

NATIVE AMERICAN STUDIES

Quarterly

Native American Studies Center

UNIVERSITY OF SOUTH CAROLINA LANCASTER



GREETINGS FROM THE DIRECTOR

SPECIAL POINTS OF INTEREST:

Images from
Native American
Studies Week
2014

Summer
Research at the
Center

Summer Courses

Open Lab Nights

Lunch and Learn
Series

As I write this message, we are coming off our ninth annual Native American Studies Week. Next year marks my own tenth anniversary as Director of Native American Studies at USC Lancaster. The past decade has been one of great accomplishments for our program, and the future looks bright as we gain greater exposure and attention. We continue to bring in fantastic speakers and presenters—**such as this year's NAS Week** guests—develop outstanding exhibits, and build partnerships across the region.

In the pages that follow, you can read about the important work being done by our resident linguist and the fascinating projects our archivist and archaeologist are undertaking this summer. Likewise, Professor Taylor and I are gearing up for a busy summer of teaching and research. All these projects give the lie to any suggestion of summer as a time of inactivity here at the Native American Studies Center. Come by and visit this summer; **we'll be around!**

On a personal note, I want to thank all of those folks in Indian Country and others who shared their condolences regarding the recent passing of my wife, Samantha. Without her support over the years, I would not be where I am today (and the NAS Program would likely be very different, if it existed at all). Any successes I have had are shared with her. The compassion that many of you shared means a lot to me and my daughter and would to Samantha as well. Thank you.

Stephen Criswell

Director of Native American Studies
Native American Studies Center

Thank You to all our Speakers, Vendors, and Supporters.

Without you,
our Annual Native American
Studies Week would not have
been possible.

IMAGES FROM NATIVE AMERICAN STUDIES WEEK 2014



IMAGES FROM NATIVE AMERICAN ART SALE MARCH 22, 2014



[illegible]

Price Family

Scots-Irish Inter marriages – Smith, Pat and Dwight A. Radford (1999) – “The Scots-Irish as Catawba”

Walsh Family Records kept by Cynthia Walsh (primarily Western Catawba)

Biographical Files:

The TJ Blumer Collection on the Catawba Indian contains over 200 individual biographical files. These folders contain clippings, death certificates, and various ephemera.

Clippings Files:

Catawba Indian newspaper clippings: 1875 to present day.

Cherokee Indians:

Blankenship, Bob. *Cherokee Roots*. 1978.

Jerry Wright Jordan Comp. *Cherokee by blood : records of Eastern Cherokee ancestry in the US Court of Claims, 1906-1910*. 3 vols. 1987-1988.

Starr, Emmett. *History of the Cherokee Indians and their legends and folklore*. 1921. Reprint 1977.

Starr, Emmett. *Old Cherokee Families: Notes of Dr. Emmett Starr*. 2 vols. 1988.

South Carolina Indians:

I. Print Resources

Haithcock, Richard L and Vicki L Haithcock. *Occaneechie Saponi and Tutelo of the Saponi Nation, aka Piedmont Catawba : southeastern Indian refugees from Virginia, the Carolinas and Tennessee in Ohio, Indiana and Michigan*. 1995.

South Carolina Indians, Indian traders, and other ethnic connection: beginning in 1670. Theresa M. Hicks ed. 1998.

II. Archival Resources:

The Wesley Taukchiray Collection contains genealogical information on several different South Carolina Tribes. Many of these folders contain extensive family documentation along with family trees created by Mr. Taukchiray.

Edisto Natchez Kusso Tribe of South Carolina

<http://usclancaster.sc.edu/nasarchive/taukchiray/Edisto-Natchez-Kusso.pdf>

Taukchiray, Wes. *Some of the Written Memory of the Natchez-Kusso Indians of Edisto River*. 1980.

Santee Indian Organization

<http://usclancaster.sc.edu/nasarchive/taukchiray/Santee.pdf>

Sumter Tribe of Cheraw Indians

Benenhaley, Dr. Eleazer. *An Analysis of Neophytes and Would Be Historians*

Taukchiray, Wes. *A History of the Turks who Live in Sumter, South Carolina from 1810 to 1972*. 1975.

Wassamassaw Tribe of Varnertown Indians

<http://usclancaster.sc.edu/nasarchive/taukchiray/Varnertown.pdf>

Virginia:

I. Print Resources:

Monocan Indian Nation:

Whitlock, Rosemary. *The Monocan Indian Nation of Virginia*. 2008.

II. Archival Resources:

From the TJB Collection on the Catawba Nation:

Pamunkey Indian Tribe:

Censuses

1820 (United States Census)

1830 (United States Census)

1840 (United States Census)

1850 (United States Census)

1860 (United States Census)

1880 (United States Census, incomplete)

1900 (United States Census, includes some Mattaponi)

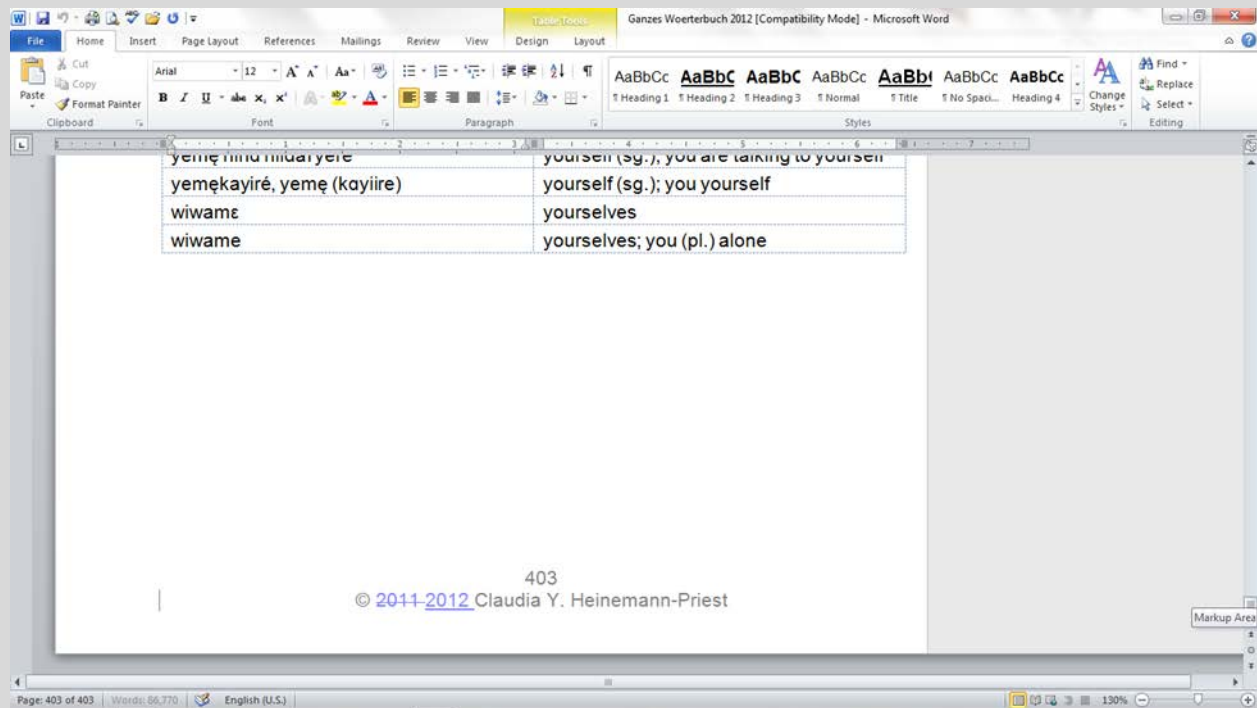
1910 (United States Census, includes some Mattaponi)

Clippings (1884-2001) See also Virginia clippings file

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

Claudia Y. Heinemann-Priest M.A., TESOL certified, M.L.A.

Summer 2013 Research on the Catawba Language – A photo essay and more



1. Screen print of the last page of the 2012 version of the dictionary

One of the main reasons why I choose Comparative Literature as the field in which to complete my doctorate degree is its connection to living languages and literature. While the scientific study of a non-dominant language is important for its revitalization, it cannot connect with the speakers as literature does. The highest form of expression in any language is the telling of stories whether written or oral. To me, this is self-evident and it is what **focuses my research on the Catawba language. A dictionary that only language ‘experts’ or linguists can read is of no use to tribal members. A dictionary is only part of the story of a language; other stories emerge when life ways and ways of thinking are explored. A second, and just as important, consideration is ethical scholarship. While I find myself guilty at times of not bearing in mind the needs of the tribes, I do remember that the Catawba people are a real tribe living on a real reservation just up the river. I try very hard to make this evident in my research. During my research trip, this was foremost in my mind as I went through box after box of documents containing research conducted not only by Rudes, but also by Sturtevant, Siebert, White, Speck, and others. These are names most often associated with research on the Catawba language and other indigenous North American languages and cultural practices. I was dismayed to find little evidence that a Catawba tribe even still existed. I often felt like I was reading an obituary. Perhaps this feeling was tainted by my own agenda and my hypersensitivity to not being labeled a “dirty” researcher; nevertheless, it was also informed by comments from students that attend my Native American literature class.**

Many students who have lived in the Lancaster and Rock Hill areas do not know that there is a reservation just 10 miles away by the Catawba River. I often get asked in class whether they will get to **meet ‘real’ Indians, at which time I turn around and show them the documentary “Reel Injun”,** of course. All this prompted me to re-visit issues that I encountered while I was working for the **Catawba Indian Nation. Indigenous Americans live and “walk in two worlds”** – their traditional Indian and their contemporary American. The following six pages are my thoughts on the ethical responsibility of the researcher.

Ethical responsibilities: The role of the researcher in Indian Country
Where do and should loyalties lie?

An interesting discussion with my parents made me realize the dichotomy of loyalties as a researcher of American Indian languages and cultures. On the one side, there is the independent researcher or a researcher employed by an academic institution. Their loyalty lies mostly with themselves, perhaps their colleagues or the university, but the research is mostly their own, for themselves. On the other side is the researcher that either works with or for a particular American Indian entity. Their research is often commissioned and done specifically to advance the language or culture of that particular American Indian entity. These are the two extremes but the reality of loyalty is never quite as simple as one side or the other.

Historically, the academic world has been notorious for “rescuing” American Indian cultures and/or languages. This, in many ways, was very patronizing because the underlying assumption was that members of a particular American Indian cultural community could not do this themselves. **The attitude that American Indians need help from “experts” is still prevalent in popular society.** This patriarchal attitude treats the Indian cultural community like children. The ability to make decisions is for the wise and the experienced white man. In the recent past, the assumption too was **that wanting to “rescue” the culture labeled it as “endangered” and that, in itself, was degrading.** It was discounting the ability of the younger generations to safeguard their culture. This safeguarding is a tradition that the Euro-American dominant culture had tried to eradicate since their arrival on American soil.

In the past, each researcher would rush to that “discovered” American Indian community with their notebooks and agenda, and some with institutional affiliations. Their 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. Some members of the American Indian communities resisted by refusing to work with outside researcher. At a workshop in Washington not **too long ago, a Western Siouan tribal member told me: “we aren’t pebbles on the beach that you pick up and put in a display case”** – she was referring to the “bone rooms” at the Smithsonian. A lasting sense of betrayal permeates many American Indian communities, having been treated as experimental subjects or lab rats. There is still sometimes very little understanding why outside researchers in the past wanted to know all this information about their culture. In their minds the question still remains: what really was the purpose of the BIA, the BAE, and the Smithsonian, then?

And now?

As a researcher working with the Catawba Indian Nation, can fully comprehend this resentment born from the encroachment of the dominant Euro-American culture into every fiber of their collective being. However, as a researcher, I also realize that without some of this previous work by patronizing, patriarchal, predominantly white male, researchers, we could only rely on the oral history passed from an elder tribal member to the younger generation. Although important for tribal tradition, for most research, it would give a one-sided perspective and would not be enough.

This is the essence of the dichotomy of loyalties.

Accept only the “experts” research and you would have little sense of the cultural conventions and taboos. Your time span with the informants would be limited. You would have little thought of impact of your presence – **no “prime directive”.** **After all did not the information taken away contribute in part to the change towards the dominant culture?** Was not the physical artifacts taken away, in essence, stealing?

But accept only the American Indian perspective and your research would have no importance outside of that community. Of course, you would get to know members of the community quite well. But, keep the information and the artifacts within the community and the contribution towards enlightening the dominant culture would be nil. Your presence would still impact the community.

In addition to the dichotomy of researcher loyalties, there was the opposition of technology versus nature, written versus oral and the Euro-American attitude that anything technological, **anything written, is better.** The “expert” researcher felt an obligation to him/herself, to the government and academic institutions, perhaps towards other researchers in the same field, thus **perpetuating the assumption that Indian cultural groups could not comprehend the “data” collected.** Descriptions of these communities as “primitive” and “unsophisticated” were quite common still as late as fifty years ago and the people of that community were often described as “illiterate” and “of unusually low intelligence”. Of course, considering a culture, steeped in oral tradition, illiterate shows a lack of true understanding of that culture. Language barriers were rarely considered neither was the unwillingness to give information to outsiders.

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. Loyalties began shifting as employment with academic institutions became rarer. Anthropologists now worked in more practical environments where theories alone were of little use. This attitude change was a general trend not only in anthropological fields but also in psychological, sociological and political science fields. Increased political and cultural awareness in the general population contributed a great deal to this new attitude towards marginalized groups.

Codes of ethics were developed, refined and adopted beginning in 1967. Apart from the 1984

Principles of Professional Responsibility, where the individual assumed responsibility towards herself, all drafts and version of codes of ethics in anthropology centered on the responsibility towards the community. In the most recent years, the responsibility of the researcher had evolved firstly towards the group or community being studied and then to the public, the discipline, students and trainees, employers, clients, sponsors and the government. That is, at least officially, were every anthropologist today stands.

Nevertheless, the dichotomy remains.

As a researcher and an employee of the University of South Carolina at Lancaster and part of **the Native American Studies, I am to be impartial, detached, and objective. Any and all ‘data’ collected is fair game for publication. Scholarly publications are not rated as movies are. References to specific body parts and to certain acts are seen merely as informative. That and any assessment of the language should be left to my expertise and that of other “experts” in the field of anthropology.**

However, as a former employee of the Catawba Cultural Preservation Project, charged with protecting, preserving, promoting and maintaining the rich cultural heritage of the Catawba Indian Nation, I answer to the tribal community. Every word written is subject to the scrutiny of the tribal council and tribal members. I must abide by their wishes. The language is theirs. **My recommendations are merely that. The trilled palatal ‘r’ of the 1880s was not trilled by the 1940s and now it is an individual choice. The nasal vowels began phasing out in the early 1900s but they are back now. The former annual celebration ‘Day of the River People’ (Yab Ye Iswa) will ever remain the ‘Tooth of the River People’ (Yap Ye Iswa). The culture is theirs and if that includes meshing Plains regalia with their own, who am I to impose a snapshot of their culture of 200 years ago.**

Moreover, sacred ceremonies, reburials, clay pits, making Catawba pottery, sweats will ever remain a mystery. Just as the traditional or contemporary Indian has to guard her culture and language while driving a truck to work, so too does the researcher of and for American Indian culture **have to “walk between two worlds”.**

The research

Rather than print out 25 random pages of the dictionary, I have created a quasi-photo documentary of the research, the process, and the practical applications for specific dictionary entries.

At the end of this document is a list of the attached files and the order in which they are best viewed.

2. Below is the last page of this year's version of the dictionary. The 2012 version has 403 pages (screen print of last page on page 1) and the 2013 version 2 has 445 pages. This incorporates all the summer revisions and additions.

yeyi ha uktaḁe	yourself (sg.); wash yourself
yime	yourself (sg.); you alone
yemeḁ hina niida?yere	yourself (sg.); you are talking to yourself
yemeḁkayiré, yemeḁ (kayiire)	yourself (sg.); you yourself
wiwame	yourselves
wiwame	yourselves; you (pl.) alone

445
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Page: 445 of 445 Words: 96,380 English (U.S.) 120%

3. This is a revision. Revisions are essentially words or phrases that are already present, but that needed clarification or cross-referencing.

yēpa kutukésahē'	about; somebody I talk about
čobra	about; somewhere, about
akutukewap ^h	about; they do not talk about
niindák	above
hapkiwā?	above sitting
hapmāre	above; up above go
... wii?	abundance; resembling plurality, many
<u>isdaawaraphere wétikjare</u>	<u>ache, hurt; good medicine for backache</u> <u>(amica acaulis)</u>
<u>diska wapire</u>	<u>ache, hurt; headache</u>
dipa wareperé	ache, hurt; my belly ache(s), <u>bellyache</u>
diska warperé	ache, hurt; my head ache(s), <u>headache</u>
niyāp wuereperé	ache, hurt; my tooth ache(s), <u>toothache</u>
tamá, tamake	acorn
tuma?	acorns
yata	across
iswātukhučuwe	across river going
sakhabra	across the mountain, somewhere on the mountain

Page: 52 of 445 Words: 87,809 English (U.S.) 120%

4. The following page includes a new entry and an addition. A new entry is a word or phrase for there was no existing equivalent. An addition is a new word or phrase that is added to an existing entry. It may also be an alternate spelling or meaning.

nemusahyéehereh	beloved
<u>hapkut</u>	<u>below</u>
hukupasé pagrérina	below; round below
akupér, húk	below; under, below
wuyá yitekua wúhakere	belt
pirusré	bend
yaap pirusré	bend a stick
kuwé(haade)	bend down
...pará?...	bend; completely, turn
yaap direpirusré	bend; I bend a stick
dapara waruhanča? waraksehe	bend; I roll it round and bend it
nitémp wayekuré	berry; all berries
wi are, wi arú, <u>werai hawakče</u>	berry; blackberry, <u>dewberry</u>
<u>waktá</u>	<u>berry; gooseberry</u>
<u>wákta?</u>	<u>berry; huckleberry</u>
<u>wiča</u>	<u>berry; mulberry</u>
<u>sika waretewiré</u>	<u>berry; pokeberry red</u>
<u>kariituk, garituk</u>	<u>berry; strawberry</u>
ra?ahə?	besides (verbal)
himbáre, hiimbári, hibare	best of all; Heaven

5. Below is a .jpg I took of one of the documents from the Blair Rudes collection that I researched while in Washington, D.C. This information inspired the 'Flora' document sent as a separate document.

Sturtevant (Sam Blue)

weraí huwakčé. 'black berry, dewberry'
wítí čúhire. 'sweet potato'
werú? 'ball'
čít nu dískáve. 'he's skinning the fox'
~~nu~~ dískáwápire. 'headache'
dapa háčá? 'ghost'
tu? tú?ire. 'spotted'
nu? nú?hire. 'striped'
tá?ire. 'sour'
werú 'kidney'
wičá čane? 'I'm twisting it'
diksátá sa? 'wrist'
yu tí? 'bag'
yó?ire. 'belch'
datkí. 'comb'
yí, ča? 'fishhook'
yaksbá? 'Christ'
dát ku? 'up yonder way, north'
sú tku 'south'
páwa's, dapáwa's 'guts'
ya ké sa? 'year'
'ya tí? 'that woman'
yí tí? 'that man'
číplví. 'sometime, someplace'
hapkut 'below'

6. A revision.

m̩aʔuke haare	bury; they buried him in ground
m̩aʔutebɛgáwɛ	bury; we will bury
yetamanetuka i ariré	bury; you are to be buried too
yaɛp̩tɔkre	bush
yaɛp̩ tarugré	bush 5-10 feet high
yaɛp̩ wariré	bush that dies
yaɛp̩ há waru wakuré	bush that will not die; mistletoe
inči	bush with thorns
yaɛp̩sakse hapkisáhe	bush; a high bush
yaɛp̩ seksé	bush; brushwood
yepá inči	bush; holly bush
nuʔhtú yaɛp̩	bush; thorny bush, bramble bush
yaɛp̩ teru	bushel
aanekán	but
me	but; alone, only
m̩e, me	but; alone, only
araskehe ʔyakečeh nemusah	but; At first, I did not love my wife but
aanehareh taareh detah aanekan	afterwards I loved her almost as much as
namusah taareh yeyeh yamusah	you love yours
aanerededeh ukesananher	

7. Screen print of page 93 of the dictionary. Description on next page.

piči dawasa	eighty
yeyé pičun dáwus ^h sa páktire háksa	eighty; eighty-five Indians
háthe, háthe	either; or
nepačučɛtsate nuwantʔhé	elastic
hinuuksuuk	elbow; his elbow
yikse péruyikuré	elbow; your elbow
marahé	elder brother
yáha	elder sister
pičine dapine háksa, pičin nepéháksa, piičine parupaj aksah	eleven
...saʔ	elongated object; suffix (see also tube)
yapke hipmehire	empty barrel
...paʔ	enclosure, container
čipna	end of it
čupsɛ	end piece (of fish trap)
čukisé katseré	end; break at one end
...čaʔ	end; crook, point, to fish, hook
yap čupki katsere	end; I break a stick at one end
atekuniwah	enemy
yikare ibare imusá	enjoy; the people enjoy dancing

8. These are some entries I added based off of the pages following these screen prints.

kakásenapará?	completely; scratch me thoroughly
tuginapará ^h here	completely; she ate it entirely
iwásiipara?here	completely; they suck blood completely from him
nuwii?para?here	completely; they tie completely
...pará?... , ...para?...	completely; turn, bend, finish, full
kepapará?re	completely; under completely
watará?para?here, watará?para?here	completely; washed away completely
-...ta-...	completive aspect (done..., have..., after...)
ičawé?hinure	cone; pine cone
yé nitemp wikručiuhire	confederacy; a confederacy of Indians
...pa?	container, enclosure
mumbá	containing, comprising; "lying inside"
suuk namina súntaru pičihare pičine mumbá ukahere	containing, comprising; three houses at (comprising) one thousand dollars each
yáye kurukse depérare	continue; I continue drinking water
nináseti depérare	continue; I continue talking, I keep on talking
gusshuh hiri ^h eneh	cook hominy
nuyá heri ^h hsatiré, hiri ^h sahe?, hei ^h seréh	cook; I cook

9. The next two pages gave me some good additional morphological information on the agglutinative nature of the Catawba language.

-sa [?]	'elongated object' (wa + sa [?] 'reed' (arrow +
-pa [?]	'container, enclosure' (hi + pa [?] 'fish weir'
-ta ₂	'main part' (kústa 'bread')
-ye	'common native'
-ke ₂	'hollow utensil' (yápké 'box')
-ru [?]	'augmentative'
-ča [?]	'diminutive'
-nu	'young, little'
-pu [?]	'wooden device or tool'
-ču	'fragment'
-(i)si [?]	'bundle of similar components'
-sa [?] -p	'bone'
-nu [?]	'egg'
-su	'bulb'
-tu	'appendage, excrescence'

10:30

Second page of suffix study.

-wi	'body' (ísiwi- 'skunk' ísi 'urine')
-ne	'face'
-de	'forager'
-ti	'root'
-sa	'particle, rounded mass'
→(i)ri	'strong, powerful' (súki-ri 'fort') (wá-ri 'spear' wá 'arrow' +)
-we	'corpse, dead'
-we	'young, mature full-grown being'
-se	'old'
-sehawe	'old'
-pa	'belly' (ʔapa)
-tulc	'button, flat surface'
-a.k	'grass'
-ra.ʔ	'something added on, and, with (sá-ra.ʔ)

10. I have sent a separate document with a study of the verb 'to have'. This is another verb study. In this case the root is simpler to identify.

duʰan hareh, (de) dučawé, čawe	eat; I shall eat
de uu dučawe	eat; I will eat him
nawa paʔsuwi	eat; I will eat plenty
de sewaʔ desa dučawe	eat; I will eat standing up, I stand up while eating
yáwa dučaré	eat; I will eat tomorrow
de uu duračuwi	eat; I will make him eat
wiihirawe	eat; in winter they would eat some
tančá dúča ahəʔ	eat; I cannot eat
wuna	eat; like bite, try to bite
itus prédi wihá kurimu mundúʔhranhre	eat; looking like a plate to eat from
čadučawe	eat; must go eat dinner
wahadeda dirə mitətarere	eat; no, no, I have eaten earlier (already)
tuginaparaʰhere	eat; she ate it entirely
wiiʰire	eat; so he could eat
pawibaharawe	eat; some we catch and eat
iičuware	eat; something good to eat
nepayamuhi kuniháhare haramutu	eat; the fox is not good to eat
watka kuniheré haramutú	eat; the turkey is good to eat

The document from which the above information was taken follows.

205

Verb Cnds. & Formatives:

(A) Causative:

order	
①	②
{sing eat}	(make)

← Causative 195

{ dē ū dučəwē - I ^{will} eat him.
 dē ū durəčəwē - I make him eat.
 ū durəwē - he ^{will} eat.
 { dē ū čəpsəre - I kick him
 ū čəpsəre - he kicks
 dē ū čəpənčəwē - I make him kick
 dē nəmūre - I sing
 ū mūre - he sings
 dē ū mūnčəwē - I make him sing.
 ūtə ūləs mūnčəwē - he makes him sing.
 " " mūnčəčəre - he makes him sing
 a great deal.

{ dē dučəwē - I ^{will} eat
 dē səwəz dəsəre - I stand up, I am standing up.
 dē səwəz dəsədučəwē - I ^{will} eat standing; I
 stand while eating.

yí. tá' hire. 'trout (flat mouth
 black bass'
 yí. tá kčire. 'white trout'

11. The above became part of the 'Fauna' document I have sent as a separate document. I have included one of the entries below [next page].

isap	trousers; leggings, pants
disap	trousers; my trousers
ičusabé, iičičabyú	trousers; pants
yiisamapkatneḱari	trout
dapaiiá? patkanēhare	trout; hook trout big
yii tákčire	trout white
urérire, urére, urire	true
uriire kutere	true it is said
arékudyere	true now say you
yéma arečáreḱ	true; he doesn't know (true, really)

393
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yéma arečureḱ	true; he knows (true, really)
arečáreḱ	true; I don't know (true, really)

12. More additions.

nųwiiya	rope, string; tie string
dabasēsusgriset	rose (?)
ayap tabakeré	rotten tree
kús suuk itús aṭerere surāčure	rough; corn cob pot rub very rough
awarúup ^h re, werúp ^h re	round
weru?	round (ball, sphere)
ahukupasé pagrérina	round below
pehákpā hapereré	round box
wantriri haperérire watkaṇu yanuihé	round looking like a chicken's egg, oval
bagrerečehē?	round make
aadabapagrérina	round on its top
daparaḱ waruhančā? warākseḱ	round; I roll it round and bend it
nimid?he nepirusa	row; a file, row of rocks
nimid?he	row; file
unatríteré, anapačístere	rub
umpáčire, umpáči	rub (tephusia) on
etku ūtrihere	rub each other
ipačire	rub it on
aútariide	rub it!
kitkith ^h dé	rub!

13. Below are some more additions that added nuances to the causative mode.

déte?yáksenamusare	I love that girl too
?yákečeh (dedeh) namusáh tareh	I loved my wife
ta?ehē?	I made
itus tásohē?	I made pots
naká(t)čeréh	I make
deri yap ki huktuk načiré	I make (the) this tree fall down
kaisetére	I make a notch
háksup etku taráseré	I make a seam, I put a coat together
dačehē, ađačehē	I make (it)
de uuta čipunčuwii, de uu čipenčuwii	I make him kick
de uuta himuunčuwii	I make him sing
de uuta hinda?unčuwii	I make him talk
yakē dakačeré	I make notches
wamiisuta? ta?aschē?	I make pipes
tásere	I make something
suanhare	I make something stand
nehéeréh	I marry
umpá čuksutére	I masticate tobacco
dupa dapačuē?	I mix something up
upénčuē?	I mix up

This concludes the photo portion findings of my research. I have created seven additional documents to show how the dictionary material can be used in a more applied and practical fashion.

The documents should be viewed in the following order:

'Flora known by Catawba'
 'Catawba 'to have' verb study'
 'Fauna known by Catawba'
 'Etymology of Some Catawba Animal Words'
 'The Catawba people and their neighbors'
 'Catawba Fable - How Chipmunk got its stripes'
 'Catawba Fable - How Opossum Lost His Bushy Tail'

I have also attached two audio files: a pronunciation guide for your convenience, as well as another Catawba fable.

I hope you have enjoyed this slightly irreverent and unconventional approach of one scholar's look at re-search.

Frank G. Speck, *Catawba Texts* (New York: Columbia University, 1934; reprint, New York: AMS Press, 1969), XII.

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.

CHARRED MAIZE COB AND CUPULE FRAGMENTS FROM THE JOHANNES KOLB SITE (38DA75) IN DARLINGTON COUNTY, SOUTH CAROLINA

CHRISTOPHER JUDGE

Introduction

I was fortunate to receive a Faculty Research and Productive Scholarship Grant from USCL Dean Walt Collins. My plan is to determine the age of corn fragments recovered in Native American contexts at my excavations at the Johannes Kolb site.

Along the Savannah River in 1736, Philip Von Reck witnessed a Creek Indian “Busk” ceremony also known as the Green Corn Ceremony:

The fire in all the huts of the Indian town is put out, and a new fire is made. They take two pieces of wood and twirl them long enough on each other until one of them smokes and a fire starts. Each of them lights his tobacco pipe from this fire and takes some of it home with him. Also in this festival a ripe ear of corn is brought from the field and hung up, which is kept throughout the year until the next such time (Von Reck 48-49).

Corn was grown, harvested and then dried for long term preservation. Uses include many in both food and non- food categories. John Lawson who trekked through South Carolina in 1701 noted that dried kernels were used in rattles. When he reached the Congaree Town:

The Women were very busily engag'd in Gaming: The Name or Grounds of it, I could not learn, tho' I look'd on above two Hours. Their Arithmetick was kept with a Heap of Indian grain (Lawson 1709:25)

Maize fragments recovered from the Johannes Kolb archaeological site in Darlington County, South Carolina may be among if not the oldest ever recovered in South Carolina. Additionally, it is the only site within the Pee Dee River drainage to produce corn from a prehistoric site. Corn (*Zea mays*), or maize, is a new world crop domesticated from the wild grass teosinte. Deborah Pearsall asserts that maize was introduced into South America before 7000 years ago, and became an important crop after 3500 years ago (Wenke 1999), and was introduced into Mesoamerica about 5600 years ago. It then migrated into the Southwestern United States circa 3000 years ago and later moved eastward.

Competing models trace corn's path to the Eastern United States via the Southwest or via the Gulf coast into Florida. Regardless of its entry point, the earliest documented corn in the Eastern United States comes from the Icehouse Bottom site on the Little Tennessee River in Tennessee where it is reported during the Early Woodland period at A.D. 175 (Chapman and Crites 1987). Sometime after A.D. 900, during the Mississippian period, corn became the prominent contributor to prehistoric diet across the Eastern United States. The question of interest to this study is when did it first appear in the Pee Dee River drainage of Eastern South Carolina?

My hypothesis is that the Kolb site specimens are the oldest corn recovered thus far from an archaeological context in South Carolina. I base this on the fact that the Kolb site has very little in the way of evidence supporting a Mississippian occupation at the Kolb site but ample evidence of Middle and Late Woodland occupations. **South Carolina Paleoethnobotanist Gail Wagner has noted that “so far domesticated crops appear late in the record in South Carolina... and maize is not securely present until A.D. 1100” (Wagner 1995:11). To support my hypothesis I will need a suite of radiocarbon dates that unequivocally and securely demonstrate the age of the Kolb site specimens are older than A.D 910-1150.**

The significance of this find revolves around the transition from a subsistence strategy based on hunting and gathering to one based on agriculture -- phenomena that trigger substantial changes in political, religious and social aspects of late prehistoric Native American life.

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tradition in North, South, or Central America.

In the late 1960s and early 1970s, the pottery craft and many aspects of Catawba Indian culture almost died out. With the ending of segregation, new opportunities became available, and **most Catawba's went to work in local textile mills. Pottery commanded very low prices at this time** and the craft declined until only two elderly Catawba women were making pottery for sale.

“By the time Keith Brown was coming of age, (ca. 1960s) the Catawbas as a tribe were almost gone. Nobody spoke the language anymore, or performed the dances, or dressed any differently from their white neighbors. There were some potters still working with the clay, digging from the veins that ran near the river, straining and massaging the rust-colored soil, building their elaborate pieces by hand. But even these artists were starting to disappear—and with them a final link to the past.” (As Long as the Waters Flow: Native Americans in the South and the East, 1998)

Steve Baker was a graduate student in the Anthropology program at the University of South Carolina. He became interested in the Catawba, befriended these elderly potters, and made efforts to try and somehow preserve this ancient tradition. He arranged a showing of their work at the Columbia Museum of Art in 1973.

The November 1973, Columbia Museum of Art newsletter describes this exhibit:

“Sure to give up by the end of this decade unless there is a resurgence of interest in their hand-made pottery, the few remaining female descendants of the Catawba Indian potters are aging and find their work economically unprofitable.”

“This exhibit of Catawba Trade Pottery will provide an overview of the evolution and present state of this folk art through historic artifacts, recent examples, photographs, and diagrams. The dwindling numbers of craftsmen feel that their work is not appreciated or understood and while it rivals the best Indian ware in the country, prices are not high enough to make it profitable. Hopefully, this exhibit will bring about a better understanding of their work, stimulate interest in its value, and possibly forestall the extinction of this native S. C. art form”

As exhibits go, this was a relatively short one, lasting only 15 days. Before the exhibit officially opened, Baker significantly increased the prices the Catawba women had placed on their wares.

Almost everything sold out and the Catawba couldn't wait to get home and begin making pottery. They had found a new market for their pottery and realized they could command much higher prices than before.

“[Steve Baker] was wanting to put on that show. . . . And I told him, I said, ‘I’m working; I don’t have time to make [pottery]!’ And he kept on. . . . And so, one day, I sat down and I made about a dozen He told me to price my pots. . . . I was pleased [with the prices]. Baker just went wild with mine! After he took them, he even put them up higher than I had them! I got one hundred dollars for that headed bowl! . . . And so, the big headed one was the last one sold. . . . And the next week, I got a [check]. . . Now it went to two hundred and some dollars!”

– (Georgia Harris Oral History Interview)

It was an important moment in time for the potters and the Catawba Indian Nation. Would the tradition have died out? One can only conjecture. The show strongly influenced its participants and other Catawbas who had not made pottery in decades to return to the craft. They in turn trained a new generation who are the important Catawba potters of today.

No account of this event has ever been written or documented. This project will document a critically important moment in Catawba Indian History.

EVENTS AT THE CENTER

May 16th 12:00 - 12:45 pm

Lunch and Learn

A Pictorial History of Lancaster, South Carolina

Lecture by Robert Folks

NASC Room 106

May 17th 9:00 am - 4:00 pm

Annual Native American Folk Art and Craft Spring Sale

In part with Lancaster's Red Rose Festival

Throughout NASC

June 20th 12:00 - 12:45 pm

Lunch and Learn

A Barbarian by any Other name is a Different Savage

Lecture by Prof. Claudia Y. Heinemann-Priest

NASC Room 106

June 21st 9:00 am - 4:00 pm

Annual Native American Folk Art and Craft Summer Sale

In part with Lancaster's Ag + Art Tour

Throughout NASC

July 15th 12:00 - 12:45 pm

Lunch and Learn

One Paddler's Journey: The Catawba River In Pictures

Lecture by Bill Stokes

NASC Room 106

OTHER RELATED EVENTS

39TH ANNUAL EDISTO NATCHEZ-KUSSO POWWOW

Friday, May 9th, 2014 & Saturday, May 10th, 2014

See their website below for more information.

<http://www.edistonatchez-kussotribe.com/38th-annual-natchez-kusso-powwow/>

SUMMER COURSES AT THE CENTER



Maymester

ANTH 317 North American Indian Cultures, 8:00 – 10:45 am,
NAS Center, Prof. Judge

ENGL 285 Themes in American Literature: Folklore in Film, 3:30 - 5:45 pm,
NAS Center, Prof. Criswell

Summer I

ANTH 102 Understanding Other Cultures, 10:30am – 12:45pm M-TH,
NAS Center, Prof. Judge

ANTH 209 Introduction to Folklore, 6:00—8:15 pm M-TH,
NAS Center, Prof. Criswell

ARTS 111 Basic Drawing I, 10:30am – 12:45pm M-TH,
Hubbard 120 and NAS Center, Prof. Taylor

Summer II

ANTH 101 Primates, People, & Prehistory, 10:30am – 12:45pm M-TH,
NAS Center, Prof. Judge

SUMMER ARCHAEOLOGY LAB DATES

May 1st, 8th, 15th, 22nd, 29th from 3:00 - 7:00 pm

June 5th, 12th, 19th, 26th from 3:00 - 7:00 pm

July 10th, 17th, 24th, 31st from 3:00 - 7:00 pm

Come join us!

University of South Carolina Lancaster

Native American Studies Center

Lunch and Learn Series

FRIDAY
MAY
16

All are invited to attend these free monthly lectures which cover topics related to local culture and regional history.

12 noon to 1:00 pm

Participants are invited to bring a bag lunch.

Location:

Native American
Studies Center

119 South Main Street,
Lancaster, SC



UNIVERSITY OF
SOUTH CAROLINA
LANCASTER

“A Pictorial History of Lancaster, South Carolina”

Local attorney and historian, Robert Folks, will demonstrate how Lancaster has grown and changed through time. We hope you will join us for this amazing presentation.



LANCASTER COUNTY COURT HOUSE, ERCTED 1823, LANCASTER, SOUTH CAROLINA



SPENCE COTTON MILL, WORLD'S LARGEST UNDER ONE ROOF, LANCASTER, SOUTH CAROLINA (1910 PHOTO)



Please direct any questions or comments regarding the series to Brent Burgin at 803-313-7063 or wbburgin@sc.edu. Mr. Burgin welcomes suggestions and ideas for future talks and speakers.

Native American Studies Center

University of South Carolina Lancaster

Native American Studies Center

Lunch and Learn Series

**FRIDAY
JUNE
20**

All are invited to attend these free monthly lectures which cover topics related to local culture and regional history.

12 noon to 1:00 pm

Participants are invited to bring a bag lunch.

Location:

Native American Studies Center

119 South Main Street, Lancaster, SC



UNIVERSITY OF
SOUTH CAROLINA
LANCASTER

A BARBARIAN BY ANY OTHER NAME IS A DIFFERENT SAVAGE:

*Indigenous Americans through Eyewitness Accounts of the
Sixteenth Century French Explorers René Laudonnière and
Jacques Le Moyne*

Claudia Y. Heinemann-Priest

Tribal Linguist: Catawba Indian Nation

Instructor: English, Linguistics, Native American Literature
Native American Studies Center



Watercolors and body colors with touches of gold on vellum, and traces of black chalk outlines; mounted within a gold border; pictorial surface 180 x 260 mm; 7 x 10 1/4 in.

New York Public Library.



Plate VIII: The Native Americans worship Ribault's column. This column was left two years earlier by Laudonnière on the St. Johns River near Jacksonville. The column is shown to Laudonnière by Atore, the son of chief Satouriona.

Please direct any questions or comments regarding the series to Brent Burgin at 803-313-7063 or wbburgin@sc.edu. Mr. Burgin welcomes suggestions and ideas for future talks and speakers.

Native American Studies Center

University of South Carolina Lancaster

Native American Studies Center

Lunch and Learn Series

FRIDAY
JULY
18

All are invited to attend these free monthly lectures which cover topics related to local culture and regional history.

12 noon to 1:00 pm

Participants are invited to bring a bag lunch.

Location:

Native American
Studies Center

119 South Main
Street, Lancaster, SC



UNIVERSITY OF
SOUTH CAROLINA
LANCASTER

“One Paddler’s Journey: The Catawba River In Pictures” With Bill Stokes



Photographer Bill Stokes has paddled and photographed the Catawba river for over two decades.

Join us for an amazing look at one of South Carolina’s greatest natural treasures.

Please direct any questions or comments regarding the series to Brent Burgin at 803-313-7063 or wbburgin@sc.edu. Mr. Burgin welcomes suggestions and ideas for future talks and speakers.

Native American Studies Center

Native American Art & Craft Spring Sale

HOSTED BY
NATIVE AMERICAN STUDIES
UNIVERSITY OF SOUTH CAROLINA LANCASTER



Featuring works by established
and emerging
Native American Artisans
from South Carolina and
North Carolina

5. 17. 2014

9:00 am until 4:00 pm

NATIVE AMERICAN STUDIES CENTER
119 South Main Street
Lancaster, SC

The event is free and open to the public.

For more information, email Dr. Stephen Criswell,
Director of Native American Studies, at
criswese@mailbox.sc.edu

Native American Art & Craft Summer Sale

HOSTED BY
NATIVE AMERICAN STUDIES
UNIVERSITY OF SOUTH CAROLINA LANCASTER



Featuring works by established
and emerging
Native American Artisans
from South Carolina and
North Carolina

6.21.2014

9:00 am until 4:00 pm

NATIVE AMERICAN STUDIES CENTER
119 South Main Street
Lancaster, SC

The event is free and open to the public.

For more information, email Brittany Taylor,
Instructor of Art, Director of Galleries, and
Curator of Collections, at taylorbd@mailbox.sc.edu

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

NAME
TITLE/OCCUPATION
ADDRESS
PHONE #
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Thank you for your
support in helping
Native American Studies
grow!

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

F A C U L T Y

Dr. Stephen Criswell, Director
803.313.7108
criswese@mailbox.sc.edu

Christopher Judge, Asst. Director
and Director of the NAS Center
803.313.7445
judge@sc.edu

Claudia Y. Heinemann-Priest,
Linguist, Instructor of the Catawba
Language
803.313.7470
chpriest@sc.edu

Brent Burgin, Director of Archives
803.313.7063
wbburgin@sc.edu

Brittany Taylor, Curator of
Collections and Gallery Director of
the NAS Center
803.313.7036 & 803.313.7173
taylorbd@mailbox.sc.edu



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