



# The Catawba Nation

**Horatio Hale**



## **The Catawba Nation:**

*Catawba Nation* Thomas J Blumer,2010-03-10 The story of one of the few original Native American communities of the Carolinas whose rich and fascinating history can be dated back to 2400 BC While the Catawba once inhabited a large swath of land that covered parts of North and South Carolina and managed to remain in the Carolinas during the notorious Trail of Tears most Catawba now live on a reservation in York County South Carolina In Catawba Nation longtime tribal historian Thomas J Blumer seeks to preserve and present the history of this resilient people Blumer chronicles Catawba history such as Hernando de Soto s meeting with the Lady of Cofitachique the leadership of Chief James Harris and the fame of potter Georgia Harris who won the National Heritage Award for her art Using an engaging mix of folklore oral history and historical records Blumer weaves an accessible history of the tribe preserving their story of suffering and survival for future generations

**The Catawba Indian Nation of the Carolinas** Thomas Blumer,2004 The Catawba Indians are aboriginal to South Carolina and their pottery tradition may be traced to 2 400 B C When Hernando de Soto visited the Catawba Nation then Cofitachique in 1540 he found a sophisticated Mississippian Culture After the founding of Charleston in 1670 the Catawba population declined Throughout subsequent demographic stress the Catawba supported themselves by making and peddling pottery They have the only surviving Native American pottery tradition east of the Mississippi Without pottery there would be no Catawba Indian Nation today

**The Catawba Indians, the People of the River** Douglas Summers Brown,1966 The Catawba Indians The People of the River is the first full length work on this tribe that has been obscured and largely overshadowed by other well known Indians of America This history is concerned primarily with the tribes and fragment of tribes of Siouan lineage who inhabited the Catabwa Wateree Santee River basin principally the Catawbas It traces these Indians from the time the white man first appeared on southeastern shores ending with the remnant that now lives on The Reservation near Rock Hill South Carolina The Catawbas were one of the thirty known tribes of Indians residing in South Carolina Of these the four principal stocks were Iroquoian Algonquian Muskhogean Creek and Siouan The Catawba Indians gave their name to the headwaters of the river that has been traditionally associated with their home and two of the tribes which The Nation absorbed the Waterees and the Santees are also recalled in the Catawba Wateree Santee basin Constant in their friendship for Americans the Catawbas fought with them in every war in which this country was involved except the Yamassee War Two tangible reminders of this faithful and fearless tribe are the Monument to the Catawbas at Fort Mill South Carolina and Camden s effigy to King Hagler their noblest chief which serves as a weathervane atop the old city hall

The Catawba Nation Charles M. Hudson,2007-12-01 In this reconstruction of the history of the Catawba Indians Charles M Hudson first considers the external history of the Catawba peoples based on reports by such outsiders as explorers missionaries and government officials In these chapters the author examines the social and cultural classification of the Catawbas at the time of early contact with the white men their later position in a plural southern society and gradual

assimilation into the larger national society and finally the termination of their status as Indians with the Bureau of Indian Affairs This external history is then contrasted with the folk history of the Catawbas the past as they believe it to have been Hudson looks at the way this legendary history parallels documentary history and shows how the Catawbas have used their folk remembrances to resist or adapt to the growing pressures of the outside world The Catawba Nation Charles Melvin Hudson,1971 *Who Belongs?* Mikaëla M. Adams,2016-09-15 Who can lay claim to a legally recognized Indian identity Who decides whether or not an individual qualifies The right to determine tribal citizenship is fundamental to tribal sovereignty but deciding who belongs has a complicated history especially in the South Indians who remained in the South following removal became a marginalized and anomalous people in an emerging biracial world Despite the economic hardships and assimilationist pressures they faced they insisted on their political identity as citizens of tribal nations and rejected Euro American efforts to reduce them to another racial minority especially in the face of Jim Crow segregation Drawing upon their cultural traditions kinship patterns and evolving needs to protect their land resources and identity from outsiders southern Indians constructed tribally specific citizenship criteria in part by manipulating racial categories like blood quantum that were not traditional elements of indigenous cultures Mikaëla M Adams investigates how six southern tribes the Pamunkey Indian Tribe of Virginia the Catawba Indian Nation of South Carolina the Mississippi Band of Choctaw Indians the Eastern Band of Cherokee Indians of North Carolina the Seminole Tribe of Florida and the Miccosukee Tribe of Indians of Florida decided who belonged By focusing on the rights and resources at stake the effects of state and federal recognition the influence of kinship systems and racial ideologies and the process of creating official tribal rolls Adams reveals how Indians established legal identities Through examining the nineteenth and twentieth century histories of these Southern tribes *Who Belongs* quashes the notion of an essential Indian and showcases the constantly evolving process of defining tribal citizenship

Survey of Conditions of the Indians in the United States United States. Congress. Senate. Committee on Indian Affairs,1931 *The Catawba Indians, the People of the River* Douglas Summers Brown,1966 The Catawba Indians The People of the River is the first full length work on this tribe that has been obscured and largely overshadowed by other well known Indians of America This history is concerned primarily with the tribes and fragment of tribes of Siouan lineage who inhabited the Catawba Wateree Santee River basin principally the Catawbas It traces these Indians from the time the white man first appeared on southeastern shores ending with the remnant that now lives on The Reservation near Rock Hill South Carolina The Catawbas were one of the thirty known tribes of Indians residing in South Carolina Of these the four principal stocks were Iroquoian Algonquian Muskhogean Creek and Siouan The Catawba Indians gave their name to the headwaters of the river that has been traditionally associated with their home and two of the tribes which The Nation absorbed the Waterees and the Santees are also recalled in the Catawba Wateree Santee basin Constant in their friendship for Americans the Catawbas fought with them in every war in which this country was involved except the Yamassee War Two tangible

reminders of this faithful and fearless tribe are the Monument to the Catawbas at Fort Mill South Carolina and Camden s effigy to King Hagler their noblest chief which serves as a weathervane atop the old city hall      **Catawba Indian Nation of the Carolinas** Thomas Blumer, Charles W. Pomeroy, 2004-10 The Catawba Indians are aboriginal to South Carolina and their pottery tradition may be traced to 2 400 B C When Hernando de Soto visited the Catawba Nation then Cofitachique in 1540 he found a sophisticated Mississippian Culture After the founding of Charleston in 1670 the Catawba population declined Throughout subsequent demographic stress the Catawba supported themselves by making and peddling pottery They have the only surviving Native American pottery tradition east of the Mississippi Without pottery there would be no Catawba Indian Nation today      A Wandering Tribe S. Pony Hill, 2016-08-15 No group of Native Americans has figured more prominently in the history of South Carolina than the Catawba Nation This tribe s unerring military economic and symbolic support for the fledgling Carolina colonies was crucial during early conflicts with hostile tribes and eventually their struggle for Independence While the Palmetto State unabashedly profited from this relationship with the Catawba Nation the association was not mutually beneficial In the hundred year time span between 1740 and 1840 the population of the Catawba reservation decreased by more than seventy five percent At least half this decrease was due to the mortality of old age accident and disease A significant portion of that population reduction however was the result of outmigration as Catawba left the confines of the reservation to explore life in other areas At various times in the Eighteenth and Nineteenth centuries no more than a handful of Catawba Indians were physically residing on their ancient reservation While thousands of pages have been dedicated to memorializing the history of those Catawba who remained the pen of the historian has remained silent in regard to those Indian families and individuals who left the reservation What happened to those Catawba who abandoned their ancient homeland Where did they ultimately settle down Did they continue to self Identify as Catawba or in some respects even more importantly were they recorded as Catawba or even as Indian by the census enumerator tax collector or court officials in these new areas This book attempts to answer these questions and memorialize the documentation of those who became A Wandering Tribe      **“The” Tutelo Tribe and Language** Horatio Hale, 1883  
*Melting Pot-- Fact Or Fiction* United States. Congress. House. Select Committee on Children, Youth, and Families, 1986  
The ... Annual Report of the Board of Directors of the Indian Rights Association Indian Rights Association, 1893  
*Senate documents* , 1897      *Annual Report of the Board of Directors of the Indian Rights Association, Inc* Indian Rights Association, 1885 List of numbers in each vol except 51st 52nd      **The Indian Tribes of the United States** Henry Rowe Schoolcraft, 1884      **The Annual Report of the Executive Committee of the Indian Rights Association** Indian Rights Association, 1896  
*Proceedings of the American Philosophical Society Held at Philadelphia for Promoting Useful Knowledge* , 1884      **proceedings of the american philosophical spociety held at philadelphia for promoting useful knowledge** , 1884      **Annual Report of the Executive Committee of the Indian Rights Association** Indian Rights

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