

A Native History of the South East

It is my hope that in this document I can convey some of the issues the native people in the East have contended with. We ask ourselves what it was like back then. We are taught a generally peaceful version that has become a lie. It has cost us our cultures but somehow through it all it has survived in part. We have not forgotten who we are. There are those who have spent their lives preserving our religious practices. The details of which have always been kept secret. Among my own people there were those who were looked down upon for disclosing some details in the past. This indeed caused strife but it did preserve a great deal of information still not fully understood. One cannot even begin to understand such things unless you understand how it came to be. I began with a study of the creation and migration stories common to the south east. In this I found a history not taught in academia but the facts are too obvious to be ignored. For many reasons left to our recent past, we have allowed our history to be actively re written as a false one. We have been taught a history written by those who claim to have conquered us or exercise authority over us. Ask the Federal over-hill Cherokee and they will claim that is our territory. Is it?

A New Culture Arrives

The volcano Krakatoa; 536-538 AD one current theory holds that this eruption separated Java and Sumatra. This climate change caused crop failure and drought documented in South America. This world changing event unsettling old power structures worldwide. The Chinese noted crop failures and a blocking out of the sun. Other accounts stated that this lasted for 18 months. We know now that this has happened many times in history. Cultures on this side of the world noted tsunami events in this time period as well. We know from the last Krakatoa eruption there were tsunamis in the Caribbean's as a result.

Evidence has been found in South America of two asteroid or comet impacts in the jungle there. This would have been a more localized event. It is known that the jungle was set ablaze. This provided radiocarbon dating of around 500- 550 AD. In addition to the debris that hit land, debris landed in the Gulf of Mexico leading to impact tsunamis. The Yuchee and others have legends which speak of when the "ole' moon broke" and fragments due to a lunar impact may have landed in the ocean causing an island flood throughout the Caribbean in their temporary homeland. There were many island tribes speaking several languages. We know now that most of them originated in South America. The destruction forced them to leave and seek out a new home land and mix with other groups as well. Perhaps an asteroid slammed into the moon which led to a rain of debris to fall to Earth. Lunar meteorites dating to this time period have been found on Earth providing some evidence for this theory validating a lunar impact with debris raining down on the earth. Cultures worldwide noted the increase in meteor activity. There are depictions of this carved in stone here in the south east. Similar carvings exist in the South West as well. It could have just as well

been an asteroid breaking up then impacting the Caribbean and South American jungle. It is agreed something catastrophic happened causing economies to fail. It may have very well been a combination of both within a generation that left a lasting memory upon the people.

The Middle Mississippi Period 700-1000 AD associated with the Southeastern Ceremonial Complex. The ancestors of the Yuchee as well as others had made their way across the Caribbean bringing with them a more durable pottery "Shell Tempering", new larger varieties of corn and tobacco. With the people comes methods or organization, government and religious ideas. Existing corns were six row varieties. The new corn was a 12 row variety. The climate in the South east provides a long growing season. Even today in some years, three stands of corn can be grown. With this new knowledge retained from the more advanced cultures in South America it is likely that they became the builders of mounds but it is thought it was an adopted custom. The Yuchee were well known as traders eventually controlling sources of salt, copper and the major trade routes in the south east. They moved inland through the Cumberland Plateau to New York. And throughout the upper Tennessee Valley 1100-1200 AD. Later the Hiawassee Island area down to the Etowah complex. Changes in weather patterns were a major factor as well as tribal conflicts. Toyaha (Toyah) Yuchee were the Isopogogee. The children of the sun. They understood the movements of the planets and stars in ways that could not be conceived in a single generation, it took many. Their understanding of these things gave them great power over those who had no understanding of celestial things. When the Priest says the moon will be consumed and you see it for yourself (eclipse). One becomes a believer. And they believed in the priests as well. The idea of aligning villages and mounds seemingly comes out of nowhere. The populations in the southeast exploded. The religion of the winged serpent began to spread. This came from across the islands from those of the Yucatan who were the astrologers of their day. Their early founders were probably the Olmec.

The continent of North America was inhabited primarily by those who crossed over from Asia. It was a hunter gatherer subsistence and society. The plains people followed the bison. The wood land had one of their own here known as a woodland buffalo. They were responsible in large part for the trails they made in their migrations. It is noticed that a pattern between salt licks is apparent that was later adopted by the native people. Fish were plentiful in the south as noted by De Soto. There were an abundance of bear, deer, turkey and many smaller game animals. There were many peoples who came and went due to environmental changes that affected the game they pursued. At times there were clashes over resources, one example being salt. These areas were often regarded as possessed by no one and a neutral area was not to be fought over. But this would change in time. As one culture moves from hunter gatherer to a more agrarian subsistence salt becomes more important. Salt was important in preserving meat and fish as well it was used medicinally as well. The next was resources for making the tools for hunting. Stone of various types were often

traded. It wasn't until agriculture was firmly in place that people began mining the copper, gold and even lead. Agriculture provided the calories for North America's first peoples to develop into a network of city states. There were many bound by religion and religious cults of many types.

The sudden change in population placed a great deal of stress on the environment as well as its inhabitants. People came together for the advantages communal life provided. Cities must be organized this requires leadership and new levels of organization. This in turn had major implications on the religious ideologies that developed or continued from earlier times. The change from hunter gatherer to agricultural based society happened very quickly in comparison to other places in the world. In actuality they survived together as they do today. This had bearing on the religious ideas of the people as it did in the Middle East with the writing of biblical texts. It was in reality a gradual mixing of earlier religious ideas into the new one that became followed by a majority of indigenous people east of the Mississippi. The culture of the hunter gather began to change as it did in Europe.

History Passed On

One of the earliest stories is of a people whose island was inundated by a tsunami. There is evidence of this on many islands being inundated several times in prehistory. Huge chunks of what was coral reef can be seen high up on the beaches and in some places well inland. Only water can move such large objects. They had found a home there having been forced from the Yucatan earlier by a sudden collapse of the economy primarily due to drought brought on by deforestation of their own land. This reduced the rainfall on the peninsula by up to thirty percent. Crops planted to sustain thousands failed.

Mayan cities were often covered in white lime. To make the lime for the primary buildings it would take up to a thousand acres of trees. The wood was used to burn the limestone to make the lime. It served dual purposes in the clearing of fields for planting, but it did have a major effect on the environment leading to drought.

Consider the poor jungle soil. Science has tried to duplicate the man-made soil there in South America. With so much char available it was incorporated and mixed with swamp soils. This yielded soil is five times as fertile as non-tended soil. It is not so much what you add it is the process of gardening this way that created such rich soil capable of supporting large populations. The micro biology moves in on the sterile char to be available and to have some regenerative capacity as each life form lives and dies in its natural process adding yet again more carbon to the soil.

As with any society when times become difficult or the population is too great you move. You will move along known trade routes. It may be in this case that faith in their religious leaders was waning as well. There are accounts of divisions

within the religious order controlling the peninsula at the time. There were wars there were invasions and as well as drought. The rest is a domino effect. Trade routes collapse people scatter avoiding those who wish to assume territory or power in the vacuum. Some under the Mayan rule held resentment. People were losing faith in the priests whom they looked to for answers. These issues collectively will force mass migrations. Circa 800.

Finding a New Home

It is said they came through the reeds in what is now Florida. They found the area inhabited by others. The people they met were semi agrarian but were still primarily hunter gatherers. They had little pottery or large villages. So the new agrarian meets hunter gatherer on the North American continent so to say. Agriculture has its own roots here but not with a product that fulfilled the caloric void necessary to make the transition from tribal group to city state. Tribal people were maintaining gardens since about 2800 BC. But these were not in large volumes of things that stored well. Rice was cultivated along the coasts north. With new knowledge of pottery making, tobacco and corn now being planted things began to change in the South East. Methods of cooking changed with vegetables and meats. Potatoes and pumpkins were introduced to the South. With this came changes in the belief system. Populations increased. Trade across and around the Gulf of Mexico became the norm. Trade networks connected and spanned the continent.

The Unwritten law

The life of a hunter gatherer mandates that you must keep moving. Your direction is dictated by the quantity and volume of game in any given area. Once it is depleted or reduced to an unsustainable level it is time to move to a new area. It becomes obvious that it is not necessary or beneficial to establish large permanent settlements.

Rice and other grass seed cultivation lends itself to the strength of coastal tribes. This is true even today with the north eastern tribes. But rice alone was not enough, it did allow many native peoples to slow down. This wild crop was often used in trade with those close enough to barter with a store-able item. Such as acorns, chestnuts, hickory nuts and pecans and some roots as well as cold hardy fruits stored underground. This was also true for those living on inland seas as in the Great lakes. The Corn culture did not have the same effect on these peoples being supplemented with rice that is cultivated today. This will have an effect how the decisions of tribal peoples along the eastern seaboard. The early European settlers learned very quickly to find the stores of corn on the coasts belonging to a tribe who were wintering inland. At first such places appeared abandoned. But they were seasonal in reality. This led to tensions with the new comers. Divesting a tribe of its winter stores is a theft in any culture. Many native communities suffered dearly because of this practice.

The Yuchee and Hitichee have some of these earliest stories. The Timucua were probably the first people to absorb these foreign populations. They inhabited the northern portion of Florida at this time. Their territory spread from Gulf Coast to the Atlantic Coast. As we will see they will become very influential to South Eastern history. With new more productive varieties of corn cultivation spreading across the continent we see many tribal groups begin to develop what became the mound cultures. However we note historically that these had ceremony at their core. With control of resources a trade network comes power. Other cultures were moving from the west. Children of the Sun, Fortunately those they met had a similar ideology. But they were coming, they were Olmec, Mixtec and others that later founded the Mayan Aztec and their cultures. They were early off shoots so to say. Language is a factor but religious ideologies are more important. The Anasazi Hopi and Navajo are related to those who eventually became the Mayan Olmec and Aztec tribal groups ultimately occupied Central and South America in later days. This is a very broad statement.

The Yuchee and other groups were instrumental in establishing the mound culture. As population boomed with cultivation, ceremony became of major importance. The whole world revolved around the lunar calendar with all native peoples. The hunter gatherer hunts by the moon as it was in European cultures 5000 or so years ago. There the change went from the moon to the sun and agricultural ideologies of worship were established there. It was the priests who determined by the moon planets and stars when to plant, harvest, and travel, and carry out rites associated with this new level of agriculture. This evolved into city states. With this the hunters learned the value of trade. Many early mounds are found in Florida. This began the Southeastern Ceremonial Period. Thousands of years, religious ceremony began to mix with the new religious ideologies from across the Gulf of Mexico. As they expanded into Georgia and Alabama territory of the Apalachee via the trade routes they may have taken certain sites or assumed control of strategic locations along the trade routes. One example is Kolomoki on the Coosa/Chattahoochee the other larger complex is at Okmulgee. These thrived for several hundred years and continued to develop.

Tribute is the Key

One of the concepts not often mentioned was tribute. Surrounding tribal groups trading with the city states were either by choice or force in paying tribute. Tribute was usually paid in goods such as corn dried beans and stored items. Generally a two year supply was maintained provide a two year backup in seed and food for the whole of the city state or village. This was in return for protection and opportunity to trade. Another benefit in the community stores was if your crops failed or you had needs your own crops could not fulfill. You were entitled to take what you need to get through the season. In this way no one went without.

De Soto makes many notes on this as he learned to ask those Chiefs he met along his travels "To whom do you pay tribute". By this he would know who to conquer next. Organization of the communities was not very different from those he encountered in South America. They were experienced conquerors by this time in history this method had worked with the Inca. He used the same tactics later in history in North America. They had learned to exploit the expected hospitality native people typically extend to strangers. The native mind due to the old teachings does not assume enemy first. But that we should determine the intent of a stranger first. A hunter gatherer or trade culture always looks for intelligence on lands not yet reached or explored. It would be foolish to kill those who could provide information on friendly tribes or enemy ahead. The same would be true for information on the region such as streams, rivers or obstacles, news from other regions was welcomed. One would not want to enter lands others were in conflict. This is the same human story throughout history. It was no different here. Strangers were welcomed more often than not.

The Yuchee and or Hitichee eventually controlled the tribal communities by subjugating tribes. They maintained control by keeping their chiefs in power by most importantly the priests. They became the elite educated class. They maintained authority by keeping the religious practice within this single clan or class. It was hereditary meaning power or control was passed from family to family via sons and daughters. They controlled every aspect of tribal life. Form Ceremony, medicine, when to plant and harvest. It is well agreed that these rulers spoke a different language than the average villager. The warriors were noted to sing songs in a foreign language as well. It is also well known that the majority of known south eastern languages have words today that can't be translated by anyone or any other tribe.

Most tribes in the south east had peace chiefs and war chiefs. Often the White or peace chief was a Yuchee as well. If the teachings are passed in a single language within a single clan it provides yet another level of security. At this time leadership roles were hereditary. So we have a class that power is passed only within that clan or descendent. For generations this was how it was. In time this would change as the priests were facing changes they could not control, but the people expected them to. They in time become so powerful and careless of their subjects that they became self-serving. The people grew resentful. They retaliated eliminating the Priest class and returning to a more democratic matriarchal system of organization.

Early Intruders

Then people began coming from the west due to drought in northern Mexico, Texas, Arizona and New Mexico. There was a noted decline in the west as corn crops began to fail. The South west was historically considerably wetter than it is today. The Changes began for the same reasons the cold period came some 500 years before 1000 AD. Some places just became drier. Not so much colder. They

came at first for trade along the trade routes. They could see the massive villages and mound complexes.

In the South east the Hitichiti people have a story that says two warriors who were a forward scouting party found the Okmulgee Mounds from a distant ridge. The Hitichiti had traveled from beyond the Mississippi in two separate groups. The slower group it is said remained in what is now Louisiana. The Story goes on to say that they planned and executed a surprise attack. The surrounding tribal groups had become resentful and considered the newcomers as liberators. In time the Hitichiti took control surrounding territory as well as that portion of the trading rout. It is understood they may very well have arrived from Florida following the rivers north. The Timucua/Yuchee were forced out and moved north and there began Etowah Mound Complex on the banks of the Etowah River. From 1000 to 1200 AD the mound culture had expanded to the upper Tennessee valley throughout the Middle Cumberland. It is believed in some circles that the mound culture may have originated in central Florida. However there are conflicting theories on this.

The Hitichiti we have learned via verbal history moved west to east. While others say south to north. Now we know this group known by several names here in the south. They were thought to be related to who are now known as Apache in the west. Even today they are made up of several distinct bands. Apalachee and Apache previously Anasazi is very close phonetically. The names today are often of Spanish origin. The trade routes east and west connected these people. People related to the people of the sun who suffered a drought with corn and moved east from what is now Texas west of the Caddo people. Their creation stories make references to finding where the sun sets. They were very aware of the people on the coast and the ocean the sun set on. Most never saw it but they were aware of it. Naturally these details make their way into the creation stories. This could explain the later historical explanation of tribal movements. With them they carried the old knowledge of the fires. Often described in their stories. The weaker version of corn being teosinte as known today was inferior to the corn that had been developed later by the tribes of the Olmec, Mixtec and later the Aztec and Mayans. Many varieties of other vegetables had been cultivated here for centuries but on a large scale. More like family gardens.

Corn Culture

Corn cultivation was spreading across the Mississippi valley allowing the mound culture to flourish. It was as much the people of the sun as it was people of the corn. But tribes were moving. Some went west some went from the Great lakes to the south. Sometimes it was a few sometimes it was many. This was a normal progression for many years. Drought in some areas, earth quakes even meteors caused tribes to move. Sometimes it was disease but more often than not it was war between larger city states. The early 1400's are noted as major Great lakes Peoples conflict periods. The Tribes that were moving were often those who were

subjugated by another. If it was a larger group tribute was to be paid most often in corn. Tribes were at times wronged by a theft or a murder. The Chiefs and priests had established the rules by which these matters were handled. Much as in Mosaic Law. Daily life was governed by these laws and taboos. They each had a reason. Today we may think of them as silly but there was a purpose in each as these were learned then enforced over many generations of trial and error.

The Trade Routs

Meanwhile the trade routes are in full swing. Cahokia has become the largest city on the continent. Spiro and Caddo mounds were interconnected but suffered their own local power struggles. Some cleared the forests to a point that the satellite tribes supporting it couldn't provide wood for themselves. Wild game was depleted and again people moved to more fruitful areas. Many hoped to find areas not controlled by or under the influence of a city state. Expansion outpaced the ability to effectively control and protect the satellite tribes. Those oppressed looked for the spaces in between. There were many transient people who traveled with the game or the seasons. Georgia at one time supported more than fifty transient tribal people who crossed the State from east to west. These were most often on good terms with the Muskogee speaking people. It was an opportunity to trade and to marry. These were not usually large groups of people so they were not a concern for the larger surrounding tribes who occupied the area.

Men have now grown up in a culture that didn't rely on hunting alone. With more than enough agriculture to support larger groups, men found opportunity in trade. They would often travel one season to the next. At times in groups. There were many who were away trading returning a year later as had been done over half a lifetime only to find their village destroyed and overgrown with weeds. It was understood that bones left on the ground was not a good indicator. We bury our dead. If there were no bones of the dead perhaps there were survivors. Perhaps it was a choice to move or it could have been an enemy raid. This person now would spend the rest of his life searching for family and relations in his trading routs. The women kept the gardens they owned their homes the men were simply meat and goods providers. This was the way things changed. Sometimes family was found among other tribes hundreds of miles away. There were periods that areas half of any southern state was void of people for 50 to 100 years. People passed through but didn't reestablish themselves for all kinds of reasons. This is why there are gaps between repeated occupations of the same sites. More on this later.

Distance

In the South we know that towns are usually 5 to 7 miles apart or 15 to 20 miles apart. This is common in the South East. It was the distance one could walk on a good trail in a day. The distance a horse would easily travel. Ancient villages on the trade routes were no different. Thus most modern cities are built on or near

historical villages. The trade roads are now our paved roads. The big cities were along major trade routes at or near major resources and usually on water. Original names are sometimes remembered but most are forgotten.

Languages

If one considers the number of tribes that passed through the south east we will say 25. Now there are 25 cities or villages with names. Historians have confused the city name with tribal people names for centuries. Keep in mind of the 25 tribes each has their own name for the other tribal groups in their traditional language. That is 625 possible names for each other and 625 more for cities. This is just an example of how complex it can get looking from the outside inward. That's a lot of room for errors. The solution was a common trade language. That originated by one of the oldest tribes to remain in the south east, the Yuchee. The south east of the past was always multilingual. We must look very closely at the languages their relations to each other and define the trade words, names and places for each. A pattern of migration begins to develop. Linguistics is a very important tool in the study of culture and the changes that occur in time.

Trade Networks

These were like the modern power grids with the capitols of the regions being the power plants. Each grid network is and was interconnected. The basic framework began with the waterways. The first trails were the woodland bison migration trails. The other game used these trails as well. The woodland bison and eastern elk always found the easiest way from water to salt lick to grazing. They had "extinct 1701" a habit of following head to tail as cows do today. This carved trails over the landscape for hundreds of thousands of years before the first person set foot on North America.

It was well known in early Southeastern history that areas below the Fall Line had few trails. De Soto realizes this when he found himself at the end of one. People below the fall line preferred to use the slow moving streams to move goods and trade from place to place. Trails would often connect one stream to another with villages interconnecting. Above the fall line the streams were faster with many more shoals and rapids that made it impractical to conduct trade via river over long distances. The Piedmont areas of Georgia have many more trails crisscrossing the land following the ridges leading to river crossings. This also helped in avoiding the swampy bottom lands so common to the south east. We can see how the modes of travel changed over the landscape as the terrain changed. Anyone traveling from the mountains to the Piedmont to the flat lands had to be prepared for each leg of the journey.

The trade networks reached to South American cultures. Delicacies of the elite were only eaten by the elite Chiawawas (Chihuahuas) "The dog". De Soto made

great use of them as they were offered in great numbers by those he encountered from the east to the coast of Georgia. It was not the opossum as some have led us to believe. Natives had Cur dogs but they were a very different breed. They were for hunting guarding and companionship. They guarded the villages serving as an early warning system. The Chiwawa however had a different purpose. Originally they were raised for the elite only to eat. In time with game being depleted the ability to raise a supply of meat that can be transported was an important advantage. As some have suggested the opossum does not lend itself to being raised as a domesticated animal. Many come from an ancestry where everyone raised the fat little dogs to eat. They came from South America as it was a stable supply of protein but it was only for the elite of the mound culture so to say. There are several effigy pots that have been found from Georgia to Texas representing the Chiwawa. Those that came overland from west to east brought them north from South and Central America to the South East.

The Collapse

Then it all collapsed. There are stories among my own people that tells us the Priest class was wiped out. Once resources were depleted the city states lost power and contracted. The city states had out grown their ability to attain resources. The priests treated the people worse and worse. This happened many times at different places. The history we are told is that the priests of the old religion including their families were all exterminated. Or so we are taught. My people say that they spoke a different language. Only a few words remain. Our medicine people don't know what the words remaining mean. We now know them to most likely have been the Yuchee or Hitichee. Their influence spread from Florida to New York then as far west as St Lewis Missouri. The collapse occurred in 1250, but not totally. Cahokia held on to 1350 to 1400 AD as did several southeastern Mound cultures. Even so these mounds have always been used in some capacity. Etowah was vacated for 50 years or so in then was re occupied by Hixon, Shawnee and others. The Coosawattee and Cofitachequi and others came into power. The Choctaw, Creek, Timucua and many others now assumed control of the trade in the South East. We were back to smaller city states. We now know pretty accurately who was moving where and when.

Forgotten Power

Many have forgotten the mound culture that spanned the length of the Savannah River. Most were inundated before they could be better studied. So we can't place certain cities that were there. This leaves a very important power in the south east from being considered. Bertram stated that there was no waterway in Georgia that did not have a mound of one kind or another in every bend. The Cofitachequi people grew in power near what is now Columbia South Carolina. The water ways there was a major trade route to the South Carolina Coast near Charles Town. The Cofitachequi controlled the area between the Savannah River "Silver Bluffs" and Columbia. Many Tribal groups occupied this area over time. We

know there were at least 30 mound sites now under water in the Savannah River valley. Hundreds fell to the plow, provided fill or were washed away in the natural movement of the rivers. This gives us an idea that the culture ruled well into the mountains of North Georgia, Tennessee and North Carolina. The mound culture extended into the north end of the Shenandoah Valley. This would become evident in De Soto's travels. Today we don't consider the power structure that actually existed here in the South East. Many early explorers note the villages that once were in the area but cannot be placed today. The Savannah River corridor was a major if not the major trade route to the Atlantic. This becomes apparent as we find the next rivers in Central South Carolina and Georgia.

Smaller Tribal Groups

1450 AD was the final collapse of the Mound Cities. Kinkaid, Angel the cities in Southern Illinois down to Northern Mississippi Collapsed. Consider that thousands of people are deciding what direction to go. Some stay in their local areas while splinter groups search for new homelands. It wasn't that they were nomadic it was that they were forced to relocate. They would find an abandoned village and move in provided the medicine people approved of the decision. Were adequate resources there? They had to consider the taboos and signs to determine the right decision. The Lower towns in North Georgia were re occupied after having been vacated for 50 years. Thought to be decimated by wars between tribal groups. Native people don't care to move back into areas where the area was littered with the dead. There are taboos concerning this. These areas would be allowed to return to a natural state. This was often a generation or two. Even the memory of the event was nearly gone. By then the group would have usually moved on to another area. The Collapse was forcing people to go back to a agricultural society. It was always a mix of both but those who didn't grow crops would clear out the game in an area. Agriculture alone was not enough. It was difficult times for many people over several generations.

Change in Powers

Around 1475 the Coosawattee came into power near the Alabama Georgia and Tennessee boarder. This was a major trade route to the gulf coast. It ran from the mountains of the Tennessee valley to the Pensacola area of what became Spanish Florida. These Coosawattee were western Indians that wiped out the village and took over. The Chickamauga would become very familiar with them in years to come.

Earlier, one of the major changes was the separation of the Ricohocans from the Iroquois confederacy. They moved south into Virginia upsetting the balance of power there. The Shawnee to the west and the coastal tribes to the east. They had not made it to the Tennessee valley area yet. This area was inhabited by many smaller tribal groups.

Tribal Interaction

When hunting it is important to be quiet. One followed the game. The game avoided the trade routes due to traffic. People are generally noisy. So you would travel great distances to find game. People more often than not saw each other without the other knowing who they were. They wouldn't know they were trespassing on others territory. If confronted the result determined the fate of the smaller group. Sometime it was the kids that were discovered playing in a hole in the stream. They spoke a different language. Children can quickly ruin a hunt. Some things never change. Conflicts and discovery of new people in an area often happened this way. Then it was back to tribute being paid to the local city state. Assimilation into the larger tribal group was often the result. Marriage opportunities, medicine knowledge and news and history was shared.

Some more powerful groups chose to raid others for one reason or other. This often left no survivors. Entire tribes were wiped out. Slave trading was a normal part of life. Children were stolen along with women. These made up the admixture of every tribal group. It was a matter of replacing members lost by disease or war. Once brought into the community you became a member of that community with every right anyone else had. The later Europeans could not understand this. But it is even today a part of many native cultures.

The Monarchs

Spain, France, Portugal and England were considered the primary Christian monarchs of Europe during the age of discovery. Pope Alexander VI issued his *Inter-Caetera* bulls of 1493 based on the idea that he was divinely appointed as an independent Christian sovereign. The English crown had also issued its own version of this decree to declare possession of lands in the new world. Justinian explains that under Roman law there are two components in claiming title to lands unknown. The first is the intent to possess, conquer, or take is a mental idea. This alone is not enough to claim the right of title. Remember England had prior knowledge of the new world "Baffin Island" and Nova Scotia as the Vikings noted. His second qualification is that for a claim of sovereignty over a territory to be complete one must occupy the land in question permanently. You must have both qualifications met. If one is not maintained another can claim it. This amounts to abandonment.

It was understood that any lands not occupied by a Christian Prince could be claimed under a sovereign crown. Unoccupied meant that the land was not occupied by Christians. Millions of aboriginal people on a continent is legally unoccupied. The Indians could be converted to Christianity but they could not hold title because they were not of the Christian monarchy origins. You are then considered a domestic dependent nation or subject of.

This provided the Europeans with Papal consent to carry out genocide and theft of land of many aboriginal cultures around the world in the name of God. This is based on a prejudicial treatment of Native American people simply because they

were not Christians at the time of European arrival.

History Becomes Reality

Suddenly we find ourselves in history not prehistory! Many believe history didn't start here until Columbus supposedly discovered America. He discovered the Caribbean islands in truth. In the eyes of history, we didn't have one until the Celts, Vikings, and later mainland Europeans tripped over us. We had already met with the Norse they were tough but at around 1000 AD we sent them home. Realistically they too came when there was a major shift in temperature. They may have conquered Europe but they failed here. Then there is Ayllon Navarrez 1527 Ad. He decided to settle north of the mouth of the Savannah. De Soto was later aware this 1541. De Soto was looking for Ayllon or remnants of his party. De Soto was well aware that his predecessor had died but wasn't certain. Many Spaniard explorers had returned seven or eight years later from failed excursions into the interior. Allyn's remaining soldiers were in a power struggle. Some left by boat south. The rest by land. They had been trading with the Indians north and south of them. They did recount meeting with the Duhe people. They were assumed by the Spanish to be from Ireland and having been there for several generations and they had assumed an old settlement near the coast. It was said that they had mixed in with the natives. An account states they kept deer for milk. Those deer were most likely goats in reality. The people were light skinned and red headed with various mixtures within the tribe. Another separate reference was by a woman of mixed Spanish decent living in the area with other Indian groups made an official testimony of the same with the Spanish governor of the territory at a later time. This was near the first of the small pox and pneumonia that devastated the coastal areas well inland. This spread up the Savannah River. This only takes a few weeks of trade to pass the pathogens from one to another when goods include clothes and blankets recovered from those who have abandoned an area or traded for goods along their way. As the trade routes were well traveled travel by land. The coast was not difficult because disease left a vacuum to be filled by those who became the Muskogee Creek peoples that displaced and absorbed the Hitchike, Yuchee, Mobile Apalachee, Cofitachequi, Chickasaw, Sara, and other tribes to name a few.

Spanish Records

Spanish chroniclers note that In that town (Columbia)SC were found a dagger and some beads of Christians, whom the Indians said had been in the port two days journey thence; and that it was now many years since Ayllon had arrived there in order to make a conquest of that land; that on arriving at the port he died and there ensued a division, quarrels, and deaths among several of the principle persons who had accompanied him as to who should have the command and without learning anything of the land they returned to Spanish territory from that port."

Navarez had already been in contact with the Indians in 1527. The Pox had spread north up the river possibly with two men and several Africans had escaped. Allyn the Spaniard explorer made contact with Yupaha Chief of a local village near the coast made contact as well. Cofitachequi, Ogeechee were infected as well. As De Soto's men explored the nearby village at the advice of the Queen of Cofitachequi in finding pearls they dug the graves and found many pounds of pearls. Along with that several knives European axes and other trade implements were recovered. This is the beginning of the massive losses in the native populations. It was coming from the west as well with the South Western Spanish explorers through Mexico.

Winters were difficult as this period in the 1500's was in the middle of a 20 degree shift in temperature stressed the cultures on the continent now known as the little ice age.

De Soto as we know came through the Central Georgia area forcing subordinate chiefs that paid tribute to lead him to the wealthiest kingdoms. He was led to Central South Carolina. To the Cofitachequi ruled by a woman who maintained a great hall filled with Spanish armor. This had been collected from Ayllon site eighty miles to the south. Gifts were exchanged but De Soto only found Pearls as a valued item. He noticed some natives with gold trinkets and rings and other ornaments. He came with an army of 600 with as many pigs and 200 horses. The Apalachee challenged him. But couldn't stop him. He was looking for the source of the gold. He was misled many times by the natives but he found his way through by sheer force and terror of the natives. He had learned from his success with the Inca that he claimed to be the son of the Sun this was an important factor from a religious ideology. He basically professed to be a messiah to the natives here. While enslaving the kings of the city states as he went. When meeting a new territory he released those who had survived and replaced them with those of the newly found territory. It makes sense as they knew the area.

De Soto Turns East

He traveled through the Sara people into the South Carolina Mountains heading to Coosawattee. This was the home of the later Chickamauga and southern most Cherokee. You must understand that small pox was already rampant inland. Those moving west to east were running into this. Meaning they were finding villages empty of living people but their goods clothes corn stores usually two years intact. Those who were not buried were removed as bones after two or three years later passed on the infections that survived in certain environments and populations. De Soto's men dug up many graves for the goods. He took the clothes. He found the Spanish axes and other tools as well as trade items from Ayllon settlement. So it was a second pox. Many escaped to the nearest tribe spreading it as they went. So it was absolute turmoil within six months of contact. They passed through the Tennessee River area wintering over there.

Spanish Jews

There are records maintained by the French who were to pay reparations to the Jews of the southern Appalachians. This was after De Soto's travels but people had already arrived here from the Coast of South Carolina. A shipwreck in 1503 put around 70 people of mixed backgrounds but were primarily of Jewish extraction due to the inquisition in Spain. There were some Muslims mixed in as well. Many survived and made their way inland. Spain after De Soto Pushed in from the south to continue mining the gold that was found contrary to De Soto's reports of little gold. It was reported again in 1721 by English traders who had come through the Cumberland Gap that had begun living amongst the Cherokee. It was reported back to the Crown that the source of the gold had been found, occupied by Spanish Jews and Indians. Again there is evidence of this in Dahlonega and at Sautee Nacoochee of large round ore stones used to crush gold ore and portions of log cabins notched in a way that only the Spaniards built log houses. The Europeans began mining the mineral resources in earnest. It was well known that the Spaniards exploited the aboriginal mines if we could call it that. Others who later traveled through the area noted that certain villages in the high mountains were occupied by assumed to be Christians with brick houses with arched windows, the men having long beards. These were the Jews that returned to mine for several generations quietly. England pushed from the east to west while the English were then coming from the North with the aid of the Over hill Cherokee in the late 1700's and very early 1800's. This forced the Spanish to abandon the mining operations quietly. The mixed Jewish population remains to this day, they became the Melungeon. It was also noted by the French that the Jews in the Southern Appalachians were making jewelry as trade with the natives. It was no secret they were here but the size of the mining operation was. The English eventually figured out the source of the gold through their traders. Europeans began to pour in English traders from South Carolina noted the source of the gold and the mines they found in North Georgia in 1721.

Spanish Missions in Georgia

The Spanish had set up inland missions in south central Georgia. Missions were also set up near what is now Columbus Georgia. They pushed in from Santa Helena Island on the Georgia South Carolina coast and from the Apalachicola in Florida. Santa Isabel was inland on the Okmulgee River. Just above the fork. The Mission in central Georgia served as a staging area for the Spaniard explorers who followed the trails up the Okmulgee, Altamaha, Oconee, Chattahoochee then the Chestatee. These were obvious trade routes well-traveled. These remote missions were not built like the permanent buildings they are known to have built. It can be surmised that one would not invest a lot of materials in something that you could lose or it be destroyed by Indians. It only had to serve the purpose of converting as many Indians as possible and provide a staging point for resupply and transfer of goods for Spanish traders and exploration of English territory to the north claimed but not yet explored. There are records where The

Spanish government sent supplies to the missions there. Spain continued this operation until Florida was sold to the Colonial Federation that became the United States. The mission lasted some 20 years 1610-1640. They were getting what they wanted from 1550 to 1800. Gold, silver, and pearls. Copper was also found. There are references De Soto made to copper and alloys of copper but he down played the mention of gold. By the time later Spaniards returned, the Southeast was decimated by the small pox and other diseases. Survivors either joined Muskogee groups or were absorbed by the growing Cherokee. Others were taken into slavery and sold to be sent to Europe or transported to the islands of the Caribbean now depleted of its original peoples.

De Soto and others only had to send 1/5 of his goods he found back to Spain. There were no sizable tribes remaining in central Georgia to fight with as it was deserted by then due to disease. Spanish Trade goods had been trickling into the Southern Cherokee households for generations. The Spaniard presence became normal. Many well to do Spaniards became wealthy on the illegal gold mining in the South East. The Gold from South America so over shadowed the amount coming from Georgia that the Crown didn't miss it. Besides it was more than enough to split up among those in the know who became the Governors and leaders in La Florida and the Caribbean. It was pocket money for the Spanish elite in the Florida and Louisiana territories. These mines later became the locations of the first American gold rushes.

Spaniards had realized very early on that European diseases were responsible in large part in the weakening of those indigenous populations they came to conquer. Ayllon having made camp on the north bank of the Savannah River in what is now South Carolina. It set the pace for the Yamasee who moved into the area. Meanwhile the Rickahokans possibly "northern Cherokee" were forced farther south away from the Virginia coastal plains by the Powhatan. They were familiar with both the English, French, Spanish, Dutch and Portuguese by this time. Other colonies were founded in Jamestown, Charles Town and several Spanish settlements on the coastal islands. The Rickahokans displaced were moving down the Appalachians had learned to live in the mountains. As the flat lands were occupied on the east by coastal tribes and the west by the Shawnee. By the time De Soto traveled through North Carolina and Tennessee the Rickahokans were in the Holstein and Tennessee River valley recently displacing the Yuchee and Shawnee. The Cherokee circa 1800 say they had killed their Priests of possible Yuchee decent 250 to 300 years prior. They were thought to have been the ruling class of the mound culture that was in decline. The Cherokee then assumed use of the villages that De Soto and his men witnessed. The Cherokee as referred to by the Spaniards had become conquerors themselves. They began a policy through the old system of tribute of assimilation. This explains how the surrounding smaller tribes became Cherokee by subjugation and tribute. The Cherokee began taking and selling slaves to the English for arms. Other prominent tribal groups were doing the same. Particularly those tribes devastated by small pox whose survivors were considered a historical

enemy. Often in history as tribal groups were discovered they used their historical names this now often disregarded when referring to a given territory. Now they are all known as Cherokee. This is continued today in some form or another. The Cherokee claim to be the builders of mounds and territory they had no historical claim to. It goes on to this day. It was members of certain clans absorbed responsible for the old religion and culture.

To whom do you pay tribute?

De Soto passes through the South as well as the Midwest. It is now known that he traveled close enough to Lake Superior to know that it was an inland sea. He continuously kept his scouts out riding distances as far as ten days ride out in the front. They were collecting intelligence from other tribes. It was imperative that he could replenish his army's resources. With 600 men 200 horses 500 pigs and up to 200 slaves as porters it took a lot to keep them moving. They often decimated the total resources of a tribe. De Soto was basically a moving city. In its wake disease followed reducing some populations by eighty percent leaving large portions of the country vacant and abandoned. This would be filled by those who moved from west to east.

Importance of corn and salt inland.

This rebellion to the priests spread like wildfire across the continent. Not once but several times. The mound culture finally collapsed for the last time 1450 AD. With the loss of large scale cultivation of corn and other products that was carried out under organized subjugation of the satellite tribes, support of large cities was not sustainable. Another method of ruling was needed.

Historically there were three primary groups that made up the Cherokee at its core. The southern being the Chickamauga. Back to religion. They were the admixture of Indians that became the Chicamaugans who descended from the mound culture. It was a mix of many Georgian Alabaman and South Carolina tribal groups but they were allied with the Cherokee who were moving south during the precolonial period. The name is taken from the district named after them by the later Cherokee governments. Although they maintained nearly identical religious beliefs that the Muskogee Creek held, the language was a dialect of Iroquoian. Many claim they are all the same but there is evidence of the Cherokee requesting of the president to establish a territorial division between the factions of the Cherokee north and south over hill and lower towns.

Christianity

Christianity was moving in from the north meaning the northern tribes "over hill" were allying with the English Colonies while the Southern Chicamaugans Chickasaws Choctaw and others were allied with the Spanish. The Chicamaugans directly opposed the ceding of land. This lead to attacks on frontier English and

over hill Cherokee throughout what is now eastern Tennessee and western Kentucky. Meanwhile the English urged the upper two thirds of the Cherokee to become colonial Indians, Colonialism then federalism was completed by convincing the Cherokee and allied tribes to go from city states to a union with one person responsible for speaking on the behalf of all. Colonial agendas was to control the trade in debt the Indians then take the land as payment of the debt. This did not go over very well in the southern tribal groups in northern Georgia and Alabama. The native people were contracted as middle men to carry out trade for the benefit of the colonies. This had a major impact again on the game resources in the south east.

The Native Mind

It is and has been complained of by many teachers that the native people have difficulty in learning how to comprehend. That is comprehend a written language. I personally find this concept interesting from personal experience. When our elders teach, they teach by telling stories and parables. This paints a picture in the minds of those who are listening. Listening and comprehension is very different than reading and comprehending. It isn't written as words then learned. We know that the right side of the brain does not think in words but rather in ideas concepts and principals, emotions and feelings. This extends to pictures or images drawn or in the mind's eye or tunes of songs. This is a very special and important way to learn as it is very much in tune with spirituality. Without this a human could not conceive the concept of a higher being. It's the capacity to see the big picture in 3D on the fly.

Then we have the left side that is responsible for language verbal expression, linear thinking, analysis and computation and the words of songs to include mathematics. One side is no better than the other but is is important to understand that we have a predisposition to how information is processed. In other words the right answer can be arrived at from two different directions of thought. One through analysis the other through what can be termed as sense. One of the things that native leaders sought was those who could speak eloquently. It was a rare but desirable trait among native people. This is why Little Carpenter was named as such. "His Grandfathers last name was Carpenter." He could take lots of ideas and principals concerning treaties and put them together in a speech for all to hear.

The religion of the native people is a right brain thing. To think in ideas concepts and principals to create order is the way it is. Not the other way around. We are taught in academia to write calculate and reduce things to fact. But this doesn't account for the things that can't be proven. The wind blows, you can't see it, but it is there! Compile the collective minds and explanations of thousands of generations explaining the world around you and one can see how the native mind is taught to think differently than an analytical left brained person. This is an inherent way of teaching. Today we are taught to think in words, mathematics

and absolutes. Meaning a left minded person must see the individual parts assemble the parts to arrive at the whole. Consider this way of thinking and secular religion. There is no right or wrong here but you must understand that teachings are predominately oriented for the right brain. There was no written language for the most part. This was left to a select few. So ideas were not expressed this way historically. So why should we all of the sudden assume a people can adapt to left brain learning overnight. Otherwise we get labeled slow retarded, or incapable of comprehending certain things. The most important discoveries in history came from right brain thinking. Einstein was considered odd in a left brained society, because of his ability to conceive relativity the way he did. That was right brain thinking. Finding a mathematical expression of his understanding was all left brain. So he taught himself to think in scientific notation. It was not automatic, He had to teach himself this. The language of scientists is largely left brain. By combining the two understandings it led Einstein to greater understandings. Reading, writing and arithmetic was not necessary for the understanding. Only for proving it mathematically.

The Indian mind is often unknowingly viewed as the opposite therefore it has the opposite effect culturally. The Indian is seen as one who has a profound understanding of the earth and spirituality, a right brain thing. This is a stereotype in many respects but not all. Those of the left brain are in awe. Just as those of the right are in awe. It takes both. A rare few as mentioned can do both well. It takes a tribe.

Written language

The division was more along religious lines than is taught. Sequoia had seemingly created a written language. Sequoia was of mixed Indian decent. He was of a mixed native family part of which was of the old culture. He was taught the old ways of communicating from the remaining priests or scribe of the Taliwa or Yuchee. He also had a good understanding of English, Spanish and Latin as well as the old trade language. The Yuchee had learned this from the idea of a written text from the peoples who carried their religious ideologies across the Gulf of Mexico. There is another story that says it came from the southwest. It is a very detailed story. But they brought with them the gold or copper plates with writing on them. This was three generations before Sequoia. This was common in the arks or medicine bundles of various tribes. That is where the writing began here in the Americas. Sequoia was accused of being a witch by the over hill, because the Preacher Potts had decided this writing was of the devil. Sequoia and his wife were carried to Red Clay Tennessee to stand trial. Major Ridge and John Lowery cut his fingers off and cut his ears off as well. Both were branded on the forehead and back. This was the mark of a witch or traitor. He had taught hundreds to read and write Cherokee. Sequoia and his wife were rescued. Those who judged them were of the illegal treaty party. Charles Hicks, Major Ridge, George and John Lowery, and the white preachers Potts and Fields. Tsatsi Ughvi and others rescued the both of them from execution. Anyone could kill a witch with repercussion from

the clan or blood law. We can see here the attempt to eliminate a certain population of Cherokee who resisted assimilation. The missionaries wanted to keep this a secret. Until the coup of the Cherokee government was complete. They later realized it was a mistake. The white public was impressed that the Indians produced a genius. So the truth was buried.

Elias Boudinot removed many characters reducing it to 86. He became the editor and printer for the Cherokee Nation Georgia. George Maw Posed as Sequoia and the fraud was complete. The cover up was necessary because Sequoia had been disfigured and had moved west. The Cherokee didn't want the truth to be told so they found a substitute to meet with the people of Washington and receive praise for the accomplishments of another. Sequoia later died of a gunshot wound on the Brazos River Texas. George Gist a mixed white Cherokee from Alabama became the Sequoia we are told of in a misrepresentation of history. The near extinction of the mound teachings survived only because Sequoia was wise enough to teach anyone that would listen the syllabary. Many medicine people recorded their knowledge in the Cherokee written language. The old teachings also survived among several Muskogee tribal groups as well. It is now realized what the reasoning was behind the extra characters Sequoia himself as well as others used.

The concept of a written language was not preserved as the Mayans wrote it. Generations would pass before the information was being saved. Some examples of the old Cherokee syllabary exist in caves in North Carolina and Tennessee. There are several other examples but these are sacred things only intended to be known by those who should. Historically it became more important to communicate over great distances as the mound culture grew. But they needed to communicate. Pictographs described not only the words phonetically but it could be written with concepts. This mystified people for several hundred years. It wasn't done on stone but on bark from trees and on hides thus there are very few surviving examples. So we see that the Priests were not exterminated in whole but they were forced underground within native societies, not once but twice. Keep in mind that the trade network had collapsed only a hundred years or so ago at this time with the Yucatan for the second time. It was obvious to the city states of Georgia that Spain now controlled the whole of it. Thus the Chickamauga went to Spanish authority to reestablish a connection. Sequoias genius was to use symbols to represent the phonetics of the Iroquoian dialect of he knew of the Cherokee language. He only had three dialects to he had to unify into one intelligible written form. The complexity of this endeavor has never been appreciated. He could have easily converted any language to his syllabary. His own people thought he was mad with this idea of a written language. We now know just how intelligent he really was. It is said that it nearly drove him mad. This makes sense as a right brain thinker while he has to justify his innate knowing that it will work, it can be done. Thus the Cherokee Syllabary was born.

Alliances

The Over hill Cherokee chose to ally with the English. We for cultural reasons were and remain a different people. It has always been in our stories. We became part of what the Cherokee claimed to be the people of their territory. While they themselves cared little for the old religious beliefs they held. Most Over hill Cherokee adopted Christianity in an effort to become more European. This was very much a feminine movement within the Cherokee sphere of influence. Women had much authority in the culture in decades past. The English way was very different. The Native women wanted the goods the European women had. The change was difficult for all native peoples. The European system of rule does not recognize a matriarchal system. This was an unavoidable result of change. There was a concerted effort amongst the Cherokee to place its English supporting Cherokee amongst the Southern Cherokee or Chicamaugans and Keetoowah. It Created divisions to say the least. But they could not bridge the divide of the southern Chicamaugans relationship with the now Muskogee Creek people. It was generations old by this time. The Chickamaugan Cherokee had maintained their separate status throughout history. The religious divides remain with those who know. It goes back to the Yucatan. The Keetoowah Cherokee were a distinct group of Cherokee that resisted Christianity. They were mostly middle Cherokee. Some classify them within the Southern Cherokee. They are well known for keeping the old ways alive. The difference is obvious if we study the ceremonial grounds of each historically.

In recent history the Keetoowah who are of us asked that the blanks in their religious ideologies. It was agreed in part by those Creek who were forced to remove with them. They are respected as the keepers of the fire. There is still a divide amongst the other Cherokee there. But it is not an issue here in the south east as the lines have always been drawn clearly by geography and family ties.

We are left historically with a label that was applied to us by another power wishing assert their authority in the midst of a crisis. This has happened many times in our history. It's nothing new to us. It's a continuation of a power that claimed territory beyond their capacity to control while another authority superior in law of the land claimed authority over all associated tribes, ignoring the differences between groups. We were the last city states in the south that were not controlled by a single leader. In the past the US had to obtain consent from each individual village to come under a treaty and then assume control of a given area of territory by agreement. A treaty by nature only applies to those who agreed within a territory. What of those who objected? If every community was its own government then how could it become subject to a single authority without consent? It is assumed that they are a minority? The concept of title to land was and is a European one. We find in history that a couple of village leaders "according to the English" speak for the title whole of a group. The land being communal property could not be sold without a unanimous vote of every community. As we know this never happened. Governments were created and

chiefs appointed. Colonization of the Indians of the east was nearly complete. Except for those that remained within their own territories after those who subjected themselves to another sovereign removed and their governments were created for them in the colonial form. We were not so far removed from our ancestors that controlled enormous swaths of territory half the continent to be ignorant of the ramifications. 100 years give or take is not enough to erase the memory of what had previously happened. It was often that those who were displaced and forced to move into less desirable land occupied by those communities that voted or agreed to cede land. They instantly became the bottom of the food chain in most cases. Uprooting everything maintained for generations moving even a mile is difficult. In many cases it happened multiple times as borders changed. This in large part destabilized the whole of the people. Remember it takes a couple of years to re root and become a sustainable farm. Native people did it over and over again, Often out pacing their European counterparts.

Key to breaking the Indian

Let's take a simple look at the common storage practice of most native corn people 1400 AD and ramifications. Two years was required for the capitol city state's subsistence. One bad year you are OK. Use the saved year store. Two use half for food to supplement a bad year. By the third year you are into the last half of stores. By now the cost per pound is times three. So if trading skins, wood or other materials changes by 300 percent. It happens faster than we think but the same holds today. Drought over a large area has big trade implications as well as gains. Power is power. It doesn't matter who had it what matters is who has it. The English realized they could cut down miles of corn fields in the summer before ripe, then destroy the stores and force the Indians in those villages to abandon the area. This happened many times and there are many records. There are photographs from the north east of the field mounds indicating the traditional farming into the 1880s. The three sisters. These were often both sides of a river to form five to seven miles in length. It is now known that some villages in the north east required 380 square miles of cornfields. That is a lot of corn.

In the North East around 1400, we have Algonquian and Iroquoian people that had been established as small villages. War broke out between groups, there were many. It was a guerrilla style of ambush on the small tribal groups. The people began to come together again and form the city states that once existed to the south. Some villages on the great lakes held 10,000 people by 1450 AD. Figuring one pound of corn per person per day we can work out how much corn and workforce required that came to be. It ends up being 363 square miles of cornfields surrounding one large village. This was the result of a 50 year war. Within 100 years they had come together then became a trading superpower based on corn. There several examples the English military officers made note of when they realized they could cut the fields down and force the natives to consider moving. By 1510 Iron tools were making their way down the St.

Lawrence from the whaling ships of Spain who had established seasonal camps on Bell Island and others. 1610 was the first contact with the Huron and Europeans. Small pox had already taken hold in that last hundred years via trade. Again we have a documented 80% drop in native populations within the span of one to two generations. Imagine losing eight out of ten people in your family and extended family.

Another thing not brought up in the teaching of history is that the cultural knowledge and religion of any nation of people is usually maintained by at the most 10% of the population. The rest just do what they do in their survival collectively, by losing 80% and sometimes more, it is easy to understand how devastating it was to the religion and culture. This is why in the 1700, 1800 and 1900's when asked, who built those mounds? The native people would say. They don't know. A very few remembered the old stories. This helps us to understand why the shifts in dominant religious ideologies happened. Much like today the one that "appears most successful is the one that grows the fastest."

Life is improving

By the early 1600's recovery in full swing. Tribes were moving as usual. It was still cold the past couple hundred years had a considerable impact on people's movements and their crops. The English were moving down the coast only to find the Spanish already there. The inland Native people were also moving. Those tribal groups around the great lakes could fare pretty well and knew how to survive in cooler conditions. But one must understand many of them did move from the far north in Canada down to the great lakes area. This put pressure on the confederacies there. Several had already moved into the Cumberland Plateau and Mississippi Valley. Others came from the west while the coastal Indians moved farther inland. Finding the area thinly inhabited many tribal groups made the inner south their new home. This explains why we have Siouan, Iroquoian, Yucree, Algonquian and Muskogean as the primary languages. The Indians are now trading with Spain England and France. Everyone was positioning and assuming territory controlling the old trade routes just as it was before. It was simply different Indians this time. The South East became the most densely populated area of the continent. Over time the south east would go from densely populated to nearly vacant, then back to being heavily populated. This same pattern of population and depopulation happened in many places at different times over the continent.

Clash of Languages

The Cherokee have been claimed to be the Chickahokans of Iroquoian language and Tomahitans. The separation from their northern Iroquoian families likely occurred in the 1390's to 1400. It was all out guerrilla warfare on small communities. They began to come together in larger villages. Alliances broke apart and the predecessors of the Cherokee began migrating from the great lakes

area down the Appalachian mountain chain. According to Williams' book, these Tomahitan Cherokee were originally Mohetans that had been absorbed into the Cherokee Nation. As the account relates, these Tomahitan still had close ties with the Mohetans (alternately referred to as Monetons) in Virginia during the time of these events. We know that they were finally composed of three different but related groups. The issue is language. The Tomahitans may have been absorbed but they were Siouan language speakers. The most southern group linguistically is noted have included the R sound not found in the other two later claimed to be Cherokee groups north of them. It was noted by Explorers where they were located as the English began trading with them in the vicinity of Virginia near the Powhatan who spoke themselves Algonquian. They had pushed as far south as the Hiawassee and Tennessee River. Some Cherokee did move into the North Georgia and extreme northern South Carolina where they began to intermingle with the remnants of coastal and original inhabitants being absorbed by the Muskogee. The Catawba, Sara and Ocaneechee were Sioux-speaking people originally from far west of the Appalachians. This was Shawnee territory with an Algonquian language. There were many separate bands of Shawnee. It is possible the Catawba were historically connected to the Tomahitans, given the presence of their Spanish goods, their trade with the Spaniards, and their travels to Port Royal, which was Santa Elena to the Spanish, which is connected to Juan Prado's Spanish fort at Joala (Morganton, N.C.). We can see clearly the need for a trade language with so many different languages in a relatively small area. The old trade language was likely of the Yuchee language or a form of it related to trade.

Attempt to Hold On

As the northern group of Cherokee began trading with the English via the. The Southern group had over many generations evolved into a separate "political entity" primarily trading with Spain. This was in large part due to geography. In the early 1800's it was control of the southern end of the Tennessee River. There were previous attempts by the Cherokee to secure the Chattahoochee river basin held by the weakened Yuchee ' By Cherokee Attacks" and other tribal groups 1755 on. We must understand that it was the over hill Cherokee making the push against the Muskogee Creek to the south. The Southern Cherokee wasn't very interested in making enemies of their relatives and disrupting the trade network. These rivers all flow into to Spanish territory. This alone is enough incentive to want to remain separate from the main Cherokee group. The possibility of holding on to a sizable part of your homeland is incentive enough. Having established trade agreements with other South Carolina, Alabama and Georgia tribal groups, the Southern Cherokee had become an amalgam of various people in a very good trade rout position. These included Spanish, Middle Eastern. Caribbean, English, African and French. We must remember that the Spanish had been secretly mining gold in northern Georgia for more than 200 years. There is lasting evidence of this in Dahlonga and Sautee Nacoochee. Over that time many people moved within and around the Cherokee. "More on this later."

People from the West

It is thought that during the slave trading period beginning in the late 1600's these western people struck by drought may have traveled west of the Mississippi and later became the Westos. They seemingly came out of nowhere. They were known to exist as far north as Virginia and as far south as Florida. They were known or claimed to be cannibalistic. It is not clear but they may have been a splinter group of a distant western people. They began absorbing the local groups by force and filling the void left by disease in the south east. It was clear that their language was not of the south east. They were known for their raiding and capturing people to be sold into the slave trade. Keep in mind there were areas in the south east that were nearly void of people. They would become absorbed before they had the chance to influence the south east with language or culture. Their culture was not so different that it would have been considered a major change. It was an opportunity to reestablish themselves in an area with better resources than they had in the west. This leads us to believe that they may have been very aggressive but didn't have the numbers to make a major imprint on the landscape. There are many stories and reports from the Spanish archives of other western groups related to the Olmec and Mixtec moving east disrupting the existing tribes within the governed territory of Spain. Another part of human nature is that being a totally different people with different beliefs makes it easier to dehumanize them. For many years those that came under the Westos banner were feared by all. They exploited the native on native slave trade in the south east. Other tribes would follow suit, the Cherokee later became a major influence in this trade as the middle men in the slave trade with the Colonists. Other references say that the early Cherokee as well as others were a party to the Westos. The Westos are a sort of an enigma to history. Either way they were feared by all in their capturing villages for the slave trade.

Historically Separate People

In our traditional council houses there were three main seats. Beside the war chef, medicine and peace chef was a post displaying three crescents. These were possibly symbolic of the three distinctive groups of Cherokee. Early traders referred to this being present in many council houses. It was well known at the time that we had three distinct dialects. Recent information now says five. These take some time to develop. Many linguists have calculated changes in language along a given pace over time. We find the primary separation to be centered around 3600 years ago. More than enough time to allow the admixture of other cultures to leave a permanent change in the later spoken language through trade and mixing. We have the Iroquois language and the newer Cherokee languages. They can understand each other using basic words of the language but it is not as precise or fluent. There is and was a separation of dialects due to the prevalent admixture of Indians associated with the various groups. In the southern Cherokee case it was Yuchee and Muskogee, over the mountains in the south, while the Delaware and Shoshone were to the north in Virginia and Kentucky.

There was a strong Algonquian influence in the north as well each language had a lasting effect on the variant of Iroquoian language that developed among the different groups. Eventually becoming different dialects of a common language. One must keep in mind the language of the religious priests was similar to the trade language of the day in the South Eastern United States. This interesting detail is deeply imbedded in all of the Eastern Tribes. Thus the similarities in certain words and religious ideologies.

The North East

As mentioned the English Colonists with the assistance of the English military began a slash and burn policy in the north east. Many records exist concerning the cutting down of thousands of acres of corn belonging to the coastal and inland tribal people. The same methods were used in the south east as well. Corn stores were burned or stolen, villages were permanently devastated. Europeans had learned that if you break the growing cycle of two or more years there was no way for the native people to recover. It took time to build those communities. It often took weeks to cut down the corn fields growing along the river bottoms. In the 1740's Hernando de Soto's men reported traveling multiple leagues through cornfields without interruption before reaching the main village. These people had to move farther inland stressing the communities there. This is why we find so many tribal groups moving from one place to another during this period. At times the movements of whole communities of native people would cover extraordinary distances. An example is South Carolina to New York.

The whole idea of hospitality is knowing that the villages you pass through cannot support the people you are moving. The villages gave what they could in support of travelers. This is the roots of the hospitality Southerners still extend to this day. "Come on in, you want anything to eat?" They took only what was necessary and moved on to areas or villages that could better support the numbers traveling. Keep in mind there were many groups that were displaced during this time. The main trade routes were crowded with refugees. To have among you respected people and or warriors it was very difficult for them to ask of anything. It was better to do without as a matter of pride. If it is offered it may be accepted. But it is never asked.

From the English perspective it is easier to build a house of your liking on a ready-made farm. Settlers often moved into the native homes not burned down. Used their stores, that of a community. It nearly guaranteed success. Several years of corn, beans Nuts and seed for the coming years. Cattle and pigs were typical at the time. Often traded to the local English. A house of any type was good enough, at least as long as it took to build a proper English style home if it wasn't already. The reality was that it was often more than sufficient for needs of several English families. Many native families could not be told apart by their farms alone compared to that of the English or other settler's homesteads. Many

of Americas cities were began this way. Always on good clean water with ready-made fields of beans pumpkin, squash and gourds. The land already cleared by the labors of the original peoples. The English military comes in for one reason cuts the corn kills the opposition if any and then the officers for their deeds requests a Kings land grant. Then they subjugate the local whites as surfs to occupy the land. The first plantations take form in the north east. But the concept was not known as such at this time. That was reserved for the deep-south. Possession of large tracts of land by officers and explorers is well documented.

Religion

I began this by reading the early stories and creation stories. I noticed similarities in the stories. The stories were teaching tools. They teach about every aspect of life. Proper behavior, customs explaining the natural world. These were known to everyone having been taught the stories since childhood. Some of these stories are emergence or creation stories. We find that many different tribes share very similar stories. Migration stories are very important in working out who came from where. Some simply just begin coming from the ground. Others come from islands in the Gulf of Mexico. Some mention coming from very cold regions in the north. Some just begin at the place they are. The stories tell the religious ideologies as well.

In the south east we have a dominate mound culture ideology. Some religious and organization concepts came from the Yucatan, It later evolved to incorporate corn as the primary source of food. This conflicted with the hunter gatherer belief systems. Gardening has always been carried out but not on the scale that the new corn provided. The Muskogee ideology originated with the Mound culture. The mound cultures core originated in the Ceremonial complex period. There were several ideologies west of the mound culture that seem to have little impact however there are similarities in the archaeoastronomy concepts. Most native cultures incorporated this into the religious teachings. They very well understood concepts in mathematics and geometry. It was the religious ideas and concepts taught to the priests in the mound building periods that separated them from the general populations. Knowledge was and is sacred.

As the changes continued into the 15 - 1600's the medicine people tried to preserve the old ways. It has been noted that the tribal elders complained that the younger generations were failing to follow the cultural rules established long ago. The medicine people could see the cultures falling apart from the inside out. Now the medicine people were striving to guide the people. The people were not listening. The younger generations no longer held the medicine people with the reverence or importance as previous generations did. With Christianity becoming ever more popular among the native people many details are lost to history. The medicine people more or less went underground serving those who held to the old ways. This became a witch hunt from time to time by the adopted Christian and yellow fire point of view. Christians considered traditional ceremony and

medicine to be a pagan practice compare this to the Salem trials of the time. At times it was outlawed all together. The old ways were now kept by a very few individuals and they guarded that knowledge. This is still carried out in the same way today.

Script on Buffalo Skins

Methods of writing were not foreign to the ruling elite in the south east. The idea of preserving these old ceremonies and practices by a written Indian language is known to be fact in the 1670's witnessed by early traders (earlier citation exists with Spaniards), this writing became the Cherokee Syllabary. It originated and was maintained by the Muskogee/Yuchee priests and medicine people. Sequoia modified it to work with the Iroquoian language. Accounts of the old priest class speaking a different language supports this theory. They had a system of writing to communicate with leaders of distant groups. No different than the Maya that continued to develop a written language in hieroglyphics rather than phonetically. This was the genius of the Yuchee. The concept resulted in seemingly independent discoveries in writing native languages. It is possible that the concept came from those who brought new varieties of corn, pottery and tobacco from across the Gulf of Mexico. People needed to communicate over long distances and record events as well as accounting. This becomes necessary when populations grow and there is an abundance of food. This also affords control of the population. Written ideas are necessary for organization of large numbers of people to lay out cities, mounds and the fields necessary to support it. Why would the Native Americans be any different than any other culture in the world that began to organize themselves into Chiefdom or Cities? Written communication is a prerequisite. You can't get to this point without it. Particularly when spread over half a continent whose trade routes are generally controlled by a people with a common language and a trade language then a sign language. This was reserved for the ruling elite. Just as it was for any other emerging culture in the world.

The medicine people did record the sacred formulas and ceremonial practices in the Cherokee Syllabary in the early 1800's. Each medicine person kept his own set of notes as references copied from oral telling of the past. Mooney went to great lengths to obtain originals and copies. One point here is that if you do not know the old stories understanding the ceremonies and cultural practices is all but impossible. There was an example written on an eastern buffalo hide. It was sent to Europe in the late 1700's this example of writing of an Indian language predates Sequoia.

Religious Divisions

One of the great conflicts not often spoken of is the divisions among the southern Cherokee and the Over hill in the late 1700's. The Southern Cherokee are actually made up of several related peoples. The over hill wanted to maintain their trade with the English the Southern Cherokee sided with Spain. The over hill Cherokee

were now ruled by primarily mixed blood leadership. The southern Cherokee were also mixed but not to the same degree. The Southern Cherokee wished to keep their old practices and resisted the Christian advance to a point. Trade was a priority. Europeans were pushing east and acquiring lands held by both Muskogee and Cherokee. Many left for Arkansas to avoid the inevitable. This led to many conflicts. It also afforded the Colonial government, France England and Spain the opportunity to exploit the divisions on all sides. This had been going on for 200 years. The Chickamaugan Cherokee "Southern Cherokee" did from time to time raid both the white settlements and the associated Over hill Cherokee. The over hill Cherokee, by then having become well Christianized began policy of finding those who practiced the old ways and pressure them to leave or die. We must ask why? It becomes obvious that if you get rid of the old beliefs held by those in the south you break the tie with Spain thus altering the political atmosphere of the day. The over hill Cherokee pointed the English to the Southern Cherokee villages and they began the extermination process on behalf of the Over hill Cherokee. Many Creek villages suffered the same fate. It was very common at the time for the English and Spanish to make a trade deal contingent on the attack of another tribe or colony. The natives involved were often unaware of the politics involved. At the very best they were told the positive side or the end result. The Southern Cherokee leadership was in Pensacola working out agreements for weapons at this time. The English we said to have asked, "How do we identify them?" The reply was "Anyone who carries a Spanish musket!" The French were in on it as well but had other ideas on how to attain control. 2Remember it all about trade.

A History of Religious Division

Today there is an effort to recover anything of the old religions. Among the native community the difference is referred to as red fire and yellow fire. One is of the mound teachings the other is similar but is from north eastern teachings. The mound teachings exist among many south eastern people. It is those things that one is missing entirely but is in the possession of the other that interests both parties and historians today. Many times it's as simple as an understanding. These things are still passed on verbally today. It's like having a dictionary of a foreign language and not being able to speak it. Except this dictionary would contain religious ideologies, concepts and principals. Sometimes its details on exactly how particular ceremony is conducted. Sacred is still sacred and it remains so. We can also understand how getting rid of the old to accept the new was seen as a positive thing for some politically. This came at the detriment of another people. It must be understood that no matter what the religious point of view is you must know the old creation stories as well as the others concerning morality, medicine and every facet of life. It was the explanation of how the world was perceived in the minds of native peoples in every detail. Spirituality, life and even after death. These stories and parables were told over and over to teach and educate from birth. Without an understanding of the stories is not possible to understand the purpose in ceremonies and medicine. It is here where the differences in religion lie.

Nations in Turmoil

The world of the native people lived in during the 200 years from the 1600's to 1800's has not been accurately described. A fictitious example is this. You have been displaced, Returning home as a traveling native trader. You have changed from the typical hunter to dealing in trade. Sometimes it incorporates hunting deer and beaver to trade in goods collected from Europeans. You return to the south from north only to find your entire village rounded up by other Indians to be sold into slavery then sent the islands to support the sugar trade or as a servant in Europe. The bones of those who resisted are now weathered and strewn in the grass now tall and over grown. You have no choice but to continue your trade wherever it leads hopefully to find your family or relations. More than one bone pile has been found buried in disarray as someone tried their best to honor the dead they could find. Why would you not, they were all family. You now begin to understand that another force is at work.

Slaves equals guns. Those more powerful tribes were not going down without a fight just to find themselves in the same position those Indians they had just sold into slavery. The old medicine men were considered fools as they warned their people of their fate. The promise of wealth drove greed, the idea of the better of the whole fell to the way side. The details of the north east are just coming to light by those studying the records written by the Officers of the Crown in England. Due to the Indian wars in the north those friendly to the English were considered the enemy. Any Indian was the enemy. Even if you had a treaty. If the English didn't decimate you another better armed tribal group would. The Colonists did the same. It was a race for territory The French were fighting the Indians over trade and the English were fighting the French for the same reasons.

Patented Companies the Monarchs

Spain, France, Portugal and England were considered the primary Christian monarchs of Europe during the age of discovery. Pope Alexander VI issued his *Inter-Caetera* bulls of 1493 based on the idea that he was divinely appointed as an independent Christian sovereign. The English crown had also issued its own version of this decree to declare possession of lands in the new world. Justinian explains that under Roman law there are two components in claiming title to lands unknown. The first is the intent to possess, conquer, or take is a mental idea. This alone is not enough to claim the right of title. Remember England had prior knowledge of the new world "Baffin Island" and Vinland as the Vikings noted. His second qualification is that for a claim of sovereignty over a territory to be complete one must occupy the land in question permanently. You must have both qualifications met. If one is not maintained another can claim it. This amounts to abandonment.

It was understood that any lands not occupied by a Christian Prince could be claimed under a sovereign crown. Unoccupied meant that the land was not occupied by Christians. Millions of aboriginal people on a continent is legally

unoccupied. The Indians could be converted to Christianity but they could not hold title because they were not of the Christian monarchy origins. You are then considered a domestic dependent nation or subject of.

This provided the Europeans with Papal consent to carry out genocide and theft of land of many aboriginal cultures around the world in the name of God. This is based on a prejudicial treatment of Native American people simply because they were not Christians at the time of European arrival.

Incorporated lands

Incorporated land originates from the patents issued by sovereign kings. These patents were held by individuals responsible for establishing colonies. The boundaries of the lands were often described in relatively good detail using local landmarks such as rivers, mountains or natural occurrences on the land known by everyone. The land patents became colonies that existed for one purpose, to provide goods to the mother country. Colonies were companies created by the issuing sovereign. The land under patent was then and no considered incorporated or unincorporated. It is now important to understand that only certain laws applied to the incorporated lands.

Unincorporated lands are lands later acquired but not under patent. For example, a tribe agrees to allow settlers to occupy land once occupied by the tribe. This was often documented by creating a treaty. It was usually adjoining the incorporated lands. Land may be possessed by the sovereign as a territory. It will remain as such until law has been proclaimed and the ability to physically possess it by occupation. Those occupying must agree to give the territory and unallocated lands to the sovereign.

There are many examples of this in US history. Many states were territories of the United States before becoming states. Others remain territories that self-govern under the authority of the United States but congress lacks the right of absolute rule. This is why in Americas past outlaws could go to territories beyond the reach of the authorities. States must agree to give any unallocated lands to the US government. The State of Texas and a very few other examples indicate the choice for the state to retain those rights to property.

Patented Companies

The United States became a country by defeating the English and declaring its independence. This was finally validated by the Treaty of Paris. The United States was no longer a subject of England. What became the United States at the time was a conglomeration of companies established by England via patents of the King or Queen to support the economic machine. Becoming independent does not create a monarch. In its foundation, all men are created equal with an inherent right to life liberty and freedom of religion. The concept of title via the doctrines of discovery can't be legally possible because the United States did not discover

anything. However this was adopted into the laws of the country and many others as we shall see.

Chief Justice Marshall 1830

Chief Justice Marshall cited in the Johnson vs McIntosh case that the United States attained its title from England. The question is can this title be transferred. We know that the Inter-Caetera bull was the basis of the discovery doctrine. It seems that Chief Justice Marshall for the first time incorporated into Federal regulation the government's right to commit genocide, steal native held land and violate even the most basic of human rights through the use of church and state. Any action of the government is then based on the fact that because you have a traditional religion that is not of Christian origin you have no right to your own land.

Chief Justice Marshall stated that the United States assumed this title from England via its declaration of independence. Title and right can only be bestowed to another Monarch. We also know that the Anglican Church was at odds with Spain and the Pope. King Henry VII created his own version of the Papal Bulls. So England's claim did not have papal authority. The United States was never a Christian Monarch nor recognized as a sovereign. It must be questioned if title of conquest can be transferred to a non-monarch without a king who is not subject to the authority of the Pope.

To use the doctrine of discovery is an excuse to commit acts of terror, violate human rights. Interfere with church and state as well as freedom of religion. Many have used religion as a basis of conquest. This is clearly unconstitutional, or is it.

It has now become known that Chief Justice Marshall's private property or his family's property was under clouded title. The ability to write an unbiased order or opinion was impossible. The incorporation and application of the discovery doctrine that is only effective if you legally prefer one religion over another. Chief Justice Marshall created legislation from the bench "so to say" that forever changed the relationship Indians have with the United States Government. We clearly see that it is legal in the United States and other countries to divest others of life, land and religious freedom based on a judicial opinion that at its core is based on the religion of the Christians alone. It's only unconstitutional if you are a Native American or a descendant of a Native American. Native Americans were not considered citizens until 1924 thus were not protected by the constitution. Oddly many treaties state that Indians may become citizens of states a full hundred years prior to the Johnson vs. McIntosh ruling. If you agreed to a treaty you were told you could be a citizen but one would find that they were not after signing away your land for this promise.

Exceptions have been made regarding religious freedoms for Indians (1976).

Instead of declaring the Johnson vs McIntosh ruling unconstitutional on a religious basis. An entirely new religious freedom act was created so that the McIntosh ruling remained intact. This ruling is cited in every challenge Native Americans have brought before the courts. "The underlying, hidden rationale of "Christian discovery" - a rationale which holds that the "heathen" indigenous peoples of the Americas are "subordinate to the first Christian discoverer," or its successor." [Wheaton: 271] The entire concept of discovery cannot be separated from religion as it was originated with decree of the highest religious priest the Pope. Subsequent Popes have sanctioned its application to indigenous people for centuries. It continues to this day.

Many tribal groups around the world have requested that the Inter-Caetera Bull be revoked by the Catholic Church. But this is to no avail. It appears that those of Christendom wish to continue the justification of genocide, subjugation, theft and continued violation of inherent human rights. This one document has been used to exterminate hundreds of cultures worldwide in the name of God.

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Judicial Bias

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Many tribal communities around the world have requested that the Inter-Caetera be revoked by the Catholic Church. But this is to no avail. It appears that those of Christendom wish to continue the justification of genocide, subjugation and continued violation of inherent human rights. This one document has been used to exterminate hundreds of cultures worldwide in the name of God. Many governments say they support aboriginal self-determination but at the same time they hold fast to the Discovery Doctrine and claim that it is valid and legal. It often appears to a tribal person that the whole thing is totally contrary to the Christian teachings.

Defrauding the Indians

The removal policy of the Indians of the east was the final nail in the coffin so to say. Or so it was thought. The Compact of 1802 was an agreement between the Federal Government and the State of Georgia to guarantee the removal of the Indians from Georgia. This was done without the Indians being a party to the compact. This led to the Yazoo land Fraud. We had already been mixing with the various cultures that came to these shores. Some 400 years by the time of the removal. We are often told it was a mandatory act. It was voluntary. Congress refused to pass it as mandatory. The Ridge party had signed the treaty of 1835. Ross agreed to remove his own people west. The National council never signed the document. This established a new government there. John Ross was appointed as Chief of that government. As the English appointed Moytoy many years before him.

Those that remained in Georgia assumed control of the tribal government. Self-government was outlawed by the State this was declared in legislation but the State lacked the jurisdiction to abolish any government. Only congress has that authority, provided the natives have chosen to be subject to the Congress. Georgia assuming jurisdiction was not mentioned in the Treaty of 1835. It was amended three months after its signing without consent of the Cherokee who had originally signed it by Andrew Jackson himself. This would it seems invalidate any contract alone. So as far as those that remained were concerned we maintained our separate status as the Southern Cherokee. The reality was that the Boundary described in the Worcester case became an occupied territory. Because the territory was claimed to have come under control of Congress. Georgia should have passed a congressional Act to annex it on to the state. Georgia did not. There is no record of this to date. Georgia assumed control even after the Supreme Courts made it clear that the laws of Georgia can have no force within that boundary. The end result is this, So long as one Cherokee remained in the Territory the right to maintain government and self-determination is retained. The US constitution further protects the right of non-intercourse and freedom of religion. This means that no one has the right to interfere with the right to govern themselves. Georgia later in 1838 recognized many Cherokee via legislative acts. The argument that the Southern Cherokee remained is proven by Georgia's own laws. Federal common law Treaty and Supreme Court ruling still applies to those that remained. The State of Georgia went so far as to assume possession of the land, lottery it off and incorporate cities prior to 1835. Dahlonega was incorporated in 1833.

US Appointed Chiefs

It is a total assumption that Ross spoke for the whole of the nation in Georgia. It is known that 80% opposed removal. Democratically the majority was not in support. The Ross party had already tried to hunt down those Southern Cherokee

because the treaties signed with Spain was a major legal issue for the Over hill Cherokee. The Southern Cherokee maintained their autonomy. Winfield Scott was in charge of rounding up those who refused to remove. He wrote Andrew Jackson on leaving the Cherokee in the south who either lived in the mountains or ran to the mountains. He was fully aware that the Southern Cherokee were not subject to the treaty signed by Ross. Our treaty with Spain was not invalid just because Spain sold Florida to the United States. Technically the Government was obligated to negotiate a new treaty with the Southern Cherokee as a result of the purchase of the land from Spain. Gen Winfield Scott chose to leave those Southern Cherokee. The Second reason is that it was not worth it from a military standpoint to move an army through the mountains. Winfield Scott was well aware that there was no way to tell who was mixed blood or not after so many years of mixing with Black, French, Spanish, Dutch, Moors, Hebrew, English and Portuguese. The US government had found its chief in time he would be appointed as chief. But there were factions brewing even before the majority of Cherokee arrived in Arkansas and Oklahoma.

The Indian Mindset

One must understand the minds of native people to understand what was expected in an agreement. When people meet it is customary to offer food or drink. This is hospitality. It is a worldwide thing. When the Europeans were allowed to create a village in an area and the Indians had a village in the immediate area they usually agreed to support each other if the need arose. In the Indians mind everyone from each community would live together work together and learn from each other. The idea of I now own this land and you cannot trespass was a foreign idea. Why? Well we agreed to peace and support as well as allowing space for homes. We thought we were friends. Friends share the land the game and resources. Language was often a barrier as the concept of title to land. There was no words to express this idea of title in most native languages. It wasn't until the 1800's that most understood here in the east. Possession of your personal things was one thing. Personal ownership of the land was never necessary or beneficial to any tribal groups. There was simply no social reason for it. The Europeans understood it as a n individual personal thing. But the Treaty was with a group not an individual. How does it come to be that Joe Smith now claims our corn fields?

When you came here you asked to be allowed to create a mutually beneficial community in peace. We helped you get established and taught you the land and its resources, now you are a stranger. This was the difficulty.

The southern Cherokee and many Muskogee tribes were ruled by many chiefs that were heads of their individual communities. The communities were often made up of many Indians originating from many tribal and ethnic groups. As it is today. They did not accept the European idea of a single appointed ruler. Some went west earlier most remained in the mountains of North Georgia. They were

the communities that many white families had lived with for generations. It would have destroyed mixed communities by eliminating pillars of the communities. So in many cases it didn't happen. They just claimed any ancestry other than Indian. Even the census takers just called them free people of color, often within the same family. People in time just became people. Many returned to the homeland especially during the civil War as if they had never left. There are many examples of this. The Federal military and State militia in reality occupied north Georgia in force for a very short period of time. Once the gold economy was established it was done.

Choose your Alliances

The South Eastern Indians east of the mountains began making treaties with the English and Dutch. The Indians farther south began making treaties with Spain. Spain had laid claim to much of the south. This created divisions between tribal groups. Even today differences between groups is who they held treaties with even though they are the same people. Today these past agreements are rarely spoken of as it conflicts with the history the larger groups wish to present to the general public. But these treaties still stand.

When a treaty is made for example concerning trade and agriculture it is a political alliance. The Treaty of Pensacola May 1784 included the Southern Cherokee Creek and other tribal groups. Both parties agree as separate sovereigns to conduct trade in goods. This can include arms as well. The Treaty of Walnut Hills April 1792 with Spain afforded protection. There are many examples of this in the past. Another treaty may be held as alliances shift to offer protection from threats or other sovereign. The third thing that happens in time is a land cession where one decides to trade land in return for something. This is the point that the Natives may agree to be citizens or subjects to the sovereign possessing the land they once ceded. The specifics and conditions are often cited in the treaties.

In the deep-south the United States wanted Spain to give up its lands. Spain having difficulty keeping its possessions supplied with goods finally chose to relinquish its title to lands in the south east. There were many political factors affecting the south east. England France and Spain were all vying for position. Spain finally gave in to the United States demands. Spain was reluctant to lose its relations with the natives here as previously mentioned there was a long history between them. Spain chose to incorporate a clause that made the transfer of title from Spain to the United States contingent on adopting previous treaties Spain held with the Indians. A treaty with Spain was now a treaty with the United States. Treaty remains the Supreme law of the land. Several tribes maintain these treaties are largely forgotten by the United States and often not mentioned by those tribes holding treaties with other sovereign powers.

Treaties without a Sovereign

In 1775 the continental congress whose members were still British/English subjects until May 12 1784 created offices to address issues with Indians. The Southern office was to concern itself with trade and commerce among the southern Indians. The principals of these offices were none other than Benjamin Franklin and Patrick Henry. Their duties were to maintain peace between tribes and obtain agreements or treaties with tribes. They were not recognized as a government on the international front. The rebel government wanted to gain credibility with its closest neighbors. The native sovereign nations having relations with foreign governments. Fourteen years later the Department of War was created and the Office of the Superintendent of Trade was created within that office in 1806. This brought the factory trading system to an end by 1822.

In March of 1824 the Secretary of war "John C. Calhoun" created the Bureau of Indian Affairs without Congressional consent. This means the Bureau of Indian affairs did not have the authority to act on behalf of the US government or on the Indians themselves. This was only the right of Congress.

In the year 1826 a bill was drawn up to create an act of congress that would have given the newly created Bureau of Indian Affairs authority. The Bill was submitted to the Congress but failed to become law. In 1829 on the third attempt it passed, thus giving the president the authority to appoint a Commissioner of Indian Affairs within the Department of War giving the appointee direction and management of all Indian affairs. In 1849 these duties were transferred to the Department of the Interior.

The United States began a policy of removing Indians from their land and forcing them onto reservations in the 1850's and 1860's. This decimated tribal culture and customs as they were forced to scratch out a living on poor land and for many the only food was that supplied by the government. Often through corruption within the system the United States had initiated, the Indian agents sold off the goods to white settlers for their own gain. Any goods unwanted or spoiled were then given to the Indians. By the late 1860's a peace commission was formed to investigate the obvious corruption that had gone unchecked for decades. The commission recommended appointing more honest agents. Any form of self-governing and social order was thoroughly destroyed however self-determination survived. The only saving grace for many tribes were those who found ways to avoid becoming a reservation Indian and assimilate or appear to assimilate into the colonial culture. By this time no one could be sure who was Indian and who was not. It simply was not a matter of importance to the average American. It only mattered to the State and Federal Governments. Fortunately for the Indians of the South East once the military left they didn't return for those who remained in their homelands. Some made agreements with the United States while others wished to retain their inherent rights of self-determination.

The southern Cherokee and many Muskogee Creek tribes were ruled by many chiefs that were heads of their individual communities. The communities were often made up of many Indians originating from many tribal and ethnic groups. As it is today. They did not accept the European idea of a single appointed ruler. Some went west earlier most remained in the mountains of North Georgia. They were the communities that many white families had lived with for generations. It would have destroyed mixed communities by eliminating pillars of the communities. So in many cases it didn't happen. They just claimed any ancestry other than Indian. Even the census takers just called them free people of color, often within the same family. People in time just became people. Many returned to the homeland especially during the civil War as if they had never left. There are many examples of this. The Federal military and State militia in reality occupied north Georgia in force for a very short period of time. Once the gold economy was established it was done.

Looking Closer

Let's take a closer look. The Continental Congress was not a recognized independent or sovereign government until May 12, 1784. They were a rebel minority intent on a coup to end English control of the colonies. The offices concerning Indians were created in 1775 prior to any official declaration. We also know that any treaties created with the United States prior to ratification of the Treaty of Paris can be questioned because the unrecognized Continental Congress had not given that authority to those agents to conduct such agreements. Florida was returned to Spain by the Second Treaty of Paris that ended the American Revolution in 1784. Spain maintained control of Florida as well as its treaties with Indians until 1819 with the Adams Onus Treaty. The Florida Treaty as it was known was signed on Feb 22nd 1819 and was ratified By Spain on October 24 1820. It took force of law February 22, 1821. It was not until February 2, 1790, that the Supreme Court, as head of the third branch of the government organized and held its first session; so that is the date when our government under the Constitution became fully operative. On July 22, 1790 the Non Intercourse Act of 1790 was adopted, Ch. 33, 1 Stat. 137, It was intended to regulate commerce with the Indian tribes. This was originally a proclamation by George Washington later incorporated into the US Constitution.

The subsequent treaties carried out by any Indian Agents appointed or commissioned by the Continental Congress are subject to question because there was no congressional act affording that authority to the executing agents. Any Treaties that were created prior to February of 1790 had no congress to create an act. Some treaties were carried out under the guise of authority. The Indians of the South East, Creek and Cherokee as well as many others were in effect the victims of fraud at the hands of what became the United States. We know that later only the president himself had the authority to make Treaty. No proxy was mentioned until 1839. So this leaves the pre-existing treaties they held with

Spain England and other recognized sovereigns and may include those treaties with Colonial States. These original treaties would be the only ones recognized by the international community. In the years leading up to the end of the revolution the government that was formed was not recognized until the English Crown agreed via the Treaty of Paris and the legal formation of a legitimate government.

Let's use the Confederacy as an example. The Confederation was not considered a separate sovereign or government because it was not recognized as such by the Union or another country. The Union didn't acknowledge the Confederacy based on these principals. It should not then hold Native Americans to a different standard when questioning the validity and timing of its own creation.

The Jesuits, Southwest were later prohibited, but first before believed a threat from the monarchy were making money in the South east. It was later in the south west. This was the reach of the Church..... Consume all resources.

Walosi

Note:

I can go through this document as add in the exact dates and locations with proper citations but this is not intended to be a public document. It is intended to give the Indian a clearer understanding of the truth in how we have come to be today. It is not the twisted ignorant view perpetuated by the anthropologists and historians of the latter century. It is a document of what we know to be so. In my research I find many assumptions of others places and objects that are clearly wrong. Finding the answer is as simple as asking an Indian, Not your colleague who was trained with the same ignorant assumptions of the past.

I could list every tribe I ran across in the historical papers. It would be hundreds. But we fail to realize that not only did these hundreds of tribes have names but they had names for each other as well. The least to worry about on this matter is what the English, French and Spanish called us. Thus it became easier to call Indians by the closest tribe now occupying an area. There was little effort to go into the linguistic details until recent history. We have no idea how many are now extinct all together.

This continues today. One example is the Over hill Cherokee creating their own history to claim territory back 1000 years by forcing the universities to prove it for them. This is an intentional clouding of history and wrongful extension of jurisdiction. The Cherokee of Oklahoma have the same designs. But they are not the same people. It's simply a modern version of Indian on Indian genocide.

I have compiled this to preserve what we have as a people. We have maintain

within our old country the things that make it clear. The truth is not beneficial to the existing colonial tribal governments because they have manufactured a history that is false in some regards. The solution is admitting who they are. Not who they are told they are. They cannot decide what is more important, money or religion. But they know they are in danger of extinction by definition having lost their religion that defines them as a people.

We must know from where we have come in order to understand why we do what we do. Otherwise we will remain as a child. As we can see there are many pieces of the puzzle. It is a wonderful history of all native people of the south east. It's not pretty it's not the romanticized version. It is what it is and it isn't what it's not.

I will state that the information in this document is reasonably accurate. It's not necessary to be perfectly accurate. There are obvious typos. Otherwise this would be a hundred pages long. This is a first draft, I have not bothered to edit much of anything. I simply written what I have learned in general for those wishing to know the truth about our collective history.

Walosi