b>Named after Lord De La Warr, a former Virginian governor; also name of Indian tribe of the region</b>
<b>Hawaii</b>	<b>Native word <i>owhyhee</i> meaning “homeland”</b>
<b>Idaho</b>	<b>Taken from the Kiowa Apache word for the Comanche Indians</b>
<b>Illinois</b>	<b>Algonquin word <i>illini</i> meaning “men”</b>
<b>Iowa</b>	<b>Sioux word for “beautiful land”</b>
<b>Kansas</b>	<b>Sioux word for “south wind people”</b>
<b>Kentucky</b>	<b>Indian word <i>kan-tuk-kee</i> meaning dark and bloody ground</b>
<b>Massachusetts</b>	<b>Named after the Massachusetts Indian tribe</b>
<b>Michigan</b>	<b>Chippewa word <i>micigami</i> meaning “great water”</b>
<b>Minnesota</b>	<b>Sioux word for “tinted sky”</b>
<b>Mississippi</b>	<b>Chippewa words <i>Mici Zibi</i> meaning “great river”</b>
<b>Missouri</b>	<b>Algonquin word for “muddy water”</b>
<b>Nebraska</b>	<b>Otos Indian word for “broad water”</b>
<b>New Mexico</b>	<b>Spanish name for territory north of Rio Grande, Mexico is a Native American word</b>
<b>Ohio</b>	<b>Iroquois word for “good river”</b>
<b>Oklahoma</b>	<b>The Choctaw word for “red man”</b>
<b>Tennessee</b>	<b>Cherokee word <i>Tanasi</i>, what they called their villages</b>
<b>Texas</b>	<b>Caddo Indian word for “friend” or “ally”</b>
<b>Utah</b>	<b>A Navajo Indian word meaning “upper” or “higher”</b>
<b>Wisconsin</b>	<b>Chippewa word for “grassy place”</b>
<b>Wyoming</b>	<b>Algonquin word for “large prairie place”</b>

# Find the Native American state names!

S I D A H O W Q R T O B W I A D  
 D T M I S S O U R I D A I L L H  
 A E T A R K A N S A S T S L A I  
 S K L E A N O Z I R A O C I B O  
 R A S A S T U T A H I S O N A W  
 U A X A W U U Q L Q H E N O M A  
 Q C Y E L A H C P N M N S I A Z  
 J W Q X T A R C I J N N I S B C  
 W Y O M I N G E A T Z I N H X J  
 E E S S E N N E T S C M Z E Z X  
 O C I X E M W E N D S E S T B R  
 M I S S I S S I P P I A N I K R  
 A K S A R B E N L M O J M N T N  
 M I C H I G A N I I A W A H O B  
 N Z B Y K C U T N E K O H I O C  
 A M O H A L K O K A N S A S W C

ALABAMA  
 ALASKA  
 ARIZONA  
 ARKANSAS  
 CONNECTICUT  
 DELAWARE  
 HAWAII

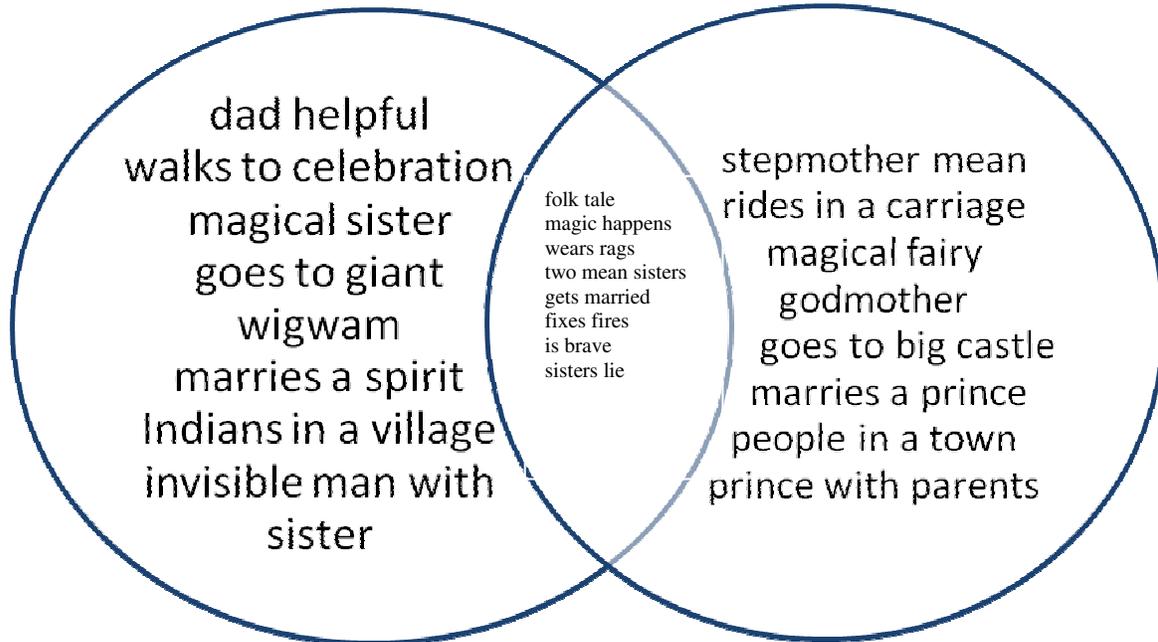
IDAHO  
 ILLINOIS  
 IOWA  
 KANSAS  
 KENTUCKY  
 MASSACHUSETT  
 MICHIGAN

MINNESOTA  
 MISSISSIPPI  
 MISSOURI  
 NEBRASKA  
 NEW MEXICO  
 OHIO  
 OKLAHOMA

TENNESSEE  
 TEXAS  
 UTAH  
 WISCONSIN  
 WYOMING

The Rough-faced Girl

Cinderella



COMPARING and CONTRASTING:  
 AN ALGONQUIN FOLKTALE  
 AND A EUROPEAN FAIRY TALE

Indians using things from the environment to decorate themselves and their homes:

<b>seeds</b>	<b>teeth</b>	<b>claws</b>	<b>feathers</b>	<b>fibers</b>	<b>fur</b>
<b>clay</b>	<b>berries</b>	<b>grasses</b>	<b>wood</b>	<b>wool</b>	<b>skins</b>
<b>bones</b>	<b>flowers</b>	<b>rocks</b>	<b>coins</b>	<b>leaves</b>	<b>shells</b>
<b>bark</b>	<b>beads</b>	<b>tusks</b>	<b>oils</b>	<b>sap</b>	<b>vines</b>

Directions for completing the quilt block:

1. Select pattern.
2. Read to determine how many colors of wallpaper you need.
3. Select wallpaper.
4. Using posterboard patterns, cut out the pieces you need.
5. To cut, place the right side of the pattern (with the words on it) on the wrong side (without color) of the wallpaper.
6. Trace around the pattern piece carefully. Be sure to trace the number of pieces you need. Use the edge of the wallpaper and return the pieces you don't need to the stack.
7. Cut out each piece carefully.
8. Place the pieces on your posterboard and check placement before pasting them down. CHECK WITH ME BEFORE YOU GLUE.
9. See me before you copy the history on your index card. You may not have to copy all the words on your sheet.
10. Use your best handwriting or printing to copy the history on your index card.
11. Glue the index card to the BACK of your quilt block.
12. Be sure to put your name on the index card.

**What Was It Like To Live In Colonial Times?**  
Submitted by Louiane Lawson, St. Joseph School  
Knoxville, TN

**Objectives/Purpose:** The students will:

- identify the difference between life when the country was being formed and life as they know it today;
- compare and contrast daily life in the past and today;
- gain an appreciation of what the early settlers sacrificed so that this country could grow;
- look at the Native Americans and their beliefs; and
- compare the colonists' ideas with those of the Native Americans.

**Grade Level:** Third Grade

**Group Size:** Regular class

**Lesson Time:** Two to four weeks

**Background Information:** In this unit, the students will learn how the early colonists lived. They will learn how they needed to be very self-sufficient. Through guest speakers, videos, a field trip and hands-on activities, the students will experience how life was in the past.

**Materials:**

A) Stories we read in class from several reading series:

- Brown, Drollene P. *Sybil Rides by Night*. Honesdale, PA: Boyds Mills Press, 2000.
- Cooney, Barbara. *The Ox-Cart Man*. East Rutherford, NJ: Puffin Books, 1983.
- Dalgliesh, Alice. *The Courage of Sarah Noble*. New York: Aladdin, 1991.
- Fritz, Jean. *The Cabin Faced West*. East Rutherford, NJ: Puffin Books, 1987.
- Shub, Elizabeth. *The White Stallion*. New York: Yearling, 1995
- Turkle, Brinton. *Thy Friend, Obadiah*. East Rutherford, NJ: Puffin Books, 1982.
- Weisgard, Leonard. *Mr. Peaceable Paints*. New York: Atheneum, 1956.

B) Videos:

- Set of 3 *Colonial Life for Children* - Schlessinger Media (libraryvideo.com)
  - Settling the New World; Plimoth Plantation; Jamestown*
- American History for Children* – Schlessinger Media (libraryvideo.com)
  - Stewards of the Earth*

**Strategies/Procedures:**

1. Read from our Social Studies book (*Communities—Adventures in Time and Space* by MacMillian/McGraw Hill, 1997) – two chapters: “A Native American Community at Mesa Verde” and “An English Colony at Jamestown”
2. Read a number of stories from our reading series
3. Take a field trip to see first hand how colonists lived at James White Fort and a tour of the East Tennessee Historical Society Museum with an activity using the “Discovery Boxes” (see [www.east-tennessee-history.org](http://www.east-tennessee-history.org) under teachers and students and student programs for description)
4. Invite guest speakers and leaders for activities:
  - a. Stenciling;
  - b. Dyed corn husks ornaments;
  - c. Applesauce and cinnamon ornaments;
  - d. Quilt a square—girls;
  - e. Make clay marbles & sew a pouch—boys;
  - f. Pomander balls (oranges with cloves pushed in). Used to make clothes and the house smell better;
  - g. Dipped candles (Camp Wesley Woods sends two people);
  - h. Horn book (Christmas card to parents);
  - i. Make apple butter;
  - j. Make gingerbread cookies;
  - k. Soap making demonstration.
5. Colonial Book Report:
  - a. Students read a book of their choice and with my approval.
  - b. They write a book report using a prepared model.
  - c. They come dressed as a character in the book when they present it to the class.

**Evaluation/Assessment:** Student mastery of objectives will be assessed through their understanding of their book reports as they compare and discuss when all have been presented. There is a chapter test after both units from their social studies book.

**Author’s Evaluation:** Student interest is high. Approaching the topic from so many different avenues helps to bring home the reality of life in the colonial period. They also become aware of the difference in the colonists and Native American views on land and how to use it. This idea of being good stewards of the earth comes back again as we discuss science and celebrate Earth Day and our responsibility to care for it.

**Follow up activities:**

1. Our colonial Christmas Party is celebrated in **costume** from our book report.
2. They also make a “**Winter Whirl Toy**” at the party—this is a large wooden wheel with two holes drilled into it so you can thread a string in and out of both holes. You tie the string and then twist the string so that you make the wheel turn by moving your hands in and out quickly.
3. The children enjoy the simple games and food. They will often remark that there was fun to have in this past, but only after you did all your work.

**Games:**

- a. Clothes Pins dropped into a jar
- b. Bean Bag Toss
- c. Lawn Bowling in the hallway

**Food:**

- a. Sally Lunn Bread (Colonial Bread)
- b. Apple Butter
- c. Gingerbread Cookie (They made). They only get one because in colonial times children received one or two cookies a year.
- d. Apple Juice
- e. Sliced oranges

**Time Line of Events: Revolutionary Era**  
Submitted by Pam McBroom, Heavenly Host Lutheran School  
Cookeville, TN

**Objectives/Purpose:** To reinforce and expand upon previously taught information pertaining to the Revolutionary War Era in what is now Tennessee.

**Grade Level:** Eighth Grade

**Tennessee Social Studies Curriculum Correlations:** Eighth Grade Benchmarks:  
8.1.spi.1; 8.3.spi.6; 8.4.spi.9; 5.11; 5.14

**Group Size:** I am blessed with four wonderful eighth graders. Therefore, they worked as one group. An average size class could be broken into small groups and if desired, the list of ideas to include on the time line could be divided up or added to.

**Lesson Time:** We were able to complete all of the activity in two one-hour blocks of time. This included printing pictures where possible and illustrating ones that needed to be illustrated.

**Background Information:** After spending several days in our U.S. History and Tennessee History books, studying and comparing this timeframe, we took a day to focus on specific events in the land that is present day Tennessee. We used this as a culminating activity to reinforce previously taught information and allow for new information to be explored.

**Materials:**

- The attached list of people and places that I wanted them to try to include. (They were not limited to this list!)
- A map of Tennessee to label places on.
- Various sources of information: textbooks, Internet, library books, other resource books and literature I have gathered in my travels. I also took the liberty to print some articles from the Internet to save time and give some direction. The sites are as follows:  
<http://cherokeehistory.com/1700thro.html>  
<http://www.tennesseehistory.com/class/Attakulla.htm>  
[http://www.esper.com/local/jotnr/tenn\\_3.html](http://www.esper.com/local/jotnr/tenn_3.html)
- LARGE paper to hang in classroom or hallway to create timeline on.
- Notebook paper to present information on.
- Colored construction paper to mount information on.
- Yarn to connect information to timeline.

**Strategies/Procedures:** The students were instructed to develop a time line of events based on what we had studied. They were to use what they had learned over the last several lessons and choose what they felt were important events in this time period. They were also told to be sure the events flowed together well and large gaps of time did not exist. They were given the attached list to help direct them, but were told that they were not limited to the names on the list. They were to try to relate as many of the people and events as possible to show the effect of one event on another. They were to write the date of an event in large writing, and on the same paper write a detailed explanation of the importance of the date. Also, a photo or original illustration was to be included as well. The items were then to be mounted on colored construction paper. Students then placed each dated item on the time line using yarn to connect the paper to the line. Photos and illustrations were added as well.

**Evaluation/Assessment:** We completed this activity before our final test. Therefore, I was able to add questions to the test based on information included by the students on the time line.

**Author's Evaluation:** Because I have taught this group of students History for the past 4 years, I know they are capable of taking an open-ended assignment and completing it successfully. More direction may be needed with other groups of students. Students could even be assigned a particular person or event to add to the timeline and the timeframe of the lesson would shorten dramatically.

Laying out people and events in this manner allowed the students to visualize the relationship of the events we had studied. It was interesting to watch the students step back from the wall and realize that something important was missing and be able to fill in the gap. I knew they had actually been learning!!

**The following people and places are some of the names we have been studying.  
These may be added to your timeline, but you are NOT limited to them.**

William Bean

Dragging Canoe

James Robertson

John Sevier

Nancy Ward

Sequoyah

Transylvania Purchase

Watauga

Fort Loudoun

Washington District

Jonesborough

Nolichucky

Little Carpenter

Watauga Association

Sycamore Shoals

## **A Comparison of the Cherokee Child and the Colonial Child**

Submitted by Tracy Miller, Pi Beta Phi Elementary  
Gatlinburg, TN

**Objectives/Purpose:** Students will compare and contrast the life of the Cherokee child with the life of a pioneer child during the Revolutionary Era. We will examine the differences in culture and how each culture addressed similar human needs and concerns.

**Grade Level:** Fourth and Fifth Grade

**Tennessee Social Studies Curriculum Correlations:** This lesson meets the following Social Studies Curriculum Standards:

- 4.1.01a—Describe cultures of Native American tribes;
- 4.1.02a—Explore similarities and differences in how groups, societies, and cultures address similar human needs and concerns;
- 4.1.02b—Compare how people from different cultures think about and handle their physical environments and social conditions;
- 5.0.03b—Describe how language, stories, folktales, music, and artistic creations serve as expressions of culture and influence behavior of people living in a particular culture; and
- 5.1.04a—Identify the similarities and differences within and among selected racial, ethnic, and religious groups in Tennessee;

**Group Size:** Entire Class

**Lesson Time:** Two class periods

**Background Information:** My fifth grade students have studied The Revolutionary War and the Native Americans in our social studies textbooks. My class has visited the Oconaluftee Village in Cherokee, North Carolina, and the Mountain Farm Museum located in the Great Smoky Mountains National Park (GSMNP) on a Parks as Classroom field trip. The class should be familiar with a Venn diagram.

**Materials:** Kamma, Anne, et al. *If You Lived With The Cherokee*. New York: Scholastic, 1998.

Lossiah, Lynn King and Ernie Lossiah. *The Secrets and Mysteries of the Cherokee Little People*. Summertown, TN: Book Publishing Company, 1998.

Waters, Kate and Russ Kindall. *Sarah Morton's Day: A Day in the Life of a Pilgrim Girl*. New York: Scholastic, 1993.

Waters, Kate and Russ Kindall. *Samuel Eaton's Day: A Day in the Life of a Pilgrim Boy*. New York: Scholastic, 1996.

Baskets and lima beans to play the Cherokee game

Marbles

Venn diagram for each student with word list

## **Strategies and Procedures:**

**Day One:** The teacher will begin by reading aloud-selected excerpts from *If You Lived With the Cherokee*. Choose the information that deals with the life of the Cherokee children.

Talk with the students about what the Cherokee child might have done for entertainment. The basket game was a favorite game among the Cherokee children. Have the students break into groups and play this game. For this game you will need 6 white beans and a basket. Each bean will be burned on one side and left white on the other. I used a black marker to make one side black. The six beans are tossed into the air and caught in the basket. If all the beans land with the white side up, you get three points.

Explain that the Cherokee child did not attend a formal school. They were taught the skills that they needed by elders and learned through stories, both true and fictional, passed through the generations. Introduce the students to the fact that the Cherokee believed in the Little People. Read selected excerpts from *The Secrets and Mysteries of the Cherokee Little People*, written by Lynn Lossiah. Assign each student with the task of going home and discovering any stories, legends, or beliefs that have been handed down through their family. If the student cannot find a story that already exists, then have them write a myth or legend that could have been handed down in their family. Each student should write about his or her findings and share those findings in class the next day.

**Day 2:** The teacher will begin with a discussion of the life of a colonial child. The colonial family was usually crowded into a small home. It was not uncommon to have fifteen to twenty brothers and sisters. Many of these children did not survive infancy or died at an early age. Many women died in childbirth. Their husbands would remarry and so there would be stepbrothers and stepsisters living in the home. Children were expected to begin doing chores by the age of three or four. By the age of ten it was expected that they would behave as adults. Girls were often married by the age of fourteen to sixteen.

A colonial child might be able to attend a school if there was one close by, however, most children were taught at home by their parents. Religion was a very important part of colonial life. There were Puritans, Anglicans, Quakers, and Catholics and they disagreed on many issues, but they all believed that religion was important. These beliefs shaped the way that parents treated their children. Their upbringing was very strict. The children were taught to be eager workers, because laziness was considered a sin.

When the children had time they did play games. Some popular games at that time were marbles, tops, tag, and pitching pennies. The girls enjoyed dolls. The boys had toys, but also enjoyed hunting and fishing.

Read the books *Sarah Morton's Day* and *Samuel Eaton's Day* to the class. As you read discuss similarities and differences between these books and *If You Lived With the Cherokee*. After reading these books and having class discussion, have the children break up into groups of three or four and play marbles.

Each group will need a shooter that is launched by the thumb at smaller marbles in a circle on the ground. The shooter wins the marbles driven out of the circle. We did not have a good place to do this outside so I drew circles on poster board and we played the game inside.

After students have played marbles give them a copy of the Venn diagram with the word list. Instruct the student to place the group of words from the word list on the correct section of the diagram. The sections are Cherokee, Colonial, and Both.

### **Evaluation**

Students will be evaluated throughout this lesson plan. I will observe class participation and contribution. I will evaluate the story the students have written, and the students will complete the Venn diagram for a grade.

### **Assessment:**

The students will receive a grade on the stories they have written based on a writing rubric. They will also receive a grade for the Venn diagram comparing and contrasting the two cultures.

### **Author's Evaluation:**

This lesson worked very well in the classroom. All the objectives were met. The students were very interested in the material and enjoyed the games. I was pleasantly surprised by how willing the parents were to share the family stories and how excited the students were with the information they had learned. This lesson would be enhanced by a field trip to the Cherokee Oconaluftee Indian Village, The Museum of the Cherokee Indian, and the Mountain Farm Museum located at the Oconaluftee Visitors Center in the Great Smoky Mountains National Park.

## **Driving Tour of Jones Cove**

Submitted by Nicole Presnell, Jones Cove Elementary  
Sevierville, TN

### **Objectives/Purpose:**

1. Students will become familiar with the history and geography of Jones Cove.
2. Students will do research about the founding of Jones Cove.
3. Students will research cemeteries, churches, schools, area businesses, old homes, and any place or event of historical significance that relates to Jones Cove.
4. Students will interview long-time residents of Jones Cove for the purpose of learning about places of historical importance.
5. Students will create a map and driving tour brochure of Jones Cove to include important physical features, historical landmarks, and points of interest such as churches, schools, and cemeteries.

**Grade Level:** Seventh and eighth

### **Tennessee Social Studies Curriculum Correlations:**

1. 7.3.1 Identify and use the key geographic elements on maps.
2. 8.5.10 Interpret maps, timeline, and charts that illustrate key elements of history.
3. 8.5.12 Differentiate between primary and secondary source documents.
4. Distinguish between fact and opinion to recognize propaganda to acquire information.
5. 7.3.01 Use maps, graphs, globes, media and technology sources to acquire information.
6. Discover resources available from museums, historical sites, presidential libraries, and local and state preservation societies to acquire information.
7. Identify relevant factual materials to problem solve and analyze data.
8. Utilize community resources such as field trips, guest speakers, and museums for historical awareness.
9. 8.3.tpi16 Construct a map and a brochure.

**Group Size:** 25 students

**Lesson Time:** Approximately two weeks

### **Materials/ Resources:**

1. Maps of Sevier County with Jones Cove highlighted.
2. Road map of Jones Cove.
3. Internet resources on Sevier County and Jones Cove.
4. Students' access to Sevier County Genealogy Library.
5. Community members such as retired teachers, librarians, pastors, and long-time residents of the community.
6. Interview questions.

**Strategies/Procedures:**

1. Distribute maps of Sevier County and road maps of Jones Cove for students to learn the geography of the area.
2. Schedule a field trip to Sevier County Genealogy Library to research and discuss the history of Jones Cove.
3. Schedule several guest speakers (long-time residents, pastors, and county historians) to speak to the class about Jones Cove.
4. Students will interview someone from a list of long time residents who are familiar with the history of Jones Cove.
5. Working in groups of three, using the information discovered through research, students will create a map of Jones Cove, labeling important physical features, historical landmarks, points of interest, churches, schools, and cemeteries.
6. Working in groups of three, students will create a brochure with a brief history of Jones Cove and construct a map showing a driving tour. They will list each stop and its significance.
7. Students, with the teacher's help, will edit and compile the class findings to create one driving tour brochure. The teacher will create worksheets with questions to be completed by students while taking the tour.
8. With the property owners' permission, the stops on the tour will be properly identified with signs.
9. The teacher will take students on the tour.
10. The class will make the driving tour brochure available to the public.

**Evaluation/Assessment:**

1. Students will complete worksheet after the tour.
2. Students will create map and brochure.
3. Students will complete interview questions with relevant person.

**Author's Evaluation:** I am looking forward to starting this project after TCAP testing. A large percentage of the students at Jones Cove School are not from this area, therefore they do not know a lot about the community. I hope this project will educate them about the community's history and resources.

## *Sample Interview Questions*

Name and address of person interviewed:

1. How long have you lived in the Jones Cove Community?
2. How far back can you trace your family to the Jones Cove Community?
3. Where did you attend school and where was it located?
4. Where did you attend church and where was it located?
5. Do you know of any historical facts or stories about Jones Cove?
6. What is your earliest recollection of this community?
7. Do you have any old photos that I can see of Jones Cove?

## **Quilt Blocks Record Tennessee History**

Submitted by Debbie West, Seymour Middle School  
Seymour, TN

**Objectives/Purpose:** To help students realize the importance of quilts as historical artifacts

**Grade Level:** Sixth

### **Tennessee Social Studies Curriculum Correlations:**

- 6.1.spi.1 recognize the basic components of culture (focus on traditions)
- 6.1.tpi.6 compare various forms of jewelry, ART, music, and literature among historical periods
- 6.1.tpi.10 construct examples of appropriate items from various cultures (household items-quilts)

**Group Size:** 25 students

**Lesson Time:** Four to five fifty-minute class periods

**Background Information:** This year I received a different teaching assignment which did not include any social studies classes. I have five math classes which prompted me to choose quilting as a way to present a lesson on Tennessee history. Before doing this lesson, the students should be able to calculate the perimeter of polygons. They should also have an understanding of the use of quilts to document historical events. Provide examples for the students to study and discuss.

**Materials:** reference books on historical quilts  
posterboard (1/4 sheet for each student)  
wallpaper books (free for the asking)  
scissors/glue sticks/rulers  
freezer paper

### **Strategies/Procedures:**

1. Introduce this project by providing information regarding quilt history. The students need to be aware of the fact that quilts were not only a source of comfort and warmth, they also documented historical events. There are numerous resources available to share. I read several picture books to the class, as well as shared articles from the Tennessee Electronic Library and reference books.
2. From the book, *Tennessee Quilting: Designs Plus Patterns* by Judy Elwood, Joyce Tenny, and Alice Richardson, assign each student a quilt block to construct.
3. Provide each student with 1/4 sheet of poster board (finished quilt block is 14x14) and access to wallpaper sample books. Students should use freezer paper to trace the patterns they need to complete their block, then cut out the required number of pieces from wallpaper samples.
4. Using their understanding of perimeter, they can measure each polygon and record the perimeters on a chart.
5. Upon completion of the quilt block, students should write the story/history behind the block and glue it to the back of the finished block.

6. As a closing activity, provide class time for each student to share their completed block with the rest of the class.

**Evaluation/Assessment:**

1. completed quilt block with documentation
2. oral classroom presentation

**Author's Evaluation:**

The students had a great time constructing their quilt blocks. They especially enjoyed sharing their work with their classmates. It soon became obvious that the students acquired a new appreciation for quilts because they all had personal quilt stories to share.

## Suggested Readings

Alderman, Pat. *Overmountain Men*. Johnson City: Overmountain Press, 1986.

Calloway, Brenda C. *America's First Western Frontier: East Tennessee*. Johnson City: Overmountain Press, 1989.

Chapman, Jefferson. *Tellico Archaeology: 12,000 Years of Native American History*. Knoxville: University of Tennessee Press, 1995.

Dixon, Max. *Wataugan's: Tennessee in the Eighteenth Century*. Johnson City, Overmountain Press, 1989.

Duncan, Barbara. *Living Stories of the Cherokee*. Chapel Hill: University of North Carolina Press, 1998.

Finger, John. *Tennessee's Frontiers: Three Regions in Transition*. Knoxville: University of Tennessee Press, 2001.

Hill, Sarah H. *Weaving New Worlds; Southeastern Cherokee Women and Their Basketry*. Chapel Hill: University of North Carolina, 1997.

King, Duane. *Cherokee Indian Nation: A Troubled History*. Knoxville: University of Tennessee Press, 1979.

Lewis, Thomas M.N. and Madeline Kneberg. *Tribes That Slumber: Indians of the Tennessee Region*. Knoxville: University of Tennessee, 1986.

Satz, Ronald N. *Tennessee's Indian Peoples: From White Contact to Removal, 1540-1840*. Knoxville: University of Tennessee, 1979.