

Above: The blockhouse at Fort King George was recreated in 1988. These cannon are on the second floor of the blockhouse.

Opposite page: This is the entrance to the ceremonial earthlodge at Ocmulgee National Monument.

From Exploration Through Independence

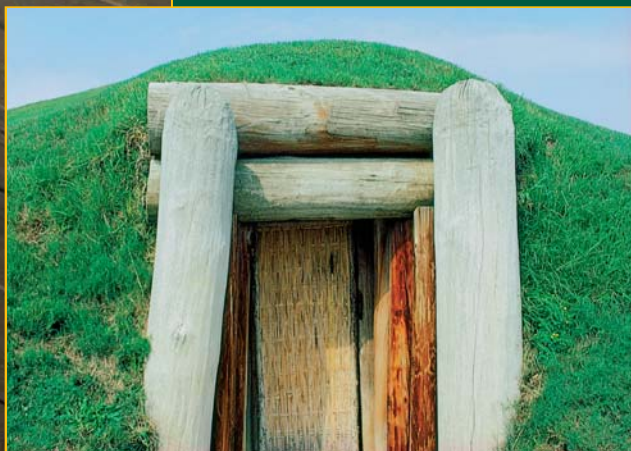
People have lived on the North American continent for the past 12,000 to 30,000 years. Anthropologists believe that these Native Americans arrived during the last great Ice Age, that period when much of Earth's water was frozen in glaciers. They probably came over land bridges that connected North America and Asia as they followed large herds of animals. These prehistoric peoples spread over the areas we now know as North, Central, and South America.

When the European explorers arrived in the New World, including the Spanish explorers at St. Augustine and the English explorers at Jamestown, they found many different tribes of Native Americans. They called them all "Indians."

Although several European nations had earlier explored and made attempts at starting colonies in what is today Georgia, the actual colonial period in the state lasted only fifty years. It began in 1733 when the first English colonists set foot on Georgia soil with James Oglethorpe. It lasted until 1783 when the

Treaty of Paris was signed ending the American Revolution.

During this period, many different cultures came together, primarily the Native American cultures and those of the French, Spanish, and British explorers and settlers. These original Georgians found and built new homes in the wilderness, fought a war for their independence from Great Britain, and laid the foundation of a new nation—the United States of America.



The Land and Its Early People



Chapter Preview

Georgia character word:

Honesty

Terms: archaeologist, artifact, shale, anthropologist, culture, horticulture, tribe, antiquities, clan

People: Paleo Indians, Archaic Indians, Woodland Indians, Mississippian Indians, Creek, Cherokee

Places: Bering Strait, Etowah Indian Mounds, Kolomoki Indian Mounds

Section 1 How Did We Learn About the Earliest People?

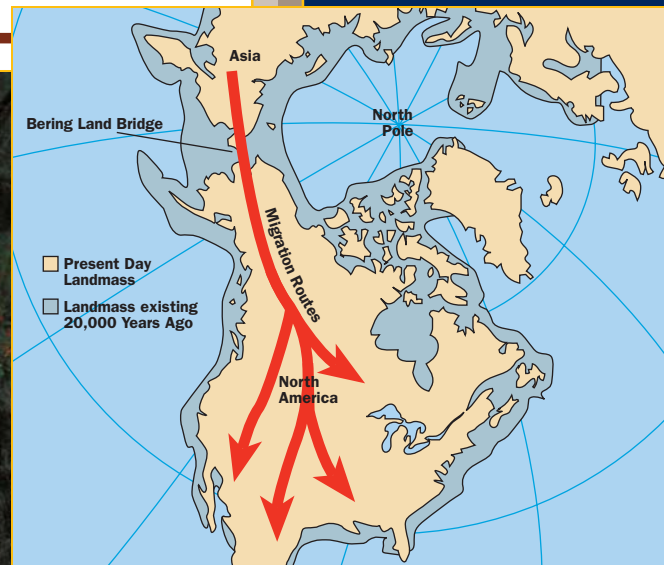
Section 2 Indian Nations in Georgia



During the last Ice Age, the sea level was much lower than it is today. Scientists believe that a land bridge connected Asia and America across what is now the Bering Strait, the narrow body of water that separate Alaska and Russia. Bands of people crossed the land bridge in search of animals for food. We can only imagine their reaction when they traveled to the plains region (what is now the central United States). In this wilderness area, beavers were as large as today's bears, and some birds had wing spans of over 15 feet. Lions, camels, zebras, and saber-toothed tigers roamed alongside bison, deer, moose, and foxes. Animals that we once thought lived only in Africa and Asia once lived here in North America too.

Map 17 Bering Land Bridge

Map Skill: Why is the Bering Strait important in understanding how some of the earliest people came to America?



Left: Cartersville's Etowah Indian Mounds Historic Site is one of the best examples of the Mississippian mound-builder culture in existence. The temple mound is on the right. **Opposite page, above:** This arrowhead is just one of the artifacts discovered at Etowah Mounds.

Signs of the Times

C. 10,000 B.C.–1732 A.D.

Population: 22,000 Cherokee in North Georgia and with an unknown number of Creek

Average Salary: None by our standards

Life Expectancy: Males, around 25 years;
Females, somewhat older

Trade "Prices": Beaver furs, canoes, deer skins, corn kernels, arrowheads, beads and other items considered of value to the trader

Food Costs: Time needed to hunt, plant, and gather; visiting groups would barter for items wanted

Art/Architecture: Intricate ceremonial jewelry, statues particularly those of a spiritual nature

Literature: Songs and stories handed down from one generation to another

Music: Drums, chants, songs and dances

Fashion: Ranged from simple animal skin coverings to intricately beaded handsewn garments and headdresses made from softened animal skins

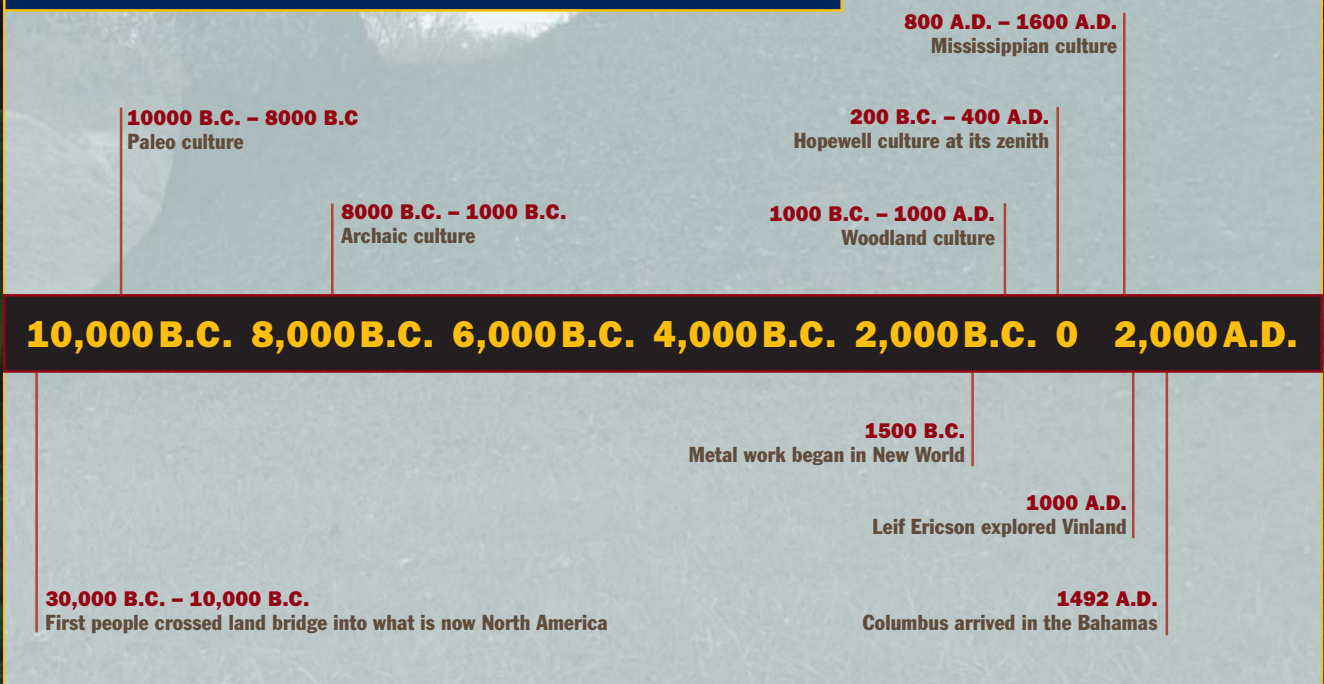
Fads: Rare. Indian cultures valued traditions passed down from earlier generations. Games and tournaments of skill were very popular.

People/Personalities: The tribe's peace chief and war chief; there were also "fanners," messengers, speakers, chief priest, and chief for sacrifices. One of the most important personalities was that of War Woman or Beloved Woman.

Education: Oral history from elders. By the time children were 12 or 13, their education was completed and they began life learning from experiences. For boys, "vision quests" were important.



Figure 8 Timeline: 10,000 B.C. – 1500 A.D.



Section 1

Section Preview

As you read, look for:

- how archaeologists and anthropologists learn about ancient peoples,
- the four prehistoric Indian cultures,
- where Native American mounds and artifacts have been found in Georgia, and
- **vocabulary terms:** archaeologist, artifact, shale, anthropologist, culture, horticulture, tribe, and antiquities.



Above: We can learn a lot from the artifacts left behind by ancient peoples. This Woodland culture ceramic owl figurine was excavated at Kolomoki Mounds.

How Did We Learn About the Earliest People?

Systems of writing, which began in Africa, are only 6,000 years old. Before that time, early civilizations depended on *oral traditions*. The oral tradition was a system in which older persons in a family or other members of a group repeated narratives of events over and over until the younger generations learned them by heart. As succeeding generations grew up, they passed down the traditions, beliefs, and folklore. Later civilizations used cave walls, animal hides, or tree bark to record stories of past events, first in crude drawings, then pictographs, and then in symbols representing sounds. To understand the past, we need to call on experts in other fields in the social sciences.

Archaeologists dig into the earth to find artifacts that will tell us something about early inhabitants. **Artifacts** are pottery shards (pieces), weapons, tools, jewelry, or any items that were made by people. Artifacts can also include *fossils* (the traces or remains of once-living things). Fossils can tell us much about the lives of animals, birds, and even people. Some of the most successful archaeological digs during the past ten years have been in shale. **Shale** is a type of rock that is formed in successive layers. Although thin and easy to break, two pieces of shale can encase the total body of a bird or a prehistoric animal.

Sometimes archaeologists can tell how old a prehistoric site is because they know when particular tools, weapons, or pottery found there were used. They may also choose to use the carbon 14 test to help date things they find. Radioactive carbon is in all living things. When an animal or plant dies, it begins to lose this carbon at a known rate. By learning how much carbon is left in the remains, scientists can tell, within about two hundred years, when it lived. The carbon 14 test can also be used to date artifacts such as clothing or written records.

Anthropologists use these artifacts along with cave drawings, well-traveled pathways, and oral history to study the culture of a group. **Culture** is a term that describes the beliefs, traditions, music, art, and social institutions of a group of people who share common experiences. Anthropologists may also study artifacts and fossils to find out how groups of people lived. There are, for example, many types of projectile points, or arrowheads. By studying a particular point, looking at its type, size, markings, and stone composition, an-

Did You Know?

B.C. stands for “before Christ” and means the number of years before the birth of Jesus Christ. **A.D.** means “Anno Domini,” Latin for “in the year of our Lord.”

thropologists can guess what size animals hunters killed with the point. Projectile points, remains of camp sites, and other evidence indicate that, when the food was gone in one area, the people moved to another.

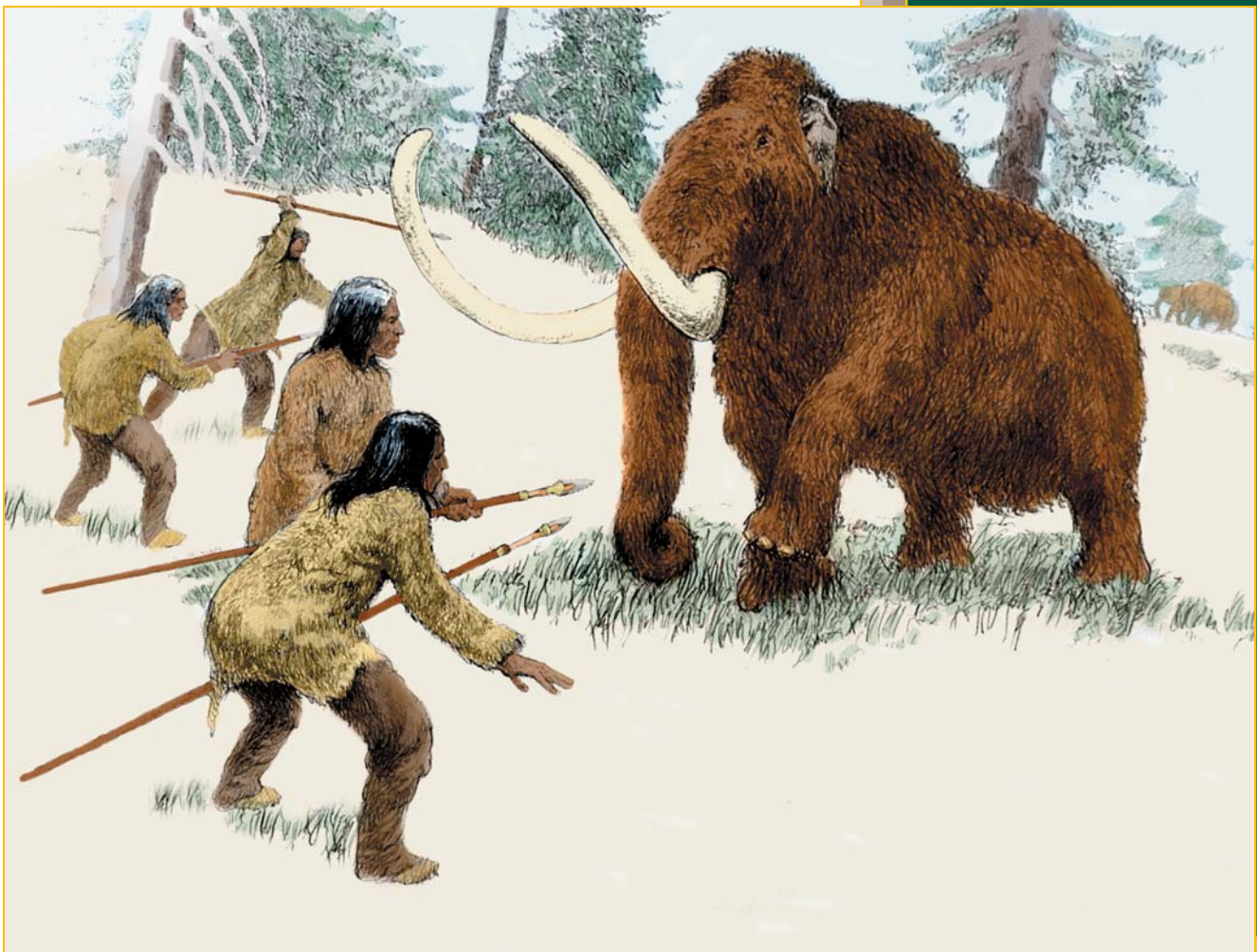
What archaeologists have learned about prehistoric times is not identified by the names of the groups we know today, such as Cherokee or Creek. Instead, early people are identified by cultural periods. No two cultures were exactly alike, and changes took place slowly. People learned from those who lived before, discovered new things, and taught what they knew to their children. Although cultural periods in history overlap, archaeologists have grouped prehistoric people in the following cultures: Paleo, Archaic, Woodland, and Mississippian.

Paleo Indians

The earliest known culture is that of the Paleo Indians, whose culture lasted until about 10,000 years ago. The word *Paleo* comes from the Greek and means “very old” or “long ago.” Early people sometimes can be identified by the material they used to make knives, scrapers, and points for spears. Because most tools and spear points used by the people of this culture were made of stone, this period is referred to as the *paleolithic* (old stone) age.



Above: These spear points were made during the Paleo culture. **Below:** Paleo people hunted large animals like the woolly mammoth.



The Atlatl

The atlatl allowed hunters to throw spears or darts a greater distance. The hunters no longer had to get so close to their prey.



The Paleo culture also used an amazing invention called an *atlatl*. This smooth stone sling-like implement threw darts far more accurately than if they were thrown by hand. It was like a human missile launcher. It enabled the Paleo hunters to kill animals for food from far away rather than forcing them to get too close to their prey.

The Paleo people were nomadic (roaming) hunters who wandered from place to place following herds of large animals. Hunters used long wooden spears to kill large animals such as mammoths, bison, ground sloths, and mastodons, which they then used for food. Archaeologists have also found large numbers of animal bones at the bases of cliffs. This leads them to believe that, at times, the hunters chased the animals over the cliffs to kill them for food.

Remains of their dwelling places indicate that Paleo people lived in groups of 25 to 50 people. Because these people moved around, however, they did not leave many artifacts in any one place. Only a few Paleo sites have been found in Georgia. Archaeologists have uncovered artifacts from the Paleo period in the Savannah River area, in the Ocmulgee River area, and in the Flint River at Albany.

Archaic Indians

The Archaic period (from the word *archaic*, meaning “old”) included three distinct time spans: early, middle, and late.

Early Archaic Period

During the early Archaic period, from about 8000 B.C. to about 5000 B.C., the people still hunted large game. These animals, however, slowly became extinct either because of climate changes or because too many of them were killed. Whatever the reason, Archaic Indians began hunting smaller game, such as deer, bear, turkey, and rabbit. Hunters made their spears and points smaller. The people also began to eat reptiles, game birds, and fish.

The early Archaic people invented useful items, such as choppers, drills, and chipping tools made from deer antlers. Some of the stone artifacts found in Georgia are made from rock not often found in this state but common in other parts of the country. This has led archaeologists to think there was some trading among different groups of Indians.

Archaeological evidence also indicates that the early Archaic people moved each season. During the fall, they lived where berries, nuts, and fruits were plentiful. In summer, they moved to good fishing locations. They also migrated during spring and winter. The moves, however, were always for the same reason: to find food for their people.

Middle Archaic Period

Geographers tell us that by 5000 B.C., when the middle Archaic period began, the area grew warm and dry. Water levels along rivers and the coastal



Above: These spear points were made during the Archaic Indian period.

Did You Know?

It took **several hours** to make an **ax head** by taking a **pebble** and chipping **crystal-line stone** into the desired **shape and sharpness**.

areas receded (moved back), and the people began to eat shellfish, such as mussels and clams. Scientists have found hooks made from animal bones that came from this period. These hooks were sometimes on the ends of long spears that were weighted in the middle with polished stones. Because hunters could throw the weighted

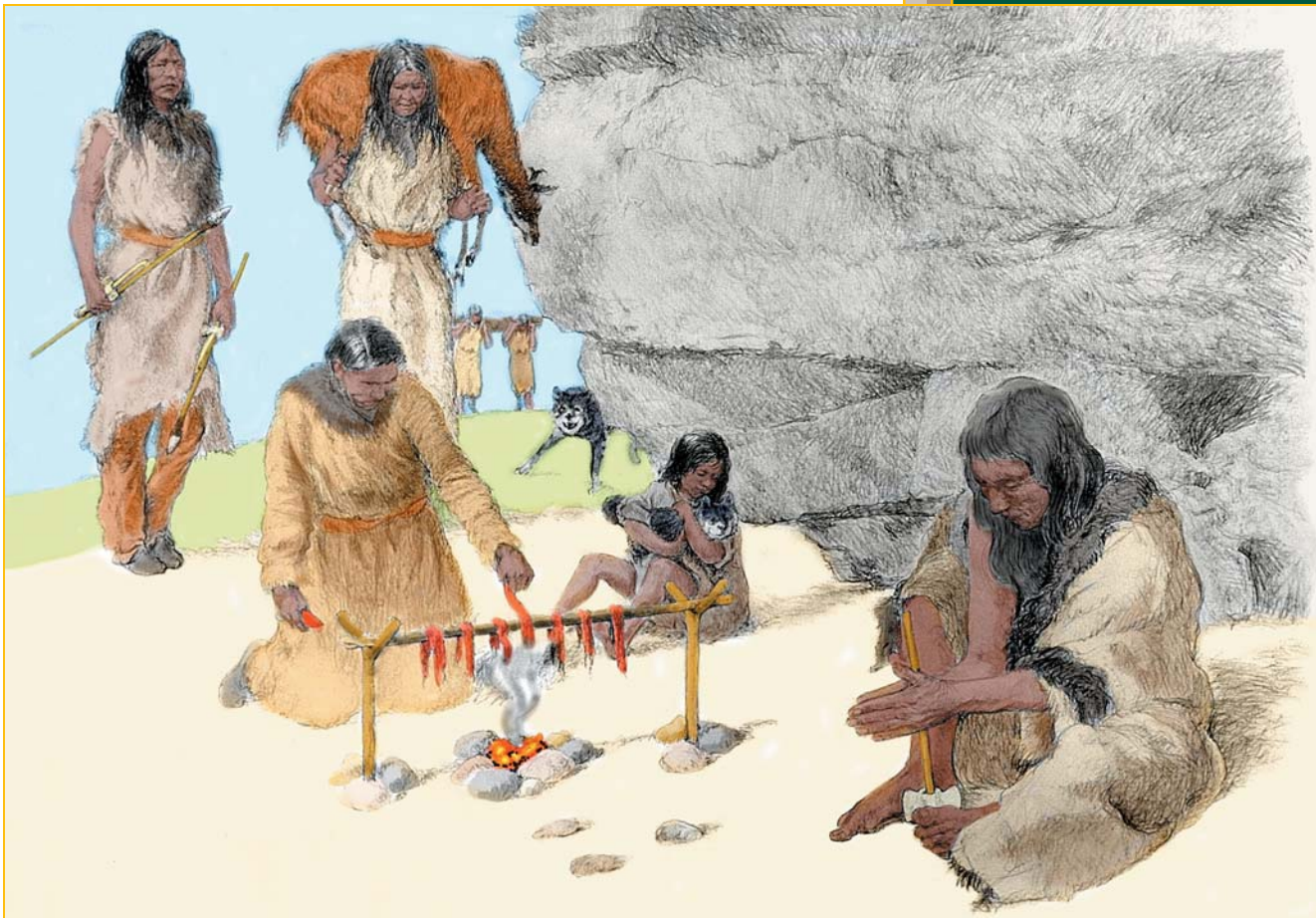
spears long distances, food became easier to get. Finding more food meant the people did not need to move as often as they once had. Evidence also suggests that several small groups joined together to establish camps.

Late Archaic Period

A common artifact from the late Archaic period (4000 B.C. to 1000 B.C.) is the grooved axe. Indians made this tool by putting a stone axe head on a wooden handle. Excavations (archaeological diggings) of late Archaic settlements indicate that axes were used to clear trees and bushes around the camp.

The late Archaic people also saved seed to plant in the next growing season. It is thought that **horticulture**, the science of cultivating plants and trees, began in the late Archaic period.

Below: This campsite was typical of the Archaic people who relied on gathering natural food and hunting smaller animals after the large game had died out. They also began to plant some crops.





Above: This Woodland period artifact is a ceramic duck figurine with cutouts. **Below:** This is the main temple mound at Kolomoki.

By 2500 B.C., the climate had become cooler and wetter, much like the climate of Georgia today. Water filled rivers, streams, and lakes, and the Archaic people of this period depended on shellfish for most of their food. On Stallings Island, a few miles north of Augusta on the Savannah River, archaeologists discovered a mound of mussel and clam shells. The mound was 512 feet long, 300 feet wide, and 23 feet higher than the depth of the river! Also at the Stallings site were remains of burial grounds, fire hearths, pipes, axes, shell beads, bone pins and needles, bone hooks, and many different spear points. Because of these discoveries, historians think late Archaic villages were more permanent than those of any group before them.

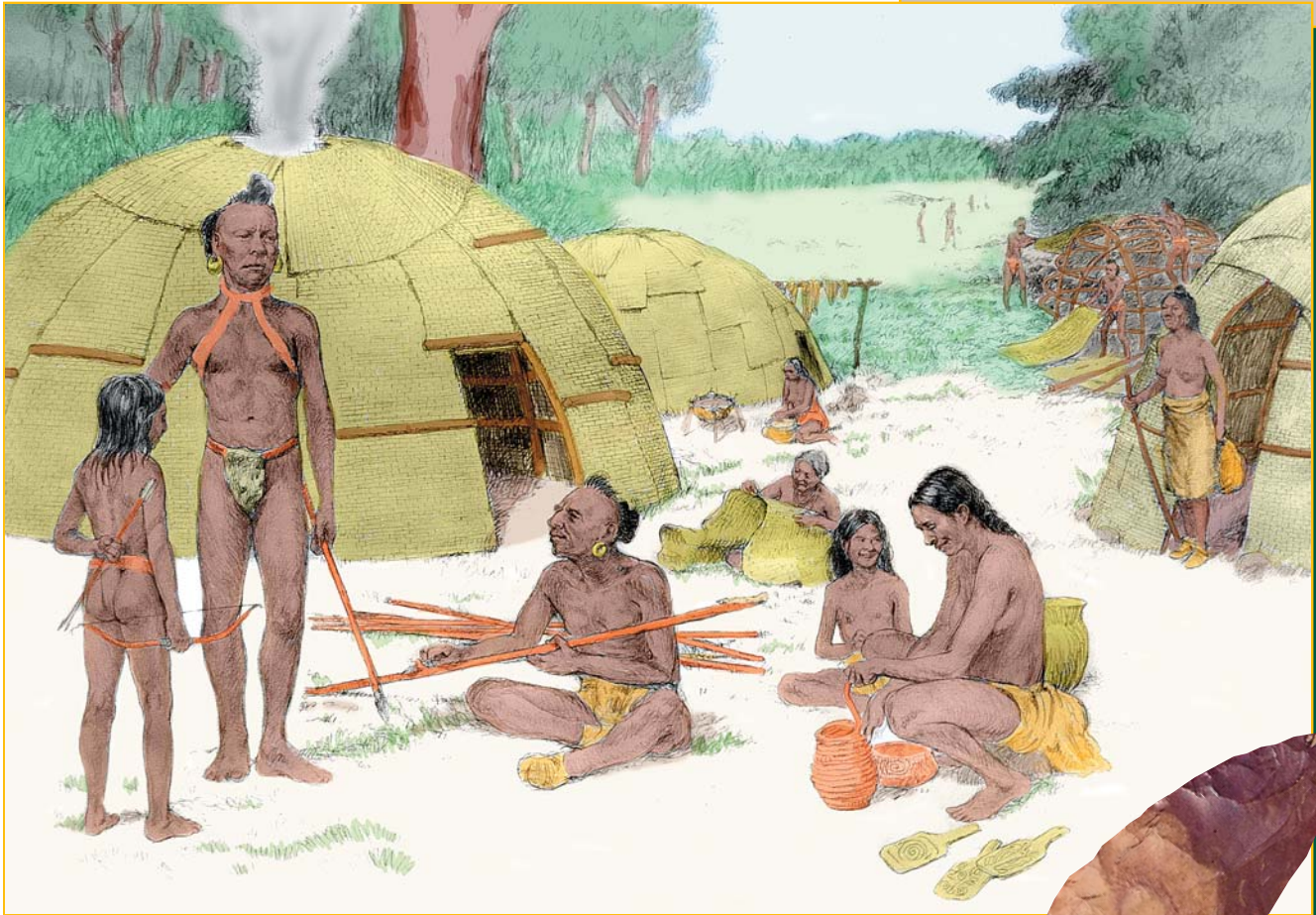
The way food was prepared also changed. Pottery shards dating from the Archaic period indicate that clay containers were used for storing, cooking, and serving food. Archaeologists think learning to make and use pottery may be one of the greatest contributions the Archaic people made to Native American culture.

Other archaeological finds help us understand the lives of Archaic people. They may have used a grinding stone found in Fayette County to crush nuts into a type of flour. Scientists believe that a nutting stone found in Coweta County was used by Indians to hammer nuts in order to get the meat and oil from them.

Woodland Indians

The Woodland culture developed about 1000 B.C. and lasted until about 1000 A.D. Evidence suggests that, during that period, several hundred families began banding together to form tribes. A **tribe** is a group of people who

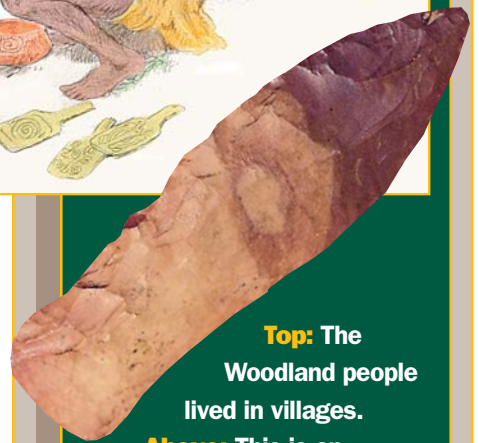




share a common ancestry, name, and way of living. The tribes lived in villages and built huts as houses. The Woodland people used small trees and bark to build dome-shaped huts. They stuck the trees into the ground on one end, then bent them forward at the top and tied them together. They then wove sticks in and out between the trees to form walls. Sometimes they covered the sides of their huts with cane mats or tree bark. They made roofs of grass or pieces of bark and left a small opening in the top of the hut so smoke from cooking fires could get out. They also put fiber mats on the dirt floors for sleeping and sitting.

Hunting became easier for the Woodland culture, a period during which the bow and arrow came into use. Arrow points were made out of stone, shark teeth, or deer antlers. Fishing, hunting, and gathering nuts and berries remained important ways of getting food. The people also grew such things as squash, wild greens, and sunflowers.

The Woodland people learned to make pottery last longer. They found clay along river banks and mixed it with sand. They rolled the mixture into strips and coiled the strips on top of each other into the shape they wanted. They then made the clay smooth with a rock and water. They used wooden paddles to make designs on the pottery. After the clay containers dried in the sun, they were baked in a hot fire to make them hard enough to use for cooking.



Top: The Woodland people lived in villages.

Above: This is an example of a Woodland culture spear point.

Did You Know?

We southerners can thank the **Woodland culture** for giving us a special dish of **beans, corn, and other vegetables**. Its Algonquian name is **succotash**.

Below: These 4-foot high statues are from Etowah Mounds. **Bottom:** Artifacts at the Etowah museum include discs the Indians used to play a game called “chunky.”



Elaborate religious ceremonies were introduced during the Woodland period. These ceremonies were spread through trade among different tribes. The Hopewell culture in Ohio, for example, had many of the same ceremonies used by the Woodland people in Georgia.

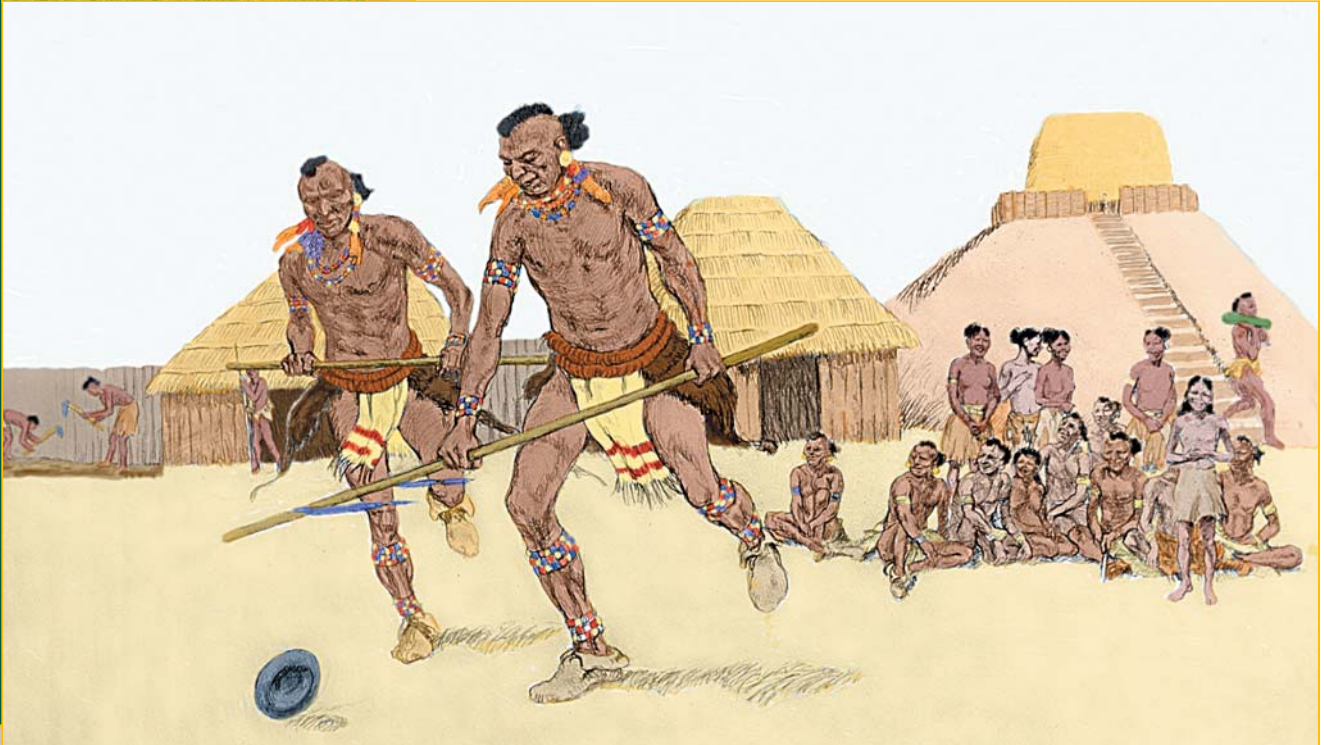
During this period, the Woodland people built cone-shaped burial mounds for the dead. They adorned bodies with necklaces, bracelets, rings, and copper or bone combs. When Woodland people were buried, their families and friends put special funeral pottery, tools, tobacco pipes, and weapons in the graves with them. These artifacts cause archaeologists and anthropologists to think this group of people believed in some type of life after death.

Mississippian Indians

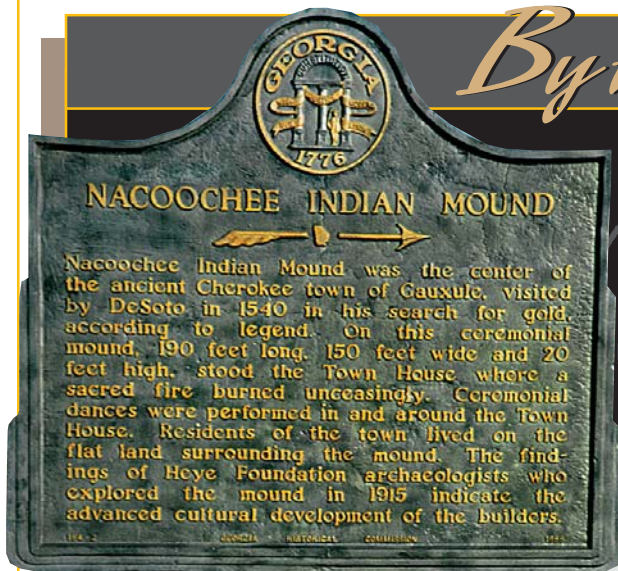
The Mississippian culture is considered to be the highest prehistoric civilization in Georgia. The culture, which started about 700 A.D., is so called because the first things learned about it were from villages excavated along the Mississippi River. The Mississippian age, sometimes called the Temple Mound period, was a time when the people lived in villages, farmed, and were very religious.

From archaeological sites, we learn much about how the Mississippians lived. We know, for example, that the people grew most of their food. Maize (corn), beans, pumpkins, and squash were all planted together in hills. They grew tobacco to use in ceremonies. The Mississippians planted in different fields each year so the soil would stay fertile. They prepared the land with stone or bone hoes and digging sticks.

The Mississippians began to dress and fix their hair differently. Their clothes were less simple, and they wore beads and ear ornaments. Sometimes they



By the Side of the Road



To examine the lives of Georgia's earliest natives, we turn to two primary sources of information—archaeological evidence and oral traditions. One archaeological site is located in White County on Rte. 17 just east of Rte. 75 near Helen. The mound rises from the flat pastureland. Built by the Mississippian culture, the mound was partially excavated in 1915. A white lattice-work gazebo sits on top of it today.



painted or tattooed their bodies. They also began wearing feather headdresses.

Villages grew, and several thousand families might live in a single settlement. They built centers for religious ceremonies and as a home for the priest-chief, who was the head of the village. Moats and palisades (wooden fences) often protected the villages. In some Georgia villages, guard towers have been found 100 feet apart along the palisades, indicating that they needed to defend themselves against tribal enemies.

About 1600 A.D., something mysterious happened. The people left the villages, and there is nothing to tell us where they went. Did disease wipe out whole settlements? Did tribal enemies kill all the people in the villages? Did family units decide to migrate to other areas and become part of a new tribe? Because this was in the prehistoric period (before written history), we may never learn what happened to the Mississippians.



Above: The main temple mound at Etowah, called Mound A, is six stories above the countryside. Its flat top spans a half-acre.

Archaeological Finds

Much of what we know about the early Native Americans is based on the major Mississippian archaeological sites in our state. Figure 9 lists a few prehistoric and historic Indian sites in our state. Find the one closest to your home and continue reading to find out more about these incredible **antiquities** (ancient relics).

antiquities (ancient relics).

Middens are a treasure trove for archaeologists. Basically, a *midden* is a garbage pile. Just as our garbage can tell a lot about us—what we like to eat, messages or mail we read, whether or not we drink alcohol or grape punch—late Archaic shell middens tell us about those who came before us. The large shell midden on coastal Skidaway Island, near Savannah, lets us know whether early peoples ate mussels, clams, or oysters.

Middens dated to the Woodland and Mississippian periods reveal much about what the people ate, how they used fire, what they used for cooking vessels, and so on. You can still see these middens today along the barrier islands near Fort Pulaski and along several major rivers. We can only wonder what people 50,000 years from now will learn about us from our middens!

Excavations at Ocmulgee National Monument near Macon led to the discovery of a large ceremonial lodge built of red clay in the shape of a circle. It is about 45 feet

across and has a 6-inch-high bench around the inner wall. Archaeologists believe the bench, which is divided into 47 sections, was for seating tribal nobles. There is a large eagle-shaped clay platform with seats for the priest-chief and two assistants. A fire pit is in the center of the floor. Archaeologists and anthropologists think the lodge was probably used for both religious and village ceremonies and for other meetings. In Early County (Blakely), one of the oldest counties in our state, is the Kolomoki site, which covers over 300 acres. Here, in the far southwest portion of our state, is a temple mound that is about 50 feet high, 320 feet long, and 200 feet wide.

In Bartow County at Cartersville, the 40-acre Etowah site has seven of these pyramid-shaped mounds. Located at the junction of the Etowah River and Pumpkinvine Creek are borrow pits (the holes left from the excava-



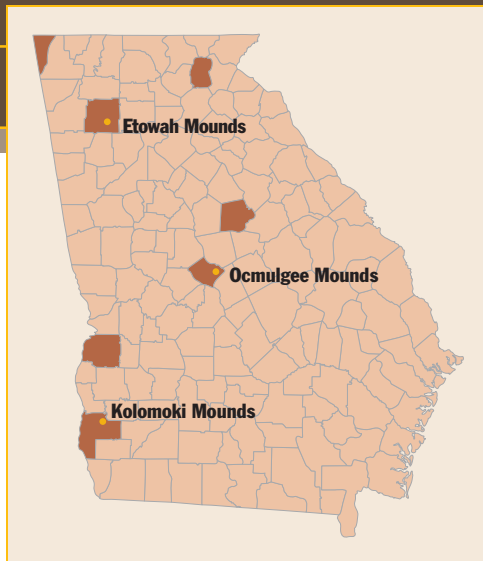
Top: The Rock Eagle effigy measures 102 feet from head to tail and 120 feet from wingtip to wingtip. **Above:** This 800-foot rock wall at Fort Mountain State Park may have been for ceremonial or defense purposes.

Figure 9 Georgia Archaeological Sites

County/City	Indian Site	What's There
Bartow/Cartersville	Etowah Mounds	Pyramid shaped burial mound, jewelry, headdresses, earthen ware
Early/Blakely	Kolomoki Mounds	300-acre burial mound area
Putnam/Eatonton	Rock Eagle	Huge eagle effigy made from rocks
Bibb/Macon	Ocmulgee Mounds	Ceremonial lodge
Richmond/Augusta	Stallings Island	Shell middens
Murray/Chatsworth	Fort Mountain	Rock wall

tion), a plaza, parts of the original village, and a museum. One of the mounds is 53 feet high and has steps leading to the top. Graves have been found along the base of a single mound, and bodies have been discovered in the tops of the mounds. The bodies were dressed in fine clothes, and beads and feather or copper headdresses had been placed on them. Some of the intricately designed copper headdresses weighed almost 100 pounds. Carved marble statues also have been found at some of the burial sites. One of the best parts about the Bartow County site is that you can spend the night there; it is a state park.

Just a word of caution. Some of the archaeological sites in our state are endangered because of looting. Our character education term for this chapter, **honesty**, is vitally important in this situation. Anyone who walks through a historical site, sees something really neat, and decides to pick it up and pocket it is not being honest. That person is also ruining the chance for others to enjoy looking at the arrowhead, pottery piece, or jewelry.



**Map 18
Georgia Mound Sites**

Map Skill: Are there any mound sites in your county?

It's Your Turn

1. Why is oral history important? Are there stories in your family that have been passed down from generation to generation? Ask a grandparent or great aunt or uncle.
2. What is the difference between artifacts and fossils?
3. Name at least one thing that separated the Archaic period from the Woodland period.
4. If you had to choose, which one of the four periods would you have wanted to live in and why?

Section Preview

As you read, look for:

- the two main Native American tribal nations living in Georgia,
- the Cherokee clan system,
- various parts of Cherokee culture, and
- **vocabulary term:** clan.

Indian Nations in Georgia

After the Mississippians disappeared, we entered the “historic” period, so called because Europeans began to keep records of the Native Americans they met. There have been numerous tribal nations in Georgia. However, the two largest tribes in Georgia were the Creek and the Cherokee.

The Creek

Fourteen tribes with names such as Yamacraw, Yamasee, Ocmulgee, Oconee, Chiaha, and Apalachicola made up the Creek Confederacy, or nation. Even though the tribes had different names, their language and culture were much the same. According to Creek legends, the tribes had moved into the Southeast from what is now the southwestern United States. Small tribes banded together in the confederacy to protect themselves against larger tribes of the area.

The true name for the Creek was *Muscogee*, and they were known for being brave and for carrying on the ways of their fathers. During the early days of exploration, Europeans discovered

a tribe living on the banks of the Ocheese Creek, which today is the Ocmulgee River. The explorers did not know the Indians’ tribal name, so they called them Creek. As time passed, that term was applied to all of the tribes within the confederacy. Their language was Muskogean. They lived in permanent settlements or villages known as *italwa*. Those villages were surrounded by smaller villages known as *talofa*, an arrangement similar to our modern city surrounded by suburbs.

In the center of the village was a plaza area where religious ceremonies and games took place. A *rotunda* (a round building made of



Above: You can see this reconstruction of an early coastal Creek shelter at Fort King George. **Opposite page, above:** The Creek also built log cabins as shelter. **Opposite page, below:** Yoholo Micco was a Creek chief in the mid 1800s.

Did You Know?

It is estimated that in the 1400s, as many as **850,000 Native Americans** lived in what is now the United States. Today, the **Cherokee** is the **largest tribe** and the **Navajo** second.



poles and mud) was located in the center of the plaza and used for council meetings. Individual family huts were built around the village plaza. Because the Creek had tools such as axes, their homes were either huts with wooden shingle or grass roofs or log cabins with chimneys.

When Creek villages reached a population of four hundred to six hundred people, the village split. Half of the people moved to a new site and settled a new village. While the new village developed its own plaza, held its own ceremonies, and had its own life, it retained a strong link to the “mother village” from which it had split. In this manner, the different villages of the Creek nation maintained strong ties and became a confederacy.

As the Creek began to grow more of their foods, farmlands surrounded villages and family homes were separated by a mile or more of crops. The Creek used the plow and ax and were successful farmers. They also raised livestock, which reduced the need for hunting.



Cherokee Tribal Clan Wheel



The Cherokee

This proud tribe lived in the northwestern mountain region of the state. There were about 22,000 Cherokee in the southeastern United States during this time period. They called themselves *Awi-yum-wija*, which meant “real people” or “principal people.” Since the Cherokee are most closely identified with Georgia, we will examine their culture in detail.

Tribal Clans

Within a tribe were **clans**, groups of people who believed themselves related by blood. There are seven Cherokee clans that continue today. Examine Figure 10 and decide to which tribe you would most like to belong.

Each clan had its own symbols and traditions, but jealousy was rare between clans. No one clan was considered “better” than another, and each clan was represented in the tribal council. During some meetings, the council members would wear different color feathers to represent their own clan. Council members who spoke up were representing the rest of the clan, so they spoke carefully.

Cherokee Government

Most tribes had two chiefs, one for making war and one for making decisions during peaceful times. Within the community was a council house built close to a stream. Council members could purify themselves in the water before, during, and after ceremonies. The council house was the largest building and could hold up to five hundred people. Although only council members could actually take part in the meetings, each clan was represented, and the ideas shared were many.

Clans governed on the local level. Each clan took care of its own affairs, deciding who could marry and who should be punished for wrongs.

A village was ruled by a headman. He was assisted by a righthand man, a messenger, and a chief of sacrifice in addition to other assistants. The village headman and other respected elders made up a council, which advised the tribal chief. The chief rarely made an important decision without talking to the village council. Decisions at council meetings were reached by agreement rather than by a majority vote. At some point in the discussions, the council simply agreed on the best thing to do.



Above: This is the reconstruction of a Cherokee council house. Notice the benches along the walls.

Figure 10 Cherokee Clan Symbols

Clan	Color	Wood	Other names	Description
Blue clan (Ani Sahoni)	Blue	Ash	Panther, Wild Cat	Responsible for making a blue medicine from a special plant called blue holly that would keep the children well. Keepers of all children's medicines and the tribe's medicinal herb garden.
Long Hair clan (Ani Gilohi)	Yellow	Beech	Twister, Wind, Hair Hanging Down, Stranger	The teachers and keepers of tribal traditions. Also took in POWs, orphans, or those without a clan. Were said to have elaborate twisted hairdos. A peace clan, peace chiefs came from this group, and the chief often wore a white robe made up of bird feathers.
Bird clan (Ani Tsisqua)	Purple	Maple	None	Responsible for keeping birds and sacred feathers. Only clan that could kill or snare birds and gather eagle feathers to present to other clan members for some special feat or accomplishment.
Deer clan (Ani Kawi)	Brown	Oak	None	Keepers of the deer, deer hunters, tanners, and seamers. Also cared for all animals living on tribal grounds. Were often the faster runners of the tribes and would take messages from one tribe to another. This is a peace clan.
Wolf clan (Ani Wahhya)	Red	Hickory	None	Known for its chiefs and warriors. As the wolf is known as a protector, so is this clan considered protectors. Only clan that can track or kill a wolf.
Wild Potato clan (Ani Gatogewi)	Green	Birch	Bear, Raccoon, Blind Savannah	The farmers and gatherers of the wild potato plants from swamps and alongside streams. The potatoes were used to make flour for bread. They were considered to be the nurturers, keepers, and protectors of Earth. Are also the white peace clan.
Paint clan (Ani Wadi)	White	Locust	None	Responsible for making red paint used in ceremonies and as face and body decorations. They were also the medicine people and carriers of medicinal herbs and sacred objects when the tribe traveled to battle.



Top: A Cherokee woman prepares food in front of a traditional Cherokee house.

Above: Cherokee boys learned to make arrow shafts and bows from hickory wood.

The Family

Central to the clan was the family. Cherokee society was considered to be *matrilineal*; that is, family lines were traced through the mother. A child was related by blood only to the mother, not to the father or the father's family as we have in much of our society today. A mother's extended family, including nieces and nephews, were the closest relatives of her children. Children could not marry anyone in that extended family. Nor could they marry close relatives in their natural father's clan. At any given time, there could be lots of relatives living within the same walls and helping each other.

The mother's brothers were responsible for raising her children. Usually, parents were loving and easygoing and disciplined their children very little, preferring that they develop an inner sense of what was right and wrong and take responsibility for the consequences of their actions.

In addition to preparing food, mothers also tended the garden, helped tan skins, and sewed outfits appropriate for the different seasons in north Georgia. Most importantly, they made baskets and pottery containers that were used in every facet of their lives. Fathers were frequently gone, either hunting for deer and moose or trading along the river.

Children played at games that helped them learn their adult roles. Boys learned to use the bow and arrow, and girls learned to cook and tend small children. Sometimes fun was just that—fun. For boys, there were fishing, bow and arrow target practice, tug of war, or foot races. Stick ball was very popular, as was marbles. For girls, there were tag, chasing rabbits, or picking

up shells from the river. Swimming and wading were favorites for both as was hide-and-seek.

Games that children played helped them grow up. Mud ball fights were common, and children were taught not to cry when hit. Hide-and-seek taught the skills of searching and evading. Wrestling was meant to build strength and quickness. These games and sports were common to all tribes, much as the Olympic sports are common to many nations.

Special ceremonies marked the time when girls became women and boys became men. Men and women married at different ages. Women just past the age of puberty were ready for marriage. Men were usually older, having had to prove themselves at hunting and war. A man and a woman who wanted to marry usually asked permission of the woman's family. After a small ceremony, the husband went to live with his wife's family and clan. In many situations, if the woman wanted a divorce, she simply put the husband's belongings outside the house to indicate an end to the partnership. But, more often than not, in the Cherokee culture, the two would agree to dissolve the union without hard feelings and the husband would return to his own mother's clan to live.

Homes

Most tribes built their villages on high banks or hills along rivers and streams. This position gave them rich soil, enough water, fish for food, and a good place from which to defend themselves.

Below: This Cherokee girl is demonstrating basket-making.
Bottom: This lithograph of an early Cherokee village shows that they built their homes near rivers and streams.



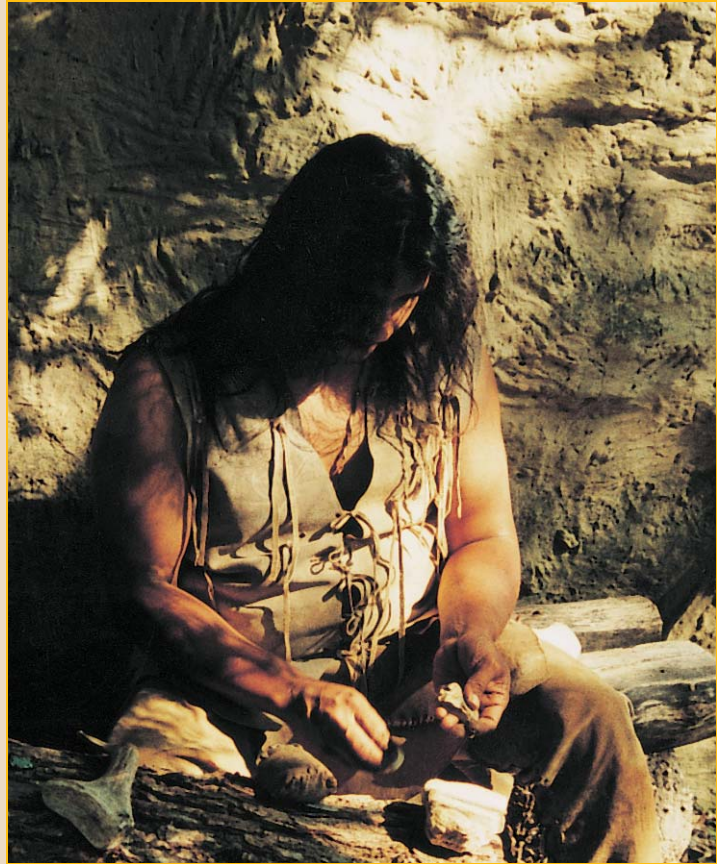
Spotlight on the Economy

The Barter Economy

Early in America's history, money did not exist in the same form that it does today. Native Americans and even early colonists did not have currency or coins to exchange for products they wanted or needed. Instead, they used an economic system called a **barter economy**. The term *barter* simply means to trade or exchange goods or services without the use of money. Suppose you have a new CD that you cannot enjoy because your CD player is broken. Suppose too that your friend has a VHS tape that he cannot watch because his tape player is broken. If you and your friend agreed to exchange the CD and the VHS tape, you have used the barter system.

Bartering is a traditional form of economics. Actually, it is probably the oldest form of economics because people were exchanging goods and services without money for thousands of years before anyone thought to invent money. A **good** is any item that can be bought, sold, or traded. A **service** is any action that one does for another in exchange for some form of payment. (Payment does not have to be money; it can be another service or a product.)

Bartering worked well as the initial economic system in the New World. People traded goods that they had, such as tools or weapons or deerskins or shells, for other goods that they wanted or needed. Since both parties agreed to the exchange, it was usually an equitable (or fair) exchange. Any item could be a **medium of exchange** because someone would want or need it. The more people who wanted or needed the item, the higher its value. Good fishermen might have extra fish to exchange for seed or corn or vegetables grown by someone else who was a good farmer. Hunters or trappers might have bear skins, deer skins, or beaver pelts to exchange. A **resource** is anything used to produce a good or service. Resources that are plentiful or abundant are not as valuable as resources that are scarce (in limited supply).



Above: This Cherokee man is making a spear point, which would have been a good in a barter economy.

Economics is the study of how we made decisions to allocated limited resources (natural, human, capital) in order to meet our unlimited wants. As you read ahead in your history textbook, you will see how the United States moved away from the traditional barter economy into a market economy. But some things did not change. Scarce resources are still more valuable than plentiful resources. Goods and services are still the products that satisfy our wants. Watch for the changes in our economy as you move into the next chapters of Georgia's colonial days.

Their shelters were made from materials at hand. Some houses were round, others rectangular. Home construction began with a framework of tree poles, which they then covered with bark and woven vines or saplings. They plastered the outside with mud to keep the rain and cold out. Inside were benches for sleeping and sitting. Because fleas were numerous, they built the benches higher than a flea could jump. Other furnishings included woven mats, pottery, baskets, and wooden utensils. Fires were built in the middle of the dirt floors. During the summer, the sides were opened to let in cool air. During the winter, the sides were closed to hold in the heat.

The Cherokee built log houses for winter living. A small fire kept the house very warm but filled it with smoke. This warmth was useful when they wanted to make the body sweat out impurities. The Indians also built council houses for meetings. These council houses were larger versions of their dwellings.

Food

All of the Native Americans including the Cherokee fished and hunted animals to obtain meat. Deer was their main meat, but they also ate rabbit, squirrel, turkey, raccoon, and small birds. Meat was often cooked by roasting it over an open fire. This was the origin of barbecuing, a popular way of cooking meat although Spanish explorers introduced some different ways of roasting and actually gave us the word *barbeque*. Nothing was ever wasted from a kill. For example, fat from bear meat made a grease that was used for frying fish, waterproofing skin boots, or even as a tinder for fires. Bear skins were used as floor coverings, and claws were made into jewelry.

Fish were an important part of the Native Americans' diet. They used various methods to catch fish: hook and line, traps, spearing, and nets. On inland streams, they built V-shaped rock dams with traps at the pointed end of the V. You can still see the remains of some of those dams in mountain rivers. At night, they would build fires on piles of sand in their canoes. The firelight attracted fish like flounder and sea trout, which they then speared.

Of Special Interest

A Tale of Love

A legend is a story that can neither be proved or disproved but continues to be told through generations. Such is a legend of love that was denied. It is called The Legend of Sautee Nacoochee.

Many Native Americans inhabited a region along the Chattahoochee River in north Georgia in what is now the Nacoochee Valley. At some point in time, there was a young Choctaw brave called Sautee who fell deeply in love with a Cherokee princess called Nacoochee, or "Evening Star." The beautiful young girl was forbidden to marry Sautee because their tribes were enemies. Unable to stay apart, the two eloped one night. Quickly, the Cherokee chief sent many braves to pursue the two and bring his daughter home. After several days, they found the pair huddled on the slope of Mount Yonah, which was considered to be a sacred mountain with spiritual powers. The angry chief ordered that Sautee be thrown over a cliff to his death because of his disrespect for the chief's wishes. Before she could be stopped, Nacoochee likewise flung herself over the cliff to join her loyal brave.

All too late, the chief realized how much they truly loved each other. In his sorrow, he instructed that they be buried together along the Chattahoochee River. Two nearby valleys were named after them. Today, you can visit Habersham and White counties in the area of Sautee-Nacoochee where these moundbuilders once lived and loved. In the middle of a field is a white gazebo (a small roofed building used for rest and shade) commemorating the star-crossed couple.

Should legends be shared? Why or why not?

Photo: The Chattahoochee River between Sautee and Nacoochee.



Above and right: The model above shows how the Cherokee dressed before the Europeans arrived. The model on the right shows how Cherokee dress was influenced by the European settlers.

The tribes also grew a number of crops. Their chief crop was corn, which they called *maize*. Corn was prepared in many ways: ground into meal for bread, cooked in wood-ash water to make hominy, or roasted by the ear over a fire. During the winter, dried corn was stored in an airtight crib built high above the ground.

Other crops included squash, pumpkins, beans, and sunflowers. The main fruit tree they grew was the peach. Now you can really appreciate why Georgia is called the “Peach State.” Honey and berries, fruits, and nuts gathered from the wild rounded out their diet. They made a delicious vegetable oil for cooking and seasoning by boiling crushed hickory nuts.

Clothing

The Native Americans wore little clothing during Georgia’s warmer months. Tanned deerskins provided breechcloths for men and apronskirts for women. Small children often wore no clothes. During warm weather, no one wore shoes. During cold weather, they wore moccasins, leggings made from soft deerskin, and match-coats for warmth. Match-coats were long, very warm capes made of furs or feathers. An early explorer who lived among the Cherokee for several years was amazed that they could sleep on the ground at night with no match-coat or other cover.

Spiritual Belief Systems

All Native Americans believed that many gods and spirits affected them whether in planting crops, hunting, fighting an enemy in battle, or just being. They believed that they must cleanse themselves inside and out to purify their spirits. Usually this was done with water or with smoke. The majority of tribes believed in an

Did You Know?

Native Americans grew **tomatoes** long before any other **culture**.





Native American Commandments

There was one set of “truths” shared by all tribes. Although these rules to live by had different words for various groups, the meaning was the same.

The Earth is our Mother, care for her.

Honor all your relations.

Open your heart and soul to the Great Spirit.

All life is sacred; treat all beings with respect.

Take from the Earth what is needed and nothing more.

Do what needs to be done for the good for all.

Give constant thanks to the Great Spirit for each new day.

Speak the truth, but only of the good in others.

Follow the rhythm of nature; rise and retire with the sun.

Enjoy life’s journey, but leave no tracks.

afterlife where brave warriors and faithful women were rewarded and cowards and thieves were punished.

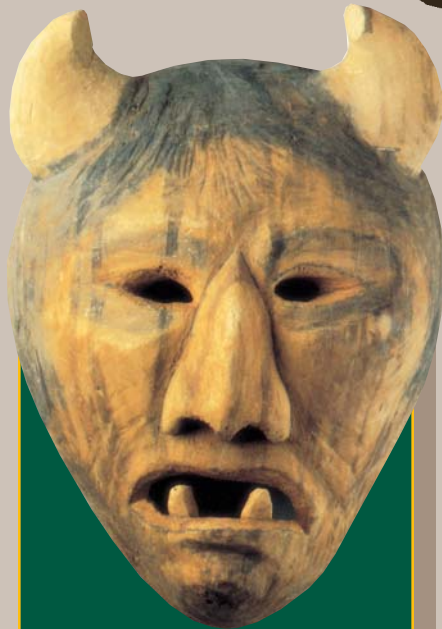
Three Worlds

The Cherokee believed that Earth was a large island resting on the waters. Each tribe thought that it was at the center of the Earth, which it called “This World.” Above This World was the “Upper World,” which was cleaner and purer than This World. The Upper World represented order and expectation. Below the waters on which the Earth rested was the “Under World,” a place of disorder and change.

The Cherokee believed This World was usually orderly and predictable. As long as people stayed pure and behaved themselves and kept nature in balance, the spirits treated them justly. But illness and bad luck could come to people who misbehaved and polluted the world around them.

Gods

The chief gods, who were found in the Upper World, were the Sun and the Moon. The Sun was the main god, and she had the power of night and day, of life and breath. As a symbol of the Sun, the Cherokee kept a sacred fire burning. Keepers of the fire fed it some cornmeal or animal meat every day. The Cherokee believed that the Sun was kindhearted and watched over



Top: For the Cherokee, the rattlesnake was special. They used its rattles in ceremonies. **Top, right:** The bear too was a special case. **Above:** This “buffalo man” mask was worn to depict the existence of evil spirits.

This World. In darkness, however, she was not watching and bad things could happen. The Moon was also a god, the Sun’s brother. He represented rain and fertility.

The Power of Beings

The Cherokee believed that just as certain humans had special powers so did some animals and plants. One of the most honored animals was the deer. When tracking the deer, hunters often donned a deer face and, before killing it, asked the deer’s permission and forgiveness for taking its life. Failure to do this, they believed, resulted in painful joint conditions that kept the hunter from feeding his family. Only for hunger was the deer sacrificed.

Birds were also important animals because they came in contact with the Upper World. Their feathers were often used in ceremonies. The most important bird was the eagle, which stood for peace and order. Its tail feathers were highly prized, and it was an honor to wear them. Falcon feathers were used to improve eyesight. Turkey buzzard feathers helped healing. The Cherokee associated the turkey and the red-bellied woodpecker with war.

By the same token, there were things that needed to be avoided. Snakes were not killed because they

Did You Know?

The Cherokee believed that, when the moon darkened from an eclipse, a giant frog was trying to swallow the moon. They made noises to scare the frog into releasing the moon. It always worked.

might want revenge. The rattlesnake, however, was different. The Cherokee believed it was once a man sent to This World to save humans from disease caused by the Sun. Eating its meat would make one fierce. Its rattles were used to scare enemies, its oil was good for sore joints, its fangs were used to draw blood during healing, and its bones were made into necklaces.

The bear was also a special case, for it stood on two legs like a man. The Cherokee believed that bears were once men who failed to avenge wrongs done to their people. Because this was a great crime, the men were turned into bears. Before the Cherokee killed any animal, they asked the animal's spirit to forgive them. But not the bear. Bear-men who would not avenge wrongs did not deserve respect.

Honesty

In the belief system of almost all tribes, honesty was extremely important. From an early age, children were taught the dishonor resulting from stealing, cheating, or going back on your word. In fact, for adults, the punishment for stealing or cheating was often death.

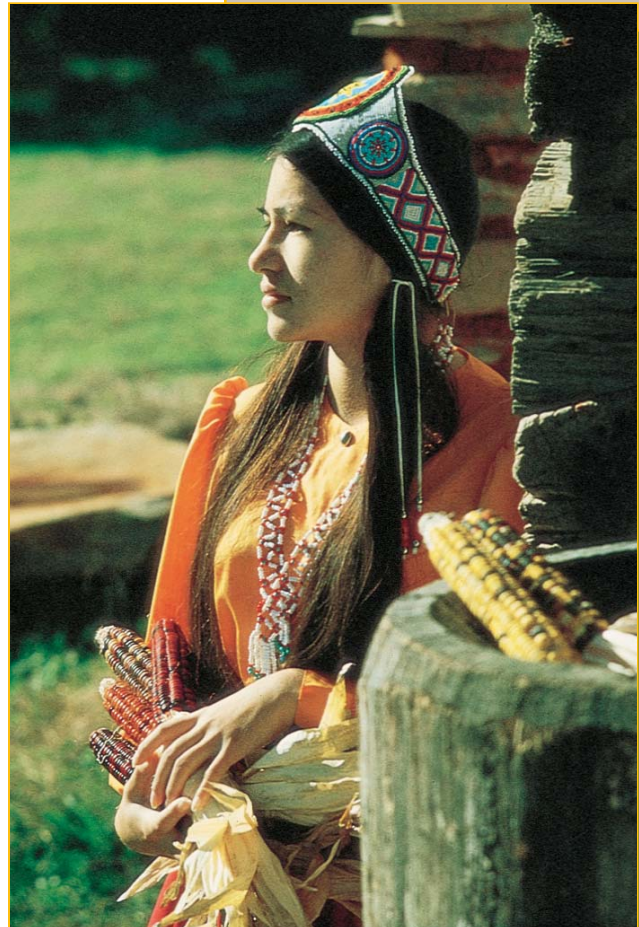
Remembering that honesty is our character education term for this chapter, what does honesty mean to you? To the Cherokee, a person's word when he or she promised to do something meant nothing without honesty. It is certainly something to think about.

Plants

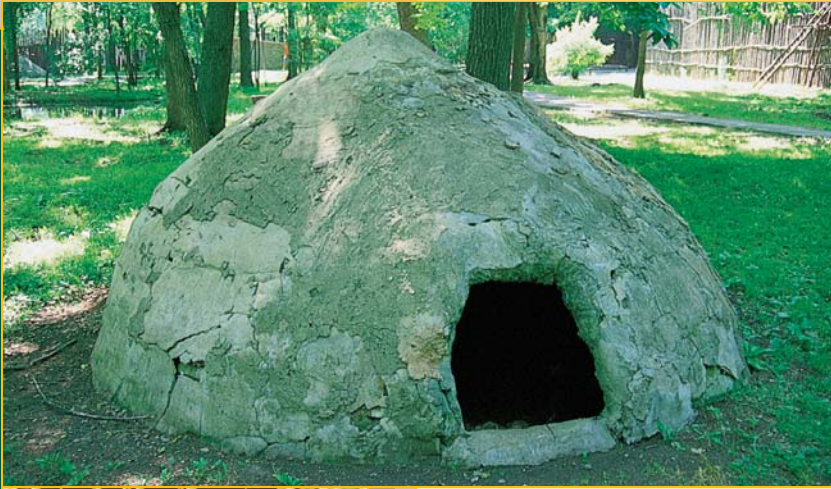
Considered friends of humans, plants were used for food and to fight disease and bring healing. Native Americans had over two hundred plants they used for medicine. Priests or medicine men often made a ceremony of giving out medicines. The root of bear grass was used against snakebite and rheumatism. To ease shortness of breath and to stop bleeding, the Cherokee drank a potion containing ginseng. Angelica root was good for back pain, while spicebush tea cleaned the blood. Horsemint tea brought on sweating and reduced swelling in the legs. The roots of the Venus's flytrap and the pitcher plant were thought to have unusual powers because the plants fed on dead insects.

Tobacco was a special plant. When smoked in a pipe, its pure, white smoke rose up to the Upper World. As a result, the Cherokee, and most other tribes, used tobacco on ceremonial occasions when asking for blessings from the gods.

The most important plant and main source of food was corn. To give thanks for the corn, the tribe celebrated with the Green Corn Ceremony. People in the tribe came from near and far to take part in the ceremony. It usually took place at the first full moon after the late corn ripened. The first day was spent feasting, cleaning all the buildings, and putting out all fires.



Above: As they developed agriculture, corn became the Cherokee's most important crop, a symbol of life. The Green Corn Ceremony was one of the most important of the year.



Top: This Cherokee sweat lodge was used to cleanse the body, mind, and spirit.

Above: The wind chimes outside a traditional Cherokee house warn of the entrance of evil spirits.

The second day was a day of fasting. The men drank tea to cleanse themselves. During the second day, the men forgave wrongs done to them. (Murder, however, was not forgiven.) On the morning of the third day, everyone feasted again. That afternoon, the priest lit a new fire and carried it to the ceremonial center. From that fire, the village fires were restarted. All wrongs were forgiven, and the priest urged the people to remain pure so they would have good luck. Then the women joined the men in dancing.

On the fourth day, they feasted, danced, painted themselves with white clay, and took a ceremonial bath in a stream. Some Native Americans still practice this ceremony.

Law of Retaliation

Native Americans had few laws. The most important was the law of retaliation. *Retaliation* means “the act of striking back or getting even.” The law of retaliation was actually used to prevent feuds and preserve peace within the tribe. For example, if one person killed another, the spirit of that person would not rest until relatives avenged the death. The dead person’s kin did this by killing the killer or a close relative. The matter was then considered settled.

When one tribe killed people from another tribe, war often resulted. The Cherokee looked upon war as a way to avenge deaths and terrorize the enemy. Native Americans did not often go to war to gain territory or property. Raiding the enemy was voluntary and a way to win honor. Warriors prepared for it by purifying themselves. Then, in small groups, they crept up on and attacked their enemies, taking trophies to show their people that the deaths were avenged.

When tribes wanted to make peace, they asked a neutral tribe to arrange peace talks.

It's Your Turn

1. How was the Creek village organized?
2. Why were the clans so important in the Cherokee culture?
3. In what ways did the childhood games of Native Americans prepare them for adulthood?
4. Name three foods eaten by Native Americans that are still enjoyed by Georgians today.
5. What was the most important crop to the Cherokee?
6. What is your opinion of the Native American commandments?

Did You Know?

In 2002, the first **Native American** traveled into space aboard the **space shuttle Endeavor**. **John Herrington**, a member of the **Chickasaw Nation**, tucked away six **eagle feathers**, a **sacred gourd**, and **arrowheads** to take into flight along with **Chickasaw** and **Crow flags**.

A Final Note

Naturalist William Bartram traveled through north Georgia during the Revolutionary War and gave us a view of the life and culture of Native Americans. He wrote,

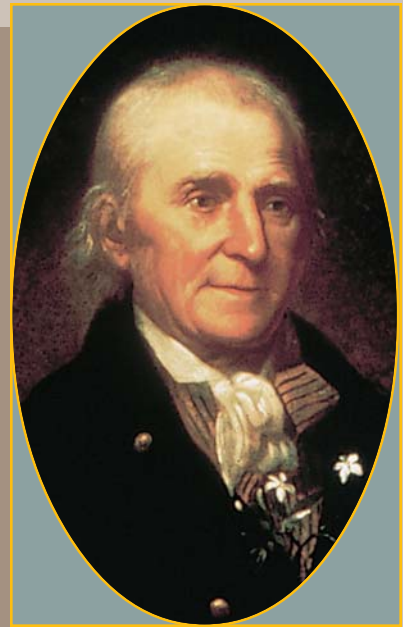
There were . . . many very magnificent monuments of the power and industry of the ancient inhabitants of these lands. . . . I observed a stupendous conical pyramid, or artificial mound of earth, vast tetragon terraces, and a large sunken area, of a cubic form, encompassed with banks of earth; and certain

traces of a larger Indian town, the work of a powerful nation, whose period of grandeur perhaps long preceded the discovery of this continent.

The European explorers and settlers did not share that sentiment. It would be a mere 106 years before the Native American presence in Georgia was almost completely wiped out. During that time period, the Creek and Cherokee in our state, especially the Cherokee, built a continuously enriched culture, government, and language. But at the same time, they suffered numerous hardships, loss of land and homes, near starvation, imprisonment, and constant fear. Finally, most of the Native Americans were removed from Georgia.

Chapter Summary

- To learn about prehistoric people, we depend on the findings of archaeologists and anthropologists.
- The first settlers in our country are believed to be Asians who came to North America over a land bridge across what is now the Bering Strait.
- Scientists group prehistoric people into four cultures and time periods: Paleo, Archaic, Woodland, and Mississippian.
- The Mississippian was the most advanced of the four cultures.
- The two largest tribes in what is now Georgia were the Cherokee and the Creek.
- The Cherokee and the Creek had a rich culture with strong belief, family, and government systems.
- The Cherokee Nation was made up of seven clans.



Above: In the 1770s, William Bartram explored the southeastern United States, collecting seeds and specimens of the flora in the area. In 1791, he published a book on his travels. In 1803, he accompanied Lewis and Clark on their exploration of the Louisiana Territory.

Chapter Review

Reviewing People, Places, and Terms



Match each of the following words with the definitions that follow.

- A. anthropologist
- B. archaeologist
- C. artifacts
- D. clans
- E. culture
- F. tribe

1. A scientist who studies how human cultures began and developed
2. A group of people who share a common ancestry, name, and way of living
3. A scientist who studies the items left behind by ancient people to determine how they lived
4. A term that describes the beliefs, traditions, music, art, and social institutions of a group of people
5. Groups of people who believe themselves related by blood
6. Things, such as pottery, tools, or weapons, that were made by humans



Understanding the Facts

1. What is the carbon 14 test?
2. In what period do scientists believe horticulture began?
3. During which period did the bow and arrow come into use?

4. List the differences between each of the Archaic periods.
5. How many tribes made up the Creek Nation or Confederacy?
6. What is meant by a mother-centered family system?
7. In what ways did Cherokee homes differ from the homes of the Plains Indians, which are the ones usually shown in movies?
8. What were three uses of plants by Native Americans?



Developing Critical Thinking

1. How can archaeologists tell about early cultures? What items do they study to learn about the past?
2. What could have happened to cause some of the Mississippian tribes to disappear?
3. Compare and contrast the methods of obtaining food in each of the four prehistoric cultural groups.
4. In what ways do you think “civilized” society has demonstrated the Native Americans’ law of retaliation?
5. How are the games played by today’s boys and girls different from those played by the Cherokee children? How are they the same?

Checking It Out



1. Native Americans have left their mark on Georgia. The state is full of communities, rivers, and attractions that bear descriptive Indian names. For example, Dahlonega, in Lumpkin County, comes from the Cherokee *atela-dalaniger*, meaning “yellow money.” The Chickamauga River, which flows through Catoosa, Walker, and Whitfield counties, comes from the Muskogean *Tchiskamaga*, which means “sluggish or dead water.” In Towns County, the name of the Nantahala Mountains comes from the Cherokee *nan-tah-ee-yah-heh-lik*, or “sun in the middle noon.”

Use your local Chamber of Commerce, school media center, Internet sources, and local historical society to find out the Native American heritage of any names in your community or area. Make a listing for the class and include a description of each site.

2. How do you prepare to become an archaeologist or an anthropologist? What type of schooling and licensing or credentials are required? Use your school career counselor and career information center to research these two fields of study and the job markets for them. Would you be interested in either career?



Writing Across the Curriculum

1. After reading “A Tale of Love” or other Native American legend, write a legend about how a place in your county got its name.



Exploring Technology

1. Research the Hopewell culture on the Internet. Identify ways in which their culture was advanced.

2. Many tribes believed that the world was divided into three parts: This World, the Upper World, and the Lower World. Use your Internet search skills to find information about each of these areas and report your findings to your classmates.



Applying your Skills

1. Sign language was important to Native American culture and is still a method of communication between people who cannot hear or who do not speak the same language. Develop a short story to present to your class and create signs with your hands that will represent the major people, places, and things in your story.
2. What do you think archaeologists and anthropologists of future centuries will think about today’s eighth graders and their schools? What artifacts do you think might be used as evidence to describe your social and tribal life?
3. Using William Bertram’s description, draw or make what he saw. *Note:* You may need to look up some of the words before starting.



Photo Question

This Woodland period pot was excavated at a mound site in Early County. What is the name of the site?

