

Georgia's Native People Junior Badge



The Georgia's Native People badge symbol has a traditional Cherokee flower design, one that a girl might bead onto her moccasins. It has no "up" or "down."

Long before European explorers and settlers arrived in Georgia, the "First People" had their own nations with their own languages and cultures. *Aniyunwiya*, (Ah-nee-yoon'-wi-yah) the name the Cherokee (*Tsalagi*) use for themselves, means "The Real People." European settlers called the *Muskogee* people "Creek" Indians because so many of them lived along rivers and creeks. They originally called themselves *Istior Istichata*, but began to use *Muskogee* soon after the Europeans arrived. (Muskogee comes from *Maskoke*, which was originally the name of a particular Creek band.) Today, many people use the two words together: Muskogee Creek. For this badge, we will use the name Muskogee. *To earn this badge, complete all five steps; do one activity choice under each step.*

STEPS:

1. Be a History Detective
2. Shh...Stories
3. A Girl's Life
4. The Trail Where They Cried
5. Pow Wows – and More

PURPOSE:

When I have earned this badge, I will know more about the lives and contributions of Georgia's first people, especially the girls and women of the Cherokee and Muskogee Nations.

STEP 1: BE A HISTORY DETECTIVE – Discover the story of Georgia's first people, the ones who lived in the counties that now make up Girl Scouts of Greater Atlanta, Inc.

- Find out what it would have been like to live with the Cherokee people before they were forced to leave Georgia. (A book you might like is *If You Lived With the Cherokee*, by Peter and Connie Roop.) Some discoveries you might make include:
 - What part of Georgia did the Cherokee people live in? Was the county you live in part of the Cherokee Nation?
 - What are the names of the seven clans of the Cherokee? How did the clans get their names? Did children belong to their mother's clan or their father's clan?
 - What sort of homes did the Cherokee people live in before the Europeans came to Georgia? After the Europeans settled in Georgia?
 - What kind of clothing did the Cherokee people wear before the Europeans settled in Georgia? After?
 - Who was Nanye-Hi (Nancy Ward)? What did she do to become a Beloved Woman of the Cherokee?
 - What were some of the patterns or designs women used in the baskets and pottery they made? Or...

- Find out what it would have been like to live with the Muskogee (Creek) people before they were forced to leave Georgia after the Creek Civil War. Some discoveries you might make include:
 - What part of Georgia did the Muskogee people live in? Was the county you live in part of the “Creek” Confederacy?
 - The Confederacy was made up of Tribal Towns. What was the difference between a Red Town and a White Town? Who was responsible for governing or leading a town?
 - What are the names of the 14 clans of the Muskogee people? How did clans get their names? Did children belong to their mother’s clan or their father’s clan?
 - What sort of homes did the Muskogee people live in before the Europeans came to Georgia? After the Europeans settled in Georgia?
 - What kind of clothing did the Muskogee people wear before and after the Europeans settled in Georgia? Or...
- Learn about the Cherokee inventor Sequoyah and his “talking leaves,” or *syllabary*- a kind of alphabet he created to write down the spoken Cherokee language – and about the first Cherokee newspaper, *The Phoenix*. Find out where and in what form The Phoenix exists today. If possible, visit the New Echota State Historic Site near Calhoun. Use displays, posters or skits to share what you learn with others.

STEP 2: SHHH...STORIES. Do you read print books and electronic books? So do Muskogee and Cherokee girls! They also watch stories on TV or at the movies. And, they like listening to stories told by their elders: grandparents, parents, aunts and uncles! These special stories help today’s girls learn about their history and culture.

- Read or listen to a traditional Cherokee or Muskogee “why” story about an animal. These stories explain why or how something happened, long, long ago, when animals could talk. Or...
- Read or listen to a creation story, one that explains how the Muskogee or Cherokee people and their clans came to be. Or...
- Read or listen to a Cherokee or Muskogee “star” story, a tale about stars, constellations (star pictures) or the moon.

STEP 3- A GIRL’S LIFE. In the past, Muskogee and Cherokee girls had more chores and less time to play, just like colonial children did. Before grocery stores, Cherokee and Muskogee girls and women grew corn, squash, beans, and sunflowers (and many still do!) They also gathered wild fruits and nuts to prepare and cook for their families, and prepared and cooked deer, turkey, fish, and other wild animals hunted and trapped by men and boys. Girls helped make clothes for their family and helped take care of younger children. But they played, too! Girls had dolls, toys, and games; they ran races, jumped rope, and played ball games with their friends.

- Using traditional or modern-day Cherokee or Muskogee recipes, prepare a meal for your family or friends that uses corn, squash and beans. If you are feeling adventurous, cook over an open fire at camp! Or...
- Today, Cherokee and Muskogee girls play softball, basketball and soccer; they play board games and online games; and sometimes they play games their great-great-great-great-great-grandmothers played! Learn and play a traditional women’s or girls’ ball game of either the Cherokee or Muskogee people. Is the game still played today? May boys play this game too? Is there a modern game that is like the traditional ball game you learned? Share either the traditional or modern version of your game with your family, friends, other Girl Scouts. Or, go online* or go to the library and learn how to make and play a traditional game of chance or a guessing game that was popular with the Muskogee or Cherokee people. Make your own game pieces and play with friends or family. Or...

- Because Cherokee and Muskogee women raised corn, there were cornhusks that children could use to make toys. Mothers and big sisters would make cornhusk dolls for little girls, and girls would dig up clay to make little bowls for their dolls; or they might use the clay they dug to make little animals to play with. Ask friends to save cornhusks for you, and when the husks are dry, make a cornhusk doll. *Or*, with permission, dig red or gray clay and make little animals such as deer, bears, raccoons and birds. Go online* or ask an art teacher about working with natural clay.

STEP 4 - THE TRAIL WHERE THEY CRIED

During the 1800's, the US government created an "Indian Territory" in Oklahoma and sent all the Native American people in the east to live there. Some nations willingly agreed to this plan. Others – including the Muskogee people - didn't want to go, and the American army forced them. The Cherokees were peaceful allies of the Americans, so they asked the Supreme Court for help. The judges decided the Cherokee Indians could stay in their homes. But President Andrew Jackson sent the army to march the Cherokees to Oklahoma anyway. They were only allowed to take what they could carry on their backs, and it was winter time; thousands of Cherokee people died on the trail west. This sad time in American history was called “the Trail of Tears,” or as a direct translation from Cherokee, "The Trail Where They Cried" ("*Nunna daul Tsunyi*").

- Read, listen to, or watch on video or YouTube* the story of the Trail of Tears. Imagine that you have to leave your home now. Soldiers are waiting to take you away and everything you take with you must fit into a brown paper grocery sack or a day pack (school bag) or back pack. You must take things essential to life - food, clothing and shelter – but only as much as you can carry yourself. Draw a sack or bag and draw the things you would take with you on the journey, or pack a real bag and try to carry it around the room. Or...
- President Andrew Jackson sent soldiers to make the Cherokee people leave their homes with only the things they could carry on their back. Anyone who resisted was arrested or shot. The 800-mile trip took many months to walk, and the Cherokee people were often cold, hungry and sick. Over 4,000 people died on this Trail of Tears. Find out about the "Trail of Tears National Historic Trail," and the Trail of Tears Association, Georgia Chapter (<http://www.gatrailoftears.org/>) Take a journey to remember and commemorate the survival of the Cherokee people despite their forced removal from their Georgia homelands by visiting one of the Georgia Trail of Tears sites *or* Red Clay Historic Park in Tennessee, immediately outside Cohutta, Georgia.
- The Cherokee nation was one of the largest bands of Native Americas in the eastern US, and they didn't want to leave their homeland. It was a sacred place to them. The Muskogee people had felt the same way earlier. But some of their leaders thought it was better to move west and start a new life away from the European settlers who wanted their land. They signed an agreement to move without the consent of the rest of the tribe. Visit Indian Springs State Park and find out what happened to Muskogee Chief William McIntosh (and also visit the McIntosh Reserve in Whitesburg, if you can.) *Or*, find out what happened to Cherokee Chiefs Major Ridge and John Ross and visit the Chieftains Museum/Major Ridge Home in Rome; if possible, visit the John Ross House in Rossville, and New Echota State Historic Park as well.

STEP 5 - POW WOWS AND MORE! A Pow Wow is a gathering of Native people to bring many nations together in peace and harmony. People get together to show support for one another, to sell traditional wares and foods, and to dance.

- With the help of an adult volunteer, plan and go on a trip to a Pow-Wow, Native American Festival, or other Native Peoples celebration. Before you go, review Pow-Wow etiquette (found in the Appendix.) Talk about what parts of the Girl Scout Law apply to Pow Wow Etiquette.

- Look at the Places to Visit list in this module (or do your own research*) and choose a museum, historic site or council ground that will help you learn more about the Muscogee or Cherokee nations. With the help of an adult volunteer, plan and go on a trip to visit to one or more sites.
- Can't get to a Pow Wow, festival or historic site? Use DVDs and YouTube* to get a glimpse of Cherokee and Muscogee music and dance. There are also CDs of both modern and traditional Cherokee and Muscogee flute music, drumming, and singing. Look, listen, and discover what music you like best. Learn a little about the dances you would see at a Pow Wow, such as Veteran's Dance, Grass Dance, and Jingle Dance.

**Before you do online research, always check with an adult. Then go to http://www.girlscouts.org/help/internet_safety_pledge.asp and take the Girl Scout Internet Safety Pledge.*

Now that I've earned this badge, I'm prepared to give service by:

- Reading or telling Cherokee or Muskogee stories to younger children.
- Helping cook a dish or meal for a soup kitchen.
- Teaching others about the Trail of Tears through a display, poster or activities.

What are you inspired to do with your new skills?
I'm inspired to:

Sign here:

RESOURCES

A Little Bit of History:

According to the mythology (sacred beliefs) of the Creek (Muscogee) Nation, they came from the west to live in much of the present-day Southeastern United States. Frequently described as a *confederacy*, the Creek Nation included about twelve distinct tribes throughout the state of Georgia. Each tribe had its own language and customs. A "trading language" united the members of the individual tribes, allowing them to communicate between tribes. Other people used the trade language too.



The Cherokee people entered Georgia from the east during the 1400's. Over the next 3 centuries they pushed west, pressured by European settlers from the coast. During this time period they frequently did battle the Creek Indians who controlled the land. In 1755, after a victory at the battle of Taliwa, the Cherokee established their border as

the first ridge south of the Chattahoochee River. Slowly, the Cherokee populated the former Creek lands in north Georgia.

Find Resources At:

The Atlanta, Dalton and Griffin Resource Centers each have at least one activity kit with books, tapes and videos related to the Native people of the Southeast. Check out is for three weeks. Security deposit required.

Your local public library will have age-appropriate materials, often shelved in a separate children's section.

Caution! The internet has great resources, but not all of them are legitimate and not all are appropriate for children. Research with care and skepticism.

Places to Visit

Etowah Indian Mounds State Historic Site preserves temple mounds built by Paleo-Indians in prehistoric times and includes a small museum. Etowah also has programs on Cherokee and other Southeastern Indian cultures. (Check www.gastateparks.org for a calendar of special events.) 813 Indian Mounds Rd., Cartersville; 770-387-3747.

Indian Springs State Park – The Muskogee (Creek) Indians used the springs for centuries to heal the sick and impart extra vigor to the healthy. A seasonal museum highlights Creek Indian and other park area history. There are usually spring and fall Native American cultural celebrations. Call 770-504-2277 for more information or check the Georgia State Parks web site. Indian Springs is located off I-75 in middle Georgia outside the town of Flovilla.

New Echota State Historic Site - In 1825 the Cherokee national legislature established a capital called New Echota. It became the government headquarters for the Cherokee nation that once covered north Georgia, western North Carolina, eastern Tennessee and northeastern Alabama. Today, visitors can see several original and reconstructed buildings as well as a film in the site's museum. Located outside Calhoun at 1211 Chatsworth Hwy. NE; 706-624-1321. www.gastateparks.org.

Red Clay State Historic Park became the council grounds of the Cherokee after they were removed from Georgia but before the Trail of Tears. Located in Bradley, TN just over the Georgia state line from Cohutta. The park includes a small museum, farm buildings, Blue Hole Spring, and commemorative eternal flame. "Cherokee Days of Recognition" are held the first Saturday and Sunday in August. This event includes authentic Cherokee crafts and food, Cherokee storytelling, music and dance. 1140 Red Clay Park Road, Cleveland, TN; 423-478-0339; www.state.tn.us/environment/parks/redclay.

Funk Heritage Center, Reinhardt College, Waleska (Cherokee Co.) – A museum focusing on the history of Southeastern Native peoples and Appalachian settlers. Includes interactive exhibits, a film, contemporary art by Native people. Group tours available: 770-720-5970. (www.reinhardt.edu/funk)

Chief Vann House Historic Site was the home of James Vann, a Cherokee Indian leader and wealthy businessman. He established the largest and most prosperous plantation in the Cherokee Nation, and in 1804 he completed construction of a beautiful brick home, the most elegant in the Cherokee Nation. Today the Vann House survives as Georgia's best-preserved historic Cherokee Indian home. A guided tour allows visitors to see the house which features beautiful hand carvings, a remarkable "floating" staircase, a 12-foot mantle and fine antiques. Call (706) 695-2598 or go to www.GeorgiaStateParks.org/ChiefVannHouse to find out about special events. 82 Ga. Highway 225 N, Chatsworth, GA 30705.

Chieftain's Museum and Major Ridge Home participates with the National Park Service as a site on the Trail of Tears National Historic Trail. At the core of the house is a two-story "dogtrot" log cabin that once served as the home of prominent Cherokee leader Major Ridge and his family. Today Chieftains Museum / Major Ridge Home is open to the public as a historic site and interpretive museum. The museum presents interpretive exhibits, educational programs, and special events that pertain to the Ridge family and Cherokee history and culture. Rome, Georgia 30162; 706/291-9494; info@chieftainmuseum.org; <http://www.chieftainmuseum.org/>.

Ocmulgee National Monument preserves traces of over ten millennia of native Southeastern culture, including Mississippian mounds. It is located on the east bank of the Ocmulgee River, within the city limits of Macon, Georgia. Ocmulgee has a visitor center that houses an archaeological museum that interprets the cultures of the Native Americans who had inhabited this site. Near the visitor center is a reconstructed thousand-year-old ceremonial earthlodge. A variety of hands on activities including creation of pottery, rope and baskets are available for people to learn by doing. Call and ask about our free summer children's workshops in July: (478) 752-8257; www.nps.gov/ocmu/.



Teaching about the Trail of Tears

A lesson plan on the Trail of Tears is available for educators and students through the National Park Service's "Teaching with Historic Places" program:

<http://www.cr.nps.gov/nr/twhp/wwwlps/lessons/118trail/118trail.htm>. The plan focuses on the John Ross House and Chieftains, the home of Major Ridge, which are national historic landmarks in Georgia (see above.) The Mableton Resource Center has a Trail of Tears Activity Kit.



OFFENSIVE WORDS AND EXPRESSIONS

"I will do my best to be considerate and caring...responsible for what I say and do and to respect myself and others..." (*The Girl Scout Law*)

Tips to help well-meaning folks avoid being un-knowingly rude or offensive to many Native Peoples:

PLEASE DON'T SAY:

- *Squaw* – This is a word that has been used to refer to "Indian" women for many years, but its original meaning is very vulgar; we can't even print the direct translation!
- *Redskin* - In its origin, "redskin" referred to the bloody scalps of Native People, including children and women, that were sold for bounties with animal skins. Bounty hunters would come to the trading post with their deer-skins, raccoon-skins and red-skins. (Not a great name for a sports team!)
- *Brave* – This word has been used for many years to refer to "Indian" men. It comes from an old stereotype of Native people as "noble savages." Native people are not wild animals or savages, and each man has his own personality. No one likes to be a label instead of a person!
- *Chief* - Of course it's OK to call someone "Chief" if that is her or his title – but some people use *chiefas* a nickname which for all men who are Native People. It would be like calling all white men "Prez" or

“King” or all Catholics “Pope.” Very few Native people ever earn the prestigious title of Chief of a Nation – and not all chiefs are men!

- *“Stop acting like a bunch of wild Indians!”* – This comes from a long-held stereotype that Native people are “wild.” Often, anything white (European) people did not understand or that was different from their culture was labeled “wild.” You can also fight stereotypes by not using expressions like, *“Sit Indian style,”* or, *“Walk Indian file.”* Just say, *“Sit with your legs crossed”* or *“Walk single file.”*
- *Tribe* – “Nation” or “people” is usually more correct, but many Native people do use terms like “Tribal Council.”

PLEASE DON'T ASK:

- “Are you a real Indian?” – It is extremely rude to ask personal questions such as “How much Indian are you?” or “Or you a full-blood?” Or to make comments such as “You don’t look Indian.”
- “May I touch you?” Touch your own skin – it feels the same!

POW WOWS

“We know them as ceremonies, because we are celebrating something. We are celebrating the birth of a new Grandbaby, crops were good..., everybody's happy. All of these ceremonies go along with our lives. They are family oriented.”

- Abe Conklin, Ponca/Osage

These ceremonies, commonly known as pow wows, have evolved from a formal ceremony of the past into a modern blend of dance, family reunion, and festival. Pow wows are famous for their pageantry of colors and dance, which have been adapted and changed since their beginnings into a bright, fast, and exciting event geared towards Native people and visitors alike. Go online to find pow wow dates and locations.

Pow Wow Etiquette for Visitors and Newcomers

- Bring your own seating when attending pow wows, because public seating is the exception rather than the rule.
- Do not sit on the benches around the arena. These benches are reserved for the dancers only. You may set up your chairs directly behind the benches, but it is usually good courtesy to ask the permission of the dancer whose bench you are sitting behind, as he/she might have family who are going to sit by him or her.
- Ask permission before taking pictures of dancers. Many people are sensitive about pictures, so it is always good to be on the safe side and ask.
- Do not touch dancers’ regalia. It is not a costume, and may have been in the family for many generations.
- Do not pick up loose feathers from the ground; show a pow wow official where it is and they will pick it up,
- Please donate money to the Drum. This is done during a blanket dance, when a blanket will be laid out on the ground and a song or songs will be sung. It is customary to place a dollar bill (or more if you wish) on the blanket and dance the rest of that song, whether you are dressed or not. If you don't want to dance, you should ask a dancer to place the money on the drum for you. The drum has probably

traveled a great distance to give you the beautiful songs you hear, and count on this to help pay their expenses.

- Always stand during special songs. This includes Grand Entry, Flag Songs, Veteran Songs, Memorial Songs, Prayer Songs, or any other song that the M.C. designates. It is also customary to remove your hat during these songs.
- Remember you are a guest. Have fun, ask questions (but avoid interrupting, *especially elders*) and meet people. Everyone there is welcome!

AT THE POW WOW...

The arena is where most of a pow wow takes place--it includes the actual circle where the dancers dance as well as the area containing the M.C. and benches. The arena can be anywhere from inside a gymnasium to (preferably) under the sky. The most important part of any arena is the Drum, which includes the instrument as well as the singers. The Host Drum, or Head Drum, is placed in the middle of the arena, a place of respect. In the outdoors, the drum is placed under an arbor made of four upright posts with tree branches and leaves lashed on the top to form a roof which protects the drum from the direct rays of the sun.

The Emcee's (MC = Master of Ceremonies) table is also center point in the arena, not only because it holds the master-of-ceremonies, but also because it is where give-aways are arranged and announcements are posted. To the side of the Emcee's table is where the colors (flags) are posted and retrieved at the beginning and end of each dance session. The colors are very important to the Native Americans, who value veterans very highly. Usually the flag of the United States, Canada or Mexico, an eagle staff, and the flag of a branch of military service are carried in and posted. The eagle staff, a curved staff about five or six feet in height with eagle feathers attached, serves as the flag for Native Americans.

The Master-of-Ceremonies, or Emcee (M.C.) for short, is the one person who is responsible for setting the tempo for a pow wow. He decides which dance is held when and how long they may go on, announces events, but more importantly, tells jokes. The main purpose of an Emcee is to get the dance alive and moving by keeping everyone in good spirits.

The Arena Director is the keeper of the circle, the man who ensures all of the functions of the pow wow flow smoothly. It is his responsibility to make sure that all of the dancers and, especially the drum, receive water when they are hot, that the arena remains clean from pollution and trash, and that people who disrupt the dance are escorted out. The Arena Director picks up all items that are dropped by a dancer in the arena and those items are his to keep, although he may give them back for a small monetary gift given by the person who dropped it to be forgiven for the mistake.

The Head Man and Head Lady Dancers are respected dancers who are asked to serve as the model for all other dancers. They are the first people to dance in a song, and no other person is allowed to dance until they do. This is a position of great respect and usually requires a give-away in return for being asked to perform the duties of Head Man and Lady.

“Princesses” - Among Native people, a *princess* is not royalty like a European princess. She is more like a good-will ambassador. Her nation or organization elects her to represent them at pow wows all around the country. Usually a “princess” is a young woman between 15 and 20 years old.

Mableton Service Center
5601 North Allen Road, Mableton, GA 30126
770-702-9100 or toll free at (800) 771-1139
www.GirlScoutsATL.org