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

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

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

Stephen Criswell
Director of Native American Studies
Native American Studies Center
Thank You
to all our
Speakers, Vendors, and Supporters.

Without you, our Annual Native American Studies Week would not have been possible.
IMAGES FROM NATIVE AMERICAN STUDIES
WEEK 2014
IMAGES FROM NATIVE AMERICAN ART SALE
MARCH 22, 2014
The Native American Studies Archive

Genealogical Materials

The following published works and archival material folders represent various genealogical resources available at the Native American Studies Archive. It should also be noted the archive contains several other texts devoted solely to identifying and researching one's Native American ancestry.

Catawba Indians:

I. Print Resources

Head/Bentley Family: *two cultures joined together to form one great family*. 1995.
Martin, Judy Canty. *It's about time: the complete genealogy of the Catawba Indians early 1700-1961: (including both western and eastern families)*. ~2000.
also available at: [http://www.ianwatson.org/genealogy_downloads.html](http://www.ianwatson.org/genealogy_downloads.html)

II. Archival Resources

The following resources are all located in the TJ Blumer Collection on the Catawba Nation. [http://usclancaster.sc.edu/NASarchive/blumer/index.html](http://usclancaster.sc.edu/NASarchive/blumer/index.html)

**Census Information:**

- Analyses and Commentary
- 1820 (Hugh White Accounts)
- 1840s (Hutchinson Papers)
- 1849
- 1862 (J. R. Patton, Catawba Indian Agent)
- 1872 (Fairmount, Ga. – Oklahoma Removal)
- 1880 (United States Census)
- 1900 (United States Census)
- 1900 (Sanford, Co.)
- 1908 (Eastern Band Cherokee Indians of N.C.)
- 1910 (United States Census)
- 1930 (United States Census)

**Genealogy Information:**

- Ballard/Harris Families (Western Catawba)
- Beck Family
- Blue Family – from Florence I. Speck trip of 22 Jan. 1942
- Blue/Sanders Family – Records kept by Mohave Sanders Bryson and Arzada Sanders
- Catawba Funeral Records kept by Garfield Harris (1950-1989)
- Cherokee Intermarriage
- Harris Family (1843-1979) Record kept by Bertha Mae George Harris
- Harris Family (1872-1951) Record kept by Fannie Canty George
- Harris Family (1756-1966) Georgia Harris family chronology
- Harris Family Records compiled by Garfield Harris
- Head Family Records kept by Harry and Beverly Head
- Information from the Catawba Indian Plat and Account Book (c. 1805-1844)
- Marsh/Mush Family (Pamunkey/Catawba)
- Marsh/Mush Family includes Garcia, Patterson and White (Western Catawba)
- Miscellaneous
- Mormon Records
- Olin Plyler Family Records (1867-1965)
Price Family
Walsh Family Records kept by Cynthia Walsh (primarily Western Catawba)

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

Clippings Files:
Catawba Indian newspaper clippings: 1875 to present day.

Cherokee Indians:

South Carolina Indians:
I. Print Resources

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

Edisto Natchez Kusso Tribe of South Carolina

Santee Indian Organization
http://usclancaster.sc.edu/nasarchive/taukchiray/Santee.pdf

Sumter Tribe of Cheraw Indians
Benenhaley, Dr. Eleazer. An Analysis of Neophytes and Would Be Historians

Wassamassaw Tribe of Varnertown Indians
http://usclancaster.sc.edu/nasarchive/taukchiray/Varnertown.pdf

Virginia:
I. Print Resources:
Monocan Indian Nation:

II. Archival Resources:
From the TJB Collection on the Catawba Nation:
Pamunkey Indian Tribe:
Censuses
1820 (United States Census)
1830 (United States Census)
1840 (United States Census)
1850 (United States Census)
1860 (United States Census)
1870 (United States Census, incomplete)
1900 (United States Census, includes some Mattaponi)
1910 (United States Census, includes some Mattaponi)

Clippings (1884-2001) See also Virginia clippings file
One of the main reasons why I choose Comparative Literature as the field in which to complete my doctorate degree is its connection to living languages and literature. While the scientific study of a non-dominant language is important for its revitalization, it cannot connect with the speakers as literature does. The highest form of expression in any language is the telling of stories whether written or oral. To me, this is self-evident and it is what focuses my research on the Catawba language. A dictionary that only language ‘experts’ or linguists can read is of no use to tribal members. A dictionary is only part of the story of a language; other stories emerge when life ways and ways of thinking are explored. A second, and just as important, consideration is ethical scholarship. While I find myself guilty at times of not bearing in mind the needs of the tribes, I do remember that the Catawba people are a real tribe living on a real reservation just up the river. I try very hard to make this evident in my research. During my research trip, this was foremost in my mind as I went through box after box of documents containing research conducted not only by Rudes, but also by Sturtevant, Siebert, White, Speck, and others. These are names most often associated with research on the Catawba language and other indigenous North American languages and cultural practices. I was dismayed to find little evidence that a Catawba tribe even still existed. I often felt like I was reading an obituary. Perhaps this feeling was tainted by my own agenda and my hypersensitivity to not being labeled a “dirty” researcher; nevertheless, it was also informed by comments from students that attend my Native American literature class.
Many students who have lived in the Lancaster and Rock Hill areas do not know that there is a reservation just 10 miles away by the Catawba River. I often get asked in class whether they will get to meet ‘real’ Indians, at which time I turn around and show them the documentary “Reel Injun”, of course. All this prompted me to re-visit issues that I encountered while I was working for the Catawba Indian Nation. Indigenous Americans live and “walk in two worlds” – their traditional Indian and their contemporary American. The following six pages are my thoughts on the ethical responsibility of the researcher.

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

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

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

In the past, each researcher would rush to that “discovered” American Indian community with their notebooks and agenda, and some with institutional affiliations. Their loyalties rarely lay with the American Indian community. There was no feeling of obligation to share the information and artifacts with the community being studied. Some members of the American Indian communities resisted by refusing to work with outside researcher. At a workshop in Washington not too long ago, a Western Siouan tribal member told me: “we aren’t pebbles on the beach that you pick up and put in a display case” – she was referring to the “bone rooms” at the Smithsonian. A lasting sense of betrayal permeates many American Indian communities, having been treated as experimental subjects or lab rats. There is still sometimes very little understanding why outside researchers in the past wanted to know all this information about their culture. In their minds the question still remains: what really was the purpose of the BIA, the BAE, and the Smithsonian, then?
And now?

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

This is the essence of the dichotomy of loyalties.

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

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

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

In the late 1960s and 1970s, this perspective began changing as an increasing number of anthropologists were working in non-scholastic positions often with Native American groups or related associations. Loyalties began shifting as employment with academic institutions became rarer. Anthropologists now worked in more practical environments where theories alone were of little use. This attitude change was a general trend not only in anthropological fields but also in psychological, sociological and political science fields. Increased political and cultural awareness in the general population contributed a great deal to this new attitude towards marginalized groups.

Codes of ethics were developed, refined and adopted beginning in 1967. Apart from the 1984
Principles of Professional Responsibility, where the individual assumed responsibility towards herself, all drafts and version of codes of ethics in anthropology centered on the responsibility towards the community. In the most recent years, the responsibility of the researcher had evolved firstly towards the group or community being studied and then to the public, the discipline, students and trainees, employers, clients, sponsors and the government. That is, at least officially, were every anthropologist today stands.

Nevertheless, the dichotomy remains.

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

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

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

The research

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

At the end of this document is a list of the attached files and the order in which they are best viewed.
2. Below is the last page of this year’s version of the dictionary. The 2012 version has 403 pages (screen print of last page on page 1) and the 2013 version has 445 pages. This incorporates all the summer revisions and additions.

3. This is a revision. Revisions are essentially words or phrases that are already present, but that needed clarification or cross-referencing.
4. The following page includes a new entry and an addition. A new entry is a word or phrase for there was no existing equivalent. An addition is a new word or phrase that is added to an existing entry. It may also be an alternate spelling or meaning.

<table>
<thead>
<tr>
<th>Nemešiho</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nemusahýeherēh</td>
<td>beloved</td>
</tr>
<tr>
<td>hupkut</td>
<td>below</td>
</tr>
<tr>
<td>hupukosé pagréina</td>
<td>below; round below</td>
</tr>
<tr>
<td>okuço; huk</td>
<td>below; under, below</td>
</tr>
<tr>
<td>wuyá yitekwa wínakere</td>
<td>belt</td>
</tr>
<tr>
<td>pirštré</td>
<td>bend</td>
</tr>
<tr>
<td>yaop pirštré</td>
<td>bend a stick</td>
</tr>
<tr>
<td>kuwe(hoodle)</td>
<td>bend down</td>
</tr>
<tr>
<td>...para?...</td>
<td>bend; completely; turn</td>
</tr>
<tr>
<td>yaop direpirštré</td>
<td>bend; I bend a stick</td>
</tr>
<tr>
<td>daporu wánunčča' warakshe</td>
<td>bend; I roll it round and bend it</td>
</tr>
<tr>
<td>níxemn wayeke</td>
<td>berry; all berries</td>
</tr>
<tr>
<td>wi are, wi arú, werai hawakče</td>
<td>berry; blackberry, dewberry</td>
</tr>
<tr>
<td>watka</td>
<td>berry; gooseberry</td>
</tr>
<tr>
<td>wóktča</td>
<td>berry; huckleberry</td>
</tr>
<tr>
<td>wiča</td>
<td>berry; mulberry</td>
</tr>
<tr>
<td>siča wařečiwíre</td>
<td>berry; pokeberry red</td>
</tr>
<tr>
<td>konituk, garituk</td>
<td>berry; strawberry</td>
</tr>
<tr>
<td>rafaře?</td>
<td>besides (verbal)</td>
</tr>
<tr>
<td>himebáre, himbári, hibáre</td>
<td>best of all; Heaven</td>
</tr>
</tbody>
</table>
5. Below is a .jpg I took of one of the documents from the Blair Rudes collection that I researched while in Washington, D.C. This information inspired the ‘Flora’ document sent as a separate document.
6. A revision.

7. Screen print of page 93 of the dictionary. Description on next page.
8. These are some entries I added based off of the pages following these screen prints.

9. The next two pages gave me some good additional morphological information on the agglutinative nature of the Catawba language.
10. I have sent a separate document with a study of the verb ‘to have’. This is another verb study. In this case the root is simpler to identify.
11. The above became part of the ‘Fauna’ document I have sent as a separate document. I have included one of the entries below [next page].

- isap: trousers; leggings, pants
- disap: trousers; my trousers
- ićusabé, ićićabuyú: trousers; pants
- yisampatkanękori: trout
- dopoičá / patkanehore: trout; hook trout big
- yii takčíre: trout white
- uririțe, urére, urirê: true
- uriri kute: true it is said
- arikudyre: true now say you
- yéma arcáreh: true; he doesn’t know (true, really)

- yéma arćüreh: true; he knows (true, really)
- arćüreh: true; I don’t know (true, really)

- nuyïya: rope, string; tie string
- dabaseusgriset: rose (?)
- oyap tabakeré: rotten tree
- kús suuk itús ațtrzs suraçuře: rough; corn cob pot rub very rough
- awoniup′re, wreůphre: round
- wenu?: round (ball, sphere)
- ohukupos pagrérina: round below
- pehakpa hapereré: round box
- wantriri hapereré wataŋu yaneühé: round looking like a chicken’s egg, oval
- bagrerečeñe?: round make
- oodorapagrérina: round on its top
- daparą warułuńčą? wərąkšeñe: round; I roll it round and bend it
- nimid/he nepirusa: row; a file, row of rocks
- nimid/he: row, file
- unatričeré, onapaćištere: rub
- umpčië, umpći: rub (tensus) on
- etku utrihere: rub each other
- jpačire: rub it on
- ołtoriide: rub it!
- ktko̱thi: rub!
13. Below are some more additions that added nuances to the causative mode.

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

The documents should be viewed in the following order:

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

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

I hope you have enjoyed this slightly irreverent and unconventional approach of one scholar’s look at research.


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

CHRISTOPHER JUDGE

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

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

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

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

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

Maize fragments recovered from the Johannes Kolb archaeological site in Darlington County, South Carolina may be among if not the oldest ever recovered in South Carolina. Additionally, it is the only site within the Pee Dee River drainage to produce corn from a prehistoric site. Corn (Zea mays), or maize, is a new world crop domesticated from the wild grass teosinte. Deborah Pearsall asserts that maize was introduced into South America before 7000 years ago, and became an important crop after 3500 years ago (Wenke 1999), and was introduced into Mesoamerica about 5600 years ago. It then migrated into the Southwestern United States circa 3000 years ago and later moved eastward. Competing models trace corn’s path to the Eastern United States via the Southwest or via the Gulf coast into Florida. Regardless of its entry point, the earliest documented corn in the Eastern United States comes from the Icehouse Bottom site on the Little Tennessee River in Tennessee where it is reported during the Early Woodland period at A.D. 175 (Chapman and Crites 1987). Sometime after A.D. 900, during the Mississippian period, corn became the prominent contributor to prehistoric diet across the Eastern United States. The question of interest to this study is when did it first appear in the Pee Dee River drainage of Eastern South Carolina?

My hypothesis is that the Kolb site specimens are the oldest corn recovered thus far from an archaeological context in South Carolina. I base this on the fact that the Kolb site has very little in the way of evidence supporting a Mississippian occupation at the Kolb site but ample evidence of Middle and Late Woodland occupations. South Carolina Paleoethnobotanist Gail Wagner has noted that “so far domesticated crops appear late in the record in South Carolina... and maize is not securely present until A.D. 1100” (Wagner 1995:11). To support my hypothesis I will need a suite of radiocarbon dates that unequivocally and securely demonstrate the age of the Kolb site specimens are older than A.D 910-1150.
The significance of this find revolves around the transition from a subsistence strategy based on hunting and gathering to one based on agriculture -- phenomena that trigger substantial changes in political, religious and social aspects of late prehistoric Native American life.

REFERENCES CITED

Chapman, Jefferson and Gary D. Crites

Lawson, John
1709. A New Voyage to Carolina; Containing the Exact Description and Natural History of That Country: Together with the Present State Thereof. And a Journal of a Thousand Miles, Travel'd Thro' Several Nations of Indians. Giving a Particular Account of Their Customs, Manners, &c.

Michie, James L. and Gary D. Crites

Reck, Philipp Georg Friedrich von

Wagner, Gail

Wenke, Robert J.
Preliminary Working Title:
Saving an Ancient Tradition: The 1973 Columbia Museum of Art Catawba Pottery Exhibit

The photographs are old and grainy. The exhibit is somewhat primitive with cases mounted to pegboards and electrical cords hanging from the wall. In 1973, the Columbia Museum of Art was located in a historic home with very limited exhibit space and funds. Yet the exhibit of Catawba Indian Pottery hosted there in late 1973 was especially important for the Catawba Indian Nation and South Carolina’s oldest art form. It was a new start, and helped foster the Catawba “Renaissance” - a rebirth of tribal culture and traditions.

The Catawba Indian Pottery tradition is alive and vibrant today with approximately 40 potters creating vessels and teaching the craft to newer generations. This ancient custom has roots so far back in time that it’s impossible to pinpoint its origins. Native Americans have been making pottery on the banks of the Catawba River for 4500 years and modern day Catawbas use the same construction techniques of these ancient forebears. This tradition is the oldest continuous pottery
tradition in North, South, or Central America.

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

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

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

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

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

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

As exhibits go, this was a relatively short one, lasting only 15 days. Before the exhibit officially opened, Baker significantly increased the prices the Catawba women had placed on their wares. Almost everything sold out and the Catawba couldn’t wait to get home and begin making pottery. They had found a new market for their pottery and realized they could command much higher prices than before.

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

– (Georgia Harris Oral History Interview)

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

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

May 16th 12:00 - 12:45 pm
Lunch and Learn
A Pictorial History of Lancaster, South Carolina
Lecture by Robert Folks
NASC Room 106

May 17th 9:00 am - 4:00 pm
Annual Native American Folk Art and Craft Spring Sale
In part with Lancaster’s Red Rose Festival
Throughout NASC

June 20th 12:00 - 12:45 pm
Lunch and Learn
A Barbarian by any Other name is a Different Savage
Lecture by Prof. Claudia Y. Heinemann-Priest
NASC Room 106

June 21st 9:00 am - 4:00 pm
Annual Native American Folk Art and Craft Summer Sale
In part with Lancaster’s Ag + Art Tour
Throughout NASC

July 15th 12:00 - 12:45 pm
Lunch and Learn
One Paddler’s Journey: The Catawba River In Pictures
Lecture by Bill Stokes
NASC Room 106

OTHER RELATED EVENTS

39TH ANNUAL EDISTO NATCHEZ-KUSSO PowWOW
Friday, May 9th, 2014 & Saturday, May 10th, 2014

See their website below for more information.
http://www.edistonatchez-kussotribe.com/38th-annual-natchez-kusso-powwow/
SUMMER COURSES AT THE CENTER

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

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

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

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

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

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

SUMMER ARCHAEOLOGY LAB

DATES

May 1st, 8th, 15th, 22nd, 29th from 3:00 - 7:00 pm
June 5th, 12th, 19th, 26th from 3:00 - 7:00 pm
July 10th, 17th, 24th, 31st from 3:00 - 7:00 pm

Come join us!
“A Pictorial History of Lancaster, South Carolina”

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

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

12 noon to 1:00 pm

Participants are invited to bring a bag lunch.

Location:
Native American Studies Center
119 South Main Street, Lancaster, SC

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

Native American Studies Center
A Barbarian by any Other Name is a Different Savage:

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

Claudia Y. Heinemann-Priest
Tribal Linguist: Catawba Indian Nation
Instructor: English, Linguistics, Native American Literature
Native American Studies Center

Friday June 20

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

12 noon to 1:00 pm

Participants are invited to bring a bag lunch.

Location:
Native American Studies Center
119 South Main Street, Lancaster, SC

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

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

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

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

Photographer Bill Stokes has paddled and photographed the Catawba river for over two decades. Join us for an amazing look at one of South Carolina’s greatest natural treasures.

Please direct any questions or comments regarding the series to Brent Burgin at 803-313-7063 or wbburgin@sc.edu. Mr. Burgin welcomes suggestions and ideas for future talks and speakers.
Native American Art & Craft Spring Sale
HOSTED BY
NATIVE AMERICAN STUDIES
UNIVERSITY OF SOUTH CAROLINA LANCASTER

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

5.17.2014
9:00 am until 4:00 pm

NATIVE AMERICAN STUDIES CENTER
119 South Main Street
Lancaster, SC

The event is free and open to the public.

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

HOSTED BY
NATIVE AMERICAN STUDIES
UNIVERSITY OF SOUTH CAROLINA LANCASTER

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

6.21.2014
9:00 am until 4:00 pm

NATIVE AMERICAN STUDIES CENTER
119 South Main Street
Lancaster, SC

The event is free and open to the public.

For more information, email Brittany Taylor,
Instructor of Art, Director of Galleries, and
Curator of Collections, at taylorbd@mailbox.sc.edu
Are you on the List?

We Need Your Contact Information

We are working to compile a contact list of Native American artisans, tribal members, researchers, etc. If you would like to be added to our list, please forward the information listed below to usclnasp@mailbox.sc.edu or contact Brittany Taylor at 803.313.7036 or taylorbd@mailbox.sc.edu

NAME
TITLE/OCCUPATION
ADDRESS
PHONE #
EMAIL

Thank you for your support in helping Native American Studies grow!
The Native American Studies Advisory Committee

Purpose:

Native American Studies Advisory Committee advises the Native American Studies Program (NASP) in its mission and in fulfilling its vision plan.

Membership:
Stephen Criswell, Director
Chris Judge, Assistant Director
Brent Burgin, Director of Archives
Brittany Taylor, Curator of Collections and NASC Gallery Director
Claudia Priest, Linguist and Humanities Division representative
Beckee Garris, Student representative
Rebecca Freeman, Assistant Librarian (Chair)
Todd Scarlett, Math, Science, and Nursing Division representative
Nick Guittar, BBCE Representative

Native American Studies Faculty

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

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

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

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

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