

American Indian Activity Booklet



**Fort Frederick
State Park**

**American
Indian
Heritage
Month**

**Fort Frederick State Park
11100 Fort Frederick Road
Big Pool, MD 21711**

Park Information 301-842-2155 / Duty Ranger 443-805-1759



Maryland Park Service
dnr.maryland.gov/publiclands
customerservice@maryland.gov



The facilities and services of the Maryland Department of Natural Resources are available to all without regard to race, color, religion, sex, sexual orientation, age, national origin or physical or mental disability. This document is available in alternative format upon request from a qualified individual with a disability.

American Indians and Maryland Today

In the last census, more than 40,000 individuals in Maryland identified themselves as being American Indian or part American Indian. While pockets of American Indian tribes and groups cover both the eastern and western shores of Maryland, more than half of the state's native population lives near Baltimore and Washington, D.C.

At least eight known tribes or groups of American Indians are native to the state of Maryland. There are also members of several tribes who are not native to the state of Maryland. About a third of the 17,000 American Indians living in the Baltimore Area are Lumbee, a tribe with roots in North Carolina.

In January of 2012, the state of Maryland formally recognized two Maryland Indian tribes: the Piscataway Indian Nation and Piscataway Conoy Tribe. This was the first time that the state of Maryland had taken the official action of recognizing a petition for Maryland Indian Status.

In 1976 the Maryland General Assembly created the Maryland Commission on Indian Affairs (MCIA) to represent and serve the state's native communities. Comprised of commissioners from Maryland tribes, this official statewide agency provides a forum for cooperation and communication within the native population in the state and acts as the liaison between Maryland's natives and the state and federal governments.

Today, the Maryland Commission on Indian Affairs serves the following Maryland indigenous tribes:

- Accohannock Indian Tribe
- Assateague Peoples Tribe
- Nause-Waiwash Band of Indians
- Piscataway Conoy Tribe
- Piscataway Indian Nation
- Pocomoke Indian Nation
- Youghiogheny River Band of Shawnee Indians

<https://www.nps.gov/cajo/learn/historyculture/american-indian-tribes-today.htm>

Youghiogheny River Band of Shawnee Land Acknowledgement

We acknowledge that the Youghiogheny River Band of Shawnee continues to maintain relationships with the lands where we gather today. The Youghiogheny River Band of Shawnee has stewarded these lands and waters for generations. Shawnee peoples maintained a nomadic tradition prior to the start of European settlement, regularly renewing relationships with lands across the Eastern Seaboard. The Youghiogheny River Band of Shawnee are still here and share this land with all visitors to it. With them, we uninvited visitors honor these lands, which carry the memory of joys and tears and loss. To make this statement more meaningful, We invite you to learn more about the Shawnee and about land acknowledgement statements via resources available at msac.org and elsewhere, to consider donating and making institutional resources available to tribal peoples, and to reconsider in what ways you can improve your relationship with the lands you steward.

Created by MSAC staff based on information shared by Youghiogheny River Band of Shawnee tribal consultants.

<https://msac.org/resources/land-acknowledgements>

Cherokee at Fort Frederick



April 29, 1757; 62 Cherokee Indians under Head men Wahachey and Yaughtanew arrive at Fort Frederick. The initial encounter may have looked similar to the depiction above, which shows the Cherokee party with their interpreter Richard Pearis meeting Captain Alexander Beall commander of Fort Frederick. Upon arrival The Cherokee send a letter of introduction to Maryland's Governor Horatio Sharpe.

May 19, 1757; Governor Sharpe's Secretaries John Rideout and Daniel Wolstenholme arrive at Fort Frederick to meet with the Cherokee. For the next three days highly choreographed treaty negotiations take place. A Large part of this is the trading of Wampum Beads and belts, as well as speeches. Gift giving is also important as the Cherokee asked for certain items they wanted in order to cement the alliance. Governor Sharpe asked for one thing in return for the gifts, "Let us become one People and unite against the French and their Indians our Enemies, Let our Men go out to War with you, Look on them as your Bretheren [sp], Teach them to fight after your manner, and then neither the French nor their Allies will be able to stand before you.."

After Consultation with his warriors Wahachey, the Cherokee form the alliance with Maryland. Soon after Maryland officers and soldiers were going on "scouts" with the Cherokee learning their way of woodland Fighting.

Groups or Cherokee warriors would continue to travel to Fort Frederick through the Spring of 1758, and assist the Maryland soldiers in their war against the French.

Although the alliance would fall apart later in 1758, it had paid off for both sides as the Maryland soldiers had been turned into affective scouts and rangers for General John Forbes British army that would eventually capture the French Fort Duquesne in November 1758.

If you were the Cherokee what kind of gifts would you want?

Cherokee - Yesterday and Today

The Cherokee Indians, a branch of the Iroquois nation, can trace their history in this region [western North Carolina] back more than a thousand years. Originally their society was based on hunting, trading, and agriculture. By the time European explorers and traders arrived, Cherokee lands covered a large part of what is now the southeastern United States.

The Cherokee lived in small communities, usually located in fertile river bottoms. Homes were wooden frames covered with woven vines and saplings plastered with mud. These were replaced in later years with log structures.

Each village had a council house where ceremonies and tribal meetings were held. The council house was seven-sided to represent the seven clans of the Cherokee: Bird, Paint, Deer, Wolf, Blue, Long Hair, and Wild Potato. Each tribe elected two chiefs—a Peace Chief who counseled during peaceful times and a War chief who made decisions during times of war. However, the Chiefs did not rule absolutely, decision making was a more democratic process, with tribal members having the opportunity to voice concerns.

Cherokee society was a matriarchy. Children took the clan of the mother, and kinship was traced through the mother's family. Women had an equal voice in the affairs of the tribe. Marriage was only allowed between members of different clans. Property was passed on according to clan alliance.

The Cherokee readily adopted the tools and weapons introduced by Europeans. Desire for these items changed Cherokee life as they began to hunt animals, not just for food, but also for skins to trade.

As the white population expanded, conflicts arose. War and disease decimated the tribe. The Cherokees were eventually forced to sign over much of their land, first to the British and then to the United States.

In the early 1800s, the Cherokees began a period of change. The Cherokee Nation was established with a democratic government composed of a Chief, Vice-Chief, and 32 Council Members who were elected by the members of the tribe. A constitution and code of law were drawn up for the nation.

During this time, Sequoyah invented a system for writing the Cherokee language. There are 86 characters in Sequoyah's syllabary, and each is based on individual syllables in Cherokee words. Any person who could speak Cherokee could also read and write it after learning the 86 symbols. The Cherokee Council passed a resolution to establish a newspaper for their nation. A printing press was ordered, the type cast for the Cherokee syllabary, and the Cherokee Phoenix was in business.

Unfortunately, the Cherokees did not enjoy prosperous times for long. Gold was discovered on Indian lands in Georgia. Political pressure was exerted by President Andrew Jackson to confiscate Indian lands and remove the Cherokees to the West. Numerous injustices against the Cherokee Nation culminated in the signing of the Treaty of New Echota. Those who signed the treaty did not have the authority to represent the entire Cherokee Nation. Nevertheless, the treaty stood.

The Cherokees were taken from their homes, held in stockades, and forced to move to Oklahoma and Arkansas. Almost 14,000 Cherokees began the trek westward in October of 1838. More than 4,000 died from cold, hunger, and disease during the six-month journey that came to be known as the "Trail of Tears."

Prior to the "Trail of Tears," a small group of Cherokees in western North Carolina had already received permission to be excluded from the move west. Those individuals, often called the Oconaluftee Cherokees, did not live on Cherokee Nation land and considered themselves separate from the Cherokee Nation.

Permission for the Oconaluftee Cherokees to remain in North Carolina had been obtained in part through the efforts of William H. Thomas, a successful business man who had grown up among the Cherokees. For more than 30 years he served as their attorney and adviser. To avoid jeopardizing their special status, the Oconaluftee Cherokees reluctantly assisted in the search for Cherokee Nation Indians who had fled to the mountains to avoid capture.

Among those in hiding was Tsali, who had become a hero to many Cherokees for his resistance to forced removal. Tsali was being sought because of his role in the deaths of several soldiers. To prevent further hardships for the Cherokees still in hiding, Tsali eventually agreed to surrender and face execution. Due in part to Tsali's sacrifice, many of those in hiding were eventually allowed to settle among the Cherokees of western North Carolina. This was to be the beginning of the Eastern Band of the Cherokees.

Today there are about 11,000 members of the Eastern Tribe, most of whom live on the Cherokee Indian Reservation, or the "Qualla Boundary" as it is often called. The communities of Yellowhill, Birdtown, Snowbird, Painttown, Big Cove, and Wolfstown are within the 56,000 acre boundary which covers parts of five western North Carolina counties.

Unlike some reservations in the western United States, this one is entirely open to visitors. In fact, the tourism industry has been very profitable. Hotels, motels, restaurants, campgrounds, amusement parks, a casino, and shops flourish in and around the town of Cherokee. Museums here help preserve and interpret Cherokee history and culture. While the people have adopted lifestyles more modern than those of their ancestors, traditional craft skills continue to be passed on to younger generations. The speaking of the Cherokee language has also seen a resurgence in recent years.

Cherokee Trade Goods Coloring Page

In the spring of 1757 sixty-two Cherokee came to Fort Frederick and offered Maryland their assistance in the fight against the French and their Indian allies. In return they asked that they be provided with presents.

Below is a list of some of the presents they requested. Draw a line between the present and the object on the Cherokee warrior.

Wampum

Dutch match coats

Shirt

Ribbons of different colors

Ear bits

Silver arm and wrist bands

Half thicks for leghorns



This webpage can help:
[https://aparclofstroudsduffieldsblanket.weebly.com/
basics-for-men.html](https://aparclofstroudsduffieldsblanket.weebly.com/basics-for-men.html)

Maryland Native Animal Words

Here are the American Indian names of six native animals of Maryland. We have given their names in two different Indian languages: Leni Lenape and Nanticoke. As you can tell by looking at some of these words, Lenape and Nanticoke were related to each other. They both belong to the Algonquian family.

Can you find one of these animal names that sounds similar in the Native American languages and English? English colonists borrowed the word for this new animal from Algonquian speakers!



Lenape: **ahtú** (pronounced ah-too)
Nanticoke: **attque** (pronounced aht-kwuh)

Lenape: **nahënëm** (pronounced nah-huh-num)
Nanticoke: **echsup** (pronounced etch-sup)



Lenape: **òkwes** (pronounced oh-kwase)
Nanticoke: **waaks** (pronounced wawks)

Lenape: **škakw** (pronounced shkock)
Nanticoke: **tzuckquaak** (pronounced chuh-kwawk)



Lenape: **chëmamës** (pronounced chuh-mah-muss)
Nanticoke: **timihawque** (pronounced tih-mih-haw-kwuh)

Lenape: **xkuk** (pronounced kh-kook)
Nanticoke: **ashquake** (pronounced ash-quake)



Take a hike along one of the park's trails or in your neighborhood and record what animals you see along the way. Are they native or non-native to Maryland?

Trade Goods

Maryland purchased trade goods for Southern Indians who would ally themselves with the colony. During negotiations Wahachey requested the following trade goods (some of which are on the painting of Cunne Shote):

Beads
Lace to robe
Strouds
Stroud
Half Thicks for Leghorns
Pipe Hatchets
Ear Bits
Callico for Women
Linen
Pistols for the young Man
Womens Stockings
Strip't Flannel
Paint

Wampum

Ribband several Colours

12.. D.. Matchcoats

1 Ruffle for the Warrior

Knives

Shirts

Silver Arm Bands

Silver Wrist Bands

Taking these goods back to his village would raise his esteem among his followers and provide items to which they had become accustomed to having.

What types of things would you ask for?

Cunne Shote, Cherokee Chief, 1762

Francis Parsons, *Cunne Shote, Cherokee Chief, 1762*, oil on canvas, 118.4 × 99.2 × 5.6 cm. Collection of the Gilcrease Museum, Tulsa, OK, Gift of the Thomas Gilcrease Foundation, 1955 (0176.1015).

Digital image courtesy of Gilcrease Museum, Tulsa, OK (all rights reserved).

Indian Peace Medals



Indian Peace Medals

A Society consisting principally of Friends [Quakers], was formed in Philadelphia, in the year 1756, entitled "The Friendly Association of Regaining and Preserving Peace with the Indians by Pacific Measures."

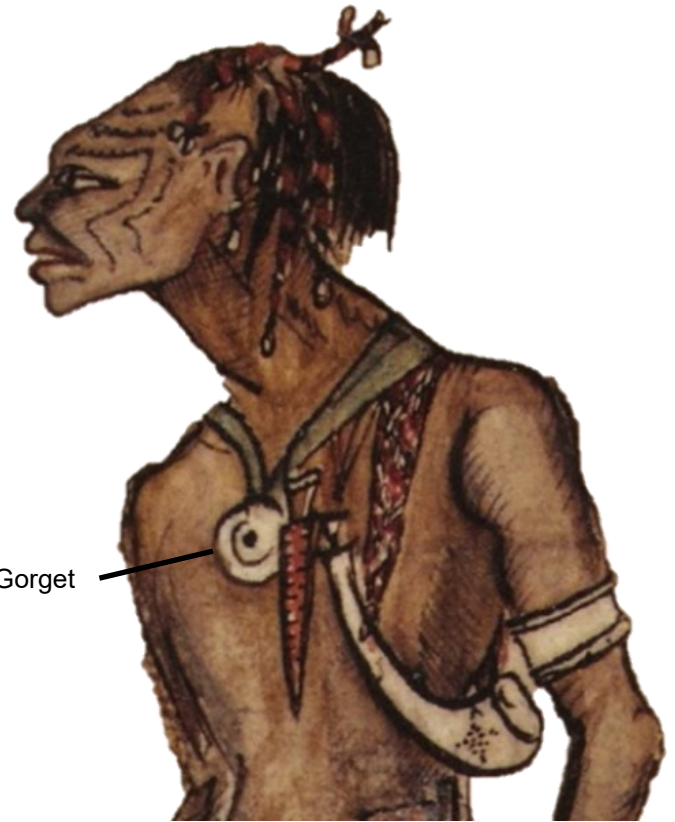
In the year 1757, besides other proofs of its regard for the Indians, and in order that they might be possessed of an object which would frequently remind them of the intentions of their friends, the association had a medal designed and struck, bearing an appropriate device and motto, which was distributed among them, it has on the obverse, a bust of George II, "Georgius II Dei Gratia."

On the reverse, a man in Quaker dress sitting under a tree holding a pipe of peace in his hand over a council fire, and Indian sitting opposite a sun above the. Legend: "Let us look to the most high who blessed our fathers with peace," in a circle, exergue "1757." The dies was engraved in Philadelphia by Edward Duffield, and cost the Society fifteen pounds.

The medal was used at the Treaty of Easton on October 26, 1758 between British colonials and the chiefs of 13 Native American nations, representing tribes of the Iroquois, Lenape (Delaware), and Shawnee. The British colonial governors of the provinces of Pennsylvania and New Jersey, and representatives of 13 Indian nations. Five hundred American Indians attended including the Iroquois, who sent chiefs of three of their nations to ensure their continued domination of their Ohio Country region; the eastern and western Lenape (Delaware), represented by two chiefs and headmen; Shawnee.

Gorgets

In both American Indian and European cultures Gorgets were worn as a badge of ranks, both civilian and military. In American Indian cultures they may have also served as amulets with special powers. By the time of the French & Indian War metal gorgets of European manufacture had replaced the traditional shell gorgets of the Cherokee. However the image of the warrior drawn during the war still wears a shell gorget.



Shell Gorget

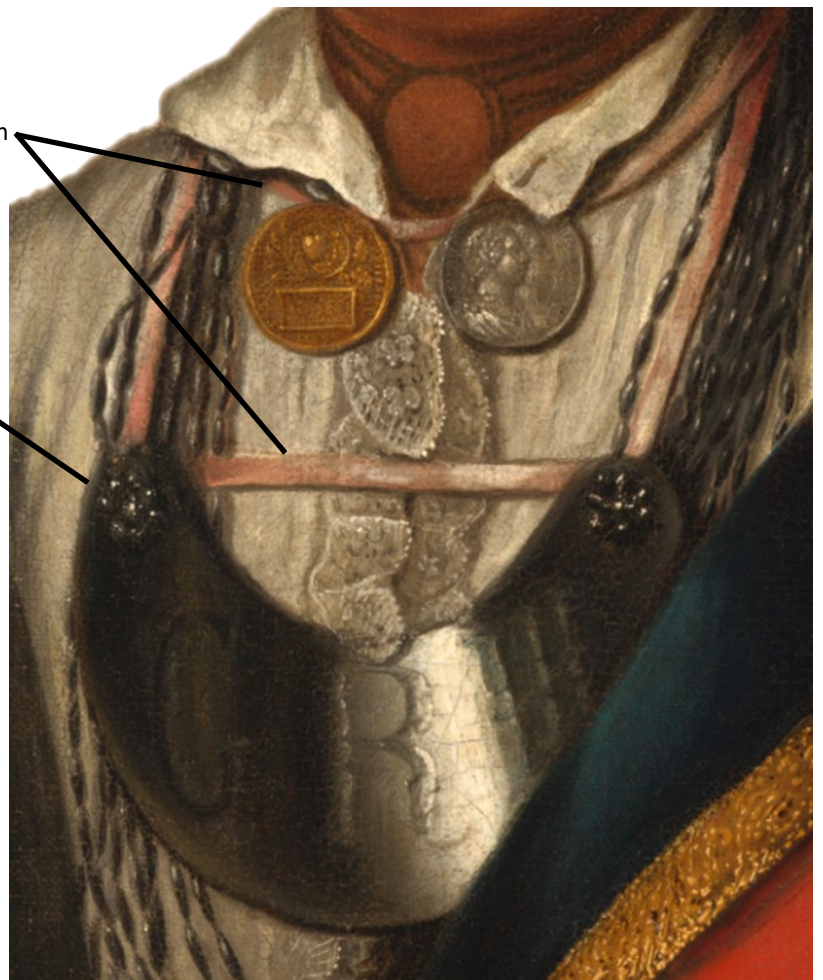
Cherokee native shell gorget with 'Water spider' motif. The spider was believed to carry the first fire to humans. Mississippian era 1000 - 1600 AD, Tennessee, USA

Ribbon

English made gorget with GR III inscribed for George III, King of England after 1760. These trade silver or brass gorgets replaced the native shell gorgets after contact.

Make your own Indian Peace Medal or Shell or Metal gorget out of paper or cardboard. Use string or ribbon to tie it around your neck.

Decorate it with symbols that have meaning to you.



Traditional Cherokee Food

Community is an important part of Cherokee culture, from ancient times until now, and food has always been a way to bring the community together. Many tribal social activities and interactions are centered around sharing meals and spending time together still today.

What Did the Cherokee Indians Eat?

Originally, before European contact, the Cherokee people lived throughout the Blue Ridge and Smoky Mountains. The tribal diet commonly consisted of foods that were either gathered, grown, or hunted. The three sisters – corn, beans, and squash – were grown. Wild greens, mushrooms, ramps, nuts, and berries were collected. Deer, bears, birds, native fish, squirrels, groundhogs, and rabbits were all hunted. In the pre-contact era, many meals were one-pot stews made over an open fire. After [European] contact, the tribe also began to grow fruit like watermelons and peaches and to eat farm animals like chicken, pigs, and cows. Cherokee food traditions not only teach you how to gather, hunt, and grow, but also how to store and preserve certain foods. Prior to the introduction of metal, cooking vessels were made of clay. Food was also sometimes buried in hot coals to cook.

<https://visitcherokeenc.com/cherokee-food/>

Bean Bread

Ingredients:
Dried Beans
Corn Meal

Boil dry beans in plain water until tender. Pour boiling beans and some of the soup into the corn meal and stir until mixed. Have a pot of plain water on the fire boiling. If you want bean dumplings, just make mixture out into balls and cook in the pot of plain water uncovered until done.

Eat these dumplings plain, with butter, meat grease (a favorite), wild game, hot or cold, as suits one's fancy.

If you want breads you should mold the dumplings flat in the hand and wrap in corn blades, cured, or hickory, oak, or cucumber tree leaves. Tie with a stout reed unless able to tie the wrappings. Drop this into the boiling water, cover, and boil until done. Do not put any salt in Bean Bread or it crumbles.

<http://www.telliquah.com/Recipes2.htm>

Some modern version of bean bread:

<https://www.kingarthurbaking.com/recipes/modern-masa-cherokee-bean-bread-recipe>

<https://www.ba-bamail.com/recipes/cakes-and-cookies/cherokee-bean-bread/>



American Indian Word Find

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

- SHIRT
- CORN
- BIRD
- CHEROKEE
- WOLF
- BREECHCLOUT
- MOCCASIN
- MATRIARCHY
- LENAPE
- LONGHAIR
- AHTU
- PAINT
- NAHENEM
- SKAKW
- GORGET
- WAHACHEY
- XKUK
- WAMPUM
- CAPE
- SKIRT
- BEADS
- SQUASH
- BEANS
- MATCHCOAT

Play this puzzle online at : <https://thewordsearch.com/puzzle/4237148/>

Want to Know More...

Maryland at a Glance...Native Americans

<https://msa.maryland.gov/msa/mdmanual/01glance/native/html/01native.html#:~:text=Among%20these%20are%20the%20Accohannock,bodies%20for%20protection%20and%20commerce.>

Maryland American Indian Sites and Experiences

<https://www.visitmaryland.org/American-Indian>

Museum of the Cherokee Indian

<https://mci.org/>

Museum of the Cherokee in South Carolina

<https://cherokeemuseumsc.org/>

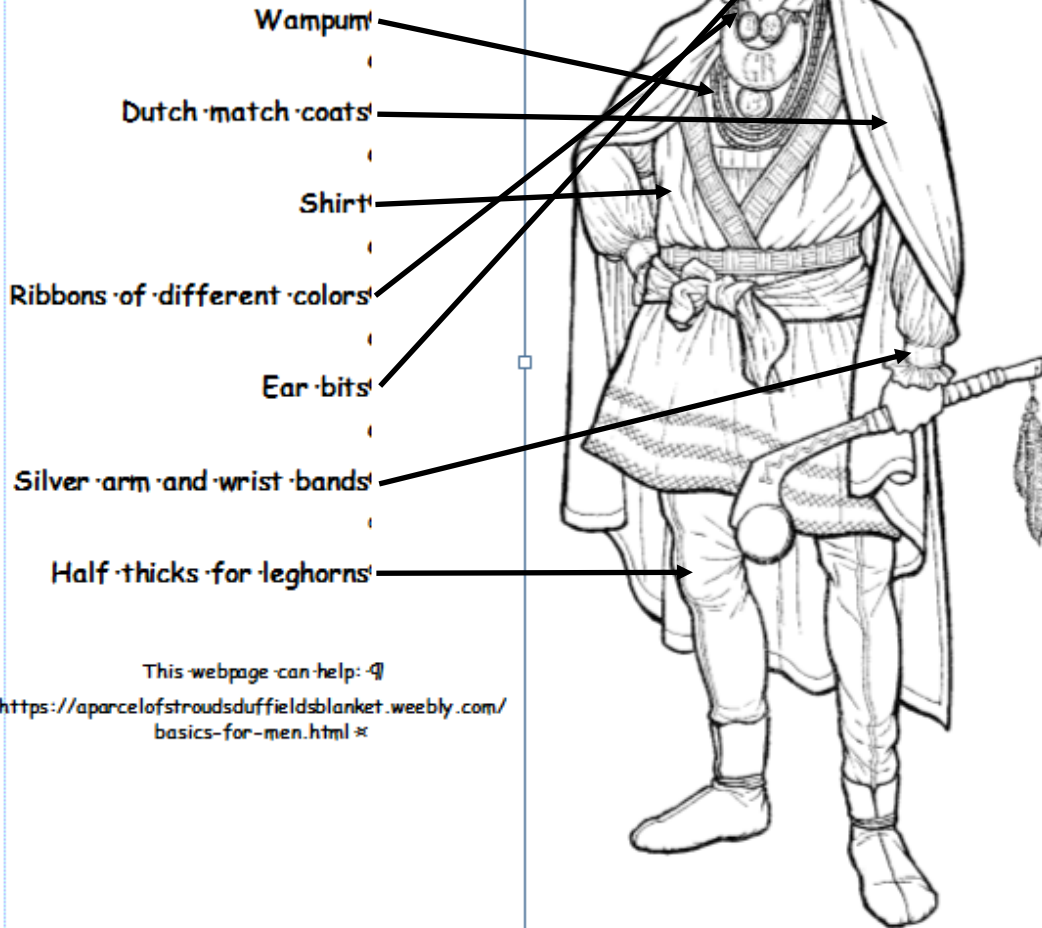
The Memoirs of Lt. Henry Timberlake, The Story of a Soldier, Adventure, and Emissary to the Cherokees, 1756-1765

Edited, Duane H. King, Museum of the Cherokee Indian Press, Cherokee, North Carolina

Cherokee Trade Goods Coloring Page

In the spring of 1757, sixty-two Cherokee came to Fort Frederick and offered Maryland their assistance in the fight against the French and their Indian allies. In return they asked that they be provided with presents.

Below is a list of some of the presents they requested. Draw a line between the present and the object on the Cherokee warrior.



This webpage can help:

<https://aparclofstroudsduffieldsblanket.weebly.com/basics-for-men.html>

American Indian Word Find

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

- SHIRT
- CORN
- BEAD
- CHEROKEE
- WOLF
- BEECHBLAZ
- MOCCASIN
- MATRARCH
- LENADE
- LONGHAIR
- ANTI
- PAINT
- NAHEHEN
- SHAW
- GORGET
- MAMAGNEY
- WUK
- HANDL
- CAPE
- SKIRT
- DEAD
- SMASH
- BEANS
- MATCHCOAT

Play this puzzle online at : <https://thewordsearch.com/puzzle/4237148/>