

NAS QUARTERLY

N a t i v e A m e r i c a n S t u d i e s P r o g r a m

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Indian
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and Revival of
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Language
Part I

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GREETINGS FROM THE DIRECTOR OF THE USCL NATIVE AMERICAN STUDIES PROGRAM

We have been delighted with the positive feedback we received in regard to the first issue of the USCL Native American Studies Program Newsletter. We look forward to sharing with you more about our courses, faculty research, public programs, and other activities in the coming months. And we welcome your input.

2012 promises to be an exciting year for the NAS Program. We are finalizing plans for our seventh annual Native American Studies Week. Our faculty continue developing courses, conducting research, and serving the Native communities of our state. In 2012, our archive will offer greater access to oral histories and other documentation projects conducted by our faculty and students over past few years. In the coming year, we will continue working with South Carolina Native communities to expand on these interviews and hope to provide additional research materials on state-recognized tribes and groups to the public.

Perhaps most significant for our program in 2012 is our partnership with the City of Lancaster and our relocation to Main Street. Through the generosity of the City Council and SeeLancaster, the city's tourism office, along with the support of our administration and the Educational Foundation of USCL, the Native American Studies Program, our archive, our pottery collection, and our directors' offices will move to the redesigned old Badcock furniture store building between Dunlap and Gay Streets in downtown Lancaster. This move will provide great opportunities for our program, our students, the city, and the Native communities we serve. Stay tuned for more news about this exciting change!

Stephen Criswell

Director of Native American Studies

The Applied Linguist in Indian Country: Preservation and Revival of the Catawba Language Part I

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Historically, the academic world has been notorious for attempting to “rescue” American Indian cultures. Each researcher, with some institutional affiliation, would rush to that “discovered” American Indian community with his or her notebook and agenda. Researchers’ loyalties rarely lay with the American Indian community. There was no feeling of obligation to share the information and artifacts with the community being studied. Descriptions of these communities as “primitive” and “unsophisticated” were quite common as late as fifty years ago, and the people of that community were often described as “illiterate” and “of unusually low intelligence.”

In the late 1960s and 1970s, this perspective began changing as an increasing number of anthropologists were working in non-scholastic positions often with Native American groups or related associations. This attitude change was a general trend not only in anthropological fields, but also in psychology, sociology and political sciences. Codes of ethics were developed, refined and adopted. In the most recent years, the responsibility of the researcher had evolved first towards the group or community being studied and then to the public, the discipline, students and trainees, employers, clients, sponsors, and the government.

The Catawba Indian Nation, like many other First Nations, saw this progress as a step towards a better understanding between American Indian communities and non-Indian communities. Since the earliest contact with the Spanish Explorers, except for one minor incident during the Yamasse War, the Catawba were friendly toward the Europeans. Still, their heritage and land were looted and plundered, first by Spanish exploration, then by English colonialism and later by an academic form of colonialism. Although bitter feelings still remained, there were sincere attempts in both camps to rectify the consequences of these incursions on the culture and land of the Catawba Indian Nation.

One of these attempts was the forming in 1989 of the Catawba Cultural Preservation Project (CCPP). Its mission was to protect, preserve, promote, and maintain

the rich cultural heritage of the Catawba Indian Nation. Organized and run by the Catawba, the CCPP has employed non-Catawba specialists in the fields of archaeology, archiving, exhibit development and applied linguistics to build up different departments within the Catawba Cultural Center. Since then, the Catawba Cultural Preservation Project has undergone several shifts in organization and staffing, but it still remains the cultural arm of the Catawba Indian Nation.

As one of the non-Catawba specialists formerly employed by the CCPP, I have continued my work with the Catawba Indian Nation as the Tribal Linguist. Recently, I came full circle in my work with the Catawba language (after a brief stint in the public school system) by embarking with the Native American Studies Program at University of South Carolina Lancaster.

It is important to view the Catawba language in a larger context within an academic setting, as well as in its relation to other surrounding tribes. In the next issue, I will discuss Catawba language studies and the relationship of Catawba to the languages of other Carolina Native peoples.

TO BE CONTINUED ...

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American Anthropological Association, "Revised Principles of Professional Responsibility", 1990 from Carolyn Fluehr-Lobban, ed., *Ethics and the Field of Anthropology* (Philadelphia: University of Pennsylvania Press, 1991), Appendix I.

USCL Maymester Archaeological Field School

Christopher Judge

This past May, as well as in 2009 and 2010, USCL collaborated with the South Carolina Institute of Archaeology and Anthropology (SCIAA) and the Department of Anthropology at USC Columbia for an Archaeological Field School. This effort is part of a National Science Foundation Grant to SCIAA for a multiyear project exploring Native American migration and interaction along the Savannah River in the early 18th century. The principal researchers are Drs. Charlie Cobb and Chester DePratter of SCIAA who are recognized experts in Native American archaeology. Cobb and DePratter approached Dean John Catalano and the Native American Studies Program at USCL about a collaborative effort, and we jumped at this unique and exciting opportunity.

The Savannah drainage, by most accounts, was largely absent of Native peoples during the 16th century but became heavily populated with Native peoples from across the eastern United States with the founding of Charleston, South Carolina in 1670. They came to exchange deer skins with the English for European-made firearms, metals, glass beads, ceramics and other goods. The trade eventually resulted in rather devastating consequences for Native American populations.

Some groups, like the Apalachicola, were positioned at a strategic river crossing as a buffer between the English at Charleston and the Spanish at St. Augustine, Florida. Our work this year addressed the Apalachicola, who migrated from Florida to Alabama and eventually to the Savannah River and were residents from ca. 1707-1716, and the Yuchi tribe, who called the area home from ca. 1720-1740. Research suggests that the Yuchi migrated to the lower Savannah from the mountains of Tennessee and North Carolina.

We excavated at three different sites, one in Hampton County, one in Jasper County—both associated with Palachucolas Town—and a third across the Savannah River in Effingham County, Georgia, known as Yuchi Town. Students were trained in all aspects of field archaeology from using the Laser





Transit surveying device to place excavation squares, to hand excavating using shovel and trowel, as well as keeping detailed field notes and a journal. We recovered a wide array of artifacts, including early 18th century Spanish-, English-, and Native American-made ceramics, glass trade beads, gunflints, kaolin pipe fragments, lead shot, and some stone tools.

Students also assisted archaeologist Dan Elliott with a Ground Penetrating Radar (GPR) survey at Palachucolas Town. GPR sends a radar beam into the ground and resistance to the radar is indicative of large buried objects or features such as cellar holes or ditches. Most rewarding was the fact that USCL student Beckee Garrison was able to join the fieldschool in 2011. Beckee is a member of the Catawba Nation and works in the Catawba Tribal Historic Preservation Office on the reservation, all while working on a BLS degree at USCL. The Catawba Cultural Preservation Project has formed a partnership with USCL for the study of Native American culture. Beckee has been appointed to represent the student body on the USCL Native American Studies Committee. No stranger to archaeology, as she has long conducted investigations on and near the Catawba reservation, we were honored to have her as a member of our team. Beckee performed a Native American smudge ceremony to mark the end of our field season. Smudging is a ritual cleansing of a place, person, or object using the smoke from the burning of certain herbs. In our case, she cleansed the excavators and the Native American archaeological sites we had probed into in order to better understand cultural dynamics in the 18th century. To read more see pages 10-12 at http://www.cas.sc.edu/sciaa/legacy/legacy_v15n2.pdf

Catawba Language with Beckee Garris

Greeting

Good day all our brothers and sisters gather
yab kuri, nitemp mbarahé hačuhé. atkuári

Yahb koo-ree nee-temp Mbah-rah-RAY hah-choo-hay aht-koo-ah-ree

here we honor
harire hapki batahare.

Hah-ree-ray hah-pkee bah-tah-hah-ray

*Ni yat
 nee yaht*

My name is _____

our time together you enjoy many things
kurép atku yamusahę dape čúwire

koo-RAYP aht-koo yah-moo-say-hang dupeh choo-wee-ray

from each other we learn I hope
etku niuwatare anáneh

ayt-koo nee-ee-wah-taray a-NAH-nah

(While it may sound choppy with the English translation, it is the proper translation from Catawba because there are no Catawba words for some terms from the English language.)

MARK YOUR CALENDAR FOR THIS SEMESTER

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March 5-16 Kolb Site Dates

March 10— Public Day

March 23-29 Native American Studies Week



INCLUDING

March 24th — USCL's Native American Art Festival

March 29th — The opening of USCL's Annual Native American
Studies Exhibit

TBA—A day-long conference on Southeastern Archaeology

Visit <http://usclancaster.sc.edu>
for updates and details.

N a t i v e A m e r i c a n S t u d i e s P r o g r a m

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O f f e r e d C o u r s e s S p r i n g 2 0 1 2

- ANTH 209 Introduction to Folklore ---
Palmetto Programs
Dr. Stephen Criswell

This course will be offered as a hybrid (half-online/half-in-class) Palmetto Programs course. (This course will be offered again in the 2012 Summer II session.)

- ANTH 317 North American Indians ---
Palmetto Programs
Chris Judge

This course will be a survey of North American Indian cultures from ethnographic, ethnohistoric and archaeological perspectives with a concentration on Southeastern and South Carolina tribal groups.

- ENGL 429 Native American Literature---
Palmetto Programs

W H A T T O P I C S W O U L D Y O U L I K E T O S E E A D D E D T O T H E L I S T ?

Email your suggestions to
usclnasp@mailbox.sc.edu

W O U L D Y O U L I K E T O R E C E I V E A B L S D E G R E E C O G N A T E I N N A T I V E A M E R I C A N S T U D I E S ... ?

In recent years, USCL's Native American Studies Program has worked toward offering a BLS degree Cognate in Native American Studies. This program will be the only one offered in the state.

Before we move forward, our committee would like to gauge the level of student interest in this certificate. This information will help us plan courses and receive funding to help with books, supplies, and other program needs.

Please let us know of your interest by emailing Stephen Criswell at criswese@mailbox.sc.edu or by calling 803.313.7108

ARE YOU ON THE LIST?

WE NEED YOUR CONTACT INFORMATION!!

We are working to compile a contact list of Native American artisans, tribal members, researchers, etc. If you would like to be added to our list, please forward the information listed below to usclnasp@mailbox.sc.edu or contact Brittany Taylor at 803.313.7036 or taylorbd@mailbox.sc.edu

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