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**An Instructor's Guide to Traditional Native American Games
of the Eastern Band of the Cherokee: Grades 5 – 8**

K. Mark Hilliard

**A dissertation presented to the
Graduate Faculty of Middle Tennessee State University
in partial fulfillment of the requirements
for the Doctor of Arts Degree
August 1998**

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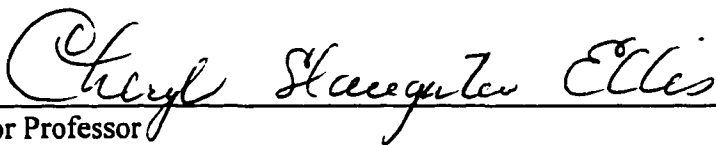
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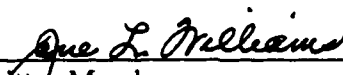
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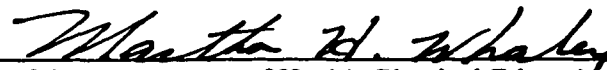
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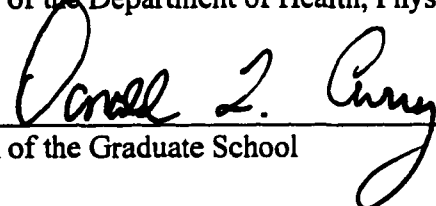
Graduate Committee:


Major Professor


Committee Member


Committee Member


Head of the Department of Health, Physical Education, Recreation, and Safety


Dean of the Graduate School

DEDICATION

**This study is dedicated to Dr. R. M. Abram
and the Cherokee Heritage Museum and Gallery, Cherokee, North Carolina.
Without the support and tremendous resources provided by Dr. Abram and the museum,
this project would not have been completed.**

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The author extends sincere appreciation to each member of his dissertation committee: Dr. Cheryl S. Ellis, Chairperson who provided special guidance in the area of cultural sensitivity and gave continual encouragement during each phase of this study; Dr. Peter H. Cunningham, who provided insight into the research methodology necessary to successfully complete the project; and Dr. Jane L. Williams, who directed the development of an appropriate format for creating the individual lesson plans within the instructor's guide.

The author also wishes to thank his wife, Rosemary, and two children, Jessa and Mark-Aaron, who sacrificed several years, "doing without," while I completed my doctoral degree.

ABSTRACT

The purpose for this study was to develop a guide for instructors to use in understanding and teaching traditional games of the Eastern Band of the Cherokee. This guide is intended not only to provide an educational resource for instructors to use in teaching how to play traditional Eastern Band of the Cherokee games, but also as a resource to utilize in passing on historical and traditional information about each game.

In creating this study the researcher identified two major topics to be reviewed:

1. Historical information relating to Native American culture with an emphasis on the Eastern Band of the Cherokee and traditional games of the Eastern Band (to provide a historical background of each game, including traditional purposes, how each game was played, traditional equipment, and other beneficial information for instructors and students).

2. Curriculum development information (to guide the researcher in developing the components and format for the instructor's guide).

After reviewing the historical information available through interviews and literature, three categories of Eastern Band of the Cherokee games were found. These categories include games of skill and dexterity; games of amusement; and games of chance. Within the games of skill and dexterity category ten traditional Eastern Band of the Cherokee games were noted: arrow/dart throwing, tipping, and tossing games; blowgun games; chunky; cornstalk shooting; a hunting game; kickball; marbles; a running game; stickball; and tug-of-war. Within the games of amusement category only

one traditional Eastern Band of the Cherokee game was noted, a string game called Crow's Feet. Within the games of chance category there was also only one traditional Eastern Band of the Cherokee game found, a basket dice tossing game called Jacksnap.

After reviewing the curriculum development literature, the Tennessee Instructional Model (1984) was selected for the overall design of the instructor's guide, with the added features of photographs of traditional equipment, when available, and lead-up activities which teach the skills necessary to play each game.

By combining the Native American historical information and curriculum development information the instructor's guide was created, which includes an introduction to the Eastern Band of the Cherokee people and detailed lesson plans for each traditional game. The guidebook was constructed for the developmental characteristics of students in the fifth through the eighth grade. It is hoped that this guidebook will serve as a tool for instructors to use in keeping alive the history and traditions of the Eastern Band of the Cherokee games.

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CHAPTER ONE

Introduction

Evidence supports the belief that many activities which non-Native Americans consider as modern recreational games have been a part of Native American life since long before European contact (Culin, 1907). Through various games including sports, athletic events, and a variety of other recreational activities, Native Americans throughout history have found a connection with the physical realm (the mind, body, and the earth), and the spiritual realm (the spirit(s), Great Spirit, and the afterlife). Through these same games Native Americans have also made a cultural connection with those who came before them, those with whom current contact is held, and those who will follow after them (Pesavento, 1975, 1976, 1977; Eisen, 1981; Oxendine, 1988; Parfit, 1994).

Traditionally this holistic Native American approach to participation in games was a major guiding factor in the choice of activities and in the ways in which each event was conducted. It was, and still is, believed by many Native Americans that participation in specific traditional games would/will bring blessings of well-being upon themselves and their tribal nation. These blessings included/include the healing of the sick, success in war or other activities, successful harvests and hunts, the sustaining of daily life and survival, and social interaction, as well as a variety of other blessings of personal and cultural wellness (Pesavento, 1975; Cochran, 1988; Oxendine, 1988). With the passing of time, however, many traditional Native American games have either disappeared, been replaced, or lost their holistic significance (Oxendine, 1988).

Many of the documented changes in traditional Native American games appeared in the eighteenth century through the mid-twentieth century when Native Americans were removed from their tribal lands and placed on reservations. Native Americans began to adopt the more accessible non-Native American games and non-Native Americans began to adopt and alter traditional Native American games. The result was a loss of much of the historical significance which had traditionally been placed on each game (Ford, 1983; Oxendine, 1988).

Because of these changes it is important for Native Americans today and those teaching Native American games to be knowledgeable about the historical purposes for, and ways in which, traditional Native American games were conducted (Harvey, 1991). If instructors plan Native American games with a disregard for the cultural significance associated with traditional games, the use of such activities may be offensive to Native Americans and may deter them from active, meaningful participation (Gilliland, 1995). For non-Native Americans, the lack of appropriate knowledge may result in the continued stereotyping of this population as typical in movies and books (Gilliland, 1995).

The largest number of Native Americans in the state of Tennessee are Cherokee, with over 3000 Cherokee living in East Tennessee (Conover, 1997, Oct.). Just across the state boundary in North Carolina is the Qualla Boundary, or Cherokee Reservation, where over 11,600 Cherokee of the Eastern Band of the Cherokee live (What is the Eastern Band of the Cherokee, 1997, Summer). For these reasons and because the author of this study has a Native American heritage of probable Cherokee descent, the focus of this study will relate to the traditional games of the Eastern Band of the Cherokee.

Purpose for the Study

The purpose of this study is to develop a guide for instructors to use in understanding and teaching traditional games of the Eastern Band of the Cherokee. This guide can serve as an educational resource for instructors who wish to incorporate Native American games into educational and recreational programs, and for instructors who work with Native American populations.

Significance of the Study

As the result of an exploration of holdings and conversations with personnel of the Cherokee Heritage Museum, the Museum of the Cherokee Indian, the Cherokee Tribal Council office, Cherokee schools, Cherokee area libraries, and after conducting personal interviews with individuals on the Cherokee Reservation, it was determined that a guidebook to traditional games of the Eastern Band of the Cherokee, with background information on games, is not available. Individual records of Cherokee games appear in various literature, but a comprehensive, detailed booklet for instructors is not available. This manuscript, "An Instructor's Guide to Traditional Native American Games of the Eastern Band of the Cherokee: Grades 5 - 8," is intended to fill that void.

Delimitation of the Study

There are many similarities and differences in the types of traditional games in which individuals from various Native American tribes/nations participated. While some of these similarities and differences between tribes/nations will be presented in the literature review, the "Instructor's Guide" will focus on traditional games of the Eastern Band of the Cherokee.

Assumptions

1. The researcher assumes that the sources identified and reviewed in the course of this research contain a full account of all traditional games of the Eastern Band of the Cherokee.

2. The researcher assumes that the sources identified and reviewed in the course of this research contain an accurate account of all traditional games of the Eastern Band of the Cherokee.

Operational Definitions of Terms

Course - A series of lectures or other matter dealing with a subject. A series of these courses would make up a curriculum (Merriam Webster's Collegiate Dictionary, 1994).

Culture - The customary beliefs, social forms, and material traits of a racial, religious, or social group (Merriam Webster's Collegiate Dictionary, 1994).

Curriculum - The curriculum commonly refers to many things including: a course provided by a school, all the courses provided by a school, or all the activities of a school (Stillwell and Willgoose, 1997). For the purposes of this study the "all-inclusive" term, which includes the total school program, will be used (Stillwell and Willgoose, 1997).

Curriculum Guide - A written document directing teachers in instruction and activities within a specific area of the overall curriculum (Mueller, 1991).

Games - Games are activities which have three basic elements: luck (as in the roll of dice), physical endurance (as in running activities), and skill (as in throwing, kicking, etc.) (Edginton, C. R., Hanson, C. J., & Edginton, S. R., 1992). According to Dr.

Michael Abram, curator of the Cherokee Heritage Museum and Gallery, Cherokee Reservation, the term “game” is still widely used today by the Eastern Band of the Cherokee, as an appropriate name for all of the activities which will be discussed within the guidebook (R. M. Abram, personal communication, October 29, 1997). Detailed definitions of specific Cherokee games will be provided in the literature review and in the guidebook.

Goals - Broad and general statements as to what persons are expected to experience in a setting (Brubaker, 1982).

Lesson - A single planned activity within a unit (Mueller, 1991).

Native American - The original (Native) inhabitants (American Indian) of North America and their descendants (Native American Indian Association of Tennessee, 1995; M. Chiltoskey, personal communication, October 14, 1997). According to M. Chiltoskey (1997), a storyteller for the Eastern band of the Cherokee, the terms Native American, American Indian, and Indian are all used to refer to the Eastern Band of the Cherokee. However, for the purposes of this study the term Native American will be used.

Objectives - Specific statements as to what persons are supposed to do in order to reach goals (Brubaker, 1982).

Teaching - That array of activities an individual employs to transform intentions and curriculum materials into conditions that promote learning (Eisner, E., 1979, as cited by Brubaker, 1982).

Tradition/Traditional - The handing down of information, beliefs, and customs

(Merriam Webster's Collegiate Dictionary, 1994).

Tribe/Nation - Among North American Native Americans the term "tribe" originally meant a group of people connected by blood ties who were socially, politically, and spiritually organized. These people usually lived together within a specific geographical area and spoke a common language or dialect (Native American Indian Association, 1991).

Today the term "tribe" may refer to "a distinct group within an Indian village or community, the entire community, a large number of communities, several different groups or villages speaking different languages but sharing a common government, or a widely scattered number of villages with a common language but no common government" (Native American Indian Association, 1991).

According to Archie Russ, a Director of the Native American Indian Association of Tennessee, there are great differences of opinion as to which term (tribe or nation) should be used, therefore, for the purposes of this study the combined term "tribe/nation" will be utilized to refer to an entire tribe or a segment of a tribe. (A. Russ, personal communication, September 17, 1997).

Unit - An organization of experiences and activities with learning objectives designed around a central purpose, problem, or theme (Mueller, 1991).

White American - The dominating culture of North America after the European invasion (Parfit, 1994).

CHAPTER TWO

Literature Review

Introduction

The literature review for this study consists of two major areas of focus which will guide the development of “An Instructor’s Guide to Traditional Native American Games of the Eastern Band of the Cherokee: Grades 5 - 8.” Section One includes historical information and traditional games of the Eastern Band of the Cherokee. Section Two includes information relating to curriculum development.

Section One of the literature review is divided into three time periods: the distant past (pre-European contact through the seventeenth century); the mid-past (eighteenth century through the mid-twentieth century); and the recent past through the present (mid-twentieth century through 1997). A brief introduction to each time period is presented, followed by an introduction to the Cherokee people of that specific period. Next, a “big picture” view of Native American games is provided, followed by specific information about Eastern Band of the Cherokee games. This sequence of material is supported by Gilliland’s (1995) research of Native American populations. The discussion of each time period ends with a summary. The “Instructor’s Guide” which will follow the literature review will then focus on each of the Eastern Band of the Cherokee games found within the review of related literature.

Section Two, “curriculum development,” includes the following categories of information: what is a curriculum?, the physical education curriculum, levels of curriculum planning, characteristics of a good curriculum, goals and objectives of a

curriculum, goals and objectives of the physical education curriculum, elements of a curriculum, goals and strategies of teaching, the curriculum guide, and course/unit/lesson planning.

Section One:
Historical Information and Traditional Games of the
Eastern Band of the Cherokee

The Distant Past - Pre-European Contact Through the Seventeenth Century

God created the Indian country and it was like He spread out a big blanket. He put the Indians on it. They were created here in this Country, truly honest, and that was the time the river started to run. Then God created fish in the river and put deer in the mountains and made laws through which has come the increase of fish and game. Then the Creator gave us Indians life; we walked, and as soon as we saw the game and fish we knew they were made for us. For the women God made roots and berries to gather, and the Indians grew and multiplied as a people (Chief Weninock, as quoted by McLuhan, 1971).

The Traditional Cherokee of the Distant Past.

In the distant past the Cherokee were one people and the division of the Eastern Band did not yet exist (Mails, 1996). Some of the earliest insights into traditional Cherokee culture came from the De Soto Expedition of 1540 noting the Cherokee as “a poverty-stricken race subsisting on roots, herbs, service berries, and such game as deer and turkey, which they shot with a bow” (p. 315). Over two hundred years later, in the mid-eighteenth century, more information was obtained from explorers who found the Cherokee living in separated communities and dwellings along the waterways of the

southern Appalachian mountains (Gilbert, 1943, 1978).

Traditional Cherokee Games of the Distant Past.

In reference to the early Cherokees, Ehle (1988) states, "The men and boys lived for three sports: hunting, warfare, and ball games. These were the mighty three. All boys longed to do well in them, and praise and glory fell on success" (p. 23). Also, many traditional Native American games, including ball games, were very war-like in design, in order to prepare men and boys for survival in real life conditions (Fogelson, 1971; Fradkin, 1990; Vennum, 1994).

According to Culin (1907), Baldwin (1969), and Harvey (1991), when analyzed, many types of Native American recreational activities could conform to the broad category of games. Most of these games, however, were ceremonial and holistic in nature, teaching skills of survival and everyday life, providing ways to maintain and pass down cultural beliefs and values, and serving as rituals to develop the participant spiritually, mentally, and physically (Eisen, 1981; Oxendine, 1988; Harvey, 1991). It should also be noted that Culin (1907), who witnessed these games among the Cherokee and other Native American tribes/nations across North America and reported his findings to the Bureau of American Ethnology, made the following statement, "There is no evidence that any of the games described were imported into America at any time either before or after the Conquest. On the other hand, they appear to be the direct and natural outgrowth of aboriginal institutions in America" (p. 32).

Harvey (1991) divides Native American games into the following five categories: games of chance; games of skill and dexterity; games for amusement; games learned

from the Europeans; and contemporary games. Popular traditional Cherokee games for the first three categories, and nontraditional games for the last two categories, are as follows:

1. Games of Chance - Popular traditional Native American games of chance usually involved the random fall of game implements (dice), or the guessing of information in relation to game implements (sticks or small objects), such as where the items were hidden (under a moccasin, in hand, etc.). These games included dice games in which dice were tossed from a basket or the hands (Culin, 1907; Harvey, 1991; Mills, 1997), and guessing games as described above. Games of chance usually involved gambling (Culin, 1907; Blood, 1981). Culin (1907) and Baldwin (1969) confirm that a dice game was traditionally played among the Cherokee and speak of guessing games played by many Southeastern Native Americans which may have been played by the Cherokee. No confirmation of traditional Cherokee guessing games was found in literature identified and reviewed in this study.

2. Games of Skill and Dexterity - Traditional Native American games of skill and dexterity often held ceremonial significance and developed the participant's skills for every day life and survival, as well as provided a means for social interaction (Culin, 1907; Cochran, 1988; Oxendine, 1988). Popular games of skill and dexterity often included ball games (Culin, 1907; Oxendine, 1988). The Cherokee were known to play kickball (Bartram, 1973; Speck and Broom, 1993), and stickball - also called the ball game or ball play (Philippe, 1797; Mooney, 1890). Some authors refer to stickball as lacrosse or racket (Culin, 1907; Oxendine, 1988; Vennum, 1994). In the games of

kickball and stickball the goal was to get a ball, made of natural materials such as animal skin or hair, from one place to another against opposition (Oxendine, 1988; Harvey, 1991). In kickball the feet were used to maneuver the ball and in stickball special rackets were used (Oxendine, 1988). Another ball game noted among Southeastern tribes/nations, which was believed to be played by the Cherokee, was the single pole game where balls were thrown at a target on top of a pole (Reynolds, 1966; Hudson 1976; Cochran, 1988). Early references to the single pole ball as a traditional Cherokee game are questionable. The game was confirmed among the Western Cherokee Nation of Oklahoma in the twentieth century (Reynolds, 1966), but it was not found as a part of the Eastern Band of the Cherokee in any of the literature identified and reviewed for this study.

Common Cherokee non-ball games of skill and dexterity included several archery and arrow/dart games (Culin, 1907; Blood, 1984; Cochran, 1988). Corn stalk shooting involved shooting competitions with targets made of corn stalks or other natural materials (Malone, 1956, Kilpatrick & Kilpatrick, 1967). Arrow tipping involved the flipping or tipping of arrows as to land on your opponent's arrow in a specific way (Kilpatrick & Kilpatrick, 1966). Arrow/dart throwing involved tossing or pitching arrows at a ground target or for distance (Swanton, 1979; Mooney, 1900). Other Cherokee non-ball games of skill and dexterity included chunky, where a stone disk was rolled forward and poles/javelins were thrown toward the rolling disk (Adair, 1775; Mooney, 1900; Culin, 1907; Swanton, 1979); various running games (Bleeker, 1952); blowgun activities, where darts were blown through blowguns toward animals or targets (The Cherokee Indian

Qualla Indian Reservation, 1937; Kilpatrick & Kilpatrick, 1967; Hudson, 1976; Cochran, 1988; Cherokee Tribal Travel and Promotion Office, 1997); a marble game, where large marbles formed out of rocks were rolled toward pre-dug holes in the ground (Swanton, 1979; H. Shade, personal communication, Oct. 29, 1997, Cherokee Nation, Oklahoma); a hunting game, where participants competed to find the most animals (Woodward, 1963); and a tug-of-war game with grape vine (Speck & Broom, 1993).

3. Games for Amusement - Traditional Native American games for amusement often began with ceremonial purposes, but because of the enjoyment associated with these activities, many began to be played for amusement (Culin, 1907; Baldwin, 1969).

Among the Cherokee the only documented games of amusement found in cited sources were string games, specifically one string game called Crow's Feet (Haddon, 1903; Davidson, 1927).

4. Games Learned from the Europeans - Common games learned from the Europeans included playing cards, board games, baseball, and other nontraditional sports and games (Harvey, 1991).

5. Contemporary Games - Contemporary games are those activities played in modern times, many of which were learned from the Europeans. These games include basketball, track, rodeos, dances, etc. (Harvey, 1991).

Harvey (1991) and Mails (1996) state that some of the early, traditional Native American games of the Cherokee were replaced or at least supplemented with nontraditional games after European contact. Likewise, Eisen (1981) found that these early Europeans adopted many recreational activities of Native Americans such as

lacrosse/stickball and other ball games, as well as various running and wrestling games. Since the last two categories of games, games learned from the Europeans and contemporary games, are not traditional Native American games, they will not be discussed in any detail within the literature review.

For the first three traditional categories of distant past activities it is noted that some of the games were participated in by men only, some by women only, and some by both sexes. Among most tribes/nations, including the Cherokee, women traditionally did not participate in stickball (Bartram, 1780, 1791), chunky (Bartram, 1780, 1791), marbles (H. Shade, personal communication, Oct. 29, 1997, Eastern Band of the Cherokee), archery games (Kilpatrick & Kilpatrick, 1967), and blowgun games (Hudson, 1976), and sometimes were not even allowed to observe the games or touch the implements (Oxendine, 1988). On the other hand, the Cherokee dice game was usually restricted to women (Baldwin, 1969). Then there were activities such as the Cherokee games of tug-of-war, kickball (Speck and Broom, 1993), and the Southeastern single pole ball game (Reynolds, 1966), which were played by both males and females. This traditional separation of men and women for some games was not, however, meant to denote a lower status of women, but simply related to the different roles necessary for Cherokee men and women. Some games trained and supported skills men needed and others trained and supported women's needs. Through these different recreational activities each gender could best prepare for their roles in community life (Bloom, 1942; Cheska, 1977; Oxendine, 1988).

In an overview of the first three categories of traditional Cherokee games from the

distant past, Eisen (1981), Oxendine (1988), Harvey (1991), and Mails (1996) conclude that traditional Native American recreation and games taught skills necessary for survival and everyday life, provided ways to maintain and pass down cultural beliefs and values, and developed the participant spiritually, mentally, and physically. Most of the researchers identified thus far also found that the first two categories, games of chance and games of skill and dexterity, were often accompanied by gambling.

Another way traditional games can be categorized is according to their ceremonial value and purpose. Traditionally these activities were games where spiritual rituals, curings, ways to remove evil, ways to bring blessings to the people, and other rites, rituals, and recreational activities were performed as a means of securing health and wellness for Native American people (Harvey, 1991). Avedon (1971), (as cited by Cochran , 1988), notes the ceremonial significance of Cherokee games, stating that: “Most traditional Cherokee games were connected with religious beliefs and ceremonies. In some cases they had divinatory significance” (p. 20). Other researchers who note the ceremonial significance of Cherokee games include Payne, (N.d.); Mooney, (1890, 1891, 1900); Culin (1907); Kilpatrick (1991); Chiltoskey, (1995); and Mails (1996).

Among the Cherokee it was felt that many of the diseases and illnesses experienced after the 1400’s came from the Europeans, either through direct transmission or through negative influences, and that Native American people were much healthier before European contact (Mails, 1996). It was, however, also believed that many illnesses and diseases before and after European contact were experienced because of inappropriate behavior. One of the perceived culprits was failure to observe traditional

activities. This lack of participation in cultural activities was believed to cause the spirit world to punish Native American people with illness and other types of disaster. Through continued participation in traditional activities, Native Americans could either avoid or counteract punishment by the spirit world (Adair, 1775; Mooney, 1891, 1900; Weslanger, 1973).

Because of the strong ceremonial connection of many traditional Native American games, Pesavento (1975) categorizes Native American games according to their relationship to the following four ceremonial categories: “ceremonial life sustaining rites, ceremonial game success rites, ceremonial rituals, and ceremonial accompaniments” (p.

3). The following are descriptions of each of these four ceremonial categories:

1. Ceremonial Life Sustaining Rites - Life sustaining ceremonies included rites/rituals asking for supernatural intervention by spiritual powers to help people stay alive and well. These ceremonies were spiritual in nature and often involved athletic games and activities that celebrated successful harvests and successful hunts. They also asked the gods for an early spring or to heal a sick member of the tribe (Pesavento, 1975). Some of the most popular life sustaining ceremonial games and activities were hunting events (Quinn, 1992-1993); ball games (Pesavento, 1977, May); foot races (Pesavento, 1975); and various dance ceremonies including powwows (Parfit, 1994). For the Cherokee, Mooney (1890, 1891, 1900) notes the relationship of the stickball game to life sustaining ceremonies.

2. Ceremonial Game Success Rites - These ceremonies included rites/rituals asking for supernatural help with the success of an activity or game. The Medicine

Men/Healers/Shaman/Conjurers of the tribes/nations, as well as others, would request supernatural power for athletes and warriors in the success of their pursuits. These ceremonies usually included games and activities which were recreational in nature. Two of the most popular activities were foot racing, and ball games (Pesavento, 1975). For the Cherokee, Mooney (1890, 1891, 1900) again, specifically discussed the stickball game as it related to ceremonial game success rites.

3. Ceremonial Rituals - Ceremonial rituals were special/formal ceremonial activities where rites/rituals of a formal nature were conducted for special occasions. These ceremonial activities included “feasts, fasts, diets, costume and decoration, dance and music, smoking, vigils, taboos, charms and medicine ointments, sacred substances, offerings of sacrificed objects, emetics, mortifications, and washings.” These rituals were often closely related to traditional Native American game play. The most common ceremonial rituals involved “dance and music” and “costume and decoration” (Pesavento, 1975, p. 5). The use of ceremonial implements, and the accompaniment of ceremonial rituals, were confirmed as a important part of Cherokee life and game activities by many early researchers such as Adair (1775); Mooney (1890, 1891, 1900); and the Payne manuscripts (N.d.). Again, the major Cherokee game associated with these rites and rituals was found to be the Cherokee stickball game (Mooney, 1890).

Another common ceremonial ritual among the Cherokee and most other tribes/nations involved the use of a special pipe, sometimes called a peace pipe, for smoking. This sacred implement was discussed through stories and myths as an instrument which brought peace and well-being to Native Americans through direct communion with the

Great Spirit (Newham, 1971). It could also bring ill effects to those whom the smoker wished to harm or hinder in their pursuits, including games, by blowing the smoke toward that person (Ethridge, 1978).

Most special/formal ceremonies were spiritual, physical, and social in nature, benefiting specific individuals, as well as the entire Native American community, and the games and rituals associated with special/formal ceremonies were important elements in the receiving of these blessings (Reader's Digest Association, 1990).

4. Ceremonial Accompaniments - Ceremonial accompaniments were games and activities associated with special ceremonies, but not directly related to the inner-workings of the ceremonies. These activities usually involved athletic games and additional recreational events for fun and social benefit, but were of themselves not a part of the major ceremony or rite. Ball games were popular accompaniment activities and would often start at the completion of the main ceremony (Pesavento, 1975). Among the Cherokee, games such as tug-of-war, kickball, and basket dice were sometimes played as accompaniment activities (Speck and Broom, 1993).

Distant Past Summary.

Newham (1971), Fire/Lame Deer & Erdoes (1972), Pesavento (1975, and Mails (1996) conclude that the various types of ceremonies, miscellaneous ceremonial activities, and implements for rites and rituals were an extremely important part of Native American culture and that Native American games were a very positive and substantial component of many of these traditional Native American ceremonies. Newham (1971) and Pesavento (1975) stress that recreational and ceremonial activities worked in

harmony toward this provision of cultural wellness.

Eisen (1981), Milligan & Bland (1985), and Mails (1996) strongly support these conclusions, maintaining that Cherokee ceremonies, recreational activities, games, spirituality, and other aspects of traditional Cherokee life played an important role in the support and shaping of Cherokee culture. Eisen (1981) and Milligan & Bland (1985) further state that Cherokee games, recreation, and ceremonial activities also influenced the shaping of White American life.

In an overall summary of traditional Cherokee games of the distant past, Oxendine (1988) and Mails (1996) provide several notable characteristics: they were holistic in nature (spirit/mind/body connection); they were important to the sustaining of daily life; they were social events where family and friends gathered; they did not place importance in rigid sets of rules; they placed importance in fair play and sportsmanship; they were often accompanied by gambling; they were steeped in traditional and spiritual ritual; they placed importance in the connection of recreational and ceremonial events (including ceremonial preparation before many recreational events); and they involved a cooperative or team effort.

The Mid-Past - The Eighteenth Century through the Early Twentieth Century

Ford (1983) refers to the eighteenth century through the early part of the twentieth century as a time of removal and reservation life for Native Americans. Around the turn of the twentieth century Chiparopia, an old Native American woman, stated very negative feelings about the changes taking place over the past two hundred years. Chiparopia spoke of how in the old days Native Americans were strong. "Indians hunted, fished,

grew their own food, bathed in the river year round, worked in the heat and cold, and wore nothing but breechclouts. But with the coming of the White man and the setting aside of traditional ways, the Indian was now sick and dying” (p. 125). In Chiparopia’s words, “we know that when you come, we die” (p. 125), speaking of the White culture (McLuhan, 1971).

The Eastern Band of the Cherokee Established.

The period of removal and reservation life for the Cherokee started with a series of treaties in which the Cherokee people lost most of their land and a large percentage of their people. In 1835 the treaty of New Echota forced the removal of the Cherokee people west to Oklahoma, turning over their remaining land rights to the American government (Gilbert, 1904; Sharpe, 1970; South, 1976; Ehle, 1988). This major removal of the Cherokee began in 1838 and ended in 1839 with thousands dying on what was called the “Trail Where They Cried” or the “Trail of Tears” (Mooney, 1900; Sharpe, 1970; Satz, 1995; Mails, 1996).

During the removal about one thousand Cherokee hid out in the mountains and did not make the transfer to Oklahoma. In 1842 a white friend of the remaining Eastern Cherokee, Colonel William H. Thomas, arranged for government funds due the Eastern Cherokee to be used to purchase land in North Carolina which later became known as the Qualla Boundary or Cherokee Reservation. Those who escaped removal, and their descendants, became recognized as the Eastern Band of the Cherokee (Mooney, 1900; Sharpe, 1970; Satz, 1995; Mails, 1996).

Traditional Eastern Band of the Cherokee Games of the Mid-Past.

In any review of literature about Native American culture the reader must consider several questions regarding the findings of various authors. This is especially true in reviewing the literature of the eighteenth through the early twentieth century when momentous changes were taking place. These questions, as Oxendine (1988) notes, do not relate as much to what authors saw and recorded during this time period, but instead, to whether or not what they saw and recorded was an accurate interpretation of true Native American traditional recreational and ceremonial activities by non-Native American observers. Because of the many changes which were forced upon Native Americans within this time period, it cannot be known with certainty that a complete and accurate observation of traditional activities, including games, was permitted. This possible blurring of true traditionalism may have been related to several things: negative Native American and non-Native American relationships, including warfare and forced reservation life (were Native Americans hiding true traditional activities because of fear, or possibly flaunting it in excessive ways because of anger or pride); the presence of non-Native Americans observing Native American activities (were Native Americans demonstrating accurate traditional activities, or putting on culture shows for various reasons); the sacred nature of special recreational and ceremonial events, including some games (were Native Americans unwilling to demonstrate some activities, especially those which were spiritual in nature, for non-Native Americans to observe and record) (Oxendine, 1988).

Fire/Lame Deer & Erdoes (1972), agree with Oxendine, maintaining that Native

Americans only let non-Native Americans see what they wanted them to see and kept private what they did not want seen. Some authors, therefore, saw and recorded traditional events because they were allowed to, while others were not allowed to observe traditional activities, but only viewed nontraditional activities common to nontraditional settings such as boarding schools and reservations (Fire/Lame Deer & Erdoes, 1972).

Because of these concerns and questions, the literature by various authors representing Native American games and other activities during the eighteenth century through the early part of the twentieth century often appears contradictory and confusing. Some authors present a very nontraditional view of activities during this time period, stating that Native Americans seldom played traditional games, while others offered a very traditional observation, noting frequent participation in traditional games.

According to Oxendine (1988), Native American cultural disruption for most tribes/nations reached its peak during in the nineteenth century when traditional Native American activities such as sports, games, and athletic events were interrupted by the need for Native Americans to spend their time protecting their land from invasion by the growing intrusion of non-Native American populations. As previously discussed this disruption began about one hundred years earlier for the Cherokee.

This invasion was quickly followed by the loss of most Native land and the forced transfer of Native Americans to areas set aside as reservations. Then, by the end of the nineteenth century, most Native American children were removed from their homes and placed in mission and boarding schools where they were often prohibited from using their Native language and from participating in traditional activities, which included traditional

games (Mails, 1996; Oxendine, 1988).

According to Oxendine (1988), these changes in lifestyle caused extreme shifts in the recreational and ceremonial activities of Native Americans, especially the children, with a specific move from traditional activities to such nontraditional games as American baseball and football. In fact, by the early twentieth century, Oxendine maintains that Native Americans had made such a shift in recreational activities that they actually became well known nationally for their sporting abilities in nontraditional organized games and sports, through professional and Native American school athletic programs. By the 1930's, however, most Native American athletes had all but disappeared from organized athletic programs (Oxendine, 1988).

Oxendine (1988) offers several possible reasons for this rise and fall phenomenon. One possible reason was the opening and closing of special Native American schools, which had developed successful athletic programs, and the inability of Native Americans upon closure of these special schools, to attend the all White schools where athletic programs were available. Then, in 1934, the Indian Reorganization Act was established, further removing Native Americans from this new success in nontraditional athletics by emphasizing the importance of participation in culturally relevant activities. Some Native Americans viewed this emphasis upon tradition as a positive step for Native American culture, while others, who had already been assimilated into the dominant society, viewed it as a negative step toward the further incorporation of Native Americans into the dominant society (Oxendine, 1988).

One final explanation for this decline in Native American participation in modern

organized games and sports was that there only appeared to be a decline, while in reality many Native Americans, and a growing number of mixed blood descendants of Native Americans, were simply no longer identifying themselves as Native American (Oxendine, 1988). This theory is supported by the fact that among all tribes/nations, the Cherokee had the largest number of mixed marriages between Native Americans and non-Native Americans (Mails, 1966). Doris Green (Dawn Star) (personal communication, June 1, 1994), a Cherokee from Alabama, also found in her research of Native American ancestry that many Cherokee denied their Indian heritage for a period of time, using the term “Black Dutch” when required to record cultural information for census reports. This was done in order to avoid being forced west on the “Trail of Tears” and other abuses placed on people recognized as Native American.

In an article in the *Cherokee Phoenix*, a Cherokee newspaper, on April 1, 1829 Samuel A. Worcester made this statement: “It is impossible at this late date, to distinguish accurately between ancient traditions of the Cherokee and modern fictions, or between those which are purely original, and those which have been derived, wholly or in part, from intercourse with the whites. Their traditions are fading from memory, and only a few aged men can give much information respecting them” (p. 43). This letter was reprinted by Kilpatrick and Kilpatrick (1968) in the “New Echota Letters.”

Worcester’s statement and Oxendine’s data might lead one to believe that the Cherokee and other Native Americans had almost completely abandoned traditional games and other forms of recreation by the twentieth century. However, much of the other literature regarding Native American games from the eighteenth century through the

early twentieth century was more culturally positive. In reprinting Worcester's statement, Kilpatrick and Kilpatrick (1968) note that many observers of the Cherokee, like Worcester, received a limited view of the culture in direct relationship to the Native American contacts they spoke with, who were often Christian, educated, mixed blood Native Americans. Kilpatrick and Kilpatrick further note that much of the traditional culture of the Cherokee went "underground" for a period of time, but did not discontinue. Lame Deer, a Lakota Sioux who was known as a "Holy Man" among the Cherokee and most other Native American tribes/nations, agreed with this view of Native American participation in traditional activities. Lame Deer states that while White destruction of Native American culture seemed to slow the visual participation in traditional activities, events still took place, though often in secret (Fire/Lame Deer & Erdoes, 1972). Lame Deer further states that even if everything is taken away from the Indian, "he still has his mouth to pray, to sing his ancient songs. He can still do his yuwipi ceremony in a darkened room, beat his drum, make the power come back, make the vision return" (p. 116).

A large amount of the literature regarding traditional Native American games and activities of the Eastern Band of the Cherokee and other tribes/nations was published by authors writing for, or citing from, data produced by three major historical sources. The first source was Edward S. Curtis whose original work was published from 1907-1930. Curtis photographed and studied Native American cultural, recreational, and ceremonial activities during the late nineteenth and early twentieth centuries. Two other major sources were the Annual Reports of the Bureau Of American Ethnology of the

Smithsonian Institution (beginning in 1881), and the American Anthropologist (beginning in 1888). Some of the researchers who contributed to these works with studies of the Eastern Band of the Cherokee were: William Bartram, George Catlin, Stewart Culin, William Gilbert, Jack and Anna Kilpatrick, James Mooney, C. H. Holzinger, James Adair, and John Swanton (Pesavento, 1975, 1976, 1977; Mails, 1996).

One of the present day sources of information who conducted research on the combined findings of many of these early writers, and published several reports on Native American games across various tribes/nations, is Pesavento (1975, 1976, 1976, April, 1977, March, 1977, May). Although Pesavento's research involved games played by a variety of combined Native American tribes/nations, some of the findings will be presented as categorized by Pesavento, and compared to Eastern Band of the Cherokee games. This comparison will allow for a more complete representation of Native American games as a whole, which in turn will allow for a more complete understanding of Eastern Band of the Cherokee games.

In Pesavento's (1976) review of data from the Bureau of American Ethnology of the Smithsonian Institute (1881-1933), and the American Anthropologist (1888-1974), several traditional Native American games were examined with a gender comparison drawn for each event. This investigation reviewed games of Native Americans around the turn of the twentieth century, to determine if the events were male dominated, and the traditional gender status of the activities. Through this research Pesavento reports the following: "While the vast majority of literature referred to games of the male, it was evident that Native American Indian girls and women also had their repertoire of games

which were a part of their culture” (p.1). Pesavento did, however, note that some of the games reviewed in this study had altered their traditional gender status of “male only” and were being played by females and/or both genders.

As for Pesavento’s (1976) findings that the majority of literature concerning Native American games were male dominated, the same findings held true for literature concerning the Eastern Band of the Cherokee, with the vast majority of material relating to the Cherokee stickball game, a totally male dominated game. But just as Pesavento found among a variety of tribes/nations, the Eastern Band of the Cherokee women also had games they participated in. These games included dice (Baldwin, 1969); kickball (Gilbert, 1943); and tug-of-war (Speck & Broom, 1993). Changes in gender status of games were not, however, found in the Cherokee game literature identified and reviewed.

In Pesavento’s (1976) same study, some of the major games noted as played by Native American women and girls of the mid-past were ball games. The four ball games for which data were found included: doubleball (two handmade balls attached by a string and thrown toward a goal by a forked stick held in each hand - Pesavento, 1975); shinny (played like modern hockey by hitting a ball with a stick toward a goal line - Blood, 1981); juggling (balls bounced on one foot while standing on the other or from arm muscle to palm - Pesavento, 1976); and racket (sometimes called lacrosse, stickball, the ball game, etc. and played with a ball caught and passed in a racket made of wood with a leather pocket formed in one end to hold the ball - Newham, 1971) . All of these activities were traditional games, with doubleball and shinny at the top of the list of those most often chosen.

None of these games found by Pesavento (1976) to be played by women and girls of various tribes/nations, were found to be recorded as being played by Eastern Band of the Cherokee women and girls. In fact, only one of the games, the racket/stickball game was recorded as played by Cherokee men (Mooney, 1890).

In a later report by Pesavento (1977, May), Edward S. Curtis's (1907-1930) photographs were researched to determine if the ball games played by many of the tribes west of the Mississippi River represented "positive culture traits of the American Indian in the early twentieth century" (p. 2). The traditional ball games which were found by Pesavento to still be played were shinny, doubleball, kickball (a male dominated game played much like football, by kicking and throwing the ball against opposition toward a goal - Oxendine, 1988), and carryball (no traditional example found). Both of these games were described as extremely physical, allowing kicking, wrestling, pushing, holding, fighting, and about anything else considered in today's sports as illegal, in order to win. Pesavento (1977, May) maintains that these uses of excessive force were simply a method of preparing Native Americans for the hardships of life and overall survival. Pesavento also notes that among the various Native American cultures the games were played in similar ways and possessed positive traditional and cultural traits for each group.

The only ball game found in Pesavento's study of Curtis's data of the western tribes/nations which was also being played by the Eastern Band of the Cherokee was the kickball game (Gilbert, 1943, 1978; Speck and Broom, 1993). However, it does not appear that these were the same game. As played by the Eastern Band of the Cherokee.

kickball was similar to soccer and involved kicking the ball toward a goal against opposition. No use of the hands was mentioned. Also, with the Eastern Band of the Cherokee, both sexes played kickball together (Gilbert, 1943, 1978; Speck and Broom, 1993). As with the western tribes/nations, Gilbert (1943) also notes the positive traditional and cultural traits associated with Cherokee games, especially discussing the place of traditional games in the social structure of Cherokee life. Also, Adair (1775) and Mooney (1900) confirm participation in traditional Native American games as a way of preparing the Cherokee for struggles of life such as survival and war.

One Eastern Band of the Cherokee ball game which Pesavento did not find played by the western tribes/nations in this study, was the stickball game (Mooney 1890, 1900). This game was previously described and was still being played by the Eastern Band of the Cherokee in the early Twentieth Century (Chiltoskey, 1995).

One way in which Native Americans passed on traditional and cultural activities such as ball games was through storytelling, especially mythical tales. But Curtis (1907-1930), (as cited by Pesavento, 1977, May), found only nine myths among the western tribes/nations which referred to ball games. These myths related only to shinny and kickball (Pesavento, 1977, May).

Among the Eastern Band of the Cherokee several ball game myths were found, each relating to the Cherokee stickball game. These legends include the story of "The Ball Game of the Birds and Animals," "Untsaiyi, The Gambler," and adventure stories of tribal battle and ball play (Mooney, 1900, pp. 286-287 & 311-315).

In addition to Pesavento's research, Oxendine (1988) also studied ball games

around the turn of the twentieth century. Oxendine notes that a description of Cherokee ball play by John Bartram (1791), was recorded much the same way by Catlin (1841), and again by James Mooney (1890). Oxendine did, however, maintain that most traditional ball games were disappearing by the late nineteenth century. Lacrosse/racket/stickball was the major traditional ball game of the Cherokee and other tribes/nations which seemed to survive, and by the twentieth century was actually being adopted by non-Native Americans (Oxendine, 1988).

In another study conducted by Pesavento (1976, April) non-ball games were researched. In this study Pesavento reviewed five games which were categorized into four areas. These four areas, as listed by the author, were javelin, arrow, dart, and pin. The actual games Pesavento researched within these areas were archery, the throwing of darts/arrows, hoop and pole, snowsnake, and ring and pin. This study found that Native American women of this time period were not allowed to play games of archery, darts, or hoop and pole. However the ring and pin game was found to be played by both women and men, and snowsnake to be played mainly by young women.

The only two games found by Pesavento (1976, April) to also be documented as Eastern Band of the Cherokee games during the mid-past were archery (Bleeker, 1952, as cited by Cochran, 1988; Malone, 1956), and the throwing of darts/arrows (Mooney, 1900). As found in Pesavento's (1976, April) research, Eastern Band of the Cherokee women did not play these games. An additional Eastern Band of the Cherokee archery-related game played during the mid-past was called arrow tipping. This game involved the flipping of arrows upon an opponent's arrows (Kilpatrick and Kilpatrick. 1966). The

Cherokee also had a game similar to hoop and pole which they still played, called chunky, where a stone disk was rolled forward on the ground and players tossed poles/spears toward the disk (Culin, 1907). No record was found documenting the Eastern Band of the Cherokee playing the hoop and pole game or snowsnake, both common among other tribes/nations, although Mails (1996) believed they did play these games.

In a later study, Pesavento (1977, March) again reviewed the same games, but with a specific look at the perceived effect of these games on Native American culture near the turn of the twentieth century. This research supported earlier findings of traditional recreational and ceremonial games as a means of providing positive cultural values to Native American life. Pesavento also notes that ball games were found to be a part of traditional stories and myths told by twentieth century Native Americans much more frequently than non-ball games. The only non-ball games mentioned often in stories and myths were wheel games, in which javelins and other objects were thrown at rolling wheels made of natural resources (Pesavento, 1977, March). For the Cherokee the stories of “Untsaiyi, The Gambler” (p. 311) and “Origin of The Pleiades And The Pine” (pp. 258-259) tell about the wheel and the javelin, or chunky game (Mooney, 1900). But there are also Cherokee legends and stories about archery, arrows, blowguns, races, music, dancing, hunting, and other games and activities (Mooney, 1900).

Oxendine (1988) cites several sources, including Hayden (1862), Stevenson (1904), and Catlin (1841), who note that running events were still very popular Native American games during the 1800’s and early 1900’s. The practice of preparing for these

events through pre-event ceremonies, including the painting of the body of participants, was one of the traditional activities which was still widely accepted during the mid-past (Oxendine, 1988). Mooney (1900) and Bleeker (1952) found running games to be participated in by the Cherokee during the mid-past but did not note the painting of the body, or other ceremonial rituals, in conjunction with the events.

Taking on new meaning during the mid-past was the powwow. Originally the powwow was not a recreational event but referred to medicine men, healers, or spiritual leaders. Mistakenly, Europeans who observed the ceremonial activities conducted by these leaders, thought the word powwow referred to the activities. By the 1800's large gatherings of Native American tribes/nations for various reasons, other than spiritual, were often referred to as powwows (Reader's Digest Association, 1990). It was during this time period that these events began to evolve into what is more commonly seen in the 1900's. Late nineteenth century and early twentieth century powwows were observed as summer gatherings of tribes/nations to celebrate, to participate in traditional recreational and ceremonial activities including games, and to socialize with friends and families. The events were still designed around a connection with the past, but also began to incorporate nontraditional components such as alcohol and showmanship. Not long after the turn of the twentieth century powwows began catering more to the desires of show promoters, complete with fancy regalia, prize money, and admission charges. The powwows also became popular recreational activities for non-Native Americans (Fire/Lame Deer & Erdoes, 1972; Parfit, 1994).

In the "Traditional Cherokee Games of the Distant Past" section of this review the

relationship of Native American ceremonies to recreational games and activities was discussed. In Pesavento's (1975 - 1977) research it was found that even though most of these games and their accompanying ceremonies began in early Native American culture, many of them were still a positive part of Native American culture in the late nineteenth and early twentieth centuries. Archambault's (1975) research documents similar findings, stating that many games and ceremonial activities were "the same" as those engaged in by their distant relatives (p. 48). However, this author further explains that many of these games remained ceremonial and spiritual in nature, while others, by the turn of the century, became known more as popular pastimes without the ceremonial and spiritual context. Archambault maintains that around the turn of the twentieth century Native American games and the accompanying ceremonial activities continued to be played but for both traditional and nontraditional reasons.

Oxendine (1988) blames much of the loss of the ceremonial aspect of traditional game play on the commercial significance non-Native Americans placed on recreation, compared to the traditional, holistic approach of Native Americans. With Native American adoption of card games, board games, and other nontraditional games, which held no ceremonial or spiritual significance, and the adoption of such activities as lacrosse and archery by non-Native Americans, who placed no ceremonial or spiritual importance on these activities, much of the holistic relevance of recreational activities diminished (Oxendine, 1988). In fact, King (1988) states that this blending had taken place to such an extent that by the early nineteenth century, the Eastern Band of the Cherokee people and their surrounding non-Native American neighbors were living very

much the same way in lifestyle and in their recreational pursuits.

Mid-Past Summary.

In an overall review of Culin's (1907), Kilpatrick and Kilpatrick's (1968), Archambault's (1975), and Pesavento's (1975, 1976, 1977) findings the same conclusions are drawn. These conclusions are as follows: that the games and other recreational activities participated in by the Eastern Band of the Cherokee, as well as other Native Americans tribes/nations, during the this time period were, for the most part, still related to their past cultures and traditions; and that these games and activities represented positive culture traits and values for Native American participants; however, these games and activities did not seem to be participated in as frequently, as widespread geographically, or with the same traditional gender status as during the distant past (gender status changes were not found among the Eastern Band of the Cherokee). These authors also note that some recreational games and activities of the mid-past still held traditional ceremonial and spiritual significance while others did not. And most of the authors of this study maintain that while Native Americans were participating in traditional games and activities during the mid-past, they were also participating in nontraditional games and activities.

Oxendine's (1988) findings are that traditional games and activities had diminished greatly by the mid-past and that even when engaged in, the holistic and ceremonial values were seldom present .

If nothing else, all the researchers reviewed for the mid-past agree that it was a time of dramatic change for the Eastern Band of the Cherokee, as well as all other Native

American tribes/nations. For some it was a time of assimilation into the dominant society, for others a time of non-assimilation. For many it was a time of nontradition, while others held on to tradition even if it meant participation in traditional activities in secret. According to Fire/Lame Deer & Erdoes (1972) and Oxendine (1988) every time Native Americans seemed to be gaining cultural strength through traditional games and ceremonial activities they were stopped by the dominant society. Other researchers, such as Mooney (1890, 1891, 1900), Culin (1907), and Pesavento (1975, 1976, 1977), found traditional games were still a significant, traditional part of Native American communities and through participation in these traditional activities positive perceptions of cultural wellness were obtained.

Recent Past Through the Present - Mid Twentieth Century Through 1997

Ford (1983) characterizes this third time period of Native American history as having two distinct segments: an earlier time of Native American integration into the dominant society, followed by a more recent period of self-empowerment.

Around the turn of the twentieth century and over the following 60 - 70 years, the dominant White culture of North America was very interested in adapting Native Americans to the "White" way of doing things (Parfit, 1994).

Marilyn Pourier, a member of the Native American Rights Fund, as interviewed by Parfit (1994), states that in the late nineteenth and early twentieth centuries "the ideal man was a farmer, so we gave Indians pieces of land to plow" (p. 112). In the 1970's Pourier maintains that the ideal man was an executive, so we sent Indians to Alaska to run corporations. Today, Pourier continues, with a heightening of spiritual and

environmental awareness, “the ideal man is an Indian” (p. 112). Parfit’s (1994) findings support these thoughts when considering how Native American culture was rejected by White American culture, until seen as providing something of value.

Concerning this period of time, before the 1970’s, there was very little literature dealing with the recreational and ceremonial activity choices of Native Americans. However from the 1970’s to the present, literature increased sufficiently to show that many changes occurred over the past few decades and even the past few years. Most of the information which follows is from that period of time.

The Eastern Band of the Cherokee.

By the mid twentieth century the fear caused by the removal of most of the Cherokee people had eased somewhat and life for the Eastern Band of the Cherokee began to improve. On the Cherokee Reservation in North Carolina things began to modernize, although poverty was still very prevalent, with the development of modern schools and other industrial and vocational advancements (Mails, 1996) .

By the 1960’s and early 1970’s new homes were being built, and tourism had become one of the largest recognized qualities of the Cherokee Reservation. Much of the traditional ways of life, including traditional games and activities, had been done away with, except for those things which related to tourism such as the making of artifacts like bows, arrows, blowguns, etc. for sale in local shops, and shows and demonstrations provided for tourists such as dances and other recreational activities. But even within the area of tradition and tourism problems began to occur because non-Native American visitors to the Reservation expected what they saw in movies and stories to be true of the

Cherokee. To oblige tourists the Eastern Band began to provide a stereotypical view of Native Americans such as long head dresses, tipis, and other representations of Native American culture which were not traditionally true of the Cherokee. This further added to much of the confusion regarding who the traditional Cherokee was. Also during this time period many Native Americans, including the Eastern Band of the Cherokee, left their reservations and moved to urban areas throughout the United States. This process was encouraged by the United States government, believing Native Americans could best be served by moving them into mainstream America (Perdue, 1988).

By the 1970's the Eastern Band of the Cherokee had about 8000 members. New developments of a museum and other more authentic tourist attractions began to portray a more traditional viewing of the Cherokee, but tourism had not solved the economic problems of the Eastern Band. Unemployment was rising and typical incomes for Cherokee families were still below the poverty level (Perdue, 1988).

In the 1980's, in an attempt to help with the economic situation, the Eastern Band of the Cherokee entered into a controversial form of game activities which other Native American tribes/nations across the nation had already begun to adopt. Not subject to state regulations prohibiting gambling, a group of Cherokee businessmen opened a bingo parlor (Perdue, 1988). A few years later the first small casino was opened on the Cherokee Reservation, and in 1997 a multi-million dollar casino opened its doors. Some of the Eastern Band see this as a positive step for the Cherokee people while others see it as an evil which will damage the Cherokee even further (de la Cruz, 1997). While Native American casinos provide gaming, gambling, and a means of survival for Native

Americans, something traditional games provide, they do not provide it in a traditional way and are viewed by some members of the Native American Indian Association of Tennessee as a move away from tradition toward the commercial, dominant culture (A. Russ, personal communication, Sept. 17, 1997, Native American Indian Association of Tennessee).

When visiting the Cherokee Reservation of the Eastern Band of the Cherokee in 1997, one first notices the strong influence of tourism and the overwhelming influences of the non-Native American society. Gift shops, McDonald's, and other modern eating establishments, and modern chains of hotels and motels line the main streets of downtown. As one ventures onto the backroads though, to the area of Big Cove and other more traditional communities, some signs of traditionalism can still be seen, as well as tremendous signs of poverty. A visitor to the reservation will find some of the Cherokee people very interested and willing to talk about the past and stories of traditional Native American activities such as Cherokee games. The same visitor will also find that some will not discuss these activities at all, stating that traditional Native American games are sacred, or that they do not trust outsiders with traditional information. Then there are others who state that they know very little about their traditional culture (R. Redman, personal communication, Oct. 29, 1997, Eastern Band of the Cherokee).

Traditional Eastern Band of the Cherokee Games of the Recent Past
through the Present.

In the 1970's, Lavine (1974) made the following comment:

Today, far more Indians listen to radio and television broadcasts of

sporting events than to tribal tale-tellers recounting the exploits of a mythical player of games. But if the players and chants sung before an intertribal contest have been forgotten and ritual games are rarely played, the Divine Twins have no reason to complain. The legendary patrons of games must know that modern Indians are as actively engaged in baseball, basketball, football, golf, hockey, and tennis, as their ancestors were with hoop and pole, snowsnake, and lacrosse. (p. 90)

According to Lavine (1974), Neal (1980), Winchell (1982), Curley (1984), and Harvey (1991), before the 1970's Native Americans across North America had overwhelmingly abandoned traditional forms of recreational and ceremonial games and replaced them with modern athletic games and activities. However, these same authors, as well as Ferrokhi (1993), Parfit (1994) and others defend the positive cultural effects of maintaining, or reviving, traditional recreational and ceremonial games in the more recent past.

These same researchers report that in the past few years Native Americans have moved back toward their more traditional forms of games and activities. Parfit (1974) even speaks of Native Americans leaving behind lives filled with despair by returning to traditional ways. Harvey (1991) further suggests that many of the nontraditional choices in games and activities which were made in the past were done so because of availability, or easy access to nontraditional facilities and activities by poor communities. Harvey maintains that these choices were more a matter of convenience than true choice.

Also noted as a possible reason for the return to more traditional forms of

recreational and ceremonial games and activities were Native American activist groups such as the American Indian Movement (AIM) of the late 1960's and early 1970's. Most of these activist groups wanted to reinstate the traditional tribal ways, such as the system of Chiefs, and to remove from the federal government any control over Native American tribes/nations. This period of activism attempted to remove the pseudo-traditional ways and replace them with true traditionalism. A return to traditional, cultural forms of games and activities was perceived by many Native Americans to be in the best interest of the overall well-being of Native American culture (Reader's Digest Association, 1990).

In a study of counseling services for Native American clients, Heinrich, Corbine, & Thomas (1990) present an additional reason for Native Americans returning to traditional recreational and ceremonial games and activities. These authors note the tremendous number of cultural problems, such as unemployment, poverty, high school drop-out, adolescent suicide, crime, and drug/alcohol abuse, faced by Native Americans during the recent past. Their study found that a growing awareness of the need for cultural wellness encouraged many Native Americans to reexamine their way of life and make appropriate changes, some of which involved a return to more traditional and cultural activities.

Heinrich, Corbine, & Thomas (1990) further explain this changing process by stating that throughout history Native Americans have responded to the dominant society in three primary ways. Some chose to make necessary adaptations, holding on to tradition while successfully functioning in the dominant culture. Others adapted somewhat, but struggled with blending the two cultures of which they were a part. Still

others refused to make any adaptations. These researchers maintain that the various levels of assimilation (blending with the dominant society or refusal to assimilate or blend) contributed to many of the health and wellness difficulties observed as a part of this population. This study further notes that for those having difficulty in adapting, this return to traditional games and other traditional ways of life proved to be of significant benefit to the health and well-being of Native American culture (Heinrich, Corbine, & Thomas, 1990). Gilliland (1995) adds that throughout history much of the difficulty Native Americans experienced in attempting to adapt to the dominant society related to the non-Native American competitive lifestyle, compared to the Native American cooperative lifestyle.

Some recent studies of Native Americans activities have been directed toward youth and their connection with traditional Native American culture. In one such study, Karbon (1982) investigated vocabulary traits of various ethnic groups and found that Native American children, when asked to list types of recreation, responded with such words as “lacrosse, canoe riding, rafting, and hunt or trap” (p. 20). In comparison, few to none of the Caucasian or African American children used such words.

In a similar study, Neal (1980) asked Native American children of various tribes/nations to list types of games and recreation in which they liked to participate. Among the activities they listed were dancing, singing, and powwows. Neal notes that most of the children interviewed mentioned powwows as an important event at which they could participate in traditional games and ceremonies.

As a second part of the study, Neal (1980) asked the parents and grandparents of

these children about the children's choices in recreational games and activities. The findings show that these adults were definitely trying to instill an understanding of and pride in Native American culture within their children and grandchildren, and were doing so in part, by directing the children toward traditional Native American activities. The children interviewed also stressed the importance in participating in cultural activities as a way of maintaining cultural awareness and cultural well-being. Neal maintains that this participation in cultural activities helps Native Americans understand who they are, and helps guide them toward positive, healthy lifestyles.

Other recent studies of Native Americans have specifically looked at this growing pride in Native American cultural games and activities. Milligan (1985) states that this pride is a new wave among Native Americans and even includes the approval of many White Americans. Part of this pride, Milligan maintains, is seen in the revival of traditional religious ceremonies which include a variety of traditional games and activities. According to Milligan, Native American dance ceremonies, chanting ceremonies, and the games and other traditional rites and rituals associated with these ceremonies, are on a tremendous increase. Porter (1976) also found traditional activities such as dice games, ball games, religious ceremonies, and gambling to still be a part of modern day activities of Native Americans. Baldwin (1973) and Mails (1996) found the making of Native American drums, rattles, flutes, pipes, fetishes, and other implements which were traditionally a part of Native American games, to be on the increase. These authors do, however, note that most of these traditional skills were serving commercial purposes as well as traditional.

Finally, Harvey (1991), Oxendine (1988), and Farrokhi (1993) state that many of the Native American games and other traditional activities conducted today are not just preserving and empowering Native Americans. These activities are also serving as a means of helping non-Native Americans better understand the connection Native Americans feel between the spiritual and physical parts of life.

One of the modern places where this revival of Native American traditionalism can be observed, among Native and non-Native Americans, is on college campuses. The University of Georgia was the site for the reintroduction of Toli, a game played similar to lacrosse or stickball of the Cherokee and Choctaw (Students review ancient Choctaw game, 1990, September). And more traditional versions of lacrosse are now established as organized sports in many schools and universities throughout the United States. Two of the major breaks from tradition in modern day play of lacrosse are that the sport is now often a women's event and is as frequently played by non-Native Americans as by Native Americans (Oxendine, 1988).

Although noted by Oxendine as often played today by women, the game of stickball, as played by the Eastern Band of the Cherokee, was not found in any of the literature reviewed, or personal interviews, as being played by Cherokee women. According to the tremendous amount of literature relating to Cherokee stickball the game is, however, noted as being the most frequently played traditional Native American ball game of the Eastern Band of the Cherokee today. Although Cherokee stickball was not found to be played as frequently today as modern games and sports, it was found by the author of this study to still be taught in both the elementary school and the high school,

and to be the highlight of the Cherokee Fair and Festival each year (T. Belt; M. Catt; M. Chiltoskey; D. Redman, personal communication, Oct. 27 - 29, 1997, Eastern Band of the Cherokee). Cherokee kickball was not found to still be played by the Eastern Band of the Cherokee, although recognition of the ball game as a traditional Eastern Band of the Cherokee game was acknowledged by the curator of the Cherokee Heritage Museum and Gallery (R. M. Abram, personal communication, Oct. 30, 1997) and the Director of the Cherokee Library (M. Catt, personal communication, Oct. 14, 1997).

Among the Eastern Band of the Cherokee today there is also a continuation of many traditional Cherokee non-ball games and a reintroduction or re-emphasis of other traditional Cherokee non-ball games which have not been played in years (T. Belt; J. Bushyhead; K. Littlejohn; G. Mills; personal communication, Oct. 14 - 16, 1997, Eastern Band of the Cherokee). Blowgun and archery games are a large part of the Cherokee Fair and Festival each year, as well as the previously mentioned stickball game (Chiltoskey, 1995; C. Aldridge; D. Redman; personal communication, Oct. 15, 1997, Eastern Band of the Cherokee). Chunkey and the Cherokee dice game, now called Jacksnap, have been reintroduced in the schools (T. Belt; G. Mills; personal communication, Oct. 16, 1997, Eastern Band of the Cherokee), and the Cherokee dice game has continued for years in some Cherokee communities (R. M. Abram; W. Calhoun; personal communication, Oct. 29, 1997, Eastern Band of the Cherokee). Also, the game of Cherokee marbles was recently reintroduced to the Eastern Band and is now played in the schools and by other members of the Eastern Band of the Cherokee (R. M. Abram; G. Mills; H. Shade; personal communication, Oct. 29, 1997, Eastern Band of the Cherokee).

It is obvious to a visitor of the Cherokee Reservation today, especially as one visits the schools, that the Eastern Band of the Cherokee people are avid participants in typical modern games and sports such as baseball, softball, basketball, football, and non-ball games, but it also becomes apparent as one talks about traditional games with school teachers and other Cherokee community leaders that an importance has recently been placed on making sure that Cherokee children are familiar with, and develop a pride in, their cultural heritage as it relates to games and other areas of tradition (T. Belt; M. Chiltoskey; L. Harlan; G. Mills; personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee).

Two of the major places where traditional Native American games and other cultural activities such as dance and music are found today are at Native American powwows and festivals. These events are sometimes conducted together and sometimes separately, as are the powwows and festivals of the Eastern Band of the Cherokee (Chiltoskey, 1995; Cherokee Tribal Travel & Promotions Office, 1997). Parfit (1994), who studied powwows and festivals of the Cherokee and a large number of other tribes/nations, found that much of the new Native American awareness, empowerment, spirituality, and pride in Native American culture can be seen at these great events. As described in the "Traditional Cherokee Games of the Distant Past" section of this study "This phrase (pau wau) once meant medicine man or spiritual leader to Algonquian tribes, but Europeans who watched medicine men dance, thought the word referred to the whole event" (p. 91). Though those early Europeans would probably not view today's powwows and festivals the same as those first observed, the events still continue to

provide a major source of traditional activities and ceremonies. Similarities in today's powwows to those of the recent past include dancing, music, game playing, ceremonies, and gambling (Parfit, 1994).

Powwows have grown tremendously over the past twenty years and now take place all across the United States at over 930 sites each year. It is estimated today that at least 90% of Native Americans attend powwows as well as a tremendous number of non-Native Americans. These ceremonial events are usually alcohol free, held on weekends, and involve a gathering of various Native American tribes/nations who assemble to sing, dance, gamble, play games, and socialize with friends and relatives (Parfit, 1994). Neal (1980) agrees with Parfit, describing powwows as celebrations which provide opportunities to socialize, to dance and sing, to win prize money, and to participate in other traditional and cultural activities.

Although, as mentioned, traditional games are often played, the major focus of today's powwows is dance, with prize money from competitions providing a financial living for many Native Americans who travel the powwow circuits (Parfit, 1994). Fire/Lame Deer & Erdoes (1972), however, criticize the new importance placed on prize money for competing in powwow events as an unnecessary, White, cultural component of modern powwows.

In Neal's (1980) description of modern powwow dances, it is stated that some dances are for males, some for females, and some are for both males and females. Some of these dances, as further described by Parfit (1994) and the Native American Indian Association (1995), are traditional in design such as the Men's Northern Traditional

Dance, Men's Southern Straight Dance, Men's Fancy War Dance, Women's Jingle Dance, and the Ladies' Traditional Buckskin Dance. These traditional dances are based on traditional spiritual ceremonies, with the original purposes of healing, preparation for war and other activities, victory in war and other activities, and other celebrations and events. Even though these dances are not considered as games, they have been briefly discussed because many of the original purposes for these dances are the same as those previously discussed for Native American game play (Native American Indian Association, 1995). Although the purposes of today's dances and games are not always the same as in the past, the cultural connection to the past through traditional activities still provides Native Americans with a sense of personal and cultural wellness, which was part of the original purpose (Parfit, 1994).

Parfit's (1994) research of powwows also involved interviews with a large number of Native American powwow participants. Through these interviews it was determined that many of today's powwow participants have also participated in nontraditional games such as basketball and track, but now feel an importance in spending more time in traditional game activities. It was also determined in these interviews that many non-Native Americans are looking for spirituality, a sense of well-being, and a better relationship with the earth. One way these non-Native Americans are accomplishing this goal, is by becoming more aware of, and taking part in, Native American recreational and ceremonial activities such as powwows, games, and dances.

Parfit's (1994) conclusion concerning powwows and other traditional recreational and ceremonial events is adequately expressed through a quote from an unidentified

source met during a powwow. “These celebrations are how we maintain continuity in the face of incredible change” (p. 113).

As previously noted, the Eastern Band of the Cherokee hold yearly powwows and separate yearly festivals. The powwows, as described for most tribes/nations, are events preserved from the distant past which provide for gatherings to socialize, dance, and participate in traditional activities. The Cherokee Festivals are newer events, developed during the mid-past, recent past, and present, which provide traditional game events such as blowgun and archery games, stickball games, footraces, hunting games, storytelling, dancing, tug-of war, and other traditional games and activities, but also involve many modern games such as volleyball, sack races, checkers, greased pig contests, and the “pretty legs contest” (Cherokee Tribal Travel & Promotions Office, 1997; M. Chiltoskey, personal communication, Oct. 15, 1997, Eastern Band of the Cherokee).

Recent Past Through the Present Summary.

By the 1990’s, despite the continued attempts of the dominant White culture to assimilate Native Americans into the dominant way of doing things, Native Americans today state that they are among the few, if not the only, culture in the United States to retain the important portions of their culture such as ceremonies, dances, songs, stories, powwows, games, and other forms of recreational and ceremonial activities, and to still conduct these activities in much the same way they were conducted throughout their respective cultural history (Reader’s Digest Association, 1990). This continuation of traditional recreational and ceremonial games and activities is seen by the Eastern Band of the Cherokee and other Native Americans as a way of creating cultural wellness

through several avenues which include: increasing awareness and pride in Native American culture; empowering Native Americans to succeed; encouraging intertribal interaction; and working together as a culture for the positive spiritual, mental, and physical growth, development and general well-being of a common people. However, most Native Americans today, including the Eastern Band of the Cherokee, also recognize current traditional recreational and ceremonial games and activities as methods of attracting tourist trade and financial support for Native American survival, but still view the strongest support for traditional activities as the benefit to Native American cultural wellness (Newham, 1971; Neal, 1980; Reader's Digest Association, 1990; Harvey, 1991; Parfit, 1994; Ontario Consultants On Religious Tolerance, 1997; & R. M. Abram; M. Chiltoskey; D. Redman; personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Section Two: Curriculum Development

What is a Curriculum?

It is necessary when planning a curriculum to determine what a curriculum is. Some define curriculum from its Latin root which means "racecourse": "a racecourse of subjects to be mastered to reach a finish line" (Mueller, 1991, p. 2). In 1930, Caswell & Campbell (1935) defined curriculum as "all the experiences children have under the guidance of teachers" (p. 5). Brubaker (1982) also supports this broad view, stating that the curriculum is "what persons experience in a setting" (p. 2). Other definitions, as cited by Beane, Toepfer, Jr., & Alessi, Jr., (1986) are: "A curriculum is a plan for learning" (Taba, 1962); "Curriculum is a structural series of intended learning outcomes" (Johnson,

1967); “Curriculum is the educational program of the school with attention to the elements of program studies, program experiences, program of services, and hidden curriculum” (Oliver, 1977); “Curriculum is the formal and informal content and process by which learners gain knowledge and understanding, develop skills, and alter attitudes, appreciation, and values under the auspices of the school” (Doll, 1978); “Curriculum is a plan or program for all experiences which the learner encounters under the direction of the school” (Oliva, 1982). Stillwell and Willgoose (1997) note that the curriculum commonly refers to many things, including: a course provided by a school, all the courses provided by a school, or all the activities of a school. It is an “all-inclusive” term which includes the total school program (Stillwell & Wellgoose, 1997).

Mueller (1991) lists several meanings for curriculum: a program of study, the content included within subject areas, experiences provided by a school, and “a written plan for instructing students” (pp. 2-3). Mueller further states that some educators separate the meaning of curriculum from instruction while others believe the two must go together. Posner and Rudnitsky (1986) are among those who believe that instruction and curriculum are separate entities, viewing instruction as the “process” through which the curriculum (a product) is delivered (p. 7). Posner and Rudnitsky further contend that the curriculum is what is taught in schools, or the learning which is intended to take place, and does not include what is done or what happens in the learning process. Posner and Rudnitsky provide the following definitions for curriculum and curriculum-related concepts: the curriculum is “what is to be learned,” the goals are “why it is to be learned,” and the instructional plan indicates “how to facilitate learning” (p. 8). These

authors do, however, place the emphasis of learning on the instructional phase.

Beane, Toepfer, Jr., & Alessi, Jr., (1986) state that all definitions for curriculum fall into one of four categories: curriculum as a product, as a program, as intended learning, and/or as learner experiences. As a product the curriculum is a document describing courses to be taught, skills and objectives to be learned, textbooks to be used, etc. As a program, which Beane, Toepfer, Jr., Alessi, Jr. note as the most widely accepted view, a curriculum is “the course of study” a school offers. In a broader view this would also include non-classroom programs such as clubs, sports, and other activities. As intended learning, curriculum involves “what is to be learned.” This would include course content, skills, attitudes, and behaviors students are to learn. Finally, as learner experiences, the curriculum includes actual experiences, which are the outcomes of planned programs. These experiences are often different from what teachers intend. While this view of a curriculum has the advantage of focusing on the learner rather than the teacher, it is more abstract, making it difficult to examine (Beane, Toepfer, Jr., & Alessi, Jr., 1986, pp. 30-33).

Glatthorn (1987) divides curriculum into four different types of categories than Beane, Toepfer, Jr., & Alessi, Jr., (1986). Glatthorn’s categories are: mastery, organic, team planned, and student oriented. A mastery curriculum is one that is “essential” for all students. It is the “hard core” curriculum for which a school district is held accountable. The mastery curriculum requires learning objectives, specific courses with texts, and evaluation procedures such as tests. The organic curriculum is also “essential” but is “soft core” and is not always measured. Self image, social skills, leadership, and

responsibility are organic curriculum areas. The team planned curriculum is the part of the curriculum chosen by teachers. It includes highly structured enrichment planning of what is to be taught, how it will be taught, and how the results will be measured. The student oriented curriculum is selected by students, does not include highly structured planning, and involves students holding themselves accountable (Glatthorn, 1987).

Mueller (1991) classifies curriculum in three ways: subject-centered, theme-centered, and student-centered. The subject-centered curriculum is the most common, placing the emphasis on the subject matter. This emphasis may relate to the teaching of separate subjects or disciplines, correlated curriculums (subjects remain separate but relationships between subjects are taught), or integrated curricula (separate subjects are combined and taught together). The theme-centered approach focuses on a topic of interest and develops units or activities relating to that theme. Mueller's final category is the student-centered curriculum. This approach to curriculum development addresses student needs and interests rather than only examining what educators want to teach.

Stillwell & Wellgoose (1997) place the curriculum within three basic models: the separate subjects model, the broad fields model, and the humanistic model. The separate subjects model places an emphasis on each subject or discipline a student studies for a specific amount of time during a school day. The broad fields model groups separate subjects together such as a physical education course which includes health, wellness, and fitness. The humanistic model focuses on "what a student should be, rather than what they should know" (p. 68).

The Physical Education Curriculum

In developing appropriate curriculum plans for physical education there are several curriculum models which can guide the curriculum developer. Kirchner & Fishburne (1995) stress three major physical education models (traditional, movement education, and the developmental model). Stillwell & Willgoose (1997) note ten major physical education models: the development model, the movement education model, the fitness model, the academic discipline model, the personal-social development model, the sport education model, the adventure education model, the multi-activity model, the games-for-understanding model, and the eclectic model. Glatthorn (1995) speaks of five models: the multi-activity model, the movement model, the personal meaning model, the sports education model, and the social development model.

The development model emphasizes developmental appropriateness related to age, but not dependent on age. This model responds to specific developmental needs of individual students such as ability, interest, and maturity (Siedentop, 1994; Glatthorn, 1995; Kirchner & Fishburne, 1995; Gallahue, 1996; Stillwell & Willgoose, 1997).

The traditional model Kirchner & Fishburne (1995) speaks of, is the oldest of the curriculum plans. The primary goal of the traditional model is to provide activities such as games, gymnastics, and physical fitness, with time allotments established for each separate area related to the grade level of students.

The movement education model works very well for primary grades. This curriculum program emphasizing the awareness of how individuals move. Games, gymnastics, and rhythmic activities are often used to create body awareness, awareness in

space, and qualities and relationships of various types of movement (Glatthorn, 1995; Wuest & Bucher, 1995; Kirchner & Fishburne, 1995; Stillwell & Willgoose, 1997).

The fitness model emphasizes five major components of fitness: muscular strength, muscular endurance, aerobic endurance, flexibility, and body composition. This curriculum program is intended to teach students how to become fit and how to stay fit. (Stillwell & Willgoose, 1997).

The academic discipline model emphasizes knowledge or cognitive skills through “physiology, biomechanics, motor learning, sports sociology, sports psychology, and sports history” (p. 71). Supporters include Carroll (1981) and Lawson and Placek (1981).

The personal-social developmental model is related to the humanistic education movement, teaching social responsibility and value of self (Glatthorn, 1995; Stillwell & Wellgoose, 1997). Hellison (1986), (as cited by Stillwell & Wellgoose, 1997), provides the following objectives of the personal-social development model: to learn the goals and rationale for personal development, to experience the goals, to make personal decisions based on the goals, to solve problems with groups, and to participate in self reflection.

The sports education model is dedicated to sports only, with the intent of teaching students to become well skilled in sporting activities (Siedentop, 1986; Stillwell & Wellgoose, 1997).

The adventure education model includes activities which are environmentally created such as a ropes course or a challenge wall. The purposes for these activities are the development of cooperative skills, problem solving, and self-awareness (Stillwell & Wellgoose, 1997).

The multi-activity model offers a variety of activities which teach the development of skills. Activities will include both cooperative and competitive exposure (Glatthorn, 1995; Stillwell & Wellgoose, 1997).

The games-for-understanding model was introduced by Almond (1983). With this approach games are chosen from one of four categories (court games, field games, target games, or territory games). Each of the game categories include games which teach strategic problem solving. Court games involve hitting an object in a shared court (handball) or a divided court (tennis). Field games involve opposing teams on a field (softball). Target games involve throwing or directing an object toward a target (golf, archery). Territory games involve the invasion of the opposing teams area (soccer, basketball, football). Each of these games is played through lead-up activities in which students use strategic problem solving to determine how to win the activity. As students develop through the activities they are encouraged to modify and even create new games with the strategic skills they have learned (Stillwell & Wellgoose, 1997).

The eclectic model allows a mixture of two or more of the above models in order to utilize the best of programs. This model is probably the one most often used by schools (Siedentop, 1994; Stillwell & Wellgoose, 1997).

Another way in which Stillwell & Wellgoose (1997) categorize the physical education curriculum is by content. According to these authors the K-6 physical education curriculum should include the following activity: fitness activities, game activities, self-testing activities, rhythmic activities, and movement exploration activities.

Fitness activities include a variety of games, gymnastics, rhythmic activities,

sports, and exercises. Game activities can be both low organized, with few rules, or high organized, with more complex rules. Games can also be cooperative in nature, competitive in nature, and creative in nature, with a recent emphasis on cooperative and creative types of games. One other important element of teaching games is using lead-up activities to teach the skills necessary to play the game. Self-testing activities allow students to work on a skill on their own, testing their ability and development level. Rhythmic activities involve basic rhythms (activities with simple accompaniments such as drums, rhythm sticks, etc.), creative rhythms (activities to music, a story, a poem, etc.), singing rhythms (activities while singing, reading, etc.), and traditional or contemporary dance (Stillwell & Wellgoose, 1997).

For secondary schools the physical education curriculum is very similar to the elementary program, but with a higher level of skills development in each area. The major content areas for the physical education curriculum are: aquatics, conditioning activities, gymnastics, team sports, rhythmic and dance activities, and individual and dual activities. This last category, individual and dual activities, includes activities which can be completed individually (archery, golf, bowling, etc.), or with two or more individuals in competition (tennis) (Stillwell & Wellgoose, 1997). Another, new area of curriculum development for secondary schools is outdoor education. These activities involve adventure and the environment, teaching students about real life problems, respect for the outdoors, and enjoyment of the outdoors (Rohnke, 1989).

Levels of Curriculum Planning

Brubaker (1982) describes curriculum planning as “the process whereby the

person and/or the group organize ideas as to what persons, including oneself, should experience in a setting” (p. 3). According to Beane, Toepfer, Jr., & Alessi, Jr. (1986), this curriculum planning occurs at many levels. At the national level educators from universities all across the world meet together and develop programs which are then put together in a curriculum format, field tested by selected educators, and then distributed to schools throughout the country. At the state level educators meet together as a committee formed by the state department of education. This committee then develops a program or “recommended model” which is sent to all school districts within the state. At the system-wide level, a group is formed from a local school district to evaluate the needs of students within that district and devise a plan of action. At the specific school level, a group of concerned individuals from the local community (parents, teachers, administrators, etc.), work together to develop a program to meet the specific needs of their school. At the teacher team level, a group of teachers from a specific school meet and plan specific goals, objectives, courses, and other activities for their school. At the individual teacher level, a teacher makes decisions about specific subject matter, goals and objectives, activities, time frames, ways to measure learning, etc. This level of curriculum development is probably the one that is most common because all teachers must develop, or at least decide upon, the plans they will carry out for their students. The last level of curriculum development is the classroom level. At this level teachers and students work together in developing the topics, activities, and learning which will take place in the classroom (Beane, Toepfer, Jr., & Alessi, Jr., 1986, pp. 42-53).

Characteristics of a Good Curriculum

According to Beane, Toepfer, Jr., & Alessi, Jr. (1986), the planning and development of a good curriculum includes many processes. First, curriculum planning must be concerned with the experiences of learners. This involves not only what teachers think should be learned, but all the opportunities and ways in which students actually learn. Curriculum planning also involves both content and process. This step further develops step one by examining the material which will be taught and the ways in which it will be taught. Teaching styles, objectives, activities, group work, projects, evaluation methods, and other components of teaching and learning must all be examined in order to develop the appropriate curriculum for a specific school and/or class. Next, a good curriculum involves a variety of topics and issues including examining present courses and considering new courses. A well-planned curriculum also includes the contributions of many people at various levels. Whereas years ago most scholars believed curricula should be planned at a high level of administration and implemented by teachers, today most scholars believe a well-planned curriculum benefits from the input of participants at all levels of education. Finally, and cumulatively, a well-planned curriculum is “a continual planning process in which participants at many levels make decisions about what the purposes of learning ought to be, how those purposes might be carried out through teaching-learning situations, and whether the purposes are both appropriate and effective” (Beane, Toepfer, Jr., & Alessi, Jr., 1986, pp. 53-56).

Stillwell and Wellgoose (1997) note three factors which affect a good curriculum, specifically discussing an effective physical education curriculum. These three factors

are: personal factors, school factors, and non-school factors. If a curriculum is to meet the needs of the students it must first involve programming which understands the needs of the students (personal factor). This understanding includes knowledge of the physical, intellectual, social, and emotional needs and behaviors of children. Second, a good curriculum is planned with an understanding of the organizational characteristics of the school which include: available facilities, available equipment, available funds, and available time allotments for teaching. Third, a good curriculum analyzes the community in which a program will be established in order to avoid opposition to values, beliefs, and behaviors of the community (Stillwell & Wellgoose, 1997). *The Physical Education Framework for California Public Schools, K-12* (1994) supports Stillwell & Wellgoose, adding that a well-planned physical education curriculum is sequential, developmental, and age-appropriate. This framework also notes that the program should support and provide a balance to academic learning.

Schaffarzick & Hampson (1975) contend that a good curriculum must first be based on actual need. After the need for a specific curriculum is established it is important to develop a specific purpose which can guide the process of appropriate program development. This purpose must then be translated into goals and objectives which will help fulfill the purpose of the curriculum. A good curriculum will look to developmental psychology and learning research in order to meet the needs of the learners. As the curriculum is being developed it is important for a collaborative effort to be used so that the expertise of many individuals can be obtained. It is also important during this development stage to design material which will attempt to prepare those who

will implement the curriculum. After development there is a need to continue the development stage as new approaches and new materials become available. Some of the new developments come as the result of the testing of materials (Schaffarzick & Hampson, 1975).

Bredenkamp & Rosegrant (1995) address the need for a curriculum to relate to the social, emotional, cognitive, and physical aspects of life. In order to achieve this broad goal, Bredenkamp & Rosegrant list several guidelines for curriculum content. These guidelines are as follows: a curriculum must be relevant and supportive (generated by student needs and interests and supportive of those needs and interests), a curriculum must be realistic (attainable and built upon what students already know), a curriculum must actively involve students (allows for exploration, does not waste student time, keeps students participating), a curriculum must be flexible, and a curriculum must create a sense of enjoyment and success.

Goals and Objectives of a Curriculum

Brubaker (1982), The Tennessee Instructional Model (1984), and Stillwell & Wellgoose (1997), utilize psychologist Benjamin Bloom's theories when discussing educational goals and objectives of a curriculum. As presented by Brubaker, Bloom provides three domains which should guide the setting of educational goals and objectives. Bloom's first domain is the "cognitive domain" which emphasizes knowledge (remembering, solving, thinking through). Bloom's second domain is the "affective domain" which emphasizes feelings, emotions, beliefs, values, etc. The third domain is the "psychomotor domain" which emphasizes motor skills, manipulation of

objects, conditioning, and other activities of physical involvement. Brubaker supports the importance of including all three of the domains in curriculum planning and development. Brubaker further notes two strong influences on the setting of goals and objectives within these three domains. One influence is the culture of the setting. Goals and objectives need to be set with an understanding of the beliefs, values, and ways of life of those for whom the goals and objectives are being set. Another strong influence is the history of the setting. What is the old setting in which new goals and objectives are being developed? How do those involved in the old setting feel about the changes which are being planned? Did those involved with the old setting have a voice in the setting of new goals and objectives, etc.? If these two major influences are not considered the setting of new goals and objectives may be meaningless and unattainable (Brubaker, 1982).

Stillwell & Wellgoose (1997) suggest that the most important factor in achieving goals and objectives within the curriculum is the teacher. Without appropriate instruction, a wonderfully planned curriculum is meaningless (Stillwell & Wellgoose, 1997).

Schaffarzick & Hampson (1975) contend that the most important factor in achieving goals and objectives within the curriculum is the development of activities which will interest and stimulate students while providing them with significant information. These authors also stress the importance of a safe environment, inexpensive equipment, and appropriate knowledge and supervision by teachers.

Goals and Objectives of the Physical Education Curriculum

Rules, Regulations, and Minimum Standards for the Governance of Public

Schools in the State of Tennessee (1994) defines the purpose of a physical education curriculum as follows: “to develop the student physically, socially, and ethically through large muscle skill development activities” (p. 340). This rule book also lists four strands through which this goal or purpose should be attained: games/sports, gymnastics, physical fitness, and rhythmic activities.

Stillwell & Willgoose (1997) contend that “a curriculum properly conceived and content properly taught can promote group interactions and appropriate social behavior” (p. 53). The authors further state that perhaps the physical education program provides the greatest potential for these behaviors to occur. The five major physical education objectives Stillwell & Willgoose note are: health related fitness, recreational competency, social efficiency, intellectual competency, and cultural refinement. Nixon and Jewett (1980) express their belief that the physical education curriculum should provide physical fitness, skills performance, and psychological growth. Annarino, Cowell, and Hazelton (1986) state that the physical education curriculum should develop the student emotionally, intellectually, neuromuscularly, organically (strengthening of muscles, developing fatigue resistance, aerobic capabilities, etc.), and personally/socially. The *Physical Education Framework for California Public Schools, K-12* (1994) provide three goals for a physical education curriculum: to help students develop and understand motor skills, to help students develop and maintain positive attitudes and self-image, and to help students develop appropriate social behaviors by learning to work alone and with others.

Kirchner & Fishburne (1995) provide ten objectives of a physical education

program: physical fitness and well-being, growth and development, effective body management and useful skills, understanding and appreciation for effective and efficient movement, desire for an active lifestyle, enjoyment of play experiences, intellectual growth, personal and social development, improvement of self-image, and the development of creative talents. Kirchner & Fishburne also stress the importance of achieving these objectives through developmentally appropriate activities. In order to create these developmental activities for students, Kirchner & Fishburne prepared a list of developmental characteristics and implications for instruction for each grade level. The following are the developmental characteristics and implications for instruction for grades 5 - 7:

Late Childhood - Ten to Twelve Years Old / Grades 5 - 7

Physical - Rapid growth with the onset of puberty, more so with girls at this age than boys. Girls' major growth is usually between twelve and thirteen and boys fourteen to sixteen. Boys may have rapid growth in lower body but slow growth in upper body. Girls may fatigue easily as they begin puberty. Flexibility is showing a great reduction, especially with boys. Activities still need to be vigorous with a new emphasis on strength and endurance. Girls may begin to show a disinterest in physical activities. Posture is extremely important at this age and little is done by children to correct it unless directed appropriately. Give special attention to girls who are beginning puberty growth and seldom know how to carry themselves with their new physical development.

Motor Skills - There will probably be an obvious difference in team sport abilities between males and females. Activities should be directed toward both individual and

group activities. If necessary, because of different abilities between males and females, there may be a need to separate genders for some activities. Definitely refine skills such as running, throwing, kicking, etc. Continue to add more complex activities and look for socially based activities such as dance.

Cognitive - Intellectual curiosity continues, with an interest in the human body and how it functions. Questions may be many and often. For activity selection use challenging activities that provide practice in refining skills. Explain the reasons for specific activities. Use movement to stimulate thinking.

Personal and Social - Emotions at this age can truly challenge an instructor, with outbursts of anger and other strong feelings. Girls may be more self conscience with boys present, than in the past. There is very little sympathy at this age so the instructor must pay attention to ridicule of students by others. Social acceptance by fellow students is now more important than acceptance by adults. Activities should allow various students to show leadership and to direct and plan activities. There tends to be a need for independence, so allow for such in your choices of activities. Control outbursts of emotions, but do not try to entirely avoid or stop them because they are very much a normal part of this age of childhood. Be careful of activity selection for both sexes paying particular attention to females beginning puberty who may be uncomfortable taking part in such exercises as jumping jacks, etc. (Kirchner & Fishburne, 1995).

The Tennessee Comprehensive Curriculum Guide, Grades K-8 (1992) provides physical education goals and objectives for each grade. The goals and objectives which relate to the teaching of games are noted as follows: grade one - students should be able

to demonstrate basic locomotor skills and appropriate social relationships used in games and sports; grade two - students should understand the spatial relationships in object manipulation; grade three - students should demonstrate the use of implements for a variety of games and sports; grade four - students should demonstrate body control, proper execution of skills, and appropriate warm-up activities used in and prior to games and sports; grade five - students should understand basic game rules and their purposes, the effect of participation in group activities on individual performance, and how academic skills can be developed through games and sports; grade six - students should understand strategy in games and sports and the development of attitudes and values through game play; grade seven and eight - a continuation of all of the previous skills, understandings, and abilities (Tennessee Comprehensive Curriculum Guide, Grade K-8, 1992; Rules, Regulations, and Minimum Standards for the Governance of Public Schools in the State of Tennessee, 1994).

The Tennessee curriculum framework for grades 9-12 is entitled *Lifetime Wellness Curriculum Framework*. This framework includes a section on personal fitness and related skills. Goals and objectives for lifetime wellness relate to attitudes and activities which individuals can carry with them throughout their lives. These goals and objectives relate to self-image, positive attitudes toward physical activity, economical benefits of physical fitness, and social skills learned through physical activities. Benefits provided through a lifetime wellness program should be both health related and skills related. Health related fitness makes an individual healthier and reduces the chances for disease. Skills related fitness makes an individual better at games, sports, work, and

other activities (Lifetime Wellness Resource Manual, 1994; Rules, Regulations, and Minimum Standards for the Governance of Public Schools in the State of Tennessee, 1994).

The National Association for Sport and Physical Education (1995) developed seven “content standards” for physical education. Each of these standards are the equivalent of physical education goals and objectives. These standards involve the following areas: competency in movement forms, application of movement concepts in the development of motor skills, development of a physically active lifestyle, achievement and maintenance of a “healthy-enhancing” level of physical activity, responsible personal and social behavior, respect for differences in people, and enjoyment/challenge/self-expression/social interaction.

In the development of physical education goals and objectives Stillwell & Willgoose (1997) speak of the importance of establishing objectives as behavioral objectives. This method of objective writing places the emphasis on explicit behaviors including what the student is expected to do, how well the behavior is to be exhibited, and the conditions under which the behavior is to be completed (Mager, 1984). Ennis (1992) notes the need to create learning goals, which are statements of what students should learn, but within the limitations and constraints of the school setting, the characteristics of students, and how much the teacher knows about the subject.

Elements of a Curriculum

Beane, Toepfer, Jr., & Alessi, Jr. (1986) describe five components or elements of a curriculum. The first element is the development of appropriate learning objectives.

These objectives specify the proposed outcomes of the curriculum plan. The second element of a curriculum is the content: what are the courses, topics, principles, and concepts which relate to the learning objectives? The third element of the curriculum involves the activities which can be used to support the content and learning objectives. The fourth element includes the resources which can be used to present the activities, content, and learning objectives. The fifth element is the use of appropriate measuring or evaluating devices which can aid in determining whether or not the learning objectives have been reached.

Mueller (1991) mentions five components of a curriculum: “educational philosophies and rationale, setting goals and objectives, content, methods of implementation, and evaluation” (pp. 6-7). Fernandez-Balboa (1993) notes that educational philosophies sometime produce a “hidden curriculum” which serves the interests of the dominant group at the detriment of non-dominant groups.

Vogel & Seefeldt (1988) speak of five elements of a curriculum: the selection of appropriate well sequenced objectives, consideration of time allotments for teaching, effective instruction, appropriate resources and materials, and program evaluation.

The Fort Worth *Physical Education Grade One. Physical Education Grade 2* (1989) curriculum guide also provides five elements of a curriculum: a statement of philosophy or broad goals, objectives designed around the broad goals/philosophy, scope and sequence of instructional material, instructional plans (which include teaching units, activities, assessments, and reteaching ideas), and a bibliography or list of resources.

In conjunction with the setting of curriculum goals and objectives, Siedentop

(1994) and Stillwell & Wellgoose (1997) state the importance in selecting appropriate outcomes and then teaching in a manner in which these outcomes can be achieved. Vogel & Seefeldt (1988) note the importance in prioritizing these objectives and sequentially placing them in grades where they can best meet student needs and best be achieved. Ennis (1992) supports Vogel & Seefeldt (1988), emphasizing that goals and objectives should be written so that seventy-five percent of students can achieve them. Ennis (1992) further states that goals and objectives should be limited in number and should be realistic in nature. Vogel & Seefeldt (1988) also stress the need to be realistic in setting goals and objectives, but to also be idealistic. By beginning with objectives that are idealistic then conducting a study to see if these idealistic objectives can be achieved, curriculum planners can keep from limiting themselves (Vogel & Seefeldt, 1988).

The Tennessee Instructional Model (1984) notes “task analysis” as a component of objective setting. The purpose for task analysis is to break learning into its various components in order to determine what is important and what is not important. This process also makes it easier for teachers to sequence objectives in relation to their importance. Task analysis begins by formulating the desired objective of the learning. Next the learning which must take place in order for this objective to be obtained is determined and learning is sequenced. This learning is then matched to behaviors which can be observed. The Tennessee Instructional Model (1984) also suggests using Bloom’s Taxonomy in setting objectives. Bloom addresses both lower and higher learning through six levels of cognition. Objectives can be worded in ways which address each of these areas. The first of Bloom’s levels of learning is knowledge, or simple recalling of

information. The second level is comprehension, or the understanding of information. The third level is application, which addresses the ability of students to apply what they have learned to new situation. The fourth level of cognition is analysis, or the ability of students to break something into its parts. Level five is synthesis, or the putting together of information and creating something new. The last of Bloom's cognitive levels is evaluation. This is the highest level of learning and involves making a judgment and supporting it with factual information (Tennessee Instructional Model, 1984).

As for the curriculum content, Kirchner & Fishburne (1995) stress the importance in using materials which are developmentally appropriate. Stillwell & Wellgoose (1997) maintain that the content should assist children in attaining their total development. Vogel & Seefeldt (1988) note that it is impractical to expect all students to achieve the same level of competence in an activity so content should be appropriate to various developmental stages of students.

Posner & Rudnitsky (1986) note that the implementation stage of a curriculum involves teaching meaningful activities which produce, stimulate, and facilitate learning. Vogel & Seefeldt (1988) state that implementation or instruction should clearly relate to the learning objectives, should be consistent with effective teaching methods, and should provide flexibility. For more details on instruction note the section on "Goals and Strategies of Teaching".

As to materials and resources, Vogel & Seefeldt (1988) maintain that they should be organized in a way to provide flexibility for individual teacher use, "while maintaining the ability to be replicated" (p. 35).

Vogel & Seefeldt (1988) define evaluation as “the process by which the merit of the program can be determined” (p. 73). Evaluation also provides the information necessary to make appropriate changes to a program in order to meet specific needs of learners (Vogel & Seefeldt, 1988).

Brubaker (1982) comments on the evaluation stage of the curriculum, stating that evaluation may be formative in nature (ongoing during the learning situation), and/or summative (after the conclusion of the learning situation). Bredekamp & Rosegrant (1995) add an additional stage called entry-level evaluation, and speak of an exit-level component of summative evaluation. These two additional categories of assessment examine “where students are” before new teaching takes place and “where students are” immediately after teaching is completed. Cronbach (1963), (as cited by Posner & Rudnitsky, 1986), provides further details on the evaluation stage, noting it as the gathering of information and subsequent decision making aimed at producing the following results: improving a program, making individual decisions about students, and/or assessing and meeting administrative regulations. Scriven (1967), (as cited by Posner & Rudnitsky, 1986), distinguishes between three types of evaluation measurements: goal estimation - measuring the achievement of specific goals and objectives; evaluation - “gathering information on the full range of course outcomes or consequences” (p. 153); and goal-free evaluation - gathering data on the “likely consequences” of a program outside of the intended goals and objectives (p. 153). Stillwell & Wellgoose (1997) state that the purpose of evaluation “is to determine the status, progress, and/or achievement of the student” (p. 293). Stillwell & Wellgoose

further note that evaluation should examine this status, progress, and/or achievement in three areas: skills, understanding, and social learning.

The Tennessee Instructional Model (1984) presents two methods for assessment or evaluation. Through “formal assessment” teachers use information provided by standardized testing methods. Through “informal assessment” teachers assess through ongoing observation of a students abilities and performance in activities. With both of these forms of assessment it is important for teachers to keep records of students work and to use non-discriminatory, not culturally biased methods of assessment (Tennessee Instructional Model, 1984).

Goals and Strategies of Teaching

Vogel & Seefeldt (1988) contend that the degree to which students achieve the objectives of a lesson directly relates to the quality of instruction. Therefore these authors provide the following suggestions for presenting quality instruction. Good instruction begins with clear communication of what students are expected to learn and evaluation of student’s present level of skill and ability. This should be followed by information which gets the attention of students. Next a teacher should provide clear instruction of the topic or activity, modeling of the activity, time for practice and feedback, evaluation of results, and appropriate action to guide student learning throughout the process. Further suggestions by Vogel & Seefeldt are to set realistic expectations, structure instruction so that it is clear and understandable, establish an orderly/safe environment, group students according to ability, provide successful experiences, monitor progress and adapt situations as necessary, promote questions, and

promote a sense of student control over their own learning.

Posner & Rudnitsky (1986) maintain that the major goal of teaching is to supply meaningful activities which produce, stimulate, or facilitate learning. In order to achieve this goal, Posner & Rudnitsky provide several teaching strategies: let the learner know where he/she is going (prepare the learner to learn); provide frequent, positive feedback; motivate students (best achieved through providing an environment which motivates learning); and provide an environment which allows students to feel safe in trying something new, even if they fail.

The Tennessee Instructional Model (1984) notes four major elements of instruction. These elements are: selecting appropriate objectives, teaching toward these objectives, monitoring the progress of students and adjusting teaching, and using the important principles of learning. These principles, as noted by the Tennessee Instructional Model (1984), involve the use of motivation, active participation (including modeling of activities by teachers), and reinforcements, as well as teaching in a simple relevant way in order to guide students toward learning. The principles also require the use of a “set,” or introduction to lessons, and appropriate closure of each lesson. The *Physical Education Framework for California Public Schools, K-12* (1994) adds the need to take into account the diverse needs of students, including learning styles, gender equity, and disabilities. Gilliland (1995) specifically discusses the diverse needs and learning styles of Native American students. Gilliland states that as with any other group, Native American students have a variety of learning styles which relate to their culture. Swisher (1991), Germaine (1995), and Gilliland (1995), however, note that while it is

important to be aware of prevalent Native American styles of learning, it is important not to stereotype all Native American students into one category of learning style.

According to Gilliland (1995), some of the most common strategies teachers can use when teaching Native American students are as follows: prepare an informal, relaxed environment; let students observe an activity before attempting to participate in the activity; use stories/games/music/drama/etc. as a part of instruction; present the “big picture” or the whole process of an activity before breaking it down into its parts for instruction; accept and respect cultural/emotional/spiritual/intuitive beliefs as valuable; use cooperative/social activities; be flexible with time allotments for activities; allow adequate time for processing of language and meaning before proceeding; place students in circles to present the lesson; use self-competition; and most of all get to know the students, their beliefs, their families, and the community in which they live (Gilliland, 1995). Swisher (1991) adds to Gilliland’s suggestions, stating that many Native American tribes/nations follow learning patterns or norms in which a sequence of events must take place in order for appropriate learning to occur. To disregard this sequence would be to go against custom. Swisher (1991) notes the following sequence of learning as typical of many Native Americans tribes/nations: observation, careful listening, supervised participation, and individualized self-correction or testing. Bordeaux (1995) also maintains that self-testing and criterion-reference testing (based on individual mastery of skills) are very important in assessing Native Americans, recommending that norm-referenced testing (standardized comparison to other students) not be used.

One of the ways in which goals and strategies of instruction, like those previously

discussed, can be accomplished, especially for young children, is through game play (Rules, Regulations, and Minimum Standards for the Governance of Public Schools in the State of Tennessee, 1994; Rohnke, 1994; Gilliland, 1995; Gallahue, 1996; Stillwell, 1996). Kirchner & Fishburne (1995) provide some specific strategies for teaching games effectively. These guidelines are as follows: include or modify rules to keep all students active; do not eliminate a player from a game; and modify methods of student involvement in a game in order to enhance strength, endurance, or other physical or nonphysical benefits. *Inuit Games* (1989) provides similar strategies, confirming the importance in involving all children, modifying games to meet needs of students and the available playing area, and preparing games to benefit students mentally, physically, and educationally. *Inuit Games* also suggests working in pairs, changing from active to quiet games to provide a breather, arranging competing teams so they are equal in ability and strength, involving children in planning and preparing for games, and in being prepared and skilled as a teacher of games.

In Rohnke's (1984) guidebook to games and activities several teaching strategies are provided: teachers should involve themselves in the games (participate, not just explain), keep rules simple and minimal, bend rules to meet needs, don't over-play a good game, keep players active, choose fair teams, use 50/50 gender splits when possible, and emphasis competition with self instead of others.

Griffen, Dodds, & Rovegno (1996) suggest a tactical approach to teaching games, or teaching for understanding. This approach changes the objective of teaching games from the development of skill, to improved game performance. Emphasis is placed on

learning the tactics or strategies of playing and winning a game, or the “what to do” over the “how to do” (p. 58). After students learn the strategies of a game well, then they practice the skills (Griffen, Dodds, & Rovegno (1996). Curtner-Smith (1996) states that this approach helps develop students in areas of problem solving and social skills as well as directing children in principles of play, strategies of play, and tactics of activities they will encounter in later life. These tactical games are usually divided into four categories: invasion games (invading the other teams territory and scoring with a ball or other object), net/wall games (striking of a ball or other object into an opponent’s court or against a wall and into an opponent’s court so a return cannot be completed), fielding/runscoring games (striking a ball or other object and running toward a scoring area - softball), and target games (hitting a predetermined target). Tactical games also involve the modification of games by students after they are played, and the invention of new games which incorporate the same tactics or strategies of play.

Hellison (1985) suggests several “nontraditional” goals which should be important to teachers of games and physical education outside the area of skills and tactical training. These goals are self-control, involvement, self-responsibility, and caring. According to Hellison there are several strategies which will help teachers guide their students toward these goals. The first strategy is to discuss these components of learning with your students and teach toward these attitudes and behaviors. The second strategy is for teachers to present the attitudes and behaviors in their own lives. The third strategy is for teachers to provide genuine, positive reinforcement through praise, grades, and awards. The fourth strategy is to provide time for students to think about attitudes

and behaviors in relation to lessons and activities. The sixth strategy is to provide time for students to share their opinions, give input to the learning and evaluation procedures, and modify the lesson or activity. The seventh strategy is to develop specific strategies for specific activities (Hellison, 1985).

A factor which Bredekamp & Rosegrant (1995) note as important in teaching games or any skills activity is to remember the learning level of students. Bredekamp & Rosegrant present three basic learning levels: Beginning/novice level (learning something new which needs to be explored), intermediate/practice level (after the general ideas of the activity have been learned, and practice and refinement must take place), and advanced/fine tuned level (after a complete understanding of the activity, and a highly developed ability to participate has been achieved). By beginning with the first level and moving through the next two stages students can most effectively learn how to play a new game or activity (Bredekamp & Rosegrant, 1995).

The Curriculum Guide

According to Mueller (1991) the curriculum guide is a written document directing teachers in instruction and activities within a specific area of the overall curriculum. Stillwell & Wellgoose (1997) define a curriculum guide as a specific plan for an educational program. These guides usually begin by defining the rationale and overall goals for a specific course or program of study. It is also necessary for a curriculum guide to explain the structure of the guide as well as how the course or program can best be taught. Then, much like the overall curriculum, the curriculum guide should provide learning objectives. These objectives should relate to the level/grade being taught, the

unit/units being taught, and specific lessons within units. Next, the guide should provide suggested content for the program or course, suggested methods for instruction, and suggested methods of evaluation (Mueller, 1991). Melograno (1996) contends that a curriculum guide should explain where a program is going (objectives), how it will get there (planning, instruction, activities), and how it will be known when arrival has occurred (evaluation).

The Alabama Health Curriculum Guide, Grade K-12 (1988) states that the largest component of a curriculum guide should be classroom activities with specific learning objectives. This same curriculum guide also notes the importance of providing these classroom activities in individual units of study by topics, with each unit providing directions for activities, helpful notes to teachers, and a list of needed equipment and materials. The curriculum guide should help guide teachers in implementing courses of study, but are meant to only be supplemental in nature and used in conjunction with textbooks and locally planned programs of study. After review, the information from these guides can be incorporated into the teacher's lesson plans for a specific topic (Health Curriculum Guide, Grade K-12, 1988).

McCluskey (1992) developed *A Curriculum Guide to learning about American Indians*. In this guide McCluskey provides information and suggestions for teachers covering a unit about Native Americans. The first section lists contributions and traditional ways of Native Americans. The second section provides historical information about Native American ways of life. The third section presents activities which could be conducted in various subject areas. The fourth section contains a bibliography. The last

section provides an overview of Native Americans.

Course, Unit, and Lesson Planning

Merriam Webster's Collegiate Dictionary (1994) defines a course as "a series of lectures or other matter dealing with a subject" (p. 261); Posner and Rudnitsky (1986) define a unit as "a coherent chunk of a course" (p. 207); and Mueller (1991) describes a lesson as a single planned activity within a unit (p. 236). Mueller further discusses the important elements of these components of a curriculum by stating that each must have a rationale or purpose. Courses, units, and lesson plans must also have specific objectives or expected outcomes based on student understanding of the subject, skills learned, and attitudes developed, as well as teacher objectives relating to the intentions and responsibilities of teachers. Posner and Rudnitsky (1986) note the importance of understanding student "entry level" skills before setting these learning objectives. The next element, as described by Mueller (1991), relates to the scope (breadth and quantity - Stillwell & Wellgoose, 1997) and sequence (order and quality - Stillwell & Wellgoose, 1997), of the unit or lesson. What should be covered and in what order? Then a unit or lesson plan should advance to the instructional aspect of the plan which begins with an initiating activity, or an activity which introduces the unit or lesson (Mueller, 1991). The Tennessee Instructional Model (1984) calls this initiating activity a "Set." Mueller (1991) also contends that this introductory activity should create excitement for new learning and provide students with an overview of the forthcoming activity and expected learning outcomes. Gilliland (1995) notes storytelling as a useful "Set" for Native American students. After the introduction to the unit or lesson plan the body of the

lesson is presented, followed by developmental activities, assignments, conclusions, lists of materials, evaluation methods, a bibliography, and, if beneficial, an appendix of suggestions, work sheets, aids, etc. (Mueller, 1991).

Hellison (1985) and Vogel & Seefeldt (1988) went a step further and provided suggested time allotments for the various components of a lesson plan. Hellison's (1985) suggestions are to allow approximately 5 minutes for the set, 20-30 minutes for the daily lesson (games, skills, etc.), 10-15 minutes for independent learning or practice, and 3-5 minutes for conclusions (reflection, student reporting, discussion). Kirchner & Fishburne (1995) suggest that activity times should be related to age and development. These authors recommend the following time allotments for participation in game type activities: early childhood (ages five to seven years old) - approximately 20-25 minutes; middle childhood (ages eight to nine years old) - approximately 20-35 minutes; late childhood (ages ten to twelve years old) - approximately 30-40 minutes.

In reference to time allotments, Vogel & Seefeldt (1988) stress the importance of not trying to teach too much content in one lesson, thereby reducing the effectiveness of the lesson. These authors note that many teachers divide the amount of time available by the number of objectives identified, but in so doing provide insufficient amounts of instruction to some objectives and too much time to others. Some suggestions Vogel & Seefeldt provide are to begin by counting the number of days of available instruction and multiply by the amount of time for each instruction period. Then instructors must adjust for "down time" when instruction cannot occur, such as field trips, fire drills, snow days, etc. Also important to consider is the number of students in each class and deciding the

amount of time it will require to create meaningful learning for each objective. Based on this information teachers can then make appropriate plans as to the amount of time to spend on each objective. This process may require the instructors to reduce the number of objectives rather than to reduce the amount of instruction time per objective.

Posner and Rudnitsky's (1986) planning stages for a course/unit/lesson are similar to Mueller's, noting the following products as appropriate development steps: a rationale for the program (why and how is this product of value), a curriculum plan complete with prioritized learning objectives (cognitive, affective, and psychomotor skills to be learned), an instructional plan complete with teaching strategies, and an evaluation plan complete with descriptions of behavioral indicators related to intended learning and a list of possible negative learning outcomes. Posner and Rudnitsky also indicate the importance of understanding the audience for a course, unit, or lesson; thoroughly understanding the topic; and sequencing the material to be delivered in relation to both the audience and the topic.

According to the *Physical Education Framework for California Public Schools, K-12* (1994), a lesson plan should include an introductory or warm-up period, an instructional phase, an activity phase, and a period of discussion or processing of learning. The introductory period explains the purpose of each activity, the instructional phase explains and demonstrates each activity (should involve individual instruction, the activity phase allows for practice, and discussion and processing encourages students to review what they have learned (Physical Education Framework for California Public Schools, K-12, 1994).

The Tennessee Instructional Model (1984) designs a lesson plan with these components: name of the subject/topic/activity, materials/equipment, learning objectives, a set (introduction, story, etc.), instruction (directly related to objectives and demonstrated by the instructor), monitoring and adjusting of instruction as needed, supervised practice (participation in the activity), summary or closure of lesson (restatement of intended learning), evaluation (progress in achieving objectives), and optional activities (alternate activities, homework, reteaching, independent practice, etc.).

Kirchner & Fishburne (1995) suggest the following elements of a lesson plan: the name of the activity, objectives, equipment, and lesson content (entry activity or adjustment time before lesson begins - 3 minutes; introductory activity - 3-5 minutes; activity - 10-30 minutes; closure - 2 minutes). Lesson evaluation should occur throughout these various stages (Kirchner & Fishburne, 1995).

In *Cowstails and Cobras II*, Rohnke (1989) provides actual lesson plans for game and adventure activities which include the following sequenced information: the name of the activity to be played, goals/objectives, the number of players/groups who can participate, needed equipment, materials and resources which are used, setting for the activity (indoor/outdoor, etc.), and time duration of activity. Rohnke also provides helpful teaching hints and comments about each activity. In another games guidebook Rohnke (1984) accompanies game descriptions with photographs and activity levels of games (difficult/active or simple/not active).

In Vogel & Seefeldt's (1988) *Program design in physical education*, a lesson plan consists of the name of the activity, the unit within which it is to be conducted, time

allotments for activities, objectives, introductory activity, instructional directions/activities, summary, key points, equipment, resource materials, and evaluation.

In *Inuit Games* (1989), a “how to” guide for traditional games of northern Canada, the following categories are provided: a purpose for the guidebook, a table of contents, an outline of different types of games, history and background to Inuit games, a description of each game and how it was originally played, a “how to teach” guide to each game, a list of needed equipment with instruction on how to make some equipment, and other relevant information for teachers.

Moore (1992) developed lesson plans to teach children how to play Olympic sports and includes the following elements in the lesson plans: the name of the activity, objectives, materials to be used, procedures for participating in the activity, and an optional section with additional information to guide teachers in presenting the lesson.

Atakpu (1988) created *A Guide to Selected Traditional Dances of the Bendel State of Nigeria* which includes the following components: an introduction to the topic, individual chapters for separate category of dances, summary and conclusions, a glossary of terms, and references. For each chapter and dance Atakpu provides: learning objectives for the chapter, an introduction with historical/background information about each dance and each category of dance, traditional materials/equipment/etc., step-by-step instructions/procedures for each dance, and photographs or drawings of most dances.

CHAPTER THREE

Methods and Procedures

Data Collection

The primary purpose for conducting this study is to develop “An Instructor’s Guide to Traditional Native American Games of the Eastern Band of the Cherokee: Grades 5 - 8.” In order to create this guide, two types of information were collected. Historical information was collected relating to Native Americans, with an emphasis on the Eastern Band of the Cherokee and their games, and curriculum development information was collected to guide the researcher in developing the components and format for the guide book. Over two hundred sources of literature were identified and reviewed for this study. This material was obtained from University and Public Libraries; Cherokee Reservation Museums/bookstores/cultural centers; Cherokee Reservation Schools; and Cherokee Reservation Tribal Offices. Several trips were also made to the Eastern Band of the Cherokee Reservation in Cherokee, North Carolina, where numerous members of the Eastern Band of the Cherokee and other individuals were interviewed and/or consulted. An alphabetical list of these individuals is as follows:

Abram, Dr. R. Michael & Abram, Susan M. (1997). Curators, Cherokee Heritage

Museum and Gallery. Eastern Band of the Cherokee.

Aldridge, Charles (1997). Cherokee Preacher. Eastern Band of the Cherokee.

Arch, Davey (1997). Cherokee Artist. Eastern Band of the Cherokee.

Armachain, Larry (1997). Cherokee Artist. Eastern Band of the Cherokee.

Belt, Tom. (1997). Cherokee school teacher, Cherokee Elementary School. Eastern Band

of the Cherokee.

Bradley, Fred (1997). Cherokee Artist. Eastern Band of the Cherokee.

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Guidebook Design

The guidebook, “An Instructor’s Guide to Traditional Native American Games of the Eastern Band of the Cherokee: Grades 5 - 8,” begins with a rationale or purpose, and a table of contents. The guidebook is then divided into two sections: An Introduction to the Eastern Band of the Cherokee; and Traditional Eastern Band of the Cherokee Games. The historical information within each of these sections occasionally includes age sensitive material. Instructors should use their own discretion in selecting which information will and will not be presented for specific groups. The topics which are included within each section are as follows:

Section One: Introduction to the Eastern Band of the Cherokee

The introduction presents a brief historical overview of the background of the Eastern Band of the Cherokee. This information includes insights into how the traditional Cherokee lived, how the Eastern Band of the Cherokee came into existence, how the Eastern Band of the Cherokee live today, and how traditional games have played an important role in Cherokee culture.

Section Two: Traditional Eastern Band of the Cherokee Games

Section two includes an “Instructor’s Guide” for teaching three categories of traditional Eastern Band of the Cherokee games, as identified by Harvey (1991). These three categories are: Games of Skill and Dexterity; Games of Amusement; and Games of Chance.

Category One: Traditional Eastern Band of the Cherokee Games of Skill and Dexterity.

The games included in this section are presented in alphabetical order as follows:

1. Arrow/Dart Throwing, Tipping, and Tossing Games
2. Blowgun Game
3. Chunkey
4. Cornstalk Shoot
5. Hunting Game
6. Kickball
7. Marbles
8. Running Game
9. Stickball
10. Tug-of-War

Category Two: Traditional Eastern Band of the Cherokee Game of Amusement.

Only one type of game of amusement was found for the Eastern Band of the Cherokee.

1. String Game - Crow's Feet

Category Three: Traditional Eastern Band of the Cherokee Game of Chance.

Only one type of game of chance was found for the Eastern Band of the Cherokee.

1. Jacksnap

Format and Sequencing for Instructor's Guide.

Instructional information for section two is provided in lesson plan format, which instructors can follow in teaching each game. The selected design, or sequence of material, follows the Tennessee Instructional Model (1984), but adds historical introductory information and photographs as presented by Atakpu (1988), and lead-up activities as discussed by Stillwell & Wellgoose (1997). Each game category begins with an introduction, or general information about that specific game category (what are games of skill and dexterity, games of amusement, games of chance). The game category introduction is followed by lesson plans for each game within that category. The sequence of information provided within each lesson plan is as follows:

1. Name of Activity - The name of each game with a brief identifying description.
2. Objectives - Learning objectives for each game (using Benjamin Bloom's Taxonomy and Learning Domains).
3. Instruction
 - A. An introduction to each lesson (preparation for learning through a traditional legend/story/etc. related to each game.
 - B. A description of each game (introduction and historical background of each game, including traditional purposes, how it was played, traditional equipment, and other beneficial information for instructors and students).
 - C. Demonstration of skills (identification and demonstration of skills necessary to play each game).

- D. Lead-up activity (appropriate lead-up game(s) with supervised practice - for the purpose of developing necessary skills before participating in each game).
- E. Step-by-step instructions for teaching each game (including modifications and alternate equipment if needed).
- F. Monitoring and adjusting of instruction (instructors will monitor the learning and adjust the teaching as needed).
- G. Supervised practice (supervised play of each game as instructed).
- H. Summary/closure (restatement of intended learning).

- 4. Evaluation - Review of how well learning objectives were achieved.
- 5. Optional Activities - Suggested optional game-related activities such as making traditional or alternative equipment to play each game, allowing students to modify games, reteaching, etc.).
- 6. Materials and Equipment - A list of equipment needed to play each game (traditional equipment and/or alternative equipment).
- 7. Photographs - Photographs of traditional game equipment, when available.

The material provided through these instructional categories will be created for the developmental characteristics of late childhood (5th to 8th grade), as noted by the Tennessee Comprehensive Curriculum Guide, Grades K-8 (1992) and Kirchner & Fishburne (1995). Because most of the games will require more than one lesson to teach the historical information and to play the game, time allotments will not be provided.

CHAPTER FOUR

Presentation of the Instructor's Guide

Rationale and Purpose

Because of the many changes in traditional Eastern Band of the Cherokee games over the past several hundred years it is important for those teaching these games to be knowledgeable about the historical purposes for, and ways in which, traditional Cherokee games were conducted. If this knowledge is not gained by instructors and passed on through the teaching of traditional games, the historical significance of these games may soon be lost (R. M. Abram, Oct. 13. 1997, Eastern Band of the Cherokee). Therefore, the purpose for creating this manuscript "An Instructor's Guide to Traditional Native American Games of the Eastern Band of the Cherokee: Grades 5 - 8," is to provide an educational resource for instructors to use not only in teaching *how to* play traditional games of the Eastern Band of the Cherokee, but also to pass on historical and traditional information about each game.

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Section One: Introduction to the Eastern Band of the Cherokee

In the distant past the Cherokee were one people and the division of the Eastern Band did not yet exist (Mails, 1996). Some of the earliest insights into traditional Cherokee culture came from the De Soto Expedition of 1540, noting the Cherokee as “a poverty-stricken race subsisting on roots, herbs, service berries, and such game as deer and turkey, which they shot with a bow” (p. 315). Over two hundred years later, in the mid-eighteenth century, more information was obtained from explorers who found the Cherokee living in separated communities and dwellings along the waterways of the southern Appalachian mountains (Gilbert, 1943, 1978). Traditional Cherokee lands included all or parts of the present day states of Kentucky, Virginia, West Virginia, North and South Carolina, Tennessee, Georgia, and Alabama (Mails, 1996).

Name

The traditional Cherokee people called themselves *Yunwiya*, which means “Principal People.” The Yunwiya were given the name Cherokee, which means “People Who Speak Another Language,” by other Native American tribes/nations. At some point in history they began to call themselves by this new name, which in the Cherokee language is *Tsa lagi* (Sharpe, 1970, p. 19).

Clothing

The traditional clothing of the Cherokee was from the skins of animals, woven animal hair and bark fibers, and feathered cloaks. The men typically wore moccasins, deerskin breechclouts (with or without skin leggings depending on the weather), deerskin shirts, and turkey feathered cloaks. Their hair was shaved or plucked except for a top

area allowed to grow. The women wore moccasins, skirts and dresses of deerskin, and skirts of turkey feathers. Cherokee women wore their hair long (Gilbert, 1943, 1978; Sharpe, 1970; Mails, 1996).

Food

Food consisted of wild plants, berries, and nuts, such as plums, grapes, wild potatoes, wild greens, and walnuts, etc. Planted crops included the main staple of corn, as well as beans, pumpkins, squash, tobacco, sunflowers, and gourds, etc. Hunting was also a major activity of Cherokee men who used bows and arrows, blowguns, spears, traps, and a variety of hunting rituals to capture animals for food and to make tools, clothing, and other utensils from the non-edible portions of the animals. The Cherokee hunted a wide variety of animals such as deer, bear, wild turkey, rabbit, squirrel, birds, and bison, as well as fish, frogs, and crayfish (Gilbert, 1943, 1978; Sharpe, 1970; Mails, 1996).

Housing

Typical houses were not the tipis of the Plains Indians, but were dwellings made of posts placed upright in the ground about two or three feet apart. Smaller sticks or posts were placed between the large posts. Twigs, sticks, and canes were then woven between the posts, similar to basket weaving. Finally grass and clay mixes were plastered over the structure. The roof was prepared in a similar fashion and covered in bark or thatch. A hole was left in the roof for smoke from a fire. Many Cherokee also built hot houses of earth and clay, layered over wood framed domes, where they slept during cold weather (Gilbert, 1943, 1978; Sharpe, 1970; Mails, 1996). These dwellings as well as all other property were owned by Cherokee wives (Reed, 1993).

Social Structure

The traditional Cherokee had a matrilineal social structure with descent traced through the mother's family. At birth, children automatically became a part of the mother's clan. The Cherokee had seven of these clans (perhaps fourteen in very early history) which were different societies within the overall Cherokee Nation. Within each clan, members cared for each others needs and protected each others rights. It was considered taboo for a Cherokee to marry inside his/her mother's or father's clan (Reed, 1993; Mails, 1996). Even though Cherokee children lived with their mother and father, the primary responsibility for instruction, guidance, and discipline was the responsibility of the maternal uncle (Reed, 1993).

Government

Every Cherokee village had two different governing systems. One system, the Red Government, dealt with the responsibilities of war, the other system, the White Government oversaw village affairs during times of peace. Both governments were guided by Chiefs and various assistants and counselors (Sharpe, 1970; Reed, 1993).

Religion

The traditional Cherokee were very spiritual people, believing that the world and all of nature were created by "The Great Spirit" or *Yowa*, which made everything in nature sacred (Sharpe, 1970, p. 20). This supreme god was believed to be composed of either two or three beings. The Cherokee also believed in various types of spirits which roamed the physical world and the spiritual world. These spirits brought both blessings and curses upon the Cherokee people. Often these curses, such as disease or loss in war

or a competition, were believed to be the result of no longer following traditional ways of life (Payne, N.d.; Sharpe, 1970; Mails, 1996).

Recreation and Games

In reference to the recreational activities of these early Cherokees, Ehle (1988) states, "The men and boys lived for three sports: hunting, warfare, and ball games. These were the mighty three. All boys longed to do well in them, and praise and glory fell on success" (p. 23). In fact, many traditional Cherokee activities, including games, were very war-like in design, in order to prepare men and boys for survival in real life conditions (Fogelson, 1971; Fradkin, 1990; Readers Digest Association, 1990; Vennum, 1994). Mails (1996) agrees with this assessment, adding that traditional Cherokee games also provided ways to maintain and pass down cultural beliefs and values, provided social events where family and friends gathered, and developed the participant spiritually, mentally, and physically. Many early Cherokee games were very ceremonial in nature requiring days of ritualistic preparation and requesting the aid of the spirit world in the outcome of the events (Mooney, 1891, 1900; Mails, 1996). Traditional Cherokee games often involved the accompaniment of gambling, with tribal members betting anything they possessed on the outcome of a game (King, 1982).

Cherokee women also had their games and even though traditional Cherokee games were usually played separately by males and female, there were some games played by both genders. These different traditional recreational activities for each gender were not, however, meant to denote a lower status of either sex, but simply related to training for different roles necessary for Cherokee men and women to survive and to meet

the needs of everyday community life (Bloom, 1942; Cheska, 1977; Oxendine, 1988).

Ceremonial Preparation - Medicine

According to Mooney (1891) the Cherokee term medicine, also known as ceremonial preparation when associated with games, usually consisted of participation, or lack of participation, in a number of activities. Sexual relations were almost always taboo during a period of preparation as were certain types of food. Other common Cherokee methods of ceremonial preparation for activities consisted of sweat baths; bleeding or scratching; bathing or going to water; herbal concoctions taken internally; conjuring; and reciting special formulas or prayers (Mooney, 1891).

Traditionally, sweat bath ceremonies were common among most Native American tribes/nations. Within most tribes/nations the sweat bath was a sacred spiritual ceremony, but to the Cherokee it appears the activity was used more as a medical practice, which was then followed by a spiritual ceremony called “going to water” (Mooney, 1891, 1900). The traditional Cherokee sweat lodge consisted of a small earth covered dwelling only high enough to sit in. Rocks were heated in a fire located outside of the lodge and brought inside. A mixture of water, roots, and wild parsnip were then poured over the heated rocks, causing a great steam to fill the dwelling. After a period of time within the heated lodge, the participant would come out and go immediately to the river where he would plunge himself several times (Mooney, 1891, 1900).

Scratching or bleeding was also known as a method of preparing a person for an activity, especially for a stickball game. Typically, a sharp instrument such as a piece of flint, bone (Mooney, 1891, 1900) rattlesnake teeth, or sharpened turkey feather quill (R.

M. Abram, personal communication, Oct. 13 -30, 1997, Eastern Band of the Cherokee), was raked across the arms, legs, and chest of the game participant. After the scratching the inflicted person was rubbed with a special medicine and sent to plunge in the river.

During ceremonial preparation herbal medicines were also used to purify the participant by causing him/her to vomit. This procedure was usually an initial rite which was followed by additional ceremonial activities (Mooney, 1890, 1900; Mails, 1996).

Conjuring involved a priest or shaman whose assistance was sometimes offered without pay, but the person requesting the services usually provided some meat, and/or a piece of cloth. It was believed that any presence of evil or disease would enter the cloth which was then sold or given away by the shaman, ending the influence of the evil (Mooney, 1891, 1900). Conjurers also used various colored beads which foretold the outcome of events, such as success in games (Mails, 1996).

Removal

By the 1800's most Native Americans were being removed from their home lands and transferred to lands set aside by the United States Government. These lands were referred to as reservations (Ford, 1983). For the Cherokee this period of removal and reservation life really started a over a hundred years earlier, between 1684 and 1839, with a series of treaties in which the Cherokee people lost most of their land and a large percent of their people. In 1835 the treaty of New Echota forced the removal of the Cherokee people west to Oklahoma, turning over the rights to their remaining land to the American government (Gilbert, 1904; Sharpe, 1970; South, 1976; Ehle, 1988). This major removal of the Cherokee began in 1838 and ended in 1839 with thousands dying

on what was called the “Trail Where They Cried” or the “Trail of Tears” (Mooney, 1900; Sharpe, 1970; Satz, 1995; Mails, 1996).

Eastern Band of the Cherokee Established

During the removal about one thousand Cherokee hid out in the mountains and did not make the transfer to Oklahoma. In 1842 a white friend of the remaining Eastern Cherokee, Colonel William H. Thomas, arranged for government funds due the Eastern Cherokee to be used to purchase land in North Carolina which later became known as the Qualla Boundary or Cherokee Reservation. Those who escaped removal, and their descendants, became recognized as the Eastern Band of the Cherokee (Mooney, 1900; Sharpe, 1970; Satz, 1995; Mails, 1996).

Cultural Changes

Cultural disruption for the Cherokee reached its peak during the nineteenth century when traditional Cherokee activities, including games were interrupted by the need for the Cherokee to defend their land from invasion by the growing intrusion of non-Native Americans (Oxendine, 1988). Reservation life also had a dramatic effect on traditional Cherokee games with a move from traditional activities to such nontraditional games as American football and baseball (Oxendine, 1988). Cultural changes further occurred as Cherokee children were removed from their homes and placed in mission and boarding schools where they were prohibited from using their Native language and from participating in traditional activities (Mails, 1988). It is also noted that as Native Americans began to participate in nontraditional activities some non-Native Americans began to participate in traditional activities. With this alteration and blending of cultures

came a reduction in the ceremonial and spiritual significance originally placed in traditional games (Oxendine, 1988). King (1988) states that this blending had taken place to such an extent that by the early nineteenth century, the Eastern Band of the Cherokee people and their surrounding non-Native American neighbors were living very much the same way in lifestyle and in their recreational pursuits.

Other researchers, such as Culin (1907), Kilpatrick and Kilpatrick (1968), and Mails (1996), found that while traditional Cherokee games were not participated in as frequently during the nineteenth century as during earlier times, these games were still played, often related to past culture and tradition, and usually represented positive culture traits and values for the Eastern Band of the Cherokee.

From Integration to Self-Empowerment

The early part of the twentieth century began with a time of integration of Native Americans into the dominant society, followed by a more recent period of Native American self-empowerment (Ford, 1983). During the earlier part of the century the dominant non-Native American culture of North America was very interested in forcing Native Americans to adapt to the dominant way of doing things. In the more recent years, however, Native Americans have moved back toward their traditional forms of activities and in doing so have created a self-empowerment to succeed and have found a way to work together as a culture for positive spiritual, mental, and physical growth, development, and general well-being (Newham, 1971; Neal, 1980; Reader's Digest Association, 1990; Harvey, 1991; Parfit, 1994). This recent Native American empowerment and positive cultural effects are confirmed as a growing part of the Eastern

Band of the Cherokee culture by R. M. Abram, M. Chiltoskey, and D. Redman (personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Life on the Eastern Band of the Cherokee Reservation

By the mid-twentieth century the fear caused by the removal of most of the Cherokee people had eased somewhat and life for the Eastern Band of the Cherokee began to improve. On the Cherokee Reservation in North Carolina things began to modernize, although poverty was still very prevalent, with the development of modern schools and other industrial and vocational advancements (Mails, 1996). The tribal Chief, a Vice Chief, and twelve Councilmen were now elected by the Cherokee people, as a governing body. Disputes were settled by tribal courts and, if necessary, cases were transferred to state or federal courts (Reed, 1993; Mails, 1996). Christianity was quickly becoming the major religion, although many traditionalists still believed and practiced the "old ways" (Sharpe, 1970, pp. 1-5).

By the 1960's and early 1970's new homes were being built, and tourism had become one of the largest recognized qualities of the Cherokee Reservation. Much of the traditional ways of life, including traditional games and activities, had been done away with, except for those things which related to tourism such as the making of artifacts like bows, arrows, blowguns, etc. for sale in local shops, and shows and demonstrations provided for tourists such as dances and other recreational activities. But even within the area of tradition and tourism problems began to occur because non-Native American visitors to the Reservation expected what they saw in movies and stories to be true of the Cherokee. To oblige tourists the Eastern Band began to provide a stereotypical view of

Native Americans such as long head dresses, tipis, and other representations of Native American culture which were not traditionally true of the Cherokee. This further added to much of the confusion regarding who the traditional Cherokee was. Also during this time period many Native Americans, including the Eastern Band of the Cherokee, left their reservations and moved to urban areas throughout the United States. This process was encouraged by the United States government, believing Native Americans could best be served by moving them into mainstream America (Perdue, 1988).

By the late 1970's the Eastern Band of the Cherokee had about 8000 members. New developments of a museum and other more authentic tourist attractions began to portray a more traditional view of the Cherokee, but tourism had not solved the economic problems of the Eastern Band. Unemployment was rising and typical incomes for Cherokee families were still below the poverty level (Perdue, 1988).

Modern Gaming

In the 1980's, in an attempt to help with the economic situation, the Eastern Band of the Cherokee entered into a controversial form of game activities which other Native American tribes/nations across the nation had already begun to adopt. Not subject to state regulations prohibiting gambling, a group of Cherokee businessmen opened a bingo parlor (Perdue, 1988). A few years later the first small casino was opened on the Cherokee Reservation, and in 1997 a multi-million dollar casino opened its doors. Some of the Eastern Band see this as a positive step for the Cherokee people while others see it as an evil which will damage the Cherokee even further (de la Cruz, 1997). While Native American casinos provide gaming, gambling, and a means of survival for Native

Americans, something traditional games provide, they do not provide it in a traditional way and are viewed by the Native American Indian Association of Tennessee as a move away from tradition toward the commercial, dominant culture (A. Russ, personal communication, Sept. 17, 1997, Native American Indian Association of Tennessee).

The Eastern Band of the Cherokee Reservation Today

When visiting the Cherokee Reservation of the Eastern Band of the Cherokee in 1997, one first notices the strong influence of tourism and the overwhelming influences of the non-Native American society. Gift shops, McDonald's, other modern eating establishments, and modern chains of hotels and motels line the main streets of downtown. As one ventures onto the backroads though, to the area of Big Cove and other more traditional communities, some signs of traditionalism can still be seen, as well as tremendous signs of poverty. A visitor to the reservation will find some of the Cherokee people very interested and willing to talk about the past and stories of traditional Native American activities such as Cherokee games. The same visitor will also find that some will not discuss these activities at all, stating that traditional Native American games are sacred, or that they do not trust outsiders with traditional information. Then there are others who state that they know very little about their traditional culture (R. Redman, personal communication, Oct. 29, 1997, Eastern Band of the Cherokee).

It is obvious to a visitor of the Cherokee Reservation today, especially as one visits the schools, that the Eastern Band of the Cherokee people are avid participants in typical modern games and sports such as baseball, softball, basketball, football, and non-ball games, but it also becomes apparent as one talks about traditional games with school

teachers and other Cherokee community leaders that an importance has recently been placed on making sure that Cherokee children are familiar with, and develop a pride in, their cultural heritage as it relates to games and other areas of tradition (T. Belt; M. Chiltoskey; L. Harlan; G. Mills; personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee). The Eastern Band of the Cherokee Fall Festival and local powwows are two places other than the schools that this re-emphasis of traditional games and activities can be seen. These events provide a mixture of traditional, distant past activities, with the conveniences of modern times (Cherokee Tribal Travel & Promotions Office, 1997; M. Chiltoskey, personal communication, Oct. 15, 1997, Eastern Band of the Cherokee).

Today, the Eastern Band of the Cherokee see modern participation in traditional recreational and ceremonial games as a way of creating wellness for their culture through several avenues which include: increased awareness and pride in Cherokee culture; empowerment to succeed as a culture; increased tribal interaction; and working together as a culture for the positive growth and development of a common people (R. M. Abram; M. Chiltoskey; D. Redman, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Section Two: Traditional Eastern Band of the Cherokee Games

Harvey (1991) divides traditional games of the Eastern Band of the Cherokee in three categories: Games of Skill and Dexterity, Games of Amusement, and Games of Chance. Lesson plans are provided for the games within each of these categories. Each category begins with general information about the traditional purpose of that specific

category of games. The introduction is then followed by a detailed lesson plan for teaching each game within that category. The selected design, or sequence of material within each lesson plan follows the Tennessee Instructional Model (1994), but adds historical introductory information and photographs as presented by Atakpu (1988) and lead-up activities as discussed by Stillwell & Wellgoose (1997). Lesson plans are created for the development characteristics of late childhood (5th to 8th grade), as noted by the Tennessee Comprehensive Curriculum Guide, Grades K-8 (1992) and Kirchner & Fishburne (1995).

Category One: Eastern Band of the Cherokee Games of Skill and Dexterity.

Traditional Eastern Band of the Cherokee games of skill and dexterity often held ceremonial significance and developed the participant's skills for everyday life and survival, as well as provided a means for social interaction (Culin, 1907; Cochran, 1988; Oxendine, 1988). These games usually involved strength, stamina, strategy, accuracy, and/or speed (Oxendine, 1988). They also involved long hours of training which started in childhood and continued into adulthood. While many of these activities were steeped in serious cultural traditions, ceremonies, and rituals, they also provided a means for enjoyment and sport by game participants and spectators (Oxendine, 1988; Mooney, 1900). Today, much of the ceremonial significance for games of skill and dexterity has been lost (Oxendine, 1988), however, there is a recent re-emphasis of these games on the Eastern Band of the Cherokee Reservation (R. M. Abram; T. Belt; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

The following games are confirmed as traditional Eastern Band of the Cherokee

games of skill and dexterity, and lesson plans are presented in alphabetical order as follows: Arrow/Dart Throwing, Tipping, or Tossing; Blowgun Game; Chunkey; Cornstalk Shoot; Hunting Game; Kickball; Marbles; Running Game; Stickball; and Tug-of War.

Lesson Plan: Arrow/Dart Throwing, Tipping, Tossing

- I. Name of Game: *Arrow/Dart Throwing, Tipping, Tossing* - Arrows/darts are thrown for distance, toward a target, or tipped forward to land on an opponent's arrows.
- II. Objectives: TLW = The learner will.
 - A. TLW evaluate arrow/dart games and propose a purpose for their existence.
 - B. TLW describe the basic rules of play for the arrow/dart games discussed.
 - C. TLW demonstrate the skills necessary to play arrow/dart games.
 - D. TLW employ the skills he/she has learned by playing arrow/dart games.
- III. Instruction:
 - A. *Introduction to the Lesson* - Arrow Tipping Legend, "Vtsa: yi (Brass)" or "Untsaiyi (Brass) The Gambler."

Several versions of this story of Brass exist. In each story Brass is a great mystical gambler, at Cherokee games, and his powers allow him to change into different forms (Mooney, 1900). In different versions of the story Brass is either playing the Cherokee chunky game (Mooney, 1900), marbles (Kilpatrick & Kilpatrick, 1966), or arrow tipping (Kilpatrick & Kilpatrick, 1966).

In the arrow tipping version, the story goes that a man named Thunder had a son whom he did not know. As the child grew older he began to grow spots and sores all over his body. His mother, knowing that the boy's father had great powers, told the boy to go and find his father, tell him he was his son, and

ask for healing. His mother also warned the boy about the great gambler, Brass, who lived near Thunder. "Brass will ask you to gamble with him, but do not listen," the mother said. "Tell him that when you come back you will gamble."

When the boy came near Brass's house the gambler came out and asked him to play, but the boy said, "I have nothing to wager." "We will play for your spots," Brass laughed, but the boy paid no attention to him and continued on his journey. When the boy came to Thunder's house his father was not there so he told his step-mother who he was and that he had come to have his father heal him of his sores. When Thunder came home his wife told him about his son. "I will test him to see if he is really my son." Thunder said. The next morning Thunder collected special medicine to cure the boys spots. He put the medicine in a large pot and boiled it. Then he took the boy and threw him in the boiling pot and threw them both into the river. When the pot hit the water it burst into pieces and lightning came from the pot, striking a large sycamore tree near the river. During all of this the boy was not harmed so Thunder knew he must be his son, but he wanted one more test. "Strike this locust tree," Thunder said, and as the boy struck the tree it splintered into pieces as if struck by lightning. The boy then struck another tree, and another, and another, until Thunder finally told him to stop. Thunder now knew the boy was truly his son.

When it was time for the boy to go home he told his father about Brass asking him to gamble. So Thunder took a gourd and placed special beads inside it. He also called the Katydid to swirl up special arrows for the boy to use in

Brass's game. The boy took the special gourd of beads and magical arrows and went back to Brass's house. "I have come to gamble," the boy said. Brass took out his arrows and tipped one over onto a brush pile, but it burst into pieces. The same thing happened to each of his other arrows, leaving him no arrows to play with, so the boy gave one of his arrows to Brass, Brass took the arrow, tipped it over, and it did not burst. The boy then flipped his arrow, landed it on top of Brass's and won the first game. Each time they played the boy won, until Brass had wagered all he owned on the game. So he began to wager parts of his body - his finger joint, two fingers joints, a whole finger, two fingers, his hand, his whole arm, his toe, his foot, and so on until he lost his entire body. He then wagered his wife and lost her, so he wagered the last thing he had, his life, and lost again. As a last request Brass asked to go behind his house. As he did so, he changed into another form and escaped.

The boy then returned to his father's house and told him of Brass's escape. Thunder called upon the dung beetle to find Brass and punish him. Brass continued to change shapes to fool the beetle, but each time he changed, the beetle unmasked him and lightning struck. At last, Brass was finally caught and thrown into the great ocean. A grapevine began to grow out of his navel and its vines onto a tree along the bank of the ocean. Till this day Brass remains on the bank of the ocean and can be seen in the growing vine (Kilpatrick & Kilpatrick, 1966).

B. Description of Arrow Games - (including detailed background information).

The throwing or tossing of arrows or special darts was a favorite game of

Cherokee boys and men (Mooney, 1900). Also popular was the game of arrow tipping (Kilpatrick & Kilpatrick, 1966).

Traditional Cherokee arrows were made from mountain cane gathered in the late fall and allowed to dry. Shafts were heated over a fire and straightened by pulling the shaft over the knee (King, 1976), below the knee cap (R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). Arrows ranged from twenty-eight to thirty-four inches in length (King, 1976). Arrow heads were traditionally about one and one-half inches in length; one-half inch in width at the widest point; and made of flint, deer antler tip, and/or turkey spurs - found on the foot of wild turkey. The arrow heads were attached by splitting the cane just below a notch, inserting the arrow head, and wrapping with deer sinew. Two turkey feathers were used on the opposite end of the shaft. Each feather received a cut, removing the feathered portion from one-third of the lower part of one side. This cut left one side of the feather whole and the other side missing its lower one-third portion. The two feathers were then connected to the shaft with deer sinew. The cut portion of each feather was placed diagonally from the cut side of the other feather so that the section cut away was not readily noticeable when attached to the shaft (R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Mooney (1900) speaks of arrows/darts used for throwing as somewhat different than the typical Cherokee arrow. Throwing arrows were often made of sumac, were longer and heavier than regular arrows, had carved wooden heads,

and sometimes were tipped with the end of buffalo horn. Kilpatrick & Kilpatrick (1966) note that arrows used for arrow tipping, however, were of the usual Cherokee style. Cochran (1988) believes that the Cherokee also used darts made of corncob husks, with four turkey feathers placed in one end, curving away from the corncobs center. Targets would have probably been made of birch bark with a bull's-eye and outer circles carved into the target. Confirmation of this corncob dart game as a Cherokee activity could not be authenticated by any of the literature identified and reviewed for this study. In fact, very little is known about any of the arrow/dart games as played by the Cherokee (Mooney, 1900; Cochran, 1988). Oxendine (1988), however, believes all traditional archery and arrow games were a part of training for boys and men to learn skills for hunting, fishing, and warfare.

One Cherokee arrow game for which there is sufficient information is the arrow tipping game. This is the same game presented in the story of "Vtsa:yi (Brass)" (Kilpatrick & Kilpatrick, 1966). The following description of arrow tipping was taken from Fran M. Olbrecht's Field Notes in 1927 and published by Kilpatrick & Kilpatrick (1966). Olbrecht's notes read:

They put a heap of brushwood about 1.50' diameter and same height.

Each player has a number of arrows. The one who plays first holds arrow with point toward him, and tipping it over (see figure 1), makes it land on the brushwood; the other party has to try to make his arrow land in such a way that it touches arrows of opponent (a drawing by Olbrecht makes it

appear that typical Cherokee arrows were used and that the arrow had to land across the feathered portion of opponent's arrow in order to win - see figure 2). If so, he wins, and takes arrow from opponent. If he manages to slip his arrow between reed and feathers of opponent's arrow he wins two arrows (see figure 3). This game was revised last summer (1926) (Kilpatrick & Kilpatrick, 1966, p. 393).

C. Demonstration of Skills.

1. The instructor will demonstrate the tipping of an arrow to land on opponent's arrow (see description of arrow games, section III-B)
2. The instructor will throw or toss arrows for distance and at a target on the ground.

D. Lead-Up-Activity - (for the purpose of developing skills before participating in the game).

1. Give each student an arrow and a piece of various colored string/yarn or marker with which to identify his/her arrow in a special way.
2. Form two rows of students behind a line.
3. Have each student step up to the line (one at a time) and throw his/her arrow for distance.
4. After all arrows are thrown judge for distance, selecting a first, second, and third place arrow thrower (alternate scoring - have each student compete against him/herself, trying to throw for a greater distance each round.

5. Repeat the process for several rounds.

E. *Step-By-Step Instructions for Arrow Games.*

1. Game One - *Arrow Throwing/Tossing.*

- a. Form teams of three to five students.
- b. Have each team stand behind a line.
- c. Place large ground targets at predetermined distance from each team (start at approx. twenty feet, spiking targets to ground with small pieces of tree limbs or with rocks placed at each corner).
- d. Have students use the same arrows as utilized in the lead-up-game.
- e. Have members of each team throw his/her arrow at the ground target (one or more team members may throw at the same time).
- f. Score predetermined points according to where the tip of the arrow lands on the markings of targets (example - 6 points for inner *bull's-eye* circle, with less points for each outer circle). Since arrows have blunt or rounded tips it is okay for the arrow to strike the target and fall flat, rather than stick straight up.
- g. Play for several rounds with each team member keeping a tally of his/her own score (total team scores may also be compared).

2. Game Two - *Arrow Tipping.*

- a. Form teams of two to three students.
- b. Have students use the same arrows as utilized in the lead-up

game.

- c. Player A tips his/her arrow over onto the ground (hold arrow with arrow point toward player; flip arrow forward developing individual style in number of flips arrow takes, etc. - see Figure 1).
- d. Player B tips his/her arrow attempting to land on opponent's arrow; followed by player C; and any additional players.
- e. After all players have tipped their arrows, players alternate who goes first (player B now goes first; during third round player C goes first; etc.).
- f. One point is awarded if the arrow lands on the shaft of opponent's arrow; two points are awarded if arrow lands across the feathers of opponent's arrow (traditionally the arrow had to slide between the feathers and the shaft for two points/arrows).
- g. Repeat the game for several rounds or to a predetermined number of points to determine the winner from each team (approximately ten to twenty points depending on skill).
- h. Team winners may then compete following the same rules.

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will play arrow games according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, distance from targets, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students evaluate arrow/dart games and propose a purpose for their existence?

B. Can students describe the basic rules of play for the arrow/dart games discussed?

C. Can students demonstrate the skills necessary to play arrow/dart games (ability to throw and tip an arrow/dart)?

D. Can students employ the skills they learned by playing arrow/dart games (able to throw an arrow/dart for an increasing degree of ability, distance, and accuracy; able to tip an arrow to land in such a way to score points)?

E. What is the greatest distance for which students exhibit a degree of accuracy in hitting targets?

V. Optional Activities: If within a camp, arts/crafts, or other appropriate setting, instructor may allow students to make/paint/notch/mark/carve/decorate/etc. their own arrows as described in the description of arrow games (section III-B). Also note the list of optional materials and equipment (section VI), and photographs (section VII). For safety reasons all arrows should have blunt or rounded tips.

VI. Materials and Equipment: Traditional Cherokee arrows can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee,

NC. 28719, phone: 828-497-3211.

A. *1 or 2 arrows per player* (use traditional Cherokee arrows, or blunt/rounded tip practice arrows, available from sporting goods departments/stores).

B. *Various colors of string/yarn or markers* to distinguish each arrow differently.

C. *5 or more large paper bull's-eye targets* or other ground targets.

D. Optional - A piece of dried river cane for each student (28" - 34" each); 2 feathers for each student (traditionally turkey feathers); 1 or 2 rolls of artificial sinew or dental floss (for attaching arrowheads and feathers); scissors (for cutting feathers); small saw or cutting tools (for notching shaft for arrowhead); adequate pieces of flint/stone/wood/other material (for each student to make arrowheads); carving tools (for shaping arrowheads); extra river cane and flint.

- VII. Photographs of Traditional Equipment: Traditional Cherokee arrows as produced by Greg Bradley, Eastern Band of the Cherokee - (photographs taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).



Figure 1: Arrow Tipping Position



Figure 2: Arrow Tipping for Score



Figure 3: Arrow Tipping for Score

Lesson Plan: Blowgun Game

- I. Name of Game: *Blowgun Game* - Blowing a dart through a blowgun toward a target.
- II. Objectives: TLW = The learner will.
 - A. TLW describe traditional uses for blowguns.
 - B. TLW describe the basic rules of play for the blowgun game.
 - C. TLW demonstrate the skills necessary to play the blowgun game.
 - D. TLW employ the skills he/she has learned by playing the blowgun game.
- III. Instruction:
 - A. *Introduction to the Lesson* - Blowgun Hunting Formula, "Sacred Cherokee Formula for Hunting Birds."

Listen! O Ancient White, where you dwell in peace I have come to rest.

Now let your spirits arise. Let it (the game brought down) be buried in your stomach, and may your appetite never be satisfied. The red hickories have tied themselves together. The clotted blood is your recompense.

O Ancient White, where you dwell in peace I have come to rest.

Now let your spirits arise. Let it (the game brought down) be buried in your stomach, and may your appetite never be satisfied. The red hickories have tied themselves together. Accept the clotted blood.

O Ancient White, put me in the successful hunting trail. Hang the mangled things upon me. Let me come along the successful trail with them doubled (up under my belt). It (the road) is clothed with the mangled

things.

O Ancient White, O Kanati (lucky hunter), support me continually, that I may never become blue. Listen! (Mooney, 1891, p. 371).

This formula was given to James Mooney in the late 1800's by Swimmer, a Cherokee medicine man. The formula, used for a successful blowgun bird hunt, was recited the morning of the hunt while standing over the camp fire. Seven blowgun darts had been prepared including a small magic dart about the length of the hand. In the formula the "Ancient White" represents the camp fire; the "clotted blood" represents the blood stained leaves left by the dying birds as they fall. These leaves, as well as portions of the bird, were to be given to the fire, "Let it be buried in your stomach." "The mangled things," refers to the dead birds which were picked up from the ground and hung up under the hunter's belt (Mooney, 1891, pp. 371-372).

B. Description of Blowgun Games - (including detailed background information).

Blowguns were traditionally used by the Cherokee to hunt small game such as rabbits, squirrels, and birds (Adair, 1775; *The Cherokee Indian Qualla Reservation*, 1937; Bloom, 1942). These weapons were believed to be used before the bow and arrow came into existence (Chiltoskey, 1995). Traditionally the Cherokee blowgun was held by both hands close to the mouth and a dart was blown from the gun. Various blowgun competitions and blowgun games arose out of a need for Cherokee boys and men to increase their skills in shooting for distance and for accuracy, but they also provided an outlet for enjoyment by

Cherokee participants (Cochran, 1988).

The Cherokee blowgun was also surrounded by ritual, with mystical formulas or prayers often uttered before participating in a blowgun hunt (Mooney, 1891; Kilpatrick & Kilpatrick, 1967). It is also noted that specially prepared and stored blowgun darts were believed to hold powers which aided the hunter or shooter in a hunt or other blowgun event. To retain this power the darts were to be stored, at night, by standing them in an upright position in a corner of the house (Kilpatrick & Kilpatrick, 1967).

Special blowgun competitions were still found to be a part of Eastern Band of the Cherokee culture in the 1930's (*The Cherokee Indian Qualla Reservation*, 1937) and the 1950's (Chiltoskey, 1995), and are a component of the Eastern Band of the Cherokee Fall Fair and Festival in the 1990's (Cherokee Tribal Travel and Promotion Office, 1997). These competitions usually involved/ involve the shooting of blowgun darts toward a target, or for distance. Distance for shoots ranges from forty to one hundred feet (*The Cherokee Indian Qualla Reservation*, 1937; Speck, 1937; Chiltoskey, 1995). By comparison, it is said that by the 1960's, the Western Cherokee Nation had all but forgotten Cherokee blowgun activities (Kilpatrick & Kilpatrick, 1967).

Traditional Cherokee blowguns were made from river cane, with the inside pith drilled out, and the outer joints scraped smooth (Speck, 1938; Chiltoskey, 1995; *Oconaluftee*, 1997). Adair (1775) notes the blowgun's length at seven to eight feet long (see figure 4). *The Cherokee Indian Qualla*

Reservation (1937) records the length as about ten feet. Mails (1996) lists the length as between three and twelve feet. The cane's diameter was probably from three-fourths of an inch up to one and one-half inches (Speck, 1938). The inner pith was traditionally removed by drilling with a long stick which had a small arrowhead attached to one end. Sand was applied to the inside of the cane and the handmade drill was twisted back and forth between the hands. Soon after European contact the Cherokee began to use metal rods heated over a fire and forced through the pith (R. M. Abram, personal communication, Oct. 13-30, 1997, Eastern Band of the Cherokee).

The Cherokee Indian Qualla Reservation (1937) and Mails (1996) note that traditional blowgun darts were made of yellow locust (see figure 4). Kilpatrick & Kilpatrick (1967) mention black-locust as Cherokee dart material, and Speck (1938) lists locust, mulberry, and whiteoak as used for Cherokee darts. Adair (1775) records Cherokee dart lengths at between six and eight inches. *The Cherokee Indian Qualla Reservation* (1937) notes dart length at eight inches, and Speck (1938) states that darts were sometimes up to twenty-two inches in length. These traditional darts were fashioned at the top end with cotton-like plant thistle down (Adair, 1775; Speck, 1938; Chiltoskey, 1995; Mails, 1996). Bartram (1780, 1791) also notes the use of animal hair, and Kilpatrick & Kilpatrick (1967) mention the use of cattail pollen. Each dart was pushed through the appropriate wadding (Adair, 1775) or attached with animal sinew to the shaft of the dart (Mails, 1996). This fibered wadding helped place the dart tight within the

blowgun, allowing for more force when blown. This affect allowed the dart to travel for greater distance while also increasing accuracy (Adair, 1775; Kilpatrick & Kilpatrick, 1967). Blowgun darts were carried in a quiver made from cane and the thistle down was carried in a special gourd (Adair, 1775). The appropriate care for a Cherokee blowgun and darts was very important to its owner.

C. Demonstration of Skills.

1. The instructor will demonstrate holding the blowgun still in an upright position facing a target (both hands should be held close to the mouth, one in front of the other - see description of blowgun game, section III-B).
2. The instructor will pack a dart in the blowgun (place dart tip first into the mouthpiece end of blowgun; push all the way into blowgun until the wadding is completely inside the blowgun).
3. The instructor will blow a dart for distance and accuracy.

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

1. Have each student practice packing and blowing their blowgun darts for distance (these darts can be blunt or round tipped).
 - a. Line all students up together or in small groups behind a line/ lines on the ground.
 - b. Give each student or group of students a blowgun and each student one specially marked dart (students may mark their own darts).

- c. Have each student pack his/her dart into a blowgun, step to the line, and blow for distance (if blowguns must be shared, either cover blowing area with individual balloons as noted in optional materials, or clean around and inside the blowing area after each use with alcohol and cotton swabs).
- d. After all darts have been shot, each student should measure the distance his/her dart traveled by stepping off the distance and retrieving darts (count each step as three feet).
- e. Repeat for several rounds with students competing against themselves (students should increase distance with each round).

E. Step-By-Step Instructions for the Blowgun Game.

1. Place students into two or three rows (teams) a few feet apart.
2. Have each row (team), with blowguns and darts in hand, line up behind a line placed on the ground.
3. Place bull's-eye targets (upright or laying flat on the ground) in front of each row (team) at predetermined distances decided upon by observing the lead-up game (approximately twenty feet away, adjust as needed).
4. Have the first student in each row/team step up to the line and blow his/her specially marked dart toward the target (blunt tipped darts may be sharpened somewhat to produce a rounded tip).
5. After all students have blown their darts all darts may be retrieved.

6. Score predetermined points according to where the tip of the dart penetrates or lands on the markings of the target (example 6 points for the inner *bull's-eye* circle and less points for each outer circle). If using blunt or round tipped darts it is okay for darts to hit upright targets and fall to the ground, or to strike a ground target and fall flat rather than sticking straight up. Scores are given according to where each dart hits an upright target or where the tip of the dart lands on a ground target.

7. Play for several rounds to a predetermined score in order to declare individual winners within each team or team winner between teams.

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will play the blowgun game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, distance from targets, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students describe traditional uses for blowguns?

B. Can students describe the basic rules of play for the blowgun game?

C. Can students demonstrate the skills necessary to play the blowgun game (loading and blowing dart out of blowgun)?

D. Can students employ the skills they learned by playing the blowgun game (loading and blowing dart with an increasing degree of distance and accuracy)?

E. What is the greatest distance for which students exhibit a degree of accuracy in hitting the target?

V. Optional Activities: If within a camp, arts/crafts, or other appropriate setting, instructor may allow students to paint and decorate their own blowguns and make/decorate their own specially marked darts. Both projects may be completed by following directions as described in the introduction to blowgun games (section III-B). Also note the list of optional materials and equipment (section VI), and photographs (section VII). For safety reasons it is recommended that all darts have blunt or rounded tips).

VI. Materials and Equipment: Traditional Cherokee blowguns and darts can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

A. *1 seven to ten foot cane blowgun per player* (diameter of 1/2 to 3/4 inch) and sufficient alcohol and cotton balls to clean mouthpiece end of blowgun(s) after each use; individual balloons may also be used as mouthpieces by stretching over the end of blowgun and cutting off the tip, leaving about 1/2 inch of excess latex (alternative - rigid plastic tubing or pipe can be used in place of cane, available at hardware or plumbing supply stores).

B. *1 six to ten inch blowgun dart per player* (alternative - unsharpened/blunt tipped pencils or similar size straight sticks, large cotton balls, string/artificial

sinew/dental floss - push pencil/stick through a cotton ball; shape cotton ball to cover one inch or more of the head (eraser end) of pencil/stick; tie down cotton ball - see photograph of blowgun darts, figure 4).

C. *Several upright or ground bull's-eye targets* (hay bales, archery targets, etc., with paper bull's-eye target sheets or large ground bull's-eye target/target sheets.

D. Optional - Markers/paint, wood carving/cutting tools, feathers/decorations, string.

- VII. Photograph of Traditional Equipment: Traditional Cherokee blowguns and darts as produced by Walker Calhoun, Eastern Band of the Cherokee - (photograph taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).



Figure 4: Blowguns and Darts

Lesson Plan: Chunkey

- I. Name of Game: *Chunkey* - Throwing a pole toward a rolling disc.
- II. Objectives: TLW = The learner will.
 - A. TLW explain the traditional purpose of chunkey.
 - B. TLW describe the basic rules of play for the game of chunkey.
 - C. TLW demonstrate the skills necessary to play the game of chunkey.
 - D. TLW employ the skills he/she has learned by playing the game of chunkey with increased ability.
 - E. Optional - TLW modify the game of chunkey creating either a new game using the same equipment or employing alternative equipment with which to play the game.
- III. Instruction:
 - A. *Introduction to the Lesson - Chunkey Legend, "Origin of Pleiades and the Pine."*

Long, long ago when the world was first created there were seven young Cherokee boys who spent all their day playing a game called *Gatayusti*, or chunkey. The game was played by rolling a stone disc across the ground and throwing a pole after it so as to hit the disc or to land close to the disc when it stopped rolling. One day the boys' mothers got so mad that their boys were wasting all their time playing chunkey instead of helping to gather corn that they took some chunkey stones and boiled them in water with corn for the boys supper. When the boys saw what their mothers had done they got very angry and ran

away to play their favorite game. When they came to the chunky yard the boys began to dance in circles asking for the spirits to help them.

After a long time the mothers got worried about their boys and went to bring them home. When the mothers came to the chunky yard they saw the seven boys dancing in circles and noticed that their feet were no longer touching the earth. As the boys continued to dance their feet rose higher and higher. The mothers ran to catch hold of the boys legs, but they had risen too high. One of the mothers used a chunky stick and grabbed hold of her son's foot, but as he struck the ground he hit so hard that he sank into the earth and it swallowed him up.

The other six boys continued to rise high into the great sky and could no longer return to the earth. To this day these six boys can still be seen at night as the stars which make up Pleiades, which the Cherokee call "the boys." The mother whose son was swallowed up by the earth returned to the spot every day leaving her tears to fall upon the ground. As the ground became saturated with her tears a small green plant began to grow. As the plant grew and grew it eventually became the strong pine tree which can also still be seen today. So the next time you gaze at the sky or look upon a tall pine tree remember the seven boys who liked to play games more than they liked to work (Mooney, 1900, pp. 258 - 259). *Note:* See also the story of "Untsaiyi, the Gambler" (Mooney, 1900, p. 311).

B. *Description of Chunky* - (including detailed background information).

The traditional game of chunky, called *Gatayusti* by the Cherokee, was a

distinct version of the hoop and pole game played by many of the western tribes/nations (Baldwin, 1969). Adair (1775) states that the name implied “running hard labour” (p. 431). Most Native American hoop and pole games were originally associated with spiritual and ceremonial significance (Culin, 1907). Among the Cherokee version of the game, however, little was noted by early researchers as to traditional purposes of the game.

Because of the traditional myths relating to the game of chunky, Brown (1985), (as cited by Keyes, N.d.), notes the possible connection between traditional chunky stones and divination power in locating objects or people. Mooney (1900) supports this belief through the recording of a Cherokee legend in which Kanati, (The Lucky Hunter) and Selu’s, (Corn) adopted son, (Wild Boy) uses a chunky stone to find his missing father. The stone was rolled toward the four directions. If it did not return the pathway was found (p. 246). Other observers of the game of Cherokee chunky believed the traditional purpose was to prepare men and boys for hunting with a spear (Sharpe, 1970).

The game of chunky was played with a stone disc made of quartzite or agate about three to six inches in diameter (Jones, 1927, as cited by Cochran, 1988), (see figure 5). These stones were usually flat on one side and convex on the other (Culin, 1907). Often there were depressions at the center of both sides of the disc which may have been used as a grip for the finger and thumb when rolling the stone (Timberlake, 1927). Chunky stones were made by rubbing and forming against abrasive rocks (Mails, 1996). Cherokee men were known to

spend a year or more laboring at creating a perfect chunky stone which was then passed down from generation to generation (Woodward, 1963).

Chunky poles were between seven and ten feet long (probably seven feet, R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee), with several markings or carved notches near the end of the pole (see figure 6). These markings were traditionally used for scoring (Adair, 1775; Malone, 1956; Swanton, 1979; Fradkin, 1990; Mails, 1996). The poles were often coated with bear oil to make them slide when hitting the ground (Adair, 1775). Because of this, Dr. Abram believes the poles were probably thrown side arm to aid in their ability to slide (R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Cherokee chunky was solely a man's game of competition and was played on sandy, smooth, and level ground. At some point in history these specially prepared playing fields became known as chunky yards (Culin, 1907; Malone, 1956; Sharpe, 1970; Swanton, 1979; Fradkin, 1990). In the 1770's William Bartram notes that he found no remaining chunky yards in use among the Cherokee, but he did find many of the remains of old yards in ancient towns and chunky yards which had been planted over, in towns in which the Cherokee were still living (Bartram, 1780, 1853).

Most early researchers described chunky in very similar ways. The basic object of the game was for two players to stand several feet apart with chunky poles in hand. One of the players hurled the chunky disc forward on its edge

(either in a straight line or in an arc). The men then ran after the stone a few feet or yards, stopped, and threw their poles toward the disc. The pole which landed closest to the chunky stone when it stopped rolling received one point. Two points were awarded if the player's pole touched the stone when it stopped rolling (Adair, 1775; Timberlake, 1927; Brown, 1838; Sharpe, 1970; Swanton, 1979; Cochran 1988; Mails, 1996). Brown (1938) and Jones (1927), (as cited by Cochran, 1988), state that a player may have also used the strategy of using his pole to knock an opponents pole away from the chunky stone. Brown (1938) and Malone (1956) note that the convex shape of the disc probably meant it was rolled in an arc.

Today, the Eastern Band of the Cherokee has seen a reintroduction or re-emphasis of the chunky game, especially in the schools. Gloriette Mills, a Cherokee Elementary School teacher, teaches chunky to her students using the following modified rules: two players at a time stand a few feet apart behind a line; a third person rolls the disc forward between the two players so that it will travel thirty, forty, or more feet; the two player than run forward a few feet to another line where they stop and hurl their poles toward the rolling disc; if a player hits the disc he/she receives two points; if both hit the disc, both receive two points; if neither player hits the disc, the player coming closest when the disc stops rolling scores one point; if both players are equal distance from the disc, neither receives points; the game ends at twelve points (Gloriette Mills, personal communication, Oct. 15, 1997, Eastern Band of the Cherokee).

C. Demonstration of Skills.

1. The instructor will throw the chunky pole at a still target with a degree of accuracy.
2. The instructor will throw the chunky pole at a moving target (chunky stone) so as to strike, or stop close to, the stone as it stops rolling (see description of chunky, section III-B).

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

1. Place students in two rows several feet apart (or groups of two to four if adequate equipment is available).
2. Place chunky stones or other targets on the ground approximately forty feet in front of each row/group.
3. Mark a line for students to stand behind and another line nine to ten feet in front of each row/group (about three or four running steps).
4. One at a time have students, with poles in hand, run forward to the second line and throw the chunky pole toward the target (approximately thirty feet away).
5. Adjust the distance of the targets as needed.
6. Play the activity until students can hit or come close to the targets with some degree of accuracy.

E. Step-By-Step Instructions for Chunky.

1. Place students in two rows several feet apart (or groups of two to four

if adequate equipment is available). *Note:* Same groups and same line markings from lead-up activity may be used.

2. Have students, with poles in hand, stand behind the first line.
3. Have a third person roll the chunky disc forward, approximately thirty to forty feet or more, between the two players.
4. After stone has rolled well out into the field (almost to a stop), students run forward to second line and throw chunky poles toward the rolling disc. *Note:* if helpful, instructor may yell out “chunky” when it is time for students to run forward to second line and throw their pole.
5. If a student hits the chunky stone as it comes to a rest he/she receives two points (if both hit the disc, both receive two points).
6. If neither student hits the disc the student landing closest to the disc when it stops rolling receives one point.
7. If both poles are about the same distance from the disc neither player scores.
8. The game ends at twelve points.
9. Players are disqualified from points in a given round if they throw poles after the disc has already stopped rolling.

F. Monitoring and Adjusting of Instruction - The instructor will monitor student understanding and adjust the instruction as needed.

G. Supervised Practice - Students will play the game of chunky according to the step-by-step instructions provided (the instructor will supervise, modify, and

adjust instruction, distance of chunky roll, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students explain the traditional purpose of chunky?

B. Can students describe the basic rules of play for the game of chunky?

C. Can students demonstrate the skills necessary to play the game of chunky (throwing a pole toward a still and moving target)?

D. Can students employ the skills they learned by playing the game of chunky (throwing a pole toward a moving target with increased ability and accuracy)?

E. Can students modify the game of chunky creating either a new game using the same equipment or employing alternative equipment with which to play the game?

F. At what distance can students best hit/come close to hitting the chunky stone?

V. Optional Activities: If within a camp, arts/crafts, or other appropriate setting instructor may allow students to make/paint/notch/mark/carve/decorate/etc. their own chunky poles from tree limbs or from poles acquired from lumber/garden supply companies. If tree limbs are used, remove all bark and prepare a smooth surface with optional materials listed under materials and equipment.

VI. Materials & Equipment: Traditional Cherokee chunky poles and stones can be

obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

A. *2 - 4 seven to ten foot chunky poles* (alternative - straight tree limbs with bark and branches removed or wooden garden poles approx. 1 1/2" in diameter, available at lumber or garden supply companies).

B. *1 - 2 chunky stones/discs* (alternative - small push mower or wagon tire/wheel approx. 5" - 7" in diameter, available at small engine repair shops).

C. Optional materials/equipment - Paint/markers, carving/cutting tools/wood file, ball of string, feathers/decorations, various grades of sandpaper (smooth & course).

- VII. Photographs of Traditional Equipment: Traditional Cherokee chunky pole and chunky stones as produced by John Wilnoty, Jr., Eastern Band of the Cherokee - (photographs taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).



Figure 5: Chunkey Stones



Figure 6: Chunkey Pole

Lesson Plan: Cornstalk Shoot

- I. **Name of Game:** *Cornstalk Shoot* - Archery contest with stacks of cornstalks as targets.

- II. **Objectives:** TLW = The learner will.
 - A. TLW discuss the traditional purpose for archery games such as cornstalk shooting.
 - B. TLW describe the basic rules of play for a cornstalk shoot.
 - C. TLW illustrate the skills necessary to participate in a cornstalk shoot.
 - D. TLW apply the skills learned by participating in a cornstalk shooting match.
 - E. Optional - TLW construct an alternate method of scoring for a cornstalk shoot.
 - F. Optional - TLW develop a strategy for increasing individual or team scores.

- III. **Instruction:**
 - A. *Introduction to the Lesson* - Bow and Arrow Legend, "The Bear Man."

A man went hunting far into the mountains one day and came across a black bear. As the bear began to run, the hunter shot arrow after arrow into his thick hide, but the bear did not fall. Finally the bear stopped and waited on the hunter. Pulling each arrow out of his skin he handed them to the man, telling him that it was of no use trying to kill him because he was a medicine bear. "Come to my house," the bear said, but the man was afraid of the bear. Because of his special power the medicine bear knew the man's thoughts and said, "Don't be afraid, I will not hurt you." The man thought, "What will I eat if I go with the bear." Again the bear knew the man's thoughts and said, "There is plenty of food

to eat.” So the hunter went with the bear.

Eventually the man and the bear came to a cave and the bear said, “This is not where I live, but there is a meeting of the bears here and I wish to see what is going on.” The man and the bear went inside the cave and found the bear council debating on how they were going to find enough food. Smelling the hunter and seeing the bow and arrows he carried, the bears asked about the man and his weapons. They thought they might also be able to use the bow and arrows to hunt food like the man, but found they were not able to draw the arrow across the bow because of their long claws.

Finally all the bears left the cave and the hunter and the medicine bear continued on their journey. As they came to another cave the medicine bear said, “This is my home.” The man was still very hungry so the bear, again knowing the mans thoughts, used his magic to produce chestnuts, huckleberries, blackberries, and acorns. There was so much food that the hunter finally told the bear that he could eat no more.

The hunter stayed with the bear in the cave all winter and after time, long hair began to grow on his body like the bear. One day the medicine bear told the hunter that the people from his village were coming to kill him. “This time they will be able to kill me,” the bear said, “and when I am dead they will use my fur for clothes and my body for food and tools. After they have killed me,” the bear continued, “I ask that you cover my blood with leaves and as they are taking you away that you look back and you will see something special.” A few days

later, as the bear had predicted, men came and killed the great medicine bear, removed his skin to make clothes, and cut him into pieces for food. As the men were about to leave they found the hunter who was living with the bear and asked him to return to the village with them. As they were leaving, the man did as the bear had asked and covered his blood with leaves, and looked back toward the area in which the men had killed the bear. As he look upon the spot he saw the medicine bear rise out of the leaves, shake himself off, and return to the cave.

All the hunters returned to their village with the man who had lived with the bear. As they were about to enter the village, the man asked the other hunters to leave him outside of the village for seven days so that the bear nature could leave him. He also asked that they tell no one of his presence for the seven days, but the man's wife found out about his return and came to take him home on the fifth day. After a short while the man died because he still had the nature of the bear within him. If he had been able to complete his seven days of purification he would have lived. But the bear nature was still too strong for the hunter to live as a man (Mooney, 1900, pp. 327 - 329).

B. Description of Cornstalk Shooting - (including detailed background information).

The traditional cornstalk shoot, also called stalk shooting (Malone, 1956), was a Cherokee men's game which taught boys and men the skills necessary for obtaining food, clothing, tools, and success in war (Mails, 1996). The game employed the use of the bow and arrows which were also traditionally used to

hunt buffalo, deer, squirrel, turkey, and other animals (Mails, 1996).

Traditional Cherokee bows were made from honey locust or black locust trees. The entire small tree was cut down and the bow was formed from the trunk with the aid of wooden mauls and wedges (King, 1976). R. M. Abram (personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee) also notes the traditional use of yellow locust and hickory (see figure 7 and 8).

Traditional Cherokee bow string was made from two different materials. One string was made from Indian hemp (*Apocynum Cannabimum*). The other string was made from bear gut, a thin layer of connective tissue surrounding the stomach, liver, and intestine (King, 1976).

Traditional Cherokee arrows were made from mountain cane gathered in the late fall and allowed to dry (see figure 8). Shafts were heated over a fire and straightened by pulling the shaft over the knee (King, 1976), below the knee cap (R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). Arrows ranged from twenty eight to thirty four inches in length (King, 1976).

Arrow heads were traditionally about one and one half inches in length; one half inch in width at the widest point; and made of flint, deer antler tips, and/or turkey spurs -found on the foot of a wild turkey. The arrow heads were attached by splitting the cane just below a notch, inserting the arrow head and wrapping with deer sinew. Two turkey feathers were used on the opposite end of the shaft. Each feather received a cut, removing the feathered portion from one

third of the lower part of one side. This cut left one side of the feather whole and the other side missing its lower one third portion. The two arrows were then connected to the shaft with deer sinew. The cut portion of each feather was placed diagonally from the cut side of the other feather, so that the section cut away was not readily noticeable, when attached to the shaft (R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Kilpatrick & Kilpatrick (1967) state that the traditional cornstalk shoot playing field had no specific length or layout. Malone (1956), however, notes the field as one hundred and fifty yards long. At both ends of the field a rack was built which was approximately two feet high, two feet long, and two feet wide. Inside the rack was placed two hundred dry corn stalks (Kilpatrick & Kilpatrick, 1967). Myoung (1976), (as cited by Cochran 1988), notes that the leaf blades were removed from each stalk. Malone (1956) states that the cornstalks were placed in upright bunches, while others such as Myoung (1976), (as cited by Cochran, 1988) and T. Belts (personal communication, Oct. 15, 1998, Eastern Band of the Cherokee) maintain that the cornstalks were placed lying down in piles. Kilpatrick & Kilpatrick (1988) provide no specific placement of the cornstalks except that they were placed within the cornstalk racks.

Various types of archery events like the cornstalk shoot were found to be conducted by the Cherokee and the Eastern Band of the Cherokee through out most time periods. In the early twentieth century, it was said that the Eastern Band of the Cherokee on the Qualla Boundary, or Cherokee Reservation, perhaps

kept archery sports alive more than during any other phase of traditional Cherokee history (*The Cherokee Indian Qualla Indian Reservation*, 1937). By the mid-twentieth century, however, Kilpatrick & Kilpatrick (1967) state that cornstalk shooting was seldom participated in, except for special ceremonial occasions.

Traditionally, two teams of twenty men each took part in these events, with each team providing a conjurer who worked his spiritual powers to aid his team with a win (Kilpatrick & Kilpatrick, 1967). It was also said that players would often evoke spiritual powers by carrying seven lightning splintered pieces of wood (wood struck by lightning was believed to contain power) to a cornstalk shoot, and/or by speaking a ritual saying: "Listen! Black Spider, quickly You have just come to pull the arrow out of its quiver. Shooter! Shooter! Shooter!" (Kilpatrick & Kilpatrick, 1967, p. 93). The shooter might also insult his opponent by saying: "Listen! From over there the Buzzard tells that He has just come and brushed aside your aim with His wings. Then your soul is turned! Hayi! Dayi!" (Kilpatrick & Kilpatrick, 1967, p. 93).

One team lined up to the left of one of the cornstalk bunches and the other team lined up to the right. Each team member then took one shot at the cornstalk rack at the opposite end of the field, alternating shots between the two teams. One team used all red arrows and the other team used plain colored arrows. After all forty arrows were shot the bundles were carefully released and the number of cornstalks penetrated by red arrows and plain arrows were counted. If a team had one hundred and fifty or more stalks they were declared the winner. If upon the

end of the first round neither team acquired one hundred fifty points, both teams walked around the edge of the field to the other cornstalk bundle and shot at the opposite rack (Kilpatrick & Kilpatrick, 1967).

T. Belt (personal communication, Oct. 15, 1997, Eastern Band of the Cherokee), a teacher at the Cherokee Elementary School, remembers the game being played in the 1970's by just two or more players, shooting at racks of cornstalks approximately 100 yards away. Belt also notes that participants shot the arrows at a high arch so that the arrows would enter the cornstalks at a downward angle, piercing more cornstalks. Belt maintains that the sport taught the Cherokee how to shoot for long distances in mountain areas.

C. Demonstration of Skills.

1. The instructor will place an arrow across a bow string, notch, and draw the bow.
2. The instructor will shoot an arrow from the bow.
2. The instructor will hit/penetrate a target of cornstalk bundles.

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

1. Place students in small groups of two or more depending on the availability of bows/arrows (at least one bow and several arrows per group).
2. Place cornstalk bundles, hay bales, or other targets at approximately twenty yards from each group.

3. Have students within each group alternate shooting at targets to develop skill and accuracy (all arrows are to be shot before students retrieve arrows, and all students are to retrieve arrows at the same time).
4. Adjust the distance of the targets as needed by backing up each group of students (note the farthest distance at which students show a degree of accuracy for later use in the cornstalk shooting event).

E. Step-By-Step Instruction for a Cornstalk Shoot.

1. Build one cornstalk rack at the end of a field.
 - a. Drive four stakes into the ground leaving approximately two feet of each stake above the ground level.
 - b. Two front stakes should be driven approximately two feet apart and the two other stakes driven two feet behind, and parallel to, the front stakes.
 - c. Place approximately two hundred cornstalks (with most leaf blades removed) lying flat between the parallel stakes, creating a rack to contain the cornstalks.
2. Divide students into two equal teams.
3. Give each team one bow.
4. Give each team player one arrow (one team gets one color or specially marked group of arrows and the other team receives another specially marked/colored group of arrows).
5. Line up each team at a predetermined distance from the cornstalk rack

(distance should be determined by lead-up activity).

6. The first team member of team A shoots his/her arrow, followed by the first member of team B, rotating back and forth until all members of each team has shot his/her arrow.

7. The bundle of cornstalks is then gently released and the number of penetrated stalks for each team's specially colored/marked arrows are counted. The team with the most penetrated cornstalks wins, or cornstalks can be replaced and additional rounds of the activity can be played until a team reaches a predetermined number of points - 200/300/etc.).

F. Monitoring and Adjusting of Instruction - The instructor will monitor student understanding and adjust the instruction as needed.

G. Supervised Practice - Students will play the cornstalk shooting game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction as needed).

H. Summary/Closure - The instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students discuss the traditional purpose for archery games such as cornstalk shooting?

B. Can students describe the basic rules of play for a cornstalk shoot?

C. Can students illustrate the skills necessary to participate in a cornstalk shoot

(drawing and shooting a bow/arrow with a degree of accuracy)?

D. Can students apply the skills learned by participating in a cornstalk shooting match (shooting a bow/arrow with the ability to hit the target and penetrate corn stalks)?

E. Can students construct an alternate method of scoring for a cornstalk shoot?

F. Can students develop a strategy for increasing individual or team scores?

G. What is the greatest distance for which students exhibit a degree of accuracy in hitting target?

- V. Optional Activities: The Eastern Band of the Cherokee participate/participated in other various types of archery competitions and events. These also included shooting at round or other shape targets which were covered with paper bull's-eyes (*The Cherokee Indian Qualla Indian Reservation*, 1937; Chiltoskey, 1995). If cornstalks are not available, the instructor may wish to tell the story, teach the lead up game, and then have students shoot at targets of hay bales or other materials, covered with bull's-eye targets. Students may receive predetermined points for scoring hits within each circle on the bull's-eye targets (example - Six points for bull's eye, and less points for each outer circle).

- VI. Materials & Equipment: Traditional Cherokee cornstalk bows and other archery bows and arrows can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

A. *2 or more archery bows.*

- B. *At least one arrow per student* (half of the arrows colored or marked one way and the other half marked differently - traditionally half red, half plain).
- C. *200 dry cornstalks* with leaf blades removed.
- D. *4 wooden spikes/stakes* (approximately three feet long).
- E. *1 hammer* for driving stakes into ground.
- F. *3 or more bales of hay or 3 or more archery target boards/materials of some type.*
- H. *3 or more bull's-eye paper targets.*

VII. Photographs of Traditional Equipment: A traditional Cherokee cornstalk bow as produced by Dave Neugent, Cherokee Nation, Oklahoma (figure 7) and archery bows and arrows as produced by Fred Bailey, Eastern Band of the Cherokee (figure 8) - (photographs taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).



Figure 7: Cornstalk Bow



Figure 8: Archery Bows and Arrows

Lesson Plan: Hunting Game

- I. Name of Game: *Hunting Game* - Animals or animal tracks are located and identified.
- II. Objectives: TLW = The learner will.
 - A. TLW explain the importance of hunting and hunting rituals to Cherokee culture.
 - B. TLW describe the basic rules of play for the hunting game as discussed.
 - C. TLW demonstrate the skills necessary to play the hunting game.
 - D. TLW employ the skills he/she has learned by playing the hunting game.
 - E. Optional - TLW modify the hunting game rules or create a different hunting game.
- III. Instruction:
 - A. *Introduction to the Lesson* - Hunting Legend, "How the Game Animals Were Set Free."

There are several versions of the story also know as "Kanati and Selu: The Origin of Game and Corn" (Mooney, 1992, pp. 248 - 249). The Cherokee word *Kanati*, means "Lucky Hunter" and *Selu*, means "Corn" (Mooney, 1900). In this version, elements of both Mooney's (1900) and Bruchac's (1993) stories are used.

Long ago, there lived a great hunter named Kanati, his wife, Selu, and their two sons, First Boy (born to them), and Wild Boy (found living in the woods and adopted). Every day Kanati would travel away from home and when he returned he would have a game animal which was used as meat for supper. As the

two boys grew older they asked their father to take them hunting with him, but each time he replied, "You are not yet old enough to hunt. If you are not ready and you try to hunt, then bad things may happen to you. When you are ready, I will take you with me." So the boys would stay home each day and play hunting games looking for the signs of animals.

After a while, though, the boys became restless with staying home and they decided to follow their father one day as he went hunting. As the father took off, the boys secretly followed after him hiding behind the trees. Soon Kanati came to a hollow tree and stopped. Wild Boy changed into a small bird and flew close to see what his father was doing. From inside the tree trunk Kanati pulled a bundle of deer skin. Inside the skin was a strange stick attached at both ends with a cord. Kanati had found a bow. With the bow in hand Kanati resumed his journey. Wild Boy flew back to First Boy and told him what he had seen and the boys followed after their father.

Kanati next came to the river and from the moist banks pulled a long piece of cane. This time Wild Boy turned into a feather and floated down next to his father. From his pocket Kanati pulled two feathers, attached them to one end of the cane with sinew, and sharpened the other end with his knife. Kanati had made an arrow. Wild Boy floated back to First Boy and upon touching the ground returned to his boy form and again told his brother what he had seen.

As the father traveled on he came to a large cave blocked by a huge stone. Kanati removed the stone and stood off to one side of the entrance. Into the cord

of the bow he placed the feathered arrow and drew back with his strength. Soon a deer appeared at the mouth of the cave. Kanati released the arrow, striking the deer, which caused the deer to fall to the ground. Their father then replaced the huge stone, threw the deer over his shoulder and returned home.

The two boys wishing to try their luck at this great hunting game fashioned a bow and seven arrows each. Returning to the cave they rolled the stone away and stood to the side like their father had done. Soon a deer came to the opening of the cave, but he ran so fast the boys did not have time to shoot. Another deer ran out and the boys had just enough time to hit him in the tail with an arrow. As the arrow struck the deer's tail, the tail stood straight up and the deer ran out of sight. The boys, being amazed by the effect of hitting the deer's tail, repeated their action on the next deer, and the next deer, and the next deer, until all the deer had run away. Soon another animal appeared at the mouth of the cave and ran for the woods. More and more animals - rabbits, raccoons, turkeys, foxes, opossums, coyotes, and all the other four legged animals ran from the cave. Birds flocked in huge numbers above the other animals escaping from the cave. The boys tried to replace the stone, but they were too late. All the animals had been set free.

Back at the boy's home Kanati was disturbed by the great rumbling noise he heard. "Oh no, what have my boys done," he said, and off he took, running for the hunting cave. At the entrance to the cave was the stone rolled to one side and the two boys stood with nothing to say. Kanati walked past them and went to the

back of the cave where he picked up four large clay pots and brought them out of the cave. As Kanati removed the lids all types of flying, stinging insects flew out. The insects swarmed all over the boys stinging them again and again. When Kanati thought his boys had received enough punishment he brushed off the remaining insects and replaced the lids on the pots. "You have done a terrible thing," Kanati groaned. "Now that all the animals have been set free we will have to search for our food and clothing both day and night." And from that day forward the Cherokee have had to hunt in the mountains, fields, and woods for the signs of animals to use in covering their bodies as clothing and as food to fill their stomach (Mooney, 1900, pp. 248 - 249; Bruchac, 1993, pp. 32 - 36).

B. Description of the Hunting Game - (including detailed background information).

For the Cherokee, hunting was a way of life. Some boys even dedicated their lives to serve as hunters through special spiritual preparation. This preparation was overseen by a Cherokee priest who, on the first new moon after a boy had made a commitment, gave the boy a special liquid with which he washed his body and drank. The dark liquid was an emetic which soon made the boy vomit as an act of cleansing. Next the boy would go to the river and immerse himself seven times. Now he was ready to kill his first buck (Payne, N.d.).

After making this special kill the boy brought the tip of the animal's tongue to the priest who gave it as a sacrifice to the fire. Over the following four years the boy lived and studied with the priest, learning special hunting formulas,

prayers, songs, animal calls, the proper use of special wooden hunting masks, and other luring techniques which would make him a great hunter. During this ceremonial four year period the boy was to have no sexual relations. At the completion of the fourth year the boy entered a sweat lodge, after which he plunged into the river, signifying the completion of his purification and training (Payne, N.d.).

Rituals and special hunting formulas were also used by other Cherokee hunters who might say a special prayer or chant before a hunt (Mooney, 1891). Hunters were also known to ask an animal for permission to take its life (Woodward, 1963), and to take part in a ceremonial dance, the night before the hunt, in which the animal to be hunted was mimicked by the hunter (Wetmore, 1983; Speck & Broom, 1993). It was noted by Woodward (1963) that if a hunter failed to ask an animal for its permission to be killed, the hunter would be stricken with crippling rheumatism. After each kill, the blood stained leaves from the ground where the animal fell, and certain parts of the animal, were offered to the spirits of a fire (Mooney, 1891; Mails, 1996).

Traditional Cherokee hunting weapons included blowguns, spears, bows and arrows, traps, and ceremonial hunting masks. Almost all parts of animals slain in a hunt were used for food, clothing, utensils, and tools utilized in the everyday affairs of the Cherokee. Typical animals which would be hunted included deer, bear, wild turkey, rabbit, squirrel, birds, and at one time bison. The Cherokee also hunted for fish, frogs, and crayfish (Gilbert, 1943, 1978; Sharpe,

1970; Mails, 1996).

As for Cherokee hunting games, Mooney (1900) notes their existence, but supplies no game descriptions. In the story of “How the Game Animals Were Set Free,” Brochac (1993) tells the legend of First Boy and Wild Boy playing hunting games, but the story, again, provides no descriptions. In the early 1900’s, however, Gilbert (1978) witnessed a hunting game on the Eastern Band of the Cherokee Qualla Reservation with similar hunting games still being played at the end of the twentieth century (Chiltoskey, 1995).

In this hunting game two teams of hunters were selected from the Big Cove area within the Cherokee Reservation. One team was selected from one side of the river and the other team selected from the other side of the river. Each team gathered and set out on an animal hunt. The team locating and returning with the most animals was declared the winner. These events were usually held just before Thanksgiving and Christmas and the losing team had to prepare a feast, of the slain animals, for the victors.

C. Demonstration of Skills.

1. The instructor will identify selected animals and their tracks by photographs (see materials and equipment, section VI).
2. The instructor will identify selected animals and their tracks in the wild.

C. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

1. Using one of the animal guidebooks or pictures of animals/animal tracks, select those which are common for your state and area of state.
2. Make copies of selected animals/animal tracks for students to study.
3. Review the pictures with students, pointing out special features of each animal and its tracks.
4. Next, use the pictures as flash cards asking students to identify each animal and/or track without seeing the name of the animal (students may be divided into two or more teams and play the identification game for one point per each correct identification.
5. Play the game until students are familiar with animals/animal tracks.

E. Step-By-Step Instructions for the Hunting Game.

1. Divide students into two or more teams.
2. Give each team a list of animals and/or animal tracks to locate.
3. Have each team set out with its list to find animals/animal tracks, much like in a scavenger hunt (teams may choose to travel as a group, small groups, or pairs).
4. Upon locating and identifying an animal/animal track, team member(s) check that animal/animal track off the list until all/most are found .
5. First team to return with all animals checked off wins (or team with greatest number of animals/animal tracks checked off).
6. More than one team member must see/identify an animal/animal track before it can be counted (for animal tracks, team members must be able to

confirm identity by returning to the location of tracks with opposing team members - if challenged).

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will play the hunting game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students explain the importance of hunting and hunting rituals to Cherokee culture?

B. Can students describe the basic rules of play for the hunting game as discussed?

C. Can students demonstrate the skills necessary to play the hunting game (locating and identifying animals/animal tracks by photograph)?

D. Can students employ the skills they learned by playing the hunting game (locating and identifying animals/animal tracks in the wild)?

E. Can students modify the hunting game rules or create a different hunting game?

F. What types of animals/animal tracks were located and what was the difficulty

in locating various animals/animal tracks?

V. Optional Activities - The same hunting game can be played with the

following modifications:

- A. Give each team a Polaroid camera and film, requiring photographs of each animal/animal track.
- B. Give students a list of animals/animal tracks and require them to locate, identify each animal/animal track individually or in pairs.
- C. Place pictures of animals/animal tracks within their appropriate habitat and have students locate, and return with pictures, (the team with the largest number of different types of animal/animal track pictures wins).

VI. Materials and Equipment: Traditional Cherokee hunting implements can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211. Hunting implements, however, are not necessary for playing the hunting game.

A. *A copy of a state/area animal photograph and/or animal tracking guidebook or wildlife magazines* available from State Wildlife Resources Agency or local library/bookstore.

Guidebook recommendations:

1. Murie, Olaus J. (1974). *A field guide to animal tracks*. Boston:
Hoghton Mifflin Co.
2. Alden, Peter (1987). *Peterson First Guides: Mammals*. Boston:
Hoghton Mifflin Co.

3. *Reader's Digest North American Wildlife*. Pleasantville, NY: Reader's
Digest Association, Inc.

- VII. Photographs: For availability of photographs of animals or animal tracks note
materials and equipment (section VI).

Lesson Plan: Kickball

- I. Name of Game: *Kickball* - kicking a ball across a playing field, toward a goal line, against opposition.
- II. Objectives: TLW = The learner will.
 - A. TLW identify, analyze, and discuss any cultural symbolism noted in the kickball game.
 - B. TLW describe the basic rules of play for the kickball game.
 - C. TLW demonstrate the skills necessary to play the kickball game.
 - D. TLW employ the skills he/she has learned by playing the kickball game.
 - E. TLW modify the kickball game creating a new game.
- III. Instruction:

A. *Introduction to the Lesson* - Kickball Legend, "Fleakiller."

Once there was a woman who had a son and a daughter. The boy spent all of his time each day shooting fleas with his bow and arrows. He must have been a wizard because some days he would kill as many as two handfuls of fleas. One day the boy's mother was down at the river when out from the water came a giant snake. The snake opened its mouth and blew forth a great gush of water, knocking the woman into the river, where she was swept away, and never seen again.

After that day the children grew up alone and the boy's sister followed him everywhere he went. One day the pair were walking in the woods when they came upon some Little People (small spirit people with great powers). The Little

People challenged Fleakiller and his sister to a game of kickball. They wanted Fleakiller to first play against one of the girls of the Little People, but Fleakiller refused unless the girl would kick the ball first. “No,” replied the girl, “You kick first.” This argument went on for a short while until Fleakiller finally said, “If I kick first I will surely win.” The Little Person still insisted that Fleakiller kick first, so he did. But instead of the ball rising into the air, the girl rose into the air, fell upon the goal post, and died. All the other Little People gathered around the small girl and using their magic brought her back to life. But after that day the Little People did not like Fleakiller and were always trying to get rid of him (Kilpatrick & Kilpatrick, 1966, pp. 411-413).

B. Description of the Kickball Game - (including detailed background information).

The traditional game of Cherokee kickball is also called football by some (Bartram, 1780, 1791; Speck & Broom 1993). In the Cherokee language the game means “putting the ball in the goal” (Kilpatrick & Kilpatrick, 1993, p. 198). In the 1700’s, Bartram (1780, 1791) noted kickball as a favorite game among the Cherokee, but supplied no details of how the game was played. Bartram does, however, state that the game was followed by great feasting and dancing. Gilbert (1978) supplied the most detailed description of the kickball game, noting it as a “form of social opposition between sexes” (p. 269).

Cherokee kickball was traditionally played by a team of ten to fifteen men on one team and ten to fifteen women on another team. The women were allowed

to select one of the strongest of the men to take part on their side. Both teams usually lived within the same community. To start the game one team would challenge the other team to a game of kickball. The challenger would get to kick the ball first, working with his/her team mates to kick the ball toward and through the goal posts of the opposition at the other end of the field. Such a score was worth one point. The game was usually played to twelve points (Gilbert, 1978). Kilpatrick & Kilpatrick (1993) note the victor as the first team to score a point, after which the game was concluded. The traditional Cherokee kickball was made of deerskin and was about the size of a baseball (Gilbert, 1978). Kilpatrick & Kilpatrick (1993) note the size as about three inches in diameter (see figure 9).

As with many Cherokee games gambling surrounded the kickball game, but with kickball, the bet was for who would prepare the feast which would follow the game (Gilbert, 1978; Kilpatrick & Kilpatrick, 1993). If the men's team lost, the men hunted and prepared a deer for the feast. If the women's team lost they gathered the necessities for making a feast of bread (Gilbert, 1978; Kilpatrick & Kilpatrick). Gilbert (1978) records the bread being made of chestnuts or walnuts, while Kilpatrick & Kilpatrick (1993) note the use of corn and/or meal.

Kilpatrick & Kilpatrick (1993) found no references to a spiritual significance or conjuring in their study of Cherokee kickball, but the authors do note such references to Iroquois kickball and the kickball game of the Canadian Delawares. Kilpatrick & Kilpatrick (1993) point out a possible cultural significance in the separation of men and women on different teams for the

kickball game and in the different requirements for food preparation for each gender, but provide no elaboration.

C. Demonstration of Skills.

1. The instructor will demonstrate maneuvering a kickball between the feet (moving the ball with the sides of the feet much like soccer).
2. The instructor will demonstrate transferring a kickball to a another person (kicking with the sides of the feet or top of the toes, not the tip of the toes) .
3. The instructor will demonstrate kicking the ball across a goal line.

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

Game One: Kickball Maneuvering

1. Place students in two groups/teams.
2. Line up groups/teams behind two lines several yards apart.
3. Set up four traffic cones in a straight line in front of each group (set cones approximately 20 feet apart).
4. Give each team a kickball.
5. One at a time have students step up to line, place ball on ground, and gently kick toward the first cone.
6. Student then follows after the ball using his/her feet (alternately) to maneuver the ball between each cone; turning at the last cone and returning in the same manner.

7. Each group/team member follows the same process until all have played.

8. Repeat the activity for several rounds.

Game Two: Distance Kicking

1. Place students in two groups/teams (Team A and Team B).

2. Line up groups/teams in horizontal lines with the playing field (each Team A member should be facing a Team B member with approximately forty feet distance between the two groups/teams).

3. Give the kickball to the first student in Team A, who kicks it to the first student in team B, who kicks it to the second student in Team A, and so forth, until all players have kicked the ball.

4. Repeat the process for two or three rounds.

5. Next have students kick the ball at random to the opposite side, where upon it is returned, kicking the ball between the two groups/teams at random.

6. Roll out several more kickballs and continue the process with multiple balls.

7. Play for several minutes or until adequate skill in kicking has been developed.

E. Step-By-Step Instructions for the Kickball Game.

1. Divide students into two teams with an equal number of males and females on each team.

2. Flip a coin, have one member of each team kick for distance, or other method of determining which team will kick off.
3. Have teams separate to different ends of the playing field and behind their goal line.
4. The kicking team kicks the ball with members of both teams moving toward the center of the field after kickoff.
5. The kicking team maneuvers the ball between players toward the opposing team's goal line, while the opposing team attempts to retrieve the ball (ball must stay within predetermined side boundaries).
6. A point is scored when a team kicks the ball over the opponent's goal line.
7. The process is now repeated with the opposite team kicking off this time.
8. The game ends at twelve points.

F. Monitoring and Adjusting of Instruction - The instructor will monitor student understanding and adjust the instruction as needed.

G. Supervised Practice - Students will play the kickball game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, etc., as needed).

H. Summary/Closure - The instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. **Evaluation** - The instructor will use the following criteria to evaluate student

performance.

- A. Can students identify, analyze, and discuss the cultural symbolism noted in the kickball game?
 - B. Can students describe the basic rules of play for the kickball game?
 - C. Can students demonstrate the skills necessary to play the kickball game (kicking and maneuvering the kickball)?
 - D. Can students employ the skills they learned by playing the kickball game (kicking and maneuvering the kickball between players, against opposition, and toward and across the goal line)?
 - E. Can students modify the kickball game creating a new game?
- V. Optional Activities: Swanton (1979) notes a Southeastern Native American game in which the hands were also used to pass a kickball. Have students play following the same kickball game rules, but have students use their hands only, or hands and feet, to pass the ball. The ball may either be kicked or thrown over the opponent's goal line in order to score points.
- VI. Materials and Equipment: Traditional Cherokee kickballs can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211).
- A. *4 or more small kicking balls* (soccer balls or smaller balls).
 - B. *8 or more traffic cones.*
- VII. Photograph of Traditional Equipment: Traditional Cherokee kickballs as produced by William Lossiah, Eastern Band of the Cherokee - (photograph taken

with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).

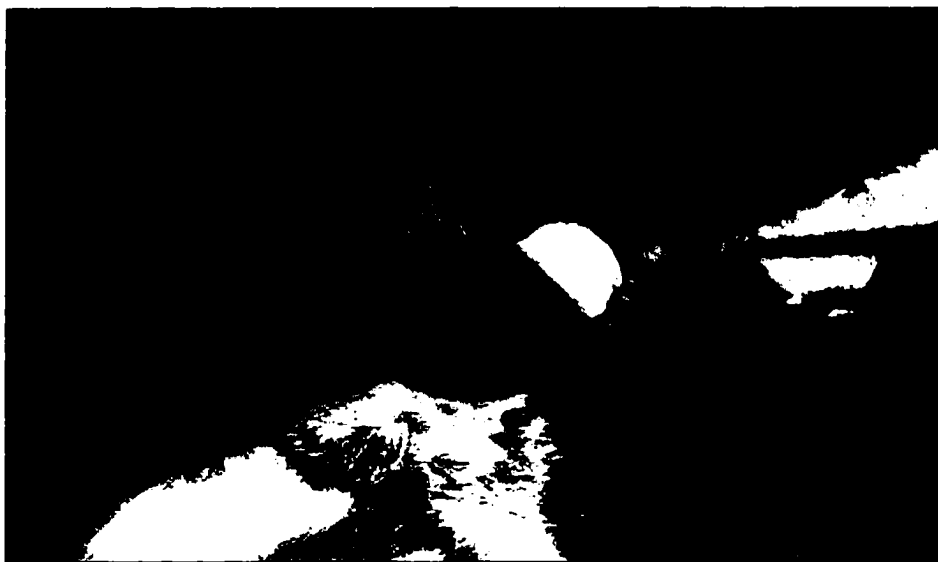


Figure 9: Kickballs

Lesson Plan: Marbles

- I. Name of Game: *Marbles* - Rolling a large marble toward a pattern of pre-dug holes in the ground.

- II. Objectives: TLW = The learner will.
 - A. TLW describe the basic rules of play for the game of marbles.
 - B. TLW demonstrate the skills necessary to play the game of marbles.
 - C. TLW employ the skills he/she has learned by playing the game of marbles with increased ability.
 - D. TLW will develop and discuss strategies for decreasing number of rolls needed to play through the marble playing field.
 - E. Optional - TLW create his/her own marble playing field.
 - F. Optional - TLW describe typical pre-game ceremonial activities.

- III. Instruction:
 - A. *Introduction to the Lesson* - Marble Legend, "Vtsa: yi (Brass)" or "Untsaiyi (Brass) the Gambler."

Note: Several versions of the legend of Brass exist. Kilpatrick and Kilpatrick (1966) note that the same story recording the Cherokee arrow tipping game was also used by the Cherokee to record the marble game. The main difference is that in one version Thunder's son and Brass played marbles and in the other version they played the arrow tipping game. Instructors can read the story of Brass as presented in the lesson plan for the arrow/dart throwing, tipping, tossing game (introduction to the lesson, section III-A). Replace the

entire section about Thunder's son and Brass playing the arrow tipping game with information that the two played the marble game with Thunder's son continually winning until Brass had nothing else to wager. Brass then wagered various body parts and finally his life. The rest of the story can be told in the same fashion as the arrow tipping version.

B. *Description of Marbles* - (including detailed background information).

The traditional game of marbles, called *Gatayosdi* by the Cherokee, means "to shoot" (H. Shade, personal communications, Oct. 29, 1997, Cherokee Nation, Oklahoma). The game is a very ancient game played by the Cherokee and the Creek before European contact. Traditionally marbles was strictly a men's game with men often betting their wives on the outcome of a game. Because of the practice of gambling associated with the game, early missionaries condemned it and for a period of over two hundred years it was not played. Only recently, during the 1990's, was the traditional game of Cherokee marbles reintroduced to the Eastern Band of the Cherokee (H. Shade, personal communications, Oct. 29, 1997, Cherokee Nation, Oklahoma).

Little is known about the types of ceremonial preparation conducted before a marble game because information about this game has primarily been passed down through oral tradition. What is known is that the game of Cherokee marbles was preceded by four to seven days of "medicine," which included abstinence from all sexual activity (H. Shade, personal communication, Oct. 29, 1997, Cherokee Nation, Oklahoma). According to Mooney (1891) the Cherokee

term medicine, also known as ceremonial preparation when associated with games, usually consisted of participation, or lack of participation, in a number of activities. Sexual relations were almost always taboo during a period of preparation, as were certain types of food. H. Shade (personal communications, Oct. 29, 1997, Cherokee Nation, Oklahoma), however, has never heard of food taboos related to the Cherokee marble game.

Traditional Cherokee marbles were made of limestone which was initially prepared by hammering the selected stone with another piece of limestone until the general shape and size desired was acquired (see figure 11). It was found that if the hammering stone was made of something other than limestone the marble would often chip excessively. After the initial preparation a flat piece of creekstone, usually sandstone, was utilized as a marble shaping table, much like rubbing against a piece of sandpaper. Water was generously applied throughout the process of spinning the marble against the shaping table to smooth off the edges and create a round form. This process would create a circular depression in the shaping table which helped produce the round shape of the marble (see figure 12). After the depression was deepened to half the size of the marble being shaped, a new depression was to be started.

Once the marble had developed its overall roundness it was placed in specially constructed calipers which held the marble while perfecting its form (see figure 13). The calipers were made out of three short sticks of cane or hedgeapple. The tops of the three sticks were bound together with sinew and the

bottom portion left so it would pry open wide enough to hold the marble tightly. The ties could be tightened or loosened to accommodate the size of each marble. The marble was placed in the calipers and spun inside the depression on the sandstone shaping table while frequently adding water to the depression. This process took about six to eight hours (H. Shade, personal communication, Oct. 29, 1997, Cherokee Nation, Oklahoma). Because of this time constraint there are only a few Cherokee left who make traditional Cherokee marbles today (R. M. Abram, personal communication, Oct. 13 -30, 1997, Eastern Band of the Cherokee).

To play Cherokee marbles, first five holes are dug in the ground. Each hole is a few inches deep and wide and about twenty to twenty five feet apart. There are three patterns for laying out the playing field. One is an "L" shape; one is a "Zig-Zag" ; and the shape most liked by the Eastern Band of the Cherokee Tribal Elders, the "Five-Dice" pattern (H. Shade, personal communication, Oct. 29, 1997, Cherokee Nation, Oklahoma), (see figure 10).

Two to four players can play the marble game at one time. Players stand behind a predetermined point, about twenty to twenty-five feet from the first hole. One player rolls first, toward the first marble hole. The next player then rolls, followed by other players. Each player can attempt to knock an opponent's marble away from the hole or simply roll toward the hole. Each player moves around the playing field from hole to hole. After entering the last hole each player moves backward through the holes to the starting hole. The winner is the first

person to move forward and backward through the playing field. There are no out-of-bounds and any roughness of ground surface is just part of the game (H. Shade, personal communication, Oct. 29, 1997, Cherokee Nation, Oklahoma).

C. Demonstration of Skills.

1. The instructor will roll a marble toward and into a marble hole.
2. The instructor will roll a marble, striking another marble, and knock it away from a marble hole.

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

1. Place students in two or more groups.
2. Place each group in a line with each student side-by-side.
3. Give each student a marble (see materials and equipment, section VI).
4. Mark a two foot long goal line approximately fifty to sixty feet directly in front of each group (adjust length to goal line as needed).
5. Have first student in each group roll his/her marble toward the goal line.
6. Have each additional student in each group roll his/her marble toward the goal line (one student at a time then repeat process number 5-6 from where each marble stops rolling).
7. Students can try to knock an opponent's marble away from goal line or simply roll toward the goal line.

8. There are two choices for scoring: the first student to cross the goal line wins; or each student can count the number of rolls it takes to cross the goal line and the lowest number wins.
9. Play game for several rounds.

E. Step-By-Step Instructions for the Marble Game.

1. Create, or have students create, several marble playing fields (the same playing fields can be used by more than one group if timing is spaced (approximately 5 minutes) between the start of each group (start second group off as first group reaches halfway through the playing field).
 - a. Dig five holes approximately four to five inches wide and deep (must be larger than the marbles) and twenty to twenty-five feet apart.
 - b. Use either of the three playing field patterns noted in the description of marbles (section III-B).
2. Mark a starting line approximately twenty to twenty-five feet in front of the first marble hole.
3. Divide students into groups of two to four players.
4. Give each student a marble (see equipment and materials section VI).
5. Place each group behind a starting line (as noted above, more than one group may use the same playing field).
6. Have the first player in each group roll marble toward the first marble hole.

7. Have each additional player roll toward the first marble hole (one student at a time then repeat process number 6-7 from where each marble stops rolling).
8. Players may try to knock opponent's marble away from a hole or simply roll toward the hole.
9. Proceed through each hole (1 - 5) then travel backward through each hole, returning to the first hole (see figure 10).
10. There are two choices for scoring: the first player to return to the first hole wins; or each player counts the number of rolls it takes to journey through the marble playing field with the lowest number of rolls, winning (if rolls are counted give each student a score card and pencil to record the number of rolls).

F. Monitoring and Adjusting of Instruction - The instructor will monitor student understanding and adjust the instruction as needed.

G. Supervised Practice - Students will play the marble game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, score keeping, etc., as needed).

H. Summary/Closure - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students describe the basic rules of play for the game of marbles?

- B. Can students demonstrate the skills necessary to play the game of marbles (rolling a marble toward a target, knocking an opponent's marble away from target)?
- C. Can students employ the skills they learned by playing the game of marbles (rolling a marble through a playing field with increased accuracy, a limited number of rolls, and the ability to knock opponent's marble away from marble holes)?
- D. Can students develop and discuss strategies for decreasing number of rolls needed to play through the marble playing field?
- E. Can students create their own marble playing field?
- F. Can students describe typical pre-game ceremonial activities?
- V. Optional Activities: If within a camp, arts/crafts, or other appropriate setting instructor may give each student a marble (wooden craft ball) and allow students to paint/decorate/mark their own marbles.
- VI. Materials & Equipment: Traditional Cherokee marbles can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.
 - A. *1 Cherokee rock marble per student* (alternative - other types of balls approximately two to three inches in diameter - baseballs, softballs, croquet balls, or wooden craft balls, available at arts/crafts and lumber supply stores).
 - B. *1 hand spade/small shovel* or something to dig several four or five inch deep/wide holes in the ground.

C. Optional - Score cards and pencils (index cards) for each student;
 paint/markers/etc. to decorate marbles (wooden craft balls).

- VII. Drawing of Playing Field and Photographs of Traditional Equipment: Marble playing field diagram (figure 10) and traditional Cherokee marbles and shaping equipment (figure 11 & 12) as produced by Hastings Shade, Cherokee Nation, Oklahoma - (photographs taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).

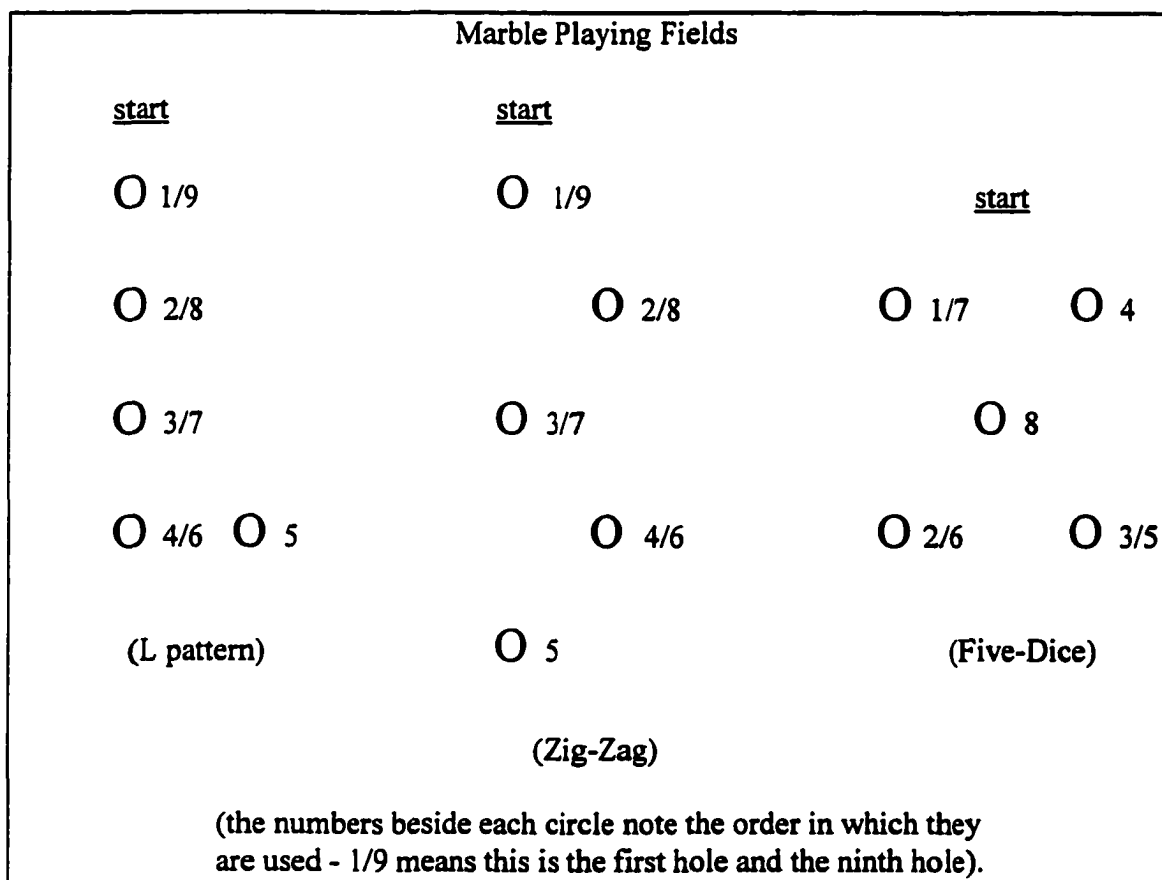


Figure 10: Marble Playing Fields



Figure 11: Initial Marble Shaping



Figure 12: Marble Shaping Table



Figure 13: Marble Shaping Calipers

Lesson Plan: Running Game

I. Name of Game: *Running Game* - A relay representing hunting, warfare, and message delivery.

II. Objectives: TLW = The learner will.

A. TLW assess the legend associated with the running game for its message.

B. TLW discuss the purpose for running games.

C. TLW describe the basic rules of play for the running game.

D. TLW demonstrate the skills necessary to play the running game.

E. TLW employ the skills he/she has learned by playing the running game as described.

F. Optional - TLW create a new running game which emphasizes the skills of hunting, warfare, and/or message delivery.

III. Instruction:

A. *Introduction to the Lesson* - Animal Race Legend, "The Race Between the Crane and the Hummingbird."

The Crane and the Hummingbird were both in love with the same beautiful woman. And even though the woman much preferred the Hummingbird, the Crane continued to woo her for her hand in marriage. Finally the woman told the Crane that if he would challenge the Hummingbird to a race, she would marry the winner. Of course the woman thought in her mind, "The Hummingbird is very fast and will surely win."

The Crane and the Hummingbird agreed to the race. They were to start at

the woman's house and travel around a great circle of the world, returning to the same point. As the woman gave the signal the Hummingbird shot off with great speed like an arrow. The Crane slowly rose into the air, making large casual sweeping motions with his wings. The Hummingbird flew all day and when night came he stopped to rest, for he was now far, far ahead of the Crane.

In the meantime the great Crane slowly moved forward in the direction of the Hummingbird. About midnight the Crane passed the Hummingbird asleep below him on a tree limb. At daybreak the Crane finally stopped at a creek to fish for some food. The Hummingbird, awakened by the light of the sun, thought, "I can easily win this race," not knowing the Crane had passed him during the night, and off he went. As the Hummingbird reached the creek where the Crane was fishing, he could not believe his eyes. There was the Crane with a large fish speared in his long bill. "How could he have passed me," he thought, and nervously sped on.

By the second night the little bird was very weary, so he again stopped to rest upon a limb, and fell asleep. This night the Crane came upon the Hummingbird even before half the night was gone. This process continued each day, with the Hummingbird flying hard all day and sleeping at night, while the Crane slowly, but deliberately, flew both day and night. Unbeknown to the Hummingbird, each day the Crane had gained ground against his opponent. By the seventh day the Crane was a whole night ahead of the Hummingbird. On this his final morning the Crane stopped, as usual, for his morning feast, and again

took flight, arriving back at the woman's house far ahead of the Hummingbird.

When the Hummingbird arrived he could hardly believe what he saw, for there sat the Crane with the beautiful woman waiting for his arrival. The Hummingbird had lost the race. But the woman, very displeased with the outcome of the competition, went back on her word and refused to marry the Crane. From that day forward the beautiful woman was alone. She never took a mate, remaining single until the day she died (Mooney, 1900, pp. 43 -43).

B. *Description of Running Games* - (including detailed background information).

Traditionally the Cherokee were not restricted by such things as fences and cities full of large buildings. They also did not have the modern convenience of an automobile to aid them in their travels. So walking and running were an everyday way of life (Oxendine, 1988). Consequently, running games abounded, providing a way for children and adults to develop skills of speed, endurance, conditioning, strength, and strategy (Oxendine, 1988). Footraces among young men and boys prepared them for warfare and hunting, both of which were required for survival (Hudson, 1976, as cited by Cochran, 1988).

Another running activity was the relaying of messages from one tribal village to another village (Bleeker, 1952, as cited by Cochran, 1988). Most of these running events were more about endurance, purpose, and consistency than speed (Oxendine, 1988). Some running games were even used to settle conflict between two tribes/nations. In the Cherokee story, "Gana's Adventure Among the Cherokee," a visiting Seneca warchief and his Seneca companions participated

in several races and a ball game, along side of the Cherokee, against the Seowwageona. The Seneca and the Cherokee won every event, until finally they let the Seowwageona win so that warfare might be avoided. Apparently this gesture did not work because the Seowwageona soon conducted a battle against the Cherokee. The only information known about the type of races conducted in this story is that some of the races were considered short races and some were long races (Mooney, 1900, pp. 367 - 370).

Traditionally it was said that the Cherokee valued both speed and endurance, but that a special value was placed on endurance supported by purpose (Bleeker, 1952, as cited by Cochran, 1988). One common running game among Cherokee men and boys was an event in which participants ran up and down a mountain. In this running game the object was for the runner to best his own record for endurance and consistency. If a runner made it to the top of the mountain, but did not have the energy to readily descend the mountain, he did not receive praise. The key was to remain at a steady pace which could be maintained. Winners of these running games were often utilized to relay special messages between villages (Bleeker, 1952, as cited by Cochran, 1988).

In the 1990's, running games are still popular among the Eastern Band of the Cherokee and are a regular part of the yearly Cherokee Fall Fair and Festival. Typical running games conducted at this event are a one mile run, a 5k run, relay races, sack races, three legged races, and animal imitation races (Cherokee Tribal Travel and Promotion Office, 1997). M. Chiltoskey (personal communication,

Oct. 13 - 15, 1997, Eastern Band of the Cherokee), a former Cherokee school teacher and now in her 90's, recounts that these types of running games have always been a part of the Eastern Band of the Cherokee people, and that the Fair and Festival just provide an opportunity for a large number of Cherokee people to get together and play these games.

C. Demonstration of Skills.

1. The instructor will demonstrate how to string and unstring a bow.
2. The instructor will demonstrate the method of whispering a message to a teammate so that it is accurate, complete, and not overheard by others.

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

Game One - The Crane and the Hummingbird:

1. Divide students into two equal teams.
2. Name one team the Hummingbirds and the other team the Cranes.
3. Mark two goal lines, one at each end of a playing field (one for the Hummingbirds and one for the Cranes).
4. Have both teams meet at the center of the playing field, standing about three feet apart, with each team facing the other.
5. The instructor calls out either "Crane" or "Hummingbird."
6. The team called out, runs toward their goal line with the other team attempting to tag their opponent - if anyone is tagged before crossing the goal line, he/she joins the opposite team.

7. Continue the game until the last player on a team has been tagged, or for several rounds.

Game Two - *Bow Stringing*

1. Divide students into several groups.
2. Give each group a bow and a bow string.
3. Have each group member practice stringing and unstringing the bow.
4. Continue until each group member can string and unstring the bow.

Game Three - *Message Relay*

1. Divide students into two equal teams
2. Place each team in rows (teams should be several yards apart)
3. Instructor should give a message to the first member of each team.
4. On the word "Go" the message is whispered to the second team member, who whispers it to the third team member, and so on to the end of the row (if a team member does not get the complete message or forgets it he/she can ask the person who whispered it to them to repeat it).
5. Play the game for several rounds (each with a new message) - the object of this game is to deliver a complete and accurate message and speed is not important - if both teams deliver a complete and accurate message, both teams win, even if one is faster than the other.

E. *Step-By-Step Instructions for the Running Game* - (The following relay is suggested in place of the traditional Cherokee long distance mountain running game. The bow and arrow represent hunting and warfare; the message relay

represents delivering a message between villages; all three of these events involve traditional skills learned from Cherokee running games).

1. Place students into two equal teams (team A and team B).
2. Mark a starting line at both ends of the playing field (playing field should be approximately one hundred feet long or longer).
3. Divide each team in equal halves.
4. Send half of each team to opposite ends of the playing field and have members line up and sit down in a row behind the starting line (one-half of team A will be in a row at one end of the playing field facing the other half of team A who is at the opposite end of the playing field; the same for team B).
5. Keep opposing team members apart by several yards.
6. Place an unstrung bow halfway between the two groups of team A members and another unstrung bow halfway between the two groups of team B members.
7. Instructor develops a message which will be relayed from team member to team member during running game (message should be approximately ten words such as, "the village is under attack, send warriors with many weapons").
8. Instructor whispers message (the same message) to the first player on team A and the first player on team B (clarifications can be asked for).
9. On the word "Go" the first player (the one with the message) stands up,

runs to the center of the playing field, strings the bow, lays the bow down, continues running forward to his/her team mate at the opposite end of the playing field, squats down and whispers the message into the ear of the first player, and sits down to the side.

10. That team member stands, runs to the middle of the field, unstrings the bow, lays the bow down, continues running forward to his/her team mate at the opposite end of the playing field, squats down and whispers the message into the ear of the next player in line, and sits down to the side.

11. Each player repeats this process until all players on both sides of a team have run the relay and are sitting on the opposite side from which they started.

12. Immediately after the last player on a team has sat down, the instructor goes to that student and he/she whispers the message into the instructor's ear.

13. If that student can repeat the complete message he/she then says it out loud and his/her team is the winner (if the message is not complete the instructor should make a note of the message exactly as repeated).

14. If the message was not complete, the last player on the other team has the opportunity to whisper the message to the instructor after completing the relay - if the message is complete this team is the winner (if the message is not complete the instructor should make a note of the message exactly as repeated).

15. If neither message is complete the team with the most correct words wins.

16. If any time during of the course of the relay a team member forgets the message he/she can run back to the person who gave them the message, have it repeated, then return to wherever he/she was in the course of the relay.

F. Monitoring and Adjusting of Instruction - The instructor will monitor student understanding and adjust the instruction as needed.

G. Supervised Practice - Students will play the running game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, length and difficulty of message, length of playing field, use or non-use of bow in relay, etc., as needed).

H. Summary/Closure - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. **Evaluation** - The instructor will use the following criteria to evaluate student performance.

A. Can students assess the legend associated with the running game identifying its message?

B. Can students discuss the purpose for running games?

C. Can students describe the basic rules of play for the running game?

D. Can students demonstrate the skills necessary to play the running game (running for a short distance, stringing and unstringing a bow, relaying and

receiving an accurate and complete message)?

E. Can students employ the skills they learned by playing the running game as described (working with teammates, running in a relay race against opposition, stringing and unstringing a bow against opposition, and relaying and receiving an accurate and complete message)?

F. Can students create a new running game which emphasizes the skills of hunting, warfare, and/or message delivery?

G. How difficult/long a message can students relay with accuracy?

V. Optional Activities: Divide students into several small groups and have each group create a new game which exemplifies either endurance, message retrieval hunting, warfare, or other typical purposes for traditional Cherokee running games.

VI. Materials & Equipment: Traditional Cherokee hunting and warfare implements can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

A. *Several bows with bow string* (minimum of 2 bows with strings).

B. *A message to be relayed* (message should be approximately ten words written on a note card such as, "the village is under attack, send warriors with many weapons").

Lesson Plan: Stickball

- I. Name of Game: *Stickball* - A small ball is thrown into the air, retrieved by two rackets held in the hands, and ran or thrown toward a goal line.
- II. Objectives: TLW = The learner will.
 - A. TLW explain the traditional purpose of the stickball game.
 - B. TLW describe the basic rules of play for the stickball game.
 - C. TLW demonstrate the skills necessary to play the stickball game.
 - D. TLW employ the skills he/she has learned by playing the stickball game.
 - E. Optional - TLW modify the stickball game by proposing alternative equipment or revising the rules of play.
- III. Instruction:
 - A. *Introduction to the Lesson* - Stickball Legend, "The Ball Game of the Birds and the Animals."

Once, long ago, the four-legged animals challenged the birds to a stickball game. The leaders of both groups made all the arrangements and the birds and animals met for the ball dance which preceded all stickball games. The captain of the animals team was the Bear who showed off his strength and might by tossing large trees into the air all along the pathway to the playing field. Also a part of the animals team was the giant Terrapin whose strong shell could withstand the hardest of blows from his opponents. The Terrapin kept rising upon his hind legs and dropping with force to the ground, bragging that he could crush any of the birds. The deer soon joined the animal team, offering his great speed to assist in

winning the ball game. The birds had the Eagle as their captain and other powerful team members which included the Hawk and the *Tlanuwa* (a mythical great hawk), but the birds were still afraid of their four-legged opponents.

After the great ballplay dance the birds were waiting for their captain to call them to play when two small creatures about the size of mice appeared. The little creatures approached the Eagle and asked for his permission to play with the birds against the four-legged animals. Seeing that the small creatures had four legs and no wings the eagle asked them why they did not play for the animals. "They only made fun of us because we are so small, and drove us away when we asked them to play," the little ones replied. The Eagle captain wished to let the small creatures play, but wondered how they could join the birds without wings. After discussing the matter among themselves the birds decided they could fashion wings upon the little ones which would allow them to fly.

The birds then took the head of a ground-hog skin drum and cut off a corner to make two small wings. The birds also took some small lengths of cane, attached the ground-hog skin to the cane, and tied the wings to the first creature. Thus became the first *Tlameha*, the Bat. Throwing the ball to the Bat he instantly flew high, dodging between the trees, and always keeping the ball in motion.

It was now almost time for the ball game to begin and there was not enough time to fashion wings for the other small creature. Two large birds grabbed hold of the small one on both sides of his skin. Tugging as hard as they could, they formed large flaps, creating the first *Tewa*, the Flying Squirrel.

Throwing him the ball the Tewa leaped into a tall tree and glided a great distance to another tree. The birds were now ready to play.

The call was given for the ball-play to begin and the ball was tossed high into the air. The Squirrel quickly caught the ball, carried it up a tree and threw it to the birds who carried it for a while, but eventually dropped it. The Bear reached for the falling ball, but the Martin intercepted it, throwing it to the Bat, who swerved and dodged between his opponents, finally tossing it past the goal line, winning the game for the birds. The four-legged animals never even got a chance to touch the ball during play. For his saving catch, the birds gave the Martin a special gourd in which to build his nest. Until this day that is still where the Martin lives (Mooney, 1900, pp. 286 - 287).

B. *Description of Stickball* - (including detailed background information).

It is not known when or where the stickball game of the Cherokee originated, but similar racket ball games were commonly played by most Native American tribes/nations since early times (Mooney, 1890). The major differences in the way the game was played by various tribes/nations are that western groups only used one racket per player while some of the eastern tribes/nations (including the Cherokee) used two rackets per player, and western tribes/nations sometimes allowed women to play, which was not common with eastern tribes/nations (such as the Cherokee) (Mooney, 1890).

The traditional Cherokee name for the stickball game is *Anetsa*, which means ballplay or the ball game (Mooney, 1890, 1900). Traditional purposes

given for the Cherokee game of stickball include training for hunting, warfare, and everyday survival (Mooney, 1890; Culin, 1907); social interaction (Oxendine, 1988); and a means of redistributing the wealth through wagering within a tribe (Blanchard, 1977). Blanchard argues that even though the Cherokee often wagered heavily on a ball game, the materials wagered (food, clothing, horses, services, etc.) usually stayed within the tribe/nation, and that even the individual who lost the wager did not go without what he needed to survive.

The traditional Cherokee stickball racket was made of hickory and shaped like a miniature tennis racket (Mooney 1890; Sharpe, 1970). The Cherokee racket was just under three feet long with a cup shaped in the far end (see figure 14). This cup was formed by cutting away about three-fourths of the thickness of the middle one foot section of a solid hickory stick (about six feet long); cutting away about half of the thickness of the remaining length of the stick; and bending the stick around and back against itself so that it appeared that the handle was a solid piece of hickory. Wooden plugs then held the two sides together (Mooney, 1890; R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). The cup was laced with deer skin cord (Adair, 1775; Simmons, 1988; Mails, 1996) or Indian hemp (Mails, 1996) so that the stickball could be caught and rest in the lacing.

“The traditional stickball was very small, made of a piece of scraped deer skin, moistened and stuffed hard with deer hair, and strongly sewed with deer’s sinews” (Adair, 1775, pp. 428 - 429), (see figure 14). Fradkin (1990) also

notes the use of squirrel skin for the outside of the ball. If squirrel skin was used, the squirrel was to be killed either by hand or club, on the second day of seven days of preparation before the ball game (Mails, 1996).

Goal lines were marked with two goal posts set at each end of a playing field (Woodward, 1963; Sharpe, 1970; Cherokee Progress and Challenge, 1971; Mooney, 1890). The posts at each end of the field were set about eight feet high and about ten feet apart (Cherokee Progress and Challenge, 1971).

The traditional number of players usually ranged from ten to fourteen men (Mooney, 1890), but Woodward (1963) notes numbers of up to fifty players per team. Players were strategically placed near the center of the field; to the east, west, north, and south of the center players; and near the goal lines (Chiltoskey, 1995). Each player was paired with a opponent against whom he specifically played. If during a game a player was hurt and required to leave the field, his opponent was also required to leave the field, always leaving the number of players on each side the same (Chiltoskey, 1995). Chiltoskey (1995) presents a diagram of stickball player placement as noted in the *Cherokee Fair and Festival: A History Thru 1978* brochure (see figure 15).

To begin the game a ball was tossed into the air by a medicine man and the players attempted to catch the ball with their rackets, while it was in the air or as it hit the ground (Sharpe, 1970). The ball was then run or hurled toward the goal line of the individual holding the ball in his racket. Players scrambled for the ball in the air or on the ground and continued its journey toward a goal line

(Mooney, 1890, Woodward, 1963). The ball had to be picked up with the two rackets, but Cherokee Progress and Challenge (1971) notes that after the ball was picked up it could be transferred to the hands once it was six inches from the ground. If the ball was delivered between the goal post a team scored one point. The game ended at twelve points (Mooney, 1890; Woodward, 1963; Cherokee Progress and Challenge, 1971; Mails, 1996). Cherokee Progress and Challenge (1971) states that a ball could either be thrown or carried across the goal line. Fradkin (1990) notes that hitting the goal post also counted for a point.

Several early researchers provide detailed accounts of the Cherokee stickball game including: Payne (N.d.); Adair (1775); Bartram (1780), (1791), Mooney (1890), (1900); and Culin (1907); but one of the earliest accounts was King Louis Philippe, Duke of New Orleans (1797). Philippe gives the following account of the traditional Cherokee stickball game.

The Cherokee stickball game was traditionally preceded by a challenge from one team or group of Cherokee people to another group. The challenge was followed by a war cry, a scalping cry, and a death cry. For the next several days players prepared themselves for the game and excessive wagering abounded.

Before beginning a game, ball players stripped down to a belt and a square piece of cloth called a breechclout. Each player then came to the field with two rackets. A small ball was tossed into the air and players begin to jump about to catch the ball, which usually fell to the ground. Each player then scrambled to retrieve the ball between his two rackets. The player would then run with the ball

or throw it toward his goal line. One point was given each time the ball crossed a goal line, after which the ball was brought back to the center of the field and tossed into the air again. Victory went to the first team to move the ball over the goal line twelve times.

While a ball was being moved down the field toward a goal line the opposite team was attempting to capture the ball by any means, no matter how brutal, and move it toward its goal line. Players have even been killed during a game of stickball. After the game, however, there were no arguments, and the warfare was left on the playing field. The losing team left the field and the winners collected the bounty wagered against the game (Philippe, 1797).

Mooney (1890) stated that the typical season for ballplay was from the middle of the summer until the weather was too cold for the stripped players to play. A favorite time of play was during the Fall, after the corn had ripened.

Much ceremony and ritual accompanied the traditional game of Cherokee stickball. Athletic training usually began about two to three weeks before the event, with rituals and ceremonies starting seven to twenty-eight days before ballplay (four and seven are sacred numbers to the Cherokee - four times seven equals twenty-eight). During this time of preparation players had to follow strict rules. One of these rules was that players could not eat the flesh of a rabbit. Since rabbits were timid creatures they might transfer their timidity to a player. Frogs were to be avoided because they had brittle bones. A player who ate a frog was sure to break a bone during play. Young birds and other young animals were to

be avoided for the same reason. They would weaken the one who ate them before a game of ball. Even touching a young child was believed to have this weakening affect on a player. The hog-sucker fish was a very sluggish fish and would slow a player down in his ballplay. Lamb's Quarters, a lettuce type plant, was easily broken at the stem and could not be eaten. Hot foods and salty foods must also be avoided (Mooney, 1890).

The strongest taboo was to touch or have sexual relations with a woman. This taboo began seven days before a ball game and continued for seven more days after the game. It was even bad luck for a woman to touch a man's racket before play. Such a racket would be made unusable. The punishment for breaking one of these ritualistic rules before a stickball game was usually very severe. Sometimes even death was inflicted upon the guilty party (Mooney, 1890).

On the night preceding a stickball game there was always a ballplay dance or ball dance in which both men and women participated. The gala affair included much dancing, singing, drumming, music, and decoration of the body. After the dance the men participating in the ball game went to the river and immersed themselves (Bartram 1780, 1791; Mooney, 1890; Speck & Broom, 1993; Mails, 1996). This was followed by scratching the players on the arms, legs, chest, and back with a sharp object such as a piece of flint, bone (Mooney, 1890), rattlesnake teeth, or sharpened turkey feather quill (R. M. Abram, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee), (see figure

14). After scratching, a root was given to the inflicted, which he chewed to a pulp, and then rubbed on his body. The ritual was followed by another ceremonial plunging into water (Mooney 1890).

Other ceremonies and rituals associated with the stickball game included conjuring. Conjurers would be selected by each team to work their magic for the selected team and against the opponent. The conjurer would use special black and white beads to foretell the outcome of the game and would offer sacred formulas and prayers to strengthen his team and weaken the other team (Mooney, 1890; Indian Tradition, 1956; Kilpatrick, 1991). It was often believed that the outcome of a ball game was directly related to the power of the team's conjurer (Gilbert, 1943). For this reason team supporters would offer to hoe a conjurer's field, or perform other needed services in order to obtain his favor (Indian Tradition, 1956).

Early missionaries to the Cherokee were very opposed to the Cherokee stickball game, noting excessive gambling, violence of play, the use of conjurers, and the excessive preparation rituals as morally wrong (Starkey, 1995). By the 1900's the United States Government banned the traditional stickball game for the same reasons the missionaries were opposed to the game. For the Eastern Band of the Cherokee this stopped play for a while, but the Eastern Band soon revised the game with a version which was played at the Cherokee Fair in 1914. This revision ended much of the ceremonial ritual traditionally associated with the game. The new version of stickball soon became popular with tourist to the

Cherokee Reservation (Olson, 1993).

By the 1930's the Cherokee stickball game was again under fire for the Eastern Band of the Cherokee. The game, now being used as a means of ritualistic warfare between two towns, was often associated with excessive player injuries, frequent fights, and other negative behavior, especially among spectators. During this time period the traditional stickball game began to give way to games such as softball (Gulick, 1960). By the 1950's and 1960's stickball had all but disappeared among the Eastern Band of the Cherokee (Gulick, 1961).

In 1969 the Eastern Band of the Cherokee decided to hold a Fall Festival instead of the typical Cherokee fair. At this event the stickball game was revived and it has now (1997) become a traditional part of the Cherokee Fall Festival every year (Chiltoskey, 1995). In recent years the stickball game has also been re-emphasized among young Cherokee children and is often taught in the Cherokee schools (T. Belt; M. Catt; M. Chiltoskey, personal communication, Oct. 27 - 29, 1997, Eastern Band of the Cherokee).

C. Demonstration of Skills.

1. The instructor will pick up the stickball from the ground between the two rackets provided.
2. The instructor will toss a stickball into the air and catch it between the two rackets provided.
3. The instructor will throw the stickball held between the two rackets, toward a goal line (if using real stickball rackets raise the two rackets

together, one on top of the other with the ball between the rackets; remove the top racket and sling the ball forward with the bottom racket - - if using badminton or tennis rackets raise the two rackets side by side with the ball held between the rackets; sling the two rackets forward causing them to V outward, releasing the ball into flight).

D. *Lead-Up Activity* - (for the purpose of developing skills before participating in the game).

1. Place students in groups of two.
2. Have group members separate by approximately thirty to fifty feet.
3. Give each group member two rackets (stickball/badminton/tennis).
4. Give each group one stickball/plastic golf ball/nerf ball/badminton birdie/foam ball/tennis ball etc.
5. Have the two group members place the ball between their rackets and pass it back and forth, catching it between their rackets.
6. If the ball hits the ground players are to retrieve it between the rackets, raise it to a height at which it can be thrown, and pass it back to their partner.
7. Continue for several minutes.

E. *Step-By-Step Instructions for Stickball.*

1. Place students in two equal teams (Team A and Team B).
2. Mark off a goal line (about ten feet in length) or two goal posts (about ten feet apart) at each end of the playing field (football goal post will

work).

3. Distinguish one goal line/set of posts as Team A's and one as Team B's.
4. Give each student two rackets (stickball/badminton/tennis).
5. Space each team player against an opponent in a similar fashion as noted by Chiltoskey (1995) in the description of stickball (III-B).
6. Instructor tosses the ball up between the four center players.
7. Center players attempt to capture the ball between their two rackets either in the air or off the ground.
8. Player who recovers ball raises his/her rackets high enough to sling the ball toward his/her goal line/posts.
9. Players run toward the ball and attempt to recover it with their rackets; after recovering the ball between the rackets, a player raises the rackets and continues the process by tossing it toward his/her goal line/posts.
10. If the ball is thrown over the goal line one point is awarded.
11. The game ends at twelve points.

Safety Modification: If students are being hit with rackets a rule can be made which stops all play (by instructor blowing a whistle) anytime a ball is captured between a players rackets. Students near this player must then move to the side several feet and the player with the ball is given a free throw toward his/her goal line/posts. Once the ball is in the air, play is resumed. This modification keeps players from being too close to an

opponent when he/she is tossing the ball. It still allows players between the thrower and his/her goal line/posts to attempt to block the ball once it is in flight.

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will play the stickball game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, rules of play, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students explain the traditional purpose of the stickball game?

B. Can students describe the basic rules of play for the stickball game?

C. Can students demonstrate the skills necessary to play the stickball game (picking up a stickball from the ground between two rackets; catching a stickball between two rackets; throwing a stickball toward a goal line/set of posts)?

D. Can students employ the skills he/she has learned by playing the stickball game (catching and picking up a stickball against opposition; maneuvering a stickball down field against opposition; throwing a stickball with accuracy across a goal line/posts)?

E. Can students modify the stickball game by proposing alternative equipment or revising the rules of play?

V. Optional Activities:

A. Students can modify the type of equipment utilized or modify the rules of play for the Cherokee stickball game.

B. The stickball game can be played without rackets by catching and throwing the ball with the hands.

VI. Materials & Equipment: Traditional Cherokee stickball rackets and balls can be obtained from the Cherokee Heritage Museum and Gallery, P. O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

A. *2 stickball rackets per student* (alternative - badminton rackets or tennis rackets).

B. *Enough stickballs for every other student* (alternative - foam balls, plastic golf balls, nerf balls, badminton birdies, tennis balls, etc.).

VII. Photograph of Traditional Equipment and Player Placement Chart: Traditional Cherokee stickball rackets as produced by Clement Calhoun, and a stickball and turkey feather quill scratcher as produced by William Lossiah, Eastern Band of the Cherokee (figure 14) - (photograph taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).

Also, a stickball placement of players diagram as presented by Chiltoskey (1995), (figure 15).



Figure 14: Stickball, Stickball Rackets, and Turkey Quill Scratcher

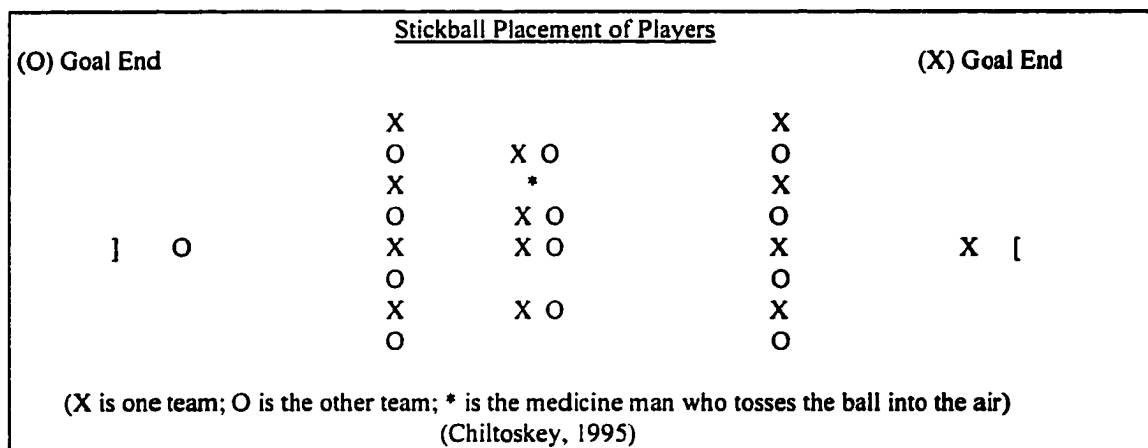


Figure 15: Stickball Placement of Players

Lesson Plan: Tug-of-War

- I. Name of Game: *Tug-of-War*- A tug-of-war contest, men against women, using a grapevine for rope.
- II. Objectives: TLW = The learner will.
 - A. TLW explain the traditional purpose of the tug-of-war game.
 - B. TLW describe the basic rules of play for the tug-of-war game.
 - C. TLW demonstrate the skills necessary to play the tug-of-war game.
 - D. TLW employ the skills he/she has learned by playing the tug-of-war game.
- III. Instruction:

A. *Introduction to the Lesson - Men and Women Dance, "The Bear Dance."*

The Cherokee Bear Dance begins with male dancers circling counterclockwise around a campfire. To one side of the circle is a singer with a water drum and another person with a gourd rattle. The men shuffle and sway their bodies imitating the movements of a bear while the dance leader makes growling noises. The other dancers then grunt in response to the leader, the volume of the music is raised, and the gourd rattle is shaken.

It is now time for the women to join in the dance. Each woman walks into the circle of men; partners with and faces one man; and circles backwards with her partner for several rounds. The woman then turns around with her back to her partner (all men and women are facing the same direction), who places his hands on her shoulders and the circling continues. At some point in the dance the dancers each raise their hands above their shoulders and claw at the sky. The

drumming and singing continue throughout this entire process. The action of the dancers circling the fire and clawing at the sky represents the dance participated in by the great bear as he dances around the hemlock tree, leaving his claw marks on its trunk (Speck & Broom, 1993, pp. 44-45).

B. *Description of Tug-of-War* - (including detailed background information).

As noted by Speck & Broom (1993) during their studies of the Eastern Band of the Cherokee in the 1920's and 1930's, the Cherokee game of tug-of-war was traditionally closely associated with ceremonial dances such as the Bear Dance. At the conclusion of a long night of ceremonial dances, members of the Eastern Band of the Cherokee would gather at morning light and a special game of tug-of-war would be conducted. In this event two teams were established, one team composed of ten or more men, and the other team composed of an equal number of women. The women's team could then select one of the strongest men to come and join their team. A grapevine was stretched between the players, each side then attempting to cause the opposite team to step across a line marked half-way between the two teams.

No record is supplied as to who usually won these events, but the purpose for the contest was to determine who (the men or the women) would prepare the great feast which was to follow a dance ceremony. If the men lost the competition they were to go on a hunt and prepare meat for the feast. If the women lost the event they were to prepare corn bread and meal. The dance ceremonies were usually held on a Saturday night and the feast held the following Friday. The

feast was always open to the entire community (Speck & Broom, 1993). The traditional Cherokee tug-of-war game was not accompanied by singing or other ritual activity. Its only ceremonial tie seemed to be the association with ceremonial dances and the separation of responsibilities for Cherokee men and women (symbolized in the food to be prepared by each group) (Speck & Broom, 1993).

Gilbert (1978) presents the same method of play for the Cherokee tug-of-war game, but notes the number of men participants as being between four and six, and the number of women as “several” p. 270. A tug-of-war game similar to the traditional game noted by Speck & Bloom (1993) and Gilbert (1978) has continued into modern times as a part of the yearly Eastern Band of the Cherokee Fall Fair and Festival (Chiltoskey, 1995).

The ceremonial dances associated with the traditional Cherokee game of tug-of-war had a connection with ancient ritual formulas, or prayers. Whereas sacred formulas were traditionally the private property of medicine men and shaman, the ceremonial dances were free to all and benefited all who participated. These traditional ceremonial dances were used to insure the health and wellness of a Cherokee community. They not only provided a means for social interaction, but through the mimicking of animals and humans it was believed that special energy sources were supplied to the dancers which immunized them against illness, disease, and misfortune (Speck & Broom, 1993).

Traditionally, Cherokee dance ceremonies were held in “round houses”

especially designed for such ceremonies. After 1870 most ceremonies were moved outside, if weather permitted, and the round houses were soon discontinued (Speck & Broom, 1993).

Other than dancers, dance leaders, and a singer, traditional Cherokee ceremonial dances usually involved three major musical instruments: the hollow wooden water drum, the gourd rattle, and box tortoise shell leg rattles (Speck & Broom, 1993), (see figure 16).

The drum was made from the trunk of a buckeye tree which had been hollowed out. The head was made of woodchuck skin held in place with a hickory hoop. The drum stick was made of hickory and was about fifteen inches in length. A plugged drain hole was made in the bottom of the drum and water was placed inside. By shaking the drum the head was moistened producing the appropriate tone (Speck & Broom, 1993).

The gourd rattles were made of hollow, dried gourds. The handle was the original gourd handle or could be replaced with a hickory stick (Speck & Broom, 1993).

The turtle shell leg rattles were composed of four whole turtle shells dried, filled with pebbles, fastened to a piece of leather or cloth, and tied just below the knee. Only one or two women dancers wore leg rattles in a dance and shaking the rattles, as well as beating the drum in a certain way, signified the start or end of a dance (Speck & Broom, 1993).

C. *Demonstration of Skills.*

1. The instructor will demonstrate how to grip the grapevine/rope with one hand in front of the other (about one foot apart); placing one foot in front of the other (about three feet apart); with the front leg at a forward angle from the body, knee unbent; and the rear leg almost vertical with the body, but with the knee bent for leverage.
2. The instructor will demonstrate how the last person in each row should remain very close to the ground, maybe even sitting on the ground, acting as an anchor.

D. *Lead-Up Activity* - (for the purpose of developing skills before participating in the game).

1. Place students in groups of two (each group should be composed of students of equal size and strength).
2. Have each group member stand side by side, about one foot apart, with legs about three feet apart.
3. Group members turn their head, look at each other, and grasp hands.
4. On the word "Begin" students *gently* begin pulling against each other, modifying the placement of their bodies, arms, and legs as needed.
5. The object of the game is to pull the opponent off balance while keeping personal balance.
6. Each round should only last from five to ten seconds.
7. Repeat for several rounds, allowing students to learn how to adapt their

bodies to the force applied against them.

E. Step-By-Step Instructions for Tug-of-War.

1. Divide students into two teams of equal genders and equal size/strength of players (Team A and Team B).
2. Line up each team in a row (one team member behind another team member).
3. Team A lead member should be facing Team B lead member with sixteen to twenty feet between the two teams.
4. Stretch a rope from player to player for the full length of both teams including the space between the teams (fifty foot of rope or longer).
5. Mark a line on the ground at the mid-point between the two teams.
6. Tie a bandanna around the mid-point of the rope.
7. Have students pull snugly against the rope and line up the bandanna over the mid-point on the ground.
8. On the word “Begin” students pull on their rope attempting to draw the opposite team across the mid-line marked on the ground.
9. A point is scored when the lead team member touches or crosses the mid-line.
10. After each score allow each team one or more minutes to re-set and repeat steps seven through nine.
11. Repeat the game for at least three rounds with two out of three wins declaring the winner.

Safety Precautions: Warn students not to let rope slide through their

hands causing rope burn; supply all students with leather or cloth gloves; a

team is not to “all” let go of the rope causing the other team to fall down.

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will play the tug-of-war game according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students explain the traditional purpose of the tug-of-war game?

B. Can students describe the basic rules of play for the tug-of-war game?

C. Can students demonstrate the skills necessary to play the tug-of-war game (gripping the rope; maneuvering the arms, legs, and body to maintain balance against an opposing force)?

D. Can students employ the skills they learned by playing the tug-of-war game (pulling the rope in cooperation with team mates against the force of an opposing team)?

V. Optional Activities: Students may participate in the Bear Dance as described in the introduction to the lesson (section III-A), or modify the dance to mimic other

animals.

- VI. Materials & Equipment: Traditional Cherokee gourd rattles, water drums, and turtle shell rattles can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

A. *1 grapevine or rope* approximately fifty feet in length or longer.

B. *1 bandanna*.

C. Optional - Native American drum music for the Bear Dance.

- VII. Photograph of Traditional Equipment: A traditional Cherokee gourd rattle as produced by Davey Arch; a water drum as produced by William Lossiah; and turtle shell leg rattles as produced by Larry Armachain, Eastern Band of the Cherokee - (photograph taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).



Figure 16: Water Drum, Gourd Rattle, and Turtle Shell Leg Rattles

Category Two: Eastern Band of the Cherokee Game of Amusement.

Native American games of amusement were often imitative and reflective of activities, customs, people, places, and things relating to the culture and surroundings of the individuals participating in the games (Oxendine, 1988). Games of amusement often began with ceremonial purposes such as securing favor from the gods, getting rid of illness/disease/evil, producing rain, increasing the reproduction of plants and animals, and other benefits to the community, but because of the enjoyment associated with the activities, many began to be played for amusement, especially among small children (Culin, 1907; Baldwin, 1969). However, children of one gender seldom played games of amusement with the opposite gender (Culin, 1907).

Traditional Native American games of amusement typically involved a variety of homemade toys created from natural resources such as wood, stone, sinew, bamboo, feathers, and corncobs. Common Native American games of amusement included tops, noisemakers, stilts, and games in which players imitated or mimicked animals and/or people (Oxendine, 1988). Culin (1907) notes that it appears that similar games of amusement were played among most Native American tribes/nations, as well as among children all over the world.

Among the Eastern Band of the Cherokee the only documented game of amusement found from the resources identified and reviewed in this study was a string game called Crow's Feet (Haddon, 1903; Davidson, 1927; R. M. Abram, M. Chiltoskey, personal communication, Oct. 13 - 30, 1998, Eastern Band of the Cherokee).

Lesson Plan: String Game - Crow's Feet

- I. **Name of Game:** *String Game - Crow's Feet* - Creating a figure which looks like crow's feet by manipulating a string between the fingers.
- II. **Objectives:** TLW = The learner will.
 - A. TLW propose possible traditional purposes for string games.
 - B. TLW explain how to play string games.
 - C. TLW demonstrate the skills necessary to play string games.
 - D. TLW employ the skills he/she has learned by creating the Crow's Feet string figure.
 - E. TLW create other string figures of his/her own choosing.
 - F. Optional - TLW teach his/her string figures to the class.
- III. **Instruction:**

A. Introduction to the Lesson - Fire Legend, "The First Fire."

In the beginning there was no fire and the whole world was cold. So one day the Thunder spirits sent lightning to the earth and placed a fire in the bottom of a hollow sycamore tree on a small island which was far out in the ocean. All the animals soon learned of the fire and a council was held to determine how the animals could go and get the fire.

The Raven was the first to offer his services in flying to the island and retrieving the fire, so off he flew. As he came to the island he saw the smoke from the fire and flew to the sycamore tree, but the heat was so intense that he scorched all of his feathers black and was forced to return to the animals without

the fire. The Screech-owl was next to volunteer to go the island, but as he flew near the fire the smoke filled his eyes so that he could not see. He managed to fly back to the animals, but to this day his eyes are still red from the smoke. The Horned Owl and the Hooting Owl said, "Surely we can bring home the fire," so off they flew. But as they approached the fire, it was burning so fiercely that hot ashes were filling the air. As the birds flew closer the ashes struck hard against their faces, forming white circles around their eyes, and they too were forced to retreat without the fire.

It was now time for the other animals to try their luck at going for the fire so a snake volunteered. The snake swam across the water and came to the island. Seeing the smoke and fire coming from the sycamore tree, the snake approached and entered the bottom part of the tree through a small hole. The fire was so hot that the snake had to double back. By the time he came out of the fire his entire body had been scorched black. Today he is known as the black racer.

Other animals also attempted to go to the island and return with the fire, but each one was unsuccessful just as the one before him. So another council was held, but no one else wanted to go. Finally the Water Spider said she would go and get the fire. So off she went running on top of the water. When she got to the island the Water Spider spun a web from her body and formed it into a large bowl, which she placed on her back. Into the fire she reached and pulled one small coal and placed it in the webbed bowl on her back. When she came back to the island everyone was excited. Now there was fire so that the earth would not always be

cold. And to this day the spider can still produce a web of various shapes from its body (Mooney, 1900, pp. 240 -242).

B. *Description of String Games-* (including detailed background information).

Most string games involve manipulating a length of string between the fingers to create spider web-like forms, often figures of animals (Haddon, 1903; Culin, 1907; Davidson, 1927). Haddon (1903) recommends using a string approximately six and one-half feet in length, tied at the ends, with all excess string trimmed off at the knot site. Typically, string figures begin with the same two positions:

Position One - place the string over the thumb and the little finger of both hands with the string running across the palms and pull tight.

Position Two - with the back of the index finger of each hand reach across and pick up the palm string of the other hand and pull tight.

String games are one of the most common games noted from all the continents and are particularly known among Native American tribes/nations of North America (Haddon, 1903; Davidson, 1927). There is, however, little known about the origin or traditional purpose for these games and only a few string game figures have been passed down from the distant past. Most string games have been lost over time, or if a particular string game was passed on, its traditional purpose has often been lost (Davidson, 1927). Oxendine (1988) notes that Native American adults would often spend hours creating difficult string figures for children to reproduce, leading Oxendine to believe that two possible traditional

reasons for the existence of string games were educational stimulation and creativity.

Among the commonly known string games, almost all are similar throughout the world, with only slight differences in the method of creating a particular string figure, and different names which are also very similar. The only Cherokee string game documented from resources identified and reviewed for this study is a game called "Crow's Feet." This game has long been identified as a Cherokee game, but is also known in the British Isles as "The Leashing of Lochiel's Dog;" in Ireland as "Duck's Feet;" and in France as "Cock's Feet" (Haddon 1903; Davidson, 1927). Crow's Feet is still known and created by the Eastern Band of the Cherokee today (R. M. Abram; M. Chiltoskey, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

C. Demonstration of Skills.

1. The instructor will demonstrate the first and second position for most string games (see description of string games, section III-B).
2. The instructor will demonstrate how to manipulate the string with the fingers.
3. The instructor will note the importance in closely observing and remembering each string/finger movement.
4. The instructor will demonstrate each step necessary to create the Crow's Feet Figure (demonstrate after the lead-up activity - see photographs, section VII, figures 17 - 28).

D. *Lead-Up Activity* - (for the purpose of developing skills before participating in the game).

1. Give each student a piece of string approximately six and one-half inches long.
2. Have each student tie the ends together and cut off the excess string at the site of the knot.
3. Have each student create the first and second position from which string figures begin.
 - a. Position one - place the string over the thumb and the little finger of both hands with the string running across the palms and pull tight.
 - b. Position two - with the back of the index finger of each hand reach across and pick up the palm string of the other hand and pull tight.
4. Have each student manipulate the string with his/her fingers, attempting to create any figure of choice.
5. Allow several minutes for this activity.

E. *Step-By-Step Instructions for Crow's Feet* (see corresponding photographs in section VII, figure 17 - 28).

1. Place string in position one with the string over the thumb and the little finger of both hands and the string running across the palms, pull tight (see figure 17).

2. Place string in modified position two by using the back of the middle finger of both hands (instead of the index fingers) to reach across and pick up palm sting, pull tight (see figure 18).
3. Bunch together four fingers of each hand grasping all strings except the last outside thumb string (see figure 19).
4. Release string from both thumbs, twisting hands outward so that string formally on the thumbs is now on the back of the hands, straighten hands and pull tight (see figure 20).
5. Place both thumbs over the first string and up through the middle finger loop, releasing string from the middle fingers onto the thumbs (see figure 21).
6. There should be a string across the back of both hands; a string around each thumb; and two strings on the outside of each little finger (see figure 22).
7. Now transfer the string across the back of each hand to the middle fingers by using the index fingers and/or mouth to manipulate the string (see figure 23).
8. Reach both little fingers up over the first middle finger string (see figure 24).
9. Then reach both little fingers back up through the strings below - the second little fingers string, pull tight (see figure 25).
10. Transfer the string on the back of the little fingers to the inside of the

little fingers creating a knot in front of each index finger (see figure 26).

11. Release the string from both thumbs (see figure 27).

12. Pull string tight against the middle fingers and the little fingers creating the Crow's Feet figure (see figure 28).

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will create the Crow's Feet figure according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, length of string, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation - The instructor will use the following criteria to evaluate student performance.

A. Can students propose possible traditional purposes for string games?

B. Can students explain how to play string games?

C. Can students demonstrate the skills necessary to play string games (manipulating string between the fingers, remembering each step, and creating various figures)?

D. Can students employ the skills they learned by creating the Crow's Feet string figure (manipulating the string with the fingers according to specific step-by-step instructions)?

E. Can students create other string figures of their own choosing?

F. Can students teach their string figures to the class?

V. Optional Activities: If students know other string games or have learned how to create a new string figure, have students teach these string figures to the class.

VI. Materials & Equipment:

A. *1 piece of string for each student* (approximately six and one-half feet long).

B. *Several pairs of scissors* to cut excess string.

VII. Photographs: Reproduction of each step of the procedure for creating the Cherokee Crow's Feet string figure as presented by Haddon (1903) and Davidson (1927). *Note*: See step-by-step instructions for Crow's Feet (section III-E).

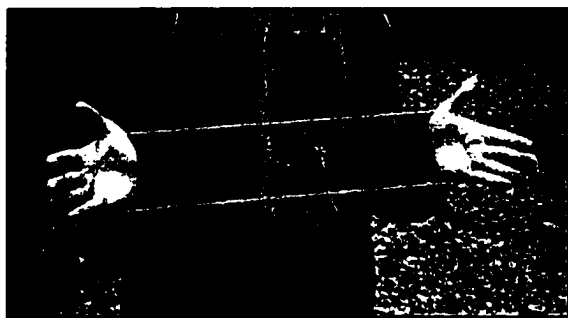


Figure 17



Figure 18

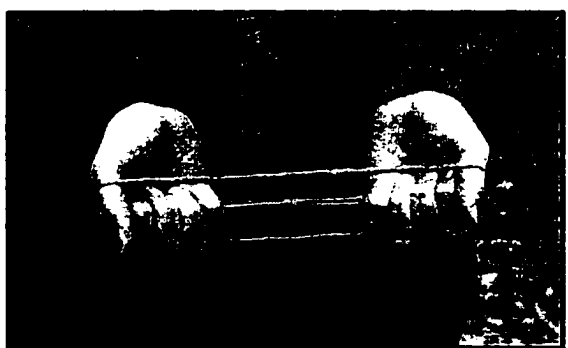


Figure 19



Figure 20

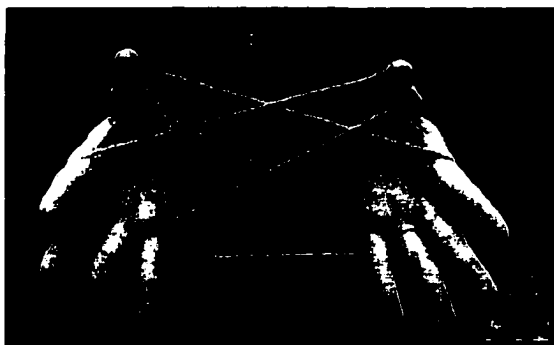


Figure 21



Figure 22

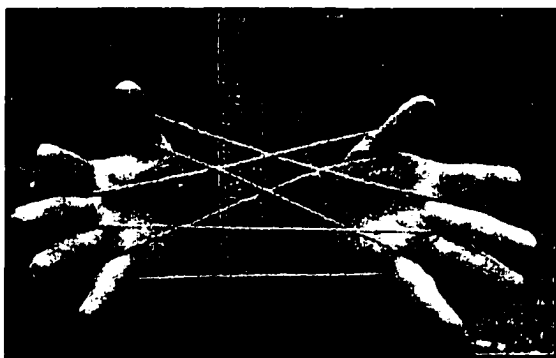


Figure 23

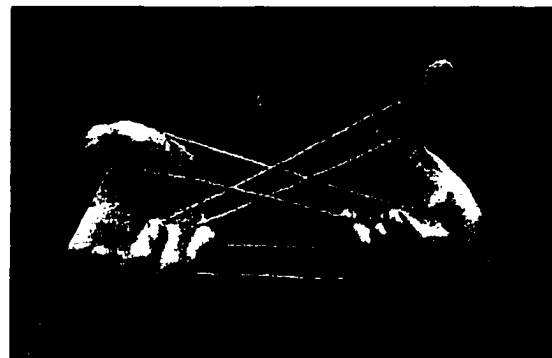


Figure 24

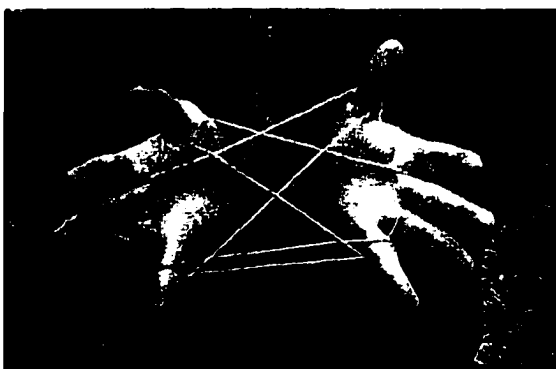


Figure 25

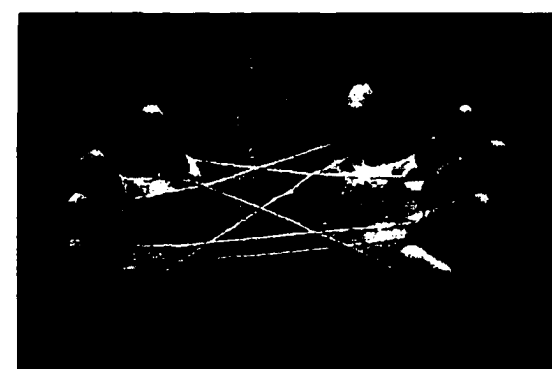


Figure 26



Figure 27



Figure 28

Category Three: Eastern Band of the Cherokee Games of Chance.

Popular traditional Native American games of chance usually involved the random fall of game implements (called dice by early researchers for lack of a better term), or the guessing of information in relation to game implements (sticks or small objects), such as where the items were hidden (under a moccasin, in the hand, etc.), (Culin, 1907). These games included dice games in which flat, two sided dice were tossed from a basket or the hands (Culin, 1907; Harvey, 1991; Mills, 1997), and guessing games as described above. The score for these games was kept by using counters such as sticks, corn, beans, etc. The counters were either given to the players as points (three beans for three points, etc.) or in the case of sticks, often stuck in the ground on the side of the team receiving points (Culin, 1907).

Native American games of chance usually did not involve strategy, but relied more on pure chance (Culin, 1907; Oxendine, 1988), although traditionally, it was believed that the spirit world could aid participants in the outcome of a game if approached in an appropriate way. This contact with the spirit world was achieved through various rituals, formulas, and ceremonies (Oxendine, 1988; Mails, 1996).

The origin of Native American games of chance is lost in antiquity, but these games were already widespread at the time of European contact (Culin, 1907, Oxendine, 1988). As games of chance were first documented, they typically involved heavy gambling. However, this aspect of traditional games of chance was greatly altered after European contact. The belief systems of non-Native American military organizations, political leaders, and religious groups viewed gambling as an evil and these systems soon

prevailed in changing the way traditional games were played (Culin, 1907; Blood, 1981; Oxendine, 1988).

Culin (1907), Baldwin (1969), Swanton (1972), and King (1982) all confirm that a basket dice game was traditionally played among the Cherokee and speak of guessing games played by many Southeastern Native Americans which may have been played by the Cherokee. However, no confirmation of traditional Cherokee guessing games was found in literature identified and reviewed in this study. The traditional basket dice game, called Jacksnap by the Eastern Band of the Cherokee, is still being played by the Eastern Band today. Jacksnap is also the only traditional game of chance known by current day researchers to have ever been played by the Eastern Band of the Cherokee (R. M. Abram; T. Belt; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

Lesson Plan: Jacksnap

- I. Name of Game: *Jacksnap* - Six homemade flat dice are tossed in a basket with points given according to which side of the dice lands face up.
- II. Objectives: TLW = The learner will.
 - A. TLW explain the traditional purpose of Jacksnap.
 - B. TLW describe the basic rules of play for the game of Jacksnap.
 - C. TLW demonstrate the skills necessary to play the game of Jacksnap.
 - D. TLW employ the skills he/she has learned by playing the game of Jacksnap.
- III. Instruction:

A. *Introduction to the Lesson* - Corn Legend, "The Ritual of Corn."

Among all the vegetables grown by the Cherokee, corn also call *selu* by the Cherokee, traditionally held the highest place of honor. Corn was the topic of many Cherokee legends, myths, and sacred formulas. By calling on the "Old Woman," the spirits of the corn were invoked to provide a plentiful corn harvest. This term, "Old Woman," came from the Cherokee legends of Selu. This is the same woman discussed in the legend of "Kanati and Selu: The Origin of Game and Corn" (Mooney, 1900, pp. 248 - 249), and in the legend "How the Game Animals Were Set Free" (Bruchac, 1993, pp. 32 - 36). In Mooney's version, Selu is seen by her sons producing corn from her body. The sons, believing her to be a witch, kill her and drag her body across the ground. Everywhere her body touched the earth, corn began to grow.

The Cherokee also had a Green Corn Ceremony or Dance every year, just

before eating the first new corn (Mooney, 1900). This ceremony acted as a ceremonial cleansing from the sins of the past year. Before taking part in the Green Corn Ceremony, each participant had to purify him/herself with fasting, prayer, and ritual activities. As a part of the ritual, seven pieces of corn were always kept from the previous years harvest and were to be eaten along with the first new corn after the Green Corn Ceremony. This old corn was believed to attract new corn to come and grow in the fields. If, during the eating of the new corn someone blew upon the corn to cool it down, it was believed that a wind storm would blow through the corn fields destroying the harvest (Mooney, 1900).

The traditional method of planting corn also involved the following of specific ritualistic formulas. Seven ears of corn (seven was a sacred Cherokee number) were planted in each hill and all seven were left to grow. A priest and an assistant (often the owner of the field) would then build a small dwelling in the center of the corn field and enter the dwelling to call upon the corn spirits for blessings. For four consecutive nights the "Old Woman" would be called upon to provide a plentiful harvest. The owner of the field also had to keep a clear pathway between his/her house and the corn field to encourage the corn to stay home and grow. By the beginning of the twentieth century only a few of the Eastern Band of the Cherokee still followed this strict ritual (Mooney, 1900).

The second most important vegetable to the Cherokee was the bean. Unlike corn, however, beans had very little ritual surrounding their reproduction or use (Mooney, 1900). Other than for food, both corn and beans

were often used as game implements, especially as counters (corn was used for keeping score) or as dice (beans were marked on at least one side and tossed in a basket, trying to land on a specifically marked side of each bean) (Culin, 1907; Swanton, 1979; King, 1982).

B. Description of Jacksnap - (including detailed background information).

The word “Jacksnap” is the Eastern Band of the Cherokee name for the Chickbeetle, a large beetle known for its ability to flip from its backside over onto its frontside. The name was given to the basket dice game by the Eastern Band because of the homemade flat dice which are tossed in a basket and land on either the front or backside. (R. M. Abram; W. & E. Calhoun, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). Other names for Jacksnap are Basket, Basket Dice (Culin, 1907); Dice (Swanton, 1979); Black and White Eye, the Fishgame (R. M. Abram; W. & E. Calhoun, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee); and the Butterbean Game (G. Mills, personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee).

Several traditional purposes surround the game of Jacksnap. It was traditionally a family game, so families often played it just as a modern day family would play cards or a board game. In this way it was used as a form of family bonding. It was often accompanied by storytelling or by other types of family sharing (T. Belt, personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee). Children often played the game of Jacksnap as a pastime while adults were involved in other activities. Speck & Broom (1992) record this

purpose for Jacksnap for the Eastern Band of the Cherokee during the early 1900's. Kilpatrick & Kilpatrick noted that while parents were participating in ceremonial activities their children often played Jacksnap. G. Mills (personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee), however, remembers the game more as an adult game than a children's game. The basket game also provided an indoor activity, while most traditional Cherokee games were outdoor activities (King, 1982).

As traditionally played, the losers in a game of Jacksnap would smudge their faces with soot from a fire. There was also a traditional connection between Jacksnap and gambling. Often items such as jewelry, food, and clothing would be wagered against the outcome of a game (T. Belt, personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee).

Two of the most common types of dice for the Eastern Band of the Cherokee game of Jacksnap were lima or butter beans, with kernels of corn used as counters, and awarded as points (Culin, 1907, Swanton, 1979). Wooden dice were also formed into shapes similar to fish (Speck & Broom, 1992), and whether made of wood or beans each die was given a dark design on one side and a white design on the other side (Culin, 1907; Swanton, 1979; King, 1982; Speck & Broom, 1992), (see figure 29).

The traditional Jacksnap basket was eight to twelve inches in length and width and made of white oak splint (Speck & Broom, 1992). Culin (1907) also notes the basket being made of cane. The depth of the basket was

approximately three inches (King, 1982), (see figure 30).

The method for playing Jacksnap and keeping score are documented in basically the same way by all resources identified and reviewed for this study. The game begins by placing six dice, which are marked dark on one side and white on the other side, into the shallow basket. The basket is then thumped on something (lap, chair, table, etc.) or jerked in an upward motion (Culin, 1907 is the only resource noting this movement), so that the dice bounce into the air and fall back into the basket. Scores are then given to each player according to how many dice land on the dark side and how many land on the white side (Culin, 1907; Swanton, 1979; King, 1982; Speck & Broom, 1992; R. M. Abram; Tom Belt; W. & E. Calhoun; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). Speck & Broom (1992) are the only resources identified and reviewed who state that each player may take up to three tosses during a round in an attempt to score, before passing the basket on to the next player.

Scoring for the game is provided as follows: all white sides up - three points; all dark sides up - two points; all but one same side up - one point; all other throws - zero points (Culin, 1907; King, 1982; Speck & Broom, 1992; R. M. Abram; Tom Belt; W. & E. Calhoun; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). If during a toss, a die lands on its side another die is held up and dropped onto the die which is laying on its side. The dropped die does not change its original side and the die it hits accepts the side it

falls onto. If a die falls out of the basket the player loses his/her turn for that round (R. M. Abram; W. & E. Calhoun, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

To keep up with each player's score, twelve to twenty-four pieces of corn (R. M. Abram; W. & E. Calhoun, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee) or beans (Culin, 1907; T. Belt; G. Mills, Oct. 13 - 30, 1997, Eastern Band of the Cherokee) are placed in the middle of players and used as counters. As players score they pull the appropriate number of beans or pieces of corn from the center (Culin, 1907; King, 1982; Speck & Broom, 1992). When all the counters are taken from the center pile, counters are then taken from each player. For example, if a player scores one point and there are no counters in the center than each player must give the player who scored one counter. If the player scores two points, each player gives the player who scored two counters, and so on (R. M. Abram; W. & E. Calhoun, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). The game is over when one player or one team has all the counters (Culin, 1907; R. M. Abram; W. & E. Calhoun, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee). If the game is played for points without counters the first player or team to reach twelve points wins (T. Belt; G. Mills, personal communication, Oct. 13 - 15, 1997, Eastern Band of the Cherokee). Jacksnap is still taught in the Eastern Band of the Cherokee Elementary School and is a popular game in some of the more traditional Eastern Band of the Cherokee communities such as Big Cove (R. M.

Abram; T. Belt; W. & E. Calhoun; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

C. Demonstration of Skills.

1. The instructor will place six Cherokee dice in a basket, tap the basket against the knee, a table, chair, etc. or jerk the basket upward so that the dice are tossed into the air and land back inside the basket (see description of Jacksnap, section III-B).
2. The instructor will identify each method of scoring points as noted in the step-by-step instructions for Jacksnap (section III-E).

D. Lead-Up Activity - (for the purpose of developing skills before participating in the game).

1. Place students in several small groups of approximately four to six players.
2. Give each group a shallow basket (approximately one foot square and three inches deep).
3. Give each group several Cherokee dice (two sided flat dice made of lima/butter beans or wood which have been given a dark design on one side and are plain or white on the other side) and have them place dice in the basket.
4. Have students within each group take turns at tapping the basket against their knees, a chair, table, etc. or jerking the basket upward so that the dice are tossed into the air and fall back into the basket.

5. Let students play the activity for several minutes or until students can accurately toss the dice so that all the dice land back inside the basket.

E. Step-By-Step Instructions for Jacksnap.

1. Place students in several small groups of either four or six students.
2. Within each group have students pair off into two or three teams.
3. Have each group sit in a circle or around a table with team members across from each other.
4. Give each group a basket (approximately one foot square and three inches deep).
5. Give each group six Cherokee dice (two sided flat dice made of lima/butter beans or wood which have been given a dark design on one side and are plain or white on the other side) and have them place dice in the basket.
6. Give each group three counters (kernels of corn or beans) for each member in the group and place the counters in the middle of the group.
7. Have the first player in each group take hold of the basket with the six dice inside and tap it against his/her knee, the table, or a chair; or jerk the basket upward so that the dice are tossed into the air and fall back inside the basket.
8. Scores are given as follows:
 - a. All white sides land up - three points.
 - b. All dark sides land up - two points.

- c. All but one same side land up - one point.
- d. All other tosses - zero points.
- e. If a die falls outside of the basket - zero points.
- f. If a die lands on its side instead of flat another die may be held up and dropped on it so that it will fall flat and can be counted; the dropped die does not change its original side.

9. Each player gets up to three attempts per round at tossing the dice into the air for a score; after he/she scores or tosses the dice three times without scoring (which-ever comes first), he/she passes the basket on to the next player in the circle.

10. Each player draws one counter (the corn/beans in the middle) for each point scored (three points - 3 pieces of corn or 3 beans, etc.).

11. Game ends when a team has collect all the counters (alternative - if no counters are used game ends at twelve points).

F. *Monitoring and Adjusting of Instruction* - The instructor will monitor student understanding and adjust the instruction as needed.

G. *Supervised Practice* - Students will play the game of Jacksnap according to the step-by-step instructions provided (the instructor will supervise, modify, and adjust instruction, use/non-use of counters, points, etc., as needed).

H. *Summary/Closure* - Students and instructor will restate the intended learning, allowing for questions and discussion (see objectives).

IV. Evaluation:

- A. Can students explain the traditional purpose of Jacksnap?
- B. Can students describe the basic rules of play for the game of Jacksnap?
- C. Can students demonstrate the skills necessary to play the game of Jacksnap (tossing the dice so they land in the basket)?
- D. Can students employ the skills they learned by playing the game of Jacksnap (tossing the dice so they land in the basket and appropriate points are scored)?

- V. Optional Activities: If within a camp, arts/crafts, or other appropriate setting instructor may allow students to make/paint/design their own Cherokee dice. Give each student one to six lima/butter beans or small flat pieces of wood (these may be pre-shaped or ready for students to carve into shapes). Students can then shape or paint/mark a dark design on one side of each die and a white or light colored design on the other side. Designs may be of animals, birds, fish, or other designs of student's creative choice.

- VI. Materials & Equipment: Traditional Cherokee Jacksnap baskets and dice can be obtained from the Cherokee Heritage Museum and Gallery, P.O. Box 1048, Hwy. 441 N., Cherokee, NC. 28719, phone: 828-497-3211.

- A. *One shallow basket for each group of four or six students* (approximately one foot square and three inches deep).
- B. *Six Cherokee dice for each group of four or six students* (butter/lima beans or small flat pieces of wood colored/designed dark on one side and light/white on the other side).

C. *Three kernels of corn or three butter/lima beans for each student to be used as counters for scoring.*

D. Optional - Paint/brushes/markers in light and dark colors; carving tools; butter/lima beans or flat pieces of wood for making/designing Cherokee dice.

- VII. Photographs of Traditional Equipment: Traditional Cherokee Jacksnap dice and a Jacksnap basket as produced by Walker & Evelyn Calhoun, Eastern Band of the Cherokee - (photographs taken with permission of the Cherokee Heritage Museum and Gallery, Cherokee, NC).



Figure 29: Jacksnap Dice



Figure 30: Jacksnap Basket

CHAPTER FIVE

Summary and Conclusions

Summary

The purpose for this study was to develop a guide for instructors to use in understanding and teaching traditional games of the Eastern Band of the Cherokee. This guide is intended not only to provide an educational resource for instructors to use in teaching how to play traditional Eastern Band of the Cherokee games, but also as a resource to utilize in passing on historical and traditional information about each game.

Tremendous changes for Native Americans have occurred over the past several hundred years, and specifically within this study changes have been noted for the Eastern Band of the Cherokee. For the Cherokee as a whole these changes began with the great influx of non-Native Americans into Cherokee tribal lands and reached their peak during the removal of the majority of the Cherokee people west to Oklahoma (Gilbert, 1904; Sharpe, 1970; South, 1976; Ehle, 1988). For those people who traveled west (the Cherokee Nation) and for those who remained in the east (the Eastern Band of the Cherokee), life would be forever altered (Gilbert, 1904; Sharpe, 1970).

For the Cherokee people the playing of games traditionally provided a variety of benefits. Games of the distant past were holistic in nature, creating harmony of spirit, mind, and body. Games taught skills necessary for survival; they were social events where family and friends gathered; they were steeped in traditional and spiritual ritual; they were often ceremonial in nature; and they involved a cooperative or team effort (Oxendine, 1988; Mails, 1996). As non-Native Americans attempted to integrate the

Cherokee and the Eastern Band of the Cherokee into the dominant society, much of the ceremonial and spiritual significance of traditional games diminished (Oxendine, 1988; King, 1988).

Many of the sources identified, reviewed, and/or interviewed in this study believe that if instructors do not gain knowledge concerning the historical significance of Cherokee games and pass this knowledge on through the teaching of traditional games, the historical significance of these games may soon be lost, and in some cases has already been lost (Culin, 1907; Kilpatrick & Kilpatrick, 1968; Speck & Bloom, 1993; R. M. Abram; T. Belt; M. Chiltoskey; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).

In creating this study the researcher identified two major topics to be reviewed:

1. Historical information relating to Native American culture with an emphasis on the Eastern Band of the Cherokee and traditional games of the Eastern Band (to provide a historical background of each game, including traditional purposes, how each game was played, traditional equipment, and other beneficial information for instructors and students).

2. Curriculum development information (to guide the researcher in developing the components and format for the instructor's guide).

In order to develop the historical information for this study, several trips were made to the Eastern Band of the Cherokee Reservation in Cherokee, North Carolina. More than twenty-one individuals were interviewed and/or consulted and over one hundred and fifty sources of literature were reviewed relating to Native American and

Cherokee culture and games. After reviewing the information available through interviews and literature, three traditional categories of Eastern Band of the Cherokee games were found. These categories include games of skill and dexterity; games of amusement; and games of chance. Within the games of skill and dexterity category, ten types of traditional Eastern Band of the Cherokee games were noted: arrow/dart throwing, tipping, and tossing games; blowgun games; chunky; cornstalk shooting; hunting game; kickball; marbles; running game; stickball; and tug-of-war. Within the games of amusement category only one traditional Eastern Band of the Cherokee game was noted, a string game called Crow's Feet. Within the games of chance category there was also only one traditional Eastern Band of the Cherokee game found, a basket dice tossing game called Jacksnap.

In researching the curriculum development information, over fifty sources of literature were identified and reviewed. These resources provided a variety of formats for developing the instructor's guide portion of this study. After a thorough review of this information, the Tennessee Instructional Model (1984) was selected as the overall design, with the added features of photographs of traditional equipment, when available, and lead-up activities which teach the skills necessary to play each game. It was also decided that it would be beneficial to this study to focus on a specific age/school group and the fifth through the eighth grade was chosen.

With a combination of Native American historical information and curriculum development information, an instructor's guide was created which includes an introduction to the Eastern Band of the Cherokee people and detailed lesson plans for

each traditional game. It is hoped that this guidebook will serve as a tool for instructors to use in keeping alive the history and traditions of the Eastern Band of the Cherokee games.

Conclusions

The following conclusions were made based on the findings derived from the study.

1. If instructors do not gain knowledge concerning the historical significance of Cherokee games and pass this knowledge on through the teaching of traditional games, the historical significance of these games may soon be lost, and in some cases has already been lost (Culin, 1907; Kilpatrick & Kilpatrick, 1968; Speck & Bloom, 1993; R. M. Abram; T. Belt; M. Chiltoskey; G. Mills, personal communication, Oct. 13 - 30, 1997, Eastern Band of the Cherokee).
2. While the majority of traditional games of most tribes/nations appear to be based on spiritual ceremonies and rituals (Pesavento, 1975, 1976, 1977), only a few of the Eastern Band of the Cherokee games record this spiritual and ceremonial connection (specifically the stickball game), either because of a lack of a traditional connection or a loss of traditional significance associated with various games (Mooney, 1890, 1891, 1900; Sharpe, 1970; King 1982; Speck & Broom, 1983).

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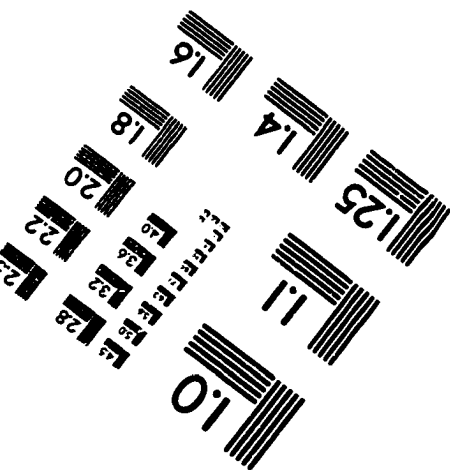
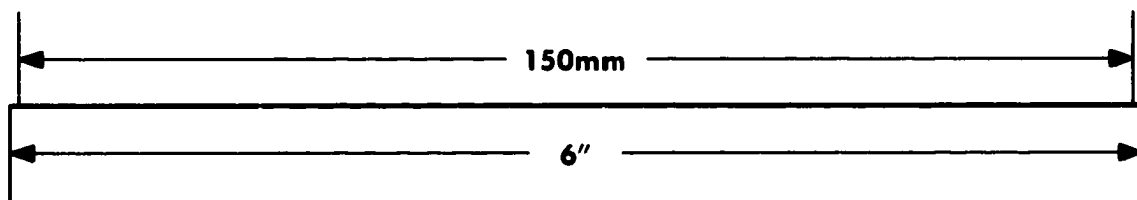
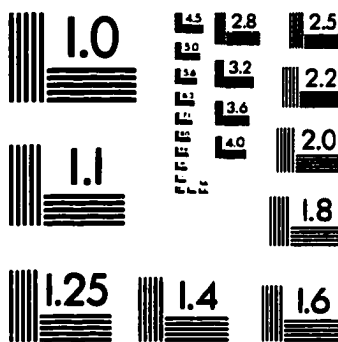
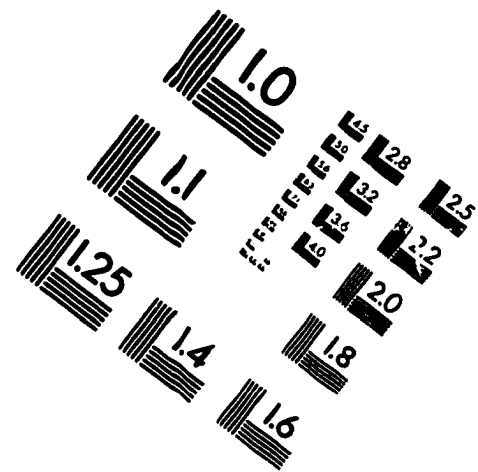
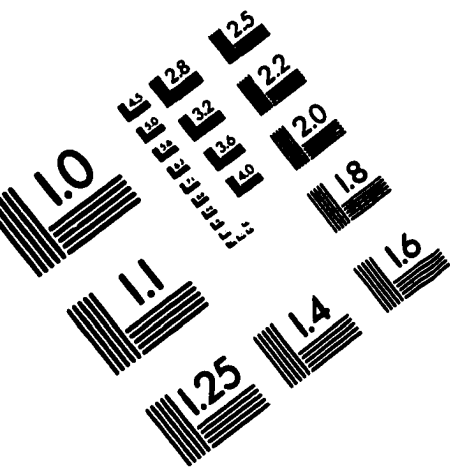
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IMAGE EVALUATION TEST TARGET (QA-3)



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1653 East Main Street
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