



# LONG AN BEFORE AMERICAN GEORGIA INDIAN GUIDEBOOK





TAB KEY

AMERICAN INDIAN HERITAGE

TRIBES

DESTINATIONS

RESOURCES

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# LONG BEFORE GEORGIA

An  
American  
Indian  
Guidebook

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APRIL 15, 2015 • REVISED DRAFT



# Foreword

Tribal perspective on significance of Georgia and increased awareness of American Indian heritage and culture. This will be sent out with the draft and used to solicit an author.







# Preface

For millennia before Europeans arrived in North America, the land that later became Georgia was home to an array of cultures that both shaped, and were shaped by, the environment. The rich marshes of the Coastal Plain, the rolling hills of the Piedmont, and the mountains and hills of the Blue Ridge and Ridge and Valley, sustained plentiful ecosystems. This abundance supported the growth of complex cultures, with rich spiritual, agricultural, and technological traditions. Over the past 2,000 years, the people gradually shifted from a mobile lifestyle to a sedentary one, with small villages and towns eventually giving way to ceremonial centers with powerful political entities that exercised control over large regions and dozens of smaller towns.

The arrival of Europeans in the early sixteenth century set into motion a complex chain of events that tragically ended with the loss of all Indian lands in what is now known as the state of Georgia. As these events unfolded, tribal peoples fragmented, fought, formed alliances, realigned, relocated, and adapted, all in a struggle to maintain their autonomy against the incoming tide of settlers. While there were many successes, these were not enough to counteract the numbers of people, diseases, weapons, and the greed for land and wealth that propelled the settlers inland. While some Indian groups left Georgia early, and others fled to join tribes across the South, many were forcibly removed at gunpoint and relocated to lands in the west.

Although the tribes have gone, the land that is now Georgia is left with a rich legacy of its American Indian past. Tall ceremonial mounds at Kolomoki, Etowah, and Ocmulgee; the remains of the Cherokee Capital at New Echota; intricately decorated ceramics; precision made projectile points; and remnants of ancient fish weirs in the Etowah River provide tangible proof of the sophistication of the societies that built them. Twelve of Georgia's 14 major rivers still carry their original Indian names, including the Chattahoochee, the Altamaha, the Ocmulgee, the Oostanaula, and the Ogeechee, as do place names such as Suwanee, Dahlonega, and Amicalola Falls.

While many know the history of the Trail of Tears, few are familiar with the complex history of American Indians in the southeast. Fewer still understand that while the losses of leaving were devastating, many of the tribes rebuilt their cultures in a new place, not only surviving but thriving. American Indians, or Native Americans, live in the same twenty-first-century America as all other Americans. They are citizens of the U.S. *and* citizens of their own sovereign nations. They serve in the Armed Forces, work in all professions, and hold elected offices. They strive to keep their unique cultures, languages, and traditions alive. They are stewards of their heritage, and they value their connections to ancestral lands in the east.

This guidebook was created as part of a mitigation effort for road/bridge replacement sponsored by the Georgia Department of Transportation and the Federal Highway Administration near the National Historic Landmark, New Echota. The purpose of this guidebook is to provide a platform for visitors and residents of Georgia to learn more about the American Indian cultures that existed in the land that became Georgia for more than 10,000 years. Beyond that, it will serve to show that the tribal connections are not only a thing of the past, but they are lasting connections with living people today.

# Acknowledgments

Insert Acknowledgments here.





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# american indian heritage





# 1. INTRODUCTION

The American Indian Guidebook for Georgia intends to serve as a bridge between the past and the present, to help visitors and residents understand the connections between the land that became Georgia and the people who inhabited it for thousands of years. This is not a comprehensive work on the history and prehistory of Georgia and it could never serve as a complete history of each tribe, much less 18! It is meant as a jumping off point, a place to become interested in, and begin a study of, the vibrant cultures that contribute not only to American Indian history but also to American History as a whole.

Part One of this guidebook presents an overview of Indian life before and after the arrival of Europeans in North America. The time in history when European explorers met Indians for the first time is known as the Contact period, while the time before that is called the Precontact period. This part begins with some of the tribes' own beliefs about their origins and is followed with a short discussion of the Precontact period as it is understood through the studies of oral history, archaeology, and linguistics. It ends with a historic overview of American Indians from the time of contact with Spanish Explorers in the early sixteenth century, through treaties and Trails of Tears, to the reestablishment of Tribal lands and sovereignty. Part Two of this guidebook tells the story of each Federally-recognized tribe associated with Georgia and highlights aspects of their culture. Part Three of the guidebook provides residents and visitors with places to visit in Georgia to learn more about American Indian heritage and history. The final section, Part Four, supplies the reader with additional resources for delving deeper into the topic – books, podcasts, websites, videos, education standards, and travel destinations outside of Georgia. Throughout all of the sections, the guidebook provides whenever possible, a tribal voice and perspective, letting the people speak with their own words and pictures as well as highlighting the parts of their culture that they found the most relevant.

## HOW DO WE LEARN ABOUT THE PAST?

The information presented in this guidebook comes from a number of different types of sources. Oral traditions, archaeological studies, and linguistic studies all contribute to what we know of Precontact American Indian cultures, while written documents, maps, and photographs are employed to understand the historic period.



### Oral History

When you want to understand someone, the logical first step, is to talk to them. Oral tradition refers to traditions and stories passed down to succeeding generations within a culture by spoken, not written, words. They can present a people from their own point of view and in their own words. Ethnographers, anthropologists, and journalists have collected oral traditions of American Indians but perhaps the most valuable “interviews” are those preserved by other American Indians. While the opinions of the researcher and interviewer can intrude in the form of the questions they chose to ask, what can shine through are the thoughts, beliefs, and values of the speakers.

### Linguistic Studies

Linguistic studies can help to determine how various groups are related by examining the similarities and differences in their languages. Closely related languages are said to be in the same “language family.” For example, many languages from the Muskogean language family were spoken in Georgia during the Precontact and early Contact periods. This language family included the Choctaw, Chickasaw, Hitchiti, Koasati, and Creek/Seminole languages. By using a specific type of mathematics and statistics called lexicostatistics or glottochronology, linguists can estimate the date when two related languages split into new languages. For example, linguists can estimate that Creek/Seminole split off from the other Muskogean languages the earliest, while Choctaw and Chickasaw split the most recently.

### Archaeology

Archaeology has aided the understanding of the various technologies employed by different cultures over time. By examining artifacts that were found in a controlled excavation, archaeologists can build a timeline of what types of objects were used during which time frames. Additionally, the styles and decoration of objects can give clues to a group’s ideology. Specialized archaeological studies such as archaeobotanical and zooarchaeological studies can illuminate the environment of the past. By examining the animal bones (zooarchaeology) or plant remains such as seeds (archaeobotany) scientists can understand what animals were being hunted and what plant resources were being used or cultivated.

### Written Documents

Written documents, photographs, and maps provide other avenues for studying American Indians. Written history of the Southeastern U.S. begins with the chronicles of the Spanish explorers in the early sixteenth century. Cartographers, geographers, naturalists, explorers, and traders followed the explorers and many kept notes on their experiences. Official documents, such as treaties and court



cases, provide an important source of information, as do photographs, land records, and maps. Finally, historical documents created by the tribes themselves, including correspondence and journals, provide an invaluable resource. This includes thousands of items published by the Cherokee in their own language, such as religious works, traditions, and most famously, the first American Indian newspaper, the *Cherokee Phoenix*. It is important to note, however, that the historical records created by Euro-Americans contained the cultural biases of the time they were written and may not reflect the American Indian perspective on a tribe or historical event.

## WHAT'S IN A NAME?

When Christopher Columbus reached the New World in 1492, he thought he had reached the East Indies. In a famous example of mistaken identity, the inhabitants of this land were called "Indians." The term Indian was used for centuries until the 1960s, in an attempt to abolish what many were beginning to feel was a derogatory term loaded with negative stereotypes, the phrase Native American came into popular use. This term was coined with the best of intentions, but it never really replaced the term American Indian and many native groups and others publicly stated their preference for American Indian. At a 1977 United Nations conference for indigenous peoples from the Americas, the U.S. delegation unanimously decided to attend under the moniker "American Indians." Likewise, the U.S. Census Bureau surveyed Native people on a census in 1995 and discovered that the majority, 49 percent, preferred American Indian to Native American. On its Frequently Asked Question section of its website, the Bureau of Indian Affairs (BIA) has the following response to the question, "The term, 'Native American,' came into usage in the 1960s to denote the groups served by the Bureau of Indian Affairs: American Indians and Alaska Native (Indians, Eskimos and Aleuts of Alaska). Later, the term also included Native Hawaiians and Pacific Islanders in some Federal programs. It, therefore, came into disfavor among some Indian groups. Preferences in names may also be generational with a younger generation preferring one term while the older generation prefers another. Today, the generally preferred term is American Indian." Although most of the tribal individuals consulting on this guidebook preferred American Indian, most, if not all, would prefer a term more specific to their tribe, preferring to be referred to by their tribal names, such as Creek, Seminole, Choctaw, or Cherokee.

## TRIBAL ASSOCIATIONS WITH GEORGIA

As of 2013, the U.S. government recognizes 565 tribes, representing 1.9 million American Indians, Native Hawaiians, and Alaska Natives. Federal recognition as a tribe means that the U.S. government and its agencies must consult with tribal governments as sovereign nations on matters that concern them. In many cases, this concerns the treatment of religious, cultural, and historical properties and landscapes



that are important to American Indian tribes. Although in practice consultation began about 50 years ago, the legal precedent for the U.S. government interacting with tribal governments as sovereign powers was established more than 200 years ago.

Consultation started with the Commerce Clause of the U.S. Constitution, which stated that Congress is empowered to regulate commerce with the governments of other countries, between the states, and with the tribes.<sup>1</sup> This is considered a government-to-government relationship between two sovereign nations. The specific requirements of this relationship between tribes and the U.S. government are expressed in a series of laws, executive orders, and policies. The Secretary of the Interior defines consultation as “the process of seeking, discussing, and considering the views of others, and, where feasible, seeking agreement with them on how historic properties should be identified considered, and managed.”<sup>2</sup> While this process is important in all parts of the country, it seems especially crucial in southeastern states such as Georgia where the remaining tribes were forcibly removed almost 200 years ago. Even though they no longer live in Georgia, the tribes have left behind countless places that have religious, historical, or cultural significance to them. Consultation provides them with a strong voice in how these places are treated. This guidebook is a collaborative effort resulting from the consultation process.

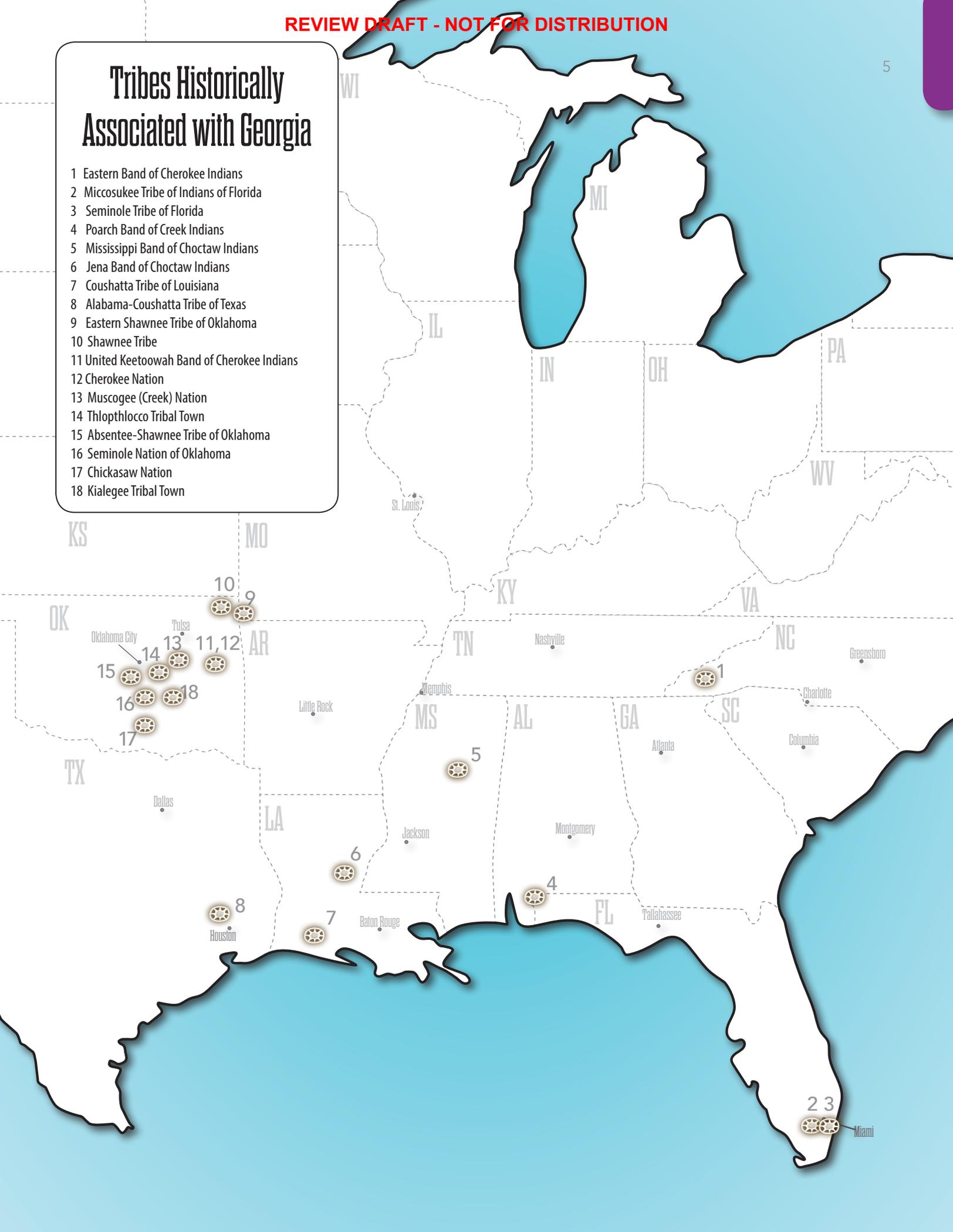
In Georgia, the sponsoring Federal agency for this guidebook, the Federal Highway Administration, and its agent, GDOT, consult on a government-to-government basis with 18 Federally-recognized tribes. These include: Alabama-Coushatta Tribe of Texas; Absentee-Shawnee Tribe of Oklahoma; Cherokee Nation; Chickasaw Nation, Coushatta Tribe of Louisiana; Eastern Band of Cherokee Indians; Eastern Shawnee Tribe of Oklahoma; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians of Florida; Mississippi Band of Choctaw Indians; Muscogee (Creek) Nation; Poarch Band of Creek Indians; Seminole Nation of Oklahoma; Seminole Tribe of Florida; Shawnee Tribe; Thlopthlocco Tribal; and the United Keetoowah Band of Cherokee Indians.

Some of these tribes have deep ties stretching back thousands of years to the land that became Georgia. Other tribes migrated into the area in the late Precontact or Protohistoric period. Finally, some moved through the area in the past few centuries. All of these tribes either left the region on their own or were forced to leave. Today, there are no Federally-recognized tribes or tribal lands within the state. These people and their traditions, however, have not been extinguished. Surviving disease, war, disenfranchisement, deceit, and attacks against their language and culture, they remain vibrant cultures living as both citizens of their own nations and as citizens of the United States.



# Tribes Historically Associated with Georgia

- 1 Eastern Band of Cherokee Indians
- 2 Miccosukee Tribe of Indians of Florida
- 3 Seminole Tribe of Florida
- 4 Poarch Band of Creek Indians
- 5 Mississippi Band of Choctaw Indians
- 6 Jena Band of Choctaw Indians
- 7 Coushatta Tribe of Louisiana
- 8 Alabama-Coushatta Tribe of Texas
- 9 Eastern Shawnee Tribe of Oklahoma
- 10 Shawnee Tribe
- 11 United Keetoowah Band of Cherokee Indians
- 12 Cherokee Nation
- 13 Muscogee (Creek) Nation
- 14 Thlopthlocco Tribal Town
- 15 Absentee-Shawnee Tribe of Oklahoma
- 16 Seminole Nation of Oklahoma
- 17 Chickasaw Nation
- 18 Kialegee Tribal Town





## 2. Across the Millennia



### IN THE BEGINNING

The relationship of American Indian people to the land that later became Georgia stretches far back in time, tens of thousands of years. While scientists can study this time depth with the tools at their disposal including archaeology, geology, chemistry, and botany, an equally relevant answer emerges when you ask the people themselves, “Where do you come from?” “How long have you lived on this land?” Every human culture has answers to these questions. For many people, an answer begins with the phrase, “In the beginning...”

For many thousands of years, careful and frequent telling from one generation to the next kept these traditions alive. However, the disruptions from disease, warfare, and migration that happened after the arrival of Europeans interrupted the continuity of these stories for many tribes. While some tribes managed to keep their oral traditions intact, others lost their traditional stories through forced cultural assimilation or the loss of their elders. Sometimes, Euro-Americans who were studying American Indian culture recorded and published the tribal origin stories. For some tribes, these retellings of their stories are all they have left and they are useful even if they do often contain the cultural biases of the person who recorded them. Still other tribes believe that these stories are sacred and personal and would rather not share them with those outside the tribe. What follows are excerpts from three of these stories.

## ☯ The Alabama and the Coushatta



Aba Mikko created the Alabama and the Coushatta Indians from clay in a deep cavern of the Earth. Safe and protected in the cave, they remained there for many years until finally, curiosity of and a desire to explore the world above caused them to leave the cave. They began their journey out of the cave using pine torches to light the way. The cave was so deep that they had to stop and camp three times on their way to the world above. Finally, they reached the entrance to the cave just as night was falling. There, they found a magnificent tree with roots stretching deep into the earth. The Coushatta came forth from one side of the great tree's roots, while the Alabamas surfaced from the other side. As they stood outside of the cave, an owl hooted. Many of the Alabama and the Coushatta people were frightened as they had never before heard an owl and many fled back to the safety of their cave. The few that remained at the surface became the Alabama and the Coushatta people.<sup>3</sup>



## ☯ THE CHEROKEE

The Cherokee have lived in the mountains of western North Carolina since time immemorial. God told the people to come to Kituwah Mound, and there, he gave laws to the people. At Kituwah, the people were given fire as "smoke from an eternal fire emerged through a hollow cedar trunk at Kituwah." After this, the Cherokee kept the fire burning on a sacred hearth at the top of Kituwah Mound. Each year, Cherokee would travel from their homes with earth and ash from their hearths and exchange it for new fire from the sacred flame. Kituwah is the Mother town for the Cherokee and the Cherokee word for "fire," while "Echota," became the word for "home".<sup>4</sup> Many Cherokees prefer to call themselves *Ani'-Yun' wiya*, or "real people." On ceremonial occasions, certain Cherokees refer to themselves as *Ani'Kitu'hwagi*, or "people of Kituwah."



## YUCHI (CREEK)

In the beginning the waters covered everything. It was said, "Who will make the land appear?" Lock-chew, the Crawfish, said, "I will make the land appear." So he went down to the bottom of the water and began to stir up the mud with his tail and hands. He then brought up the mud to a certain place and piled it up. The owners of the land at the bottom of the water said, "Who is disturbing our land?" They kept watch and discovered the Crawfish. Then they came near him, but he suddenly stirred the mud with his tail so that they could not see him. Lock-chew continued his work. He carried mud and piled it up until at last he held up his hands in the air, and so the land appeared above the water.

The land was soft. It was said, "Who will spread out the land and make it dry and hard?" Some said, "Ah-yok, the Hawk, should spread out the soft land and make it dry." Others said, "Yah-tee, the Buzzard, has larger wings; he can spread out the land and make it dry and hard." Yah-tee undertook to spread out and dry the earth. He flew above the earth and spread out his long wings over it. He sailed over the earth, and he spread it out. After a long while, he grew tired of holding out his wings. He began to flap them, and thus, he caused the hills and valleys because the dirt was still soft.

"Who will make the light?" it was said. It was very dark. Yohah, the Star, said, "I will make the light." It was so agreed. The Star shone forth. It was light only near him. "Who will make more light?" it was said. Shar-pah, the Moon, said, "I will make more light." Shar-pah made more light, but it was still dark.

T-cho, the Sun, said, "You are my children, I am your mother, I will make the light. I will shine for you." She went to the east. Suddenly, light spread over all the earth. As she passed over the earth, a drop of blood fell from her to the ground, and from this blood and earth sprang the first people, the children of the Sun, the Uchees.<sup>5</sup>





*The First Tennesseans*, Mural by Greg Harlin. Paleoindian people hunted large animals such as mastodons using sharp lance-shaped projectile points made from chert, a type of stone.

Archaeology can also provide clues as to how people lived in the past. The archaeological record can help to answer such questions as: What types of technologies did people use in the past to make the things they needed to not only survive, but also for celebration, worship, sport, or to just adorn their daily lives? What types of food did they eat and how did they store, prepare, and serve it? Archaeologists call the items they excavate “artifacts.” To help understand the relationship between the artifacts and when and who were using them, archaeologists group the artifacts by like characteristics and name them according to the culture that they think may have made them. This is called a typology. It is important to note that in most cases archaeologists do not know what the people that used these items actually called them! Archaeologists call the class of pointed objects that are made from chipped stone projectile points. Within this group, they recognize that some of these points were used on spears, others as knives or scrapers, and still others as arrow points. Stone tools are well preserved after thousands of years buried in the soil so these are often used as telltale signs that a particular culture was at a certain site. Later, pottery, which is made from different materials and decorated with different styles, also becomes a useful tool for identifying who lived in a certain place. Other things that may have been made, such as clothing or basketry, are rarely found in an archaeological excavation because they do not preserve well in the moist climate of the southeastern U.S. The following section shows how archaeology has been used to understand the Precontact cultures of the land that would become Georgia.

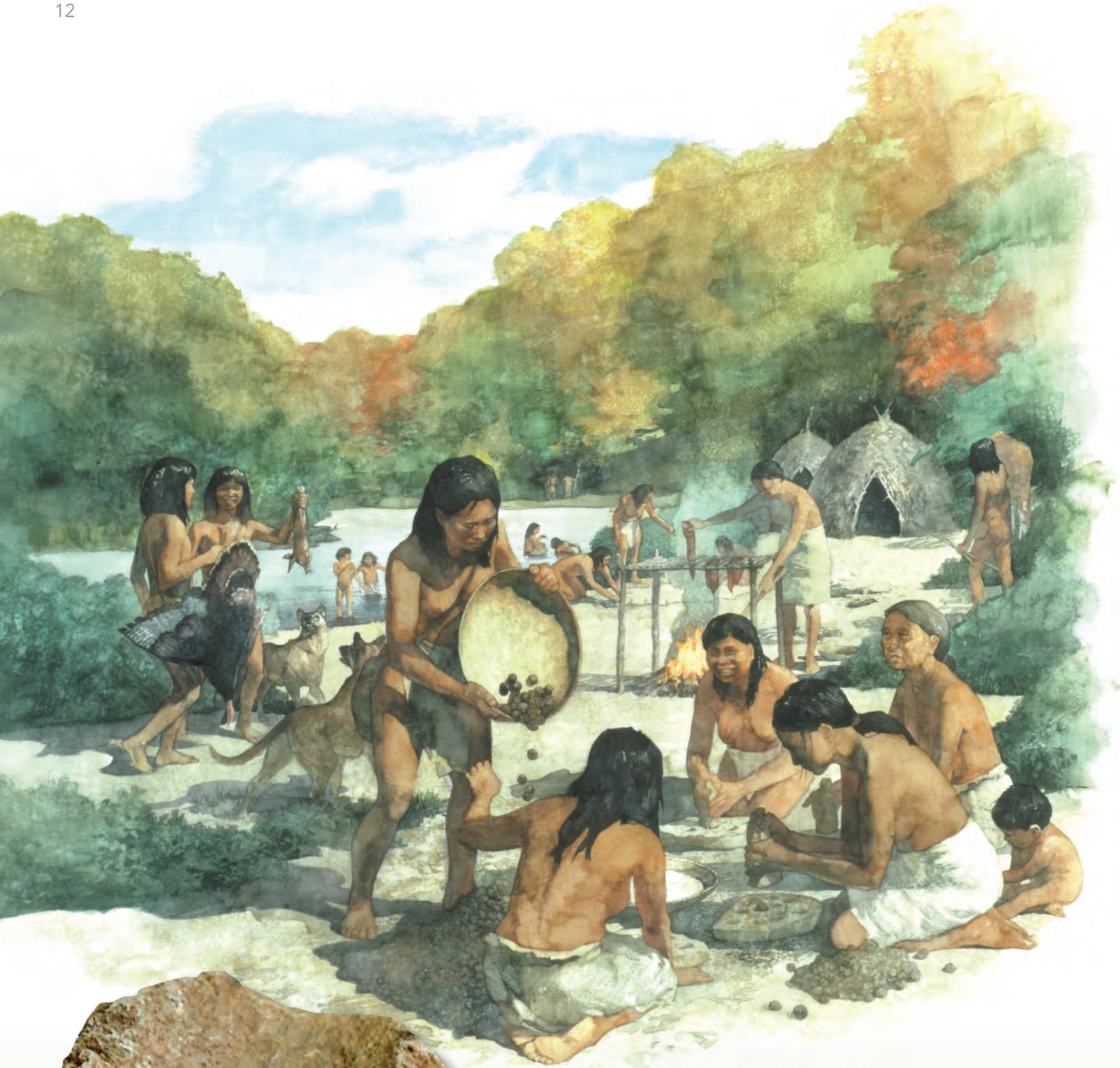
## PRECONTACT TIME PERIODS

### PALEOINDIAN PERIOD (9500 B.C. TO 8000 B.C.)

The Southeastern U.S. looked quite different 12,000 years ago. The climate began to change, becoming warmer than before. When this happened, glaciers that had once covered a large section of North America melted, causing a rise in sea levels. The sea levels rose more than 200 feet, which means that the shorelines of today are much farther inland. The warming weather also spurred a shift in the vegetation across the region, with cold loving pine-spruce boreal forests giving way to the hardwood oak-hickory forests we see in the northern part of the state. This changing environment also affected many animal species. So much so that by 8000 B.C., 33 species of large mammals were extinct including mammoths, mastodons, and prehistoric camels and horses.<sup>6</sup>

The oldest archaeological evidence of human occupation found in the land that would later become Georgia dates to about 9500 B.C.<sup>7</sup> People during that time used the environment to help them find food, water, and other raw materials necessary for survival. Those that lived in the patch-like forests of the Georgia Piedmont and Ridge and Valley established long-term base camps in one location and sent smaller groups out to gather resources. High quality chert was one of the resources gathered and was used to make stone tools. There was a lot of time spent at the base camp creating large, highly crafted and precise projectile points. These lanceolate shaped points with longer stems were carried from place to place and were retooled and resharpened as needed. Because these projectile points were made at this specific time, these points, are used by archaeologists to date such sites.

Because of the differences in environment, those that lived in the southern parts of the region, on the coastal plain and along the coast, did not have long-term base camps. They moved frequently, foraging and following the available resources in a series of short-term camps. Instead of keeping and carrying a



(Top) *Hunters and Gatherers*, Mural by Greg Harlin. Groups of people moved seasonally to take advantage of specific fish runs, nut harvest times or animal migration. This more mobile hunting and gathering lifestyle continued for 7,000 years. (Right) Fragment of Soapstone Bowl.

large assortment of heavy tools with them, Paleoindians in these places made tools quickly for whatever job they needed to do and then discarded them as they moved to the next location. As the forest types in the north gradually shifted to resemble those in the south, the northern Paleoindian groups in the later Precontact period began to adopt the mobile lifestyle of those in the south.<sup>8</sup>

## ARCHAIC PERIOD (8000 B.C. TO 1000 B.C.)

The Archaic period began between 9,000 and 10,000 years ago and stretched until 3,000 years ago. During this time, the human population grew and the landscape and ecosystems began to increasingly resemble what we know today. The Archaic period is generally broken into the Early, Middle, and Late Archaic as important changes in technology occur in each period. In the Early Archaic period, 8000-6000 B.C., groups moved around frequently to take advantage of seasonal abundance. Even though groups of this period and the preceding Paleoindian period would have certainly used resources other than lithics, or stone, for decorative, ceremonial, or utilitarian items, other items have not survived in the archaeological record.<sup>9</sup> With this in mind, it is once again the hafted spears, knives, and scrapers, that are most often used to study this time period. Hafted points are those that are mounted to a stick, pole, or handle. During the early Archaic, points that were two-sided (bifaces) and notched on either the sides or the bottom corners were the most common. This includes the Big Sandy, Kirk-Palmer, or St. Albans types. They replaced the large lanceolate-shaped points of the Paleoindian. In addition to hafted bifaces, ground stone tools such as celts or axes became common. One popular model for understanding how Early Archaic people lived is called the Band-Macroband Model.<sup>10</sup> In this model, local groups of 50-150 people called bands lived in areas centered around a river drainage, moving seasonally from downstream locations in the winter, to the coasts in the early spring, and up into the Piedmont for summer through the late fall. These smaller bands were loosely organized into larger macrobands of 500-1,500 people who came together periodically for alliances or trading.<sup>11</sup>

In the Middle Archaic, 6000-3000 B.C., people hunted large mammals such as deer, and possibly bison and woodland caribou, as well as birds, fish, and reptiles. New projectile point styles, now with a “stem” at the base start to appear, such as Kirk Stemmed and Morrow Mountain. People moved from place to place fairly frequently, independent of the time of year, moving as necessary to hunt and gather their food. Researchers believe that this lifestyle discouraged the formation of extensive trade networks or long-term alliances.<sup>12</sup> This settlement pattern is called the Adaptive Flexibility Model.

In the late Archaic period, which stretched from 3000-1000 B.C., there is an increased emphasis on using the rivers for food, particularly shellfish. Cooking vessels made from soft soapstone became more common, as did more elaborate ground stone tools.<sup>13</sup> Pottery appeared in coastal areas during the Late Archaic, but its use was not widespread and it does not seem tied to other changes in food procurement.<sup>14</sup> In the northern part of the state, populations became larger and more sedentary. A labor surplus allowed for the production of soapstone bowls, some limited pottery, and bannerstones, which were all a means of establishing alliances and keeping alliances.<sup>15</sup> The Archaic period ended in 1000 B.C. with the beginning of widespread pottery use and manufacture in area.



The Shell Rings and Visitors Center on Sapelo Island offers visitors a chance to see an important Archaic period site in Darien, McIntosh County.

## WOODLAND PERIOD (1000 B.C. TO A.D. 900)

The Woodland period is a series of shifting cultures, each defined archaeologically by its artifact assemblage and settlement pattern. The shifts and the transitions between Early, Middle, and Late Woodland do not occur simultaneously and in identical fashion throughout the region. While some ceramic styles appear early in one part of the region, the same style may persist much longer in another area. During the Early Woodland period, which stretched from about 1000 B.C. until A.D. 400, people became more sedentary and lived in larger settlements. Short term, seasonally occupied camps were used when gathering resources, with an emphasis on seasonal nuts. Although there is no evidence for horticulture, large silo-shaped storage pits were used. This shows that gathered food resources were being stored for future use. Houses became more permanent and substantial. In the beginning of the Early Woodland, potters decorated their pottery by using fabric to make impressions in the wet clay. Later, they began to make wooden paddles that were wrapped with cord or had raised carved designs in the wood. These paddles were pressed against the wet clay to make decorative patterns such as check stamped or cord marked.<sup>16</sup> Projectile points during the Woodland period became gradually smaller and more triangular in shape.

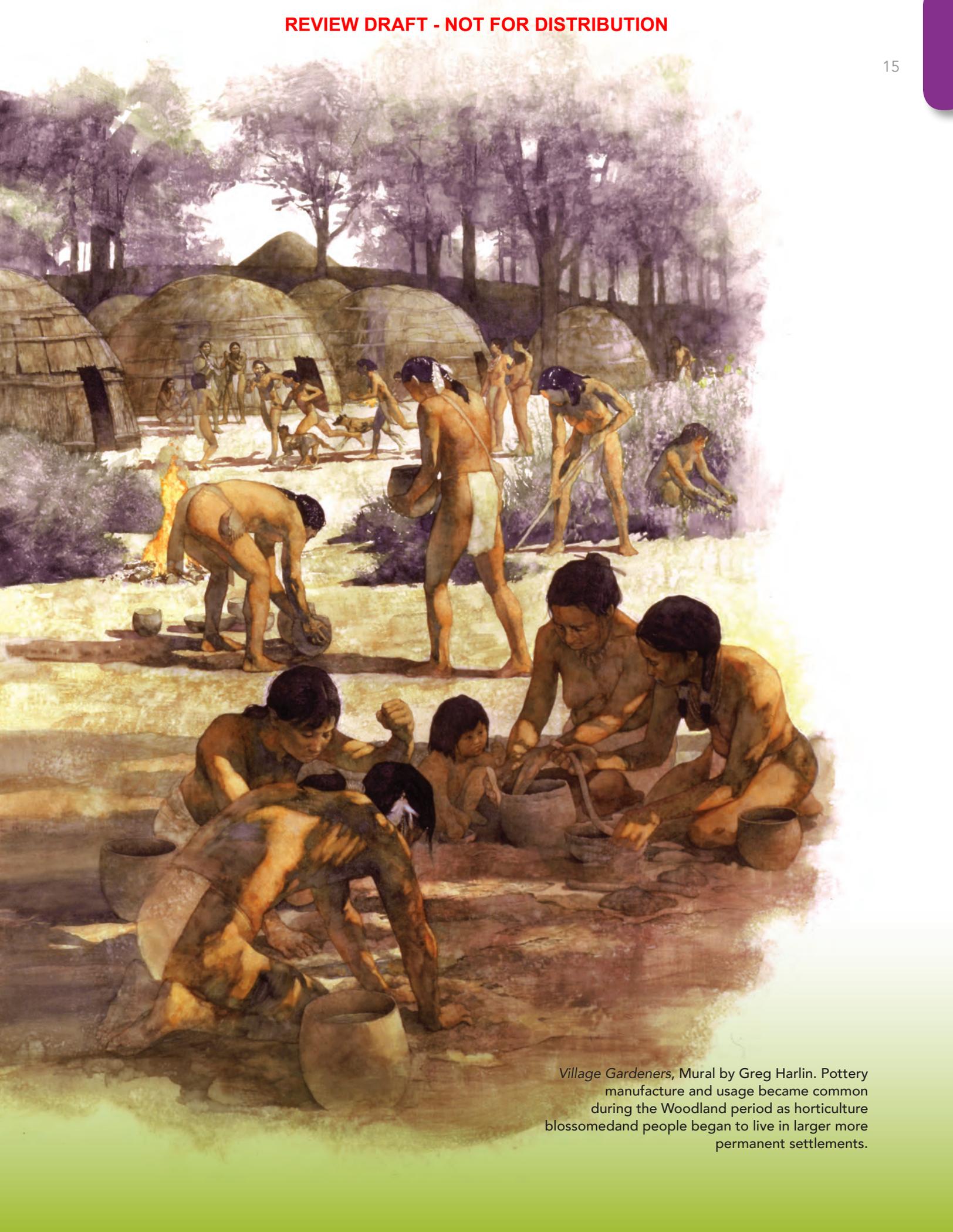


By the Middle Woodland, approximately A.D. 400-600, the lifestyles of the people began to shift again. While food was still obtained primarily by hunting and gathering, the signs of plant domestication are clear in the archaeological record.<sup>17</sup> Squash and gourds, as well as sunflowers, are evident and people were beginning to rely on these items more for food. Ceremonialism appears more complex as there is evidence of elaborate burial practices associated with the Hopewell culture of the Midwest and the Copena culture of north Alabama. Evidence of social stratification and the rise of an elite class is evident as some individuals have more high status goods than others. High status individuals are buried in earthen mounds with exotic trade goods.<sup>18</sup> Effigy mounds depicting animals were built for an unknown purpose.<sup>19</sup> Pottery stamping became more intricate and a style of decoration called Swift Creek Complicated Stamped appeared.<sup>20</sup> Some of the pots have folded rims, while others have scalloped or "pie crust" rims. The occurrence of large storage pits drops drastically during the Middle Woodland.

The Late Woodland period, about A.D. 600-900, sees the appearance of Weeden Island ceramics, which are incised (marked with cuts), punctated (dotted with impressed circles) and painted red, but Swift Creek ceramics were still made and are dominant in many regions. Settlements during the late Woodland appear to have been primarily on the floodplains of major rivers. Corn (maize) was present in the diet of inhabitants during the Late Woodland, but it was not a major part of the diet. Sites like Kolomoki represent a peak in Woodland culture before the rise of the Mississippian chiefdoms a few centuries later.



**Kolomoki Mounds Historic Park and the Leake Mound Site and Interpretive Trail in Bartow, Blakeley, and Early counties both have exhibits interpreting American Indian life during the Woodland period.**

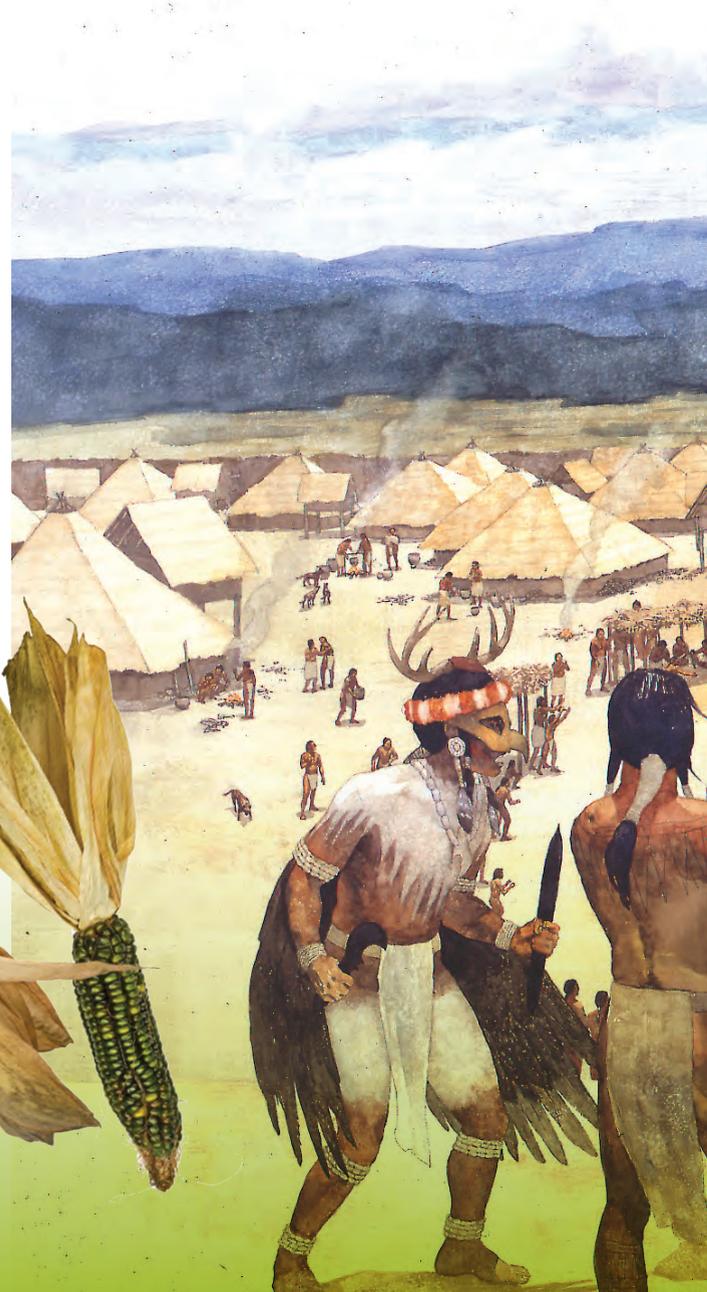


*Village Gardeners*, Mural by Greg Harlin. Pottery manufacture and usage became common during the Woodland period as horticulture blossomed and people began to live in larger more permanent settlements.

## MISSISSIPPIAN PERIOD (A.D. 900 TO A.D. 1400)

The Mississippian Culture arose along the banks of the Mississippi River and its tributaries around A.D. 900.<sup>21</sup> Cahokia, in present day Illinois, lay near the confluence of the Missouri and Mississippi rivers and was the largest city ever built in aboriginal North America with approximately 38,000 residents. This was more than twice the size of London during the same time period. The Mississippian culture fanned out along the major rivers throughout the Southeastern U.S., spreading its ceremonialism, religion, and technology.

Mississippian ceremonial centers are characterized by large populations, maize-based agriculture, a socially stratified society, and the construction of tall pyramidal flat topped mounds at the center of the complex. Atop the mounds stood the important buildings, including the chief's residence, temples, or mortuary buildings. The central mound was positioned on a large open plaza. This area was used as a gathering place, ceremonial ground, and a playing field. Houses were arranged around the plaza and the central mound, and large agricultural fields and palisaded walls and ditches for defense encircled the town. Larger ceremonial sites may have more than one mound, such as at Etowah, where there are



(Above) Shell Gorget, which would have been worn as a necklace. (Right) *Toqua - A Mississippian Town*, Mural by Greg Harlin. Corn agriculture was a key reason why Mississippian societies were able to become more complex. Having a surplus of corn allowed some people more time to specialize in arts, crafts, ruling, religion or, other areas full time. (Far Right) Villages and towns in the Mississippian period were much larger. Some towns were large ceremonial centers with tall flat-topped mounds for elite housing, burials, and ceremonies, as well as stickball courts and palisaded walls for defense.



still five mounds today. These large ceremonial centers were almost always built on the floodplains of major rivers to take advantage of the rich agricultural fields. Mississippian peoples relied on agriculture, specifically corn, beans, and squash but also continued to hunt and gather seasonally available resources.

Mississippian towns in the Southeast were, at their height, arranged in paramount chiefdoms where numerous smaller towns and villages paid tribute to the much larger, ruling mound center. The paramount chiefs were hereditary rulers.<sup>22</sup> Some archaeologists believe that increased stresses on resources, competition for hunting grounds, and frequent warfare had already caused the large Southeastern chiefdoms to start declining before the arrival of Hernando de Soto. After Soto, however, they truly plummeted, due primarily to the huge population loss resulting from the introduction of European diseases to which the citizens had no immunity. They began reverting to small units similar to tribal towns.

## THE SPOKEN WORD

Language is a critical component of human culture. In using their own language, a group of people create and express their own shared reality or world view. A shared language ties people together and illustrates many of the things they value most about their culture and the world around them.



Ocmulgee National Monument in Macon, Bibb County, and Etowah Indian Mounds State Historic Site in Cartersville, Bartow County, both allow visitors to learn about the highly developed societies of the Mississippian period.





“Our elders say ‘Knowing your language is knowing your culture,’ and in order to keep it alive within our community, we have to keep practicing it.”

-Crystal Williams,  
Coushatta Tribe of Louisiana,  
Cultural Revitalization Programming and  
Community Presentations.

Some ideals, values, and teachings can only be conveyed by using the language specific to that culture. Without that language, important parts of heritage are lost irretrievably. Language has been described as the “DNA of Culture” meaning it is the way that culture is “inherited” by one generation from the previous generation.<sup>23</sup> Unfortunately, hundreds of American Indian languages have been lost in the last 500 years. Today, many American Indian tribes are working hard and finding creative ways to preserve their languages. They are recording their elders speaking the language, creating dictionaries, applying new technologies, and building language immersions schools for their children where they can learn to become fluent in their language. Many of these innovative programs are profiled in Part II of this guidebook.

In the land that became Georgia, there were many different languages spoken before the arrival of Europeans. Some languages were related to one another, or in the same “language family,” while others seem to have been unique or a language “isolate.” Groups of languages that have developed over time from one parent or “Proto” language are known as a language family. Most of the languages that were spoken in the area were from the Muskogean and Iroquoian language families. The Yuchi language, however, is a language isolate. In later historic periods, languages from the Algonquian language family were spoken here.

Important clues for understanding the relationships between the Southeastern Indian peoples before the arrival of Europeans can be found in understanding the relationships between their languages. These relationships have been studied and cross referenced in various ways including: glottochronology, which uses a mathematical formula to calculate a date for when two languages split; place name studies; and studies correlating archaeological and DNA data to languages.

Before the arrival of Europeans, the dominant language family in what later became Georgia was Muskogean. The Muskogean language family consists of a large number of languages where the many differences might be described as differences in dialect. The groups speaking these languages share strong common language roots, although they have their own individual cultural identities. While some of these groups differentiated from the larger Muskogean-speaking group during the Precontact period, others did not separate until the 1700s. This language group includes the following languages: Creek, Seminole, Mikasuki, Hitchiti, Alabama, Koasati, Choctaw, and Chickasaw. Choctaw is very like Chickasaw; Alabama resembles Koasati; Hitchiti and Mikasuki are closely tied; and Creek and Seminole are very similar.<sup>24</sup>

The Cherokee language belongs to the next most prevalent language family in what would become Georgia - Iroquoian. Linguists divide the Iroquoian language family into the Northern Iroquoian and Southern Iroquoian groups. The Southern Iroquoian group consists only of Cherokee, while the Northern Iroquoian group contains the remainder of these languages, such as Seneca, Iroquois, and Mohawk.<sup>25</sup> Some researchers believe that the Iroquoian languages developed in the Northeastern U.S. and moved

(Opposite Page) Young girls from the Coushatta Tribe of Louisiana participate in language classes in their traditional language, Koasati.

south, but others think that it originated in the southern Appalachians, in the homeland of the Cherokee, and instead spread to the north.<sup>26</sup> Much of the current linguistic evidence, which uses comparisons of words for food, plants and animals, as well as DNA evidence points to the origin of the Iroquoian language family in the south.

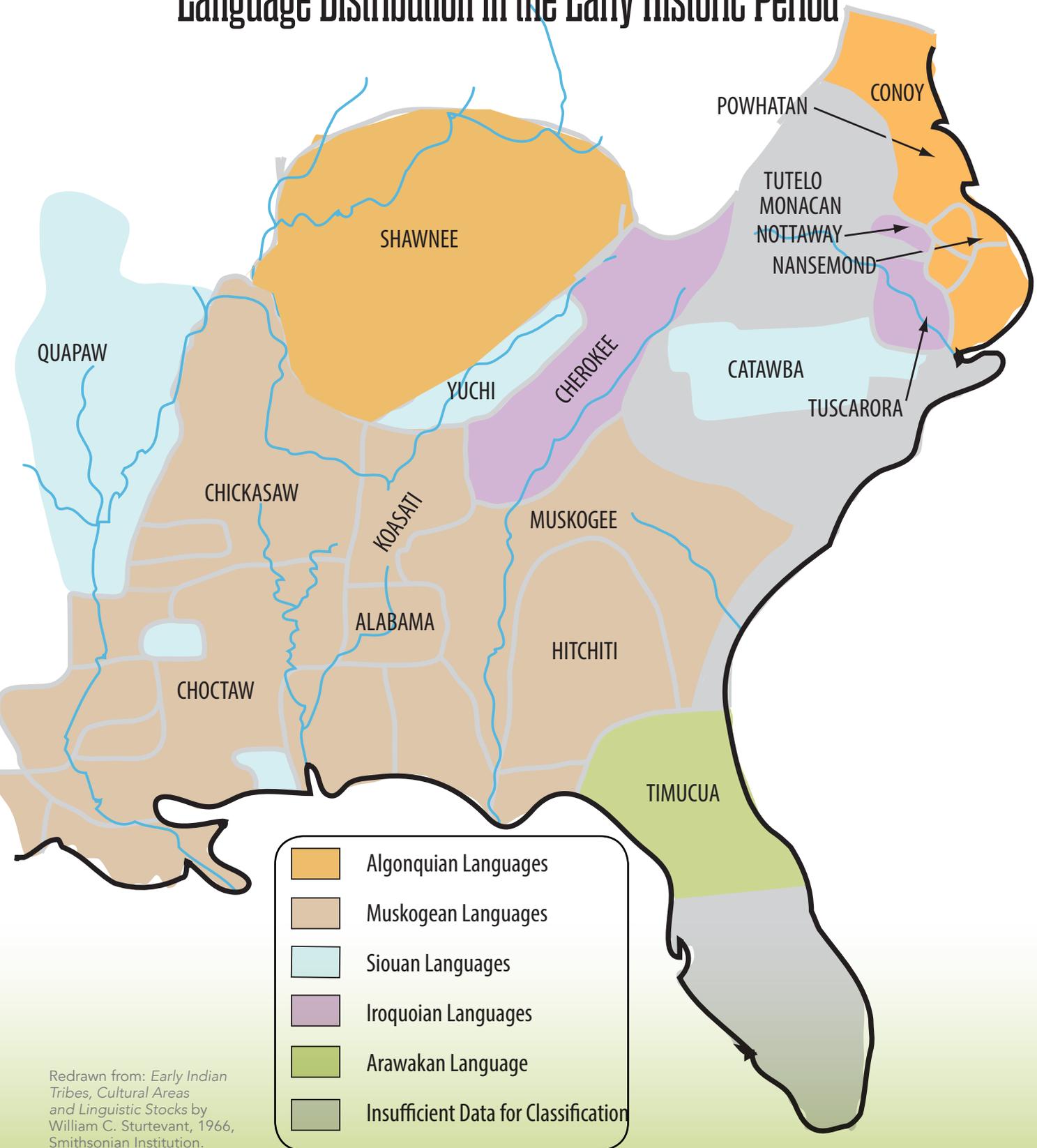
The linguistic evidence seems to indicate that much of what would become Georgia was predominately Muskogean speaking until after contact with the early European explorers. After many of the Muskogean speaking groups were drastically impacted by warfare and introduced diseases, populations shifted and the Cherokee expanded to the south and farther into region. In one linguistic study, researchers examined place names in the records of the sixteenth-century Spanish explorers and attempted to link these with specific town locations/archaeological sites. One of the trends they noted is that many of the names were Cherokee adaptations of Muskogean place names. The direction of the shift from Muskogean to Cherokee was illustrated by the linguistic shift.<sup>27</sup>

Another language family that was found in what would become Georgia during both the Precontact and Contact periods was Algonquian. The Algonquian language family contains more than 30 languages that formerly covered a larger geographic area than any other American Indian language family in North America. This language family occupied a huge swath of eastern and central Canada, as well as much of the American upper Midwest and the eastern mid-Atlantic.<sup>28</sup> The Algonquian "heartland" extended from the eastern Great Lakes west to the Mississippi, and south to the Ohio River.<sup>29</sup> Many of the native groups recorded in the heartland were there as a result of forced relocation from the east, north, or south as colonial pressures increased.<sup>30</sup> Tribes that spoke Algonquian were widely dispersed by the time of European contact.<sup>32</sup> After contact with Europeans, more Algonquian speakers moved to the south.<sup>31</sup>

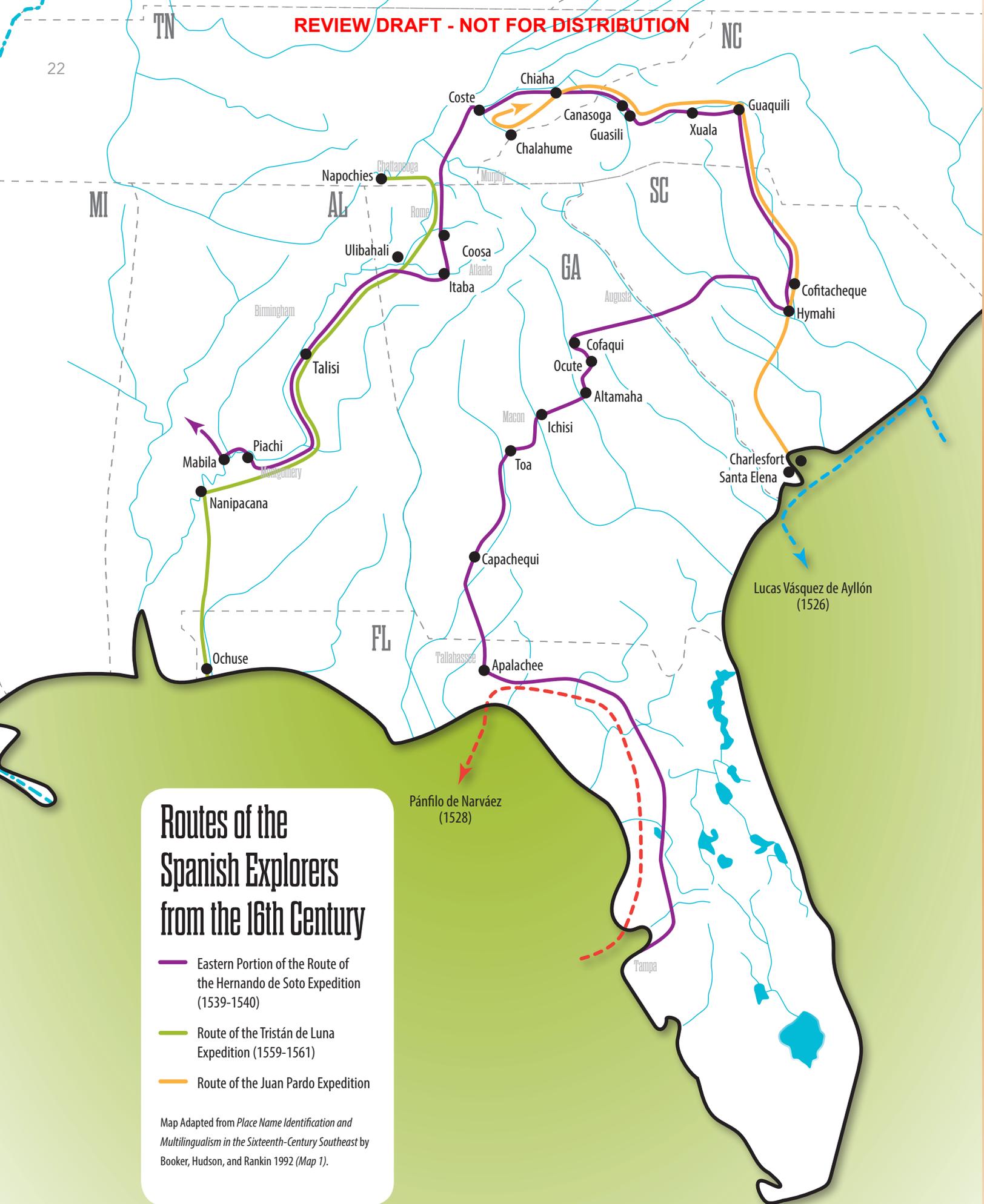
Contact with the Europeans changed the native peoples of North America forever. In the Southeast, the powerful Mississippian Chiefdoms would collapse and tribes would disperse, move, merge, or reform with other tribes. Other tribes would disappear altogether. It is a testament to the strength of these cultures that they endured the challenges that were to come.

(Opposite Page) The maps shown here are redrawn from famous linguistic maps of William C. Sturtevant and Ives Goddard from the Smithsonian Institution. They depict their estimations of where languages were spoken based on the available reputable linguistic data from early contact with Europeans. They incorporate a number of compromises and are not meant to depict the only areas where certain groups were located. If there was no reliable linguistic information for an area, these areas were simply left blank.

# Language Distribution in the Early Historic Period



Redrawn from: *Early Indian Tribes, Cultural Areas and Linguistic Stocks* by William C. Sturtevant, 1966, Smithsonian Institution.



## Routes of the Spanish Explorers from the 16th Century

- Eastern Portion of the Route of the Hernando de Soto Expedition (1539-1540)
- Route of the Tristán de Luna Expedition (1559-1561)
- Route of the Juan Pardo Expedition

Map Adapted from *Place Name Identification and Multilingualism in the Sixteenth-Century Southeast* by Booker, Hudson, and Rankin 1992 (Map 1).

Pánfilo de Narváez (1528)

Lucas Vázquez de Ayllón (1526)

# 3. The Collapse of the Mississippian World

## EARLIEST EUROPEAN INCURSIONS INTO THE SOUTHEAST

The incursion of Europeans, namely the Spanish, into the land that later became Georgia occurred very early in the European exploration of the North American continent. While the mid-Atlantic coast settlements of Roanoke (1584) and then Jamestown (1607) are well known, the Spanish had actually attempted a settlement 58 years earlier called San Miguel de Gualdape (1526) near the Sapelo Sound. This short-lived settlement, which was abandoned in less than two months, was the first known European colonization attempt in North America. Led by Lucas Vázquez de Ayllón of Spain, 600 men and women sought to form a colony near the home of the Guale Indians near present day McIntosh County. The coastal environment was not ideally suited for growing maize or wheat and many of the colonists quickly succumbed to disease and hunger. Whereas the Guale supplemented their available maize crops with other sources of local vegetation, such as acorns or root crops for carbohydrates, the colonists did not and about 75 percent of the population perished along with Ayllón. The diseases likely introduced by these colonists to the Guale were likely the first in a series of devastating epidemics introduced to native peoples of southeastern North America.<sup>32</sup>

## HERNANDO DE SOTO

Little more than a decade later, the expedition of the Spaniard Hernando de Soto (1539-1543) carried more than 650 men, horses, and even pigs in a path northward from La Florida through the areas that became Georgia, North and South Carolina, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, and Texas. As Hernando de Soto looped through the Southeastern U.S. on his quest for gold and glory, he encountered a number of American Indian tribes that had no previous contact with Europeans.<sup>33</sup> Written accounts of this journey, from three separate sources, provide clues to the route his entrada took. Various historians and archaeologists have plotted different courses for Soto, depending on their interpretations of the documents and their use of current archaeological data to corroborate the written accounts. The chronicles of Hernando de Soto's expedition provide the earliest known accounts of the Mississippian civilizations of the Southeast near the peak of their power and influence. Soto's army advanced through deceit, theft, and warfare, and introduced diseases that caused a drastic drop in population and irreparably damaged the political entities of the region. A short one to two decades later, the powerful chiefdoms noted by Soto had ceased to exist. By the time the expeditions of Tristán de Luna (1559-1561) and Juan Pardo (1566-1568) passed through some of the same locales, the political landscape of the tribes had drastically changed.





“This chief [Coosa] is a powerful one  
and a ruler of a wide territory, one of  
the best and most abundant that they  
found...”

-Gonzalo Fernández de Oviedo y Valdés, based on the diaries of  
Roderigo Ranjel, personal secretary to Hernando de Soto

As Hernando de Soto moved from Florida into what became Georgia, he encountered the Apalachee Indians.<sup>34</sup> As they moved north, they encountered the chiefdom of Capachequi in the Chickasawhatchee Swamp and then the chiefdom of Toa near modern Montezuma, Georgia.<sup>35</sup> On the Ocmulgee River, north of modern Westlake, Georgia, they came to the villages of the chiefdom of Ichisi and then after crossing the Oconee River, to the chiefdom of Altamaha, southeast of Milledgeville. Altamaha may have paid tribute to the nearby paramount chiefdom of Ocute, which lay on the Oconee River northwest of present day Sparta, Georgia. Upon leaving Ocute, Soto was warned that there was nothing between Ocute and the Uchee chiefdom of Cofitachequi on the Wateree River, in modern South Carolina – the so-called wilderness of Ocute.<sup>36</sup> After leaving Cofitachequi, Soto continued into the Appalachians in modern North Carolina and Tennessee. Next, the Soto entrada reentered modern Georgia at the paramount chiefdom of Coosa near the Coosawattee River and present Carters, Georgia. In the mid 1500s, Coosa was one of the largest and most powerful political entities of its time in the Southeast. Crossing the northwest corner of modern Georgia, Soto and his army went from Coosa to Itawba on the Etowah River and finally Ulibahali at the present location of Rome, Georgia, before moving westward into modern Alabama.<sup>37</sup> Many of the place names encountered by Soto in what became Georgia had Muskogean names, although they stemmed from different languages and dialects in the Muskogean Language Family. An example of this is the Creek town in the chiefdom of Coosa – Itaba. As the Cherokee replaced the Creek in northwest Georgia, the place became known by its Cherokee translation – Etowah – a name it still carries today.

## LATER SPANISH INCURSIONS

Hernando de Soto's loop through the Appalachians in North and South Carolina also clearly brought him into contact with Cherokee speaking people. The entrada encountered Cherokee speakers after passing through Joara, near present day Morganton, North Carolina, and heading into Guasili, which is most likely a Cherokee name and lies near present day Murphy, North Carolina. In 1567, another Spanish party, led by Captain Juan Pardo, encountered the Cherokees. Although the two expeditions presumably encountered a number of Cherokee, neither explorer wrote extensively about Cherokee culture.<sup>38</sup>

After the three large military expeditions of Soto, Pardo and Luna, there was an almost 30-year hiatus in Spanish exploration of the interior Southeast. During this period from 1568-1597, political and social changes to the once powerful Mississippian chiefdoms, caused by the onslaught of introduced diseases and war continued. Population collapse in some areas led some tribes to expand into new territories; other tribes or towns likely coalesced, joining together with the remnants or other towns and tribes for mutual protection. The Spaniards, meanwhile, concentrated their efforts on establishing colonies on the Florida coasts such as St. Augustine in 1565.<sup>39</sup>

In 1597, a Spanish missionary named Fray Pedro de Chozas mounted an expedition from St. Augustine to the interior as far north as Ocute.<sup>40</sup> After Chozas was turned back by threats from Ocute, he returned from the interior to Guale, near present day Darien, Georgia, on the coast. Soon after Chozas' expedition, Spaniards in Florida began hearing an increasing number of rumors from the Indians that there were white explorers in the interior. Two military expeditions, led by the soldier Juan de Lara in 1602 and



## SPANISH MISSIONS

The Spanish founded St. Augustine in 1565 and were the dominant colonial power in what is now Georgia for the next 120 years. Referred to as the Mission Era on the coast, the Spanish missionaries sought to Christianize the local Guale Indians, teach them Spanish, and force them to accept a labor system where they worked for the Spanish.<sup>43</sup> The first missionaries that came to the Georgia coast in the late 1560s were from the Jesuit order. After a decade of little success, the Jesuit order left, and the Franciscan order replaced them in the 1570s.<sup>44</sup> The Franciscan Friars were far more successful. First, they established San Pedro de Mocama in 1587 on the southern end of Cumberland Island. This mission was located in the principal town of the Timucuan-speaking Mocama Indian people, also called Mocama.<sup>46</sup> By 1595, the friars had established six missions in Guale villages between the mouth of the Ogeechee River and the mouth of the Altamaha River.<sup>52</sup> The friars built their missions as enclaves inside the villages of local chiefs in order to maximize their influence. The central mission was Santa Catalina de Guale on St. Catherine's Island.<sup>47</sup>

The Guale and Mocama allowed these missions for several reasons. First, they hoped it would provide them protection from the devastating diseases that had been introduced by European contact. Second, many enjoyed access to the trade goods offered by the Spanish. Finally, it was a balancing act – the Indians accepted the missions to try to avoid military action and reprisals by the Spanish and to be more powerful than other local Indian groups.<sup>48</sup> Approximately half of the Guale living in this region accepted Christianity, while about half refused.<sup>49</sup> Overall, the effects of the mission period on Guale and Mocama culture were detrimental as the friars forbid a large number of cultural practices and traditions. Meanwhile, the disease epidemics continued, eventually killing almost 90 percent of the population.<sup>50</sup> The missions declined in influence until eventually they were abandoned due to population loss and continued attacks by the English. The remaining Guale and Mocama people either joined with the Yamassee or fled to Florida, eventually evacuating with the remaining Spaniards to Cuba.<sup>51</sup>

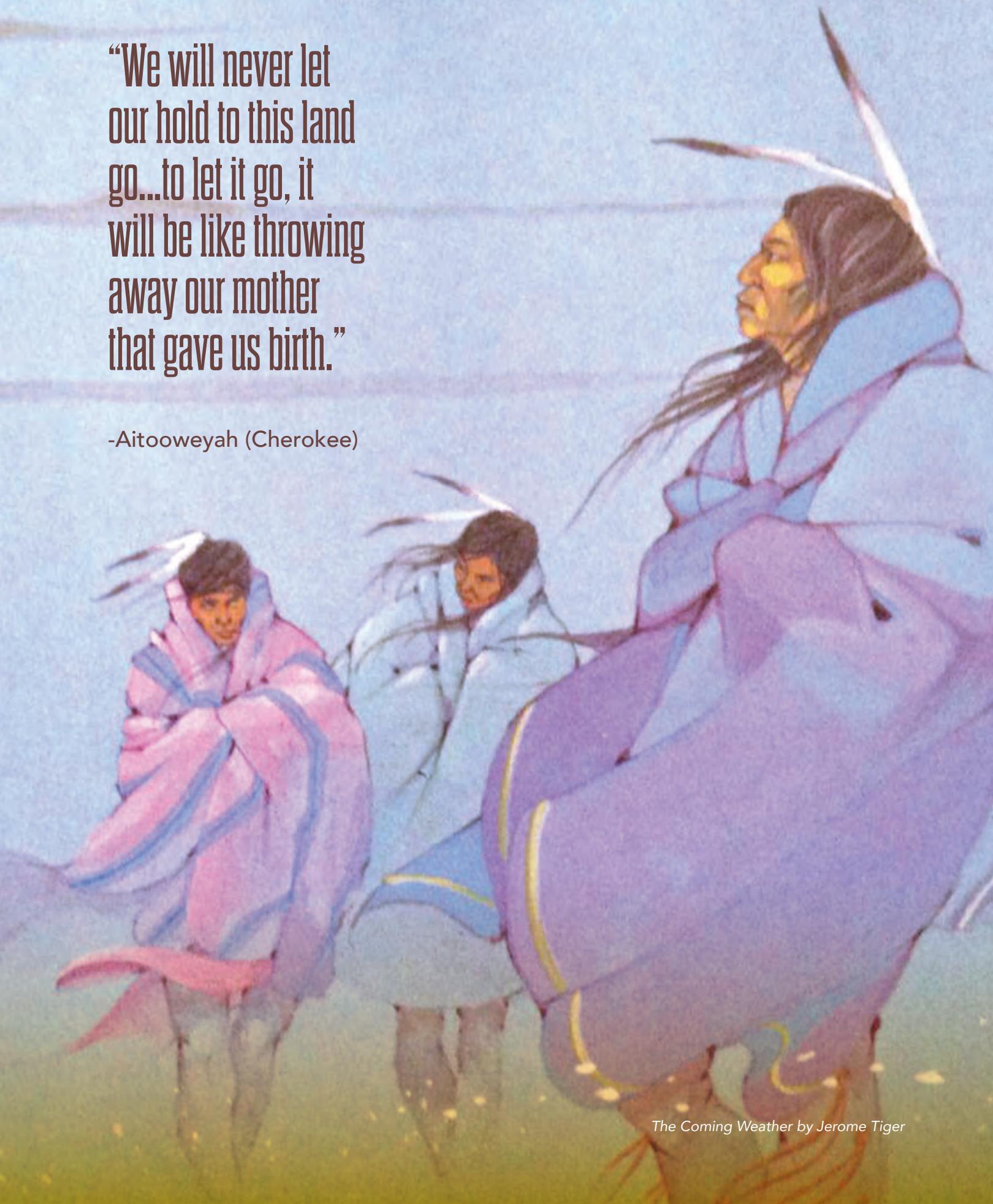
The next major threat to the Indians of the Southeast came from the Carolinas beginning in the 1670s. The slave trade and deerskin trade had devastating long-term effects to Indian people throughout the Southeast.<sup>52</sup> It would set into motion a change of events that would eventually lead to the loss of almost all Indian lands in the Southeast.



**Fort McAllister in Richmond Hill, Bryan County, and Fort King George State Historic Sites in Darien, McIntosh County, have interpretive panels, an outdoor exhibit and artifacts on the Guale Indians and the Mission period in Georgia.**

“We will never let  
our hold to this land  
go...to let it go, it  
will be like throwing  
away our mother  
that gave us birth.”

-Aitooweyah (Cherokee)



## 4. Leaving and Losing Home

It is difficult to understand the history of the American Indian people of the Southeast by looking at only what would become Georgia. In order to understand the complex relationships between the tribes, colonies, and nations of England, Spain, and France, it is useful to step back and look at the Southeast as a whole. After the devastating impacts of disease, warfare, and the political collapse in the seventeenth century, the eighteenth century was a time of regrouping. Many tribes shifted throughout Eastern and Southern North America forming alliances amongst themselves, filling power vacuums, positioning themselves to take advantage of trade, or fleeing inland to avoid further contact with European settlers. The tribes that we know today, although they are no longer in Georgia, are a result in many cases of these new alliances and groupings that happened during this time. The Muscogee (Creek) Nation grew from its roots in the Creek Confederacy. The modern Seminole tribes are the result of Muskogean-speaking people coming together to form new groups as they moved and were pushed southward into Florida. Today, there are three tribes of Cherokee where before there had been only one.

### EARLY EUROPEAN TRADE AND FORMATION OF THE CREEK CONFEDERACY

With the arrival of British, Irish, and French settlers to the New World, trade with the Indians began in the last half of the seventeenth century.<sup>53</sup> Goods such as animal pelts (mainly deerskins), beeswax, and bear oil were exported to England. In exchange, the Indians acquired guns, hatchets, knives, traps, and other hunting items.<sup>54</sup> Simultaneously, the demand for slave labor in the Caribbean and in new coastal settlements was increasing. The slave trade triggered a domino effect in the Southeast, causing Indian societies to collapse and coalesce. In addition to animal skins, European traders wanted slaves in exchange for their guns, knives, and other trade goods. Anthropologist Robbie Ethridge described the feedback loop that ensued. To pay for their goods, which were given on credit by the Europeans to keep the Indians indebted to them, a tribe with guns would raid a tribe who did not have guns for prisoners to be sold as slaves. To protect themselves from future slave raids, the unarmed tribe would ask the European traders for guns. Now armed, they would raid other groups.<sup>55</sup>

In order to take advantage of the trade possibilities with the British, the Creeks began to move east around 1690 to settlements along the Ocmulgee and Oconee rivers in Georgia. It is important to note that “Creek Nation” is not a meaningful term before European contact. The Creek Nation or Creek Confederacy was an amalgamation of displaced tribes, tribal towns, and people. As mentioned earlier, after contact with Europeans, many Indians fell victim to introduced diseases.<sup>56</sup> Of the survivors, many chose to move on to a new location rather than continue in a smaller, less defensible unit. Tribes migrated and merged forming new alliances. By the 1680s, a little less than 150 years since contact with Europeans, the American Indians of the interior Southeast were drastically fewer in number.

The dominant group of Muscogee (the Creeks) lent their name to the larger group, really a group of independent tribal towns that centered on the Alabama, Coosa, Tallapoosa, Chattahoochee, Ocmulgee, and Flint rivers in Georgia and Alabama.<sup>57</sup> As groups merged with the Creek, many lost their own traditions instead adopting Creek culture, while others, such as the Alabama, Apalatchukla, and Sawokli,

retained more of their traditions including their languages.<sup>58</sup> The Creek Confederacy resulted directly from these migrations and mergers. This confederacy was not a tightly organized new tribe, but instead a loosely woven group of cooperating tribal towns.

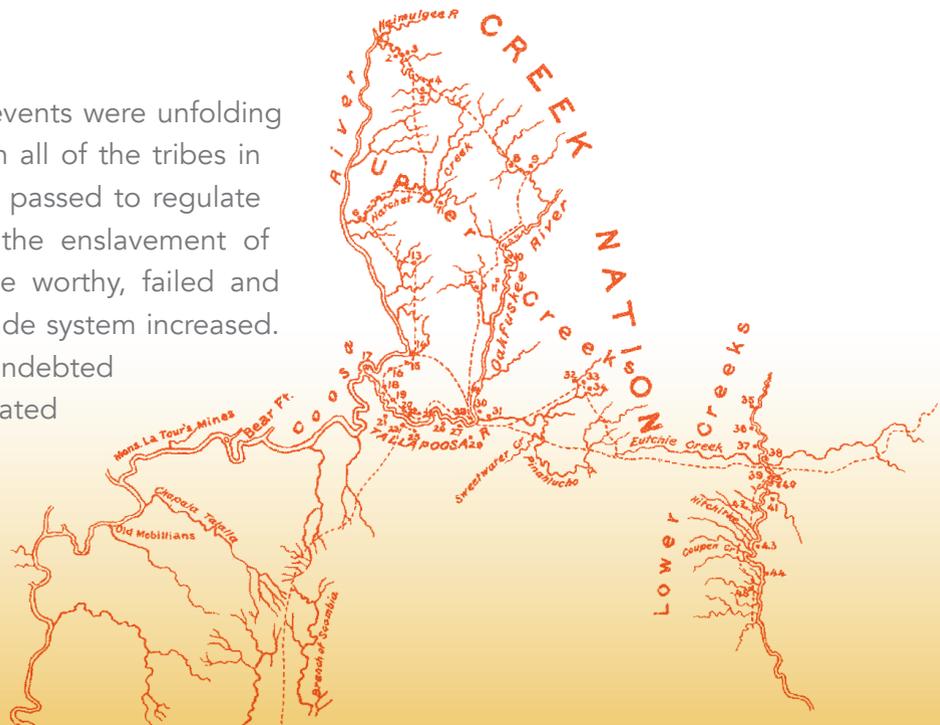
These tribal towns were often the remnants of many separate “conquered” American Indian groups.<sup>59</sup>The eighteenth-century trader and “historian” James Adair wrote that the Creek regularly incorporated defeated tribes into their fold, including in later years possibly Yamasee, Apalachee, and Timucua Indians. While other tribal populations were decreasing rapidly in the eighteenth century, the Creek population doubled.<sup>60</sup> The political authority of the Creek Confederacy over the individual tribal towns, however, was limited initially to mediating disputes over land, dealing with European encroachment, and making land cessions.<sup>61</sup> Eventually, the authority of the Creek Confederacy broadened, becoming a more centralized entity that focused on policymaking and administration.<sup>62</sup>

It is likely that the close proximity of the towns had some effect on the Creeks’ desire for increased cooperation.<sup>63</sup> Accounts differ as to the formation date for the Creek Confederacy. Some research references a Creek story collected by William Bartram that told of the Confederation being formed around 1690 in Ocmulgee, while another line of evidence points to formation of the Confederation a few years earlier on the Chattahoochee River.<sup>64</sup> By the early 1700s, the term “Creek Confederacy” was being used by Europeans.<sup>65</sup>

At this time, the Creeks were often referred to by Euro-Americans as the Upper Creeks and the Lower Creeks. The Lower Creeks lived primarily along the Chattahoochee River and were generally less conservative or traditional and were more accustomed to trade and interactions with Euro-Americans. The Upper Creek lived along the Coosa and Tallapoosa rivers to the northwest and were typically more traditional and more reluctant to deal with or trust outsiders.

## THE YAMASSEE WAR

In the South Carolina colony, events were unfolding that had a profound impact on all of the tribes in the south. In 1707, a law was passed to regulate the Indian trade and outlaw the enslavement of free Indians. The effort, while worthy, failed and the abuses of Indians in the trade system increased. American Indians became indebted to the traders for an estimated £100,000 sterling, or the



Adapted Detail of the 1770 British Indian Trade Map, Showing the Range of the Creek



1748 Emanuel Bowen Map Showing the Relative Locations of the Creeks and Yamasee in the Southeast

equivalent of \$9.2 million dollars today.<sup>66</sup> The situation escalated and in April 1715, tensions between Indians and traders reached a crisis point. The Yamasee attacked, and by June, more than 90 percent of the traders had been killed.

The Yamasee were not alone in opposing the traders and colonists; all the Southeastern tribes, with the exception of the Cherokee and the Chickasaw, had united under the leadership of the Lower Creeks.<sup>67</sup> The war represented an unprecedented level of cooperation for the Muscogee Tribal Towns. Historian Walter Edgar described it as the “greatest Indian alliance in colonial history.”<sup>68</sup> Although the Yamasee were defeated and pushed southward, the conflict raged until the Cherokee agreed to enter the conflict on the side of the colonists. The colonists won the war but more

than 400 white settlers died and one-half of the cultivated land was deserted. For the Yamasee and Lower Creeks, however, the loss was even more devastating. The Creek were forced to move farther south in their territory while mourning the loss of countless lives to war, slavery, and epidemics. Cultural losses were also devastating. Captured slaves were often women and children. After epidemic diseases had already heavily impacted tribal populations, the loss of women and children to slavery drastically accelerated the collapse of traditional societies, as many Southeastern cultures were matrilineal and inherited their clan from their mother. Increasing conflicts with the Cherokee in the mid-eighteenth century continued to force the Creeks to the south. By 1718, the Cherokees were the only Native Americans who remained consistently loyal to the English.

## THE COLONY OF GEORGIA

In 1732, James Oglethorpe received a charter from King George III of England to found the colony of Georgia. Oglethorpe was technically only one of 21 Trustees for the colony; however, it was his vision and drive that piloted the colony in its early years. Although he never held the office or title, he is remembered as Georgia’s first “Governor.” Oglethorpe envisioned Georgia as an agrarian society without social classes; slavery was prohibited in the colony. Upon landing with 114 colonists at Yamacraw Bluff at the mouth of the Savannah River, near present-day Savannah, Oglethorpe quickly reached out to local



Tomochichi and His Nephew Toonahowi, Engraving by John Faber Jr., circa 1735. When Tomochichi died, he was said to be more than 90 years old. He was buried in what became Wright's Square in Savannah under a stone pyramid.

Indian leaders including Tomochichi, a Yamacraw chief. From displaced Yamassee and other local Creek Indians, Tomochichi had formed his own group centered on the bluffs overlooking the mouth of the Savannah River. Tomochichi served as a critical intermediary and interpreter for Oglethorpe and the two leaders worked closely together for the remainder of Tomochichi's life.<sup>69</sup> After Tomochichi's death, the Yamacraw would merge with the Lower Creeks.

During this time, the Creeks were caught in the middle between the Spanish and their Indian allies to the South in Florida and the English settlers on the Georgia coast. While this positioned them well to profit from trade, it also forced them to walk a delicate line in between two colonial powers. Tomochichi helped the Georgia colonists bridge this gap. He traveled back to England with Oglethorpe along with other representatives of the Lower Creek Indians and, in 1736, Tomochichi and Oglethorpe journeyed to the southern borders of the colony to negotiate with the Spanish.<sup>70</sup> In these early days of the Georgia colony, the Cherokee were also establishing relationships with the English.

While Oglethorpe's vision for Georgia was agrarian, the reality is that Georgia was also a buffer for England against the Spanish power to the south in Florida. In 1739, the strangely named "War of Jenkins Ear" brought to a head the mounting tensions between England and Spain in the Southeast. Oglethorpe's outnumbered army, which included colonists, English soldiers, and Creek allies, engaged and defeated the Spanish in the Battle of Bloody Marsh on St. Simon's Island. While not a large battle, it was significant for being the last battle between Spain and England in Georgia.<sup>71</sup> Over the next decade, Oglethorpe became less involved in the Board of Trustees, and they passed a number of laws relaxing the rules on rum and inheritance and, in 1749, permitting slavery. In 1750, the Trustees returned their charter to the crown, and Georgia was now a royal colony.<sup>72</sup>

## THE FRENCH AND INDIAN WARS

In the 1750s, the Muscogean tribal towns of the Creek Confederacy and the Cherokee were the largest, most influential Indian groups in the Georgia colony, and they continued to try to strike a balance between colonial powers, this time, the English and the French. The French and Indian Wars, which stretched from 1754-1763, saw both groups engaged in the battles. Although there were frequent stresses on the relationship, the Cherokees initially allied with the English. While the colonial powers struggled for control of the Southeast, so did the tribes with frequent

hostilities between the Creek and the Cherokee. Cherokee warriors succeeded in forcing the Creeks from northern Georgia during this period.<sup>73</sup> Both the French and English sought alliances with



The Tomochichi Monument is located in Savannah's Historic Wright's Square in Chatham County.

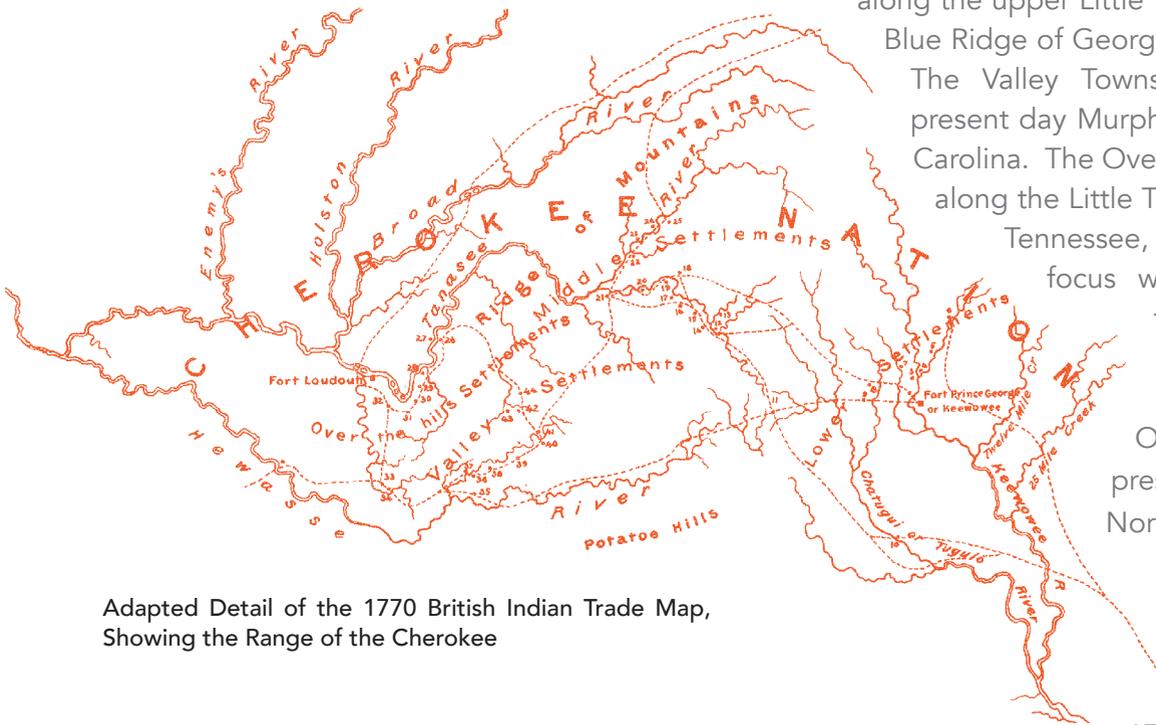
the tribes and the combination of increased African slave trade and the desire to keep the tribes either neutral or on their side, greatly reduced the native slave trade in the Southeast. While some Creek towns fought with the English, others remained carefully neutral. The Choctaw, who were farther to the west, were closely allied with the French.

Cherokee towns during this period were clustered into five groups, including: the Lower Towns, Middle Towns, Valley Towns, Overhill Towns, and the Out Towns. The Lower Towns lay along the upper Savannah River in upper South Carolina and northeast Georgia. The Middle Towns were centered

along the upper Little Tennessee River in the Blue Ridge of Georgia and North Carolina. The Valley Towns were located near present day Murphy and Andrews North Carolina. The Overhill Towns were found

along the Little Tennessee River in East Tennessee, while the Out Towns focus was near the mother town of the Cherokee, Kituwah, along the Tuckasegee and Ocunuluftee rivers near present day Bryson City, North Carolina.

Misunderstandings during the war, particularly during 1758 and 1759, strained relations between the Cherokees and the British. The "Cherokee War of 1761" between the British and Cherokees resulted in the destruction of Cherokee settlements in the Lower and Middle Towns. British Captain James Grant claimed that he destroyed 1,400 acres of Cherokee land during the war, driving some 5,000 inhabitants into the forest.<sup>74</sup>



Adapted Detail of the 1770 British Indian Trade Map, Showing the Range of the Cherokee

The French and Indian Wars ended with the British and their allies victorious. The Treaty of Paris was signed in 1763, giving what England considered jurisdiction over all American Indian tribes east of the Mississippi. That same year, a proclamation issued by King George III refused any colonial governor the right to grant lands "which, not having been ceded to or purchased by us...are reserved to the said Indians."<sup>75</sup> The proclamation produced a boundary line running north-south along the Appalachians and down through Georgia. Lands west of the line were reserved for Indian occupation and prohibited from European settlement. Indians living on land east of the line could remain there if the land had not been previously ceded or sold. This stipulation, which took thousands of acres of land into account, enabled the future Indian land cessions in Georgia that removed Creeks and forced Cherokees to the northwest corner of the state.<sup>76</sup>



The period following the end of the French and Indian War was another period of shifts and migrations. The Shawnee had primarily sided with the French during the wars, but some had fought with the British as well.<sup>77</sup> In 1763 to the north around the Great Lakes, the Shawnee sided with the Ottawa against the British in Pontiac's Rebellion and a few years later, in present day West Virginia, in Lord Dunmore's War, fought against the Virginia colonists for violating the Proclamation of 1763. Defeats in both wars resulted in loss of territory and a move south and west. Meanwhile, after 1763, many Alabama people began to move, some going south into Florida with the Seminole and some westward to Louisiana and Texas. European references to "Seminoles," meaning Creek and Alabamas who had moved to Florida, begin to appear in 1773.

The Proclamation Line of 1763 was established at the end of the French and Indian War and set aside all lands west of the line for Indian Occupation.

## CHANGING LIFEWAYS

Throughout the eighteenth century, the Cherokee and many other Indians gradually adopted elements of the Euro-American culture that surrounded them. By the end of the century, the Cherokee favored raising crops and animals over fur trading and hunting as a means of subsistence. Depleted game on Cherokee land in the late eighteenth century served as a catalyst for this shift to agriculture.<sup>78</sup> Many impoverished Cherokees sold their hunting land to advancing Euro-American settlers.<sup>79</sup> Prior to 1750, the Cherokees regarded cattle, the "white man's buffalo," with a particular animosity due in part to the special care required for keeping them within fences and difficulties with preserving the meat.<sup>80</sup> Despite this, Cherokee farms containing cows became more common within the next few decades. Horses were introduced to the Cherokees by 1740, and traveler, Lieutenant Henry Timberlake, observed a number of Euro-American vegetables grown on Cherokee farms in 1761. Yet, most Cherokees in 1800 continued to use hoes in their fields. Explorer William Bartram also recorded Cherokee agricultural practices in the 1770s, noting that while many Cherokees raised hogs, poultry, bees, and goats, some owned dairy cattle for producing butter and cheese.<sup>81</sup>



William Bartram, a naturalist, wrote extensively on his travels through the Cherokee Nation between 1773-1776.

In the eighteenth century, Cherokee villages of 350-600 people consisted of 20-60 buildings, and households featured a cluster of structures. Households included a winter and summerhouse, and perhaps another building or two for storage and other purposes. Circular in plan, the winter house, or “hot house,” was well insulated, and four large pine posts in the center supported a conical roof covered with a thick layer of clay mixed with moss or grass under pine bark or grass thatch. The occupants slept in these small houses on cane couches along the walls. The summerhouse had a rectangular plan; a gabled roof made of saplings or splints and covered in bark shingles, and split pine clapboard siding. In the 1760s, Timberlake wrote that some Cherokee summerhouses measured 60-70 feet in length or featured two stories with the second story walls partially or fully open for hot weather.<sup>82</sup> In 1776, Bartram described the Cherokee dwelling as a one-story oblong building in a four-square plan, partitioned in the interior to form three apartments.<sup>83</sup> The centralized Cherokee Council House was used both for governmental and ceremonial purposes. The largest building in town, this round structure resembled a winter house, but it lacked windows and contained a small smoke hole and low entry. Sometimes couches stacked along the walls stood on posts two or three tiers high, seating up to 500 people.<sup>84</sup>

## THE AMERICAN REVOLUTION – TAKING SIDES

The next event that impacted the Southeastern tribes was the American Revolution. Due to a desire to support the British Proclamation of 1763, which established the boundaries of the colonies and Indian lands to the west, and despite the Cherokee Rebellion, Cherokee allegiance remained with the British.<sup>85</sup> When the Revolutionary War began in 1776, the Cherokees attacked Euro-American settlements in quick and bloody raids along the Appalachian frontier. Encroachment upon their land by western settlers fueled this hostility. Led by the warrior Dragging Canoe, Chickamauga warriors from the Chickamauga region of the Cherokee Nation in northwest Georgia and northeast Alabama became a powerful force along the Georgia and South Carolina frontiers during the war. Two hundred Georgians retaliated by destroying Cherokee towns along the Chattahoochee and Tugaloo rivers. With their homes and fields destroyed, many Cherokee from the Valley and Lower Towns in Georgia took refuge with the British in West Florida.<sup>86</sup> South Carolina troops had also devastated much of the Lower Cherokee, sending the refugees westward to the Etowah and Chattahoochee river valleys in north Georgia.<sup>87</sup>

## LAND CESSIONS AND TREATIES: 1783-1830

The end of the American Revolution saw the beginning of 50 years of wars, land cessions, and treaties between the U.S. and the remaining tribes of the southeast. As many of the tribes had supported the British in order to uphold the Proclamation Line of 1763, they found themselves on the losing side and with the birth of a new country, the pressure from the white settlers on Indian lands increased dramatically. Between 1783 and 1830, the population of the U.S. increased from 4 million to 13 million.<sup>88</sup> More wars



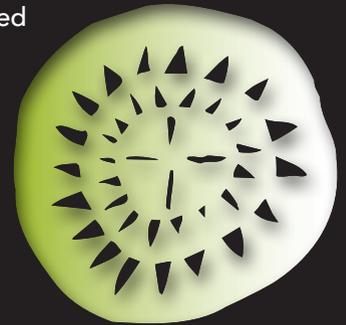
## NANYE'HI NANCY WARD, CHEROKEE BELOVED WOMAN

**N**anye'hi, or Nancy Ward, was born around 1738 as sweeping changes were occurring for all Indians in the Southeast. As the Cherokee were matrilineal, Nanye'hi was the daughter of Tame Doe of the Wolf Clan. As described by the Museum of the Cherokee Indian located in Cherokee, North Carolina, "Cherokee women were very powerful. They owned all the houses and fields, and they could marry and divorce as they pleased. Kinship was determined through the mother's line. Clan mothers administered justice in many matters. Beloved women were very special women chosen for their outstanding qualities. As in other aspects of Cherokee culture, there was a balance of

power between men and women. Although they had different roles, they both were valued." Nanye'hi was one of these special women.

At the age of seventeen, Nanye'hi fought beside her husband in the Battle of Taliwa against the Creek, picking up his rifle when he was killed and leading the charge, which resulted in a Cherokee victory. For her leadership, she was named Ghi-ga-u, Beloved Woman or Most Honored Woman, entitling her, to membership in the Cherokee Council of Chiefs where she could both speak on issues and vote. She was head of the woman's Council and as Beloved Woman had the power to pardon prisoners, over-riding everyone else on the Council.

As Agi-ga-u-e, or War Woman, she prepared the Black Drink that was used in sacred rituals. A very influential person in Cherokee politics and leadership throughout the later half of the 1700s, she was a frequent negotiator between the Cherokee and the British and Americans and was a staunch advocate for peace. As Nanye'hi grew older and the Cherokee political system became more patriarchal, her political influence waned. In 1817, too old to travel to the Council Meeting, she sent a message instead, "Your mother and sisters ask and beg of you not to part with any more of our land." Nanye'hi was the last Cherokee Beloved Woman until the 2010s, when several women were honored with the designation by the Eastern Band of Cherokee Indians.<sup>89</sup>



were fought in the Midwest, such as Little Turtle's War, which resulted in the Shawnee being forced to cede more land and move south. After the Shawnee signed a treaty in 1817, they were granted three reservations in Northwest Ohio.

For the Indians of the southeast, the challenge continued to be – What could they do to hold onto their lands and ways of life? The answer for some was to move. In 1797, the Coushatta, under the leadership of Stilapikachatta (Red Shoes), left the Southeast with 400 men, women, and children to make a new life in Spanish Louisiana. In 1804, 450 more Coushatta moved west to join them. Cherokees began migrating to the St. Francis River area in present-day Arkansas after 1796. By 1812, one-quarter of the Cherokee Nation had emigrated to the Arkansas territory, and in 1819, the number of relocated Cherokees in the west numbered 3,500, about one-third of the Nation's population.<sup>96</sup> They later relocated farther west into Indian Territory, into what is now Oklahoma.

Alexander McGillivray, son of a Scottish father and Creek mother, was pivotal in protecting Creek interests after the Revolutionary War. Walking easily in both American and Creek society, McGillivray negotiated a treaty with Spain in 1774 to protect Creek lands and people in Florida. Through his efforts

to have the U.S. government negotiate land deals with the Creek Confederacy, not individual tribal towns, McGillivray protected Creek interests in Georgia as well. By negotiating for another treaty in 1790, where George Washington promised to defend the territorial rights of the Creek, he was able to be a spokesperson for the Confederacy and to establish a formal relationship between the U.S. government and the Creek Nation.<sup>91</sup>

In the early part of the nineteenth century, the Shawnee leader Tecumseh came to the Southeast looking for support for his rebellion. He spoke at the Creek Confederacy National Council at Tuckabatchee, near modern day Montgomery, Alabama, on his plans for a "Pan-Indian" alliance to push back the encroaching white invaders and return to native ways.<sup>92</sup> The Creek Confederacy was no different than many other tribes at that time with strongly differing opinions on how best to handle the numerous challenges imposed by England, Spain, France, and the colonists. Some favored adopting more European culture, others felt strongly about living apart from the colonists and preserving their own traditions. Some advocated peaceful interactions and diplomacy, while others insisted that only a militant approach could preserve tribal lands and traditions. Tension continued to grow between the more traditional Upper Creeks and the more acculturated Lower Creeks. Tecumseh's words gave voice to those that felt they should be striking back and taking a more active approach to preserve their lands and culture. The result was the Red Stick War, a civil war amongst the Muskogean Creeks where differences were clearly on display with the White Stick factions favoring peace and compromise and the Red Stick factions favoring rebellion.<sup>93</sup> The Red Stick was a reference to both the red club carried by militant supporters of Tecumseh's Rebellion and to the red pole placed in town to mark the days of battle.<sup>94</sup> While some towns were either red or white, others fissured in half, split in their beliefs, dividing clans and families. Many of the Red Sticks were Upper Creek. The pivotal event of the war was the Red Stick attack on Fort Mims, north of present day Mobile, Alabama, under the command of Red Eagle. Hundreds of settlers were killed, providing the opening that numerous American leaders had been waiting for and the U.S. government declared war on the Creek Confederacy.<sup>95</sup> After a number of battles in 1813 and 1814, an army of more than 2,500 federal and state militia soldiers, 500 Cherokee, and 100 Lower Creeks under the command of Andrew Jackson, or "Sharp Knife" as the Indians knew him, defeated the Red Sticks at the Battle of Horseshoe Bend, in modern day central Alabama. Many died and many fled to Florida to seek refuge with the Seminole. Later that year, the Creek Confederacy, under threat of renewed war, signed the Treaty of Fort Jackson. This treaty, engineered by Jackson, forced the Creek to cede almost two-thirds (23 million acres) of their land in South Georgia and Alabama.<sup>96</sup>

A decade later, more Creek lands were lost in Georgia in a series of treaties. Several years before, the Creek National Council had made it illegal for an individual to negotiate treaties or sell/cede land; the penalty for breaking this law was death. When the agents for the government tried to negotiate with the Creek for more land in Georgia and Alabama, they were refused, causing the agents to approach an influential Lower Creek named William McIntosh who had agreed in the past to bribes. McIntosh signed the Treaty of Indian Springs ceding all of the Creek's remaining lands in Georgia, plus several million acres in Alabama, for a cash settlement, of which half went to McIntosh and his supporters. The



McIntosh Reserve Park contains the site of Chief William McIntosh's plantation, Acorn Bluff in Whitesburg, Carroll County.

National Council had McIntosh executed under Creek law and complained vehemently to the U.S. government that the Treaty was not valid as McIntosh lacked authority. After agreeing with the Creek, the U.S. government nullified the treaty and started negotiating another treaty. Although allegedly a compromise, this treaty still resulted in the loss of all Georgia lands, allowing the Creek to retain only the three million acres in Alabama. The Alabama lands remained in Creek hands until a third treaty ceded the remainder of their lands in 1826.<sup>97</sup> While ceding the remaining tribally held lands, the treaty did allow for individual allotments and approximately 15,000 Creek stayed. This compromise, however, lasted no more than 10 years.<sup>98</sup>

For the Cherokee, the first of the treaties signed after the Revolutionary War, attended by 1,000 Cherokees, was signed at Augusta in 1783. This meeting established the boundary between the Cherokee Nation and the state of Georgia. The Cherokee ceded the land west of the Savannah and Tugaloo rivers in this treaty. When the Cherokees reaffirmed this boundary in another treaty two years later, they lacked a sense of security and satisfaction due to thousands of Euro-American settlers on their land.<sup>99</sup> A provision of the treaty stated that any settler who did not leave Indian lands within six months should not receive protection by the U.S. Moreover, the Cherokees may "punish him or not as they please."<sup>100</sup> The Cherokees, along

with other tribes, launched a series of small-scale attacks on the trespassers, while Georgians responded with counterattacks.<sup>101</sup>

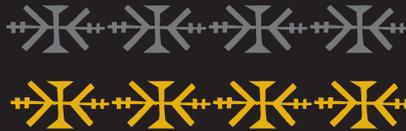
The Treaty of Holston, signed under coercion in 1791, left a growing number of Cherokees dissatisfied even though it stipulated that violence against the Cherokees on their land was to be punished according to Cherokee law, and vice versa, and forbid non-native hunting parties from entering Cherokee land. It also altogether prohibited Euro-Americans from traveling through Cherokee land without a state or territorial permit.<sup>104</sup> In the treaty, the U.S. vowed to help "civilize" the Cherokees by introducing modern manufactured goods and crafts, such as blacksmithing, carpentry, and



1792 Purcell Map Showing the Location of the Seminoles in the Late Eighteenth Century



## TECUMSEH ADVOCATE FOR A PAN-INDIAN ALLIANCE



Although Tecumseh was a Shawnee from Ohio, his influence was felt from Canada to Alabama for more than 20 years during the turn of the nineteenth century. Tecumseh fought tirelessly from his teenage years in the later 1780s until his death in 1813 for the idea that Indians of all tribes should band together to fight to protect their lands and people. Fighting for the American Indian Confederacy, first under the command of the Mohawk Chief Joseph Brant and later under the command of Blue Jacket and Little Turtle, Tecumseh became a brilliant

strategist and charismatic leader. Until 1794, the American Indian Confederacy won numerous battles in Indiana Territory until they were defeated at the Battle of Fallen Timbers in northern Ohio. Tecumseh, with about 250 other survivors of the battle and his brother, Tenskwatawa, moved and settled at Prophetstown, a place where Tecumseh began to realize his dream of a pan-Indian alliance. Traveling from Canada to the deep South, Tecumseh spread his message of Indian unity to resist white encroachment and assimilation, and he recruited soldiers to fight for his cause. Prophetstown, also known as Tippecanoe, was attacked and burned by the forces of William Henry Harrison, Governor of Indiana Territory, while Tecumseh was recruiting elsewhere. The town was destroyed but Tecumseh continued his efforts.<sup>102</sup>

One of the places Tecumseh traveled to was the Creek Town of Tuckabatchee, near present day Tallassee, Alabama. While not necessarily successful in recruiting warriors, his speech did fan the flames of already existing tensions between the Upper and Lower Creeks. Tecumseh chose to side with the British in the War of 1812 and in 1813 was killed at the Battle of the Thames when the British forces broke leaving Tecumseh with only 500 warriors to fight 3,000 U.S. soldiers. Tecumseh leaves behind an important legacy as one of the few Indian leaders to encourage thousands of Indians from different tribes to unite in a single cause.<sup>103</sup>

weaving, and by improving their agricultural methods.<sup>105</sup> Ironically, the Cherokee were already adapting elements of European culture without the influence of the treaty. In 1801, Return Jonathan Meigs was appointed as Indian Agent for the Cherokee to both accomplish the acculturation of the Cherokees and to maintain peace between the Cherokee Nation and Euro-Americans. Until his death in 1823, Meigs distributed farm equipment, household utensils, settled disputes, and defended the Cherokees during treaty negotiations. Efforts by Meigs to prevent land cessions in Georgia were not successful. Georgia's land cession of its western claims to the U.S. in 1802 for \$1,250,000 promised, "for the use of Georgia... the Indian title to the lands" within the state.<sup>106</sup> Subsequently, the Cherokees ceded the four-mile width of the Wofford Settlement in northeast Georgia in an 1804 treaty and lost the area in Georgia now Habersham, Hall, and Gwinnett counties in a treaty in 1817-18. Another treaty in 1819 added more Cherokee land in northeast Georgia to the state.<sup>107</sup>

Meanwhile, in South Georgia and Florida, this period continued to be a time of war. Between 1817

and 1818, the First Seminole War was fought between the Seminoles and a combination of Georgia and Federal forces. After the first few months of skirmishes, Andrew Jackson assumed command of the American troops and forced the Seminole to flee into the Okefenokee Swamp. Jackson continued to march his troops to the east coast of Florida attacking plantations, missions, and settlements. At the end of the war, Spain lost control of Florida.<sup>108</sup>

## CULTURAL CHANGE IN THE EARLY 1800S

While some groups were fighting and other groups of Indians were leaving, a third group, which included the Cherokee, believed that assimilation was the best way to deal with the encroachment of the Americans. The first 30 years of the nineteenth century comprised a period of rapid culture change for a number of Cherokees in Georgia.<sup>109</sup> At this time, Euro-American visitors to the Cherokee Nation claimed that many Cherokee traditions had disappeared in Georgia. Changes were apparent in the cultural landscape, economic production, technology, and architecture. By the early nineteenth century, dispersed communities of isolated farmsteads were typical of Cherokee settlement within Georgia. In 1816, with representation and permission from the Cherokee Nation, a company completed a public road from the Tennessee River to the Tugaloo River in Georgia.<sup>110</sup> More roads, turnpikes, toll bridges, and ferries were established throughout the Cherokee Nation in the 1820s and early 1830s. Whereas the Cherokees previously cultivated communal fields, the early nineteenth-century fields lay separated from each other by woods. After 1800, plows increasingly tilled their soil, and the average Cherokee farmed approximately 10 acres of land. The more prosperous Cherokees owned large farms or plantations with slaves and sold crops and livestock to Euro-Americans. Generally, in the early nineteenth century, Cherokee women were less involved with farm production and produced and sold cloth of excellent quality.<sup>111</sup> Other Cherokee industry and commerce included various mills and shops. The Cherokee Census of 1824 listed 20 gristmills, 14 sawmills, 55 blacksmith shops, and six cotton gins in operation.<sup>112</sup>

While a few wealthier Cherokees resided in larger brick or frame houses, research shows that by the 1830s, most Cherokees in Georgia likely lived in simple single-pen log houses without windows, built with round log construction.<sup>113</sup> These houses probably did not differ greatly from the eighteenth-century Cherokee summerhouse. Such similarity suggests that Cherokee building tradition was not abandoned, but rather, had become synchronized with the Euro-American tradition. John Norton wrote in 1816 that the Cherokee's small, circular "winter" house with a conical roof, could still be found on less than half of Cherokee farms, despite not appearing to be used.<sup>114</sup>

The upper class of the Cherokee society also resembled the social and political system of the upper class of Euro-American culture by the early nineteenth century. Cherokees of the middle and lower classes likewise lived similarly to the same classes of Georgians surrounding the Cherokee Nation.<sup>115</sup> Interracial marriages had occurred in the middle and late eighteenth century when three groups interacted with the Cherokees: successful European traders, Tories during the Revolutionary War, and skilled German artisans. All of these groups and the Cherokee highly valued education and these families ensured that their children received an adequate European-style education. As a result, these grown, educated,

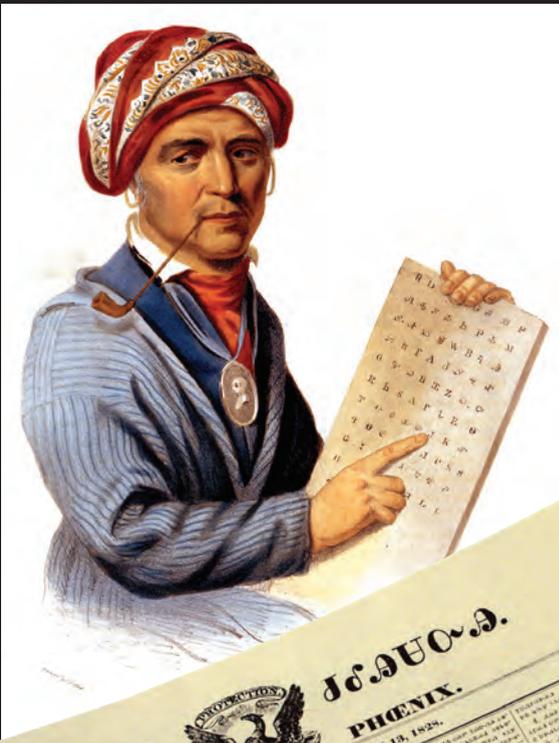


The Chief Vann House State Historic Site in Chatsworth, Murray County, provides visitors with an example of a wealthy Cherokee's plantation in the early 1800s.

descendants vied for leadership positions in the Cherokee Nation by the 1790s. Christian Mission schools were founded in north Georgia after 1800 to educate children and to convert the Cherokee to Christianity. While many Cherokee enrolled their children in these mission schools, it was for educational rather than religious reasons. The Missions found that Cherokee children proved to be easier than the more skeptical adults to convert to Christianity. By 1820, many prominent members of the Cherokee Nation had received baptismal instruction.<sup>116</sup> Many of these Cherokees stopped dressing in traditional attire and wore Euro-American style garments.<sup>117</sup>

In 1821, a Cherokee named Sequoyah introduced his system of writing for the Cherokee language – a syllabary. Within a couple years, the syllabary was in use for written communication between Eastern and Western Cherokees and by the end of the decade, the vast majority of the Cherokee people, greater than 90 percent, could read and write in Cherokee. Cherokee print type was cast in Boston for a printing press in 1827 and by 1828, the Cherokee Nation had begun publication of the *Cherokee Phoenix*, the first American Indian and bilingual newspaper. The *Cherokee Phoenix* newspaper, written in both Cherokee and English, helped to ensure “good government, the preservation of liberty, and the happiness of mankind.”<sup>119</sup>

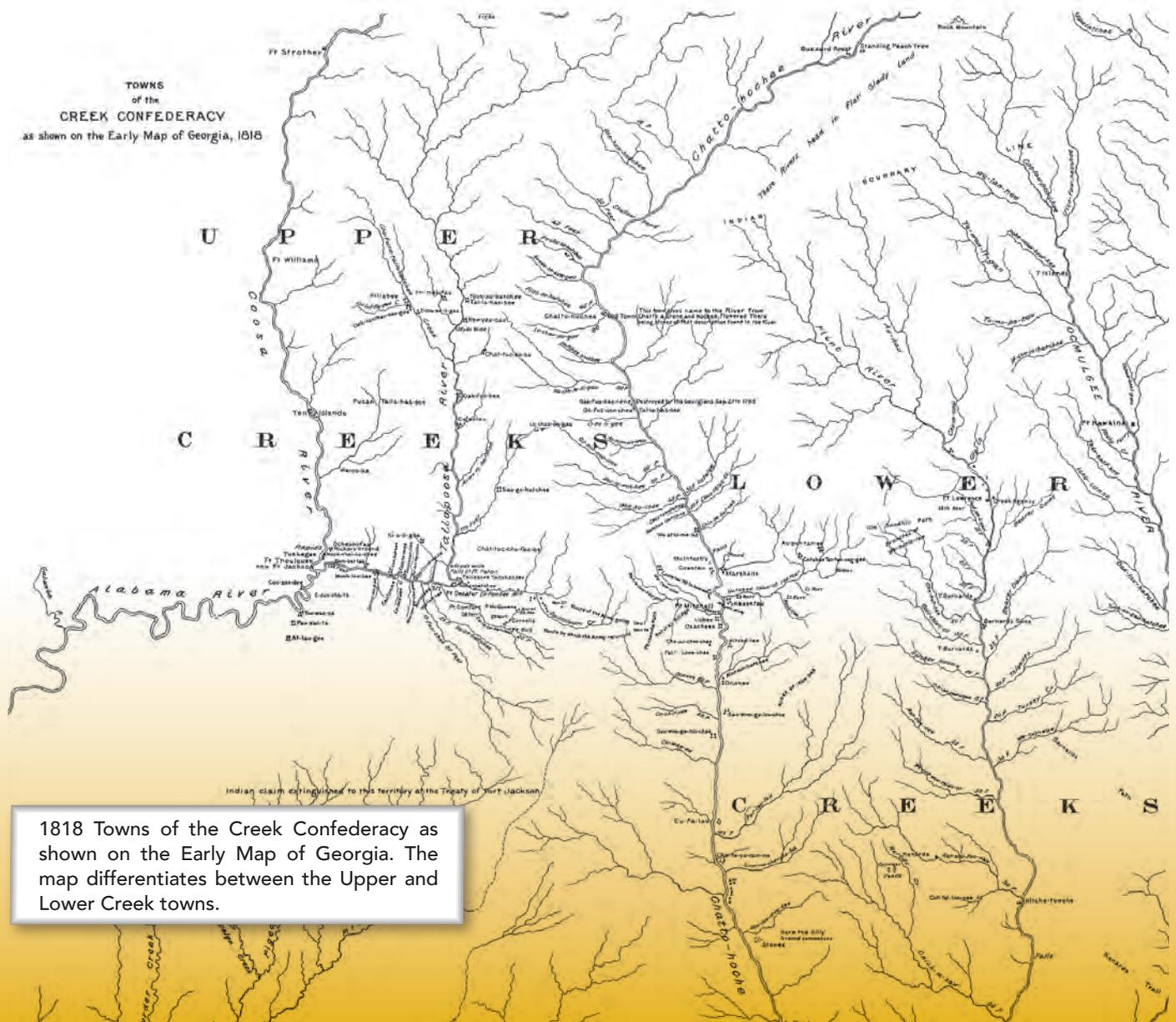
# SEQUOYAH



“I cannot tell you who I am. I cannot tell you what I believe. I will do my best, but it is not going to be the same unless you speak Cherokee.” These words, by Cherokee scholar and teacher Thomas Belt of Western Carolina University, sum up the importance of the Cherokee language to Cherokee people. In 1821, after years of hard work and even ridicule, Sequoyah (Sequoia or George Gist/Guess) accomplished what no other individual in the history of the humanity has ever done alone – he created an entire written language or syllabary for his native language. A syllabary is a system of writing where symbols represent sounds of syllables in a word, not individual letters. At a time when Cherokee were rapidly absorbing all elements of Euro-American culture, Sequoyah understood the importance of being able to communicate with written words. His syllabary consisted of 84-86 characters and was rapidly adapted by the Cherokee. By some accounts within 10 years almost the entire citizenry of the Cherokee Nation could read and write in Cherokee. The *Cherokee Phoenix*, published in the capitol of the Cherokee Nation, New Echota, was the first Indian press and newspaper in America and was printed between 1828 to 1834. The *Cherokee Phoenix* contained all the political, social, and economic news of the Cherokee Nation. It was published in both Cherokee and English and was widely distributed throughout the Cherokee Nation.<sup>118</sup> Publication of *The Cherokee Phoenix* continues today.

Politically, the Cherokees were also in the middle of a vigorous period of transformation in the early 1800s.<sup>120</sup> In 1792, the Cherokees formed a National Council composed of representatives from various towns to resolve external affairs, even though the Council lacked the power of enforcement. By 1808, the Council reorganized more similarly to the U.S. government and began making laws to regulate internal affairs. The Council adopted the first Cherokee written law in that year. This shift toward a Republican government can perhaps be explained by the general influence of Euro-American culture on the Cherokee Nation. It is also possible that the Cherokees hoped that their political organization might receive approval from the U.S. and thus aid the Cherokee Nation in retaining their land. In 1817, the National Council established a 13-member Standing Committee, which comprised the upper house of legislature. The National Council, with 32 members, served as a lower house, and the Cherokee's Principal Chief held the executive power.<sup>121</sup>

Because the Cherokee delegates were scattered throughout the tribal country, the need to choose a centralized meeting location arose.<sup>122</sup> Therefore, in 1819, New Echota, near the junction of the Conasauga and Coosawattee rivers and the geographical center of the Nation, became the new government town for Cherokee. The next year, the National Council divided the Cherokee Nation into eight districts.



1818 Towns of the Creek Confederacy as shown on the Early Map of Georgia. The map differentiates between the Upper and Lower Creek towns.



Today, at New Echota State Historic Site in Georgia, a reconstructed Council House stands on the location of the original building that served as the meeting place for the Cherokee National Council.

On November 12, 1825, the Cherokee National Council planned the 100 one-acre lot layout for the nearby establishment of New Echota, the first official capitol of the Cherokee Nation. At New Echota, the Cherokee continued to develop their government using the Euro-American democracy as a model. They composed the Cherokee Constitution in 1827, created a three-member Supreme Court, and changed the legislature so that each district could elect three members to the National Council and two members to the National Committee. Cherokees approved of the adoption of Euro-American ways and the new Cherokee Constitution. A revival movement by full-blooded Cherokees to readopt tribal traditions ensued in protest, but the opposition led by White Path was suppressed.

## ROAD TO REMOVAL

In 1828, the year that marked significant achievements for the Cherokee Nation, events transpired that also sealed the fate of the collapse of the Cherokee Nation in Georgia.<sup>123</sup> A known "Indian hater," Andrew Jackson, was elected President of the U.S. A second unfortunate occurrence for the Cherokees in 1828 was that word spread of the discovery of gold near Dahlonega, Georgia. In December 1829, the Georgia legislature passed an injunction asserting the state's sovereignty over Cherokee country in Georgia. This new legislation forbid the Cherokees to hold council or bear witness against a white man in the hopes that such intolerable conditions caused them to leave Georgia. With the new laws, the state appealed for Andrew Jackson's withdrawal of Federal troops from Georgia, to which he consented. Throngs of Georgians infiltrated the Cherokee Nation in search of riches, claiming that the land rightfully belonged to the state. The Cherokees had been



At the New Echota State Historic Site in Calhoun, Gordon County, visitors can tour detailed museum and outdoor exhibits of the Cherokee Capital in Georgia, including reconstructed Council House, Supreme Court Building, Cherokee Phoenix Print Shop and farmsteads.

mining on their land and selling gold to Georgians, but when the Cherokees ignored orders to cease mining activities, the Georgia Guard forced them from their own mines.<sup>124</sup>

The 1830 Indian Removal Act was the next attempt in seizing remaining Indian lands in the Southeast. Signed into law by President Jackson, the Act allowed the President to take control of Indian lands in the East, compensate the Indians with improvements on those lands, and replace them with U.S. held lands west of the Mississippi River. The act included all lands formally recognized or granted by treaties in the East. It was the beginning of a domino chain of events that, within 10 years, saw the removal of almost all American Indian tribes from the Southeast.

In 1831, Georgia created Cherokee County from the lands of the Cherokee Nation. The Cherokee Land and Gold Lottery of 1832-1833 provided another important impetus for the Cherokee removal in Georgia in 1838. Those Georgians who wished to claim their granted land increasingly harassed the Cherokees to relocate to the west.

The final factor that left the Cherokees vulnerable to permanently losing their land in Georgia lay in their centralized government, whose members disagreed about resisting removal.<sup>125</sup> With the loss of the local village's role in decision-making and the government's focus on national issues, the Cherokee Nation was in the hands of mostly wealthy Cherokees who were of mixed Euro-American blood. In December 1835, the Treaty of New Echota signed away all Cherokee land east of the Mississippi River. The U.S. Senate ratified the treaty that an estimated 90 percent of the Cherokee Nation considered fraudulent, especially given that 22 unofficial representatives of the Cherokees had signed it.<sup>126</sup>

Several hundred Cherokees of the upper and middle classes left Georgia for the Arkansas territory soon after the Treaty of New Echota. Nearly all of the remaining Cherokee population in Georgia, which numbered 8,946 in 1835, stayed until forced out of their homes at bayonet point for the Cherokee removal to Indian Territory in 1838.<sup>127</sup> More than 16,000 Cherokee from Georgia, Alabama, North Carolina, and Tennessee were imprisoned in forts and then compelled to travel by foot, horseback, and steamboat in the winter. It is believed that more than 4,000 Cherokee died during the March and from the harsh living conditions once they reached Indian Territory.<sup>128</sup>

While the Trail of Tears was the name given by the Cherokee to their forced exodus to Indian Territory, other tribes had their own "Trails of Tears" in the wake of the 1830 Indian Removal Act. In 1831, even though the Choctaw had fought under the command of Andrew Jackson in the Creek War, they were forcibly removed from their lands in Mississippi.<sup>129</sup> With their lands given away in the Treaty of Dancing Rabbit, which was signed by a few unscrupulous tribal members, soldiers at gunpoint, on a series of forced marches, removed the Choctaw.

Shortages of supplies, bad weather, attacks, and disease both on the marches and in Indian Territory claimed the lives of a quarter of those forced to leave.<sup>130</sup>

In the fall of 1832 more than 250 Shawnee and Seneca were removed forcibly from their lands in



**At the Dahlonega Gold Museum in Dahlonega, Lumpkin County, visitors can see exhibits on the first gold rush in the U.S., a key factor in the forced removal of the Cherokee from Georgia.**



A preserved section of the Cherokee Trail of Tears in Arkansas. Arkansas Historic Preservation Program.

Ohio and made to walk 700 miles to Indian Territory.<sup>131</sup> Four years later, the Indian Removal Act and the State of Alabama forced more than 15,000 Creek Indians who remained in Alabama west to Indian Territory. As with the other tribes, the brutal journey and poor living conditions upon arrival resulted in the deaths of more than 3,500 Creek Indians.<sup>132</sup> For the Chickasaw, many moved from their ancestral lands in northern Mississippi, Alabama, western Tennessee, and Kentucky, to Indian Territory voluntarily in the 1820s. While the Chickasaw fared slightly better on the actual journey than the other tribes, many died of disease after relocating to Indian Territory.<sup>133</sup> By the mid 1830s, all but the Cherokee and the Seminoles had either been killed or forcibly removed at gunpoint from the Southeast. The Cherokee were forced to move after the fraudulent Treaty of New Echota in 1838, but it was the final removal of many of the Seminole that cost the U.S. government the most in terms of both dollars and soldiers.

Between 1838 and 1842, the Second Seminole War raged in Florida and along the Georgia-Florida border. Like a number of other Southeastern tribes, a handful of men had agreed to give up the remainder of Seminole land in Georgia and Florida in an 1832 treaty. Many Seminole, having no intention of leaving, were prepared for war when the troops arrived in 1835 to try to remove them. The Seminole attacked repeatedly and then retreated to the swamps of the Okefenokee Swamp.<sup>134</sup> Sending in a large contingent of troops in 1838, the Second Seminole War became the most costly Indian War for the U.S. government. With approximately 3,000 Seminole, lead by strong leaders such as Osceola, fighting against 30,000 U.S. soldiers, the war cost between 20-40 million dollars and



**The Trail of Tears National Historic Trail is marked along thousands of miles of land and water trails in the U.S.**



The Qualla Boundary, which includes 56,000 acres in parts of five North Carolina counties, is the official name for the Eastern Band of Cherokee Indians' reservation lands.

resulted in the deaths of 1,500 U.S. soldiers. In the end, the war resulted in the forced removal of 3,000 Seminoles to Indian Territory.<sup>135</sup>

Even though most of the Indians in the Southeast were forced to leave either by military force, fraudulent treaties, or a desire to preserve their culture by moving away as far as possible from the influences of Euro-American society, some Indian tribes and groups did manage to stay. In Florida, many Seminole and remnant

members of other Florida tribes such as the Miccosukee were able to remain, avoiding capture by U.S. soldiers and living in interior lands and swamps that were difficult to access. In Alabama, a small group of Creek Indians, now known as the Poarch Band, was able to stay. Again, proving that difficult terrain can sometimes be a benefit, some Cherokee who lived in the high mountains of North Carolina remained and became the Eastern Band of Cherokee. Most of the Cherokee that were able to stay in North Carolina, however, had chosen a different route years earlier by accepting the treaties of 1818 and 1819 and becoming U.S. citizens. Known as the Citizen Cherokee or Quallatown Cherokee, they were exempted from removal and were able to stay on their large tract of purchased land known as



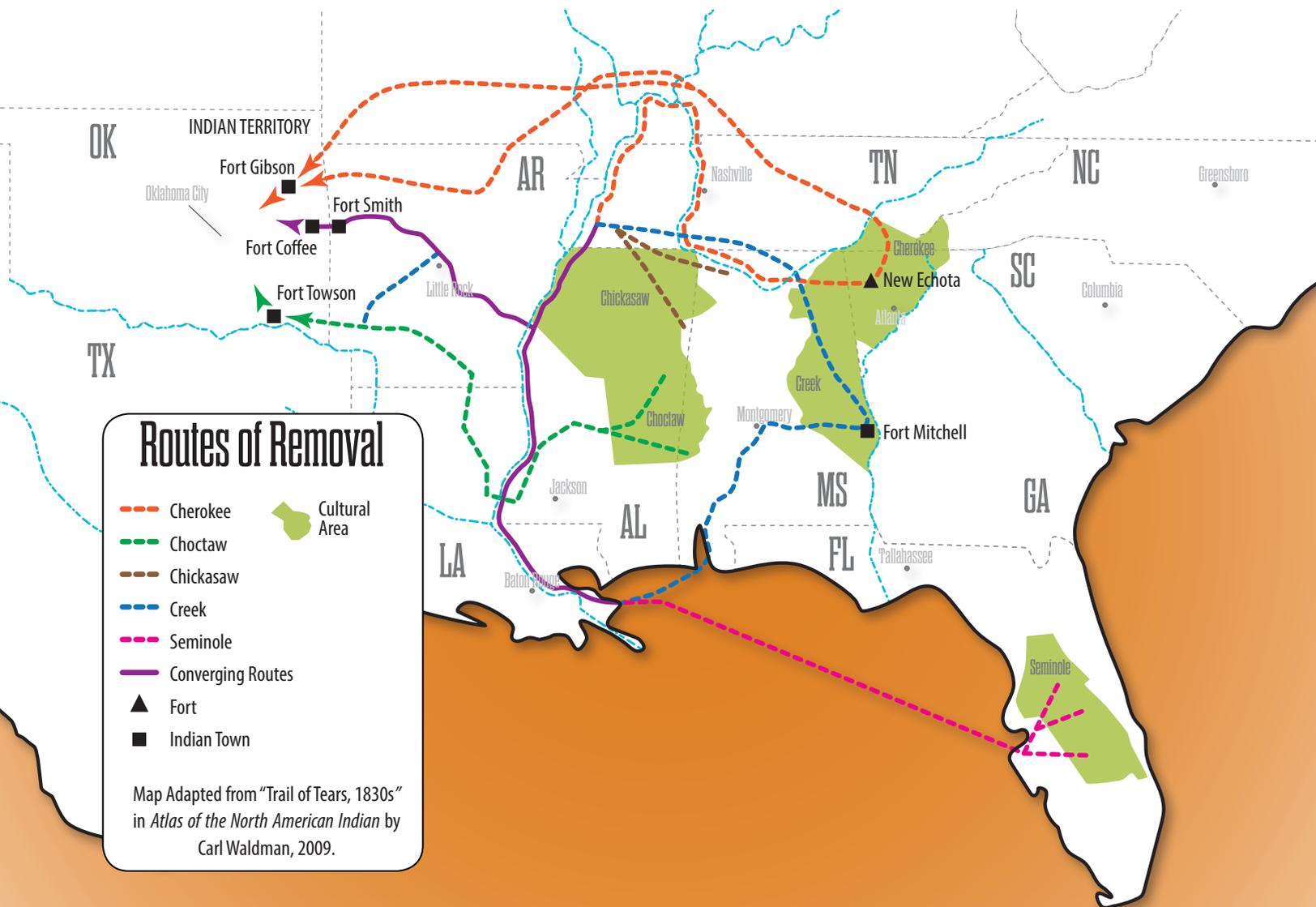
# OSCEOLA: NEVER SURRENDER

Osceola was born in 1804 to a Creek mother and a Scots-Irish-English father. As the Creeks are matrilineal, his mother raised Osceola as Creek. After their defeat in the Creek War, Osceola and his mother fled with many other Red Stick survivors to Florida where they joined with the Seminole. Osceola rose to power through strong leadership and speaking skills. When asked to sign a treaty that would force the Seminole to Indian Territory, he famously slashed it with a knife instead. A symbol of strength with a complete unwillingness to surrender and a brilliant

military strategist, Osceola led the Seminole throughout the Second Seminole War, defeating five U.S. generals and at a cost of more than \$30 million to the U.S. government. Osceola was eventually captured in 1838. What could not be accomplished by battle was instead accomplished through dishonor and deceit as Osceola was seized under the guise of a truce flag presented by General Thomas Jesup. He died in 1838 in prison in South Carolina of malaria and a throat infection.<sup>136</sup>

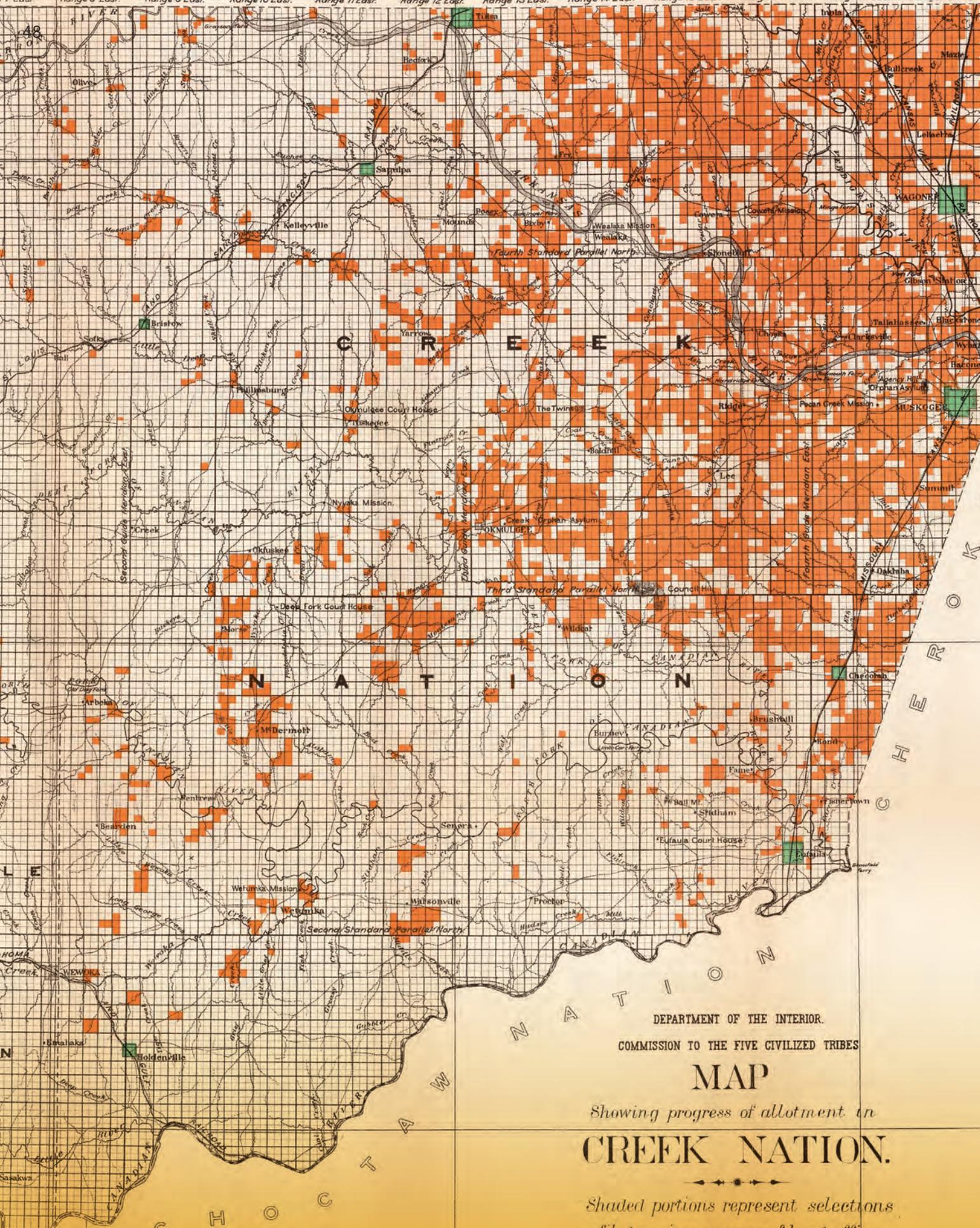
the Qualla Boundary. Other groups such as the Coushatta and the Alabama, left voluntarily in the late 1700s and were able to remain in the new lands they chose for themselves. These tribes became the Alabama-Coushatta Tribe of Texas and the Coushatta Tribe of Louisiana. In Mississippi, a small band of Choctaw, now known as the Mississippi Band of Choctaw, refused to leave after the Treaty of Dancing Rabbit and others left before military removal, traveling to western Louisiana, becoming the Jena Band of Choctaw. These tribes may not have faced the same trials as those who traveled on the Trails of Tears at gunpoint, but they faced many other challenges in the coming decades such as disenfranchisement, poverty, and discrimination.

By the middle of the 1800s, the Indian tribes of the Southeast that had built large cities and elaborate temple mounds, as well as complex political, cultural and social structures over the course of thousands of years were gone from the landscape of Georgia. Although many tribes had been destroyed completely in the preceding centuries, many still survived and were determined to maintain their culture and heritage while rebuilding their lives and societies in new lands. The struggle to maintain their culture and achieve a high quality of life merely switched from the battlegrounds of the eighteenth and nineteenth centuries to the courtrooms and legislative bodies of the twentieth and twenty-first centuries. The story of the tribes of the Southeast does not end with the Trail of Tears but continues to the present with twenty-first-century tribal people living simultaneously in two worlds, Indian and American.



REVIEW DRAFT - NOT FOR DISTRIBUTION

Range 7 East. Range 8 East. Range 9 East. Range 10 East. Range 11 East. Range 12 East. Range 13 East. Range 14 East. Range 15 East. Range 16 East. Range 17 East. Range 18 East.



DEPARTMENT OF THE INTERIOR.

COMMISSION TO THE FIVE CIVILIZED TRIBES

# MAP

## Showing progress of allotment in CREEK NATION.

Shaded portions represent selections filed on since opening of land office April, 1st, 1899, to and including June, 30th, 1899.

## 5. Assimilation, Allotment and Finally, Self Determination

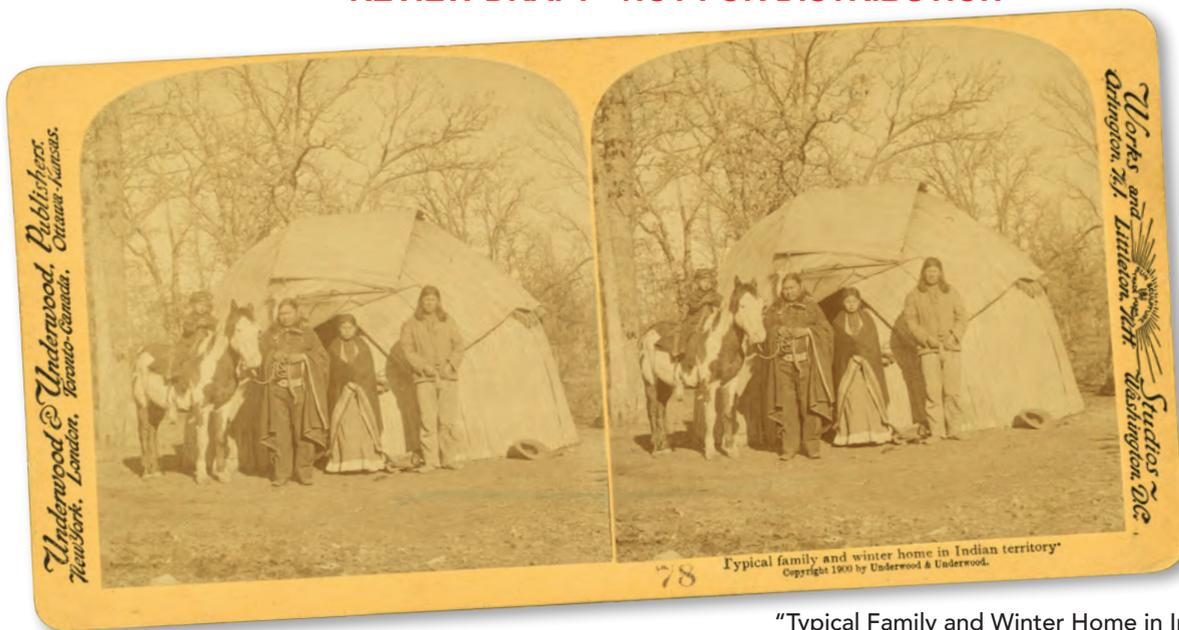
While the battle to retain their ancestral lands in the eighteenth and nineteenth century was typically a military or political fight with treaties at the forefront, Indians in the late nineteenth, twentieth, and twenty-first centuries have fought a different kind of battle, one that sought to destroy their culture and force them into a mold seen as “acceptable” to larger Euro-American society. Federal Indian Policy dealt blow after blow to the tribe’s ability to self govern and sustain their culture from enacting the devastating allotment policies that divided their lands, to forcing their children to attend boarding schools where they were forbidden to speak their native languages. While the tribes shared many of these experiences, each tribe’s challenges were different as were their eventual solutions. This section explores some of the commonalities faced by the tribes after 1850.

### DIVIDING A NEW LAND – INDIAN TERRITORY

After the Louisiana Purchase opened up vast new territories west of the Mississippi River, the idea of an Indian Country rose in popularity. The concept had existed since the British Proclamation of 1763, which set aside all the lands west of the Appalachian Mountains for Indian tribes, however, after the Louisiana Purchase, it became a more concrete reality. In 1825, the lands between the Red and Missouri rivers were designated as Indian Country. This area encompassed much of the modern states of Nebraska, Kansas, and Oklahoma from the Red River on the Texas and Oklahoma border to the south, to the 100th meridian to the west, to the Missouri River border along northern Nebraska to the north, and west of the state borders of Arkansas and Missouri. Later in the Trade and Intercourse Act of 1834, it was called Indian Territory.<sup>137</sup> Over time, and the signing of dozens and dozens of treaties, this land became progressively smaller and smaller. In 52 treaties, signed in a three-year span between 1853-1856, the U.S. “reacquired” 174 million acres from the tribes.<sup>138</sup> The policy of making treaties with Indian Tribes began during the earliest days of European contact and continued through 1871 when the U.S. decided that they would no longer make treaties and recognize the tribes as sovereign nations. In all, there are approximately 370 treaties between tribal groups and the government. Many of the treaties were obtained by fraudulent means including bribery, deceit, and coercion.

After the passing of the Indian Removal Act of 1830 and the numerous American Indian land cessions, various tribes were “given” specific parcels of land in Indian Territory. As other treaties were negotiated, boundaries were moved and tribes consolidated onto the same land. The so-called “Five Civilized Tribes” were often at the center of these negotiations. During the mid-nineteenth century, the five largest, most powerful Southeastern tribes began to be referred to as the Five Civilized Tribes. This included

(Opposite Page) This 1899 Map of the Creek Nation shows how the Federal Government systematically took tribal lands during the allotment process. Everything shown was part of the Creek Nation, but the shaded orange parcels were those assigned as allotments to tribal members. The white ‘unassigned’ or surplus parcels could then be sold by the U.S. government to non-Indian settlers.



"Typical Family and Winter Home in Indian Territory," by Underwood & Underwood.

the Creek, Cherokee, Seminole, Choctaw, and Chickasaw. What European Americans recognized was that these five tribes seemed to have gone farther than any of the others in assimilating western ideals of civilization. At the time, this meant living on farms or plantations in houses, valuing education, and developing a European-style political structure. Many Americans saw the Plains Indian tribes, who relied on seasonal migration, mobile housing, and buffalo hunts as uncivilized. What they failed to realize is that the Southeastern tribes were already agriculturists living in villages for centuries before the Europeans arrived.<sup>139</sup> Even though the land exchanges in the treaties were uneven and unfair, the Five Civilized Tribes did receive proportionately larger tracks of land in Indian Territory than many other tribes. However, this meant that in the periods following the Trails of Tears, many smaller tribal groups were relocated onto their tribal lands. This created a number of other challenges. Some of the groups willingly agreed to take others in, as many had close cultural, linguistic, and historical ties, such as the Creek and the Seminole. In other cases, old grudges and rivalries still existed.

For some tribes, like the Cherokee, there were decisions to be made on how to "reunite" into one unified tribe again. The three main waves of migration of Cherokee to the west had occurred for very different reasons. The first groups to leave willingly left in the early 1800s and left primarily because they were culturally conservative and sought to maintain their own cultural traditions. These "Old Settler Cherokee" were joined by more "Western Cherokees" after they chose to relocate after the treaties of 1817 and 1818. The next large group of Cherokee, called the "Treaty Party" for their signing of the Treaty of New Echota, was generally composed of more wealthy Cherokee who took the cash settlement promised in the Treaty and relocated in relative comfort to Indian Territory after 1835. Finally, the elected leaders of the Cherokee Nation who did not sign the Treaty of New Echota, and were still under the leadership of John Ross, were forcibly removed to Indian Territory on the Trail of Tears in 1838. John Ross had been the elected ruler of the Cherokee in the East and a staunch opponent of the Treaty of New Echota. When Ross and the other Cherokee arrived, they found a government of the Old Settlers already in place. Additionally, the individuals of the treaty party were living there, and under the laws of the Cherokee Constitution, had broke tribal laws by ceding land without authorization and were now subject to the death penalty. Even today, more than 175 years later, the Cherokee people

are still affected by choices made during this time period. For the Creeks, whose people had been so devastatingly split during the Creek Civil War, there was still a large divide between the tribal towns of the traditional Upper Creeks and the more acculturated Lower Creeks. Some of these political and cultural divisions also still exist after almost 200 years.

All these divisions aside, the tribes worked hard between the 1830s and 1860s to create new places for themselves. In many cases, they transferred the names of their previous towns and communities back east to their new homes in Indian Territory. They built a strong agriculturally-based economy and established governments, means for law and order, schools, and churches.<sup>140</sup> However, much of this came crashing down in 1861.

## THE CIVIL WAR

Indian Territory was not spared from the divisiveness experienced across the U.S. from the Civil War, even as many of the tribes tried to stay neutral. In 1860, approximately 14 percent of the population of the Indian Territory were slaves owned by Indians and this likely influenced a number of tribes to side with the Confederacy. Tribes were divided, with some fighting for the Union and some for the Confederacy. Amongst the Cherokee, Ross favored neutrality while the treaty party favored the South. The Lower Creek supported the Confederacy, while the Upper Creek chief Opothle Yohola advocated neutrality and then the Union. The Chickasaw and Choctaw fought for the Confederacy.<sup>141</sup> While there were hard fought contests in Indian Territory, no major battles occurred there. However, the raiding between tribes and strong divides between members of the same tribe produced disastrous results, particularly for the divided Cherokee, Creek, and Seminoles. Retaliatory raids by both sides and widespread looting of livestock and a supply by both armies were severe blows to the Indian economy. It has been said that the Indians in Indian Territory suffered the most during the Civil War and perhaps some of the statistics on the Cherokee lend this support. It is estimated that in 1863 more than a quarter of the children were orphans and a third of the women were widows. After the war, harsh penalties were levied on all the tribes, even those where many had fought for the Union. The Peace Treaty called for the Five Civilized Tribes to give the western part of Indian Territory to Tribes in Kansas, slavery was ended, the tribes were forced to allow the railroads, and the name was unofficially changed to Oklahoma.<sup>142</sup> As they had after relocation in the 1830s, the tribes started to rebuild the economies and governments after the war. Pressure from white settlers increased again and with the coming of the railroads, the stage was set for the next major challenge.<sup>143</sup>

## ASSIMILATION AND ALLOTMENT

Many hardships inflicted on the Indians by the government over the years were solely due to avarice and greed. Good intentions on the part of individuals and the government, however, also went awry at times due to a paternalistic attitude and lack of understanding of specific Indian cultures. Assimilation and allotment policies were problems for both of these reasons.<sup>144</sup> The assimilation policy sought to “civilize” the American Indian to help them succeed by adopting the culture and lifestyle of European Americans. It held that what was holding them back was being “too Indian” in other words, speaking their languages, holding to traditional tribal ideals which included non-western ideals such as matriarchy,



## OPOTHLEYAHOLA CREEK LEADER AND STATESMAN

Chief Opothleyahola was born in 1780 to a mother from the Upper Creek town of Tuckabatchee and a father of mixed European and Creek blood. A skilled orator, Opothleyahola became the Speaker for the Upper Council of Creeks. Speaking for the traditional Upper Creeks at Indian Springs in 1825, Opothleyahola warned McIntosh of the consequences of signing away land without the approval of all Creek people saying, "I have told you, your fate if you sign that paper. I once more say, beware." For the next seven years, Opothleyahola served as a leader of the Upper Creeks, fighting for their rights to remain in their homeland; however, in 1832, seeing that removal was inescapable, he voluntarily moved along with many others to Indian Territory. Opothleyahola served as the leader of the Creeks in Indian Territory for many years until the Civil War once again drove a wedge between many of the Upper and Lower towns. In 1861 when the Creek Council signed a Treaty with the Confederacy, Opothleyahola left for Kansas, leading all of the Creek who backed the Union. Pursued by the Confederates, they lived as refugees in extremely poor conditions for the remainder of the war. Opothleyahola died in 1863 but is remembered as a true statesman and leader.<sup>145</sup>

participating in their clan, or believing that a more collective way of living is preferable to individual ownership. A number of individuals and groups who actively promoted assimilation for American Indians truly believed that Indians could have the same opportunities in life as anyone else if they only adapted American culture. Many had been fervent abolitionists during the Civil War and sincerely wanted to help the condition of the Indian. However well meaning though, they could only see success through ending tribalism. The idea of allotment and private ownership was widely supported by most activists in the Reformist Movement, who actively advocated for causes such as women's rights, temperance, educational reform, and equal rights for underprivileged groups.<sup>146</sup>

In 1887, Congress passed the General Allotment Act, or Dawes Severalty Act, named after its sponsor Senator Henry Dawes of Massachusetts. The bill ostensibly sought to maximize the agricultural production on Indian lands by motivating the owner to have a direct financial stake in the property.<sup>147</sup> In practice, it authorized the following distribution of tribal lands to Indians that were registered on a "tribal roll":

"To each head of a family, one-quarter of a section; To each single person over eighteen years of age, one-eighth of a section; To each orphan child under eighteen years of age, one-eighth of a section; and To each other single person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-sixteenth of a section..."<sup>148</sup>

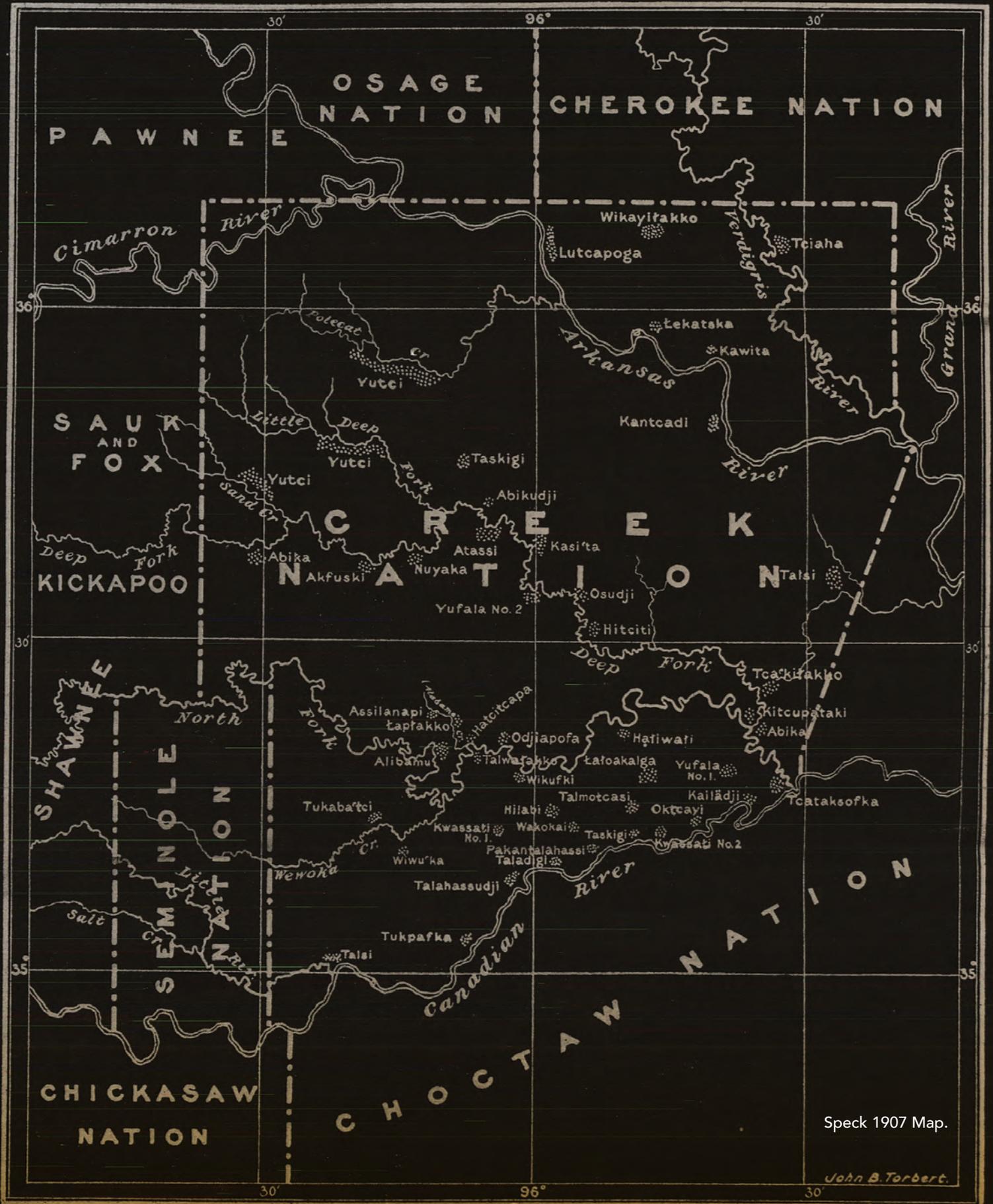


The Cherokee National Prison was constructed by the Cherokee Nation in their new capitol, Tahlequah, in 1875 and for more than two decades served as the only prison in Indian Territory.

Although the original law exempted the Five Civilized Tribes in Oklahoma Indian Territory, it was later extended to include them. The Cherokee and Choctaw resisted allotment vehemently, taking it to Federal Court, but they lost the case and, when Congress passed the 1898 Curtis Act, they were forced to accept allotment along with having their tribal governments dissolved.<sup>149</sup> By distributing the land, the government was able to accomplish three goals simultaneously. First, they were promoting assimilation by drastically decreasing the power

of the tribes to rule themselves. Second, they were scattering the allotments of land within families so that clans and families were no longer able to live near one another or work their land collectively. This drastically impacted family and tribal unity. Third, after distribution, the government had hundreds of thousands of acres of unassigned land, which through further legislative action, such as the 1902 Dead Indian Act or the 1906 Burke Act, they could now sell to non-Indians thereby opening Indian lands to more white settlers. These parcels were sprinkled about, “checker boarding” the former reservation lands.<sup>150</sup> Finally, in many cases, the laws allowed for the government to declare some of the lands surplus, meaning that the most productive lands could be marked as surplus, set aside, and then sold by the government to non-Indians. When considered at any level, allotment was disastrous for the tribes. The land they were given often could not sustain agriculture, they lacked the money to invest in infrastructure for their farms, and most devastatingly, they lost the support of their families, clans, and tribes. By 1907, Indian Territory was gone, replaced by the State of Oklahoma.<sup>151</sup>

As any culture’s survival depends on its elders transmitting cultural knowledge to its youth, the Reformists were able to aggressively promote assimilation by removing the children from their family and tribal environments and teaching them to be “civilized.” Some of the money gained from the sale of excess Indian land was allocated for the construction of Indian Boarding Schools, where Indian children were taught how to not be Indian. The irony in this was that many Indian cultures highly valued education for their children. Many for years had cooperated with mission schools and a number of tribes built their own schools so their children could learn to read and write. The Cherokee built the first school for women west of the Mississippi River – the Cherokee Female Seminary in Tahlequah.<sup>152</sup> But at the government run schools, the curriculum was specifically developed to be anti-Indian and anti-tribal. Children were punished for speaking their native languages and restricted as to when they could travel home. The government even forced many of the tribes to close their own schools, no matter how well run, so the children would have to attend the government boarding schools.<sup>153</sup>



Speck 1907 Map.

John B. Torbert.

MAP SHOWING APPROXIMATE LOCATION OF CREEK TOWNS AND NEIGHBORING TRIBES

( COMPILED CHIEFLY FROM GATSCHE'S LIST )

This map is taken from Volume II, Part 2 of "Memoirs of the American



The Eufaula Boarding School, under several names, was operated successfully by the Episcopal Church for the Muscogee (Creek) Nation from 1849 to 1910. The Federal Government assumed control of the school in 1910.

were given citizenship. In between 1917 and 1929, the government declared thousands of Indians “competent” allowing lands to be sold.<sup>154</sup> While this would seem a positive step by the government, in reality, it was an attempt to free up the allotment for sale to a non-Indian. Without the land sale restriction, Indians who could not pay their taxes were forced to sell, thereby further eroding the land holdings of tribal members. In 1924, the Citizenship Act was passed and Indians granted citizenship and the right to vote in most states.

The final blow from allotment came with the clause that after 25 years of holding an allotment, an individual Indian allotment holder would have a “competency hearing” and if declared competent, by which European Americans meant the ability to work a self sustaining farm, all restrictions on land sale were removed and they

## AN INDIAN NEW DEAL

Ironically, the government gave many Indians control over their own lands and destinies in the years immediately preceding two economically devastating events, the Great Depression and the Dust Bowl. Allotment and assimilation were both unqualified failures. By the 1920s, it was clear that new policies

were needed. Allotment had created a generation of citizens who, in the words of the scholar Carl Waldman, were “caught between two worlds,” but could no longer fully belong to either.<sup>155</sup> Fortunately, the New Deal of the 1930s extended to American Indians as citizens and change occurred in a positive direction.

## A STEP BACKWARD - TERMINATION

These policies could not undo overnight the damage caused by centuries of poor treatment. But they were a step in the right direction. Unfortunately, the move back to a more traditionally tribal way of living – communal living – fell into disfavor as the tensions rose in the Cold War and McCarthyism gain traction. The government once again reversed its policy, and again promoted assimilation, this time in the form of termination and urbanization.<sup>156</sup>



## Indian New Deal Legislation

Three critical pieces of federal legislation happened during this time: the 1934 Indian Reorganization Act, which repealed and reversed assimilation and allotment as the guiding policies for Indian Affairs; the Johnson-O'Malley Act, which provided the states with an avenue for federal funds for Indian services; and the establishment of the Indian Claims Commission, which allowed the tribes to be financially compensated for treaty violations.

### 1934 Indian Reorganization Act (Wheeler-Howard Act)

1. Provided legal sanction to tribal landowners
2. Returned unsold allotted lands to tribes
3. Made provisions for the purchase of new lands
4. Encouraged tribal constitutions, systems of justice, and business corporations
5. Expanded educational opportunities through new facilities and loans – emphasis on reservation day schools instead of off-reservation boarding schools
6. Advocated the hiring of Indians by the Office of Indian Affairs
7. Extended the Indian trust status
8. Granted Indians religious freedom

### 1934 Johnson-O'Malley Act

Authorized federal contracts with states or private agencies for the provision of additional social, educational, medical, and agricultural services in order to raise Indian standards of living.

### 1946 Indian Claims Commission

The Indian Claims Commission was created by the Act of August 13, 1946 (605 Stat. 1060, 25 USC 70a et seq.) to hear claims of 'any Indian tribe, band, or other identifiable group of American Indians' against the U.S. The Act provides broad grounds for recovery, including claims based on 'unconscionable consideration' for tribal lands which were taken and 'claims based on fair and honorable dealing not recognized by any existing rule of law or equity.'<sup>159</sup>

Termination Policy, which began in the mid 1950s and continued into the early 1960s, saw the government officially terminate its relationship with many tribes. Although claiming they were now free to do as they pleased, this policy ended all funding for social, medical, and educational assistance. Poverty, already a critical problem for many Indians, only worsened under this new policy. Indians were also pushed into leaving tribal lands and attending vocational schools, as well as encouraged to move to urban areas.<sup>157</sup>

## SELF DETERMINATION AND REVITALIZATION

The Civil Rights Movement spilled over into American Indian Rights in the 1960s, once again swinging the pendulum on U.S. government policy. Revitalization and Self Determination were the new policies and seem to have set the stage for more lasting reform. These policies maintained that allowing the tribes to decide for themselves how to best govern their people and assets, as well as revitalize their cultures is the best course of action. Although it favors self-sufficiency, it kept government financial assistance for programs to help with medical, education, and social issues intact.<sup>158</sup>

For more than 300 years, American Indians have straddled two worlds. They have struggled to remain in their own world, rich with their cultural traditions, while at the same time, live in the new world that North America had become. In addition to the many problems they faced as Indians, they were additionally subject to the same challenges faced by many others in America – the Civil War, World War I and World War II, and the Great Depression.



Members of the Coushatta Tribe of Louisiana proudly raise their tribal seal on the Tribal Headquarters building after receiving federal recognition in 1973.

U.S. Army Sergeant Debra Mooney (Second to Left), Choctaw, and the 120th Engineer Combat Battalion staged the first Native American-led Inter-Tribal Pow Wow in a U.S. combat zone. This was held in Al Taqaddum, Iraq, during Operation Iraqi Freedom, 2004. The 120th Engineer Combat Battalion is headquartered in Okmulgee, Oklahoma.



## 6. Twenty-First-Century American Indians

American Indians live in the same twenty-first-century world as all other Americans. They are citizens of their own sovereign nations and citizens of the U.S. Many stereotypes of Indians still exist in American culture – that they live in tepees, that they ride horses to hunt buffalo, that they get free money from the government, and that they are all rich from casinos.<sup>160</sup> Walter Fleming, a Kickapoo who is Head of Native American Studies at the University of Montana, has written extensively about the common misconceptions about Indians in the U.S.<sup>161</sup> He points out that while many of the stereotypes mentioned above may seem ridiculous, Indians today encounter them on an almost daily basis. The reality behind these myths is quite different.

Many tribes can operate casinos on their land. While these can lead to wealth, more often they primarily provide jobs and incomes to people whose tribes were forced to live on marginal land. While Indians may ride horses for enjoyment like anyone else, they drive cars and trucks and ride public transportation. Some Indians do still live in traditional dwellings, but most live in houses, apartments, or condominiums. The same challenges face all populations with higher unemployment and poverty. They neither exclude or are exclusive to indians.<sup>162</sup>

Today, American Indians live throughout the U.S., some on tribal lands and some not. They are employed in every career field imaginable from doctors to dancers, lawyers to librarians, teachers to tax accountants, artists to astronauts, engineers to educators, and soldiers to salespersons. Many attend their churches or other houses of worship and also participated in their traditional ceremonies.

Perhaps the most prevalent myth about American Indians, especially in the Southeast, is that the tribes are extinct. This could not be further from the truth! Although many tribes were destroyed by disease, war, and assimilation, many persevered through all of these challenges to remain vital cultures in the twenty-first century. For some tribes, this has meant rediscovering their traditions after years of fading observance. For others, the culture and language has remained strong throughout the centuries. In an example of how these tribes have struggled against high odds to survive, over the last 150 years, the Eastern Shawnee Tribe's membership grew from a low of 69 members to almost 3,000 today.<sup>163</sup> They are working hard to rediscover their traditions.

The next section of this guidebook, Part II, looks at the tribes that are tied culturally and historically to the land that became Georgia. These tribes have created their own constitutions, elected and operated their own governments, and have maintained their languages and traditions. Whenever possible, their stories have been told in their own words. Today, they may be based in North Carolina, Florida, Alabama, Louisiana, Mississippi, Texas, Louisiana and Oklahoma but they will always be tied to the land that became Georgia.



# AMERICAN INDIANS AND SPACE

American Indians are having an impact on all career fields. They are scientists, explorers, artists, and soldiers among others. Robbie E. Hood is an internationally-known Atmospheric Scientist at the National Oceanographic and Atmospheric Administration (NOAA). She is the Director of NOAA's Unmanned Aircraft Systems Program. She also happens to be a member of the Cherokee Nation and the direct descendant of Cherokee leader John Ross. Another descendant of John Ross, Mary Ross, was the first female engineer at Lockheed in the 1940s. She later worked on the development of the Agena rocket and other missile and satellite projects. Meanwhile, at NASA, Astronaut John Herrington, Chickasaw was a mission specialist aboard the Space Shuttle mission SST-113. He was the first enrolled tribal member to join the astronaut corps.<sup>164</sup>



Robbie E. Hood joined NOAA in after a long career at NASA's Marshall Space Flight Center in Huntsville Alabama.

During SST-113, John Herrington logged almost 20 hours on extra-vehicular activity (EVA).



(Above) Barbara McAlister at New Echota State Historic Site.

# AMERICAN INDIAN ARTISTRY

**M**any American Indians have enriched the art world on the tribal, national and international stages. There have been many famous painters, sculptors, dancers, singers, and musicians across all genres from traditional cultural, to classical, to country, to opera. Just a few are showcased here.

Cherokee Barbara McAlister, internationally known dramatic mezzo-soprano, began her opera career by winning the prestigious Loren Zachary Competition. She later performed all over the world in opera houses and concert halls, both in operas and as a soloist. In 2012, she made her first trip to New Echota in Georgia when she was asked to perform 'America the Beautiful' in Cherokee at the 50th Anniversary celebration of the New Echota State Historic Site.<sup>165</sup>

The Tiger family of Muskogee Oklahoma, who are of Creek Seminole and Cherokee descent, boasts many artists whose works are held by museums and private collections around the world. Jerome Tiger, an almost entirely self-taught painter and sculptor, is legendary for his entirely new style of painting which captured the movement and life of his subjects. Jerome's career was cut tragically short, when he died of an accident at only 26 years of age leaving behind his family and a number of young children. One of those children, Dana Tiger, began exploring art as a way to connect with her father and is now an extremely accomplished artist whose works highlight the vitality and strength of Indian women. Dana and her husband Don manage their art gallery and the non-profit Legacy Cultural Learning Community to promote tribal culture and language. Their children, Christie and Lisan are, not surprisingly, talented artists themselves. Jerome and Dana Tiger's work graces this book and she has generously allowed its reproduction.<sup>166</sup>



(Above) Jerome Tiger's *Stickball Players*.



Yvonne Chouteau, Shawnee and Cherokee Prima Ballerina, was quoted as saying in 1982, "The Indian people are very artistic as a whole. We are also very non-verbal, and so I think dance is a perfect expression of the Indian soul." Yvonne, along with Maria and Marjorie Tallchief, Rosella Hightower, and Moscelyne Larkin, was known as one of the Five Indian Ballerinas. The women danced all over the world and later directed or found their own ballet companies.<sup>167</sup>



Clockwise, from top left: The dancers known as the Five Indian Ballerinas are Maria Tallchief, Marjorie Tallchief, Moscelyne Larkin, Rosella Hightower, and (Top) Yvonne Chouteau.



# WARRIOR TRADITIONS

“Then, we were young — They defended us. Now, They are old — we protect them.”

- Muscogee (Creek) Nation Veterans Affairs Services Office



American Indians have the highest per capita participation in the military of any ethnic group in America. Today, there are almost 200,000 Indian veterans of all branches of the U.S. Armed Forces.<sup>168</sup> For many, a career in the military is seen as an honorable warrior’s life, protecting one’s home and country. Most American Indian tribes honor their veterans as they join the service and when they come home. Many tribes have prominent memorials, museums, and veterans centers.

Indians have been serving in the U.S. military since the American Revolution. That they fought in the War of 1812, the Civil War, the Spanish American War is well documented; however, fewer non-Indians realize the extent of their participation in the twentieth century.

More than 12,000 American Indians fought in World War I even though most were not citizens of the U.S. Six hundred tribal members served in the 142<sup>nd</sup> in France with four receiving the highest honor bestowed by the French, the Croix de Guerre. In World War II, 44,000 American Indians enlisted out of a total population of only 350,000. Additionally, while many Indian communities struggled financially, they contributed more than \$50 million in war bonds. Although subject to the draft as American citizens, of the more than 42,000 Native Americans that served in Vietnam, 90 percent were volunteers.<sup>169</sup>

In the two most recent wars in Iraq and Afghanistan, American Indians have continued their tradition of service. In 2004, the members of the 120<sup>th</sup> Engineer Combat Battalion, which is based in Okmulgee, Oklahoma, held the first pow wow in a U.S. combat zone in Al Taqaddum, Iraq. The soldiers held the pow wow over a two-day period, gathering together a drum and traditional regalia out of items they could find or make. They held traditional dances and games, and even cooked fry bread. Their stated goal was to bring a little bit of home to Iraq and to share their traditions with their fellow soldiers.<sup>170</sup>

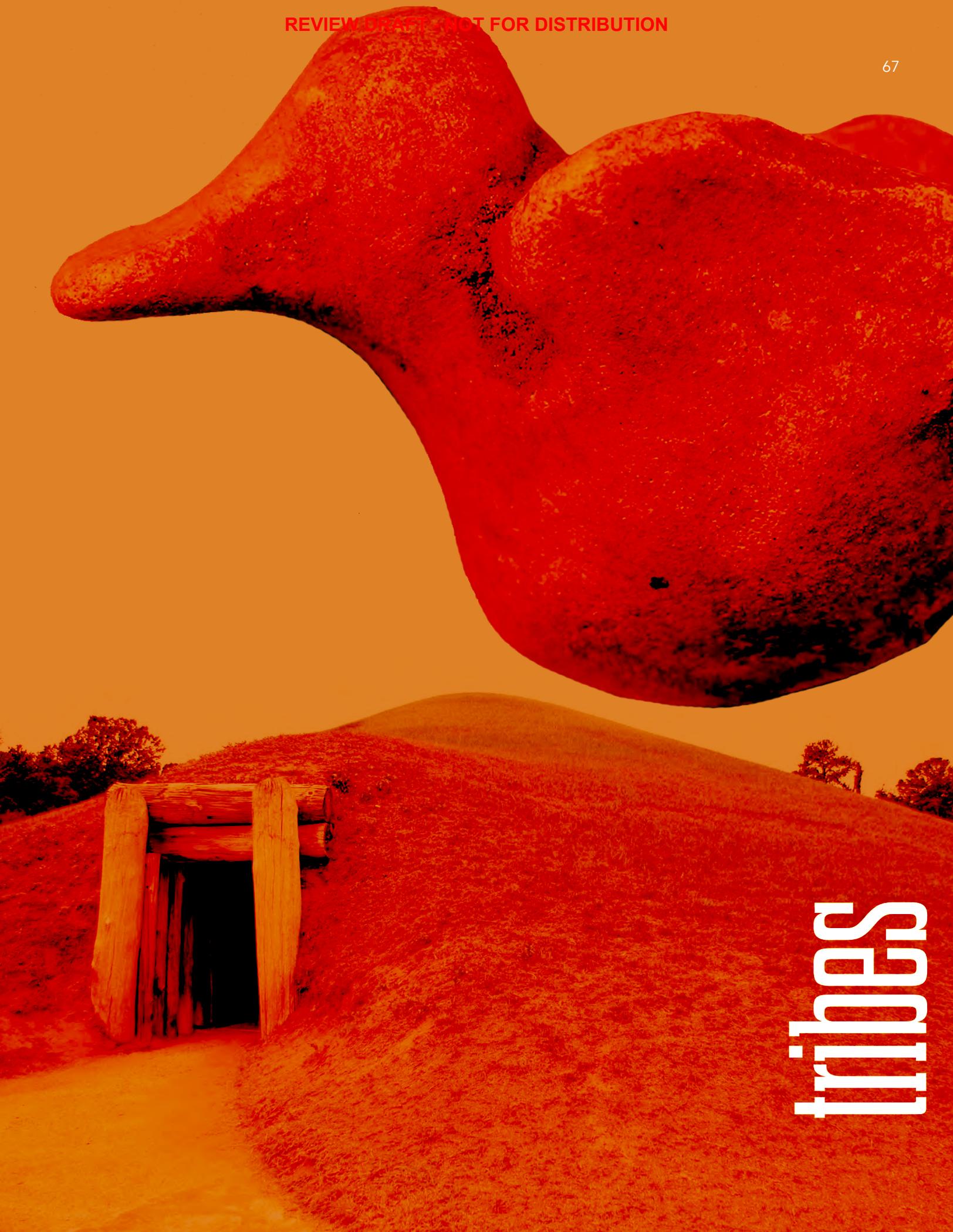
One example of an exceptional U.S. serviceman was U.S. Army Second Lieutenant Ernest Childers of the 45<sup>th</sup> Infantry Division, a Muscogee (Creek) from Broken Arrow, Oklahoma. Childers was awarded the Medal of Honor by President Franklin D. Roosevelt for his valor and heroism in World War II.<sup>171</sup>



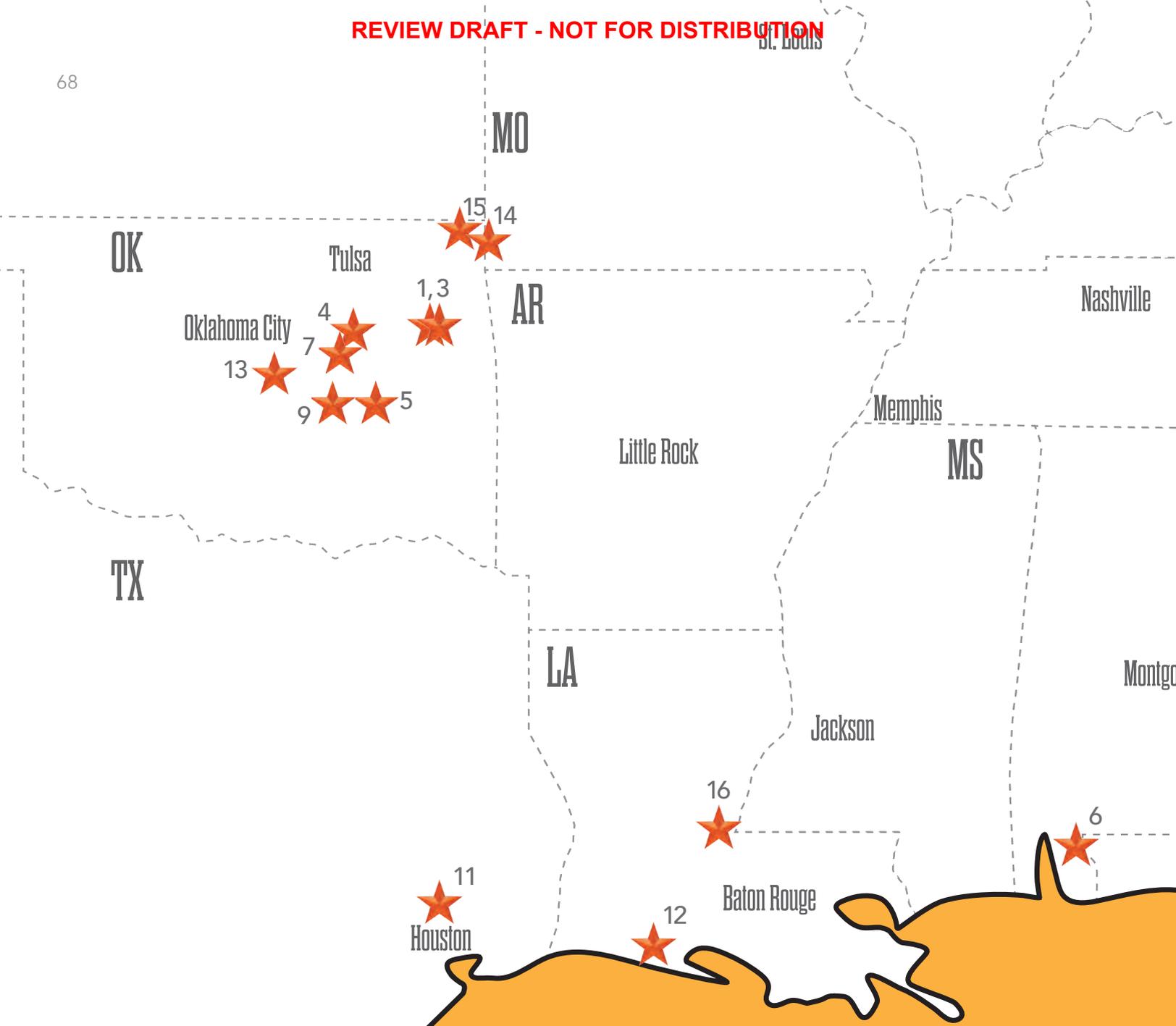
# CHEROKEE, MUSCOGEE, AND SEMINOLE VETERAN CENTERS







# tribes



### Featured Tribes

- 1 Cherokee Nation
- 2 Eastern Band of Cherokee Indians
- 3 United Keetoowah Band of Cherokee Indians
- 4 Muscogee (Creek) Nation
- 5 Kialegee Tribal Town
- 6 Poarch Band of Creek Indians
- 7 Thlopthlocco Tribal Town
- 8 Seminole Tribe of Florida
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- 10 Miccosukee (Creek) Nation
- 11 Alabama-Coushatta Tribe of Texas
- 12 Coushatta Tribe of Louisiana
- 13 Absentee-Shawnee Tribe of Oklahoma
- 14 Shawnee Tribe
- 15 Eastern Shawnee Tribe of Oklahoma
- 16 Jena Band of Choctaw Indians



Today, there are federally recognized tribes that are tied culturally and historically to the land that became Georgia. Although they now call other states home, they are active advocates in preserving the special places in Georgia. Their histories did not stop when they left, however. They have created new nations and communities for themselves in their new homes and have worked hard to preserve the their cultures and traditions. This section presents summaries of where each tribe is today along with a highlight of their culture. Where possible, their own words have been used either from information provided by them for the guidebook or from official tribal websites.

This map shows the tribes in this section in order that they appear in the text.

The Cherokee Nation float at the 2012 Cherokee National Holiday. (Bottom) Riders from the Cherokee Nation join riders from the Eastern Band of Cherokee every year to retrace the Trail of Tears on a bike ride from Georgia to Oklahoma. Cherokee teens and adults apply for the privilege of making the trip. It is seen as a chance to learn about the tribe's history and culture and to develop leadership skills.





# Cherokee Nation

- Excerpted and Adapted from, "A Historical Sketch of the Cherokee Nation Government" by Richard Allen and Chad Smith, Cherokee Nation



The Cherokee Nation's government-to-government relationship with the U.S. is based on an elaborate system of treaties, agreements, and executive orders from 1721 to 1866. Each treaty required a land cession; however, the most damaging was the Treaty of New Echota. In 1835, a small group of unauthorized Cherokee signed the infamous treaty, which was ratified by Congress over the protests of most Cherokee and the legitimate leadership of the Cherokee Nation. The treaty exchanged the southeastern homeland for land in Indian Territory. While members of the Treaty Party migrated to Indian Territory soon after the treaty was signed, the majority of the Nation refused to leave until in 1838-39, they were forcibly removed over the Trail of Tears. Some small contingents of Cherokee, the Western Cherokee, had voluntarily migrated west prior to the forced removal. Along with the Treaty Party, they were referred to as Old Settlers. When the Cherokee Nation arrived in Indian Territory over the Trail of Tears, Chief John Ross called a convention to reunite the three factions of Cherokees. With some reluctance from the Western Cherokees, they all formally reunited and adopted a new constitution in 1839. Tahlequah, the new capitol, was established in 1841. With the exception of the Civil War period, the Cherokee Nation flourished when left alone from 1846 to 1903, building 150 day schools, a male and female seminary (two junior colleges), a Supreme Court building, a Capitol building, an insane asylum and a orphanage. John Ross was elected Principal Chief in 1828 and served continuously until his death in 1866.

The American Civil War devastated the American Indian population in the Indian Territory. As described by John Ross and Evan Jones in February of 1864, "They have been robbed, plundered, and murdered; their homes have been burned, their fields laid waste, their property seized and destroyed." As the Cherokee Nation fought to rebuild after the war, Congress enacted the Dawes Act, calling for allotment of tribal lands. The Cherokee Nation was exempted until the 1898 Curtis Act and in 1902 was the last of the Five Civilized Tribes forced to allot their lands. After the Five Tribes Act of 1906 was enacted, the President of the U.S. appointed the Cherokee Chiefs to represent the Cherokee Nation for 65 years. The Cherokee Nation began a period of revitalization in 1971 with the passage of a Federal law that acknowledged the right of the Cherokee people to elect their own Principal Chief. On June 26, 1976, the Cherokee people ratified their new Constitution. Today, the tribal jurisdictional area encompasses all or part of 14 counties in northeastern Oklahoma, comprising over 90,000 acres of which almost half is tribal land and the other half is trust or allotment land of individual tribal members. The Cherokee Nation currently has more than 230,000 registered tribal members.<sup>1</sup>

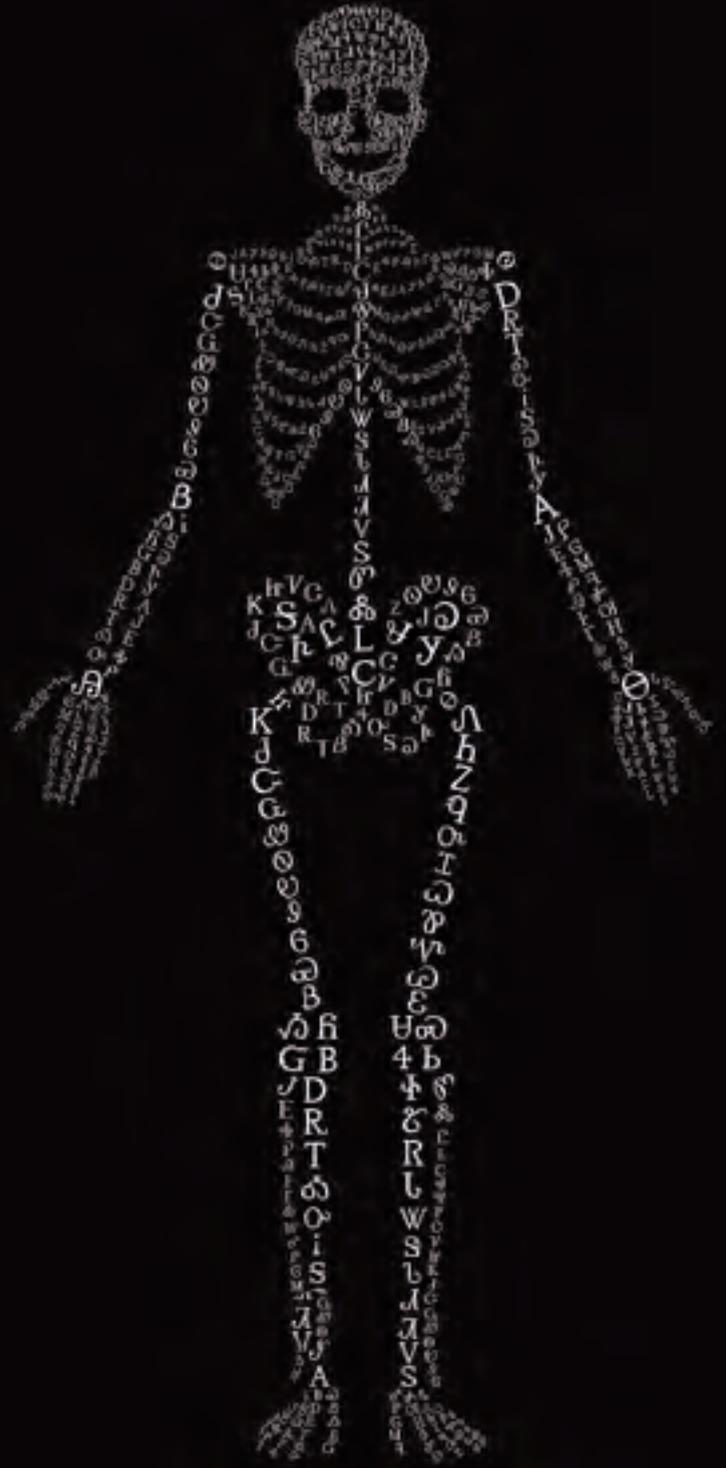
*Carrying Tradition* by Troy Jackson was a winner at the Cherokee National Art Show in 2012.



# OSIYO!

“The Cherokee language is one of the most important aspects of who we are as a tribe, and many elements of our culture are contained in our language. Our language offers more than communication. It transmits cultural knowledge and a mode of thinking that is uniquely Cherokee. To lose our language would mean a huge loss of part of our heritage, and the goal of the Cherokee Nation Language Program is to ensure our language lives on for future generations.”<sup>2</sup>

- Roy Boney  
Cherokee Language Program Manager



# The Cherokee Nation Says **OSIYO** to Technology

At the turn of the twenty-first century, the Cherokee Nation polled a sample of its citizens and found that no individuals under the age of 40 were conversant in Cherokee, even the children of fluent Cherokee speakers.<sup>3</sup> Building on legislation enacted in 1991, the Cherokee Nation launched a mission to revitalize and preserve the Cherokee language. A little more than a decade later, the results of that mission are sweeping. The Cherokee Nation Language Immersion Program, *Tsalagi Tsunadeloquasdi*, began in 2001 with 26 students and teachers. Ten years later, it served more than 80 children from preschool (3 year olds) to 4th grade, covering Cherokee language culture, and history, as well as the Oklahoma State education standards for elementary school.<sup>4</sup> Teaching exclusively in Cherokee meant that solutions were needed to sync modern technology with the Cherokee syllabary in the classroom.

Cherokee leaders reached out to Apple with their challenge and the company responded enthusiastically. By 2003, the Cherokee Plantagenet font was included in the Mac operating system (OS) and a keyboard was manufactured to utilize the font. In the immersion school, the students could now work on Apple Mac Books in Cherokee. But learning a language in school is only one piece of the puzzle for keeping your language a relevant and vibrant part of everyday culture. American culture today, particular the youth, are connected to one another increasingly through technology. A phone, once used exclusively for talking to other people, in the hands of any American teen is more likely to be used for text, social networking, and email, than for phone calls. For the Cherokee language to be used as part of everyday communication in a globally connected world, it must be just as easy to use as English on modern technology.<sup>5</sup>

(Opposite) *Cherokee to the Bone* by Jeff Edwards. (Below) Graduates of the Cherokee Nation Immersion School, *Tsalagi Tsunadeloquasdi*.



STORY BY MICHAEL OVERALL  
MULTIMEDIA BY JOHN CLANTON

TRYING TO SAVE A  
**language**  
BEFORE IT'S TOO LATE





# Eastern Band of Cherokee Indians

- Tyler B. Howe, Tribal Historic Preservation Specialist  
Eastern Band of Cherokee Indians



The 14,887 enrolled members of the Eastern Band of Cherokee Indians reside on the approximately 56,000-acre Qualla Boundary in Jackson, Swain, and Graham counties, North Carolina. The U.S. government holds the Qualla Boundary in trust; this means that the land can only be exchanged between members of the Eastern Band of Cherokee Indians. The Eastern Band of Cherokee Indians is the only Federally-recognized American Indian nation in the state of North Carolina. The Qualla Boundary began during the 1830s, when the Citizen Cherokees, those Cherokees holding citizenship in the state of North Carolina, began to buy land through William Holland Thomas and many other white neighbors.

Following large land cessions of the treaties of 1817 and 1819, many Cherokees who formerly lived in eastern Tennessee and western North Carolina, moved into northern Georgia, under the emerging sovereign Cherokee Nation. The boundaries of this nation extended into portions of Alabama, North

Bear Mask, *agvdulo*, on  
Display at the National  
Museum of the American  
Indian in Washington, D.C.



Carolina, and Tennessee. The state of Georgia continued to call for the U.S. government to uphold the Georgia Compact of 1802. This compact stipulated that Georgia would give up lands west of the Mississippi in exchange for the Federal government, at its own expense, extinguishing Indian titles to land within Georgia's borders. In 1835, a small group of Cherokee tribal members, who were not authorized to speak for the Nation, signed the Treaty of New Echota. Congress ratified the treaty over the protests of the vast majority of the people and legitimate leadership of the Cherokee Nation. The forced removal to Indian Territory, which resulted from this treaty, led to the death of thousands on what became known as the Trail of Tears. This period in time is also the source of a popular fallacy among visitors to western North Carolina. Many people believe that the only reason there are Cherokees still in the mountains of North Carolina is because they hid during the 1838 round up and removal. This is not entirely true. While some Cherokee did hide, the majority of the Cherokee that remained in North Carolina were the Quallatown Cherokee, or the Citizen Cherokee.

Many Cherokee people living throughout the numerous towns in North Carolina were more culturally conservative than those in Georgia and Alabama. While some Cherokee in the western portion of North Carolina did adopt aspects of Euro-American cultural patterns, the vast majority never readily adopted the Euro-American farming methods or way of life, opting to maintain distinct, inherently unique Cherokee lifeways in the face of increasing pressure to assimilate or vacate. During the Removal Crises of the 1830s, many North Carolina Cherokees living in modern Swain, Jackson, and Macon counties were known as the Qualla, Oconaluftee, or the Citizen Cherokees. They retained this name due to their acceptance of the treaties of 1817 and 1819, whereby these Cherokees were legally U.S. citizens, as opposed to the many Cherokees living in modern Graham, Cherokee, and Clay counties, North Carolina who retained Cherokee Nation citizenship. As such, when the U.S. Army began the forced roundup and removal of the Cherokee Nation after the Treaty of New Echota, the Citizen Cherokees were exempted due to their U.S. citizenship. This small group of Cherokees numbered approximately 600 people, and many more were added following the forced Removal in 1838. This small group of people, who ran all risks and incurred all hardships to remain in the ancestral lands, became the source of the Eastern Band of Cherokee Indians.

Throughout historical records, the Eastern Band of Cherokee Indians has been called the Qualla Cherokees, Lufty Cherokees, or the Citizen Cherokees. Not officially organized as the Eastern Band of Cherokee Indians until 1879, the tribe is descended from the Cherokee Middle Towns and Valley Towns, and has lived in the mountains and valleys of western North Carolina for thousands of years. If you were to ask an Eastern Band elder how long the Cherokee have been in those mountains, they would say forever—the Creator put them there.<sup>9</sup>



(Above) At Kituwah Mound, Beloved Man Jerry Wolfe blesses the “Remember the Removal” Riders at the start of their journey. Each year, members of the Eastern Band of the Cherokee Indians and the Cherokee Nation retrace the northern Trail of Tears route by bike to commemorate their ancestors and to learn about their history.

(Below) The Kituwah Mound Site, or Kituwah Mother Town, is sacred to the Cherokee people.



# Eastern Band of Cherokee Indians — Return of the Kituwah Mother Town

- Tyler B. Howe, Tribal Historic Preservation Specialist, Eastern Band of Cherokee Indians

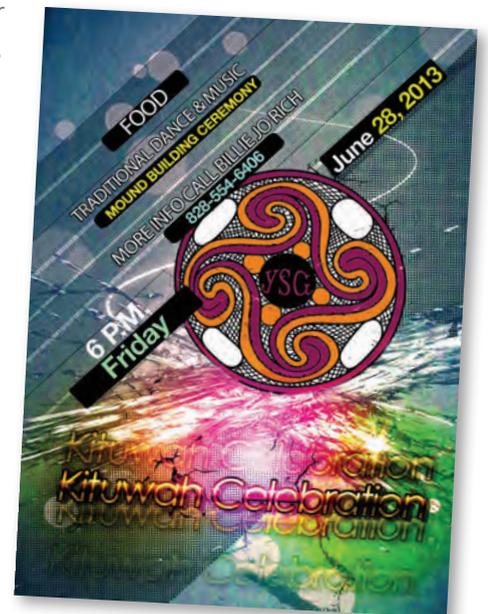


Since the building of the Blue Ridge Parkway and the opening of the Great Smoky Mountains National Park, the Eastern Band of Cherokee Indians has relied on the tourism industry as their main source of revenue. More recently, the Tribe has seen a boost in the tourism industry, thanks to the addition of Harrah’s Cherokee Casino. The casino is now the largest employer in western North Carolina. Moreover, given a boost to the general Tribal funds from Casino revenues, the Eastern Band of Cherokee Indians and the Harrah’s Cherokee Casino are combined into one of the largest employers west of Charlotte, North Carolina. Revenues from the casino have also increased the Tribe’s annual budget,

allowing the Tribal enhancement projects through new construction such as the new Cherokee Central Schools campus, Emergency Operations Center, Tribal Justice Center, movie theater, and enhanced waste water plant. Additionally, ground has recently been broken on a new Tribal hospital.<sup>10</sup>

With this burst of economic growth, the Tribe was able to buy land surrounding the Qualla Boundary, including the purchase of the Kituwah Mother Town in 1996. This 309-acre parcel of land, which is listed on the National Register of Historic Places, contains the remnants of Kituwah Mound. For all Cherokee, Kituwah is sacred as their place of origin and the place of their first fire. In 2013, the Tribal Council of the Eastern Band of Cherokee Indians approved a resolution recognizing Kituwah as a “sacred site.” As described in the Cherokee One Feather, the resolution recognized it was a “sacred area embodying ‘not only the remains of our ancient ancestors, but the sacredness of all that existed in our past, as well as all that it embodies for future generations.’” Each June, Cherokee from all three Cherokee tribes gather at the site to celebrate the return of the Mother Town to the Cherokee people.<sup>11</sup>

(Above) Each year, the Eastern Band of Cherokee Indians hold the Kituwah Celebration to commemorate the Mother Town. The festival features traditional dancing, food, and music.





# United Keetoowah Band of Cherokee Indians



- Adapted from the "Keetoowah History Essay," United Keetoowah Band Website

In the late 1700s and early 1800s, a number of traditional Cherokee, who were not interested in integrating into Euro-American culture, asked to be granted lands west of the Mississippi in Arkansas, where they could continue their traditional practices. In 1817, this group of Cherokee known as the Kituwah and from a Mother Tribal Town in Swain County, North Carolina, relocated to lands granted by the U.S. government in Arkansas. However, with lingering uncertainties about their western boundaries and continuing encroachment by white settlers, they asked permission to move again. This time the destination was Oklahoma Indian Territory. In 1828, 10 years before the forced removals of the eastern Cherokee still in the Cherokee Nation, the Kituwah were ensconced as the Western Cherokee in Oklahoma. Today, the tribe is Federally recognized, having organized under the Oklahoma Indian Welfare Act separate from the Cherokee Nation, as the United Keetoowah Band of Cherokee Indians.<sup>12</sup>

The tribe retains much of its traditional culture and estimates that as many as 60 percent of Kituwah speak their dialect of Cherokee. Many members are full bloods and the requirement for membership is 25 percent "blood quantum" or percent Cherokee. The tribe is headquartered in Tahlequah, Oklahoma where it operates the John Hair Cultural Center, which seeks to preserve and teach Kituwah Cherokee culture.<sup>13</sup>

(Below) The John Hair Cultural Center and Museum is located in Tahlequah, Oklahoma and presents the history and culture of the United Keetoowah Band of Cherokee Indians.





# The Kituhwagi People

- Adapted from the United Keetoowah Band Website

In the early 1900s, anthropologists noted that on ceremonial occasions, Cherokees frequently speak of themselves as *Kituhwagi* (also *Kituwah*, *Keetoowah*), but the origin goes back to the beginning. The fact that the name *Kituwah* has always had a special significance to the Cherokee full-bloods has been ignored by many, and it is often looked at as a recent name given to a particular society, and later adopted by a tribe. This is not true; the name *Kituwah* is the true name of the Cherokee people, a name given directly from the Creator.



Legends of the *Kituwah* people say that the name was given after seven of the wisest men of the ancient Cherokees went to the highest peak and fasted for seven days and nights, asking the Creator for guidance. This peak is known today as *Clingman's Dome* in North Carolina. On the seventh night of their fast, the Creator told them, "You shall be *Kituwah*". Former Eastern Band of Cherokee Indians Chief *Dugan* confirms this in a *Washington Post* interview, "One name for the tribe is 'people of *Kituwah*.'"

*Kituwah Mound*, located near what is present-day *Bryson City*, North Carolina, is understood as the "mother town" and the place where the Creator gave the laws and first fire to the people. The Eastern Band cultural office reports, "This place wasn't just a town, this was the mother town, the place where the Cherokee began."

The 1859 Constitution of the Keetoowahs stated very eloquently, "...we began to study and investigate the way our nation was going on, so much different from the long past history of our Keetoowah forefathers who loved and lived as free people and had never surrendered to anybody; they just loved one another for they were just like one family, just as if they had been raised from one family." Additionally, the Keetoowahs have always been known to be the most traditional and conservative of the Cherokee, holding on to the old ways of the full-blood Cherokee. Legends say that if these ways ever discontinue, the Cherokee will be no more. This has been spoken about by contemporary *Kituwah* spiritual leaders, who say that the people themselves will not die physically, but it will mean that they will be the same as the non-Indian. "The Sacred Fire of the Keetoowah is said to have burned since the morning of creation. Keetoowahs are the keepers of Cherokee tradition," said Cherokee Senator *George Waters* from *Vian*.<sup>14</sup>



(Right) Traditional Cherokee Flute Made by *Darrell Bolin*. (Opposite) United Keetoowah Band Dancers.



# Muscogee (Creek) Nation

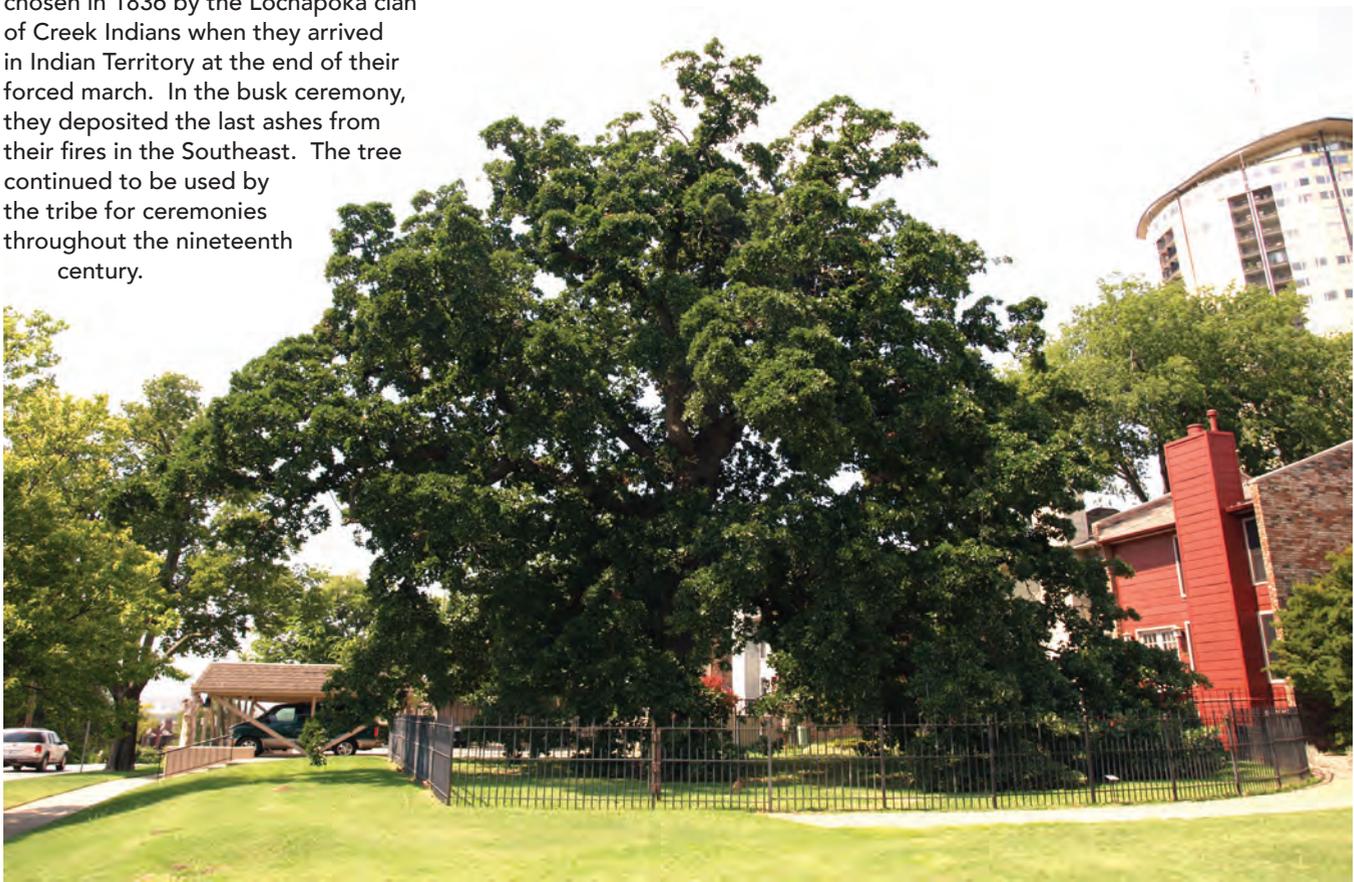
- Adapted from the Muscogee Creek Nation Website



After losing thousands to wars, the Battle of Horseshoe Bend, and the cruelties of a forced march – their own Trail of Tears – the Creek numbered approximately 13,000 when they arrived in Oklahoma Indian Territory. Although they united together to govern in 1840, they remained divided by their historical differences. The more traditional Upper Creek settled on three different river valleys, the Canadian, Deep Fork, and North Fork, while the more acculturated Lower Creek centered on Three Forks area of the Arkansas River. The first government formed at Council Hill at the Council Oak in the modern city of Tulsa. Between 1840 and 1861, the Creek struggled to rebuild in a new location.<sup>15</sup> While they were a united government, the Creek retained their Tribal Towns, living together in communities with the sacred fires from their homelands at their town’s ceremonial grounds. For the next 20 years, the Creek communities gained stability and a degree of prosperity until the Civil War highlighted old differences and once again tore at the unity of the Tribal Towns.<sup>16</sup>

The Creek Council signed a treaty with the Confederacy in 1861 even though many from the Upper Creek towns were sympathetic to the Union. Opothleyahola, an Upper Creek leader, led the Creek Union supporters along with those from other tribes to Union held Kansas. Oklahoma Indian Territory

(Opposite) The Muscogee (Creek) Council House was built in 1878.  
 (Below) The Council Oak in Tulsa Oklahoma was the ‘busk ground’ chosen in 1836 by the Lochapoka clan of Creek Indians when they arrived in Indian Territory at the end of their forced march. In the busk ceremony, they deposited the last ashes from their fires in the Southeast. The tree continued to be used by the tribe for ceremonies throughout the nineteenth century.





became a microcosm of the U.S. as Union and Confederate supporters within the same tribes or tribal towns turned on one another. After the Union victory and the harsh settlements imposed on the tribes who supported the Confederacy, the Creek had lost much of the ground they had gained since removal and started the process of rebuilding again, reforming their government with a two-house system and ratifying a new constitution in 1867.<sup>17</sup>

The cycle of gains and losses continued and the prosperity of the next 20 years gave way in the 1880s to renewed pressure for their lands and the establishment of the allotment system. Through allotment, the Creek lost two million acres in the years leading up to Oklahoma statehood. Self-determination was not possible until 1970 when the Creek Nation was finally able to elect its own chief.<sup>18</sup>

Today, the Muscogee (Creek) Nation is the fourth largest tribe in the U.S. with more than 77,000 tribal members living around the world, with many in the 11 counties in Oklahoma that were part of the Historic Creek Nation in the mid to late 1800s. The signature building of the Nation's Tribal Administrative Complex at Okmulgee is the Mound Building, which contains the Tribal Council Chambers and District Court. The building is designed to evoke the tribal temple mounds of their ancestors on the Southeast, such as mound at Ocmulgee National Monument in Georgia. The site at Ocmulgee is considered sacred to the Creek and as such, it has been designated a Traditional Cultural Property. In addition to owning large casino and country club properties, hospitals, physical rehabilitation centers, travel plazas, and malls, the Nation owns and operates its own university, College of the Muscogee Nation.<sup>19</sup>

(Opposite) The College of the Muscogee Nation was established in 2004. (Below) The Muscogee (Creek) Mound Building.



The Muscogee (Creek) Mound Building



# Muscogee (Creek) Nation and Ceremonial Stomp Dance Grounds

- Adapted from the Muscogee (Creek) Nation, Text for the Muscogee Creek Nation Challenge Bowl

The Stomp Dance is a ceremony that contains both religious and social meaning. To the Creeks, Cherokees, and other Southeastern Indians, the Stomp Dance is affiliated with the Green Corn Ceremony. The term “Stomp Dance” is an English term that refers to the ‘shuffle and stomp’ movements of the dance. In the native Mvskoke language, the dance is called Opvkv Haco, which can mean ‘drunken,’ ‘crazy,’ or ‘inspired’ dance. This usually refers to the exciting, yet meditative affect the Dance and the medicine have on the participant.

## STOMP DANCE GROUNDS

The Stomp Dance Grounds contain an elevated square platform with the flat edges of the square facing the cardinal directions. Arbors are constructed upon the flat edges of the square in which the men sit facing one of the four directions. This location is formally referred to as the Square Ground, which is encircled by a ring-mound of earth. In the center of the Square Ground is the ceremonial fire, which is referred to by many names including ‘Grandfather’ fire. Ceremonially, this fire is the focus of the songs and prayers of the people and is considered to be a living sacred being.

Outside of the circle of earth surrounding the Square Ground are the community’s clan houses. These houses are casually referred to as ‘camps’ and depending on the traditional level and financial situation of the community may be relatively nice cottages, shanties, or otherwise; prior to the dance; dinner is

Stomp Dancers at the Annual Mvskoke Nation Festival in Muscogee, Oklahoma.



prepared in these family camps. Throughout the night, guests that arrive are welcomed to help eat the leftovers. The foods eaten at Stomp Dances are typical southern delicacies such as corn bread and mashed potatoes, as well as certain specialized Indian dishes such as sofkee, grape dumplings, hominy, frybread, and numerous traditional dishes.

## CEREMONIAL DRESS

The dress of most Stomp Dancers is casual but nice. Most Stomp Dancers keep special attire for ceremonial occasions, but the physical nature of the dance and outdoor conditions of the grounds make comfort more important than flair. Women wear skirts and Locv or Shell Shakers blouses that usually incorporate traditional patterns. The women wear turtle shell shakers, or shackles, on both legs (typically 13 or less on each leg). The shakers are hollowed out turtle shells that have holes drilled in them and are filled with rocks, shot, soda can tabs, or anything else that will make them rattle. The traditional Creek and Seminole shell shakers are made of terrapin or box turtle shells. Following the Trail of Tears, terrapin shells were harder to attain and women began using condensed milk cans; many ground leaders insist on the use of the terrapin by head lady shell shakers. The shell shaking tradition continues today and most women start out with a set of "cans" before moving up to having their own set of shells. The men wear blue jeans or slacks and hats, which are usually cowboy or ball cap styles and a single eagle, hawk or crane feather in the hat band. The ribbon shirt, which consists of a loose-fitted tunic decorated with ribbons, is the standard ceremonial attire for both men and women.

## LEADERSHIP

A traditional Stomp Dance grounds is often headed by a male elder. In the Creek and Seminole traditions, the Meko or "king" is the primary ceremonial authority. The Meko is assisted by: his second in charge called a "Hennehv" (Henihv); the chief medicine man called a "He/es havv," (Hillis Hiya); and the speaker, who is called "Meko Tvlsvv," or Meko's tongue/speaker. It is important to note that Meko's are not supposed to publicly address the entire grounds and as such that responsibility falls often on Meko Tvlsvsv. A traditional Creek grounds also employs four Tvstvnvkes (warchiefs/generals/police), four head ladies, and four alternate head ladies.

## CEREMONY

The chief speaker calls the people to the dance for each round in the Native language. Every dance must have at least one woman to carry the rhythm. The order of the dancers is male-female-male-female in a continuous spiral or circle with young children and the odd numbers trailing at the end. The song is led by a song leader man who has developed his own song on the multitude of variations of stomp dance songs. The songs are typically performed in call and response form. The dancers circle the fire in counter-clockwise direction with slow, stomping steps, mimic the rhythm created by the women stomping with their shell shakers. As the dance progresses as many as several hundred people may join the circle. The dance continues until at least four rounds or four songs are completed by the dance leader. At this point, the dance concludes until the next leader is called out to sing. There is normally a 2-5 minute break between song leaders. Participants who are making a religious commitment of the ceremony will begin fasting after midnight and "touch medicine" at four different times overnight.

The medicine is made from specific roots and plants which have been ceremonially gathered by selected “medicine helpers” and prepared by the He/es Havv (Hillis Hiya) at dawn of the morning of the dance. The medicine is intended for the physical and spiritual benefit of the members of the dance at the ceremonial ground. The dance frequently continues throughout the entire night until dawn of the next day. The Stomp Dance is not meant to be a grueling and physically challenging event but almost every participant on the grounds will dance most of the night.

The Stomp Dance is related to the ancient dances of the Southeastern Ceremonial Complex, sometimes referred to as the Southern Cult. During the Stomp Dance, at various rounds in the dance, one of the ancient Ah-ni-ku-ta-ni dances called the Running Dance does emerge. In this variation, the dancers do not form a spiral into the water but form a snaking, sinuous line of people that haphazardly circles the fire. This traditional social dance is performed during the Green Corn Ceremony and is the only element of the Stomp Dance that resembles the ancient Running Dance, which was the final social dance, performed during a traditional Green Corn ceremony.<sup>20</sup>

They Dance All Night by Dana Tiger.







# Kialegee Tribal Town

- Adapted from the Encyclopedia of Oklahoma History and Culture

One of the original 44 tribal towns of the Creek Confederacy, the Kialegee Tribal Town was an Upper Creek town. Located in Georgia and Alabama, Kialegee was a daughter town of Tuckabatche and later became the mother town to Hutchachuppe and Auchenauhatchee. As with most of the Creek, the Kialegee were forced by the U.S. government to relocate west of the Mississippi River in Oklahoma Indian Territory in 1835. Most originally settled in Hunna, south of modern Henryetta, Oklahoma. When allotment was forced on the tribes in the late 1890s, the distribution of allotments resulted in many moving west to the Wetumka area in Oklahoma. Today, the tribe's administrative seat is still in Wetumka where they have several tribal facilities for more than 400 tribal members.

In 1936, the Kialegee Tribal Town was offered Federal recognition as an independent entity, outside the Creek Nation, under the Oklahoma Indian Welfare Act. This became official in 1941 with the approval of the Constitution and by-laws of the Kialegee Tribal Town by the U.S. Secretary of the Interior. Two other tribal towns of the Creek Nation, Thlopthlocco, and Alabama-Quassarte also were granted independent Federal recognition at this time.

Kialegee Tribal Town retains its traditional matrilineal system, where children of a mother who is Kialegee are Kialegee, but not necessarily children of a Kialegee father. The leader of the tribal town carries the traditional title of Mekko. The seal of Kialegee contains elements of their culture that are highly valued, including: crossed stickball sticks dividing the seal into four quadrants to signify the four cardinal directions; an eagle, representing both an important animal in the lore and the symbol of the U.S.; Christian cross; a corn grinder, representing an important staple food; and a ceremonial mound, celebrating their traditional culture.<sup>21</sup>

(Opposite) Former Kialegee Mekko Tiger Hobia at the Cox Convention Center in Oklahoma.



The Kialegee Tribal Town Flag Featuring its Tribal Seal.





# Poarch Band of Creek Indians

- Adapted from the Poarch Band of Creek Indians Website



The Poarch Band of Creek Indians is a segment of the original Creek Nation, which avoided removal and has lived together for nearly 150 years. Despite the policy of removal of southeastern Indians to Oklahoma, an intermediate number of Creeks remained in Alabama. The Creek Nation originally occupied a territory covering nearly all of Georgia and Alabama. The War of 1812 divided the Creek Nation between an Upper party hostile to the U.S. and a group of Upper and Lower Creeks friendly to the government. The U.S. provided military assistance when hostilities erupted from 1813-1814. Upon victory of the friendly Creek party and their Federal allies, the Creek Nation reluctantly agreed to an enormous cession of land to the United States.

The treaty compelled the Creek Nation to cede much of the territory of those friendly to the U.S. including the present site of Poarch. Those Creeks who had actively fought with the U.S. were permitted a land grant of one square mile. Several Creek families secured reservations immediately after the treaty. Others, who were unable to file their selections, were able to do so in 1836 after Congress passed an act allowing them to set aside 640 acres as reservation under the 1814 Treaty of Fort Jackson.

The U.S. continued to protect the Poarch settlement after the removal of the main Creek body to Oklahoma in 1836. The government halted the Escambia County, Alabama, Tax Assessor's illegal taxation of the Federal Trust Land in Poarch in 1920, and instigated litigation that continued to 1925 to penalize trespassers who had cut timber on the grant land. Despite the treaty rights and the fact that no further legislation was passed by Congress, patents were issued for land in 1924.

Today, there are nearly 2,280 members of the Poarch Band of Creek Indians, of which over 1,000 live in the vicinity of Poarch, Alabama (eight miles northwest of Atmore, Alabama, in rural Escambia County, and 57 miles east of Mobile). A 1972 national study found that among all Creek descendants in the Southeast, only this group at Poarch is still "considered an Indian Community." The Tribe is the only Federally-recognized tribe in the State of Alabama. On November 21, 1984, 231.54 acres of land were taken into trust. On April 12, 1985, 229.54 acres were declared a reservation.<sup>22</sup>



(Opposite) Sehoy Buckley of the Poarch Band reenacts the Jingle Dance.

(Right) This coin, issued in 2004, commemorates the twentieth anniversary of the federal recognition of the Poarch Band of Creek Indians.

# THE MOVE TO TENSAW



**WORLDWIDE**  
**WORLDWIDE**

## RESISTANCE AND ASSIMILATION

**ING**

**N.D.S.**

Columbia  
 Augusta  
 Savannah  
 Jacksonville  
 Mobile  
 Florida

**RESISTANCE AND ASSIMILATION**

In the early 1800s, the federal government began to pressure the Creek people to accept American culture and to give up their traditional ways of life. This led to the Creek War of 1813-14, a conflict between the Creek and the United States. The war ended with the Treaty of Indian Springs in 1821, which forced the Creek to cede their land to the United States. This led to the removal of the Creek to Indian Territory in 1837.

**OR**



**CREEL CEREMONIES**

The Creel Ceremonies are a series of rituals performed by the Creek people to honor their ancestors and to seek the favor of the spirits. The ceremonies are performed in a large, open area and are attended by the entire community. The ceremonies are performed in a series of stages and are accompanied by music and dance. The ceremonies are performed in a series of stages and are accompanied by music and dance.

## Chief Calvin W. McGhee of the Poarch Band of Creek Indians

In 2012, the Poarch Band of Creek Indians opened a facility that embodied their transition from an isolated group of Indians in rural Alabama to a sovereign Indian nation – the Calvin W. McGhee Cultural Authority. The facility serves as a focal point for helping tribal members and visitors alike learn about Poarch Creek history and culture, while at the same time honoring a man whose positive impacts on the tribe in the twentieth century were immeasurable.

Calvin W. McGhee was born in 1903 and was described in the 1940s as a “poor dirt farmer” when he began his fight to gain recognition and respect for the Poarch Indians of Atmore, Alabama.<sup>23</sup> This push would begin with a struggle for educational equality for Poarch children. Around the same time in 1947 that Poarch Creek Jack Daughtry stood in the road blocking the school bus, refusing to move until the bus picked up his 7th-grade daughters to take them to junior high school, Calvin McGhee filed a lawsuit pressuring the county school board to transport Poarch Indian children.<sup>24</sup>

McGhee’s struggle continued as he sought compensation from the Indian Claims Commission for the lands that were taken from the Poarch Creek. That victory resulted in a \$3.9 million settlement in 1972 and along with crucial work by Eddie L. Tullis, Tribal Chairman in the late 1970s, eventually led to Federal recognition as an Indian Tribe in 1984. Crucial to this effort were cultural studies and oral histories conducted by the Poarch Creek along with anthropologist Dr. J. Anthony “Tony” Parades from the University of Florida. Tribal archivist Gail Thrower spent countless hours researching tribal genealogies in an effort to prove tribal identity. A true community effort, the Poarch community raised money collectively to send their leaders to Washington to help secure their tribal recognition.<sup>25</sup>

Today, the Calvin W. McGhee Cultural Authority serves as more than a museum. It sponsors a wide variety of educational, social, and cultural events including: community stickball games; the Pow Wow Club; Native Youth Issue forums; the Poarch Creek Princess Program and Competition; an Elder Recognition program; Creek language classes; and traditional culture and arts classes, such as basketry, finger-weaving, traditional clothing, patchwork, and shell carving.<sup>26</sup>

Calvin W. McGhee Cultural Authority



(Opposite and Right) Exhibitors at the Poarch Band of Creek Indians' Calvin W. McGhee Cultural Center in Atmore, Alabama.



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OKEMAH, OKLA.



# Thlopthlocco Tribal Town

- Adapted from the Thlopthlocco Tribal Town Website

Thlopthlocco Tribal Town was formed toward the end of the eighteenth century and was an upper Creek town of the old Creek Confederacy that was situated in Alabama and Georgia in historical times. Thlopthlocco Tribal Town was one of the 44 or more Creek tribal towns that immigrated to Indian Territory after the famous Removal Treaty of March 24, 1832 was signed. Thlopthlocco (Rvp-Rakko), an upper Creek town, was established near Wetumka, Alabama. Rvp-Rakko, (Thlopthlocco) meant “Tall Cane” or “Big Reed” and was situated in the vicinity of a stream on which there was an abundance of cane or reed from which blow guns were made. Thlopthlocco was known as a Red Town and the red towns carried red beads and administered the war functions in Creek history.

During removal, members of the Thlopthlocco Tribal Town settled along the north fork of the North Canadian River and the Town was one of the most western settlements of the Creeks. The Town established its square grounds and rekindled its fire between Wetumka and Okemah, Oklahoma. In 1938, Thlopthlocco Tribal Town ratified its constitution and bylaws under the provisions of the Oklahoma Indian Welfare Act of June 26, 1936, and ratified its Federal charter of incorporation in 1939. In 1941, the Secretary of the Interior placed 1,900 acres of land in trust for the Thlopthlocco Tribal Town for its exclusive use and benefit. On a tract of those lands near the North Canadian River, the Town members constructed a council house made of hand hewn stone.

Presently, the Town owns 2,330 acres of land in Okfuskee and Hughes counties, Oklahoma, consisting of trust and fee simple lands. The tribal town headquarters is located on an 120 acre tract of tribal trust land off Interstate-40 Exit 227 near Okemah in Okfuskee County, Oklahoma. The Town’s casino enterprise is also headquartered there. The Town is governed by a Business Committee consisting of five elected officers and a five-person advisory council appointed by the officers. The Business Committee is empowered to transact business on behalf of the Town. Among the corporate purposes and powers of the Town is the authority to acquire real property.<sup>27</sup>



(Right) Thlopthlocco Creek Tribal Town Flag.

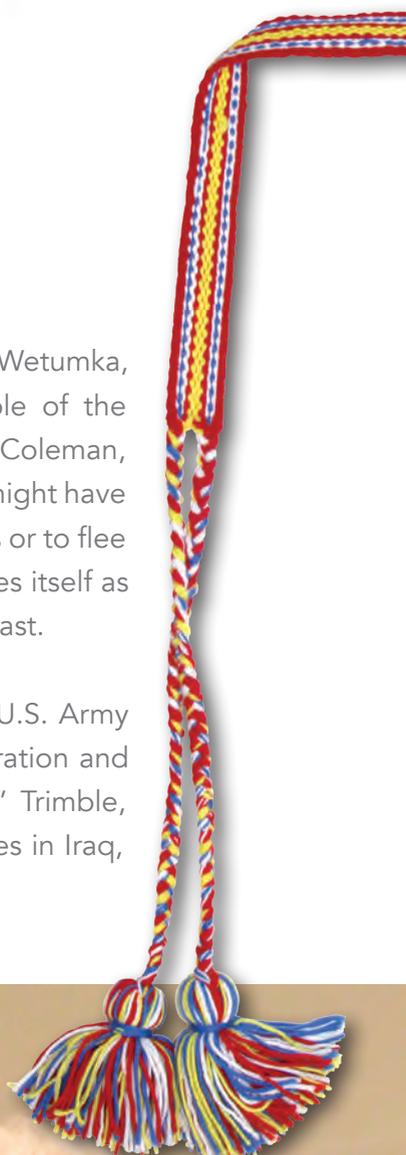
(Opposite) Thlopthlocco Tribal Town Stickball Team, 1910.

## Thlopthlocco Tribal Town and The Veterans Curation Program

Although the Thlopthlocco Tribal Town of Okemah, Oklahoma, traces its roots to Wetumka, Alabama, not Georgia, there is strong recognition that the Muskogean people of the seventeenth and eighteenth centuries were more fluid. As described by Dr. Charles Coleman, Tribal Historic Preservation Officer and a retired Captain in the U.S. Army, people might have moved between towns for reasons that were personal or political, to form alliances or to flee persecution, or even for economic opportunity. The Thlopthlocco Tribal Town sees itself as connected to the history and culture of the entire Muskogean world of the southeast.

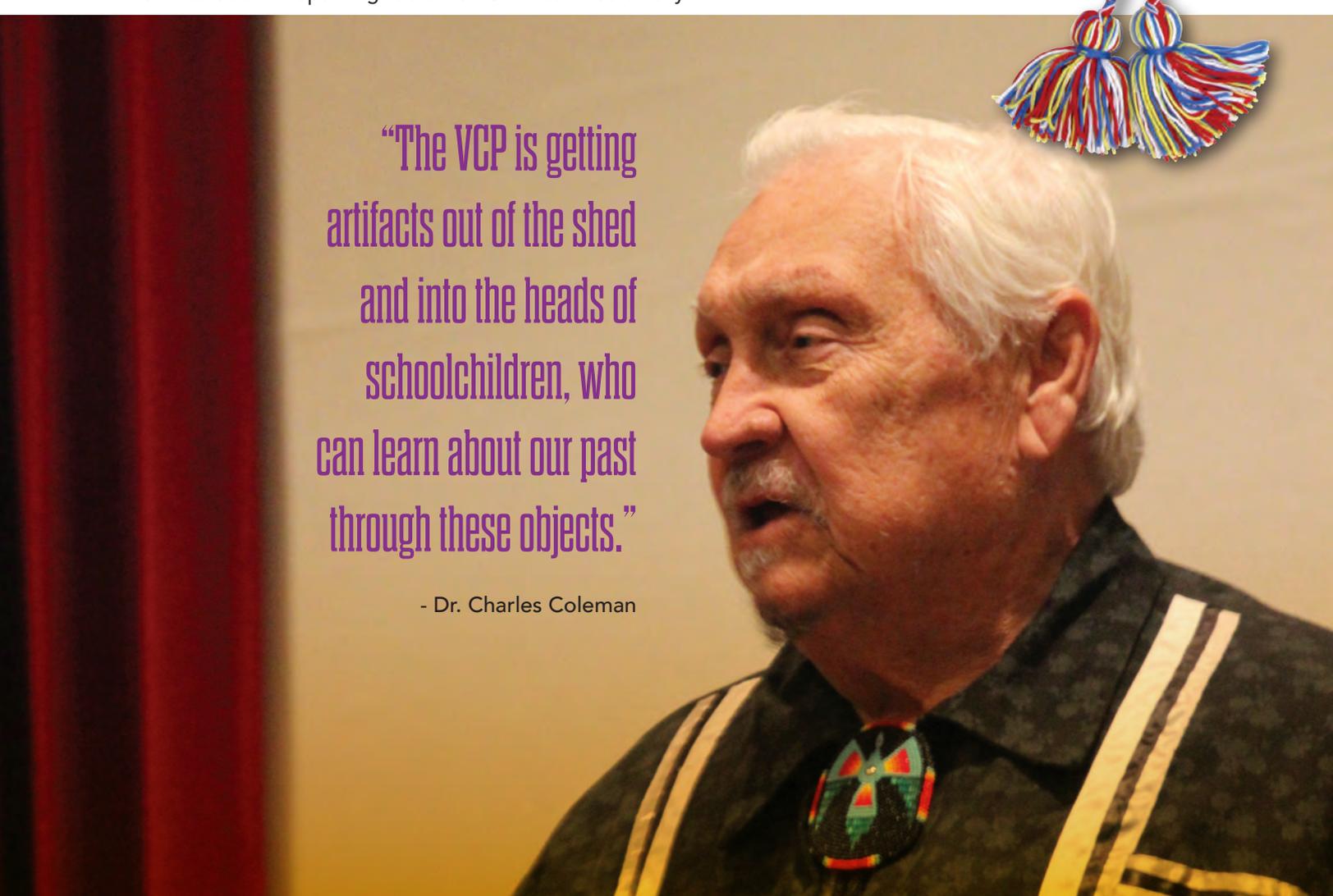
As such, the Thlopthlocco Tribal Town has formed a close relationship with the U.S. Army Corps of Engineers St. Louis District's Mandatory Center of Expertise for the Curation and Management of Archaeological Collections (MCX-CMAC). Dr. Michael "Sonny" Trimble, the Director of MCX-CMAC, conducted archaeological excavations of mass graves in Iraq,

Dr. Charles Coleman Speaking at the VCP Graduation Ceremony.



“The VCP is getting artifacts out of the shed and into the heads of schoolchildren, who can learn about our past through these objects.”

- Dr. Charles Coleman



and returned from that mission to create the Veterans Curation Program or VCP. Working with private and public partners, the VCP trains veterans to rehabilitate many of the vast archaeological collections that have resulted from Corps of Engineers projects over the past 60 years. This program satisfies two important needs. First, the collections, many of which are priceless to American Indian heritage, are prepared for curation to modern standards, preserving them and making them more available for research and education. Second, it recognizes that veterans need job training to provide a smoother transition from a life of military service to one of civilian employment. It is a way to transfer skills learned in the military to other careers. In the program, the veterans learn photography, archival document handling and scanning, database management, writing skills, and office protocols that will help them as they move into permanent employment or enroll in college.

American Indians have a long and strong tradition of U.S. military service. Dr. Charles Coleman, who holds a Ph.D. in Comparative Cultures, feels that the VCP honors both the cultural heritage represented by the collections and veterans of the U.S. military. On one recent visit, Captain Coleman presented Dr. Trimble and the staff at the Augusta, Georgia, VCP lab with a proclamation from the tribe and a ceremonial war belt.<sup>28</sup>

Photograph of VCP Staff.





Seminole Indians at the Village of Royal Palm Hammock on the Tamiami Trail, Which Crosses the Florida' Southern Panhandle and Runs Along Florida's West Coast, Circa 1920s.



# Seminole Tribe of Indians of Florida

- Willard Steele, Adapted from the Seminole Tribe of Indians of Florida Website



The Seminole people are the descendants of the Creek people. The diversity of the Tribe is reflected in the fact that its members spoke seven languages: Muscogee, Hitchiti, Koasati, Alabama, Natchez, Yuchi and Shawnee. The early history of the Creek people in Florida is not well understood. The Apalache were a Hitchiti speaking people that may have been related to the Creek Tamathli or Apalachicola. The Apalache, situated along the Apalachicola River, were in Florida at the time of Spanish contact.

At the beginning of the sixteenth century, the Spanish attempted to set up a system of missions across north Florida and southern Georgia. While these efforts to set up missions in the Creek country failed, there were Creeks that were drawn from Georgia down to the Spanish missions in Florida. The first Creek speaking people settled at Chocuchatee (Red House) near present day Brooksville, Florida. This was sometime around 1760. They were also cattlemen. Soon the vast herds of the growing Seminole Nation drew the attention of their white neighbors to the north. Conflicts that were occurring in Georgia spilled into Florida due to an increased white desire for land and cattle.

The Seminole population in Florida remained fairly small, around 1,200, compared to the main body of Creeks in Georgia and Alabama, who numbered possibly 25,000 people. Then came the War of 1812. This period of time has been divided by historians into the War of 1812 (1812-1815); the Creek War (1813-1814); the Creek Civil War (1813); the First Seminole War (1818-1819); the Second Seminole War (1835-1842); the Scare of 1849-50 (1849-1840); and the Third Seminole War (1855-1858). The fallacy in these dates lie in the fact that one history says that the destruction of the British post on the Apalachicola River was the last battle of the War of 1812 and another calls it the first battle of the First Seminole War. It is unlikely that anyone there at the time saw the difference. In reality, all of these conflicts were one long war against the Creeks.

By 1823, the native population had increased three or four fold by newcomers. This population of about 5,000 was thrown together and subjected to the fiercest of all the wars ever waged by the U.S. government against native peoples, known as the Second Seminole War, 1835-1842. By the end of the war, there were reportedly only 300 Seminoles left in the territory. Then, they fought the Third Seminole War and removed another 240 or so Seminoles.

For the next 60 years, the small population of Seminoles would live on the fringes of society. They made livings as hunters, guides, and sometimes, curiosities for the tourists. In 1907, the Department of the Interior set aside 540 acres of land near Dania for Seminole use. In 1911, President Taft set aside lands in Martin, Broward and Hendry counties as reservations. The Florida State Governor

William Jennings vetoed the bill. Jennings believed that the Seminoles had signed a treaty to move to Oklahoma, had no rights as citizens of Florida, and that the rights of 800,000 non-tribal members outweighed those of the 400 Seminoles that lived in the State.

By 1913, there were 18 Indian reservations in Florida, ranging in size from 40 acres to 16,000 acres. It was the Seminoles themselves who resisted life on reservations. The very idea of land ownership has long been a point of contention between the Indians and the colonial or U.S. government. The attitude of Tribal people about land ownership was reflected in their hatred of surveyors. The Third Seminole War was precipitated by a survey party that was attacked while surveying what is today's Big Cypress Seminole Reservation and as late as 1908 a surveyor was shot by a Seminole while surveying for a drainage canal that was crossing Seminole lands.

The reservation question divided the Florida native peoples into two camps. One group would become known as the Miccosukee Tribe of Indians of Florida. The area provided a safe haven for people who held traditional views.

The second group took the offer of the reservation lands and began a new way to sustain the Seminole culture. They used the reservations as preservation areas in which to maintain the customs, language, and self government of the Tribe.



Seminole Indians with a Dugout Canoe on the Big Cypress Reservation.

The 1950s were a turning point in the history of the Florida Seminole people. Tribal leaders found themselves having to address many significant issues during this period. In 1953, the U.S. Congress passed legislation to terminate Federal tribal programs. While the State of Florida supported termination of services to the Seminoles, Tribal members and their supporters were able to successfully argue against termination. Instead of being terminated, Tribal leaders moved forward and by 1957 had drafted a Tribal constitution. They attained self government through the formation of a governing body, the Tribal Council. At the same time, the Seminole Tribe of Florida, Inc. was created to oversee the business matters of the Tribe.

Today, the Seminole casinos support a growing infrastructure for the Seminole community's health and welfare, public safety, education and other services. The economic stability provided by gaming, combined with the cattle, citrus, and other business enterprises, has made the Seminole Tribe of Florida one of the most successful native business peoples in the U.S. today. They employ more than 7,000 employees in their casinos, hotels, and other enterprises and purchase more than \$130.3 million in goods and services yearly.<sup>29</sup>



# Seminole Nation of Oklahoma

- Adapted from the Seminole Nation of Oklahoma Website



The history of the Seminole Nation of Oklahoma began when Spain first occupied the peninsula known as Florida. When Pedro Menéndez de Avilés founded St. Augustine in 1565, the first permanent settlement in Florida after at least 60 years of sporadic Spanish visitation, he discovered complex cultures sustained by hunting, fishing, farming and raising stock. Tribes from three different basic language groups – the Timuquan, Calusan and Muskogean – occupied Florida and lived in small and well-organized villages.

Although today the term Seminole is used, this name originated due to a European misnomer, which categorized a diverse group of autonomous tribes together under the name Seminole. The Spanish first recognized the indomitable self-preservation of the speakers of the “core language” Mvskoke, and called them cimarrones, or “free people” (Seminole). Translated through several languages to English, this term came to apply to all of Florida’s initial inhabitants, and their neighbors who later fled to join them when deprived of their own homelands. The Seminoles absorbed remnants of other Florida tribes into their own. The Oconee were the original “Seminole,” and later included the Hecete, Eufaula, Mikasuki, Horrewahle, Talahassee, Chiaha, and Appalachicola. Additionally, through intermarriage, traditional cultural adoption practices and treaty obligations, runaway and “freed” slaves were absorbed also. The term “cimarrones” spoken by the Spanish was initially transliterated by the Creek as “semvlonÄ”. “SemvlonÄ” eventually morphed into “Semvnole” (pronounced sem-uh-no-lee by native speakers even today) and thus we have the term that would describe the various Indian tribes in the State of Florida. Although a relatively large contingency of Seminole were able to hold out in the Florida Everglades during the Indian Removal Era and Seminole Wars, the majority were relocated to Indian Territory along with the other “Five Tribes” of the Southeast.

Today, the Seminole Nation of Oklahoma is located in Seminole County, Oklahoma. The entire county of Seminole is a portion of the original Seminole Nation jurisdiction, and covers approximately 633 square miles. The county is a checkerboard of tribal trust property, Indian allotments, restricted Indian lands, and dependent Indian communities. American Indians make up 22 percent of the population of Seminole County. The Seminole County service population is 5,315 Tribal citizens according to the Seminole Nation Tribal Enrollment Office. The total enrollment of the Seminole Nation of Oklahoma is approximately 17,000 members. According to 2000 U.S. Census data, the American Indian (one race only) population is 4,328 and the American Indian (one race or combination with other race) population is 5,485 respectively for Seminole County.<sup>30</sup>



Dancers from the Seminole Nation of Oklahoma.



## Clans of the Seminole

- Adapted from the Seminole Nation of Oklahoma Website

In order to understand clan law and its guiding force in the lives of Seminole people, it is necessary to provide a brief explanation of the origin of clans. In ancient times, the people aligned themselves with certain animal and other supernatural spirits to assist them in enduring a hardship they were experiencing. Upon doing so a vow was made promising a commitment by the individuals associated with their particular being to remain in association from that point forward. For the majority of Seminole people, this clan association has been maintained into modern times.

Clan Law and kinship are highly revered and held in great respect within the spiritual and ceremonial world among the Seminole people. Clan law traditionally governs every aspect of tribal life, from the spiritual, to the governmental, to the social. Clans are matrilineal as they are inherited through one's mother. For example, if an individual's mother is of the Wotkvlke or Raccoon Clan, and the father is of the Hvlpvtvlke or Alligator Clan, that individual would be of the Raccoon Clan. However, this person would also be related to the Alligator Clan, as a son or daughter. In turn, all other Raccoon Clan people and Alligator Clan people would be that persons relations, and would be referred to as aunts and uncles, if the age of a fellow clansman was relative to that of the mother and father, or brother and sister if the age of the clansman was relative to that of the child him/herself.

The Seminole base the ability to take a spouse on clan relationships. There is never to be intermarriage of clans. In keeping with the previous example of marriage between a Raccoon Clan and an Alligator Clan, a Raccoon Clan woman marrying a man of the Raccoon or Alligator Clan would be the equivalent of a woman marrying her brother, or according to age, a daughter marrying her father. Historically, many marriages were arranged according to clan strength, or need for renewing life into a dormant clan. Although there are various creation stories that relate the hierarchy of the various clans, each clan holds essential qualities that pertained to a specific job or position held in the ceremonial ground, as well as at home. Each clan had a special talent, as well as a balance of weaknesses for various aspects of the spiritual world.

For example, if a tribal town was only allowed to seat a certain clan as their chief, they could only be of the Bear Clan, and there was a shortage of Bear Clan people in the tribal town, then men would be encouraged to take a wife of the Bear Clan. In turn, the children of this marriage would be of the Bear Clan, and would therefore help to restore the Bear Clan people.<sup>31</sup>

(Opposite Upper) Turtle shell shakers, or shackles, are worn by Creek and Seminole women during a Stomp Dance. (Opposite Lower) Seminole shoulder bag pouch that once belong to Seminole Chief Cloud (Ye-how-lo-gee/Yoholoochee).





# Miccosukee Tribe of Indians of Florida

- Adapted from the Miccosukee Tribe of Indians of Florida Website



The Tribe has a proud history, predating the arrival of Europeans in North America. The Miccosukee Indians were originally Creek and then migrated to Florida before it became part of the U.S.

During the Indian Wars of the 1800s, most of the Miccosukees were removed to the West, but about 100, mostly Mikasuki-speaking Creeks, never surrendered and hid out in the Everglades. Present tribal members now number over 600 and are direct descendants of those who eluded capture.

To survive in the Everglades, the Miccosukees had to adapt to living in small groups in temporary “hammock style” camps spread throughout the Everglades’ vast river of grass. The Miccosukees stayed to themselves in the Everglades for about 100 years, resisting efforts to become assimilated. Then, after the Tamiami Trail highway was built in 1928, the Tribe began to accept the New World’s concepts. To ensure that the Federal government would formally recognize the Miccosukee Tribe, Buffalo Tiger led a group to Cuba in 1959, where they asked Fidel Castro for, and were granted international recognition as a sovereign country within the U.S. On January 11, 1962, the U.S. Secretary of the Interior approved the Miccosukee Constitution and the Tribe was officially recognized as the Miccosukee Tribe of Indians of Florida. This legally established the Miccosukees’ tribal existence and their sovereign, domestic dependent nation status with the U.S. Government.



On March 6, 1971, the Miccosukee Corporation was formed to receive and administer funds from private foundations as well as county, state, and Federal agencies for a variety of educational, employment, housing and social programs for members of the Miccosukee community. The officers of the Corporation consist of a President, Secretary, and a Treasurer. The Chairman of the General Council is also the President and the principal executive of the Corporation.<sup>32</sup>

(Opposite) A Rare Public Performance from Miccosukee Dancers at the Annual Miccosukee Indian Arts Festival. (Above) Young Miccosukee Girls in Traditional Dresses.





# Alabama-Coushatta Tribe of Texas

- Adapted from the Alabama-Coushatta Tribe of Texas Website



Although they are both of the same Muskogean language stock, the Alabama and the Coushatta were originally separately organized Tribes that inhabited adjacent areas near present day Montgomery, Alabama. As European settlers began to encroach on their lands, the Tribes began to migrate westward in 1763, first to Louisiana and then to the Big Thicket area of Southeast Texas, near the Louisiana border. The Coushatta Tribe arrived first, settling on the Trinity River in 1807. Soon thereafter, the Alabama Tribe made the move from Louisiana to Texas, settling on the Neches River.<sup>33</sup>

Both the Alabama and the Coushatta Tribes participated in the Mexican War of Independence from Spain. Later, in 1831, the Supreme Government of Mexico offered both the Alabama and the Coushatta Tribes the opportunity to settle on fixed tracts of lands in East Texas. Before the Texas Declaration of Independence in 1836, Sam Houston met with Texas Indian Tribes to provide for lands for the Tribes and to ensure the Tribes did not side with Mexico in the ensuing struggle for Texas Independence. The treaty provided that the Alabama and the Coushatta Tribes, as well as other associated tribes, were to form one community in East Texas with title and possession of a large area between the Neches and Sabine rivers. The treaty also had its desired effect regarding Mexico. The Alabama Tribe agreed to remain neutral during the war and temporarily moved to Louisiana until the revolution was over. The Coushatta Tribe remained in Texas, and its members rendered valuable service to Houston and the people of Texas.<sup>34</sup>

An attempt was made to claim the two leagues of land each that were authorized for the Coushatta and the Alabama tribes in 1840; however, the grants never became effective until the 1954 Act for Relief of the Alabama Indians. This provided land for the Alabama near Big Sandy thicket. The Coushatta, while authorized land in 1856, never received it and, instead, were welcomed by the Alabama onto their reservation. In 1928, additional lands were authorized to the Alabama and the Coushatta Tribes of Texas, and they were Federally recognized as one entity until 1953 when the Termination Act ended the Federal government to government relationship. The tribe regained its Federal recognition in 1987 under the Restoration Act. Today the tribe has 1,100 members and remains engaged in keeping its culture and traditions intact.<sup>35</sup>

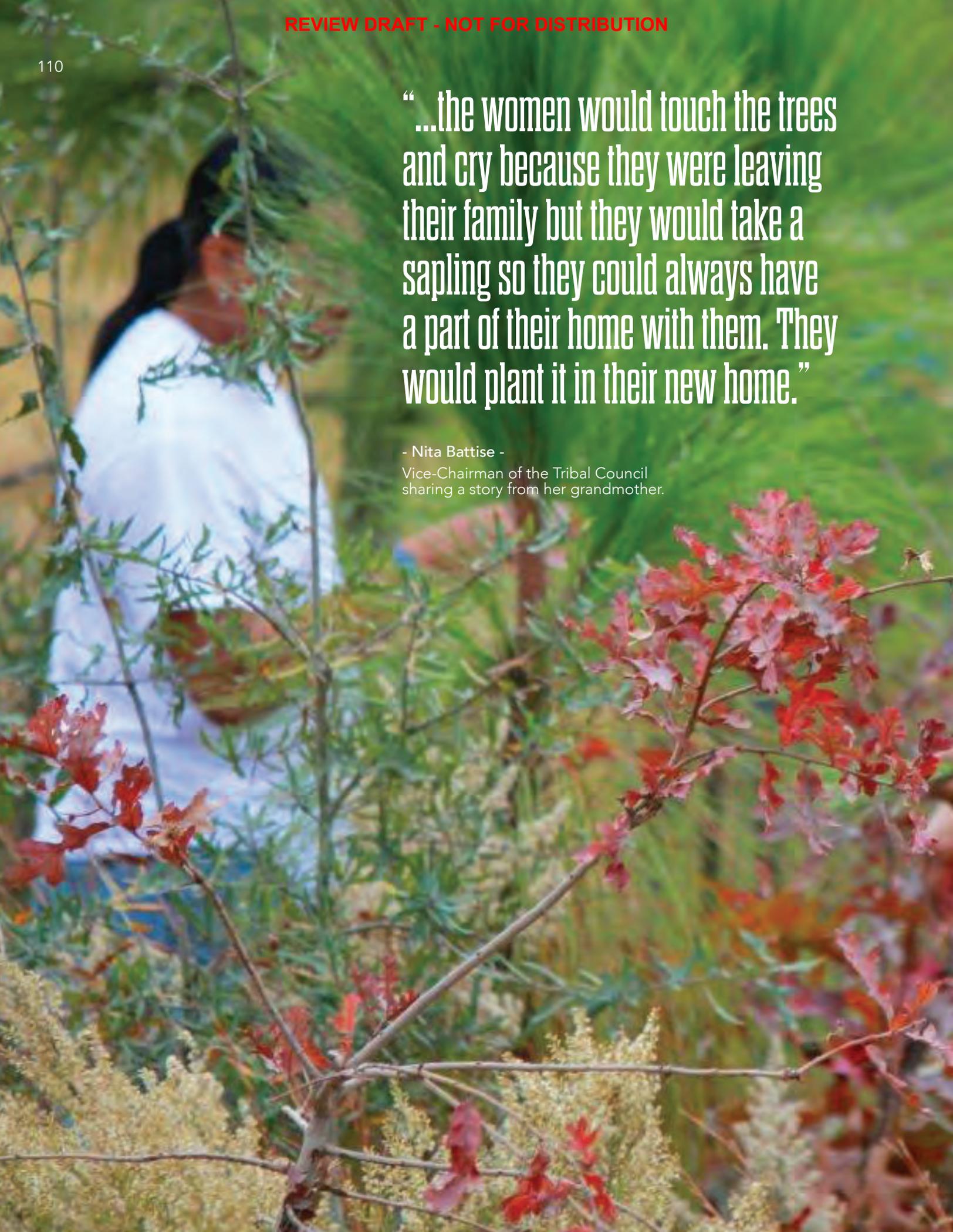
(Opposite) Heaven Battise of the Alabama-Coushatta Tribe of Texas dances at a festival. (Overlay) A Koasati Sash on Display at the National Museum of the American Indian in New York. (Right) A Half-Completed Traditional Koasati Longleaf Pine Needle Basket.



“...the women would touch the trees and cry because they were leaving their family but they would take a sapling so they could always have a part of their home with them. They would plant it in their new home.”

- Nita Battise -

Vice-Chairman of the Tribal Council  
sharing a story from her grandmother.



## Planting Trees and Passing on Traditions: The Alabama-Coushatta Tribe of Texas

At first glance, a partnership for cultural preservation between the U.S. Department of Agriculture's Forest Service, the U.S. Army at Fort Benning, and the Alabama-Coushatta Tribe of Texas may seem unlikely, but on closer inspection, a successful joint effort involving people and their environment is revealed. Once the Southeastern U.S. was covered in as many as 90 million acres of long leaf pine, but today, the Forest Service estimates that as little as three percent of that enormous ecosystem remains due to logging and deforestation. For hundreds of years, the Alabama and the Coushatta people, who once lived in Georgia and Alabama before moving to Texas, incorporated long leaf pine needles into intricate, beautiful, and useful baskets. The skilled artisans passed down the skills necessary to weave the baskets to successive generations, keeping the traditions alive. Unfortunately, a steady supply of pine needles was lacking.<sup>36</sup>

In keeping with Federal laws specifying a government-to-government relationship between Federal agencies and sovereign tribal governments, the U.S. Army at Fort Benning, Georgia, has been consulting with 11 tribes, including the Alabama-Coushatta Tribe of Texas, on various cultural preservation issues. When the tribe approached them in 2010 with a request to collect pine needles for their basket project, Fort Benning quickly said yes. The collecting trip, spanning 730 miles, was a success. The next level of cooperation appeared in 2012 as the tribe entered into a partnership with the Natural Resource Conservation Service's (NRCS) Wildlife Habitats Incentives Program. The tribe will be actively involved in reforesting 400 acres of long leaf pine on their reservation near Livingston, Texas. In addition to providing the much-needed pine needles, the forests will provide critical habitat for more than two dozen species of animals and plants that are listed as threatened or endangered.<sup>37</sup>

The long leaf pine forests remain as important to the Alabama-Coushatta today as they were hundreds of years ago in the land that became Georgia. By replanting these forests on their lands in Texas, they continue the traditions of their ancestors.

(Opposite) Members of the tribe harvest pine needles at Fort Benning in 2011. (Right) The tribe is teaching basketry classes so that elders can teach children and other adults how to make the traditional baskets.

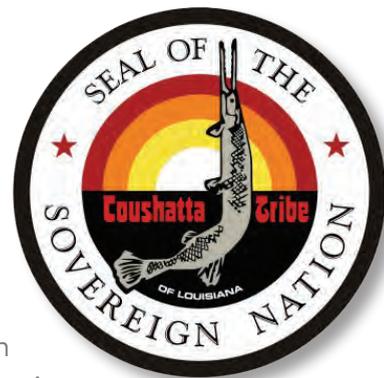






# Coushatta Tribe of Louisiana

- Adapted from the Coushatta Tribe of Louisiana Website



The Sovereign Nation of the Coushatta Tribe of Louisiana is a Federally-recognized American Indian Tribe with approximately 865 members. The Coushatta people live primarily in Louisiana, with most living in Allen Parish, just north of the town of Elton, and east of Kinder, Louisiana. A small number share a reservation near Livingston, Texas with the members of the Alabama-Coushatta Tribe. The Coushatta people have called the piney woods of Southwest Louisiana home for more than a century. After the Spanish explorer Hernando DeSoto encountered a Coushatta community on a Tennessee River island in 1540, the Coushattas relocated, beginning a long series of moves aimed at avoiding European encroachment. By the 1700s, the Coushattas had resettled near the convergence of the Coosa and Tallapoosa rivers in Alabama and had become part of the powerful Creek Confederacy. Despite this association, the Coushatta maintained their own culture and language and, throughout the eighteenth century, tribal leaders played an increasingly important role in Creek politics.

In 1797, the influential Coushatta chief Stilapikhachatta, or "Red Shoes," led a group of 400 followers to Spanish Louisiana and, in the spring of 1804, another group of 450 Coushattas joined them in the territory. Over the next several decades, the Coushattas moved their villages from place to place, crossing the Red, Sabine, and Trinity rivers, in an effort to remain in neutral areas between French, Spanish, American, and Mexican territories. In the 1880s, a group of approximately 300 Coushattas settled at Bayou Blue north of Elton, Louisiana, where they would remain. As the twentieth century dawned, Coushatta leaders turned their attention to ensuring the well-being of their people and they began to engage the U.S. government in this effort. Years of lobbying paid off in 1935, as the federal government extended tuition funding to Coushatta children and, in 1945, offered



(Opposite) A Class for Teaching Children Traditional Basketry Skills. (Right) The Coushatta Tribal Princess serves as a role model and cultural ambassador for the tribe.



(Above) Long Leaf Pine Needle Baskets.  
 (Left) Learning to Make a Basket.

community members contract medical care. Then, in 1953, the relationship between the Coshatta and the Federal government soured, when, despite earlier treaties with the tribe, the Bureau of Indian Affairs (BIA) terminated all services to the community without congressional approval or community consent.

Efforts to regain Federal recognition began in 1965, as community members organized Coshatta Indians of Allen Parish, Inc. and established a local trading post to sell Coshatta pine needle baskets. In 1970, Coshatta leaders began petitioning the Indian Health Service to again provide medical care for tribe members. These efforts were successful in 1972, which was the same year the Louisiana Legislature granted the Coshattas official recognition. Finally, in June of 1973, the Coshatta Tribe of Louisiana, under Tribal Chairman Ernest Sickey, once again received federal recognition from the Secretary of Interior.

The Coshatta were traditionally

agriculturalists, growing maize and other food crops, and supplementing their diet by hunting game. They are known for their skill at long leaf pine needle basketry. After regaining Federal recognition in 1973, they began investing in a variety of enterprises in order to provide revenue for their tribal government and jobs for community members. Chief among these enterprises is the Coshatta Casino Resort, which opened in 1995 and has grown into the second largest private employer in the state of Louisiana. The Tribe also operates a variety of smaller business enterprises, as well as health, educational, social and cultural programs, that have economic and social impact on the tribal and surrounding communities.

The Coshatta Tribe now owns roughly 5,000 acres of land in Allen Parish and 1,000 acres in surrounding parishes. The land is used for Coshatta-constructed tribal housing, rice and crawfish farming and development of a new cattle raising program. In addition to residential housing, there are several other facilities on the Coshatta land, including the Coshatta Administration Building, which houses Tribal Government and the Tribal Finance Departments; a Tribal Police Department; and Community, Health and Learning centers.<sup>38</sup>

Tribal members participate in a Stomp Dance.



## Coushatta Tribe of Louisiana - The Revival of a Culture

- Crystal Williams, Cultural Revitalization Programming and Community Presentations, Coushatta Tribe of Louisiana

There was a time in the life of a Coushatta when the tribal language was fluently spoken throughout the village, ceremonial dances and songs were practiced daily, plants were used as medicine, and crafts were hand-made from natural materials. The Coushatta had always been a proud society rich in traditions and beliefs, as can be seen by the cultural survival of numerous traditions during 400 years of migrations from Tennessee to the final settlement in Louisiana.

Though poverty was always an issue, the art of pine-needle baskets eventually created a small economic base for Coushatta families. In 1995, Coushatta Casino Resort opened for business, creating a substantial growth of the local economy of southwest Louisiana. Out of poverty and financially stable for the first time in history, the tribal people worked hard to maintain the prosperous development. Success in the casino industry with the mix of modern-day life became a priority, and cultural teachings fell by the wayside in most households.

Children in the language class go outside to learn the Koasati names for local species of plants and animals.



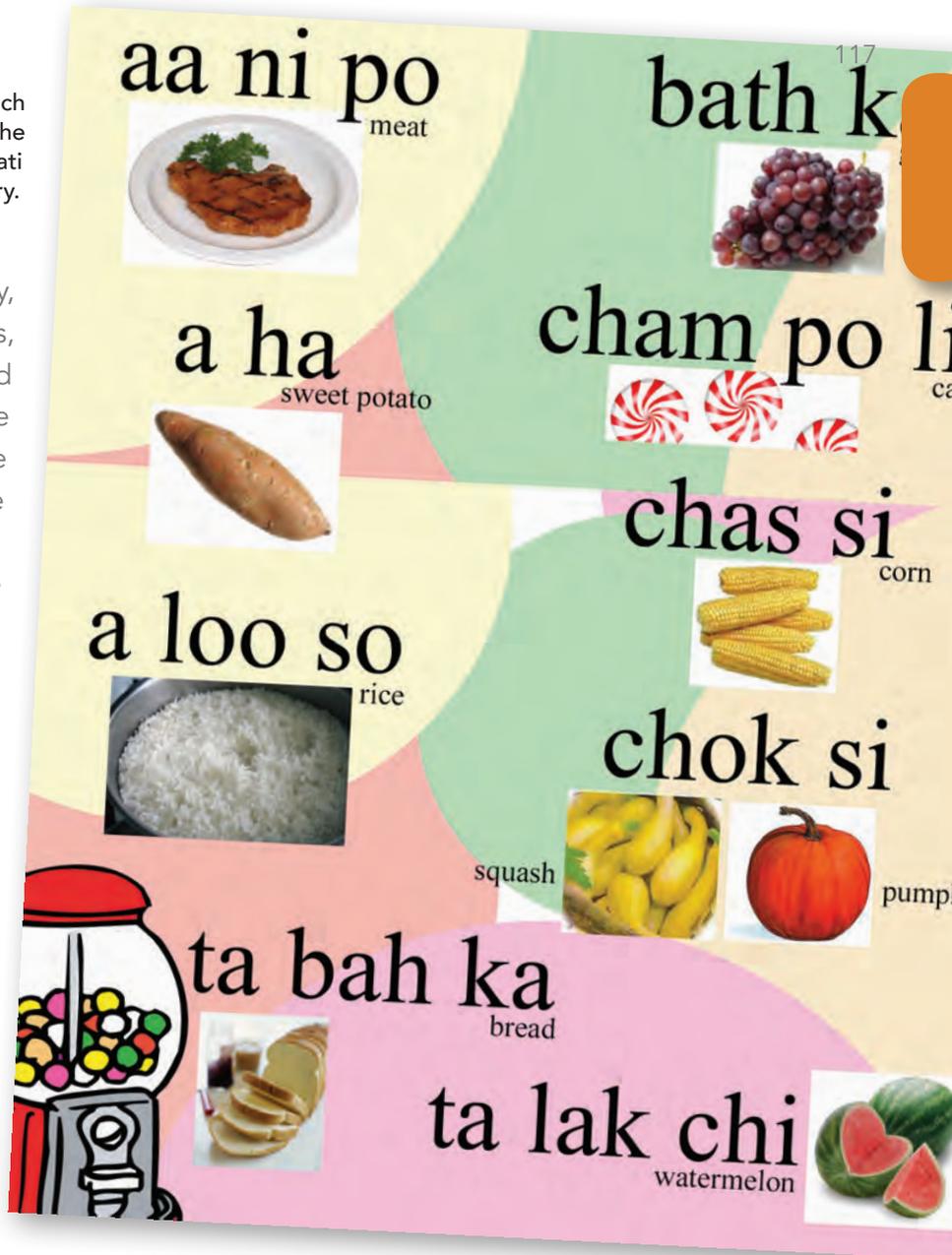
Colorful posters were developed to help teach Koasati vocabulary words to tribal members. The tribe also has a phone application for their Koasati dictionary.

The Coushatta way of life was in jeopardy, and in 2006, a group of 30 volunteers, mostly elders, gathered together and developed the Koasati Language Project under the Coushatta Heritage Department. Koasati, the name for the Coushatta language, was recognized as a vital part of the Coushatta culture that needed to be taught in classrooms and summer youth programs. The Koasati alphabet and a spelling system were developed and approved by the Koasati Language Committee. T-shirts, bumper stickers, coloring books, dictionaries, and even a phone app were all produced in Koasati.

With new generations in mind, the importance of cultural teaching and language revitalization geared towards tribal children has now become an integral part of the Coushatta Heritage Department. Today, the Koasati Summer Camp is held annually for children ages 6-10, with lessons on pine-needle basketry, pottery-making, plant identification, and medicinal uses. Tribal history, migration stories, and legends are intertwined with language and art projects during the year.

The ancient sport of stickball returned to the Coushatta in 2013 on the Heritage Department grounds after seven decades of absence. Cane baskets are being made again after the last known cane basket maker passed away in the 1990s. Chawahka, a corn soup native to the Coushatta for centuries, is now being served at every tribal event. Workshops in historical culture, language, and crafts are currently being planned for adult tribal members and their families.

The Koasati Language project has expanded into a resurgence of Coushatta culture in its entirety. From the teachings of the ancient to the modern, the result of one project has fully awakened the sacred culture and traditions of the Coushatta people. Today, Koasati is more than just a language, but a way of living for our people.<sup>39</sup>





# Absentee Shawnee Tribe of Oklahoma



- Adapted from the Absentee Shawnee Tribe Of Oklahoma Website

The Absentee Shawnee originated as a peace faction of the tribe that left Ohio during the American Revolution. They settled on a Spanish land grant at Cape Girardeau in southeast Missouri in 1793. Here, they were joined by different groups of Shawnee from Ohio in 1797, including the Shawnee that were previously allied with the Creek Confederacy. In 1822, many migrated from Cape Girardeau into Arkansas and Oklahoma along with portions of the Cherokee, Delaware, and other landless tribes. Some were encouraged by the Spanish to settle in east Texas, which was then a part of Mexico, on the Red River. Those that stayed in Missouri relocated to a new





reservation provided for them on the Kaw River in eastern Kansas in 1825.<sup>40</sup> The Texas Shawnees were eventually expelled in 1839 after Texas became a state and moved to the Canadian River in central Oklahoma, where a part of the tribe was already living. In 1854, these former Texas Shawnees were formally designated the Absentee Shawnee, or those who were not residents of the Shawnee reservation in Kansas when it was created in 1825.

During the Civil War, some Absentee Shawnee fought with the South, while others were refugees in Kansas. After the war, the Absentee Shawnee returned to Oklahoma Indian Territory to live on land originally granted to the Potawatomi. By 1872, their land titles in Oklahoma and status as a separate tribal body were confirmed by the Federal government.<sup>41</sup> Like many other tribes, the Absentee Shawnee struggled with the direction that the tribe should take culturally, with a number of their citizens pushing for a more traditional, conservative lifestyle, while others advocated for assimilation into the larger American population.<sup>42</sup> Allotment in 1890 and 1891 accelerated the assimilation process.

The tribe ratified its Constitution and organized under the Oklahoma Indian Welfare Act of 1936. Today, the tribe is based in Shawnee, Oklahoma and has more than 3,400 members. It retains a higher percentage of Shawnee speakers than any other Shawnee tribe. Gaming enterprises, retail establishments, and cattle ranches provide financial support for tribal programs. The logo of the tribe features the Shawnee warrior and statesmen Tecumseh and the phrase, *LI-SI-WI-NWI* which means "Among the Shawnee."<sup>43</sup>

(Opposite) *Procession Before War Dance* by Famous Shawnee Artist Earnest Spybuck.  
 (Right) The Tribe's New State-of-the-Art Healthcare Facility, the Little Axe Health Center.







# Eastern Shawnee Tribe of Oklahoma

- Chief Glenna J. Wallace, Eastern Shawnee Tribe of Oklahoma, Eastern Shawnee Tribe of Oklahoma Website



The Eastern Shawnee Tribe of Oklahoma is one of three Federally-recognized Shawnee tribes - the Absentee Shawnee near Shawnee, OK; the Eastern Shawnee in Ottawa County, OK near Seneca, MO; and the Shawnee Tribe headquartered in Miami, Oklahoma. Originally, these three tribes were unified as the Shawnee Nation and lived throughout the region east of the Mississippi River. A highly nomadic and wandering group of people, they can be documented as living in three countries – U.S., Canada and Mexico – and numerous states including Alabama, North Carolina, South Carolina, Georgia, Illinois, Delaware, Kentucky, Indiana, Michigan, Pennsylvania, Tennessee, Ohio, Virginia, West Virginia, Texas, Arkansas, Missouri, Kansas and of course Oklahoma. Men were known as hunters or warriors and women as planters and gatherers. Because of their early geographic location and their lifestyle, the Shawnee People are generally known as Eastern Woodlands Indians. It is said that in the 1700s, a squirrel could go from treetop to treetop beginning in Illinois and ending in Delaware without ever touching the ground. Thus the Indians in this geographical area were known as Woodland Indians.

Shawnee men were famous for their ferocity in battle. And battle they did from the 1600s until their forced departure from Ohio in 1832. At times, they fought against other Indian tribes, at times against the French, at times against the British, and at times against the U.S. Two of the greatest warriors were Tecumseh and Blue Jacket. Originally claiming access to thousands and thousands of acres (the concept of land ownership was foreign to American Indians), Shawnees fought for the right to remain living in the Ohio Valley but were outnumbered and constantly forced to move further west and south. Each battle lost resulted in land lost. Gradually, Shawnees separated, the majority leaving Ohio. In the early 1800s, more Shawnees lived in what is now Missouri than Ohio. For those of us who remained in the Ohio valley region, in the early 1800s, we were placed upon three reservations covering approximately 75 miles: Hogcreek, Wapakoneta, and Lewistown. We lived at Lewistown with a group of Seneca Indians and were known as the Mixed Band. Lewistown was named after Colonel Lewis, whose Indian name was Qua-tah-wah-pea. He traveled back and forth from Ohio to the White River in Arkansas where it is thought he died circa 1829 within 200-300 miles of our present homelands.

In 1830, the Indian Removal Act was passed and later declared illegal. Nevertheless, this act was followed by the Lewistown Treaty also known as the 1831 Treaty with the Seneca, exchanging the Lewistown lands in Ohio for a reservation in Indian Territory near the Neosho and Spring rivers in the area we now know as Ottawa County, Oklahoma. In September of 1832, the U.S. Military forced 258

(Opposite) The Grand Entry at the Eastern Shawnee Pow Wow.

Lewistown Shawnee and Seneca Indians to leave Ohio. Herding us like cattle, we walked on foot or rode on horseback and traveled through Indiana, Illinois, and Missouri, a journey of approximately 700 miles. Many died, leaving their bones, their names, their stories. Those who lived arrived in Indian Territory in the bitter cold month of December. They remained the Mixed Band until 1867 when the two groups separated and became known as the Seneca Cayuga and the Eastern Shawnee.

In the 1870s, Eastern Shawnee tribal membership dropped to 69. It truly was an example where complete genocide almost occurred. What did occur was dramatic loss of culture. Gone were our ceremonials and gone was our language. Once a culture rich in use of silver, split-toed or puckered moccasins and vegetable plantings of corn, beans, and squash known as the Three Sisters and planted together in hills gave way to assimilation in the new world. Precisely when the Eastern Shawnee Tribe was formally organized is unclear. It occurred sometime after May 21, 1937 when George G. Wren, Acting Land Field Agent, of Indian Affairs, wrote in a letter, "There will no doubt be, at some later date, an organization of some kind among the Shawnee Indians." The letter was written in reference to the 58.19 acres added to the Shawnee Reserve that year. Those lands we now refer to as our present Bordertown Casino and Bingo location along with the Bluejacket Complex. The purchase of these allotment lands was made with contractual funds under the provision of the Oklahoma Indian Welfare Act of June 26, 1936. We do have modern time tribal documents, the first we have record of, signed in 1939 by the late chiefs Walter Bluejacket and Dave Dushane.

Gaming began December 7, 1984 under the management of David Allen in the building now known as the Annex, but then known as The Old Red Barn. Employees numbered 14, 10 of them in gaming, and four in food concessions. Gaming was limited to Bingo and Pull Tabs. The tribe took over gaming operations in 1987. In the same year, the tribe made its first official land purchase, 112 acres on Highway 10 C. In 1999, we opened the Eastern Shawnee Travel Center with a gaming component of machines only, no bingo. In 2003, we built Bordertown Casino and Bingo followed in 2008 with The Outpost. We are proud of our record: we have never bounced a check, never closed our doors, never cut our payouts, and have always placed our customers as our number one business priority.

Today, in 2010, we have almost 2,800 tribal citizens, own approximately 1,000 acres, employ over 600 in several businesses and continue to embark upon new ventures. We are regaining our lands, regaining our culture, regaining our language. We are proud of our history, proud of our legacy and proud to say "We are the Eastern Shawnee Tribe of Oklahoma."<sup>44</sup>

(Opposite) Shawnee Statues in Front of the Indigo Sky Casino. Since 2010, the Eastern Shawnee Tribe has opened this casino, which provides jobs and funds for many tribal services such as housing, healthcare, education and social care.





- Adapted from the Shawnee Tribe Website



The Shawnees are an Eastern Woodlands tribe pushed west by white encroachment. In 1793, some of the Shawnee Tribe's ancestors received a Spanish land grant at Cape Girardeau, Missouri. After the 1803 Louisiana Purchase brought this area under American control, some Cape Girardeau Shawnees went west to Texas and Old Mexico and later moved to the Canadian River in southern Oklahoma, becoming the Absentee Shawnee Tribe.

The 1817 Treaty of Fort Meigs granted the Shawnees still in northwest Ohio three reservations: Wapakoneta, Hog Creek, and Lewistown. By 1824, about 800 Shawnees lived in Ohio and 1,383 lived in Missouri. In 1825, Congress ratified a treaty with the Cape Girardeau Shawnees ceding their Missouri lands for a 1.6 million-acre reservation in eastern Kansas. After the Indian Removal Act of 1830, the Ohio Shawnees on the Wapakoneta and Hog Creek reservations signed a treaty with the U.S. giving them lands on the Kansas Reservation.

The Lewistown Reservation Shawnees, together with their Seneca allies and neighbors, signed a separate treaty with the Federal government in 1831 and moved directly to Indian Territory (Oklahoma). The Lewistown Shawnees became the Eastern Shawnee Tribe of Oklahoma, while their Seneca allies became the Seneca-Cayuga Tribe of Oklahoma.

In 1854, the U.S. government reduced the Kansas Reservation to 160,000 acres. This, coupled with the brutal abuses perpetrated against them by white settlers during and after the Civil War, forced the Kansas Shawnees to relocate to the Cherokee Nation in northeastern Oklahoma. The 1854 Shawnee Reservation in Kansas was never formally extinguished and some Shawnee families retain their Kansas allotments today. The Federal government caused the former Kansas Shawnees and the Cherokees to enter into a formal agreement in 1869, whereby the Shawnees received allotments and citizenship in Cherokee Nation.



The Shawnees settled in and around White Oak, Bird Creek (Sperry), and Hudson Creek (Fairland), Oklahoma, maintaining separate communities and separate cultural identities. Known as the Cherokee Shawnees, they would also later be called the Loyal Shawnees. Initial efforts begun in the 1980s to separate the Shawnee Tribe from Cherokee Nation culminated when Congress enacted Public Law 106-568, the Shawnee Tribe Status Act of 2000, which restored the Shawnee Tribe to its position as a sovereign Indian nation.

The Shawnee Tribe issued commemorative coins of Chief Tecumseh, Shooting Star, in 2002.



# Jena Band of Choctaw Indians



Some of the earliest written references to the Choctaw date from 1540, in the area of southern Mississippi and in the early 1700s near present-day Mobile, Alabama, Biloxi, Mississippi, and New Orleans, Louisiana. Inland from these settlements, there was a large tribe of Muskogean-speaking people occupying about 60 towns on the streams that formed the headwaters of the Pascagoula and Pearl rivers.

After the relinquishment of the Louisiana Colony by France, members of the tribe began to move across the Mississippi River. By the Treaty of Dancing Rabbit Creek in September of 1830, the main body of the Choctaw ceded all their land east of the Mississippi river. The Choctaw began to migrate even further away from their original territory. One band settled in a sizable village near present-day Enterprise, Louisiana and other groups migrated to the pine covered hills of what was then Catahoula Parish in Louisiana. Eventually, the Choctaw, located between present day Monroe and Natchitoches, Louisiana, joined the group in Catahoula Parish. Principal settlements were established on Trout Creek in LaSalle Parish and Bear Creek in Grant Parish.

Choctaw Indians in Jena in 1909.



In 1910, it was reported that there were only 40 Choctaws located in LaSalle and Catahoula parishes. The Indian community had very little to do with outsiders and continued their Indian customs and ways. The local store account books showed that the Indians paid for their goods by skinning and tanning hides as well as day labors and household help. The Choctaw community maintained a very distinct,

social institution with activities that included marriages, burials, and the maintenance of a tribal cemetery. Choctaw children were not allowed to attend school with white children. Indian children did not attend school for many years.



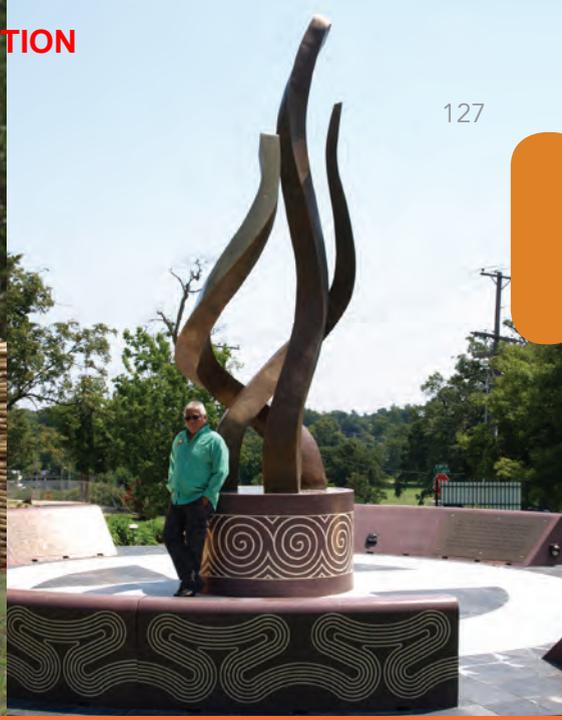
Bayou La Comb Choctaw prepare to demonstrate a Snake Dance, 1909.

In 1932, a small school building called the Penick Indian School was constructed and opened in Eden, Louisiana where 20 students attended the all-Indian school. When funding for the school was no longer available it closed, however, one year later the Department of Indian Affairs

provided funding and the school was reopened. During this time, the Office of Indian Affairs proposed moving the Choctaws who were willing, to Federal Trust land in Mississippi. Many were willing to move but the beginning of World War II interrupted that consideration and brought about the final closure of the Penick Indian School. The Jena Choctaw Indians did not attend school again until 1943.

The year after the end of World War II, Indian children were allowed to attend public schools. The last traditional Chief died in 1968 and in 1974, the first tribal election of Tribal Chief was held. Subsequently, the Jena Band of Choctaw Indians was officially recognized by the state of Louisiana as an Indian Tribe. The Jena Band of Choctaw Indians received Federal recognition through the Federal acknowledgment process in 1995. Tribal membership now totals 284. The Tribe as a sovereign government strives to improve the well being of its tribal members and those of future generations.<sup>46</sup>

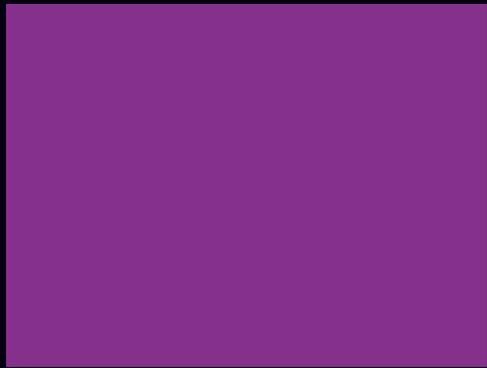
(Opposite) Left to Right. Top Row: Statue at the Chickasaw Cultural Center in Sulphur, Oklahoma; Traditional Cherokee Cornstalk Shoot, Tahlaquah, Oklahoma; Emman Spain, THPO Muscogee (Creek) Nation at Council Oak Park, Tulsa Oklahoma. Second Row: Chickasaw Cultural Center Mound Site and Village, Sulphur, Oklahoma; Lisa LaRue-Baker, THPO United Keetoowah Band, Worcester Mission Cemetery, Oklahoma. Third Row: Banners at the John Ross Museum, Tahlaquah, Oklahoma; National Council Member and President of the National Trail of Tears Association, Jack Baker, and New Echota State Historic Site Manager, David Gomez, at New Echota, 2012; Cherokee Nation Princesses at the National Holiday Parade, 2012, Tahlaquah, Oklahoma.

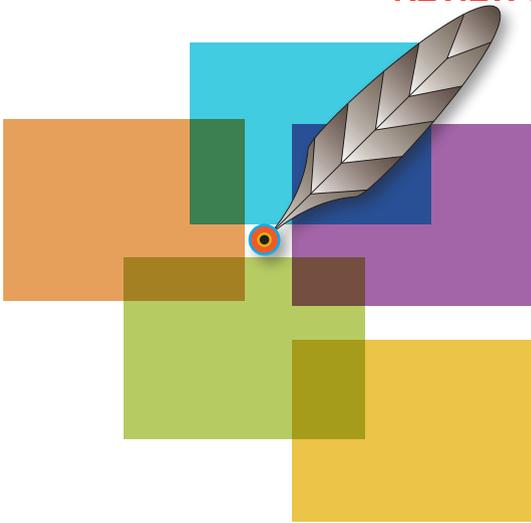




# destinations







# How to Use this Section

## ORGANIZATION

There are many places to visit in Georgia that are great places to see and experience American Indian history and culture. This section of the guidebook presents a wide variety of sites you can visit; some are museums, some historic sites or monuments, and still others outdoor, living history exhibits. In many cases visits to multiple sites can be combined, providing several different types of visitor experiences within a single day.

This section divides Georgia into five regions using the interstate highways and Georgia state line as boundaries. These areas include: North Georgia, Metro Atlanta, East Georgia, West Georgia, and Coastal Georgia. While sites highlighting the heritage of the Precontact, primarily Muskogean-speaking cultures such as Creek, are spread throughout the state, the northern part of the state features many Cherokee sites, while coastal Georgia offers places to learn about the Guale cultures.

Some of these sites, such as New Echota, dedicate themselves fully to interpreting American Indian heritage, while others tell the story of American Indians as part of a larger interpretive scheme that includes more regional and natural history. In addition to the sites listed here, Part IV of this guidebook lists places to visit outside of Georgia, as well as sources for a more in-depth study of the history and culture of the American Indian tribes of the Southeast. There are also hundreds of historical markers as you drive throughout Georgia. On your smart phone or tablet, download the Georgia Historical Marker Program App from the Georgia Historical society or find a place to safely pull off the road and discover more history by reading the signs!

## PLANNING YOUR VISIT

While the hours, admission prices and amenities listed in this guidebook were accurate as of the time of printing, this information changes on a regular basis. To avoid being disappointed and finding a site closed when you arrive, always check the website or call ahead for the most up-to-date visitor information. Many of the sites also feature special events throughout the year to highlight American Indian culture. To find out more, explore their websites.

## USING THE *LONG BEFORE GEORGIA* WEBSITE

This section will contain the details for linking the guidebook to the website and ExploreGeorgia.org. Details on the website and online access will be included in the final document.



## North Georgia

- 1 Etowah Indian Mounds State Historic Site
- 2 New Echota State Historic Site
- 3 Chief Vann House State Historic Site
- 4 God's Acre Moravian Mission Cemetery
- 5 Chieftains Museum/Major Ridge House
- 6 Ross to Ridge Road
- 7 Leake Mound Site
- 8 Track Rock Gap Archaeological Area
- 9 Funk Heritage Center
- 10 History Museum of Sautee-Nacoochee and Nacoochee Mound Site
- 11 Northeast Georgia History Center at Brenau University
- 12 Cherokee County History Museum and Visitors Center
- 13 Dahlonega Gold Museum Historic Site
- 14 Bartow History Museum
- 15 Fort Mountain State Park
- 16 Trails of Tears National Historic Trail 
- 17 Old Federal Road Driving Tour 

## Metro Atlanta

- 18 Fernbank Museum of Natural History
- 19 Marietta Museum of History
- 20 Stone Mountain Park
- 21 Georgia Capitol Museum

## East Georgia

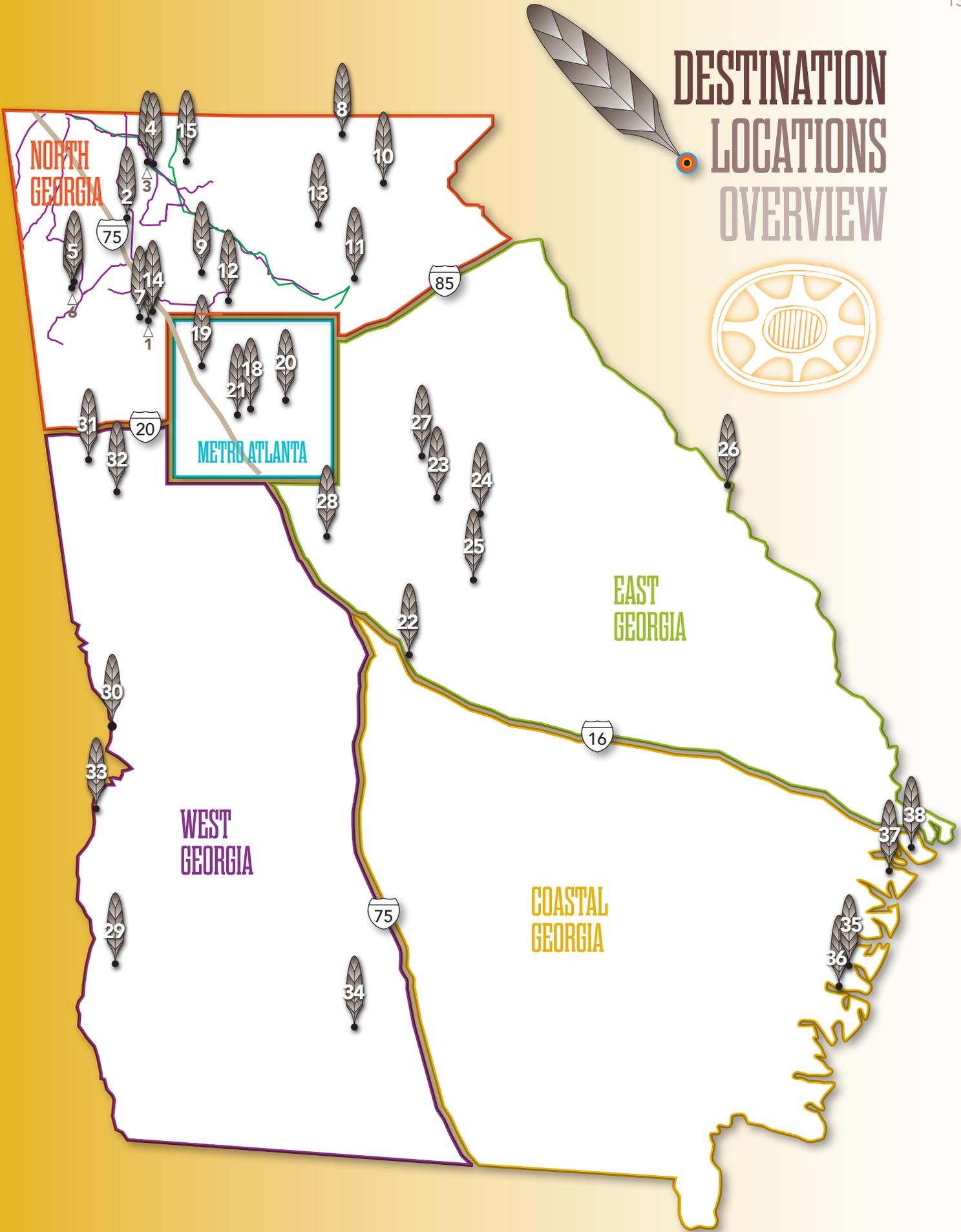
- 22 Ocmulgee National Monument
- 23 Rock Eagle Mound
- 24 Rock Hawk Effigy
- 25 Georgia's Old Capital Museum
- 26 Augusta Museum of History
- 27 Madison-Morgan Cultural Center
- 28 Indian Springs Hotel/Indian Springs State Park

## West Georgia

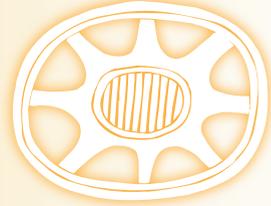
- 29 Kolomoki Mounds
- 30 Columbus Museum
- 31 Antonio J. Waring, Jr. Archaeological Laboratory
- 32 McIntosh Reserve Park
- 33 Florence Marina State Park
- 34 Museum of Colquitt County History

## Coastal Georgia

- 35 Sapelo Island Visitor Center/Shell Rings
- 36 Fort King George State Historic Site
- 37 Fort McAllister State Historic Site
- 38 Wormsloe State Historic Site



# DESTINATION LOCATIONS OVERVIEW



NORTH GEORGIA

METRO ATLANTA

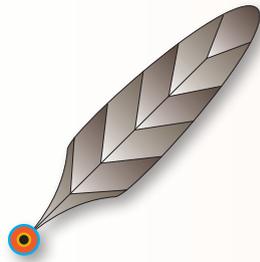
WEST GEORGIA

EAST GEORGIA

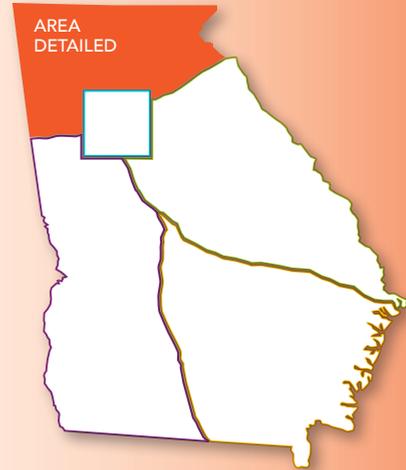
COASTAL GEORGIA



# NORTH GEORGIA LOCATIONS



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- 14 Bartow History Museum
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- 16 Trails of Tears National Historic Trail
- 17 Old Federal Road Driving Tour



(Opposite) Cherokee Supreme Courthouse at New Echota State Historic Site.



Remains of Palisade Walls

# 1. Etowah Indian Mounds State Historic Site

**LEARN ABOUT...** The sophisticated American Indian societies of the Mississippian period, which stretched from A.D. 900-1400.

**EXPERIENCE...** Museum exhibits, mounds, and artifact collections.

**Address:** 813 Indian Mounds Road, S.W. Cartersville 30120

**Phone:** 770-387-3747

**County:** Bartow

**Website:** <http://www.gastateparks.org/etowahmounds>



The Etowah Indian Mounds State Historic Site was once home to thousands of American Indians from A.D. 1000-1500 and is the most intact Mississippian site in the Southeast. This 54-acre Georgia State Park contains many of the features which characterized large Mississippian sites, including: six earthen mounds, a plaza, a village site, borrow pits, and a defensive ditch. Mound A, the temple mound, is the tallest mound at about 60 feet, and provides an extensive panoramic view of the area. The flat top is about an acre in size and is one of the largest mounds in North America. The park's museum holds a vast array of American Indian artifacts including personal adornments such as shell beads, paint, feathers, and copper ear ornaments. Other artifacts include objects made of wood, shell, and stone. Two hand-carved stone effigies bearing some of the original paint and weighing 125 pounds, are the most iconic artifacts from the site. A diorama depicting how the site might have looked at the height of its occupation is also found in the museum. A nature trail winds to the Etowah River and a V-shaped fish trap/weir used to catch fish in the river can be seen when the water is low.

## PLAN YOUR VISIT

Entrance Fee: Yes. Group rates available with advance notice.

Check the website or call for current hours, pricing, and special events information.

The museum is wheelchair accessible, but the mound tops are not. Amenities include: museum with interpretive exhibit and film, self-guided tour of mounds and site, gift shop, picnic tables, riverside benches, bus parking.

Mound B at Etowah is approximately 20 feet tall.





(This Page) The Supreme Courthouse at New Echota. (Opposite) Inside the Visitor's Center, interpretive exhibits describe the history and culture of New Echota.

## 2. New Echota State Historic Site

**LEARN ABOUT...** The former capital of the Cherokee Nation in the East. It was the site of the first Cherokee Constitution, home of the Cherokee National Council and Supreme Court, and founding place of the first American Indian Press in the United States: *The Cherokee Phoenix*. The Trail of Tears began here with the signing of the Treaty of New Echota.



**EXPERIENCE...** Historic houses, farmsteads, and tavern. Reconstructed buildings including the Council House, Supreme Courthouse, and Cherokee Phoenix Print Shop, museum, interpretive walking trails, and special events, including living history presentations.

**Address:** 1211 Chatsworth Highway NE, Calhoun, Georgia 30701

**Phone:** 706-624-1321

**County:** Gordon

**Website:** <http://www.georgiastateparks.org/NewEchota>

New Echota State Historic Site is a Georgia State Park covering approximately 191 acres. New Echota was established as the capital of the Cherokee Nation in 1825 and in 1827 it was the location where the Cherokee ratified their first constitution. Many milestones in modern Cherokee history occurred at New Echota, including the publication of the first Indian language newspaper, *The Cherokee Phoenix* in 1828. The Treaty of New Echota, which was signed here in 1835 by mostly non-elected representatives of the Cherokee Nation, ceded all remaining lands in Georgia to the U.S. government in exchange for land in Indian Territory. When many of the Cherokee



refused to leave, they were rounded up by the U.S. Army at gunpoint and forced to relocate to the west on the infamous "Trail of Tears." New Echota is a National Historic Landmark and is considered a Traditional Cultural Property by the three federally-recognized Cherokee Tribes: Cherokee Nation; Eastern Band of Cherokee Indians; and the United Keetoowah Band of Cherokee Indians.

Today, the site contains 12 original and reconstructed buildings including the Council House, Supreme Courthouse, Print Shop, Missionary Samuel Worchester's home, and an 1805 store, as well as outbuildings such as cabins, smoke houses, corn cribs, and barns. A one-mile nature trail leads visitors around the site with stops along the way to view New Town Creek and the Worchester House. The visitor center houses interpretive exhibits, a 17-minute film, and a gift shop.

## **PLAN YOUR VISIT**

Entrance Fee: Yes. Group rates available with advance notice.

Check the website or call for current hours, pricing, and special events information.

Amenities include: visitor center with interpretive exhibit and film, self-guided tour of site (map and brochure available), Cherokee history/genealogy research library, gift shop, bus parking, restrooms, one-mile nature trail with beaver pond, and boat ramp and fishing access on Coosawattee River. Past special events have included Archaeology Month in May, Frontier Day in October, and a Christmas Candlelight Tour in December.

Reproductions of the Cherokee Typeface at the New Echota Print Shop.



## 3. Chief Vann House State Historic Site

**LEARN ABOUT...** How wealthy Cherokee planters in the early decades of the nineteenth century had adopted Euro-American lifestyles and were prospering before the Georgia Gold Rush and the resulting forced removal of the Cherokee on the Trail of Tears.

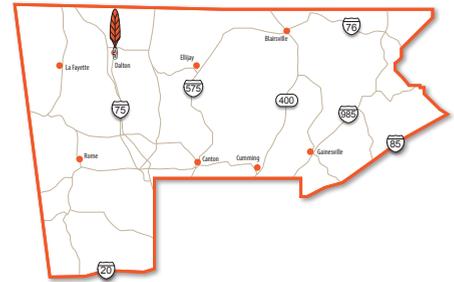
**EXPERIENCE...** Guided tours of the 1804 Plantation Home, exhibits, and a film.

**Address:** 82 Georgia Highway 225, Chatsworth, Georgia 30705

**Phone:** 706-695-2598

**County:** Murray

**Website:** [www.gastateparks.org/ChiefVannHouse](http://www.gastateparks.org/ChiefVannHouse)



The Chief Vann House Historic Site is a Georgia State Park that interprets and preserves the nineteenth-century history of a prominent Cherokee planter. Completed in 1804, the Chief Vann House was constructed by James Vann, a Cherokee leader and wealthy businessman. The plantation covered 1,000 acres near Spring Place in what

One of the Bedrooms in the Chief Vann House.



is now Murray County. Chief Vann was murdered in 1809 and Joseph, his son, inherited the property and the house. Joseph, too, rose to prominence in the Cherokee Nation and eventually surpassed his father in terms of wealth. The Vann family lost the home in 1838 when the Cherokee who remained in Georgia were forced to move west along the Trail of Tears. Later in the 1840s, Joseph Vann was compensated nearly \$20,000 for the loss by the federal government. The 2½ story brick Federal style house stands today as Georgia's most well preserved historic Cherokee Indian house. Tours lead visitors through the restored historic home, which features beautiful hand carved woodwork, a remarkable "floating" staircase, a 12-foot mantle and antique furnishings. Visitors to the Chief Vann House may want to consider adding a nearby site to their itinerary: the God's Acre Moravian Mission Cemetery (see No. 4). The Chief Vann House is a Trail of Tears National Historic Trail Certified Site.

## PLAN YOUR VISIT

Entrance Fee: Yes. Group rates available with advance notice.  
Check the website or call for current hours, pricing, and special events information.

Amenities include: guided house tour, visitor center with film, exhibits and artifacts, gift shop, 0.5-mile nature trail, picnic tables, and bus parking. Past special events have included a Cherokee Christmas by Candlelight.

The Chief Vann House is a certified Trail of Tears site.



## 4. God's Acre Moravian Mission Cemetery

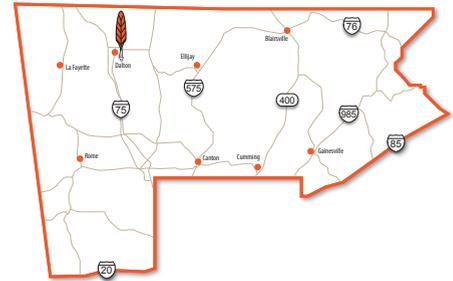
**LEARN ABOUT...** How the Cherokee of the nineteenth century interacted with missionaries, such as the Moravians, within the boundaries of the Cherokee Nation.

**EXPERIENCE...** A historic cemetery and interpretive signage.

**Address:** Georgia 52 ALT, Spring Place, Georgia 30705

**County:** Gordon

**Website:** [landmarkhunter.com/196887-moravian-mission-site-cemetery](http://landmarkhunter.com/196887-moravian-mission-site-cemetery)



In 1801, James Vann helped to establish the Spring Place Moravian Mission, which educated Cherokee children, including many future leaders: Elias Boudinot, John Ridge, Sarah Ridge, Stand Watie and Joseph Vann. The Moravian Mission Cemetery contains interments of people believed to be Moravian Missionaries, as well as several Cherokees and slaves. It is located very close to the Chief Vann House.

### PLAN YOUR VISIT

Entrance Fee: No

Open to the public.

God's Acre Mission Cemetery



## 5. Chieftains Museum/Major Ridge Home

**LEARN ABOUT...** How the Cherokee Nation was divided by the signing of the Treaty of New Echota.

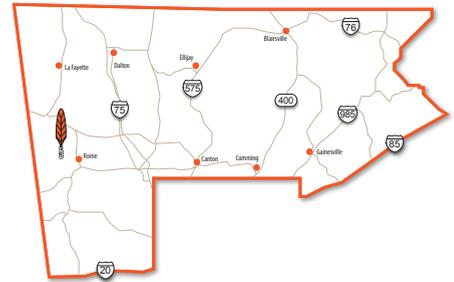
**EXPERIENCE...** An early nineteenth-century Cherokee House, interpretive exhibits, and guided tours.

**Address:** 501 Riverside Parkway NE, Rome, Georgia 30161

**Phone:** 706-291-9494

**County:** Floyd

**Website:** [www.chieftainmuseum.org](http://www.chieftainmuseum.org)



The Chieftains Museum/Major Ridge Home is privately owned and operated as a non-profit by the Junior Service League of Rome, Georgia. The home of Major Ridge, an influential leader in the history of Cherokee removal, is a certified site on the Trail of Tears National Historic Trail and a National Historic Landmark. The house is located

Chieftains Museum, Major Ridge House.



on a ridge above the Oostanaula River and overlooks the site of the Ridge Toll Ferry. A two-story dogtrot log cabin is at the heart of the Major Ridge Home; however, substantial additions to the house were made after Major Ridge's era. It is its connection to Cherokee history and removal combined with its architectural significance that makes the house an important historic site. While living here, the Ridge family operated a ferry, a trading post, and a plantation. Major Ridge served as Speaker of the Cherokee National Council and counselor of the Cherokee Nation. While Ridge resided on this property, the State of Georgia began surveying Cherokee land for distribution by lottery. Ridge forsook his stance on removal and in 1835, Ridge and other Cherokees signed the Treaty of New Echota, which ceded Cherokee lands to the federal government without the sanction of the elected representatives of the Cherokee Nation government. The Ridge family and other Treaty signers moved to lands in Oklahoma in 1835 after the treaty was signed, while the majority of Cherokee refused to leave. The Chieftains Museum/Major Ridge Home tells the story of Cherokee removal, the rift it caused within the Cherokee Nation, and its lasting impact on American Indian and American history. The Museum houses both permanent and temporary exhibits and presents educational programs relating to both the Ridge family and broader Cherokee history.

## PLAN YOUR VISIT

Entrance Fee: Yes. Group rates available with advance notice.

Check the website or call for current hours, pricing, and special events information.

Amenities include: house tours and field trips.

Remains of a cellar at the Major Ridge House.



# 6. Ross to Ridge Road

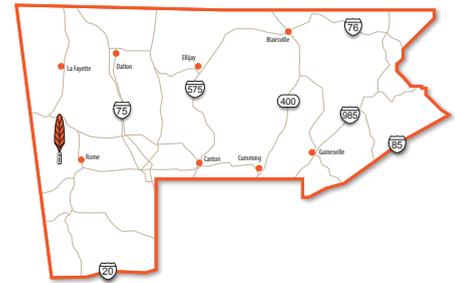
**LEARN ABOUT...** The history of the prominent Cherokee Ridge and Ross families who played an important role in the signing of the Treaty of New Echota and the events leading to the Trail of Tears.

**EXPERIENCE...** A walking trail and interpretive signage.

**Address:** Ridge Ferry Park, [1-20] Riverside Pkwy, Rome, Georgia 30161

**County:** Floyd

**Website:** [www.rfpra.com/trails.htm](http://www.rfpra.com/trails.htm)



The Ross to Ridge Road Trail is maintained by the Rome-Floyd Parks and Recreation Authority as part of their Heritage Riverways Trail System. The Trail is paved and runs between two city parks, Ridge Ferry Park and the southeastern end of Heritage Park along the eastern bank of the Oostanuala River. Ridge Ferry Park lies just below the Chieftains Museum/Major Ridge House (See No. 5) along the Oostanuala River at the site of the Ridge family's former toll ferry. The Ross to Ridge Road part of this trail is approximately three miles long and ends at the site of the former Ross Farm, just below the confluence of the Etowah and Coosa rivers. Major Ridge and John Ross, both wealthy Cherokee landowners that operated ferry crossings, were important men that played a role at the time of the Treaty of New Echota and Cherokee Removal along the Trail of Tears in the late 1830s. A portion of the original road, closer to the Ridge Home, can be seen today as a depression. The walking and biking path is best accessed at Ridge Ferry Park. Ross to Ridge Road is a certified National Trail of Tears Historic Trail Site.

## PLAN YOUR VISIT

Entrance Fee: No. Hours not restricted. Check the website or call for special events information at the parks or at the adjacent Chieftains Museum/Major Ridge House.

Amenities include: Wheelchair-accessible paved path. Ridge Ferry Park has picnic tables, playground, walking and biking trails, amphitheater, spur trail to Major Ridge House, restrooms, fishing, and boating. Heritage Park has picnic tables, playground, boat ramp, fishing, and walking and biking trails.



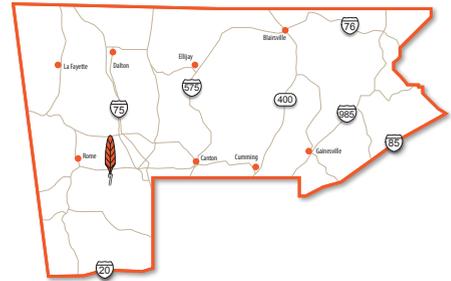
Interpretive Sign, Ridge Ferry Park.

# 7. Leake Mound Site and Interpretive Trail

**LEARN ABOUT...** American Indian cultures and lifeways during the Woodland and Mississippian Periods from approximately 300 B.C.-A.D. 1400.

**EXPERIENCE...** A gravel walking trail, extensive interpretative signage, and remnants of three mounds.

**County:** Bartow  
**Website:** [www.dot.ga.gov/leakemound](http://www.dot.ga.gov/leakemound)



The Leake Site is an interpreted archaeological site managed by the Bartow County Parks and Recreation Department along the Etowah River. The primary American Indian occupation at the Leake Site dates to the Middle Woodland period circa 300 B.C.–A.D. 650; however, a significant Late Mississippian (A.D. 1400–1600) village component also is present in the area of Mound A. This includes a flat-topped mound built and used during both occupations. There are remnants of three mounds at the site. While there is little indication of these mounds on the surface, some portions of the mounds have been preserved. In addition, a large circular ditch, along with an extensive “midden” that represents a dark soil mixture of decomposed organic refuse and artifacts, has been documented at the site. The site was investigated in advance of the widening of State Highway 61/113, with over 50,000 square feet excavated. The Leake site archaeological investigation revealed that this site represents a major center during the Precontact Middle Woodland period, figuring prominently in the trade among peoples from throughout the Southeastern and the Midwestern U.S. In 2013, the Leake Mounds Interpretive Trail opened. This 1.5-mile long walking trail contains an informational kiosk, 18 interpretive panels, and a QR code that links mobile device users to additional audio, video, and artifact information.

## DIRECTIONS

West of Cartersville, near Etowah Mounds, traveling west out of Cartersville on State Highways 61 and 113, you cross the Etowah River. The site is located on both sides of the road after crossing the river, for at least one-half mile all the way to Riverside Drive, but likely even further.

## PLAN YOUR VISIT

Entrance Fee: No. Hours not restricted.  
 Check the website or call for special events information.

Amenities include: gravel walking trail with interpretive signage.



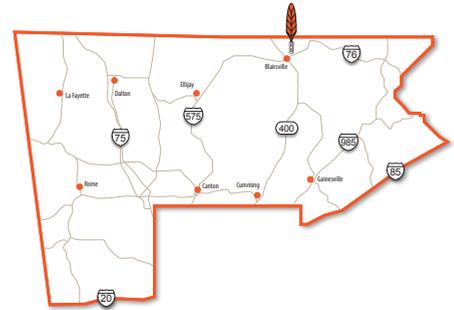
Interpretive Sign on the Leake Mounds Interpretive Trail.

# 8. Trackrock Archaeological Area

**LEARN ABOUT...** American Indian rock art or petroglyphs made beginning in the Woodland Period.

**EXPERIENCE...** An interpreted site with more than 100 petroglyphs.

**Address:** Trackrock Gap Road, Blairsville, Georgia 30512  
**Phone:** 770-297-3000  
**County:** Union  
**Website:** [www.fs.usda.gov/attmain/conf/specialplaces](http://www.fs.usda.gov/attmain/conf/specialplaces)



Track Rock Gap is located between Thunderstruck Mountain and Buzzard Roost Ridge in Chattahoochee National Forest. The site contains over 100 rock carvings, or petroglyphs, made by American Indians beginning over 1,000 years ago. The only rock art site on public land in Georgia, this site is one of the most important rock art locations in the Southeast. It was fully recorded and studied in 2009. The U.S. Forest Service website listed above has valuable information on the rock art, complete with drawings to print and take with you to help identify and interpret some of the artwork, which can be difficult to see in bright sunlight due to weathering. Several markers are located around the site to aid in interpreting petroglyphs. The site is a short walk from the parking area on a wooded trail.

## PLAN YOUR VISIT

Entrance Fee: No. Archaeological area open during the day.  
 Check the website or call for special events information.

Amenities include: wooded Trail to petroglyph site with interpretive materials.

Interpretive Signage Illustrating the Petroglyphs.



# 9. Funk Heritage Center

**LEARN ABOUT...** American Indian culture and history in the land that would become Georgia from the Paleoindian period to the Trail of Tears.

**EXPERIENCE...** Interpretive exhibits, living history, contemporary American Indian art.



**Address:** 7300 Reinhardt Circle, Waleska, Georgia 30183  
**Phone:** 770-720-5970  
**County:** Cherokee  
**Website:** [www.reinhardt.edu/funkheritage](http://www.reinhardt.edu/funkheritage)

The Funk Heritage Center is owned and operated by Reinhardt University. The Heritage Center includes the Bennett History Museum, the Appalachian Settlement, and nature trails. The Bennett History Museum contains a large collection of Precontact Southeastern Indian artifacts, including a massive boulder featuring numerous petroglyphs. The museum building’s design was inspired by American Indian architecture. Visitors can also view an extensive collection of contemporary American Indian artwork, including paintings, baskets, sculpture, and pottery, by artists from many tribes and watch the award winning film *The Southeastern Indians*. The Heritage Center is certified by the National Park Service as a National Historic Trail of Tears Interpretative Site.

## PLAN YOUR VISIT

Entrance Fee: Yes  
 Check the website or call for current hours, pricing, and special events information.

Amenities include: film, gift shop, group tours for adults, lectures, summer day camp, and specialized tours for school groups.

Interpretive Exhibit at the Funk Heritage Center.



# 10. History Museum of Sautee-Nacoochee/ Nacooche Mound Site

**LEARN ABOUT...** Woodland and Mississippian period Indians in what would become Northeast Georgia.

**EXPERIENCE...** Interpretive exhibits, artifact collections. Nearby - Mound.

**Address:** 283 Highway 255 Sautee Nacoochee, Georgia 30571  
**Phone:** 706-878-3300 (Sautee Nacoochee Center)  
 706-878-1077 (Hardman Farm)

**County:** White

**Website:** [www.snca.org/main.html](http://www.snca.org/main.html)  
[www.gorgiastateparks.org/HardmanFarm](http://www.gorgiastateparks.org/HardmanFarm)



The History Museum of the Sautee-Nacoochee and the Nacoochee Mound Site are adjacent attractions in northeast Georgia. The History Museum of Sautee-Nacoochee is owned and operated by the non-profit Sautee-Nacoochee Community Association and is devoted to documenting the history of the Sautee and Nacoochee valleys through time. The museum exhibit includes interpretive panels, local artifact collections, including soapstone bowls, and displays about local Precontact and post-contact Indians. There is also information relating to a nearby Nacoochee Mound Site.

The Nacoochee Mound Site is part of the Hardman Farm property and is owned by the Georgia Trust for Historic Preservation. Hardman Farm, including the mound, is now open to the public as a living history center, having recently undergone restoration. It is approximately 20 feet high and is believed to date to the Woodland (1000 B.C.-A.D. 800) and Mississippian (A.D. 800-1450) periods. In 1869, Nichols, who built the house across the street, constructed a gazebo on top of the mound. Although some have questioned the construction of the gazebo, its presence may have helped preserve the mound from demolition or similar destruction that has occurred at other mounds in the state. The mound was excavated in 1915.



## PLAN YOUR VISIT

Entrance Fee: Yes - Museum  
 Check the website or call for current hours, pricing, and special events information.  
 Wheelchair accessible.

Amenities include: interpretive exhibits and artifact collections.

Nacoochee Mound on the Hardeman Farm Property.

# 11. Northeast Georgia History Center

**LEARN ABOUT...** The Cherokee Chief White Path and his efforts to help Chief John Ross fight against the Treaty of New Echota and Cherokee Removal from Georgia.

**EXPERIENCE...** Cherokee Chief White Path's cabin and interpretive exhibits.

**Address:** 322 Academy Street NE, Gainesville, Georgia, 30501

**Phone:** 770-297-5900

**County:** Hall

**Website:** [www.negahc.org](http://www.negahc.org)



The Northeast Georgia History Museum is owned and operated by Brenau University. The main gallery in the museum "Northeast Georgia: Land of Promise" begins with Paleoindians. Artifacts and interpretive panels and exhibits go through removal period and Cherokee land lottery. Cherokee Chief White Path's Cabin was built in 1780 near present day Ellijay, Georgia by White Path's parents. The cabin was relocated onto its current site in 1995 under the direction of Counte Cooley, a descendent of White Path and of James Mathis. Chief White Path was a skillful orator and frequently spoke out at the Cherokee national capitol at New Echota against ceding land to the white settlers. He joined Andrew Jackson to fight the Creeks at the Battle of Horseshoe Bend in 1841. He and Chief John Ross traveled to Washington to denounce the removal treaty signed as void, but were ultimately unsuccessful and returned home. In the fall of 1838, at the age of 77, White Path helped organize the removal, later known as the "Trail of Tears". He died near Hopkinsville, Kentucky and was buried beside Chief Fly Smith. Today, his former home is interpreted as a c. 1835 Cherokee farmstead with authentic furnishings, vegetable gardens, and herb gardens typical of a Cherokee home just prior to removal.

## PLAN YOUR VISIT

Entrance Fee: Yes. Group rates available for schools and societies

Check the website or call for current hours, pricing, and special events information.

Amenities include: White Path Cabin, interpretive exhibits, field trips, bus parking, picnic facilities, amphitheater, and gift shop.

Chief White Path's Cabin at the Northeast Georgia History. Museum.



## 12. Cherokee County History Museum

**LEARN ABOUT...** Cherokee life in the early nineteenth century and the Trail of Tears as told from the perspective of a Cherokee boy.

**EXPERIENCE...** Interpretive exhibits and artifacts.

**Address:** 100 North Street, Suite 140, Canton, Georgia 30114

**Phone:** 770-345-3288

**County:** Cherokee

**Website:** [www.cherokeeconomyhistorymuseum.com](http://www.cherokeeconomyhistorymuseum.com)



The Cherokee County History Museum and Visitors Center is operated by the Cherokee County Historical Society with support from the Cherokee County Board of Commissioners. The museum tells the story of Cherokee County from the perspective of four historical Cherokee County residents. It explores early nineteenth-century Cherokee life through an exhibit that tells the story of Little Fourkiller, a 10-year old Cherokee boy, as his family is removed from the area on the Trail of Tears.

### PLAN YOUR VISIT

Entrance Fee: No

Check the website or call for current hours, pricing, and special events information.

## 13. Dahlonega Gold Museum Historic Site

**LEARN ABOUT...** The first gold rush in U.S. history and how it motivated the forced removal of the Cherokee from northeast Georgia.

**EXPERIENCE...** Interpretive exhibits and artifacts.

**Address:** 1 Public Square, Dahlonega, Georgia 30533

**Phone:** 706-864-2257

**County:** Lumpkin

**Website:** [www.gastateparks.org/DahlonegaGoldMuseum](http://www.gastateparks.org/DahlonegaGoldMuseum)



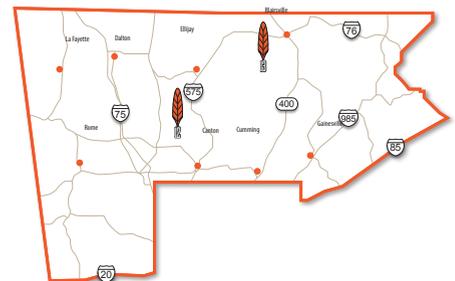
The Dahlonega Gold Museum is located in the Lumpkin County Courthouse, the oldest courthouse in Georgia. The site is a Georgia State Park facility. The museum contains exhibits highlighting the first gold rush in the U.S. The gold rush into the Cherokee Nation was a key factor in encouraging the forced removal of the Cherokee from Georgia.

### PLAN YOUR VISIT

Entrance Fee: Yes. Group rates available with advance notice.

Check the website or call for current hours, pricing, and special events information. Some exhibits are on the second floor and are not wheelchair accessible.

Amenities include: interpretive exhibits, film, and teacher's resource guide.



## 14. Bartow History Museum

**LEARN ABOUT...** Nineteenth-century Cherokee life and culture.

**EXPERIENCE...** Interpretive exhibits and artifacts.

**Address:** 4 E. Church Street, Cartersville, Georgia 30120

**Phone:** 770-382-3818

**County:** Bartow

**Website:** [www.bartowhistorymuseum.org/](http://www.bartowhistorymuseum.org/)



The Bartow History Museum is a private, non-profit organization providing exhibits that explore Bartow County history from the early nineteenth century into the twentieth century. Nineteenth-century Cherokee life is documented through artifact displays and a Cherokee house diorama.

### PLAN YOUR VISIT

Entrance Fee: Yes. Group rates available with advance notice.

Check the website or call for current hours, pricing, and special events information.

Wheelchair accessible.

Amenities include: interpretive exhibits, gift shop, and research library and archives.

## 15. Fort Mountain State Park

**LEARN ABOUT...** A mountaintop site that may have been used by Indians for ceremonial or defensive purposes.

**EXPERIENCE...** A walking trail and rock wall.

**Address:** 181 Fort Mountain Park Road, Chatsworth, Georgia 30705

**Phone:** 706-422-1932

**County:** Murray

**Website:** [www.gastateparks.org/FortMountain](http://www.gastateparks.org/FortMountain)



The trail winds around the top of Fort Mountain, passed remnants of the rock wall.

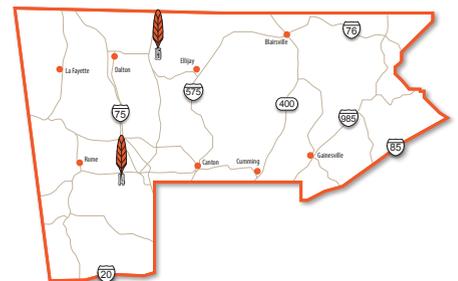
Fort Mountain State Park is operated by the Georgia Department of Natural Resources. The 855-foot long ancient rock wall lies on the highest point of the mountain. The wall may have been built by early Indians as a fortification or for ceremonial purposes. A trail winds around the top of the mountain. There are no interpretive signs along the trail. As you hike, try this challenge: see if you can determine which rocks are part of the wall and which ones may be in a natural setting!

### PLAN YOUR VISIT

Entrance Fee: No, but State Park Parking Fee May Apply

Check the website or call for current hours, pricing, and special events information.

Amenities include: 3,712 acres wilderness park, hiking, mountain biking, cottages, campsites and picnic shelters, swimming beach, fishing, boating, geo-caching, miniature golf, playground, scout programs, wedding facilities.





These brown signs can be followed to trace the closest possible automobile route to the Trail of Tears.

# 16. Trail of Tears National Historic Trail

**LEARN ABOUT...** The forced removal of the Cherokee from Georgia.

**EXPERIENCE...** Multiple important historic sites that contain interpretation of the Trail of Tears.

**Websites:** The National Park Service and the Georgia Trail of Tears Association maintain a number of excellent online resources. including:

<http://www.nps.gov/trte/index.htm>

<http://www.nps.gov/trte/planyourvisit/places-to-go-in-georgia.htm>

<http://www.gatrailoftears.com>

<http://www.georgiatrailoftears.com/forts.html>

<http://www.cedartowngeorgia.gov/places-you-gotta-see/>

The United States government forcibly removed more than 16,000 Cherokee Indian people from their homelands in Tennessee, Alabama, North Carolina, and Georgia, and sent them west to modern day Oklahoma, or Indian Territory in 1838. These American Indians were housed in stockades, relocation, and interment camps before they faced the arduous trip on foot, by horseback, by wagon, rail, and by steamboat to Indian Territory. Many perished during that cruel trip and thousands more died later from illness and other consequences of removal. This devastating trip became known as the Trail of Tears.

The Trail of Tears National Historic Trail winds along thousands of miles of both land and water trails in nine states. Its purpose is to preserve the trails, the stories, the associated sites, and the history of this tragic event in Cherokee and American history. Visitors can drive along sections of the trail and follow the brown Trail of Tears signage.



## PLAN YOUR VISIT

Entrance Fee: No

Check the website or call for special events information. Check website map for routes as new sites are often added. Some sites are on private property and cannot be visited. The National Park Service Interactive Map at the website address listed above details this information.

Amenities include: five certified Trail of Tears Interpretive Sites included in this guidebook - New Echota State Historic Site, The Chief Vann House, the Funk Heritage Center, Chieftains Museum/Major Ridge House, and the Ross to Ridge Road. Another site open to the public that contains interpretive signage is the Cedar Town Removal Encampment in Big Spring Park, Cedartown, Georgia.

# 17. Old Federal Road Driving Tour

**LEARN ABOUT...** The construction of travel and transportation routes in the Cherokee Nation in the early nineteenth century.

**EXPERIENCE...** A 3.5-hour driving tour of the Old Federal Road through the former Cherokee Nation.

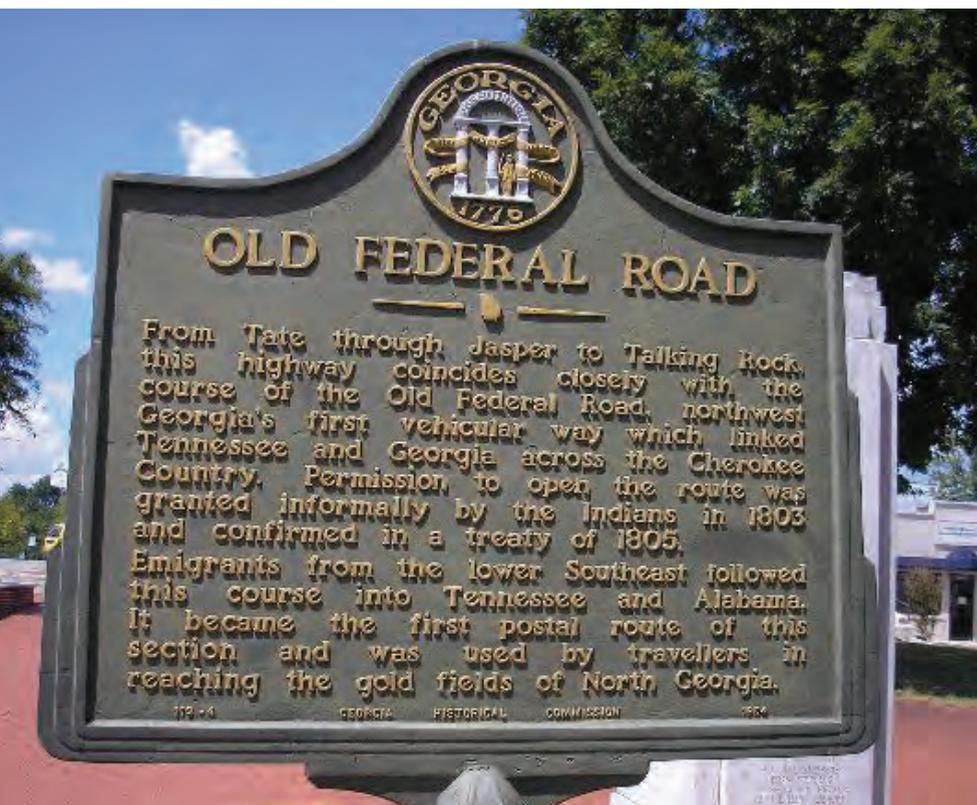
**Websites:** [www.aboutnorthgeorgia.com/ang/Old\\_Federal\\_Road](http://www.aboutnorthgeorgia.com/ang/Old_Federal_Road)

The Federal Road was constructed in 1805 through the Cherokee Nation because the State of Georgia wanted to have better access across North Georgia from near modern-day Athens, Georgia, to Tellico, Tennessee and eventually Nashville. The route of the Federal Road closely followed the Middle Cherokee Trading Path, which was part of an established Cherokee trade network. The road was to be no more than 60 feet wide and along its route, Cherokee would have the right to profit from ferries, tolls and establishment of businesses along its route. The Federal Road passed a number of places owned by important individuals in the Cherokee Nation including Vann Ferry, the Chief Vann estate, and the John Ross House. Modern day and historic maps of the Old Federal Road and a brochure can be viewed at the link above.

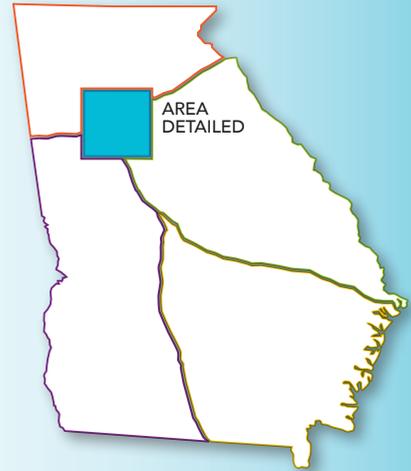


## PLAN YOUR VISIT

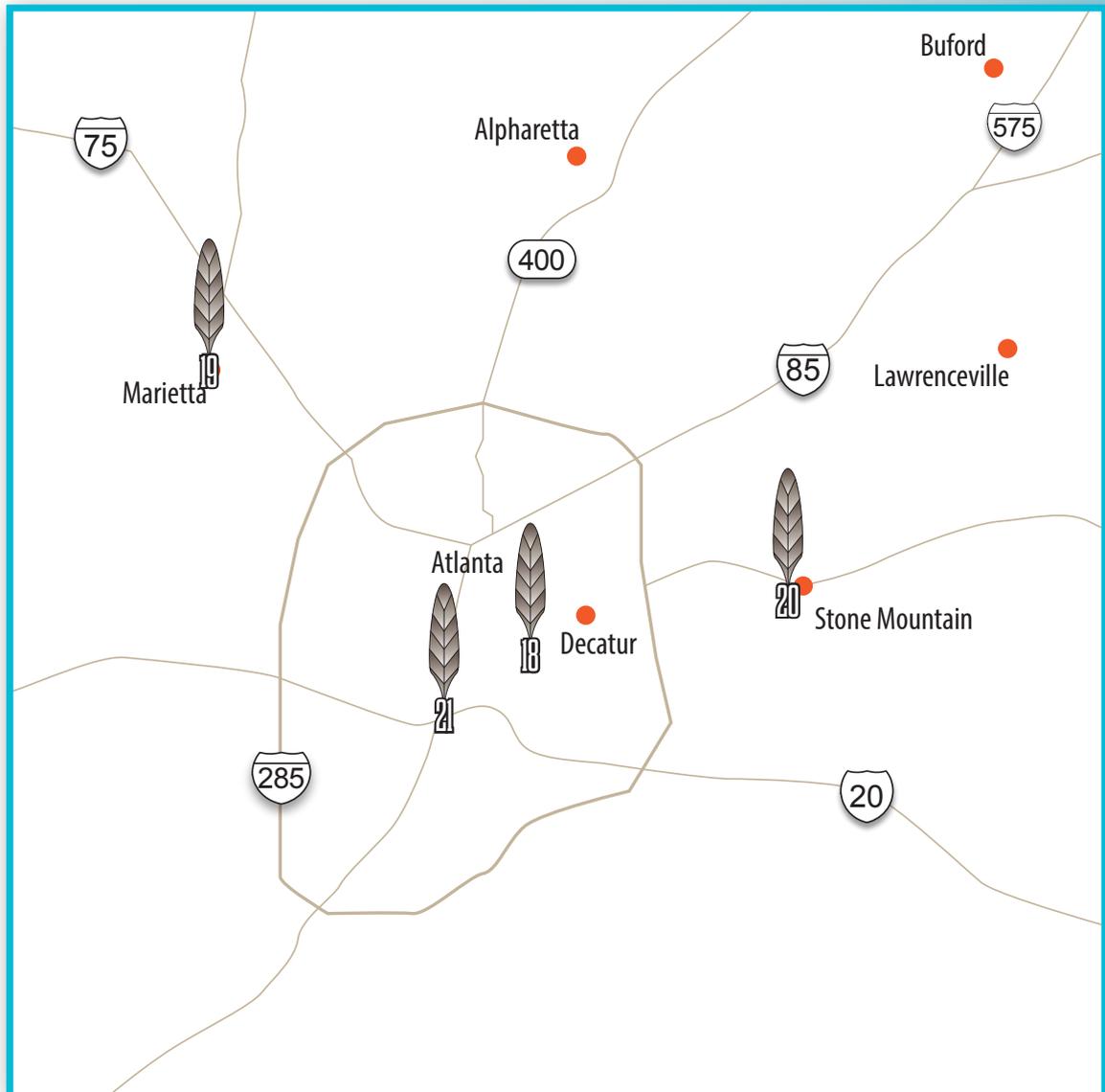
Entrance Fee: No. Public Roads  
 Call for current hours, pricing, and special events information. Audio CDs are available through the Regional Visitor Information Centers and Convention and Visitor Bureaus in north Georgia. Also, a podcast on the Federal Road is available for download on the Georgia Department of Transportation website.



# METRO ATLANTA LOCATIONS



- 18 Fernbank Museum of Natural History
- 19 Marietta Museum of History
- 20 Stone Mountain Park
- 21 Georgia Capitol Museum



# 18. Fernbank Museum

**LEARN ABOUT...** American Indian Pottery in the land that would become Georgia from the Woodland period through the Spanish Mission period.

**EXPERIENCE...** Interpretive and interactive exhibits.

**Address:** 767 Clifton Road, NE, Atlanta, Georgia 30307

**Phone:** 404-929-6300

**County:** DeKalb

**Website:** [www.fernbankmuseum.org](http://www.fernbankmuseum.org)



The Fernbank Museum is a private non-profit organization that contains extensive exhibits on the natural and cultural history of Georgia. One permanent exhibit, *Conveyed in Clay: Stories from St. Catherines Island*, explores 5,000 years of human history through pottery. Some of the oldest pottery in North America to Spanish majolica from the Mission Era is on display. Selected artifacts from the collections of the St. Catherines Island Foundation and Edward John Noble Foundation form the foundation of this exhibit that explores how American Indians adapted over time through changes in their pottery.

“De Soto’s Footsteps: New Archaeological Evidence from Georgia” is currently on exhibit in the Curator’s Corner, a changing display. Fernbank Museum began an archaeological investigation of early contact between Georgia’s American Indians and Europeans. A series of rare artifacts document and examine that interaction. Some highlights of the collection include a dugout canoe, pottery, pipes, stone tools, glass beads, iron, brass, and silver.

## PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information.

Wheelchair accessible.

Amenities include: natural and cultural history exhibits, IMAX theater, guided school tours, walking trails, and summer camp.

(Both Pages) Interpretive Exhibits at the Fernbank Museum of Natural History.



# ANCIENT PEOPLES

How do we know they were here?

People began living in this region about 12,000 years ago. They left many clues about their lives around the Mountain.

Archaeologists have found many clues about the lives of the first people who lived in this region. They found objects that are about 10,000 B.C. When people lived in this region, they made tools from stone and bone.

They used tools to hunt and to make things. They also used tools to make things like spears and arrows. They used tools to make things like spears and arrows. They used tools to make things like spears and arrows.

*But we can look at the clues scattered in the shadows of the Mountain, and we can imagine...*



Craftsmen fashioned soapstone to meet everyday needs.  
B



## 19. Stone Mountain Park

**LEARN ABOUT...** The history and culture of American Indians who lived on or near Stone Mountain.

**EXPERIENCE...** Interpretive exhibits.

**Address:** Confederate Hall 1000 Robert E. Lee Boulevard  
Stone Mountain, Georgia 30083

**Phone:** 770-498-5690

**County:** DeKalb

**Website:** [www.stonemountainpark.com/activities](http://www.stonemountainpark.com/activities)



Exhibits in the Confederate Hall.

Stone Mountain Park is owned by the state of Georgia and managed by the Stone Mountain Memorial Association. Within the park, the Confederate Hall Historical and Environmental Education Center contains artifacts and exhibits that document the earliest people that lived on and near the mountain. Artifacts include soapstone bowls and tools. Interpretative panels explore and explain the culture of local Precontact populations.

### PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible.

Amenities include: hiking trails, entertainment, boating, fishing, camping, hotels, golf, swimming, picnic areas, laser show, scenic railroad, Skyride cable car, 4D movie, SkyHike, and other kid's attractions.

## 20. Marietta Museum of History

**LEARN ABOUT...** The first gold rush in the U.S. and how it motivated the removal of the Cherokee from Georgia.

**EXPERIENCE...** Interpretive exhibits and artifacts.

**Address:** 1 Depot Street, Suite 200, Marietta, Georgia 30060

**Phone:** 770-794-5710

**County:** Cobb

**Website:** [www.mariettahistory.org/galleries](http://www.mariettahistory.org/galleries)



The Marietta Museum of History is a private non-profit organization dedicated to displaying all aspects of the history and culture of Cobb County. The General History gallery contains displays of American Indian artifacts, such as pottery and stone tools, found in Cobb County. The museum displays a rare 1860 bible written in Cherokee. Exhibits also discuss the Trail of Tears and Sequoyah.

### PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible.

Amenities include: interpretive exhibits and gift shop.

## 21. Georgia Capitol Museum

**LEARN ABOUT...** A general overview of precontact and historic American Indians in Georgia.

**EXPERIENCE...** Interpretive exhibits.

**Address:** 206 State Capitol, Atlanta, Georgia 30334

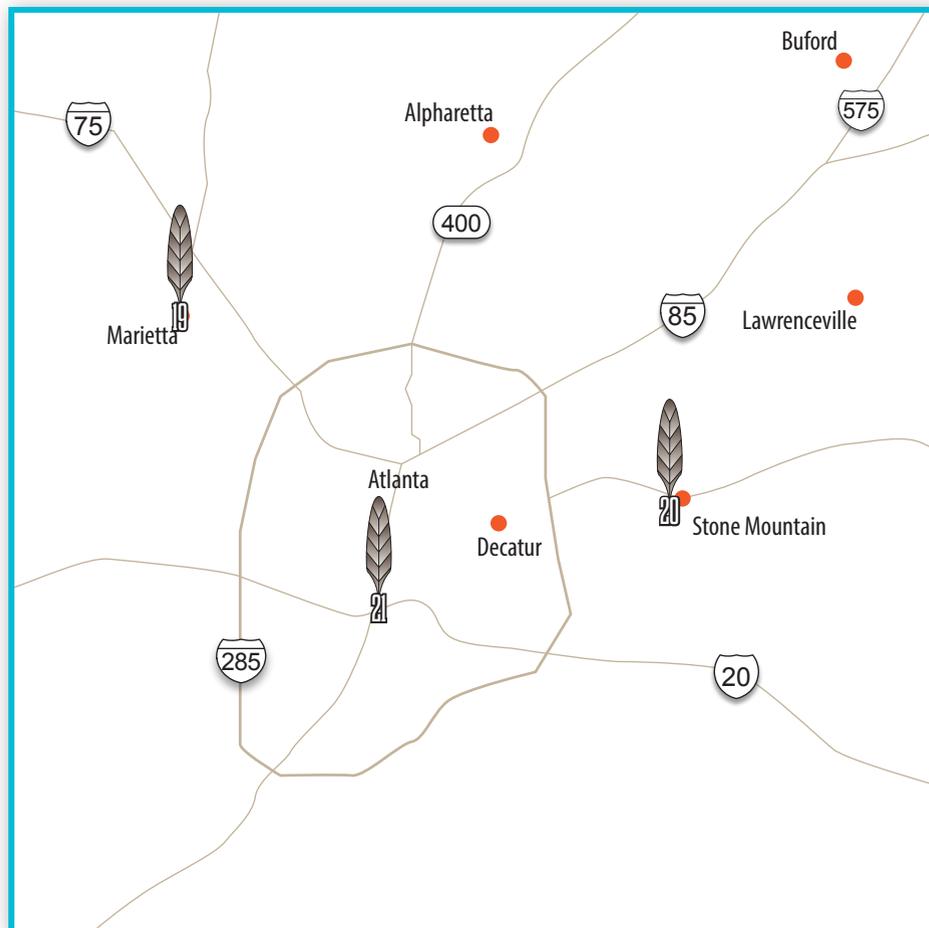
**Phone:** 404-656-2846

**County:** Fulton

**Website:** [www.libs.uga.edu/capitolmuseum](http://www.libs.uga.edu/capitolmuseum)



This museum, located on the fourth floor of the State Capitol, has exhibits and artifacts from Georgia's Precontact and Historic Indians. This museum is operated by the University of Georgia libraries. The Georgia Capitol Museum preserves and interprets the history of the Georgia Capitol Building and provides visitors with an overview of Georgia's natural and cultural history.



### PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information.

Wheelchair accessible.



Ocmulgee National Monument,  
Lesser Temple Mound.



# EAST GEORGIA LOCATIONS

- 22 Ocmulgee National Monument
- 23 Rock Eagle Mound
- 24 Rock Hawk Effigy
- 25 Georgia's Old Capital Museum
- 26 Augusta Museum of History
- 27 Madison-Morgan Cultural Center
- 28 Indian Springs Hotel/Indian Springs State Park



## 22. Ocmulgee National Monument

**LEARN ABOUT...** 17,000 years of human history at a large Mississippian Period ceremonial center site.

**EXPERIENCE...** Mounds, museum interpretive exhibits, and trails.

**Address:** 1207 Emery Highway, Macon, Georgia 31217

**Phone:** 478-752-8257

**County:** Bibb

**Website:** [www.nps.gov/ocmu/index.htm](http://www.nps.gov/ocmu/index.htm)



Ocmulgee National Monument is administered by the National Park Service and is recognized as both a National Historic Landmark and a Traditional Cultural Place for the Muscogee (Creek) Nation. It is home to over 17,000 years of continuous human habitation and has archaeological sites and remains from the Paleoindian, Archaic, Woodland, Mississippian, and early contact periods. The focal point of the park is a large ceremonial center belonging to the Mississippian people that arrived on the Macon Plateau around 900 A.D. They constructed large

(Below) Earth Lodge at Ocmulgee.



earthen mounds used for temples, burials, and living quarters, as well as earthlodges, which served as formal council chambers. Visitors can tour the park on a self-guided stroll on over five miles of trails that take you to Precontact structures and through three different natural habitats. The Visitor's Center houses a vast collection of artifacts found during excavations at the site that cover the first 17,000 years of human habitation at the site, and specifically the Mississippian people. The Lamar site contains the only known example of a spiral mound in North America. This unique 20-foot tall mound was built and used by Native people from 1350 till the late 1500s. This mound is accessible during low water levels of the Ocmulgee River with a ranger-led tour several times a year.

## PLAN YOUR VISIT

Entrance Fee: No. Special event fees may apply  
Check the website or call for current hours, pricing, and special events information.  
Wheelchair accessible.

Amenities include: visitor center, film, museum, and gift shop. Cell phone audio tour stops at each mound/feature. A 702-acre park on the Ocmulgee River, five miles of trails, and bus parking. Reservations needed for ranger-led tours of Lamar spiral mound site. Educational programs must be booked significantly in advance. Special events have included sunrise park openings, lantern lights tour, and Ocmulgee Indian celebration.



(Above) Shell Gorget which would have been worn as a necklace.



## 23. Rock Eagle Mound

**LEARN ABOUT...** The spiritual beliefs of the Middle Woodland people who called the area home.

**EXPERIENCE...** A rock effigy of an eagle and a viewing tower.

**Address:** 350 Rock Eagle Road, Eatonton, Georgia 31024

**Phone:** 706-484-2899

**County:** Putnam

**Website:** [www.rockeagle4h.org/about.html](http://www.rockeagle4h.org/about.html)



Rock Mound in the Shape of an Eagle.

Rock Eagle Mound is located in the Rock Eagle 4-H Center, which is operated by the University of Georgia. Rock Eagle Mound is a stone effigy of a bird. It is formed from milky quartz rocks and was likely constructed about 2,000 years ago during the Middle Woodland period (100-300 A.D.) for religious or ceremonial use. It measures eight feet high at the breast with a wingspan width of 120 feet. It is 102 feet long. The effigy was listed on the National Register of Historic Places in 1978.

### PLAN YOUR VISIT

Entrance Fee: No

Check the website or call for current hours, pricing, and special events information.

Amenities include: A stone viewing tower constructed by the Civilian Conservation Corps in the 1930s (no wheelchair access), paved pathway encircles the effigy and provides interpretive panels to explain the significance of the site, 4-H Center, cottages, camping, conference center, 1,500 acres of forested land, and a 110-acre lake.

## 24. Rock Hawk Effigy and Trails

**LEARN ABOUT...** Rock effigies, prehistoric life in the Southeast, and Creek culture through interpretive panels.

**EXPERIENCE...** A rock effigy of a hawk and a viewing platform.

**Address:** 305 North Madison Avenue, Eatonton, Georgia 31024

**Phone:** 706-485-7701

**County:** Putnam

**Website:** [www.rockhawk.org](http://www.rockhawk.org)



Rock Mound in the Shape of a Hawk.

Rock Hawk Effigy and Trails is an outdoor classroom containing more than 25 miles of hiking trails with more than 100 interpretive panels on the natural and cultural history. It is a project of the non-profit Historic Piedmont Scenic Byway Corporation. Just off the Okfuskee Trail, the origin of the Rock Hawk Effigy is uncertain. Milky quartz rocks placed in the shape of a hawk are not dateable and no significant artifacts were found in association with the hawk. The effigy is fenced for protection and there is an elevated viewing platform.

### PLAN YOUR VISIT

Entrance Fee: No

Check the website or call for current hours, pricing, and special events information.

Amenities include: educational signage about local history, a 3-story viewing platform (no wheelchair access), restrooms, camping, boating, fishing, archery, beach, hiking, biking, and nature watching.

## 25. Georgia's Old Capitol Museum

**LEARN ABOUT...** American Indian history and culture in eastern Georgia.

**EXPERIENCE...** Interpretive exhibits.

**Address:** Old Capitol Square,  
201 East Greene Street,  
Milledgeville, Georgia 31601

**Phone:** 478-453-1803

**County:** Baldwin

**Website:** [www.oldcapitolmuseum.org](http://www.oldcapitolmuseum.org)



American Indian Exhibit Georgia's Old Capitol Museum.

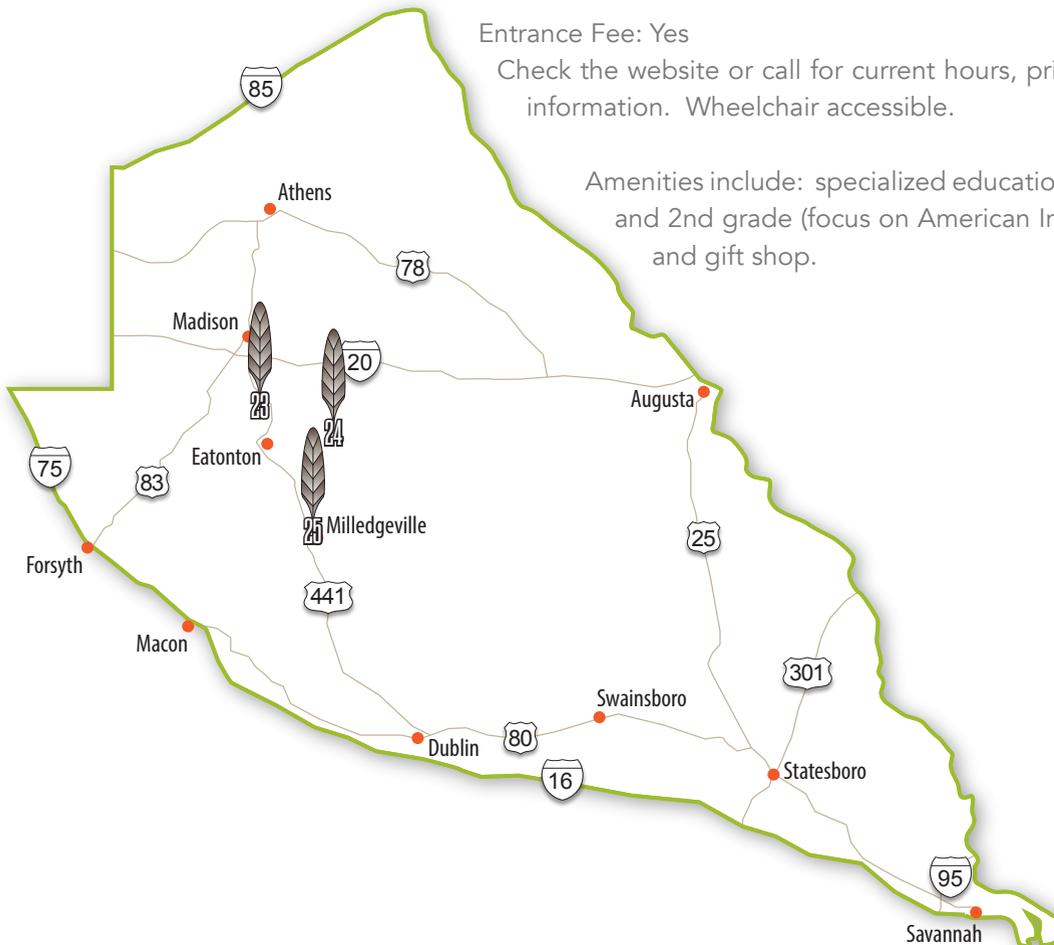
The Georgia's Old Capitol Museum is located on the ground floor of the antebellum capitol building and is run by the non-profit Georgia's Old Capitol Museum Society. The museum specializes in the history of Milledgeville and Baldwin County. Museum exhibits are arranged chronologically and begin with interpretive panels on American Indian culture and artifacts (plus some identified reproductions) mostly from the local area. The Precontact Georgia section contains displays on flint knapping tools and artifacts used in food production, among other things.

### PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible.

Amenities include: specialized education program for preschool, and 2nd grade (focus on American Indian history). restrooms, and gift shop.



## 26. Augusta Museum of History

**LEARN ABOUT...** The Late Archaic period between 3,800 and 3,500 years ago on the Upper Savannah River.

**EXPERIENCE...** Interpretive exhibits.

**Address:** 560 Reynolds Street, Augusta, Georgia 30907

**Phone:** 706-722-8454

**County:** Richmond

**Website:** [www.augustamuseum.org/AugustasStory](http://www.augustamuseum.org/AugustasStory)



The Augusta Museum of History is a private non-profit facility dedicated to presenting the natural and cultural history of the Augusta area. The permanent exhibit, "Augusta's Story", includes information on the American Indians who once lived in the area. Precontact artifacts and a diorama of Stallings Island culture from the Upper Savannah River are on exhibit. The Stallings Island pottery was made during the Archaic period approximately 3,800 years ago. It is some of the oldest pottery in North America.

### PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible.

Amenities include: free parking, resources for educators provided, as well as Georgia educational standards. Research library open by appointment.

## 27. Madison-Morgan Cultural Center

**LEARN ABOUT...** American Indian history and culture in eastern Georgia.

**EXPERIENCE...** Interpretive exhibits.

**Address:** 434 S. Main Street, Madison, Georgia 30650

**Phone:** 706-342-4743

**County:** Morgan

**Website:** [www.mmcc-arts.org](http://www.mmcc-arts.org)



Housed in an impressive, circa 1895 Romanesque Revival building, the Madison-Morgan Cultural Center is operated as a private non-profit arts center. It contains small American Indian interpretive displays and some Precontact artifacts from the local area. The American Indian displays are presented in the larger context of the Piedmont History Exhibit.

### PLAN YOUR VISIT

Entrance Fee: Yes. Group Rates Available

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible.

Amenities include: docent-led tours and group tours can be scheduled in advance.

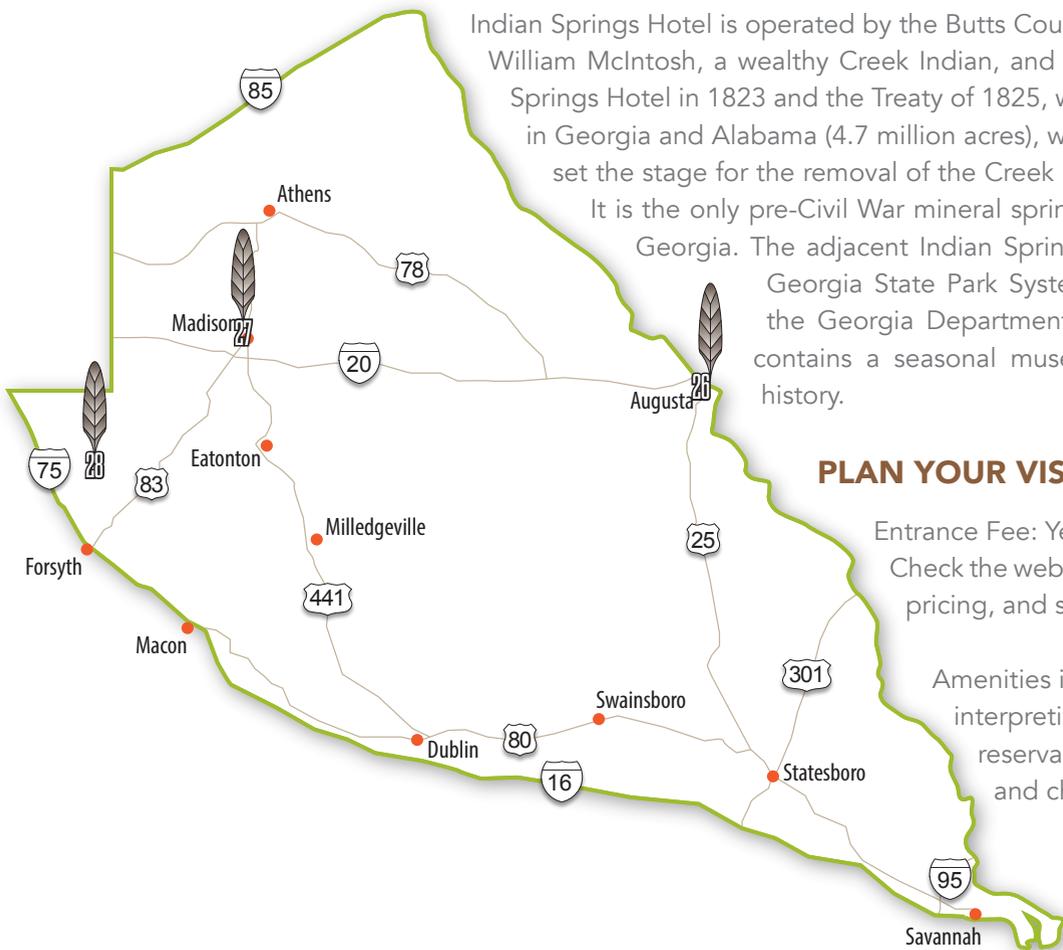
## 28. Indian Springs Hotel/ Indian Springs State Park



**LEARN ABOUT...** The treaty that ceded all Creek Lands in Georgia and Alabama to the federal government was signed at this historic hotel in 1825.

**EXPERIENCE...** A guided tour and interpretive exhibits.

**Address:** 1807 Highway 42, Flovilla, Georgia 30216  
**Phone:** 770-775-3313  
**County:** Butts  
**Website:** [www.buttscountyhistoricalsociety.org/historicalproperties.html](http://www.buttscountyhistoricalsociety.org/historicalproperties.html)  
[www.gastateparks.org/IndianSprings](http://www.gastateparks.org/IndianSprings)



Indian Springs Hotel is operated by the Butts County Historical Society. Chief William McIntosh, a wealthy Creek Indian, and his cousin, built the Indian Springs Hotel in 1823 and the Treaty of 1825, which ceded all Creek lands in Georgia and Alabama (4.7 million acres), was signed here. This treaty set the stage for the removal of the Creek Indians from the southeast. It is the only pre-Civil War mineral springs hotel that still stands in Georgia. The adjacent Indian Spring State Park is part of the Georgia State Park System and is administered by the Georgia Department of Natural Resources. It contains a seasonal museum that highlights Creek history.

### PLAN YOUR VISIT

Entrance Fee: Yes  
 Check the website or call for current hours, pricing, and special events information.

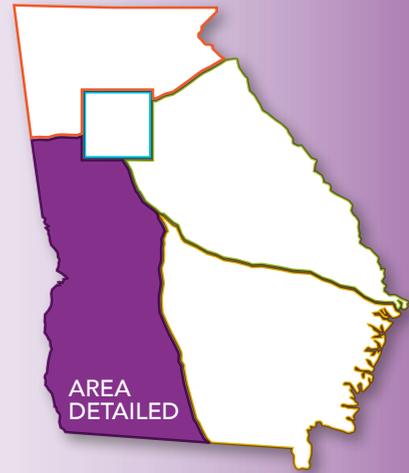
Amenities include: tours of the hotel, interpretive exhibits, gardens, and reservable facilities at the hotel and chapel.



Cabin Similar to Chief McIntosh's at McIntosh Reserve State Park. William McIntosh's grave is in the foreground.

# WEST GEORGIA LOCATIONS

- 29 Kolomoki Mounds
- 30 Columbus Museum
- 31 Antonio J. Waring, Jr. Archaeological Laboratory
- 32 McIntosh Reserve Park
- 33 Florence Marina State Park
- 34 Museum of Colquitt County History



# 29. Kolomoki Mounds Historic Park

**LEARN ABOUT...** What life was like for Woodland period Indians at a large ceremonial site in western Georgia.

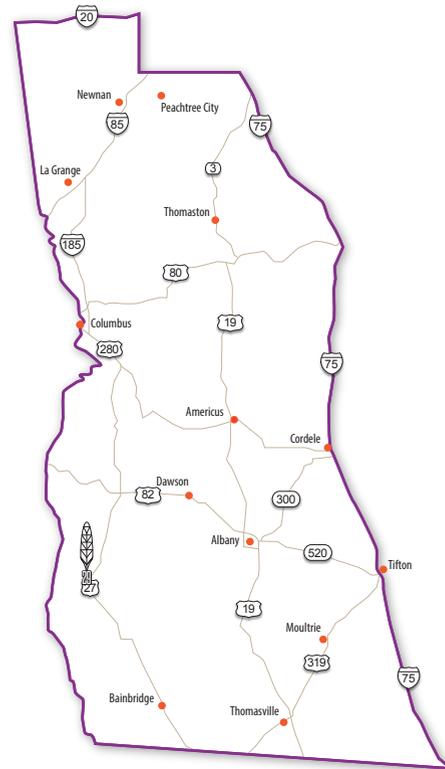
**EXPERIENCE...** Self-guided tours of the mounds and interpretive museum exhibits.

**Address:** 205 Indian Mounds Road, Blakely, Georgia 39823

**Phone:** 229-724-2150

**County:** Early

**Website:** [www.gastateparks.org/KolomokiMound](http://www.gastateparks.org/KolomokiMound)



View from the Top of the Temple Mound at Kolomoki.



### TEMPLE MOUND WHAT A VIEW

From up here, you see the plain surrounded by six visible mounds. When it was occupied, the plain would have been bare and clay, bounded by the feet of inhabitants. There is some evidence that there may have been houses or other buildings scattered throughout the area. Early accounts of the site report the presence of an earthen wall that enclosed at least part of the plain. This wall is no longer visible.

If you look to your left, you will notice that the top of mound is slightly higher. It is possible that this is part of platform where the chief priest's house once sat.

Archaeologists using modern technology are looking for evidence of structures and other human activity. They are using remote sensing techniques such as Ground Penetrating Radar (GPR) in their search. GPR uses electromagnetic radiation to detect subsurface features. This means that archaeologists can locate important archaeological features without digging. This method saves the site for the future.

Ground Penetrating Radar in progress.

**TIMELINE**

**Excavation**

Excavation began in 1936 and continued through 1940. The site was excavated in 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024.

**Excavation**

Excavation began in 1936 and continued through 1940. The site was excavated in 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024.

**Excavation**

Excavation began in 1936 and continued through 1940. The site was excavated in 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024.

**Excavation**

Excavation began in 1936 and continued through 1940. The site was excavated in 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024.

Kolomoki Mounds Historic Park is administered by the Georgia Department of Natural Resources as a State Historic Site. Located within a 1,294 acre park, the Kolomoki settlement is one of the largest mound sites in the southeastern U.S. Indians built seven earthen mounds here during the Woodland period Swift Creek and Weeden Island phases from A.D. 350-750. These include: the great temple mound, at 57 feet tall, several dome shaped ceremonial mounds, two burial mounds, and small flat-topped mounds that may have also served ceremonial functions. A museum and film provide additional interpretation and artifact displays on life in the Woodland period.

## PLAN YOUR VISIT

Entrance Fee: Yes. Variable rates for reservable facilities

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible, "except top of mounds".

Amenities include: self-guided tour of site; map and brochure available, a museum housing a collection of artifacts from the site, interpretive exhibits and film, gift shop, restrooms, campsites, picnic shelters, playground, amphitheater, fishing, dock, boats and canoe rentals, miniature golf, geo-caching, and five miles of hiking trails. Past special events have included the Kolomoki Festival in September.

Museum at Kolomoki Mounds Historic Park.



# 30. Columbus Museum

**LEARN ABOUT...** The forced removal of the Creek Indians from the southeastern U.S.

**EXPERIENCE...** Interpretive museum exhibits.

**Address:** 1251 Wynnton Road  
Columbus, Georgia, 31906

**Phone:** (706) 748-2562

**County:** Muscogee

**Website:** [www.columbusmuseum.com](http://www.columbusmuseum.com)



Exhibits at the Columbus Museum

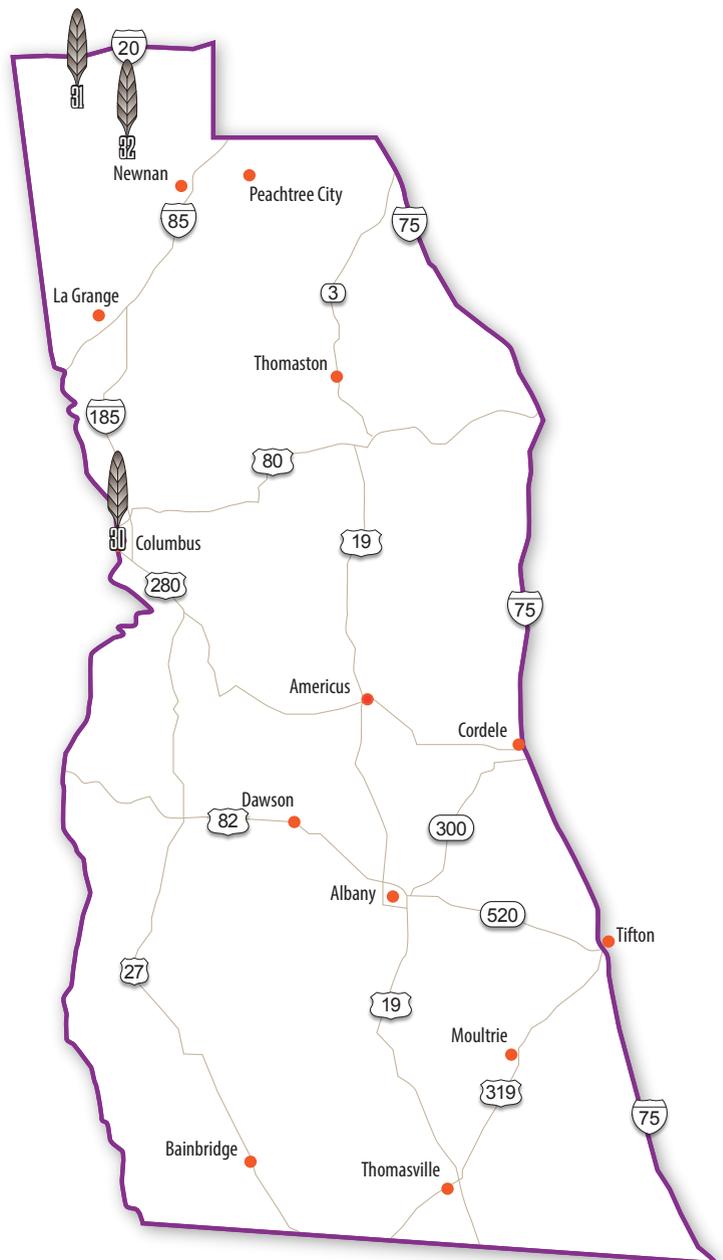
The Columbus Museum is a private non-profit museum dedicated to displaying American art and regional history. Exhibits in the museum’s regional history gallery are displayed in a timeline and begin with Precontact artifacts from Chattahoochee Valley archaeological sites, including Bull Creek, Kolomoki, Rood’s Landing and Cemocheehobee. A diorama of an ancient American Indian dwelling depicts early life. The impact of European contact on the indigenous people is explained using artifacts, art and written accounts. The forced removal of the Muscogee Creeks from Georgia to Oklahoma Indian Territory in the early 1800s is covered followed by the twentieth-century connection their descendants maintain with their ancestral homeland.

## PLAN YOUR VISIT

Entrance Fee: No. Variable rates for reservable facilities

Check the website or call for current hours, pricing, and special events information. Wheelchair accessible.

Amenities include: school groups, and rental facilities. Spanish text provided for some exhibits.



## 31. Antonio J. Waring, Jr Archaeological Laboratory

**LEARN ABOUT...** How archaeology can be used to teach students about the past.

**EXPERIENCE...** Guided tours of the laboratory, a mock excavation, and traveling exhibit.

**Address:** University of West Georgia, Carrollton, Georgia, 30118

**Phone:** 678-839-6303

**County:** Carroll

**Website:** <http://waring.westga.edu/education-outreach>



The Waring Laboratory houses archaeological collections and is an academic research facility operated by the University of West Georgia. In addition, it has an active Educational Outreach Program available for elementary school to college-level students and includes two archaeological teaching trunks, a guided tour of the laboratory, and an on-site mock excavation run by the laboratory staff.

### PLAN YOUR VISIT

Entrance Fee: No

Check the website or call for current hours, pricing, and special events information.

Amenities include: guided tours with reservation only.

## 32. McIntosh Reserve Park

**LEARN ABOUT...** How Chief McIntosh was involved in the treaty that resulted in the forced removal of the Creek from Georgia.

**EXPERIENCE...** McIntosh's grave and a early nineteenth-century historic house.

**Address:** 1046 West McIntosh Circle Whitesburg, Georgia 30185

**Phone:** 770-830-5879

**County:** Carroll

**Website:** [www.carrollcountyga.com/pages/mcintosh\\_reserve\\_park](http://www.carrollcountyga.com/pages/mcintosh_reserve_park)



This 527-acre park along the Chattahoochee River belonging to Carroll County contains the former site of Chief William McIntosh's plantation, "Lochua Talofau" (Acorn Bluff). Here, he was executed/assassinated by upper Creek Indian warriors in 1825 for his part in ceding Creek lands in the Treaty of Indian Springs. Visitors can read historical markers near Chief McIntosh's marked grave and a historic house similar to one that stood at Acorn Bluff.

### PLAN YOUR VISIT

Entrance Fee: No

Check the website or call for current hours, pricing, and special events information.

Amenities include: a 527-acre park on the Chattahoochee River, camping by reservation, pavilion, picnic areas, biking, hiking, and horseback riding trails. Past special events included an American Indian Pow Wow in September.

## 33. Florence Marina State Park

**LEARN ABOUT...** Mississippian period mound sites and the forced removal of the Creek Indians.

**EXPERIENCE...** Rood mounds and interpretive exhibits.

**Address:** 218 Florence Road, Omaha, Georgia 31821  
**Phone:** 229-838-4706  
**County:** Stewart  
**Website:** [www.georgiastateparks.org/florencemarina](http://www.georgiastateparks.org/florencemarina)



Kirbo Interpretive Center at Florence Marina State Park

Florence Marina State Park is managed by the Georgia Department of Natural Resources. The Park's Kirbo Interpretive Center museum includes exhibits about the nearby Rood Creek Mounds, which were political and cultural focal points of a Mississippian community between 900-1500 A.D., and the forced removal of Creeks during the early nineteenth century.

### PLAN YOUR VISIT

Entrance Fee: Yes  
 Check the website or call for current hours, pricing, and special events information.

Amenities include: cottages and efficiency units; tent, trailer, and RV sites; picnic shelters; marina and fishing; birding; playground; miniature golf; and nature trail. The mounds can only be visited on a guided tour through the museum. Visitors must call ahead to make an appointment.

## 34. Museum of Colquitt County History

**LEARN ABOUT...** The history and culture of the American Indian people who lived in what is now Colquitt County.

**EXPERIENCE...** Interpretive exhibits.

**Address:** 4th Avenue & 5th Street SE, Moultrie, Georgia 31768  
**Phone:** 229-890-1626  
**County:** Colquitt  
**Website:** [www.colquittmuseum.org](http://www.colquittmuseum.org)

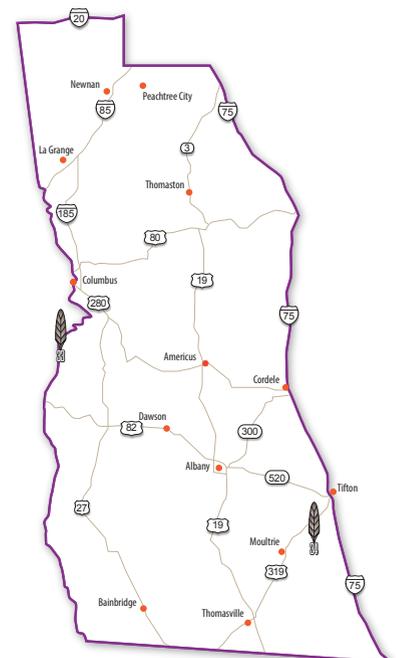


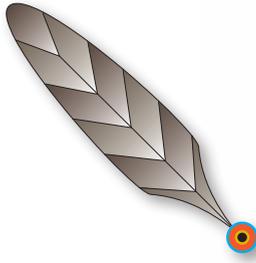
The museum contains a display of arrowheads, blades, drills and other chipped stone tools. Ceramics and a replica of an American Indian house are also presented.

### PLAN YOUR VISIT

Entrance Fee: No  
 Check the website or call for current hours, pricing, and special events information.

Amenities include interpretive exhibits.





# COASTAL GEORGIA LOCATIONS

- 35 Sapelo Island Visitor Center/Shell Rings
- 36 Fort King George State Historic Site
- 37 Fort McAllister State Historic Site
- 38 Wormsloe State Historic Site

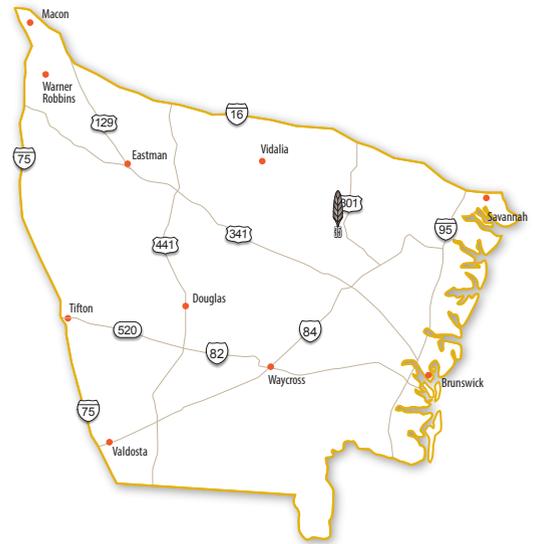


# 35. Sapelo Island Shell Rings and Visitor Center

**LEARN ABOUT...** The natural and cultural history of Sapelo Island, particularly the Archaic period about 4,500 years ago.

**EXPERIENCE...** Interpretive exhibits and shell rings.

**Address:** Route 1, Box 1500, Darien, Georgia 31305  
**Phone:** 912-437-3224/912-485-2300, education center and tours  
**County:** McIntosh  
**Website:** [www.sapelonerr.org](http://www.sapelonerr.org)



Interpretive panels in the visitor center document the archaeological investigations conducted on Sapelo Island. A Precontact American Indian ceremonial shell ring is located on the north end of the island and is one of the Georgia Coast’s most interesting archaeological features. Though human occupation on the island is documented back to 4,500 years ago, archaeological investigations revealed the area to be most extensively occupied during the Archaic period (2,000-500 B.C.). Known as Sapelo to the American Indians, the Spanish called it Zapala when they arrived in the 1570s. With the English colonization of Georgia, Creek Indians ceded land between the Savannah and Altamaha rivers. However, the Creeks kept hunting lands on some of the barrier islands, which included Sapelo. A 1757 treaty ceded Sapelo, along with Ossabaw and St. Catherines islands, to England.

## PLAN YOUR VISIT

Entrance Fee: Yes  
 Check the website or call for current hours, pricing, and special events information.

Amenities include: interpretive exhibits, visitor center with gift shop, meeting facility, Island tours, camping, cottage and mansion rentals, beach swimming, maritime forest and marshes hiking trails, wildlife observation, and bike rentals.

Portions of the Cereomonal Shell Ring on Sapelo Island.



# 36. Fort King George State Historic Site



**LEARN ABOUT...** The Guale Indians and the Spanish Mission period in Georgia.

**EXPERIENCE...** Museum interpretive exhibits, reconstructed Guale Indian house, and living history.

**Address:** 302 McIntosh Rd SE, Darien, Georgia 31305

**Phone:** 912-437-4770

**County:** McIntosh

**Website:** [www.gastateparks.org/fortkinggeorge](http://www.gastateparks.org/fortkinggeorge)

Fort King George State Historic Site is managed by the Georgia Department of Natural Resources as a State Park. The Fort King George Museum houses the most extensive collection of artifacts and exhibits relating to coastal Indians in Georgia. Prior to the arrival of the English soldiers who built and defended Fort King George between 1721 and 1736, the site was inhabited as early as 3000 B.C. The first encounter between Indians and Spanish missionaries in the area occurred in 1526. The Santo Domingo de Talaje Mission existed on the site in 1575. Local Guale tribes formed the Yamasee Nation in the 1680s. Outside of the museum, there is a recreated Indian dwelling constructed of wooden poles and palm leaves. The museum film explores the lives of the Guale and the Santo Domingo de Talaje Mission.

## PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information.

Amenities include: interpretive exhibits and group tours available for 15 or more people, picnic area, bus parking, outdoor exhibits, museum and film, gift shop, and nature trail. Reservations required at least one week in advance. Group tours consist of a one-hour living history presentation on a soldier's life and a weapons demonstration.



Recreation of a Guale Indian Dwelling.

# 37. Fort McAllister

**LEARN ABOUT...** The Guale Indians.

**EXPERIENCE...** Interpretive exhibits.

**Address:** 3894 Fort McAllister Rd, Richmond Hill, Georgia 31324  
**Phone:** 912-727-2339  
**County:** Bryan  
**Website:** [www.gastateparks.org/FortMcAllister](http://www.gastateparks.org/FortMcAllister)



Located along the Ogeechee River south of Savannah, Fort McAllister State Historic Site is administered by the Georgia Department of Natural Resources. A museum in the park includes interpretive panels about Guale Indians and Indian pottery found on site and nearby. Other exhibits at the park focus on the Civil War history of the site.

## PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information.

Amenities include: interpretive exhibits, camping, picnic shelters, boat docks, fishing, hiking, cabin rentals, museum, gift shop, and Civil War earthworks.

(Below) Interpretive Exhibit at the Sapelo Island Visitor Center.



# 38. Wormsloe Shell Midden

**LEARN ABOUT...** Archaic period shell midden sites.

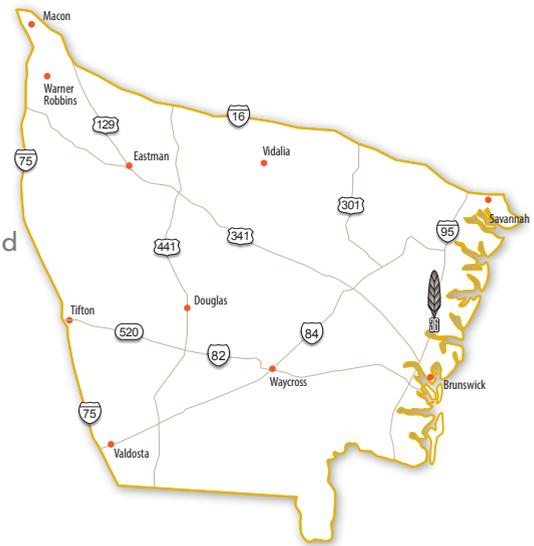
**EXPERIENCE...** Interpretive exhibits, trail with shell midden, and living history.

**Address:** 7601 Skidaway Rd., Savannah, Georgia 31406

**Phone:** 912-353-3023

**County:** Chatham

**Website:** [www.gastateparks.org/Wormsloe](http://www.gastateparks.org/Wormsloe)



The Wormsloe Shell Midden is located with Wormsloe State Historic Site, which is administered as a State Park by the Georgia Department of Natural Resources. Along the trail, a 4,000-year-old shell midden lies level with the ground at Wormsloe, the Colonial period estate of Noble Jones, who traveled to Georgia with Oglethorpe in 1733. The American Indian shell midden is level with the trail and thus can be challenging to spot. There are some American Indian interpretive panels in the museum and some of the living history demonstrations relate to the American Indians that lived near Wormsloe long before Noble Jones.

## PLAN YOUR VISIT

Entrance Fee: Yes

Check the website or call for current hours, pricing, and special events information.

Amenities include: interpretive exhibits, wooded hiking trails, museum, gift shop, theater, picnic area, live oak-lined avenue (400 trees) planted in 1890s, and living history demonstrations. Past special events have included the Colonial Faire & Muster in February.

Walking Trail Past Shell Midden Sites at Wormsloe Plantation







# RESOURCES

# INTRODUCTION

Still want to know more? There are many places to go to keep learning more about the American Indian Tribes that lived in the land that became Georgia. Throughout the southeast, midwest, and the former Indian Territory there are cultural centers run by the tribes and historical societies, museums, and many historic sites such as state and national parks. Today more and more tribes are choosing to open their own cultural centers so that they have control over their histories. In addition to places to visit, there are books, tribal websites, videos, and applications for your mobile device that can take you even deeper into a study of not only the past but also the present of these vibrant cultures. Here are a few suggestions to get started.



## Teaching Tools

### ENRICHING THE CLASSROOM EXPERIENCE

In a time of shrinking educational budgets, more and more schools are unable to take children on field trips to experience in-person some of the lessons learned in the classroom. Many of the sites discussed in this guidebook can enrich and greatly expand upon what children learn in the classroom on American Indians. Educators, parents, and home schoolers can create their own field trips to some of the sites listed in this guide. The learning objectives for the Georgia State Department of Education that feature American Indians are primarily targeted to 2<sup>nd</sup> and 8<sup>th</sup> grades, however, students from all grades will find something of interest at the sites.

### 2<sup>ND</sup> GRADE COMMON CORE GEORGIA PERFORMANCE STANDARDS

There are two units taught in 2<sup>nd</sup> grade Social Studies. These are “First People” and “Georgia Becomes a Colony.” First People covers the Creek and Cherokee cultures during the precontact and early historic periods. The focus is on how people lived and some of the similarities and differences between the Creek and the Cherokee. Sequoyah is featured as an important individual. The Georgia Department of Education also has online documents on “Respectful Teaching About the Creek and Cherokee.”

In addition to visiting the numerous sites in the state that interpret American Indian material culture, students would benefit from a trip to New Echota where one of the reconstructed buildings features the Print Shop where the *Cherokee Phoenix* was published. During demonstrations of the press, students can even get a page of the *Cherokee Phoenix* printed on the press to take home!

### 8<sup>TH</sup> GRADE COMMON CORE GEORGIA PERFORMANCE STANDARDS

In 8<sup>th</sup> grade, students spend the entire year in Social Studies learning about Georgia. The first three units include American Indians. The first unit is on the development of American Indian cultures in the Precontact period. The second unit focuses on exploration and colonization of what would become

Georgia by European Americans. This section discusses conflict and land claims as well as the impacts of European settlement and exploration on Indian populations. The third unit covers Georgia statehood, expansionism, and the Trail of Tears. As with 2nd grade, many of the sites have exhibits that would enrich these topics. A creative approach for an older student would be to follow the Trail of Tears Routes by car and have the students help with the navigation.



- A History of Georgia* edited by Kenneth Coleman, 1991
- Atlas of the North American Indian* by Carl Waldman, 2009
- Building One Fire: Art and World View in Cherokee Life* by Chad Cortassel Smith, Rennard Strickland, and Benny Smith, 2010
- Cherokee Nation Reading List by Cathy Monholland <http://www.cnhistoryonline.org/index.php/reading-list>
- Cherokees of the Old South* by Henry T. Malone, 1956
- Coosa: The Rise and Fall of a Southeastern Mississippian Chiefdom* by Marvin T. Smith, 2000
- Creek Country: The Creek Indians and their World* by Robbie Ethridge, 2003
- Creeks and Seminoles* by J. L. Wright, 1986
- Encyclopedia of Native American Tribes* by Carl Waldman, 2006
- Etowah: The Political History of a Chiefdom Capital* by Adam King, 2003
- Footsteps of the Cherokee: A Guide to the Eastern Homelands of the Cherokee Nation* by Vicki Rozema, 2007
- The Forgotten Centuries: Indians and Europeans in the American South* edited by Carmen Chaves Tesser, 1994
- The History of the American Indians* by James Adair, 1775 [2005]
- Journey to the West: The Alabama and Coushatta Indians* by Sheri Marie Shuck-Hall, 2008
- Kolomoki: Settlement, Ceremony, and Status in the Deep South A.D. 350-750* by Thomas J. Pluckhahn, 2003
- Myths of the Cherokee* by James Mooney, 1900
- Nations Remembered: An Oral History of the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles in Oklahoma, 1865-1907* by Theda Perdue, 1993
- The Savannah River Chiefdoms: Political Change in the Late Prehistoric Southeast* by David Anderson, 1994
- Searching for the Bright Path: The Mississippi Choctaws from Prehistory to Removal*, by James Taylor Carson, 1999
- Shawnee! The Ceremonialism of a Native Indian Tribe and its Cultural Background* by James H. Howard, 1981
- Southeastern Indians* by Charles Hudson, 1976
- The Southeast in Early Maps* by William P. Cumming, 1998
- Travels through North and South Carolina, Georgia, east and west Florida, the Cherokee country, the extensive territories of the Muscogulges or Creek Confederacy, and the country of the Choctaws* by William Bartram, 1789 [1791]
- The Tree that Bends: Discourse Power, and the Survival of the Maskoki People* by Patricia Riles Wickman, 1999
- Yuchi Ceremonial Life: Performance, Meaning, and Tradition in a Contemporary American Indian Community* by Jason Baird Jackson, 2003



# WEBSITES, APPS, AND VIDEOS

## TRIBAL WEBSITES

Alabama-Coushatta Tribe of Texas – <http://www.alabama-coushatta.com>  
 Absentee-Shawnee Tribe of Oklahoma – <http://www.astribe.com/astribe/?reload>  
 Cherokee Nation – <http://www.cherokee.org>  
 Chickasaw Nation – <https://chickasaw.net>  
 Coushatta Tribe of Louisiana – <http://www.coushattatribela.org>  
 Eastern Band of Cherokee Indians – <http://nc-chokeee.com>  
 Eastern Shawnee Tribe of Oklahoma – <http://www.estoo-nsn.gov>  
 Jena Band of Choctaw Indians – <http://www.jenachoctaw.org>  
 Miccosukee Tribe of Indians of Florida – <http://www.miccosukee.com/tribe>  
 Mississippi Band of Choctaw Indians – <http://www.choctaw.org>  
 Muscogee (Creek) Nation – <http://www.muscogeenation-nsn.gov/index.html>  
 Poarch Band of Creek Indians – <http://www.poarchcreekindians.org/westminster/index.html>  
 Seminole Nation of Oklahoma – <http://sno-nsn.gov>  
 Seminole Tribe of Florida - <http://www.semtribe.com>  
 Shawnee Tribe – <http://www.shawnee-tribe.com/>  
 Thlopthlocco Tribal Town – <http://www.tttown.org/index.html>  
 United Keetoowah Band of Cherokee Indians – <http://keetoowahcherokee.org>

## RESEARCH WEBSITES

This websites presents detailed information of Cherokee history and culture. It is hosted by the Cherokee Nation.  
 Cherokee Nation History Website – <http://www.cnhistoryonline.org/index.php>  
 This website contains many historical photographs of Florida Indian tribes.  
 Florida Memory – <http://www.floridamemory.com/Collections/>  
 The Koasati Language Project Website presents information of preserving the Koasati language.  
 Koasati Language Project – <http://koasatiheritage.org/pages/about/>  
 The Smithsonian’s National Museum of the American Indian has an online research archive for artifact types, photographs, and art.  
 National Museum of the American Indian – <http://nmai.si.edu/home/>  
 The Native Language Websites provides common words or stories in many languages and information on language families.  
 Native Languages Website – <http://native-languages.org/>  
 The Oklahoma Historical Society has a vast online archive of historic photographs and documents.  
 Oklahoma Historical Society – <http://www.okhistory.org/>  
 The Trail of Tears National Historic Trail provides information on all the certified Trail of Tears sites in the nation.  
 Trail of Tears National Historic Trail – <http://www.nps.gov/trte/index.htm>  
 The Georgia Archives Vanishing Georgia site has a very large archive of historic photographs of Georgia.  
 Vanishing Georgia – <http://dlg.galileo.usg.edu/vanga/?Welcome>

## MOBILE DEVICE APPLICATIONS

Georgia Historical Markers Program (Apple and Android)  
 Koasati Language (Apple)  
 iCherokee Flash Cards and Dictionary (Apple and Android)  
 iSyllabary and Cherokee Syllabary (Apple and Android)  
 Chickasaw Language Basics (Apple)  
 Cherokee Phoenix (Apple)  
 Infinity of Nations Exhibit – NMAI (Apple and Android)

## VIDEOS

*The New Echota Traditional Cultural Properties Study* shows why New Echota is a Traditional Cultural Property to the Cherokee.  
<http://www.archaeologychannel.org/video-main-menu/video-guide-main/video-guide-summary/204-the-new-echota-traditional-cultural-properties-study>

*Braided Paths (Seminole Nation of Oklahoma)* contains oral histories describing how Indian communities have impacted Oklahoma culturally, historically, politically, and socially.  
<http://sno-nsn.gov/culture/cultureresources/braided-paths>



# PLACES TO VISIT OUTSIDE OF GEORGIA

## MULTIPLE STATES

Trail of Tears National Historic Trail  
<http://www.nps.gov/trte/index.htm>

## ALABAMA

Calvin McGhee Cultural Authority, Poarch Band of Cherokee Indians, Atmore, Alabama  
[http://www.poarchcreekindians.org/westminster/cultural\\_authority.html](http://www.poarchcreekindians.org/westminster/cultural_authority.html)

Horseshoe Bend National Military Park  
<http://www.nps.gov/hobe/index.htm>

Moundville Archaeological Park  
<http://moundville.ua.edu/>

## ARKANSAS

Fort Smith National Historic Site  
<http://www.nps.gov/fosm/index.htm>

## FLORIDA

Ah-Tah-Thi-Ki Museum, Seminole Tribe Clewiston, Florida  
<http://www.ahtahthiki.com/>

Everglades National Park  
<http://www.nps.gov/ever/index.htm>

Miccosukee Indian Museum and Village, Miami, Florida  
<http://www.miccosukee.com/indian-village/museum>

## ILLINOIS

Cahokia Mounds State Historic Site  
<http://cahokiamounds.org/>

## MISSISSIPPI

Natchez Trace Parkway  
<http://www.nps.gov/natr/index.htm>

## NORTH CAROLINA

Museum of the Cherokee, Cherokee, North Carolina  
<http://cherokeemuseum.org/>

## OKLAHOMA

The American Indian Center (under construction) Oklahoma City, Oklahoma

<http://www.theamericanindiancenter.org/>

Cherokee Heritage Center, Tahlequah, Oklahoma  
<http://www.cherokeeheritage.org/>

Cherokee National Prison Museum, Tahlequah, Oklahoma  
<http://www.cherokeetourismok.com/Attractions/Pages/CherokeeNationalJail.aspx>

Cherokee National Supreme Court Museum Tahlequah, Oklahoma

<http://visitcherokeenation.com/Attractions/Pages/CherokeeNationalSupremeCourtMuseum.aspx>

Chickasaw Cultural Center, Sulphur, Oklahoma  
<http://chickasawculturalcenter.com/>

Chickasaw National Historical Sites

<http://chickasaw.net/Our-Nation/Heritage/Museums-and-Tribal-Library.aspx>

Five Civilized Tribes Museum Muskogee, Oklahoma  
<http://fivetribes.org/>

Historical Sites of the Muskogee (Creek) Nation, Oklahoma  
<http://www.muscogeenation-nsn.gov/Pages/CultPres/histsites.html>

John Hair Cultural Center, Tahlequah, Oklahoma  
<http://keetoowahcherokee.org/about-ukb/contact-information>

John Ross Museum, Park Hill, Oklahoma  
<http://visitcherokeenation.com/Attractions/Pages/JohnRossMuseum.aspx>

Muscogee (Creek) Nation Museum Cultural Center and Archives, Okmulgee, Oklahoma  
<http://muscogeenationmuseum.org/>

Seminole Nation Museum, Wewoka, Oklahoma

<https://www.seminolenationmuseum.org/>

Spiro Mounds

<http://www.okhistory.org/sites/spiromounds.php>

Thomas Gilcrease Museum, Tulsa, Oklahoma

<http://gilcrease.utulsa.edu/>

**WASHINGTON, D.C.**

National Museum of the American Indian, Smithsonian,  
Washington, D.C.

<http://nmai.si.edu/>



# END NOTES

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- Photograph of the "Calvin W McGhee Cultural Authority," New South Associates, 2013.
- Photograph of the "Calvin W McGhee Cultural Authority," New South Associates, 2013.

### **Thlopthlocco Tribal Town**

- Photograph of "Thlopthlocco Tribal Town Stickball Team, 1910," Courtesy of Oklahoma Historical Society, 2014.
- Thlopthlocco Tribal Town Seal, Courtesy of Thlopthlocco Tribal Town, 2014. (NP)
- Photograph of "Mr. Charles Coleman, Thlopthlocco Tribal Town THPO," New South Associates, 2013.
- Photograph of "Ceremonial War Belt," New South Associates, 2013.
- Photograph of "Augusta Veterans Curation Program Proclamation and Staff," New South Associates, 2013.

### **Seminole Tribe of Indians of Florida**

- Photograph of "Circa 1920s Seminole Indians at the Village of Royal Palm Hammock," Courtesy of Florida Memory 2014.
- Photograph of "Seminole Woman Cutting Palmetto," Courtesy of Florida Memory 2014.
- Photograph of "Seminole in Canoe," Courtesy of Florida Memory 2014.

### **Seminole Nation of Oklahoma**

- Photograph of "Seminole Nation of Oklahoma Dance," Courtesy of Seminole Nation of Oklahoma Facebook Page, 2014. (NP)
- Photograph of "Turtle Shell Shakers," Courtesy of the National Museum of the American Indian, 2014. (NP)
- Photograph of "Seminole Shoulder Bag Pouch," Courtesy of the National Museum of the American Indian, 2014. (NP)

### **Miccosukee Tribe of Indians of Florida**

- Photograph of "Two Young Miccosukee in their Traditional Patchwork Dresses, 2011, 36th Annual Miccosukee Indian Arts Festival." Flickr, Courtesy of James Keith, 2011. (NP)
- Photograph of "Unexpected Dancers at 39th Annual Miccosukee Indian Arts Festival, Tamiami Trail" Flickr, Courtesy of James Keith, 2014. (NP)

## Alabama-Coushatta Tribe of Texas

- Photograph of "Heaven Battise , Alabama-Coushatta Tribe of Texas, by Gerald Herbert, Courtesy of Associated Press, 2014 (NP)
- Photograph of "Coushatta "Sash with Scroll and Sun Designs," Courtesy of the National Museum of the American Indian, 2014. (NP)
- Photograph of "Longleaf Pine Needle Basket," by Bryant Celestine, Courtesy of Alabama-Coushatta Tribe of Texas, 2014.
- Photograph "2011 Pine Needle Harvest at Fort Benning," by Bryant Celestine, Alabama-Coushatta Tribe of Texas, 2014.
- Photograph "2012 Adult Basket Making Class," by Bryant Celestine, Alabama-Coushatta Tribe of Texas, 2014.

## Coushatta Tribe of Louisiana

- Photograph of "Basket Making Class," Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.
- Photograph of "Coushatta Tribal Princess," Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.
- Photograph of "Young Girl in Basket Making Class," Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.
- Photograph of "Traditional Coushatta Baskets," Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.
- Photograph of "Coushatta Stomp Dance," Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.
- Photograph of "Children and Language Class," Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.
- Koasati Vocabulary Poster, Courtesy of Coushatta Tribe of Louisiana Heritage Department, 2013.

## Absentee Shawnee Tribe of Oklahoma

- Portrait of "Tecumseh," Courtesy of Brock News, 2011, Adapted by Tracey Fedor, New South Associates, 2014. (NP)
- Painting *Procession before War Dance* by Earnest Spybuck (Absentee-Shawnee Tribe of Oklahoma). Courtesy of the National Museum of the American Indian, 2014. (NP)
- Absentee-Shawnee Tribal Seal, Courtesy of the Absentee-Shawnee Tribe of Oklahoma, 2014.
- Photograph of "Cover of Healthcare Design Magazine, Little Axe Health Center," Courtesy of *Healthcare Design Magazine*, 2014 (NP)

## Eastern Shawnee Tribe of Oklahoma

- Photograph of "Eastern Shawnee Pow Wow, Grand Entry," Flickr, by Heather Devine, Courtesy of Heather Devine, 2009. (NP)
- Photograph of "Statues Indigo Sky Casino," Flickr, by Dustin Holmes, Courtesy of Dustin Holmes, 2013. (NP)

## Shawnee Tribe

- Photograph of "Tecumseh Commemorative Coin, 2002," Courtesy of Shawnee Tribe, 2002. (NP)

## Jena Band of Choctaw Indians

- Photograph of "Choctaw Indians in Jena, 1909," Smithsonian Institution, 2014. (NP)
- Photograph of "Bayou La Comb Choctaw Prepare to Demonstrate a Snake Dance, 1909," by David I. Bushnell, Smithsonian Institution, 2014. (NP)
- Photographs of : Statue at Chickasaw Cultural Center; Cherokee Cornstalk Shoot; Emman Spain at the Council Oak Park; Chickasaw Cultural Center; Lisa LaRue-Baker at Worchester Mission Cemetery; John Ross Museum; Jack Baker and David Gomez at New Echota; and Cherokee Princesses, New South Associates, 2012 and 2013.

## PART III - DESTINATIONS

- All Maps in this section drawn by Tracey Fedor, New South Associates, 2014.
- Photo Collage contains images credited below individually by site.

### North Georgia Locations

- Preceding Page. Photograph of “New Echota Supreme Court Building,” New South Associates, 2012.
- Etowah (Photograph 1), New South Associates, 2013.
- Etowah (Photograph 2), New South Associates, 2013.
- New Echota (Photograph 1), New South Associates, 2013.
- New Echota (Photograph 2), New South Associates, 2013.
- New Echota (Photograph 3), New South Associates, 2013.
- Chief Vann House (Photograph 1), New South Associates, 2013.
- Chief Vann House (Photograph 2), New South Associates, 2013..
- God’s Acre Photograph, New South Associates, 2013.
- Chieftains Museum (Photograph 1), New South Associates, 2013.
- Chieftains Museum (Photograph 2), New South Associates, 2013.
- Chieftains Museum (Photograph 3), New South Associates, 2013.
- Ross to Ridge Road Photograph, New South Associates, 2013.
- Leake Mounds Interpretive Trail, Courtesy of GDOT 2014.
- Trackrock Photograph, New South Associates, 2013.
- Funk Heritage Center Photograph, New South Associates, 2013.
- Nacoochee Mound Site Photograph, New South Associates, 2013.
- Northeast Georgia History Center at Brenau University Photograph, New South Associates, 2013.
- Cherokee County History Museum Photograph, Courtesy of the Cherokee County Historical Society, 2014. (NP)
- Dahlonega Gold Museum, Courtesy of S. F. Howard, 2014. (NP)
- Bartow History Museum, Courtesy of Photos.by.Stephan, 2014. (NP)
- Fort Mountain State Park, New South Associates, 2013. Trail of Tears Sign Photograph New South Associates, 2013.
- Old Federal Road Marker Photograph, Courtesy of Waymarking.com, posted by GA Cacher, 2007. (NP)

### Metro Atlanta Locations

- Fernbank (Photograph 1), Courtesy of Fernbank Museum, 2013.
- Fernbank (Photograph 2), Courtesy of Fernbank Museum, 2013.
- Fernbank (Photograph 3), Courtesy of Fernbank Museum, 2013.
- Stone Mountain Park Confederate Hall Exhibit, Courtesy of Stone Mountain Park, 2014. (NP)
- Marietta Museum of History, Flickr, Courtesy of Brent Moore, 2014. (NP)
- Georgia Capitol Museum, Courtesy of Ken Lund, 2014. (NP)

### East Georgia Locations

- Preceding Page. Photograph of “Ocmulgee,” New South Associates, 2013
- Ocmulgee Photograph , New South Associates, 2013
- Ocmulgee Photograph (Gorget), Courtesy of Turtle Bear Trading Co., 2013. (NP)
- Rock Eagle Mound Photograph, New South Associates, 2014.
- Rock Hawk Effigy Photograph, Courtesy of Georgia Power, 2014. (NP)
- Georgia’s Old Capitol Museum Photograph, New South Associates, 2013.
- Augusta Museum of History Photograph, Courtesy of Keep it Planned, 2014. (NP)
- Madison-Morgan Cultural Center Photograph, Courtesy of Madison-Morgan Cultural Center, 2014. (NP)
- Indian Springs Hotel, New South Associates, 2013

## West Georgia Locations

- Preceding Page. Photograph of "Cabin at McIntosh Reserve" New South Associates, 2013 (NP)
- Kolomoki (Photograph 1), New South Associates, 2014
- Kolomoki (Photograph 2), Courtesy of the Georgia Department of Natural Resources
- Columbus Museum Photograph, New South Associates, 2013
- Antonio J. Waring Archaeological Laboratory Photograph, Courtesy of Antonio J. Waring Laboratory, 2013.
- McIntosh Reserve Park Photograph, New South Associates, 2013.
- Florence Marina State Park Photograph, Courtesy of Georgia Department of Natural Resources, 2014.
- Museum of Colquitt County History Photograph, Courtesy of the Museum of Colquitt County History, 2014. (NP)

## Coastal Georgia Locations

- Sapelo Island Shell Rings Photograph, (NP)
- Fort King George State Historic Site Photograph, New South Associates, 2013.
- Fort McAllister State Historic Site Photograph, New South Associates, 2013.
- Wormsloe Shell Midden Photograph, Flickr (NP).



“We, the great mass of the people think only of the love we have to our land for...we do love the land where we were brought up. We will never let our hold to this land go...to let it go it will be like throwing away...[our] mother that gave...[us] birth.”

- Cherokee Legislative Council  
New Echota July 1830