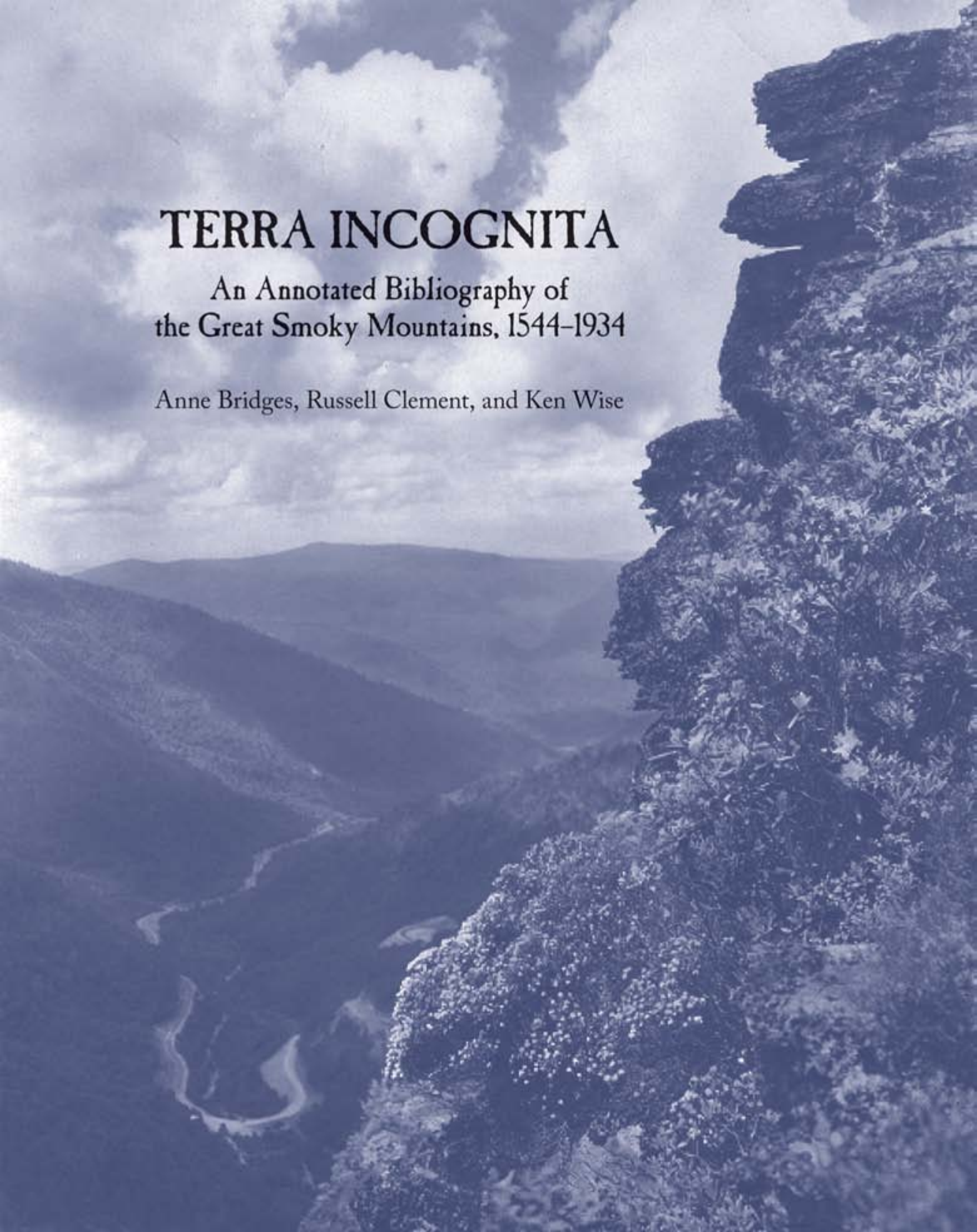

TERRA INCOGNITA

An Annotated Bibliography of the Great Smoky Mountains, 1544–1934

Anne Bridges, Russell Clement, and Ken Wise

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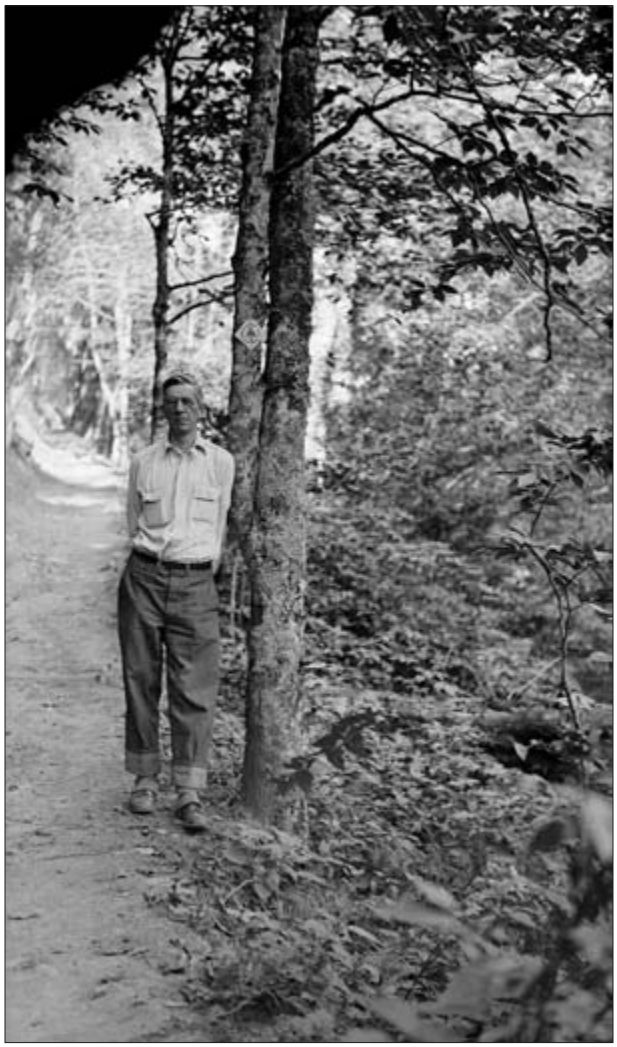

For we need this thing wilderness far more than it needs us. Civilizations (like glaciers) come and go, but the mountain and its forest continue the course of creation's destiny. And in this we mere humans can take part—by fitting our civilization to the mountain.

—Letter from Benton MacKaye to Margaret Broome, November 15, 1933

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The University of Tennessee Press / Knoxville

Frontispiece: Benton MacKaye on the Appalachian Trail near Newfound Gap, September 24, 1933. Photo by Albert "Dutch" Roth and courtesy of Albert "Dutch" Roth Digital Photograph Collection, University of Tennessee Libraries.

Letter excerpt: *Smoky Mountains Hiking Club Handbook,* 1934.

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ACKNOWLEDGMENTS

Like many large academic research projects, this one started as a simple idea—create a bibliography of published material on the Great Smoky Mountains. The idea took root when Paula Kaufman, then dean of the University of Tennessee Libraries, urged, "Go for it," and backed her cheerful imperative with irrepressible optimism and unflagging support.

The simple idea quickly evolved into a complex enterprise involving no fewer than a dozen colleagues scouring indexes and databases worldwide, searching for the obscure and the well-known, the rare and the obvious, the classic and the ephemeral book, article, government document, pamphlet, thesis, or map containing anything of significance about the Great Smoky Mountains. This formidable cast included Cheryn Picquet, Teresa Berry, Chris Durman, Sandra Leach, Flora Shrode, George Frizzell, Kay Johnson, Michael Toomey, Margaret Kaus, and Linda Behrend, all professional librarians skilled in the practice of leaving no stone unturned in ferreting out the elusive citation for which there may be only the vaguest reference. Each leaves a personal mark in this book, identifiable by the initials following each annotation. To each, the editors owe a debt of gratitude. We are especially indebted to Cheryn Picquet, who not only completed all of the research on the legislative material but also contributed the essay for this section, and to Chris Durman for the fine essay "Music in the Great Smoky Mountains."

During the initial stages of the bibliography, the editors were ably assisted by two individuals who skillfully shepherded the growing body of work. Lisa Travis and Tiffani Connor were not only a joy to work with, but were also reliable sounding boards when we were still working out the framework of the project. Later in the project, researcher Steve Davis assumed a similar role, bringing the perspective of a historian into the discussion of the bibliography's thematic focus. An example of Steve's fine work is the essay "Natural Resources and Development in the Great Smoky Mountains."

The editors are likewise indebted to four very special students who carried the burden of managing, organizing, verifying, and rechecking every citation, annotation, and essay that entered into the master file of the bibliography. Sarah Culp Searles, Susan Wood, Jennifer McInturff, and Sarah Tanner will always remain among our most favorite people in the whole world.

This bibliography is considerably enriched by the contribution of John Finger, Professor Emeritus of History at the University of Tennessee and an authority on the history of the Cherokee. John expertly untangled the complicated documentation surrounding Cherokee legal issues in the essay "Cherokee Land and Legal Status to 1934." In so doing, he has given the Cherokee section a scholarly imprimatur that is hard to match.

We would certainly be remiss not to acknowledge the contribution of the University of Tennessee Libraries' Interlibrary Services and Special Collections in the successful completion of the project. They were relentless in their pursuit of that most elusive article or document we desperately needed, and yet patient and understanding when continually served up incomplete and incorrect citations. Appreciation goes to Linda Breeden, who kindly volunteered to assist us with verification when we were a bit short-handed. Very special thanks go to our colleagues in the Research Services Department of the John C. Hodges Library who were, no doubt, wearied by countless heated discussions about bibliographic detail and document formatting. Our colleagues, at times, may have doubted that the bibliography would ever be completed. Nevertheless, they were generously unfailing in their support of our efforts.

During the early years of the project Paula Kaufman departed for the University of Illinois, but we were fortunate in the appointment of longtime associate dean of the Libraries, Aubrey Mitchell, as interim dean. Aubrey was most gracious in lending moral support when the size of the project had become overwhelming and the decision was made to reduce the scope of the bibliography to publications prior to 1935. And, in the final year of the project, we have been most appreciative of the warm receptiveness and genuine encouragement shown toward our project by Steve Smith, the current dean of the University of Tennessee Libraries.

Four individuals outside the University of Tennessee family were especially important to the success of this project: Annette Hardigan, Park Services librarian at the Great Smoky Mountains National Park; George Frizzell, head of Special Collections at the Hunter Library, Western Carolina University; Kenton Temple, head of the Anna Porter Library, Gatlinburg; and George Ellison, a well-regarded writer on all things about the Smokies. All were ever gracious in sharing from their deep repositories of knowledge about the literature of the Smokies. George Ellison's inestimable knowledge of the Smokies is on display in his superb essay on Horace Kephart.

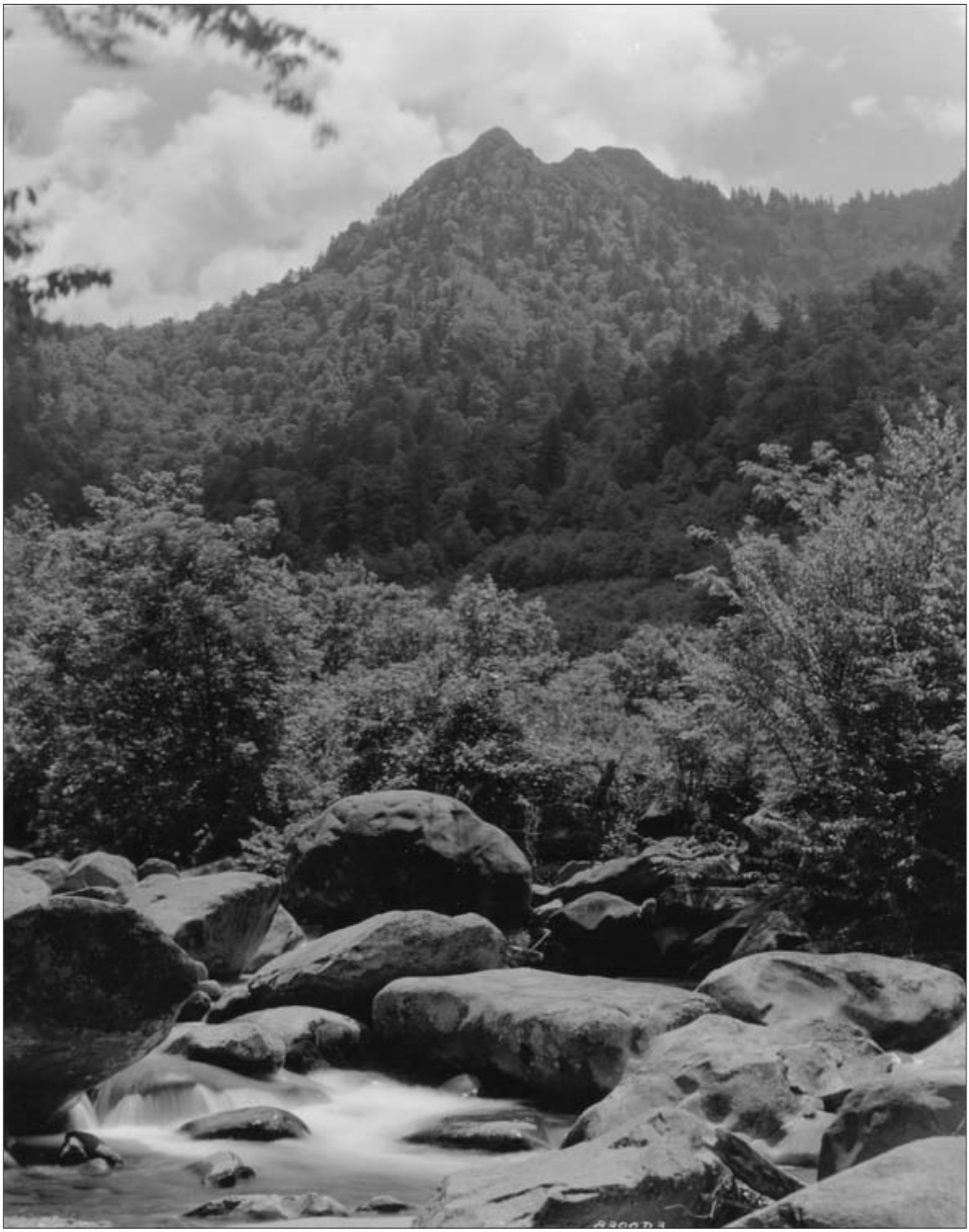
One of the joys in producing this bibliography was the opportunity to conduct research in libraries at other institutions. In every instance, librarians at these institutions were gracious hosts and unfailingly helpful. Fixed in our minds are a dozen or so pleasant memories of a librarian emerging from the archives and placing in our hands an unexpected gem, often something rare and obscure. This bibliography would not have been possible without them. A special thank-you to the following institutions.

Bancroft Library at the University of California, Berkeley
David M. Rubenstein Rare Book and Manuscript Library at Duke University, Durham, North Carolina
Great Smoky Mountains National Park Library, Gatlinburg, Tennessee
Library of Congress
McClung Collection of the Knox County Public Library, Knoxville, Tennessee
National Archives and Records Administration
North Carolina Collection at the University of North Carolina at Chapel Hill
Pack Memorial Library, Asheville, North Carolina
Special Collections at Berea College, Berea, Kentucky
Special Collections of the Hunter Library at Western Carolina University, Cullowhee, North Carolina
State Library of North Carolina, Raleigh, North Carolina
Tennessee State Library and Archives, Nashville, Tennessee

The completion of this bibliography was made possible by generous support from Lindsay Young and the Aslan Foundation. We are pleased to have the name Lindsay Young associated with our book.

Constructive criticism and insightful suggestions were forthcoming from Michael Montgomery, Distinguished Professor Emeritus of English and Linguistics at the University of South Carolina, and Durwood Dunn, professor of history at Tennessee Wesleyan College. Both generously consented to read through sections of the bibliography, note where we were going awry, and offer suggested remedies. At Northwestern University, Lindsay King and Henry Harriman proofread draft after draft, catching numerous errors, burnishing rough passages, and offering valuable stylistic advice.

In the final analysis, the burden of the bibliography resides equally among coeditors Anne Bridges, Russell Clement, and Ken Wise. We have painstakingly reviewed, verified, and edited each entry and checked every fact. We are optimistic that errors are few in number and minor in scope. We expect that new citations may emerge over time and welcome any additions to the growing body of material about the Great Smoky Mountains.



Chimneys from the Little Pigeon River, undated. Photograph by Jim Thompson and courtesy of the Thompson Brothers Digital Photograph Collection, University of Tennessee Libraries.

INTRODUCTION

> The Southern highlands themselves are a mysterious realm. When I prepared, eight years ago, for my first sojourn in the Great Smoky Mountains, which form the master chain of the Appalachian system, I could find in no library a guide to that region. The most diligent research failed to discover so much as a magazine article, written within this generation, that described the land and its people. Nay, there was not even a novel or a story that showed intimate local knowledge. Had I been going to Teneriffe or Timbuctu, the libraries would have furnished information a-plenty; but about this housetop of eastern America they were strangely silent; it was *terra incognita*.
>
> —Horace Kephart, *Our Southern Highlanders,* p. 13

When Horace Kephart admitted his failed attempt to discover any useable information about the Great Smoky Mountains prior to his first stay there in 1904, he was perhaps indulging in literary hyperbole. As this bibliography well demonstrates, there was in Kephart's time a wealth of widely-published material about the Smokies region. As director of the Mercantile Library in St. Louis and an accomplished librarian, Kephart would certainly have known how to research information on the Smokies. There is, however, a kernel of truth to Kephart's contention; much of the material on the Smokies was scattered among old travel accounts, newspaper and periodical articles, and government reports, most of which were not indexed, difficult to identify, and even more difficult to procure. This bibliography identifies the published material that eluded Kephart and many subsequent researchers who have found the Smokies to be a "terra incognita."

The Smoky Mountains have witnessed an unsettling human history, being a particularly poignant crucible for the nation's experiment in unbridled expansionism. After an often brutal and nearly complete expulsion of native Cherokee by the United States government in the early nineteenth century, the descendants of those white settlers who gained at the Cherokee expense in turn were vanquished from their homes by the slow, but inexorable, advent of the Great Smoky Mountains National Park. Inevitably, as Henry David Thoreau noted, "Wherever men have lived there is a story to be told, and it depends chiefly on the story-teller or historian whether that is interesting or not." Our intent is that the sources in this bibliography will help storytellers, historians, and researchers make their stories about the Smokies more comprehensive as well as interesting.

The Great Smoky Mountains have supported humans for hundreds of years. By the time of European contact, the Cherokee presided not only in the Smokies, but over an enormous tract of land that extended into present-day Kentucky, Georgia, and Alabama. The Smoky Mountains were a traditional Cherokee heartland. Kituah, an ancient capital, was located near what is now Bryson City, North Carolina. By the late eighteenth century, European settlers had encroached on the Cherokee domain and coerced them into ruinous treaties. With the Treaty of the Holston in 1791, the Cherokee ceded the first piece of the Smokies to the United States government, and by the Treaty of Tellico of 1798 they had surrendered almost all of their mountain land. By 1838 the infamous Cherokee removal, in which an estimated four thousand individuals perished in the Trail of Tears expulsion to Oklahoma, had begun.

A tiny remnant of the Smoky Mountain Cherokee that escaped expulsion during removal and remained

living along the Oconaluftee and Tuckasegee Rivers in North Carolina applied for permanent residence, basing their petition on their legal status as United States citizens. They persevered, although the United States did not acknowledge their right to reside permanently in the East until the 1840s. In 1868 the Cherokee were officially recognized by the federal government as the Eastern Band of Cherokee. But it was not until 1889 that their status as a corporate body in North Carolina was solidified. Even then, the Cherokee were not guaranteed the right to vote until 1930. Today the Eastern Band is concentrated on the Qualla Boundary, a fifty-six-thousand-acre tract bordering the Smokies in Swain County, land purchased in the nineteenth century by Cherokee chief William Holland Thomas. The Qualla Boundary includes the town of Cherokee, North Carolina, which features a tourist attraction and casino, as well as the traditionalist community of Big Cove.

For several years prior to removal, white opportunists of English, Scots-Irish, and other Northern European descent encroached on the outer fringes of the Smoky Mountains, settling first in broad, easily-accessible river valleys that were most suitable for agriculture. The Oconaluftee River valley in North Carolina was settled by the mid-1790s, and Cades Cove in Tennessee by 1818. A decade later, white families had formed communities in Cataloochee, Deep Creek, Forney Creek, and Hazel Creek in North Carolina, as well as the Sugarlands and Greenbrier in Tennessee. Despite the close, clannish structure of these mountain communities, the Civil War divided the loyalties of the Smoky Mountains people. Union support was strongest on the Tennessee side among nonslaveholders.

For most of the remainder of the nineteenth century, agriculture dominated the economy. Mountain farms were mostly small, family-run, hardscrabble enterprises. The mountain people were fiercely independent and ruggedly self-reliant. They built small communities with churches, schools, and stores. Connecting these communities were roads and trails that crisscrossed the mountains, evidence that the Smokies were not as isolated as was once commonly believed.

At the beginning of the twentieth century, large commercial lumbering interests descended on the Smoky Mountains, bringing devastation in the form of their heavily mechanized clear-cutting logging operations. However, the lumber companies also introduced improved roads, rail lines, and a cash economy, changes that profoundly altered traditional Smoky Mountain life. Soon after the arrival of the logging industry, and born largely as a reaction to it, a movement to establish a national park in the Great Smoky Mountains began gaining traction. In 1926 Congress authorized the establishment of the Great Smoky Mountains National Park. Most of the land was acquired by 1933, and the Park officially opened the next year. On 2 September 1940 President Franklin D. Roosevelt dedicated the Park to the American people. In the course of establishing the Park, more than five thousand residents in North Carolina and Tennessee were removed from their homes.

Terra Incognita: An Annotated Bibliography of the Great Smoky Mountains, 1544–1934 is a compilation of annotated citations identifying the written social, cultural, visual, natural, and scientific history of the Great Smoky Mountain region of Western North Carolina and East Tennessee. No comparable comprehensive bibliographic work on the early period of the Great Smoky Mountains exists beyond a few short bibliographies issued in the 1930s (see the "Early Great Smoky Mountains Bibliographies" chapter for a listing) and an online bibliography compiled in the 1990s (currently available through the Hathi Trust Digital Library: http://www.hathitrust.org), which contained a limited number of pre-1935 imprints. While several scholarly and general-interest books on the Smokies include bibliographic sections, no work treats the region systematically and comprehensively in its full historic and social context.

Scope and Methodology

The scope of *Terra Incognita* is limited to books, periodical and journal articles, selected newspaper reports, government publications, dissertations and theses, and maps published before 1935, a period that reflects the human history of the Smokies before the advent of the Park. Being indisputably the crown jewel of the Southern Appalachians and harboring the potential for being the most significant tourist attraction in the mid-South, the Great Smoky Mountains as a national park was a decades-long dream of boosters located primarily in urban areas

of East Tennessee and Western North Carolina. With the Park, the region changed dramatically. Mountaineers who lived on land subsumed into the new Park were bought out and forced to move. Moreover, the lifestyle of the residents surrounding the Park changed from the relative isolation of subsistence farming to an increasingly tourism-based economy. Other changes wrought by the arrival of the National Park Service, the Civilian Conservation Corps, the Works Progress Administration, and the Tennessee Valley Authority's Fontana Dam profoundly altered the lives of the Smoky Mountain people as well as the mountain topography.

The so-called de Soto map of 1544 is the earliest document that purports to describe anything of the Great Smoky Mountain region. In total, 1,299 items published between 1544 and 1934 were identified for inclusion in *Terra Incognita*. With the coming of the Park in 1934, the volume of print material on the Great Smoky Mountains published each year has expanded at an enormous rate, making it virtually impossible to include the more modern material in an annotated bibliography. To keep *Terra Incognita* current and dynamic, an online bibliography, *Database of the Smokies*, is being compiled to index material published after 1934 (dots.lib.utk.edu). As well as the newer citations, the online bibliography will include any pre-1935 citations discovered after the publication of *Terra Incognita*. In addition, researchers are directed to the Great Smoky Mountains Regional Project Website (www.lib.utk.edu/smokies) for information on collections and resources that complement this bibliography.

The editors of *Terra Incognita* established the scope and methodology to be used in compiling the bibliography and determined the selection criteria for identifying entries. Contributors engaged to assist with the project were provided with the selection criteria, assigned specific subject areas, and requested to identify entries for the bibliography and write brief annotations for those entries. Authorship of individual annotations is identified by the contributor's initials at the end of each annotation in the bibliography.

To compile this bibliography the editors used a combination of traditional paper and modern electronic sources. Old indices, current and contemporary bibliographies that covered the pre-1935 time period, library catalogues, full-text resources, Google Books (http://books.google.com), the Hathi Trust (http://www.hathitrust.org), and other Internet sites were scoured. Since the beginning of the project in 1997, a wealth of source material has been digitized. These new digitized resources in combination with the enhanced indexing that accompanies these resources have made it easier to uncover hundreds of new sources. The editors made extensive use of *American Periodicals*, a proprietary database, which allowed for greater discoverability of periodical literature. The advent of full-text digitized newspapers, also in proprietary databases, expanded access to nineteenth-century newspaper coverage. In addition to the resources available in the University of Tennessee Libraries, the editors conducted research at the Library of Congress, the National Archives, the University of North Carolina at Chapel Hill, Duke University, Berea College, Western Carolina University, University of California–Berkeley, the McClung Collection of the Knox County Public Library System, and the Pack Library (Asheville).

Most entries in *Terra Incognita* contain significant Great Smoky Mountains content, as indicated by the citation titles or the accompanying annotation. Interpretation of the selection criteria for each subject area rests primarily with the individual contributors. Publications that appeared before 1935 with content that specifically relates to the Smokies are obviously included. Publications from the same time period with occasional yet important Smoky Mountain references, as determined and evaluated by contributors and coeditors, are generally included as well. Selected publications of manuscripts and other important primary sources created before 1934 but published afterward, including a handful of recent publications, are included. Newspaper articles, with a few significant exceptions, are included only for the pre-1900 period.

Selecting material to include was, at times, difficult and frustrating. Material with minor Smoky Mountain references was carefully weighed for inclusion, but generally excluded. General Appalachian, Southern Appalachian, East Tennessee, and Western North Carolina sources—even those that cursorily mention the Great Smoky Mountain region—are excluded, unless they were determined to have informed subsequent writers or significantly aid understanding of the region. Due to the nature of the material, the criteria for inclusion of items vary from section to section.

When a marginal entry is included, reasoning behind the decision is conveyed in the annotation (as are caveats to researchers). Entries in this bibliography represent the editors' most prudent and informed judgments, although these judgments may vary with evolving subject, historic, and geographic understanding. As Great Smoky Mountain scholarship advances, the editors anticipate that publications from the early historical period that are not identified here will be brought to their attention.

Personal names of authors identified by initials in the original source were supplied when the names were known and could be verified. In the annotations, misspellings of place names were corrected and standardized when they do not appear in direct quotations. Misspelled names that appear in the titles of works were not corrected. In the annotations, a concentrated effort was made to characterize the illustrations and photographs present in original sources.

To supplement this published resource, researchers are encouraged to send citations for pertinent materials lacking in the bibliography to the University of Tennessee Libraries (smokies@utk.edu). All new citations will be added to the online bibliography.

Geographic Parameters

Mountaineers everywhere tend to develop a keen sense of personal geography; unfortunately, few leave written records. In setting geographic boundaries, the Great Smoky Mountains National Park is, of course, the strongest entity recognized by locals and outsiders alike. Life in tiny Great Smoky Mountain agricultural communities, while rich in oral traditions, was documented primarily by "outsiders" on visits for specific purposes—adventure, travel, fishing and hunting, settlement school activities, national park movement, and so forth. While convincing, given the authority of print, the bibliography of books and articles compiled here should not be construed as a complete local or personal indigenous picture.

The Smoky Mountains form an imposing barrier between Tennessee and North Carolina, difficult to scale from either side. The main divide of the Smokies marks the boundary between the two states. While their majestic heights render them a distinctly separate mountain range, the Smokies are geologically considered part of the great Unaka chain. The Unakas, in turn, are a branch of the Blue Ridge Mountains of Virginia and North Carolina. The Blue Ridge Mountains are the southern manifestation of the mountain system called the Appalachians, which extends nearly two thousand miles north to south from the Gaspé Peninsula in Québec into Alabama.

Descriptions vary widely of the area encompassed by the "Great Smoky Mountains region." Some incorporate vast sections of the Blue Ridge, countered by arguments for a more narrowly focused area. Those who visit the region, particularly on foot, appreciate the difficulty of pinning it down topographically, vividly expressed by a local lad who is lost in Maria Louise Pool's novel, *In Buncombe County* (Chicago: Herbert S. Stone, 1896).

> Here she interrupted herself, to say that perhaps we had entirely mistaken the range of mountains among which our friends dwelt. She asked Alick how many ranges of mountains there were in North Carolina. The question plunged the boy into the most pitiable confusion. He gave it as his opinion that there were millions of um; but he would n't care ef thur war, ef he only did n't lose 'all his [wagon wheel] spokes.' He avowed that if it had n't ben for thum spokes, a kinder breshin' an' thumpin' on thur ground, he should er ben clearer in his mind, somehow, an' should n't er got lost (pp. 35–36).

The confused North Carolina lad was preceded into the mountains by Arnold Guyot, the famed Swiss geologist from Princeton University who not only attempted to know "how many ranges of mountains there were in North Carolina," but to measure the elevation of the major peaks of these mountains. Relying on the readings of a barometer, Guyot recorded remarkably accurate measurements of the major peaks on the main Smoky divide, completing his work during the summers of 1859 and 1860. In his elegant definition of the Great Smoky Mountain range, Guyot postulates,

> To the South-west of the gorges through which the Big Pigeon [River] escapes from the moun-

> tains, the chain rises rapidly in high pointed peaks and sharp ridges, up to a remarkable conical peak called Luftee Knob 6,220 feet. This is the beginning of the Smoky Mt. chain proper, which by general elevation both of its peaks and its crest, by its perfect continuity, its great roughness and difficulty of approach, may be called the master chain of the Appalachian System. ("Arnold Guyot's Notes on the Geography of the Mountain District of Western North Carolina," ed. Myron H. Avery and Kenneth S. Boardman, *North Carolina Historical Review* 15, no. 3 [July 1938]: 251–318; quote from 263)

But Guyot's definition itself illustrates the difficulties inherent in understanding the geographical parameters of the Great Smoky Mountains. The "remarkable conical peak called Luftee Knob" is not, as Guyot claims, "the beginning of the Smoky Mt. chain proper." Guyot's error confounded mapmakers in one manner or another for the next fifty years.

For the purposes of *Terra Incognita,* the Great Smoky Mountains region is defined as the Great Smoky Mountains National Park and adjacent mountain communities and wilderness areas. While the cities of Knoxville and Asheville fall outside the primary region, significant Smoky Mountain–related activities, initiatives, and influences that occurred within those population centers are included. Historic, cultural, and economic activities in smaller cities and towns surrounding the Park boundaries are included when they demonstrate significant Smoky Mountain content, context, or impact.

On the Tennessee side, the Smokies project from high elevations above the foothills and coves of the Tennessee Valley. On the North Carolina side, sharp-crested ridges branch out from the main Smoky divide and the mountain front is less defined. Rivers and streams, originating in Western North Carolina, flow westward to join the Tennessee River. The valleys of the Pigeon and Little Tennessee Rivers define the boundaries of the Smoky Mountain range on the east and west, respectively, and separate the Smokies from other ranges of the Southern Appalachian Highlands. Two others, the Little Pigeon River and the Little River, drain the northern slopes of the Great Smoky Mountains. Extensive mountain ranges and ridges to the east and south form part of the Blue Ridge.

On the southeast side of the Chillowee Mountains, the region includes the Tennessee communities of Sevierville, Pigeon Forge, Gatlinburg, Pittman Center, Cosby, Wears Valley, Townsend, and Walland. South of the state-line divide, the region includes the North Carolina communities of Fontana Village, Bryson City, Cherokee, Sylva, and Waynesville. This narrow geographic definition thus excludes literature centered in nearby North Carolina mountain ranges, such as the Snowbird, Nantahala, Balsam, and Cowee Mountains. The map on the flyleaves identifies the key places, geographic features, and boundaries of the region.

Informed, yet ultimately subjective decisions were required to determine the extent of the region's historic, cultural, and economic boundaries, which vary considerably from subject to subject. For more explanation on defining the region, please consult the Bibliographic Definition section below as well as the introductory subject essays.

Bibliographic Definition

An overarching framework for this bibliography is a working definition of the Great Smoky Mountains region. Beyond the geographic parameters, defining the region culturally, historically, and even linguistically is more problematic. A subset of the amorphous Southern Appalachians or Alleghanies, the Smokies share a marked cultural inexactitude with such regions as the Piedmont, the Coastal Plain, the Ozarks, and the Intermountain West. Outsiders—especially the federal government, writers, and tourists—are arguably the most potent shapers of the region's cultural boundaries, which are in constant flux. With the advent of the Great Smoky Mountains National Park, the boundaries of the Smokies have, in the minds of many, become synonymous with the boundaries of the Park.

The extensive literature on regionalism in the United States is covered in other sources and is not summarized here. For cogent discussions of regionalism in Appalachian studies, the 1991 issue (vol. 3) of the *Journal of Appalachian Studies Association*, subtitled "Southern

Appalachia and the South: A Region within a Region," is recommended. The interested reader is also directed to Howard W. Odum and Harry Estill Moore's *American Regionalism: Cultural-Historical Approach to National Integration* (New York: Henry Holt, 1938), of particular interest as a major text published four years after the cutoff date of this bibliography.

Professor Michael Ann Williams writes convincingly in her introduction to *Great Smoky Mountains Folklife* (Jackson: University of Mississippi Press, 1995) that the Smokies can be defined not only geographically but also culturally and historically.

> While the Great Smoky Mountains can be defined in physical terms as a specific chain of mountains, defining the region as a cultural entity is more difficult. The Great Smoky Mountains National Park encompasses most of the range of mountains defined as the Smokies. But clearly the region includes land immediately surrounding the park as well. To some extent, what constitutes the Smoky Mountains region has been defined by outsiders, and today the name is often used by commercial interests catering to tourists. Seen in these terms, the region is expanding, as businesses wish to associate themselves with a popular tourist destination (pp. xvi–xvii).

Professor Michael B. Montgomery, author of the comprehensive *Dictionary of Smoky Mountain English* (Knoxville: University of Tennessee Press, 2004), contends that for linguistic research the Smoky Mountain region encompasses a broader geographic area. In one of the *Dictionary*'s introductory essays, he notes,

> The Smokies present many challenges to regional lexicography, one of the foremost being that they lack a convenient or natural boundary—geographical or otherwise—as is available to regional dictionaries of English based on islands (e.g., *Dictionary of Newfoundland English*), states (e.g., *Dictionary of Alaskan English*), or other circumscribed areas. The Smokies have a core territory in the national park, which takes in parts of six counties (Blount, Cocke, and Sevier in Tennessee; Haywood, Jackson, and Swain in North Carolina), but they lack a circumference that the lexicographer may use in a consistent or definitive way. For this reason, the dictionary assigns priority to the six counties and has canvassed source material from that area exhaustively, but it takes a broader portion of the Tennessee–North Carolina mountains as its compass because the latter shares a settlement history and a traditional culture with the core territory. This enlarged view permits the dictionary to detail the currency and meaning of many items that would otherwise not be possible to include (p. xiii).

Terra Incognita attempts to establish a bibliographic definition by categorizing historical literature on the Great Smoky Mountain region into thirteen broad subject categories with several subcategories included within most of the larger areas. Subject essays introduce each section's entries and describe, as a body, how they configure and, at times, confound and skew conventional concepts of the region. As evidenced by the type and scope of the publications referenced here, the regional boundaries of the Great Smoky Mountains are dynamic and metamorphose according to the subject and sources represented.

Organization

The prefatory material for the bibliography includes a Great Smoky Mountain timeline and a list of suggested readings on the time period covered by the bibliography. The main body of the bibliography, organized by subjects, comes next, concluding with an index. Researchers are advised to consult the table of contents and index for information on specific authors and places.

Each major section begins with an introductory essay that defines and introduces the subject and provides a concise analysis and critique of the nature of the entries that follow. Major sources for the topic are highlighted, using either a thematic or historic approach. Taken as a whole, the essays provide an overview of the Smokies region, historically, culturally, and geographically, as presented in the pre-Park literature.

Annotations summarize a resource as briefly and as incisively as possible by using a descriptive/critical note combined, when appropriate, with content information. They aim to convey the essential nature of the item, the subject matter discussion, the general orientation, and the conclusion of the study. The descriptive/critical note may be a few words of assessment by the contributor, or a brief explanatory excerpt from the publication's preface or introduction, or a particularly apt passage from a published review or another critical source. In most cases, annotations combine several of these elements.

Critical remarks may be both positive and negative, based upon the contributor's opinion or critical reviews. As this bibliography aims to be comprehensive, decisions about inclusion of material were not based solely on the perceived relative merit of a title. Popular treatments, however poorly conceived, executed, outdated, or inaccurate, are included if they contain substantial information about the Great Smoky Mountains. Our personal opinions and sensibilities have in no case been conscious criteria for inclusion or exclusion.

Obviously, a sentence or even a paragraph can hardly represent or adequately describe even a short article, to say nothing of a major book. Our apologies to authors, dead and living, whose writings the annotations may have misrepresented, misconstrued, or even distorted in this process of radical condensation. Above all, it is our fervent hope that this work gives the marvelous Great Smoky Mountains region its bibliographic due.

NOTE ON PLACE NAMES

As is common with any geographic area that has seen many different groups of people claim ownership, places in the Smokies have often been known by more than one name. In the *Terra Incognita* annotations, the place names have been standardized to the currently accepted name. When the older name is a variant that is completely different from the current name, that information is included in the annotation. When the variant is a differentiation in spelling only, the variant version frequently is not indicated. No changes have been made to the place names in the titles of works or in the quotes from authors. The authority for place names in the Smokies is Allen R. Coggins, *Place Names of the Smokies* (Gatlinburg: Great Smoky Mountains Natural History Association, 1999).

ABBREVIATIONS

Terra Incognita uses a small number of abbreviations in the annotations. They are:

GSM = Great Smoky Mountains
GSMNP = Great Smoky Mountains National Park

In addition, state names are abbreviated according to rules established by *The Chicago Manual of Style*. Therefore, Tennessee appears as "Tenn." and North Carolina as "N.C." Other state names are also abbreviated.

Key to Annotation Contributors

The initials for the contributor responsible for each annotation appear at the end of the annotation. See the Contributors section at the end of *Terra Incognita* for more information about the contributors.

AB = Anne Bridges
CD = Chris Durman
CP = Cheryn Picquet
FS = Flora Shrode
GF = George Frizzell
KJ = Kay Johnson
KW = Ken Wise
LB = Linda Behrend
MK = Margaret Kaus
MT = Michael Toomey
RC = Russell Clement
SL = Sandra Leach
TB = Teresa Berry

Numbering

Numbers in brackets refer to relevant entries.

Dome Falls on Roaring Fork, undated. Photograph by Jim Thompson, and courtesy of the Thompson Brothers Digital Photograph Collection, University of Tennessee Libraries.

GREAT SMOKY MOUNTAINS CHRONOLOGY

Pre-1500s	The Smokies and surrounding areas are home to the native people who would become the Cherokee Nation.
1540	Hernando de Soto's expedition enters or passes close to the Great Smoky Mountain region [376, 144].
1566–67	Juan Pardo's expedition enters or passes close to the Great Smoky Mountain region.
1673	James Needham and Gabriel Arthur explore the Great Smoky Mountain region. Their excursion is documented in a letter by Abraham Wood [110].
1789	The term "Smoaky" mountain is used in a government document ceding Western lands owned by North Carolina to the federal government, the first official government reference to the name "Smoky Mountain" [1098].
1790s	John Jacob Mingus and Felix Walker, the first settlers in land now part of the Great Smoky Mountains National Park, establish homesteads in the area around the Oconoluftee River, North Carolina.
1791	William Bartram, a Quaker naturalist from Pennsylvania, publishes *Travel through North & South Carolina, Georgia, East & West Florida, the Cherokee Country*, arguably one of the most influential natural history books of the time. Bartram travels near the Smokies, basing his book on his visits to Cherokee villages along Cowee (now Wests Mill, North Carolina, between Franklin and Bryson City) [113].
1791	Under the terms of the Treaty of the Holston, the Cherokee give up all claims to lands east of the Clinch River and north of a line drawn through Kingston, Tennessee following the ridge which divides the watershed of the Little River from that of the Little Tennessee River to the boundary of North Carolina then southeast to the South Carolina Indian Boundary. This land concession generally includes all of the Great Smoky Mountains east of Mount Collins.
1797	Colonel Benjamin Hawkins surveys the Great Smoky Mountain region and establishes the Hawkins Line, separating the Cherokee from white settlers in accordance with the Treaty of the Holston.
1797	Peter Snider makes his initial settlement in Tuckaleechee Cove, Tennessee.
1798	Under the terms of the First Treaty of Tellico, the Cherokee relinquish all claims to lands in the Great Smoky Mountains north of the Little Tennessee River. Essentially, this treaty adjusts the boundary line specified in the Treaty of Holston southward to include the entire area between the Little River and the Little Tennessee River.
1802	To create the boundary line specified by the First Treaty of Tellico, United States

War Department agent Return Jonathan Meigs and surveyor Thomas Freeman run a survey line referred to as the Meigs-Freeman line. The line travels from the peak of Mount Collins (located between Clingmans Dome and Newfound Gap) to a point on the North Carolina–South Carolina border near the southwestern corner of Transylvania County, North Carolina.

1804 A map titled "North Carolina," published in Arrowsmith and Lewis's *A New and Elegant General Atlas Comprising All the New Discoveries, to the Present Time*, is the earliest appearance of the name "Smoky M." on a map [399]. The name designates a vague range extending north from the state-line divide.

1808 Jonathan Price and John Strother publish a map that includes the designation "Pinnacle of Smoky Mt," the first use of the name "Smoky" for a specific place in the mountains [400].

1814 Henry Colwell claims one hundred acres on Cataloochee Creek, North Carolina.

1818 John and Lucretia Oliver become the first settlers in Cades Cove, Tennessee.

1819 The Cherokee syllabary, commonly credited to Sequoyah (George Gist), is introduced.

1819 Through the Calhoun Treaty, the Cherokee people release the last of the lands they hold in the Smokies, opening Cades Cove to legal settlement.

1832 Set in Montvale Springs, Tennessee, *Woodville; or, The Anchoret Reclaimed. A Descriptive Tale* by Charles W. Todd, is the first novel with a Smokies setting [748].

1838–39 The United States government forced the removal of approximately fifteen thousand Cherokee to present-day Oklahoma, an event commonly referred to as the Trail of Tears. Several groups of Cherokee hide in the mountains of North Carolina to avoid deportation.

1839 James and Levi Caldwell, William Noland, and Evan Hannah are the first permanent settlers in Cataloochee, North Carolina.

1849 Charles Lanman publishes *Letters from the Alleghany Mountains,* one of the earliest documented accounts of travel into the interior of the Great Smoky Mountains [140–142].

1856 Geographer Arnold Henry Guyot makes the first of several exploratory trips into the Smokies, naming features and taking barometric measurements of altitudes of various peaks. The notes from this work are not published until 1938 [112].

1859 Botanist Samuel Botsford Buckley's article in *The American Journal of Science and Arts* is the first published account of the measurements of peak elevations along the state-line divide in the Great Smoky Mountains [120].

1861 Arnold Henry Guyot publishes his geographic surveys on the Appalachian Mountain system in *The American Journal of Science and Arts* [134].

1861–65 During the Civil War, communities in the Smokies are torn between the Union and the Confederacy. Union and Confederate raiders pillage farmsteads and small mountain towns.

1866 The North Carolina State Legislature acknowledges residency for the Eastern Band of Cherokee.

1867 Noted poet Sidney Lanier writes *Tiger-Lilies*, an antiwar novel set partially in Montvale Springs, Tennessee [704].

1868 The United States government recognizes the eastern Cherokee as a separate tribe, under the name of Eastern Band of Cherokee.

1869 Tennessee state geologist James Stafford publishes his standard work, *Geology of Tennessee,* in which he describes the Smokies as "the greatest bed of mountains in Tennessee, having the highest peaks, and occupying with its high ridges, a large area" [1091].

1875 North Carolina state geologist W. C. Kerr publishes his classic work, *Report of the Geological Survey of North Carolina,* in which he describes the Smokies region as "broadly contrasted with the Blue Ridge in its greater regularity both in direction and elevation, its greater elevation, and especially in the excessive depth of its gaps" [1086].

Early 1880s First recorded suggestion for a national park in the Southern Appalachian Mountains is credited to the Reverend Canario Drayton Smith of Franklin, North Carolina.

1880s First large-scale logging operations in the Smokies begin in the Big Creek area of North Carolina. Logging companies would eventually remove two-thirds of the original forest cover in the Smokies.

1884 Publication of C. C. Royce's *Map of the Former Territorial Limits of the Cherokee "Nation of" Indians,* depicting the boundaries of Cherokee lands as defined by previous treaties [432].

1885 Dr. Henry O. Marcy of Boston, in a paper on climatic treatment of diseases, advocates the establishment of a health resort and possible state-owned park in Western North Carolina. The paper, delivered to the American Academy of Medicine in New York City, is published in *The Journal of the American Medical Association* [543].

1885 Prominent local-color novelist Mary Noailles Murfree publishes *The Prophet of the Great Smoky Mountains,* considered to be her first Smokies novel although it was written before she visited the region. The original edition appears under the pseudonym Charles Egbert Craddock [727].

1887 James D. Mooney is sent by the United States Bureau of American Ethnology to study the Cherokee in the Great Smoky Mountain region. This and subsequent seasons of fieldwork form the basis of many publications on the Cherokee.

1899 The Appalachian National Park Association, led by George S. Powell, president, and Dr. Chase P. Ambler, secretary, presents to the United States Congress a petition requesting a national park in the Smokies region [221].

1899 William Goodell Frost, president of Berea College, calls the Southern mountaineers "our contemporary ancestors" in an article in *The Atlantic Monthly.* The concept is adopted by others to describe mountain people [471].

1900 James D. Mooney publishes his classic work, "Myths of the Cherokee," a 548-page segment of the *Nineteenth Annual Report of the Bureau of American Ethnology* [63].

1900 Little River Lumber Company in Townsend, Tennessee, is founded. The first mill is constructed the next year.

1901 Little River Railroad is chartered. In 1902 the first segment is built from Townsend to Walland, where it connects to the Knoxville and Augusta Railroad.

1902 Publication of a comprehensive report, titled *Message from the President of the United States Transmitting a Report of*

the Secretary of Agriculture in Relation to the Forests, Rivers, and Mountains of the Southern Appalachian Region, outlining the state of the Southern Appalachian forests and the advisability of creating a national forest in this region. Compiled by James Wilson, secretary of agriculture, transmitted to Congress by President Theodore Roosevelt [215].

1903 Logging activities begin on the West Prong of the Little River.

1904 Horace S. Kephart arrives in Dillsboro, North Carolina, after leaving his family and his career as a library director in St. Louis. He becomes one of the most prolific and well-read writers on the Smokies.

1907 The William M. Ritter Company begins cutting timber on Hazel Creek, North Carolina.

1908 Champion Fibre Company establishes a mill in Canton, North Carolina, creating a local demand for timber by-products and thereby stimulating timber production.

1908 The Little River Railroad is expanded through a gorge of the East Prong of the Little River into Elkmont, Tennessee.

1910 Edward O. Guerrant, missionary with the Society of Soul Winners, recounts his experiences in bringing religion to the Southern Appalachian Mountains, including the Smokies region, in *The Galax Gatherers: The Gospel among the Highlanders* [583].

1910 The Appalachian Club is founded at Elkmont on land purchased from the Little River Lumber Company. The Wonderland Club, also in Elkmont, soon follows. Elkmont becomes a summer resort, primarily for the well-to-do from Knoxville.

1911 The United States Congress approves the Weeks Law, under which national forests are established in the eastern United States [332].

1912 Pi Beta Phi Fraternity for Women opens the Settlement School in Gatlinburg, Tennessee.

1913 Horace Kephart publishes *Our Southern Highlanders,* arguably the most influential book published about the Great Smoky Mountains in the pre-Park years. Due to the popularity of the original edition, the book is enlarged and reprinted several times [641].

1913 In *The Carolina Mountains*, Margaret Morley promotes the mountains of Western Carolina: "The Great Smokies yet remain, as a whole, the most inaccessible part of the mountain region. No road crosses them, few paths penetrate into their fastnesses. To go to any of the high peaks is an arduous climb requiring a guide" [883].

1916 President Woodrow Wilson creates the National Park Service.

1921 Benton MacKaye, forester and conservationist, proposes the Appalachian Trail in an article in the *Journal of the American Institute of Architects*, titled "An Appalachian Trail: A Project in Regional Planning" [944].

1924 The Great Smoky Mountains Hiking Club is organized in Knoxville. Inaugural members include Harvey Broome, Carlos Campbell, Brockway Crouch, Albert "Dutch" Roth, and Jim Thompson. The first official club hike is led by Dutch Roth to Mount Le Conte on 6 December 1924; eight hikers participated.

1924 The Southern Appalachian National Park Commission, under the auspices of the United States Department of the Interior,

meets in Washington, D.C., to determine its choice of a new national park, following inspection of wilderness areas throughout Southern Appalachia. "The Great Smoky Mountains easily stand first," reports the Committee, "because of the height of the mountains, depth of valleys, ruggedness of the area, and the unexampled variety of trees, shrubs and plants" [217].

1925 Chestnut blight arrives in the Smokies, devastating the trees which had dominated the forests. By 1938, most of the chestnuts have died.

1926 President Calvin Coolidge signs a bill committing the United States government to administering land for a national park in the Great Smokies as soon as Tennessee and North Carolina donate a minimum of 150,000 acres [344].

1926 The United States Department of the Interior issues the first map showing the proposed boundaries of the Great Smoky Mountains National Park [454].

1927 Robert Lindsay Mason, Knoxville artist, publishes *The Lure of the Great Smokies*, in which he describes mountaineer lifestyles—including exciting accounts of moonshine raids by revenue agents [478].

1927 The silent film *Stark Love* premieres in New York City. It was filmed on location in Western North Carolina and depicts the lives of mountaineers as filled with violence and misogynism [804].

1928 John D. Rockefeller Jr. pledges $5 million for the Great Smoky Mountains National Park through the Laura Spelman Rockefeller Memorial Foundation, established by his father in honor of his mother.

1929 Mellinger Henry, a teacher from New Jersey, publishes the first of several articles on ballads that he and his wife collected in Southern Appalachia, including locations in the Smokies, in the *Journal of American Folk-lore* [816].

1929 A lively account by William G. Hassler of an expedition to collect salamanders and snakes for the American Museum of Natural History is published in the *Knoxville News-Sentinel* and the journal *Natural History* [985].

1930 Stanley Adair Cain, botanist and professor at the University of Tennessee, publishes the first of several studies on the vegetation of the Smokies [1036].

1930 Aaron J. Sharp, botanist and professor at the University of Tennessee, publishes the first of many articles on the mosses of the Smokies [1070].

1930 The Southern Highland Craft Guild is chartered to support the craft revival in the Southern Appalachians.

1930 The first deeds to land that will form the Great Smoky Mountains National Park are presented to the federal government by the states of North Carolina and Tennessee. The combined land mass for this initial transfer is 152,176 acres.

1931 Following contentious negotiations, Champion Fibre Company agrees to sell 92,000 acres of land, including parcels in Swain County and Sevier County, to the states of North Carolina and Tennessee for $3 million to add to the Park lands.

1931 First topographic map of the Great Smoky Mountains National Park is printed by the United States Geological Survey [458].

1931 Horace Kephart is killed in an automobile accident near Bryson City, North Carolina.

1931 J. Ross Eakin, first superintendent of the Great Smoky Mountains National Park,

arrives with other rangers to begin the work of the new national park.

1932 Utilizing the research of James D. Mooney, anthropologist Frans M. Olbrechts publishes the "The Swimmer Manuscript: Cherokee Sacred Formulas and Medicinal Prescriptions," which outlines the medical and religious practices of the Cherokee [66].

1932 Ballad collector Cecil Sharp publishes *English Folk Songs from the Southern Appalachians*, a major book documenting the work of Sharp, Olive Dame Campbell, and Maud Karpeles to collect and preserve the traditional music of the Southern Appalachians. Some of the entries were collected in the Smokies region, primarily in Sevier County, Tennessee [830].

1933 President Franklin D. Roosevelt signs the Tennessee Valley Authority Act. In 1942 construction begins on Fontana Dam, a Tennessee Valley Authority project, on the border of the Great Smoky Mountains National Park in North Carolina.

1933 President Franklin D. Roosevelt creates the Civilian Conservation Corps. This group builds the basic infrastructure of the Park, including trails, bridges, and the Park headquarters building.

1933 President Franklin D. Roosevelt, through Executive Order No. 6542, "Authorizing the Purchase of Land for Emergency Conservation Work," allocates $2,325,000 for the purchase of land to create the Great Smoky Mountains National Park [368].

1934 On 15 June, Congress authorizes establishment of the Great Smoky Mountains National Park as the twenty-first national park in the United States. The National Park Service faces the enormous task of managing more than four hundred thousand acres of land, much of it in poor condition from the abuses of logging [369].

1935 The Wilderness Society, one of the nation's first organizations geared toward environmental conservation, is established.

1936 President Franklin D. Roosevelt visits the newly-created Great Smoky Mountains National Park, traveling from Knoxville to Asheville and visiting both Gatlinburg and the Cherokee Reservation. This is the first visit of a sitting United States President to the Park.

1939 Little River Lumber Company finishes cutting timber in the Tremont area. These are the last trees logged in the Great Smoky Mountains.

1940 President Franklin D. Roosevelt gives a speech at Newfound Gap on 2 September, dedicating The National Park, according the plaque at the site, "for the permanent enjoyment of the people."

READING LIST FOR THE GREAT SMOKY MOUNTAINS: SOURCES PUBLISHED AFTER 1934

Scope Note

This list includes major publications on the Great Smoky Mountains issued after 1934, the end date for *Terra Incognita*. These titles are recommended as sources for informative background and historical and critical interpretations of the Great Smoky Mountains region in the years before 1935.

Sources

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Dorsey's cabin on Middle Fork of the Little River, August 18, 1886. Photograph by William Cox Cochran, and courtesy of the William Cox Cochran Photograph Collection, University of Tennessee Libraries.

CHAPTER 1
EARLY GREAT SMOKY MOUNTAINS BIBLIOGRAPHIES

Introduction

An important first step in compiling this bibliography was to rigorously research Southern Appalachian bibliographies, published before and after 1934, for Smokies content. The few bibliographies listed below treat early general sources, history, geology, forestry, folklore, fiction, government reports, and maps. Most bibliographies are selective in scope and are not annotated. When they appear, annotations are often brief, and some entries are incomplete or inaccurate. Some are broader in content than the Smokies, covering the entire Southern Appalachian region, while a few focus directly on the Smokies region. The most comprehensive bibliography, Mason and Avery's "A Bibliography for the Great Smokies" [9] lists approximately two hundred citations. Sources gleaned from these bibliographies were identified and a physical copy was examined before inclusion in the present work.

Sources

[1] Babcock, Mabel A. "The Southern Highlander: A Selected Bibliography." *Bulletin of the Russell Sage Foundation*, no. 115 (October 1932): 2–4.

Supplements Olive Dame Campbell's "The Southern Highlands: A Selected Bibliography" [3] and the bibliography in John C. Campbell's *The Southern Highlander and His Homeland* [465]. Categorizes books and periodical articles into broad subjects: Bibliographies, General, Biography, Education, and Health. [AB]

[2] Bird, W. E. "Literature of Western North Carolina." *Cullowhee State Normal School Bulletin* 2, no. 4 (January 1926): 16–28.

Narrative bibliography surveying the available literature on Western N.C. In his "General Observation of Literary Conditions" section, Bird observes that the region has "never produced even a great piece of literary work" (p. 16). However, there are books that are "vitally important" (p. 18). In that category are several books on the Smokies, including Horace Kephart's *Our Southern Highlanders* [641], Margaret Morley's *The Carolina Mountains* [883], and John C. Campbell's *The Southern Highlander and His Homeland* [465]. [AB]

[3] Campbell, Olive Dame. "The Southern Highlands: A Selected Bibliography." *Bulletin of the Russell Sage Foundation*, no. 39 (February 1920): 2–4.

Lists books and articles on the Southern Appalachian region. Organized by broad subjects: History, Topography and Resources, and General References. Supplemented by Mabel A. Babcock, "The Southern Highlander: A Selected Bibliography" [1]. [AB]

[4] Cockrill, Elizabeth. "Bibliography of Tennessee Geology, Soils, Drainage, Forestry, Etc. with Subject Index." *Tennessee State Geological Survey Bulletin*, no. 1, Extract B. Nashville: Folk-Keelin Printing Co., 1911. 117 p.

Bibliography prepared initially for use within the Geological Survey and later published for general use. Organized by author; subject index, p. 81–111. [AB]

[5] Fink, Paul M. "The Literature of the Great Smokies." *Potomac Appalachian Trail Club Bulletin* 2, no. 3 (July 1933): 39–43.

Robert Lindsay Mason and Myron Avery completed the first substantive bibliography of the GSM region in

1931 [9]. In this article, Fink discusses the importance of this bibliography, together with extended annotations and reviews of some of the more significant titles cited by Mason and Avery. [KW]

[6] Hussey, Minnie Middleton. "North American Folklore: A Bibliography." *North Carolina Library Bulletin* 7, no. 12 (September 1930): 288–93.

Briefly annotated bibliography of about 100 books, periodical articles, and newspaper articles dating from the late eighteenth century (but primarily from the late nineteenth and early twentieth centuries) on N.C. folklore, including about a dozen references to publications dealing with the GSM region. The bibliography is based on material found in the library of the North Carolina College for Women, where the compiler worked. A preliminary note explains, "This bibliography does not include references to negro folklore except as they appear incidentally in other material. It was felt that persons interested in the subject would prefer this arrangement" (p. 288). [RC]

[7] Laney, Francis Baker, and Katherine Hill Wood. "Bibliography of North Carolina Geology, Mineralogy and Geography with a List of Maps." *North Carolina Geological and Economic Survey Bulletin*, no. 18. Raleigh: E. M. Uzzell and Co., 1909. 428 p.

Comprehensive list of books, articles, government reports, and maps. Brief annotations are helpful in determining location and scope of research. Subject and geographical index, p. 363–428. [AB]

[8] Library of Congress. Division of Bibliography. *List of References on the Mountain Whites*. Washington, D.C.: Library of Congress, 1922. 12 p.

Bibliography of books, periodical articles, and fiction on Southern Appalachian people. [AB]

[9] Mason, Robert Lindsay, and Myron H. Avery. "A Bibliography for the Great Smokies." *Appalachia* 18, no. 3 (June 1931): 271–77.

Supplement: "Supplement to a Bibliography for the Great Smokies." *Appalachia* 21, no. 2 (December 1936): 209–10.

Early attempt to list books, articles, and dissertations on the GSM. Some citations are incomplete. Citations to titles which are very broad in scope or could not be verified or located were excluded in *Terra Incognita*. [AB]

[10] McCoy, George William. *A Bibliography for the Great Smoky Mountains.* Asheville: G. W. McCoy, 1932. 31 p.

McCoy was the historian of the Carolina Mountain Club. For the period, this is an extensive bibliography on every aspect of the GSM. Unfortunately, it is laced with incomplete and inaccurate citations. [AB]

[11] Pilling, James Constantine. "Bibliography of the Iroquoian Languages." *Bureau of American Ethnology Bulletin*, no. 6. Washington, D.C.: G.P.O., 1888. 208 p. il.

Includes 949 titles (795 printed books and articles; 154 manuscripts) that date from 1545 to 1888. Languages most represented are Mohawk and Cherokee. "Anonymous works printed in Cherokee characters, on the title pages of which no English appears, are entered under the word Cherokee" (preface, iii). Entries are frequently annotated with bibliographic descriptions, content notes, and excerpts. The "Chronologic Index" (p. 191–208) provides date, language, short title, and author's surname and first initial for each citation. Page 39 is a facsimile of the title-page of *The Constitution and Laws of the Cherokee Nation* (St. Louis: R. & T. A. Ennis, 1875). Pilling (1846–1895) was an American ethnologist who compiled nine important bibliographies pertaining to aboriginal languages. [RC]

[12] Stockbridge, Helen Elvira. "A Bibliography of the Southern Appalachians and White Mountain Regions." *Proceedings of the Society of American Foresters* 6, no. 2 (October 15, 1911): 173–254.

Non-annotated bibliography contains references in nine subject areas: national forest movement, topography and resources in general, botany, forests and forestry, water resources, climatology, geology, mines and mineral resources, and soils. The author notes that "in compiling the references to the natural resources of these regions, only such books and articles as deal exclusively with the

parts of the country in which the White and Southern Appalachians lie have been included" (p. 173). References pertaining to the White Mountains and the Southern Appalachians are combined in each section. [SL/AB]

[13] Thornton, Mary Lindsay. "The North Carolina Mountains: A Selected Bibliography." *Mountain Life and Work* 3, no. 4 (January 1928): 32–33.

Short bibliography that cites many classic works on the GSM, as well as works on other N.C. mountains. Journal is also called *Southern Mountain Life and Work.* [AB]

[14] Weeks, Stephen Beauregard. "A Bibliography of the Historical Literature of North Carolina." *Bibliographical Contributions, Harvard University Library*, no. 48. Cambridge, Mass.: Library of Harvard University, 1895. 79 p.

Lists and annotates 1,491 titles by 625 authors on N.C., gathered from collections of the state in Raleigh, University of North Carolina at Chapel Hill, Trinity College, Wake Forest College, Johns Hopkins University, Maryland Historical Society, and the Peabody Institute of Baltimore. Work was begun in 1887. Includes an appendix of additions and corrections (p. 61–74) and an index (p. 75–79). References early GSM books, articles, and maps. Weeks's personal collection was donated to the Carolina Collection at the University of North Carolina, Chapel Hill. [RC]

Frans Olbrechts (*right*), anthropologist, and unidentified Cherokee family, 1926. Courtesy of the National Anthropological Archives, Smithsonian Institution.

CHAPTER 2
THE CHEROKEE IN THE GREAT SMOKY MOUNTAINS

Introduction

The content of the Cherokee section posed unique challenges. The Cherokee were significant in the Great Smoky Mountains from prehistory through the bibliography's cutoff date of 1934, but they lived and hunted in a much larger area of Southern Appalachia. Identifying the published material linked to the Smokies proved difficult. The following criteria were developed to determine which of the many items about the Cherokee would be included in this bibliography. All items that seemed likely to reference the Smokies region and that were published before the 1838 forced removal of the majority of the Cherokee to Oklahoma were selected for inclusion. Early explorers had limited knowledge of mountain geography and used arcane geographical terms, often making it difficult to determine their exact routes. The second group of materials selected for inclusion was material published after the removal that was linked specifically to the area of the Smokies now inhabited by the Eastern Band of the Cherokee, commonly known as the Qualla Boundary. Readers should note that many items on the Cherokee were excluded from this bibliography based on the criteria outlined above. Cherokee legal and treaty literature is covered in a separate essay following this introduction.

The period of time before European contact with the Cherokee and other native peoples is discernible only through the archaeological record. Limited archaeological fieldwork had been conducted in the Smokies before 1934. An example is William Holmes's reports to the Smithsonian Institute Bureau of Ethnology on archaeological fieldwork in Sevierville [41, 42]. Among the finds in the Sevierville McMahon Mound were shell "gorgets," a type of neck ornament, illustrated with serpents and faces of people. Both reports are accompanied by illustrations of these intricately decorated objects.

Information on the prehistory of the region has been covered in several modern works, including Burton L. Purrington's "Ancient Mountaineers: An Overview of Prehistoric Archaeology of North Carolina's Western Mountain Region," a chapter in *The Prehistory of North Carolina: An Archaeological Symposium* (Raleigh: Department of Cultural Resources, 1983); Bennie C. Keel's *Cherokee Archaeology: A Study of the Appalachian Summit* (Knoxville: University of Tennessee Press, 1976); and H. Trawick Ward and R. P. Stephen Davis Jr.'s *Time before History: The Archaeology of North Carolina* (Chapel Hill: University of North Carolina Press, 1999). Quentin R. Bass II provides an extensive survey of archaeology sites in the Great Smoky Mountains National Park in his master's thesis, "Prehistoric Settlement and Subsistence Patterns in the Great Smoky Mountains" (University of Tennessee, 1977).

Early written material on the Cherokee is sparse. Explorers, military officers, and traders, who were untrained observers with varying degrees of education and cultural sensitivity, composed most accounts. One of the earliest documents is Alexander Longe's "A Small Postscript of the Ways and Maners of the Indians Called Charikees" [48], which contains fascinating details about Cherokee life in the early eighteenth century. Longe was a trader who lived for several years with the Cherokee. The most notable and widely read early work is James Adair's *The History of the American Indians,* published in 1775 and frequently reprinted [15]. Adair was particularly familiar with the Cherokee and devoted considerable attention to them in his book, noting the significance of the Southern Appalachian Mountains in Cherokee life. Two other contemporary reports provide insights on the early Cherokee, the account of Lieutenant Timberlake's mission to improve relations with the Cherokee in 1761

[105], and General Rutherford's forays into Cherokee country in 1776 [87]. In the early nineteenth century, Featherstonhaugh's *A Canoe Voyage up the Minnay Sotor* [33] and a letter from "a gentleman of Virginia" published in *The Analectic Magazine* [84] round out the significant accounts documenting the early interactions between the Cherokee and European settlers. Readers may also want to consult the section on "Early Travel and Exploration in the Great Smoky Mountains" since early explorers frequently made comments on the Cherokee that they encountered.

For the history of the Cherokee after the arrival of European settlers, researchers should consult some of the newer books on the Appalachian frontier, including John Oliphant's *Peace and War on the Anglo-Cherokee Frontier, 1756–63* (Baton Rouge: Louisiana State University Press, 2001); Wilma A. Dunaway's *The First American Frontier: Transition to Capitalism in Southern Appalachia, 1700–1860* (Chapel Hill: University of North Carolina Press, 1996); and Cynthia Cumfer's *Separate Peoples, One Land: The Minds of the Cherokees, Blacks and Whites on the Tennessee Frontier* (Chapel Hill: University of North Carolina Press, 2007).

Several excellent historical works from this period cover the 1838 removal. Theda Perdue is one of the most prominent current Cherokee historians. Written with Michael D. Green, her works on the removal period—*The Cherokee Nation and the Trail of Tears* (New York: Viking, 2007) and *The Cherokee Removal: A Brief History with Documents* (Boston: St. Martin's Press, 2005)—are standards for the time period. John Finger's *The Eastern Band of Cherokees, 1819–1900* (Knoxville: University of Tennessee Press, 1984), is a comprehensive work covering the removal period and the resurgence of the Eastern Band in the later nineteenth century. Those who are interested in the legal issues surrounding the removal should consult Tim Garrison's *The Legal Ideology of Removal: The Southern Judiciary and the Sovereignty of Native American Nations* (Athens: University of Georgia Press, 2002).

The bulk of the post-removal literature on the Cherokee in the Smokies (later known as the Eastern Band) is comprised of anthropological studies, supplemented by a few travel accounts and government documents. Starting in the summer of 1887, James Mooney, a self-taught ethnologist, made several trips to the Qualla Boundary to study the Cherokee for the Smithsonian Institute's Bureau of Ethnography (the name was changed to the Bureau of American Ethnography in 1897). Mooney was an indefatigable researcher and a keen observer of Cherokee life. He documents his observations in a series of articles in professional publications, including *The Journal of American Folklore, American Anthropologist*, and publications of the Bureau of Ethnology. "The Cherokees are undoubtedly the most important tribe in the United States, as well as one of the most interesting," wrote Mooney in his 1888 seminal article, "Myths of the Cherokees." He continues, "Remaining in their native mountains, away from railroads, and progressive white civilization, they retain many customs and traditions which have been lost by those who removed to the West" [50].

Despite Mooney's assertion that the Cherokee had retained much of their traditional lifestyle, by the 1880s the customs and language of the Cherokee were rapidly eroding. Much of what we know today about their myths, traditions, and sacred rituals is due to the work of James Mooney and the Cherokee who were willing to offer him access to their world. The two most significant publications by Mooney appear in the reports of the Bureau of Ethnology, "Myths of the Cherokee" and "The Sacred Formulas of the Cherokees" [56, 63]. Taken together, these reports outline Cherokee religion; theories on disease; medical practice, including ceremonies and use of herbal medicine; sanitary rituals; dances; language; myths; and history. They have been reprinted several times, most recently as *James Mooney's History, Myths, and Sacred Formulas of the Cherokees* (Asheville: Historical Images, 1992), edited by Smokies scholar George Ellison.

"Myths" and "Sacred Formulas" were augmented by the articles that Mooney published in anthropological journals. Perhaps most fascinating is an 1890 article in *The American Anthropologist* on the Cherokee ball game, a sport that resembles a more violent version of modern-day lacrosse [55]. Mooney witnessed a contest and provides the reader with a detailed narrative of the rituals, dancing, and singing that accompanied the actual game, where anything "short of murder" was allowed. Mooney also wrote on Cherokee names, plant lore, medical practice, language, and water rituals.

Much of the information that Mooney presented on the Cherokee was recorded in day books kept by "doctors,"

the local medical and religious leaders. These texts were held in the highest secrecy. Mooney was able to convince Swimmer Ayunini, a prominent doctor, that translating and publishing his book of formulas would preserve them forever. Mooney worked diligently throughout his life to translate and organize the formulas in the Swimmer text and used the information it contained as the basis for several articles. However, Mooney died with the Swimmer manuscript unfinished. Belgian linguist and anthropologist Frans Olbrechts completed the translation and organization of the text, publishing it under both his and Mooney's names in 1932 [66]. In addition to the completion of the Swimmer text, Olbrechts published articles in the 1920s and 1930s on Cherokee medicine, childbirth, methods of divination, and language, based on his own fieldwork, the data recorded by Mooney, and the Swimmer material.

Other anthropologists studied the Cherokee in the early years of the twentieth century, building on the extensive fieldwork of James Mooney. Stewart Culin, curator of ethnology at the Institute of Arts and Sciences, Brooklyn Museum, drew on Mooney's research on the Cherokee ball game for his exhaustive study titled "Games of the North American Indians" [27]. William Harlan Gilbert conducted fieldwork for his dissertation (later reprinted in a Bureau of American Ethnology *Bulletin*), augmenting his observations with Mooney's research [37].

Artistic, linguistic, geographic, and folklore studies complete the anthropological literature on the Qualla Boundary Cherokee. Famed University of Pennsylvania anthropologist Frank G. Speck, who specialized in the Eastern Woodland Native Americans, wrote articles on Cherokee basketry and folktales [92]. William E. Myer, a former Carthage, Tennessee businessman and expert on Native American trails, wrote a comprehensive overview on the trails of the Southeast, including those in the Smokies, which was published in a report for the Bureau of American Ethnology in 1928 [67].

The remainder of the publications on Qualla Boundary Cherokee is a mixture of scholarly articles, popular accounts, and government publications. Of the travel literature, perhaps most interesting are an 1875 article by Rebecca Harding Davis on her visit to "Qualla" [28] and a 1917 article by Fred Olds on the Cherokee Indian School, based on the author's trip to the "reservation" [74]. The contrast between the two articles, written some forty years apart, is striking. Davis found the Cherokee to be backward, while Olds was positively elated by improvements the Cherokee had undergone as exemplified by the government school.

Two government documents selected for this bibliography offer unique perspectives and information on the Eastern Band of the Cherokee. In 1890, in a document titled "Indians Taxed and Not Taxed in the United States," a special report of the Eleventh U.S. Census, special agents and Native American experts Thomas Donaldson and Henry R. Carrington compiled a fascinating portrait of life in the Qualla Boundary with details on agriculture, education, towns, community leaders, and morality [29]. In a 1930 congressional hearing on the conditions of Indians, witnesses for the Cherokee, including the school superintendent and the chief, outlined the "state of the community" and presented to the committee its greatest needs: a hospital, improved schools, and agricultural support [106].

Researchers of the Eastern Band of the Cherokee have a wealth of modern historical, sociological, and anthropological works from which to draw information. The period after removal to the late twentieth century is covered by Finger's earlier-mentioned work on the nineteenth-century Cherokee and his work on the modern Cherokee, *Cherokee Americans: The Eastern Band of Cherokee in the Twentieth Century* (Lincoln: University of Nebraska Press, 1991).

Cherokee women have received particular notice from several writers. Perdue's *Cherokee Women: Gender and Culture Change, 1700–1835* (Lincoln: University of Nebraska Press, 1998), covers the period prior to removal. Virginia Moore Carney profiles individual women in *Eastern Band Cherokee Women: Cultural Persistence in the Letters and Speeches* (Knoxville: University of Tennessee Press, 2005). Sarah H. Hill's book, *Weaving New Worlds: Southeastern Cherokee Women and Their Basketry* (Chapel Hill: University of North Carolina, 1997), provides a fascinating look at the women artists of the Eastern Band.

Anne Bridges

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Cherokee Land and Legal Status to 1934

Essay on Sources

Most of the Cherokee's early legal status relates directly to their lands and the desire of white people to acquire them. Both land and legal status (from the white perspective, at least) are dealt with in the various treaties between the United States and what became the Cherokee Nation. The definitive versions of these treaties are found in the *U.S. Statutes at Large*. Charles J. Kappler, ed., *Indian Affairs: Laws and Treaties* (5 vols., Washington, D.C.: 1904–1941; available online from Oklahoma State University at http://digital.library.okstate.edu/kappler/), is a very convenient chronological compendium of all Indian treaties. The most exhaustive exegesis of Cherokee treaties is Charles Royce, "The Cherokee Nation of Indians," *Annual Report of the U.S. Bureau of American Ethnology* 5 (Washington, D.C.: 1887), reprinted as *The Cherokee Nation of Indians* (Chicago: Aldine Pub. Co., 1975). Royce provides a wealth of details, compiled and analyzed shortly after the treaty system ended. His map of Cherokee land cessions in those treaties is the most detailed and comprehensive ever made [432].

Other primary documents relating to the Cherokee during the Revolutionary and Early National periods, including those living in or near the Great Smoky Mountains, are found in *American State Papers* (38 vols., Washington, D.C.: 1832–1861; available online from the Library of Congress's American Memory at http://memory.loc.gov/ammem/amlaw/lwsp.html). The *Indian Affairs* volumes of this series (*ASPIA*) contain accounts of prominent soldiers, land speculators, and government officials and their dealings with Indians, offering a variety of information and insights, some biased. Also useful are *American State Papers, Public Lands* (*ASPPL*), containing, among other things, a listing of the private reserves held by prominent Cherokee individuals. Equally important are the massive number of informative documents systematically compiled throughout the period by the United States Senate and House of Representatives; they are in the multivolume Congressional Serial Set, easily consulted through a detailed index. Essential for the Carolina Cherokee is the multivolume *Colonial and State Records of North Carolina* (Raleigh: State of North Carolina, 1886–1907; available online from the University of North Carolina at Chapel Hill at http://docsouth.unc.edu/csr/); also important is the *Virginia Calendar of State Papers* (Richmond: State of Virginia, 1888; available online from Internet Archive at http://www.archive.org/details/calendarvirgini08palmgoog).

Other primary sources include William L. Anderson and James A. Lewis, eds., *Guide to Cherokee Documents in Foreign Archives* (Metuchen, N.J.: Scarecrow Press, 1983), and Gary E. Moulton, ed., *The Papers of Chief John Ross*, 2 vols. (Norman: University of Oklahoma Press, 1985). The first volume of the latter deals with the Cherokee before removal; the second mostly deals with the tribal majority living in present-day Oklahoma after 1839, but includes some important documents relating to those remaining in the Southeast. For insight into early Cherokee laws, mores, and lands, see Samuel Cole Williams, ed., *James Adair's History of the American Indians* [15] (also annotated by Williams, *Lieut. Henry Timberlake's Memoirs, 1756–1765* [105]). The former is an edited reprint of a 1775 account of several southeastern tribes, including the Cherokee, written by one of the most literate and perceptive early traders. Timberlake's memoir is an edited reprint of an insightful account by a British officer who lived among the Tennessee Cherokee and drew a wonderful map of tribal villages along the Little Tennessee River and its tributaries; the map has been reprinted several times. Today most of those village sites are under the waters of the Tennessee Valley Authority's Tellico Lake.

Today's Eastern Band of the Cherokee comprises the vast majority of those who remained in or near the Great Smoky Mountains after removal. Sources pertaining to all aspects of the Eastern Band in the nineteenth and early twentieth centuries are in the chronological records of the United States War Department and, later, the Bureau of Indian Affairs within the United States Department of the Interior. In particular, these are in

Record Group 75, Records of the Bureau of Indian Affairs, and are at the National Archives in Washington, D.C., or its regional records centers in East Point, Georgia, and College Park, Maryland. Records that are available on microfilm in Washington, D.C., and the regional branches include Microcopy 21, "Letters Sent by the Office of Indian Affairs, 1824–1881"; Microcopy 234, "Letters Received by the Office of Indian Affairs, 1824–1881"; Microcopy 348, "Report Books of the Office of Indian Affairs, 1838–1885"; Microcopy 574, "Special Files of the Office of Indian Affairs, 1807–1904"; and Microcopy 1059, "Selected Letters Received by the Office of Indian Affairs Relating to the Cherokees of North Carolina, 1851–1906." Detailed assessment of the land issues leading to creation of the Cherokee reservation, adjoining and including what would become the Great Smoky Mountains National Park, are in two reports of 1874: Francis A. Dony's "Report . . . to Commissioner of General Land Office," Microcopy 234, Roll 107, frames 568–86; and Dony's "Narrative" to the Commissioner of Indian Affairs, Roll 107, frames 591–656 (copies are also in Microcopy 1059). Other extensive documentation relating to these same issues is titled "Letters from the Secretary of the Interior, in response to resolution of the House of February 25, 1882, relative to the lands and funds of the eastern band of North Carolina Cherokees" (47th Cong., 1st Sess., H. Doc. 196). Also in Record Group 75 are Letters Sent and Received after 1881, including those pertaining to the Land Division.

Some important primary accounts of the Quallaarea Cherokee (the predecessors of the Eastern Band) reflect the influence of their "White Chief," William Holland Thomas. See Thomas's *Argument in Support of the Claims of the Cherokee Indians* . . . (Washington, D.C.: Government Printing Office, 1839); *Explanations of the Rights and Claims of the Cherokee Indians* (Washington, D.C., 1851; facsimile reprint, Asheville: Stephens Press, 1947); *A Letter to the Commissioner of Indian Affairs upon Claims of the Indians Remaining in the States East* (Washington, D.C.: Buell & Blanchard, 1853); and his *Explanation of the Fund Held in Trust by the United States for the North Carolina Cherokees* (Washington, D.C.: Lemeul Towers, 1858). Official North Carolina state sources include *Journals of the Senate and House of Commons of the General Assembly of the State of North Carolina; Report of the North Carolina Judiciary Committee on the Cherokee* (Raleigh: Holden & Wilson, 1859; available online from Internet Archive at http://www.archive.org/details/reportofjudiciar00nort); pertinent volumes of *Public Laws of the State of North Carolina*; and *North Carolina Reports* (e.g., *Eu-Che-lah v. Welsh, 10 NCR,* 155–74).

Eyewitness accounts of the Qualla Cherokee include Charles Lanman, *Letters from the Alleghany Mountains* [142]. Lanman, who visited the Indians under the watchful guidance of William Thomas, was very sympathetic to them. By far the most important contemporary study of nineteenth-century Cherokee in Western North Carolina is James Mooney's classic "Myths of the Cherokee" [63]. See also his "The Sacred Formulas of the Cherokee" [56]. Mooney's two accounts are readily available in reprint editions.

A much fuller listing of primary and secondary sources relating to the Eastern Band is available in the notes and bibliographies of three secondary accounts. Two are by John R. Finger: *The Eastern Band of Cherokee Indians, 1819–1900* (Knoxville: University of Tennessee Press, 1984), and *Cherokee Americans: The Eastern Band of Cherokees in the Twentieth Century* (Lincoln: University of Nebraska Press, 1991). Both provide an overview of the Band and its changing legal status and land issues. The third, by E. Stanley Godbold Jr. and Mattie U. Russell, is the fullest account of the man who was crucial to those same issues for the Band: *Confederate Colonel and Cherokee Chief: The Life of William Holland Thomas* (Knoxville: University of Tennessee Press, 1990). See also Ben Oshel Bridgers, "An Historical Analysis of the Legal Status of the North Carolina Cherokees," *North Carolina Law Review* 58 (August 1980): 1075–131; Ben Oshel Bridgers, "A Legal Digest of the North Carolina Cherokees," *Journal of Cherokee Studies* 4 (Winter 1979): 21–43; George E. Frizzell, "The Legal Status of the Eastern Band of Cherokee Indians" (MA thesis, Western Carolina University, 1981); Frizzell, "The Politics of Cherokee Citizenship, 1898–1930," *North Carolina Historical Review* 61 (April 1984): 205–30. The Cherokee's traditional legal system is the subject of Rennard Strickland, *Fire and the Spirits: Cherokee Law from Clan to Court* (Norman: University of Oklahoma Press, 1975).

Dr. John R. Finger

Sources

[15] Adair, James. *The History of the American Indians*. London: Edward and Charles Dilly, in the Poultry, 1775. 464 p. map.

German ed.: *Geschichte der amerikanischen Indianer.* Bresslau: Verlegts Johann Ernest Meyer, 1782. 419 p.

Reprints: Samuel Cole Williams, ed. Johnson City, Tenn.: Watauga Press, 1930; (reprint of 1930 edition) Nashville: National Society of Colonial Dames, 1953; 2nd edition (of 1930 reprint) New York: Promontory Press, 1986; (reprint of 1775 edition) Kathryn E. Holland Braund, ed. Tuscaloosa: University of Alabama Press, 2004.

Lengthy historical narrative on the origins, customs, and the war and domestic life of the American Indian of the Southeastern U.S., particularly those of the Creek, Choctaw, Chickasaw, and Cherokee. Adair, a trader and diplomatic interlocutor between the various tribes and the British colonies in S.C., characterizes the "Cheerake Nation" as having two divisions, the Ayrate and Ottare, signifying the "low" and "mountainous." Adair does not mention any recognizable locations within the Great Smokies, but it can be inferred from his descriptions of the Cherokee mountains that he likely visited there. "The Alps of Italy are much inferior to several of the Cheerake mountains, both in height and rockiness; the last are also of a prodigious extent, and frequently impassable by an enemy. The Allegeny, or 'great blue ridge,' commonly called the Apalahche-mountains, are here above a hundred miles broad" (p. 228). Elsewhere he claims that "several of the mountains are some miles from bottom to top, according to the ascent of the paths; and there are other mountains I have seen from these, when out with the Indians in clear weather, that the eye can but faintly discern, which therefore must be at a surprising distance" (p. 228). Contains an undated map showing the Atlantic seaboard and Southern states with locations of the various Indian tribes. [KW]

[16] "America's Oldest and Roughest Ball Game." *The Literary Digest* 99, no. 10 (December 8, 1928): 56, 58–59.

Description of the Indian game "ball play" as favored by Cherokee of the GSM region. Includes a brief introduction to the rules of the game and the elaborate rituals that precede each contest. [KW]

[17] "Among the East Cherokee Indians of North Carolina." *Explorations and Field-Work of the Smithsonian Institution in 1913. Smithsonian Miscellaneous Collections* 63, no. 8 (1914): 61–63. il.

Describes James Mooney's 1913 fieldwork season in Raven Town or Big Cove, N.C., and his research in general regarding the Cherokee since 1887. In Big Cove, "shut in by the highest peaks east of the Mississippi, some 500 Indians dwell in fairly comfortable two-room log cabins perched high up on the slopes of the mountains, always near a convenient spring" (p. 62). The Cherokee who remained in N.C. became keepers of traditional formulas which Mooney collected extensively over the years. Mooney's collection of formulas is the "largest body of aboriginal American literature extant" (p. 64), while the companion Cherokee ethno-botanic collection, considered the largest from any one native people, comprises 700 species. Illustrated by a photograph of a Cherokee potter. [AB]

[18] Battle, Kemp P. "Rutherford's Expedition against the Cherokees." *North Carolina University Magazine* 7, new series, no. 3 (February 1888): 89–95.

Includes the official report, dated 7 November 1779, by Captain William Moore concerning a raid into Cherokee territory in Western N.C. The report is accompanied by a letter dated 23 January 1888 by James W. Wilson that purports to corroborate the events in Moore's report with stories told to Wilson by W. H. Thomas, Chief of the Cherokee. The report and letter are introduced by prefatory comments by the editor of the magazine. Much of the report details the militia's pursuit and killing of Cherokee near the Tuckasegee and in the town of Qualla on the Oconalufty River. [KW]

[19] Becker, Bob. "Secrets of the Great Smokies." *Popular Mechanics Magazine* 50, no. 1 (July 1928): 26–31. il.

Non-technical account of traditional Smoky Mountain Cherokee skill of using ten-foot blowguns in hunting of small game. Outlines briefly the salient features of a fine blowgun, the method of firing the blowgun with

power and accuracy, and the technique for constructing the unusual 24-inch blowgun darts feathered with thistledown. Includes several observations about Cherokee way of life in the rugged fastness of the Smokies together with forward-looking remarks about the anticipated attraction of the then-proposed national park. [KW]

[20] Boudinot, Elias. *An Address to the Whites. Delivered in the First Presbyterian Church on the 26th of May, 1926*. Philadelphia: William F. Geddes, 1826. 16 p.

Reprint: *Cherokee Editor: The Writings of Elias Boudinot*. Edited by Theda Perdue. Knoxville: University of Tennessee Press, 1983. p. 67–83.

A Cherokee, Boudinot became the prominent editor of the *Cherokee Phoenix* newspaper, founded in 1828. Speech given at several churches in Mass. and Philadelphia to raise money for a printing press and typeface in the Cherokee syllabary and a national academy. Argues that Indians are well on their way to becoming "civilized," using the advances of the Cherokee as his example. These advances include the creation of a written language, the translation of the New Testament into Cherokee, and the organization of a government. He describes the current Cherokee Nation with details about the topography ("most part being hilly and mountainous," p. 6), the economic situation, including information about numbers of farm animals and implements, and the progress of education and religion. If the support of the U.S. government and the American people continues, then the "Indian must rise like the Phoenix, after having wallowed for ages in ignorant barbarity" (p. 15). If support is withdrawn, then the Cherokee will face extinction. The Perdue reprint has an introduction, references, and notes. [AB]

[21] Brown, William Perry. "Red Hunters of the Unakas." *Forest and Stream* 78, no. 2 (13 January 1912): 45. il.

Article of anecdotes about the Cherokee of Western N.C. focusing on hunting and trapping. The Cherokee trapped "otter, mink, muskrats, and even beavers long deemed to be extinct in all these Appalachian regions." Brown relates the story of the Cherokee who was startled by a watch spring thinking it a snake. The remainder of the article is about the value of hides as items for trade and the employment of Cherokee as hunting guides. Two engraved illustrations of winter sports appear to be unrelated to the article. [AB]

[22] Bull, William B. "No Punches Barred in a Cherokee Ball Game." *The Literary Digest* 114, no. 22 (November 26, 1932): 26–28.

Reprint of an *Atlanta Journal* newspaper article by William B. Bull retelling the action of a Cherokee ball game involving a team from Cherokee, N.C. Bull's article focuses primarily on the actions of the players and the overall violence of the game. [KW]

[23] Capps, Claudius Meade. *Indian Legends and Poems*. Dalton, Ga.: A. J. Showalter Co., 1932. 61 p. il.

Collection of legends attributed to the Cherokee plus an assortment of non-Cherokee, East Tenn.-related poetry. Includes the "Indian Legend of the Smoky Mountains," both in narrative and verse, purportedly a retelling of an authentic Cherokee story. As the legend goes, an arrow shot in the direction of a missing person will return if the person is still alive. Kan-a-ti, searching for his missing father, climbs to the highest mountain (author assumes Mount Le Conte) and shoots arrows in all directions, including the sky. This angers the Great Spirit who sends thunder and smoke to earth as retribution. At the request of Kan-a-ti, the Great Spirit rescinds the thunder but leaves the smoke as a reminder to the Cherokee not to shoot arrows into the sky. The poem concludes:

> Then the Spirit stayed the thunder,
> Spoke unto Kan-a-ti the warrior,
> That smoke should ever after,
> Rise to warn his mighty people. (p. 26)

Illustrated with a photograph of Mount Le Conte. [KW]

[24] "Cherokee Keep Primitive Practices of Tribal Magic." *Washington Post*, 21 April 1932: 9.

Report of a study of infancy and early childhood among Cherokee in the GSM by the Smithsonian Institution, initiated by anthropologist James Mooney and concluded by Dr. Frans M. Olbrecht. Touches briefly on "primitive medicine, superstition, and magic." Claims

that in infancy witches are endowed with supernatural powers by following proper procedures immediately after birth ("no mother's milk is given them for 24 hours. They are fed with the liquid portion of corn hominy which must be given them only during the night") and that "twins offer favorable material." Reports that shortly after a child is born, he or she is carried about sitting astride of the mother's back, and that children four or five years old assist with household chores. Little boys learn how to make bows and arrows and "in a few weeks become remarkable marksmen." [RC]

[25] "The Cherokee Training School, At Cherokee, North Carolina." *Friends' Review; a Religious, Literary and Miscellaneous Journal* 39, no. 20 (December 19, 1885): 318.

Article reprinted from the *Waynesville News* on the dedication of a new building at the training school. The school was started in 1881 when "the Society of Friends in North Carolina and Indiana, finding the East Band of Cherokees were needing aid in the education of their children. . . offered their services to the Band and to the Government for that purpose. . . ." In 1882 Congress passed a bill providing for an industrial school in N.C. The Society of Friends received approval to provide the school. After some difficulties with land purchases, a new building has now been built and is being dedicated. Present at the ceremony were Cherokee Chief Ceate Owl, teachers at the school, representatives from the government, and members of the local council. [AB]

[26] "Col. William Holland Thomas." *North Carolina University Magazine* 16, new series, no. 5 (May 1899): 291–95.

Short biographical article about a famous nineteenth-century Haywood County native who was born in a log house on Raccoon Creek about two miles east of Mount Prospect, later called Waynesville. Thomas was connected to the Calverts, the founders of Maryland, on his mother's side and to President Zachary Taylor on his father's side. A businessman who operated stores in Qualla Town and other locations, Thomas learned the Cherokee language, was befriended by Chief Yonaguska, and became a favorite among the Cherokee, who later elected him chief. He represented Cherokee interests to the federal government in the 1830s and 1840s, and was later a state senator and delegate to the Secession Convention of 1861. The 400 men he recruited to form two Cherokee companies, along with six companies of white soldiers, comprised the famous Confederate Thomas Legion. In 1887, Thomas assisted Smithsonian Institution ethnologist James Mooney when he went to Western N.C. to gather information on the Cherokee. [AB/RC]

[27] Culin, Stewart. "Games of the North American Indians." *Annual Report of the Bureau of American Ethnology*, no. 24 (1902–3). Washington, D.C.: G.P.O., 1907. 846 p. il.

Detailed report on Native American games of chance and dexterity. The games are classified by type. The gaming implements were collected from museums throughout the country and are illustrated by a series of small line drawings. In addition, each entry quotes from one or more authoritative sources from the anthropological or historical literature. The Cherokee entries are as follows: Dice games: information on a basket game with white and black beans (p. 105); Hoop and Pole Games: information on two games as described by Henry Timberlake and James Mooney (p. 475); Racket Games: descriptions by John Bartram and James Mooney of the Cherokee ball game (p. 562–88). Mooney entry is from his article "Cherokee Ball Play" in *American Anthropologist* [55]. The ball game section is illustrated with four Mooney photographs taken in 1888 and 1893 depicting ball players, teams, dances, and preparatory rituals. [AB]

[28] Davis, Rebecca Harding. "Qualla." *Lippincott's Magazine* 16, no. 37 (November 1875): 576–86.

Travel narrative recounting the author's visit to Qualla, a Cherokee village situated in a remote watershed of the GSM in N.C. The account includes observations on travel among the mountain whites, including a catalogue of the "various scraps of information" gleaned from the European settlers about what to expect upon the journey into Cherokee territory. Though much of the report consists of a popular retelling of the roles that Chief Yonaguska and William Holland Thomas play in acquiring Qualla Town for the Cherokee, there are several sympathetic comments on the shiftlessness of mountain whites, the physical ruggedness of mountain travel,

and the extreme poverty and backwardness Cherokee life. A paragraph-length summary of Davis's article appears in *Academy* 8, new series, no. 188 (December 11, 1875): 602. [KW]

[29] Donaldson, Thomas. "The Eastern Band of Cherokees" and Carrington, Henry R. "The Eastern Band of Cherokees of North Carolina." *Census of the United States* 11 (1890). Washington, D.C.: U.S. Census Printing Office, 1892. p. 500–502; 502–8. il., maps, table.

Part of the N.C. section of a special census volume on American Indians. Researchers may find this report as a standalone item under the authors' names or as a part of the larger census volumes. Fascinating snapshot of the current state of the Cherokee in N.C. including those who live in the Qualla Boundary, presently bordering the GSMNP. According to Donaldson, most Cherokee are farmers who grow grains and vegetables much like the "white people" in the region. His report also includes a table of statistics about the three-day schools and two photographs, one of chief Nimrod J. Smith, and one of the Eastern Band of Cherokee Councilmen of 1891. Carrington's report is more detailed with information on the geography, farms, houses, the training school at Cherokee, towns, community leaders, religious activities, and the history of the Cherokee. In the section on morals, Carrington writes, "The absence of the Cherokee from the criminal courts, the uniform observance of the marriage rite, the character and development of the schools, and the industry of the people are signs of real progress" (p. 505). The twenty-three photographs in this section are of farms, houses, people, and the schools of the Eastern Band. Included are two maps: "Map Showing the Chief Location and Lands of the Eastern Band of the Cherokees, in Cherokee, Jackson, Graham, and Swain Counties" and "Map of the Qualla Indian Reserve (Boundary)" surveyed by M.S. Temple in 1875–76. The latter map is very detailed with numbered lots indicated. [AB]

[30] Downing, A. "The Cherokee Indians and Their Neighbors." *The American Antiquarian and Oriental Journal* 27, no. 6 (November 1895): 308–16.

Speech read before the Topeka Philosophical Society. Downing is sympathetic to the plight of the Cherokee and to Native Americans in general. He poses the question: "What shall be done with the red men?" He proceeds to tell the story of the Cherokee from recorded history to the present, focusing on the western Cherokee after removal and lamenting the "dishonesty and thievery" (p. 312) of the Indian Bureau. [AB]

[31] Dunning, E. O. "Rambles for Relics. Chilhowee." *American Historical Record* 1, no. 6 (June 1872): 263–68.

Informative non-technical account of discoveries of Indian relics along the Little Tennessee River from Happy Valley near Chilhowee Mountain to N.C. The report mentions findings of scattered remnants of dwellings belonging to the Cherokee who inhabited the valley of the Little Tennessee as late as 1790. The largest part of the report discusses findings of mounds and burial sites with descriptions of the content found in these sites. Incorporated into the report is an interesting speculative essay on whether these burial sites are of Cherokee origin or of an earlier people. [KW]

[32] Eastman, Elaine Goodale. *Indian Legends Retold*. Boston: Little, Brown, and Co., 1919. 161 p. il.

Eastman retells Cherokee tales collected from the Eastern Band as well as legends from several other native peoples. The Cherokee tales (p. 25–50) primarily feature animals as the main characters. Topics include the advent of fire, the creation of strawberries, the rationale for certain animal body features (like the bare possum tail), and natural phenomena (like thunder). The only direct mention of the GSM is in "The Enchanted Lake," which begins, "In the depths of the Great Smoky Mountains there lies a hidden lake which no human eye has ever seen" (p. 48). The six illustrations are drawings by George Varian. One illustrates the Cherokee tale, "The Stars and the Pine" (after p. 44). [AB]

[33] Featherstonhaugh, George William. *A Canoe Voyage up the Minnay Sotor; With an Account of the Lead and Copper Deposits in Wisconsin; of the Gold Region in the Cherokee Country; and Sketches of the Popular Manners; &c. &c. &c. B. G. W. Featherstonhaugh.* London: R. Bentley, 1847. 2 vol., v. 1: 416 p.; v. 2: 351 p. il.

Reprint: St. Paul: Minnesota Historical Society, 1970.

Chronicle of two separate expeditions: 1) a geological investigation in 1835 of the area from Lake Michigan west to the Coteau des Prairies at the headwaters of the Minnesota River, and 2) a tour in 1837 of the mineral lands of Wisc., Mo., Ga., and Western N.C. Featherstonhaugh's travels in Cherokee country gave him an opportunity to view a "civilized" Indian tribe and to observe one of the last acts in the great Cherokee removal, a meeting at Red Clay, in what is now southeastern Tenn., in which a federal agent declared martial law and outlined the government's position on removal of the Cherokee. Of particular interest is Featherstonhaugh's account of querying Indians at the meeting about the origin of the name "Appalachia." Featherstonhaugh's travels carried him up the Little Tennessee River, across the mountain regions of Western N.C., and then down the French Broad River to Painted Rock, Tenn. His narrative includes appreciation of the beauty and productivity of the land, descriptions of life among the Cherokee, as well as caustic remarks about the morals and manners of white frontier settlers. [KW]

[34] Foster, George Everett. *Literature of the Cherokees; Also, Bibliography and the Story of Their Genesis*. Ithaca, N.Y.: Office of the Democrat; Muskogee, I.T.: Phoenix Publishing House, 1889. 117 p.

Wide-ranging overview of the Cherokee Nation that covers history, customs, folklore, rituals, songs, alphabet, publishing, government, and outside influences in thirty-one short sections. Bibliography ("the first attempt yet made toward a Cherokee Bibliography") identifies approximately 300 printed and manuscript sources. The Genesis section relates Cherokee creation stories. Contents (separately paginated): "Literature of the Cherokees," p. 1–69; "Bibliography," p. 1–28; "The Cherokees: The Genesis," p. 1–12; "Se-quo-yah, the American Cadmus," [p. 1–7]. [RC]

[35] Gabelentz, Hans Conon von der. "Kurze Grammatik der tscherokesischen Sprache." *Zeitschrift für Wissenschaft der Sprache* 3, no. 3 (1852): 257–300.

Reprint: "Two Early Grammars of Cherokee." *Anthropological Linguistics* 5, no. 3 (March 1963): 3–29. Translated, with an introduction by John R. Krueger, Indiana University.

Gabelentz (1807–74), an accomplished and prolific German linguist and Staatsminister from Altenberg province, compiled his Cherokee grammar from published materials, including Bible translations and copies of Cherokee newspapers. In the original, Cherokee words are cited in italic type. Claims, "Cherokee is, as is well-known, the only language of the New World which has its own script. The syllabary, consisting of 85 signs, which was invented by a native, named Sequoyah or George Guess, has been printed a number of times . . ." (p. 258; translation by John R. Krueger). [RC]

[36] Gatschet, Albert S. "Water-Monsters of American Aborigines." *Journal of American Folk-Lore* 12, no. 47 (October–December 1899): 255–60.

Reports on aquatic monsters in American Indian lore, with reference to James Mooney's descriptions of "some miraculous animals that people the upper streams of the Tennessee River" among Eastern Cherokee:

> Among these figures the Dakwa, a huge fish, formerly seen in Little Tennessee River, above the junction of Tellico, at the mouth of Toccoa Creek. Another of these fantastic beings was a great leech or tlanúsi, formerly in Valley River, just above the junction of Hiawassee Creek, at Murphy, North Carolina; this village was called on that account Tlanuíyi, or "leech-place." A third of these creatures was Ukténa, a huge snake or water-serpent, once holding forth at different places along streams and to be kept distinct from the 'great horned ukténa.' (p. 258–59) [RC]

[37] Gilbert, William Harlan. "Eastern Cherokee Social Organization." Ph.D. diss., University of Chicago, 1934. 286 p. charts.

Reprint: "The Eastern Cherokees." *Bureau of American Ethnology Bulletin*, no. 133 *Anthropological Papers*, no. 23 (Washington, D.C.: G.P.O., 1943), p. 169–413, il., maps, charts.

Gilbert's dissertation was based on field work conducted in 1932 in Big Cove, N.C. Purpose of study was "to obtain a fairly complete description of the existing society of the Cherokees" (p. ii). Data collected include

information on people, households, land holdings, genealogy, clans, places of residence, kinship terms, and behaviors. Gilbert lived at the home of the chief informant during his field work. His goals were to outline the current Cherokee society and to document historical changes. The format of the dissertation follows these two goals with parts I and II focusing on "present society," and parts III and IV concentrating on the "former society." The description of the present society includes extensive detail on kinship and household composition with thirteen charts on kinship relationships and lists of kinship words and their meanings. General features of Cherokee life are taken primarily from the writings of James Mooney and Frans Olbrechts. Part II of the "present society" section focuses on the role of kinship relationships and social, religious, and other ritual events in the life of the Cherokee. The sections on the "former society" focus on the evidence of change as recorded by previous observers of the Cherokee, including Mooney and explorers such as William Bartram, as compared with Gilbert's contemporary observations. Chart on p. 273–75 outlines cultural changes as evidenced by the different meanings of omens. Dissertation concludes with a bibliography, p. 283–86. The two reprints of this dissertation have a revised text and ten photographs, primarily of Cherokee, and, in the case of the 1943 monograph, an added index and several maps. The Cherokee or GSM researcher would be best served by using the reprint rather than the original dissertation because of these additional features. [AB]

[38] Harrington, M. R. "The Last of the Iroquois Potters." *Fifth Report of the Director of the Science Division, New York State Museum, Museum Bulletin* 133. *University of the State of New York Education Department Bulletin* 453. Albany: University of the State of New York, August 15, 1909. p. 222–27. il.

Author traveled to the Cherokee "settlements" in Western N.C. to observe Cherokee potters in the hope of learning more about their craft, which used to be common among the Iroquois. James Mooney identified Iwi Katalsta as the last practicing Cherokee potter. Harrington provides extensive information on the physical characteristics of the pots and the procedures for making them. He concludes that the Iroquois also made similar pots. First photograph shows Iwi Katalsta's home; others document steps taken by the potter to make pottery. [AB]

[39] Hawkins, Caroline A. *Cherokee Legends and Myths (Appendix to 'Junaluska').* Roanoke, Va.: Hammond's Printing, 1916. 43 p.

Collection of nineteen Cherokee myths, primarily animal and creation stories. Credits Robert Frank Jarrett's book *Occoneechee* [45] as well as Jarrett's Cherokee informer, John Axe, as important sources. Stories are told in a simple manner suitable for children. [RC]

[40] Heye, George G. "Certain Mounds in Haywood County, North Carolina" in *Holmes Anniversary Volume: Anthropological Essays Presented to William Henry Holmes in Honor of His Seventieth Birthday December 1, 1916.* Washington, D.C.: J. W. Bryan Press, 1916. p. 180–86. il., map.

Reprints: *Contributions from the Museum of the American Indian Heye Foundation* 5, no. 3 (1919): 35–43; *Holmes Anniversary Volume: Anthropological Essays Presented to William Henry Holmes in Honor of his Seventieth Birthday December 1, 1916.* With new introduction by Stephen Williams. New York: AMS Press, Inc. for Peabody Museum of Archaeology and Ethnology, Harvard University, 1977.

Report on explorations of two mounds near the Pigeon River in Haywood County. Both mounds contained skeletal remains, potsherds, ashes, and layers of soil. Stones were also found in the second mound. Author speculates that the second mound was not a burial mound but may have been used by the Cherokee as a ball field. Information also presented on a third mound excavated nearby. Map showing location of mounds. Five illustrations show the mounds and a pot found at the third mound. [AB]

[41] Holmes, William H. "Art in Shell of the Ancient Americans." *Annual Report of the Bureau of Ethnology,* no. 2 (1880–81). Washington, D.C.: G.P.O., 1882. p. 179–305. il.

Extensive report on current knowledge about Native American artifacts made from shell and recovered by archaeological fieldwork. Several specimens discussed

in the section on "Engraved Gorgets" (p. 267–305) were found in the McMahon Mound in Sevierville. (A gorget is a type of neck ornament.) Holmes speculates that they were used as insignia, amulets, or symbols, usually religious in nature. Gorgets from the McMahon site are illustrated with serpents, human faces, or human figures. Holmes mentions that the McMahon serpent gorgets are well-preserved and some of the best specimens available (Plates 64 and 65). The McMahon mound also contained a number of shell masks, "found on the breast or about the heads of skeletons" (p. 294). Examples of McMahon shell masks can be seen on Plate 69. Holmes describes shell gorgets that depict human figures as being "new and unique," and "the most important objects of aboriginal art" (p. 297) found in the U.S. Several were found in the McMahon mound, most in fragments and suffering from decay. One gorget fragment (Plates 74 and 75) which Holmes regards as "the highest example of aboriginal art ever found north of Mexico" (p. 301) was inscribed with a highly detailed engraving of two humans with eagle wings and talons locked in combat. Holmes finds these McMahon artifacts authentic since the mound was first excavated in 1881 by Dr. E. Palmer who is "one of our most experienced collectors" (p. 303). Illustrated with seventy-seven plates of shell art. Plate 75 is reproduced in George Grant MacCurdy's, "Shell Gorgets from Missouri," *American Anthropologist* 15, new series, no. 3 (July–September 1913): 410. Holmes presented an abridged version of this report focusing on the shell gorgets at a meeting of the Anthropological Society of Washington. It is reproduced with selected illustrations in "Sixty-Seventh Regular Meeting, March 20th, 1883," *Transactions of the Anthropological Society of Washington*, 2 (February 7, 1882–May 15, 1883): 92–123. [AB]

[42] Holmes, William H. "Illustrated Catalogue of a Portion of the Collections Made by the Bureau of Ethnology during the Field Season of 1881." *Annual Report of the Bureau of Ethnology*, no. 3 (1881–82). Washington, D.C.: G.P.O., 1884. p. 427–510. il.

Portion specific to the Smokies region, "Collections from Sevier County, Tennessee," is covered on p. 442–56. Articles and objects, including those made of stone, clay, metal, shell, and animal substances, unearthed in two locations, The McMahon Mound and "the fields of Sevierville," are described. The McMahan Mound is "on the West fork of the Little Pigeon River, at Sevierville, on a rich bottom, 125 yards from the river" (p. 442). Collected items include bones, arrowheads, pottery, fragments, pipes, brass pins, and a wealth of shell ornaments, some intricately decorated. No particular location is given for the "fields at Sevierville." Stone tools, knives, containers, and clay potsherds were collected at this site. Accompanied by sixteen drawn illustrations of the collected items. [AB]

[43] "Horned Rattle Snake." *Scientific American* 8, no. 4 (October 9, 1852): 32.

Very short article reporting that William H. Thomas of "Qualla Town" wrote to the *Asheville Citizen* newspaper about a Cherokee named Salola who captured a rattlesnake with ten rattles and two forked horns on its head. "Nothing of the kind has been seen heretofore by any of the oldest white inhabitants." [AB]

[44] Hunter, C. L. *Sketches of Western North Carolina, Historical and Biographical, Illustrating Principally the Revolutionary Period of Mecklenburg, Rowan, Lincoln and Adjoining Counties, Accompanied with Miscellaneous Information, Much of it Never Before Published.* Raleigh: The Raleigh News Steam Job Print, 1877. 357 p.

Compendium of short biographical essays on prominent North Carolinians interspersed with local historical sketches of the period during and subsequent to the American Revolution. The compendium contains miscellaneous references to the GSM Cherokee, including an account of the curious incident in which Chief Yonaguska attempted to reform the Cherokee of their use of alcohol. [KW]

[45] Jarrett, Robert Frank. *Occoneechee*. New York: Shakespeare Press, 1916. 284 p. il.

Jarrett was born in Asheville in 1864 and lived in Franklin and Dillsboro, N.C. The book begins with a brief history of the Cherokee Nation (p. 9–19), "gleaned from the works of Ethnology by James Mooney and from word of mouth, as related to the author during the past thirty years" (p. 9). Part II, "Occoneechee" (p. 23–125),

is an epic poem that recounts the legend of Occoneechee, daughter of Chief Junaluska. It relates Cherokee history, removal, and Occoneechee's longing for her lover Whippoorwill. They are eventually reunited at a waterfall. The poem frequently mentions GSM locales. Concludes,

> And at night the legend tells us,
> You can hear a man and bride
> Hold converse of trail and travel,
> High upon the mountainside;
> And the soul of Occoneechee,
> Lingers near the rippling rill,
> High upon the Smoky Mountains,
> With her lover Whippoorwill.

Part III, "Myths of the Cherokee" (p. 129–96), summarizes thirty-eight myths, based on stories told by Ayunini ("Swimmer") and Itagunahi (John Axe), and also credits John D. Wofford. Part IV is a "Glossary of Cherokee Words" (p. 199–284). Photographic plates show scenery in and around the Smokies, as well as Cherokee farms and activities such as a ball game. [RC]

[46] King, Elisha Sterling. *The Wild Rose of Cherokee; or, Nancy Ward, 'The Pocahontas of the West.' A Story of the Early Exploration, Occupancy and Settlement of the State of Tennessee. A Romance, Founded on and Interwoven with History.* Nashville: University Press, 1895. 119 p.

2nd ed.: *The Wild Rose of Cherokee.* Etowah, Tenn.: Myrtle K. Tatum, 1938. 130 p. il.

According to the prologue, King retells the legend and related stories of Nan'yehi or Nancy Ward (ca. 1738–1823), purportedly told to him by an old Cherokee woman who was Nancy Ward's granddaughter. Born at Chota in the Overhill region of the Cherokee Nation, Nan'yehi was an honored Ghighua, or Beloved Woman, who showed courage and leadership in battle and in tribal affairs. She spoke on behalf of her people with U.S. government representatives and counseled the tribe against land cession. King became interested in the life and legend of Nancy Ward while a student at Newman College:

> It was one of the summers of the eighties of the nineteenth century [1880s]. I was a student in college. Old Carson and Newman had closed her doors for vacation. My professors advised me to go to the mountains for health and recreation. I turned my face toward the Great Smokies. I passed over Clingman's Dome. Standing on this famous point, I rejoiced in the beauties of vision, of mountain, valley, earth and sky. Then I went down into the unique and charming valleys of the Hiwasee. Here among the remnant of the Cherokee's, who yet live in the land of their fathers, can be seen aboriginal America in its most primitive form… (Prologue, v). [RC]

[47] "A Lively Corpse. A Negro Convict Takes the Place of a Dead Man and Escapes during the Funeral." *The National Police Gazette* 41, no. 265 (October 21, 1882): 6.

A "negro" prisoner died in the jail at "Quallatown, a little Indian town in North Carolina." His cellmate, "a desperate fellow," pulled the corpse out of the coffin and placed him in his bed. He then crawled into the casket, taking with him a hatchet left by a carpenter. "A burial party of four men carried out the coffin at nine o'clock at night with the intention of pitching it into a hole dug in the woods. When they reached the graveside, however, the corpse burst the cerements of the grave, knocked the pine casket into flinders, paralyzed the mourners first and knocked them down afterwards." At press time, the prisoner remained at large. [AB]

[48] Longe, Alexander. "A Small Postscript on the Ways and Maners of the Indians Called Charikees." Introduction by editor David H. Corkran. *Southern Indian Studies* 21 (October 1969): 3–49.

According to Corkran's introduction, by the time Long wrote his 1725 account of the "Ways and Maners of the Indians Called Charikees," he had been trading with the Cherokee for more than fifteen years. For at least ten of those years, he lived in exile with the Cherokee after his involvement in the destruction of a Yuchi town angered S.C. authorities. The Yuchi were another native group in competition with the Cherokee. Long was pardoned in 1724. This account was written for the Society for the Propagation of the Gospel in Foreign Parts, a