

Lianna Constantino Historical material

*About Maj. George Lowrey, Principal Chief*

Native Cherokee Chief. Born Agin'-agi'li and known as Rising Fawn, his father came from Scotland and his mother was the daughter and granddaughter of Echota Cherokee chiefs. He was respected in the tribe as a courier, banker, soldier, translator, law enforcement officer, planter, breeder, and political leader. In 1792, he met with President George Washington as delegate for the Cherokee Nation to form protection for the Cherokee Territory from settler over population. His efforts resulted in the Treaty of 1819 and he received a medal from President Washington. In 1828, he was elected Assistant Principal Chief and he was Principal Chief and President for the council of the Eastern Cherokees at the Washington meeting in 1839, to fuse the eastern and western divisions into the present Cherokee Nation. (bio by: John "J-Cat" Griffith)

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**Major George Lowery**

Maj. George Lowrey, Jr., also known as Rising Fawn, Agin'-agi'li (1770-1852), Assistant Principal Chief of the Cherokee Nation and member of the Executive Council. He was a courier, banker, soldier, translator, law enforcement officer, planter, breeder, and political leader. He wears a turban, saltire sash, and medal he received from the President of the United States, holds a wampum belt symbolic of his high office in tribal government, and has silver nose and ear ornaments of a Sephardic Jewish design, probably workshop of Francis. His father came from Scotland and his mother was the daughter and granddaughter of Echota Cherokee chiefs. Attributed to George Catlin. Gilcrease Institute.

Lowery was the Second Chief (Assistant Chief) of the Eastern Cherokee, and was a cousin of Sequoyah. He served as Assistant Chief under Principal Chief John Ross from 1843 until 1851. He was born at Tuhskegee on the Tennessee River about 1770, and died October 20, 1852 at the age of 82. He is buried in Tahlequah City Cemetery. Lowery is credited with many accomplishments in his life, and fought in the War of 1812 and was a member of two Cherokee Constitution Conventions (1827 and again in 1839).

When Major George was in Washington as a representative of the Cherokees, he was invited to a dinner with congressmen and George Washington. A congressman commented that Indians ate roots, whereupon Major Lowery indicated a dish and said, "Pass me those roots." The dish contained sweet potatoes. The congressman left the room and Washington burst out laughing.

<http://www.cherokee.org/Culture/139/Page/default.aspx>

<http://www.melungeons.com/articles/may2005h.htm> [http://www.mcalester-tahlequah-archeologysoc.com/buck\\_wade.htm](http://www.mcalester-tahlequah-archeologysoc.com/buck_wade.htm)

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Maj. George LOWREY Jr.

ABT 1770 - 20 Oct 1852

ID Number: I92876

TITLE: Maj.

RESIDENCE: Cherokee Nation, East, TN

BIRTH: ABT 1770, Tahskeegee on the Tennessee River, Alabama DEATH: 20 Oct 1852 RESOURCES: See: [S3440] Father: George LOWREY "the Immigrant" Mother: Nannie Oo-Lu-Tsa

Family 1 : Lucy BENGGE MARRIAGE: ABT 1790

## Notes

Bet. 1791 - 1792 Visited President George Washington as Delegate from the Cherokee Nation. 1810 Captain of the Lighthouse  
1814 Member of the First National Committee 1819 One of the Delegation that negotiated the treaty of 1819. 1827 Member of  
the Convention who formed the Constitution in 1827 also that of 1839. 1828 Elected Assistant Principal Chief, and often  
afterwards. OCT 1852 At his death a Member of the Executive Council

Emmitt Starr, a31, page 472: George Lowrey was born about 1770. He and his son-in-law David Brown had finished a Cherokee  
spelling book in English Characters at the time that Sequoyah announced his invention.

The Brainerd Journal, page 396: David Brown with the help of his Father-in-Law George Lowrey translated the New Testament  
into Cherokee Syllabry, they translated five books of the New Testament, Act as one of them.

Children: James LOWREY b: 1791 Susan LOWREY b: 25 FEB 1793 George LOWREY b: 1800 in Tennessee Lydia LOWREY b: 1803 in  
Cherokee Nation East, Tennessee Rachel LOWREY b: ABT. 1806 in Tennessee John LOWREY b: ABT. 1808 Anderson Pierce  
LOWREY b: 1811

Marriage 2 Spouse Unknown Married: ABT. 1809 Children: Archibald LOWREY b: ABT. 1810

Marriage 3 Annie FIELDS b: ABT. 1794 Married: ABT. 1819 Children: Washington LOWREY b: ABT. 1820 in Tennessee

Marriage 4 Spouse Unknown Married: ABT. 1821 Children: Charles LOWREY b: ABT. 1822 in Tennessee

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<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=22293678>

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eastern and western divisions into the present Cherokee Nation.

(bio by: John "J-Cat" Griffith)

Family links: Spouses:

- Lucy Bengel Lowrey (1772 - 1846)
- Annie Fields Lowrey (1792 - \_\_\_\_)\*

Children:

- Lydia Lowrey Hoyt (1803 - 1862)\*
- Anderson Pierce Lowrey (1811 - 1853)\*
- Charles Lowrey (1829 - 1880)\*
- Calculated relationship

Burial: Tahlequah Cemetery Tahlequah Cherokee County Oklahoma, USA

Maintained by: Find A Grave Originally Created by: John "J-Cat" Griffith Record added: Oct 18, 2007 Find A Grave Memorial# 22293678

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Birth: 1770 Tennessee, USA Death: Oct. 20, 1852 Cherokee County Oklahoma, USA

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<https://dnaconsultants.com/wp-content/uploads/2016/04/Shalom.pdf>

Maj. George Lowrey (1770-1852), Assistant Principal Chief of the Cherokee Nation, about 1844. He lived in Willstown near present-day Valley Head, Alabama and later in Tahlequah, Cherokee Nation West. His parents were George Lowrey, said to be a Scotsman, and Nannie, said to be Cherokee. A distant relative of the Lumbee folk hero Henry Berry Lowery, he married Lucy Benge (Bunch), a half-sister of Sequoyah and member of the frontier family that gave us the word "binge." Notice the silver Star of David nose ornament. His earrings are also of Sephardic Jewish, or Ladino, design. (Courtesy Gilcrease Institute, Tulsa)

[view all 13](#)

*Maj. George Lowrey, Principal Chief's Timeline*

**1770**     **1770** [Birth of Maj. George Lowrey.](#)

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[Principal  
Chief](#)

Tahskeegee,  
Alabama,  
United States

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1791

1791 [Birth of  
James  
Lowrey](#)

Cherokee  
Nation East,  
TN, United  
States

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1793

February  
25, 1793 [Birth of  
Susan Ross](#)

(Tennessee),  
Cherokee  
Nation East

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1800

1800 [Birth of  
George  
Lowrey, III](#)

Creek, Marion,  
TN, United  
States

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1803

1803 [Birth of  
Lydia Hoyt](#)

Wills Valley,  
Tennessee,  
United States

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1806

1806 [Birth of  
Rachel  
Brown Orr](#)

Cherokee  
Nation East,  
Pinney Creek,  
A, United  
States

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1811      1811 [Birth of Anderson Pierce Lowrey](#)  
(Tennessee),  
Cherokee  
Nation East

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1827      1827 [Birth of Washington Charles Lowrey](#)

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1829      1829 [Birth of Capt Charles Lowery](#)  
Cherokee  
Nation East,  
Tennessee,  
United States

It also says: "Lydia Lowrey was admitted to the church 3/28/1819 at the age of 16 – 1/2 breed & wife of Milo Hoyt."

She & Milo were the parents of: [Dorothy "Dollie" Eunice](#) (m. Amory Chamberlin), Nancy Anna (m. Alexander Hamilton Balentine Sr), George Lowrey, Esther Susan (m. James Ward), Hinman Booth (m. Elizabeth Candy & Ruth A. Buffington), Sarah Harriet (m. Richard Hunter), [Lucy Lowrey](#) (m. Monroe Calvin Keys), Eliza, John & Milo Ard Hoyt II (m. Harriet Washburn).

The book 'The History of Hamilton County and Chattanooga, Tennessee, Volume 1' & Lydia's headstone say her mom Lucy Benge Lowrey was [Sequoyah's](#) 1/2 sister. Her headstone says in full:

"Born on Tennessee River, 1803, and died near Park Hill Mission in Cherokee Nation, 7/10/1862. Daughter of Major George Lowrey & wife Lucy Benge Lowrey who was a half-sister of Sequoyah. Lydia was educated at Brainerd Mission, Tennessee, where she joined the Presbyterian Church on 1/31/1819. Wrote first hymn in Cherokee language. Married Milo Hoyt & from this union ten children were born. Many of their descendants have made major contributions to the development of Eastern Oklahoma." This all per The Major George Lowrey Family Association, 1966.

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NOTABLE PERSONS IN CHEROKEE HISTORY:

SEQUOYAH OR GEORGE GIST

by

*Major George Lowery, 1835*

with introduction and transcription by *John Howard Payne*

The following life of George Gist was read and translated to me in the cabin of the Principal Chief of the Cherokee Nation one evening during the session of the Council, October 1835. The room was full of Indians, who listened with great attention. Many who knew facts, detailed in the narrative confirmed them as the interpreter proceeded. The translation was conveyed in turn by several who understood English; sometimes the exact interpretation would be discussed and sometimes one would explain a sentence for which another could not find words. It was written by Major Lowery, second Principal Chief, who was present, assisting in the translation. Gist's brother-in-law was there, also, and some persons who are named in the biography. I have a copy in the original Cherokee, written out by John Huss; a native preacher. It may be well to remember that the Cherokee name of Gist is See-quoy-yah; and that his father was Col. Gist, of Virginia. Major Lowery is a near relation of Gist.

## THE LIFE OF GEORGE GIST

The father of George Gist was a white man. But George Gist was forsaken by his father when an infant and brought up by his mother. When a little boy, it was his amusement to construct small houses with sticks. For sometime this continued to engage his attention until he so improved as to succeed in building a house over a spring for keeping the milk of his mother's cows. Of these, she had a goodly number, and other cattle too, and also horses. Of his own accord, George Gist now became a cow-milker. To this he was lured by his pride and pleasure in the dairy he had built. He would wash the milk-pails, strain the milk, put it in vessels, and set it away in the dairy. After that, when he grew large enough, he became the herdsman to hunt the colts from the woods, to look after them, and to keep them supplied with salt to make them gentle.

[Here I was obliged to interrupt the story with a question about the salt. I learned in reply, that it was customary to fell trees, and cut notches or triangles in them, which are filled with salt. The colts are enticed thither and finding whence the comfort comes, are here first won to be docile. These are called by the country people "lick logs."]

And next he learned to be a good rider; and when the horses got to be three years old, he would break them for use. His mother's corn-field covered seven or eight acres. Then there were no ploughs; and he helped in hoeing the corn-field, to raise subsistence for the family; and he also helped in taking care of the garden for vegetables. His mother was very much pleased with her son's conduct and thought him most promising. He was only a lad then, but he had a great many friends, not only among the young, but also among the aged.

Every autumn his mother would buy a variety of small articles of goods, to sell again to the hunters, some on credit, to be paid for in peltry. George Gist had now grown to be a young man. His mother would send him out with the hunters to whom she had given credit. He would take loose horses along with him, and collecting from the hunters the skins of the deer and other game with which they paid their debts, he would pack them on the extra horses and return with them to his mother. While thus employed in the woods, he also learned to hunt; thus gathering his mother's money and at the same time bringing in skins of his own and supporting himself upon the game which supplied them. So for a long while was he occupied and most assiduously.

At that time it was the fashion of the Cherokee to decorate themselves with ornaments of silver, such as ear-rings, nose bobs, armlets, bracelets, gorgets and fine

chains. George Gist took it into his head that he would make ear-rings, bracelets, gorgets, crosses, spurs and such things. He became very ready in the business, and was thought to execute it in a very finished manner. One day he called on Mr Charles R Hicks, to write his name on paper in English; and upon his silver ornaments he would engrave the copy; especially upon the gorgets and arm bands that they might be known as his work. With a piece of pointed brimstone he imitated the writing of Mr Hicks on the silver and then cut it in with a sharp instrument. He followed this occupation until he grew very perfect in it, and became very famous. But weary of so long doing the same thing, he now turned his attention to sketching upon paper — he could draw horses, persons — in short, whatever chanced to strike his fancy. His success in this new undertaking got his name up still higher among his countrymen, and they thought him a man of genius, capable of any thing he should choose to undertake.

[Here a part of the manuscript was missing. We sought for it on all sides — under the table — among the bedding, it was no where to be found.' 'No matter' said Major Lowery, — It was only what the Bark told me and the Bark is hereabout.

We will go fetch him, exclaimed half a dozen voices, and presently the Bark appeared.

It is remarkable that when the fragment was afterwards found, it was almost verbatim what the Bark repeated and no correction was thought necessary on comparison.]

The Bark used to be much in his company when thus employed. He felt a strong desire to be able to draw like his friend. George Gist showed the Bark how to sketch horses, cows, sheep, and even men; and often, when thus employed, they would enter into conversation about the works of the white men. The Bark thought the most wonderful things they did was the writing down of what was passing in their minds so that it would keep upon paper after it had gone out of their minds. George Gist would often remark that he saw nothing in it so very wonderful and difficult. One day he went so far as to declare that he was of opinion he could detain and communicate their ideas just as well as the white people could. He said he had heard that in former times there was a man named Moses, who was the first man that wrote; and he wrote by only making marks on stone, thus — upon which, George Gist would take a scrape of paper, and draw lines on it with a pencil, to show how it was that Moses had written upon the stone.

[The Indians were very much excited while the Bark was repeating this. In some of the pauses, for the interpreter to explain, one would exclaim "Oh — Yes — that



happened that way-yonder and another, "Ha! Now you're going to tell — and then he would nod his head for the Bark to proceed, and seemed delighted —

I asked if the invention of the Alphabet immediately followed this —

Oh, no, was the reply. That occurred a great many years after. Listen. You will perceive when that happened.

Their conversations made the popularity of George Gist still larger, and he was greatly considered among all the wise men. He also became greatly considered among all the handsome women.]

Here there was a general smile among the Indians.

When he discovered that he was so greatly considered among the handsome women, he began to pay less attention to his employment. He neglected his silver work and his drawing and went about visiting one another; and every day he had more and more friends. The young men were always pleased to see him coming where they were. When he would arrive at any place where a number of them were assembled around their bottle, they would call out to him "my friend, my friend, let us drink whiskey together."

Here the Indians gave a sort-of-joyous, but-silent smile.

But at that time, he drank only water; though he would, when thus invited, always go and fetch a quart bottle of whiskey, and give it to his friends and then retire and let them drink it by themselves. He went on this for a long while, but was at length tempted now and then to taste a little with his friends; and soon, a little more; until at last he would often get tipsey with his friends; whereupon his friends increased upon him so fast, that instead of a bottle, he would have to give a three gallon keg for their supply, and he would make them all drink with him, until the keg was empty.

The Indians were greatly amused with this paragraph.

And on these occasions he would very good naturedly enter into huge discourses with his friends; and urge upon them that they should love one another; and treat one another as brother; and then he would sit himself down and sing songs for their amusement, until, with much drinking, he would sing himself to sleep.

Here the Indians broke into a general laugh.

This way of life continued for a considerable time, during which he still resided with his mother. But all of a sudden, he began to reflect. He found he was wasting the little means he had to support his mother. He determined to alter his course. He had one plan after another; but at length settled upon being a Blacksmith. First he made

a blacksmith's bellows for himself, intending to manufacture hoes and axes; but his machinery did not succeed to his mind, and after repairing hoes and axes for awhile, he left home on a visit to the house of Mr Archibald Campbell who lived at Sauta. This was in 1820.\* When it was known that he had arrived at Mr Campbell's several of his friends, went there to see him. They assembled on the evening of the same day that he arrived. The conversation turned upon the ingenuity of the white men in contriving ways to communicate on paper. Some of the party remarked how wonderful it was to think that simply by making marks on paper, and sending the paper to another; two persons could understand as well as if talking together face to face; and how these things were done, it was impossible to conceive. Gist then remarked "I can see no impossibility in conceiving how it is done. The white man is no magician. It is said that in ancient times when writing first began, a man named Moses — made marks upon a stone. I, too, can make marks upon a stone. I can agree with you by what name to call those marks and that will be writing and can be understood." He then took up a small whetstone and with a pin from his sleeve, scratched marks upon the whetstone and said "There can I make characters, as Moses did, which every one of you will understand." The young men burst into a laugh. They bantered him upon his scheme to make stones converse; told him he would find those stones very unentertaining company when he had nothing else for bread; and advised him to get his reason back, and settle down to regular and rational occupations, like other men. Gist sat in perfect silence; only repeating to himself, as he departed "I know I can make characters which may be understood."

Next morning he took up the stone again. He went to work with the pin. He covered the stone with marks. "I know" —reiterated he, exultingly, "that I can make characters which may be understood."

He returned home. He immediately commenced contriving characters. Each character stood for a word. He had made considerable progress; he had invented a great number of characters for words, when he discovered that the number of separate signs required for a complete set of words, would be so great that no one could ever learn or remember them. He now changed his plan. By making one character to represent one sound, and another to represent another sound, he saw that they would combine so as to form words. A few trials satisfied him that this plan would enable him to succeed. After vast-labor and study he had completed eighty-six characters and with these began to frame sentences.

In the course of this long and silent study, every one was troubled about the strange whim that George Gist had taken into his head. His friend Turtle Fields now came to pay him a visit. "My friend" said Turtle Fields to him, "My friend, there are a great

many remarks made upon this employment which you have taken up. Our people are much concerned about you. They think you are wasting your life. They think, my friend, that you are making a fool of yourself, and will be no longer respected."

Gist replied, "It is not our people that have advised me to this and it is not therefore our people who can be blamed if I am wrong. What I have done I have done from myself. If our people think I am making a fool of myself, you may tell our people that what I am doing will not make fools of them. They did not cause me to begin and they shall not cause me to give up. If I am no longer respected, what I am doing will not make our people the less respected, either by themselves or others; and so I shall go on and so you may tell our people." Turtle Fields said no more to him.

When George Gist had settled his alphabet to his mind, he made several copies of it, and sent for some of his neighbors, and gave them the copies and taught them how to use the alphabet so that shortly it got about and several persons found that they could form words and note them down; and read them off again; but they did it very slowly, more as if counting or spelling than as if they were reading. — Among those who were taught by Gist, he particularly devoted himself to a little girl of his own.

Gist came one day to the house of George Lowery. Lowery remarked to Gist, we hear you are getting on with your writing?— "Yes" replied Gist, "I am getting on very well; for when I have heard any thing, I can write it down, and lay it by, and take it up again at some future day. And there find all that I have heard exactly as I heard it." George Lowery answered, "It may be that you are not forgetful. The marks you have made bring up certain associations, as poles or heaps of stone call back all the events connected with particular places, or as a knot in a handkerchief reminds you of an engagement. You understand, not from the marks you have invented, but from what these marks leads you to remember. Gist observed, "The same marks will make me remember very different things, according to the way in which I place them; and things which I had forgotten. When I write any thing, I lay it by; I think of it no more; I do not remember what I have written: but at any time afterwards when I take up the paper, all I have written is brought back to my recollection by reading on the paper." — Gist then went home.

Next morning, George Lowery went over to see him at his own house. He called up his little daughter. She was five or six years old. "Eye-ah-hah," said Gist, "say over my alphabet by heart, as I hold up the characters — " The little girl, her head raised, spoke out the sounds as rapidly as the characters could be shown — "Yah." exclaimed George Lowery in astonishment — "It sounds like the Creek language — " "But the sounds, put together, make Cherokee words added Gist, and then he held up characters which the little girl instantly called over and George Lowery saw that

they formed words. And George Lowery left George Gist, very much surprised and he was convinced there was something in it, and that George Gist had succeeded. This was in 1821. —"

[\*Sauta is on the Tennessee River within the Alabama limits. Gist's residence then was at Will's Town, Will's Valley; between Lookout and Raccoon Valley.]

I was informed that in 1835, the year I made the inquiry Gist's age was about 60. He left the nation with the Arkansas Emigrants from it, about 11 years ago. His manners were never forward and are now become somewhat reserved. It can be seen that his mind is always busy within him and especially when smoking, he seems absorbed in thought. He is thin and above the middle height. In dress he adheres to the old costume of the nation, but without ornament wears the tunic and robe, leggings sometimes of buckskin, sometimes of blue cloth, — moccasins instead of shoes, — and a turban.

The family of Gist on the Indian side, (the mothers) was of high rank in the nation. The famous John Watts was one of his Uncles. Two others were men of great distinction; one of the two was named Tahlonteeskee, (the overthrewer); and the other Kahn-yah-tah-hee (The first to kill)

Kahnyahtahhee was the Principal Chief of old Echota, the ancient town of refuge over which he presided. He was called The Beloved Chief of all the People. It was his duty and delight to be a peace preserver. During some public assembly, there was an onset of whites, notwithstanding it was a time of profound peace and, all the Indians fled, excepting Kahn'yah'tah'hee and another Chief of whom there was some distrust in the nation. They were both in the square where the ceremonials had been gone through. Kahn'yah'tah'hee arose from his seat and with a white flag waving, met the murderers as they broke into the square. Both Chiefs were murdered brutally on the spot. Some days subsequently, the invaders having withdrawn, the people returned. Carrion birds had devoured the body of the one Chief; but that of the other, Kahn'yah'tah'hee the Beloved of all, was untouched and unchanged even in death. His hand still grasped the violated Flag of Peace, and upon his dead life lingered a benignant smile.

Mike Waters, the brother in law of Gist told me he was the first person upon whom Gist tried his alphabet. He then taught a son of Waters. His first combination were

for such exclamations; or descriptions of sound as might most strike attention; for example, he began with yah-hoo-hah to represent the grunting of a hog.

In the outset of his labours, he first attempted to make a sign which should represent a whole sentence. Afterwards, he tried only whole words. Then he broke a word and tried the parts in different forms; and thence fell into the forming of syllables.

The first composition he put together was on the subject of the boundary line between his own country and Georgia and Tennessee. After that, he had a suit in the Indian Court held at Chatouga. He wrote down a statement of his case. When he got there, he read his statement, instead of speaking; and all the people were amazed. This was about a year after the invention was completed.

A son of the great John Watts (a brother of the Watts who was at the Council Ground), and who was called the Big Rattling Gourd, was one of the listeners. At daybreak next morning he went to the home where Gist stopped. He knocked and when he sat down, he told Gist he had not slept all night for thinking of the wonder. It surpassed any thing he could have conceived it possible for the power of man to accomplish. Gist replied that he had done it that he might do good to himself and family, though while he was doing it all his relations thought he was injuring both his family and himself. Big Rattling Gourd asked if he could write down any thing he might choose, or only particular things? Gist replied he could write any thing, provided it was in Cherokee; but if it was in any other language, he could not write it. Big Rattling Gourd then said he remembered former Chiefs and the speeches they had made; and asked Gist whether if they were repeated to him, he could write them down. Gist said he could; but then he had not time. If however Big Rattling Gourd would come over to his house, he would do it for him there.

It was agreed that they should meet for the purpose in two weeks. Big Rattling Gourd was to have dictated certain speeches of Oconostota and Little Turkey, which were often alluded to in the Council, although very imperfectly quoted. Big Rattling Gourd thought it important that they should be faithfully repeated to the Head men of the Nation and to all the people. It was therefore understood that Gist, when he had noted them down, should attend the next Council and there read them, but unluckily Big Rattling Gourd was taken sick, and could not keep the arrangement, and soon after Gist went to Arkansas on a visit and Big Rattling Gourd died.

In order to show them the power of his invention, Gist, brought letters from Arkansas, written by Cherokee whom he had taught in the native character; and when he emigrated to Arkansas, he took back answers of the same description; and when the Indians found they were thus able to talk from a distance, their astonishment and delight were greater than ever.

In his early silver work, Gist took especial pride in manufacturing highly ornamented buckles of silver and silver plates for the martingales of horses.

The first characters which he invented resembled German text. Few or none of these were restrained. At the house of Mike Waters, he was struck with the "Bible Book" as Waters called it, of Sally Waters, his wife. He was then studying for characters to make use of in print. He copied out some of the letters and said those would do for print and the old ones for writing.

Before he went to Sauta, or somewhere about the time he went thither, and made the Bellows and planned the Blacksmith' business, the only anvil he had was the small one he used for his silver work. This he found sufficient to assist him in sharpening ploughs and in upsetting (make a new edge) of axes. Into this his business fell entirely. But he had to give much credit; and could not remember the persons and the sums, there were so many. His alphabet had not then been thought of. He devised this mode of keeping his accounts: He would express the person by some sign or by something like a nude profile or full length likeness: and after it he would put as many large round marks as there were dollars and for smaller sums, as many smaller circles, thus: for \$1.75 cents He would put OOo; but this soon confused him and then he would say for several dollars, five for instance O0000, and so on; and after that, he would make straight marks, crossing them at every 5 as this 11111, and if there were more tens than one, expressing each ten by a cross X. At last, he made the numbers, as he now uses them.

In 1824 the National Council voted him a medal. On the 15th of October, 1825, they voted the establishment of a paper and printing office and the forming of a sett of types for the purpose of printing with the character immited by George Gist. On the 12th of January, 1832, the medal was sent to him, with the following letter from the Principal Chief:

Head of Coosa,

Cherokee Nation, January 12, 1832

Mr. George Gist My friend

The Legislative Council of the Cherokee Nation in the year 1824 voted a medal to be presented to you, as a token of respect and admiration for your ingenuity in the invention of the Cherokee Alphabetical Characters; and in pursuance thereof, the two date venerable Chiefs, Path Killer and Charles R. Hicks, instructed a delegation of this nation, composed of Major George Lowery, Senior, Elijah Hicks and myself, to

have one struck, which was completed in 1825. — In the anticipation of your visit to this country, it was reserved for the purpose of honoring you with its presentment by: the Chiefs in General Council; but having been so long disappointed in this pleasing hope, I have thought it my duty no longer to delay, and therefore take upon myself the pleasure of delivering it, through our friend Mr Charles H Vann who intends visiting his relatives in the country where you dwell. In receiving this small tribute from the representatives of the people of your native land, in honor of your transcendant invention, you will, I trust, place a proper estimate on the grateful feelings of your fellow countrymen. The beginning, the progress and the final completion of the grand scheme, is full of evidence that the efforts of all the powers of a man of more than ordinary genius were put in action. The present generation have already experienced the great benefits of your incomparable system. The old and the young find no difficulty in learning to read and write in their native language and to correspond with their distant friends with the same facility as the whites do. Types have been made and a printing press established in this nation. The scriptures have been translated and printed in Cherokee and while posterity continues to be benefited by the discovery, your name will exist in grateful remembrance. It will also serve as an index for other aboriginal tribes, or nations, similarly to advance in science and respectability: in short, the great good designed by the author of human existence in directing your genius in this happy discovery, cannot be fully estimated, — it is incalculable.

Wishing you health and happiness I am your Friend John Ross

The medal was made at Washington and of silver, to the value of twenty dollars. One side was thus inscribed:

"Presented  
to George Gist  
by the  
General Council of the Cherokee Nation  
for his ingenuity in  
the invention of the  
Cherokee Alphabet:  
1825."

Under the inscription were two pipes crossed; and an abridgement of the above on the reverse of the medal, encircled a head meant to represent George Gist himself. Gist still resides in Arkansas and the last that was heard of him, he had adapted his alphabet to the language of another of the Indian Nations who are removed thither,

the Choctaws, to whom he was teaching the use of it with triumphant success. Gist is lame — was so, I believe, from infancy, like Shakespeare, Byron, Scott and other great geniuses — and like Socrates, another philosopher, he was troubled with a wife whose capacity was very limited and who did not enter into his ambition. He built him a cabin apart from his family and there would study and contrive. His habits were always silent and contemplative and probably now his wife heard and saw less of him than ever. To this cabin he confined himself for a year, the whole charge of his farm and family devolving on his wife. When all his friends had remonstrated in vain, his wife went in and capped the climax of her reasonings by flinging his whole apparatus of papers and books into the fire, and thus he lost his first labors; but like Peter the Great, he only answered "Come, it must be done ever again" and after two more years of applications completed his work. All speak highly of his drawing and of his silver work, his spurs, buckles to be in great request. When he had taught his child, he was very proud of showing her. He was about 40 when he began his work.

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