

the vanities of all earthly treasures; That thirty years had now passed away, all, all of it wasted in worldly pursuits, of no real nor lasting importance, and that now I found my self a complete wreck in the midst of it all. The more I reflected on the past, the more I was convinced of the sin and folly of my past life, and that I was now enduring a severe but merciful chastisement. Kind reader and friends, the more I thought, the more I felt the weight of Divine displeasure; my eyes were being opened to a sense of sin and unworthiness; and I trod the path of prayer as a humble penitent in search of forgiveness. I obtained it. The quickening influence of God's Holy Spirit, was enkindled in my heart. I was happy and rejoiced I sought the House of God, the Methodist Church, and my name was enrolled as a member. Twenty years have elapsed since then, but not a moment I have not felt composed and resigned to our Heavenly Father's will, and now, beloved and gentle reader, before I leave this subject, let me entreat you, as warmly and earnestly as I would my own dear children, to direct your thoughts to purer, loftier, and holier scenes; put our trust in God's Holy Word, full to overflowing with the richest treasures, make sure work for the Kingdom of Heaven, and you will be happy amid the direst calamities of earth.

In the fall of 1851, I huddled together my little effects, and emigrated with my little family to Missouri. I settled in the woods near Pleasant Prairie in Webster County. A yoke of oxen, one wagon, and \$60 in money, completed my worldly wealth. The winter was very cold and severe, and our prospects seemed unpromising, but the people were friendly, and treated us with great respect. The opening spring was cheering to us all. I went to work in good earnest, cleared ten

acres of ground, fenced it and put eight acres in cultivation, rented six more of a neighbor, and for strangers in a new land, all things seemed to move on smoothly. My oldest son was hired out, and a certain man took occasion to treat him with disrespect. I went over to reconcile matters and was treated in the same manner. Our meeting terminated pugilistically. He sued me at law, and his own neighbors paid the cost and fine for me. I make use of the uncommonly long word "pugilistically," to hide within its folds, even from myself, the deep shame and mortification I feel, and to me this word sounds less harsh, and seems to weaken the force and strength of the fact.

Our health continued good for two years after our arrival in Missouri. From this time, and for five consecutive years, sickness continued its inflictions upon us, and in September 1857, the spirit of our beloved son Mathew took its flight from earth to brighter realms above. Anxiety, fatigue, and loss of sleep prostrated me on a bed of sickness; and when I recovered I resolved to leave Missouri, as soon as I could, in search of a milder and more uniform climate. I left Missouri for Texas, in the fall of 1858, and reached Fannin County with my family, ten in number, and with five cents in my pocket. I had five head of horses to winter, and only five cents to begin with. I rented land of a man who was going to Tennessee on a visit. He left the place and the stock in my care. I was told by several, that this man of whom I rented, was under a bad character, but my necessity compelled me to hold on and risk the consequences. I broke a number of acres with a four-horse team, and pitched a crop. But before harvest the man returned, seemed much pleased with what I had done, and we made an agreeable settlement.

I continued with him, sowed wheat, and rented the place for another year. After I had made all the preparations for another winter, he told me he wanted the place for his cousin. I consented, rather than have a difficulty, and sold him my wheat crop. My neighbor's words finally came true, for when pay-day came, he fraudulently deprived me of my wheat crop.

The next season, I rented land of a neighbor, and he was a gentleman. I cultivated the crops on his land. I now determined to go in search of a piece of land where I could get water and timber convenient. I found it in Cook County, and moved my family in August 1860, and sheltered under tents on the land until I could erect a building. We were now living 80 miles from Fannin County. When our house was sufficiently comfortable, I returned to Fannin County, to gather my crop and haul it home. My crop being all saved and snugly stowed away at home, I commenced preparations for a crop the coming year on what I now considered my own land. We were all together and ten in number. I had labored for many years, and I felt now more than ever before, that a bright prospect was opening for a quick comfortable and happy home. Meeting together at night, after the toils of the day were over, we would talk over our past reverses in life, humbly kneel to God our Heavenly Father, and retire to rest with peaceful hearts, and composed minds. My little stock was increasing around me, my home, though plain, was snug and comfortable. There was land in abundance for my children to settle around me, and be near me in my old age. I was at peace with God--felt that I had wronged no man, and dear reader, for one like me who had gone through so much

tribulation; my home felt to me somewhat as though it were within the gates of Paradise.

Oh! how painful to me now to recur to what at first only seemed a trifle, but which finally culminated in a serious calamity. In June, 1861, I was taken with the sore eyes, and was confined for some weeks to the house. In November I was taken with neuralgic pains in my head and eyes, and in a little time lost my sight. In the spring of 1862, my sight partially returned, but in July the pains returning, I was again struck blind. The war was now raging with desperate fury; the conscript law was in force; my son, on whom I chiefly depended, enlisted to avoid the conscription, and my other son who was married, also enlisted, and I was left, a blind man in the midst of a helpless family of boys and girls. To heighten the scene of desolation around us, we were living upon the confines of the Indian District, and they had extended their work of murder and plunder to within a short distance of us. They commenced their dreadful work of murder, arson and plunder, in the fall of 1862, and in the spring of 1863, they completed a scene of murder and outrage, within a mile of our house. Our hopes of safety seemed only in flight, and we traveled away as fast as we could, and did not stop until we had gone 80 miles. Learning shortly after, that a regiment of soldiers was stationed near where we lived, we returned to our home. Shortly after our arrival here, I heard that a skillful Oculist was at Paris, one hundred miles distant, and I obtained a mode of conveyance to Paris, hoping to have my sight restored. The physician sold me medicine, but gave me little or no encouragement, and the man who took me there left me at a tavern. In a short time

I was favored by a stranger, who took me in his wagon, as far as the residence of my brother-in-law, within 80 miles of my home. I had been from home about a month. I got a conveyance as soon as I could, for I was filled with concern and anxiety about the safety of my family. On our way, at a place where we stopped for the night, there was a woman, a stranger, whom I never shall forget. She was a boarder in the family, and had the appearance of being a woman of wealth. Her kind and gentle manners towards me, and words of sympathy, are what I never shall forget, and shall ever love to remember. On leaving the next morning, she offered me money, which I refused to take, saying "that I had enough for present use." She so urged it upon me that I finally accented \$1.50 to manifest my appreciation of her warm and generous feelings. This trip in search of relief cost me \$50, and I reached home as I had left it, a blind man, but not disconsolate, for amid the vanity, trials and afflictions of this life, the soul at peace with its God, rejoiceth, and will rejoice from everlasting to everlasting.

Reader! I was now at home again, and the idea of home carries with it a something that is comforting and soothing to the breast of every one. One of my sons who had joined in the war, was now at home on a sick furlough. The Indians had again renewed their ravages and work of destruction, and helpless citizens were now in a state of dreadful consternation. No one had a home of safety for even a single hour. Little groups of aged men and helpless women and children, were to be seen in every direction collected together by feelings of instant concern.

The causes of fear and alarm increasing our family by some of our neighbors and we remained with them all night; the next morning my son who had returned home on furlough, went back to see about the horses we had lost ad of 150 or 200 Indians discovered and pursued him; once in safety, and now panic-struck with fear, all of us fled could to a neighbor's house one mile and a quarter distant. In the house there were huddled together about 60 persons, men, women, and children, and very soon the house was surrounded by about 180 Indians. There were not over twelve men and boys in the house that were able to give the least protection, and these manifesting so much alarm, caused the women to make an attempt to escape to the woods. At this time, the Indians, being in a body above the house, we managed in making our escape, trying to keep the house between us and the Indians. I was scarcely able to travel, and felt sure of falling a victim to the savages. My dear little daughter, Rebecca, of ten years, clung to me all the time. I entreated her to leave me and save herself by keeping up with the rest; that my strength was almost gone and there seemed but little hope of my safety. But the love and fidelity of this dear child, was not to be overcome by fear or persuasion. My son assisted me, and we made our escape. The news came that there was a company of fifty soldiers in pursuit of the Indians; that they were in close pursuit. The Indians fled to a high position on the prairie. The soldiers advanced on them and an engagement ensued. The soldiers were driven back a short distance, three of their number being killed, and three wounded. The soldiers soon rallied for a second conflict, advanced and fired on the Indians, who fled, murdering, burning, robbing as they went. My house with its contents was burned and horses taken about the time of our flight from home, Christmas week.

of 1864.

We were now adrift in the world, with simply the clothes we wore. Every house and home was being deserted. A large number of us, under the guard of soldiers, were taken to a little town about 15 miles distant. It was now winter, and we had but three quilts which were given to us, and one blanket that I usually wore as an overcoat.

We left the town the next morning for Fannin County, where we rented land and managed to live in a very hard way, until the war closed.

My family now wished to move back to the place we had lived in Cook County. We returned to our old place. The County had been made

desolate by the Indians, but now, (in 1865) settlers were straggling back to their old homes; but in the fall several outrages were committed by the Indians, which much alarmed and finally compelled the settlers to "Fort up," by building a number of cabins very close to each other. In the spring of 1866, we pitched a crop, and during the crop season, my son who had been in the army, married, and very soon thereafter sickness came upon us, and we were all helpless, and the stock destroyed the crop after it was mature. It was now the fall of

the year, and my son who had remained in Missouri came to see us.

As the Indians were still troublesome, he advised me to sell and remove to Missouri.

in 1867

On our way to Missouri, whilst passing through the Indian Nation an incident occurred, which wrung our hearts with the deepest distress. While in camp on a high (bluff) my oldest son with my two youngest girls went some distance to a steep declivity for some water. On returning up the bank, the elder girl slipped, and was carried in a gently rolling manner down the hill some distance. To avoid the preceding accident, she thought she would go some distance round but

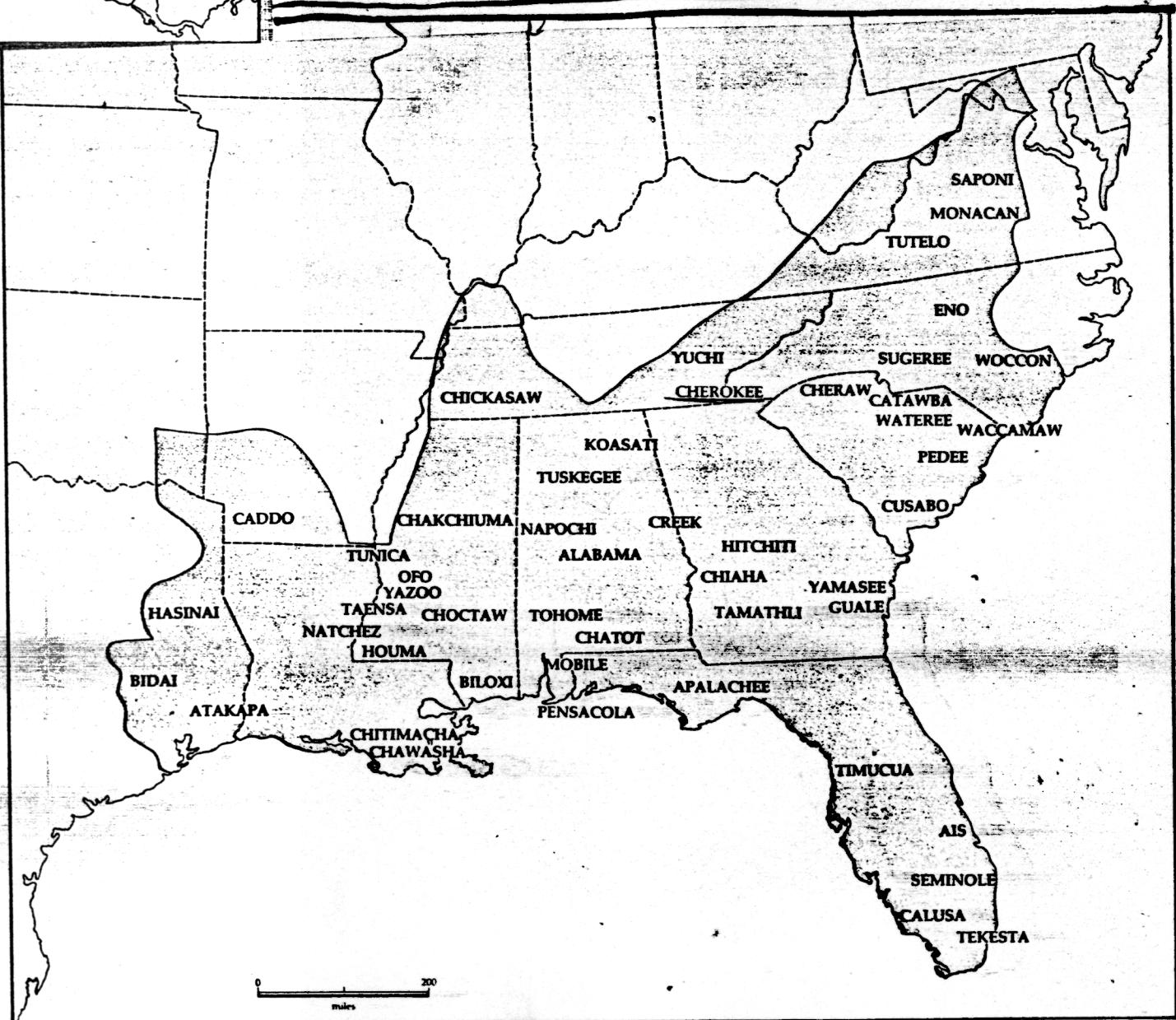
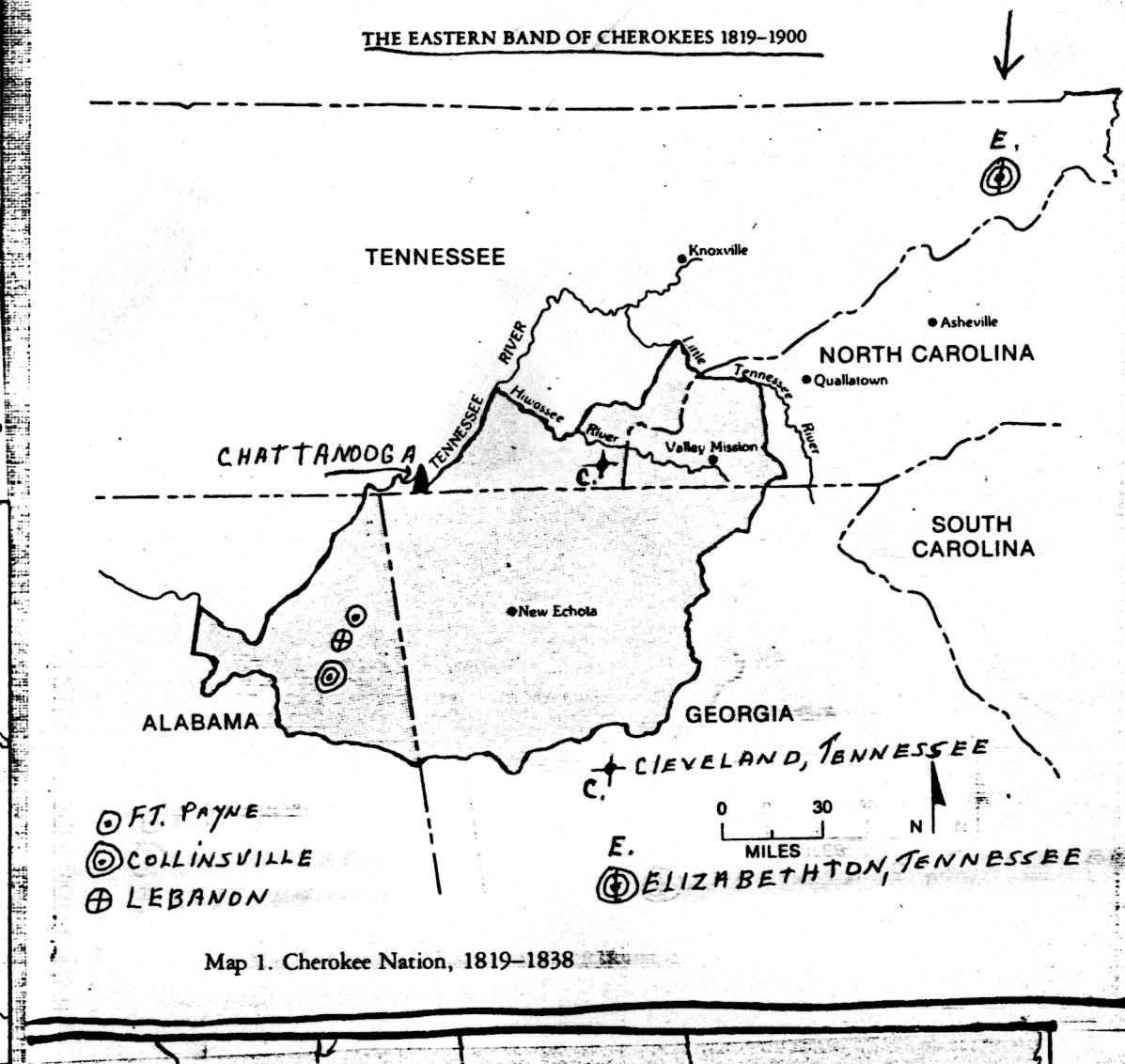
in circling round lost the direction to camp. In about after she was missed, and the loudest calls were answered by the echoes of the hills and forest. No tongue can express the anguish of our hearts. I was blind and could not look after the little wanderer. After three or four hours harrowing suspense she came bearing in her hand, a pine bush, which a man present, affirmed could not have been obtained nearer than three miles. The child stated, that when she found that she was lost she listened to hear the ox bell, and having wandered from hill to hill she at last came to a house on a road, and was there directed to our camp.

We reached Missouri with three horses, three yoke of oxes and a wagon. One of the horses died and the other two strayed or were stolen. My youngest son remained with me until 1869. I have with me now my wife and four daughters; and my sons are all gone. My youngest daughter is my help and guide, religion is my comforter, and God is my hope.

"Poor wanderers of a stormy day,
"From wave to wave were driven,
"And Fancy's flash, and Reason's ray,
"Serve but to light the troubled way-
"There's nothing calm but Heaven."



Wooden deer head from Key Marco (Marco Island, Florida), probably Calusa



THE LORD'S PRAYER IN CHEROKEE

(Our Father which art in Heaven, Hallowed be thy name.)

G E O G A F R O f' O Q A T
 Tea- gun- wi- yu- hi ge- sun wi- ga- na- lun- go- i.
 D h R Q A O h f' f' o T A T O T
 A- ni e- lo- hi wi- ni- ga- li s- da- ha- da- nun- te
 O E T O o y o f' f' Q W J h h f' f'
 S- gun- i, na- s- gi- ya Ga- lun- la- ti ts- ni- ga- li
 O l f' s- di- ha.

(Thy Kingdom come. Thy will be done in earth, as it is in Heaven.)

H T V T Y R f' f' o T B J o y i
 Ni- da- to- da- qui- sun ^o- ga- li s- da- un- di s- gi- un-
 b A A T f' si go- hi- i- ga.

(Give us this day our daily bread.)

I f' o y i b v o z S o y S E T
 Di- se- e- gi- un- ei- quo- no de- e- gi- du- sun- i,
 O o d y o f' h I f' h h A K h S y
 na- e- gi- ya tri- di- ga- yo tai- na- ge tso- ts- du- gi.

(And forgive us our debts, as we forgive our debtors.)

D f' L o d o T A f' f' A F R
 A- le- tlo- s- di u- da- go- li- ye- di- yi ge- sun
 O A o y o f' T O o W O y o y G T
 vi- di- e- gi- ya ti- nun- s- ta- nun- si s- gi- yu- da-
 f' o d F o d I v o o y h o h F R T
 le- e- ge- o- di- quo n- gi- ni u- yo ge- sun- i.

G V f' f' f' z G E O G A F R T
 Taa- taa- li- ga- ye- no taa- gun- wi- yu- hi ge- sun- i,

D f' G f' h y I f' F R T D s R G
 a- le- taa- li- ni- gi- di- yi ge- sun- i, a- le, e- taa-
 Q V o J G F R h A A Q T R O O
 lun- quo- di- yu ge- sun- ni- go- hi- lun- i. E- me- nun.

(And lead us not into temptation, but deliver us from evil:
 For thine is the Kingdom, and the power, and the glory,
 forever. A-men.)

Courtesy Col. Martin A. Hagerstrand, Executive Director,
 Cherokee National Historical Society, Tablequah, Oklahoma.

Cherokee

The Trail of Tears occupies a special place in Native American history. Many tribes have similar incidents from their history, as this book shows. Yet this event involving the Cherokees has come to symbolize the land cessions and relocations of all Indian peoples, just as Wounded Knee, involving the Sioux, has come to represent the numerous massacres of Indian innocents (see "Sioux").

Yet before we further discuss the Trail of Tears, we'll take a look at the Cherokee (pronounced CHAIR-uh-key) language and culture and other important events in their history.

When Europeans first arrived in North America, the Cherokees occupied a large expanse of territory in the Southeast. Their homeland included mountains and valleys in the southern part of the Appalachian chain. The Cherokees had villages in the Great Smoky Mountains of western North Carolina and the Blue Ridge of western Virginia, as well as in the Great Valley of eastern Tennessee. They also lived in the Appalachian high country of South Carolina and Georgia, and as far south as northern Alabama.

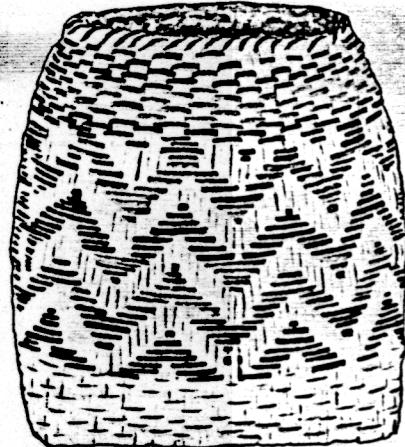
In Indian studies, this region of North America is classified within the Southeast Culture Area (see

lines to catch different kinds of fish. Another method included poisoning an area of water to bring the unconscious fish to the surface.

The Cherokees were also skilled hunters. They hunted large animals, such as deer and bear, with bows and arrows. To get close to the deer, they wore entire deerskins, antlers and all, and used deer calls to lure the animals to them. The Cherokees hunted smaller game, such as raccoons, rabbits, squirrels, and turkeys, with blowguns made from the hollowed-out stems of cane plants. Through these long tubes, the hunters blew small wood-and-feather darts with deadly accuracy from as far away as 60 feet.

The products of the hunt were also used for clothing. In warm weather, Cherokee men dressed in buckskin breechcloths and women in buckskin skirts. In cold weather, men wore buckskin shirts, leggings, and moccasins; women wore buckskin capes. Other capes, made from turkey and eagle feathers along with strips of bark, were used by Cherokee headmen for ceremonial purposes. Their leaders also wore feather headdresses on special occasions.

Ceremonies took place inside circular and domed council houses or domed seven-sided temples. The temples were usually located on top of flat-topped mounds in the central village plaza, a custom inherited from the earlier Temple Mound Builders of the Southeast (see "Mound Builders").



Cherokee river cane basket

"Southeast Indians"). The Cherokees spoke dialects of the Iroquoian language, the southernmost people to do so. Their ancestral relatives, the Iroquois, lived in the Northeast Culture Area (see "Iroquois").

The Cherokee name for themselves in Iroquoian was *Ani-yun-wiya*, meaning "real people." The name *Cherokee* was probably given to them by the neighboring Creeks—*tciloki* in its original form, meaning "people of the different speech."

Lifeways

The Cherokees placed their villages along rivers and streams, where they farmed the rich black soil. Their crops included corn, beans, squash, pumpkins, sunflowers, and tobacco. They grew three different kinds of corn, or maize—one to roast, one to boil, and a third to grind into flour for cornbread. The Cherokees also took advantage of the wild plant foods in their homeland, including edible roots, crab apples, berries, persimmons, cherries, grapes, hickory nuts, walnuts, and chestnuts.

The rivers and streams also provided food for the Cherokees. They used spears, traps, and hooks and

Cherokee families, like other people of the Southeast, usually had two houses—a large summer home and a smaller winter home. The summer houses, rectangular in shape with peaked roofs, had pole frameworks, cane and clay walls, and bark or thatch roofs. The winter houses, which doubled as sweatshouses, were placed over a pit with a cone-shaped roof of poles and earth. Cherokee villages were usually surrounded with walls of vertical logs or palisades, for protection from hostile tribes.

The Cherokees practiced a variety of crafts, including plaited basketwork and stamped pottery. They also carved, out of wood and gourds, *Booger* masks, representing evil spirits. And they shaped stone pipes into animal figures, attached to wooden stems.



Cherokee Booger mask. The term *booger*, from which *bogeyman* comes, is African in origin, taken by the Cherokees from the native language of black slaves.

Among the many Cherokee agricultural, hunting, and healing rituals, the most important was the Green Corn Ceremony. This annual celebration, shared by other tribes of the Southeast, took place at the time of the ripening of the last corn crop (see "Creek").

Another important event for the Cherokees, shared with other Southeast peoples, was the game of lacrosse. This game was played between clans from the same villages as well as between clans from different villages (see "Choctaw"). Chunkey, or *chenco*, a game played by throwing sticks at rolling stones, was also popular.

With regard to political and social organization, the many Cherokee villages, about 100, were allied in a loose confederacy. Within each village, there were two chiefs. The White Chief, also called the Most Beloved Man, helped the villagers make decisions concerning farming, lawmaking, and disputes between individuals, families, or clans. He also played an important part in religious ceremonies along with the Cherokee shamans. The Red Chief gave advice concerning warfare. One such decision was choosing who would be the War Woman, an honored woman chosen to accompany braves on their war parties. The War Woman did not fight, but helped feed the men, offered them council, and decided which prisoners would live or die. The Red Chief also was in charge of the lacrosse games, which the Cherokees called the "little war."

From First Contact Through the Colonial Years

Early explorers to encounter the Cherokees were impressed by their highly advanced culture. Hernando de Soto, the Spanish explorer who traveled throughout much of the Southeast, was the first European to come into contact with the Cherokees, when he arrived in their territory from the south in 1540. In later years, occasional French traders worked their way into Cherokee lands from the north. But the most frequent Cherokee-white contacts were with English traders from the east. The traders began appearing regularly after England permanently settled Virginia, starting with the Jamestown colony of 1607 and then, before long, the Carolina colonies.

In the French and Indian Wars, lasting from 1689 to 1763, the Cherokees generally sided with the English against the French, providing warriors for certain engagements. In these conflicts, they sometimes found themselves fighting side by side with other Indian tribes who had been their traditional enemies, such as the Iroquois.

In 1760, however, the Cherokees revolted against their English allies in the Cherokee War. The precipitating incident involved a dispute over wild horses in what is now West Virginia. A group of Cherokees on their journey home from the Ohio River, where they had helped the English take Fort Duquesne, captured some wild horses. Some Virginia frontiersmen claimed the horses as their own and attacked the Cherokees, killing 12. Then they sold the horses and collected bounties on the Cherokee scalps, which they claimed they had taken from Indians allied to the French.

On learning of this incident, various Cherokee bands, led by Chief Oconostota, began a series of raids on white settlements. The Cherokees also managed to capture Fort Loudon in the Great Valley of the Appalachians. The war lasted two years, before the British troops defeated the Cherokees by burning their villages and crops. Even then, the insurgents continued to fight from their mountain hideouts for a period of time. Eventually, war-weary and half-starving, the Cherokees surrendered. In the peace pact, the Cherokees were forced to give up a large portion of their eastern lands lying closest to British settlements.

In spite of the Cherokee War, the Cherokees supported the English against the rebels in the American Revolution of 1775-83. Most of their support consisted of sporadic attacks on outlying American settlements. In retaliation, North Carolina militiamen invaded the Cherokees' territory and again destroyed villages and demanded land cessions.

During the colonial years, the Cherokees also suffered from a number of epidemics. The worst outbreaks—from the dreaded smallpox that killed so many native peoples—occurred in 1738 and 1750.

Tribal Transformation

Still, despite these various setbacks, the Cherokees rebuilt their lives. They learned from the settlers around them, adopting new methods of farming and business. They now were faithful allies of the Americans, even fighting with them under Andrew Jackson in the Creek War of 1813. A Cherokee chief named Junaluska personally saved Jackson's life from a tomahawk-swinging Creek warrior at the Battle of Horseshoe Bend. In 1820, the Cherokees established among themselves a republican form of government, similar to that of the United States. In 1827, they founded the Cherokee Nation under a constitution with an elected principal chief, a senate, and a house of representatives.

Much of the progress among the Cherokees resulted from the work of a man named Sequoyah, also known as George Gist. In 1809, he began working on a written version of the Cherokee language so that his people could have a written constitution, official records, books, and newspapers like the whites around them. Over a 12-year period, he devised a written system that reduced the Cherokee language to 85 characters representing all the different sounds. Sequoyah is the only person in history to singlehandedly invent an entire alphabet (or a syllabary, because the characters represent syllables). In 1821, he finished his vast project. In 1827, the Cherokees wrote down their constitution. And in 1828, the first Cherokee newspaper, the *Cherokee Phoenix*, was published in their language.

The Trail of Tears

Yet, despite the new Cherokee way of life, the settlers wanted the Indians' lands. The discovery of gold near Dahlonega, Georgia, helped influence white officials to call for the relocation of the Cherokees, along with other eastern Indians. In 1830, President Andrew Jackson signed the Indian Removal Act to relocate the eastern tribes to an Indian Territory west of the Mississippi River.

Despite the fact that the principal chief of the Cherokees, the great orator John Ross, passionately argued and won the Cherokee case before the Supreme Court of the United States; despite the fact that Junaluska, who had saved Jackson's life, personally pleaded with the president for his people's land; despite the fact that such great Americans as Daniel Webster, Henry Clay, and Davy Crockett supported the Cherokee claims; still, President Jackson ordered the Indians' removal. And so began the Trail of Tears.

The state of Georgia began forcing the Cherokees to sell their lands for next to nothing. Cherokee homes and possessions were plundered. Whites destroyed the printing press of the *Cherokee Phoenix* because it published articles opposing Indian removal. Soldiers began rounding up Cherokee families and taking them to internment camps in preparation for the journey westward. With little food and unsanitary conditions at these hastily built stockades, many Cherokees died. In the meantime, some Cherokees escaped to the mountains of North Carolina, where they successfully hid out from the troops.

The first forced trek westward began in the spring of 1838 and lasted into the summer. On the 800-mile trip, the Cherokees suffered because of the intense heat. The second mass exodus took place in the fall and winter of 1838-39 during the rainy season; the wagons bogged down in the mud, and then there were freezing temperatures and snow. On both journeys, many Indians died from disease and inadequate food and blankets. The soldiers drove their prisoners on at a cruel pace, not even allowing them to properly bury their dead. Nor did they protect the Cherokees from attacks by bandits.

During the period of confinement, plus the two separate trips, about 4,000 Cherokees died, almost a

quarter of their total. More Cherokees died after arrival in the Indian Territory because of epidemics and continuing shortages of food. During the 1830s, other Southeast tribes endured similar experiences, including the Chickasaws, Choctaws, Creeks, and Seminoles (see entries for those tribes). This was a shameful time in American history.

The Indian Territory

Nor was the injustice enacted upon the Cherokees and other tribes of the Indian Territory over. The Indian Territory was supposed to be a permanent homeland for various tribes. Originally, the promised region stretched from the state boundaries of Arkansas, Missouri, and Iowa to the 100th meridian, about 300 miles at the widest point. Nonetheless, with increasing white settlement west of the Mississippi in the mid-1800s, the Indian Territory was reduced again and again.

In 1854, by an act of Congress, the northern part of the Indian Territory became the territories of Kansas and Nebraska, which later became states. Then, starting in 1866 after the Civil War, tribes living in those regions were resettled on lands to the south,

supposedly reserved for the Southeast tribes, now known as the Five Civilized Tribes.

During the 1880s, the Boomers arrived—white home-seekers squatting on Indian reservations. Various white interests—railroad and bank executives, plus other developers—lobbied Congress for the opening of more Indian lands to white settlement.

Assimilation and Allotment

In 1887, Congress passed the General Allotment Act (or the Dawes Severalty Act). Under this law, certain Indian reservations held by tribes were to be divided and allotted to heads of Indian families. Some politicians believed that the law would help Indians by motivating individuals to develop the land. They also believed it would bring about the assimilation of Indians into the mainstream American culture. But others were just interested in obtaining Indian lands, since it was much easier to take advantage of individuals than of whole tribes. Many of the same people advocated stamping out Indian culture and religion and sending Indian children to white-run boarding schools. This period in United States Indian policy is called the Assimilation and Allotment period.



Cherokee Eagle Dancers

By 1889, two million acres had been bought from the Indians, usually at ridiculously low prices, and thrown open to white settlement. The Oklahoma Land Run took place that year, with settlers lining up at a starting point to race for choice pieces. Those who cheated and entered the lands open for settlement were called "sooners." In 1890, Oklahoma Territory was formed from these lands.

Cherokee and Choctaw leaders refused allotment and took their case to federal courts, as John Ross had done years before. In reaction, Congress passed the Curtis Act of 1898, which dissolved their tribal governments and extended land allotment policy to them against their wishes. Piece by piece, the Indian lands

were taken. Oklahoma, all of which had once been Indian land, became a state in 1907.

During this period, in 1924, the federal government passed the Citizenship Act, conferring citizenship on Native Americans. Two states—Arizona and New Mexico—delayed giving Indians voting rights until much later.

Restoration and Reorganization

Restoration and Reorganization period, sponsored by President Franklin D. Roosevelt and his Commissioner of Indian Affairs, John Collier. The Cherokees and other native peoples all over North America began to rediscover their cultural heritage, which the assimilationists had tried to take away, and to reorganize their tribal leadership into vital and effective governing bodies.

Yet, unfortunately, those tribes who underwent allotment never regained the lands given to whites. Remaining Indian lands in Oklahoma are not called reservations, as most tribally held pieces are in other states. In Oklahoma, they are called Indian trust areas. Some are tribally owned and some are allotted to families or individuals. Yet, by an act of Congress in 1936, the lands are protected as reservations from outside speculators.

Termination and Urbanization

The federal government went through other phases in its policy toward Indians. In the 1950s, some politicians sought to end the special protective relationship between the government and Indian tribes (see "Menominee"). Indians in Oklahoma and elsewhere were encouraged to move to cities in order to join the economic mainstream.

Self-Determination

Termination as a policy failed. The Cherokees and other tribes knew that their best hope for a good life in modern times was tribal unity and cultural renewal as

called for in the earlier policy of Restoration and Reorganization. Since the 1960s, the federal Indian policy has been one of tribal self-determination, which means Indian self-government and strong tribal identity.

Cherokee tribal headquarters in the West is located in Tahlequah, Oklahoma. Some of the western Cherokees have made money from oil and other minerals found on their lands. There is a pageant for tourists every summer with dancers, musicians, and actors. The pageant is called *The Trail of Tears*. A famous American humorist by the name of Will Rogers was a Western Cherokee. He gained a wide audience in the 1920s and 1930s through radio, movies, books, and newspapers. He was called the "cowboy philosopher."

There are still Cherokees in the East too, in North Carolina. Descendants of those who hid out in the mountains during the relocation period still live there. They presently hold rights to the picturesque Cherokee Reservation in the Great Smoky Mountains in the western part of the state. There, the Cherokees have a factory where they make crafts sold in stores all over North America, as well as a lumber business, and motels and shops for tourists. The Cherokees lease some of these businesses to whites. At the reservation in North Carolina, visitors can watch the annual pageant of the eastern Cherokees called *Unto These Hills*. Participants perform many dances, including the stunning Eagle Dance, passed down through the centuries among many generations of Cherokees. The dancers, wearing colorful costumes, move in swooping circular patterns, like birds in flight. The feathered eagle wands they wave are symbols of peace.

Yuchi

The Yuchis (pronounced YOO-chee) spoke a unique dialect, usually referred to simply as Yuchi. When scholars cannot find sounds or words in a native language resembling elements in other languages, they have a difficult time tracing the ancestry and peoples and settled in the Southeast. They lived near the Catawba Indians, another eastern Siouan people (see "Catawba").

The earliest known location of the Yuchis was in what is now eastern Tennessee. But, after that early period, the Yuchis came to live in territory now part of many different states, including Georgia, Florida, and South Carolina. Scholars classify the Yuchis within the Southeast Culture Area (see "Southeast Indians"). That is to say, they were Woodland Indians who built villages and planted crops along river valleys. They lived by farming, hunting, fishing, and collecting wild plant foods.

The known history of the Yuchis begins with Hernando de Soto's expedition of 1539-43 that explored much of the Southeast and encountered many Indian peoples. Other Spaniards mention various bands of Yuchis under different names in their historical accounts. A Spaniard by the name of Boyano under the explorer Juan Pardo claimed to have battled and killed many Yuchis on two different occasions in the mountains of either North Carolina or Tennessee. Because the explorers' maps were inexact, it is difficult to pinpoint the locations.

In the 1630s, various Yuchi bands swept south out of the Appalachian highlands to raid Spanish settlements and missions in Florida. Some of these Yuchis settled in what was then called West Florida, in Apalachee country

ancient history of a tribe. Until recently, this was the case with the Yuchis. Now it is thought that the Yuchi dialect has some elements in common with dialects of the Siouan language family. Therefore, the Yuchis probably long ago split off from other Siouan-speaking

Yuchi Feather Dance wand



In the 1670s, various Englishmen, exploring southwestward out of Virginia and the Carolinas, made contact with Yuchis still in Tennessee and North Carolina. In the following years, many Yuchi bands, probably because of pressure from hostile Shawnees, migrated from the high country, following the Savannah River toward the coastal country in Georgia. The Yuchis who had previously gone to Florida also migrated to Georgia. Both groups of Yuchi became allies of the English colonists and helped them in slave raids on mission Indians of Spanish Florida, including the Apalachees, Calusas, and Timucuas (see those tribes).

By the mid-1700s, the Spanish military and mission systems in Florida were weakened. From that period into the 1800s, many Yuchi migrated southward and settled on lands formerly held by other tribes.

The Yuchis eventually lost their tribal identity. Those who stayed in Tennessee and North Carolina merged with the Cherokees; those who settled in Georgia joined the Creeks; and those who migrated to Florida united with the Seminoles.

HUSBAND'S NAME NATHANIEL TAYLOR McNABB
When Born February 5, 1783 (or 25th) Where Washington Cty, Tennessee
Christened When Buried Where Cleveland, Bradley Cty, Tenn.
When Died After 1840 Census Where Where
When Married January 20, 1805 Where Carter Cty, Tenn Marriage record
Where Carter Cty, Tenn. Marriage record Book 18-18, p 167, Jan. 20, 1805, 21/2, 24, A.P.
His Father Captain David McNabb, Sr. His Mother's Maiden Name Elizabeth TAYLOR Williams, J.P.
A. \oplus
WIFE'S MAIDEN NAME Ellender/McCubbins
When Born 1784 Where Virginia or Carter Cty, Tenn. (There is
some evidence for Guilford Cty, No. Car.
Where Carter Cty, Tenn. However, the 1850 Bradley Cty Tennessee Census on page 343, line 42 and
When Died After 1860 Census Where Cleveland, Bradley Cty, Tenn. Date
When Buried Where
Other Name (if any) Number (if any)
Her Father Captain Zachariah McCubbins Her Mother's Maiden Name Sarah Lane \oplus

NAME SEX (M=Male, F=Female)	CHILDREN (Arranged in order of birth)	WHEN BORN Day Month Year	WHERE BORN Town or Place	COUNTY Coast County	DATE OF DEATH Day Month Year	HUSBAND Name	
F 1 (not proven)		1807			Date	To	
M 2 Alfred W.		1809	Carter Cty, Tenn	Bradley City ?1858	Date 1834-Carter Cty, Tenn To Susanah A. Ramsey, b. 1816 in Virginia, d. Dec. 1902 in Bradley Cty, Tenn.	Baltimore, Maryland Historical Society, 1900, p 52. In Archives of service of Maryland Troops in the American Revolution 1775-1783.	
F 3 (probably died young)		1812		"	Date Nov 13, 1836 Bradley Cty To Easter Flenniken Dearmond in Baltimore, Maryland Historical Society, 1900, p 52. In Archives of service of Maryland Troops in the American Revolution 1775-1783.		
M 4 James Pinckney**		9 Feb. 1814	" "	"	Date June 1893 1897 Cath Walls 3. Nancy Caroline Walls. 1. Serenia C. McInturff 2. Lize Cath Walls 3. Nancy Caroline Walls.	Litho # 3086; 350 Rowe Blvd, Annapolis, Maryland 21401.	42
M 5 Nathaniel T.		7 July 1818	" "	"	Date Oct 19, 1837 To Francis M. Cooper Date Nov 2, 1841 To Thomas Stanley		
F 6 Louisa		1819	" "	"	Date 1861 To Naomi Henry	Record of McCubbin's burial on page 171, Cemeteries in Clairborne County, Tenn.	
F 7 Lorina		1823	" "	"	Date \oplus SARAH's Parents were Died 1785-4. Elizabeth (Cloud) To John Fuller Lane b. 1727 Date d. 1785-4. Elizabeth (Cloud) To LANE son of ISAAC Cloud. Date John & Elizabeth Lane To m. in 1746 in Baltimore Date died in Spring 1861 Tc	Clairborne County, Tenn. Clairborne City Historical Society, Taylorsville, Tenn. P.O. Box 32	
M 8 Armstrong G. (Doctor)		1825					
M 9 Fode		1827	" "	"			

**James Pinckney McNabb died 28 June 1893 and was buried at Timber Ridge Cemetery, Marshfield, Webster Cty, Missouri. He was blind in 1860 Census of 1870. Nathaniel Taylor McNabb sold land in 1844 in Carter Cty, Tenn and moved to Bradley Cty, Tenn. Deed to Nathaniel T. November 1814, Claiborne Cty, Tenn.

Chicago, pages 677, 678, & 679.
McNabb and line 12 shows, probably, his mother Elizabeth McNabb, age 70, the widow of Capt. David McNabb. 1840 Carter Cty Tennessee Census, page 181, 181 line 11 enumerates Nathaniel McNabb, who died before the 1850 Census; however, the 1850 Bradley Cty Tennessee Census on page 343, line 42 and page 344 lines 1-6 lists James Pinckney McNabb with his family and then on lines 11-19, Alfred W. McNabb is listed with his family, of which line 19 lists Ellender McNabb, mother of James P. and Alfred W. and widow, age 66, of Nathaniel Taylor McNabb. Ellender McCubbins McNabb was the daughter of Capt. Zachariah McCubbins b. April 15, 1752 in Baltimore City Maryland, d. Oct 24, 1834 Claiborne Cty, Tenn. On Dec 6, 1772 he married Sarah Lane b. Feb 2, 1754 Lunenburg Cty, Virginia and died in Indiana after 1834. They are buried in Old Irish Cemetery, Tazewell, Claiborne Cty, Tenn. Captain Zachariah McCubbins' service in the Revolutionary War was in the Baltimore Town Battlion, Annapolis, Maryland May 27, 1776. Vol 11, page 449, Archives of Maryland and Battlion, Annapolis, Maryland May 27, 1776.

Mustard Rock and other records May 27, 1776
of service of Maryland Troops in
the American Revolution 1775-1783.

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Clairborne County, Tenn.
Clairborne City Historical Society,
Taylorsville, Tenn. P.O. Box 32