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## THE CHEROKEE LANGUAGE

By L. E. Hinkle

### I. Source Material.

Manuscripts and other material dealing with the Cherokee language show a propensity for getting lost that is almost uncanny. So far as is known the earliest study,--if such it might be called--, of the language of the Cherokees was made by one. Christian Priber in the early part of the 18th century. He compiled a Cherokee "Dictionary", which was last heard of in Frederica, Ga., in the year 1741. Early in the 19th century the Rev. S. A. Worcester made a study of the language, compiling both a grammar and a dictionary. Both were unfortunately lost when the good ship Arkansas went to the bottom of the sea in the year 1830.

A series of manuscript contributions on Cherokee linguistics by Col. W. H. Thomas of a slightly later date were "unfortunately mislaid", according to a statement by Mooney in his Myths of the Cherokee and have never been found. John Pickering's Grammar of the Cherokee Language suffered a similar fate. The printing of this study was interfoared with by Sequoya's Syllabary, or, at least was thought to have been thus interrupted, and has remained in obscurity ever since. The famous Swimmer Manuscript, discovered by Mooney some half century ago, carried to Washington and described by him as a "small daybook of about 240 pages" has disappeared without a clue.

In 1852, a German scholar, Dr. H. C. Von der Gabelentz, published in Die Zeitschrift für die Wissenschaft der Sprache what he called a Kurtzo Grammatik der Tschorokosischen Sprache. The chief merit of this work is its availability. The best that can be said of it is that it is an interesting sketch based upon material gathered from very inadequate sources. The only work that approaches anything like a scientific study of Cherokee is the recent one by Olbrechts, a Belgian scholar, and his study is not available yet except in manuscript form.

In view of this scarcity and non-availability of source material and studies dealing with Cherokee linguistics it is evident that one attempting to make such a study is very largely thrown back on his own resources. Such is the case with regard to the following brief discussion, the material for which has been gathered rather incidentally from various sources over a period of years during which I have been engaged in a larger study on linguistics, dealing with the origin, development, and cultural interpretation of language as such.

### II---Iroquoian and Other Linguistic Stocks.

So far as our present knowledge goes there are at least 55 distinct linguistic families in North America, north of Mexico. The particular one of these to which Cherokee belongs is known as Iroquoian. Other members of this same linguistic stock are, or rather were, the Nottaways and the Tuscarroras of eastern North Carolina and southern Virginia, along with the Hurons, the Mohawks, The Iroquois and the Senecas of the Great Lakes region. The relationship existing between the members of this family was suspected by those coming in contact with its various tribes a century or more ago, but was not definitely established, however, until within recent years. (Barton, first, later Gallatin and Hall, finally Hewitt, 1887).



While there can be no question now in regard to this linguistic connection, the lexical and grammatical differences existing between the various languages of the group are so great that it is quite evident that the breakdown of linguistic unity must have had its beginnings at a very early date.

It is axiomatic in the development of language that tribes of common linguistic stock must have at one time occupied the same, or at least, contiguous, territories, and such we find the case to be in this instance. The original homeland of the Iroquoian stock was, as indicated above, in the North; its tribes occupying a compact territory which comprised portions of Ontario, New York, Ohio, and Pennsylvania, and extended down the Susquehanna and the Chesapeake Bay almost to the latitude of Washington. It is known that the Tuscororas and Meherrins, and presumably also the Nottoways came from this region. While it has not been definitely proven that the Cherokees came from the same locality, yet both traditional and historical evidence concur in locating them originally in that neighborhood, assigning as their early home the region about the headwaters of the Ohio.

Three of the above-mentioned fifty-five linguistic stocks were located as very near neighbors to the Cherokee after they had established themselves in the South, viz., the Muskhogean (Creek), the Yuchi, and the Timuqua (Seminole). Other tribes, whose linguistic stocks have not yet, and probably cannot be determined, but who lived in the same section, were the Catawbias, the Yamassees, and the Santees. So far as is known, this proximity of different linguistic stocks had little or no effect on the development of the Cherokee language; a fact which can be explained only on one of two assumptions, viz., either a strong antipathy to borrowing on the part of the speakers of Cherokee or else a mutual contact of insufficient time to allow the assimilation of loan words into their vocabulary. The latter of those assumptions would seem to be the most likely.

### III. The Name of the Cherokees.

That the Cherokee had no particular psychological aversion to borrowing is indicated, at least, by the name by which they are commonly known; a word which has no fundamental meaning in their own language and which therefore seems to be of foreign origin. As used among themselves the form is Tsa'-lagi or Tsa'-ragi. This name first appears to us as Chaláque in the Portuguese narrative of De Soto's expedition, published originally in 1557, while we find Cheraqui in a French document of 1699 and Cherokee as an English form as early, at least, as 1708, the name thus having an authentic history of nearly four centuries. There is evidence that it is derived from the Choctaw word Choluk or Chiluk, signifying "a pit" or "cave", and comes to us through a corrupted Choctaw jargon formerly used as the medium of communication among all the tribes of the Gulf States, as far north as the mouth of the Ohio, the so-called Mobilian trade language. Their Iroquoian (Mohawk) name Oyata'ge - roñon has a similar signification, i.e., "inhabitants of the cave country." Their Catawba name is Manteran which means, "coming out of the ground." The Alleghany region, as is known, is peculiarly a cave country, in which "rock shelters" containing numerous traces of Indian occupancy are of frequent occurrence. It is, therefore, probable that the name Tsa'-lagi (Cherokee) is a bit of borrowed terminology first applied by foreigners to the speakers of the language as descriptive of their mode of living.



The name by which the Cherokees prefer to call themselves is Yun-wiya, or Ani-yun-wiya in the third person, signifying "real people" or "principal people", a word closely related to Onwe-honwe, the name by which the cognate Iriquois know themselves. This word properly denotes "Indians", as distinguished from people of other races, but in usage it is restricted to mean, "members of the Cherokee tribe", those of other tribes being designated as Creek, Catawba, etc., as the case may be. On ceremonial occasions they frequently speak of themselves as Ani'-kitu'-hwagi, or "people of Kitu'-hwa", an ancient settlement on Tuckasegee river and apparently the original nucleus of the tribe. Among the western Cherokee this name has been adopted by a secret society recruited from the full blood element and pledged to resist the advances of the white man's civilization. Under the various names of Cuttawa, Gottochwa, Kittuwa, etc. as spelled by different authors, it was also used by several northern Algonquian tribes as a synonym for Cherokee.

#### IV---Historical

The Southern territory of the Cherokee nation seems originally to have covered a large portion of what later became the states of Tennessee, Kentucky, West Virginia, North Carolina, South Carolina, Georgia, and Alabama. By the close of the Revolution, however, it had dwindled to less than half its original extent and this, in turn, was destined to undergo still further shrinkage until the time of the final cession of all domains east of the Mississippi. This event occurred in the year 1838, a notable date in the history of the nation, i.e., the year of the general removal of the tribe to the lands set aside for them in the west.

By treaty arrangement in the year 1835, the Cherokees as a nation had agreed to emigrate beyond the Mississippi, in return for which act a specified sum of money was to be paid to each individual of the tribe. When the time came for the general "round up", however, many individuals fled to the mountains of Tennessee and North Carolina and refused to emigrate. Nevertheless, they maintained their right to participate in the funds appropriated by Congress for the general removal. The fact that they had not fulfilled their part of the contract was none of their worry.

The executive authorities, however, held for a long time that the allowance of this fund to the Eastern Cherokees was conditional upon their removal westward. Finally, and after much litigation and many "memorials" to the authorities in Washington, it was agreed to make this allowance to these Cherokees in the form of a land purchase for them. With the award thus allowed there was purchased for these Indians a large tract of land on Soco Creek and Oconalufy River and their tributaries. This territory was given the Cherokee name of Qualla and is frequently referred to as the "Qualla boundry." The same award also determined the titles to land for many individuals outside the Qualla reservation. It is these mountain Indians who have perpetuated and transmitted in this section one of the principal dialects of the Cherokee language.

#### V. ---American Languages: Characteristics.

The American Indian languages are usually described as being poly-synthetic and incorporating in their expression of the thought process. Although this characterization, like all generalizations, is only partially true--there being many notable exceptions, as for instance Chinook which is

not polysynthetic and Athapascan which is polysynthetic but not incorporating--, nevertheless, it contains such a large element of truth that no adequate understanding of these languages is possible without a knowledge of the significance of these terms.

Polysynthesis is the process by which a large number of distinct ideas are amalgamated into a single word without any morphological distinction between the formal elements in the sentence and the contents of the sentence. In more simple terminology this means the tendency in language to convert the verbal element into a sentence and express by one word, not a single idea as we usually do, but a whole group of ideas. The following example taken from Eskimo is an illustration: Taku-sar-iar-tor-uma-gal-uar-nor-pá? = Do you think he really intends to go to look after it? This word is composed of the following elements, each one of which loses its distinct word characteristics when thus amalgamated:

Takusar	=	he looks after it.
iar-tor	=	he goes to
uma	=	he intends to
aluar	=	he does so--but
nor	=	do you think he
pá	=	interrogation, 3rd person

By incorporation is meant the tendency to incorporate the object of the sentence, either nominal or pronominal, into the verbal expression. It is a form of polysynthesis restricted to verbal objects. The following examples from Mexican and Pawnee are illustrative:

#### Mexican

ni-petla-tsiwa	=	I make mats
(petla-tl		mats)

#### Pawnee

ta-t-i'tka'wit	=	I dig dirt.
ta	=	indicative.
t	=	I.
i'tkar	=	dirt.
pit	=	to dig.

All known Iriqian dialects are incorporating. Cherokee has the distinction of being both incorporating and polysynthetic! It is, therefore, frequently referred to as a typical example of a polysynthetic-incorporating language. The following examples are representative Cherokee words and will illustrate, somewhat, the extent to which its speakers can go in their use of these processes:

5	Syllables.	Gó-wa'-nit-ló'-istó	=	They have made them ill.
9	"	De'-du-go-waw -sa-da-di-lo-i	=	He has advanced toward them.
6	"	Wi'-stisk-wa-nigo'-ta-niga	=	Toward yonder you two have come to put it stored up as you two go by.
8	"	Bó-t-has-ke-ló'-hont-haniga	=	Thou hast come to make him let go his hold as thou goest by.

- 17 Syllables. Wi-nito-ti-ge-gi-na-li-sko-lu-ta-no-no-li-ti-se-sti =  
They will at this time rather have ceased to be remotely  
favorable to you and me. (1)

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(1) Compare German Donaudampfschiffahrtselectricitätshauptbetriebswerk-  
bauunterbeamten, the name of a club in Vienna, or  
Hinterladungvatterligewehrpatronenhulsenfabrikarbeiterverein, society  
of workers in the factory of bullet cartridges for back loading Vatterli rifles.

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#### VI----Cherokee Dialects.

There are still two Cherokee dialects extant-- A western one often called the Upper Dialect, spoken by the majority of the Cherokees in Oklahoma and by a few families in Graham County, N. C., and a Central one, often called the Middle Dialect, spoken by the Cherokees on the Qualla Reservation and vicinity. There is historic evidence of a third dialect which has been called the Eastern, sometimes the Lower Dialect. So far as is known, the last speaker of this dialect died in the beginning of this century. It is also possible that one or two more dialects may have existed in the past but the evidence on this point is very scant.

The differences that exist between the two dialects that are still spoken are very small, nor does the extinct dialect seem to have deviated very much from the other two. Allowing for such phonetic shifts as West D. "tl" into Cent. D. "ts"; W.D. "agi" into C. D. "e"; and C. D.-- W.D. "l" into E. D. "r", the vocabulary is practically the same. In morphology there do not seem to be differences other than can be explained by these phonetic shifts. The syntax of the various dialects can not yet be adequately compared since our knowledge of the E. dialect in this respect is still too scanty: neither has the W. dialect been adequately studied.

In addition to these standard dialects, the language used in the Cherokee religious practices and ritual has been so checked in certain respects of its evolution, and has become so stationary and archaic that it constitutes practically another dialect. This is a quite common phenomenon in the development of language, and is not difficult of explanation when we call to mind the tremendous importance the primitive mind attached to form and pattern. Primitive man's sacred formulas, whether they be conjurations, incantations, or conventional prayers, are bound to form rather than content. The desired result is held to be brought about not by the meaning of the words used, but by the strict adherence to the form and wording in which they are traditionally passed on from one generation to the next. This accounts for the fact that even in the language of European folklore and prayers there are still in use words and expressions so archaic that even the initiated and adepts fail to understand them; yet not one of these adepts would be willing to change a word or supply a modern, more intelligible expression for it, since to tamper with even so little as a syllable would not only seriously compromise, but would render absolutely nil the power and the result of the formula. Our adherence to the wording of the King James Version of the Bible in our devotional exercises is an illustration. We find the same tendency in Cherokee, only to a more marked degree.



## VII--- Grammatical Notes.

In broad outline, the most characteristic traits of Cherokee, in so far as its grammatical features are concerned, may be summarized as follows:

Nouns

Nouns are inflected for person and number: case forms do not exist. Likewise there is no real grammatical gender. The idea of masculinity is expressed by the addition of a word for man, "askaya" or "atsu"; that of femininity, by a word for woman, "ageyu" or "agisi"; for example, "waka" means bullock, "waka agisi" means cow. (Eng. male cow.) Words sometimes take on different genders, in accordance with whether they are used by a man or a woman; for example, "ugito", spoken by a man means my sister, spoken by a woman, my brother. "ugiwini", in the mouth of a woman, means my nephew, spoken by a man, it means my niece.

In so far as Cherokee recognizes a genetic classification of nouns at all, this classification is based upon the distinction existing between living things and lifeless things.

Pronouns

There are only two independent personal pronouns, "ayu" = I - we and "nihi" = thou and you. For the third person, either a demonstrative is used (na, nani, nasgi = that; his = this; Lat. is, hic, ille) or else a verb which expresses an attribute or a condition of the thing referred to. Examples:

Sigadoga,	i. e.	The one who is standing.
dsedoa	"	" " " " walking about.
dsuwohla,	"	" " " " sitting.
dsiganuga,	"	" " " " lying down.
dsudayai,	"	" " " " coming.
dsiwai,	"	" " " " going.
dsiyohusu,	"	" " " " dead.
dseha,	"	" " " " alive.
dsutluga	"	" " " " sick.
		etc.

In addition, there is a disconnected personal pronoun, similar in usage to German selbst (English, self) in which all differences in person and number are expressed. In fact this pronoun has three numbers, singular, dual, and plural. Examples:

(1) Aquusu	=	I myself. singular.
(2) Gindusu	=	We ourselves (thou and I). Dual.
(1) Igusu	=	We ourselves (you all and I). Plural.

Ordinarily the personal pronouns do not stand in independent positions, but occur in agglutinated form with a verb, a noun or an adjective. (1)

Examples:

dsinega	=	I, speak, i.e. I am speaking.
tsiskaya	=	I, man, i.e. I am a man.
kosiyu	=	I, good, i.e. I am good.

(1) Similarly French je, tu, il, etc., have no independent existence in speech.

### Verbs

For the most part, the verb in the American Indian languages shows the greatest wealth of form and meaning. This is certainly the case so far as Cherokee is concerned. Separate verbal forms are used not merely for the expression of person, number, tense, mode, and voice: separate forms are used also to express, whether the object is alive or lifeless, whether the person spoken of is present or absent, in the dual or the plural, whether the action of the verb refers to different objects in general or to each specifically, etc. What is expressed in other languages by relative pronouns and prepositions is here expressed by verbal forms. Each verb has at least nine such forms, comparable to English, I speak, I am speaking, I do speak. They are as follows:

- (1) The radical or simple: dsinega = I speak.
- (2) The instrumental: dsineisdiha = I speak therewith.
- (3) The transitive: dsinedsohe = I speak to him.
- (4) The receding: dsinedsega = I go to speak.
- (5) The approaching: dsinedsihiha = I come to speak.
- (6) The ambulant: dsinedsidoha = I speak here and there.
- (7) The frequentative: dsinedsiloha = I speak repeatedly.
- (8) The intensive: dsinedsisiha = I speak emphatically.
- (9) The definitive: dsinedsohüsga = I cease to speak.

All these forms are inflected for 1st, 2nd, and 3rd person; singular, dual and plural; present, proterite, perfect, and future; indicative, potential, conditional, and subjunctive; active, transitive and passive; interrogatively and negatively.

In addition there are different verbal forms indicating whether the subject of conversation is a person or a thing, present or absent.

Examples:

askaya tsgalüiha	= I bind a man.
nüya galüiha	= I bind a stone.
tsiüniha	= I strike him.
nüga yüniha	= I strike a stone.
galüiha	= he finds him or it.
tolüiha	= he binds him, (the one binding is present and can hear the one speaking).
tülüiha	= he binds him. (The one bound hears the one speaking).
kalüiha	= he binds it. (the one who binds is present).
degatsiyalüiha	= I bind them. (each one separately)
gatsiyalüiha	= I bind them. (both together)
dikialüiha	= he binds you and me. (together).
dedikinalüiha	= he binds you and me. (separately).

### VIII Sequoya.

In the first years of the 19th century there occurred an event which places the Cherokees in the front rank among native tribes north of Mexico, so far as linguistic phenomena are concerned; an event which was to influence their culture very profoundly, viz. the invention of an alphabet. The

inventor, called by later generations of white admirers the Cadmus of his race, was known by his own people as Sikwáyí. To the whites he was known as George Gist (less correctly Guest or Guess). Authorities generally agree that he was of mixed parentage, his father being a white man who drifted into the Cherokee nation some years before the Revolution and formed a temporary alliance with a Cherokee girl, herself of mixed blood, and thus became the father of the future teacher. James Mooney in his Myths of the Cherokee, says that Sequoya never learned "to speak, read, or write the English language". Neither did he ever abandon his native religion, although he seems to have been friendly to the new civilization. Being of a contemplative nature he was led by a chance conversation in 1809 to reflect upon the ability of the white man to communicate his thoughts in writing, with the result that he set about devising a similar system for his own people.

Very few facts are known about his life. It is known that he left the eastern band of Cherokees in 1823, taking up his abode with the western band in Arkansas. In 1828, he visited Washington, where he signed a treaty containing a provision that he be paid five hundred dollars "for the great benefits he had conferred upon the Cherokee people." He died in July, 1843 on his return trip from Mexico where he had gone in quest of several scattered bands of Cherokees who had wandered off to that region, and whom it was his intention to collect together with a view to inducing them to return and become again united with their friends and kindred. His remains were interred in San Fernando.

#### IX ---- Sequoya's Syllabary.

It is said that Sequoya spent twelve years of his life in his great work. He seems at first to have had in mind the making of a symbol for each word of the language; a kind of pictograph system. Realizing the futility of such a task, however, he later threw aside the thousands of such characters which he had scratched upon pieces of bark, and started in anew to study the construction of the language itself. Finally he discovered that the sounds in the words used by his people in their daily conversation and public speeches could be analyzed and classified, and that the thousands of possible words were all formed from varying combinations of hardly more than a hundred distinct syllables. He then proceeded to formulate a symbol for each syllable. For this purpose he made use of a number of characters which he found in an old English spelling book, picking out capitals, italics, figures, etc. and placing them right side up or up side down as suited his fancy. Having thus utilized some 35 ready-made characters, he designed from his own imagination as many more as were necessary to his purposes, making a total of 85. As first elaborated the syllabary is said to have contained 115 characters, but after much study on the sibilant "s" in its various combinations he finally hit upon the expedient of representing it by a single character. He not only reduced thus the number of characters necessary for his syllabary, but also made a step in the direction of a real alphabet. As is the case in most attempts at written language, his theory does not hold in actual practice. His scheme was to have one symbol for each syllable of every word. In reality, it does not work this way. For example, the word "soul" is written with four characters a-danún-ta, but pronounced in three syllables a-dan-ta. Tsā-lūn-i-yu-sti (like tobacco) is pronounced tsa-li-yu-sti.



There are also, as in other languages, a number of minute sound variations not indicated in the written word so that it is necessary to have heard the language in order to read with correct pronunciation. The old Upper dialect is the standard to which the syllabary was adapted. There is no provision for the "r" of the "Lower" or the "sh" of the "Middle" dialect. Each speaker is thus forced to make his own dialectical changes in his reading. The symbols of a word are not connected and there is no difference between the written and the printed character.

#### X---Cherokee Printing.

The invention of the syllabary had an immediate and wonderful effect on Cherokee development. "In the course of a few months" says a writer in the Cherokee Phoenix (1828), "without school or expense of time or money, the Cherokees were able to read and write in their own language." In the year 1824 Atsi (John Arch), a young native convert, made a manuscript translation of a portion of St. John's Gospel. This work has the reputation of being the first book written in their own language, "which was ever given to the Cherokees."

In 1824, David Brown, a half-breed preacher, translated the entire New Testament.

In 1827, the Cherokee Council resolved to establish a national paper in the Cherokee language. Types for the purpose were cast in Boston and on Feb. 21, 1828 appeared the first number of the new paper under the title of Tsa'-lā-gi Tsu-le-hi-sa-mūn-hi, i.e., Cherokee Phoenix. After a precarious existence of about six years the Phoenix was suspended, due to the hostile action of the Georgia authorities, who went so far as to throw the editors into prison. Its successor was the Cherokee Advocate, the first number of which appeared at Tahlequah in 1844 and was distributed free at the expense of the nation to those unable to read English--an example without parallel, so far as is known, in any other governments. In addition to those two papers, two others of note were published in the syllabary, viz., the Cherokee Messenger, a periodical, and the Cherokee Almanac, an annual. Besides these publications numerous spelling-books, arithmetics, and other school books, along with several editions of the laws of the nation were printed.

What is perhaps strangest of all in this literary evolution is the fact that this innovation in their culture was siezed upon by the priests and conjurors of the conservative party for the purpose of preserving to their successors the ancient rituals and secret knowledge of the tribe. Whole volumes of such occult literature were later found among them by James Mooney, the first really scientific investigator to work in their midst. Recently, the most important of these ritualistic formulas, the so-called "Swimmer Manuscript" has been made available to the English reading public through a translation made by the Belgian Scholar Frans Olbrochts. In respect to printed literature the Cherokees stand unique among American Indians.

## INDIAN OCCUPATION OF THE CHARLOTTE AREA.

By Douglas L. Rights

Introduction

A North Carolina newspaper of the year 1835 gives an account of the celebration of May 20th at Charlotte. Among the glowing descriptions of the occasion may be noted the following: "We can safely say that a larger, more respectable and more decorous assemblage of persons has not convened in the State of North Carolina since the era of the time they met to celebrate". Among the celebrities were twenty-seven veterans of the Revolution, one of whom, Gen. Joseph Graham, had been present at the signing of the declaration. At the great banquet there were numerous toasts, each followed by an appropriate selection played by the Salem Band. The toasts included "The Mocklenburg Declaration of Independence," "Our Guest, Willie P. Mangum", "Our Guest, Governor Swain", "The Village of Charlotte," "The Memory of George Washington," and finally, "THE FAIR -- Our arms their protection--their arms our reward." The following comment on the music of the Salem band is of particular interest to the writer, who is identified with that organization as it is constituted today: "On seats higher than those of the audience and overlooking them, sat the Salem Band, who had kindly volunteered their services without reward, and who contributed in a high degree to the enjoyment of the occasion. They were gentlemen, handsomely dressed in uniform and performed with skill and ability seldom if ever witnessed so far in the interior." Interior is good. Charlotte still acknowledged the position of a frontier village in 1835. It is our purpose to look further back to the time when the Charlotte area was the home of native Indian tribes.

The Charlotte Area.

The area under consideration includes Mecklenburg County and considerable territory beyond. The watershed of the Catawba River from Mooresville in the north to some distance below Rock Hill in the south furnished a convenient area for the purpose of examination, not only on account of the similar natural features of the country, but also because of the occupation of this region for a considerable time by kindred Indian tribes.

The Catawba River furnished an excellent location for the Indians. Here a plentiful supply of fish was assured and wide valley lands were available for agriculture. Corn, beans, pumpkins and other products of the soil were important sources of food supply for sedentary tribes of natives. Extensive forests on the uplands sheltered an abundance of game. The river, though rocky, served for travel by canoe. The many creeks of the area, such as Long, Paw, Sugar, Steele, and McAlpin in Mocklenburg, allowed the Indians to extend their settlements widely and probably every creek of the region shows traces along its banks of Indian occupancy. The climate was mild and the well drained area was healthful. Some of the stone of the area, such as white fruit, was used for the manufacture of implements for war or domestic purposes, although a considerable quantity of such material probably came from quarries further upland toward the center of the state. A large Indian population could be easily provided for, and the largest tribe of North Carolina Indians east of the mountains dwelt here for a considerable period.

### Pre-History

Who were the first inhabitants of the Charlotte area, we do not know. Little evidence has been discovered thus far to indicate long continued occupancy. There are no reports of extensive earth works such as are common in the Mississippi Valley, in Ohio, Illinois, or Kentucky, or even in the neighboring state of Tennessee. In Ohio there are more than seven thousand mounds of ancient origin. The Cahokia mound near East St. Louis is larger than the greatest pyramid of Egypt. It is to be regretted that deposits of camp refuse, fire pits, and other remains of village sites along the Catawba and in adjacent territory have not been carefully examined and recorded. Other streams of the Piedmont also have afforded little evidence of a culture developed through long periods of occupancy. It will probably be established in time that in the Charlotte area there have been one or more tribal movements that antedated the coming of the Siouan tribes found here by the first European explorers. In the southern and western parts of North Carolina there are some such indications. There may be identified some day traces of the wide spread Muskogean stock. It is quite likely that hunting parties were early on the scene, but such groups left little by which to judge the antiquity of their sojourn.

### Explorations

Spanish explorers, it is believed, were first to reach this area. Several authorities claim that DeSoto penetrated to the headwaters of Broad and Pacolet Rivers within the present limits of North Carolina where he found a tribe called Xualla by the Spaniards. The Saura Indians have been thus identified. Another Spaniard, Juan Pardo, visited the same region and made more extensive journeys in the field under consideration. The locations of tribes he encountered are difficult to place. Before 1700 the Saura Indians were found further up-state. Their migration to the Dan River by way of the Yadkin at Trading Ford may have been occasioned by unpleasant encounters with the Spanish invaders.

When explorers from the English settlements reached the area, they found the country thickly populated. Scattered along the rivers and creeks were numerous settlements of natives. The fur traders soon found their way hither and carried on an extensive trade.

In 1670, John Lederer, coming down the Trading Path from Virginia with a lone Indian guide, visited the Waxhaw settlement. His trail doubtless followed the ridge through the present day town of Indian Trail. Lederer next visited the Catawba, a day's journey distant.

The explorers Needham and Arthur journeyed over the Trading Path to Sitterce, which seems to be another name for Sugaree, and the town so mentioned was probably the Catawba center at the mouth of Sugar Creek.

In the year 1701, John Lawson came up the Santee trail from Charleston. His journey led through villages of the Santee, Congaree and Wateree. Next at Waxhaw he was a guest at the spring corn dance and enjoyed the festivities in the large council house. He described the Indians as practicing head flattening. As he passed on to the Catawba, he visited several villages of the Sugaree, who lived in pleasant locations along the creeks. English



traders were then among the Catawba, who were described as a great nation. As Lawson continued his journey, he noted several heaps of stones marking graves of warriors.

### The Catawba

All the tribes thus far mentioned were of Siouan stock. They were a branch of the western Siouan and had migrated across the mountains to the Piedmont. They occupied nearly all of the piedmont country in Virginia and the Carolina, a territory 70,000 square miles in extent. This migration must have taken considerable time, and doubtless one wave after another of immigrants pushed across the mountains, thus probably accounting for variations among the people of the same wide-spread stock. The time of these tribal movements is not known, although future study of the area may lead to some interesting discoveries determining periods of migration and domicile of these tribes. There is an inviting field for someone who will make a study of Catawba pottery through the various stages from the depths of the remaining fire pits to the vessels still made by the Catawba in ancestral fashion on their reservation today.

Of these tribes, the Catawba were by far the most numerous and important. Their population at the advent of the first explorers has been estimated at between 5,000 and 8,000. Col. Wm. Byrd stated in 1728 that they were a numerous and powerful people having six large towns on the Catawba River within a distance of twenty miles.

The Catawba and their kinsmen were engaged in continuous warfare with the Iroquois, terrible enemies of the North. Every year war parties, particularly of the Seneca, came down from their stronghold, now included in New York State, traveling over the war trail marked today by the Norfolk & Western Railway, to make deadly surprise attacks on the Southern Indians. Though offering bold resistance, and sometimes seeking revenge in the enemy's country, the Southerners were no match for the cruel Iroquois.

Catawba and Cherokee hunters were met in the forests of the present Burke and Alexander counties. The presence of bullets and trade beads frequently found on the old village sites of the upper Catawba tell of the late occupancy of the tribes in that region.

The inroads of civilization played havoc with the native tribes. Disease and rum surpassed in destruction the ravages of warfare. Early in the eighteenth century the other tribes of the Charlotte area merged with the Catawba, a nation sadly reduced in numbers and power. The Catawba, however, continued long to be an important factor in colonial life. They assisted their white neighbors in the Tuscarora War and in campaigns against the Cherokee. Their influence saved many settlers of the Carolinas from massacre by the Cherokee during the French and Indian War. King Haglar, their most famous chief, was frequently called into the councils of the colonists. He was respected and trusted by his white neighbors and honored and beloved by his people. After his murder by a roving band of Shawnee, the tribe rapidly declined in power.

In 1763, the Catawba occupied a reservation of fifteen miles square assigned, by the government of South Carolina, the upper limits marked by the triangular indentation in the state line. Most of this was later sold to the government

of South Carolina. A reservation of one square mile remains in which the survivors of the friendly Catawba still reside, 199 at the last count.

### The Great Trading Path

The City of Charlotte, like the other early settlements of the Piedmont, was located on an ancient Indian trail. The Collett map shows the location of Charlotteburg on the Great Trading Path which extended from James River in Virginia to the Savannah at Augusta. Along this ancient trail came the early explorers and traders. Later the first waves of pioneer settlers followed along the well beaten trail. This accounts for the settlement near by of the families of Daniel Boone, Andrew Jackson, Jas. K. Polk and Herbert Hoover. Towns sprang up along the way; Hillsboro, Salisbury, Concord and Charlotte were located directly along the path and Salem and the Buffalo settlement, predecessors of Winston-Salem and Greensboro, were established on nearby branches. Thus the central portion of No. 10 highway, North Carolina's famous Main Street, and No. 15 highway from Salisbury to Charlotte owe their origin to the ancient Indian trail that connected native villages along the Catawba, Yadkin and Eno.

### Future Examination.

In this area of historical and archaeological importance an inviting field awaits those who would like to have a clearer picture of the past. It is hoped that future investigations will be made carefully; that village sites will be preserved, examined and recorded; that objects of Indian origin will be gathered and properly studied. Here is an excellent location for a museum and an opportunity for a branch of the Archaeological Society of North Carolina to make important investigation.

JIM AND SALLEE WOODPECKER

By Margaret Siler

(Editor's Note: The following tale is written by the author much as the Cherokee would tell the story in English. Note that the Cherokee places the noun before the adjective. The English version is followed by the Cherokee.)

Bear long, bear big, panther, wolf big wolf little, under hanging hemlocks. Grey squirrel, rabbit, deer big, deer little leaping in green meadows. Horse, cow, chicken, dog in sun at noon day. Water sweet, corn big, bread and milk.

Standing Indian, strong hearted Brave, Jim Woodpecker--Maiden pretty, Sallee-meet on Long Divide. (The Blue Ridge)

"How you this morning?"

"How you this evening? Bread want I. Milk want I"

"Here key to my heart. Come! We go to foot of big mountain. Corn big. Meal, milk, beyond green meadows in hills of the sky, I going."

"I willing, Thank you."

Jim and Sallee Woodpecker live one, two, three, four, five, six, seven, eight, nine, ten, ten tens suns, at noon day, in green meadows, by sweet waters by big mountain, in hills of the sky! Many papoose grow big. Many suns and moons. Ten tens, ten tens.

Come Pale Face, Black face; trains come and go; tobacco, whisky. Ten ten suns at mid day, bear long, going, gone. Bear big, gone! Wolf little, wolf big, panther, gone! Deer big, deer little, going, gone, dead!

Jim, Sallee, old, sick, going, going, Jim gone, dead! One more sun go behind big mountain, Jim call Sallee. Sallee going, gone, dead! In Heaven with Jim.

White friends, Cherokees sing-----

I'm am Bound for the Kingdom, Heaven is my Home."

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Cha Cha and Cun-sta-gee Ch uta-sottee-

Y-o-n-a conno heet, y-o-n-a gusta, santouchee, w-a-y-a-h gusta, w-a-w-a-h neeta, no-nah cuttee. Sha-lo-la, cheese-to, how-a-neeta, gusta neeta, se-tee-to-wah, ella-ana-chi-yah. Sog-willee, wau-ka, sha-tau-ga, koot-la, koot-la cuttee, nan-tai-ya-la. Culla-sa-ja, car-too, iola gusta, you-nan-tee.

You-wah-chula-nar-yah swan-ga-ta-ha ta-lu-lah ocone car-too-sa lar la. Cha Cha Chuta-sottee, Cunstagee.

"Osso you say nar lar?"

"Ossee you sa hi yah?"

"See gees-tee, you-wah-chula-nar-yah. San-ta-ca-lou-gee, gusta iotla, you nan tee, on-tee-ora. Nog wah."

"Aw wah. Wau tee you."

Cha cha Chuta-sottee, Cunstagee, saw-gwa, todloy, choih, nicky, hisky sue-todly, cul-aquagy, su-mala, sont-nala, skaw-he. Saw-to, todly-to, soggio-to, bicky-to, hisky-to, ta-la-to, cul-squaw-to, nar-la-to, sont barle-to, todly-skaw-he, (20) skoi-skoi-he, (100)

Ella-cha-cha-yah culla-sa-ja, onteora.

Papoose gusta, nan-toi-ya-la, skoi-skoi-he.

Come unaka, ganty gay, choe-la tuck-a-la-lar, cho-la, skoo-nah! Skoi skoi-he nan-toi-yar-la-, youan, connoheet, wahyah neeta wahyah gusta, canickty-you, nog wah! nog wah! Santou ghee, wahyah neeta wayah gusta canickty-you, nog wah! nog wah! How-a-neeta, how-a-gusta, canickty-you, A-l-e-w-yah!

Cha Cha, Cun-stagee, canickty you, nog wah, nog wah! A-low-yah. Calla-lan-tee. Nantoi saw-gwa. Cha Cha call Cun-sta-gee. Cun-sta-gee nog wah, nog wah, canickty you, A-low-yah. Calola-lan-tee.

Unaka, Cherokee----

"Hi-a-way-a no see cottsee, Cal-la-lan-tee Noh."



## TOM BLUNT, KING OF THE TUSCARORAS...\*

("That Tom Blunt is King and Chief over a considerable number of Indians, full of sense and much inclined towards the English Nation. He contributed much towards a good peace, and even when the question was only about me, he spoke much in my favor." De Graffenried's Manuscript. Original at Yverdon, Switzerland).

In our early annals certain Indian men, including Sequoyah, Nimrod Jarrett Smith, John Ross, Tsali, and Junaluska are familiar as representing the Cherokee race in the western section. Among the Catawbas, the largest tribe east of the Cherokees, King Hagler and Peter Harris are known to many, while Tom Blunt is not even a name to many Carolinians.

Of his birth and early life I can find nothing. Happening upon his name in the COLONIAL RECORDS OF NORTH CAROLINA, I turned to the index and found more than sixty references to this native American who so faithfully served the white settlers after the Tuscarora uprisings, and continued to live among them after most of his people had fled to New York State.

When the colonists from Europe came to Carolina the territory was occupied by many tribes of Indians. This state was the border line between the northern and southern groups. Among the better known tribes were the Catawbas, the Tuscaroras and the Cherokees. Frequent fighting among each other and the recurrence of epidemics prevented any large increase in numbers.

Previous to 1711 there were two distinct settlements of Colonists, one around Albemarle Sound numbering fewer than 2,000 persons. The second settlement was between and adjoining the Tar and Neuse rivers, the 1200 people here being Swiss, German and French immigrants. The Indians lived in the forests of the section while the white families occupied clearings.

Generally speaking there was harmony between them, though the Indians were being crowded towards the west, relentlessly, but effectually. As the white man cleared the forests, the wild life on which the Indians depended largely for food, migrated and retreat was necessary.

Suspicion may have been planted by Carey, or by his subordinate, Roach, after the Carey Rebellion. Of course the expansion of the white settlements and the steady loss of lands, mentioned, was accompanied by treatment which we have no reason to believe was better at that time than later. The friendly relations were finally broken and there was general unrest among the tribes.

There were around twenty collected groups of Indians, who could muster a fighting force of about 1800, while among the white men there were only about a thousand able to bear arms.

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\*(Editor's Note: The author's name is omitted, by request)

The Tuscaroras were the strongest of the Indian groups, and occupied the section of what is the central part of the eastern half of North Carolina. They were fierce and warlike, and, naturally, led the movement for the slaughter of the intruders. This was planned to take place in the most thickly settled parts of the Province, and the date decided upon for the outbreak was the 23rd of September, 1711.

A few days previous, Baron de Graffenried and John Lawson went up the Neuse river, intending to spend a night at an Indian village. They were captured and tried by a council on the charge that Lawson had sold their lands. He and the servant accompanying them were executed. De Graffenried was kept a prisoner for five weeks, and released.

On September 21st, the Tuscaroras entered the white settlement, and mingled in a friendly way with their victims. Should any Englishman feel too hardly towards them for this callous and deceitful behaviour, he can remind himself that only nineteen years before this date occurred the Massacre of Glencoe, in Scotland. In that instance, 120 soldiers, led by Captain Robert Campbell of Glenlyon, went into the valley, asking of the Chief, a relative of his, for "bed and bite and sup for a week or two," so that he could spy out the passes where escape might be possible, for eleven days they mingled among the people, who had they been warned could have mustered only fifty fighting men. All this time the Captain had on his person the commission from King William, III, to "extirpate" the clan, and not bother to take any prisoners.

At daybreak on September 22, began the massacre, by the Indians, bitter and stubborn. Getting drunk on whiskey which they found further infuriated the red men, and a three-days' carnival followed. One hundred and thirty white men were murdered on the Roanoke river, and sixty, nearer New Bern. Many homes were burned and the smaller settlements were destroyed.

South Carolina sent a thousand men under Colonel Barnwell to the relief of their neighbors. Three hundred and sixty of these were friendly Indians. These forces, with the local men, advanced upon a fort since called Barnwell, on the Neuse river, twenty miles above New Bern. The war was cruel on both sides. Every Indian captured, together with the women and children was killed or enslaved. This right was not questioned, and the chance to capture slaves was a part of the inducement offered the South Carolina Indians to come to the aid of the State against the Tuscaroras. Even the Acting Governor bought eight Indian captives at \$50.00 each, and shipped them to the East Indies for sale. Eighty unbaptized infants were reported among the whites killed in the Massacre.

In an attack on the Indians on January 28, 1712, 300 were killed and the remainder allowed to surrender. Yellow fever decimated the survivors. Even Governor Hyde, a close relative of Queen Anne, died of yellow fever, on September 8th, of the same year.

On February 24th, 1712, Governor Pollock mentioned a letter brought from Albany, New York, by one Tom Blunt. This document allayed his fears about the Senecas joining the North Carolina group. Of Blunt, he wrote:

"Tom Blount, the chief man of one of the Tuscaroroe forts which is next to us, who hath pretended all along that he was not concerned with the other Tuscaroroes against the English, and with whom we have had no hostility all



this time, came in to me with letters # # # # which he says four of his Indians have brought him from thence, (Albany,)"

Later he wrote: "I have great reason to believe that he is real and hope we shall find him so." On November 25th, he arranged with Blunt and a part of his tribe, a treaty in which he and five lower chiefs pledged their aid to the whites. A part of this agreement was to capture Hancock, the chief of the whole Tuscarora tribe, if possible, and bring him a prisoner, together with the scalps of twenty of the ring-leaders who had taken part in the massacre. From Blunt's own village no hostages were demanded, and he hoped to persuade four other towns to become neutral.

He also entered into a treaty with the Governor of Virginia, which made his a dangerous existence. He had to claim friendship with his own people - "The enemie indians," among whom he stood in high repute - this in order to escape death at their hands. This pretense made Governor Pollock for a time question the honor of his allegiance with the whites, and every move he made was watched. The Governor of Virginia likewise distrusted Blunt, stating that "The experience I have had of those very Indians hath shown me that they are easily persuaded to promise anything, but there is no dependence upon their performance." Later, however, the suggestion to make him king of all the loyal Indians, came from the Virginia Governor. "This proposal", he wrote: "will stir up his ambition, and no doubt oblige him to be faithful to the English for the future; and it seems reasonable to believe that the Tuscaroroos will now very readily embrace such an opportunity of making their peace." All Indians who would submit to him as their ruler were to be counted as friends of the whites.

It is known that the tribes around Albany used their best persuasion to induce Blunt to settle with them. His reply to these beseechments was that he be left to himself to mind his "own concern." His wife, two children and a nephew, were captured by rebelling Indians and were redeemed by Governor Pollock.

How valuable his work proved to be, despite the suspicions of many, is shown by Governor Pollock's statement that Blunt and his men were the "background of our frontiers. # # # # If he go off with the rest we shall lie open to the insults of all of them # # # # and by that means know no end of the war." Governor Pollock resented the implied action of the Virginia Indians, evidently with the approval of the Virginia government, "coming in against him." In November, 1713 Blunt brought in thirty scalps, and "He expects that he will soon clear us of these straggling parties, which, without his help, we shall never be able to do ourselves." Sick and lame he was, but his work went on. "As a particular mark of favor from this Government," he and his little tribe were given land on the north side of the Morratock river to which they were enjoined to be removed by Christmas of 1717. At least two towns were established by them. Time and again he warned Governor Pollock of straying bands of foreign Indians, and his scouting service was valuable beyond computation.

By 1722 Blunt complained to the Governor of the encroachments of the English upon the lands assigned to him, and begged that the bounds be established according to the agreement of 1719. One Luke Measel was indicted for assault upon one of Blunt's men, and for setting his dog on him, "which bit the Indian many times."



In 1723 Blunt petitioned for a fort in which to protect his people from predatory Indians from the north, who were annoying the loyal band. Six able-bodied young English went to his assistance.

By 1725 some of Blunt's men became restive under his rule, and disorderly. The State Government, recognizing "the faithfulness and fidelity of the said Blunt," issued a proclamation commanding "all the Tuscaroroes to render due obedience to him as their king, or be counted as enemies to the commonwealth."

Frequently other tribes asked to join his group.

Just when Blunt died is not known. On March 5th, 1739 the tribe asked permission to choose a king, this without any reference to their former leader, who was living in 1731, but the assumption is that he was no longer living.

Tradition says that a member of his family married into the royal line of Hawaii, and that the last sovereign of the Island was a direct descendant of Blunt. These royal traditions, however, mean little.

During the summer of 1766 a leader of the Tuscaroras, who had returned to New York State fifty years before, came into the province and persuaded 130 of them to go back with him, leaving, so Captain Ashe states, only 104 of that tribe here. Robert (or Robin) Jones, Attorney-General of the Province, (father of Willie Jones,) advanced money for this trek, taking as security a fifty-year lease of the lands they were leaving. In 1802 the remainder wished to join their comrades, and a lease or treaty was executed in Raleigh on December 4th, by which the Tuscaroras ceased to have any holdings in North Carolina.

#### Next Steps In Our Archaeological Survey

Joffre L. Coe

On the 29th day of August 1934, President Wallace E. Caldwell announced the appointment of a committee on an Archaeological Survey of the State. Reverend Douglas L. Rights of Winston-Salem, Mr. James E. Steere of Charlotte, and the writer as chairman were appointed to this committee. A brief explanation of the purpose of this committee, what it has accomplished, and what it hopes to accomplish, is given here.

The first duty of this committee was to discuss and adopt a standard form for the recording of data on a field survey. At a committee meeting at the home of Mr. Rights, on September 7, 1934, we adopted a standard form. It is hoped that this form will insure greater accuracy in the collection of data in our survey. It will lessen the chance of errors and will localize the information so that it will be easily accessible.

These cards will be filed under the names of the counties in which the sites are located, regardless of their site numbers. This is done in order to group the sites according to districts. The form contains fourteen important items of information: namely, the site number, name of the site, type of site, the location of the site, the owner and his address, his attitude toward excavation, the size and shape of the site, its present condition, its

topography, remarks, references, date, name of the person who reported the site, name of the person who checked it and filled out the card, and a sketch of the site on the back of the card. These items are explained in order as listed. The site numbers will be assigned to the sites at the central office after the cards have been filled out and sent in by the members.

Each site should be given a name. Large sites and others that have been known for a long time will have names. Such names should be recorded by the members who fill out the cards. If the site is a new one that has just been discovered, it should be given the name of the owner; for example, the Robert King Mound.

The type of site should be carefully noted. The investigator should spend enough time at the site to be definite as to the kind of site it is, such as mound, village site, camp site, cemetery, or quarry.

The locating of the sites is one of our greatest problems. It is hard to locate a site exactly by our present system of land surveying. Until a better system is worked out, it is suggested that you follow the simple method of giving the name of the nearest post office, the number of miles to the site, and the compass direction from that town. This distance on a map should be measured, and not the road distance, because the roads are subject to change. The investigator should note the location of the site in regard to some natural feature, such as the junction of two streams, a lake or a cliff. Let us take for example the Robert King Mound. It is located five miles north-east of Asheboro, and 200 yards north of the junction of Bear Creek with Deep River. This method is not entirely satisfactory, but it should be used until a better one is devised.

The name and address of the present owner should be recorded in their proper places. This information will enable the office to keep in touch with the owner and will help promote a friendlier feeling between the landowners and the society. The owner's attitude toward excavation should be carefully noted. This information will enable the central office to plan its excavations more easily and will tend to prevent any hard feelings that might arise over excavating.

The size and shape of the site should be recorded. A detailed diagram of the site should be drawn on the back of the card. This diagram should contain all the features of the site drawn to scale, and all excavation should be clearly shown in it. The present condition of the site should be carefully investigated, and the extent of disturbance, if any, should be accurately recorded. Any relevant information regarding the past history of the site is important. Information regarding the possibilities that this site offers in regard to excavations and any suggestions as to the possible culture of the site are important. Any previous reports pertaining to the site should be listed under "references".

The name of the person who reported the site, the name of the person who checked it, and the date that it was checked should be recorded.

A detailed diagram of the site, drawn to scale, should be drawn on the back of the card. This diagram should contain the exact position of the site in regard to some natural feature, and should accurately place the location and extent of any excavations.



At the last committee meeting, Mr. Rights made the suggestion that a form be devised for recording data of artifacts. Upon his suggestion such a form was worked out. The purpose of this form is to secure complete information on every artifact found. This form will be filed parallel to the survey cards so that the artifacts and their respective sites may be quickly compared. One of these forms should be filled out every time a site is visited. Below is an illustration. A mound was located in Randolph County on July 7. The standard survey card was filled out. On that trip three arrowheads, one axe, and two spearheads were found. These finds were described on a artifact form and sent to the central office. The survey card was filed under Randolph County and the artifact form was filed in the serial order of its site number. Three months later the same site was revisited and six arrowheads, one spearhead, and eight fragments of pottery were found. These finds were drawn and described on an artifact form which was sent to the central office and filed with the first artifact form. This method should be repeated every time the site is visited. In this manner a close record of the material that is found will be kept.

This form for recording data on artifacts is very simple and should not cause confusion. The heading contains the site number, the name of the site, the type of site, its location, the name of the person who found the material and the date found, and the type of investigation done. The form is not for the purpose of keeping records of large excavations. It is intended to keep records of the finds made on the surface or in preliminary excavations. Each artifact found should be drawn to scale and described in regard to color, material, hardness, or any feature that cannot be drawn. Pottery should be described in regard to paste, surface finish, decoration, and form. Members will find much valuable help in a book published by the museum of Anthropology of the University of Michigan, entitled Standards of Pottery Descriptions, by Benjamin March.

Pottery is by far our most important artifact. It is our main key in locating, identifying, and tracing the migration of the tribes. The majority of collectors put little emphasis on the small fragments of pottery which are abundant at all village sites. They seldom save anything except an occasional piece of a rim. This is a serious error. More importance should be placed on the ceramic arts, for they are our main keys in culture determination. A small broken piece of pottery with complete and accurate data is worth, scientifically, far more than a beautiful spearhead without any date. We should place more emphasis on the potsherds and describe them according to their four aspects mentioned above.

In case of preliminary excavations and test pits, accurate diagrams should be drawn and all artifacts should be located in the exact position in which they are found. Numerous cross-sections should be drawn to scale and the strata plainly indicated. Fire pits, post holes, or burials should be carefully drawn and described on the back of the form. We should remember that the purpose of this form is not to keep data on excavations, but to keep records of what might be called "chance finds" that are found on the surface or in test pits. One form should represent one day's finds, not the finds made over a period of several days or weeks.



All members should as soon as possible fill out the forms for the sites with which they are already familiar. Forms for additional sites found later should be filled out from time to time and promptly sent to the central office.

So far this paper has dealt with a description and explanation of the forms that we are going to use in our survey. Little has been said about how we are going to get these forms filled in, or how we are going to carry on a survey. We have no money with which to put trained men into the field. All the work that will be done must be done voluntarily. If we are to start a survey, therefore, we must have the support of every member of this society. It will be through the members that this survey will be carried on. It will be the members who will fill in these forms. We must not expect to see a state surveyed in a few months or even years. If we go at it slowly, accumulating data gradually, we will have in our files <sup>of</sup> after the passing of many years, five, ten, or fifteen, an enormous amount of valuable information.

The committee is now asking for the full support of every member of our society in the beginning of the Archaeological Survey of North Carolina.

#### REPORT OF THE CHARLOTTE MEETING, OCTOBER 6, 1934

Guy B. Johnson

The second annual meeting of the Archaeological Society of North Carolina convened at 10:45 A. M. at the Hotel Charlotte, October 6, 1934. After greetings from Mayor Wearn, President Wallace E. Caldwell spoke briefly on the purposes of the Society. Professor L. E. Hinkle of North Carolina State College presented a paper on "The Cherokee Language." Mrs. F. L. Siler of Franklin next read "A Short Story," first in English then in Cherokee. Rev. Douglas L. Rights of Winston-Salem presented a paper on "Indian Occupation of the Charlotte Area" during which he called attention to examples of present-day Catawba pottery on display on the speaker's table. He also introduced four Catawba Indians who came from their reservation in South Carolina to attend the meeting. Mr. James E. Steere of Charlotte next spoke on "Indian Sign Language," illustrating his remarks with numerous examples of sign talk. The morning session was concluded with a paper by Joffre L. Coe of Brevard College on "Next Steps in our Archaeological Survey."

At the luncheon session which followed President Caldwell spoke informally on "Adventures in Archaeology." The afternoon session was given over to business matters. The treasurer reported that the Society had been able to publish two bulletins and to meet its running expenses with a deficit of six cents. Dr. Lingle of Davidson College made up the deficit immediately.

Mr. Caldwell spoke of the possibility of state recognition of the Society and of financial assistance from the legislature. This would require a special act of the legislature, however, and he thought this was not feasible at present. Dr. Lingle spoke on the matter of highway markers for historic Indian sites, battlegrounds, etc. He stated that as a member of the special state committee on the marking of historic spots, he would keep in mind the interests of the Society. Mrs. Siler referred to a large mound situated at Franklin near two highways. She believed that it ought to be marked and that the state should take over such sites and protect them. Mr. Johnson moved the

appointment of a committee on legislation, and the motion was passed. Mr. Caldwell spoke of the plans for a museum. He suggested that there should be a central depository at Raleigh, with some display and study exhibits at the state university at Chapel Hill and local museums in strategic centers throughout the state, such as Asheville, Charlotte, Winston-Salem, and others. Mrs. Siler pointed out that the federal government is developing a museum in the newly created Great Smoky Mountains National Park. Mr. Steere spoke of progress in the local plan of making a museum out of the old armory. He announced that Mrs. Dwelly, who was in charge of the museum plans, was eager to cooperate with the Society in building up Indian exhibits. On motion of Mr. Rights it was voted to express our appreciation for what Charlotte is doing and to express a hope that a local chapter of the Society would soon be founded there. Next the committee on nominations, composed of Mr. Rights, Mrs. Siler, and Mr. Coe, reported. On motion of Dr. Lingle, the committee slate was adopted: Wallace E. Caldwell, Chapel Hill, president; Burnham S. Colburn, Biltmore, vice-president; Guy B. Johnson, Chapel Hill, secretary-treasurer; Sanford Winston, Raleigh, editor; A. K. Faust, Salisbury, and J. E. Steere, Charlotte, members of the Executive Board for a term of two years. Plans for the place of the next meeting were discussed briefly, but final decision was left to the Executive Board. The meeting adjourned at 3:15 p. m.

#### THE EASTERN STATES ARCHAEOLOGICAL FEDERATION

The Eastern States Archaeological Federation was organized a little over a year ago. The Federation is composed of the archaeological societies of the following states: Connecticut, Delaware, Maryland, New Jersey, New York, North Carolina, and Pennsylvania. The object of the Federation is "to promote the scientific investigation of archaeological remains in the eastern states and to establish a plan for interstate cooperation in the field of archaeological research." The North Carolina society is a member and is glad to cooperate with the aims of the Federation. The annual meeting of the Federation was held at Rochester, N. Y., on Feb. 23, 1935. Our society was not able to send a representative, but we sent a report of our progress and have kept in touch with the work of the Federation. We are pleased to note that the time of the annual meeting has been changed to the third Saturday in October, and that the next meeting, October 19, 1935, will be held in Baltimore. We should have a good representation at this meeting.

We plan to publish from time to time papers written by members of some of the other societies in the Federation. Also we hope to make available to our members copies of some of the bulletins published by our sister societies.

Some of the highlights of the meeting in Rochester which should be of interest to our members are:

1. A recommendation of the general observance of American Indian Day in each state, preferably on the last Saturday in September.
2. Report of progress on the survey of pottery types; the inauguration of a survey of the so-called Eskimo-like culture, which will be described in a future bulletin; and the proposal to revise the nomenclature used in archaeology so that uniformity will prevail.



3. A discussion of the proper kind of publicity to be used in stimulating interest in archaeology. Vandalism seems to be on the increase, due perhaps to the increasing amount of newspaper space devoted to archaeology. State societies should do all in their power to counteract the tendencies of amateurs and vandals to disturb or destroy Indian sites.

Col. Leigh M. Pearsall of Westfield, N. J., is president of the Federation. Miss Frances Dorrance of Wilkes-Barre, Pa., is recording secretary, and Mrs. Kathryn B. Greywacz of the State Museum, Trenton, N. J., is corresponding secretary.

#### THE SOCIETY FOR AMERICAN ARCHAEOLOGY

There has recently been formed an organization which will serve to coordinate the work of American Archaeologists. It grew out of the work of the National Research Council's Committee on State Archaeological Surveys. The following quotation from the constitution of the new society shows what it will attempt to do:

The objects of the Society are to stimulate scientific research in the archaeology of the New World by:  
creating closer professional relations among archaeologists and between them and others interested in American archaeology;  
guiding, by request, the research work of amateurs; advocating the conservation of archaeological data and furthering the control or elimination of commercialization of archaeological objects; and promoting a more rational public appreciation of the aims and limitations of archaeological research."

There are three classes of membership in the Society for American Archaeology: (1) Fellows (composed of persons who have done serious research in American archaeology and have published reports in recognized scientific publications). (2) Affiliates (individuals who are sufficiently interested in the organization to help further its aims), and (3) Institutions (libraries, scientific and historical societies, etc.)

Most of the members of the Archaeological Society of North Carolina could qualify as Affiliates. The annual dues are \$3.00 a year. This entitles the members to the Journal, a quarterly publication, and the Notebook, a mimeographed loose-leaf publication dealing with problems and methods in archaeology.

Anyone desiring further information or an application card may write to Guy B. Johnson, Chapel Hill, or to Dr. Carl E. Guthe, Secretary of the Society for American Archaeology, 4017 Museums Building, Ann Arbor, Mich.

#### ANNOUNCEMENT CONCERNING THE GOLDSBORO MEETING

The Executive Board has chosen Goldsboro as the place for the spring meeting this year. According to the constitution this meeting will come on the first Saturday in May, that is May 4, 1935. Reserve that date on your calendar now. Among the speakers on the program will be Rev. Douglas L. Rights, Dr. Wallace Caldwell, Dr. Guy B. Johnson, and Mr. William Irving Garis. Mrs. Lillian D. Wooten of Goldsboro will be in charge of local arrangements. Full details will be announced in a letter to members about ten days before the meeting. Remember the date: May 4, 1935.



NEW MEMBERS SINCE THE LIST PUBLISHED IN THE  
SEPTEMBER, 1934, BULLETIN

Harvey P. Barrett  
Charlotte

N. R. Beacham  
Siler City

Mrs. Charles A. Cannon  
Concord

Thurman Chatham  
Winston-Salem

F. B. Drane  
Monroe

J. R. Edmunds, Jr.  
Charlotte

Frank Eury  
Albemarle

J. P. Harland  
Chapel Hill

L. E. Hinkle  
Raleigh

Charles E. Johnson  
Raleigh

Cecil Jones  
Yanceyville

Dale Lee  
Murphy

Thomas W. Lingo  
Davidson

Joe R. Nixon  
Lincolnton

\*James M. Parrott  
Raleigh

Shirley G. Rogers  
Roaring Gap

David L. Probert  
Charlotte

R. M. Schiele  
Gastonia

Mrs. Lily H. Schiele  
Gastonia

Herbert Spaugh  
Charlotte

Neal Sheffield  
Greensboro

Bruce Wentz  
Salisbury

Ellen Winston  
Raleigh

\*Deceased.