

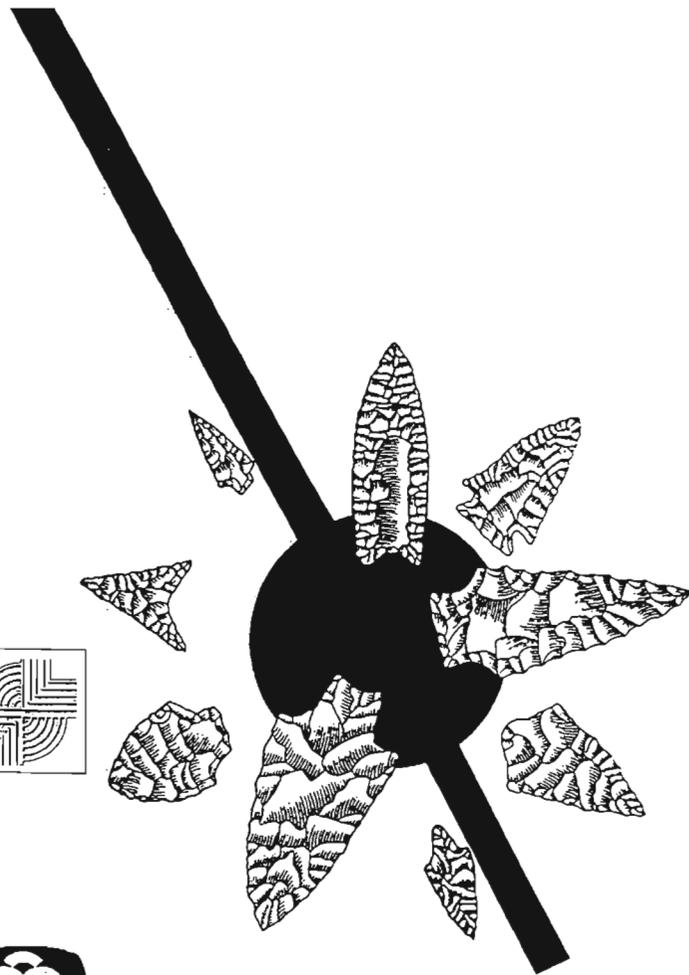
Curricula Materials for *The First South Carolinians: The Life and Times of Native Peoples in the Palmetto State*

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Introduction

What This Exhibit and Curricula Package is All About

This exhibit helps you and your students understand Native American life in South Carolina between at least 10,000 years ago and the early 1800s. It explores how Native Americans arrived in North America by crossing a land bridge that connected Siberia and Alaska. It explains how these early South Carolinians hunted and collected food . . . and how they lived . . . and the tools they made. It examines the changes that took place in Native cultures over time. It also explores what happened to these people with the coming of Europeans during the 16th and 17th centuries.

It also talks a little about archaeology and how archaeologists explore the past . . . the techniques they use . . . and how they take the evidence they uncover in the ground and bring that past to life.

The exhibit, however, is primarily about helping your students

think. Sure, it provides some facts, some dates, some famous names. But these are not what history is made of — or what we believe needs to be stressed.

Instead, we hope that the exhibit will open doors — and discussions — about the past. About how ordinary people lived. We hope that your students come to understand that Native Americans were ordinary people just like them — with families, loves, prejudices, chores, responsibilities, different languages, different beliefs.

Some Key Ideas

These are some of the key ideas or concepts that we hope your students will explore:

- Every group of people has a **culture**, a set of customs and ways of doing things.
- Cultural groups develop different ways of meeting their basic needs.

- How a cultural group meets those basic needs will depend on the environment and the resources available to them. People — and their cultures — adapt to and also change their environment.

- No society is any more rational or "civilized" than another. A particular culture must, instead, be judged according to its own standards and values, rather than those of the observer.

- Interaction between culturally different groups can produce conflict and change. This conflict isn't because one group is more righteous than the other, but is usually the result of a lack of understanding and mutual respect, or sometimes greed and belligerence.

- Cultural change can be slow, occurring over long periods of time, or it may be rapid. The processes of cultural change include: invention, diffusion, devolution, and acculturation.

- **Invention** is the formation, by a single individual, of a new habit, tool, or principle that eventually gains the acceptance of others.

- **Diffusion** is the borrowing of cultural traits from another group as a result of contact. Sometimes the borrowed

element can be transformed by the culture, giving it new meanings and functions.

- **Devolution** is the loss of a previously existing cultural trait. Sometimes these lost traits are replaced by others, sometimes they are not.

- **Acculturation** is the acquisition of new culture traits as a result of one group coming into long-term physical contact with another group. Often there are changes in both groups.

- **History** and **archaeology** are the story of change over time.

- Many events (although not all) have causes which stem from the past and effects which have implications in the future.

- Historians and archaeologists use a wide variety of sources to learn about the past, including artifacts and accounts of everyday lives.

How Not to Teach About Native Americans

Remember that the original inhabitants of South Carolina are not extinct! There are 8,246 Native people representing at least eight different tribal groups in South Carolina today, and many of them are descendants of

those tribes the Spanish, French, and English first met when they explored South Carolina. It is critical that you convey the fact that these people have survived and live in the modern world, keeping many of their traditions alive.

It is important that we help students avoid stereotypes and, instead, develop an understanding of the Natives' struggle to gain acceptance in our society. For example,

- Don't talk about Native Americans in the past tense. There are over 1,500,000 Indians in the US today.
- Don't talk about "us" and "them." Native Americans aren't the outsiders, they are the original Americans.
- Don't expect Native Americans to look like Hollywood creations. There is no one Native look. Each tribe varies greatly in skin colors, body size, and other features.
- Don't allow stereotypes to go unchallenged. TV programs and movies usually show the savage warrior or noble warrior stereotypes who may know only one word, "ugh." The truth is that Native Americans had a highly developed language and oral tradition when the Europeans first came to the Carolinas.

- Don't let your students think that a few "brave" Europeans defeated thousands of "savage" Indians in battle. The diseases brought over by the Europeans killed many more than were killed in battle. Native Americans were a healthy people that had no immunity for the plague-like diseases brought here. In fact, perhaps the first instance of biological warfare occurred when the English distributed small pox infested blankets to Native Americans in order to reduce their population.

- Don't allow stereotypes in many text books to go unchallenged. Why is it that Indians, protecting their homes and families were "savage" and "barbaric," yet European settlers, stealing land, raping Indian women, and spreading disease, were "fighting to establish this brave new land?" The taking of scalps, for example, was a practice encouraged by whites to eliminate hostile Native American groups.

Here are some other practices to avoid in teaching about Native Americans:

- Don't dress like Indians. We don't encourage students to dress like blacks for Martin Luther King's holiday or as Jewish people at Hanukkah. To dress "like an Indian" encourages the

stereotypes we want to avoid — like war whooping, brandishing of tomahawks, and caricatures of native dances.

- Don't use incorrect words like warlike, primitive, savage. Is the US "warlike?" Before answering, think of the military budget and recent invasions into other lands? Are modern tools primitive? Will they seem that way in 2050?

- Don't use words like "squaw," or "brave." Again these are stereotypes, and often the words have been associated with derogatory meanings, not unlike "broad," or "dude," in some cultures today.

- Don't homogenize Indians. Don't combine rain dances, tipis, totem poles, and long houses. Do we homogenize European cultures by talking about gondolas, windmills, and bullfights as though they were all representative of the same peoples?

- Don't trivialize sacred rites. Do we allow classes to act out high masses, pretend a Jewish circumcision, make communion a snack break, or playact an immersion baptism? Indian dances and rites are all part of their religion and include sacred symbolism — help your students understand and respect these rituals, not make fun of them.

Pre-Visit

Check Out the Exhibit

One of the most valuable pre-visit activities on your part will be to actually examine the exhibit before your students visit it. You don't have to find the time to go to your local museum — we've include the 25 different panels in Appendix 1.

We have tried hard to ensure that the exhibit is interesting, and understandable to a broad range of people, but you are in the best position to know your students.

You need to consider their age and abilities. Will they be able to understand all of the different concepts and ideas? Do they have the attention span to spend as long as it will take to go through the entire exhibit?

You might want to consider reducing your visit to only a section of the exhibit, perhaps incorporating other areas back in the classroom. Or you may be able to make several visits to the museum, viewing different components on different days.

Only you are in a position to know what is best for your students. By providing you with the complete label copy for all of the panels you can arrange your visit to maximize the learning experience of your students.

How Archaeologists Do Archaeology

The exhibit really isn't about archaeology — it's about Native Americans. But prior to about 1700, most of our knowledge about Native Americans comes from archaeology, so this is a good opportunity to help your students understand a little more about the science of archaeology.

Simply put, **archaeology** is the scientific study of past human cultures. It looks at the technology (stone tools and clay pots) and behavior (how houses were built and what foods were eaten) of Native American peoples.

Archaeology is also a subdivision of **anthropology**, a discipline which studies human development, behavior, and culture. Other subdivisions include linguistics (the study of language),

physical anthropology (the study of physical development and evolution), and cultural anthropology (the study of present cultures).

Archaeology isn't the study of dinosaurs (dinosaurs lived millions of years before the first human). It isn't plundering tombs of their riches (see below, for a discussion about looting and pothunting).

Many people think that archaeology means digging sites and finding artifacts. But that is only a very small part of the story. Archaeology is really about the scientific study of the people who lived in the past and used those artifacts. Archaeologists spend far more time analyzing the evidence they find in the ground, and comparing it to the information found at other sites, then they do digging any one site.

Archaeologists also realize that when they dig a site they destroy it (you can never put all of the pieces back in the ground just as they were originally found). Realizing this, professional archaeologists are very careful to record all the different kinds of information they find. These different information sources include:

- the site's stratigraphy or laying of different soil types;

- the location of artifacts within the different soil strata;

- the chemical composition of the different soils;

- very small remains, such as carbonized seeds and small fish bones;

- stains in the soil which may represent decayed posts or filled-in pits.

The Benefits of Archaeology in the Classroom

Evidence and interpretations from archaeology **provide a different view of history** than if only the written record is used.

History is written by the educated, the wealthy, and often by the elite. It may ignore or misrepresent the views of the underclass. People may have different reasons for distorting history, or they may remember only what is favorable or represents their perspective. Archaeology, on the other hand, may provide a more unbiased view of past events.

This provides you with the opportunity to explore different situations, looking at how history might record an event compared to how that

event might be seen by an archaeologist. One modern example of this was a study conducted on the alcohol drinking habits of a small community. Unbeknownst to the respondents of the study, their garbage was being collected and all of the alcoholic beverage containers were being inventoried. The study found that most individuals underreported the amount of alcohol being consumed in their household. Why might there be this disagreement between what people said they did and what they actually did?

Archaeological techniques provide unusual **exercises to teach such skills as measurement, comparing and contrasting, detailed observation, description, and making inferences.**

In particular, archaeology offers the potential to focus on critical thinking skills. Students have the opportunity to not only describe some aspect of past life, but also interpret how it was used based on the available evidence.

Since archaeology draws on concepts and research in biology, geology, and physics it can be used in the classroom to teach these subjects and show how each is interconnected. Students can gain a greater

appreciation of all their different subject areas if they see that each has practical applications in their world.

A Simple Archaeology Exercise

It's possible to explore the way archaeologists analyze artifacts — and make inferences — with very little advance planning.

Sites and artifacts hold clues to the past — but only if we know how to read their messages.

Pick an object (artifact) from the classroom (maybe from your trash can). In a class discussion, ask the following questions:

- what meaning does the artifact have?
- how might the object have been used?
- what sort of difference did the object make in the lives of the people using it? What would life have been like without the object? How might life change if there was an improvement in the object?

For example, let's say you picked up a discarded pencil. What does this object tell us? That people wrote, which means they must have had a language or some way of communicating by writing. Since the item appears to

be mass produced (rather than individually made), it must have been important enough to warrant an industry dedicated just to its production.

You might want to discuss the evolution of the pencil, talking about how its precursor was the writing slate and piece of graphite. How did the change to a pencil improve life? Was it easier to use and less expensive, making it more commonly available? How did this change other aspects of society, such as record keeping and education?

You might also want to discuss technological evolution — comparing the pencil to the laptop computer.

This is an exercise you can also expand on, asking students to then bring some object (an artifact) from home that tells about their family's past. Working in small groups, have students tell each other what the object conveys about their past. In a class discussion, ask additional questions, such as:

- Is it important to know about your past? Your family's past?
- Native Americans lived in South Carolina for at least the past 10,000 years; is it important to know about

their lives and their past?

- What can we learn from the past? (Encourage brainstorming — How did people live in the past? How has life changed? Has this change always been for the better? If we had it do over, what might we change?)
- If your past or your family's past is important to you, what statement can you make about the importance of the past in general?
- What should we do to make sure this past is remembered and passed on?

The Difference Between Archaeology and Pothunting

A pothunter is a person who digs for treasure. A pothunter often sells the objects he has dug up or keeps them to build a personal collection. Pothunters place little or no importance on the site from which they are taking the objects — they aren't interested in learning about the past, but only in possessing something that no one else has. While they dig for treasure, they destroy the information the site contains about the past — and the people who lived at the site.

The following list compares what an archaeologist can learn to what a pothunter would learn by "digging" the

What the trained archaeologist learns:

- The Indians who lived at the site made pottery, hunted with bows and arrows, and buried objects with their dead.
- The site was inhabited off and on from 8,000 B.C. until A.D. 1200 when the Indians built a palisaded village 300 feet in diameter.
- They lived in circular houses about 18 feet in diameter, probably made from pine saplings interwoven with branches and coated with mud.
- Personal items and foods were stored in pits in and around their houses.
- Fireplaces in the center of their homes provided warmth and a place to cook food.
- There was a much larger structure which may have served as a communal building for secular and sacred assemblies.
- The center part of the village was left open, probably as a common area for games and dancing.
- Corn, beans, squash, chenopodium, and other plants were grown or collected for eating.
- A variety of nuts and fleshy fruits were seasonally gathered.
- The Indians hunted raccoon, opossum, and turtles; although deer was probably the most important mammal species.

What the pothunter learns:

- The Indians who lived at the site made pottery, hunted with bows and arrows, and buried objects with their dead.
- There are lots of different kinds of arrow heads and tools.
- All kinds of "neat" things are found.
- Sometimes masses of charcoal are found that might be fireplaces.
- Sometimes a piece of corn — or something that looks like corn — is found.
- All kinds of bones are found.

same site. Talk to your students about this difference.

During this discussion some students may mention that a parent or relative "collects" Indian artifacts — perhaps this will be brought up in the context of whether their behavior is appropriate.

A good response is that a collector appreciates not only the object, but also its history. A responsible collector collects only from the surface of the ground and ensures that all sites he or she finds are reported to the state agency responsible for recording archaeological sites (S.C. Institute of Archaeology and Anthropology at 803/777-8170). And a responsible collector also ensures that artifacts retain their provenience information (are kept separate from one another and aren't all just tossed in a shoe box). Finally, a responsible collector also ensures that his or her collection has a future — that it will be passed on to a museum and not just tossed in the trash when no one is any longer interested in it.

A Simple Chart of Native American Lifeways

Archaeologists define essentially

four different time periods for Native American cultures in South Carolina: **Paleoindian, Archaic, Woodland, and Mississippian**. These are terms that have been developed to describe the different periods.

Although the exhibit goes into much more detail, this chart may help provide a quick overview.

Many of the terms applied by archaeologists to the different time periods may be confusing to your students. For example, during the Archaic Period, there are Savannah River and Guilford projectile points. During the Woodland Period you may hear about Thom's Creek or Deptford pottery. Sometimes archaeologists will even use these terms to describe the people who made the points or pottery, for example, "the Guilford people." Where do these terms come from and what do they mean?

Prior to about 1670 (and the arrival of the English) we don't really know what tribes were in South Carolina. Consequently archaeologists have assigned names to the different types of pottery and stone tools they find. Savannah River points were first found in the vicinity of the Savannah River, Guilford points were named for Guilford County, North Carolina, Thom's

A Cultural Sequence for South Carolina

<u>Stage</u>	<u>Time Period (yrs. ago)</u>	<u>General Traits</u>
Mississippian	1,500 - 450	Development of chiefdoms, platform mounds, cultivation of corn and other crops
Woodland	4,000 - 1,500	Introduction of pottery, bow and arrow, villages, horticulture
Archaic	10,000 - 4,000	Mobile, many stone tools, atlatl, introduction of stone vessels, modern environmental conditions
Paleoindian	14,000 - 10,000	Nomadic people, tools characterized by "fluted" points, climate much colder than present

Creek is a small creek where the pottery was first found in Lexington County, South Carolina, and Deptford is the name of a site in Georgia. These are just names used by archaeologists for convenience.

But, these names are associated with very specific types of materials having very specific dates. Archaeologists have been able to assign those dates based on radiocarbon dating, stratigraphic dating, and comparison with other materials and sites.

Lesson Plan 1.

Foodways of Native Americans

Introduction

Foodways — what people ate. Foodways are a part of culture. They are affected by where you live (if you live inland, seafood may not be an important part of your diet), your religion (some religions prohibit eating certain foods), your technology (it doesn't matter how available a food source is, if you can't acquire it, prepare it, or cook it), and even by what else you eat (many cultures develop a means of prioritizing foods and their acquisition).

Foodways change. Although many students may not realize it, some foods that are very common today were once thought to be poisonous — like the tomato among the English — or were reserved for only the most important people in society — like corn among the Mayans.

This lesson plan explores Native American foodways, looking at issues of ecology and technology. One goal is to

help students become more aware of how Native Americans lived in harmony with the environment around them (as well as how this changed with pressures from Europeans). A second goal is to help your students understand the interaction between technology and foodways (and how changes in technology are associated with changes in diet). A third goal is to help your students understand the complexity of Native American foodways (examining seasonal rounds and schedules).

A Quick Overview of Native Americans and Foodways

The early Paleoindians are frequently referred to as "hunting large game," or as "hunters and gatherers." This is a stereotype that is still hard to correct.

In actuality, these Paleoindians were probably "gatherers and hunters" — with the "gathering" of wild plants accounting for upwards of 20% of their diet. Large game, like mastodons, were

hard to kill and probably represented a very rare — albeit exciting — aspect of the diet.

Keep in mind that the only means of killing these large animals were spears — you had to get close enough to a mastodon to stab it! And then, with no refrigeration (except for the cooler climate), you had to butcher the entire animal and eat it quickly.

The tool kits of these early hunters was very small — a few points that probably also doubled as knives, scrapers which were used to remove the hair from hides, and some tools for piercing hides probably used to help make clothing. Many of these tools were quickly made and discarded after use.

Although the Paleoindians may have moved frequently to find better hunting grounds, they probably also moved frequently because they exhausted the

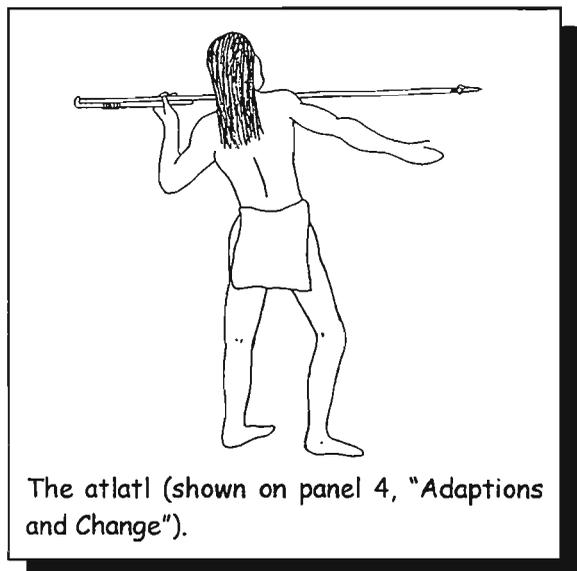
local wild plant resources. As berries or young sprouts were collected, they needed to move on to another location. And keep in mind that they were also in competition with many animals for these plant resources.

In fact, its likely that much more of the diet came from smaller animals that they happened onto in the course of collecting plant foods than came from those opportunistic encounters with sick or infirm large game.

During the following Archaic Period the large animals became extinct and were replaced by smaller animals, such as deer. The climate also changed

Experimental Archaeology — The Atlatl

The atlatl might have been an advance over the thrusting spear, but just how good was it at hitting its target? One series of tests found that it wasn't very good. The increased effective length of the arm in using the atlatl caused an irregular and uncontrolled thrust and in tests only 6 out of 36 spears hit their target at 30 meters (100 feet). The use of weights (often found by archaeologists) helped with balance, but not velocity. Penetration could be achieved at up to 100 meters, but was best at 30 meters or so. The conclusion was that users of the atlatl still had to operate from ambush at close range and probably preferred to shoot into herds of animals, where the chance of hitting a target was greater.



The atlatl (shown on panel 4, "Adaptions and Change").

and the more modern and warmer climate promoted more woodlands and fewer open savannahs. So hunting strategies had to change.

One of the clearest indications that these strategies did change is the introduction of the atlatl, or throwing stick. This tool increased the leverage of the human arm, allowing greater killing capacity.

We see a proliferation of tool types — more different spear points, different types of scrapers, and the introduction of chipped axes that may suggest efforts at wood working. It is also during this

period that grinding items are found, possibly documenting the use of plant foods which needed to be ground, such as nuts and seeds.

During the late Archaic, archaeologists see the development of "shell rings" along the South Carolina and Georgia coasts. The doughnut-shaped rings measure 150 to 300 feet in diameter and were anywhere from 3 to 30 feet in height. The rings, once thought to be mysterious, are actually nothing more than giant trash piles. Composed of shell, animal bones, broken artifacts, and soil, these shell rings are composed of trash discarded by Native Americans who lived on them. Archaeologists have found evidence of the houses, hearths or fire pits, and

Can A Stone Axe Really Chop Down a Tree?

This is another area where experimental archaeology provides important information. One study found that flint axes hafted with wood handles could cut down an oak, 14 inches in diameter, in about 30 minutes. Another found that soft woods, like pine, were even easier — trees around 6 inches in diameter could be felled within 7 minutes! Some researchers also suggest that axes were used more to splinter the wood than to actually cut it.

Either way, stone axes allowed woods to be cleared and provided access to trees for other purposes, such as building houses.

even where the oysters were steamed open on and around these rings. The clear interiors were communal areas and were, therefore, kept clean.

The foodways during this period were primarily deer hunting and fishing, with supplemental inclusions of small mammals, birds, reptiles, and shellfish. Various calculations of the probable yield of deer, fish, and other food sources identified from shell rings indicate that sedentary life was not only possible, but probable. The Native Americans learned very early that the South Carolina coast was so rich in food that they could easily live in one area year round, simply by scheduling when they would use different types of foods.

This is important since it represents the first time that Native Americans were able to settle in one place for more than a few days or weeks. It allowed the formation of small villages and probably the development of a more refined culture. But it was doomed to end as the sea levels began to rise and the coastal environment changed about 2,000 years ago.

Although uncertain, we still believe that a sizeable proportion of the diet came from "gathering"

probably by women and children. We believe that small snails, known as periwinkles, were gathered out of the marsh; hickory nuts were one of the most favored plant foods gathered during the fall; also collected were persimmons and other fleshy fruits that grew wild in the marsh areas.

During the Woodland Period we see the introduction of the bow and arrow — it is only at this time that it is correct to say there are "arrow heads." Prior to this all of the stone points that are found are actually "spear heads."

The bow and arrow dramatically improved the accuracy of hunting. Instead of hitting the mark 6 out of 36 tries (as was the case with the atlatl), the arrow allowed a good hunter to make his kill 30 out of 36 times — a pretty good improvement.

In South Carolina the Woodland Period isn't recognized as exhibiting a strong reliance on horticulture. Plant foods were being gathered — based on the continued recovery of grinding stones, as well as carbonized plant foods from archaeological sites — but we don't see corn or other cultigens until the following Mississippian Period.

By about AD 1200, corn had been introduced into South Carolina,

probably from the southwest. Beans and squash followed, but probably not before AD 1400. At this point we begin to see much greater reliance on cultivated plants, with animal resources probably most important in the winter and spring (before the next crop was harvested). A number of different wild plant foods were being used, including acorns, hickories, walnuts, persimmons, chenopodium, and grapes.

And some plant foods — like the peach — were quickly adopted by Native Americans and became important additions to native foodways. The peach, introduced by the Spanish, was relished by the Indians in spite of the length of time it took a tree to bear fruit, because of its sweetness.

A Little About Some Different Foods **White-Tailed Deer**

Of all the animals found archaeologically, the white-tailed deer is ubiquitous. A variety of uses exist for the different parts of the deer, so that almost all of the animal was used by Native Americans in some manner. Different bones were split to make needles or awls, rattles, flutes, bracelets, and beads. Antlers were used to make spear points, flakers, and even fish hooks. Sinew and entrails were made into bow strings, rawhide, thongs, and "thread." Deer brains were

combined with green corn to tan leather. The skin, hooves, and antlers were rendered into glue. Head, skins, and antlers were used as decoys in hunting and as status/clan indicators. Hides were sewn into clothing. Each deer might contribute up to about 45 pounds of dressed meat.

The deer is a browser with well-defined forage preference, largely oriented toward hardwoods and evergreen vines. Acorn masts form an especially important food source from September through May. Deer typically feed in early morning or evening and are considered nocturnal animals.

Hunting of deer was largely a solitary pursuit which took place throughout the year. Only after the Europeans arrived and there was a tremendous pressure to obtain large numbers of deer hides did the Native Americans participate in the environmentally damaging fire drives. In this practice large areas were set on fire to drive the animals into a waiting trap. Of course, this form of killing reduced or eliminated the population; it frequently took years for the deer population to return to normal.

Turkey

During the prehistoric period the turkey was almost as useful as the

deer. It was used as a food source; its bones were fashioned into tools such as awls and spoons; and feathers were prized for making cloaks and in the manufacture of arrows.

The turkey is able to adapt to a wide range of habitat conditions, although they tend to prefer areas of mature, mast-producing hardwoods with a mixture of understory plants such as dogwood. The forest is used for roosting, while old fields or edge areas generally provide the best cover for nesting.

Wild turkeys are flocking animals and spend the late fall through early spring in flocks of 30 or more in a wintering home range of about 50 acres. These flocks break up in late March for the breeding season; the young are born in May, and reach a weight of 5 to 10 pounds by October when the birds begin to congregate again. This seasonal cycle would make it much easier for the turkey to be hunted in the winter, although hens with juveniles could be taken in late spring and summer.

Fish

A very large number of different

A Historic Account of a Fire Drive

As we went up the River, we heard a great Noise, as if two Parties were engag'd [warring] against each other, seeming exactly like small Shot [small arms; a popping noise]. When we approach'd nearer the Place, we found it to be some *Sewee Indians* firing the Cane Swamps, which drives out the Game, then taking their particular Stands, kill great Quantities of both Bear, Deer, Turkies, and what wild Creatures the Parts afford.

-- John Larson, in the Santee River area of South Carolina, 1701

fish are found at Native American sites along the South Carolina coast (or even inland along major rivers). On the coast the most common in coastal settings are drums, sea catfish, gar, flounder, Atlantic menhaden, and mullet. Most of the fish identified from these coastal archaeological sites are marine and can be found in intertidal creeks, estuaries, and rivers. A few fish, such as the bowfin and channel catfish, while usually inhabiting freshwater areas, may enter brackish water, or may be caught during periods of high freshwater runoffs. The bulk of the fish are available from May through November, with fewer species available in the winter and early spring.

Many of the fish taken (such as the flounder, drum, catfish, and gar) represent larger predators which are not found in the intertidal creeks, but

at their mouths, feeding on the smaller fish, such as the mummichog, spot, Atlantic silversides, and silver perch, which follow the tide. Some of these smaller fish also travel in schools, migrating in and out of the intertidal creeks with the tide.

The presence of two different categories of fish suggest that two different collection techniques were used. For the small fish found in shallow waters, Native Americans may have used gill nets or seines, collecting the fish as they were flushed out of the small channels with the ebbing tide. The larger, predatory fish found at the mouths of the channels could have been caught using spears, nets, or hooks. It is unlikely that weirs were used on the South Carolina coast because the tidal range is too great. Traps could have been used (and are even still seen at some sites) in the rivers at inland sites.

Corn

Corn is a common farm crop, known to virtually everyone. Corn could be planted in April, or even in late March, with the result that it was ready for harvest before the worst of the summer droughts. The Native Americans planted corn in a number of small, cleared fields which they periodically allowed to become fallow. As the fields were cleared later, the

beneficial plants (such as persimmon) were allowed to remain, while the other trees and brush were removed.

Corn was introduced into the Eastern US perhaps as early as 100 BC, although it does not seem to have made its way into South Carolina much earlier than perhaps AD 1200. The Native Americans cultivated corn with other crops such as beans and squash. Accounts of early Spanish explorers suggest that Native American corn production was limited with the harvest being exhausted by the late summer or early fall.

The Native Americans relied on green corn, basing much of their religion on corn agriculture. The food was a staple of their diet and at the end of each harvest, a ceremony, called the Busk, was held to celebrate the harvest and give thanks. It was a time for renewal — men repaired communal buildings, women made new pottery and renewed their hearth fires. Old feuds were forgotten.

Yaupon Holly

The yaupon (also known locally as "cassena") is usually a low shrub, although it can occur as a "tree" upwards of 25 feet in height. It is an evergreen, and the leaves are about $2\frac{1}{4}$ inches long, oval, leathery, dark-green,

Is Corn Always Better? Is it Really an Advancement?

When discussing Native American foodways, someone will almost always insist that prior to the Mississippian the Indians were "primitive" because they weren't farmers.

People often assume that settled life and a reliance on cultivation are hallmarks of "progress." But is this so? The answer is almost certainly no! This short-sighted view ignores the fact that specialization can itself be destabilizing. Farmers must work much harder than hunters, gatherers, and fishing people. Typical preindustrial farmers spent four to six days a week working in the fields. Many foragers needed to work only two days to feed themselves and their families. Farming people usually require that children help out in the fields. In foraging economies children are often not part of the labor force. In fact, more generalized economies have demonstrated a degree of long-term cultural stability and survival that is unknown in "more advanced" societies. Perhaps we should revise our notion that so-called civilization will always represent progress in human well-being?

New evidence is also revealing that an increased reliance on domesticated plants did little to promote the health or well-being of Mississippian people. There were higher rates of malnutrition and infectious pathology (probably the result of overcrowding), singularly high rates of trauma (suggesting increased interpersonal violence), high rates of porotic hyperostosis (suggestive of anemia), greater incidence of dental disease (because of the reliance on carbohydrates), and a generally elevated level of biological stress.

Contemporary hunters and gatherers in the same general area were taller, more robust, and had lower rates of infection and arthritis than the nearby farmers.

and glossy on the upper surface. The plant blooms in the spring and produces abundant small clusters of red fruits in the late fall which stay on the plant through the winter. Yaupon is found in the maritime forest, just inland from the coast.

Native Americans gathered the leaves, drying them, and then making a very strong tea (the leaves contain a large amount of caffeine). Called the

"Black Drink," this tea was a powerful emetic and was used during the Green Corn Ceremony at harvest time. During this period old ways were purged, ensuring purity and rejuvenation for the new crop. The Black Drink was a very important part of the ceremony. Since the plant is found only in the coastal plain, the leaves were traded inland for hundreds of miles. The Cherokee used the plant as a cure for dropsy and also to evoke ecstasies.

Goosefoot or Chenopodium

Goosefoot is an annual herb with lanceolate leaves about 6 inches long and $1\frac{1}{2}$ inches wide. The plants are usually about 30 inches high with whitish or greenish-yellow flowers occurring from June until the first frost. The seeds are very small and dark brown or shiny black. Today the plant is common in disturbed areas, waste places, and in cultivated fields.

This plant is one of the early North American cultigens with its use going back to at least the Archaic Period. Some archaeologists have suggested that by the Early Woodland the plant was already a staple in the region from southern Illinois to Ohio and south to Alabama. Unlike other weedy plants used by Native Americans, there is some evidence that goosefoot was actively encouraged and propagated. Both the seeds and greens of goosefoot were probably collected and it is known that the young leaves of the plant make a pot herb, much like spinach. The leaves are high in calcium, iron, carotene, riboflavin, and ascorbic acid.

Foodways and Kinship

Is there a relationship between the food you eat and your society's kinship system? Actually yes, there is.

Because hunter-gatherers were dispersed in small groups, they probably traced their kinship through "kindreds." Although not necessarily blood relatives, all were definitely kin. These kindreds were organized simply and practically. Social distinctions were limited to factors such as age, gender, and skill.

The vast networks of relationships allowed everyone to travel and visit widely — there would always be "kin" that knew you, would "vouch" for you, and would help you if need be. This network also promoted survival — there were always others you could call on for help (food, shelter, protection).

In other words, the hunter-gatherers enjoyed extensive freedom of a loosely knit society, while relying on the support of close family ties.

With the advent of cultivation society changed. Egalitarian ways began to die and a chiefdom rose up, giving itself ascribed powers and controlling access to critical resources. We see the development of classes, most clearly the priests and the common people.

Another change was the development of female kinship. A single kinship bond, to the exclusion of all

others, became more common. And most frequently, these farmers traced the family through the female — since women were themselves the bearers of life, obviously they had a special bond with the land and its life-giving properties seen in the cultivation of plants.

So, the Mississippian people traced their kinship through their women, creating patterns of descent that were matrilineal. Generations of mothers and daughters formed larger social units called lineages. The matrilineages were composed of mothers and their children, with positions of authority and power often passing from brothers of women to the senior matron's sons — in other words from maternal uncles to nephews.

Matrilineages were linked together as clans, united by mystical bonds traced through the females to some ancestor with supernatural powers. These non-blood kin ties provided a means for cooperation between people who otherwise recognized no relationship between one another.

These clans were then tied together in two dualities or opposites. Because the Native Americans frequently recognized these opposites

— sky and earth, land and water — as parts of the whole, they formed a set of connections which represented the two sides of the universe. So, among the Mississippian peoples we see the Red and White — taking on the symbols and meanings of war and peace.

Discussion Topics

1. Help your students understand how each of these plants and animals affected the lives of Native Americans; help students understand their place in history by discovering how they might use plants and animals.

Encourage students to discuss the availability of different plants or animals in their neighborhood or part of the state and why some may, or may not, be found in their area. How might this have affected the lives of Native Americans in that part of the state?

Encourage interaction with students in discussing how these plants or animals may be used in their own daily lives? What may be used today instead of some of these plants and animals? Which of these plants or animals might now be considered "domesticated"? How do we obtain food, both plant and animal, today compared to prehistoric Native Americans? What sorts of tools do they use to specifically use these foods

(be sure to think about growing, harvesting, preparing, and eating the food)? How would their family's life be affected if any of these plants or animals that they use became extinct?

2. Integrate botany into the lesson plan. Have students research and draw the different parts of a plant used by Native Americans for food or medicinal purposes. How many of these parts were used for food or other uses? Why were some parts used and others weren't? Was it lack of nutrition or are some parts not good to eat?

Give assignments to see how many uses there might be for each part of the plant — leaves for vegetables, salad, mats; berries as fruit, for tea, dyes, etc.

Some suggest that virtually every plant — from fungi on up to trees — had some sort of use to Native Americans. What does this tell us about their understanding of the world around them? Why was it important to them to know the properties of different plants?

3. Explore ethnobotany. To help your students better understand the contributions made by Native Americans to present diet and medicine, give each student a native

plant that is still used today to research. Have them learn about the plant's habitat; skills needed to identify, gather, and use; and particular uses here in South Carolina. In addition to research on food and medicine, don't forget to include other uses, such as a source of cordage, fibers, dyes, smoking, seasonings, pesticide, or to make other items.

4. Integrate natural science into the lesson plan. Study the fish in your area. Get a list of fish from the S.C. Department of Natural Resources. Find out about the fish laws and protection for endangered species. What has happened to the fish populations in your part of the state? Have dams reduced the number of different species, or limited those that can still spawn? Is there a loss of habitat? What about pollution? What efforts are being made to help species return?

Study maps for locations of fish habitats in your area. Locate lakes, ponds, streams, rivers, and marshes that are reported by the S.C. Department of Natural Resources as supporting fish.

Plan an imaginary two week long fishing trip. Select waterways and a good fishing spot based on your research. Make a list of supplies and

possessions you'd need to carry for the two weeks — but remember it must all fit in a 16-foot canoe, along with you and your family. Then think about what a Native American family might have needed. What supplies would Native Americans have gotten directly from the environment without needing to carry them? Water, food, sleeping materials, for example? After the fish were caught, how would each prepare them for eating? How could they be stored?

Lesson Plan 2.

Native American Stone Tools

Introduction

Archaeologists study Native American tools to understand how they were made and how they were used. Sometimes what seems obvious isn't always correct. For example, just because a piece of stone is sharp and pointed, doesn't make it an "arrow head."

By understanding how a tool was made, archaeologists can sometimes learn whether the stone was hard to procure (rare stone would be worked differently than stone that was easy to come by). By understanding how the tool was eventually used, archaeologists can better understand the culture. By looking at wear patterns on the stone, archaeologists can determine if it was used to cut something soft, like animal flesh, or if it was used to cut something hard and unyielding, like wood.

In order to better understand how tools were made, archaeologists

engage in different tool making experiments, learning much about problems and methods of early toolmakers.

Stone Working Technology

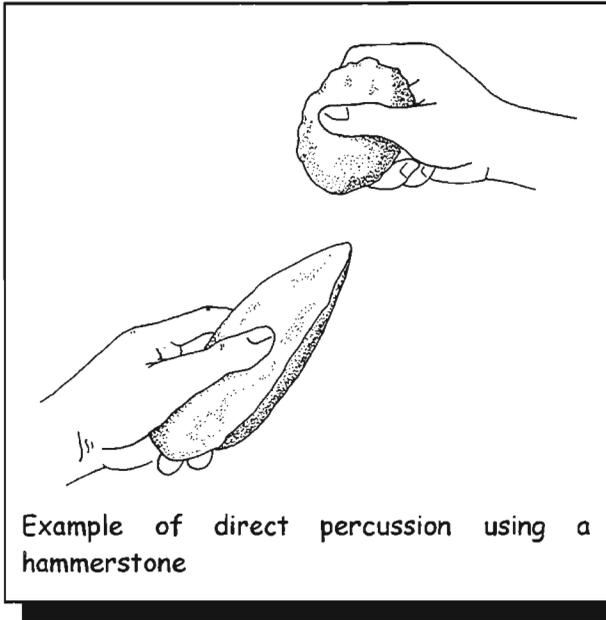
Stone tools are worked in certain ways which make it possible to distinguish stone worked by human hands from stone that has simply been beaten about underfoot, or in streams.

There are four major stone working techniques:

- percussion flaking,
- indirect percussion flaking,
- pressure flaking, and
- grinding.

Each of these techniques produces a tool with recognizable differences.

In percussion flaking a blank or



or preform (rough form of the tool) is shaped by hitting it with a harder stone called a hammerstone to carefully remove flakes.

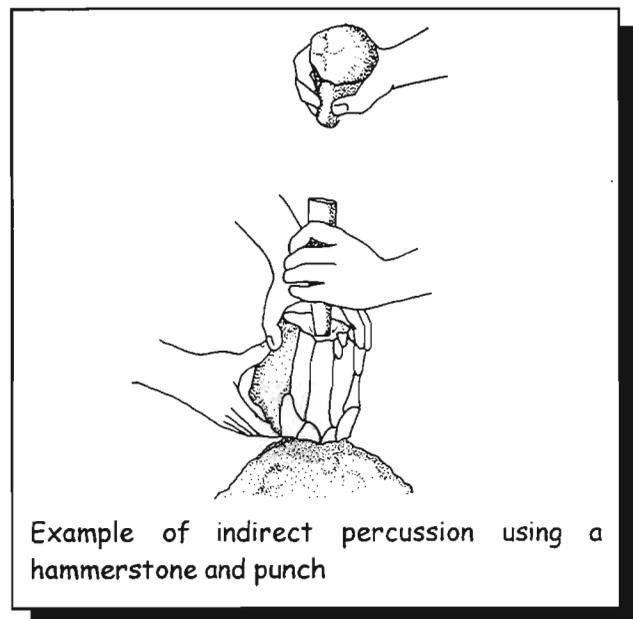
Sometimes the hammerstone can be held in one hand, while the blank is held in the other hand. Or the hammerstone can be attached to a handle, such as an antler, creating a small hammer-like tool.

The flakes removed by direct percussion are usually large and it is usually difficult to create a finely crafted tool using this technique alone.

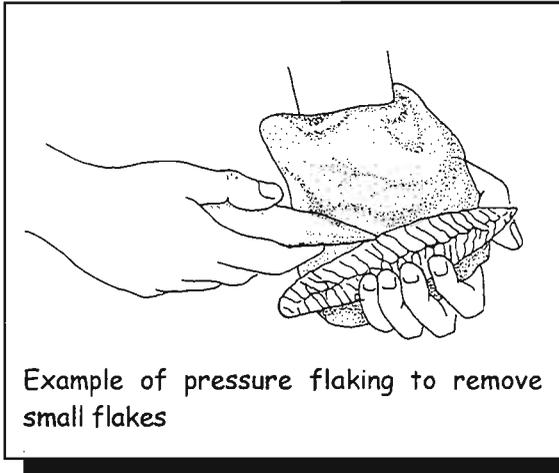
Using indirect percussion, an intermediate tool, such as punch of bone or wood, is used between the

blank and the hammerstone. The punch transfers the energy of the hammerstone blow to the blank, but also allows it to be more carefully controlled and directed.

In pressure flaking a pointed tool, usually a bone or antler, is pressed against the edge of the blank to remove flakes.



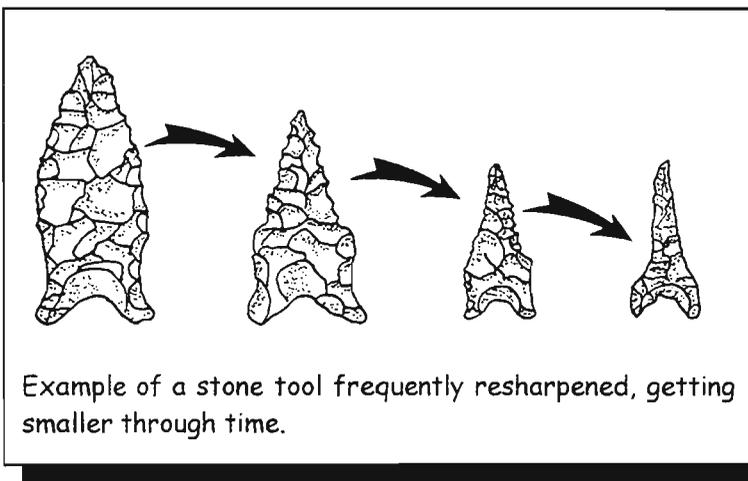
The flakes removed are usually very small and this technique allows very careful control. It is often used in conjunction with percussion flaking to finish a tool — completing its shaping and sharpening. It is also used to resharpen a dull tool when you want to remove only a small bit, maximizing the life span of the tool.



Example of pressure flaking to remove small flakes

The last major technique, **grinding**, produces a tool lacking in sharp edges. The process was typically used for heavy tools, like axes, or for tools which were not intended to be sharp, like atlatl weights.

Grinding was accomplished using sand (sometimes a sandstone) and water to slowly grind, or wear away, the stone, creating the tool.



Example of a stone tool frequently resharpened, getting smaller through time.

Stone can also be polished, which is really just a refinement of grinding, using successively smaller grit sizes after the appropriate shape has been achieved. The smaller grit sizes help to develop the polish or sheen of the stone.

Although stone working appears very complex, with practice it becomes very easy. For example, a simple hand axe can be flaked out in about 10 to 15 minutes. More complex projectile points might take 20 to 30 minutes. Simple flake tools can be produced in 2 or 3 minutes. Even complex stone grinding would rarely take longer than a few days.

As a result, many stone tools were probably considered expendable. It was easier to pick up a flake, quickly fashion a disposable knife, use it, then toss it away, then to worry about creating a permanent tool. Many of the tools at archaeological sites would probably go unnoticed by an untrained observer, looking for recognizable points.

More carefully crafted tools were frequently resharpened and reused, changing size (and sometimes

even shape) during their life — until they were either lost or, too small for further use, discarded.

Selecting the Right Material

Not all stone is appropriate for making tools. For example, soapstone is very soft and easy to shape — but you can't cut a tree down with it, it's far too soft. Likewise, granite is really hard, but if you try to flake it you discover that it breaks into all kinds of blocky shapes — you can't create a sharp edge.

preferred rocks of crystalline silica that chipped easily (had conchoidal fracture) and gave a hard edge. The best known, in South Carolina, of these hard, fine grained, sharp rocks are the cherts in the coastal plain and the rhyolites and Carolina slates in the piedmont. Other piedmont rocks, frequently used were the better quartz and quartzites.

For larger tools that were ground, not flaked, a different type of stone was required. A heavy, fine-

In other words, stones have distinct properties that make them either suitable, or unsuitable, for different purposes. The Native American

had to be something of a geologist to understand — and utilize — these natural features of different stones.

In general, Native Americans

grained igneous stone like granite or basalt was chosen. These stones are also found almost exclusively in the piedmont.

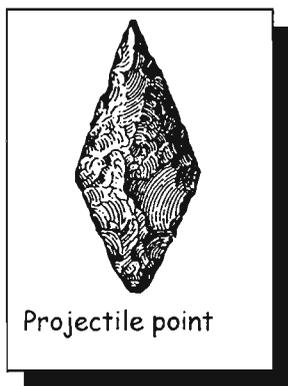
Stones Often Used by South Carolina's Native Americans		
Stone	Type of Stone	Where Found
<i>For Flaked Tools:</i>		
Chert	Sedimentary*	Allendale and vicinity
Rhyolite	Igneous	Piedmont
Quartz	Igneous	Piedmont
<i>For Pots:</i>		
Soapstone	Metamorphic*	Piedmont (esp. Soapstone Ridge)
<i>For Ground Tools:</i>		
Basalt	Igneous	Piedmont

* Many geologists classify these as non-metallic minerals, not rocks. We are listing the types of rocks with which they are most commonly found associated.

Steatite, or soapstone, was another piedmont rock extensively used by Native Americans because it was soft and could be easily worked to form bowls. These were extensively used during the late Archaic, but were quickly abandoned in favor of clay vessels, introduced between 4,000 and 2,000 years ago.

Types of Stone Tools

Archaeologists identify different "classes" of stone tools having different functions. For example, there are projectile points, knives, awls, scrapers, atlatl weights, grinding stones, and bowls (to name just a few). It's important to recognize the different "classes" since they represent different functions — and tell us something about how the Native Americans lived.

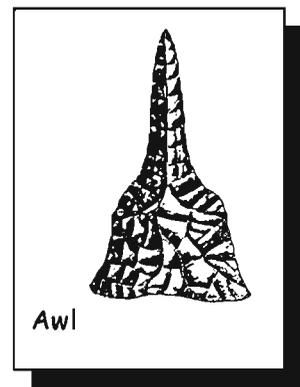


Projectile points are carefully flaked, generally on both sides (bifacially), although some may be flaked on only one side (unifacially). It is usually hard to distinguish between points which tipped arrows and those used on darts (used

by spear throwers or atlatls). Sometimes a point might also have been used as a knife — serving several functions.

Knives, like points, can be bifacial or unifacial. In fact, it is often difficult to assign the function of a knife without evidence such as use-wear or residues (both of which require extensive study).

Awls were drills which were probably used to make holes in skins (so they could be sewn together), pottery (so a thong could lace

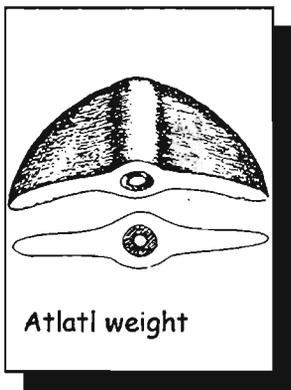


cracks together), and wood or bone. They are typically long and narrow, taking on a drill-like shape. On close inspection the edges also evidence extensive damage related to their function.

Scrapers can be further divided into endscrapers and sidescrapers, depending on where the working edge is located. Regardless, both have steep angled working edges that are designed to scrape, rather than cut (the steep angle is effective for scraping, but not acute enough to accidentally cut

through the skin). Endscrapers, for example, would probably have been hafted, held nearly parallel to the skin surface, with the blade drawn both toward and away from the user to scrape flesh from the hide as part of the tanning process.

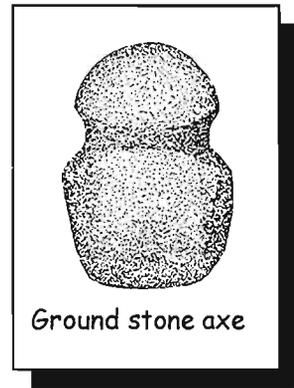
Atlatl weights were used on spear throwers to help balance the long shaft. Weights were typically made of some stone, like basalt, that would be ground smooth, or a stone like steatite that could be carved into an intricate shape. These tools are often shaped something like a butterfly, with two wings. In the center there is a longitudinal hole where the weight would slip over the shaft.



Grinding stones, also known as milling stones, are usually hard rocks, like basalts or granites. They come in two parts (although frequently the two become separated at archaeological sites): a moveable stone (sometimes called a mano or pestle) and a stationary stone (sometimes called a metate or mortar). The moveable stone

is usually hand sized, while the stationary stone is usually larger and dished out. The material to be ground, such as acorn meats or corn, would be placed between the two parts and ground using a circular motion.

Ground stone axes, frequently grooved for ease in hafting, are frequently found at late Archaic and Woodland Period sites. They were probably used for chopping wood – maybe for clearing land to be planted, maybe for forming the shape of wooden implements. After the axes were roughly shaped by chipping, their surfaces were pecked (smoothed through the punching of many small holes) or ground, sometimes even being polished on the edges.



Bowls in South Carolina were made of soapstone or steatite before the introduction of fired clay vessels. These stone bowls were carved out of boulders of soapstone exposed on piedmont ridges. Stone tools were used to carve the interior of the bowl, then the exterior was gradually shaped to

release the bowl from its boulder.

Student Activities

1. This exercise will help your students recognize Native American tools and better understand how archaeologists analyze tools to interpret lifeways. It can also help your students better understand why all parts of an archaeological site are critically important and why pothunters prevent us from understanding our past.

The exercise uses artifacts that are contained in the traveling kit. If you are using this lesson plan without the traveling kit, contact a local archaeologist and ask for educational materials that you can use. If you don't have enough tools for every student to study one, divide the class into groups to share tools.

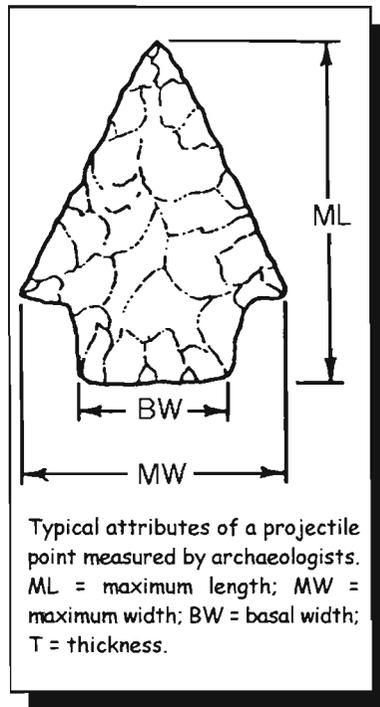
Give students a few minutes to observe the tool, record it (measure different dimensions that they think might be important), and then draw the tool. Encourage them to give the object a functional

name — but, require them to explain why they chose that name. Are there any marks that would indicate wear in a particular area? How do they think the tool was made? What skills (and other tools) would be necessary to make this artifact? How would the artifact have been used? What other evidence of this tool's manufacture might you find at a site?

After discussing the tools they have and hearing their different ideas, read the background information. After each tool is described, see if any students think they have an example of that particular type. After being given this second opportunity to identify their tools, discuss the tools with the

different activities. With what types of material remains might the tool be associated (bones, food, hearth, house, etc.)? What might the tool, in that context, suggest about the lifeways of the Native Americans? And, what information would be lost if the site were disturbed and the tool was the only thing collected — with all of the carbonized plant foods, animal bones, house patterns, and so forth being discarded?

As you discuss the



Native American lifeways some students may want to describe the Indians as "primitive." Be sure to point out to them that Europeans, 5,000 years ago, were also using stone tools and living in huts.

2. This exercise will help your students understand what an artifact can tell us and will help them recognize how complex artifact analysis really is.

Give each student a penny. Explain that they have to use their imaginations — that this object is an unknown artifact from an unknown culture. They, like archaeologists, have to identify as many features about the object as possible and see if they can derive the object's function.

Have them list as many observations about their penny as possible. For example, it is made of metal (maybe they will recognize that it is some alloy of copper); it has been processed into a round, thin shape; it has a picture of an individual on one side, and on the other a large building with columns; the language on one side is English, while on the other there is both English and another language (maybe they will recognize it as Latin); it has a date on one side; etc.

Discuss these observations and

what they may mean about the culture. For example, the processed shape means that the society had the ability to manufacture metal; the picture of a large building means they probably had the ability to construction large buildings; they had multiple languages; etc.

Also discuss what the artifact doesn't tell you. If you didn't know English, but only Latin, would knowing the meaning of the Latin phrase help you better understand the artifact or its function? Ask about the date. Is this is the date of when the item was made? How do you know? Could it have been a "pull date"? If it was the date of manufacture, what does this really mean? Being metal, wouldn't it have lasted a long time after when it was made?

Explore what the artifact might be. Welcome ideas, but ask if the ideas are based on objective possibilities or do they reflect a cultural bias? One example of bias might be that the item looks just like something we use in American culture as money, called a penny.

Have each student make a list of three artifacts that are important in their lives. Remember that artifacts must be material items. An example

might be: leather and rubber basketball shoes, electronic game boy, Garth Brooks CD.

Then have students trade their lists with a partner who is going to analyze the list as an archaeologist from another culture who has unearthed the three artifacts, but doesn't know them from his or her own experience. The student archaeologist will try to determine what can be said about the person and the time in which he or she lived from the artifacts on the list.

This can be done in class, or as homework. They should make notes and then share their analysis with the class.

Does each student (as archaeologist) analyze the artifacts objectively — or in terms of his/her cultural perspective? Let other students raise questions about the interpretations and critically evaluate how unbiased the observations are. In what ways can an archaeologist avoid similar biases? What are some of the things that artifacts can't tell us?

3. Involve geology. Discuss the different types of stone used by Native Americans and characterize each as sedimentary, metamorphic, or igneous or as a mineral. Discuss why

particular types of rocks or minerals are better for particular tool types. Discuss why particular types of rocks or minerals are found in particular parts of South Carolina and not others.

Given the need for particular types of stones and that they occur in some places and not others, how difficult would it be for some groups to get particular types of stone? How might Native Americans have gotten access to some materials? What types of materials might be used instead of hard to access stone?

Lesson Plan 3.

The Nature of Indian-White Trade

Introduction

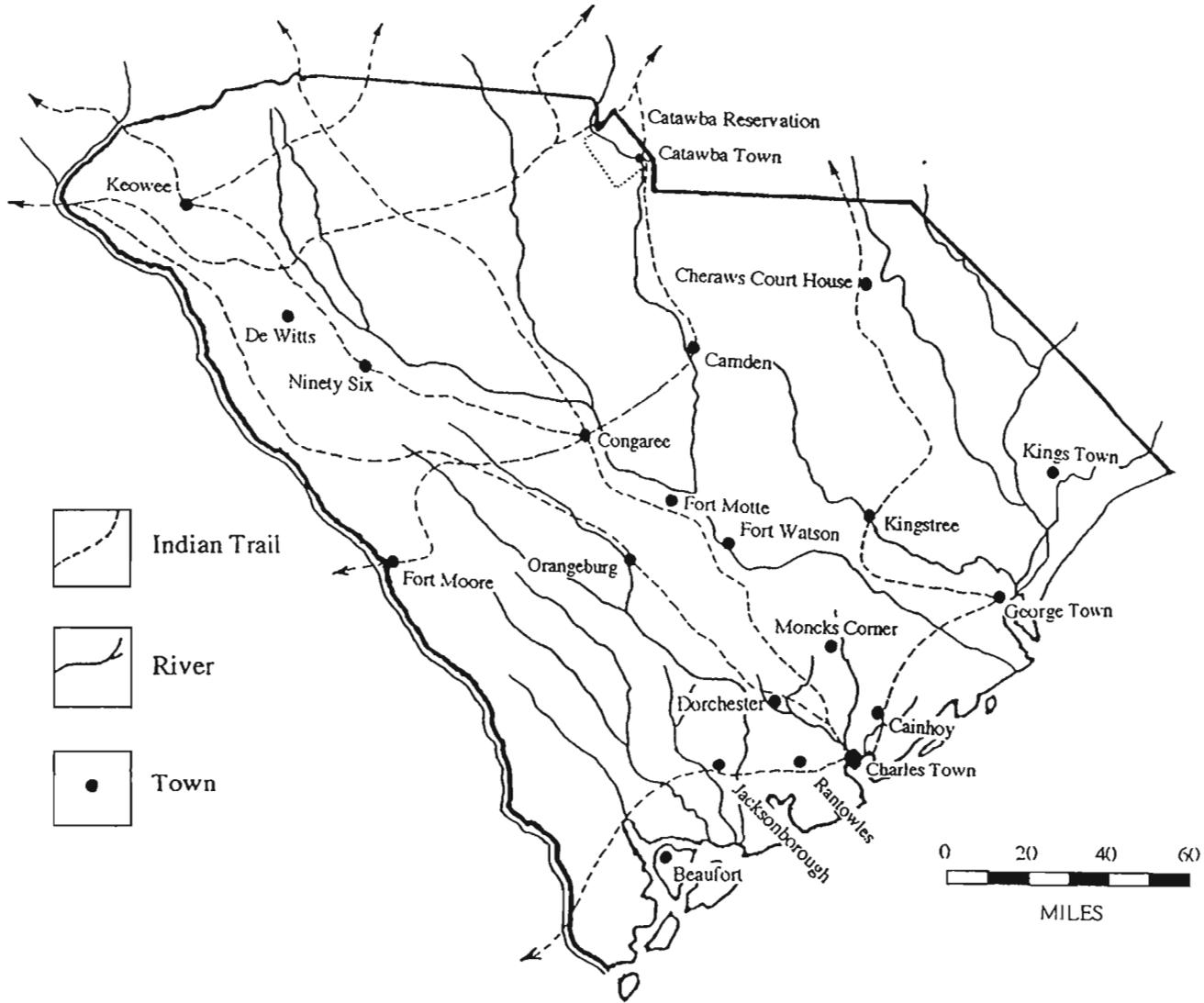
Under the Charter of Charles II the Province of Carolina extended from Virginia southward to about St. Augustine, and swept grandly westward to the Pacific Ocean! When these boundaries for Carolina are realized, it helps students understand why the Indian trade was so important to Carolina. At the close of the 17th century, all of this trade (and even some from Canada) was being funneled through Charleston.

So great were the profits that there were organized attempts twice in Carolina's history to make it a monopoly — first by the Lords Proprietors in 1677 and then again by the Province of Carolina in 1716. Lesser efforts were also made by one of the Proprietors, Lord Cardrosse, as well as by two of colony's governors, James Colleton and James Moore, to shut out rivals. In spite of these efforts, Indian trading was in general a private competitive enterprise, regulated (albeit poorly) by

the state after 1691.

The earliest contact was with the small and unwarlike coastal tribes, such as the Cussoes, Wandos, Wineaus, Etiwans, and Sewees. These groups were so small (and so quickly destroyed by disease, slave trading, and alcohol) that Carolina traders quickly sought other partners. First there were the Westo, living on the Savannah River. Then the Shawnee, who replaced the Westo on the Savannah River. Then the Creeks were of interest. And it wasn't long before traders pushed to the Mississippi, making contact with the Choctaws and Chickesaws.

More northwardly, traders sought out the Catawba (probably a amalgam of a number of smaller groups, binding together for their mutual defense and survival), on the border of North and South Carolina. Trade extended northward to the Tuscarora in North Carolina, kinsmen of the Iroquois in New York. To the



Indian Trails across South Carolina

northwest, trade focused on the Cherokee, a large Iroquoian group in the mountain region.

To reach these different places traders relied on overland routes, called paths. The Virginia Path led to the north and there was another following the coast from Florida by Charleston and Wilmington northward. Local paths connected Charleston to the Congarees (in the vicinity of present-day Cayce) and Fort Moore (in the vicinity of present-day Augusta). The Chickesaw Path to the Mississippi and the Creek Path to the southwest were the major arteries to the west.

Water routes — which assumed so much importance to South Carolina's commerce in the 18th century — were little used by the Indian traders. Not only was the dampness of river traffic damaging to the animal skins being transported, but the water routes were considered far more dangerous. Moreover, relatively few rivers provided direct routes to the places that traders needed to be. Often, however, trading posts grew up where the paths crossed over fords at major rivers.

Why did the Indians Trade?

The desire for European goods spread rapidly throughout the

Southeast. Historic accounts are filled with requests by Indian groups for more goods, or specific goods, or for a trading post to be located more convenient to their settlements. We discover that Native Americans sought European goods, even though there were insufficient quantities, they were over-priced, and the traders were frequently dishonest.

Initially European objects were novel and distribution was limited to the leaders and their kin. As such they were high-status items. Often the trade goods were not so much used as displayed as signs of authority and status.

As goods became more available, and could be acquired by a larger percentage of the population, the novelty wore off, although to some degree the status of ownership was retained.

For example, whites always sought to provide Native American leaders with "special" items during land cessions or conferences. Specific gifts are listed in historic records for leaders and their spouses, such as silver ornaments, saddles, trunks, and "good" guns, while bulk goods are listed for "the rest of the nation." These bulk goods would include glass beads,

kettles, hatchets, even ceramic plates, bowls, and mugs.

Guns, though, were much sought after. Not only were they a status item, costing upwards of 35 skins apiece, but they allowed a hunter to be far more deadly, doubling seasonal kill averages (from 20 to 40 deer kills per season). Gun ownership, therefore, opened the door to yet additional trade goods! In addition, the gun allowed better self-defense, as well as providing a strategic advantage as tribes began preying on one another for slaves (to be sold to the English for export to plantations in the Caribbean).

In some cases trade with the English was a requirement of survival. With the depopulation of many Indian groups and subsequent increase in political control by the whites, pre-contact trade patterns were either disrupted or destroyed. The treaty of 1721, for example, prohibited the Cherokee from entering coastal South Carolina — eliminating their access to raw materials in that region.

But often the involvement in

Ownership of Trade Goods and Status

Both sexes esteem the above things [jewelry] as very great ornaments of dress, and commonly load the parts with each sort, in proportion to their ability of purchasing them: it is a common trading rule with us, to judge the value of an Indian's effects, by the weight of his fingers, wrists, ears, crown of his head, boots, and maccaseenes — by the quantity of red paint daubed on his face, and by the shirt above the collar, shoulders, and back, should he have one.

-- James Adair, an 18th century trader

trade practices with the whites lead the Native Americans to eventual dependency. For example, after only 20 years of trade, a Cherokee "King," was recorded as observing that they:

must now mind and Consider that all their Old men were gone, and that they had been brought up after another Manner than their forefathers and that they must Consider that they could not live without the English.

The Nature of Trading

Most of the trading was financed by wealthy backers in England who sought to become more wealthy from the Indian trade. The traders themselves have been described as

being "recruited from the dregs of humanity," often including every conceivable type of criminal. That, of course, is one reason the accounts are so full of complaints by Native Americans against Carolina traders — complaints that, more often than not, were never satisfactorily dealt with. Moreover, the number of traders was large — in 1710 traders constituted 1/8th of Carolina's population!

In exchange for trade goods, the Indians bartered their furs, primarily deerskins, both dressed and raw, as well as slaves, generally young captives taken during raids promoted by the English.

Besides deer, Carolina provided beavers, otters, foxes, raccoons, wild cats, opossums, and "musquasses" or muskrats. There were also bears, and

Cost of Some Trade Goods in Skins — 1716

A Gun	35	Twelve Flints	1
A Yard Strouds	8	A Broadcloth Coat,	
A white Duffield		laced	30
Blanket	16	A Half Thicks Coat	20
A Yard of Half		An Ax	5
Thicks	3	A Pistol	20
A Hatchet	3	A Sword	10
A narrow Hoe	3	A Shirt	5
A broad Hoe	5	A Steel	1
Thirty Bullets	1	A calico Petticoat	14
A Knife	1	A red Girdle	2
A pair Scissors	1		
Two Strings Beads	1		

even some buffalo. Deer, however, were so common that some hunters were able to bring 100 to 200 hides a year in for trade.

The pressure for success caused many Native Americans to abandoned their old ways and begin using fire drives and other forms of mass hunting. Large numbers of animals were slaughtered, with only the skins being salvaged and the carcasses left rotting in the woods.

Skins and Furs Exported from Carolina in 1699 and 1700

Year	bear	beaver	deer	cat	fox	leopard	mink	muskrat	otter	raccoon	woodchuck	wolf
1699	17	1451	64488	192	1069	1	3	26	411	1362	1	1
1700	19	1486	22133	199	1456				556	129	12	1

The number of skins was so large that typically the Indians could give them only minimal preparation — stretching on sticks in front of the fire to dry them out. It was only back in their villages that the skins would be tanned, using water and deer brains. Occasionally the skins were smoked, which apparently gave them a particularly bad odor which hung on the hides even after they were dressed.

In the spring, the hides were bundled into packs weighing 40 to 60 pounds each and carried into Charleston by Indian packmen (eventually horses replaced the packmen). Once in Charleston the skins were either used locally (there were a number of tanneries in the Charleston area) or were shipped to London.

Student Activities

1. Many Indian trails across South Carolina later became colonial roads, and are now used as highways. The map on page 36 shows several of

Cost of Some Trade Goods in Skins — 1718

A Gun	16	A Yard Plains or	
A Pound Powder	1	Half Thicks	2
Four Pounds Bullets		A laced Hat	3
or Shot	1	A plain Hat	2
A Pound Red Lead	2	A white Duffield	
Fifty Flint	1	Blanket	8
Two Knives	1	A blew or red Ditto,	
One Pound Beads	3	Two Yards	7
Twenty-four Pipes	1	A course Linnen	
A broad Hoe	3	Shirt	3
A Hatchet	2	A Gallon Rum	4
A Pound Vermilion	16	A Pound Vermilion,	
A Yard double		two Pounds	
striped cloth	3	red Lead	20
A double striped		Brass Kettles, per	
Cloth Coat,		pound	2½
Tinsey laced	16	A Yard course	
A Half Thicks or		flowered	
Plains Coat,		Calicoe	4
Laced	14	Three Yards broad	
A Ditto, not laced	12	scarlet	
A Yard Strouds	4	Caddice	1

these Indian trading paths and the locations of some of the colonial settlements which developed in South Carolina. This exercise will help your students realize how difficult access to different parts of the state was and will help develop map skills.

Pass out copies of the map and ask your students to locate their community on the map. You might also consider obtaining copies of the modern

road map of South Carolina (which you can obtain by contacting the Map Room of the South Carolina Department of Transportation). This might help them better locate their community — and can be used to compare the paths to modern roads.

Ask your students how far their community is from an Indian trail. Is that path or trail still in existence today, perhaps as part of the state highway system?

Ask students to identify the major rivers on the map. Which rivers seem to have Indian names? Can they tell if the course of any of these rivers has changed?

Using a modern map, have your students identify which Indian trails are now highways. Why do they think that the different trails were developed? Where do the different trails seem to lead? What about modern roads — do they seem to be going to about the same places? Why?

2. Another exercise involves exploring the cost of trade good items. This exercise can integrate a variety of math skills, ranging from simple comparisons to calculation of percentages, depending on the grade level of the students. One goal is to

compare how prices changed through time. For example, between 1716 and 1718 (just two years) a gun decreased in value from 35 to 16 skins and a knife decreased from 1 skin to only a $\frac{1}{2}$ skin. Encourage your students to consider why this might be. One answer they may not think of is that Carolina faced increasing competition for the Indian trade from Virginia — Carolina traders were having to reduce their prices not only to keep customers, but also to keep the Indians from being hostile at the treatment they were receiving. Discuss how this competition may have unsettled Indian-White relations.

Also caution your students that these charts are an example of the problem with historical documents. Perhaps the prices decreased because the quality of the goods themselves decreased. This we can't know without archaeological studies.

Have your students calculate the percent of decline for individual items that appear to be the same. Do any increase in cost? Also have them calculate the mean increase or decrease.

3. There are likely items in the price lists that aren't familiar to students today. For example, what are "strouds"? Since they were sold by the

yard, they must have been some sort of cloth — but what kind. And what about the difference between a “narrow” hoe and a “broad” hoe?

The items that aren't well understood by your students make an excellent class research project. Where do you go to learn the meaning of obsolete words? What books can you find that might help? Explain that this is exactly the kind of research that historians and archaeologists have to do all the time — in fact, there is much more of this kind of research in archaeology than there is excavation!

If possible, do a class visit to the school library — perhaps this would be a good opportunity for the librarian to help explain research approaches and using reference materials. The librarian, for example, might point out that a great place to begin such a search is with the Oxford English Dictionary (OED). Get students involved by comparing the information from a conventional dictionary to that from the OED. See how many of the words show up in the OED, as compared to a smaller dictionary of modern words.

4. Examples of several of these trade items are included in the traveling kit. Pass these examples out to your students and ask them if they

recognize the items. Ask them how the items might have been used by the Native Americans. For example, the beads were sometimes worn as jewelry, but were even more often sewn onto clothing.

Consider which of the trade goods would be found archaeologically — and which would leave no trace. Also consider that some items are what archaeologists call “composite artifacts,” that is they contain several different types of materials. For example, a gun includes metal (which would corrode or rust, but which would be recoverable) and wood (which would decay and not be found). Lots of the trade items were fabric, clothes, or blankets — none of these items would be found in an archaeological site. How would the recovery of different types of materials affect our archaeological interpretation?

Lesson Plan 4.

Indian-White Relations During the 18th and 19th Centuries

Introduction

The story of Indian-White relations is actually far richer, more interesting, and more tragic than is suggested by the few short paragraphs most school history texts devote to the subject.

Europeans were at first greeted with astonishing kindness and warmth. The European leaders were quick to recognize the value of Indian trade and sought, often unsuccessfully, to ensure fairness, as well as profitability. But this mutual trust was quickly shattered by disease, abuse, and slavery.

This lesson plan focuses on the history of Carolina and their neighbors to the northwest — the Cherokee.

The Early Cherokee and the Yemassee War

The Cherokee for most Carolinians remained a rather dark and

unknown group, visited by few Englishmen during the first several decades of the eighteenth century. Many, however, feared the Cherokee not because they were unknown, but because they were in the way. First-generation expansionists such as Thomas Nairne feared that the "English American Empire" would be "unreasonably" constrained. It was not French or Spanish activities which worried these early expansionists. Instead, they feared that Carolina's westward growth would be stalled by the undefined disposition of the Cherokees — a group being courted by the French from their northern bases.

Given the often unscrupulous trading practices of many whites, coupled with the constant encroachment by planters cutting down the forests and creating plantations, the Yemassee War (1715-1718) should have come as no surprise. While it is

almost certain that the "conspiracy" for the uprising was fostered by the powerful Creek Confederacy found in Georgia and Alabama, and virtually all of the Carolina tribes participated, it is the Yemassee who are best associated with this uprising. The first blow was struck on Good Friday, April 15, 1715, when the Yemassee attacked a delegation sent to Pocotaligo to "inquire into their grievance." While troops sent from Charleston caused much damage to the Yemassee, briefly quieting their actions, the Cheraw and other more northeastern groups continued the hostilities. By mid-July a second expedition was sent out to attack these groups, in conjunction with North Carolina actions. These actions were not nearly as successful and, hearing that Charleston was once again threatened from the south, troops returned home.

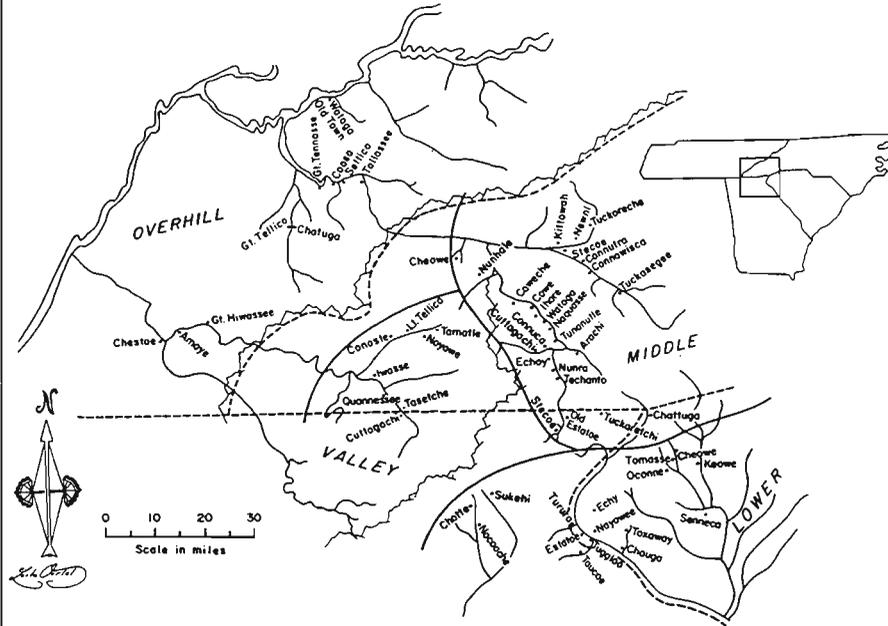
During the first half of the Yemassee War there were scattered reports of Cherokee hostility, counterbalanced by frequent assurances from the western traders that the Cherokee were, at worst, neutral. The fear that the Cherokee would align with Creek and wipe out the English settlements, however, was strong. It was also strengthened by the appearance that the Cherokee were involved in the raid on Schenkingh's

Cowpen near the Santee River.

A delegation of Cherokees, from the Middle Towns, came to Charleston and promised to join with the English against the Creeks. Heartened by this show of solidarity, Maurice Mathews led troops out of Charleston, intending to meet with a large Cherokee force and wage war on the Creeks. The Cherokee, however, failed to appear and Mathews, instead of waging war on the Creeks, marched to the Lower Towns, arriving at Tugaloo. There he found a considerable diversity of opinion regarding the wisdom of going to war against the Creeks. While the more western Middle Towns were somewhat isolated from the Creeks, many in the Lower Towns feared the cost of such an undertaking. The Cherokee also quickly discovered that the English were more interested in whipping the Lower Towns into a war frenzy than in going to war themselves. Mathews repeatedly avoided promising any "joint undertaking" and was hard pressed to even make promises of weapons or powder.

Eventually a Creek party, under a banner of truce, came to Tugaloo to discuss peace. The entire Creek delegation was killed by the most hostile of the Cherokee. Realizing that they had managed to provoke a war

Location of the Cherokee towns in the 1720s



(Adapted from Betty Anderson Smith, 1979, *Distribution of Eighteenth-Century Cherokee Settlements*, in *The Cherokee Indian Nation: A Troubled History*, published by the University of Tennessee Press).

Spanish in order to dampen the crippling slave raids by the Creeks. The overture to the Spanish was largely rejected and the Cherokee continued to suffer for their "alliance" with Charleston.

This event affected the future assumptions of both the English and Cherokee for years to come. For example, the English

between the Cherokee and Creek, the English quickly left the town. The Lower Cherokee Towns would pay a high price for their "alliance" with the English. The act of violence was returned almost immediately and was the beginning of an intertribal war that would continue for 30 years — brought about by the English to further their own political fortunes.

Muskogean people as far south as Apalachee, Florida joined forces and began raiding the Cherokee. The effects were so damaging to the Cherokee that in 1724 they attempted to make peace directly with the

seized on the massacre of the Creeks as proof of a Cherokee-English alliance. The Cherokee, however, came away with a very different understanding which largely focused on the failure on the English to fulfill the basic obligation of allies to fight together. This lack of trust would still be strongly felt among the Cherokee forty years later.¹

¹ Curiously, many modern historians still fail to understand the hesitancy of the Cherokee to open old war scars and the duplicity of the English. One school history textbook, for example, comments that, "Governor Craven persuaded the Cherokees to go to war with the Creeks . . ." without ever

Trade, Indians, and Political Conflict

After the Yemassee War trade was re-established, but the English found that the virtual elimination of Native American groups in the lowcountry, as well as in much of the Carolina Piedmont, significantly reduced the profit of the trade. What trade there was had to be shared not only with the Virginians, but also with the French who moved more or less freely from the Tennessee River Valley. The private traders realized that the future of their business lay to the west, among the larger tribes such as the Cherokee. Tapping this market, however, was hampered by the political power in Charleston of the planter interests. This early dispute between the interests of the backcountry and those of the lowcountry would set the stage for antagonisms and disputes which would continue into the twentieth century.

The planter interests, still fearful of Cherokee power, wanted to cut off free contact with the tribes, believing that more regulated trade (being fairer trade) would buffer the settlements from any future Indian uprising. Further, the planters, constantly fearful of a slave uprising, were equally fearful that the African

mentioning the English duplicity.

American slaves might join forces with the Indians.

In 1716, a public monopoly was established to take the management of trading into government hands, ending the practice of establishing private "trading stores" among the different villages and requiring the Cherokee and other groups to come to various garrisons for trade. An early Cherokee agent, Theophilus Hastings, reported that the Cherokee "utterly dislike[d]" this change and trading profits declined dramatically. Over the next two decades the act regulating Indian trading would be revised, de-emphasizing public control, once again re-establishing free trading.

In 1720, ex-Governor Johnson wrote to the Council of Trade and Plantations about the number of Indians on the border of South Carolina. Using data gathered by traders just before the Yemassee War in 1715, Johnson reported that the Cherokee, divided into "Upper," "Middle," and "Lower" towns, accounted for 10,200 individuals and were located between 320 and 450 miles northwest of Charleston. The Creeks, 250 miles distant, accounted for about 2406 individuals. Produced at about the same time is the 1715 "Map of North and South Carolina and Florida". While the

projection of the map is skewed, it reveals a void between the "Cuttanbas" or Catawbas to the east and the Lower Cherokee or "Charakeys" to the west. The dearth of towns provides some support to the idea that by this time much of the northwestern portion of South Carolina was largely deserted and used as hunting territory.

By 1725, the Cherokee were complaining bitterly about the influx of white settlers, suggesting that this buffer between the Cherokee and Catawba was primarily considered to be Cherokee land. The colonial response was limited, at best. The effects of the Yemassee War had crippled South Carolina, nearly destroyed her economy, and drove a wedge between the colonists and the Proprietors. To fund the war and, hopefully, the colony's recovery, the assembly produced an unchecked flood of paper money. This alone would have been sufficient to turn the merchants against the proprietors, but there was also a growing pirate problem. As opposition mounted, the proprietors responded by closing the land office, prohibiting the granting of any new land to either established settlers or new immigrants, and reserved all of the "abandoned" Yemassee lands for their own use, creating 15 baronies. While justified as a means of promoting additional white

population growth, this served only to push the proprietors' last few friends into the opposition camp.

A peaceful, and bloodless, revolution in November 1719 tentatively placed South Carolina under the crown, although it would take nearly a decade for the state to become a royal colony. By 1725 South Carolina was in the midst of a serious depression. Not only were other colonies largely unaffected, but a solution was not within the reach of South Carolina and the state could only wait for London to react.

The Growing Dislike for the Cherokee

It was during James Glen's 13 year term — the longest of any colonial governor — that he advocated Carolina's manifest destiny. Harkening back to such expansionists as Naire, Glen realized that the Cherokee blocked South Carolina's perceived right to more land. While Cherokee trade increased (at a time when Indian trade was beginning to decline in economic value), there was a growing fear of the Cherokee among South Carolinians. This fear was compounded by the Stono Rebellion in 1739, when between 60 and 100 Charleston area slaves took up arms. While the rebellious slaves were quickly killed or captured, this event was the planter's worst fear come true. In a colony

where, in 1729, 20,000 of the 30,000 occupants were African American slaves, fear of an uprising was on the mind of every white.

In what seems almost to be a repeat of history, Glen attempted to organize a conference with the Cherokee in 1755 to determine their support. The importance of the timing cannot be overstated, since this marks the beginning of what elsewhere was known as the Seven Years War, but is known as the French and Indian War in the colonies.

The Cherokee, perhaps tired of colonial gamesmanship, refused to come to Charleston, suggesting a more neutral location midway between the two seats of government. Saluda was selected and Glen put on a grand show. Rounding up local pioneer settlers for show, there was a great deal of talk, with the Cherokee eventually proposing an alliance. Glen, either through ignorance or greed, misinterpreted the Cherokee intention of good will, believing that the Cherokee had provided him with a fee-simple deed to all of their lands in the region. Known as the *Treaty of Saluda*, the land embracing the present counties of Edgefield, Abbeville, Laurens, Newberry, Greenville, Saluda, McCormick, Union, Spartanburg,

Cherokee, Chester, Richland, Fairfield, and a portion of York was "given up" by the Cherokee. The lands in Pendleton — the modern counties of Anderson, Pickens, and Oconee — and Greenville County, were reserved for the Cherokee, along with their holdings in North Carolina and Georgia. The present line dividing Greenville and Spartanburg was established as the Indian Boundary by this treaty. Two forts also resulted from the treaty — Fort Prince George at Keowee and Fort Loudon on the Tennessee River.

Of course the Cherokee had no such intention. As previously mentioned, while this territory was largely devoid of settlement, it served as a buffer between the English and Cherokee, between the Cherokee and the Catawba, and likely between the Cherokee and the Creek.

After the 1755 Treaty of Saluda, settlers from Maryland, Pennsylvania, Virginia, and North Carolina began to flood into the newly opened territory. The range of ethnic groups distinguished this migration from many others and Scotch Irish, Germans, Swiss, Welsh Baptists, Quakers, and even French Huguenots made up the assemblage. Largely, however, the Ninety Six District became associated with the Scotch-

Irish who settled the Spartanburg area to the east of Greenville around the Tyger River in the 1760s.

The Ineptitude of Lyttelton

Following Glen as governor was William Henry Lyttelton, who seemed to yearn for some kind of engagement in the backcountry. South Carolina was once again fearful of both a slave revolt and the French overtures (coming from Fort Toulouse) to the Cherokee. As tensions mounted, Lyttelton ignored the advice of the General assembly and began mounting a war of words against the Cherokee.

In August of 1759 Lyttelton halted arms and ammunition sales to the Cherokees. Not satisfied that this had the desired effect, in October he announced that he would "take command of the forces myself and carry the war into the Enemy's country." Sensing that tensions were high, the Cherokee sent a delegation to Charleston to make peace with the English. This effort was rebuffed by Lyttelton who went beyond the realm of the acceptable and took the delegation hostage.

This began what historians usually call the Cherokee War, lasting from 1759 through 1761, although there is no evidence that the Cherokee

wanted it. In actuality, it consists of three separate campaigns launched into the Cherokee territory, but they are usually blurred together, likely because no one campaign was decisive.

The first campaign was described as "a wild and ridiculous parade" by no less than James Adair, who pointed out that Lyttelton had no understanding of Indian politics. He marched to Keowee and camped across the river from the town. Over the course of many weeks he threatened and bullied, but failed to either win concessions or show any meaningful force. Smallpox finally drove him out of Indian country and back to Charleston, where his gift to the City was to introduce a smallpox epidemic. He, however, had left his Cherokee hostages at Fort Prince George and these Indians were eventually "butchered . . . in a Manner too shocking to Relate" by the troops in reprisal for the killing of one of their number. In response, the Cherokee and Creek began negotiations, an event which sent shock waves through Charleston.

In the early Spring of 1760 the killing of the Indian hostages was revenged by Cherokees as they swept through the backcountry. The area dissolved into chaos and South Carolina

convinced London that British troops were needed. Regulars under the command of Archibald Montgomery began the second campaign. The Lower Towns of Keowee, Estatoe, Toxaway, Qualatchee, and Conasatche were all burned along with their food supplies. On the way to the Middle Towns, however, Montgomery's troops were attacked by the Cherokee and routed.

After regrouping they marched to the abandoned town of Echoe, only to retreat back to Charleston. Immediately upon his arrival Montgomery announced that he would board ships in the harbor and set sail out of South Carolina's Indian problems. This, as might be imagined, caused a new round of panic and paranoia in Charleston, which was only deepened by the discovery that the troops of the Overhill Fort Loudon garrison were slaughtered by the Cherokee under a flag of truce.

The third campaign was organized and initially lead by Lt. Governor William Bull. This campaign resulted in 33 days of raising havoc in the Cherokee settlements. Enough damage was done this time to cause Little Carpenter, recognized as an overall leader of the Cherokee, to seek peace that fall.

The campaigns were traumatic, revealing the embarrassing military and financial weakness of the colony, the inability of its leaders to devise military operations, and the lack of enthusiasm on the part of North Carolina to be brought into troubles to the south. The war also challenged the myth of a special relationship between the Cherokee and English. Both sides behaved in reprehensible fashion, slaughtering innocents and those under a flag of truce.

But perhaps most of all, it continued to gnaw at the psyche of the Colony, emphasizing the discord between planter and merchant, upcountry pioneer and lowcountry planter, and white owners and black slave. Further, peace did not come quickly or convincingly. The relations between red and white were so strained that the Cherokee did not welcome back traders as they had in the past.

In particular, the younger members of the Cherokee towns expressed an intensive denial of white culture, wanting nothing to do with the white man, his way, or his trade goods.

The boundary line was re-established and, for the Cherokee, it offered an opportunity to re-establish

their relationship with South Carolina. The Cherokee desired what might be called a semi-permeable boundary. This was something which might allow trade when it was advantageous and permit diplomacy to keep the peace, but which would curtail, perhaps even prevent, the swelling farmer settlements. This problem was recognized by Superintendent of Indian Affairs John Stuart, who cautioned that a more eastern boundary should be established than that desired by Bull, "the inhabitants of those back Countries are in general the lowest and worst Part of the People, and as they and the Indians live in perpetual Jealousy and Dread of each other, so their rooted Hatred for each other is reciprocal".

These campaigns made the frontier of South Carolina relatively safe from the Cherokees and white settlement pressures increased dramatically.

In the 1760s a group of Cherokee leaders offered two blocks of land to the sons of two well-known Cherokee traders, Alexander Cameron and Richard Pearis. Cameron was apparently beloved, and highly trusted, by the Cherokee. Pearis, while perhaps not as beloved, was recognized as a skilled negotiator who understood the Cherokees. He had a long history

working with Cherokee of Virginia and it seems that the Cherokees both liked and respected him.

A clue to the underlying intention of the Cherokee, however, is best provided by understanding that the lands were provided not to Cameron and Pearis, but rather to their sons of Indian women.² The gifts of land (each "grant" encompassed somewhere between 92,000 and 200,000 acres) were intended to confirm the blood-ties between the groups, ensuring that the mixed blood children would be raised in both worlds and to serve as a bridge, establishing kinship bonds and alliances, between the white and red worlds. It is also likely that the tracts were cleverly laid out by the Indians to provide a physical bridge between the two worlds which would be owned by trusted individuals, creating open paths for trade and diplomacy. For example, Pearis' land was near a spur of the Great Trading Path to the Catawbas. The shape and position of the two parcels was carefully established to give the Cherokee access to the

² Richard Pearis did have a white wife. However, like many traders among the Indians, he also had a native "side wife." This practice established kinship bonds between the trader and the native groups. His off-spring of this relationship, George Pearis, was the intended recipient of the land.

Charleston road, as well as to the Great Trading path.

The grants, however, resulted in immediate controversy. The Cherokee had previously agreed to grant no land to any party other than the crown. And while some accused Cameron and Pearis of deceit and trickery, it was clear that both deeds were offered with the full knowledge and consent of the Cherokees. Others accused Pearis of accepting the land in payment of a debt owed by the Cherokee.

The American Revolution and the "Final Cherokee Solution"

Historians have frequently divided South Carolina's Revolutionary War experiences into several distinct phases. The first, from 1774 to 1776, focused on the backcountry. Coastal whigs opened greater opportunities for backcountry participation in the new state government and in July 1774 the backcountry sent delegates to a general meeting in Charleston. Efforts at support also included direct appeals to the backcountry and in July 1774 a committee visited the Carolina backcountry in an effort to win broader support for the new country. Relatively little new support was found, but the mission perhaps contributed to bringing the region to the boiling point.

The second phase of the Revolution was between the summer of 1776 and January 1780. Most of the state enjoyed a relative calm, while the revolution raged on primarily in the northern colonies. There were pillaging raids in the backcountry by loyalists based in East Florida, but these were minor compared to what would occur later. The greatest raid, in the backcountry, was the final Cherokee solution. It seems that whatever hopes the whigs had of continuing peaceful relations with the Cherokee were abandoned in the spring of 1776. There were occasional Indian raids, which *might* have been participated in by the Cherokee — but there was no real proof. And Richard Pearis was seeking Cherokee participation against the whigs. As in the past, however, anger was generated more by what the Cherokee *might do*, rather than by what they, in fact, *had done*.

Individuals such as William Henry Drayton, who in the past supported the Cherokees, suddenly spoke out urging their virtual elimination:

It is expected you make smooth work as you go — that is you cut up every Indian corn field, and burn every Indian town — and that every Indian taken

shall be the slave and property of the taker; that the nation be extirpated, and the lands become the property of the public. For my part I shall never give my voice for a peace with the Cherokee Nation upon any other terms than their removal beyond the mountains.

The old voices of colonial manifest destiny were thereby united with the whig philosophy of freedom and independence.

To achieve their goals the whigs quickly devised an intercolonial campaign with troops from several colonies penetrating the tribal territory for the purpose of destroying the Cherokee. As in the past, the campaign was marred by poor planning, poor coordination, and poor leadership, but it did succeed in seriously damaging the Cherokee landscape, with one participant noting that the Cherokee "were reduced to a state of the most deplorable and wretched being often obliged to subsist on insects and reptiles of every kind". Soconee, Keowee, Sugar Town, Estatoe, Tugaloo, Tamassee, Cheowee, and Eustaste were burned and fields full of crops were

destroyed.

The Cherokees were to face at least seven major offensives before the Revolutionary War was over. Each attack was similar to the previous and eventually the Cherokee will was broken. Pearis was singled out during these forays. Not only was he a loyalist, but his household was described as a "rendezvous for the Indians and Scopholites".³ Consequently his settlement was attacked and burned. The property was confiscated, to be regranted after the Revolution. At the Battle of Lindley's Fort (in Laurens County), Pearis' half-wife, branded a "Scopholite Adjutant," was captured.

With only a handful of intact settlements intact and many of her

³ South Carolinians used the term "scoffelite" (with various spellings) to designate, and denigrate, loyalists of a particular ilk. Some suggest that the term was associated, directly or philosophically, with Joseph Coffel, a leader of anti-Regulator forces who, upon the outbreak of the Revolution, formed a band of tory (or scoffelite) rangers and began a series of pillaging raids against backcounty settlements. There is also some indication that the term "scopholite" may have been applied to the followers of another tory leader, a Col. Scophol. Eventually the term also took on racial undertones, being associated with Indians, African Americans, and especially mixed-breeds and mulattos.

people starving, the Cherokees sued for peace, signing two separate treaties. The first was signed on May 20, 1777 at DeWitt's Corners. Here the Cherokee surrendered nearly all their remaining territory in South Carolina, including the present counties of Greenville, Anderson, Pickens, and Oconee. The Indians, however, were permitted to remain in the ceded Indian territory, "by political indulgence" and it is clear that they began to rebuild a number of their Lower Towns in Oconee County.

A second treaty was signed on July 20, 1777 at the Long Island of the Holston. Here the Cherokee ceded everything they possessed east of the Blue Ridge, fulfilling the colonial South Carolina lust for land and driving the Cherokees (at least on paper) "beyond the mountains."

Student Activities

These activities are intended to help your students better understand the situations, people, and attitudes during the period of cross-cultural conflict in the early settlement of South Carolina.

It is important to understand that this conflict was not simply one of Native vs. English attitudes toward the land, although there were very basic

differences about property rights and ownership. There were many different tribes, each with a variety of leaders. Intertribal warfare, while existing prior to European conflict, was exacerbated by English trade and settlement. Moreover, this early warfare was on a small scale and almost always settled with very limited loss of life — it was not the "total warfare" introduced by the English.

Native Americans typically also had a spirit or cultural incentive for reciprocity — something that the English rarely understood. In addition, the diseases introduced by Europeans, such as influenza, smallpox, and measles, were devastating to Native Americans — often having a 60 to 90% mortality rate. Native groups were disrupted by disease, war, loss of land, and slavery.

1. Taking the Cherokee scenario, divide the class into two groups. To avoid preconceived ideas inspired by names, designate the groups only as "A" and "B."

Now relate to the two groups that "A" consists of people not unlike Americans today, while "B" consists of vastly technologically superior aliens from another planet. Group B is searching the galaxy for trading

partners, as well as additional land for settlement.

Group B can provide technology allowing unlimited creation of a nonpolluting fuel, as well as offering a military superiority that would allow Group A to maintain world peace. But this comes at a cost — remember that Group B also wants land. And maybe more.

Some members of Group B are kind and considerate. Others are not. Some members of Group B are honest, while others are corrupt and devious.

Imagine the conflicts that might occur — and the responses of both sides. Is there a “right” or “wrong” side? Are there “correct” and “incorrect” actions in response to the interaction? Encourage your students to look at the circumstances from both sides.

For younger students, for whom such an exercise may be too stressful, ask them, instead, to imagine that aliens have landed and suddenly took over their house, ate their food, and slept in their bed. How would they feel about this? Expand the discussion to help your students understand the view point of the Native Americans.

2. Assign your students to research original statements by both English and Native Americans describing the other (a few are provided here). When they have completed their research, ask your students what these quotes mean — as well as what they tell us about the two groups.

If we had only these quotes on which to evaluate the two groups what might we be able to reconstruct about their beliefs, about how they viewed each other, and about how they saw the world around them?

If we were to try to synthesize these different quotes, what might be a one or two phrase description of Native and European attitudes? How are these attitudes reflected in the accounts of modern history books? Are these history books unbiased?

With these quotes “setting the stage” for Indian-White relations, how else might the two groups have attempted to settle their differences? Could the two groups have reached any compromise? If so, what?

3. As a map exercise, prepare copies of the historic maps included in this lesson plan and distribute them to your students. Compare these historic maps to a modern map that includes South

Indians Talking About Europeans:

What is the matter, you Christian men, that you esteem a little bit of gold so much more than your own peace of mind?

-- Ponciaco (Cuna), 1516

Very high, powerful, and good master. The things that seldom happen bring astonishment. Think, then, what must be the effect, on me and mine, of the sight of you and your people, whom we have at no time seen, astride the fierce brutes, your horses, entering with such speed and fury into my country, that we have no tidings of your coming — things altogether new, as to strike awe and terror into our hearts . . .

--Creek Chief of Achese,
1540

Your emperor may be a great prince: I do not doubt it, seeing that he has sent his subjects so far across the waters; and I am willing to treat him as my brother. As for the pope of whom you speak, he must be mad to speak of giving away countries that do not belong to him. As for my faith, I will not change it. Your own god, as you tell me, was put to death by the very men he created. But my god still looks down upon his children.

-- Atahualpa (Inca), 1533

Europeans Talking About Indians:

The means by which we may gain the Indians' confidence and keep them off the warpath is to make sure they never lack suitable goods at favorable prices and of a quality to which they are accustomed.

-- Manuel Gayoso, 1789

[It] pleased Almighty God to send unusual Sickness amongst them, as the Smallpox, etc., to lessen their Numbers . . . the Hand of God was eminently seen in Thinning the Indians, to make room for the English.

-- John Archdale, 1700

Now this Difference of Speech causes Jealousies and Fears amongst them, which bring Wars, wherein they destroy one another; otherwise the Christians had not (in all Probability) settled America so easily, as they had done, had these Tribes of Savages united themselves into one People or general Interest, or were they so but every hundred Miles.

--John Lawson, 1701

[S]o ends our account of the Cherokee expedition . . . an expedition of great importance . . . and *in such* a very numerous, powerful, treacherous and insolent nation of SAVAGES has been compelled to submit

-- Charleston newspaper,
1760

Carolina, North Carolina, Georgia, and Tennessee.

Where were the different Indian villages? Were they on mountains, or in the valleys of rivers? Why might they have been located where they were? Where were the routes that lead to these villages? Did these routes pass over the mountains, or along drainages? How do these routes compare to the trading paths (see the previous lesson plan)?

4. The following is part of a speech made by the Cherokee leader, Corn Tassel, in 1777. Read it to your students and ask them what the Cherokee leader meant. Why were the English (and other Europeans) so anxious to acquire Indian land (what was happening in Europe to force migrations to the "New" World and what was happening in the colonies to force movement of people into Indian lands? Why did the English believe that no compensation (or no meaningful compensation) was owed to Native Americans? What can these events teach us about working with other groups today?

You say: Why do not the Indians till the ground and live as we do? May we not, with equal propriety ask,

Why the white people do not hunt and live as we do? You profess to think it no injustice to warn us not to kill our deer and other game from the mere love of waste; but it is very criminal in our young men if they chance to kill a cow or a hog for their sustenance when they happen to be in your lands . . . *We are a separate people!* He has given each their lands, under distinct considerations and circumstances; he has stocked yours with cows, ours with buffalo; yours with hog, ours with bear; yours with sheep, ours with deer. He has, indeed, given you an advantage in this, that your cattle are tame and domestic while ours are wild and demand not only a larger space for a range, but art to hunt and kill them; they are, nevertheless, as much our property as other animals are yours, and ought not to be taken away without our consent, or for something equivalent.

Post Visit

Exploring the Visit

After visiting the exhibit, quiz your students about what they learned — Are all Indians alike? Did they live in tepees? Is hunting and collecting necessarily more arduous than planting crops? How do archaeologists reconstruct prehistoric Indian lifeways? What kinds of foods did Indians eat? What were Indian-White relations like during South Carolina's colonial period? How did Indians make pottery? What sorts of environmental changes have taken place over the past 10,000 years and how have these affected the way people lived? What happened to the Native Americans with the coming of the Europeans?

Expanding the Visit

Each of these provides an avenue for additional discussion and learning. We all know that students often see what they want to see, hear what they want to hear, and take in only what is immediately interesting. This is an opportunity to explore their understanding of the exhibit — and

their perceptions of Native Americans — and correct any misperceptions that might still linger. Several topics that are appropriate for more intensive study include:

- Archaeology — how archaeologists learn about early peoples and how archaeologists study the evidence of the past. Look at the technology and process of archaeology, but focus on critical thinking: "what does this evidence mean and how do we know this?" This will be far more important to your students 10 or 30 years from now than learning exactly how an archaeologist digs a square hole.
- Cultural Lifeways — how Native Americans met basic needs of food, shelter, clothing, and travel, using archaeology, history, and Native tradition. Look at different techniques for acquiring food or making tools, or building shelter. Recognize the special skills and resources needed for survival, but focus on the relationship between the Native American and the earth and its

creator. There was a unique balance here that many Europeans were never able to understand or appreciate.

- **Social Interaction** — explore how Native Americans interacted with one another. Examine social organization, kinship, family, spirit life, ethics, language, and lore — the things that archaeology can tell us the least about. In recounting lore — or oral history — emphasize that these accounts have been handed down, in some cases, for hundreds, perhaps thousands, of years and represent a world view as important to Native Americans as our history is to us. Explore how social interaction helped ensure cultural survival.

Appendix 1.

The Exhibit

The following sheets represent the different panels of the exhibit and provide the complete text of the exhibit. The only things missing are the individual artifacts (they just don't reproduce at this scale).

Take a few minutes to look over the exhibit and decide if all 25 panels are appropriate for your students, or if you want to just focus on a few. Perhaps you'll want to focus on those having a particular theme, such as technology or Indian-White relations. Perhaps you'll want to only work with those dealing with prehistoric groups. Or maybe you'll want your students to focus on those panels that relate to your textbooks — perhaps those dealing with the Cherokee. Regardless, these sheets provide you with the opportunity to make that decision before going to your local museum.

In addition, by viewing the exhibit in advance of your students you'll be better prepared to address their questions and develop your lesson plans.

If you have specific questions about the exhibit or need additional assistance, it may be that your local museum can help you. If not, please feel free to contact either of organizations sponsoring this curricula package:

Dr. Fritz Hamer
SC State Museum
PO Box 100107
Columbia, SC 29202
803/898-4969
hamerf@museum.state.sc.us

Or

Dr. Michael Trinkley
Chicora Foundation, Inc.
PO Box 8664
Columbia, SC 29202
803/787-6910
trinkley@chicora.org

The First South Carolinians

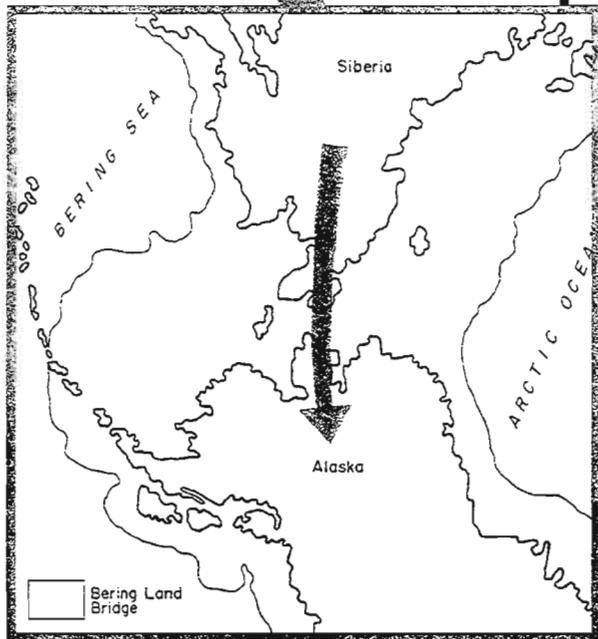
The Life and Times
of Native People
in the
Palmetto State



This exhibit is available through the
South Carolina State Museum
Traveling Exhibits Program



This Exhibit is funded in part by the
South Carolina Humanities Council,
a state program of the National
Endowment for the Humanities



The land bridge that connected Siberia and Alaska.

Origins of the First Americans

First Pottery appears in Japan: 13,000 years ago

Christopher Columbus called the people he met in America "Indians" because he thought he had reached India. Soon he realized his mistake. However, analysis of the blood type and physical features of present-day Native Americans shows that their ancestors probably came from Asia, if not India.

Many walked to America over a land bridge between Siberia and Alaska that was periodically covered by the ocean until 10,000 years ago. New evidence suggests some Asians sailed down the coast of the Americas, reaching Mexico and Chile after many generations. Sites discovered in the last 10 years show parts of the Americas were inhabited at least 30,000 years ago.

The earliest stone tools found in the Southeast, recovered from sites in Virginia, Florida and South Carolina, are only 15,000 years old. Scientists may find more. However, earlier evidence may have been destroyed, covered by the ocean, eroded away or mixed with later soil deposits.

Clovis point c. 11,000 years ago
Cactus Hill Site, Virginia
reproduction

Early triangular point c. 12,000 years ago
Cactus Hill Site, Virginia
reproduction
This point was discovered below the level at which Clovis points on this site were found.

End scraper c. 11,000 years ago
Beaman Site, Illinois
reproduction
Scrapers similar to this also appear in some early man sites in South Carolina.

Side scraper c. 12,000 years ago
Cactus Hill Site
reproduction
This scraper was discovered below the level at which Clovis points on this site were found.

The First Americans Adapt to a New World

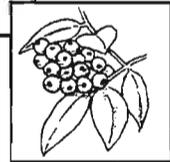
Paleo Era: 14,000 to 10,000 years ago

Bow and Arrow first appears in North Africa: 10,000 years ago

Little is known about these people. However, their distinctive projectile point, the Clovis, is still associated with the era. These finely crafted tools are found in South Carolina, as well as in other areas of the Southeast and North America.

Growing evidence shows the Indians of this era lived in groups of probably no more than 50, moving with the seasons. They were hunters and gatherers who depended on wild plants and game for their food. Until a few decades ago many scientists called them "big-game hunters" because they thought their major source of food was mammoth, giant sloth and bison. However, researchers now realize that such large mammals were rare in their diet. They ate berries, nuts and roots, as well as small game, such as rabbit and opossum, probably caught in traps. Women provided most of the food. Men most likely brought home deer rather than larger game.

During this era the climate in what is now the Palmetto State was much cooler. With glaciers covering most of the northern half of the continent, South Carolina's vegetation and weather were similar to that of upstate New York.



Paleo End Strapper

Clovis point c. 10,000
Fayette County, Illinois
reproduction
Similar examples have been found in South Carolina.

Adaptions and Change

Archaic Era: 10,000 to 4,000 years ago

First Writing and Wheel appear on the Mesopotamian Plain:
8,000 years ago

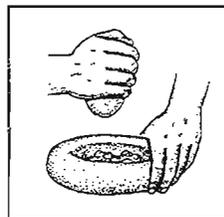
Late Archaic shell bead necklaces



During this period Native Americans evolved many adaptions to their environments. Although no one knows their religions, languages and customs, the appearance of many new varieties of stone tools suggests a changing relationship to the areas in which they lived.

Until late in the era, peoples of the Southeast remained hunters and gatherers. However, the climate was growing warmer, becoming similar to our weather. This provided many new plants and some new animals. By early in the era, the big game — mammoths, sloths and large bison — had died out.

Many new shapes and varieties of tools were created. Different shapes of points were introduced. New tools ranged from stone bowls and grinding stones to atlatls and stone axes. Evidence suggests ceramic pottery first appeared late in the era. The introduction of pottery laid the foundation for dramatic changes among Native American societies.



A grinding stone.

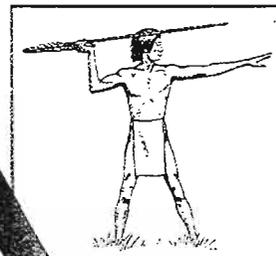
Savannah River Point

Late archaic period point with no name designation

Savannah style drill

Stallings Island punctate pottery shard 4,000-2,000 years ago
Beaufort County, S.C.

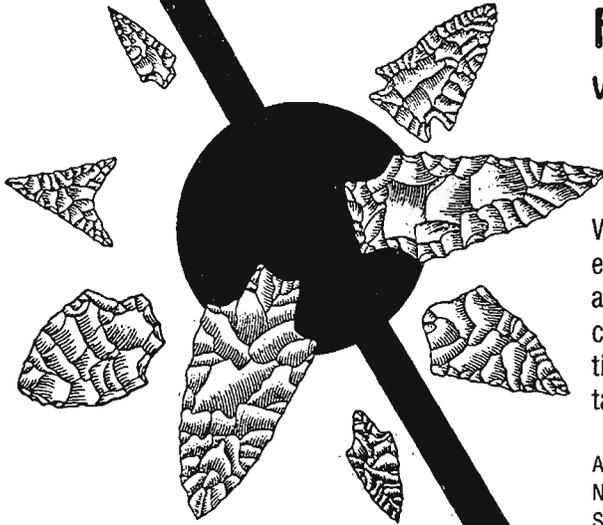
This fragment was part of a larger vessel whose design was made with a sharp object such as a pointed stick. Its temper consisted of quartz pieces.
Courtesy of Chisora Foundation, Inc.



An atlatl in use

Revolutions in Technology

Woodland Era: 4,000 to 1,500 years ago

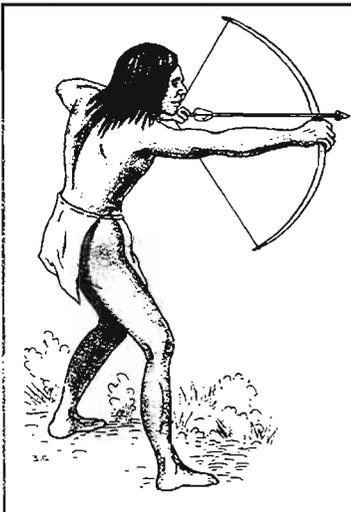


While Native Americans had evolved a complex social and economic system over at least 10,000 years, we know little about how they lived. By the start of the Woodland era, ceramic pottery had spread. Pottery making joined traditional stoneworking and woodworking skills as an important part of the material culture of many societies.

About 4,000 years ago the first evidence of clay-made pottery appeared in the North American archaeological record. It was recovered near the mouth of the Savannah River. This innovation was important because it enabled people to make storage and cooking vessels without depending on distant resources, such as soapstone.

Pottery was not the only tool devised during this period. About 2,000 years ago the bow and arrow was adopted, providing hunters a better method of killing game from greater distances. It required smaller projectile points.

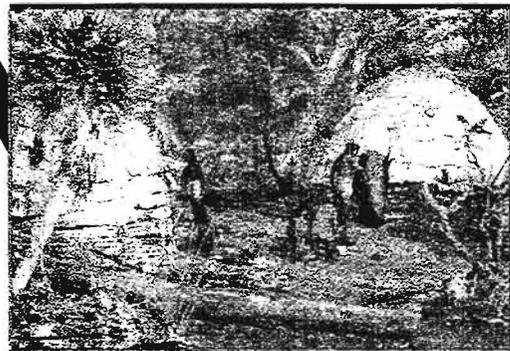
As Indian societies refined their tools, they discovered a better weapon than the atlatl. An arrow fired from a bow could kill more efficiently because it had greater range and penetration. The weapon also was easier to carry and shoot.



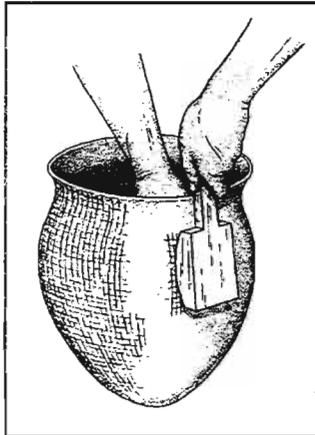
Projectile point c. 3,500 years ago
Material: Metatecank
Location: unknown

Projectile point c. 2,000 years ago
Material: Metatecank
Location: Anson County, NC

Ceramic body sherd c. 2,000 years ago
Lata Marton area, SC
This was part of a large vessel with exterior punctures on the outside that were made with a sharp object such as a stick.



A reproduction of a Woodland settlement.

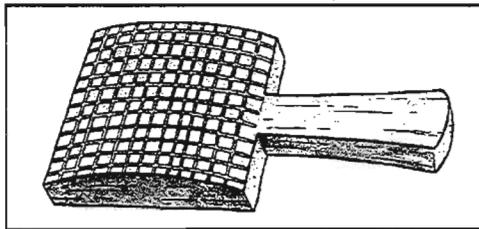


Indians used instruments such as pottery paddles to decorate their pottery. When the tool was pressed against a wet piece of clay, the design would be transferred onto the vessel.

How do pottery designs get their names?

Scientists have no idea what the prehistoric pottery makers called their craft or their designs. Archaeologists usually name new designs after the location where they were first unearthed. Stallings Island pottery, for example, was named after a late Archaic site discovered in the 1920s and '30s on an island in the Savannah River.

Stallings Island plain pottery sherd c. 2,000-3,000 years ago
Beaufort County, S.C.
This fragment was part of a larger vessel that had no design incised on it. Its temper consisted of Spanish moss.
Courtesy of Chisena Foundation, Inc.



Iron complicated stamp c. 700 to 500 years ago
Albemarle County, S.C.
This fragment was part of a larger vessel that was decorated with a carved wooden paddle.
Courtesy of Chisena Foundation, Inc.

Pottery More Than Just a Vessel

The first pottery was fragile. As with all innovations, it took time to perfect the technology. Making durable vessels requires not only a good source of clay but a temper, an agent to bind together and strengthen material while it hardens.

The first pots had a fiber temper, such as Spanish moss. However, over time potters found that sand or crushed pebbles were better temper. They eventually replaced plants.

Deptford Cord Marked pottery sherd c. 2,800-1,500 years ago
Beaufort County, S.C.
This fragment was part of a larger vessel that was decorated by a cord wrapped paddle before it was fired.
Courtesy of Chisena Foundation, Inc.



Reproduction of a Woodland village woman working with pottery

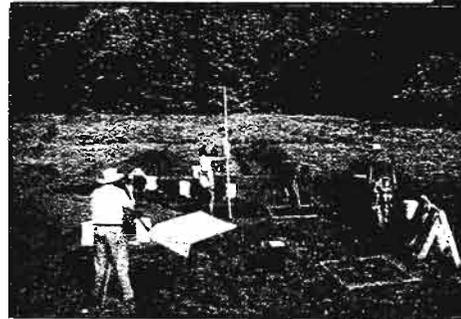
As potters learned to make more durable vessels, more complex designs were added. Fiber-tempered pots were plain or had simple designs, such as punctates, minute depressions, applied to the rim and surface of the vessel. Among the early pottery designs were "Thoms Creek" and "Stallings Island." Later potters became more imaginative, using paddles and blankets to form intricate designs. Archaeologists have given them names such as "Deptford Linear Check Stamped" and "Mount Pleasant Fabric Impressed."

How We Know about Prehistory Archaeology and Interpreting the Traces in the Ground

All societies, whether they existed 100 or 10,000 years ago, leave marks of their lifeways. Depending on the complexity of their tools, structures and foodways and the acidity of the soil, remnants of human cultures can be found with careful, painstaking excavation. As this is done, the evidence is recorded systematically, with notes, maps and photographs.

Excavating, an archaeologist's most obvious work, is only the first step. To understand the significance of a site, artifacts, notes and other records of the excavation are analyzed in the lab. Through this analysis scientists can fully understand and interpret information gathered.

Each artifact is "mapped." Its association with other objects, stains and organic matter is recorded before it is removed from the ground. In the lab this information is used to reconstruct the site as it looked when people lived there. When this is complete, the archaeologist publishes the results.



Archaeologists map units and their horizontal levels with a transit and elevation rod.

Courtesy of the USDA Forest Service, Forest Service and Sutter National Forest, Colusa, Calif.

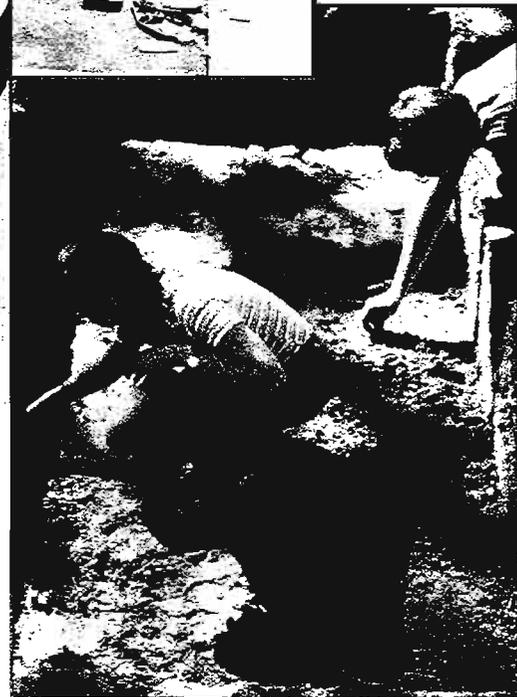


An archaeologist maps an excavated feature with a grid.

Courtesy of Citicora Foundation, Inc.

Archaeologists use a trowel to clean the profile and floor of excavated unit to examine it for post molds.

Courtesy of Citicora Foundation, Inc.



An archaeologist measures a reconstructed ceramic vessel in the lab.

Courtesy of the South Carolina Institute of Archaeology and Anthropology.

Important Clues to the Past Specialties that Aid Archaeological Studies

Archaeologists use many disciplines to determine the age of a site and the foodways and other characteristics of the people who lived there. Chemistry is important for analyzing carbon remains to determine dates. Through the study of pollen and seeds, botany gives essential information about the plants people ate. Biology and anatomy are important in analyzing bones to discover what animals were eaten. Geological analysis provides a "history" of the earth formations associated with a site and can tell researchers how the landscape has changed since it was occupied.

Site Integrity and Preservation: Why We Should not Loot

Because many clues are hidden, it is important that a trained archaeologist supervise every excavation. When someone goes digging just to see what can be found, all the important data is lost—FOREVER.

How is a site dated?

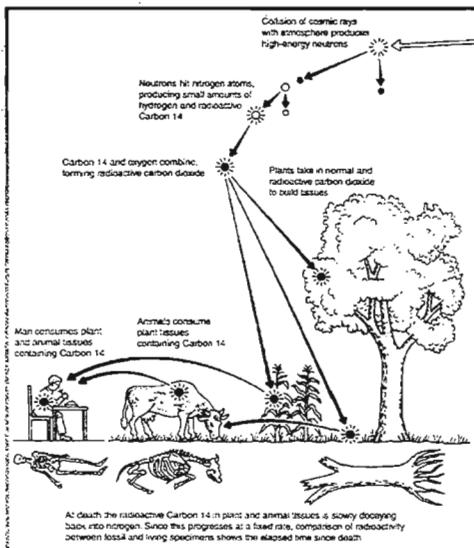
During the last few decades, new ways of dating a site have evolved. The most common method, devised in the late 1940s, is carbon-14 dating. Every living organism has a constant level of radioactive carbon, carbon-14. When an organism dies, its radioactive carbon, its isotope, begins to break down. The time it takes for an organism's radioactivity to be reduced by half is called its "half-life." By measuring the radioactivity that remains in a sample, scientists in specialized labs can determine its age.

How do we know what plants prehistoric people ate?

Blueberries, hickory nuts, sunflower seeds and corn were important foods for early Americans. While this might be assumed based on the wild foods found today, it has been confirmed through pollen analysis. Soil samples are taken at different levels of an excavation. In the lab, the soil is separated in water, and a screen is used to remove material that floats to the surface. The sod, charred plants, that remains is broken down with acid that leaves a pollen sludge, or residue. By examining the sludge with a microscope, paleobotanists can identify the plants from which it came.

How do we know what animals prehistoric people ate?

Sometimes bone fragments are large enough that a zooarchaeologist, a specialist who identifies species based on bone size and shape, can determine the animal from which a bone came. If the fragments are too small or mixed with plant remains, the bone is separated by a technique called "flotation" and studied under the microscope.



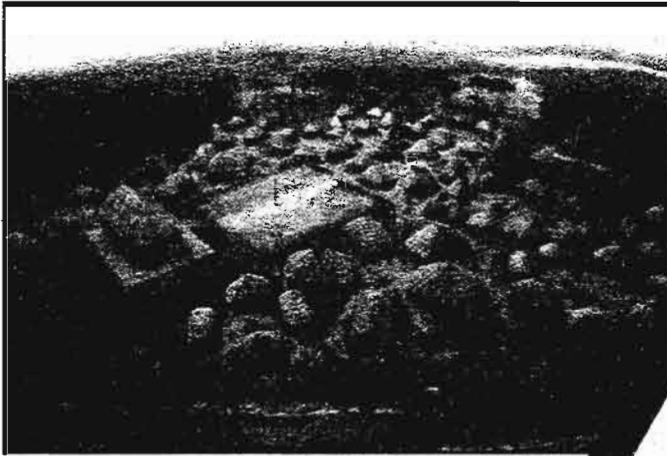
What does this tell us?

An archaeologist studies all this information to draw conclusions about the past. Without it, artifacts alone are of little value.



An archaeologist floats material in a stream to separate bones and plant material from soil samples collected from a site.

Courtesy of The Charleston Museum, Charleston, South Carolina.



A representation of what Cofitachequi may have looked like.



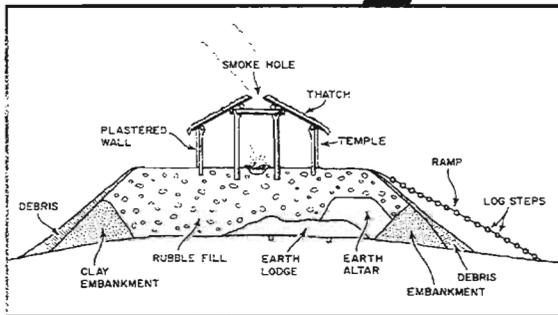
Why did South Carolina societies begin farming late?

Humans only farm if they must. As long as wild plants and animals are plentiful, societies avoid agriculture. That seems to have been the case in South Carolina until very late in prehistoric times.

Mound Cultures

**Chieftom Societies:
1500 to 450 years Ago**

William the Conqueror Invades England 1,066 AD /
Gutenberg Invents the Printing Press in Germany 1454 AD



The leader's house on a mound.

Farming to supplement hunting and gathering, earthen mounds and upper and lower classes were some of the main characteristics of chieftom societies.

Although Woodland societies in the Southeast continued to hunt and gather, some began to develop small gardens. This led to fewer seasonal migrations and, eventually, to some permanent settlements. In what became South Carolina, farming was adopted later than it was in other areas, such as the Tennessee River Valley. About 800 years ago, a chieftom society evolved in the Wateree River Valley, Cofitachequi. The main leader and his or her family lived in the capital. Subordinate towns and villages were located north and south of the capital along the river valley for several miles.

The upper class probably included secular and religious leaders. Commoners were the artisans, farmers and soldiers.

Other Characteristics of Mississippian Cultures

Mississippian, or chiefdom, societies existed in different regions of the Southeast. They probably had different languages and customs, but they shared some characteristics. Among them were farming, a division of labor and a ruling class. These complex societies worshiped the sun as a supreme being. Earthen mounds also distinguished them from less complex societies.

Creating refined art was another attribute. Earlier societies made objects for work, play and religious ceremonies. Chiefdoms, however, made more attractive objects, among them gorgets, pipes and beads. Artisans with the time to perfect their skills created pieces that are more valued today than those of earlier periods. We can only guess their artistic and religious importance to their makers.

Were all Mississippian era societies chiefdoms?

Many cultures remained egalitarian, as they had been in earlier periods. No one is sure why. One theory is that people prefer a classless society until an increased population or a need for defense require more complex organizations.

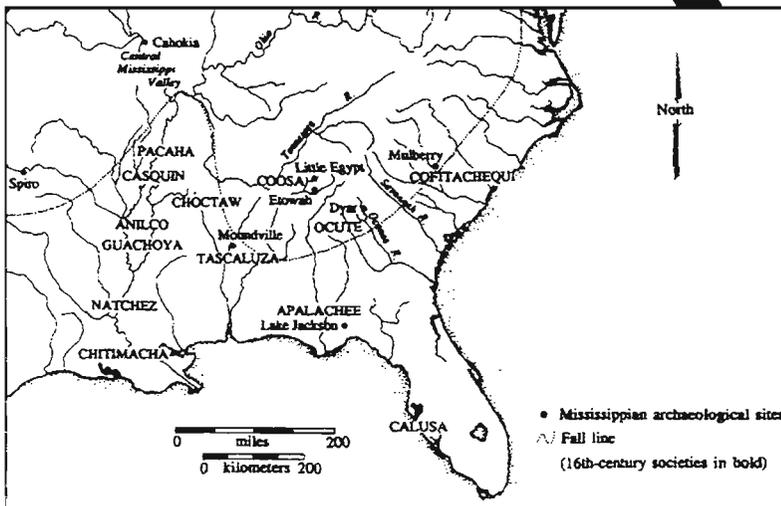
What happened to the chiefdoms?

Cahokia, in what is now western Illinois, and Moundville, in what is now west-central Alabama, were the largest chiefdoms. They peaked about 1200 and then declined. Archaeological evidence suggests that populations became too large for the food supply. Other explanations for their decline include over-used farm land, droughts and war.

Marine shell gorget with incised spider c.600 years ago
Fulton County, Illinois

reproduction:
This ornament is similar to those found in South Carolina. They probably were used to indicate the wearer's status, rank or clan affiliation.

Mississippian era pipe



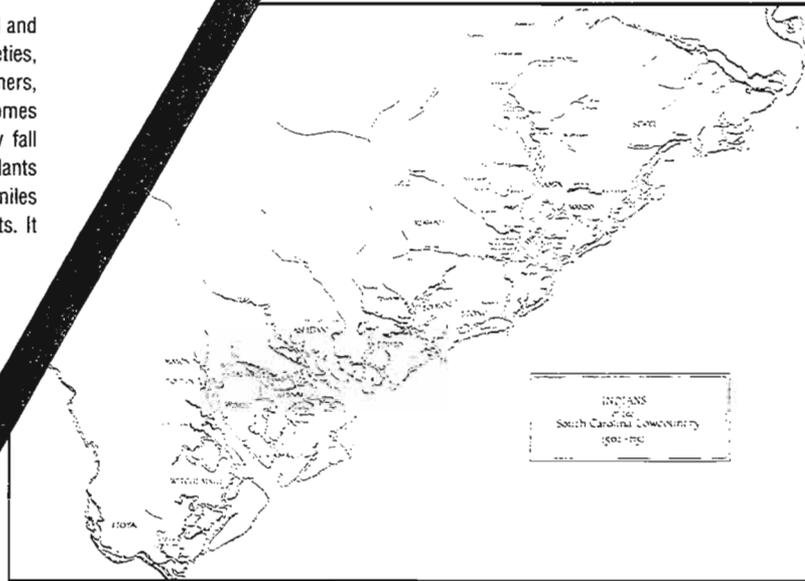
Mississippian archaeological sites and 16th-century societies in the Southeastern United States.
Courtesy of the Cambridge University Press.

Transition

Coastal Indians: 500 to 450 years ago

An estimated 19 cultures lived on the coastal plain of present-day South Carolina by the mid-1600s. Although they had similar lifeways and technologies, each spoke a distinct language.

The leaders of these groups were not as powerful and influential as those of chiefdoms. The coastal societies, including the Santee, Edisto, Combahee and others, did not build mounds. Instead they moved their homes with the seasons. During the summer and early fall they lived on or near the coast, collecting wild plants and animals. In late fall they moved perhaps 80 miles inland to hunt and to harvest wild plants and nuts. It was there that they spent the winter.



Indians of the South Carolina Lowcountry 1562 - 1751.
Courtesy of Gene Wachtel.



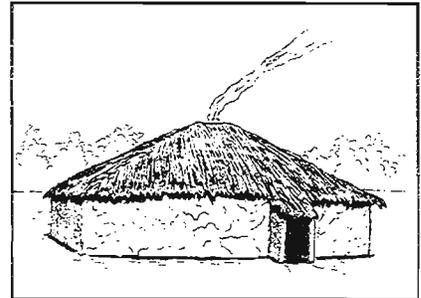
A reproduction of a coastal house.



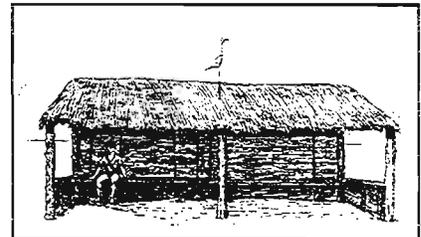
Indian Elder or Chief.
Based on original John White drawings.
Courtesy of The Trustees of the British Museum, British Museum Press.



Indian Woman.



Ceremonial house, c. 1607
The drawing is based on remains excavated at a site near Charleston.
Courtesy of Stan South, 1988.



Summer House, c. 1650
The drawing is based on remains excavated at a site near Charleston.
Courtesy of Stan South, 1988.

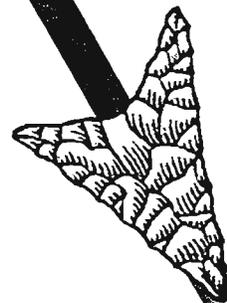
Everyday Life of the Edisto Society

500 to 450 years ago

The Edisto culture lived on the islands and the mainland south of what is now Charleston. Its population was probably a little more than 1,000 by 1600. People lived in small, scattered villages of about 30 families and came together for special ceremonies, such as marriages and corn harvests.

In 1666 an Edisto Island village featured a large central meeting house where the leader and his advisors met to make decisions and hold celebrations. Smaller structures made of posts, interwoven sticks and plaster housed extended families.

Corn and beans grown near villages were important to the Edisto people's diet. They made bread from acorns and roots and ate oysters and clams, as well as deer, turkey and rabbit.



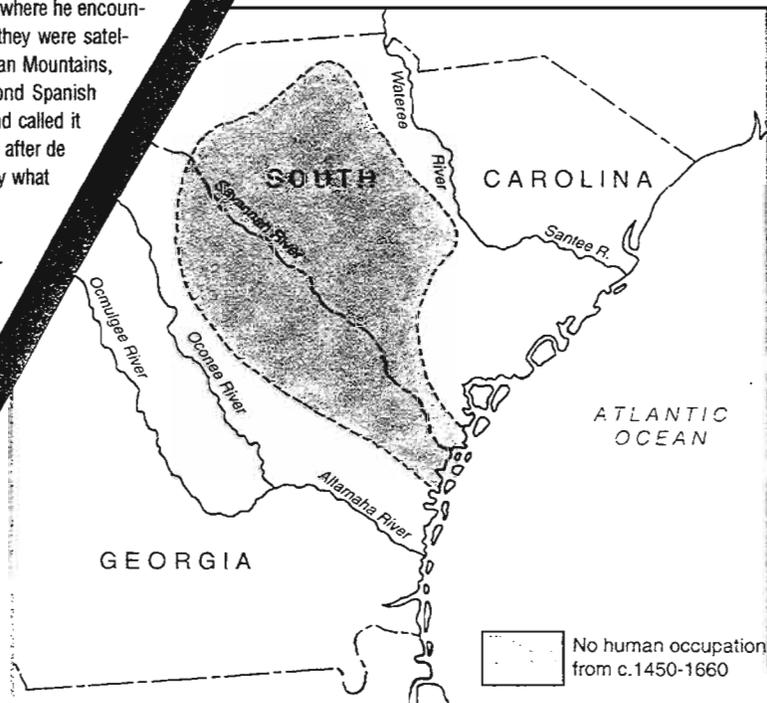
Upland Cultures

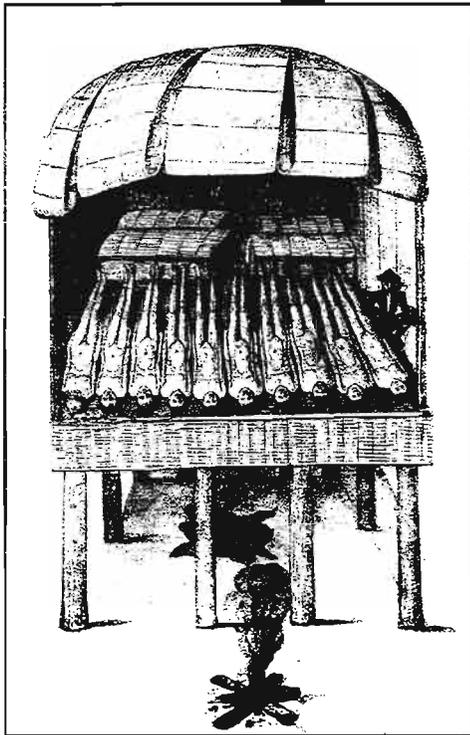
Early Contact and its Consequences, 1540 to 1700

Although people lived throughout the state at various times over thousands of years, there were periods when some regions were deserted. Archaeologists still seek answers to why the Savannah River Valley and areas bordering it were abandoned around 1400. Perhaps it was caused by war, droughts, disease or a combination of these. When Hernando de Soto's expedition traveled through the area in 1540, no settlements were discovered. Not until the Spanish reached the Wateree River Valley near what is now Camden did they find a culture, the chiefdom of Cofitachequi.

De Soto continued on to what is now North Carolina, where he encountered more communities. Some scholars speculate they were satellites of Cofitachequi. Moving west into the Appalachian Mountains, de Soto discovered another culture. In 1568 a second Spanish expedition, led by Juan Pardo, visited this society and called it "*Joara*." Pardo's expedition, made less than 30 years after de Soto's, found the native population greatly reduced by what the Indians called a "*great pestilence*."

Archaeological evidence shows that societies northwest of the Wateree River were not chiefdoms. Few mounds are found, and the artifacts recovered suggest a more egalitarian society. Speculation is that the Joara were the ancestors of the Cherokee Nation.





Coastal Indian mortuary house, 1586
 An English artist drew this house during his visit with a local Indian society near the English settlement of Roanoke, which later became known as the "Lost Colony." It may be similar to mortuary houses constructed by coastal Indian societies in South Carolina.
 Based on an original John White drawing.
 Courtesy of The Trustees of the British Museum, British Museum Press.

Why Did the Flourishing Chiefdoms and Other Societies Decline?

Death was nothing new to the Americans. Long before European contact, war, droughts and food shortages periodically reduced the population. However, natives had little resistance to new diseases, such as measles, mumps and influenza, that explorers brought with them. Plagues began to kill off societies throughout the Americas soon after Columbus arrived.

It is likely that diseases killed hundreds of thousands of South Carolina Indians between the 1500s and the early 1800s. One scholar has estimated that between 1520 and 1898 smallpox epidemics throughout the Americas killed millions of native people.

EPIDEMIC	DATES	LOCATION	MOR- TALITY RATE
Smallpox	1665-1667	Florida to Virginia	75%
	1696-1699	Southeast and Gulf Coast	
	1738-1739	Southeast to Hudson Bay	
	1755-1760	Canada, New England and Great Lakes to Virginia and the Carolinas	
Measles	1759-1760	Southeast	
Influenza	1559-1560	Southeast	58%
	1696-1698	Possibly part of the smallpox epidemic on the Gulf Coast and in the Southeast	
	1761	Throughout North America	
	1918	Throughout North America	
Typhus	1586	Tidewater Carolina to Florida	
Other Diseases	1535	St. Lawrence River Valley, southern plains, Southeast	low

Major diseases that struck native groups after European contact.



South Carolina tribes 1540 - 1780
 Courtesy of the Smithsonian Institution Bureau of American Ethnology.

Upland Cultures: 1700 to 1800

Settlement Indians

Even though coastal native people were at the mercy of their white neighbors, they clung to their ancestors' traditions and religions. This displeased whites, who tried to integrate them into the alien European culture. In 1725 the Rev. Richard Ludlam illustrated both attitudes:

"They [Settlement Indians] are wholly addicted to their own barbarous and sloathful Customs and will only give a laugh w[he]n pleased or grin w[he]n displeas'd for an Answer. It must be the work of time and power that must have any happy influence upon em."

Indians as Slaves

The English and Spanish enslaved Indians from the late 1400s into the 1700s. In South Carolina, Indians were often taken as slaves after wars, including the Westo War of 1680 and the Yemassee War of 1715-16. According to one estimate, the colony's Indian slave population in 1708 was 1,400, compared to 4,100 African slaves. However, most Indians were unwilling workers, and many thousands were sold in the West Indies.

Those who remained on South Carolina plantations often ran away, while many others died of diseases. By about 1750 there were few Indian slaves left in South Carolina.

By the end of the 1600s nearly all coastal Indian cultures had died from disease and war or had been forced into slavery. The small groups or families that remained into the 1760s, labeled "settlement Indians," were dependent on Euro-Americans for their livelihood. Gradually these Indians died or were absorbed into Colonial culture.

The Cherokees had lived in the Appalachian Mountains since about 1400. Catawba people, however, evolved from many different cultures that came together during the late 1600s and early 1700s. They created distinct customs and a language and were fierce warriors.

Colonial officials in Charleston valued Cherokee and Catawba societies for trade and for protection against their French and Spanish rivals to the west. Indian leaders, who realized their importance, expected more than just trade goods and promises. When they became dissatisfied, Indian leaders negotiated trading and diplomatic alliances with French officials and traders on the Mississippi River. Disputes, violent confrontations and, periodically, wars resulted.

The Catawba Lifestyle Evolves

"The Catawbas were a people of Great Extent, and there were many Nations under that name."

Shawnee headman, n.d.

Early Catawba records show that they were called "Esaws" until about 1700 when the term "Catawba" was introduced. The nation attracted many distinct cultures ranging from Ittewans and Winyaws of the Lowcountry to the Saponis from North Carolina. They melded their traditions into a distinct language and set of customs within a few generations. Necessity, as much as desire, required they do so to protect themselves from enemies that surrounded them.



A modern reproduction of the Catawbals traditional bark house. After the framework of the house was in place, the outer walls were made of strips of bark and the roof was covered with mats made of catals.

Courtesy of the Schick Museum.



A Catawba house.
Courtesy of the Smithsonian Institution Bureau of American Ethnology.

Even though devastated periodically by conflict and disease, the Catawba maintained a distinct culture. Indians from other cultures who joined the nation were permitted to keep their own leadership and local identity. Although there was a Catawba headman, he ruled only with the consent of village leaders.

As different native customs became integrated within Catawba society, trade and contact with the alien European culture affected their way of life. Firearms, blankets, kettles and alcohol became important in a generation or less. Other traditions changed more slowly. By the end of the 1700s many Catawbas had replaced their bark-and-pole homes with log cabins. As early as 1759, Catawba headman King Hagler owned a log cabin complete with a chimney.

Foodways also changed. Catawbas farmed for generations without plows and furrows and relied on the meat, hides, nuts and berries nature could supply. But as white settlers intruded further upon their land, they reluctantly adopted European methods of food production. They also were forced to rely increasingly on grains and other food supplied by Colonial authorities.

The Catawba Nation

A Steady Decline, 1700-1930

"All the rest [of the Men] and most of the Women and Children, were forced to go to a great distance to Hunt for Food[,] the White People having taken their Lands from them...."

King Hagler (Nopkehe), Catawba leader, 1755

"The woods were offensive with the dead bodies of the Indians; and dogs, wolves, and vultures were so busy, for months in banqueting on them, that they would scarcely retreat from their prey when approached by other people."

An Upcountry settler describing Catawba dead after a smallpox

Catawba Population, 1850 - 1930

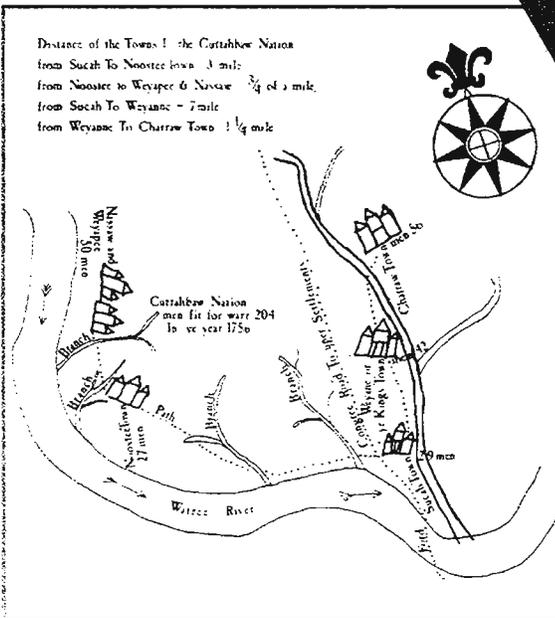
It is difficult to determine the Catawbas' population. Although they had a homeland in York County, many hunted and gathered beyond their boundaries. After the Revolution many sought better opportunities elsewhere. Some remained away for years and then returned. These numbers reflect estimates of those living on Catawba lands.

1715 - 1,450	1850 - 100
1740 - 1,400	1881 - 120
1760 - 500	1900 - 100
1826 - 150	1930 - 160

In 1715 the Catawbas numbered about 1,470. They lived with their Eractasswas, their leader, in 12 villages along the Catawba River in present-day York County. By 1750 there were only seven villages. Warfare with Indians, hostile white traders and settlers, and most importantly, diseases, led to this decline.

By the 1750s whites from the coast and the North had nearly surrounded Catawba territory, encroaching on traditional land upon which crops were grown and wild plants and animals hunted. This invasion led to growing conflicts. The Catawbas also were threatened by rival Indian groups, especially the Iroquois. But disease, particularly smallpox and yellow fever, was perhaps the most significant threat.

In 1738 a smallpox epidemic that affected many Southeastern cultures is estimated to have killed one of every two Catawbas. In 1759 another epidemic led to further devastation. The disease was often introduced by an outsider, such as a trader, or by goods, such as blankets and clothes, brought into the nation.



This map, drawn by the trader John Evans in 1756, shows the number and location of Catawba warriors available to assist the British in the Seven Years' War against France. The royal governor of South Carolina asked Evans to determine what aid the Catawba Nation could provide. Courtesy of South Carolina Department of Archives and History, redrawn from manuscript by Linda K. Martin.

“whatever is said of them (Indians of the Carolinas) and of their native Simplicity and honesty, are a savage, cruel, perfidious, revengeful sett of Men.”

South Carolina Royal Gov. James Glen, 1744

[Carolina Indians] **“think as meanly of the whites, as we possibly can do of them”** and they **“despised the English, as a swarm of tame fowls, and termed them so, in their set speeches”** to themselves.

Indian traders report on Indian opinions of whites, 1750



White trader, c. 1760



Cherokee chief, c. 1760

“the Catawbas are... known to be an Irregular people; they have no Council; the richest or greatest amongst them Calles him self a King with the Consent of his Brothers, [cousins] or wives, proofes often the greatest full [fool]... the rest dont mind him, and after all sends him to the grave with a Broken head.”

Conrad Weiser, Indian agent and interpreter, 1745

“When the Great man above made us he... made our fore-fathers and [us] of this Colour and Hue he also fixed our forefathers and us here... and Ever since we lived after our manner and fashion.”

Catawba Chief Hagler, 1754

“His [Catawba] Land was spoiled... they [white settlers] have spoiled him 100 Miles every way.”

Catawba Chief Colonel Ayers, 1763

“Tis true he [Cherokee leader Little Carpenter] has a great Power & Influence through the whole Nation for which Reason he is very saucey for his brutish Tempter and bad Disposition.”

Capt. Raymond Demere, July 25, 1756

In Their Own Words: Carolina Indians and Euro-American Settlers Describe Each Other

Because Europeans and Native Americans had different beliefs and customs, they rarely understood each other. Interaction often ended in contempt and fear, which led to conflicts. Such problems remain among cultures. Read these historic comments. Can you see why conflicts occurred? What might have prevented them?

Cherokee Society

Everyday Life

"In riches they [Cherokees] are much upon an equality."

John Stuart, King's Superintendent of
Southern Indian Affairs, c. 1760

Cherokees, a loose society of many villages, shared a language, a belief system and a diet. However, each village could, and often did, set its own political course.

By the end of the 1600s traditional Cherokee crops, such as corn and beans, were supplemented with sweet potatoes and watermelons, which originated in the Old World. Women cultivated and harvested crops, but men helped clear land, plant and harvest. Hunting, a Cherokee man's most important duty, also taught him how to be a warrior. As hunters, they became essential to the hide trade with Europeans.

The Cherokee's rich ceremonial tradition was based on a supreme being and many lesser spirits. However, we understand little about their religion. We do know they believed in good and evil spirits that controlled many aspects of their lives, from growing crops to hunting. Homage was paid to these spirits to prevent them from bringing bad luck or ill health. Celebrations marked the changing seasons. The most important was the "green corn dance," similar to Thanksgiving. Held in the early fall, it celebrated the harvest and thanked the spirits for providing another good crop.



The Cherokees lived in seasonal dwellings. In warm weather they needed only a wooden shelter (left), but when the cold weather arrived they moved into a conical house (right) that had a hearth at the center.

Courtesy of the Frank H. McCung Museum, Thomas H. Whyte collection, The University of Tennessee, Knoxville.

Cherokee Buildings

Each village had a meeting house where political decisions and community issues were discussed and where important ceremonial events were held. In Echota, one of the larger towns, the main house was "built in the Form of a Sugar Loaf & will hold 4 or 500 people; they are supported by ten pillars: at the foot of them are seats for the great Men...."

Dwellings were much smaller. In the winter extended families had "a little conical house covered in dirt" in which a fire was kept. People slept on couches made of cane encircling the fire. The larger summer homes were rectangular with wattle and daub walls, walls made of twigs covered in clay.

Cherokee Lands:

Loose Confederations

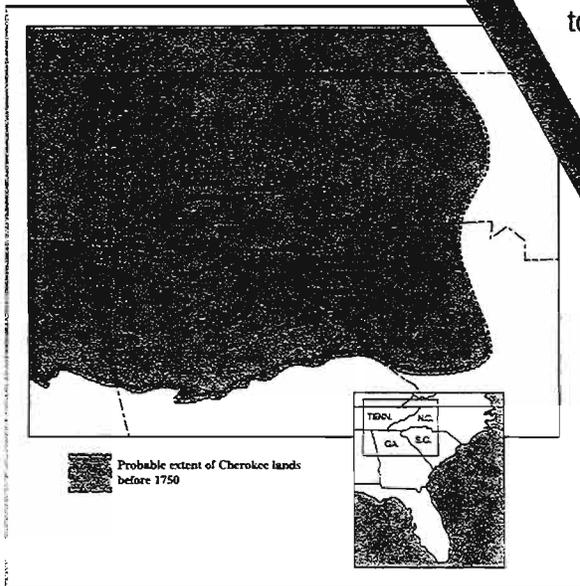
"Their Country is the Key of Carolina and from thence may be made frequent Incursions."

South Carolina Royal Gov. James Glen, June 1754

Cherokees had lived in loosely affiliated villages in the mountains for generations before white traders reached them in the 1600s. But their traditional lands extended beyond these communities to hunting lands and buffer zones between other Indian societies, including the Creeks to the south and the Choctaws to the west.

The Cherokees occupied much of what is now the western Carolinas, northern Georgia and eastern Tennessee. They were divided into three subgroups, which Colonial officials called Lower Towns, Middle Towns and Overhill Towns. It was difficult for Europeans to understand the Cherokees' decentralized political system and their values. Because they often lived in isolated mountain villages, it was even harder for either side to create a unified policy for dealing with each other.

Nevertheless, in 1730 a trade and friendship treaty was signed between the Cherokees and Britain on behalf of the colonies. In spite of this treaty, conflicts fueled by trade disputes and by white settlers encroaching on Cherokee land continued to accelerate.



White Settlers Squatting on Cherokee Lands

A treaty signed in 1730 made it illegal for whites to settle Cherokee lands that extended into areas that are now Oconee and Pickens counties and as far south as Saluda. However, white squatters had become a growing problem by the end of the 1740s. Colonial authorities pledged to stop this encroachment, but settlers continued to come, spreading disease among the Indians and reducing their hunting and farming land.

Cherokees sent delegations periodically to Charleston and other capitals asking officials to stop the invasion of their lands. Unfortunately, the British lacked the power to enforce their obligations, and Colonial authorities usually refused to honor their pledges. As a last resort Cherokees went to war.

Cherokee-English Treaty of Friendship, 1730

In 1730, at the invitation of the King George II's advisors, the Cherokee Nation sent six leaders to London to sign a friendship treaty. The agreement bound each side to the other. In time that accord eroded because of friction between white settlers and Cherokees over land and other issues and the inability or refusal of Colonial officials, the Crown and the Cherokees to honor their obligations.

Here are some key sections of the treaty. The original document is in a London archive, the British Public Records Office.

...the great King [George II]... commanded the Lords Commissioners of trade and plantations to inform the Indians, that the English on all sides of the mountains and lakes were his people, their friends his friends, and their enemies his enemies... that the chain of friendship between him and the Cherokees is now like the sun, which shines both in Britain and also upon the great mountains where they live, and equally warms the hearts of Indians and Englishmen....

[the King] has ordered... that his children [colonists] in Carolina do trade with the Indians, and furnish them with all manner of goods they want, and to make haste to build houses and plant corn from Charlestown, towards the towns of the Cherokees behind the great mountains: That he desires the English and Indians may live together as children of one family; that the Cherokees be always ready to fight against any nation, whether white man or Indians....

and if by any accident it shall happen, that an Englishman shall kill a Cherokee, the King or chief of the nation shall first complain to the English Governor, and the man who did the harm shall be punished by English laws as if he had killed an Englishman; ... if any Indian happens to kill an Englishman, the Indian shall be delivered up to the Governor, to be punished by the same English laws....



These Cherokees accompanied Sir Alexander Colville to England in 1730. "Chiefs... From Carolina" Engraving by Isaac Basire, London, 1730 after a painting by Markham.

Courtesy of the Smithsonian Institution, Bureau of American Ethnology.



John Barrowell created his detailed map and population estimates of the Cherokee villages by drawing on information from French and Carolina traders and missionary censuses. Portion of John Barrowell's Map of Southern North America, 1721.

Courtesy of the Yale Center for British Art, Gift of the Acorn Foundation, Inc. / Alexander D. Viner, D&L, President. In honor of Paul Mallon '20.

The Cherokee War

1759-1762

"We proceeded, by Colonel Grant's orders, to burn the Indian cabins. Some of the men [soldiers] seemed to enjoy this cruel work... but to me it appeared a shocking sight... when we came... to cut down the fields of corn, I could scarcely refrain from tears."

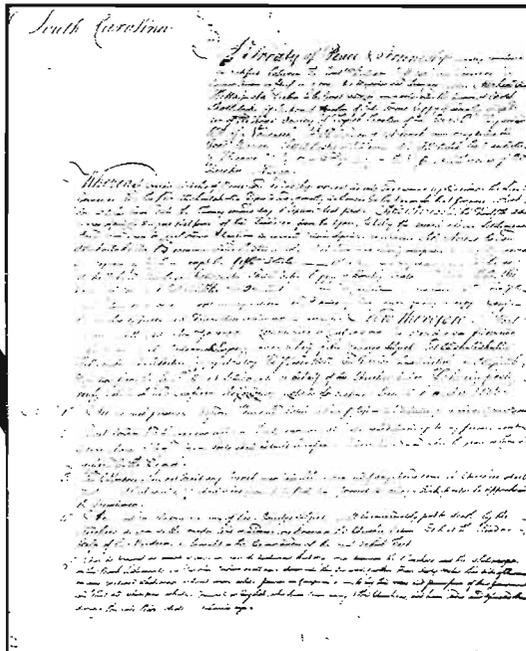
Lt. Francis Marion with Colonial forces in the Cherokee Middle Towns, fall 1761

Disputes continued between traders and Cherokee hunters. Whites from South Carolina and Georgia kept settling on Indian land. Finally, in 1759, encouraged in part by Cherokees who wanted to ally with the French, warriors struck illegal white settlements on Indian land in the Carolinas and Georgia.

A year later Cherokee warriors surrounded and destroyed Fort Loudoun in the Overhills, and war parties attacked other white settlements.

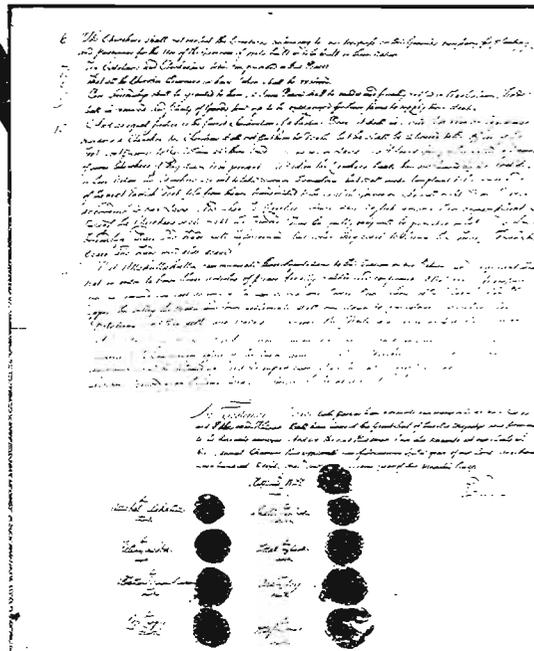
The Colonists soon retaliated. The first troops sent against the Cherokees in 1759 failed because of desertation and threats of disease near the Cherokee Lower Towns. It took two more years before a determined force of British regulars and Colonial troops marched into the Lower and Middle towns, destroying villages and food and killing people.

Soon the Colonial forces, with their superior weapons, forced the Cherokees to sue for peace. A 1762 treaty compelled the Cherokees to give up more land. Once again the boundaries were ignored by white settlers.



"The Terms of Peace to be Granted to the Cherokee Indians (23 September 1761)." This draft treaty, negotiated between Royal Lieutenant Governor Bull and Attakutikulla, sought to end the Cherokee War of 1760-61 and to find a way to ensure peace.

Reproduced with permission of the South Carolina Department of Archives and History.





Colonial era drawing of Catawba warrior.
Courtesy of D.L. Rostrom, Jr.

Catawba Leaders: Eractasswas

The Colonists adopted a hierarchical European system of government. Catawbas used consensus and persuasion to reach decisions. King Hagler, a respected Catawba leader from 1749 to 1763, advised South Carolina authorities. However, he was rebuked by his Catawba advisors when he tried to negotiate with Charleston officials without consulting his council. Despite such disagreements, the respect he inspired from the Nation and from Colonial authorities helped maintain a Catawba voice in negotiations.

Cherokee Leadership

Cherokees also used consensus and persuasion to lead their people. However, they were scattered over a larger area than the Catawba. During a critical stage in relations with South Carolina, Old Hop, an influential leader from the Overhill Towns, tried to speak for all the Cherokees. Some Cherokees, however, believed he looked out more for his relatives than he did for the entire society.

For many years Old Hop avoided war between the Colonists and the Cherokees. Then, in 1759, white intrusions, trade disputes and native factions who supported the French ignited the first Cherokee war.

Native Leadership: Using Guile and Dignity

Every generation has important leaders. Unfortunately, there are no written records to tell about prehistoric leaders. In the historic period, Colonial officials wrote about some native leaders. However, the Indians may not have shared the opinions of white authorities.



The Cherokee Chief Cunnas Shote, in 1762.
Courtesy of D.L. Rostrom, Jr.

Native Societies in the Revolution and After:

Independence Lost

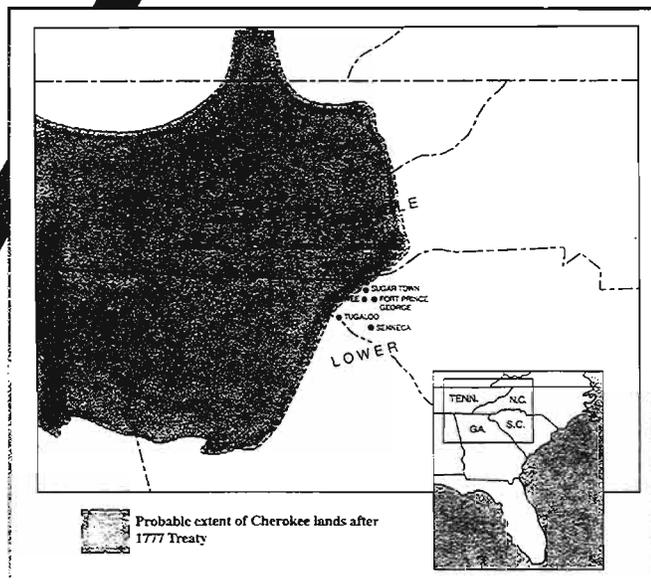
As Americans geared up to fight for independence, Indians faced the grim prospect of dependence and extinction as growing tides of white settlers invaded their lands.

The Cherokees were determined to win back their territory. Encouraged by the prospect of British aid, they attacked settlements on the frontiers of the Carolinas in the fall of 1775. The Indians had some early success. However, a Patriot army counter-attacked, invading Cherokee lands and crushing the Indian force. When the Cherokees sued for peace, they were forced to give up more territory.

Death from war, starvation and exposure kept the once-strong Cherokees from significantly influencing the American Revolution. To survive after Britain's defeat in 1783, Cherokees slowly adopted white values and customs, ranging from farming methods to housing, clothing and religion.

The Catawbas, a very small society, remained steadfast American allies during the Revolution. Their warriors fought the Cherokees and supported Patriot forces for the remainder of the war. The Catawba Nation became a center of Patriot forces following the British occupation of Charleston in May 1780. Because they provided shelter and food to the Americans, the British burned most Catawba villages late in the year. However, the Catawba received little thanks from their ally after independence.

Before the end of the 1700s the Catawbas rented their lands to white farmers to supplement their meager livelihood. Still, through most of the 1800s they clung to many of their traditions and remained aloof from attempts to convert them to Christianity.



The Catawba Nation: 1800 to the Present

"in a state of abject poverty...."

Outside observer of the Catawba, c. 1820

***"For years the law among themselves
was their own...."***

White neighbor of the Catawba, 1870

By the early 1800s the Catawbas were a small community of only about 30 families. While some had died, others had left to join the Cherokees in the western Appalachian Mountains. Nonetheless, a nucleus of the community remained. The descendants of these people reestablished the Catawba identity in the late 20th century.

By 1840 the Catawbas were the last recognized remnant of the rich native cultures of South Carolina. After failing to persuade North Carolina to accept the Catawbas, South Carolina purchased 630 acres on the west side of the Catawba River for the small community. Some Catawbas accepted this portion of their ancestor's lands as their homeland. However, many eventually left to seek better opportunities.

Despite the poverty and dislocation, Catawba traditions and language survived through the 1800s. In the 1880s most Catawbas converted to Mormonism, which significantly changed their religious beliefs. They clung to many traditions even as they became more immersed in American culture during the 1900s. Today, with a new-found livelihood in casino gambling, they are striving to revive lost traditions for future generations.



Frank Cassidy
Photo by Frank G. Speck, 1929



Margaret Brown
Photo by Frank G. Speck, 1929

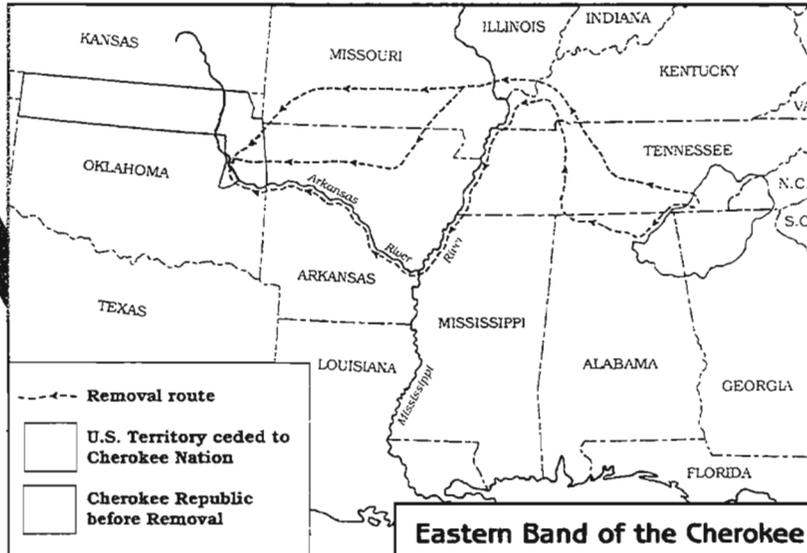


House of Worship of the Church of Jesus Christ of Latter Day Saints on the Catawba reservation, 1918.
Courtesy of the Smithsonian Institution, Bureau of American Ethnology.



The Catawba Bingo Center
The Catawbas negotiated the right to open a bingo hall as part of their \$50 million land-claim settlement with state, federal and local governments in 1983. "Before this we never had the means for economic development. Now, the Catawbas are a force in the community. People know we are going to be a big contributor to the economics of the community." Chief Gilbert Blue
Courtesy of Dietsa Laird

Cherokee Survival: 1800 to the Present



Eastern Band of the Cherokee Nation

A few Cherokees remained in the isolated Appalachian Mountains of western North Carolina. Since the land was rough and poor, few whites were interested in settling there. Here they have stayed despite exploitation by timber interests and censure by North Carolina politicians from the Civil War to the 1920s. Today the Cherokees are more prosperous than they have been in the 20th century. They use tourism and other Western ideas to bolster their economy as they strive to preserve their distinctive cultural heritage.

Today the Cherokees are divided into two groups, one in Oklahoma, the other in western North Carolina. After the American Revolution the Cherokees were forced out of South Carolina and into northern Georgia and southeastern Tennessee. Until the 1830s most adapted to American culture, many becoming successful farmers and artisans. A few owned slaves.

Cherokees adopted Western customs, ranging from dress and housing to education and Christianity. One of the most intriguing Cherokee leaders of the period was Sequoyah, who created a Cherokee alphabet. By 1829 they had devised their own judicial system and created a republic in northern Georgia.

However, the Cherokee Republic still stood in the way of white expansion. The pressure mounted when gold was discovered in and near their republic. Most Cherokees resisted government decrees. Finally, in 1838, U.S. troops began to move the Cherokees west along what became known as the "Trail of Tears." From one quarter to one-half of the refugees died on the tragic march to Oklahoma. Starvation, exposure and abuse by Federal troops caused the high death rate.

In Oklahoma Cherokees differed among themselves, and the federal government broke more promises. But they adapted. Discovery of oil and white settlement in the late 1800s reduced their lands significantly, but many Cherokees have maintained their distinctive identity.



The Cherokee alphabet, invented by Sequoyah, brought written communication to the Cherokees.

Cherokee Syllabary	
D	R T S C I
S	F N A J K
A	G O P L G
W	E M
H	H U M
O	L G A H Z P C
T	S D V W B
U	F L + C R
L	W S T J J A S P
S	L C G P
G	I H K J C
G	A O C S C
A	L S H G B

Appendix 2.

Sources for Additional Information

These sources are divided into different categories and provide a range of resources that we believe will be helpful in preparing lesson plans and exploring Native Americans with your students. Although many of the books won't be found in either school or local public libraries, most libraries can acquire books for you through the interlibrary loan (ILL) program. This can bring a world of resources to your fingertips. Where we think that a book is probably still in print we have also included a ISBN number, to make it easier to order from your local book dealer, should you want to purchase a copy.

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South Carolina Geology

Murphy, Carolyn H.

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