

NORTH CAROLINA.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total.....	1,516
Indians in prison, not otherwise enumerated.....	2
Indians, self-supporting and taxed (counted in the general census).....	1,514

The civilized (self-supporting) Indians of North Carolina, counted in the general census, number 1,514 (741 males and 773 females), and are distributed as follows:

Cherokee county, 47; Cumberland county, 28; Graham county, 151; Harnett county, 27; Jackson county, 314; Moore county, 15; Robeson county, 174; Swain county, 700; other counties (7 or less in each), 58.

The Indians of North Carolina are mostly descendants of the Cherokees, many of whom have so little Indian blood as in no way to attract the attention of a stranger. A considerable property interest attaches to membership in the Cherokee tribe, and it is claimed by some parties that there are more entitled to enumeration as Indians than were so designated by the census enumerators.

It is in no way surprising that enumerators should return so few Indians, as many of them are not distinguishable from whites except on special investigation as to their racial relations. On the other hand the claims of some who wish to be enrolled as Cherokees would be disputed. There is a marked tendency among the Eastern Cherokees to emigrate to the Indian territory, and the number in North Carolina appears to be gradually diminishing from this cause.

By the laws of North Carolina the Indians vote and they are subject to a property tax, but they are not allowed within the third generation to marry whites.

The Indians of North Carolina were enumerated with the general population and were entered as 1,514, of whom 174 are in Robeson county and are known as Croatans. Claims are made that both Croatans and Cherokees far exceed the numbers given by census enumerators for Indians in the counties in which these people live. The state of North Carolina recognizes a greater number as Croatans than are returned as Indians in Robeson county.

THE CROATANS.

A body of people residing chiefly in Robeson county, North Carolina, known as the Croatan Indians, are generally white, showing the Indian mostly in actions and habits. They were enumerated by the regular census enumerator in part as whites. They are clannish and hold with considerable pride to the traditions that they are the descendants of the Croatans of the Raleigh period of North Carolina and Virginia.

Mr. Hamilton McMillan, of Fayetteville, North Carolina, in 1888 published a pamphlet of 27 pages, the title page of which is as follows: "Sir Walter Raleigh's Lost Colony * * * with the traditions of an Indian tribe in North Carolina, Wilson, North Carolina". This pamphlet is to show that Raleigh's colony was carried off by the Indians, and that the Croatan Indians of North Carolina are their descendants. Mr. McMillan also, in answering an inquiry in reference to the Croatans, wrote the following to the Commissioner of Indian Affairs:

RED SPRINGS, NORTH CAROLINA, July 17, 1890.

* * * The Croatan tribe lives principally in Robeson county, North Carolina, though there is quite a number of them settled in counties adjoining in North and South Carolina. In Sumter county, South Carolina, there is a branch of the tribe, and also in east Tennessee. In Macon county, North Carolina, there is another branch, settled there long ago. Those living in east Tennessee are called "Melungeans", a name also retained by them here, which is a corruption of "Melange", a name given them by early settlers (French), which means mixed. * * * In regard to their exodus from Roanoke island their traditions are confirmed by maps recently discovered in Europe by Prof. Alexander Brown, member of the Royal Historical Society of England. These maps are dated in 1608 and 1610, and give the reports of the Croatans to Raleigh's ships which visited our coast in those years. * * * The particulars of the exodus preserved by tradition here are strangely and strongly corroborated by these maps. There can be little doubt of the fact that the Croatans in Robeson county and elsewhere are the descendants of the Croatans of Raleigh's day.

In 1885 I got the North Carolina legislature to recognize them as Croatans and give them separate public schools. In 1887 I got \$500 a year from the state for a normal school for them for 2 years. In 1889 the appropriation was extended 3 years longer.

Their normal school needs help; at least \$500 more is needed. The appropriation for the public schools amounts to less than \$1 a head per annum.

February 10, 1885, the general assembly of North Carolina provided by law for separate schools for the Croatan Indians of North Carolina. This act contained the following:

Whereas the Indians now living in Robeson county claim to be descendants of a friendly tribe who once resided in eastern North Carolina, on the Roanoke river, known as the Croatan Indians, therefore, the general assembly of North Carolina do enact:

SECTION 1. That the said Indians and their descendants shall hereafter be designated and known as the Croatan Indians.

The provisions for separate schools follow.

March 7, 1887, the general assembly of North Carolina established the Croatan normal school in Robeson county for the Croatan Indians, and February 2, 1889, the same body enacted that all children of the negro race to the fourth generation should be excluded from the Croatan separate Indian schools. The Croatan normal school is at Pates.

The census enumerators recognized 174 persons in Robeson county as Indians. The state school report for the year ending June 30, 1890, shows 649 boys and 593 girls between 6 and 21 years of age among the Croatans of Robeson county, of whom 188 boys and 422 girls attended school. The disbursements for the Croatan schools by the county treasurer were \$765.75 to pay teachers and \$284.87 for schoolhouses and sites.

J. W. Powell, under date of January 11, 1889, wrote of the Croatans:

Croatan was in 1585 and thereabouts the name of an island and Indian village just north of Cape Hatteras, North Carolina. White's colony of 120 men and women was landed on Roanoke island, just to the north, in 1587, and in 1590, when White returned to revisit the colony, he found no trace of it on Roanoke island, save the name Croatan carved upon a tree, which, according to a previous understanding was interpreted to mean that the colonists had left Roanoke island for Croatan. No actual trace of the missing colonists was ever found, but more than 100 years afterward Lawson obtained traditional information from the Hatteras Indians which led him to believe that the colonists had been incorporated with the Indians. It was thought that traces of white blood could be discovered among the Indians, some among them having gray eyes. It is probable that the greater number of the colonists were killed; but it was quite in keeping with the Indian usages that a greater or less number, especially women and children, should have been made captive and subsequently incorporated into the tribe. The best authority to be consulted with regard to the above colony is Hawk's History of North Carolina, Fayetteville, North Carolina, 1859, volume 1, pages 211, 225, 258.

The region inhabited by the Croatans is a low woodland, swampy region, locally known as pocoson land, abounding in whortleberries and blackberries, which bring some revenue to the people. The existence of a peculiar people, claiming Indian ancestry and nominally distinct from negroes and whites, has not prevented such admixture as to confuse every inquirer who has undertaken to solve their relations and the numbers of those rightfully claiming any defined racial distinctions, but it has made certain districts a refuge for men of all races who preferred the half wild life of the woods to regular labor, or who preferred the bullet to the slow forms of law to settle difficulties. In past years some of the most noted disturbances in the state seem due to a desperado whose racial connections are not clearly known, who married among the Croatans, and who was finally brought to justice only when the governor called out the militia. No such disturbance has occurred in recent years.

THE EASTERN BAND OF CHEROKEES.

BY THOMAS DONALDSON.

The Eastern Band of Cherokees of southwestern North Carolina in 1890, with very little care or attention on the part of the national government, has become self-sustaining and self-reliant, and the members thereof have developed into good citizens of the United States and the state of North Carolina. While nominally a tribe or band, with a chief and a council, these Indians are in fact citizens of North Carolina. They have never been considered reservation Indians, and therefore the Indian policy of the United States has not been applied to them. There is a United States Indian agent among them who is a member of the band, as many of his predecessors have been. His duties are nominal.

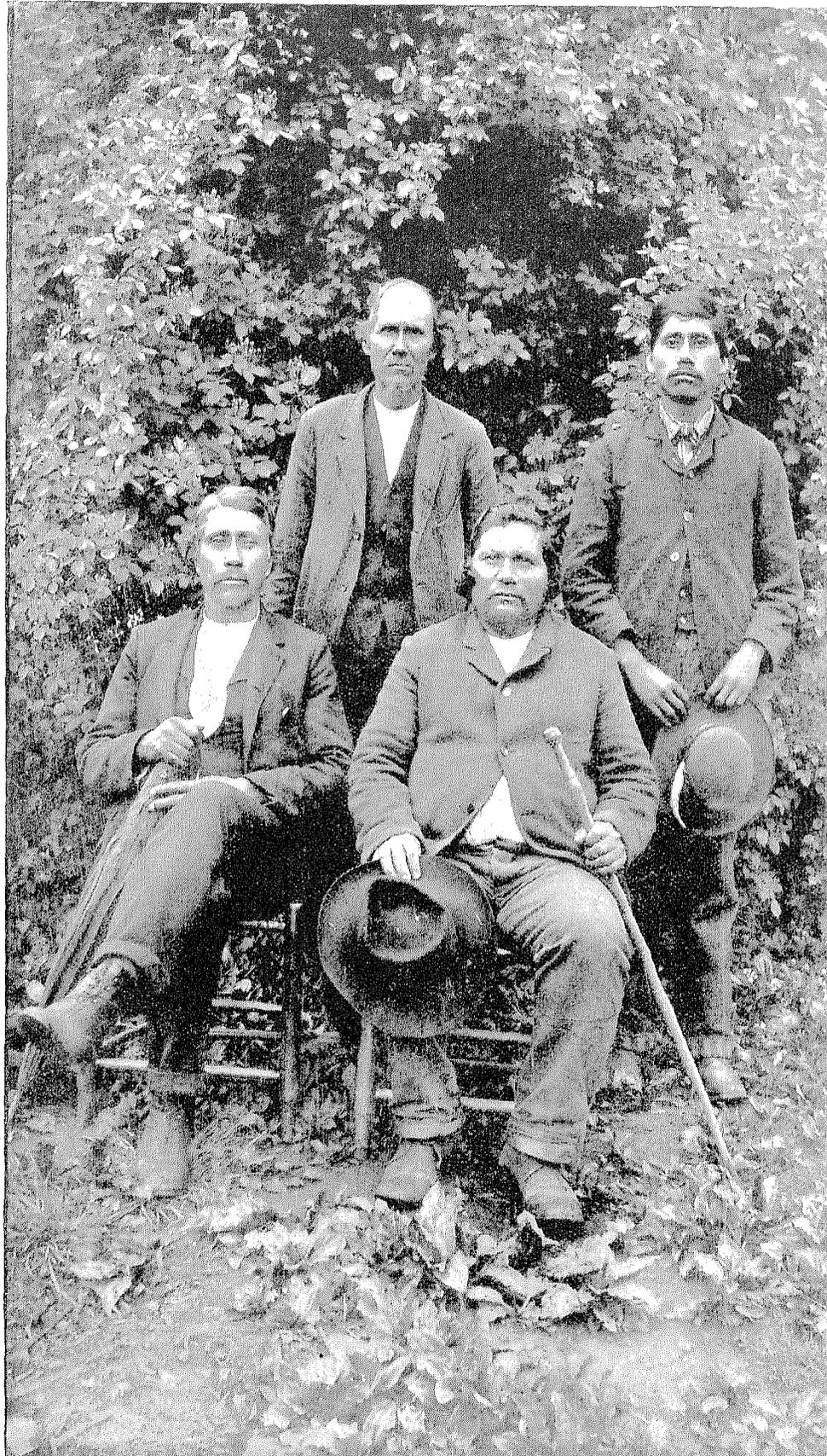
The Eastern Band of Cherokees is now a body politic and corporate under the name, style, and title of The Eastern Band of Cherokee Indians, with all the rights, privileges, franchises, and powers incident and belonging to corporations under the laws of the state of North Carolina. The band was incorporated by the general assembly of North Carolina March 11, 1889. (Laws of North Carolina, 1889, chapter 211, page 889.)

The Eastern Band of Cherokees of North Carolina reside on lands in portions of Cherokee, Graham, Jackson, and Swain counties, in southwestern North Carolina. There is no reservation, but the tract occupied by these Indians, known as the Qualla boundary, contains about 65,000 acres, and is held in fee by the Eastern Band of Cherokees and the Eastern Cherokees once resident of this region, but who removed west, and are now one of The Five Civilized Tribes, occupying lands in Indian territory.

Many are full-blood Cherokees. They all wear citizens' clothing, and are classed as enterprising, moral and law-abiding.



EASTERN BAND OF NORTH CAROLINA CHEROKEES.
Principal chief, Nimrod J. Smith, "Cha-la-di-hih," "Charles the Killer."



EASTERN BAND OF CHEROKEE COUNCILMEN OF 1891.

Rear group: Rev. John Jackson, Graham county, N. C.; Morgan Calhoun, Big Cove.
Front group: Wm. Ta-la-lah, Bird town; Wesley Crow, Wolf town.

Farming, lumbering, and day labor are the chief occupations of these Indians, but some few mechanics are found among them. Many of them hire out as farmers and laborers. They have a written language, and while in many respects they are progressive, they preserve some traditions and customs of their old Indian life.

The Indian farming tracts are small. The Indians own and occupy 256 1-story log or block houses.

The economic and social condition of the Eastern Cherokees residing in Alabama, Georgia, and Tennessee is about the same as that of those residing in North Carolina. They are self-supporting and are citizens of the several states wherein they reside.

The Eastern Cherokees do not now receive any portion of the annuities given to the Cherokees of Indian territory, the Supreme Court of the United States having decided that they were not entitled to participate in them.

The Eastern Band of Cherokees of North Carolina receives only a small sum annually from the United States in aid of schools.

As the result of a census of the Cherokees east of the Mississippi river, taken in 1884, the total membership was given as 2,956, and it has been carried in successive reports at the round number of 3,000. It will be noted in the detailed account of the census of 1884, just below, that these Indians were scattered in many states. Since 1884 the scattered Indians have been more and more lost among the general population, and changes have taken place by migration and otherwise.

It will be noted that many more claimed to be Cherokees without convincing the enumerator of their right to the name.

In 1884 Hon. Hiram Price, Commissioner of Indian Affairs, in his annual report, page 51, mentioned several censuses of the Eastern Cherokees, as follows:

In September, 1882, Joseph G. Hester was appointed agent to take a census and make a list of all the Cherokee Indians residing east of the Mississippi river, as required by an act approved August 7, 1882. To assist him in this work I furnished him with copies of 4 previous lists of this people, one taken by J. C. Mullan as early as 1848, containing the names of all who resided in the state of North Carolina at the time of the treaty of 1836 and who had not removed west, and one taken by D. W. Siler in pursuance of an act approved September 30, 1850, which, it is believed, includes all of these people then residing in North Carolina, Georgia, Tennessee, and Alabama. This roll was used by Alfred Chapman, acting for this department, in the following year to make a per capita payment to the Eastern Cherokees, and in doing so he found it necessary from evidence presented to make a few changes, so that a copy of the pay roll made by him was also given to the agent, together with a copy of a list of these people taken by S. H. Swetland under an act approved July 27, 1868.

In consequence of the wide distribution of these Indians and their descendants over many states, a great majority living in localities remote from all usual routes of travel, the task proved to be of much greater magnitude, difficulty, and expense than was at first anticipated, and it was not until the 5th of last January that it could be completed and the list submitted. It contains the names of 1,881 members residing in North Carolina, 758 in Georgia, 213 in Tennessee, 71 in Alabama, 11 in Kentucky, 8 in New Jersey, 5 in Virginia, 3 each in Kansas (at present) and South Carolina, and 1 each in California, Colorado, and Illinois (at present), making a total membership of 2,956.

It gives the English and Indian names (when they have both), the age and sex of each, and the residence or post office address of every family or single person, together with the relationship of each member of a family to the head thereof. Reference is also made to the numbers opposite their names or the names of their ancestors on the previous rolls above noted that they may be identified there, and there are such marginal references and explanatory notes as special cases seemed to require. Thus, no person's name was enrolled on this list whose name or the name of whose ancestor does not appear on some one of the previous lists, and all except 47 on the previous lists are accounted for, either as dead, as having gone west to reside with the nation in the Indian territory, or by enrollment as now residing east of the Mississippi river. These 47 persons, whose whereabouts could not be ascertained, are believed by their friends and relatives to have either died, gone west, or to be now known by different names from those under which they were previously enrolled. A list of the 47 names is given with this census. While the agent was engaged in the work various persons presented themselves to him, claiming to be Eastern Cherokees or their descendants, whom he declined to enroll, not believing the evidence they submitted sufficient to sustain their claims. He files with the census a list of their names, accompanied by all the papers and information he had received or could obtain in reference to them, which may be useful in case any of those so rejected in future claim that they have been wronged.

The census list, together with all evidence and information available pertaining to it, was laid before a council of the Eastern Cherokees at their request (due notice having been given to the Cherokee Nation in the Indian territory to be present by delegates if they so desired), and after having been carefully scrutinized by said council was fully approved by them. A certificate signed by the council to that effect accompanies the list, which list, after having been carefully examined and compared with the previous rolls in this office, was, on my recommendation, approved by the department on the 4th of last February.

HEALTH.—One case of chronic paralysis and 2 of pneumonia are reported. Three deaf and dumb, 2 blind, and 2 idiotic persons are also mentioned. The number of children under the age of 1 year is given as 38, but the number and causes of death must be supplied from the regular enumeration.

WHITE INTRUDERS.—The agent reports 56 white families as unlawfully upon the tract, occupying and farming 6,000 acres, most of it good land.

LAND.—About 20,000 acres of land are classed as arable or tillable and 30,000 acres as only fit for grazing. The remainder, consisting of many mountain tracts, is valuable for timber.

The Indians cultivated 2,400 acres during the year, which, with the 6,000 acres unlawfully occupied and cultivated by white people, make 8,400 acres cultivated. Of this land 500 acres were broken during the year and 3,000 acres are fenced. One thousand rods of fencing were built or rebuilt during the year. Special reference is made to this careful fencing.

CROPS.—Crops of the value of \$3,859.50 were raised during the year, as follows: wheat, 300 bushels, \$300; oats, 125 bushels, \$62.50; barley and rye, 65 bushels, \$32; corn, 6,000 bushels, \$3,000; potatoes, 400 bushels, \$200; turnips, 150 bushels, \$15; onions, 50 bushels, \$25; beans, 300 bushels, \$225.

STOCK.—Horses, 38, \$1,130; mules, 2, \$150; cattle, 210, \$2,420; swine, 300, \$900; sheep, 160, \$480; fowls, 1,800, \$180.

WAGES AND COST OF LIVING.—The average earnings of the male Indians above 21 years of age is about \$166 per year; this includes lumbermen. The wealth of the band is placed at an average of \$217.25 per capita. Wages are very low in the mountains of North Carolina, but the cost of living is small, and the Cherokees earn as much and live as well as the white people about them.

SCHOOLS.

The training school for the Eastern Band of Cherokees is also a boarding school, with 4 white teachers. It has had 84 boarders, the average daily attendance being 80, and 24 day scholars. The full details of the operation of this school are given elsewhere. The total cost in maintaining this school for 1890 was \$11,264.47, expended as follows: for salaries of teachers and employes, \$3,350; all other expenses, \$7,914.47. The entire expense is paid by the United States from a special appropriation for the Eastern Cherokee training school. The buildings occupied, 11 in number, including a barn, are owned partly by the United States and partly by the Cherokees. The school, while a government school, is under the charge of members of the Society of Friends, and its establishment and maintenance by the United States is in the nature of a gratuity.

The statistics of the 3 Cherokee day schools for the year 1890 are as follows:

STATISTICS OF DAY SCHOOLS.

SCHOOLS.	Location.	School accommodations.	Number of months open.	TEACHERS.				PUPILS.					ANNUAL COST.						
				Total.	Sex.		Race.		Number attending 1 month or more during year.			Av. age.	Attendance.			Total.	Salaries of teachers.	Repairs.	All other expenses.
					M.	F.	Indian.	White.	Total.	Male.	Female.		Average.	Largest at one time.	Largest average during any month.				
Total.		145		5	4	1	1	4	130	68	68			136		\$1,081.02	\$910.00	\$59.00	\$112.02
Big Cove.	16 miles northeast of agency.	60	7	2	2		1	1	54	28	26	9.0	26.4	54 (Jan.) 30	424.42	350.00	20.00	45.42	
Birdtown.	2.11 miles southwest of agency.	30	7	1	1			1	30	13	17	11.1	16.4	30 (Dec.) 30	233.46	210.00		23.46	
Macedonia or Socco.	4 miles southeast of agency.	55	7	2	1	1		2	52	27	25	10.8	30.1	52 (Oct.) 34	423.14	350.00	30.00	43.14	

The Cherokees own 5 schoolhouses, but only 3 are occupied. These are log or block houses, the one at Birdtown being weatherboarded.

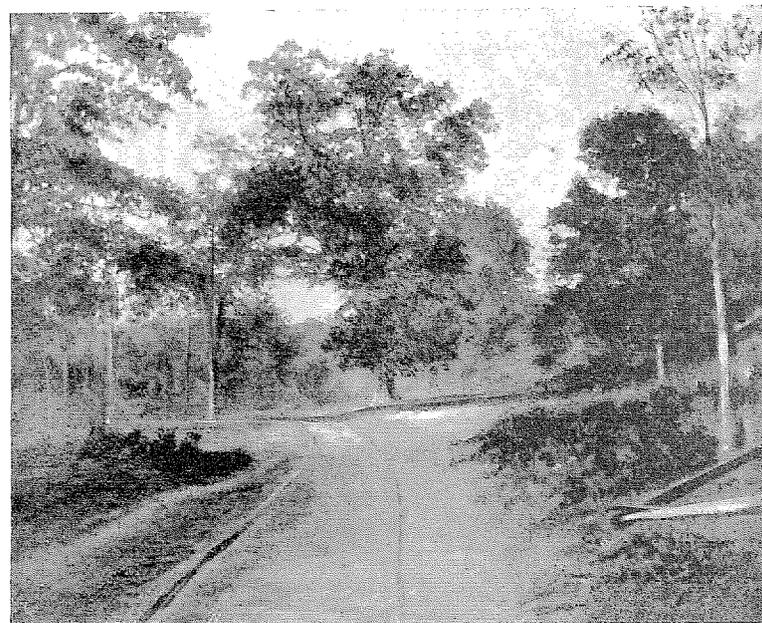
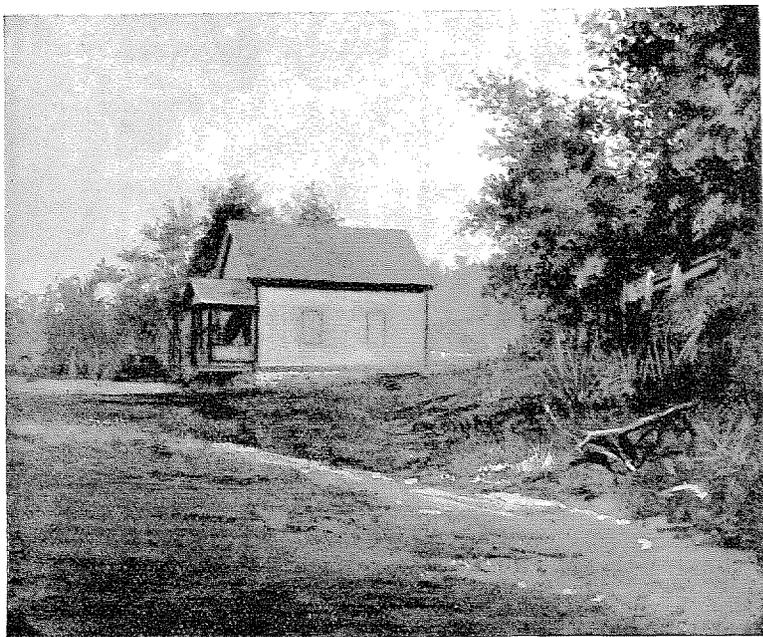
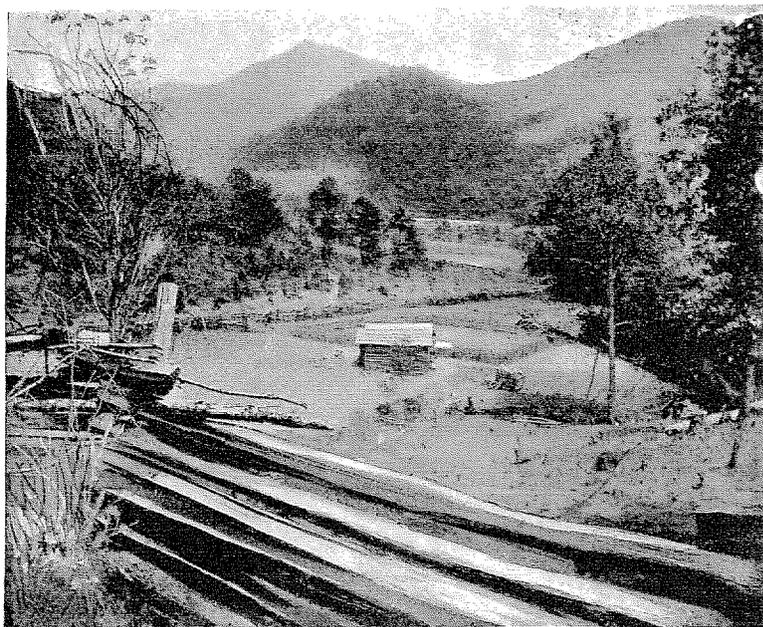
The school buildings are all owned by the Eastern Band of Cherokees, and the expenses of the schools are paid with the interest from the Eastern Band of Cherokees' education fund held in the treasury of the United States.

The illustrations herein are from photographs made by General Henry B. Carrington.

THE EASTERN BAND OF CHEROKEES OF NORTH CAROLINA. (a)

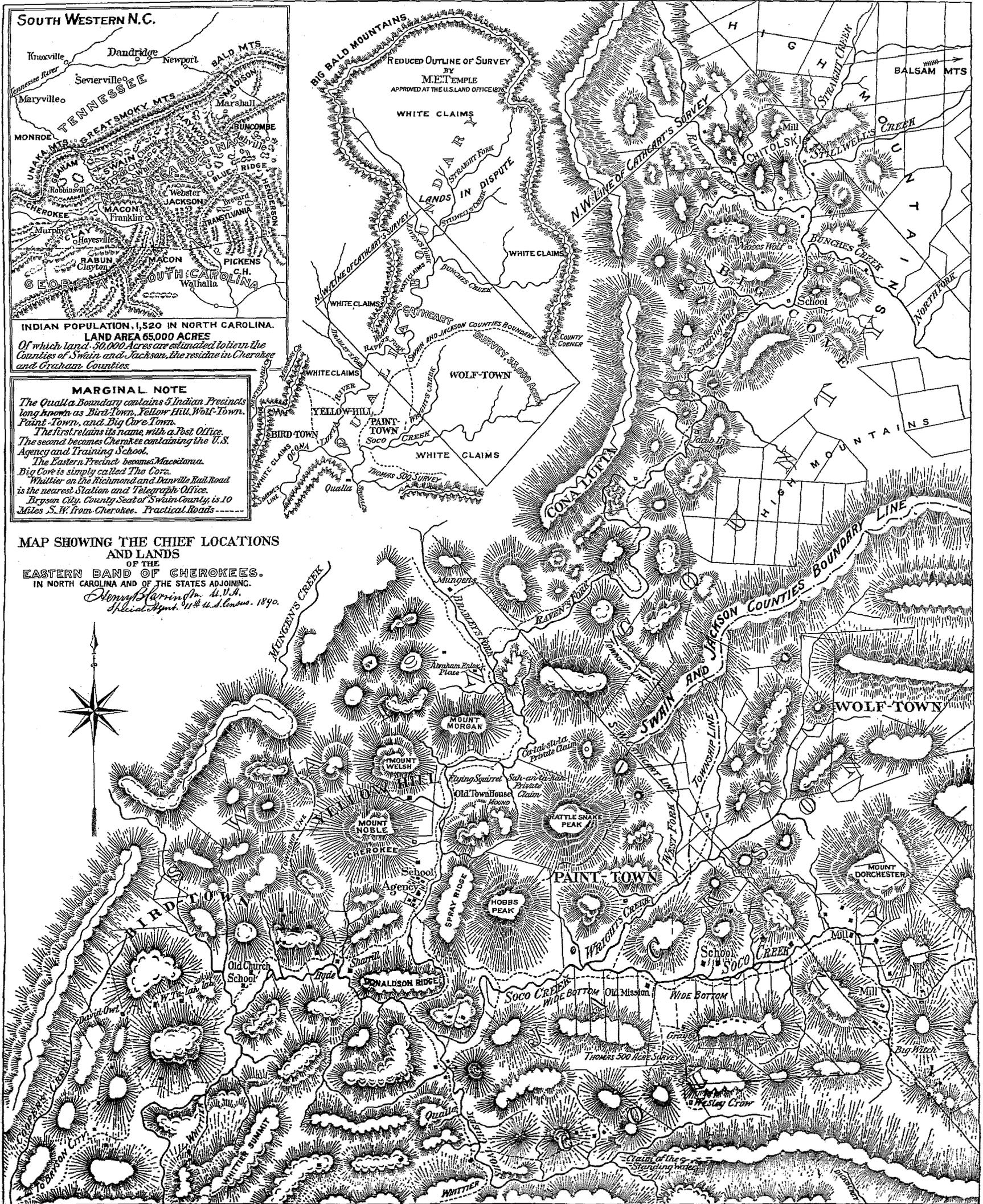
BY HENRY B. CARRINGTON.

No section of country in the United States combines a greater variety of inland scenery than that occupied by the Eastern Band of Cherokee Indians, embracing portions of the counties of Cherokee, Graham, Jackson, and Swain, in southwestern North Carolina. The "Qualla boundary", as it is styled, nestles between the Blue Ridge on the east and the Smoky mountains on the west, partially sheltered by sharp ranges and lofty peaks exceeding Mount Washington in height and more than 2,000 feet above sea level. Swift streams, which abound in speckled trout, wind about all points of the compass for their final outlet, leaving at almost every change of course some fringing skirt of mellow land well suited for farm or garden purposes. Choice timber is found throughout the entire region. Strawberries, blackberries, grapes, and other wild fruits are abundant in their season, and the peach and apple generously respond to moderate care. The corn crop rarely fails. The potato is prolific in bearing and excellent in quality. Wheat, rye, and oats are cultivated with moderate returns, but sufficient, as a rule, for the population, while melons and all garden products do well. Creeks and small streams and springs



OCONA LUFTA VALLEY.
BIRD TOWN SCHOOLHOUSE.

COUNCILMAN WESLEY CROW, AT HOME.
CHAPEL OAK, BIRD TOWN, CHEROKEE NATION, N. C.



SOUTH WESTERN N.C.



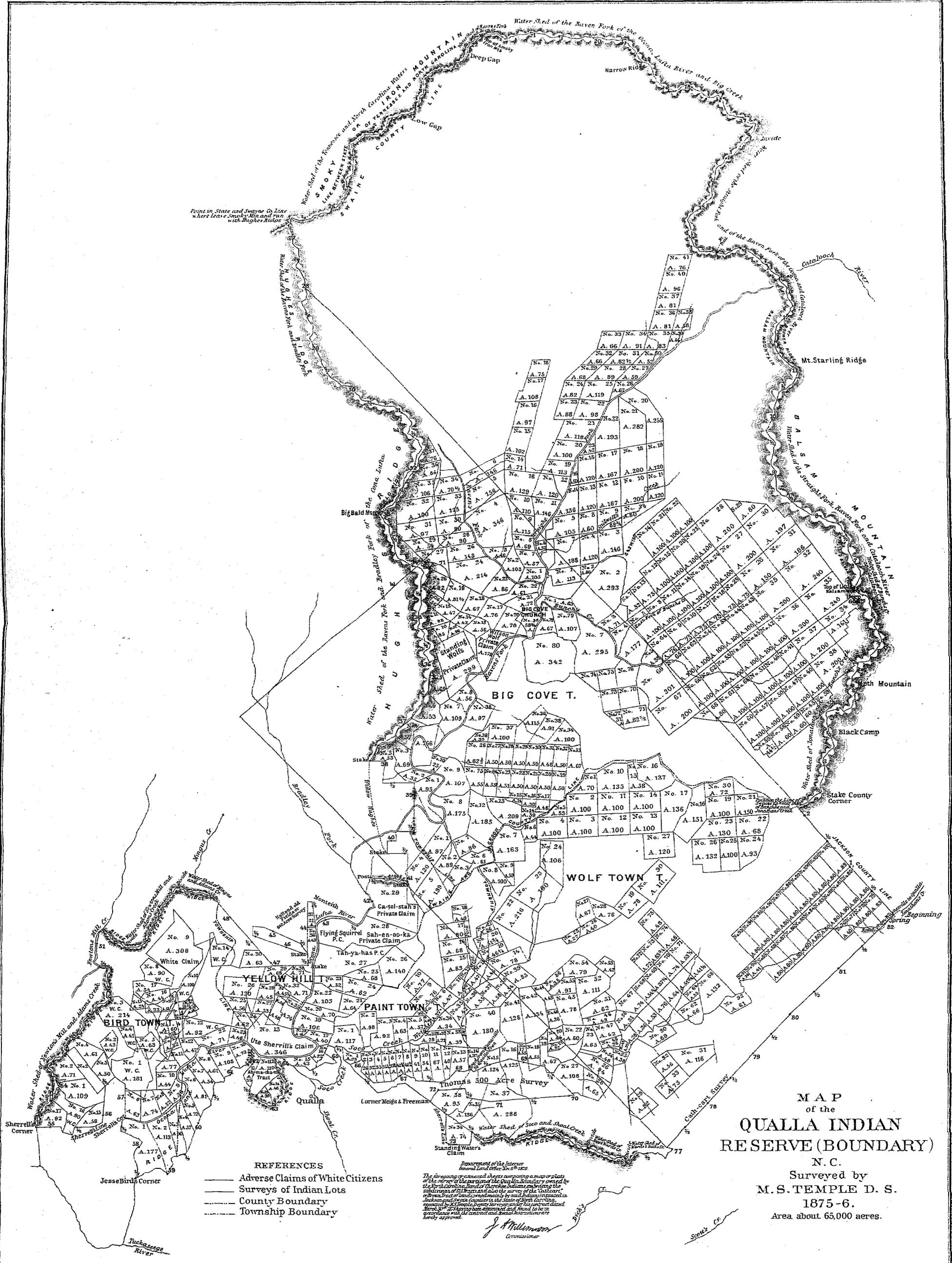
INDIAN POPULATION, 1,520 IN NORTH CAROLINA.
 LAND AREA 65,000 ACRES
 Of which land, 50,000 Acres are estimated to lie in the Counties of Swain and Jackson, the residue in Cherokee and Graham Counties.

MARGINAL NOTE
 The Qualla Boundary contains 5 Indian Precincts long known as Bird-Town, Yellow Hill, Wolf-Town, Point-Town, and Big Cove-Town.
 The first retains its name, with a Post Office.
 The second becomes Cherokee containing the U.S. Agency and Training School.
 The Eastern Precinct becomes Maccoctiana.
 Big Cove is simply called The Cove.
 Whittier on the Richmond and Danville Rail Road is the nearest Station and Telegraph Office.
 Bryson City, County Seat of Swain County, is 10 Miles S.W. from Cherokee. Practical Roads

MAP SHOWING THE CHIEF LOCATIONS AND LANDS OF THE EASTERN BAND OF CHEROKEES.
 IN NORTH CAROLINA AND OF THE STATES ADJOINING.

*Henry H. Hurling, U.S.A.,
 Special Agent, 11th U.S. Census, 1890.*

MAP SHOWING THE CHIEF LOCATION AND LANDS OF THE EASTERN BAND OF CHEROKEES, IN CHEROKEE, JACKSON, GRAHAM, AND SWAIN COUNTIES, NORTH CAROLINA.



- REFERENCES**
- Adverse Claims of White Citizens
 - Surveys of Indian Lots
 - County Boundary
 - Township Boundary

MAP
of the
QUALLA INDIAN
RESERVE (BOUNDARY)
N. C.
Surveyed by
M. S. TEMPLE D. S.
1875-6.
Area about 65,000 acres.

The foregoing or annexed sheets comprising a map or plat of the survey of the Qualla Indian Reserve owned by the State of North Carolina, and the subdivisions thereof, and also the survey of the Indian lands, and the subdivisions thereof, as shown on the map, were prepared by M. S. Temple, D. S., and are hereby approved and filed to be in accordance with the contract and special instructions are hereby approved.

J. Miller
Commissioner

are so numerous and ample in flow that the simplest diversion of the water is sufficient for the irrigation of the most reluctant soil. The hay crop is limited by the small meadow area, so that corn husks are the main reliance for stock fodder. The almost universal use of a single steer for plowing and general farming purposes is because of the character of the land, which is made up of steep hillsides and narrow valley strips. Agricultural implements are of the simplest kind. The fences are well built and well maintained throughout the farming tracts, even where the most primitive methods of farming prevail. The principal roads, with easy grades, good drainage, and free from abrupt or dangerous inclines, skirt mountain sides or follow water courses. Single trails, that often diverge to cabins which lie among the mountains or on their slopes, are only accessible on foot or in the saddle; but the chief thoroughfares show good judgment and skillful engineering to meet the difficulties which had to be surmounted. Some of these roads are better within the Indian district than over the approaches to or through the settlements of the white people. The houses are nearly all "block houses", a few only being log houses, rarely having a second room, unless it be an attic room for sleeping or storage purposes, and are without windows. Cornerribs, stock sheds, and tobacco barns are of material similar to the houses, except where, as with cornerribs, logs are used for better ventilation. Hinges are mainly of wood, and the stairs are constructed of pin poles, ladders, or inclined, slatted planks. Fireplaces are often supplemented by stoves, but there is at all times an abundance of pine knots and similar fuel for light, heat, and cooking. The climate is invigorating and healthful, but cases of pneumonia are frequent, due to the rapid changes of temperature.

The surveys made in 1875-1876 by M. S. Temple under the auspices of the United States land office were embodied in a map published as "Map of the Qualla Indian reserve". The term "reserve" is a misnomer, as the lands so described were purchased for or by the Indians, and were not in any sense "reserved" for them by the United States. The map is recognized by the federal courts in the adjudication of the conflicting claims of Indian and white settlers as a general base of demarcation, but not as an exact definition of specific titles. The lines, except those surrounding the entire tract, are so entangled as to form a labyrinth of conflicting courses, which are inexplicable by surveyor, court, or jury. The Temple survey located "entries". These, successively imposed, took slight notice of previous entries or, indeed, of occupation. A copy of the Temple map giving the numbers, as from time to time designated, is herewith furnished as a basis for the topographical map, which gives the present roads and the general occupation of the valleys. It also includes county lines. A new survey, already initiated, will be essential to the settlement of existing conflicts of title and any exact definition of title hereafter.

A marginal map, on a reduced scale, indicates the relations of the 11 southwestern counties of North Carolina to each other and to the adjoining states of Georgia, South Carolina, and Tennessee, in each of which states the Cherokees once had lands and homes.

The practical center of interest and divergence in a description of the Cherokee country is the site of the United States agency and the adjoining training school at Cherokee, formerly known as Yellow Hill. It is about 6 miles from Whittier, the nearest railroad and telegraph station, and 10 miles from Bryson city, formerly Charleston, the county seat of Swain county. The Ocona Lufta river, which joins the Tuckasegee, a tributary of the Tennessee, less than 2 miles below Whittier, flows directly south along the school grounds, receiving its 2 principal tributary sources 2.5 miles to the north. The Bradley fork enters through white settlements near the house once the home of Abraham Enloe, which, by an absurd fiction, is associated with the old home of Abraham Lincoln. Ravens fork from the northeast is an impetuous stream, at times a torrent, flowing in its upper course through narrow valleys, coves, or pockets, whose soil is rich, deep, and black, like that of the bottoms of the Miami and Scioto in Ohio. On Straight fork of this creek, at the very verge of the line of the Cathcart survey, in the last Indian house in that direction, lives Chitolski (Falling Blossom), a Cherokee of means and influence, whose name is expressive of the condition of the corn when the pollen, dropping into the silk, is supposed to bear some part in fertilizing the ear. His home is a new and spacious block house, very comfortable, with the usual piazza in front. Upon accepting an invitation to dine, the water was turned upon the wheel of the mill close by, and fresh meal was soon served in the shape of a hot "cornodger". "Long sweetening" of honey or molasses gave a peculiar sanction to a cup of good coffee, and this, with bacon and greens, supplemented with peaches grown on the farm, made a most excellent meal. This mill is one of many, alike simple in construction, where neighbors deposit their toll of grain, turn on the water, and grind their own meal. Some of these mills have only a slight roof over the hopper and are open at the sides. Very few houses of the white people upon Indian lands or lands adjacent approach Chitolski's house in comfort. Some large peach trees were loaded with safely developed fruit, and he had a vigorous young orchard, carefully planted. A horse, several heifers, and chickens and ducks imparted life to the scene. Chitolski is building a new path out from his snug valley "wide enough for wheels", so that visitors will not be compelled to unhitch and mount harnessed horses to share his hospitality. Specimens of quartz and varieties of spar having suspicious yellow specks were produced and information was sought as to their value. The washings of the streams give "gold color", and some claim that they can net \$1 a day when the water is low.

The whole trip to Big Cove, as this region is named, is attractive, from its rich soil, its well worked hillsides, its fertile coves between the mountain spurs, its excellent fences, and the universal indications of well applied industry. The supply of trout at the proper season is abundant for table use. Eastward from the agency, crossing the Ocona Lufta river, below a substantial, elevated foot bridge over the southern verge of Spray ridge, and at the

foot of Mount Hobbs, the panorama of the Soco valley, with its bright vista is brought suddenly into view. Mountain spurs, carefully fenced gardens, well lined furrows, and gleaming streams are distributed for 10 miles until closed by the lofty Mount Dorchester, which, at the end of this valley, presents to the view an area of at least 30 miles. Descending from this point of outlook, the valley distance is varied by careful cultivation, with wheat and rye most conspicuous, while several strips of nearly a quarter of a mile in breadth are fenced with stone and irrigated by ditches, showing how resolutely the open spaces are utilized for substantial crops. At a distance of 5 miles the old mission house, long since abandoned for church purposes, still affords a popular gathering place for political and other meetings.

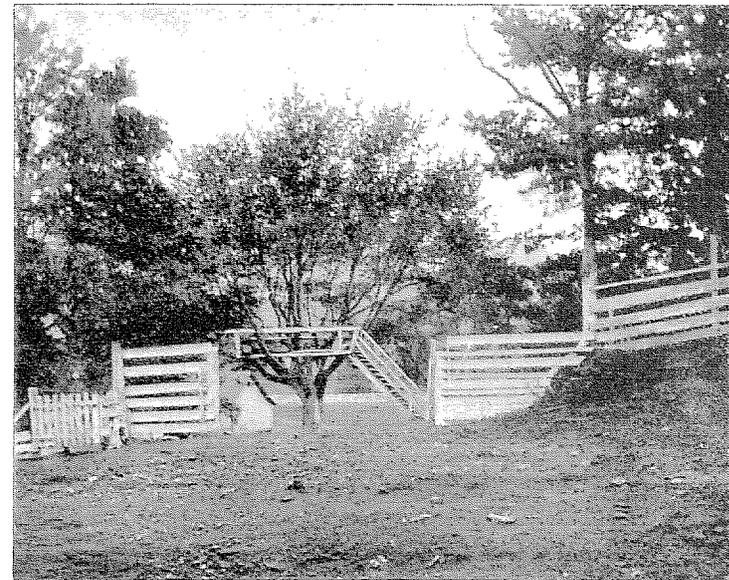
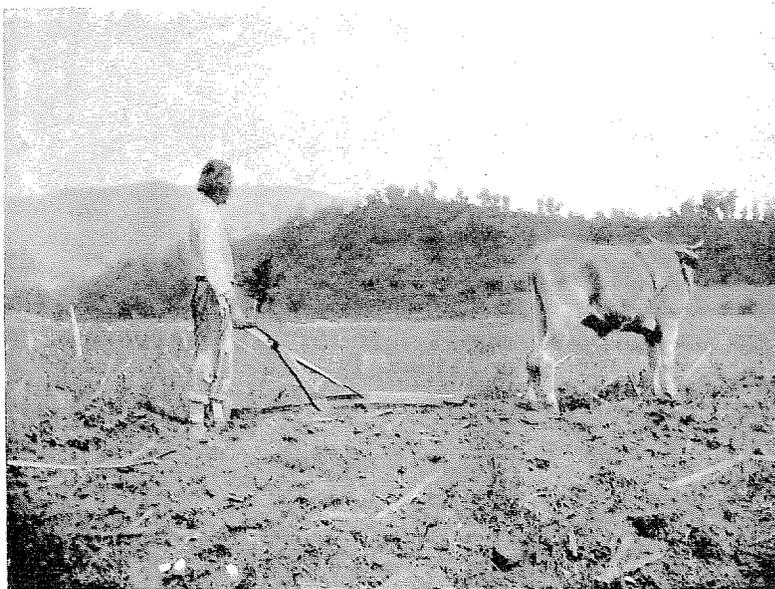
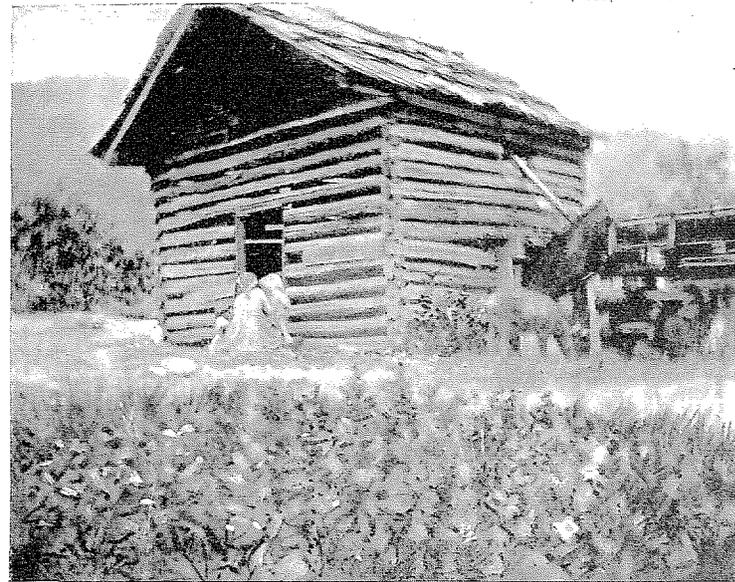
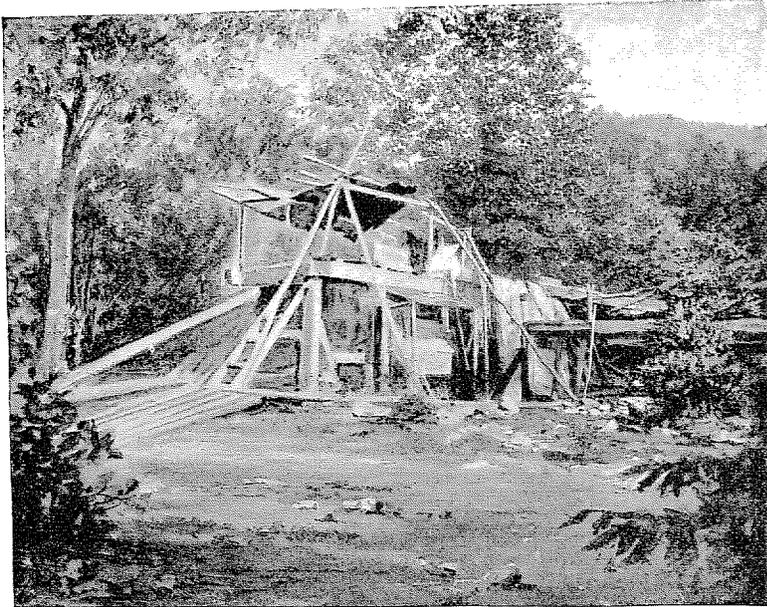
Less than a mile farther east, across the creek, is the spacious Soco schoolhouse. Excellent desks and accommodations greatly superior to those of some schoolhouses outside the Indian lines distinguish this school, and the building is also used for church or Sunday school work on the Sabbath. It is a block house, well hewn, closely jointed.

At the foot of Mount Dorchester, and not more than 3 miles distant, an open tract of 30 acres is in good cultivation, while upon the steep hillsides several patches of from 5 to 10 acres were green with well developed wheat, and on one of the slopes a "working bee" of 30 men, women, and children were uniting their forces to help a neighbor put in his corn. In places where even a single steer could not hold footing with the lightest plow a long line of willing workers hoed successive parallel seed trenches.

The Soco river enters this valley from the south at Ocomers mill, and at less than half a mile distant is the quaint, uncovered Washington mill, well patronized by the neighbors. Here Big Witch creek joins the Soco, and by a rocky road or trail the cabin of Big Witch is reached. Big Witch is a genial, white haired Cherokee, at the age of 105.

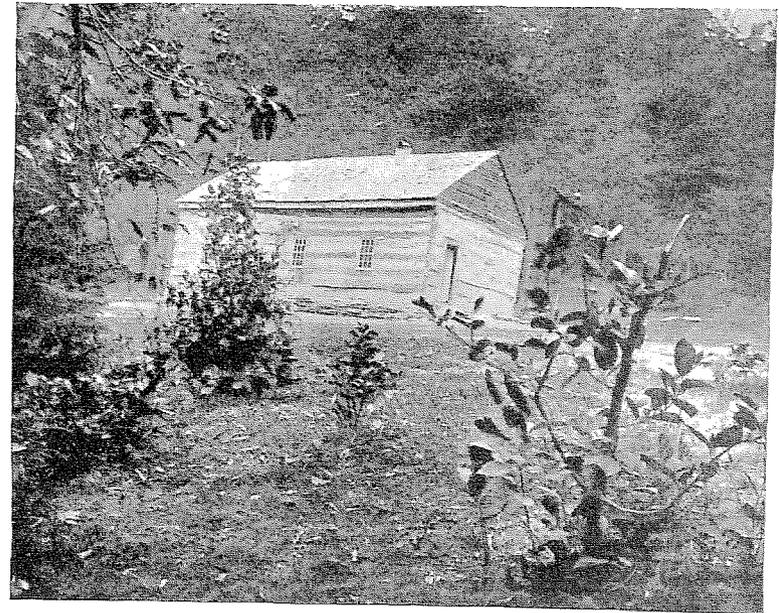
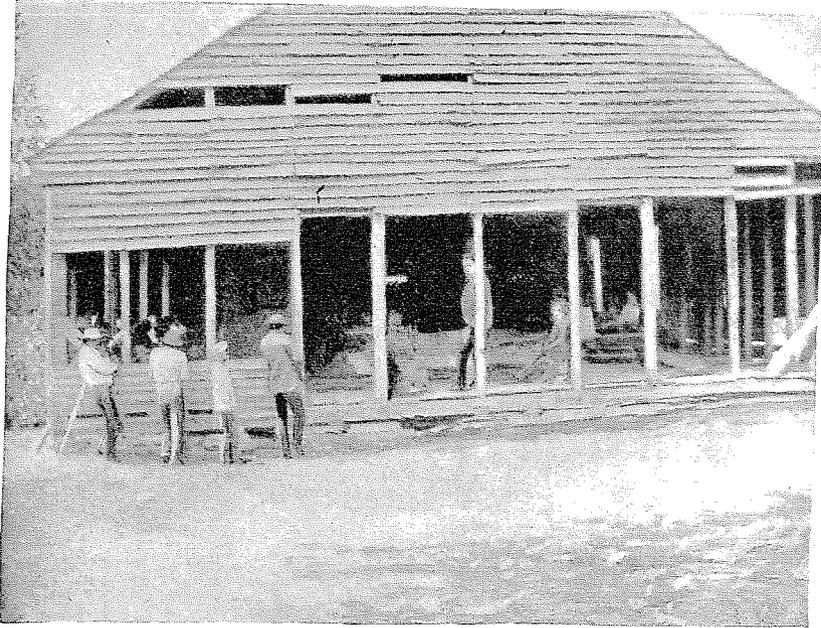
The Soco valley road is joined at the old mission house by a road from Webster and Whittier. At less than a mile a wagon trail leads to the house of Wesley Crow, a leading Cherokee councilman, who is one of the strongest supporters of the public schools. Penned in by abrupt mountains, at the head of one of the forks of Shoal creek, comfortably supplied with farm conveniences, industriously tilling wheat, corn, rye, and potatoes, he points with great satisfaction to the loom and spinning wheel on his piazza as representing the industries of the household within. The absence of windows was no serious discomfort, as the inside comforts were all that he deemed desirable or necessary. He is a good representative man, steady, industrious, and interested in the welfare of the people. South from the trail leading to Crow's house, as soon as the Indian lands are left, to the bridge across the Tuckasegee, at Whittier, both houses and roads are inferior to those upon the Indian lands, and the fences are poor. Immediately upon crossing the ford below the agency, and without ascending the summit that overlooks Soco valley, a road leads under the ridge, along the Ocona Lufta river, past the comfortable house and well arranged barns of Vice Principal Chief John Going Welch, until it crosses Shoal creek, just above its union with the river. It then bears away, past the old agency headquarters, the deserted trading house of Thomas, past the residence of Rev. John Bird, a venerable retired missionary, who long labored successfully among the Cherokees, and is still enthusiastic in their welfare, past the old site marked "Qualla" on the map, and leads off to Webster, the county town of Jackson county, 14 miles distant. A second road from the Soco valley joins it at the old agency, where the broad, fertile tract of Enloe receives full sunlight and well repays culture. The road from the old mission also joins the Webster road near Qualla, and then turns southwest to Whittier. At the ford below the agency the Ocona Lufta river suddenly turns eastward for a short distance, then as abruptly southward and westward, almost encircling Donaldson ridge, which faces the agency. Without crossing the ford, but passing directly under this ridge, the shortest road for Whittier gradually rises, crossing the foot of Mount Noble, and presents at its summit a view of a portion of the Ocona Lufta valley. This road descends westward, and soon rejoins the river, bearing toward Bryson city. At the distance of 1.25 miles another dilapidated church stands, and in the center of the highway is a mammoth oak, where in midsummer the Indians gather for church and Sunday school services in preference to the old church or the schoolhouse a little beyond. The old church is not wholly abandoned, however, the open sides seeming to be no special objection to those who habitually live with doors open for most of the year. A few hundred yards beyond the oak is located the Birdtown Indian schoolhouse. This also is a block house, but has been weatherboarded, and only needs paint to give it a modern dress.

Less than a mile below the schoolhouse a rude road bears to the right, winds over and between hills near the source of Adams creek, passes the foot of the ascent upon which the new and spacious schoolhouse for the white people of Birdtown is located and the little Birdtown post office, and enters again the well traveled road to Bryson city, about 4.5 miles from the agency, as indicated on the map. The most direct road to Whittier leaves this Bryson city road 3.5 miles from the agency, crosses the Ocona Lufta river and the Whittier summit, and then descends rapidly to the valley of the Tuckasegee. The home of William Ta-la-lah, a prominent councilman, stands upon a hill to the right, shortly after passing Adams creek. All roads which border the numerous creeks are subject to rapid overflow in the rainy season or after heavy summer showers, and the streams become impassable. Simple bridges of hewn logs, often of great size, and guarded by hand rails, supply pedestrians the means of communication between the various settlements until the waters subside. In deep cuts, or where the



OPEN MILL.
EASTERN CHEROKEE PLOWING WITH ONE STEER

CLOSED MILL.
MULBERRY TREE BAND STAND, EASTERN CHEROKEE AGENCY,
NORTH CAROLINA.



THE OLD MISSION HOUSE.
OLD BIG WITCH AT HOME

INDIAN TROUTING.
SOCO SCHOOLHOUSE.

Ocona Lufta river is thus crossed, substantial trestles or supports have been erected on each shore and in the stream, as no single tree would span the distance. Numerous short cuts or foot trails wind among the mountains and over very steep divides, but all the wagon roads for general travel have been indicated upon the map and described. Wagon trails for hauling timber to single cabins or hamlets are not infrequent.

The somewhat minute description of the map is necessary for a true conception of the character of this people and their neighborly intercourse as of one great family. Their wants are few. They are peaceable, sociable, and industrious, without marked ambition to acquire wealth, and without jealousy of their more prosperous neighbors.

INDUSTRIES.—The main occupation of the Eastern Band of Cherokees of North Carolina is that of farming. The acreage is very limited in each tract, but crops more than sufficient for home necessities are generally realized. Seed sowing is mainly done by hand. The people of both sexes, children included, are domestic and industrious. With the exception of blacksmithing, some cobbling, and plain harness work, mechanical trades have few followers. The men are expert with the ax, however, hewing out thick planks for wagon beds, and the timber of the block houses is well shaped and well fitted. Ingenuity and skill are exhibited in pottery, but as a business it has ceased to be profitable. Plain ironwork is done by a few, and Sololah makes a good knife, with well tempered blades. Davis Welch, a wagon maker, runs his forge bellows by convenient water power. Wooden spoons, both beautiful and useful, are made from the laurel, and there are those who can manufacture "ancient relics" as well as white men, and can at short notice produce the "genuine old furniture of colonial times". Baskets are also made from oak splints and the cane for household and farm uses, but this is no longer followed as a general industry. The cost of lumber and hauling is an obstacle to the construction of frame houses. The oak, pine, holly, laurel, walnut, chestnut, sourwood, service, mulberry, hemlock, spruce, and sassafras woods cost practically only the felling and hauling, and the supply is abundant. A single sawmill established near the government agency would soon revolutionize the building system. Trespassers have already commenced systematic robbery, and the federal courts are handling the offenders. Access to schools and to neighboring markets will be quickened in proportion as the secluded trails give place to good roads, which are only possible in that mountain region when bridges, well built above high water mark, become frequent. Suitable clay for the manufacture of brick is accessible, as well as kaolin, which is rapidly making the village of Dillsboro a beautiful and flourishing commercial center.

RELIGION AND MORALS.—The superstitious and religious extravaganzas of ancient times have almost disappeared. Lingering fancies as to witches and witchcraft crop out from time to time among these Indians, but in no more unreasonable forms than among their neighbors. The church organizations are in a languishing condition. While the people as a whole are christian in theory and no pagan element remains, the early mission enterprises among the Cherokees have not advanced with the intelligence and physical prosperity of the people. Both Baptists and Methodists early occupied the field, and with marked success. At present the old church buildings, indicated on the map, and one adjoining the agency, are uninviting and of no value in bad weather. Schoolhouses are used both for public worship and Sunday school gatherings. Religious denominational jealousies and proselytism have had their part in this apparent religious declension. At present the rules adopted for the management of the common and district schools are decidedly in the direction of religious and moral progress. No teacher is employed who is not a christian man or woman, but no preference in the selection of teachers is shown as to the different evangelical denominations of the Protestant church. The school buildings are also readily opened for religious meetings, and in addition to this the training school, while nominally under control of the Friends, is thoroughly catholic in spirit and wholly without bigotry or proselytism in its management. The attendance at this school habitually of about one-fourth of the children of school age, where religious training forms a cardinal feature of the work, has its wholesome effect elsewhere.

A minister of the West North Carolina Baptist convention preaches 3 times each month in some one of the districts. Connected with the Baptist church are several Indian helpers or ministers. The contributions, as reported, average about \$1 a Sabbath, which is applied to the allowance from the Baptist convention. Communicants, widely scattered, and consequently irregular in their attendance at church, are estimated at 100, many once active members being counted as backsliders or indifferent. A white minister of the Methodist church visits the territory once a month. A Cherokee minister is one of the most consistent and active workers of that denomination. The absence of the Cherokee from the criminal courts, the uniform observance of the marriage rite, the character and development of the schools, and the industry of the people are signs of real progress. Evidence on file at the Interior Department shows that illegitimate births are less frequent than among the white people. There are no formal temperance organizations among the Eastern Band of Cherokees, but intemperance is not common. At the training school, which is the center of interest, no employé is retained who is either intemperate or profane. This institution, with its many pupils and its liberal market arrangements with the Indians, exerts an elevating and wholesome influence in all directions.

EDUCATION.

Three hundred and sixty-five of these Indians over the age of 20 and 300 under the age of 20 can read English, and 180 under the age of 20 can write English. This latter fact is attributable to the efficient school system. Six hundred and twenty can use English in ordinary intercourse. The number of children between 6 and 18 years of age is given as 403 and there are school accommodations for 275, including 2 schoolhouses not occupied. There are 5 schoolhouses owned by the Indians, valued at \$600.

There are at present among the Eastern Band of Cherokees 3 schools of a common school grade in addition to the Cherokee training school. There was also a grammar school in Graham county, but it was abandoned because the children were few and scattered and several of them attended the training school. These schools are supported by the interest, payable annually, from an educational fund held in trust by the United States for the Eastern Band of Cherokees.

Big Cove school is 10 miles northeast from the agency, on Ravens fork of the Ocona Lufta river. It has 2 teachers, both males, and is sustained at a cost of \$424.42. There are accommodations for 60 pupils. The largest attendance during the year was 54, of whom 28 were males and 26 were females, all between the ages of 6 and 18 years. The average age was 9.019. The average attendance for 1 year was 26.429; the highest average attendance for 1 month, that of January, was 36.

Birdtown school is 2.11 miles southwest from the agency, with 1 male teacher and accommodations for 30 pupils, and the whole number, viz, 13 males and 17 females, all between the ages of 6 and 18, attended, their average age being 11.118. The average attendance during 7 months was 16.429, and the highest average attendance any one month, that of December, was 30, the full number. One pupil missed but 2 days in 2 years.

Macedonia school, on Soco creek, above the old mission house, has been already mentioned in connection with the topographical outline of the Qualla boundary. The expense of the Macedonia school for the census year, including salaries, was \$423.14. There are accommodations at this school for 55 pupils, and the largest attendance was 52. This number, viz, 27 males and 25 females, attended more than 1 of the 7 school months during the year. Of the scholars 2 were over 18 and none were under 6 years of age, their average ages being 10.8. The average attendance for 1 year was 30.14, and the largest monthly average attendance (October) was 34. Two teachers, 1 male and 1 female, were employed. One boy and 1 girl missed but 1 day each in 2 years.

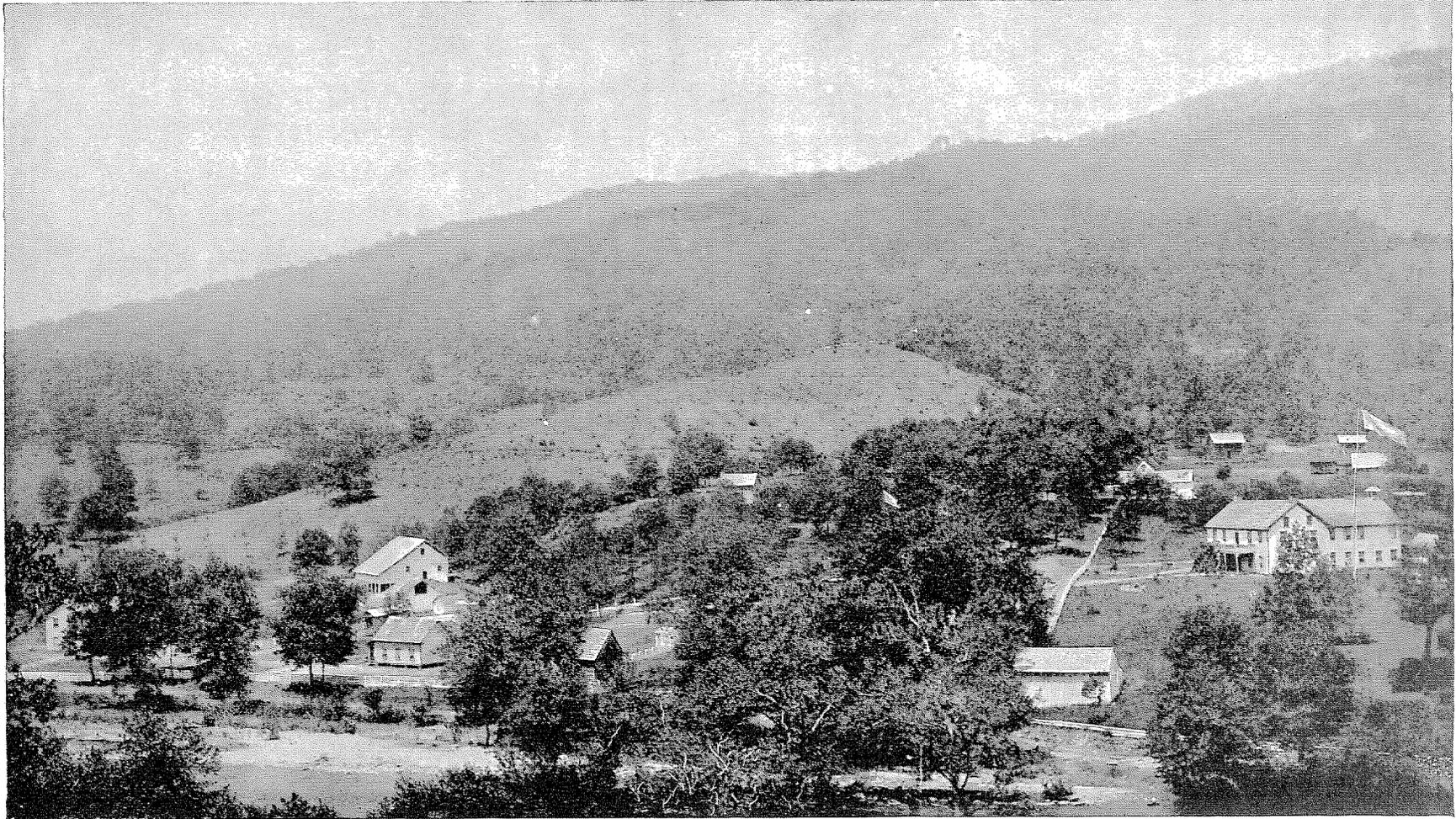
The Eastern Band of Cherokees has a written language, and this furnishes the basis for a rapid development in proportion as vigorous schools are maintained under interested and judicious instructors.

THE CHEROKEE TRAINING SCHOOL.—The Cherokee training school, established under the auspices of the western meeting of Friends of the state of Indiana, occupies for school and farm purposes nearly 50 acres of land along the Ocona Lufta river, at the foot of Mount Noble, as indicated on the map.

This Cherokee training school was a natural result of the system initiated by President Grant, whereby various religious bodies were encouraged to enter into contracts for the education and training of Indian youth. The council of the Eastern Band of Cherokees made such an agreement with the Friends for a term of 10 years, which term expired in May, 1890. The majority of the council favored its indefinite continuance. The principal chief interposed his veto, although nearly at the end of his term of office, and left the matter unsettled.

The school is under the direction of 4 white teachers, all female, and 9 other employes, 13 in all, of whom 10 are white and 3 are Indian. The number of pupils who can be properly and healthfully accommodated in the main building, the boarding house, is 90, including 20 day pupils. As many as 84 have been accommodated. Forty-three males and 41 females have attended the school more than 1 month, in addition to 15 male and 9 female day scholars, all between the ages of 6 and 18 years. The school was maintained 10 months, with an average daily attendance of 80 boarding pupils and 5.2 day pupils. The average age of the boarders is 9.071 and of day pupils 10.042. During the month of September, 1889, the average attendance of the boarders was 80 and of the day pupils 17.708. The cost of maintaining the school for 1890 was \$11,264.47, expended as follows: for salaries of teachers and employes, \$3,350; all other expenses, \$7,914.47. The government appropriated \$12,000 for this purpose. Industrial work forms a marked feature, and this includes farming, fruit culture, gardening, grazing stock, and some shop work. The general duties of the housewife are taught the girls, as well as plain sewing and other needlework. Scholars take their turn in laundering, cooking, and housework, so that all learn to make bread and qualify themselves for all kitchen duty. Practically 125 acres have been cultivated. Among the products are 50 bushels of wheat, 500 bushels of corn, 75 bushels of oats, 600 pumpkins, 10 tons of hay, and 50 pounds of butter. The boys and girls have acquired 33 swine and 150 domestic fowls. Five horses and 56 cattle, including 25 milch cows, form the stock of the institution. Four frame houses and 7 outbuildings are owned by the government or the Cherokee Nation, of which 1, a spacious, well arranged barn, costing \$400, was erected during the year. The week-day programme of exercises is as follows: morning bell, 5 o'clock; breakfast, 5:30; industrial work, 6 to 9; school exercises, 9 to 11:15; dinner, 12 m; industrial work, 12:30 p. m.; school exercises, 1:30 to 4; industrial work, 4 to 6; supper, 6; recreation, 6:30 to 7; evening study, 7; evening prayers, 8; retiring bell, 8:30.

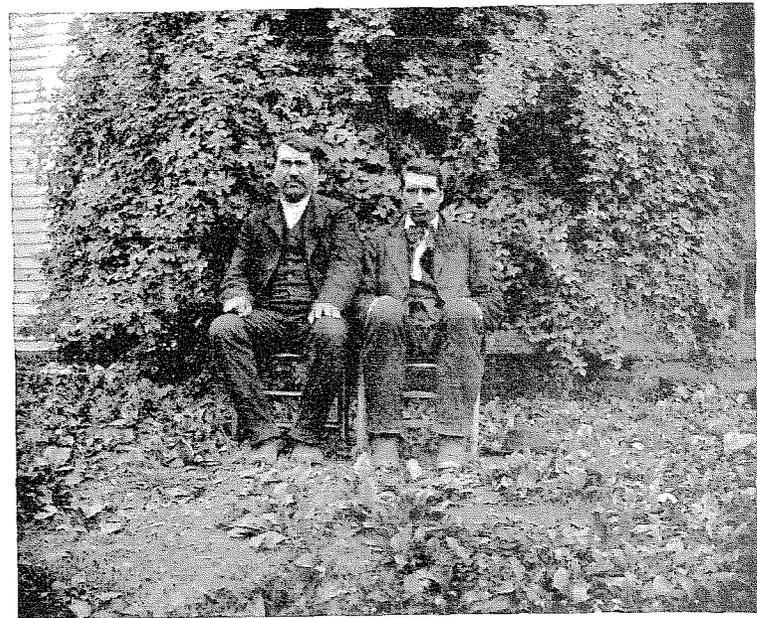
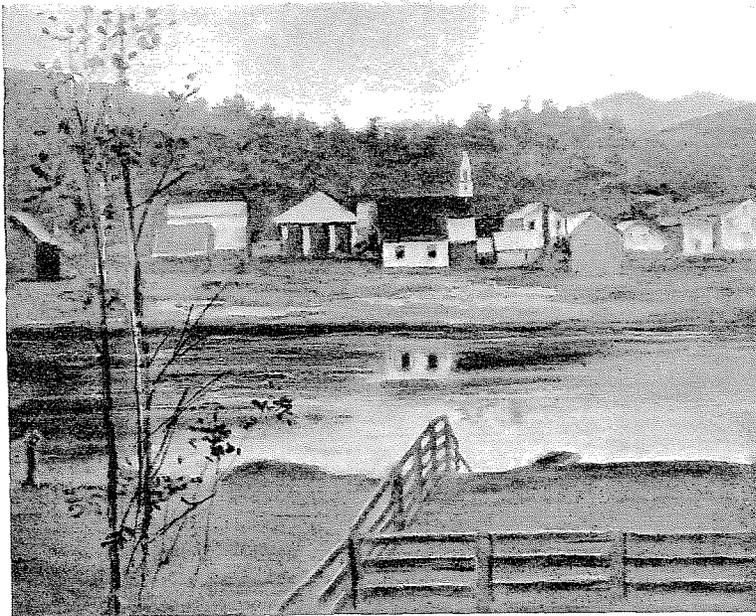
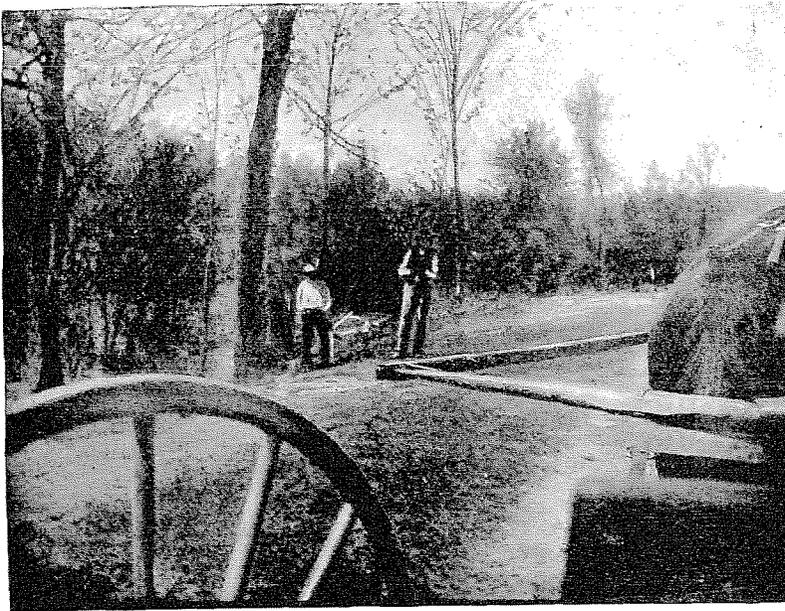
According to age and necessity, a portion of the hours for industrial work and evening study is used for such occupations as partake of the character of recreation, and an excellent brass band among the boys is the result of



EASTERN CHEROKEE TRAINING SCHOOL AND MOUNT NOBLE. FROM SPRAY RIDGE AND UNITED STATES INDIAN AGENCY.



BOYS' DORMITORY. EASTERN CHEROKEE TRAINING SCHOOL, SWAIN COUNTY, N. C.



EASTERN CHEROKEE LUMBERMEN.
BRYSON CITY COURT-HOUSE, SWAIN COUNTY, N. C. POST-OFFICE OF
THE AGENCY.

DONALDSON RIDGE AND GAP FROM SPRAY RIDGE.
JESSE REED AND ANDY STANDING DEER, CHEROKEE, N. C.

one phase of this system. At the breakfast hour a few verses are read from the Bible, followed by a brief prayer, and the blessing upon the meal is uttered either by a teacher or by the school in unison. The Sabbath exercises are varied by Sunday school recitations, but no sectarian or dogmatic teaching has a place at any time. The familiar but proper forms of a large family are observed at all hours, and the handshaking "good night" is as pleasing and genial as if all were indeed one family in fact. Religious instruction is largely a matter of precept and example, without catechismal or other strait forms for the inculcation of principles of right and duty.

The superintendent buys produce largely from the Indians, and secures for them many articles of clothing at cost. This offends visiting merchants, who are not always free from the suspicion that ardent spirits reach the Indians through the carelessness of their employés.

The general management of the institution by the Friends and their representatives has been catholic in spirit, conciliatory toward all denominations.

The large building called the boarding house was erected by the United States.

HISTORICAL OUTLINE.

The Eastern Band of Cherokees has been thus officially recognized, to distinguish it from that portion of the nation which emigrated west between 1809 and 1817 and located on the public domain at the headwaters of Arkansas and White rivers, now in Cherokee Nation, Indian territory. The latter became known as the Cherokee Nation west, while the general term, the Cherokee Nation, included both. Between 1785, when certain boundaries were allotted to these Indians for hunting grounds, and 1809, when the movement westward was initiated of their own deliberate choice, annuities were from time to time granted by the United States in consideration of the successive sales to the United States of portions of their land.

By a treaty made in 1817 the Cherokee Nation ceded to the United States certain land lying east of the Mississippi river, and in exchange for the same the United States ceded to that part of the nation on the Arkansas river as much land on said river, acre for acre, as the United States received from the Cherokee Nation east of the Mississippi river, and provided that all treaties then in force should continue in full force with both parts of the nation.

As early as 1809 the aggregate of annuities due the Cherokee Nation on account of the sale of lands to the United States had reached the sum of \$100,000, and it was provided by articles of the treaty of 1817 that a census should be taken of those east and of those west and of those still intending to remove west, and also that a division of the annuities should be made ratably, according to numbers as ascertained by said census, between those who were east and those who were west. Thus the tribe or nation, although geographically separated, was treated as a unit, and all property owned by it was treated as common property.

By a treaty made in 1819 the formal census was dispensed with, and for the purposes of distribution it was assumed that one-third had removed west and that two-thirds were yet remaining east of the Mississippi river. At the same time the nation made a further cession to the United States of land lying east of the Mississippi. Upon the basis of this estimate of numbers in lieu of a census annuities were distributed until the year 1835. (*a*)

Cross suits and conflicts between the two bands of Cherokees as to their rights to different funds have occupied the attention of the federal courts and the court of claims proper. Present litigation involves more especially their title to the lands now occupied by them, which were purchased for them by their agent, W. H. Thomas, as trustee for that purpose, from their share of funds held by the United States for their benefit. Encroachments upon these lands, plundering of timber, and all forms of aggression are still harassing their peace and antagonizing their efforts to be an industrious, contented, and prosperous portion of the people of North Carolina.

In the year 1874, pursuant to act of Congress passed in 1870 (16 United States Statutes, page 139), which authorized these Indians to institute suit in the circuit court of the United States for the western district of North Carolina against Thomas, a reference of the subject-matter of conflict was made to a commission, consisting of Rufus Barringer, John H. Dillard, and T. Ruffin. A decree of award was subsequently made in accordance with the findings of the commission, and since their approval in November, 1874, and a confirmatory act of Congress in 1876, proceedings have been in progress to define the exact boundaries of the various tracts set forth in said award, and to discover the chain of title through which Thomas and his representatives derived the same. (See House Executive Document No. 196, Forty-seventh Congress, first session, for particulars respecting the conveyance of the Qualla boundary, stated as 50,000 acres, to the Eastern Band of Cherokees of North Carolina, October 9, 1876, and conveyance of August 14, 1880, of 15,211 acres to the Commissioner of Indian Affairs and his successors of outlying lands in Cherokee and other counties, in trust for said band.)

GOVERNMENT AND POLITICS.—At a general council assembled at Cheoh, December 9, 1868, the Eastern Cherokees inaugurated a plan of organization under a republican form of government with a constitution. There was to be a delegate council, the chairman or president of which was to be president or chief of the Eastern Cherokees for a term to be fixed by the council, not exceeding 4 years. A system of schools and a national fair were authorized. Successive councils enlarged and modified the plan.

^a The general legislation thereafter is indicated in connection with the report on the Cherokees in Indian territory.

OFFICERS AND COUNCIL OF EASTERN BAND OF CHEROKEES, 1890.—Principal chief, Nimrod J. Smith (Cha-la-di-hih, Charles the Killer); assistant chief, John Going Welch (Tsani, Always Going); chairman of council, Jesse Reed; council, Stilwell Saunooka (Shawnee), Andy Standing Bear (Enidth Ahrwigadawga), Wesley Crow (Caw-daah-ry-eh-lig-is-ki, Crow Marker), Davis George (Dew-isi-ool-ay-oe-h, Went Astray), Sampson Owl (Sah-mi-si-nih Oo-goo-coo, Hooting Owl), Bird Salolanita (Young Squirrels), Jessean Climbing Bear (Yo-no-ga-la-ki), Abraham Hill (O-quan-ih), Morgan Calhoun (Au-gan-aahf-to-dah, Ground Sausage Meat), Suate Martin (Suy-e-ta-Tlu-tlu, Mixed Martin), Will (Ta-la-lah, Redheaded Woodpecker), John Mullethead (Tsis-da-qua-lun-na, Mullethead Fish), Armstrong Cornsilk (Ka-nau-tsi-da-wi Oo-ne-noo-di), and John Davis (Axe, no Indian name.)

INCORPORATION OF THE EASTERN BAND OF CHEROKEE INDIANS, 1889.

By an act of the general assembly of North Carolina, ratified the 11th day of March, 1889 (Laws of North Carolina, 1889, chapter 211, page 889), the North Carolina or Eastern Cherokee Indians, resident and domiciled in the counties of Cherokee, Graham, Jackson, and Swain, were created a body politic and corporate under the name, style, and title of "The Eastern Band of Cherokee Indians, with all the rights, privileges, franchises, and powers incident and belonging to corporations under the laws of the state of North Carolina".

By section 2 said Eastern Band of Cherokee Indians was authorized to sue and implead, and might be sued and impleaded, touching and concerning all the property of whatever nature held in common by the said band in said counties.

By section 3 any grants to any person or persons for any of the land held by said Eastern Band of Cherokee Indians, and under whom said Indians claimed title, as also all deeds made by commissioners of the state to any person or persons for what are known as Cherokee lands held by said Cherokee Indians in said counties and under whom said Cherokees claim, are held as valid.

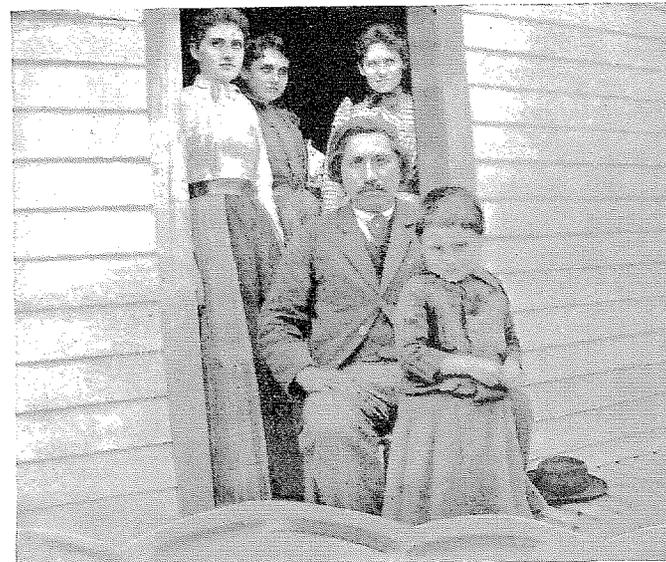
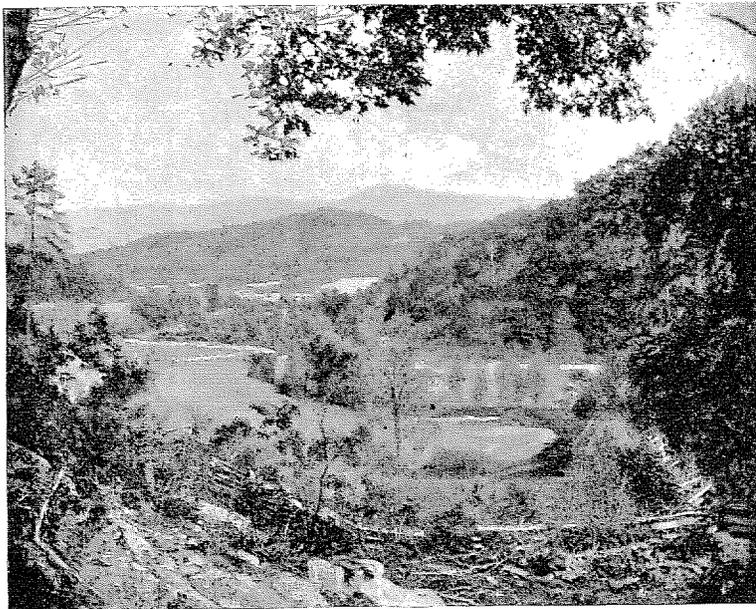
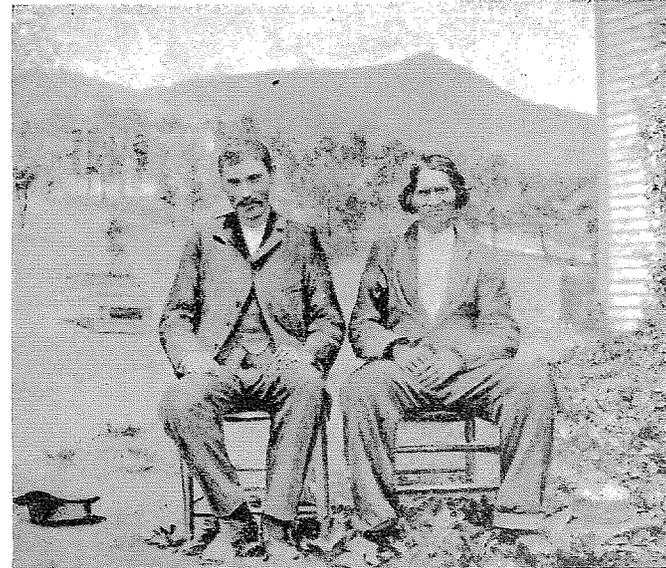
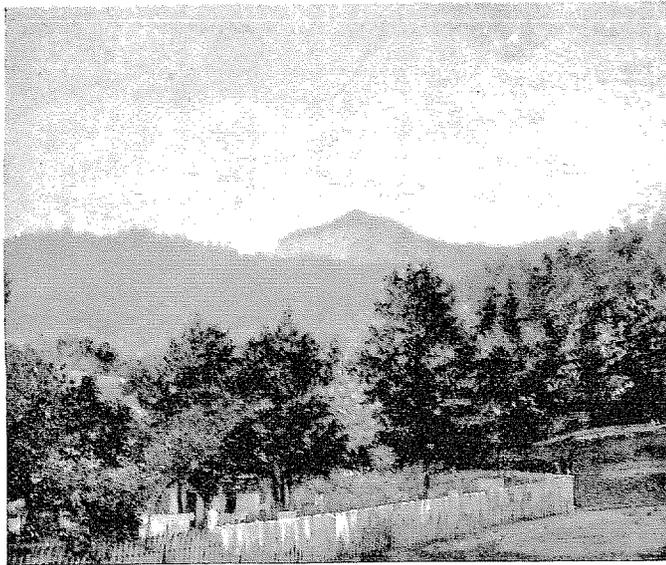
By section 4 it was provided that in all cases where titles or deeds have been executed to the said Eastern Band of Cherokee Indians, or any person or persons in trust for them under that name and style, by any person or persons, either collectively or personally, officially, or in any capacity whatever, such deeds or titles should be held as valid against the state and all persons or any person claiming by, through, or under the state by virtue of any grant dated or issued subsequent to the aforesaid deeds or titles to the said Eastern Band of Cherokee Indians.

By section 5 it was provided that in case any person or persons claiming any part of the lands described in the preceding sections adversely to the said Indians under colorable title or titles shall be sued by reason of such adverse claim, or any possession under such colorable title or titles, said act shall not be used in evidence on either side nor in any way prejudice the rights of either party, but such suit or suits shall be determined as if said act had not been passed.

By section 6 said act took effect from and after its ratification.

SOLDIERS.

The surviving Union soldiers of the Eastern Band of Cherokee Indians number 14, of whom 13 were in Company D, Third regiment North Carolina mounted infantry, and 1 in a regiment and company unknown. There are 5 widows of Union soldiers. There are 50 survivors who were in the Confederate service.



RATTLESNAKE PEAK, ABOVE THE CLOUDS.

VALLEY OF THE SOCO.

UNITED STATES INDIAN AGENT JAMES BLYTHE, son-in-law of Chief Smith, on the right. SAMPSON GEORGE on the left. Mount Noble in background. COUNCILMAN YONA CALEY. "Climbing Bear." Three daughters and grandson of Chief Smith.