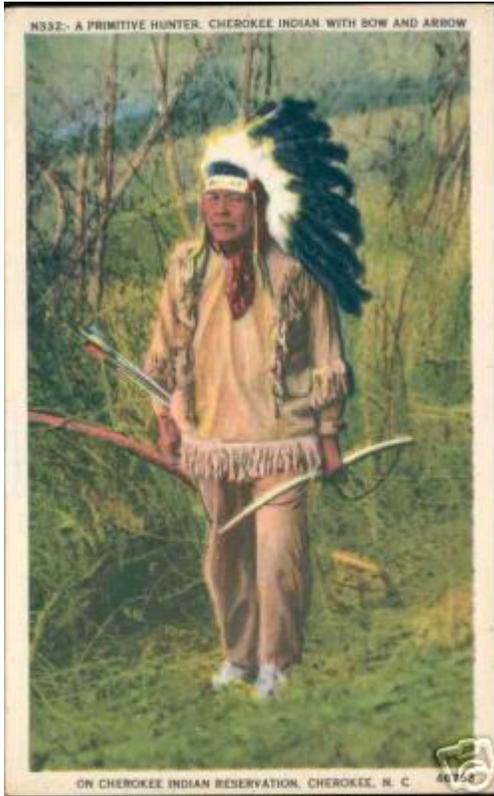


NATIVE AMERICANS



of UPSTATE SOUTH CAROLINA

PREPARED FOR

SOUTH CAROLINA STUDIES

8th GRADE CURRICULUM SUPPLEMENT
Unit 2 – Folklore and Folk Art in the Upstate

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THE CHEROKEE NATION

The first human inhabitants of the state of South Carolina were the Native Americans (who were called Indians by the Europeans). While much of their history has been lost, historians and archeologists have been able to identify a number of these nations (formerly called tribes). Before the arrival of the Europeans, these people survived mainly through hunting, fishing, and farming. The Cherokee nation was the largest single Native American nation in the south, and one of the largest nations anywhere north of Mexico. The Cherokee people most likely migrated south from their earliest encampment somewhere in the northeast part of North America thousands of years ago. They originally called themselves “Ani Yunwiya,” which meant the “Principal People.” However, in the historic period, they became known as the “Cherokee.”

From earliest times, the Cherokee were a mountain people who lived on both sides of the southern Appalachians. Though concentrated in the area of the current states of Tennessee and North Carolina, they also were located in parts of South Carolina, Georgia, Alabama, and Virginia. Today, many places in these states still carry the names and perpetuate the memories of these people.

The Cherokees had their first encounter with Europeans when the De Soto expedition moved into the Carolinas from Florida in 1540. With the European settlement of the Southern Colonies, contact and trade between the Cherokee and colonists increased. In exchange for deerskins, the Cherokee obtained guns, ammunition, metal tools, clothing, and rum. In 1730 Sir Alexander Cuming took seven of the Cherokee with him to England. In 1738, Native Americans first encountered the disease smallpox, which the Europeans had brought to the colonies. This disease wiped out almost half of the Cherokee population.

In 1759 the Cherokee’s relationship with the colonists turned hostile when the Governor of South Carolina attempted to find and execute two Native Americans he charged with killing a white man. When the Cherokee would not deliver the two accused men, as well as 24 other Indian chiefs the Governor claimed had suspicious intentions, war ensued. The Cherokee warriors were defeated a year later by a larger colonial army led by Col. James Grant and were forced into a truce after many of the Middle Cherokee settlements were burned. The Cherokee also fought a number of wars against neighboring Native American nations during this period.

During the Revolutionary period, the Cherokee were allied with the British, and the new patriot governments in North and South Carolina forced them to cede large portions of their land. In the first part of the nineteenth century, the Cherokee developed a culture that paralleled that of southern whites and adopted a government modeled on the United States. In 1821, a Cherokee scholar named Sequoya developed an alphabet for the Cherokee nation that was unique among Native American nations in North America.

However, white settlers continued to pour into Cherokee lands, especially when gold was discovered near present day Dahlonega, Georgia in 1829. On December 29, 1835, at New Echota, a small minority of Cherokee chiefs signed away all their lands east of the Mississippi River and agreed to be removed to lands to be set apart for them in the West. It was in 1838 that the United States government began the forced removal of the Cherokee, known in American history as the “Trail of Tears.” It has been estimated that over 4,000 Cherokee died on the “Trail of Tears.” Several hundred Cherokee escaped into the mountains of North Carolina. Eventually, they obtained permission to remain and the Qualla Indian Reservation was officially recognized in 1848. Today these Cherokee are known as the nation of the Eastern Cherokee.

Once removed to the western “Indian Territory,” the Cherokee’s troubles continued. They were torn by disputes between various factions and the Civil War divided them as well. Then, in 1887, Congress passed the Dawes Act, which divided the western tribal lands into individual allotments. The Western Cherokee lost more than six and one-half million acres of their land through swindles and frauds. On March 3, 1906, the Cherokee nation’s government was ended and in 1907 this land became part of the new state of Oklahoma. In 1924, all Cherokee became American citizens.

Today, in spite of the hardships and troubles they have faced, the Cherokee have been able to preserve much of their cultural heritage. There are numerous reasons that the great Cherokee nation is one of the most well known groups of Native Americans. The Cherokee were the only nation to create its own alphabet without European influence, the Cherokee named counties in 11 states including South Carolina, and the Cherokee left a legacy in great men who descended from them, such as Sequoyah, Senator Robert Owen and Will Rogers.

(Cherokee history narrative excerpted from a paper by Larry Greer)

CHEROKEE TOWNS AND VILLAGES IN SOUTH CAROLINA

In 1650 there were about 22,000 Cherokee altogether, but that population dropped to almost 11,210 by 1715. There were about 60 different Cherokee villages located in the Southern Appalachian region and almost 4,000 warriors distributed among these villages. Due to the colonists' negative impact on the Native Americans, namely smallpox, intoxicants, and wars, the number of Cherokee decreased initially, but the tribe remained strong and 1838 estimates count about 16,542 Cherokee in the eastern United States. By 1910 this number had grown to 31,489, which included at least 1,406 in the Carolinas. The number has continued to grow throughout the twentieth century.

There were in ancient times three distinct Cherokee dialects which probably corresponded in some measure to the three groups of towns into which early traders and explorers divided the tribe. The following list contains most of the Cherokee settlements in South Carolina that were known to the early colonists.

Lower Settlements

- Old Estatoee on Tugaloo River below the junction of Chattooga and Tullalah Rivers, in Oconee County
- Estatoee in the northwestern part of Pickens County
- Old Keowee on Keowee River near Fort George, Oconee County
- New Keowee on the headwaters of Twelve-mile Creek in Pickens County (also known as Little Keowee)
- Kulsetsiyi, on Keowee River, near Fall Creek, Oconee County
- Oconee, on Seneca Creek near Walhalla, Oconee County
- Qualatchee, on Keowee River, Oconee County
- Tomassee, on Tomassee Creek of Keowee River, Oconee County
- Toxaway, on Toxaway Creek, a branch of Keowee River
- Ustanali, on Keowee River below the present Fort George, Oconee County

Middle Settlements

- Ellijay, on the headwaters of Keowee River, Oconee County

Over-the-Hills and Valley Settlements, or Overhill Settlements

- Chatuga, on Chattooga River, on the boundary between South Carolina and Georgia.
- Nayuhi, probably of the Lower Settlements, on the east bank of Tugaloo River, Oconee County
- Tsiyahi, on a branch of Keowee River, near the present Cheochee, Oconee County

Unclassified or Uncertain Settlements

- Canuga, apparently on Keowee River, Oconee County
- Chagee, near the mouth of Chattooga Creek of Tugaloo River at or near Fort Madison, southwest Oconee County
- Conoross, on Conoross Creek which enters Keowee or Seneca River from the west in Anderson County
- Quacoshatchee, in northwest Pickens County
- Seneca, on Keowee River about the mouth of Conneross Creek in Oconee County

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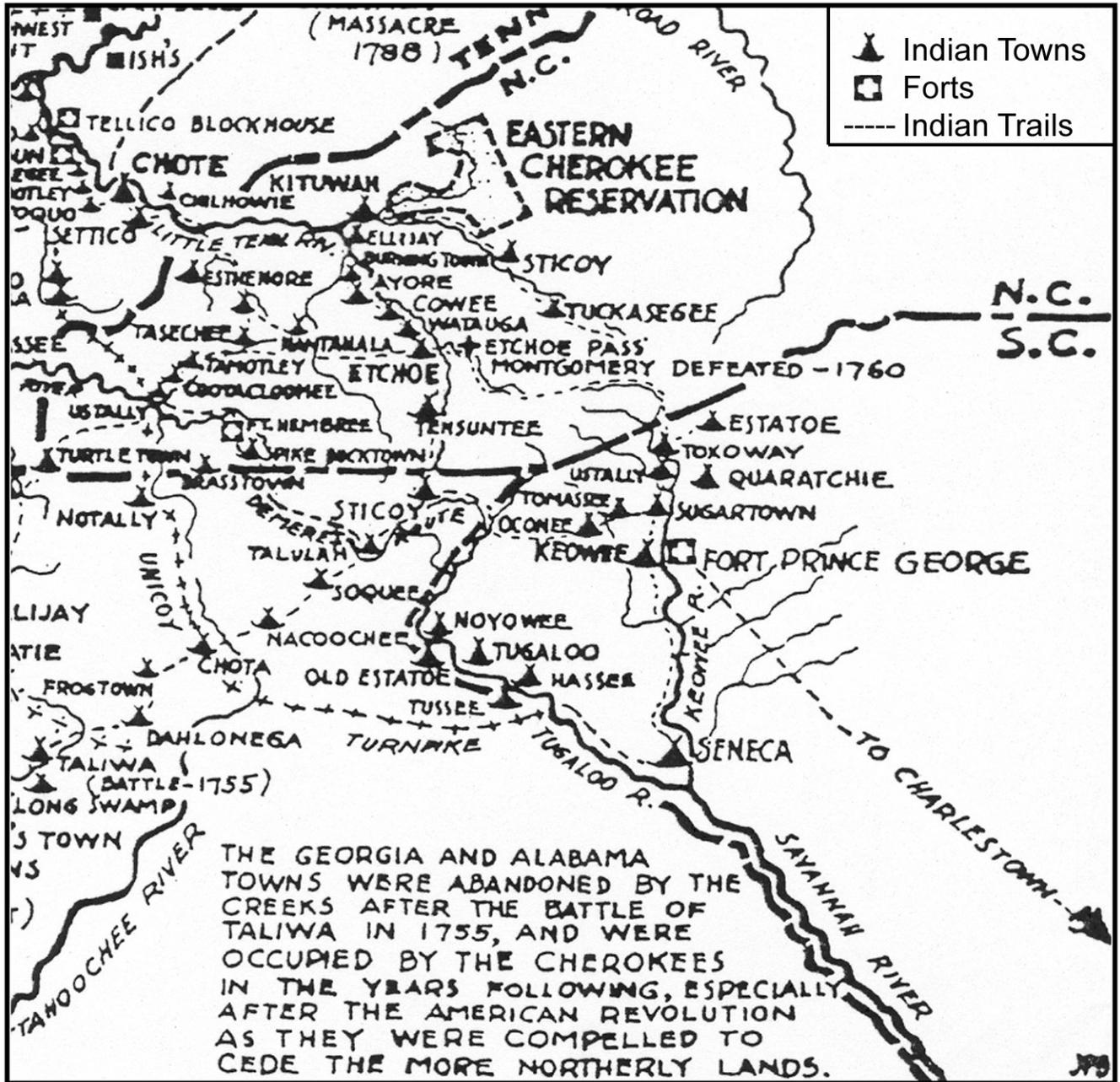
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MAP OF CHEROKEE COUNTRY DURING COLONIAL TIMES

(also showing location of present day Cherokee Indian Reservation)

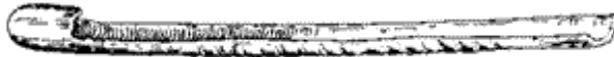


Cherokee Country. Compiled from Maps by
Stuart, Hunter, and Royce.

J.P. Brown, 1937

Taken From: Nancy Ward, Cherokee Chieftain by Pat Alderman

Paleo-Indians • Using the Atlatl



Atlatl

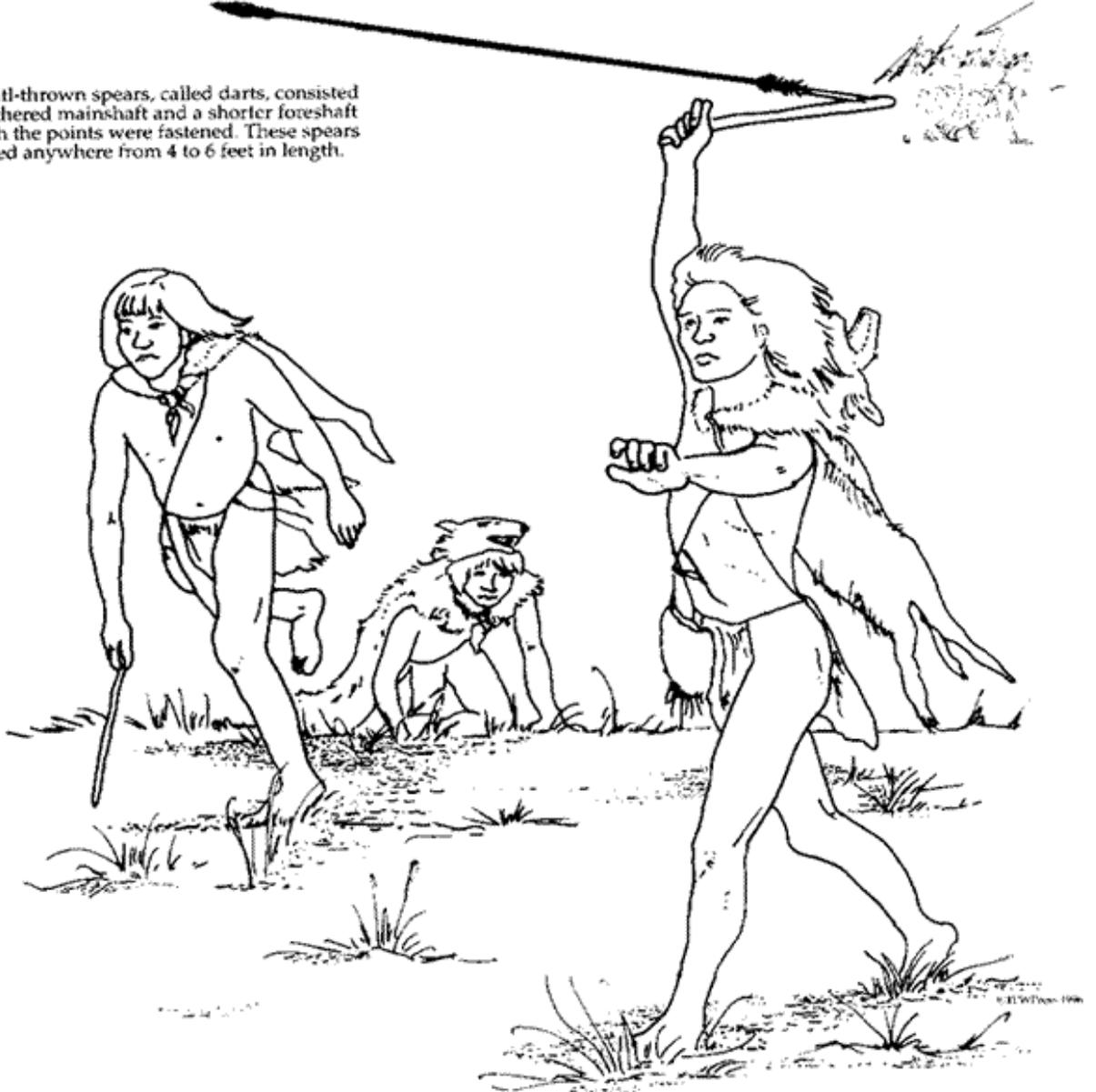


Dart foreshaft with chipped stone point



Dart mainshaft

The atlatl-thrown spears, called darts, consisted of a feathered mainshaft and a shorter foreshaft to which the points were fastened. These spears measured anywhere from 4 to 6 feet in length.

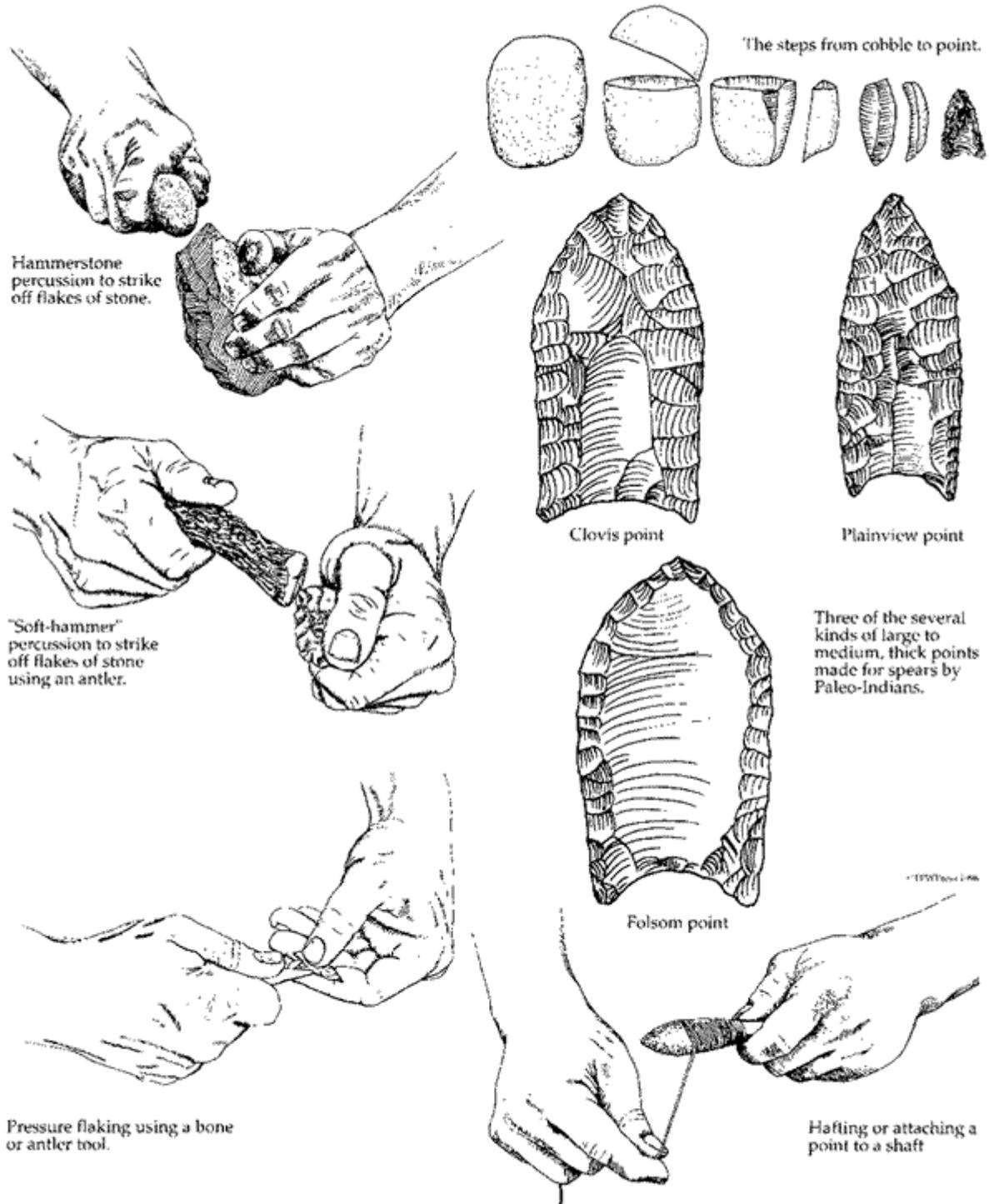


Until the Ice Age mammals died out about 8,000 years ago, the first Native Americans, called Paleo-Indians, hunted mammoths and giant bison throughout Texas. They also hunted smaller animals and foraged for edible wild plants.

Their main hunting tools were regular hand-held spears, as well as spears thrown with the help of a special stick called an atlatl (at-lattle). This spear-thrower permitted the spear to be thrown harder and farther.

Amistad National Recreation Area (National Park Service) website <<http://www.nps.gov/amis/eatlatl.htm>>

Paleo-Indians • Making Stone Points



Starting with the Paleo-Indians, Native Americans used chert and other stones to make spearpoints and other tools and weapons. Tools were also made from wood, bones and antlers.

Amistad National Recreation Area (National Park Service) website <<http://www.nps.gov/amis/estonepts.htm>>

CHEROKEE ARTS, CRAFTS, AND WEAPONRY

The **atlatl** (see page 4) is sometimes called a ‘spear-launcher’ or ‘spear-thrower’ and was important in hunting.

Flint knapping (see page 5) is the art of shaping stone (usually chert or flint) into useful implements.

Stick ball played an important part in the life of the village. Not only was it a sport, it was a means of settling disputes within the village and between the tribes. Instead of a war, a game of stickball would be played! The ball would be hurled at a fish atop a pole. Someone had to be on the far side to retrieve and return the serve.



Cherokee Historic Village website <<http://wordlink.net/Cherokee/HistoricVillage.html>>

The **Blow Gun** consisted of a long tube, usually constructed of a hollow reed, used to launch small **darts**. A favorite source of material was river cane – a type of bamboo found in South Carolina. The Blow Gun was used primarily to shoot small game animals. Longer tubes provided greater accuracy.

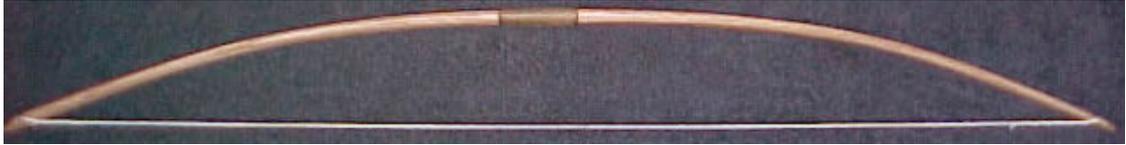


A closeup of the **dart**.

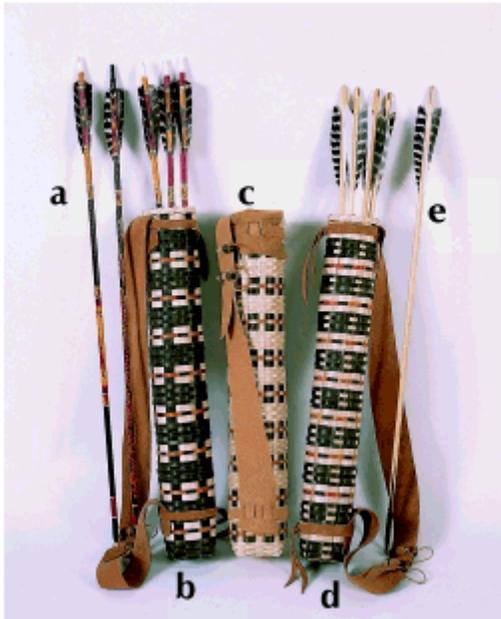


Here you can see just how long a **blow gun** really is.

The **Bow and Arrow** was the most common and most important weapon used by Native Americans. Native North American archery has always stood for efficiency, accuracy, variety, and beauty. Different Native American bows demand different shooting styles, some with very short draw lengths. For all longbows, the pause at full draw should be very brief, and most should be rubbed twice a year with natural animal fat. The Eastern Woodlands longbow is a deadly and accurate weapon and will last for many years if handled with appreciation.



Eastern Woodlands Longbow



This **bow** is handmade from **solid red oak**. It is designed in the Eastern Woodland's bow style in which the tips are almost as wide as the rest of the bow. It is bound with sisal cord so that it can be shot right or left handed. This style of bow has been used for hundreds of years by tribes such as: Cherokee, Shawnee, Delaware, Miami, Sak and Fox, the Five Nations of the Iroquois Confederacy, and many, many others.

Arrows are made from split white oak woven in traditional Cherokee basket patterns, naturally strained accent splits of orange (blood root) and dark brown (black walnut hull). The arrows pictured were made by accomplished basket maker and member of the Eastern Cherokee community, Eva Reed. The shoulder strap of soft comfortable pigskin was made by Larry Snell.

Native North American Archery website (The Krackow Company)
<<http://www.krackow.com/nativeamerican.html>>

The **rabbit stick** is basically a throwing stick used for the taking of small game. It consists of a stick of a medium to hard wood with one end thicker and heavier than the other. The reason for the weighted end was to impart momentum to the stick when thrown. The Southeastern Indian Rabbit Stick used by the Catawba Nation is made from green saplings of hickory and was between 12 to 18 inches in length. Chief Sam Blue described its use for hunting rabbits in the "fire patch", (an area of burnt over brush): *"Four or five hunters generally went together, each armed with three clubs to throw. When a rabbit tried to make its escape from the fire-patch they would throw clubs at it."* The club was also used to club animals when cornered in dens or brought to bay by dogs.



Cherokee/Choctaw Rabbit Sticks

A side-wise arm motion to hit the ground ahead of the running rabbit, flushed by men or dogs, is the most effective way of throwing the rabbit stick. The side-wise flight of the thrown stick allows for a much better chance of intercepting the target as opposed to simply throwing it overhand, for there is more surface area to make contact with the target.

The Throwing Stick or Rabbit Stick - by Benjamin Pressley
excerpted from WINDSONG PRIMITIVES' website < <http://www.perigee.net/~benjamin/throwstick.htm>>

Hide tanning is a laborious procedure with many sequential steps. Generally, after the hides were removed from the animal they were soaked, stretched on a frame (shown below), scraped of any fatty material (called fleshing), oiled, re-stretched, dried, rubbed, and stretched again to leave a dry fluffy white hide. The final product is called **leather**. Native Americans produced many kinds of leather and generally added different types of decoration.

The photograph below is a very rare shot of Cheyenne women tanning buffalo hides in the 1870's. The woman to the left of the photo is softening a hairless buffalo hide by pulling the skin around a rope, while the woman to the right is thinning a buffalo skin with a scraper. It is interesting to note that the tipis in the back are already made of canvas that had been traded for and not the traditional animal skins. The canvas seams can be clearly seen on the original print.

Photo courtesy of the Smithsonian Institution (negative # 90-17238).



Native Americans used leather for many purposes. They tanned deer and small animal hides in a variety of ways. More information about this can be found at the following websites:

<<http://www.nativetech.org/clothing/pouch/pouches.html>> the use of leather for pouches and bags

<<http://www.nativetech.org/clothing/regions/regions.html>> general Native American costumes

<<http://www.nativetech.org/tanning/index.html>> various techniques and methods for tanning used by Native Americans

River cane weaving and basket-making were other noteworthy Cherokee craft. Most Southeastern Indians generally wove by twilling (weaving the strips in such a way as to produce a pattern of parallel diagonal lines). They did use some grass and bark but their favorite material was thin pieces of the outer covering of river cane. Some of these strips were dyed black, red, or brown and used along with un-colored natural strips to produce both angular and curvilinear designs. They made a variety of baskets, including small baskets with handles, sieves and fanners for processing hominy meal; large baskets with flared openings for carrying heavy burdens; small and large hampers, often with tightly fitting covers; and small baskets whose bottoms came down to a point. They also twilled large cane mats, usually measuring about five feet by six feet. They used these mats for bedding, for carpeting, to cover seats, to cover the walls and roofs of their houses, to wrap the bodies of their dead for burial, and for many other purposes.

<http://www.angelfire.com/ok3/basketry/rivercanebaskets.html>

Cherokee and other Southeast Indian double woven baskets are the oldest form of basketry in the Southeast. By varying the under/over interval, bias (or angular) plaiting (braiding) has been used to create other decorative structural patterns such as zigzags and diamonds. In early times, before the Cherokee were confined to reservations, making baskets was an integral part of the women's role in the community. Each family group or clan had their own distinctive basket patterns.

Many Cherokee believe that weaving baskets with distinctive twill patterns honors **Ka no he lv hi**, the old ways. Some noteworthy ancient design patterns include "Mountain Peaks", "Peace Pipe", "Flowing Water" and "Man in Coffin". It is said Cherokee baskets manifest joys, sorrows, dreams, ideals and a longing for the beautiful.

<http://www.cherokeebaskets.com/>

basket photo copied from website <http://www.cherokeeheritage.org/Default.aspx?tabid=253>



CHEROKEE FOLK TALES

Cherokee Ghosts of Whiteside and Beyond

By Rick Hester

(Reprinted by permission of Chattooga Quarterly Magazine)

Compilation of excerpts from James Mooney's History, Myths, and Sacred Formulas of the Cherokees, reprinted in 1992 by Bright Mountain Books in Asheville, NC from original publications of the Bureau of American Ethnology 1891 and 1900. Material on Yonah, the bear was contributed by Marie Mellinger of Clayton, GA.

The night is upon us, and there are spirits loosed from the nooks and crannies, the dark places of deep and hidden waters, and the craggy cliff sites where only Cherokee legends and intrepid botanists dare to tread. Yonah the Great Bear will make his annual appearance at a place known for its restless spirits – Whiteside Mountain. Others, like Utlunta the “spear-finger” and the Great Yellow Jacket, may be spotted on the mountain as well, along with fragments of their ancient horrors. And all through the watershed and beyond, the Ukteena and its cousins are still known to haunt the far-away places. Life favors the cautious, so read well these warnings, seek out your medicine men and blessed women, and go carefully, if you must, into the hidden places this season.

Now, in order to prepare yourself for such dangerous wanderings, it is not enough to simply carry some herbal concoction or spiritual protective blessing. No, the spirits are well known for surprising mere mortals with abilities not hitherto documented in legend or song. You must get a feel for how things work in the Cherokee spirit world.

Way back in the beginnings of things, animals had chiefs and tribes. Yonah, the bear, was the chief of the animals. Once, Yonah became bored of living in the forest, and yearned to go live in the sky land. He pestered the spirits until they granted his wish, and he became the Big Bear in the Sky. But in October, when all the trees burst forth into glorious color, Yonah becomes homesick. He descends from the sky, at this time, to visit the forest again. And for one hour of one day his shadow can be seen lumbering across the mountain sides. It has become a tradition, in the Blue Ridge Mountains of Oconee County, to go to Whiteside Mountain on splendid autumn days and watch for the “shadow of the bear.” So you see how it is that the physical world around us is tied directly to the dealings of ancient tribal chiefs and the spirits of their day.

As you have seen in the story of Yonah, in these early days there were giant kings and queens of animal tribes. One such monster was a very large flying creature which resembled in appearance the green-winged hornet. This creature was in the habit of carrying off the younger children of the nation who happened to wander into the woods. Very many children had mysteriously disappeared in this manner, and the entire people declared warfare against the monster. A variety of means were employed for his destruction, but without success. In process of time it was determined that the wise men (or medicine-men) of the nation should try their skill in the business. They met in council and determined that each one should station himself on the summit of a mountain, and that, when the creature was discovered, the one who made the discovery should utter a loud ‘haloo’, which shout should be taken up by his neighbor on the next mountain, and so continued to the end of the line, that all the men might have a shot at the strange bird. This experiment was tried and resulted in finding out the hiding place of the monster, which was a deep cavern on the eastern side of the Blue Ridge and at the fountain-head of the river Too-ge-lah (Tugaloo River, South Carolina). On arriving at this place, they found the entrance to the cavern entirely inaccessible by mortal feet, and they therefore prayed to the Great Spirit that he would bring out the bird from his den, and place him within reach of their arm. Their petition was granted, for a terrible thunderstorm immediately arose, and a stroke of lightning tore away one half of a large mountain, and the Indians were successful in slaying the enemy. It may be appropriately mentioned, that at the head of the Too-ge-lah River is to be found one of the most remarkable curiosities of this mountain land. It is a granite cliff with a smooth surface or front, half a mile long, and twelve hundred feet high, generally spoken of in this part of the country as the White-side mountain, or the Devil’s courthouse.

The First Fire

(As told by Cherokee interpreter Robert Lewis)

Story can be accessed at the Cherokee Heritage Center website <<http://www.cherokeeheritage.org/Default.aspx?tabid=609>>

At one time there was no fire. The animals were cold so the bear had called a council and gathered all the animals, birds, and insects to discuss how they could keep from freezing in the winter. Many ideas were passed back and forth some suggested maybe we should get the sun to come out of the sky. Nothing was resolved, and so taking a break the animals walked out of the council house.

A storm had come up, and across the water they could see a small island. The lightning flashed and they could see it striking in the forest on the distant island. Something began to glow there, and the bear asked the falcon, "What is that?" The falcon said, "It glows like the sun," so the animals called it fire. The wolf suggested, "Maybe it will keep us warm, like the sun."

So the bear immediately called all the animals back into the council, and asked who would like to go and get the fire. Many of the animals, birds, and insects all raised their hands, wanting to go and get the fire. The bear considered the fact that it was over water, so he chose the raven to go first. He reasoned that the raven's feathers were so white and bright that they could see him coming back with the fire.

So the raven flew off, and as he got to the island he noticed that the fire was in the sycamore tree, and that it seemed to be deep inside the tree. Seeing where the smoke was coming from, the raven landed and began to peer inside, trying to find out where the fire was. Sparks from the embers caught and exploded and temporarily blinded the raven, so that he fell into the tree. With much scrambling and clawing the raven finally managed to crawl away from the fire. Coughing and sputtering he got lost in the smoke and decided to abandon trying to get the fire. And so he returned to the council house.

The falcon saw the bird approaching, but didn't know what it was. He called to the bear and said, "Something is flying toward us." When the bird crashed into the ground, all the animals were startled. The bird lay coughing and choked out the words, "I cannot get the fire." All the animals gasped because they realized it was the raven whose bright white feathers were now black, black as soot. And so they helped him up and the bear asked, "Who next wants to go and get the fire?" This time the animals were more reluctant, but two snakes decided to try.

The little racer and the tree climber, two snakes who were also bright white in color, swam across the lake towards the island. As they approached they saw the sycamore tree and discussed what had happened to the raven. The little racer said, "The raven tried to crawl down from the top; let's try from the bottom." So both snakes entered through a hole at the base of the roots. The fire was so intense that they soon became lost. The tree climber went up, feeling all the smoke and soot crawl up his scales, making him climb faster and faster. The little racer became so confused at the bottom that he darted to and fro, going back and forth in the ashes and embers before finally finding his way out through the roots. The little racer made his way out and found the tree climber had fallen off the top of the tree, landing atop the roots. Both swam back to the council, and again all the animals were surprised at how dark they had become. They coughed and said they could not go after the fire.

The bear turned in the council and said, "Who wishes to try next?" This time no one wanted to go. Everyone was afraid of the fire. And then a small voice said, "I will try." The bear looked down at his feet and saw the little water spider. The animals began to chuckle and laugh. The bear, smiling, said, "You're too small. How can you get the fire?" And the spider said, "Let me try." All the animals agreed, "Let her try."

So the little spider dove into the water and swam to the island. Now this is not the little spider that skirts across the top of the water, but the water spider that swims underneath. And so she came out near the roots of the tree where the snakes had entered. Knowing what happened to the snakes, she took two small sticks and fished out a small ember. Having done so, she made a pot and put it on her back. She placed the ember inside the pot, then blew an air bubble around it to protect it from the water, and made her way back to the council.

The animals were surprised to see her and the bear asked her, "Where is the fire?" She took out the ember from her pot and set it in the center of the council room. Quickly she gathered small bits of kindling and began to blow

upon the ember. Smoke began to rise from the kindling she was burning, and all the animals became excited. The smoke became thicker and she asked the animals to gather smaller sticks. Soon the flames caught and as more and more sticks were added, the heat filled up the council house.

And so the little water spider brought back the fire. And the moral of the story is, "Never take someone smaller than you for granted, because a small person can still save the world."

Origin of Disease and Medicine

Story can be accessed at the Cherokee Nation Cultural Resource Center website

<<http://www.cherokee.org/home.aspx?section=culture&culture=literature&cat=PdWeE5zX1DE=>>

The old ones tell us that at one time, the animals, fish, insects and plants could all talk. Together with the people, they were at peace and had a great friendship. As time went on, the numbers of people grew so much that their settlements spread over the whole earth, and the animals found themselves cramped for space. To make things worse, the people invented bows, knives, blowguns, spears, and hooks, and they began to hunt and kill the larger animals, birds and fish only for their hides. The smaller creatures, like the frogs and worms, were stepped upon and crushed without thought, out of carelessness, and sometimes even contempt. The animals decided to meet in a council to agree on measures for their safety.

The bears were the first ones to meet in a council, at Mulberry Place, or Kuwahi Mountain. The old White Bear Chief led the council. After each one had his turn of complaining about the way people killed their friends, ate their flesh, and used their skins for his own purposes, they decided to begin a war at once against man. One of the bears asked what kind of weapons the people used to destroy them. "Bows and arrows!" exclaimed all the Bears together. "What are they made of?" was the next question. "The bow is made of wood, and the string is made of our entrails," replied one of the Bears. They then decided they would make a bow and see if they could use the same type of weapon the people were using. One of the Bears got a nice piece of locust wood, and another bear found a vine to use for a string. When everything was ready, a Bear found that in letting the arrow fly after drawing the string, his long claws got in the way and his shot was ruined. He was very frustrated, but someone suggested they clip his claws. After this, it was found that the arrow went straight to the mark. But, the Chief White Bear objected, saying they must not trim their claws as they needed them to climb trees. "If we cut off our claws, then we must all starve together. I think we should trust and use the teeth and claws the Creator gave us, and it is plain that the people's weapons were not made for us."

They could not think of a better plan, so the chief White Bear dismissed council and the Bears dispersed throughout the woods without having come up with a way to protect themselves. Had they come up with such a way, we would not be at war with the Bears, but the way it is today, the hunter does not even ask the Bear's pardon when he kills one.

The Deer held the next council, under their Chief Little Deer. They decided they would send rheumatism to every hunter who kills one of them, unless he made sure to ask their pardon for the offense. They sent out a notice of their decision to the nearest settlement of Cherokees and told them how they could avoid this. Now, whenever a hunter shoots a Deer, Little Deer, who is swift as the wind and cannot be harmed, goes quickly to the spot and asks the spirit of the Deer if it has heard the prayer of the hunter, asking for pardon. If the spirit replies yes, everything is in balance. If the reply is no, Little Deer follows the trail of the hunter, and when resting in his home, Little Deer enters invisibly and strikes the hunter with arthritis. No hunter who regards his own health ever fails to ask pardon of the Deer for killing it.

Next, the Fish and Reptiles held their own council. They decided to make their victims dream of snakes climbing about them, and blowing stinky breath in their faces. They also dream of decaying fish, so that they would lose their appetites and die of hunger.

Finally, the Birds, Insects and smaller animals came together for their own council. The Grubworm was the Chief of the council. They decided that each should give his opinion, and then they would vote as to whether or not the people were guilty. Seven votes would be enough for a guilty verdict. One after another, they complained about

man's cruelty and disrespect. The Frog spoke first, saying, "We must do something to slow down how fast they are multiplying! Otherwise, we will disappear from the face of the earth through extinction!" The Frog continued, "They have kicked me about because they say I am ugly and now my back is covered with sores." He showed them the spots on his back. Next, the Bird condemned people because, "They burn off my feet in the barbecue!" Others followed with their own complaints. The Ground Squirrel was the only one to say something in the people's defense, because he was so small he did not endure the hunting and disrespect. The others became so angry at him, they swooped on him and tore him with their claws. The stripes are on his back until this day.

So the animals began to name many new diseases, one after another, that would inflict man as punishment for their disrespect. The Grubworm was more and more pleased as all these new sicknesses were being named.

Then the Plants, who were friendly to man, heard about all these things the animals were doing to the people. Each tree, shrub, and herb agreed to furnish a cure for some of the diseases. Each said, "I will appear and help the people when they call upon me." This is how the medicines came to be. Every plant has a use, if only we would learn it and remember it. They have furnished the remedy to counteract the diseases brought on by the revengeful animals. Even weeds were made for some good purpose. You must ask, and learn for yourself. When a doctor does not know which medicine to use, the spirit of the plant will tell the sick person.

Why the Owl Has a Spotted Coat

Story can be accessed at the Cherokee Nation Cultural Resource Center website

<http://www.cherokee.org/home.aspx?section=culture&culture=literature&cat=PdWeE5zX1DE=>>

The owl had a girl friend that he loved very much and the time had come for him to meet her parents. Now owl knew he was not the best looking creature on this earth and didn't want anyone to see his face. He thought and thought of a way to hide his face from her parents because he was afraid they might not let him marry her if they saw how ugly he really was.

Finally, the time came when he was to meet her parents, so on this very important evening he devised a plan. As he came into the house he stood in the shadows, just outside the reach of the fire's light. As the evening progressed he seemed to relax just a bit but he never came out of the shadows. When the evening had ended and owl left for the night, both parents began to express their favoritism of the owl. They even remarked what a wonderful husband he would make for the young lady. They did have one question and that was why he did not come into the firelight. As the daughter and parents began to talk about the owl the question seemed to drift from their minds and on to different subject. In the shadows of the room stood her two, very mischievous, brothers. They, too, wondered why the owl stood in the shadows and came up with a plan to find out why.

The next day both boys went to gather wood for the fire without being told. The mother was very surprised because she usually had to tell them to do something at least three times before they would do it. They gathered enough wood to burn for three nights, this did seem strange to the mother and she wondered what they were up to. She soon forgot her thought as she wondered if the nice owl was coming to see her daughter tonight.

That night the owl came to court her daughter and the two brothers were waiting. The owl moved to the shadows as he did the night before and began to eat his supper. As the mother called for the boys to get more wood for the fire the boys rushed outside and grabbed two armloads of wood and began to throw them into the fire. Now this wood was not just ordinary oak or hickory, it also had wild sumac mixed in, so when the sumac began to burn it would pop, crackle, and throw sparks. This is just what the boys wanted the fire to do so they could see what the owl was hiding in the shadows. As the fire began to burn, the sparks flew and the wood crackled. The owl raised his wing to shield his face and turned his back. As he did this sparks landed on his back and burned black spots on his beautiful coat of feathers. That is why today the owl has a spotted coat.

He did marry the young lady and she was able to teach him that all creatures are beautiful in CREATOR'S eyes.

THE CATAWBA NATION

The Catawba lived in South Carolina, primarily in York and Lancaster counties, but some dispersed throughout other parts of the state and into North Carolina and Tennessee. There were six villages of Catawba living on what is now the Catawba River in 1728 with two distinct tribal units, one called the Catawba and one called Iswa, the native word for “river” which was applied specifically to what is now called the Catawba River. The name of the most northern group was Nauvasa and in 1781 two more groups, given the names Newton and Turkey Head, were documented by European settlers.

The Spanish explorer Juan Pardo was the first European to document an encounter with the Catawba Nation, in 1566. He called them “Iswa”. In 1670 another explorer, Lederer, came upon them and called them “Ushery”. At first there was a good relationship between the Catawba and the European colonists and from 1711 to 1713 the Catawba helped the whites in their war against the Tuscarora. Despite these good relations, the abuse of alcohol and several diseases brought by the white men contributed to a steady decrease in the Catawba population. Other factors in the decrease in population included seemingly endless fighting against the Iroquois, Shawnee, and Delaware nations. In 1738 and again in 1759 the Catawba population was ravaged by smallpox epidemics and their numbers dwindled.

The Catawba finally made peace with the Iroquois with the help of white mediation in 1759, but other nations continued to wage war with them. In 1762 the remaining Catawba moved from North Carolina to a 15 square mile reserve in South Carolina and in 1763 a Catawba King, named Haigler, was killed by a Shawnee attack. The Catawba supported the colonial patriots during the Revolutionary War, but in 1826 their reserved land in South Carolina was leased to white settlers. South Carolina agreed to obtain land for the Catawba in North Carolina in exchange, but they were not accepted there and had no choice but to return to South Carolina. The Catawba were finally given an 800 acre reservation in South Carolina. Many of the Catawba became Mormons, with some joining the Baptist church. Besides the two major Catawba divisions, the present population also represents the remnant of 20 smaller tribal groups.

The population of the Catawba nation was estimated at 5,000 in the year 1600. By 1682 the number had dropped to around 4,600 and by 1728 was dramatically reduced to about 1,400. The population was somewhere around 1,000 strong in 1752 and continued to dwindle until King Haigler announced that due to a smallpox outbreak the Catawba nation had only 60 fighting men in 1761 (this is not the count of the entire population, only the warriors). In 1775 there was an estimated total of 400 Catawba and in 1826 that number had dropped to 110. The most recent population cited was from the 1930 census and it claimed 159 Catawba Indians remained in South Carolina.

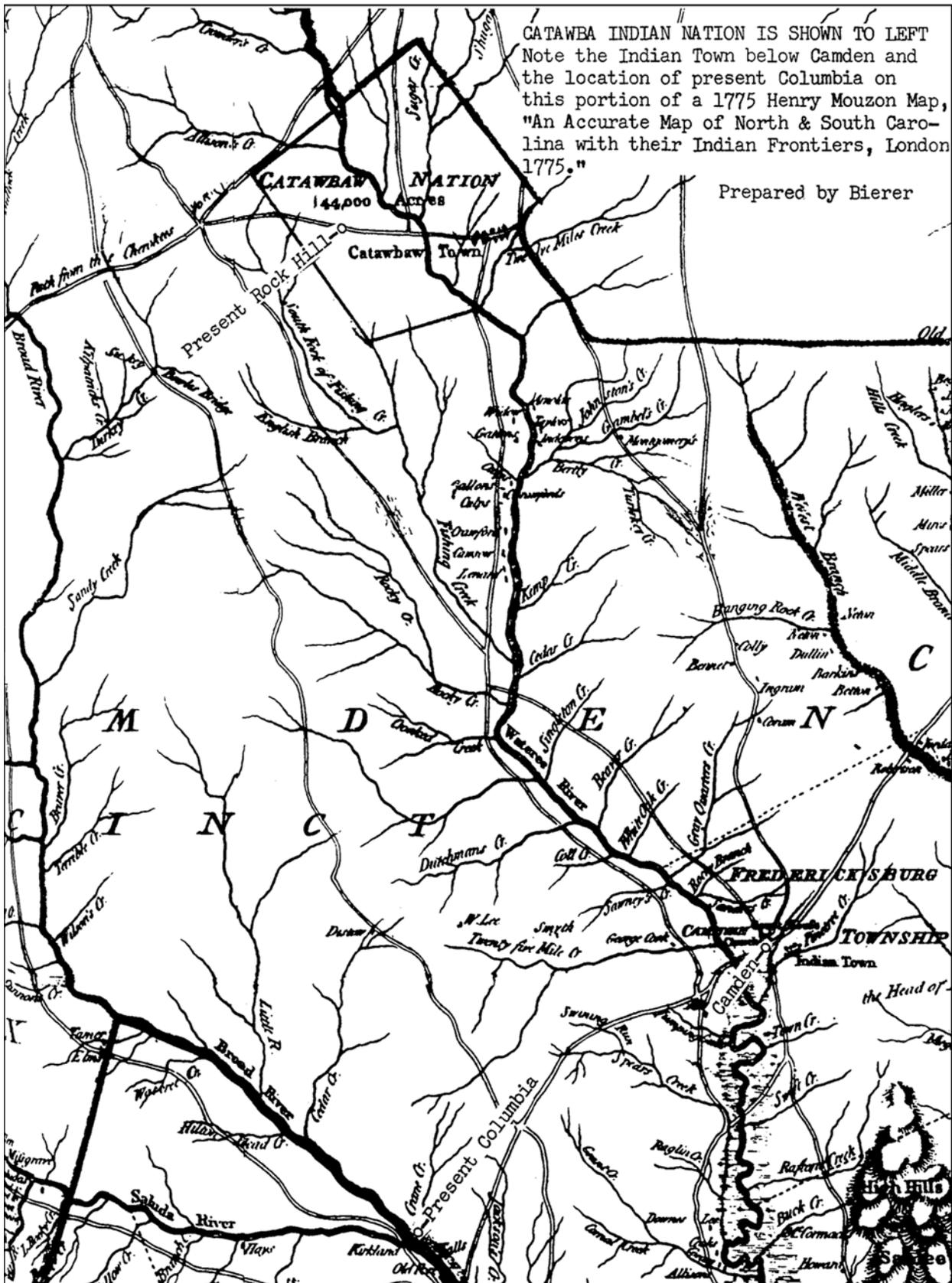
In the early days, the Catawba nation had many villages scattered through north-central South Carolina. In 1728, there were six known villages, all located along the Catawba River, the most northerly of which was called “Nauvasa”. In 1781, only two villages were occupied, lying on opposite sides of the Catawba River. These were called in English, “Newton” and “Turkey Head”.

The 1775 map (see page 15) shows two Catawba towns, one called “Catawbaw Town” in the “reservation” near present day Rock Hill, and the other called “Indian Town” just south of present day Camden. There may have been other smaller villages that escaped the attention of the map makers. It is unclear whether either of these villages are in the same locations as Newton or Turkey Head.

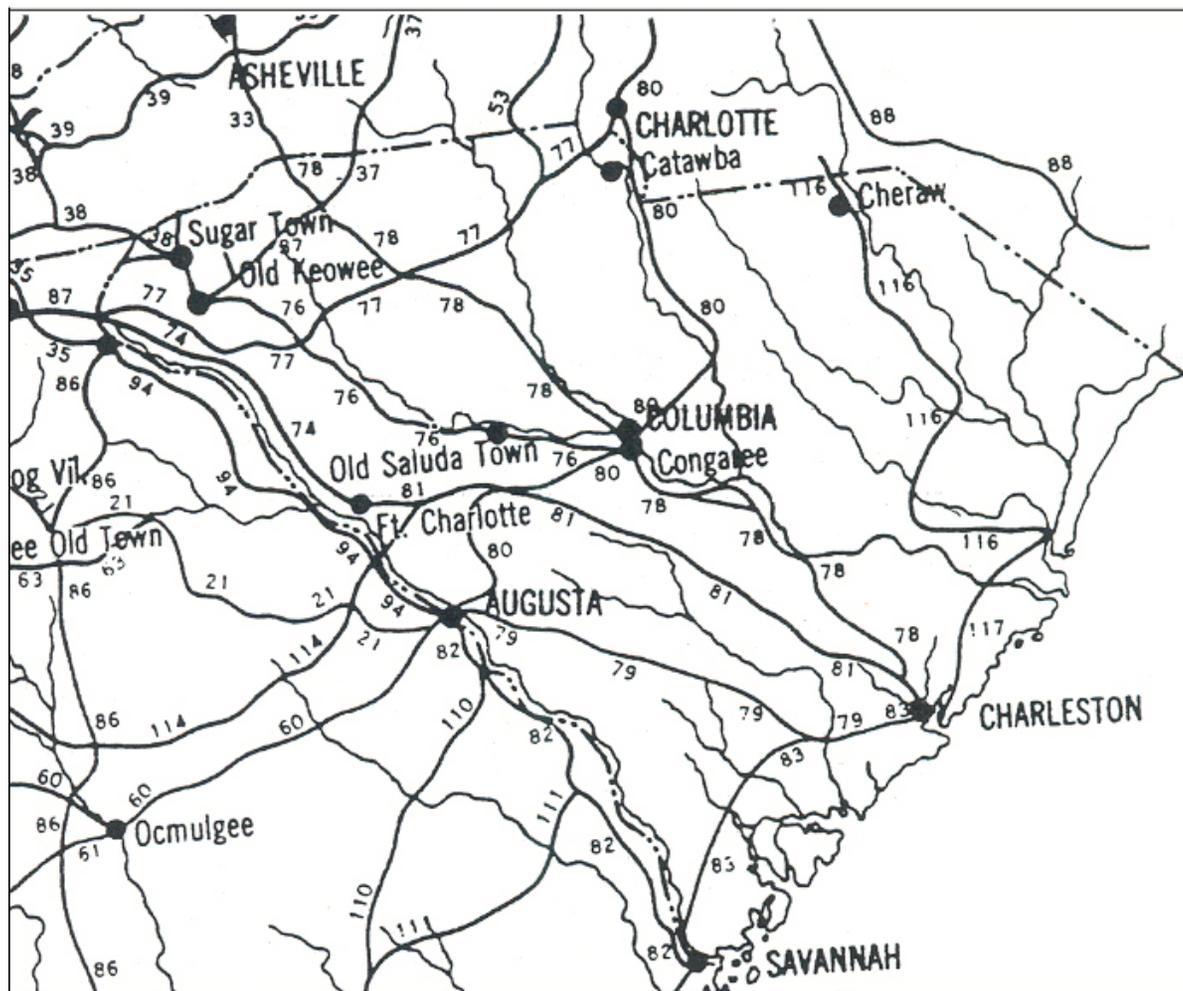
The Catawba became recognized as the most powerful of all the Siouan peoples of South Carolina. They preserved the identity of their tribe longer than most others. Also, a great amount of linguistic information has been obtained from the Catawba Nation.

Additional information about the Catawba Nation, including several Catawba Folk Tales, is included in Section 3 of the SC MAPS Teaching Manual (pages 3-5 to 3-9).

The Catawba Nation - 1775



**THE TRAIL SYSTEM OF THE SOUTHEASTERN UNITED STATES
IN THE EARLY COLONIAL PERIOD**
a preliminary map from data collected by W. E. Myer, 1923



LEGEND

- 37 = The Old Cherokee Path to Virginia.
- 38 = The Tuckaleechee and Southeastern Trail.
- 74 = Old Path from Fort Charlotte to the Cherokee Country.
- 76 = The Old Cherokee Trading Path.
- 77 = The Lower Cherokee Traders' Path prior to 1775.
- 78 = The Old South Carolina State Road to the North.
- 79 = The trail from Fort Moore (Augusta) to Charleston.
- 80 = The Occaneechi Path.
- 81 = The trail from Charleston to Fort Charlotte.
- 82 = The trail from Augusta to Savannah.
- 83 = The trail from Charleston to Savannah.
- 94 = The trail from Augusta to Cherokee via Fort Charlotte.
- 116 = Trail from Winyah Bay to the Cherwas.
- 117 = Trail from Charleston to Winyah Bay.