

Teacher's Guide

Native American Heritage Month

MOUNDBUILDERS



Hand Cutout,
Ohio Historical Society,
Photograph by John
Bigelow Taylor



Newspapers for this educational program provided by:

**AMERICAN INDIAN
CULTURAL CENTER & MUSEUM**

A project of the Native American Cultural & Educational Authority



The American Indian Cultural Center and Museum (AICCM) is honored to present, in partnership with Newspapers In Education at *The Oklahoman*, the Native American Heritage educational supplement. The Native American Heritage educational supplements will focus on the cultures, histories and governments of the American Indian tribes of Oklahoma. The supplements will be published twice a year, around November and April. Each supplement will be organized into four core thematic areas: Origins, Native Knowledge, Community and Governance. Because it is impossible to cover every aspect of the topics featured in each edition, we hope the supplements will comprehensively introduce readers to a variety of new subjects and ideas. We hope you will be inspired to research and find out more information with the help of your teachers and parents as well as through your own independent research.

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Cover art: America Meredith, "Gimme Me That Ole' Time Religion"

Inside cover art: Brent Greenwood, "Medicine Birds"

On the cover is a birdman, an important, recurring figure in moundbuilder art and culture. Because this image of the birdman appeared so often on art objects throughout the moundbuilder periods, we know that he must have played a very important role in the culture. It is believed by some that birdman was a winged human figure representing a warrior or chunky game player. The birdman seems to be a supernatural being connected with the sky, the Upperworld and the male virtues of warfare and high-stakes competition. Try to find all the birdman images in this student supplement as you work through it.

AICCM Mission Statement: To serve as a living center for cultural expression promoting awareness and understanding for all people regarding Oklahoma American Indian cultures and heritage.

Oklahoma has a unique story and a history that differentiates it from any other state in the nation. Nowhere else in the U.S. can a visitor hear firsthand accounts from 39 different American Indian Tribal Nations regarding their journey from ancestral homelands, or discover how Native peoples have contributed and woven their identities into the fabric of contemporary Oklahoma. The American Indian Cultural Center and Museum (AICCM) will be a "living cultural space" featuring modern-day expressions of 30 Tribal Nations. It will provide visitors a rare opportunity to be immersed in traditional celebrations, contemporary events and activities both inside the cultural center and across a 300-acre Cultural Park. The AICCM is currently under construction at the intersection of Interstates 35 and 40 in Oklahoma City. We invite you to learn more about the American Indian Cultural Center and Museum at www.aiccm.org.

Yakoke! (Thank You!)

Gena Timberman, Executive Director

Page 2 Supplement Activity Answer:

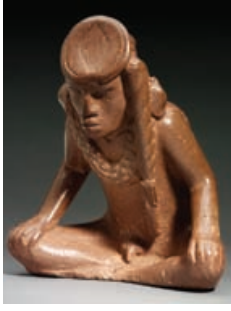
There are five depictions of the birdman in this educational supplement. They are located on:

- The cover
- Page 4
- Page 7 (appears twice)
- Page 12

Moundbuilder Art



Engraved Whelk Shell with Two Intertwined Snake Men, *National Museum of the American Indian*



Effigy Pipe of a Seated Male Figure (Morning Star or Redhorn), *University of Arkansas Museum*



Deer Mask, *National Museum of the American Indian*



Kneeling Ancestor, *University of Tennessee Frank H. McClung Museum*



Frog Effigy Jar, *National Museum of the American Indian*



Engraved Shell Gorget, *National Museum of the American Indian*

Photographs by John Bigelow Taylor

Theme Introduction

When you think of American Indians, what comes to mind? Do you think of great leaders living atop high, terraced mounds with servants and ruling over thousands of citizens? Do you think of them as wearing tall, elaborate copper headdresses instead of feathers? Instead of on horseback, do you think of important leaders traveling in “carrying chairs” on the shoulders of servants? What about traders traveling thousands of miles along rivers and ocean coasts by boats 40 feet long with sails? Do these questions sound like what you know about American Indians? Welcome to the world of MOUNDBUILDERS!

For more than 3,000 years, the American Indians associated with the mounds were part of a highly sophisticated culture, one that can be compared to the great civilizations of Rome, Greece and Asia. Moundbuilder cultures were made up of a confederation of American Indian groups that shared similar cultural values and beliefs. The name “moundbuilder” comes from the unique and diverse earthen mounds they built throughout their territory. It is from these mounds that we have learned most of the moundbuilder cultural information we know today.

Throughout the southeastern and mid-western regions of the U.S. reaching from Florida to Pennsylvania to Wisconsin to Oklahoma, closely networked villages were connected by four major metropolitan moundbuilder cities: Cahokia, Illinois; Moundville, Alabama; Etowah, Georgia; and Spiro, Oklahoma. These large cities had populations of up to 20,000 people at their most populous times. In fact, in 1290 Cahokia boasted a population larger than London. The Mississippian moundbuilder cultures thrived for more than 1,000 years - at least six times as long as the U.S. has been in existence. At its height, the Mississippian era, the total moundbuilder population exceeded 1 million.

This publication will explore the intriguing moundbuilder cultures through several cultural vignettes. We encourage you to learn more about these cultures and people on your own. One great way to start is by visiting the Spiro Archeological Park located right here in Oklahoma! The Spiro Mounds site is situated on the banks of the Arkansas River in LeFlore County. Known as one of the most important archaeological sites in the world, Spiro is sometimes referred to as the “King Tut of the West” because of the amount and quality of cultural objects that were found there. The Spiro Mounds were not only part of a large city, but also a destination for people from hundreds of miles away to come for trade; technological advances; religious renewal; and scientific discoveries in medicine, astronomy and agriculture. Today, the Spiro Mounds site is Oklahoma’s only prehistoric Native American archeological park.

Origins

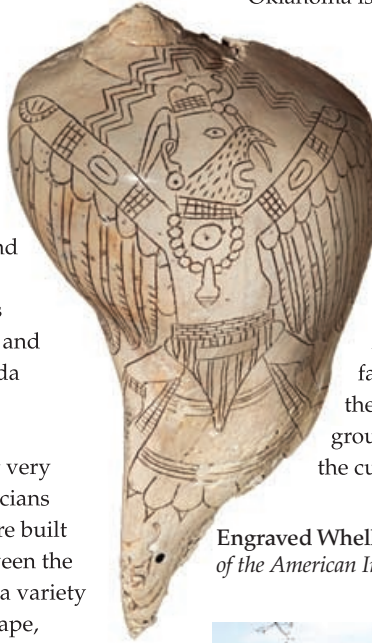
At different times throughout history, people around the world have built mounds. Mound building in the U.S. seemed to occur whenever a very stable weather pattern would allow for large amounts of food to be grown for a long period of time. This abundance of food led to population growth and the development of cities with powerful leaders who orchestrated economic, political, social and religious expansion. It appears that the longer the weather pattern held, the larger the population became and the more likely that mound building would start and spread.

Mound building has occurred several times throughout history in the U.S. Near 2000 B.C.E. until weather patterns shifted and food supplies decreased, the Archaic period of mound building took place in northern Louisiana and southern Arkansas. Then between 200 B.C.E. and 300 C.E. came the Woodland period of mound building in the Ohio River Valley. Finally, the longest running and most widespread mound building period was the Mississippian period, which ran from the years 850 through 1500. Mississippian sites were located along practically every major river system and coastline from Oklahoma to Virginia and from the Florida Keys to the Great Lakes.

Mounds were not built at random, but rather were built very deliberately under the guidance of architects and technicians using millions of basket-loads of dirt. Most mounds were built in layers with as much as a hundred years passing between the completions of each layer. Mounds were constructed in a variety of shapes and sizes. Some were mere hills on the landscape, while others were large enough to resemble small mountains. Monks Mound at Cahokia in Illinois was continuously added to by building over older mounds for centuries, which was common practice. This mound has a base and volume larger than Khufu, the largest pyramid in Egypt. Unique mounds created in the shape of animals, found mainly in the Ohio River Valley, are particularly interesting because their shapes can only be seen from the air.

Mounds were also used to track alignments of the movement of the sun, moon and stars. Today, these mounds tell us that there was a long history of moundbuilders observing and documenting astronomy.

Why did these ancient people build mounds? Mound building is really a type of building similar to the pyramids in Egypt and Mexico. Mounds provide a way of separating leaders from the general public, like a judge that sits above the rest of the court. Flat-topped pyramid or temple mounds were constructed so that leaders could build their houses and temples on top of the mounds as a symbol of their high status and a platform from which to lead ceremonies and civic gatherings. One of the most important reasons mounds were built was to provide long-lasting structures to bury the elite and serve as monuments to their memory. Craig Mound at the Spiro site in Oklahoma is an example of a Mississippian burial mound.



So what happened to the moundbuilders in Oklahoma? The armadillo is a unique messenger that may offer a clue about what happened. Armadillos are indigenous to Texas. Around the time when the armadillo shows up in artwork at Spiro is approximately the same time that cultural activity at Spiro starts to decline. In the 1300s, there was a nationwide change in rainfall patterns. This change caused the armadillo to move north in search of food and water. The drought caused widespread crop failure, resulting in food shortages. People abandoned their large cities and populous villages to live in smaller groups as a means to better provide for one another, and so the culture of the Mississippian peoples broke apart.

Engraved Whelk Shell Depicting Birdman, *National Museum of the American Indian, Photograph by John Bigelow Taylor*



Etowah Mounds, Cartersville, Georgia

Over time, from these smaller groups, new tribal identities began to emerge. The following modern-day tribes belong to moundbuilder cultures: Absentee Shawnee, Alabama Quassarte Tribal Town, Caddo, Cherokee,

Origins Supplement Activity Answers:

1. Major cities

- Spiro Mounds – Little Rock, Arkansas, and Tulsa
- Moundville Mounds – Birmingham, Alabama
- Etowah Mounds – Atlanta, Georgia
- Cahokia Mounds – St. Louis, Missouri (this site is officially in Illinois but covers both states and on the map is nearest to St. Louis)

2. Major rivers

- Tennessee River
- Red River
- Mississippi River and its tributaries
- Missouri River
- Arkansas River
- Ohio River

Chickasaw, Choctaw, Eastern Shawnee, Euchee, Fox, Ioway (Iowa), Kaw, Kialegee Tribal Town, Kickapoo, Miami, Muscogee (Creek), Osage, Otoe-Missouria, Pawnee, Peoria, Ponca, Potawatomi, Quapaw, Sac, Seminole, Shawnee, Thlopthlocco Tribal Town and Wichita. During the 1800s, as a result of Indian removal, many of these tribes were forced to leave their homelands. However, many tribal communities pilgrimage back to their homelands to visit the mound sites and honor the great legacy left by their ancestors.



Activities:

- 1) On a U.S. map, find the major cities close to the four significant moundbuilder sites that are indicated with stars on the map to the left.
- 2) Locate the major rivers that flow through the region; locate where the rivers connect and discuss how these connections influenced moundbuilder cultures.
- 3) Figure the distances between each of the large mound cities by car. What is the distance traveled from one site to the next? What is the total distance? Now plot out a route by river or coastline.

Look for additional activities in Native American Heritage: Moundbuilders Lesson 1 in *The Oklahoman!*



Serpent Mound, Peebles, Ohio

Origins Supplement Activity Answers: continued

Rivers played a powerful role in the success and longevity of moundbuilder cultures. Most moundbuilder cultures lived along the banks of rivers. These waterways provided water “highways” that connected cities, towns and villages. Moundbuilders traveled throughout the regions to share ideas, cultural values and trade goods. Rivers also allowed leaders to have an ongoing presence throughout the region. River systems also provided access to fertile land

that supported vast numbers of food crops. The ability to have food surpluses for large communities helped created a class system of people who did not have to farm for themselves, people such as artisans, warriors, religious leaders and chiefs. Because of transportation and the trade that took place, rivers also made it conceivable to live long-term in one area, which over time created metropolitans cities.

Origins In-Paper Lesson Activity Answers: continued

3. Distances

- Spiro to Moundville: 550 miles
- Spiro to Etowah: 665 miles
- Spiro to Cahokia: 434 miles
- Moundville to Etowah: 217 miles
- Etowah to Cahokia: 517 miles
- If traveling by car starting at Spiro visiting all four city sites and returning to Spiro: 1,718 miles

Routes by river or coastline will follow the waterways in the answer to activity #2.

Origins In-Paper Lesson Activity Answers:

1. Cultural eras

- Archaic Period: 9000 B.C.E. – 200 B.C.E.
- Woodland Period: 1000 B.C.E – 900 C.E.
- Mississippian Period: 800 C.E – 1550 C.E.
- Contact Period: 1500 – 1700 C.E.

2. Regions

- Upper Mississippi
- Middle Mississippi
- Lower Mississippi and Gulf Coast
- Ohio Valley
- Caddoan
- Southern Appalachians

3. Moundbuilder advances

Some of the following answers fit today's ideas of "advances," while others reflect societal developments not often associated with Native cultures.

- **Weaponry:** An *Atlatl* is a spear-throwing tool that uses leverage to achieve greater velocity in dart-throwing and includes a bearing surface that allows the user to temporarily store energy during the throw. An *atlatl* can achieve ranges of more than 300 feet and speeds of more than 90 miles per hour.
- **Agriculture:** Moundbuilders domesticated a wide variety of crops including the three sisters known as corn, beans and squash to feed large populations.
- **Leadership:** Throughout the cultural eras, moundbuilder leaders commonly governed extensive regions with populations in the tens of thousands. Second chiefs were employed as governors throughout the regions to carry out the orders of the great king, sometimes called the Mekko. Leaders often inherited their role from their mothers.

Lineages were continued for many, many generations. Kings or leaders were regarded as god-like, with all the aspect of society within his control. This included weather, food supplies, conquering other kingdoms and the overall well being of society.

- **Nautical Travel and Trade:** Moundbuilder cultures traveled great distances to trade goods and information. This is especially apparent at Oklahoma's Spiro Mounds, where materials were found from all across the U.S. Moundbuilders would travel rivers as major highway systems to visit other towns or regions. They would also travel via the Gulf of Mexico and the Atlantic Ocean to visit moundbuilder communities along the seaboard.

- **Iconography:** Iconography is the widespread use of symbols as a writing system to communicate community cultural and religious beliefs and stories. Moundbuilder iconography provided a common language among the moundbuilder cultures within a cultural era. Moundbuilder cultures were able to express ideas and information by carving and engraving iconography into various objects.

- **Astronomy:** Throughout the moundbuilder cultural eras, Native Americans spent a significant amount of time observing and documenting the heavens. These observations led to the building of mounds that aligned with various celestial events such as equinox and solstices. Moundbuilders had knowledge of when these events would take place and would often conduct ceremonies to coincide with these times.

4. Sample of comparable world events

- Vikings sailing to Britain = moundbuilders traveling long distances to southern coastal regions
- The Renaissance, Europe = various artistic cultural eras of moundbuilders
- The trebuchet, Middle Ages = the *atlatl*
- Taj Mahal, India = temple mounds built to honor kings and sometimes queens
- Aztec iconography, Mexico = moundbuilder iconography
- Nazca Lines, Peru = Hopewell and Newark effigy mounds in Ohio and Illinois
- The Heliocentric Theory of the solar system = moundbuilder astronomy

Native Knowledge

Vocabulary:

Iconography: *The branch of art history which studies the identification, description and interpretation of images.*

Cosmology: *The study and belief of the universe in its totality, including humanity's role in the universe.*

World view: *Model of the world that makes sense of the world to its followers.*

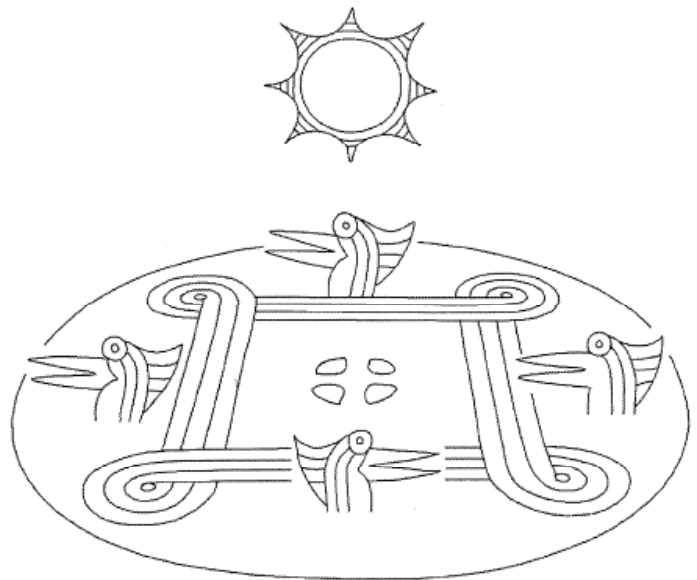
Much of what we know today about the moundbuilders comes from studying the sites where those Native people once lived and the cultural material they left behind. The moundbuilders left evidence of their world view through the iconography that we see depicted on many of the cultural objects they made. It is believed that the people who lived in the moundbuilder societies saw their world in three parts, sometimes called a "tripartite cosmos." In this world view, there was an Underworld, an Upperworld and Middle World (the Middle World is sometimes known as This World, the world we live in). Their three-part cosmos is represented by the engraved design on this shell gorget that was uncovered in Tennessee.



Engraved Shell Gorget, National Museum of the American Indian, Photograph by John Bigelow Taylor

Here is a shortened version of the Caddo origins story, which explains their origins and introduces their world view. Caddo people are considered to be descendants of or related to the people who lived at and around the Spiro Mounds.

A long time ago, men and animals were brothers and lived together below the ground. One day, a man named Neesh (Moon), discovered the entrance to a cave leading up to the earth's surface. Neesh told everyone they would have to follow him to the new land. The people divided into groups, each with a leader and a drum. Neesh told the people to sing and beat their drums as they moved along, and he warned them never to look back the way they had come. Soon they reached the opening. First an old man climbed out, carrying fire and a pipe in one hand and a drum in the other. Next came his wife, bringing corn and pumpkin seeds. Then came more people and animals. But when Wolf climbed out he turned around and looked back. The opening closed, shutting the rest of the people and animals under the ground, where they still remain. Those who had come out into the world of light sat down and cried for their friends left below in the world of darkness. Because their ancestors came out of the ground, the Caddos call the Middle World ina'—Mother—and return to it when they die.



Engraved Shell Gorget, Illustration by Elizabeth Reese Baloutine

Native Knowledge Supplement Activity Answers:

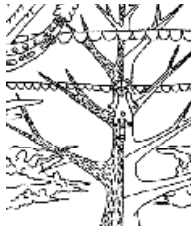
1. See image on page 9.
2. Even though moundbuilders did not have a hieroglyphic writing system like the Egyptians or Aztecs, moundbuilder iconography communicated a symbolic code designed to be understood by different Native Americans across vast distances and diverse languages. Most of the signs and symbols told a story about origins, the structure of

the cosmology and religious beliefs. These symbols also communicated political leanings, clan affiliation and social status information. Similar to the reading of hieroglyphics, by understanding the individual meanings of each icon, the viewer can piece them together to gain an understanding of what was being communicated.

For this activity, broadly, students should be able to recognize from the icon definitions and within the context

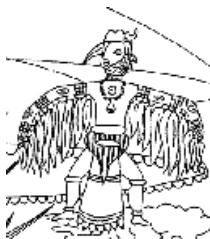


The cross and circle usually symbolize the sacred fire that can exist in the Under, Upper or Middle World.



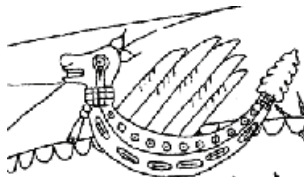
The cedar tree, or "world tree," may have been seen as a connection among all three worlds.

The human hand with an eye gazing out from the palm may suggest a portal to the Otherworld, or may represent the constellation Orion.



This birdman is associated with the Upperworld because of its wings, feathers, forked eye and beak.

The serpent symbol usually has horns and wings, but has also been portrayed as an underwater panther. It is believed that it was a powerful monster of the Underworld and was constantly at battle with the forces of the Upperworld.



Mississippian World View, Illustration by Jack Johnson

Activities:

To the left are descriptions of some of the iconography included in the Mississippian Cosmology illustration below.

- 1) Find and circle the icons in the diagram that match the definitions.
- 2) How does understanding the definitions of the iconography in the illustration help you to better understand what is being told in the overall composition?
- 3) Create a story using iconography you create about your personal world view.

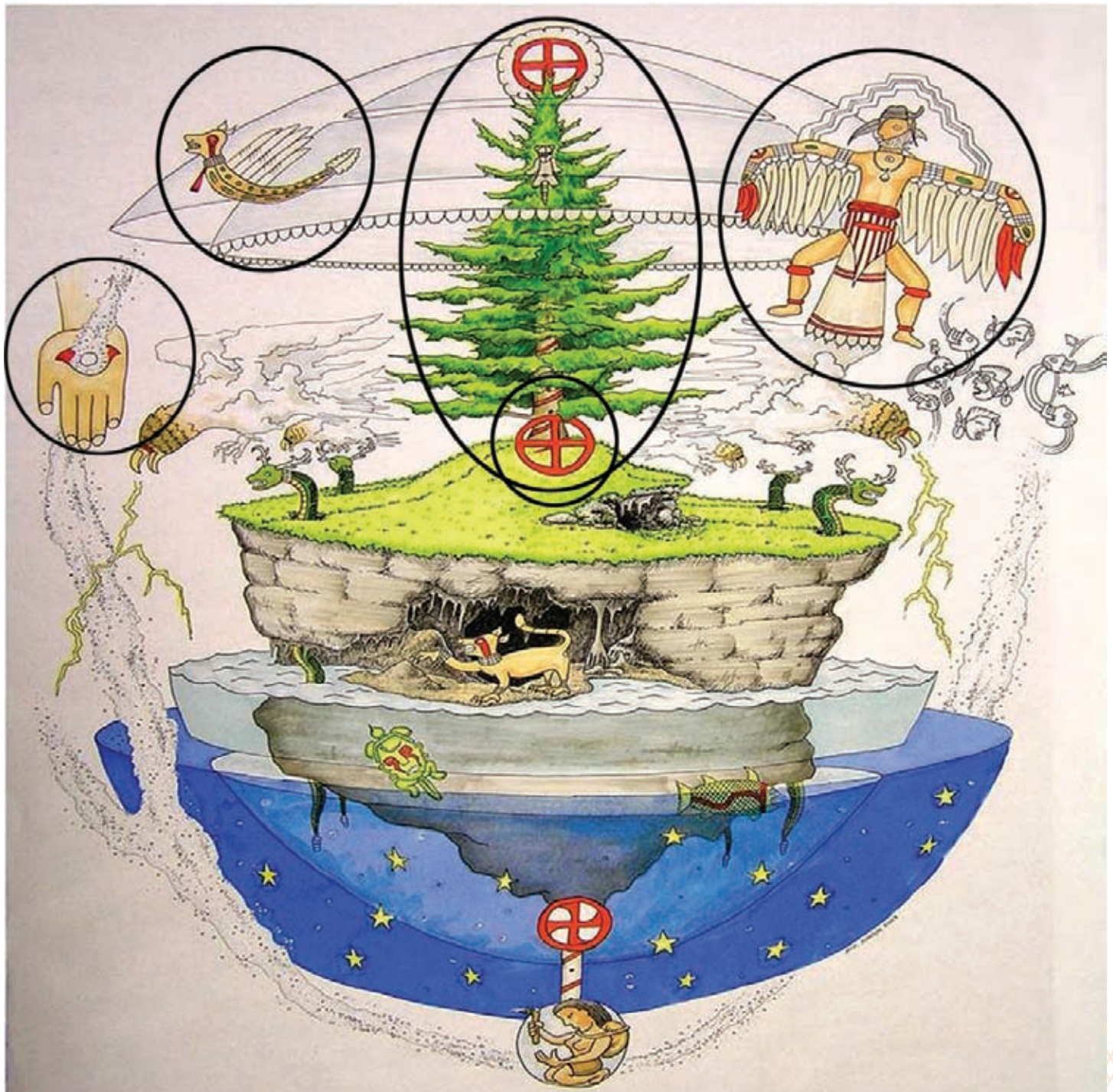
Look for additional activities in Native American Heritage: Moundbuilders Lesson 2 in *The Oklahoman*!



Native Knowledge Supplement Activity Answers: Continued

of the illustration, that the Upperworld, Middleworld, and Underworld are all represented in the cosmology. They will also understand that there are beings that connect all three worlds, and that all the beings that are represented in the illustration played an important role in the balance of the Mississippian world in which they lived.

These main points also are communicated in the engraved shell gorget pictured on page 6 of the student supplement. The cross at the center is a symbol that refers to the sacred fire, lit from four logs pointing north, south, east and west. This fire burns at the center of the circular ceremonial grounds as a cosmic diagram and the center of the community. A sunburst pattern surrounds the



Native Knowledge Supplement Activity Answers: Continued

cross, affirming the connection. The surrounding square shape with loops evokes both water and symbols of water that bond the earth from the Underworld. The square also represents the four cardinal directions. The ivory-billed woodpeckers are a symbol of the Upperworld. The woodpecker also is affiliated with the power of the warrior class because of its ability to fiercely peck its way through hard obstacles.

3. Answers will vary.

Native Knowledge In-Paper Lessons Answers:

1. Examples

There are thousands of each of these types of mounds, but the following examples are the largest and/or are located on protected lands.

- A hill mound – Poverty Point Mounds, Louisiana
- An effigy mound – Serpent Mounds, Ohio
- A temple mound – Cahokia, Illinois
- A burial mound – Craig Mound and Spiro Mounds
- An observation mound – Pinson Mounds, Tennessee

2. Mound Protection

a. The land that the Spiro Mounds site is located on eventually became part of the allotment land for the Choctaws. In 1903, the original allottee, or Choctaw owner, Rachael Brown and her family, knew the site was sacred and left the mounds undisturbed. During the early 1900s, the second owner died and a man named George Evans then inherited the land. In the summer of 1933, Evans allowed a group (which later came to be known as the Pocola Mining Company) to lease the land for two years. This lease gave the company exclusive rights to dig in the mounds. Evans decided not to renew the lease after it expired, and in 1936 the University of Oklahoma's Archeology Department came to the site and excavated the remaining artifacts from the site. As a part of this archaeological process, the mounds were leveled. An important site that had existed for hundreds of years was now mostly gone. The mounds that are found at Spiro today are historically accurate recreations of the site.

b. Unlike the early landowners of Spiro, Sugar Loaf Mound was partially protected because the landowner built a house on top of the mound. In 1984, the mound was placed on the National Historic Site Registry, thus protecting it from excavation; however, prior to becoming part of the registry, half of the mound had been leveled to bring in electricity to the house. In the summer of 2009, Sugar Loaf Mound was purchased by the Osage Nation of Oklahoma. The purchase has now returned the mound back to its original creators and caretakers for proper protection and conservation.

c. Preserving Native American historic sites is invaluable to all the citizens of this country. Saving these sites protects the nation's historic and prehistoric heritage and some of the cultural foundations of our country. Preserved and protected sites are a living legacy in our communities and act as cultural, educational, aesthetic, inspirational and economical resources for present and future generations. It is important for youths to understand the value of being historical stewards of this land.

Community

Community life was the foundation of the American Indian mound building people. Without community support, the amazing art, homes, mounds, temples and life-sustaining crops they produced would not have been possible. Similar to our communities of today, people then often lived close together, worked together and attended community events, games and rituals together.

What would it have been like to live in a community like this? Imagine that you were living almost 1,000 years ago, right here in Oklahoma at the site we now call the Spiro Mounds. Like most Mississippian cultures, the people of Spiro lived in houses made of clay walls covered with grass and topped with reed-thatched roofs. The houses consisted of a large open room with elevated platforms lining the walls for storage and sleeping. In the center of the room was a fire pit used for cooking, heating and lighting. The architecture and materials allowed heat to stay in during the cooler months and cool air to stay in during the warmer months.

The heart of the Spiro site is a group of nine mounds surrounding an oval plaza. Brown Mound, the largest platform mound, is located on the eastern side of the plaza. Atop Brown Mound, the town's elite carried out complex rituals, centered especially on the deaths and burials of Spiro's powerful rulers. Brown Mound was also the main Temple Mound. There would have been a building located on top of this mound that was like a blend of a house of worship, a capitol building and a courthouse. Most of the



decisions for the region and most ceremonies would take place in this building. This was also where a sacred First Fire would always be burning as a link between This World and the Upperworld.

Standing on top of Brown Mound about 1,000 years ago, you could see that the surrounding city covers several miles. The city is noisy with



View of Cahokia Market, Cahokia Mounds Historic Site, Painting by Michael Hampshire

Community Supplement Activity Answers:

Answers will vary.



Community Life at Cahokia, *Cahokia Mounds Historic Site, Painting by Michael Hampshire*

voices, dogs and children. The women and children tend to the farms. Village women at home are working to make clothing and grinding seeds for the next meal. While they work, they keep a watchful eye on the children playing nearby. Some men, busy cutting down trees and brush, stop and look up as a group of warriors return from hunting, carrying a deer and several fat, young turkeys. As the triumphant hunters enter the village, a priest of the Raccoon Clan emerges from the Brown Mound temple to utter a blessing. Wearing copper and shell ornaments, and with intricate tattoos on his chest and face, the priest shows everyone that he is a leader among the Mississippian people and that he speaks with authority, even to the gods.

Out on the banks of the Arkansas River, a group of people are boarding a large boat with tall sails. They are traveling to Etowah Mounds, which is in present-day Georgia. Departing for a six-week trip, the travelers will journey a course down the Arkansas River to the Mississippi River to the Gulf of Mexico, then on to the Atlantic Ocean around present-day Florida and into Georgia, finally following land trails to arrive at the Mississippian site of Etowah. While in Etowah they will trade, participate in ceremonies and fellowship with friends and relatives. Mississippian people considered rivers and oceans

as “highways” connecting them to other mound villages and cities. The Ohio, Tennessee, Red and Mississippi Rivers and their tributaries connected virtually all of the Mississippian cultures.

Creative expression was very important to all the moundbuilder cultures. It was the Mississippians, especially at Spiro, whose artisans created some of the most impressive and illustrative works in Native American history. Moundbuilders adorned themselves with jewelry made from freshwater pearls, copper and shells. Other important art forms included engraving conch, whelk or lighting shells; elaborate feather work; pottery and stone works of humans and animals; and masterful metalwork. Moundbuilders were also skilled wood carvers and textile weavers. Because these objects were made of organic materials, few of these works survive today.



Aerial Perspective of Cahokia Mounds, *Cahokia Mounds Historic Site, Painting by William R. Iseninger*

Community In-Paper Lesson Activity Answers:

ACROSS

3. Seminole: Seminole
4. Kaw City: Kaw
8. Anadarko: Wichita

DOWN

1. Shawnee: Absentee Shawnee
2. Ada: Chickasaw
5. Durant: Choctaw
6. Sapulpa: Euchee
7. Miami: Miami

Community

Posketv: Green Corn

A Cultural Tradition of New Year and Renewal

America is home to countless New Year celebration customs and traditions. The Jewish New Year for example, Rosh Hashanah, takes place in the fall. Known as the birthday of the world, Jewish families go to synagogue. A rabbi (Jewish spiritual leader) blows into a shofar (ram's horn), and they all pray for the well being of the world community and for their own health, happiness and spiritual growth. Some people in India celebrate the Diwali Festival during November's new moon. They light oil lamps for Lakshmi, the goddess who symbolizes wealth and prosperity, and place the lamps in windows, on doors, roofs and porches, and even float them on lakes and rivers. The people of India believe they will have good luck if the lamps stay lit until they have floated away. These types of traditional celebrations are important to the cultural vitality of communities.

The American Indians who were part of the moundbuilder cultures also had a tradition of celebrating the New Year, a tradition that in many ways continues to be practiced today by their descendants. Green Corn is an ancient New Year tradition. Many different tribes celebrate Green Corn. "Posketv" (Bus-get-uh) means "to fast" (not eat) and is a Green Corn New Year tradition celebrated by the Muscogee (Creek)

tribe. Posketv takes place during several days in the summer at the time when the corn is starting to ripen. Green Corn, or Posketv, is a festive time for the community to come together and celebrate the new beginnings of social, spiritual and community renewal through praying, dancing, eating and stickball games. An important dance to Posketv is the fast-paced stomp dance. Men and women of all ages participate in the stomp dance. Another important tradition is to extinguish an old fire and rekindle a new one with the old one's coals. Many tribes who



Ribbon Dance, Photograph by Tom Fields (Creek/Cherokee)

were relocated to Oklahoma were faced with the traumatic situation of losing their ancient fire, which for many tribes is as old as the tribe itself. During removal, many tribes decided to bring their fire from their homelands to Oklahoma. People carried burning embers or coals in buffalo horns, kettles or other vessels. Upon arrival to Oklahoma, tribes set up new ceremonial grounds where the traditions are continued today. The survival of the fire is an added reason to celebrate Green Corn.



Ashley and Eden McIntosh, *Photograph by Nancy Fields*

Loretta Francis (of Creek, Caddo, Pawnee, Delaware and Chickasaw descent) and her daughters Eden McIntosh, 12, and Ashley McIntosh, 15 (who also have Seminole ancestry), celebrate Posketv. Here, they share with us their New Year tradition.

AICCM: Loretta, why is it important for you to celebrate the Green Corn tradition with your community?

Loretta: It is very important to celebrate Posketv because it keeps our community going.

AICCM: Where do you celebrate Posketv?

Loretta: Our family celebrates at our ceremonial grounds called Tvlvhasse (Tallahassee) in Oklahoma.

AICCM: Are there any special traditions that you do to prepare for Posketv?

Loretta: Yes, starting January 1, our family fasts from eating corn until Posketv in July. It is important because it reminds us personally that every time we crave corn it represents our home we gave up, where we come from and it represents the strength it took to survive in order for us to be here as heirs to this gift of life.

AICCM: Eden, what are some of your favorite things to do at Posketv?

Eden: I enjoy stomp dancing. It is important to be able to dance fast; you just go out there and have fun. I also enjoy the ribbon dance. It is very beautiful. Women are the first to come out and hang ribbons everywhere as part of the dance. I like getting to see my friends and family I haven't seen in a while.

AICCM: Ashley, How do you feel when you participate in the Posketv celebration?

Ashley: I really like participating. I look forward to it every year. It makes me feel good. It makes me feel closer to God. It makes me feel more Creek.

AICCM: Do any people at the celebration speak Muscogee (Creek)? Do you speak Muscogee?

Eden: (Shakes her head "no.") I like to listen to the older people speak. I can't understand what they are saying, but I like it.

Ashley: It's amazing that it (Muscogee language) is so old and it's still here. Hearing elders talk Creek makes me want to learn to speak my language.

AICCM: You participate in the Green Corn purification tradition of getting small, shallow scratches on your arms (as shown to the left) and legs. Why is this important to you?

Ashley: I feel like I should do it. It purifies me for the New Year. People ask, "Why do you put yourself through that? Does it hurt?" I tell them it's my choice. We don't have to do it, but I want to because it makes me stronger.

AICCM: How do you feel about continuing a long legacy of your cultural heritage?

Eden: It feels good. I am going to make my children participate and I am going to make my grandchildren participate, and even their children. Green Corn helps me feel proud of who I am.

Activities:

- 1) Think about annual celebrations or events you participate in with your family and community. When you participate do you feel a sense of tradition and fellowship? Do you learn more about your family and community when you participate?
- 2) Think of your favorite annual celebration. Write down the things you look forward to regarding the celebration.
- 3) Find a schoolmate who celebrates at least one different celebration than you do, or that celebrates a particular event in a different way than you do. What can you learn about another culture or tradition from this?

Look for additional activities in Native American Heritage: Moundbuilders Lesson 3 in *The Oklahoman!*

Governance

In the early 1700s in French Louisiana, the Natchez were one of the last surviving Mississippian moundbuilder cultures. Fascinated by the Natchez, French accounts documented the culture, particularly the government and how it managed its great kingdom. It is from this documentation that we have a firsthand account of what the leadership and government was like for Mississippian moundbuilders.



Copper Repousse Plate Depicting Birdman (Rogan Plate),
Smithsonian Institute, Photographed by D.E. Hurlbert

The Natchez capitol was known as the Grand Village. That is where the great king, or Micco (pronounced Meek-o), “the Great Sun,” lived. The Micco was usually male, but there are accounts of female Miccos.

A Micco was born into the role of leader based on his mother’s lineage. The Micco was both a religious and political leader who had total power and authority over his kingdom. One of the Micco’s primary goals was to maintain harmony among his people. To do this he would lead ceremonies, host dances, and perform other symbolic gestures to reinforce his leadership and responsibility to his people. His brother would have served as the war leader, even though there is little documentation of wars or hostile conflicts during the Mississippian era. There were other leaders, of course, with less authority.

The Natchez way of life ended in 1731, marking the last of the moundbuilder cultures as they were known. However, their descendants continue to practice many similar cultural traditions. Although the actual form of government has changed for the descendants of the Mississippian cultures, many of the ideals and titles remain the same. The Kialegee Tribal Town, located in Wetumka, is a tribal town affiliated with the Muscogee (Creek) Nation. The Kialegee Tribal Town leader is referred to as the Mekko. Today, Mekko leaders are elected by tribal members in a process similar to America’s election process.

Here, the Kialegee Mekko, Tiger Hobia (pronounced Ho-Bye), talks about what it means to be a contemporary Mekko.



Kialegee Mekko Tiger Hobia, *Photograph by Leslie Gee*

Governance Supplement Activity Answers:

1. The U.S. Constitution recognizes that Indian Tribes are independent government entities. Like state governments and foreign governments, Indian tribes have the inherent power to govern their people and their lands – this is called sovereignty. Sovereignty is the foundation upon which the relationship between the United States and American Indian Tribes is built. A basic tenant of sovereignty is the

power of a people to govern themselves. American Indian sovereignty originates with the history of tribes managing their own affairs and was affirmed later with the signing of treaties. Treaties formalize a nation-to-nation relationship between the federal government and tribes.

2. There are 27 moundbuilder tribes in Oklahoma. See

AICCM: What motivated you to want to become a tribal leader?

MH: To better the tribe. My plan is going to take time but once it gets going, we will be on track again. It's not every day you can say, "I have three hundred plus people to look after and they are depending on me and my business committee to get things going in the right direction for the tribe."

AICCM: As the Mekko, what are your responsibilities?

MH: Mostly I am here to oversee everything and try to make the town the best it can be; to get reports from everybody and see if we are helping people in the tribal town. That is mostly what I look at: how to help people. My main concern is trying to help the elderly and families. Also education, housing and programs like that.

AICCM: Kialegee was part of the moundbuilder culture going way back. Is that legacy carried on in any way?

MH: As far as moundbuilders go, we have an elders group who is very knowledgeable. We are just now getting to a point where we have to let the young generation know about our history, that we are the mound people. There are some films and books written about our history. We are trying to teach the young generation what Kialegee means and that it does mean the moundbuilders and we are going to try and let them know they are part of a generation that has a long history.

AICCM: Is there anything else you would like to say, in general, to the young generation about Kialegee government or culture?

MH: It's good to be a part of any kind of culture. Most of it comes down to heritage. You have to learn where you belong and you have

to learn where you began. That's what I tell my grandsons, that they are part of Kialegee and they always will be. They are Kialegee – that's something to be proud of. Any kind of heritage is something that you are always proud of.

Activities:

Go to the National Congress of American Indians website at www.ncai.org to learn more about Native American governments today and to find answers to the questions below.

- 1) Research the relationship the U.S. Government has today with American Indian tribal governments. What type of relationship do they have? What does it mean for a tribe to be a sovereign nation?
- 2) How many moundbuilder affiliated tribes are presently located in Oklahoma? Identify where the affiliated moundbuilder tribes located in Oklahoma are found on a map of the state (tribes are listed in Origins section).
- 3) Dig Deeper: Locate the homelands of the moundbuilder affiliated tribes.

Look for additional activities in Native American Heritage: Moundbuilders Lesson 4 in *The Oklahoman!*

Muscogee Creek Nation Government Mound Building, Okmulgee, Oklahoma



image on page 16 for a map.

3. Homeland locations: (These are defined by the tribes. There could be more states or areas that tribes consider homelands that are not mentioned in this list.)

1. Absentee Shawnee: Illinois, Indiana, Ohio, Michigan, Kentucky, Pennsylvania, West Virginia, Tennessee
2. Alabama Quassarte Tribal Town: Alabama
3. Caddo: Arkansas, Louisiana, Oklahoma, Texas

4. Cherokee: North Carolina, Virginia, South Carolina, Tennessee, Georgia
5. Chickasaw: Alabama, Tennessee, Mississippi, Kentucky
6. Choctaw: Mississippi, Alabama, Louisiana
7. Eastern Shawnee: Illinois, Indiana, Ohio, Michigan, Kentucky, Pennsylvania, West Virginia, Tennessee
8. Euchee: Georgia, Alabama; Southeastern U.S.
9. Fox: St. Lawrence River Valley, Canada; Michigan, Wisconsin; Great Lakes Region

Oklahoma's Indian Nations



10. Ioway (Iowa): Kansas, Nebraska
11. Kaw: Kansas, Ohio River Valley States
12. Kialegee Tribal Town: Georgia, Alabama
13. Kickapoo: Ohio, Michigan
14. Miami: Indiana, Ohio, Michigan, Illinois, Wisconsin
15. Muscogee: Georgia, Alabama, Florida; Southeastern U.S.
16. Osage: Missouri, Kansas, Oklahoma, Arkansas
17. Otoe-Missouria: Wisconsin; Great Lakes Region
18. Pawnee: Nebraska
19. Peoria: Illinois, Michigan, Ohio, Missouri
20. Ponca: Nebraska
21. Potawatomi: Ontario Bay, Canada; Michigan; Great Lakes Region
22. Quapaw: Ohio, Arkansas
23. Sac: Michigan, Wisconsin; Great Lakes Region
24. Seminole: Florida
25. Shawnee: Illinois, Indiana, Ohio, Michigan, Kentucky, Pennsylvania, West Virginia, Tennessee
26. Thlopthlocco Tribal Town: Georgia, Alabama
27. Wichita: Kansas, Oklahoma

Governance In-Paper Lesson Activity Answers:

Useful Resources

- <http://thorpe.ou.edu/const.html> (University of Oklahoma)
- <http://www.airpi.org/pubs/indinsov.html> (American Indian

Policy Center)

- <http://ncai.org/Tribal-Governance.27.0.html> (National Congress of American Indians)

1. Many of the tribes used the same model for drafting early versions of their constitutions – a model provided under the Thomas-Rogers Oklahoma Indian Welfare Act of June 26, 1936 (49 Stat. 1967). You may see very similar language and overall structure in these constitutions. Differences may include how each tribe outlines their unique tribal missions, histories, territories and citizenship requirements.

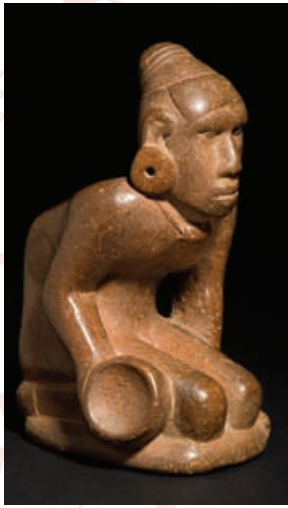
2. Most tribal constitutions begin with a preamble – a very powerful statement from the tribal nation about their overall mission and purpose. These are unique to each tribe and may include what they want to protect, their economic goals, visions for future generations and their inherent powers.

3. In each tribal constitution, there is normally a section on citizenship. Citizenship requirements are determined by each tribe and require various blood quantum, documentation and other things. The Otoe-Missouria Tribal Constitution states that if a person is born after October 14, 1966, he or she must be at least one-fourth (1/4) degree Otoe-Missouria tribal blood to be enrolled in the tribe.

The Game of Chunkey



Central Cahokia, Cahokia Mounds Historic Site, Painting by Lloyd K. Townsend



Chunkey Player Effigy Pipe, St. Louis Science Center, Photograph by John Bigelow Taylor

If there was ever a national moundbuilder pastime it was the game of chunky. Starting around the year 700 C.E., chunky (chun-K-ee) developed into the favorite team sport of the Mississippians. Chunkey was a highly competitive game played outside in which one player would roll a disc-shaped stone called a chunky stone down a sand-filled court while other players threw spears or shot arrows to project where they thought the stone would land. Whichever player's arrow or spear landed closest to where the stone came to rest was the winner.

The game of chunky was an important daily event throughout villages and cities. Often, chunky games were played in large arenas in front of huge cheering crowds that sat on mound stairs and walls, similar to modern stadiums. Many of the spectators traveled from great distances to watch the games. The court or playing field was very neatly arranged with sand strewn over it to increase the rolling speed of the stone. Sometimes the playing courts were 200 feet long – more than half the length of a football field! Chunkey was not only an exciting pastime,

but was often played by teams who represented towns in which the stakes of the game determined which leaders conquered other kingdoms. In addition, privilege and esteem provided a higher social status to the winning players.



Chunkey Stone, Smithsonian Institute, Photograph by D.E. Hurlbert

Chunkey stones were about 3 to 15 inches in diameter and made out of regional stones such as quartzite and basalt. Over time, thousands of chunky stones have been found throughout the moundbuilder regions of the U.S., verifying the popularity of the game. Often found near chunky stones are artifacts with elaborately illustrative iconography depicting chunky players.



Chunkey Stone, American Museum of Natural History, Photograph by John Bigelow Taylor

Chunkey stones were not owned by individuals, but rather by villages, cities or clans. Just like a favorite baseball bat or lucky glove, chunky stones were prized and used over many years and passed down from generation to generation.

Activity:

- Play a modified form of the game of chunky with guidance from your teacher.

Modified Chunkey Game

Materials and space required:

- Large, open space (indoors or outdoors), marked at about 20 feet wide and 60 feet long
- Four all-plastic broom handles (remove broom ends)
- Colored duct or electrical tape, or paint, to color each handle
- One Red Flyer-style wagon wheel, or similar small, heavy wheel

- Rope, chalk or cones
- Score card

Preparations:

Mark the starting and ending lines with chalk, a rope or cones spanning about 20 feet across. Sidelines would be about 60 feet apart but are not necessary to mark since the 20-foot starting and ending lines outline the playing field. A referee/score keeper will need to stand toward the ending line off to the side.

Play!

- Students will be divided into groups of 5; groups play one at a time.
- Out of each group of 5:
 - * One student will be the chunky roller.
 - * Four students will be the chunky projectors.
- The chunky roller stands in the middle of the four projectors – two on each side.
- The chunky roller takes the “chunky stone” (the wheel) and rolls it from the starting line toward the opposite end.
- While the chunky stone is rolling, the projectors throw their “spears” (broom handles) down the playing field to a point adjacent to where they think the stone is going to come to a stop. They don’t throw the spears at the “stone”; rather they each stand at the starting line and throw straight down the playing field (similar to staying in your own swim lane) to where they think the chunky stone will come to a stop.
- The score keeper at the end watches each round and determines whose spear is closest to where the stone landed. That is the round winner!
- The group projector who wins the most out of five rounds is the group winner!
- For each 5-round game, the roller and projectors stay the same. Rollers and projectors can be switched at the start of a new game.
- You may choose to have all group winners enter a final “playoff” round for the esteemed title of top chunky player!

Resource List

Institution Websites

Hero, Hawk, and Open Hand Exhibition: <http://www.artic.edu/aic/exhibitions/herohawk/home.html>
Alabama Museum of Natural History, University of Alabama, Tuscaloosa: <http://amnh.ua.edu/wordpress>
American Museum of Natural History: <http://www.amnh.org>
Frank H. McClung Museum: <http://mcclungmuseum.utk.edu>
Oklahoma Historical Society: <http://www.okhistory.org>
Ohio Historical Society: <http://www.ohiohistory.org>
National Museum of the American Indian: <http://www.nmai.si.edu>
St. Louis Science Center: <http://www.slsc.org>
University of Arkansas Museum at Fayetteville: <http://www.uark.edu>
Texas State University: <http://www.txstate.edu/anthropology/centers/CASAA.html>

Mound Site Websites

Cahokia Mounds State Historic Site: <http://www.cahokiamounds.com>
Etowah Mounds State Park: <http://www.gastateparks.org/info/etowah>
Moundville Archeological Park: <http://moundville.ua.edu>
Spiro Mounds Archeological State Park: <http://www.spiromound.com>

Tribal Websites

Caddo: <http://www.caddonation-nsn.gov/history/museum.html>
Cherokee: <http://www.cherokee.org>
Chickasaw: <http://www.chickasaw.net>
Choctaw: <http://www.choctawnation.com>
Fox: <http://www.sacandfoxnation-nsn.gov>
Ioway (Iowa): <http://www.iowanation.org>
Kaw: <http://www.kawnation.com>
Kickapoo: <http://www.kickapootribeofoklahoma.com>
Miami: <http://www.miamination.com>
Muscogee: <http://www.muscogeenation-nsn.gov>
Osage: <http://www.osagetribe.com>
Otoe-Missouria: <http://www.omtribe.org>
Pawnee: <http://www.pawneenation.org>
Peoria: <http://www.peoriatribes.com>
Ponca: <http://www.ponca.com>
Citizen Potawatomi: <http://www.potawatomi.org>

Quapaw: <http://www.quapawtribe.com>
Sac: <http://www.sacandfoxnation-nsn.gov>
Seminole: <http://www.seminolenation.com>
Shawnee: <http://www.shawnee-tribe.com>
Absentee Shawnee: <http://www.astribe.com>
Wichita: http://www.wichitatribe.com/wichita_tribe_home.htm

PASS Standards Correlations

Origins

Grade 1 - Social Studies

Standard 4: The student will examine the interaction of the environment and the people of a community. Identify the three basic needs of all people: food, clothing, shelter.

1. Identify the three basic needs of all people: food, clothing, shelter.
2. Recognize that people in different parts of the world eat different foods, dress differently, speak different languages, and live in different kinds of “houses” (e.g., read and discuss children’s literature that has characters and settings in other countries).
3. Describe the impact of physical changes, such as seasons, on people in the neighborhood / community (e.g., how seasons affect what people eat and wear).

Standard 5: The student will understand basic economic elements found in communities.

1. Describe how people get their basic needs of food, clothing, and shelter (e.g., make/grow their own, trade with others for what they need, and earn money to buy the things they need).

Grade 2 - Social Studies

Standard 2: The student will examine communities from a spatial perspective.

1. Name major landmarks in the community; construct simple maps showing some of these landmarks, the roads connecting them, and directional indicators (north, south, east, and west), and give titles to the maps (e.g., the name of the town).
2. Describe the landmark and cultural features of the community (e.g., historic homes, schools, churches, bridges, parks, and neighborhoods) and compare these with similar features in other parts of the United States.
3. Identify locations on a basic map, write directions for going from one location to another, and use directional indicators to describe locations on the map using both cardinal and intermediate directions.
4. Identify basic landforms and bodies of water (e.g., plains, mountains, rivers, and gulfs), the four oceans, the seven continents, human-made features (e.g., roads and towns).
5. Locate and identify the following on a map of the United States: Oklahoma, the six surrounding states, the Mississippi River, the Great Lakes region, the Rocky Mountains, the Appalachian Mountains, the Great Plains, and the Atlantic and Pacific Oceans.

Standard 4: The student will examine the interaction of the environment and the people of a community.

1. Describe how location and weather affect the way people live.
2. Identify the choices people make about food, clothing, shelter, occupation, transportation, and recreation.

Grade 3 - Social Studies

Standard 1: The student will develop and practice the process skills of social studies.

1. Identify, locate, and compare and contrast information found in resources such as encyclopedias, visual images, atlases, maps, globes, and computer-based technologies.

Grade 4 - Social Studies

Standard 1: The student will develop and practice the process skills of social studies.

1. Demonstrate the ability to utilize research materials, such as encyclopedias, almanacs, atlases, newspapers,

photographs, visual images, and computer-based technologies.

4. Locate on a map and identify the states, their capitals, and major metropolitan centers of the United States by region (e.g., New York City, Los Angeles, Dallas, and Miami).

Standard 3: The student will examine the unique and common features of the physical systems of the regions of the United States.

1. Identify the major landforms and bodies of water of the United States.

Standard 4: The student will describe the human systems (e.g., migrations, settlements, cultural mosaics, and economic interdependence) identified with the major regions of the United States, including human interaction with the environment.

1. Compare and contrast the human characteristics of early and contemporary human settlements in the regions of the United States.
2. Explain how people are influenced by, adapt to, and alter their environment, including agricultural efforts, housing, occupations, industries, transportation, and communication.

Standard 5: The student will demonstrate an understanding of the unique features which contributed to the settlement of the state of Oklahoma.

2. Describe major events of Oklahoma's past, such as settlements by Native Americans, cattle drives, land runs, statehood, and the discovery of oil.

Grade 5 - Social Studies

Standard 7: The student will review and strengthen geographic skills.

5. Compare and contrast how different cultures adapt to, modify, and have an impact on their physical environment (e.g., the use of natural resources, farming techniques or other land use, recycling, housing, clothing, and physical environmental constraints and hazards).

Grade 6 - Social Studies

Standard 1: The student will develop and practice the process skills of social studies.

2. Identify, evaluate, and draw conclusions from different kinds of maps, graphs, charts, diagrams, timelines, and other representations such as photographs and satellite-produced images or computer-based technologies.

Standard 2: The student will use geographic representations to draw conclusions.

3. Define, recognize, and locate basic landforms and bodies of water on appropriate maps and globes.

Grade 7 – Social Studies

Standard 1. The student will use maps and other geographic representations, tools, and technologies to analyze relationships between people, places, and environments of world regions from a spatial perspective.

1. Locate, gather, analyze, and apply information from primary and secondary sources.
3. Construct and use maps, globes, graphs, charts, models, and databases to analyze spatial distributions and patterns.
4. Recognize the characteristics, functions and applications of maps, globes, aerial and other photographs, satellite images, and models.

Standard 2: The student will examine the major cultural and physical regions of the world to interpret the earth's complexity.

3. Explain how and why regions change over time.
4. Define, recognize, and locate on appropriate maps and globes basic landforms and bodies of water, and major cities, rivers, mountain ranges, regions, biomes, and countries of the world.

Standard 3: The student will examine the interactions of physical systems that shape the patterns of the earth's resources.

3. Analyze the impact of natural disasters (e.g., tornadoes, earthquakes, hurricanes, tsunamis, floods,

and volcanoes) on human populations.

Standard 4. The student will evaluate the human systems of the world.

5. Evaluate issues of population location, growth, and change, including density, settlement patterns, migration, and availability of resources.

Standard 5. The student will examine the interactions of humans and their environment.

2. Evaluate the effects of human modification of and adaptation to the natural environment (e.g., use of the steel plow, crop rotation, types of housing, flood prevention, discovery of valuable mineral deposits, the greenhouse effect, desertification, clear-cutting forests, air and water pollution, urban sprawl, and use of pesticides and herbicides in agriculture).

Grade 8 – Social Studies

Standard 1: The student will develop and practice process skills in social studies.

4. Locate on a United States map major physical features, bodies of water, exploration and trade routes, and the states that entered the Union up to 1877.

High School – Social Studies – Oklahoma History

Standard 1. The student will demonstrate process skills in social studies.

2. Identify, evaluate, and explain the relationships between the geography of Oklahoma and its historical development by using different kinds of maps, graphs, charts, diagrams, and other representations such as photographs, satellite-produced images, and computer-based technologies.
4. Construct and examine timelines of Oklahoma history (e.g., removal and relocation of Native American groups, economic cycles, immigration patterns, and the results of redistricting and statewide elections).

Standard 3. The student will evaluate the social, economic, and political development and contributions of Native Americans from prehistoric settlement through modern times.

1. Identify and describe significant phases of prehistoric cultures, including the Paleo Indians (Clovis points), Archaic Indians (Folsom points), the Mound Builders, and the Plains Tribes.
2. Trace the movement of other North American peoples into present-day Oklahoma, including the Five Tribes, Plains Tribes, and Eastern Tribes.
3. Compare and contrast cultural perspectives (e.g., land ownership and use, agricultural methods, production and distribution of commodities, and trading practices) of Native Americans and European Americans.

Standard 6. The student will investigate the geography and economic assets of Oklahoma and trace their effects on the history of the state.

1. Locate the significant physical and human features of the state on a map (e.g., major waterways, cities, natural resources, military installations, major highways, and major landform regions).

Standard 7. The student will examine major cultural and ethnic groups represented in Oklahoma.

1. Identify cultural and ethnic groups in Oklahoma (e.g., African Americans, Eastern Europeans, Italians, Germans, and Vietnamese) and explore the causes and effects of their immigration and settlement patterns.
2. Trace the cultural, political, and economic contributions of these groups.

Native Knowledge

Grade 1 – Visual Arts

Standard 1: Language of Visual Art - The student will identify visual art terms (e.g., collage, design, original, portrait, paint, subject).

1. Use appropriate art vocabulary.
2. Name elements of art; line, color, form, shape, texture, value and space.
3. Name the principles of design; rhythm, balance, contrast, movement, center of interest (emphasis) and repetition.
4. Use the elements of art and principals of design.

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Understand art reflects a culture.
2. Identify connections between visual art and other art disciplines.
3. Identify specific works of art produced by artists in different cultures.

Standard 3: Visual Art Expression - The student will observe, select, and utilize a variety of ideas and subject matter in creating original works of visual art.

2. Use a variety of subjects, basic media and techniques in making original art including drawing, painting, and sculpture.

Standard 4: Visual Art Appreciation - The student will appreciate visual art as a vehicle of human expression.

Grade 2 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Understand art reflects the culture of its origin.
2. Identify connections between characteristics of visual art and other art disciplines.
3. Identify specific works of art produced by artists in different cultures, times and places.

Grade 3 – Social Studies

Standard 3: The student will analyze the human characteristics of communities.

2. Compare and contrast the ways people in the United States and other communities in other countries use art, music, and stories to communicate (e.g., storytellers, paintings, and folk songs).

Grade 3 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Understand that art reflects and describes the culture of its origin.
2. Identify connections between different styles of visual art and other art disciplines.
3. Identify specific works of art produced by artists including European, American, Native American, African American, Hispanic, and Asian art produced at different times and places.

Grade 4 – Social Studies

Standard 5: The student will demonstrate an understanding of the unique features which contributed to the settlement of the state of Oklahoma.

5. Develop an understanding of and an appreciation for the cultural diversity of his or her community by examining the historical and contemporary racial, ethnic, and cultural groups of the area.

Grade 4 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Describe and place a variety of specific significant art objects by artist, style and historical and cultural context.
2. Identify themes and purposes of works of art and artifacts in history and culture.

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Describe and place a variety of specific significant art objects by artist, style and historical and cultural context.
2. Identify themes and purposes of works of art and artifacts in history and culture.
3. Identify how the visual arts are used by artists in today's world, including the popular media of advertising, television, and film (e.g., illustrator, fashion designer, sculptor, display designer, painter, graphic designer, animator, photographer).
4. Communicate in-depth knowledge gained through integrated study of a visual art theme, historical period, or event.

Standard 3: Visual Art Expression - The student will observe, select, and utilize a variety of ideas and subject matter in creating original works of art.

2. Use observation, memory and imagination in making original works of art.

Grade 6 - Social Studies

Standard 3: The student will analyze selected cultures which have affected our history.

2. Compare and contrast common characteristics of culture, such as language, customs, shelter, diet, traditional occupations, belief systems, and folk traditions.

Grade 6 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Recognize and describe the cultural and ethnic traditions which have influenced the visual arts including European, American, Native American, African American, Hispanic, and Asian traditions.
2. Describe and place a variety of specific significant art objects by artist, style and historical and cultural context.
4. Discuss the relationship that exists between visual art and other art forms such as music, dance, and drama.
5. Communicate in-depth knowledge gained through integrated study of a visual art theme, historical period, or event.

Grade 7 – Social Studies

Standard 4. The student will evaluate the human systems of the world.

1. Compare and contrast common characteristics of world cultures (e.g., language, ethnic heritage, religion, political philosophy, shared history, social systems, and economic systems).

Grade 7 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Recognize and describe the cultural and ethnic traditions which have influenced visual art including European, American, Native American, African American, Hispanic, and Asian traditions.
2. Identify and be familiar with a range of art works, identifying artist, culture and style from an historical context.

Grade 8 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Recognize and describe the cultural and ethnic traditions which have influenced visual art including European, American, Native American, African American, Hispanic, and Asian traditions.
2. Explain the purpose of visual art and artists in history and culture.

Grade 9 – Social Studies

Standard 1: The student will develop and practice process skills in social studies.

2. Identify, analyze, and interpret primary and secondary sources, such as artifacts, diaries, letters, photographs, art, documents, newspapers, and contemporary media (e.g., television, motion pictures, and computer-based technologies) that reflect events and life in United States history.

High School – Social Studies – Oklahoma History

Standard 1. The student will demonstrate process skills in social studies.

1. Identify, analyze, and interpret primary and secondary sources (e.g., artifacts, diaries, letters, art, music, literature, photographs, documents, newspapers, and contemporary media).

Standard 3. The student will evaluate the social, economic, and political development and contributions of Native Americans from prehistoric settlement through modern times.

1. Identify and describe significant phases of prehistoric cultures, including the Paleo Indians (Clovis points), Archaic Indians (Folsom points), the Mound Builders, and the Plains Tribes.

Community

Grade 5 – Social Studies

Standard 7: The student will review and strengthen geographic skills.

5. Compare and contrast how different cultures adapt to, modify, and have an impact on their physical environment (e.g., the use of natural resources, farming techniques or other land use, recycling, housing, clothing, and physical environmental constraints and hazards).

Grade 6 – Social Studies

Standard 3: The student will analyze selected cultures which have affected our history.

1. Define the characteristics of culture and the role culture played on the development of the world's peoples.
2. Compare and contrast common characteristics of culture, such as language, customs, shelter, diet, traditional occupations, belief systems, and folk traditions.
3. Evaluate the impact of selected civilizations (such as Egypt, Greece, Rome, Mayan, Incan, and Chinese) on migration and settlement patterns.

Standard 4: The student will compare and contrast political and economic systems.

1. Identify and describe major world political systems and the role of governmental involvement in such systems (such as dictatorships, constitutional monarchies, and representative democracies).
2. Identify and describe major economic systems and the role of governmental involvement and individual decision-making within such systems (such as traditional, command, and market economies).

Grade 7 – Social Studies

Standard 2: The student will examine the major cultural and physical regions of the world to interpret the earth's complexity.

1. Define the concept of a region and explain how common characteristics can link and divide regions.
2. Identify examples of and reasons for conflict and cooperation among groups, societies, countries, and regions.
3. Explain how and why regions change over time.
4. Define, recognize, and locate on appropriate maps and globes basic landforms and bodies of water, and major cities, rivers, mountain ranges, regions, biomes, and countries of the world.

Standard 4. The student will evaluate the human systems of the world.

3. Describe how changes in technology, transportation, and communication affect the location of economic activities.

Grade 8 – Social Studies

Standard 9: The student will evaluate and explain the westward expansion of the United States from 1801 to 1877.

3. Describe the causes and effects of the Louisiana Purchase and the explorations of Lewis and Clark.
8. Describe the importance of trade on the frontiers and assess the impact of westward expansion on Native American peoples, including their displacement and removal and the Indian Wars of 1850s-1870s.

High School – Social Studies – Oklahoma History

Standard 1. The student will demonstrate process skills in social studies.

2. Identify, evaluate, and explain the relationships between the geography of Oklahoma and its historical development by using different kinds of maps, graphs, charts, diagrams, and other representations such as photographs, satellite-produced images, and computer-based technologies.

Standard 3. The student will evaluate the social, economic, and political development and contributions of Native Americans from prehistoric settlement through modern times.

1. Identify and describe significant phases of prehistoric cultures, including the Paleo Indians (Clovis points), Archaic Indians (Folsom points), the Mound Builders, and the Plains Tribes.
2. Trace the movement of other North American peoples into present-day Oklahoma, including the Five Tribes, Plains Tribes, and Eastern Tribes.
3. Compare and contrast cultural perspectives (e.g., land ownership and use, agricultural methods, production and distribution of commodities, and trading practices) of Native Americans and European Americans.

High School Social Studies – United States History

Standard 2: The student will define government as the formal institution with the authority to make and implement binding decisions about such matters as distribution of resources, allocation of benefits and burdens, and management of conflicts.

Green Corn

Grade 4 – Social Studies

Standard 5: The student will demonstrate an understanding of the unique features which contributed to the settlement of the state of Oklahoma.

5. Develop an understanding of and an appreciation for the cultural diversity of his or her community by examining the historical and contemporary racial, ethnic, and cultural groups of the area.

Grade 6 – Social Studies

Standard 3: The student will analyze selected cultures which have affected our history.

1. Define the characteristics of culture and the role culture played on the development of the world's peoples.
2. Compare and contrast common characteristics of culture, such as language, customs, shelter, diet,

traditional occupations, belief systems, and folk traditions.

Grade 7 – Social Studies

Standard 4: The student will evaluate the human systems of the world.

1. Compare and contrast common characteristics of world cultures (e.g., language, ethnic heritage, religion, political philosophy, shared history, social systems, and economic systems).

Grade 8 – Social Studies

Standard 2: The student will develop skills in discussion, debate, and persuasive writing by analyzing historical situations and events.

4. Examine the development and emergence of a unique American culture (e.g., art, music, and literature).

Governance

Grade 3 – Social Studies

Standard 3: The student will analyze the human characteristics of communities.

2. Compare and contrast the ways people in the United States and other communities in other countries use art, music, and stories to communicate (e.g., storytellers, paintings, and folk songs).
3. Examine the purposes of government (e.g., providing essential services and protecting people and property from the actions of others) and identify representative leaders and their roles in the community.

Grade 4 – Social Studies

Standard 5: The student will demonstrate an understanding of the unique features which contributed to the settlement of the state of Oklahoma.

2. Identify and describe major economic systems and the role of governmental involvement and individual decision-making within such systems (such as tradi-

tional, command, and market economies).

4. Identify state and local governing bodies (e.g., the state legislature and city councils) and officials (e.g., governor and mayors) that make laws and carry out laws, with an emphasis on civic participation (e.g., the importance of studying the issues and voting).

Standard 4: The student will compare and contrast political and economic systems. (All.)

Grade 5 - Social Studies

Standard 2: The student will describe the early exploration of America.

2. Identify the impact of the encounter between Native Americans and Europeans.

Standard 3: The student will examine the growth and development of colonial America

2. Describe the similarities and differences (e.g., social, agricultural, and economic) in the New England, mid-Atlantic, and southern colonies, and compare and contrast life in the colonies in the eighteenth century from various perspectives (e.g., large landowners, farmers, artisans, women, slaves, and indentured servants). * Native American

Standard 5: The student will describe the changing nation during the early federal period.

1. Explain the purposes of government.

Standard 6: The student will explore the growth and progress of the new nation.

1. Describe and sequence the territorial exploration, expansion, and settlement of the United States, including the Louisiana Purchase, the Lewis and Clark expedition, and the acquisitions of Florida, Texas, Oregon, and California.
2. Explain the impact of Andrew Jackson's presidency (e.g., the role of the "common man" in politics and the significance of Jackson's Indian policy).
3. Relate some of the major influences on westward expansion (e.g., the Monroe Doctrine, canals and river systems, railroads, economic incentives, Manifest Destiny, and the frontier spirit) to the distribution and movement of people, goods, and services.

Standard 7: The student will review and strengthen geographic skills.

3. Analyze the physical characteristics of historical places in various regions and the role they played (e.g., Jamestown for the English, St. Augustine for the Spanish, New Orleans for the French, and the Cherokee lands in the Carolinas and Georgia) by using a variety of visual materials and data sources at different scales (e.g., photographs, satellite and shuttle images, pictures, tables, charts, topographic and historical maps, and primary documents).
4. Interpret geographic information to explain how society changed as the population of the United States moved west, including where Native Americans lived and how they made their living.

Grade 6 - Social Studies

Standard 1: The student will develop and practice the process skills of social studies.

2. Identify, evaluate, and draw conclusions from different kinds of maps, graphs, charts, diagrams, timelines, and other representations such as photographs and satellite-produced images or computer-based technologies.

Standard 3: The student will analyze selected cultures which have affected our history.

1. Define the characteristics of culture and the role culture played on the development of the world's peoples.

Standard 4: The student will compare and contrast political and economic systems.

1. Identify and describe major world political systems and the role of governmental involvement in such systems (such as dictatorships, constitutional monarchies, and representative democracies).
2. Identify and describe major economic systems and the role of governmental involvement and individual decision-making within such systems (such as traditional, command, and market economies).

Grade 7 – Social Studies

Standard 1. The student will use maps and other geographic representations, tools, and technologies to analyze relationships between people, places, and environments of world regions from a spatial perspective.

1. Locate, gather, analyze, and apply information from primary and secondary sources.
3. Construct and use maps, globes, graphs, charts, models, and databases to analyze spatial distributions and patterns.
4. Recognize the characteristics, functions and applications of maps, globes, aerial and other photographs, satellite images, and models.

Standard 2: The student will examine the major cultural and physical regions of the world to interpret the earth's complexity.

1. Define the concept of a region and explain how common characteristics can link and divide regions.
2. Identify examples of and reasons for conflict and cooperation among groups, societies, countries, and regions.
3. Explain how and why regions change over time.
4. Define, recognize, and locate on appropriate maps and globes basic landforms and bodies of water, and major cities, rivers, mountain ranges, regions, biomes, and countries of the world.

Standard 4. The student will evaluate the human systems of the world.

4. Recognize and explain the impact of ethnic diversity within countries and major cultural regions.

Standard 6: The student will analyze problems and issues from a geographic perspective using the skills and tools of geography.

2. Explain the influence of geographic features on the development of historic events and movements.

Grade 8 – Social Studies

Standard 1: The student will develop and practice process skills in social studies.

1. Develop and apply cause and effect reasoning and chronological thinking to past, present, and potential future situations.
2. Identify, analyze, and interpret primary and secondary sources, such as artifacts, diaries, letters, photographs, art, documents, newspapers, and contemporary media (e.g., television, motion pictures, and computer-based technologies) that reflect events and life in United States history.
5. Interpret economic and political issues as expressed in maps, tables, diagrams, charts, political cartoons, and economic graphs.

Standard 5: The student will examine the significance of and describe the institutions and practices of government created during the American Revolution and how they were revised between 1787 and 1815 to create the United States Constitution and the Bill of Rights.

6. Examine the major domestic and foreign affairs issues facing the first three presidents and Congress, the development of political parties, and the significance of the presidential election of 1800.

Standard 6: The student will examine and describe the economy of the United States from 1801 to 1877.

3. Evaluate the impact in the Southern states of the dependence on cotton, the plantation system and rigid social classes, and the relative absence of enterprises engaged in manufacturing and finance.

Standard 7: The student will examine the significance of the Jacksonian era.

1. Trace the development of Jacksonian Democracy and explain why the election of Andrew Jackson was considered a victory for the “common man.”
4. Compare and contrast the policies toward Native Americans pursued by presidential administrations through the Jacksonian era, and evaluate the impact on Native Americans of white expansion, including the resistance and removal of the Five Tribes (i.e., Choctaw, Chickasaw, Creek, Seminole, and Cherokee).

Standard 9: The student will evaluate and explain the westward expansion of the United States from 1801 to 1877.

3. Describe the causes and effects of the Louisiana Pur-

- chase and the explorations of Lewis and Clark.
8. Describe the importance of trade on the frontiers and assess the impact of westward expansion on Native American peoples, including their displacement and removal and the Indian Wars of 1850s-1870s.

High School – Social Studies – Oklahoma History

Standard 1. The student will demonstrate process skills in social studies.

2. Identify, evaluate, and explain the relationships between the geography of Oklahoma and its historical development by using different kinds of maps, graphs, charts, diagrams, and other representations such as photographs, satellite-produced images, and computer-based technologies.
4. Construct and examine timelines of Oklahoma history (e.g., removal and relocation of Native American groups, economic cycles, immigration patterns, and the results of redistricting and statewide elections).

Standard 3. The student will evaluate the social, economic, and political development and contributions of Native Americans from prehistoric settlement through modern times.

1. Identify and describe significant phases of prehistoric cultures, including the Paleo Indians (Clovis points), Archaic Indians (Folsom points), the Mound Builders, and the Plains Tribes.
2. Trace the movement of other North American peoples into present-day Oklahoma, including the Five Tribes, Plains Tribes, and Eastern Tribes.
3. Compare and contrast cultural perspectives (e.g., land ownership and use, agricultural methods, production and distribution of commodities, and trading practices) of Native Americans and European Americans.

Standard 4. The student will evaluate the major political and economic events prior to statehood.

4. Evaluate the impact and importance of the various means of distributing land in Oklahoma (e.g., allotments, land runs, lottery, and Supreme Court settlement).

Standard 5. The student will describe the development of constitutional government in Oklahoma.

1. Examine the work of the Dawes Commission and the distribution of lands to non-Native American settlers.
2. Analyze the development of governments among the Native American tribes; the movement towards the all-Indian state of Sequoyah; the movement for single statehood; and the impact and influence of the Enabling Act and the Constitutional Convention.

Standard 7. The student will examine major cultural and ethnic groups represented in Oklahoma.

1. Identify cultural and ethnic groups in Oklahoma (e.g., African Americans, Eastern Europeans, Italians, Germans, and Vietnamese) and explore the causes and effects of their immigration and settlement patterns.
2. Trace the cultural, political, and economic contributions of these groups.

High School - Social Studies – United States History

Standard 4: The student will describe the purpose of government and analyze how its powers are acquired, used, and justified.

1. Distinguish between civic life (i.e., the public life of the citizen concerned with community and national affairs) and private life (i.e., the personal life of the individual devoted to the pursuit of private interests).
2. Examine political authority, its sources and functions, and the difference between authority and power without authority.
3. Distinguish between and explain the essential characteristics of limited and unlimited governments, and identify historical and contemporary examples of each.

Standard 5: The student will compare and contrast how governments are organized in terms of the number of people who have access to power (i.e., despotism, oligarchy, republic, and democracy), where power is located (i.e., unitary, federal, and confederal), and the relationship between the legislative and executive branches (i.e., presidential and parliamentary).

Standard 9: The student will compare and contrast the

roles of the legislative, executive, and judicial branches of government at the national, state, and local levels.

Standard 12: The student will describe the components of campaigns for national, state and local elective office, including the nominative process; campaign funding and spending, the influence of the media, advertising, and polling; reapportionment and redistricting; the role of the electoral college; and the term-limitation movement.

Standard 13: The student will explain the rights, responsibilities, and benefits of citizenship in the United States, such as voting, jury duty, obedience to lawful authority, and private ownership of property.

Standard 14: The student will compare and contrast the political and economic systems of the United States with those of major democratic and authoritarian nations.

Chunkey

High School – Social Studies – United States History

Standard 1. The student will demonstrate process skills in social studies.

1. Identify, analyze, and interpret primary and secondary sources (e.g., artifacts, diaries, letters, art, music, literature, photographs, documents, newspapers, and contemporary media).

Standard 4: The student will describe the purpose of government and analyze how its powers are acquired, used, and justified.

1. Distinguish between civic life (i.e., the public life of the citizen concerned with community and national affairs) and private life (i.e., the personal life of the individual devoted to the pursuit of private interests).
2. Examine political authority, its sources and functions, and the difference between authority and power without authority.
3. Distinguish between and explain the essential characteristics of limited and unlimited governments, and identify historical and contemporary examples of each.

Grade 2 - Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Understand art reflects the culture of its origin.
2. Identify connections between characteristics of visual art and other art disciplines.
3. Identify specific works of art produced by artists in different cultures, times and places.

Grade 3 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Understand that art reflects and describes the culture of its origin.
2. Identify connections between different styles of visual art and other art disciplines.
3. Identify specific works of art produced by artists including European, American, Native American, African American, Hispanic, and Asian art produced at different times and places.

Grade 4 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Describe and place a variety of specific significant art objects by artist, style and historical and cultural context.
2. Identify themes and purposes of works of art and artifacts in history and culture.

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Describe and place a variety of specific significant art objects by artist, style and historical and cultural context.
2. Identify themes and purposes of works of art and artifacts in history and culture.
3. Identify how the visual arts are used by artists

in today's world, including the popular media of advertising, television, and film (e.g., illustrator, fashion designer, sculptor, display designer, painter, graphic designer, animator, photographer).

4. Communicate in-depth knowledge gained through integrated study of a visual art theme, historical period, or event.

Grade 6 – Visual Arts

Standard 2: Visual Art History and Culture - The student will recognize the development of visual art from an historical and cultural perspective.

1. Recognize and describe the cultural and ethnic traditions which have influenced the visual arts including European, American, Native American, African American, Hispanic, and Asian traditions.
2. Describe and place a variety of specific significant art objects by artist, style and historical and cultural context.
4. Discuss the relationship that exists between visual art and other art forms such as music, dance, and drama.
5. Communicate in-depth knowledge gained through integrated study of a visual art theme, historical period, or event.

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