

Native American Archaeology:  
Working Backward, Moving  
Forward

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# Native American Archaeology: Working Backward, Moving Forward

## South Carolina Archaeology Month 2008

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**Introduction**  
**Chester B. DePratter, SC Institute of Archaeology and Anthropology**

The land we now call the state of South Carolina was occupied by Native Americans for 15,000 years or more before the arrival of Europeans. In those thousands of years, tribal groups spread out across the land, occupying discrete territories that dotted the landscape from the mountains in the east to the edge of the Continental Shelf east of Charleston. Over time, these people adapted to the land and its resources, developed new tools and implements, and prospered in river valleys, along upland ridges, and around the coastal marshes.

We do not know the names of the peoples who occupied the land before the arrival of Europeans. We can collect their stone tools and pottery from plowed fields and stream banks, but we can not identify the tribes who made those objects. The oral traditions of living Native Americans provide some clues for more recent groups, but tribal movements, immigration of new peoples into the region, and the mists of time confound any effort to identify tribes and tribal lands back into the distant past.

This situation changes dramatically with the arrival of Europeans. Beginning in the early 16<sup>th</sup> century, we have written descriptions of Native American groups detailing their locations and their lifeways. While these written sources do not provide the amount of detail we might like to have, they do provide baseline information not available from any other source.

Among the most readily available European sources are accounts of the 1526 coastal settlement of Lucas Vazquez de Ayllon, the four accounts of the Hernando de Soto expedition that passed through interior South Carolina in 1540, the narratives describing Captain Juan Pardo's effort to open an overland route to Mexico from Santa Elena (on Parris Island near present-day Beaufort) in 1566 to 1568, the records of coastal mapping and exploration voyages along the coast throughout the 16<sup>th</sup> and early 17<sup>th</sup> centuries, and the voluminous records relating to the colonization and settlement of Port Royal Sound by first the French at Charleston (1562-1563) and then the Spanish at Santa Elena (1566-1587).

These various records provide spotty coverage on the locations of native groups, but they at least allow us to begin plotting tribal locations on a map (Fig. 1). This map has groups clustered along the coast and in some major river valleys simply because those are the areas covered by European records. Some areas, such as the Savannah River Valley, are shown as vacant based on a combination of European records and archaeological investigations. Other similar buffers or shatter zones may have been devoid of population in the 16<sup>th</sup> century, but those areas have not been identified to date.



The arrival of Europeans initiated great changes among the native peoples of what is today the state of South Carolina and adjacent regions. The earliest changes resulted from the introduction of new diseases by European explorers and settlers. From the very first contact between Europeans and Native Americans, new diseases like mumps, measles, chicken pox, small pox, and influenza swept through populations that had no natural immunities to these newly introduced diseases. Across the southeastern U.S., population loss was great, particularly in coastal areas and parts of the interior visited by Spanish expeditions. With each new epidemic, loss of life in individual villages reached to more than 90 per cent in some documented cases. Tens of thousand, and perhaps many more, residents of the region lost their lives to disease in the decades following first contact.

In 1659, a group of immigrants from upstate New York arrived in the Savannah River Valley; this group of Erie Indians were known locally as the Westo. The Savannah River Valley had been devoid of population since about A.D. 1450, so it made the perfect place for these migrants to settle. The Westo, who were armed with guns that were absent among their new neighbors, immediately began raiding local Indian groups to obtain slaves to sell to Virginia plantation owners. These raids devastated local populations and forced many interior groups to abandon their homelands to take refuge in nearby Spanish settlements or among larger Indian societies farther from Carolina.

But there was yet another form of population devastation introduced by Europeans, and this was the Indian slave trade. As more and more Europeans, particularly Englishmen and Scots, settled in the southeast, they established farms and plantations. In need of workers to clear the land, dig the irrigation and drainage canals, and plant and harvest the crops, they turned to enslavement of Native Americans. Initially the number of enslaved Indians was small, but as demand grew, slaving expeditions ranged farther and farther into the interior. By the early years of the 18<sup>th</sup> century, slaving parties consisting of Yamasee and other Indians residing on the frontiers of Carolina ranged as far west as the Mississippi River Valley and as far south as the tip of the Florida peninsula. Extant records do not record the number of Native Americans who were enslaved and put to work on plantations in the Southeast or who were transported to islands in the Caribbean, but again the number was certainly in the tens of thousands.

As the number of available Indian slaves diminished in the early 18<sup>th</sup> century and the demand for slaves increased, plantation owners turned to the African slave trade to supply their needs. But by then it was too late for the Native American residents of the Southeastern U.S. With their populations depleted by epidemics and slaving and with most no longer occupying their traditional homelands (with the Catawba and Cherokee being among the notable exceptions), the remnants of most tribes migrated to the fringes of European settlements or coalesced into the confederations—Creek, Catawba, Seminole—that developed in the first half of the 18th century. Their former lands were taken and doled out to the ever increasing number of settlers from Europe, the Caribbean, and European colonies to the north.

Today the descendants of the Native American societies that once occupied this land are still present, scattered in communities across our state, working to maintain their identities and their culture. The 2000 census places the number of Native Americans (including American Indian and Alaska native peoples) residing in the state of South Carolina at 13,718. After centuries of population loss and marginalization, the Native people of South Carolina are on the rebound, and their current population may be close to their numbers in the mid-16<sup>th</sup> century.

**Yamasee Archaeology at Altamaha Town**  
**Alex Sweeney, Brockington and Associates**

The Yamasee Indians, a multiethnic conglomeration of Native Americans, occupied areas within the lower coastal plain of South Carolina between 1683 and 1715. Altamaha Town, the primary town of the Lower Yamasee Indians, may have been occupied at most for 20 years, possibly as early as 1695 and no later than sometime shortly after the start of the Yamasee War in 1715. Historical documentation from the *Journals of the Commissioners of Indian Trade* and numerous archival maps, have provided information regarding Yamasee ethnohistoric origins, political structure, relations with British traders, and archaeological site locations. Recent excavations at Altamaha Town recovered more than 60,000 artifacts and identified over 680 cultural features associated with several structures. Information derived from historical documentation, along with the data from the excavations at Altamaha Town, have allowed archaeologists to gain a more concrete perspective into the past lifeways of this historic group of indigenous people.



The location of Altamaha Town, flanked by the Yamasee towns of Chechee Town to the east and Okatee Town to the west, was identified on the 1732 Johnson Plat. In the early 1990s, Bill Green and Chester DePratter confirmed the location of Altamaha Town within archaeological site 38BU20/1206. Subsequent archaeological investigations directed by Josh Fletcher further identified two adjacent archaeological sites (38BU1836 and 38BU1837) associated with Altamaha Town.

In 2006 and 2007, hand and mechanical excavations directed by Alex Sweeney and Eric Poplin at these archaeological sites recovered evidence of six Yamasee circular houses based upon the configuration of round postholes. All of the houses are similar in size (approximately 7.1-7.2 meters in diameter). Several interior posts found inside each structure may be the remnants of either sleeping platforms or wall partitions. A total of six burials were identified in five of the six houses. No hearths were found inside any of the houses, and only one house contained a storage pit. These Yamasee houses are similar in size and shape to round Lamar houses found in the Oconee River Valley, the location of some of the Yamasee cultural origins. Across the entire site (except for one area that contained two adjacent houses), these houses are spaced apart at distances of 65 to 140 meters, supporting the notion that the Yamasee lived in dispersed, non-nucleated town settings.

Agricultural fields were likely placed in areas between the houses.

Several features were identified in yard areas outside of the Yamasee houses. These yard features include storage or trash pits, linear trenches, various shell piles, smudge pits, and additional configurations of posts which may be the remnants of screens or racks used for deer-hide processing and drying fish and wild game.

Storage and trash pits were filled with several ceramic vessels, bone and shell tools, numerous European manufactured trade items, and large quantities of faunal remains. The faunal remains consisted of sturgeon fish scales, several small fish bones, deer bones and teeth, pig teeth, and a variety of shell (including oyster, periwinkle, and clam). Storage and trash pits provide an excellent assemblage of artifacts which will prove useful in analysis of Yamasee material culture and diet.

In the southeastern area of Altamaha Town, several closely spaced posts aligned to form a palisade wall were identified. This palisade opens up facing towards a point overlooking Chechee Creek, perhaps serving as defensive fortifications for the town.

The majority of the artifacts recovered were pottery sherds designated as Altamaha series ceramics. Among the decorated ceramics, Altamaha Line Blocked (figure 2), or over-stamped rectilinear pottery, is the most common diagnostic pottery among the Yamasee-related materials. Other exterior decorations include curvilinear complicated stamped motifs, check stamps, and incising. The use of red-filling on the interior surfaces of rims is considered to be an archaeological signature for the Yamasee in South Carolina. Common among Altamaha series ceramics are the use of folded rims (often reed punctuated) on pottery vessels. Typical Yamasee vessel forms include: storage jars, simple bowls, carinated bowls, and bottles. Influences from European potters can be found on some Yamasee vessels, such as brimmed bowls (deep plates with wide marleys), and the incorporation of foot rings and strap handles.

Through trading deerskins and Indian slaves to the English colonists in Charleston, the Yamasee acquired a large suite of trade goods. Glass beads, rum, guns and ammunition, kaolin pipes, metal tools, clothing, jewelry, and ceramics were items the Yamasee commonly received in trade. Many of these trade items that were recovered through excavations exhibit evidence of modifications by the Yamasee to incorporate these goods into everyday life. Examples of these modifications included rolled brass tinkler cones; arrow points (Photo right) and scrapers from glass; and pendants created from coin-like objects and the butt-plates of rifles.



**Cherokee Presence & Villages Revisited in South Carolina**  
**William Moreau Goins, Ph.D. CEO of ECSIU- Cherokee Indian Tribe of SC**

The Cherokee lived in South Carolina and much of the Southeast centuries before the Europeans first set foot in the New World. Their territory extended from as far south as Columbia and included parts of North Carolina, Tennessee and Georgia. While other states have carried out extensive archaeological research to locate and identify Cherokee settlements and towns few sites in South Carolina have received the attention of archaeologists. The evidence of their presence in South Carolina derives mostly from 17<sup>th</sup> century documents and records, including newspaper accounts.

Upstate South Carolina, especially Oconee County is one of the few areas in SC that has attracted the attention of various investigators. Using several early maps Margaret Seaborn of Walhalla, SC, conducted one of the first projects to locate and map Cherokee village sites in Oconee County and parts of western Pickens County. Using land plats, early maps (the Hunter and Moutzen maps, among others) and 17<sup>th</sup> century narrative descriptions of trails and Cherokee village sites she produced the first modern map (in 1974) that shows the location of Cherokee villages in the Upstate. However, the various village sites she identifies are mere approximations and the map coordinates she provides are often incorrect, sometimes by as much as a quarter of a mile. Nevertheless, her work is a creditable effort considering that no GPS units were available to her in the early 1970s.

In the late 1980s a teacher at Forest Acres Elementary School in South Carolina by the name of Anne Sheriff conducted an ambitious project with her elementary school students. Its purpose was to preserve and record the "history of local Indians". Under her supervision her students examined over one hundred and twenty five books and manuscripts on South Carolina and Cherokee history. The findings were released in a monograph entitled "Cherokee Villages in South Carolina" (1990). The monograph provides excerpts and descriptions of many Cherokee villages and describes historical events that were published in newspaper accounts, in diaries and military reports of the times.

In 2007, I, Dr. Will Moreau Goins, CEO of the South Carolina Cherokees and Dr. Andrew Yannakis, a professor at Clemson University combined the findings and information from Seaborn and Sheriff, among other authors, and extended their earlier efforts. By using GPS units, onsite visits and analysis of topographical features, aerial mapping, and by applying a conceptual model that yields a greater degree of precision, Goins and Yannakis achieved a greater degree of accuracy regarding the location of Cherokee Villages in the Upstate. The results provide us with a more refined and accurate picture of the location of Cherokee villages in the Upstate. In addition, photographs of the actual sites (Photos to the right) as they look today help us to better understand the distribution, location and reasoning behind the siting of these villages. It is also interesting to note that in the 17<sup>th</sup> century there were over sixty villages in existence in Oconee County. Unfortunately, fifteen of these sites are now under Lake Keowee, Lake Hartwell and Lake Jocassee and unless marine archeologists investigate these sites their potential yield may be lost to us forever.

To date, we can identify with a high degree of accuracy the actual location of approximately forty -five villages in Oconee County. We also have site photos and GPS coordinates. Some examples include (in order from top to bottom) Coneros, Tamasee, Cheowee, Chattuga, Sugar Town, Ustaly, Chauga Village, and Brass Town, among others.

While many of these sites are today on private land or under water it would be possible to provide roadside markers that help identify their location, and museums and information booths that may help enhance the experience for the tourist. Others are situated on State/Federal land and their potential for development and archaeological excavation shows considerably more promise.

The development of a Native American Heritage Corridor can contribute in significant ways to South Carolina's heritage tourism product. It can also help expand the target markets of the region, help the economy of the Upstate and engage the more than six thousand Cherokee who are now living and working in South Carolina. Yes the Cherokee Indians are still residents in these areas. ECSIU- Cherokee Indian Tribe of SC is "a state recognized tribe" and more importantly the archaeological and anthropological record is relevant and important to these descendants. Their culture, traditions, music and arts and crafts can help bring to life South Carolina's early history and help promote the State as an exciting and diverse tourism destination.

**The Settlement Indians**  
**Carl Steen, Diachronic Research Foundation**

"The Indians under the protection of this government are numerous and may be of great use and service in time of invasion" wrote Governor Nathaniel Johnson in 1708 (in Merrens 1977: 34).

He goes on to mention the Yamasee (with "500 men able to bear arms"), the Palaeathuckles ("about 80 men"), and the Savanнас (about 150 men in three towns). The Appalathuces, with about 250 men, had deserted the Spanish about five years earlier, and "behave themselves very submissive to the government" serving as middlemen for trade said to extend 700 miles beyond the Savannah River. The western tribes included the Tallabousee and Alabama and Chickasaws. The Chereky's had 60 towns and "at least 5000 men" He also said, "the trade we have with them is considerable; they being but ordinary hunters and less warriors."

The latter is important because it underlines the nature of Native / European interactions in the Southeast at this time. From the first English contacts Indians were enslaved. They were usually captured in wars that were encouraged, if not directly by the traders, then by

the added incentive of getting revenge on an enemy group, while receiving valuable English goods in return. Governor Johnson says there were 650 Indian slaves in the colony in 1708. However, the Carolina colony was mainly a transhipment point, sending Southeastern Indians to the Caribbean and New England (see Taucchiray and Hicks 1998: 33 for examples).

Ten years later Governor Robert Johnson, Nathaniel's son, wrote that at the beginning of the year 1715, there were some 28,000 Indians "subject to the government of South Carolina." "But in the said year 1715 most of them rose in rebellion... several slaughter's and bloodlettings which has lessened their numbers and utterly extirpating some little tribes as the Congerees, Santeees, Seawees, PeDees, Waxaws and some Corsaboys so that by war, pestilence and civil war amongst themselves the Cherokees may be computed reduced to about 10,000 souls and the Northern Indians to 2,500 souls" (Johnson, 1719 in Merrens 1977: 59).

In a table accompanying the text he names 23 tribes, gives their locations relative to Charleston, and outlines the number of towns and demographics. Among these are the "Itwans" and "Corsaboys." This document and table underline one of the problems in grasping the connections between the Lowcountry Native American groups of the 17<sup>th</sup> and 18<sup>th</sup> centuries and their descendants today. The Pedees and Waxaws are found in the text, but not in the table. The Palaeathuckles mentioned in 1708 are never seen again. Even Wos Taucchiray and Theresa Hicks (1998: 131) only identify them as "Indians who lived Southward of the Yamasees ca. 1708."

Robert Johnson thought the Pedee, Santee and others had disappeared yet in 1728 it was proposed that they and the Wineau be "placed" on the Santee River. The Pee Dee are a good example of how what a later Governor, James Glen, called the "Settlement Indians" evolved. They were first mentioned in conjunction with the 1711 Tuscarora War, where several fought with Captain John Bull's "Eisaw Company." That year Colonel John Bannell's map placed them on the Pee Dee River, downstream from the Saraw (Cheraw). They were among the Northern Indians who attacked the Europeans in 1715, but who also sought peace after the initial raids. Facing diminished numbers and raids from more powerful groups they sought shelter among the Europeans. In 1737 they, and a group of "Notche" were granted 100 acres as a reservation on Indian Field Branch in upper Dorchester County near modern day Coahmans Crossroads. Taucchiray and Hicks do not think they stayed on the reservation for long. As early as 1736 the name "Pee Dee River" was attached to a cut off lake in Four Holes Swamp, about five miles to the north in lower Orangeburg County. In 1742 Pee Dees were said to be living at Four Holes Swamp, and on the Santee. In 1753 they were still on Four Holes Swamp, but soon after at least some joined the Catawba. Later mentions are made of Pee Dees in the Goose Creek area, and Marlboro County.

Pee Dees from Orangeburg and Marlboro counties served in the American Revolution with Captain John Allston's "Foot Rovers" (Schohn 1995: 26). The company roster gave researchers Michelle Schohn and Melinda Hewitt a list of names that they were able to trace through time. But names can be deceptive and alone tell us little. The Pee Dee and other "settlement indians" first sought protection from their enemies, but they quickly fell under the sway of European ways. In 1710 Reverend Francis LeJau of St. James Goose Creek Parish reported that his neighbors, the Itowan, still practiced their annual celebrations, but noted that few people remembered why, and that their grasp of their ancestral religion was limited. He noted that their children "were tractable and speak good English" (LeJau, 1 February 1709/1710 in Klingberg 1926).

Over the next 150 years they faced another danger: because they were not white skinned, it could be argued they were African or at least that there was enough admixture that they could be enslaved. They also had to live by the State's laws, meaning they had to get titles to their homelands, and could not practice their traditional way of life — which their neighbors saw as trespassing, poaching and stealing. Again, in 1710 Rev. LeJau reported that the Free Indians "come to see me when they fix their abode near me, for they are perpetually changing places to get food, having no provisions laid up." So the pressure was on for them to get along with their white neighbors: to speak their language, practice their religion, mind their fences, and trade with them in the marketplace.

Racial tensions worsened as the 19<sup>th</sup> century passed and the Civil War approached. The South's defeat embittered the Confederates and generations of their children. All non-whites were increasingly discriminated against. Meanwhile, the Indians of the west were at war with the settlers, adding another reason not to identify oneself as an Indian. Thus the former settlement indians were forced to assimilate and deny their heritage. Today there is a renewed interest in tribal identity among their descendants, but the "settlement indians" of today are a different thing entirely than their ancestors. The exact set of practices that established group identity are long gone. The characteristic language, mode of dress, hairstyles and other things that would identify a Pee Dee to the group, and to outsiders will never be known again. So it is up to the modern groups to define their own identity and what it means to be an Indian in a radically changed world.

**After School and Summer Cultural Immersion Program**  
**Dr. Wenonah G. Haire, Catawba Tribal Historic Preservation Office**

The Catawba Cultural Preservation Project, in partnership with the Youth Net Program, has been fortunate to create an After School and Summer Cultural Immersion Program for Tribal children at risk, ages six to eighteen. The program focuses on Youth Alcohol and Substance Abuse Prevention and Intervention. The children all come from families who have, or have had, alcohol and substance abusers in their families. Reservation children are also recruited by local gangs. Our goal is to use our folk life and traditional arts in conjunction with contemporary Alcohol and Substance Abuse education methods to prevent, deter and/or eliminate these problems from our Tribal families. Our program has been operating at the Catawba Cultural Center for approximately three years. The components of the After School program are tutoring and homework assistance, a nutritious snack, a cultural class, and team building games and crafts. A unique aspect of the program involves the children's participation in structured activities alongside Tribal Elders for about fifteen to twenty hours per week. This exposes them to learning in a traditional manner as well as having more formal Tribal history instruction.



The Summer Cultural Program completely immerses the children in their Catawba Culture for approximately thirty hours a week during the summer. The children learn Catawba pottery, language, bead work, regalia making, storytelling, drumming, and dancing, as well as many other aspects of their culture. They also experience a Talking Circle, which is a traditional Native way of exploring topics that the children want to discuss. The children recently had an extra special treat when they helped wash the artifacts (above) from an Archaeological Site sponsored by Kanawha Development and the Cultural and Heritage Foundation. Steve Davis and Brett Riggs from the University of North Carolina Chapel Hill were the principal investigators. The artifacts were brought to the Cultural Center for the children's assistance. This was very exciting for them, because the archaeological site is believed to be Nassaw, an Eighteenth Century village that their ancestors once occupied.



Another exciting project for the children for the past two summers has been working on a replication of a historic Tribal house. The log cabin is modeled after a house occupied by Isabelle Harris in the early 1900s. The children were involved in the reconstruction of the house from clearing the site of vegetation to putting up walls. Future projects will include making furniture for the dwelling. They particularly enjoyed chinking the cracks between the logs. They also learned how to put together a hunter's lean-to and to construct a Bark House, such as those used at the time of the first contact with Europeans.

Serious problems with diabetes, hypertension, and obesity are prevalent in our Tribal families. The children have had Cooking classes that taught them how to plan nutritious snacks, and they have created their own Cookbook. They also have had Nutrition classes in which they played games that taught them how to make wise food choices. The program also stressed exercise. Part of the Catawba Cultural Center parking lot is frequently closed to traffic, so the children can express themselves with colorful chalk graffiti, draw goal lines for ballgames, and invent other activities.

We hope that this program will continue and that we will one day see these same children teaching other children about their culture and heritage and how to stand proud and not succumb to drugs, alcohol or gangs. If you would like to help our program, you can send donations to:

Catawba Cultural Preservation Project  
1536 Tom Steven Road  
Rock Hill, South Carolina 29730

**The USC Lancaster Native American Studies Program**  
**Stephen Criswell, Director of Native American Studies Program, USCL**

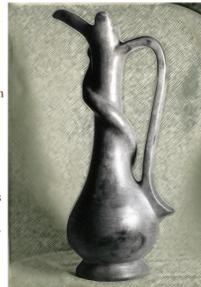
The county of Lancaster sits within the lands once held by the Catawba Nation; the current Catawba Reservation lies about 15 miles from the campus of USCL. With strong geographical and historical ties to the Catawba, USC Lancaster has begun to develop curricular and public programs focused on Native American art and culture, with a special empha-



sis on the Catawba and other Native communities in South Carolina. The scholarly foundation of this program is the Thomas J. Blumer Catawba Research Collection, which contains over 150 hours of interviews with Catawba potters and other tradition bearers, as well as hundreds of photos related to Catawba pottery, history, and culture. In 2003, Dr. Tom Blumer donated an extensive collection of papers, archives, and artifacts, all dealing with the Catawba Indians, to Mefford Library of USC Lancaster. The T.J. Blumer Catawba Research Collection contains a wide variety of materials created and collected by the donor over a 40-year period as he conducted his research on the Catawba and other Native American peoples, with a focus on the pottery of the Catawba Indians. These materials form the single largest documentary collection of materials about the Catawba in existence. The collection also provides the best existing documentation on the life, work, techniques, and products of the Catawba potters, an increasingly important group of artisans.

In 2005, USC Lancaster was awarded a South Carolina State Historical Records Advisory Board Grant that supported the initial organization and classification of the Blumer Collection. Subsequent support from the Duke Energy Foundation, the National Endowment for the Arts, the South Carolina Humanities Council, the South Carolina Arts Commission, the South Carolina Budget and Control Board, and the City of Lancaster, has enabled USCL to acquire Native American art, particularly the Phillip Wingard Catawba pottery collection, to host programs and public events, to further develop its research archive, and to develop curricula focused on Native American history and culture.

In April 2006, to launch opening of the Catawba Research Collection, USCL hosted a week of activities celebrating local Native American traditions. This series of events included demonstrations by Native American artists, lectures on Catawba and Lakota culture, Native American films, and a roundtable discussion on the state of Native American Studies in the Southeast. USCL followed these events with a second Native American Studies Week in April 2007. The events of this week were anchored by a roundtable discussion among leaders of South Carolina's Native American communities. Participants left this discussion with a greater appreciation for the varieties of Native cultures in the Palmetto State and a pledge on the part of USCL to cooperate in efforts accurately and objectively teach American Indian history and culture.



One important cooperative effort was successfully achieved in the fall of 2007, as the Catawba Nation brought its annual *Yap Ye Iswa* ("Day of the Catawba") Festival to the campus of USC Lancaster. Complemented by lectures and additional programs offered by USCL faculty and a performance by the Reedby River Singers of the South Carolina Upstate, this celebration of Catawba art, music, and dance attracted over 750 visitors to USCL's campus. Plans are being made to bring the festival back to USCL in future years (November 15th, 2008).

In April 2008, USCL hosted its third annual Native American Studies Week, attracting its largest audience to date. A mid-week lecture by UNC historian Dr. Theda Perdue on Jim Crow laws and Native Americans in the Southeast drew a crowd composed primarily of members of South Carolina's Native communities, who joined USCL and USC Columbia faculty after the lecture for a historic gathering of scholars and community leaders (Picture above). The issues discussed at this meeting will inform USCL's future activities, as faculty work to build a program that rests on a solid foundation of scholarship, but at the same time, is committed to serving students and the state's Native communities.

As it moves into its fourth year, USCL's Native American Studies Program continues to plan additional public events, such as the 2008 and 2009 Native American Studies Weeks, an exhibit, funded by the National Endowment for the Arts, focused on Catawba potter and National Heritage Fellow Georgia Harris, a roundtable discussion among scholars on Coheeque, and additional performances and demonstrations by Native American artists. The USCL Native American Studies Program has also begun to develop curricula focused on Native American cultural traditions. USCL faculty members have taught courses in American Indian literature and culture on the Lancaster campus, and they have offered classes in Native American archaeology, folklore, anthropology, and oral traditions to students around the state through the USC Palmetto Programs two-way video system. Plans are underway to offer additional Native American literature courses, a course in Native American language, and additional courses taught through the Palmetto Programs system.

**Working Backward, Moving Forward**  
**Christopher Judge, Native Americans Studies Program, USC Lancaster**

Archaeologists are working backward from the present to the past to record Native Archaeology while the Native people of the state move forward with a State recognition process, new legislation, and a full embrace of their heritage far more in the public eye than ever before. The two groups are also meeting in the middle to share concerns, resources and



strategies to build curriculum, conduct and design research and record a history of the longest in place occupants of South Carolina. Pee Dee Rick Labean of the Marlboro Cheslerfield Pee Dee spent a week excavating at the Kolb site in March 2008. Cherokee Will Goins published a book on South Carolina Native American Heritage sites, roundtables with Academics and Natives working together were held by USC Lancaster and the Council of South Carolina Professional Archaeologists. New SC Legislation allowing turkey feathers to be used in Native art and another allowing tribal leaders to conduct marriages and ongoing Catawba and Yamasee archaeology all indicate progress. Adequate space on this poster does not allow in-depth coverage, therefore additional information on these topics will be provided as programs across the state during October 2008 and beyond are available online so please visit the following web sites:

Archaeological Society of South Carolina: <http://www.assc.net/>  
The ASSC Annual Fall Field Day will be held Saturday, October 25th at Old Dorchester Historic Site near Summerville, where archaeological activities, presentations and exhibits will be conducted for the public.  
Council of South Carolina Professional Archaeologists <http://coscpa.org/>  
South Carolina Commission for Minority Affairs—Native American Affairs Page <http://www.state.sc.us/cma/>  
South Carolina Institute of Archaeology and Anthropology — <http://www.cas.sc.edu/SCIAA/>  
University of South Carolina Lancaster-Native American Studies Program—<http://usclanlancer.sc.edu/NAS/index.html>  
**Cover Captions:**  
"The Sundry Marks of the Chief Men of Virginia by Theodore de Bry probably after John White's painting from 1580's Coastal North Carolina  
Georgia Harris, photo by Richmond of Indian Arts & Crafts Board  
Palmetto Indian Association 1992, photo by courtesy of ECSIU-Cherokee Indian Tribe of SC & Gene Credford

For more information go to: <http://www.cas.sc.edu/SCIAA/archmonth.html>

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