

# ***Cherokee Indians in the Ozarks Discovery Box and Guidebook Index (April 2011)***

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**1. Male Cherokee doll:** Traditional Cherokee dolls had no faces. The clothing of the male doll is representative of the way Cherokee men who lived in the Ozarks from 1811-1828 dressed. He is wearing leggings and moccasins that would have been made out of deer hide. His overcoat is called a “hunting jacket.” It would have been worn by rural men all over the United States, both American Indian and Euro-American. On his head is a turban, which became popular among Cherokee men in the early eighteen hundreds.



**2. Female Cherokee doll:** The clothing of the female doll shows the way Cherokee women dressed. Her moccasins are made from deer hide but her dress is made from print fabrics. By the time Cherokees arrived in Arkansas, many Cherokees chose to use Anglo print fabrics instead of leather. They also chose to model their clothes after the Anglo-Americans. Because of this, her clothing is very similar to the type of clothing Euro-American women wore during this era. Her belt is “finger woven,” which was a common way for people to make bands for tying clothing onto the leg or the waist by braiding together tiny strands of cotton or wool.



**3. Deer hide:** Deer hide was an important material for the Cherokee who lived in Arkansas. Much of the clothing worn by both Cherokees and Euro-Americans in Arkansas was made out of animal hide, rather than fibers woven on a loom. This soft, light-colored hide is called buckskin and the Cherokee made it by using a special technique called brain tanning.



**4. Basket:** Basket-making was a very important part of Cherokee culture. A traditional Cherokee basket was a double wall basket. That is where the weaver weaves up the height of the basket and then bends the sticks down to weave down the side of the basket. Not only does this make the basket extremely durable, but it also makes a raised edge on the base so that the basket bottom does not ever sit completely on the ground. The very bottom of a Cherokee basket is woven into a criss-cross design, symbolizing the four cardinal directions, north, south, east, and west. These directions are sacred according to traditional Cherokee beliefs.



**5. School slate with pencil:** From 1839-1862 Fayetteville, Arkansas had a very prominent school called the Fayetteville Female Seminary. Run by Sophia Sawyer, the school accepted both Cherokee and Euro-American female students. The children who attended Sawyer’s school learned Euro-American ways, such as writing with a slate and a pencil.



**6. Frog pipe:** This is a frog effigy pipe, meaning it is shaped like the frog to honor him. Among the Cherokees, pipes had a special significance because they were related to many cultural traditions that linked them to other American Indian groups in the Southeastern United States. The frog is a common character in the pottery of Southeastern American Indians because the frog lives in several different environments throughout its life and thus represents adaptability.



**7. Turtle shell rattle:** Turtle shell rattles were used for religious ceremonies. Each gender had its own way of playing the rattle. This rattle is on a stick, so it would be played by men during the ceremonies. Women wore turtle shell shackles on their ankles, and would stomp their feet as they danced to make the right rhythms.



**8. Turtle Shell Rattle Lesson Plan Example-** This rattle is an example of the rattle which students would make in lesson plan #2 in the Cherokee section of the guidebook.



**9. Booger mask:** The Cherokee use masks in many different dances. The “booger dance” usually took place in the later fall or winter. Booger masks were made to represent the faces of the enemies of the Cherokee. They originally were caricatures of other Indian tribes. After the arrival of white settlers, the Booger masks began to look more like Europeans. The masks were usually made from gourds, hornet’s nests, buckeye, or poplar wood.

