

# The Heartbeat of a People

An American Indian Coloring Book

Drawings and Text by Joe Liles

The powwow is a way that American Indian people keep their culture alive. Participants enjoy singing, dancing, food, and friendship at a powwow. See if you can add color to the dance clothes of the Indians in this coloring book. We recommend that you use colored pencils instead of crayons so that you can be more detailed in your coloring. And when you can, attend an American Indian powwow to learn about the culture of our country's first Americans.

This coloring book was produced by the North Carolina Museum of History in Raleigh, North Carolina, to accompany the exhibit *Powwow: The Heartbeat of a People*, held in 2005–2006.

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Women's Traditional Dancer

## Women's Traditional Dancer

The Women's Traditional Dance is an old-style one that goes back many years. The dancer is wearing a buckskin dress, made from the hide of a deer. She is carrying an eagle feather wing fan. Can you see the spirit of the eagle in this picture? The moon is also included with the dancer because many Indians call the moon Grandmother. They believe that Grandmother Moon watches over all the women of the world. The Women's Traditional dance style is slow and graceful.



Men's Traditional Dancer

## Men's Traditional Dancer

The Men's Traditional dancer wears a single bustle of feathers around his waist. This is an old-style dance, even though modern changes can be made to the dance clothes. The dancer is carrying a shield. A shield was not used just for protection; it was decorated in a way that told something about its owner. This dancer is also carrying a staff, which is decorated with eagle feathers. The feathers make it a special and powerful part of the dancer's outfit. Men's Traditional dancers often look at the ground as they are dancing because they are looking for the tracks of an animal or another person.







Women's Jingle Dress Dancer



## Women's Jingle Dress Dancer

The Jingle Dress Dance comes from the Ojibwe (O-jib-way) people of the Great Lakes area of the United States. The cones on the dress make a beautiful sound during this dance. These cones are usually made from the metal lids of snuff cans. Originally, this type of dance was a healing dance used in the Big Drum ceremonies of the Ojibwe. Today, many Jingle Dress dancers still dance for the health of their people.



Men's Grass Dancer

## Men's Grass Dancer

The Grass Dance comes from the Omaha tribe. Originally, Grass dancers wore a type of feather bustle on their backs. Some say that these performers would be the first to enter the dance arena to “dance the grass down” for the dancers who followed. Others believe the name came from the braids of sweetgrass that the dancers would attach to their belts or bustles. The long fringe on the modern Grass Dance outfit is said to represent the flowing of the grass blown by the wind. Today, the Grass dancer does not wear a feather bustle but instead uses elaborate twists, dips, and turns to draw attention to this beautiful style of dance.



Men's Straight Dancer

## Men's Straight Dancer

Straight dancing comes from the Southern Plains of the United States. Some of the Southern Plains states are Oklahoma, Nebraska, and Kansas. The modern-day Straight dancer does not wear a dance bustle but instead wears a long trailer down his back. This trailer is usually made from the hide of an otter but sometimes can be made from circular plates of silver. This style of dancing is smooth and flowing.



Women's Shawl Dancer

## Women's Shawl Dancer

The Women's Shawl dancer performs to fast songs with fancy footwork, just as the male Fancy dancer does. Shawl dancing originated in North Dakota in the early 1960s. A story that has evolved since that time tells of how the Shawl dancer imitates the flight of the butterfly. When the dancer opens her shawl, it resembles a butterfly spreading its wings.

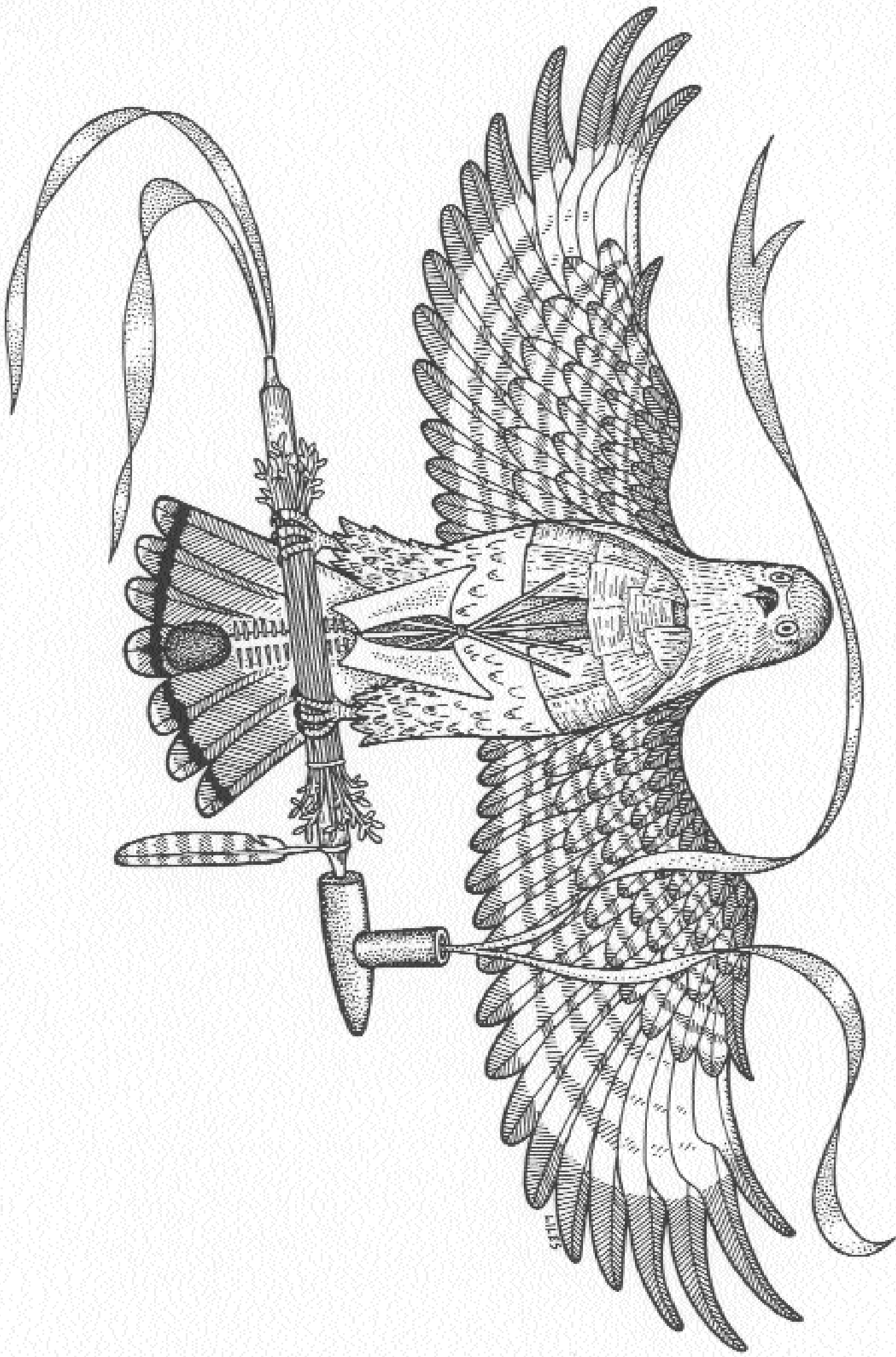




Men's Fancy Dancer

## Men's Fancy Dancer

Men's Fancy dancing came from Oklahoma during the 1920s and 1930s. This kind of dancing has evolved into an ultramodern dance style. The clothes feature bright and bold colors. During this fast style of dancing, men use fancy footwork, in addition to spins, turns, hops, and even splits!



Red-Tailed Hawk

## Red-Tailed Hawk

Many Indian people regard the hawk as “the little brother to the eagle.” Hawks and eagles are special to American Indian people because they can fly so high. Many Indians believe that the hawk and the eagle carry their prayers to the Creator. This red-tailed hawk is carrying a pipe. Indian people use the pipe and smoke from tobacco to also send their prayers to the Creator. See if you can find the western-style tipi and the eastern-style wigwam in the red-tailed hawk. These symbols represent the idea that powwows are for Indians from all directions: east, west, north, and south.

## North Carolina's State-Recognized Tribes

### **Coharie**

The Coharie people are descendants of the Neusiok Indians. Since the 1730s the tribe has lived along the Little Coharie River in Sampson and Harnett counties. In the 1800s the Coharie established schools with their own teachers and funds. In 1943 the Coharie tribe started a high school. The tribe's center of activity is the church.

### **Eastern Band of Cherokee**

In 1838 the United States government made the Cherokee people leave their homelands. The forced march of the Cherokee to Oklahoma became known as the Trail of Tears. A small group of Cherokee who were allowed to remain in the North Carolina mountains became the Eastern Band of Cherokee. The Qualla Boundary reservation, where much of the tribe now lives, was chartered in 1889.

### **Haliwa-Saponi**

The Haliwa-Saponi people are descendants of the Saponi, Tuscarora, Occaneechi, Tutelo, and Nansemond Indians. In the 1700s these five tribes merged, settling in the area of Halifax and Warren counties, where the Haliwa-Saponi live today. In 1957 the Haliwa-Saponi established the only tribal school recognized by North Carolina at that time. Today, the school building houses the Haliwa-Saponi Tribal Charter School.

### **Lumbee**

The Lumbee is the largest tribe east of the Mississippi River and the ninth-largest tribe in the country. They descended from the Cheraw and related Siouan-speaking groups. The name Lumbee, adopted in 1952, was derived from the Lumber River, which flows through Robeson County. The tribe lives in Robeson, Hoke, Scotland, and Cumberland counties, where it has a strong presence in local government and the community.

### **Meherrin**

Written history of the Meherrin, which means "people of the muddy water," dates back to 1650. Tribal enemies and conflicts with colonists forced them from Virginia into Hertford County. Today, the tribe also lives in Bertie and Gates counties. Meherrin tribal members have renewed interest in their traditional arts, crafts, and culture.

### **Occaneechi Band of Saponi Nation**

The Occaneechi community is descended from the Saponi and related Indians who occupied the Piedmont of North Carolina and Virginia in the precontact period. Under the 1713 treaty with the Colony of Virginia, the communities of Saponi, Occaneechi, Eno, Tutelo, and Cheraw, among others, agreed to form a confederation. Today, the tribe lives primarily in Alamance and Orange counties.

### **Sappony**

For more than two centuries, the Sappony have lived in the central Piedmont straddling the North Carolina–Virginia border. They descended from a band of the Saponi Indian nation that stayed behind when the tribe moved north and joined the Iroquois in 1753. The tribe established a church in the 1830s and a school in 1888. Today, tribal members are documenting their past and revitalizing their community.

### **Waccamaw-Siouan**

The first written record of the Waccamaw-Siouan people appeared in 1712. The tribe, then known as the Woccon, lived near Charleston, South Carolina. After fighting a war with South Carolina, the Waccamaw-Siouan retreated to the swampland of North Carolina. Today, the tribe lives near Lake Waccamaw, in Columbus and Bladen counties.

For more information about tribes in North Carolina, contact the North Carolina Commission of Indian Affairs at 919-733-5998 or access [doa.state.nc.us/cia/indian.htm](http://doa.state.nc.us/cia/indian.htm).



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