

INFORMATION PACKET

General Information

- Important Dates in Cherokee History
- The Eastern Band of Cherokee Indians Tribal Government
- Cherokee NC Fact Sheet
- Eastern Cherokee Government Since 1870
- The Cherokee Clans
- Cherokee Language
- The Horse/Indian Names for States
- Genealogy Info
- Recommended Book List

Frequently Asked Questions—Short Research Papers with References

- Cherokee Bows and Arrows
- Cherokee Clothing
- Cherokee Education
- Cherokee Marriage Ceremonies
- Cherokee Villages and Dwellings in the 1700s
- Thanksgiving and Christmas for the Cherokee
- Tobacco, Pipes, and the Cherokee

Activities

- Museum Word Seek
- Butterbean Game
- Trail of Tears Map

Articles

- "Let's Put the Indians Back into American History" William Anderson

IMPORTANT DATES IN CHEROKEE HISTORY

Recently, Native American artifacts and hearths have been dated to 17,000 B.C. at the Meadowcroft site in Pennsylvania and at Cactus Hill in Virginia. Hearths in caves have been dated to 23,000 B.C. at sites on the coast of Venezuela. Native people say they have always been here.

The Cherokee people say that the first man and first woman, Kanati and Selu, lived at Shining Rock, near present-day Waynesville, N.C. The old people also say that the first Cherokee village was Kituwah, located around the Kituwah Mound, which was purchased in 1997 by the Eastern Band of Cherokee Indians to become once again part of tribal lands.

10,000 BC-8,000 BC Paleo-Indian Period: People were present in North Carolina throughout this period, making seasonal rounds for hunting and gathering. Continuous occupation from 12,000 BC has been documented at Williams Island near Chattanooga, Tennessee and at some Cherokee town sites in North Carolina, including Kituhwa and Ravensford. Additional artifacts and evidence of people were found at high elevations throughout the southern Appalachians.

8000-1000 BC Archaic Period: People had extensive trade networks, gourds, sunflowers, the atlatl, soapstone bowls. Twining and textile making began as early as 9500 BC.

1500 BC Cherokee language became a language distinct from other Iroquoian languages, according to linguistic scholars.

1000 BC-900 AD Woodland Period: People adapted to the environment, developed agriculture, planted corn, built permanent homes, used ceremonial mounds, lived at Nikwasi. Pottery began as early as 900 BC.

200 AD Cherokee culture identified in the southern Appalachians, according to some archaeologists' studies

900-1600 AD Mississippian Period: Cherokee people built mounds throughout their territory, lived at Etowah, shared trade and culture with Mississippian peoples throughout southeast and perhaps Mexico. They carved gorgets and figures, made feather capes. They lived in villages with agriculture and trade throughout the southern Appalachians.

1540 AD	DeSoto expedition, first white contact
1690	"Seraqui" captives sent to West Indies as slaves.
1697	First smallpox epidemic among Cherokee.
1700	Approximate beginning of deerskin trade through Charleston
1711	Tuscarora War

- 1715** Yamassee War
- 1721** Treaty with SC—first land cession to Europeans (#1 see map)
- 1725** Cherokees recognize formal arrangements to trade
- 1730** Alexander Cuming meets with Cherokees at Niwasi, takes delegation to England in 1731
- 1738** Smallpox epidemic kills half of Cherokee population
Priber attempts to establish Cherokee utopia
- 1739** First porcelain made in English speaking world with Cherokee clay—kaolin dug from the banks of Cowee in present-day Macon Co., about thirty miles from Cherokee NC.
- 1753** Fort Prince George established in SC, rebuilt 1756
- 1755** Second land cessions—more land in SC given up (#2 see map)
Battle of Taliwa in eastern Tenn. Cherokee victory over Creeks includes the regaining of Cherokee lands in northwest Georgia, as far south as Etowah
- 1756** Ft. Loudon established in Overhill Towns, East Tenn.
Cherokees ally with British to fight French in the Seven Years War
- 1759-60** Small pox epidemic
- 1760-61** Anglo-Cherokee war.
In 1760, General Montgomery and troops destroyed the Cherokee Lower towns, in present-day SC. Cherokee refugees fled to Overhill Towns in East Tenn., and then many settled in northwest Georgia. Montgomery's troops were turned back by Cherokee forces at present-day Otto, NC., about thirty-five miles from present-day Cherokee, NC. Fort Loudoun surrendered to the Cherokees.
- In 1761 troops led by General Grant penetrated into NC and destroyed the Middle Towns, along the Little Tennessee River and its tributaries. Cherokee people fought, then hid in the mountains and returned to rebuild.
- November 1761 Cherokee leaders meet Virginia forces at the Long Island of the Holston and make a treaty ending the Anglo-Cherokee War.
- 1762** Lt. Henry Timberlake takes Cherokee delegation to London, including Ostenaco. Woyi (Pigeon) and Cunneshote (Stalking Turkey.)
- 1763** King George's Proclamation of 1763 makes it illegal for settlers to go beyond the Blue Ridge
- 1765** Second Timberlake delegation to London
- 1767** Wegewood expedition led by Thomas Griffith acquires Cherokee clay in agreement with Cherokees
- 1768** Treaty gives up Cherokee land in southwestern Virginia (#3)
- 1770** Treaty gives up Cherokee land in VA, W.VA, KY, and TENN. (#4)

- 1772** Treaty with Governor of Virginia gives up more land in Va, W.Va, and Ky (#5)
- 1773** Treaty with John Stuart gives up parcel of Georgia land (#6)
- 1775** Henderson land cession gives up the rest of Kentucky and part of Tenn. (#7)
- 1776** Cherokee, allied with British, attack settlers in their territory.
- 1776** American Revolutionary War militias from North Carolina, Tennessee, Virginia, Georgia and South Carolina converge on the Cherokee nation, burning thirty-six Cherokee towns.
- 1777** Major land cessions in SC, GA, VA, and NC (#8 & 9)
- 1780** Small pox epidemic
- 1783** Land cession --and in Georgia between Oconee and Tugaloo Rivers
- 1784** State of Franklin formed illegally by white settlers
- 1785** Treaty of Hopewell--first treaty with US gov't. Tracts in NC, KY, TN (#10a & 10b) Nancy Ward, Cherokee Beloved Woman: "Our cry is all for peace." Her cousin, Dragging Canoe, continues to lead the Chickamauga Cherokees in warfare.
- 1789** Civilization Policy created by Washington, Jefferson, Knox. To encourage Cherokees to adopt spinning, weaving and farming (traditions they have practiced for millennia.)
- 1791** Treaty of Holston gives up land along Holston and Broad Rivers in TN for annuities.
- 1794** War ends for Chickamauga Cherokees
- 1798** Treaty of Tellico Blockhouse—guarantee of land forever. Cessions of more land in TN and NC (#12-14)
- 1800** Arrival of Moravian missionaries, by invitation of Cherokee National Council followed by Presbyterians, Baptists, and Methodists
- 1802** Georgia compact between state of Georgia and Jefferson promises removal of all Indians from Southeast as soon as possible
- 1803** Louisiana purchase by Thomas Jefferson
- 1804** Land cession in Georgia (#15)
- 1805** Land cessions in TN (#16-18)
- 1808** First written laws of the Cherokee nation. They make clan revenge illegal, create a light-horse police force, and approve patrilineal inheritance (traditional inheritance was matrilineal.)
Land cessions in Alabama and Tennessee (#19-20)
- 1808-10** Some Cherokees move to Arkansas
- 1810** Cherokee laws forbid blood vengeance in accidental deaths
- 1813-14** Creek War. In March 1814 3,000 Cherokee warriors help Andrew Jackson, Davy Crockett and Sam Houston win the Battle of Horseshoe Bend. Junaluska saves Jackson's life.
- 1816** Land cessions in SC, Alabama, and Mississippi (#21-22)
- 1817** Major federal treaty cedes land in GA, TN, and AL. Some of this is in exchange for Cherokee land in Arkansas. Under one of the treaty

provisions, Cherokee people receive individual reservations on recently ceded land. Although these reservations are in TN, GA, and NC, ultimately only NC honors the terms of this treaty, which is upheld in NC court in 1824. These NC Cherokees holding reservations become the basis of land held by the Eastern Band.

- 1819** Major federal treaty cedes remainder of Cherokee land in AL, TN, NC and GA, leaving a small holding western NC, Southeastern TN and northwest GA. (#27-35)
- 1821** Sequoyah introduces syllabary to Tribal Council, which approves it after a demonstration by Sequoyah and his daughter Ayoka. Within a year many Cherokees become literate.
- 1822** Cherokees establish a Supreme Court.
- 1824** Euchella vs. Welch establishes rights of Cherokee individuals to own land in North Carolina.
- 1827** Written Cherokee constitution claims sovereignty over their own lands
- 1828** Andrew Jackson elected US President, pursues "manifest destiny" and Indian Removal.
Gold discovered in Cherokee territory, Dahlonega, GA.
First issue of *Cherokee Phoenix*, bilingual Cherokee newspaper opposing Removal, first Native American newspaper
- 1829** Jackson announces Removal policy; GA extends its laws over the Cherokee
- 1830** Indian Removal Act passed in Congress by slim margin.
Georgia laws require residents to swear allegiance to Ga. Missionaries to Cherokee arrested and imprisoned.
- 1831** Cherokee Nation vs. Georgia. Cherokees defined as a domestic, dependent nation
- 1832** Worcester vs. Georgia. US Supreme Court landmark case upholds Cherokee sovereignty. Georgia defies Supreme Court. Georgia holds land lottery, distributes Cherokee land to whites.
- 1834** Georgia confiscates *Cherokee Phoenix*, destroys building and Cherokee typeface, declares it subversive
- 1835** Treaty of New Echota. Signed by 27 Cherokees including Major Ridge, John Ridge, Elias Boudinot, without tribal consensus.
U.S. Army makes Census of Cherokees living on tribal land.
- 1836** Senate ratifies New Echota treaty, gives two years until Removal. Federal enrolling agents and appraisers begin their work.
- 1838** Removal begins. May, first round-up. June, first detachment of Cherokees leave. Others are held in stockades for six months before beginning the trip in October. Scholars estimate that in the process of Removal and the Trail of Tears, one half to one fourth of the nation perish—4000-8000 people out of 16000

The first three detachments have high mortality rates, and Principal Chief John Ross negotiates contract with U.S. Government to remove the remaining 11,000 or so Cherokees. Detachments depart Rattlesnake Springs TN October-December 1838.

- 1839** Last detachments of Cherokees arrive in Indian Territory in March
Tribal government reorganizes in June.
Three signers of Treaty of New Echota are assassinated and violence continues.
- 1843** William Holland Thomas begins purchasing land for Cherokees remaining in NC and holds deeds for them.
- 1861-65** Cherokees fight for NC and the Confederacy in the Thomas Legion.
- 1868** Federal government recognizes all tribes with whom they have made treaties, including Eastern Band.
- 1869-70** Eastern Band reorganizes and elects officials
- 1876** Qualla Boundary formed and Cherokee lands secured
- 1889** Rights of Cherokees as a corporation established by NC legislature.
Charter granted and the Eastern band of Cherokee Indians formed.
- 1893-1948** Federal boarding schools educate Cherokee children in Cherokee NC, Carlisle, Haskell, and Hampton.
- 1914** First Cherokee Fair event for the public.
- 1916** Cherokee men serve in WWI. Returning veterans not allowed to register to vote.
- 1924** Baker Roll (census) of Eastern Cherokees established in preparation for allotment. This becomes basis for citizenship in Eastern Band.
- 1930** Eastern Cherokees become citizens of US through special act of Congress
- 1934** Great Smoky Mountains National Park established.
- 1940** Blue Ridge Parkway established with land swap.
- 1941-1946** Cherokee men serve in WWII.
- 1946** Cherokee people allowed to register to vote in NC.
- 1946** Qualla Arts and Crafts Co-op established.
- 1948** Museum of the Cherokee Indian established.
- 1950** First production of outdoor drama, "Unto These Hills," telling the story of the Cherokee people and the Trail of Tears.
- 1952** Qualla Housing Established to provide low-cost loans for housing
- 1979** Native American Religious Freedom Act guarantees religious freedom to members of Native American tribes. Includes the right to do traditional ceremonies.
- 1988** Indian Gaming Act passed by Congress
- 1990-92** Native American Graves and Repatriation Act guarantees protection for remains of Native peoples and their reburial by their people
- 1990** American Indian Arts and Crafts Act requires that anything labeled as such must be made by a member of federally or state recognized tribe.
- 1997** Eastern Band of Cherokee Indians makes first major land purchase in more than a century, buying the Kituwah Mound near Cherokee, NC.

- 1997** Eastern Band opens Harrah's Cherokee Smoky Mountains Casino
- 2007** Eastern Band buys Cowee Mound
- 2013** Eastern Band buys Hall Mountain land adjacent to Cowee Mound
Eastern Band breaks ground for second casino in Cherokee County.

Map refers to "Map of the Cherokee Nation" by CC Royce 1884, reprinted by the Museum of the Cherokee Indian

The Eastern Band of Cherokee Indians Tribal Government

Because of their unique status as a Federal Trust Indian Reservation, governmental agencies of various kinds are more vital factors in the lives of the Cherokee than for most people. Since 1868 the Eastern Band of Cherokee Indians were recognized as a unit of government separate and apart from the larger group of Cherokee people known as the Cherokee Nation of Oklahoma. Since 1900 the Eastern Band has been specifically charged with directing and managing its Tribal lands. Although a trust relationship is maintained with the Federal Government, the Tribal Government has a large degree of self-governing authority and is extremely conscious of developing and maintaining the sovereign powers, which at one time were in jeopardy.

Revenues for tribal operations are derived from: the lease of Tribal lands, a Tribally imposed 7.5% levy (tax) on all items sold on the Reservation, federal grant programs, contracts and Tribal Enterprises. Gaming began in 1988 with bingo, and a casino opened in 1997. Net profits from gaming are divided between the tribal government (50%) and enrolled members (50%.) Per capita payments to enrolled members are made twice a year. Payments to children are held in a trust fund, and they receive their share when they are 18. Gaming is regulated by a compact between the tribe and the state of North Carolina.

The Tribal Government supports infrastructure on tribal lands. This includes: roads, police, emergency services, sewer, water, day care, elder care, health services, schools, and other services to the community.

The Tribal Government of the Eastern Band consists of a Tribal Council (legislative branch), Principal Chief, Vice-Chief, and Executive Advisor (executive branch), a Chief Justice and magistrates (judicial branch.) The 12-member council consists of two representatives elected by each of the 6 districts or voting townships. Council members serve two-year terms. The Executive Committee consists of the Principal Chief, the Vice Chief and an Executive Advisor. The Principal Chief and the Vice Chief are elected at large for 4-year terms, while the Advisor is appointed by the Principal Chief subject to the consent of the Tribal Council. The Executive Committee is responsible for carrying out the day-to-day functions of the Tribal government under policies established by the Tribal Council and with the assistance of various committees, which have been established. Magistrates function like those in other North Carolina towns. Federal crimes committed on tribal land fall under the jurisdiction of U.S. Marshals, and cases are tried in federal court in Bryson City.

Local interest in Tribal Government is spirited throughout the communities and council members are frequently subject to criticism and controversy much the same as in any other political arena. Regardless, recent Cherokee governments have had a remarkable singleness of purpose in advancing toward goals aimed at improving the quality of life for the Cherokee people. Beginning in 1989, the Tribal Council Sessions are aired live on the local channel, through the Cherokee Cablevision.

Eastern Band of Cherokee Indians The Land

For most Cherokees the land has a special meaning. The mountains, the forests, and the clear rippling streams are regarded with a feeling of endearment and reverence, which the non-Indian can probably never truly appreciate. Haunted by a history in which a 140,000 square mile base has been eroded to about 100 square miles, they are very much aware that the land was almost completely taken away from them. Only a most unusual chain of events – efforts of their adopted advocate Will Thomas to purchase land in their behalf, their purchase of their own lands after Removal, the granting by the State of North Carolina of a self-governing charter in 1889, and the placement of the land in a special Federal trust status in 1924 – has resulted in the Qualla Boundary continuing to be a homeland for the people of the Eastern Band of Cherokee Indians.

Today, the land of the Eastern Cherokees continues to be held in trust by the US Government in the name of the Band itself. The Eastern Band of Cherokee Indians through the Tribal Council regulates the land policies, although any acts of the Council are subject to approval by the Agency Superintendent, acting on behalf of the US Government. Land is assigned by the Council to individuals for life under possessory right and after death of the original assignee is reassigned to the heirs. The Tribal Council tends to observe the principles of inheritance in the North Carolina laws.

Land can be sold, exchanged or leased by Eastern Band Cherokees to each other with the approval of the Tribal Business Committee, the Superintendent of the Agency, being a member of that committee. Land can also be leased to members of the Band but if the leaser leases for business purposes, he must pay a percentage of the proceeds of the lease to Tribal Business Committee. Timber cutting on the Reservation must be approved by the Tribal Timber Committee of which the US Forester is a member. When timber is cut a stumpage fee of a percentage of the value of the timber must be paid to the Tribal Treasury.

Most of the tribal land is located in Jackson and Swain counties, bordering the Great Smoky Mountains National Park. Other parcels are located in Graham County, about 2,200 acres, and in Cherokee County, about 5,000 acres. Fewer than 100 acres in east Tennessee were given to the Eastern Band when the Tellico Dam flooded Old Echota and the Overhill Towns. This land is now the site of the Sequoyah Birthplace Museum on the shore of Tellico Lake.

The land where the Eastern Band of Cherokee Indians live is registered as the "Qualla Boundary" which is not a "Reservation" but a tribal-owned preserve bought and paid for by the Cherokee themselves and held only in trust by the Federal Government.

CHEROKEE, NC FACT SHEET

- Location:** Swain and Jackson counties in the Great Smoky Mountains of Western North Carolina. Sixty miles west of Asheville, NC; 80 miles east of Knoxville, TN and 170 miles north of Atlanta, GA. Cherokee is located at the southern terminus of the Blue Ridge Parkway and serves as the gateway to the Great Smoky Mountains National Park.
- Size:** Qualla Boundary covers more than 60,000 acres in Swain, Jackson, Cherokee, Graham and Haywood counties, with a small holding around the Cowee Mound in Macon County; the US Government holds lands in trust.
- Population:** 15,000 enrolled members of the Eastern Band of Cherokee Indians. Approximately 11,000 of those live on tribal land.
- Climate:** Average annual temperature is 56.0 degrees Fahrenheit with 48.67 inches of rainfall and 6.8 inches of snow yearly.
- Taxes:** 7.5 % tribal levy on all retail sales.
- Industry:** Tourism--Over 250 small businesses are tourism-related
- Other:** Crafts, trout hatchery, and gaming
- Tourist Attractions:** Museum of the Cherokee Indian, "Unto These Hills," outdoor drama, Oconaluftee Indian Village, Cherokee Botanical Garden and Nature Preserve, Qualla Arts and Crafts Co-op, Mountain Farm Museum, Great Smoky Mountains National Park, Cherokee River Trips, Cherokee Fish and Game Management Enterprise, Tribal Bingo, Sequoyah Golf Course, Cherokee Trout Farms, Harrah's Cherokee Casino.
- Accommodations:** Nearly 100 motels with more than 1300 rooms. About 100 fully furnished log cabins and more than two dozen campgrounds.
- Churches:** 11 Baptist, 1 Catholic, 2 Church of Christ, 1 Church of God, 1 Church of the Nazarene, 1 Episcopal, 1 Lutheran, 2 Pentecostal, 1 Methodist, 1 Wesleyan
- Schools:** Cherokee Central Schools: Elementary, Middle School, and High School
New Kituhwa Academy—Cherokee language immersion school

Eastern Band of Cherokee Indians Government Since 1870

On December 1, 1870, the new government (after Removal in 1838) was inaugurated. A first and second chief were elected to serve for two years, with an annual council of members. The Tribal Council is currently made up of twelve members, elected every two years, who represent the townships of Birdtown, Painttown, Wolfetown, Yellowhill, Big Cove, and Snowbird-Tomotla. In 1875 the chief's term was extended to five years but later reduced to four years.

Chiefs of the Eastern Band of the Cherokee Nation since 1870:

1870-1875	Salonitah (Flying Squirrel)
1875-1880	Lloyd Welch
1880-1891	Nimrod Jarrett Smith
1891-1895	Stilwell Saunooke
1895-1899	Andy Standingdeer
1899-1903	Jessie Reid
1903-1907	Bird Saloneeta (Young Squirrel)
1907-1911	John Goins Welch
1911-1915	Joe Saunooke
1915-1919	David Blythe
1919-1923	Joe Saunooke
1923-1927	Sampson Owle
1927-1931	John Tahquette
1931-1947	Jarrett Blythe
1947-1951	Henry Bradley
1951-1955	Osley B. Saunooke
1955-1959	Jarrett Blythe
1959-1963	Osley B. Saunooke
1963-1971	Walter S. Jackson
1971-1973	Noah Powell
1973-1983	John A. Crowe
1983-1987	Robert S. Youngdeer
1987-1995	Jonathan L. Taylor
9/15/95-10/2/95	Gerard Parker
1995-1999	Joyce C. Dugan
1999-2003	Leon Jones
2003-2015	Michell Hicks
2015--	Patrick Lambert

The Cherokee Clans

The seven-clan system was a relational, social, religious and political structure brought forward from ancient times to have its effect on the Cherokee people today.

The number seven was sacred.

One's clan was derived from the mother and his/her only kinsmen were those who could be traced through her. A mother's brothers played an important part in raising her children.

Cherokee society was traditionally matrilineal and matrilocal. Families lived in the mother's house, passed from her to her female children and nieces. Women owned their houses and gardens. Men lived with their wives, at their wives' pleasure. If marriages dissolved, men went to live with their sisters or mothers or in the town house.

Laws were enforced by the clans. Clans were headed by women, known as the clan mothers. Traditional Cherokee laws were simple. Selling Cherokee land was forbidden and was a capital crime. Killing another person, whether deliberately or by accident, was punished by the killer being executed by the victim's clan. If the killer left town, someone from his or her clan would be executed in his place. This form of corporate responsibility was reflected in international tribal relations as well. If Creek people killed Cherokee people, for example, then an equal number of Creek people were killed until balance was restored.

The powers of the clans were reduced in 1808, when the Cherokee National Council decreed that the clans would no longer be responsible for blood revenge and that children could inherit property from their fathers. This was during the era when the Cherokees were following the "Civilization Policy" of the U.S. Government.

Some early historical sources claim there were fourteen original Cherokee clans. Knowledge of these may have been lost in the time of depopulation 1500-1650.

SEVEN CLANS:

Long Hair (a ni gi lo hi)

Bird (a ni tsi s kwa)

Wild Potato (a ni ga to ge wi)

Blue (a ni sa ho ni)

Wolf (a ni wa yah)

Paint (a ni wo di)

Deer (a ni ka wi)

GENERAL INFORMATION

Cherokee Language

The Cherokee people called themselves Ani-Kituwahagi—the people of Kituhwa, referring to their mother town, Kituhwa. They also called themselves Ani-Yunwiya, which means the Real People, or the Principal People. This word also refers to American Indian people in general. They were the largest single tribe in the southern United States, dominating the geographical region of the southern Appalachians. In the 1700s the Cherokee population was about the same as all the Muscogee tribes together (Creek, Choctaw, Chickasaw, and Seminole) and about the same as all the Six Nations, Iroquoian language speakers, in the north.

While there are various explanations for exactly what the word “Cherokee” means, it may be that it was the word for people of the fire, *atsilagi*. In the Lower dialect of the Cherokee towns which colonists from South Carolina would have encountered this would be pronounced *atsiragi* or *achiragi* = Cherokee.

The Cherokee language and Iroquoian languages evolved from the same mother tongue, but Cherokee became a unique language about 4000 years ago, according to linguistic scholars. It is spoken with rising and falling tones, spoken without much lip movement. Cherokee language is a verb based language like other American Indian languages but unlike English or European languages. Linguists rate it as extremely difficult to learn.

Originally the language had three dialects:

Eladi---or *Eradi*, or Lower, from the Lower Towns. No one speaks this today, but it can be seen in place names in South Carolina like *Inoree*. This dialect used R in place of L. *Kituhwa*---or Middle dialect, from the Middle Towns. It is used by the Eastern Band of Cherokee Indians and referred to as *Kituhwa* or Eastern dialect.

Snowbird—this dialect was used between the Middle and Overhill towns and is preserved in the *Snowbird* Community today. It uses pronunciations and vocabulary of both Eastern and Overhill dialects. Notably it uses J for TS.

Odali---or *Overhill*, from the Overhill towns west of the Appalachians, present day east Tennessee. Today this is spoken by members of the Cherokee Nation and United Keetoowah band in Oklahoma. It is known as the Western or Overhill dialect. It uses TL for TS in the *Kituhwa* dialect and has a few differences in vocabulary.

The Cherokee language has its own written system or alphabet. A Cherokee man named *Sequoyah*, English name *George Guess*, decided to make a system of writing for Cherokee language. Cherokee leaders officially approved his syllabary of eighty-five symbols in 1821. People who spoke Cherokee were able to learn to read and write it in a very short time. In the European thinking of the time, a written language made a group of people into a “civilization,” and this was very important for the Cherokees’ efforts to remain a sovereign nation and hold onto their land in the Southeast. They were already being threatened with Removal as early as 1802.

The first book in Cherokee language appeared in 1819, *A Cherokee Speller* by Rev. Butrick, a missionary, and David Brown, a young Cherokee man. They used a system of writing using English letters to spell Cherokee phonetically, developed by missionaries. Sequoyah's syllabary was attached to the Treaty of 1825. The Cherokee Nation began publishing the *Cherokee Phoenix* newspaper in New Echota, the capital. This bilingual newspaper was published from 1828 until 1834 when it was destroyed by the state of Georgia because of the paper's anti-Removal stance. *The Cherokee Hymnbook* was the first book published in Sequoyah's syllabary, in 1829. Many works were published in the syllabary throughout the rest of the 19th century, including Cherokee primers and math books in Oklahoma, translations of the Bible, the hymnbook, and newspapers.

During the twentieth century, Cherokee became an endangered language. From 1900-1948 Cherokee children were taken from their homes and educated in boarding schools in Carlisle, Hampton, Chilocco, and even in Cherokee N.C., where they were physically punished for speaking Cherokee. Although many households on the Qualla Boundary still spoke Cherokee in the 1950s, very few children were taught the language after 1960. English was the language of the dominant culture and was required for education and employment.

Today, in the twenty-first century, very few Cherokee people are still living who grew up speaking the language. As in other tribes, the language is in danger of disappearing with that generation. As of 2014, the Eastern Band of Cherokee Indians recognizes 219 people who grew up speaking Cherokee in the home, and they are all more than 55 years old. Cherokee language seems to be difficult for people to learn if they grew up speaking English. Although heroic efforts are being made with classes in Cherokee Central Schools, the New Kituhwa immersion academy, and a proposed immersion school in Snowbird, the fate of Cherokee language still hangs in the balance. As of this writing, many American Indian languages have become extinct.

Some common Cherokee words and phrases in Kituwaha dialect:

Hello	Siyo
How are you?	Osigwotsu?
I am good	Osda
And you?	Nihina
Help me?	Sgisdela?
We will see each other	Denadagohiyu

(This is the word used for farewell.)

THE HORSE--THE ANIMAL THAT CHANGED HISTORY

The Indians took one look at the strange creatures and decided they were the biggest dogs they had ever seen. Only dogs walked on four legs and got along with people, the islanders reasoned as Columbus unloaded his two-dozen mares and stallions.

Actually, horses were not totally new to the Western hemisphere. They had roamed America during the Pleistocene era but vanished along with mastodons and saber-toothed tigers. From the Spanish horses that Columbus (10,000 years later) took to Hispaniola descended those that Hernando Cortez brought to Mexico in 1519. Cortez's animals terrified the Aztecs, who thought each rider and his steed were one gigantic God.

The "sky dogs," as the Aztecs called them, propagated swiftly. Within a century herds ran wild from northern Mexico to the pampas of Argentina. By 1690, Apaches and Comanches were breaking mustangs north of the Rio Grande. By 1750, herds reached Canada, and the Great Plains abounded with Indians on horseback.

Tribes in New England created their own breed of horses known as Narragansett ponies in the 1500s and early 1600s. Perhaps the most famous American breed created by American Indians are the Appaloosas, bred for their coloring and endurance by the Nez Perce, who lived and continue to live in present-day Idaho.

During the 1700s the Cherokees bred their own horses, known for their endurance and pacing gaits. The horses were of many colors. They kept large herds of them outside of their towns. Colonists wanted to buy them, and remarked that the only disadvantage of these horses was that they tended to return to the Cherokees in the springtime. The Cherokee word for horse is sogwili. When Cherokee towns were burned and crops destroyed in 1776 in reprisal for the Cherokees' alliance with the British, Cherokees had to eat their horses to survive. The breed may live on in the Tennessee Walking Horse, also known for its endurance and smooth gaits.

Siouan tribes that had existed for centuries in Missouri and Minnesota moved west to the plains to hunt buffalo -a task the horse made easy. Diets and lifestyles improved, as did the Indians' ability to raid other Indians and, more important, to resist the steady westward advance of the white man. The culture of buffalo hunting and warriors fighting from horseback flourished among the Lakota, Cheyenne, Crow, and other tribes during the 1700s and 1800s

The image of the warrior on horseback endures in popular culture and in the legends of the Indians themselves. Yet it represents merely a blink of Native American history. People inhabited the continent for millennia, while the horsemen of the Lakota, Cheyenne, and Crow rode unimpeded for several centuries after contact.

Some of the uniquely American horse breeds are still maintained today by tribal members and others. For more information contact the American Indian Horse Registry. Mustangs roam wild in parts of the west, and wild ponies still live on the barrier islands of North Carolina.

CHEROKEE GENEALOGY

The Museum does not perform any genealogy services. Our Archives and Reading Room are open by appointment only. However, we do not have any records of enrollment on file for genealogy purposes.

Enclosed you will find a listing of books available to order from the Museum, including several books which will aid you with genealogy research. Listed below are the names and addresses of several repositories where genealogical information can be located.

On the Qualla Boundary, you can visit the Qualla Public Library, which houses many items useful in genealogical research. They will be happy to help you.

For questions regarding Tribal enrollment, contact the Tribal Enrollment Office. They will do research for a fee, and they make the official decisions about enrollment.

EBCI ENROLLMENT OFFICE P.O. Box 2069 Cherokee NC 28719

Phone: (828) 554-6467 or 554-6465 Fax: (828) 554-6468

<http://nc-chokeee.com/enrollment/>

Professional genealogists will research information for you for a fee and some names are included, below. We are sorry we were unable to help you per your recent request, but hope that you will find this information to be useful in your search.

SELECTED REPOSITORIES

Cherokee National Historic Society
Records
PO Box 515
Tahlequah, OK 74465
(918) 456-6007 fax (918) 456-6165

TL Ballenger Reading Room
John Vaughn Library

Northeastern State University
Tahlequah, OK 74464
(918) 456-5511 ext.3221

Thomas Gilcrease Museum
1400 Gilcrease Museum Rd.
Tulsa, OK 74127
(918) 596-2700

National Archives and
7th & Pennsylvania
Washington, DC 20408
(202) 523-3218

National Archives-
Fort Worth Branch
501 W. Felix, Bldg #1
Po Box 6216
Fort Worth, TX 76115
(817) 334-5525

Georgia Archives & History
330 Capital Ave., SE
Atlanta, GA 30334
(404) 656-2358

Oklahoma Historical Society
Library
Historical Building
2100 N. Lincoln Blvd.
Oklahoma City, OK 73105
(405) 521-2491

Rudisill North Regional
Tulsa City-County Library
1520 North Hartford
Tulsa, OK 74106
(918) 582-8654

Tennessee State Library & Archives
403 7th Avenue North
Nashville, TN 37219
(615) 741 2764

Cherokee Names & Facts
PO Box 525
Cherokee, NC 28719
(828) 497-9709

PROFESSIONAL RESEARCHERS

Mr. Robert Blankenship
PO Box 525
Cherokee, NC 28719
828-497-9709
www.cherokeeroots.com

Yona Wade, certified genealogist
Cherokee Central Schools
Cherokee NC 28719

Amendment to Membership Requirements

As of September 11, 1995 ordinance No. 594 was passed by the Tribal Council of the Eastern Band of Cherokee Indians and has been properly ratified. This ordinance is enacted pursuant to the authority of the tribe to establish and regulate membership and enrollment under its sovereign powers as a federally recognized Indian tribe as well as existing federal statutory law and regulatory authority contained in title 25 CFR code of Federal Regulations #75.1-75.

Membership Requirements for the Eastern Band of Cherokee Indians:

1. You must be a descendant of a person listed on the 1924 Baker Roll.
2. You must meet the 1/16 blood degree requirement.

All direct lineal descendants who are born on or after October 15, 1995, who meet the requirement (1 & 2) must apply for enrollment within three years of date of birth. This will be in effect as of February 15, 1996.

Recommended Book List on Cherokee History and Culture

- Jefferson Chapman, *Tellico Archaeology* (Knoxville, Univ. of Tenn. Press, 1985)
summary of archaeology in east Tennessee, written for the general public.
- Barbara Duncan, *Living Stories of the Cherokee* (Chapel Hill: Univ. of NC Press, 1998)
- Barbara Duncan and Brett Riggs, *Cherokee Heritage Trails Guidebook*. UNC Press, 2003.
- Barbara Duncan, *Origin of the Milky Way* (Chapel Hill: UNC Press, 2008)
- John Finger, *Eastern Cherokees 1819-1900* (Knoxville: UT Press)
- John Finger, *Cherokee Americans in the Twentieth Century* (Knoxville: UT Press)
- Sarah H. Hill, *Weaving New Worlds: Southeastern Cherokee Women and Their Basketry*. Chapel Hill: Univ. of NC Press, 1998)
- Duane H. King, *The Cherokee Indian Nation: A Troubled History*. (Knoxville: Univ. of Tenn, 1979) Comprehensive selection of articles on Cherokee history
- Duane King, *The Memoirs of Lt. Henry Timberlake* (Cherokee: Museum of the Cherokee Indian)
- Duane King, Ken Blankenship, Barbara Duncan, *Emissaries of Peace Exhibit Catalog*
- Wilma Mankiller, *Every Day is a Good Day: Reflections by Contemporary Indigenous Women* (Fulcrum, 2011)
- Tony Mack McClure *Cherokee Proud: A Guide For Tracing and Honoring Your Cherokee Ancestors*
- William McLoughlin, *Cherokee Renaissance and the New Republic*
- William McLoughlin, *Cherokees and Missionaries 1789-1839*
- Charles Mann, *1491: New Revelations of the Americas Before Columbus*
- James Mooney, *History Myths, and Sacred Formulas of the Cherokee*. (Asheville: Historical Images, 1992. Reprint of BAE Vol. 19, part 1, 1990.) The classic work on Cherokee history, myth, and medicine.
- Theda Perdue, *The Cherokees*. The best short overview.
- Theda Perdue, *Cherokee Women 1700-1835* (Lincoln, Univ. of Nebraska Press, 1998)
- Theda Perdue and Michael Green, *The Cherokee Removal: A Brief History with Documents*
- Theda Perdue, *Mixed Blood Indians: Racial Construction in the Early South*
- Anne Rogers and Barbara Duncan, *Culture, Crisis and Conflict* (Cherokee: Museum of the Cherokee Indian 2009)
- Frank Speck, *Cherokee Dance and Drama*
- Ward, H. Trawick and Steven Davis. *Time Before History* (Chapel Hill: UNC Press, 1999)
- Jack Weatherford, *Indian Givers: How Native Americans Transformed the World*

Fiction

- Robert Conley, *Mountain Windsong; a Novel of the Trail of Tears*.
- Cherokee Dragon* historical fiction about Dragging Canoe
- Sequoyah* historical fiction about Sequoyah
- The White Path*. First in a series of novels about the 1500's
- War Woman*. Cherokee life in the 1600's

RECOMMENDED MEDIA:

Audio:

Freeman Owle—storytelling cd's

Lloyd Arneach—storytelling cd's

Kathi Littlejohn—storytelling cd's

Walker Calhoun- _Where the Ravens Roost and Songs From Medicine Lake

Bo Taylor—Rebuilding the Fire

DVD's

Plants and the Cherokee—Museum and Laurel Hill Press

The Principal People—Museum and Significance Communications

We Shall Remain—Chris Eyre, PBS

Frequently Asked Questions

--Short Research Papers with References

Cherokee Bows and Arrows

Cherokee Clothing

Cherokee Education

Cherokee Marriage Ceremonies

Cherokee Villages and Dwellings in the 1700's

Thanksgiving and Christmas for the Cherokee Museum

Tobacco, Pipes, and the Cherokees

Cherokee Bows and Arrows

The Cherokee and their ancestors used bows and arrows to make war and to hunt game beginning about 600 AD, the late Woodland period. Bows and arrows play an important part in Cherokee origin myths, including "The Origin of Game" and "The Origin of Disease and Medicine."

Hernando DeSoto's men were impressed with the Cherokees' skill and strength with the bow and arrow about 1540 AD. Their bows required such great strength that the Spaniards could not draw the string back to their face, while Cherokee men could draw it back to their ears, when holding the bow at arm's length. Cherokee boys began playing with bows and shooting small animals when they were about three. Cherokee warriors could accurately shoot six or seven arrows while the Spaniards were loading one crossbow or arquebus (blunderbuss). Cherokee arrows penetrated chain mail. When DeSoto's party examined one their horses that was killed by an arrow, they found that "the arrow had entered the horse's thigh, penetrated its bowels and intestines, and lodged in its chest cavity." (Hudson, 1976:245)

In the 18th century, although the Cherokee had trade guns and rifles from the British, they continued to use the bow and arrow. Both Lt. Henry Timberlake and James Adair traveled through the Cherokee country in the mid 1700's, and they observed the use of the bow and arrow at that time. Adair said: "[The Cherokees] make perhaps the finest bows, and the smoothest barbed arrows, of all mankind." He goes on to note that the arrowheads "our forefathers used, which our witty grandmothers call elfstones." In other words, Adair recognized that the Cherokee's flint arrowheads resembled those once used in Ireland, which were considered good luck charms when found. Timberlake noted that bows and arrows were used by the Cherokee as part of their "warlike arms" along with guns, knives, tomahawks, and war clubs. The Cherokee continued to use their traditional bows and arrows to kill deer for the deerskin trade even after they had obtained guns in trade. Trade guns were loud, unreliable, and costly, and the bow and arrow continued to be silent, deadly, and made from materials at hand.

The favorite material for bows was locust, either honey locust (*kalhsetsi*) (*gleditsia triacanthos*) or black locust (*khalokwethi*) (*robinia pseudo-acaci*). Favorite materials for bowstrings were the Indian hemp plant (*apocynum cannabinum*) and bear gut. Preferred shafts were from mountain cane (*arundinaria* spp.). Arrowheads were knapped from flint and, during the deerskin trade period, sometimes cut from metal from broken brass or iron pots.

During the 19th and 20th centuries, the Cherokee used guns and rifles. In the 1840's a Cherokee blacksmith, Saloli, patented a rifle design. But still some individuals within the Eastern Band continued to use and pass on the traditional information needed to make bows and arrows. These were used by the Thomas Legion during the Civil War. Today, Cherokee men hunt bear, deer, and other wild game with modern rifles and shotguns as well as modern compound bows. Some individuals, however, continue to make bows and arrows in the traditional way and practice their use.

Sources:

Adair, James *The History of the American Indians* London, 1775

Hudson, Charles. *The Southeastern Indians*. Knoxville: Univ. of Tenn. Press, 1976

King, Duane. "Cherokee Bows" *Journal of Cherokee Studies* Fall 1976, Vol. 1 No.2

Timberlake, Lieut. Henry. *Memoirs*. Rpt. Marietta GA: Continental Book Co. 1948

Witthoft, John. "Oconaluftee Indian Village" Unpublished ms. 1951.

CHEROKEE CLOTHING

The earliest information on Cherokee clothing comes from archaeological resources; from drawings on gorgets and sculptures in clay and stone of the Mississippian period; and from many sources in the 18th century. These include drawings and paintings, and descriptions from travelers of European descent like William Bartram, Lt. Henry Timberlake, James Adair, and John Lawson, as well as archaeological research.

Before they were influenced by European clothing styles, Cherokee men and women wore clothing made of tanned hides and of woven cloth. Spinning and weaving have been dated to more than 11,500 years ago for the Cherokee. They also wore jewelry made of shells, silver or copper, capes made of feathers, and tattoos. They made tiny shell beads from shells traded from the Gulf of Mexico. Children went naked in warm weather or wore clothing which was a smaller replica of the adults. Weaving traditions continued into the twentieth century, where in North Carolina, shrouds were woven for the dead out of Indian hemp.

Both men and women wore moccasins with a distinctive "front seam" construction. A seam runs from the toes to the arch of the foot, with two side flaps around the ankles and a short seam up the back of the heel. These were decorated. Men and women both wore leggings in cold weather or whenever needed. These were made of deerskin and covered the leg from the ankle to above the knee. Feathers were worn by tying a single feather to a lock of hair at the crown of the head. Both men and women painted their faces for ceremonial occasions.

Cherokee women wore a skirt about knee length, made of cloth woven from apocynum, nettle, milkweed, or mulberry bark. They sometimes wore a short cape or mantle made of deerskin and decorated. Their ears were pierced once or twice through each earlobe. Women wore feather capes for warmth and even feather dresses.

Cherokee men wore a breechcloth between their legs, folded over a cord around their waists. They also wore leggings and mantles when cold. Men pierced their ears all around the rim and wore ear pins, ear spools, and earrings depending on the time period. From at least the Woodland period through contact men inserted ear spools into large openings and then decorated the spools. Medicine men and chiefs wore special feather capes made of knotted twine and wild turkey feathers. They also wore special headbands decorated with quills and beads with feather plumes inserted. These were not at all like the feathered war bonnets of the Plains Indians.

Clothing materials and styles began changing with the availability of other materials and exposure to other styles beginning about 1700. After years of contact with European traders and after the initiation of the American government's civilization policy in 1789, Cherokee clothing styles changed. Even in the mid-seventeen hundreds, Cherokee men began wearing long linen shirts, which they obtained through the deerskin trade, and began decorating their leggings with tin cones and bells. After 1790, Cherokee women began wearing long calico skirts and aprons. Men wore cloth coats made like European frock coat. Cherokee men adopted the wearing of turbans sometime in the 18th century; oral tradition says this was a style that was adopted after

some Cherokees visited London and saw .

After 1800, Cherokee women began creating clothing from their own cotton and wool. They grew, dyed, spun, and wove cotton into clothing. They raised sheep, sheared them, carded, spun, dyed, and wove the wool for clothing. During this period, Cherokee women traded at local stores for prodigious amounts of woven cloth and ribbon, buying calico and stroud cloth thirty yards at a time.

By the time of Removal in 1838, some Cherokees were dressing much like their neighbors of European descent. Some of the educated and well-to-do Cherokees wore top hats and dress clothes; other, more traditional Cherokees living in the mountains still wore elements of older traditional dress.

The Eastern Band of Cherokee Indians, who remained in the mountains of western North Carolina, continued to dress much like their white neighbors throughout the 19th century. Some of the older men continued to wear turbans until the turn of the twentieth century. In the 1930's women were wearing calico dresses, often with aprons over them, and they wore kerchiefs on their heads. Men in the 1930's had adopted the bib overalls, white dress shirt, and fedora common in the mountains.

Both ribbon shirts and tear dresses became popular in the 1970s as a symbol of American Indian identity. When Cherokee people wanted to dress in a traditional manner for a special event, the men wore "ribbon shirts" and the women wore "ribbon dresses" (also called "tear dresses.") These are made of brightly colored calico decorated with narrow silk ribbons, said to be patterned after a dress brought on the Trail of Tears. They might also wear necklaces made from corn beads (or Job's tears) which some of them grow in their gardens, and about which they tell a legend connected to the Trail of Tears.

Beginning in 2004, the Warriors of AniKituhwa led the way revitalizing Cherokee clothing inspired by styles of the 1700s. This traditional dance group (cultural ambassadors for the Eastern Band, sponsored by the Museum of the Cherokee Indian) began by bringing back a dance described in 1762 to welcome other nations. With the Museum of the Cherokee Indian they researched and began wearing Cherokee clothing of the 1700s. Miss Cherokees began wearing this clothing in their pageants. The Museum of the Cherokee Indian provided research, workshops, and support for this community revitalization project.

Today Cherokees wear "street clothes" just like other Americans: blue jeans, t-shirts, Nikes, cowboy boots, ball caps, and the current styles. They might include silver jewelry made by Native Americans, or beaded watchbands or barrettes. Younger people have begun wearing tattoos in Cherokee syllabary, or with designs inspired by tattoos of the 18th century.

CHEROKEE EDUCATION

Although Cherokee people are modern Americans in many ways, they still have many traditional values and have their own cultural worldview, which is different from the dominant culture. For thousand of years, children learned by doing and observing. They learned, used, and passed on information experientially and orally. They learned all the information necessary for physical survival—how to create food, shelter, clothing, medicine, and weapons. They learned all the history and oral literature of the tribe in the form of stories. And they learned all the necessary information for ceremonies and spiritual practices. In 1821, the Cherokee council approved a syllabary invented by Sequoyah, a Cherokee man, which represented all the sounds of the Cherokee language in 85 syllables and they had their own writing system.

The Cherokee Nation had missionary boarding schools from about 1800—1838. Federal boarding schools began in 1868 and continued until 1948. All of these schools attempted to eliminate Cherokee language and culture by forcing students to live away from home and speak only English. Since 1948, Cherokee children have had the option of attending the day school run by the BIA in the town of Cherokee, or attending school in Swain or Jackson County if they on tribal lands which are also in those counties. Cherokee children whose families do not live on tribal lands attend school wherever they live.

The BIA continued to operate the schools until 1990. Since 1990, the Eastern Band of Cherokee Indians has funded and administered schools on the Qualla Boundary, home of about 10,000 Cherokee people in Swain and Jackson counties. For the first time, Cherokee language and culture are being systematically taught to Cherokee children.

One factor in Cherokee people's attitude toward education has been the ongoing reversals in federal policy over more than two hundred years. Cherokee men were encouraged to pursue traditional roles hunting and making war throughout the 18th century. After the American Revolution, Cherokees were encouraged to be "civilized," meaning that women would give up farming in order to spin and weave, and men would give up hunting to farm. Even when they became "civilized," they were still removed from the southeast. Boarding schools were designed to eliminate any traditional Indian culture, but in various periods have taught Cherokee arts and crafts as a solution to the "Indian problem." Because of these ongoing reversals and fundamental racism, many education programs, federal and otherwise, are regarded with mistrust.

Traditional Cherokee Education

The traditional way of education Cherokee children was experiential. Children observed what adults did and participated in these activities as much as they could. Cherokee boys were observed in the 18th century playing with bows and arrows and blowguns at age three. Girls played with corn sifters and other tools of their mothers. Children were never punished physically, but were loved by a large extended family based on the clans.

Children always knew their place in the physical world and in the cultural world. They were taught to know their relationship to other people. For example, all older women were "grandmother." Their mothers' male relatives were "uncles." They always knew where they were in regard to the four cardinal directions: east, south, west, and north. When they reached puberty, then they assumed the responsibilities of adults.

Many Cherokee people still live with traditional values even though they use modern technology. Cherokee children are still taught to observe from an early age. They are taught to find the answers to questions or problems by observing the natural world, being patient, and letting the answer come to them. They are taught to be cooperative rather than competitive, in all situations, including the classroom. They are taught not to embarrass others. In the classroom, this often means that if a child gives a wrong answer, other children will not provide the correct answer because it would embarrass the first child. It is also considered impolite to look someone directly in the eye, to brag, to act in anger, or to directly confront someone. Cherokee people traditionally believe in a large degree of personal freedom and personal choices, as long as one takes responsibility for one's actions and considers the good of the whole. The Cherokee people have always been democratic by consensus (rather than majority rule.) Women have always had equal power with men. Traditional Cherokee stories reinforce all of these values for children.

Civilization Policy 1789—1838

The Cherokee sided with the British during the American Revolution, because the British had been their trading partners and also promised laws regulating frontier settlers who encroached on Cherokee land regardless of treaties. When the Americans won, George Washington and Thomas Jefferson instituted a "civilization policy" for the American Indians. This was intended to make them resemble people of European descent culturally and, along with intermarriage, (which was specified in this policy) was meant to lead to the disappearance of American Indians by acculturation and assimilation.

The Cherokee were expected to give up hunting, warfare, and village life. The men were to become farmers. The women were to give up control of agriculture and learn spinning and weaving. The government sent looms, spinning wheels, plows, and missionaries to the Cherokee. The missionaries also set up schools for the children. At this point, most Cherokees wanted their children to learn to read and write English so that they could deal with traders, government officials, and ever-increasing settlers. The Moravians and the Presbyterians established mission schools, which were also boarding schools, at Springplace, Georgia and Brainerd, Tennessee.

The Cherokees did indeed become quite "civilized," with some young people educated at northeastern schools, with a written constitution, police force, and written language invented by Sequoyah. Many Cherokees who spoke the language became literate in their own language. They left their large, communal villages because those lands were taken in treaties, and they established small farms for individual families. About a dozen Cherokee men even had plantations and black slaves. But all these efforts did not eliminate the American settlers' desire for land and for gold, which was

discovered in Georgia in 1828. Although the Supreme Court in 1832 decided that the Cherokees did have the right to be a separate nation within the state of Georgia, Georgia defied this ruling. The federal government, afraid that Georgia and South Carolina would secede over the issue of states' rights (which they had already threatened to do) did not enforce the Supreme Court ruling. The Cherokees were removed in 1838.

The Eastern Band today includes descendents of Cherokee people who were able to remain in NC because they had claimed individual lands under the Treaty of 1819, those who hid in the mountains, and those who returned directly from Indian Territory (now Oklahoma). Their ownership of land and their legal status remained in limbo until they were recognized as a tribe by the federal government in 1868 and were recognized as a corporation with legal status by NC in 1889.

Federal Boarding Schools 1868—1948

Boarding schools for American Indian children were initiated nationwide by the federal government in 1868. These schools taught reading and writing, industrial training, agriculture, and domestic arts along with Christianity. These schools basically continued the educational program begun by missionaries following the American Revolution. Beginning in the 1880's, children from Cherokee children attended the Hampton Institute in Virginia. (Hampton was founded to educate freed slaves, but also took American Indian children.)

Beginning in 1893, a boarding school operated on the banks of the Oconaluftee River where tribal offices are now located. Even though students only lived five or ten miles away, they were taken to boarding school where guards were posted at the gates, and children were not allowed to see their families throughout the year (except for Thanksgiving and Christmas) or speak their native language. They were physically punished for speaking Cherokee. (Corporal punishment had not been part of Cherokee culture.) Children were forcibly removed from their homes. Some tried to run away from school, and in 1902, three girls trying to run away from the boarding school drowned in the Oconaluftee River.

Boarding schools closed in Cherokee in 1948, after three generations of Cherokee children were punished for speaking their language. Many did not teach the language to their children "Lest they be punished like we were."

BIA Schools

The Bureau of Indian Affairs operated schools on the Qualla Boundary until 1990. They continued to enforce a policy of acculturation. While some day schools in communities allowed children to speak Cherokee language at recess, particularly in Snowbird, others continued to physically punish children for speaking the language. Beginning in the late 1960's, sporadic efforts to teach Cherokee language and culture were made. Arts and crafts were taught at the high school.

Cherokee Schools

In 1990, the Eastern Band of Cherokee Indians took over the funding and administration of their own school system, which includes Cherokee Elementary and Cherokee High School. Cherokee language in the Kituwah dialect is now being taught systematically K-6, using materials developed by the tribe through the work of Jean Bushyhead, Rev. Robert Bushyhead, and others. A Cherokee language immersion classroom has been developed for pre-school children. Language and culture classes are taught at the high school along with a standard high school curriculum in English.

Beginning about 2000, with funding from gaming, the Eastern Band of Cherokee Indians began providing funding for higher education for every tribal member who would like to pursue further education or training.

Bibliography

Bartram, William. *Travels*.

--In any edition, this provides observations of Cherokee family life in the 1700's.

Duncan, Barbara R. *Living Stories of the Cherokee*. (Chapel Hill: University of North Carolina Press, 1998.)

--Several stories told by contemporary Cherokee people about boarding school and about traditional family life.

Editorials by John Collier, Commissioner of Indian Affairs 1934-1935.

--In museum archives. Collier promoted native arts and crafts in education.

Hill, Sarah H. *Weaving New Worlds: Southeastern Cherokee Women and Their Basketry*. (Chapel Hill: University of North Carolina Press, 1998)

--Excellent presentation of Cherokee history and culture. Lots of information from boarding school archives.

Hirschfelder, Arlene and Martha Kreipe de Montano. *The Native American Alamance: A Portrait of Native America Today*. (New York: Prentice Hall, 1993)

--This outstanding reference work includes a chapter on education with a very helpful overview of Native American education nationally, with resources.

McLoughlin, William. *Cherokees and Missionaries 1789-1839*. (New Haven: Yale University Press, 1984)

--Detailed examination of missionary efforts to educate and convert the Cherokees from a historian esteemed in the field of Cherokee studies.

Williams, Sharlotte Neely. *The Role of Formal Education among the Eastern Cherokee Indians, 1880-1971*. Dissertation for the MA in Anthropology, UNC-Chapel Hill, 1971.

--In museum archives. Sharlotte wrote *The Snowbird Cherokees* recently published by UNC Press (as Sharlotte Neely) and made into a documentary by SC public television.

CHEROKEE MARRIAGE CEREMONIES

Information on Cherokee marriage customs varies. According to Cherokee oral tradition (recently collected by Russell Townsend from Ted Smith, Walker Calhoun, and Richard Crowe, Cherokee elders), a traditional ceremony should include the following.

The bride and groom should fast for four days previous (avoiding any alcohol or drugs). They should perform the "going to water" ceremony the morning of the wedding. In the ceremony, the bride and groom exchange food. He brings venison for her and she brings corn for him and they exchange, showing that they will provide for each other. In some wedding ceremonies, they also exchange blankets. In other ceremonies, the blanket is laid on the ground between them and they place their gifts of food on it. The groom's mother gives him to the bride's mother and the bride's mother's brother. The bride and groom tie their blankets or shawls together. In some versions of the ceremony, the bride and groom each wears a shawl (either white or blue) and they tie the ends of their shawls together. After the ceremony, the bride and groom give a feast for everyone.

In the 18th century, according to James Mooney and original sources from the 18th century (including Lt. Henry Timberlake, John Lawson and James Adair) the Cherokee marriage ceremony was short and simple. It consisted mainly of the giving of gifts to the woman's family after her consent and her family's consent were obtained. Marriages were sometimes reaffirmed at the Green Corn Ceremony. While some marriages lasted for life, others were short-lived. Divorce was simple, and children stayed with their mother, who owned her house and fields. Cherokee men and women had the same freedoms of choice about marriage, divorce, and adultery.

Mooney records some medicine formulas "to fix the affections." One of these was said to be used by someone who was newly married and wanted to insure their spouse's love and faithfulness.

Many Cherokee people converted to Christianity in the early 1800's, and ministers performed their marriages. Today, members of the Eastern Band of Cherokee Indians have their marriages performed by local ministers or magistrates, and sometimes incorporate traditional Cherokee elements into the ceremonies. Cherokee women still play an important part in raising children, managing their households, and maintaining their community.

People wishing to have a traditional Cherokee marriage ceremony should be aware that in order for their marriage to be legal, a marriage ceremony must be performed by someone with legal status—either a minister of an established church, a magistrate, or a justice of the peace. A license must be obtained before the ceremony and signed by the person with legal status. After the ceremony, the marriage license must be posted at the courthouse in North Carolina. Laws vary in each state.

References:

James Adair, *History of the American Indians*; Charles Hudson, *The Southeastern Indians*; John Howard Payne *Manuscript* (unpublished); John Lawson, *History of the Carolinas*; James Mooney, *Myths of the Cherokees and Sacred Formulas of the Cherokee*; Lt. Henry Timberlake, *Timberlake's Memoirs*

CHEROKEE VILLAGES AND DWELLINGS IN THE 1700'S

Cherokee villages of the 1700's were usually located along a river, in floodplain, in the southern Appalachians and their outskirts. Often the townhouse, or council house, was located on the top of an earthen mound. Almost every family's dwellings included a rectangular summerhouse, a round winter house, an elevated corn storage house, and large gardens. Villages also included a square ground for dancing and ceremonies.

Villages were limited in size, and the townhouses were always large enough to include all members of the village: men, women, and children. From 12 to 60 families might live in a village. The women owned the houses and fields, and passed them to their female children. A child's clan membership was always determined by its mother's clan membership, and the clans played a powerful role in administering justice and keeping order.

Our information on 18th century villages comes from the observations of travelers like William Bartram, James Adair, and Henry Timberlake as well as from archaeological studies and from oral history from the Cherokee. The Oconaluftee Indian Village and Living History Museum, operated by the Cherokee Historical Association, has recreated an eighteenth century village in the town of Cherokee.

By the end of the 18th century, many Cherokee people lived in log houses on individual farmsteads. Many Cherokee villages were destroyed by the Grant Expedition in 1761, a consequence of the French and Indian War and Anglo-Cherokee War, and were destroyed again in 1776 and 1783 as a result of the American Revolution. (The Cherokee had sided with the British in both conflicts.) In 1789, the Civilization Policy of the American government called for the Cherokee to leave their large communal villages and settle on individual farmsteads where the men would farm and raise cattle instead of hunting, and the women would spin and weave rather than running the house and fields. During this transition period, most Cherokee people lived in log houses like the settlers of European descent. Some Cherokees became so "civilized" as to have slaves and antebellum plantation houses, like the Vann House, which still stands in north Georgia. No matter how civilized they were, the Cherokee were still removed on the Trail of Tears in 1838.

Through the 19th century and early 20th century the Cherokees who remained in North Carolina lived in log cabins and farmed. Today the Cherokee live in modern houses, but still hold onto their traditional values, stories, and language.

Mound

In the 1700's Cherokee towns were located along rivers, often on the west side of the river. Many towns had mounds. The mounds were large earthen constructions, often twenty to thirty feet high. There were only occasionally used for burials, and apparently only if the deceased was an important person. Some Cherokee mounds still exist along the Little Tennessee River and its tributaries, but most have been plowed for farms or bulldozed for airports, colleges, and developments.

To visualize the typical mound shapes imagine a large cone with its tip cut off to make a flat surface. Then imagine that a ramp descends from that flat surface to the ground. The townhouses, or council houses, were built on top of the mounds. The Eastern Band of Cherokee purchased the nearby Kituwah mound site in 1997 to add to tribal lands. This was said to be the site of the first Cherokee village.

Townhouse (Council House)

The townhouse was always large enough to accommodate everyone in the village. Townhouses were generally circular, fifty to sixty feet in diameter with four or eight main roof supports. They included a central fire and benches. Benches were arranged in seven sections one for each clan. A fire was kept burning on a central hearth, and a smoke hole allowed smoke to escape. Some villages also had a summer townhouse built nearby which was a roof supported by poles where meetings could be held.

Dance ground, ball ground, chunky yard

The dance ground, was located in a large flat area. Villages might also include a ball ground, where the stickball game was played. This would be an area about the size of a football field, with no buildings associated with it. A space might also be cleared for the chunky game, which required a long smooth surface.

Creek towns had a square grounds for ceremonial dancing, surrounded by arbors, but Cherokees did not adopt this until after the early 20th century. Archaeological findings show that only Muskogee towns had this arrangement. Cherokee towns had large open spaces.

Winter Houses

Based on excavations in east Tennessee, the winter houses were 10-20 ft. wide and 22-35 ft. long. Inside, they had circular hearths and rectangular storage pits. Raised platforms provided sitting and sleeping area. These houses were constructed of poles set vertically in the ground (often locust) with saplings interwoven around them (usually maple or willow). This basket-like assembly was about four feet high and was plastered inside and out with red clay mud. Inside, four posts set in the center rose to a height of about eight to ten feet, where four poles were lashed to them to form a horizontal square. These provided support for a conical structure of poles, which rested on the top of the wall. A smoke hole was left at the top, and the conical structure was covered with slabs of bark (usually from the tulip poplar.)

Summer Houses

Summerhouses were constructed of poles set in the ground with a roof on top. This provided shade and shelter from the rain. During the summer, most activities took place in the summerhouse.

Hot Houses (or the "Osi")

The winter house, or osi, literally "the good place," was constructed in much the same manner as the winter house, but it was smaller in dimension, being about 22 ft. in

diameter. The osi was circular. Eight poles were set in an octagon with smaller poles between them to create a circular outline. This was woven with smaller saplings and plastered with mud. (In some cases, the asi was built with short logs stood upright in the ground in a circular form.) The asi stood only about four feet tall, and its roof was often covered with earth. Oral history indicates that the winter houses were used for the older people to sleep in during the winter, but also for healing ceremonies and for the passing on of important knowledge. Even after the Cherokee left their villages and lived on individual farmsteads, 1800-1830, the more traditional Cherokees also built hothouses, osis near their log cabins. These are noted in the 1835 census by the U.S. Army.

Corn Storage

Corncribs were raised buildings, which stood on four posts. The floor was at least five feet above the ground to prevent animals from raiding food supplies. The building was made of logs, with a roof. The floor was made of round logs so that corn worms would fall through. In the myth of Kanati and Selu, first man and first woman, the corn storage house plays an important part.

Gardens (Watchers' Platforms)

In the gardens outside the village, old women often sat on raised platforms to chase birds and animals out of the cornfields. Sometimes they were killed by raiders, but other women took their place and steadfastly watched over the fields.

Bibliography

Faulkner, Charles H. "Origin and Evolution of the Cherokee Winter House." *Journal of Cherokee Studies* Vol. III No.2, Spring 1978, pp. 87-93.

Hill, Sarah H. *Weavers of New Worlds: Southeastern Cherokee Women and Their Basketry*. (Chapel Hill: Univ. of North Carolina Press, 1997)

Polhemus, Richard Rowand "Cherokee Structure Change." *The Conference on Historic Site Archaeology Papers* 1973 Vol. 8 Part 2. pp. 139-154.

Schroedl, Gerald F. "Louis-Philippe's Journal and Archaeological Investigations at the Overhill Cherokee Town of Toqua." *Journal of Cherokee Studies* Vol. III No. 4, Fall 1978, pp. 206-215.

Schroedl, Gerald F. *Overhill Cherokee Archaeology at Chota-Tanasee*. Univ. of Tennessee Department of Anthropology Reports of Investigations 38, TVA Publications in Anthropology 42, 1986.

TOBACCO, PIPES, AND THE CHEROKEE

For the Cherokees, tobacco is a plant that existed in the mythic past, a plant that the Cherokee people have always had. "In the beginning of the world, when people and animals were all the same, there was only one tobacco plant, to which they all came for their tobacco until the Dagulku geese stole it and carried it far to the south." (Mooney, 254.) Another myth begins, "The people had tobacco in the beginning, but they had used it all, and there was great suffering." (Mooney, 255) The myths go on to tell how the Cherokee people recovered tobacco.

Archaeological evidence shows that the Cherokee people and their ancestors (or predecessors) in the southern Appalachians carved stone pipes in the late Archaic and early Woodland period, as early as 3,000 BC. Pottery making began as early as 900 BC and included pipes. Tobacco (*Nicotiana rustica*, or what Cherokee people today call "old tobacco") is a native plant. Archaeological evidence shows that it was smoked in combination with other plants. (This is a different variety than the commercial tobacco brought from the West Indies and presently cultivated in the American South for cigarettes, *Nicotiana virginiana* and other species.)

Historical evidence beginning in the 18th century, along with oral tradition from Cherokee culture, indicates that Cherokees in the 18th century smoked pipes ceremonially, as a form of prayer. This was one of several ceremonies that helped the Cherokee people follow the path of balance or "the right way," *duyvkta* in Cherokee language. Plants would have been gathered with the prescribed ritual and blended with special prayers. Medicine pipes that would be used in this ceremony were created carefully and prayerfully and had certain taboos associated with their use. People of European descent called this "smoking the peace pipe" because they observed that the pipe was always smoked at treaty discussions. Cherokees and other Native Americans smoked the pipe together in order to pray before any important discussion. Traditionalists continue this ceremony today.

Pipes were not a trade item, because they were sacred. They were given as a gift, as were wampum belts. Pipes were carved from stone or made from pottery. Steatite, catlinite, and soapstone were used for pipes. Catlinite can only be found in present-day Minnesota, but was traded along the earliest Native American trade paths, some of which are 10,000 years old. This stone, along with Great Lakes copper, are found in the Cherokee territory, traded at this early time period. Some pipes were carved in effigies, beginning about 3000 years ago, but some were plain. The bowl and a short stem were carved from stone (or made from pottery).

A longer wooden stem was added, increasing the length of the pipe to as much as three feet. In the 18th century these stems were observed to be decorated by the Cherokees with quillwork, wampum, copper, fur, and beadwork.

Chapman, Jefferson. Tellico Archaeology: Twelve Thousand Years of Native American History. Knoxville: Univ of Tennessee Press, 1985.

Ethridge, Robert F. "Tobacco Among the Cherokees." *Journal of Cherokee Studies* Vol. III No. 2, Spring 1978.

Mooney, James. Myths of the Cherokee and Sacred Formulas of the Cherokee. Smithsonian Institution Bureau of American Ethnology Bulletin 20. Washington: US Government Printing Office, 1900.

Randolph, F. Ralph. British Travelers Among the Southern Indians. 1660-1763. Norman: Univ. of Oklahoma Press, 1973.

Setzler, Frank M. and Jesse D. Jennings. Peachtree Mound and Village Site Cherokee County North Carolina. Smithsonian Institution, Bureau of American Ethnology Bulletin 131. Washington: US Government Printing Office, 1941.

Turbyfill, Charles O. "Steatite Effigy Pipe from the Old Cherokee Country in North Carolina. Indian Notes, V July 1928, pp. 318-320.

Webb, William S. An Archaeological Survey of the Norris Basin in Eastern Tennessee. Smithsonian Institution Bureau of American Ethnology Bulletin 118. Washington: US Government Printing Office, 1938.

Witthoft, John. "Stone Pipes of the Historic Cherokee." Southern Indian Studies, Vol. 1, No. 2 Univ. of North Carolina, Chapel Hill, 1949, pp. 43-62.

THANKSGIVING AND CHRISTMAS FOR THE CHEROKEE

Today, many Native American people celebrate Thanksgiving as a national holiday, as many other Americans do. Many Native Americans are also Christians, and celebrate Christmas more or less religiously, just as other Americans do. Prior to contact with European cultures, (about 1500 AD) Native Americans did not celebrate Thanksgiving and Christmas, as we know them today.

Many Cherokee people say we should begin each day with a prayer of thankfulness to the Creator. Thankfulness, reciprocity and respect are traditional cultural values.

The Cherokee celebrated the beginning of a new year and gave thanks for the harvest in Green Corn Ceremonies, held when the first corn was ready to eat (late July or early August) and also when the flint corn was ready in the field (October.) The exact dates for these festivals varied according to the ripening of the corn and phases of the moon. The medicine people set the exact date each year. During the Green Corn festival, people made amends for past wrongs and prepared themselves physically, intellectually, and spiritually for the coming year. Marriage ceremonies were often performed at this time. Certain dances and songs were performed, everyone took special medicine, and people gave thanks for the harvest. Additional ceremonies were performed monthly, at solstices, equinoxes, and the new moon.

Abraham Lincoln established Thanksgiving as an American holiday in 1863. Americans trace the origin of this holiday to the celebration of Pilgrims who settled near Plymouth Rock in 1620. Landing in November, many starved that first winter. In the spring, the chief of the Wampanoags provided someone who would teach them to farm. Squanto, whose tribe had all died from smallpox, had already traveled to England twice and spoke English well. He taught the Pilgrims how to grow corn, how to fish, what plants to eat, what to use for medicine, and how to trap beaver. The seeds that the Pilgrims brought from England did not do well, but the corn (developed by Native Americans over several thousand years) did very well. That fall (1621) the Pilgrims and the Wampanoags celebrated with a feast together giving thanks for the harvest. The Wampanoags also brought five deer to the feast. Later that fall, the Pilgrims began friendly trading with nearby Massachusetts tribes.

In the spring of 1622, a ship from Virginia brought word of an attack by Native Americans there and warned the Pilgrims to beware. The Pilgrims, with no other provocation, attacked the Massachusetts tribe, killed seven men, and mounted the head of the leader on their blockhouse. In 1636, the Pilgrims, along with new arrivals from England, joined together to massacre nearly the entire Pequod tribe, leaving only a few survivors. Because Native Americans helped the first European colonists and then were destroyed by disease, treachery, and warfare, some Native Americans prefer not to celebrate Thanksgiving.

Today, the Eastern Band of Cherokee Indians in western North Carolina celebrates a Fall Festival the first week of October every year, begun in 1914. The fair includes agricultural products, crafts, demonstrations, contests, and a traditional Cherokee stickball game. Some traditional elders and young people still perform the

Green Corn dance every fall in the ceremonial way, although not as part of the public festival.

Angie Debo, A History of the Indians of the United States. (Norman: University of Oklahoma Press, 1970.)

Charles Hudson, The Southeastern Indians. (Knoxville: University of Tennessee Press, 1976.)

John Witthoft, "The Cherokee Green Corn Medicine and the Green Corn Festival." Journal of the Washington Academy of Sciences Vol. 36 No. 7, July 15, 1946, pp. 213-219.)

John Howard Payne and Daniel S. Butrick, *The Payne Papers* ed. William Anderson, Anne Rogers, and Jane Brown. (Lincoln: University of Nebraska Press, 1998.)

Thanksgiving Timeline

- 1000 AD Iroquois Confederacy founded—includes festivals of Thanksgiving. Mississippian Cultural Complex throughout Southeast celebrates Green Corn Festival annually in fall.
- 1540 AD DeSoto expedition visits western NC
- 1565 AD Spanish massacre French Protestants at St. Augustine and establish fort.
- 1605 AD Squanto is stolen by British captain and spends nine years in England before returning home.
- 1607 AD London Company sends English to Jamestown, VA.
- 1614 AD Dutch are living in Albany, NY
- 1614 AD John Smith visits and names "New England." He names Patuxet "Plymouth." Squanto is captured again by British and sold into slavery in Spain.
- 1617-1620 Plague (from British and French fishermen) kills 90%-95% of Native Americans in coastal New England.
- 1619 AD Squanto escapes from Spain, reaches England, Newfoundland, and finally his home village Patuxet to find that everyone had died from the plague.
- 1620, Nov. Mayflower lands at Plymouth with 35 Puritans (out of total of 102 aboard.) Pilgrims rob Indian graves for seeds of corn and beans, bowls, trays, and dishes.
- 1621 AD Squanto helps Puritans at Patuxet (same as Plymouth). Hobomok is sent by Massasoit of the Wampanoags to help Puritans.
- 1621, Fall Colonists (about 50) invite Wampanoags, who arrive with about 90 people. When they realize there is not enough food, they go back and bring food and feast together, with the Wampanoags bringing most of the food. The Wampanoags remember this in their oral history as "Thanksgiving Companions."
- 1622 AD Plymouth colonist notes: "In this bay wherein we live, in former time hath lived about two thousand Indians."
- 1634 AD John Winthrop, Governor of the Massachusetts Colony, calls the continuing plagues that are decimating Native Americans: "miraculous"
- 1637 AD The Puritans of Massachusetts Colony massacre 700 Pequod men, women, and children who were celebrating Thanksgiving—The Green Corn Ceremony—in present day Groton, Connecticut. The Governor of Massachusetts declares this "Thanksgiving Day," which is celebrated for more than 100 years.
- 1675-76 King Phillip's War—"Phillip" was Metacom, leader of the Wampanoags.) Colonists attacked in June 1675 and several tribes retaliated. Loss of life was greater than in Revolutionary War.
- 1863 AD President Lincoln declares Thanksgiving a national holiday. (George Washington had declared several days of national Thanksgiving, but not in the sense that it is celebrated today.)
- 1870's The term "Pilgrims" is first used for "Puritans."

1970 AD Frank James, Wampanoag, is asked to speak at the 350th anniversary of the Pilgrim's Landing, but his speech is censored by the Massachusetts Dept. of Commerce, and he is not allowed to read it.

Sources: James Loewen, Lies My Teacher Told Me (Touchstone, 1995); Seale, Slapin, and Silverman, Thanksgiving: A Native Perspective, (Oyate, 1998.)

Activities

Museum Word Seek

Scavenger Hunt

Trail of Tears Map

Tsalagi Puzzle

Scavenger Hunt for the Museum of the Cherokee Indian
Developed by Leo Snow for Expeditionary Learning-Outward Bound 7/98
List the Seven Clans

If you were to form your own Clan, what would you call it?

Where would we look to find Spearfinger's Heart?

Sometimes bad boys do go to the heavens. Collectively, what do we call "them?"

Evidence indicates that Paleo Indians ambushed these in Tennessee. What are these?

An Archaic jumper cable for a spear is what?

Draw one of the motifs used on the gorgets.

At what festival was praise, forgiveness and marriage often celebrated?

What is the only native plant in the Southeast with enough caffeine to make John Fink happy?

Your grandmother called some roses "Seven Sisters," what are the "Three Sisters?"

How many stickballs should you carry to the next stickball game?

What did George III proclaim in his Proclamation of 1763?

According to the Powder Horn, Lt. Grant left how many Cherokee homeless?

Who must have been a patient man because his wife burned all his work?

What are the three Cherokee factions morphing from the statue?

List the five civilized tribes.

By all accounts, which tribe was the "most" civilized in 1838?

Who bought land for the Cherokee, fought for their legal rights under the treaties of 1817 and 1819 and spent his last years in a mental hospital?

Which was your favorite Booger Mask?

Using what you learned in math class, about what percentage of Cherokee lands in the Southeast was lost?

Articles

"Let's Put the Indians Back into American History"
--William Anderson

LET'S PUT THE INDIANS BACK INTO AMERICAN HISTORY

William Anderson

American history like any history is usually written with a bias. Man's views have always been shaped by the times in which he was living. (For example, histories written during the Depression Era about the causes of World War I would emphasize the economic causes.) As man's views change and more knowledge is acquired, history is rewritten. So it is with the American Indian—at least to some degree. Only in recent years have a few history books begun to portray an accurate picture of the American Indian and his place in American history. The majority of survey books still relegate only a small portion of their texts to the Indians and then the information is often inaccurate.

American history books have compared the European settlers of America to the crusaders. The Christian crusaders established the principle that war conducted in the interest of the church was "automatically just," and this idea was expanded to justify the conquest of the New World. But the Crusades failed; in fact Christians probably killed more Jews and Christians than Christians killed Moslems. Since the Crusades failed how could they have been divinely inspired as claimed? And how could they have been just? The Crusades as we know were not just religiously motivated. Political and economic factors were equally important.

American history books often describe the Europeans as settling a virgin land. But what the Europeans did was to invade a land and displace a resident population. (1) If the land had been virgin, then it is quite possible it would still be virgin today, for in every case the Europeans needed the Indians. Without the Indians the European colonies would have failed, and many did when they were unable to get the aid of the Indians either voluntarily or forcefully. Also without the Native Americans as both suppliers and customers, colonial economics would not have survived. The European colonists were not capable of obtaining or curing the furs and skins by themselves and without an ever-increasing Indian market for European textiles and other manufactured products a satisfactory economy could not have been established.

Most American history books today indicate that there were approximately one million Indians living in what became the United States at the beginning of the fifteenth century. But these figures are based on work published in the early twentieth century by James M. Mooney. Even recent textbooks ignore the important revisions, which have emerged in the last twenty years. Most scholars now believe that Mooney's figure of one million is only 10-25% of the actual total. Accordingly, figures advanced today range from four to ten million. A far cry from Mooney's older estimate. (2)

Many history books, consciously, relegate the Indians to a position of inferior status. They often describe only what the Indians lacked (writing, guns, horses), not what they had (agriculture, religious systems, social structures). Illustrations depicting the Indians are not any better. Normally pictures show the Indians seated, and the white man standing or if both are seated, the white man is always higher on a knoll or small hill.

Most of American history has been written as if history was solely a function of the white culture, this in spite of the fact that well into the nineteenth century the Indians were one of the principal determinants of historical events. (3) Contact with the Indians affected settler's speech, economic life, clothing, sports, recreation, medicinal practices, folk and concert music, novels, poetry and drama and even some basic psychological attitudes. If Indians have not been here to greet the colonists, our culture would be vastly different today.

Acculturation: The Impact of European Culture on the Indians

In recent years historians have begun to take a closer look at the results created by the collision of European and Native American cultures. The changes, which are, produced in a culture as a result traits an equal one and never has a culture emerged entirely untouched. Almost always the encounter results in an increased similarity between the two cultures. Perhaps a good example of this would be the Roman conquest of the Greeks. Although the Romans were dominant power, they became completely "hellenized"—even to the point that they preferred their Greek slaves to be their tutors.

The impact of white culture on the Indians is well known, and the Cherokees serve as the best example. They led the way in adopting white ways primarily in an effort to prevent their remaining land from being taken away from them. They adopted written laws and a bicameral legislature. An illiterate Cherokee named Sequoyah invented a syllabary allowing the Cherokees to learn to read and write in their own language in just a few days. Shortly afterwards the Cherokee established a national newspaper printed both in English and Cherokee. They established a supreme court and adopted a constitution, which was modeled very closely after that of the United States. Some Cherokee have even had columned plantation houses and hundreds of black slaves. (4)

Acculturation: The impact of the Indian on American Culture

Most teachers and students are aware of Cherokee acculturation because it appears in their US History textbooks and numerous other books and articles which have been written about how much the Indian was Europeanized.

The impact of the Indians on European culture was also very significant. Indeed, it was a major force in transforming European culture into what becomes distinctly "American." Some contemporaries of the seventeenth and eighteenth centuries recognized the Indianization of English culture but their views were largely ignored. In fact the word "Indianized" (adopting Indian ways) originated in the seventeenth century when Cotton Mather, noted clergyman and writer, expressed concern over, "How much do our people Indianize?" Contemporaries were amazed at the number of white captives (men, women and children) who refused to be ransomed and preferred to remain with their captors. But only recently have historians and anthropologists really

begun to take a closer look at how much the Colonists adopted Indian ways consciously or unconsciously. (5)

Language

Thousands upon thousands of names, terms and places were adopted from the Indians without even thinking about the process. When the Colonists met moose, raccoon, opossum, skunk, cougar and chipmunk in the forests they recognized them by their Anglicized Indian names. Hickory and pecan trees also received their names from Indian terms.

Phrases like happy hunting ground, on the warpath, bury the hatchet, smoke the peacepipe, run the gauntlet, and terms such as ambush, powwow, scalping, wigwam, teepee, squaw, papoose, wampum, and warpaint were all borrowed from the Indians and used by Americans today. Buck, the slang expression for the dollar, goes back to the days of the colonial Indian fur trade when prices were quoted in buckskins. Americans still go on clambakes, drink scuppernon wine and are pestered by mosquitoes. Even what might be considered the most decidedly American term, OK, which was popularized by Andrew Jackson was borrowed from the Choctaws. OK or "okey" in Choctaw signified agreement with the speaker. (6)

Noted Indian historian James Axtell points out that without Indians and gold "in all likelihood they (gold and silver) would not have been discovered and certainly not exploited quickly without Indian knowledge and labor." Spain would not have beaten a path to the new world—and there would not have been a Commercial Revolution. Without Indians, early colonial sites could have been located almost entirely from economic rather than military considerations because Europeans would not have had to worry about defense. Perhaps there would have been no Jamestown or Plymouth, at least not in their present locations,. Without the Indians as barriers, expansion after initial settlements would have accelerated. There would have been no "French and Indian War", no Manifest Destiny, and no Trail of Tears. About half of the states would have different names than they have today had there been no Indians. Eighteen of the largest cities and thousands of small towns as well as most of the longer rivers and larger lakes not to mention numerous creeks and hills borrow their names from the Indians. North Carolina, South Carolina, Tennessee, Alabama and Georgia would no have a Cherokee County. (7)

Shelter was another way in which the Europeans were Indianized. The first need of the colonists was shelter and in New England some of the colonists accepted Indian hospitality and took refuge in their wigwams. Other Colonists attempted to build their own although they were never able to duplicate Indian's ability to make them watertight. Although wigwams had no lasting effect on the European colonists, toy and camping supply stores certainly have capitalized on the phenomena.

Another aspect of shelter borrowed from the Indians concerned the use of the earth in constructing houses. Only in the last few decades have architects gone back to a technique used by the Southwestern Indians for hundreds of years before the appearance of the white man in America. The house that was dug into the earth and

covered with dirt after construction provides comfortable living year round and gets rid of high heating and cooling bills.

1. Francis Jennings, The Invasion of America: Indians, Colonialism, and the Cant of Conquest (Chapel Hill: University of North Carolina Press, 1975); James Axtell, "Colonial America without the Indians: Counterfactual Reflections," Journal of American History 73 (March 1987), 989.
2. Henry F. Dobyns, Native American Historic Demography (Bloomington, Indiana: University Press, 1976). Contains an introduction to the debate over Native American demography.
3. Bernard De Voto, "Preface" in Joseph Kinsey Howard, Strange Empire A Narrative of the Northwest (New York: William Morrow and Company, 1952), 8-9.
4. For a more detailed discussion of the accomplishments of the Cherokee see Henry T. Malone, Cherokees of the Old South: A People in Transition (Athens: University of Georgia Press, 1956) and William G. McLoughlin, Cherokee Renaissance in the New Republic (Princeton: Princeton University Press, 1986.)
5. Peter Farb, Man's Rise to Civilization As Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State (New York: EP Dutton, 1968), 261-262.
6. James Axtell, The European and the Indian: Essays in the Ethnohistory of Colonial North America (New York: Oxford University Press, 1981), 288-291; Alvin M. Josephy, The In Heritage of America (New York: Friendship Press, 1968), 32-33; Felix S. Cohen, "Americanizing the White Man," The American Scholar (Spring 1952), 180.
7. Axtell, "Colonial America Without the Indians," 983-987, 993
8. E. Russell Carter, The Gift is Rich (New York: Friendship Press, 1955), 19; Axtell, European and the Indian, 290-292.
9. Charles Hudson, The Southeastern Indians (Knoxville: University of Tennessee Press, 1976), 498-499; Cohen, "Americanizing the White Man," 179; Josephy, Indian Heritage of America, 32.
10. Axtell, European and the Indian, 297-298; Farb, Man's Rise to Civilization, 261.
11. Josephy, Indian Heritage of America, 33; Cohen, "Americanizing the White Man." 186.
12. Virgil J. Vogel, American Indian Medicine (Norman: University of Oklahoma Press, 1970), 48-58, 233; Cohen, "Americanizing the White Man," 186.
13. Cohen, "Americanizing the White Man," 188.
14. Cohen, "Americanizing the White Man," 191.
15. Cohen, "Americanizing the White Man," 183-184.
16. Hudson, The Southeastern Indians, 499-500.

Literature

Even literature did not escape Indian influence. One needs only to remember James Fenimore Cooper and his Leather stocking Tales. The Last of the Mohicans, read by most American school children, has been said to be the best-known American novel in the world. Likewise, Hiawatha, Longfellow's historically inaccurate but poetic description of the Indian, is widely read and has been translated into other languages. Robert Rogers (the major character in Francis Parkman's Oregon Trail) is intensely popular because like Leatherstockings, Roger combines the best traits of Indians and whites.

Although the influence of the Indian is easily recognized in many works, often the influence of Native Americans goes largely unnoticed even when searching for it. Perhaps the best example of this is the famous Uncle Remus story of "Brer Rabbit and the Tar Baby." Joel Chandler Harris, the writer of this ever popular tale, got the story from his friend William O. Tuggle who got it from a Creek Indian.(16)

It is hard to imagine life without "Tar Baby" and James Fenimore Cooper stories or a daily menu without corn, beans or potatoes. Without American Indians so many of our place names and terms would be different; there would be no moccasins in the LL Bean catalog and no popcorn at the movies. Our history and culture is rich in the contributions of the Native Americans and their contributions continue. Today's society is studying the Indian and attempting finally to live in balance and harmony with nature as the Indians once did. Since Native Americans have influenced so much of our history and everyday living, let's put the Indians back into American history. And, while we are doing so, why not put them in their rightful place as one of the principal determinants of American culture. After all, the Indians were Americans thousands of years before we were.

Suggested Classroom Project

1. Which American states have Indian names and which tribes do the names come from?
2. What rivers have Indian names and what do the names mean?
3. Read some of the myths of the Cherokee Indians in Mooney's *Myths of the Cherokees* and compare these myths with other religious explanations.
4. Create your own myth for "Why the sun comes up in the East and sets in the West" or "Why the raccoon wears a mask."
5. Using the topics above as a general guideline select a minority other than Native Americans and determine what Americans borrowed from them.
6. Compare the treatment of Native Americans by whites to the treatment of African-Americans, Hispanic-Americans, Jewish people, Asian-Americans or other minorities. Are there any parallels?
7. Examine your textbook. How does it treat minorities?

8. Like the Indians on the reservations, many Hispanics, Asians and others have not been acculturated or assimilated in American society. Why has this not happened? What are the results of the failure to acculturate or assimilate?

Boy scout activities such as trailing, fire building, signaling and canoeing are in imitation of the American Indian. Many merit badges as well as the prestigious "Order of the Arrow" are borrowed straight from Indian lore. (11)

Medicine

Tobacco, the first cash crop of Jamestown, was adopted from the Indians. In addition to smoking, tobacco was used as a sedative and it was the strongest anesthetic until after the Napoleonic era in Europe. Many of the early voyages were financed by the sale of sassafras, and later voyages were financed by the sale of ginseng or "sang" as it is still called in the mountains of western North Carolina.

Another drug borrowed from the Indians was quinine, used in curing malaria. There was also a variety of snakeroots which Indians used successfully when bitten by a snake, and Indians could cure wounds with a variety of herbs. Childbirth was eased by herbal medicines. Indians also had drugs for abortions and some that could produce temporary sterility. Other drugs adopted from the Indians include: curare (an anesthetic), petroleum jelly, ipecac (an emetic), and witch hazel (a muscle relaxant). Aspirin, the great "wonder drug" was evident in willow bark used by the Indians. Native American shad herbs to cure gangrene, rheumatism, nausea,, hysteria, shortness of breath and toothaches, and the Indian's "drug store" was never any further than the woods which surrounded him. According to one source, in the 400 years in which physicians and botanists have been analyzing the flora of America, they have not yet discovered a medicinal herb unknown to the Indians. Almost 200 drugs listed in the official Pharmacopia of the United States today were discovered and used by the Indians, the majority by Eastern Indians. (12)

Some individuals even claim that the Indians were pioneers in the field of personal hygiene. The Indian desire to keep clean through daily baths astonished Europeans and among the instructions of the Spanish Queen to those who sought to "civilize" the Indians was "They are not to bathe as frequently as hitherto." (13)

Psychiatrists and pediatricians have begun to study Indian child care since Indian babies raised in a traditional manner seldom cry or stutter.(14)

Government

Native Americans also influenced government, and some feel the political institutions of the Indians had a tremendous impact on white culture. The Council of Lancaster in 1744 and the Albany Congress on 1754, which were the first common councils in America, were called to treat with the Iroquois Confederacy. Both the organization and the operation of the Iroquois League influenced Benjamin Franklin in his suggestions for a union of colonies. Nothing in sixteenth century Europe paralleled

the democratic constitution of the Iroquois confederacy, which had provisions for referendum and recall as well as suffrage for women as well as men. Many historians believe that the United States and some state constitutions were at least partially influenced by the democratic traditions existing in Indian societies. The way the US Senate and House work out bills in compromise today can find its roots in the way the Iroquois League functioned. (15)

Farming: New Methods and New Products

Another area in which Europeans were Indianized was in farming. Two Powhatan Indians from Virginia showed the early settlers of Jamestown how to plant corn. When the Pilgrims landed at Plymouth in the winter of 1620 they found the whole area deserted. The Pilgrims found some corn buried by the Indians and saved it for spring planting; and it was a good thing they did because the barley and peas they had brought over with them didn't survive well.

The famous Squanto showed Colonists how to plant and later dress and attend corn (planting 4-5 seeds in hills about 5-6 feet apart.) The English were accustomed to scattering or "broadcasting" seeds. When stalks began to mature, beans were planted in the same hills. Beans put nitrogen back into the soil, and the corn stalks supported beans during growth.

Along with beans and corn, potatoes, squash, peanuts, pumpkins, tomatoes, avocados and chocolate were also among the Indian products adopted by the Colonists. In fact, corn and potatoes are two of the most important staples in the world today. Also the Colonists used maple sugar when they could not get refined sugar, and maple sugar is still popular today. It was not too long ago that the breakfast cereal industry was revolutionized with the revival of an old Indian dish—toasted corn flakes. Some of the southeastern Indians' most important dishes exist today as "soul food" eaten by both blacks and whites. Hominy, sofkee (grits) and Indian fritters (variously called hoe cakes, Johnny cakes or hot water corn bread) are still popular today. Contemporary corn pone or corn bread is nothing more than Indian baked bread, while Indian boiled bread is ever present as "hush puppies"—although boiled in oil rather than water. (9)

Clothing

Frontier life was especially hard on clothing so many Colonists wisely adopted the native garb of the Indians. They did this partly to reduce the wear and tear on their own clothing and partly to help blend in with the environment. First to go were the bright colors. Colonists quickly learned that stalking game in bright colors brought failure. They adopted brown and green like the Indians, and these colors are still used by the military and by hunters today. Also among the early changes was the substitution of moccasins for hard headed shoes. Moccasins were superior footwear for the woods because they were comfortable, cheap to make, easy to repair and quickly winterized by stuffing them with deer hair or grass. They were also silent. Perhaps the only drawback is that they were not waterproof. (10)

Recreation

Travel by the Indians was usually in log or birch bark canoes. Although few are made out of these materials today the canoe is still in wide use for recreational sports. Another type of recreational sport is the game of lacrosse, which also originated with the Indians. Lacrosse, which is Canada's national game, is simply an adaptation of a game played by the Algonquian Indians. The rubber ball, which was first observed in use by Columbus, is used widely today in American sports. Winter sports and general winter activities often require the use of the toboggan, snowshoes and dog sleds, which were also adapted from Native Americans.

The Cherokee Butterbean Game **--Classroom Activity for K-12 and adult**

Materials needed for each game set:

Poster board about 10x13

Glue and scissors

Crayons or markers in brown, orange, yellow, and red

50 corn kernels or one ear of Indian corn

6 dried butterbeans, colored black on one side.

Time needed:

Making the game: about 45 minutes to an hour

Playing the game: about 10-15 minutes for one round

Students will assemble the materials needed to play the game, read the rules, and play the game. This meets curriculum objectives for reading and following directions,, working together, and learning about another culture.

This project can be easily accomplished by students working in small groups of about four students per group. This also reflects the Cherokee cultural value cooperation and valuing differences: each student will have a different task, but all tasks are important.

INSTRUCTIONS

Task one: making the basket tray

1. Measure in one inch from the edges of the poster board, mark and score with scissors.
2. Fold up edges of poster board to make a shallow rectangular tray.
3. Make a cut at each corner and lap over the edges.
4. Glue or tape corners to make the tray

Task two: Making the basket insert

1. Color the basket pattern sheet with red, yellow, orange, and brown markers
2. Use a basket pattern if possible

Task three: preparing the corn for counters

1. Shell out at least fifty corn kernels.
2. Divide into two groups of twenty-five kernels for keeping score.

Task four: preparing the beans for play

1. Take six dried butterbeans.
2. Color one side black with permanent marker.

The first person done in the group should start studying the rules of the game and explain them to the group as they continue to work. The game can be played by two

individuals playing against each other, with the other two in the group keeping score, or it can be played by having two teams of two compete against each other. Follow the sheet of "butterbean Game" rules.

Cherokee Butterbean Game—Related Facts

Cherokee values:

1. In Cherokee culture women farmed while men hunted, fished, and made war. Both men's and women's activities were valued, and both men and women were equally respected.
2. Children learned by experience. They imitated what adults did and also helped with chores until they became adults themselves.
3. Children also learned by hearing stories from their elders—stories about plants and animals, about history, and about magical beings. Often, these stories had a moral that taught the right way to act: don't brag about yourself; be slow to get angry; be concerned about other people.
4. Cherokee culture was democratic. Each village had a townhouse (also called a council house) that was big enough to hold everyone from the village: men, women, children, and old people. Everyone participated in discussions of important decisions, and everyone had to agree before a decision was made. This is called democracy by consensus.

Cherokee food:

1. People in the southern Appalachians began semi-cultivating plants nearly ten thousand years ago. The earliest cultivated plants were: sunflowers, squash, gourds, may grass, and chenopodium. (Today we call this edible wild plant, chenopodium, a weed and know it as goosefoot or lamb's quarters.
2. Cherokee people began growing a form of corn two thousand years ago. By about a thousand years ago, or 1000 AD, they were growing corn and beans, as we know them today.
3. Corn, beans, and squash was always grown together and was known as the "Three Sisters." Beans restore nitrogen to the soil while corn depletes nitrogen. The vines of the beans and squash twined up the cornstalks. When corn and beans are eaten together, they provide complete proteins and amino acids for our diet.
4. Gourd birdhouses were hung on poles around fields and gardens so that purple martins would nest there and eat insects that would otherwise attack the crops. Old women also sat on platforms and watched the fields to keep away raccoons, bears, and other varmints.
5. Each Cherokee family had its own fields, but also helped cultivate a village plot. Each family had their own storehouse for food for the winter. But each family also contributed to the village storehouse, which was used for people who were old or sick, for visitors, and for emergencies.
6. Corn was so important to the Cherokee that they had important celebrations and ceremonies called "Green Corn Festivals." The first of these was held in August, before the sweet corn was ready to eat. The last was held in October or November, when the field corn was ready to be picked. At these ceremonies, people purified themselves physically and spiritually before feasting together. At this time, people got married and divorced. All old scores were settled and everyone started a new year together.

7. The Cherokee women used a form of science called "empirical science" to observe plants and their growing habits. They created several varieties each of corn, beans, and squash, and Cherokee people still grow these heirloom varieties today.

Cherokee Butterbean Game

Although many Cherokee games were competitive, like stickball and chunkey, the Butter bean Game was more of a social pastime. Men, women, and children for recreation played it. It was played one on one or in teams.

Six split butterbeans were placed in a flat basket and then tossed into the air. How they landed in the basket determined the score, which was then tallied with corn kernels.

Game Rules:

Each person (or team) takes a turn flipping the basket.

You get one toss during each turn.

All light sides = six points

All dark sides = four points

Five on one color + one of another color = two points

The first person or team to get 24 points, wins.