

Chapter 1 : Catawba Indian Pottery: The Survival of a Folk Tradition - Thomas John Blumer - Google Books

The Catawba Indian Nation of South Carolina occupies a acre reservation eight miles east of Rock Hill, South Carolina. About 2, Indians are listed on the tribal roll (U.S. Department of the Interior).

Barrick The Catawba Valley is a river basin fed by the creeks, streams and rivers tumbling down the Blue Ridge escarpment. Today, its economy is on unstable footing, as many of the furniture and textile companies which employed tens of thousands have closed, though an emerging mixture of arts and technology opportunities offer potential for recovery. This is not the first generation to find challenges in the valley. The swift and rocky waters of the Catawba River presented a formidable obstacle for the first European pioneers wishing to settle the western shores of its rich valley. However, the pioneering spirit guiding Adam Sherrill would not allow the river to stand in the way. The family had trekked through the wilderness of Virginia and North Carolina to find a home, and the rich rolling hills and fertile fields formed by the river valley offered everything an industrious farmer would need. A pastoral environment, it offered not only the soil, rain and sun needed for productive fields, it also offered peace and the opportunity to prosper – all that a pioneering family could ask for. Not surprisingly, many others immediately began to settle the valley. Eventually, the river, rather than being an impediment, was the life source for those living alongside its shores and tributaries. While those who first forged the river at present day Sherrills Ford in southeastern Catawba County could not have envisioned the Catawba Valley today, it nevertheless is their legacy. Through their determination and industry, through a belief in self-reliance tempered with a reverence for God and stewardship of the natural resources afforded them, the first settlers – mainly German but also many Scotch-Irish and others – established not only a community, but a lasting set of values that continue to help guide it more than years after they first arrived. Among the first to arrive were the Schufferts, the ancestors of Dr. North Carolina, ca and North Carolina, ca In , western North Carolina was a wilderness, as evidenced by the top map. Clearly, the early settlement by the Sherrills and other early pioneers to the Catawba Valley paved the way for rapid growth of the region. The family had originally migrated to Pennsylvania from a region along the Rhine River and its tributaries in Germany. The geography surrounding the South Fork River may not have been as famed as their ancestral home, but a description of the home they left behind sounds similar enough to make the Catawba Valley enticing. Agriculture also is prompted primarily by the mental nature of the early settlers: German and Scot pioneers were accustomed to farm life and were attracted locally due to the desire to pursue the tilling of the soil in productive and peaceful surroundings. Conceivably then, a primary draw to the valley was that it was not yet crowded with villages. The large river offered protection and fertile valleys; its many tributaries formed subtle yet beautiful slopes, hills, valleys and plateaus. Indeed, today, in a few areas of the county, the countryside remains remarkably similar to what the first settlers encountered. At first, settlement was deliberate, largely because of the unknown wilderness, and also because the migration from Pennsylvania was initially small. Immigration to the New World with an entire family and all of its belongings in toe was a physically-demanding, uncertain route to a new life. Yet, the Schufferts chose the new life and all the challenges that came with it. In September , he bought acres on land from Samuel Wilkins on the south side of the South fork of the Catawba River. This is the land he is buried on today. It is there that Johan Schuffert died in He had taken his family about miles from their settlement in Pennsylvania. Little did he know how far his family, fellow settlers and their descendents would carry a community over the next years. Today a county park, its trails and vistas offer not only a peaceful break from the hectic lifestyle for area residents, it also offers a peek into the past and what the Shufords and their early neighbors saw stretched before them. To the west is a narrow valley, greeted on the far side by the steep slopes of the South Mountains, a narrow, fingered prong of the Blue Ridge Escarpment. To the north, in the distance, are some of the highest peaks of the Blue Ridge; the imposing slopes providing life to the Catawba River Valley from its countless tributaries. To the east, the ridges gradually give way to the rolling hills of the Piedmont, but not before stubbornly holding ground, forcing the river to bend hard to the south. It offered bottom land, forests, hilltops, valleys and streams. Today, remnants of the homestead remain. They did experience raiding parties and a few outright

battles with Native Americans wishing to preserve the upper Catawba Valley as hunting grounds. Eventually, as more settlers from the Old World followed the trails blazed by Sherrill and the others, the Native Americans retreated west over the mountains. Still, maintaining the settlement required hard work. All tools for clearing forests, building homes, gardening, hunting and crafting furniture were hand-made. Farming was hard work with uncertain outcomes. Thriftiness was a hallmark, the result of needing to make use of every resource available to them. After providing shelter for his family, the pioneer had to clear the land, plow and plant. Marriage came early, and very often the women, who worked so hard, died young. All pioneer boys and girls learned to do their share of work as a matter of course. Woodworking then, was an essential skill. Cooking was done over open fires. Clothing was home made, as was soap. Though a life of work, there were also times of merriment, as events accompanying farming or church life were also often festive and social occasions. At first, families were self-sustaining. Then, as more people moved in, markets began to develop among the different communities. Eventually, local, narrow trading paths became market roads to distant coastal and commercial centers. This gradual transition from colonial wilderness living to the ante-bellum community provided the societal and institutional building blocks that would guide and sustain subsequent generations inheriting the riches of the valley. For instance, Jacob Shuford, the grandson of the family patriarch Johan, exercised sound stewardship with his inheritance. He eventually gave that farm to his son, Eli. Among his descendents was Abel Alexander Shuford, industrialist and entrepreneur and one of the founders of Hickory, North Carolina. Religious faith offered hope and guidance. History bears out the fact that the building of a church almost invariably preceded the construction of other institutions in the community. The church edifice, in fact, served in the earliest days as a general center. Schools were conducted in church buildings. Men of education often performed the dual functions of teaching and preaching. Eventually English became predominant and the spelling of Schuffert was changed to Shuford to accommodate English-speaking sensibilities. The challenges of agrarian living, with the many chores required of all family members, provided many practical learning opportunities, but still did not allow much time for formal instruction. Eventually, by the early s, several private schools were listed throughout the county. As important as churches were for the development of religious, social and educational moorings for the fledgling communities, the advent of improved transportation routes and systems were equally crucial for the eventual economic growth the region was to enjoy. Since most farmed, how much land they owned, how good it was, and what they did with it determined to a large degree their places in the community. Foot travel was along established trading paths of the Native Americans and later from home to home and home to church. Pack horses hauled freight along the same routes, slowly expanding the markets from settlement to settlement. What had been one-foot-wide trading paths were now rutted roads, carrying produce, lumber and durable goods. By the last decades of the s, Hickory Tavern – now known as Hickory – had roads that allowed travel to and from the mountains or the coast; however, a few streams – including the Catawba River – would have to be traversed at various fords. A few stagecoaches came through, but personal conveyance such as the Conestoga wagon remained the preferred means of transport for those who could afford it. Several covered bridges connected communities, with the Bunker Hill Bridge still standing today. Weaving and spinning became a necessary trade, a foretaste of the role textiles would play in the development of the region. Iron forges also enjoyed a period of prosperity well into the s. Indeed, early on, the trades proved more stable and rewarding than the professions. However, as the county was first settled, what is now known as Hickory was of little consequence. A license to operate a tavern was granted to John Bradburn, circa 1780. He built what became Hickory Tavern alongside the road that had been constructed about 15 years earlier. It is not certain how the town got its name, though it is commonly – though not universally – believed that it was near a notable hickory tree or perhaps a stand of them. In any event, what is today downtown Hickory was then but a building or two. Yet, in 1800, just about years after the first settlers forged the Catawba River, Hickory would become a center of commerce and trade, facilitated by the opening of the Horseford covered bridge into Caldwell County. This event opened up markets and opportunities heretofore not possible. Origins of the Shuford Family in America: Rowan Printing Company, Gary R. Catawba County Historical Association, Share this:

Chapter 2 : Catawba (grape) - Wikipedia

Old maps of Catawba County on Old Maps Online. Discover the past of Catawba County on historical maps.

About 2, Indians are listed on the tribal roll U. Department of the Interior Perhaps another 1, Catawba descendants are located outside of South Carolina in Oklahoma, Colorado, and other places. From the time of the American Revolution to the end of the nineteenth century, the tribe was dangerously close to extinction. During this period they lost most of their culture. Even though the language officially died in with the death of Sallie Brown Gordon, some knowledge of the language remained, and today the tribe is experiencing a language revival of sorts Anna Brown Branham, personal communication, In the area of religion, the "old way" survives only in the belief in minor woodland deities called the yehasuri, or the wild Indians Blumer Collection, Edinburg, Virginia, [BC] In the realm of arts and crafts, an occasional blow gun is made. Catawba songs are often mere melodies containing words that lost their meaning to most tribal members long ago. Catawba still know their herbs, but their non-Indian neighbors are apt to use the same remedies. Their once complete culinary art has been reduced to a simple recipe for ash cakes. Some beadwork is produced, but it is of a pan-Indian variety. A few men make walking sticks and burn designs into them and other wooden objects. The triumph of the Catawba Nation rests in its pottery tradition, which is a cultural treasure of tremendous worth. Of all the tribes east of the Pueblo only the Catawba have preserved their aboriginal pottery-making tradition. At the least, the pottery tradition represents an unbroken line between generations from the Woodland to the present. At the most, it represents a much older time. The Catawba aboriginal technology is not only intact but shows signs of continuing resilience. Today approximately 75 adults and 25 children make pottery. The majority of the adult artisans have contributed to this study and have helped make it a comprehensive Catawba statement. The survival of the Catawba and the Catawba pottery tradition is complicated. All tributes go to a long line of Catawba potters , both male and female, who stubbornly followed their ancient craft. For nearly two centuries of great economic and cultural stress, roughly from to , pottery was often the only means of subsistence. Yet, even during this period ironies abound. Making and selling Indian pottery is a difficult way to earn a living. If Catawba pottery had been an avenue leading to at least economic comfort, those who unwittingly contributed to the demise of the Catawba Nation would have copied the Indian potters. Instead, low proceeds protected the Indians; the tradition was not worth emulating. Today we are the benefactors of this complicated set of circumstances as we appreciate and purchase fine examples of Catawba pottery. And, more importantly, the Catawba owe their survival as a people to their pottery. Without pottery there would be no Catawba Nation today. Pottery is the key to the strong cultural revival among the Catawba, for the potters lead the way. Although the Catawba survived through the eighteenth and nineteenth centuries, the most critical period of their history, they slipped into obscurity. It took American academics a long time to discover this isolated Indian pottery-making community. Then in a South Carolina writer and would-be ethnologist, MacDonald Furman, took an interest in the Catawba and wrote about them in the local press Furman My great adventure with the Catawba Indians began in June I was a Ph. The temperature outside was in the high 90s and the relative humidity about the same. At that moment, I was not happy physically or intellectually. I needed a break. Finally I could no longer handle the stress and thought to myself, "I wonder if there are any Indians in this state? As a result I owned a collection of about five brightly painted, glazed, and kiln-fired Pamunkey vessels. The card catalog stood about 10 feet away, seemingly tempting me to stray from my assignment. Surrendering to my impulse, I flipped through the cards and discovered the topic, "Indians of South Carolina. Little did I suspect that the theme for the rest of my professional life had been found. To my delight, I learned from my fetched pamphletlike source that the Catawba made flat-bottomed pots by the coil method and that one of the last potters was Doris Blue. The information presented in the pamphlet, if I remember correctly, was obtained in part from an interview with this potter. I jotted her name down and returned to my term paper refreshed by my brief interruption. That night, back in my dorm room, I wrote a short letter to Mrs. I requested a price list. I innocently addressed my note to Mrs. Doris Blue, Catawba , South Carolina. I had no idea there was a four-mile geographic distance

between the reservation and the town of Catawba. She responded with a short price list including those vessels she had on hand D. Blumer, letter, 11 July , BC. I purchased my first Catawba pieces from Doris: The total bill came to eight dollars. More importantly, I had made a friend. Doris Blue was a very generous lady who eventually became one of several Catawba mentors. This book is in part the result of a long process initiated by Mrs. Blue and continued by other tribal members. My collection began with those four pipes and today has grown to over 1, vessels. These pieces, which cover over a century of Catawba pottery making, are also the basis of this study. It has been my invaluable study collection from the very beginning. To say the Catawba Indians of South Carolina possess a cultural treasure of tremendous worth is a great understatement. Few of the original Native American communities have survived the kind of holocaust that began for the Catawba in . Few of the surviving communities can boast much in the way of material culture such as pottery making. This sorrowful and shameful blot on our history has hardly ended in our time. From the Indian perspective, forces are still busy working to eradicate American Indian culture in this country. For many reasons, the Catawba Nation has survived nearly five centuries of contact with an alien culture. Most of their amazing success story belongs to their beloved pottery tradition. Hopefully this study will make some of their story clear. I do not intend that this effort be the last word on the Catawba pottery tradition. Much work remains to be done. It did not take me long to discover that Doris Blue enjoyed incising her vessels with very carefully drawn motifs. As I added more potters to my list of friends, I learned they too used such markings. Georgia Harris, who was to join the ranks of my tribal mentors and whom I came to call my Professor of Catawba History and Culture, used the same patterns slightly modified by personal style. Most Catawba motifs reflect the sun circle or the sacred fire, alluding to the antiquity of the Catawba tradition. It is true that love and pride are and always have been basic ingredients in the making of a Catawba pot. Many of the potters can be heard to declare with great sincerity: Today the same pipes would bring between 40 and 50 dollars each. If they are mounted on a decorated reed stem, the price can go to over dollars for the same pipe. The Catawba potters have long been attuned to and acted on the economics of their tradition. Today, due to the efforts of many, it is cost effective for the Catawba to work in clay. Catawba pottery has been linked to the economic situation the Catawba faced for so long it is impossible to separate the two. According to the Bible, clay is the stuff from which God made mankind. Clay has the same role in Catawba belief, but the Indians give it a different twist: One day the Creator decided to make a man. He took some clay and molded one and put the figure in the fire to burn. When the Creator thought the man was baked enough, he took him from the fire. He was hardly burned at all and was a pale color. Dissatisfied, God took the man and threw him across the sea. He became the white man. The Creator did not despair but decided to try again. So he took up his clay and molded another figure and put it in the fire to burn. This time He let the fire burn longer. When the Creator thought the man was baked enough, he took the man from the fire. To His dismay, the man was burned black. Dissatisfied again, God took the man and threw him across the ocean. This man became the Negro.

Chapter 3 : Detailed Road Map of Catawba County

It wasn't an easy task though, as varietal Catawba was nowhere to be seen on wine shelves. Then, while on a visit to Thomas & Vaughan Vintners in Beamsville, I discovered an interesting find: The winery's Old Gold late harvest dessert wine -- made entirely from Catawba.

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Chapter 4 : Discover the Catawba Cultural Center

The Catawba Cultural Center invites you to learn more about the Catawba Peoples who, for thousands of years, have lived on the banks of the Catawba River in what is now northern South Carolina. The Catawba People are survivors. Despite their population being decimated by wars, a smallpox.

About 2, Indians are listed on the tribal roll U. Department of the Interior Perhaps another 1, Catawba descendants are located outside of South Carolina in Oklahoma, Colorado, and other places. From the time of the American Revolution to the end of the nineteenth century, the tribe was dangerously close to extinction. During this period they lost most of their culture. Even though the language officially died in with the death of Sallie Brown Gordon, some knowledge of the language remained, and today the tribe is experiencing a language revival of sorts Anna Brown Branham, personal communication, In the area of religion, the "old way" survives only in the belief in minor woodland deities called the yehasuri, or the wild Indians Blumer Collection, Edinburg, Virginia, [BC] In the realm of arts and crafts, an occasional blow gun is made. Catawba songs are often mere melodies containing words that lost their meaning to most tribal members long ago. Catawba still know their herbs, but their non-Indian neighbors are apt to use the same remedies. Their once complete culinary art has been reduced to a simple recipe for ash cakes. Some beadwork is produced, but it is of a pan-Indian variety. A few men make walking sticks and burn designs into them and other wooden objects. The triumph of the Catawba Nation rests in its pottery tradition, which is a cultural treasure of tremendous worth. Of all the tribes east of the Pueblo only the Catawba have preserved their aboriginal pottery-making tradition. At the least, the pottery tradition represents an unbroken line between generations from the Woodland to the present. At the most, it represents a much older time. The Catawba aboriginal technology is not only intact but shows signs of continuing resilience. Today approximately 75 adults and 25 children make pottery. The majority of the adult artisans have contributed to this study and have helped make it a comprehensive Catawba statement. The survival of the Catawba and the Catawba pottery tradition is complicated. All tributes go to a long line of Catawba potters, both male and female, who stubbornly followed their ancient craft. For nearly two centuries of great economic and cultural stress, roughly from to , pottery was often the only means of subsistence. Yet, even during this period ironies abound. Making and selling Indian pottery is a difficult way to earn a living. If Catawba pottery had been an avenue leading to at least economic comfort, those who unwittingly contributed to the demise of the Catawba Nation would have copied the Indian potters. Instead, low proceeds protected the Indians; the tradition was not worth emulating. Today we are the benefactors of this complicated set of circumstances as we appreciate and purchase fine examples of Catawba pottery. And, more importantly, the Catawba owe their survival as a people to their pottery. Without pottery there would be no Catawba Nation today. Pottery is the key to the strong cultural revival among the Catawba, for the potters lead the way. Although the Catawba survived through the eighteenth and nineteenth centuries, the most critical period of their history, they slipped into obscurity. It took American academics a long time to discover this isolated Indian pottery-making community. Then in a South Carolina writer and would-be ethnologist, MacDonald Furman, took an interest in the Catawba and wrote about them in the local press Furman My great adventure with the Catawba Indians began in June I was a Ph. The temperature outside was in the high 90s and the relative humidity about the same. At that moment, I was not happy physically or intellectually. I needed a break. Finally I could no longer handle the stress and thought to myself, "I wonder if there are any Indians in this state? As a result I owned a collection of about five brightly painted, glazed, and kiln-fired Pamunkey vessels. The card catalog stood about 10 feet away, seemingly tempting me to stray from my assignment. Surrendering to my impulse, I flipped through the cards and discovered the topic, "Indians of South Carolina. Little did I suspect that the theme for the rest of my professional life had been found. To my delight, I learned from my fetched pamphletlike source that the Catawba made flat-bottomed pots by the coil method and that one of the last potters was Doris Blue. The information presented in the pamphlet, if I remember correctly, was obtained in part from an interview with this potter. I jotted her name down and returned to my term paper refreshed by my brief interruption. That

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Chapter 5 : Catawba County - We're Having a Star Party!

Discovering the Catawba The Catawba Indian Nation of South Carolina occupies a acre reservation eight miles east of Rock Hill, South Carolina. About 2, Indians are listed on the tribal roll (U.S. Department of the Interior).

History[edit] A c. The Catawba themselves are labelled as "Nasaw". They called both the present-day Catawba and Wateree rivers Iswa. The Iroquois frequently included them under the general term Totiri, or Toderichroone, also known as Tutelo. The Iroquois collectively used this term to apply to all the southern Siouan -speaking tribes. Albert Gallatin classified the Catawba as a separate, distinct group among Siouan tribes. When the linguist Albert Samuel Gatschet visited them in and obtained a large vocabulary showing numerous correspondences with Siouan, linguists classified them with the Siouan-speaking peoples. In the late nineteenth century, the ethnographer Henry Rowe Schoolcraft wrote that the Catawba had lived in Canada until driven out by the Iroquois supposedly with French help , and that they had migrated to Kentucky and to Botetourt County, Virginia. He asserted that by they had migrated south to the Catawba River , contesting it with the Cherokee in the area. Mooney accepted the tradition that the Catawba and Cherokee had made the Broad River their mutual boundary, following a protracted struggle. The Catawba chased Lenape raiding parties back to the north in the s and s, going across the Potomac River. At one point, a party of Catawba is said to have followed a party of Lenape who attacked them, and to have overtaken them near Leesburg, Virginia. There they fought a pitched battle. This heavily traveled path, used until by Seneca war parties, went through the Shenandoah Valley to the South. In , a smallpox epidemic broke out in South Carolina. It caused many deaths, not only among the Anglo-Americans, but especially among the Catawba and other tribes, such as the Sissipahaw. They had no natural immunity to the disease, which had been endemic in Europe for centuries. In , a smallpox epidemic killed nearly half the tribe. Native Americans suffered high fatalities from such infectious Eurasian diseases. The governments had not been able to prevent settlers going into Iroquois territory, but the governor of Virginia offered the tribe payment for their land claim. The peace was probably final for the Iroquois, who had established the Ohio Valley as their preferred hunting ground by right of conquest. The more western tribes continued warfare against the Catawba, who were so reduced that they could raise little resistance. In , a small party of Algonquian Shawnee killed the noted Catawba chief, King Hagler , near his own village. When British troops approached during the American Revolutionary War in , the Catawba withdrew temporarily into Virginia. They returned after the Battle of Guilford Court House , and settled in two villages on the reservation. These were known as Newton, the principal village, and Turkey Head, on opposite sides of Catawba River. They resided on the remaining square mile after the treaty. The treaty was invalid ab initio because the state did not have the right to make it and did not get federal approval. But, finding their position among their old enemies equally unpleasant, all but one or two soon returned to South Carolina. An old woman, the last survivor of this emigration, died among the Cherokee in A few Cherokee intermarried with the Catawba. They merged with the Choctaw and did not retain separate tribal identity. Historical culture[edit] The Catawba were sedentary agriculturists, who also fished and hunted for game. They had customs similar to neighboring Native Americans in the Piedmont. The men were good hunters. The women have been noted makers of pottery and baskets, arts which they still preserve. By reason of their dominant position, the Catawba had gradually absorbed the broken tribes of South Carolina, to the number, according to Adair, of perhaps When the English first settled South Carolina about , they estimated the Catawba at about 1, warriors, or about 4, people in total. They named the Catawba River and Catawba County after the indigenous people. By , the Catawba had been reduced to about warriors, or about persons in total. In , they suffered from a smallpox epidemic , which also affected nearby tribes and the whites. In , even after incorporating several small tribes, the Catawba numbered fewer than warriors. In , they again suffered from smallpox, and in , had some warriors, or about 1, people. By they had only people in total; in , they had ; and, in , only were reported. During the nineteenth century, their numbers continued to decline, to in , and a total of people in As of , their population had increased to about Religion and culture[edit] The Catawba women are well known for their pottery in the Carolinas. The customs and beliefs of the early Catawba were

documented by the anthropologist Frank Speck in the twentieth century. In the Carolinas, the Catawba became well known for their pottery, which has historically been made primarily by the women, but is now also made by some of the men, as well. Held at the Catawba Cultural Center, proceeds are used to fund the activities of the center. The Catawba were electing their chief prior to the start of the 20th century. In the Catawba sent a petition to the United States government seeking to be given United States citizenship. Roosevelt administration, the federal government worked to improve conditions for Native Americans. Under the Indian Reorganization Act of 1934, tribes were encouraged to renew their governments for more self-determination. The Catawba were not at that time a recognized Native American tribe. In the Chief of the Catawba, Samuel Taylor Blue, had begun the process to gain federal recognition. The Catawba were recognized as a Native American tribe in 1953 and they created a written constitution in 1954. Also in 1953 South Carolina granted the Catawba and other Native American residents of the state citizenship, but not to the extent of granting them the right to vote. Like African Americans, they were largely excluded from the franchise. This meant also that the members of the tribe ceased to have federal benefits, their assets were divided, and the people were subject to state law. The Catawba found that they preferred to be organized as a tribal community. Beginning in 1954, they applied to have their government federally recognized, with Gilbert Blue serving as their chief until 1957. They adopted a constitution in 1954 that was modeled on their version. In addition, for decades the Catawba pursued various land claims against the government for the losses due to the illegal treaty made by South Carolina in 1763 and the failure of the federal government to protect their interests. In 1954, the Catawba formed a joint venture partnership with D. The new contract was signed by the former governing body immediately prior to new elections. In addition, the contract was never brought before the General Council the full tribal membership as required by their existing constitution. They sold the facility in 1954. They prevailed in the lower courts, but the state appealed the ruling to the South Carolina Supreme Court. The state Supreme Court overturned the lower court ruling. The tribe appealed that ruling to the United States Supreme Court, but in 1956 the court declined to hear the appeal. Of the five members of the former government, only two were reelected.

Chapter 6 : Crossing the River: The Catawba Valley and the Appalachians (") | The Lenoir Voice

Catawba Regional Hospice was established as one of North Carolina's original three hospice providers in , when formalized end-of-life care was in its early stages. We began as a small group of grassroots volunteers who came together to support families in our immediate community.

We encourage students, especially older kids, to visit our main Catawba website for more in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Catawba pictures and links we believe are suitable for all ages. What does it mean? Catawba is pronounced "cuh-TAW-buh," and it comes from the Catawba placename Katapu, which means "fork in a river. The Catawbas are original residents of North and South Carolina. How is the Catawba Indian nation organized? The Catawba tribe has a reservation, which is land that belongs to them and is legally under their control. The Catawbas have their own government, laws, police, and other services, just like a small country. However, the Catawbas are also US citizens and must obey American law. In the past, the Catawba tribe was ruled by a chief from a leading clan. Today, the Catawbas are governed by a tribal council whose members are elected. What language do the Catawbas speak? The Catawba people speak English today. In the past, they spoke their native Catawba language. Unfortunately, no Catawba Indian people are fluent in this language anymore. However, some Catawbas are working to learn to speak their language again. What was Catawba culture like in the past? What is it like now? Here is a link to the home page of the Catawba Cultural Preservation Project , where you can learn about the Catawba Indians past and present. Sponsored Links How do Catawba Indian children live, and what did they do in the past? They do the same things all children do--play with each other, go to school and help around the house. Many Catawba children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play, just like colonial children. But they did have beaded dolls , toys and games to play with. Lacrosse was a popular sport among teenage boys as it was among adult men. Like many Native Americans, Catawba mothers traditionally carried their babies in cradleboards on their backs--a custom which many American parents have adopted now. Catawba men were hunters and sometimes went to war to protect their families. Catawba women were farmers and also did most of the child care and cooking. Both genders took part in storytelling, artwork and music, traditional medicine, and leadership. Most Catawba chiefs were men, but there were a few famous female Catawba chiefs. What were Catawba homes like in the past? The Catawba Indians lived in settled villages of homes and small farm plots. Catawba houses had wooden frames and bark walls. Here are some pictures of Native American dwellings like the ones Catawba Indians used. The Catawbas also built larger circular buildings for town meetings, and most villages had a sports field with benches for spectators. Today, Catawba people live in modern houses and apartment buildings, just like you. What was Catawba clothing like? Did they wear feather headdresses and face paint? Catawba men wore deerskin breechcloths. Catawba women wore wraparound skirts and mantle-type shirts that fastened at the left shoulder leaving their right shoulder bare. The Catawbas also wore moccasins on their feet. In colonial times, the Catawbas adapted European costume into their own style, including colorful wool shawls and ribbon skirts. Here is a webpage with pictures of traditional Catawba dress , and here are some photographs and links about traditional Indian clothes in general. Usually Catawba people went bareheaded. Catawba men and women both wore their hair long. Catawba men usually wore their hair in a topknot, while women made their hair into buns in the back. Sometimes Catawba warriors would dye their hair red. Here is a website with pictures of these Native hair styles. Catawba men and women both wore tribal tattoos on their faces, and the Catawbas often painted their bodies bright colors during battles and festivals. Today, some Catawba people wear modern clothes like jeans instead of breechcloths What was Catawba transportation like in the days before cars? Did they paddle canoes? Yes--the Catawba Indians made dugout canoes from hollowed-out logs. Here is an article with pictures of American Indian canoes There were no horses in North America until colonists brought them over from Europe, so the Catawbas used dogs to help them carry their belongings over land. Today, of course, Catawba people also use cars What was Catawba food like in the days before supermarkets? The Catawbas

were farming people. Catawba women harvested crops of corn, beans, and squash. Catawba men hunted deer, wild turkeys, and small game, and went fishing in the rivers. Catawba dishes included cornbread, soups, and stews. Here is a website with more information about traditional American Indian food. What were Catawba weapons and tools like in the past? Catawba hunters used blowguns to kill birds and small animals, and spears or bows and arrows to hunt large game. In war, Catawba men fired their bows or fought with heavy war clubs. Here is a website with pictures and more information about American Indian weapons. What are Catawba arts and crafts like? The Catawbas are especially known for their Native American pottery. Unlike many southeastern tribes, not all the Catawbas were forced to move to Oklahoma or go into hiding, so the Catawba pottery tradition has continued to the present day. Catawba artists also made beautiful baskets and woodcarvings. What other Native Americans did the Catawba tribe interact with? The Catawbas traded regularly with the other Southeast Native Americans. These tribes communicated using a simplified trade language called Mobician Jargon. Their closest allies were the Pamunkey Indians, who were one of the old Powhatan bands. The Catawbas and Pamunkeys frequently married each other. Later, many Catawba Indians joined the Cherokee Tribe. What kinds of stories do the Catawbas tell? There were many traditional Catawba legends and fairy tales. Storytelling is very important to the Catawba Indian culture. Here is one interesting local story about the origin of evening lights. What about Catawba religion? Religions are too complicated and culturally sensitive to describe appropriately in only a few simple sentences, and we strongly want to avoid misleading anybody. You can visit this site to learn more about Catawba beliefs or this site about Native American religion in general. Can you recommend a good book for me to read? You may enjoy *The Wonderful Sky Boat*, a collection of traditional tales from several Southeastern tribes including the Catawba. *Catawba Indian Pottery* is an interesting book about Catawba art over the years. For an overview of Catawba culture, one good book for kids is *The Catawbas*. You can also browse through our reading list of recommended American Indian books in general. How do I cite your website in my bibliography? You will need to ask your teacher for the format he or she wants you to use. We are a nonprofit educational organization working to preserve and protect Native American languages and culture. You can learn more about our organization here. Our website was first created in and last updated in . Thanks for your interest in the Catawba Indian people and their language!

Chapter 7 : Facts for Kids: Catawba Indians (Catawbas)

History and condition of the Catawba Indians of South Carolina is highly recommended for those who enjoy the works of Hazel Lewis Scaife, and for those discovering the works of Hazel Lewis Scaife for the first time.

All of these tribes, like the Catawba, suffered the rapid decline of their native cultural environments to various degrees. In all cases it took four centuries for this to happen. For the Catawba, and most likely for the others, however, the lapse of time is not that remarkable. The oldest and finest of the documented Catawba vessels found in museum collections were made in the last quarter of the nineteenth century. The individuals who did this work, constructed and decorated these vessels, were only removed from the last glimmer of a still relatively intact Catawba way of life by two folk-life-memory generations. They looked back on the "old Indians" to a time when dress worn at the Corn Show in Columbia, South Carolina, in This dress was worn by Rachel George Brown. For instance, the great potter Martha Jane Harris, one of the easiest potters of this generation to document, lived from 1780 to 1850. She learned her craft from her mother Peggy George Harris who learned her craft from the Revolutionary War generation of Indians. We are fairly certain that the Catawba of this period still proudly wore the old tribal designs in either tattoo form or perhaps even used them in body painting, particularly when they went off to war. At the same time, other than a general understanding of the peace pipe and its relation to the four cardinal directions, the contemporary Catawba have little knowledge as to what the motifs may mean. Their reason for using them remains firm: The potter so marking a vessel proceeds in much the same way as a tattoo artist. First the potter makes a clean line in the wet clay. Then the potter takes a pin and punctures the line at even intervals just as the tattoo artist pushes the ink beneath the surface of the skin Figure 38a. There exists a very small number of Catawba pipes that were hand a. Prehistoric usage of tattooing technique in pottery decoration. Catawba peace pipe exhibiting the same tattooing technique. These pipes are more accurately termed portrait pipes, for they seem to be efforts at portraiture on a very basic level. Three of these pipes show men decorated with tattoos or with painted designs on their chins. The first pipe was discovered in the Smithsonian collection Figure 38a. The design on this pipe is also found on the chin of the Choctaw man drawn by Mollhausen. In this case the potter added more vertical lines than required Figure 38b. The third pipe is from the University Museum collection at the University of Pennsylvania. The man portrayed here has an inverted feather a gesture of peace upon his chin Figure 38c. Other so-called portrait pipes have been located; but, to date, these are the only examples with possible tattooing or body painting on the face. This vessel is signed and can be dated. It was made by Fanny Harris Canty. She learned her art from her grandmother Sarah Jane Ayers Harris. Another piece of evidence comes from the hand of Pine Tree George. He was one of the last documented Catawba war captains. As such, Pine Tree may have had the honor of wearing the black snake insignia tattooed on his upper back and shoulders. There is no documentation that he did, but, in the late eighteenth century, Pine Tree George was the recipient of a silver gorget for his war service. He wore this tribute of honor around his neck. The front bears his name inscribed in bold letters by the silversmith. Drawing taken from the reverse side of the eighteenth century Pine Tree George gorget. Displays the serpent war captain insignia. The two snakes engraved on this silver gorget presumably by Pine Tree George. He obviously felt the two snakes spoke better for his accomplishments in life Figure 38d. Pine Tree George knew how to interpret the signatures on the Kussoe land cession agreement better than did Chief Thomas Morrison. He was probably present when the Natchez Indian tattooed heads were removed from the buckets of brine in which the governor of South Carolina had preserved them. He was able to read such marks. As a war captain, his advice was sought on all matters regarding war. A brief discussion of each Catawba motif treatment in the context of Catawba usage and antiquity, primarily as Southern Cult symbols, will help put the Catawba incising tradition in its proper perspective. Sun Circle The sun circle is perhaps the motif most commonly used in incised Catawba pottery. In this way the sun circle can be analyzed in its most conservative treatment. Nearly every incised vessel exhibits a portrayal of the sun circle, sometimes in ways that are exactly parallel to examples found at the most studied Missis-sippian period sites. The treatment can be accomplished in a singular way. It can also be a complicated series of overlapping

sun circles such as in the turtle pipe attributed to Billy George and today found in the University of North Carolina collection at Chapel Hill Figure Other more simple combinations of the sun circle motif can be just as dramatic Figure Once the Willoughby method of reading is ap- Figure Drawing of turtle pipe attributed to Billy George as typically viewed from the side. Drawing is done by the Willoughby method looking down on this same pipe. This method reveals a total of four overlapping sun circle motifs on one very small smoking pipe. Drawing of a sun circle motif taken from a snake pot made by contemporary master Catawba potter Monty Branham. The original pot was part of a Law Library, Library of Congress exhibition mounted in Blumer Collection plied to Catawba pottery, this becomes clear. This method will be used throughout this discussion of the Catawba incising tradition. Barred Oval Of all the incised designs used by the Catawba potters, the barred oval motif appears to be the most important on an individual level. It is not, however, an exclusive Catawba motif. It appears repeatedly in the documentation coming from other southeastern Indian communities. A sixteenth-century Native American presented with this motif probably would not have been able to tell that it was of Catawba origin. Such an identification depended on a combination of motifs, and this information is lost to us. Rich in possibilities, the motif is found in a large Figure Barred oval incised on a plain smoking pipe made by Margaret Harris, ca. Barred oval impressed on an axe pipe by the punctate method, made ca. Ornate barred oval, made ca. Detail of tattoo motif from Le Moyne, Figure 12 Lorant Drawing of a contemporary Catawba pipe displaying a similar motif. For Georgia Harris, it was a favored motif for plain smoking pipes. She learned her craft and the use of the motif from her grandparents Epp Harris and Martha Jane Harris Figure As with the sun circle and as portrayed by Le Moyne, the barred oval can often be part of a multi-motif treatment. For instance, the chief pictured by Le Moyne is tattooed with the barred oval in combination with the ladder motif Figure This is a common Catawba treatment. It is the same symbol used by King Hagler to sign at least one document see Figure Detail of a tattoo motif from Le Moyne, Figure 32 Lorant Cross, Swastika, and Pinwheel The cross and its variations of the swastika and pinwheel are well known in both North and South America. These motifs are found everywhere in ancient and modern Native American art. These important reflections of the sacred fire and the wind that feeds the fire are important to the Catawba potters Howard The Catawba do some of their finest incising when these motifs are the subject. An example is an elbow pipe found in the Smithsonian collection. It was made in the nineteenth century by both a master pipe maker and a potter with a sure hand at incising this delicate cross symbol on such a small curved surface Figure 49b, c. The swastika has apparently never been a popular Catawba motif. To date, the motif has been found on only one vessel, an Indian head pot found in a Chester, South Carolina, antiques shop Figure Again the work is exceedingly well executed and shows that the potter considered the decorating task important. Among the Catawba potters, the pinwheel variation is far more Cross, Swastika, and Pinwheel b and c. Cross incised on a plain Catawba smoking pipe, made ca. Cross design from a fragment of cloth preserved through direct contact with copper. Swastika incised on a prehistoric shard found at St. Swastika incised on a Catawba Indian head lug, made ca. Blumer Collection Figure Pinwheel version of a swastika motif cut into a copper gorget excavated at Etowah, Georgia. Pinwheel version of a swastika incised on a Catawba jar of a modern shape, made ca. In southeastern Indian art, the cross is linked to the sacred fire, the logs of which point in the four cardinal directions Figure Keeping the fire was a universal practice, and is reflected in much of the art produced by contemporary southern Indians. The symbol was used in signing Colonial documents and is still used on simple items of decorative art being produced in the region. The most readable of all the Catawba cross treatments is found in Figure Sacred fire pattern shows the four cardinal directions. This curious vessel, which has long puzzled those who have examined it and studied its construction, is in actuality a simple reflection of the sacred fire.

Chapter 8 : Discovering Catawba

First European settlers in Catawba Valley traveled the Great Wagon Road. Note: This account is the first of 2 parts regarding the various transportation and economic developments that led to the opening of Caldwell County to the markets of the High Country and the Catawba Valley.

Published in Houseboat Magazine, June Troyanek When I was in grade school, my attention was always drawn to the big map of the United States hanging over the blackboard in front of the room. I would envision myself climbing aboard a boat at my hometown of La Crosse, Wisconsin, on the upper Mississippi and follow it down to where the Ohio joined in. From there, my imaginary journey would follow the mighty Ohio all the way up to the great industrial city of Pittsburgh. I wondered about those "other" rivers. I could hardly pronounce Monongahela let alone image what it would be like to cruise on this mysterious river that helped create the mighty Ohio. Well, here I am 40 years later, a DWM, my older but not that much wiser eyes following the nav chart sailing line along the banks of a river whose name I only remember seeing on a map and still have trouble saying: It flows north through some of the most beautiful scenery West Virginia has to offer. Much to my surprise, the miles Monongahela is a river undergoing transition and rebirth. Once polluted to near death by industry and careless communities, the river has slowly rebounded to become a jewel in the recreational boating crown of Pennsylvania and West Virginia. Although the lower half of the Monongahela is still frequented by moderate amounts of commercial traffic, the upper reaches provide for exceptional tranquil cruising and sightseeing. Nine Locks and Dams provide excellent deep-channel navigation from Pittsburgh to the crystal clear waters of the Tygart Valley River at Fairmont. At press times, these last two locks on the Upper Monongahela were open only between the hours of 8 a. Moving at an average speed of ten miles per hour at rpm, I found that a week was plenty of time for a round-trip journey. This should give you plenty of time to enjoy the sights and visit the many towns found along the length of the Monongahela. All but the first three locks on the lower river above Pittsburgh are equipped with floating bollards. Unlike the locks on the Upper Mississippi which provide mooring lines, the locktenders on the Ohio, Monongahela and Allegheny rely on YOU to provide mooring line. Have at least feet of line secured to either your bow or stern cleat. As you enter the lock, the locktender will lower a line with a hook attached. After settling to your spot on the wall, drape your line over the hook and the locktender will haul it up and run it around a bit at the top of the wall. Larger boats require bits, so be prepared to hold the loose end that remains either at your bow or stern, taking up or playing our line as you rise or fall. When your lockage is complete, simply undo your secured line and slowly pull it up and around the bollard back down to your boat. Your first encounter with the "River Banks That Slide" will either be coming upstream off the Ohio or downstream from the Allegheny. The sight of this city from the river is like Dorothy and friends viewing the Emerald City from a distance, and I suggest dropping anchor or tying to the point for an hour or so to get your bearings. If you drop the hook, keep a radio tuned to VHF channel 13 for security calls from tows and cruise boats in the area. This area is extremely congested with pleasure craft during the weekends and you will casually observe and curse the nameless and many "no wake" law breakers. I made the silly mistake of coming around the point at 3 p. If you decide to spend time in Pittsburgh before going up the Monongahela, you will soon discover that all downtown marinas and docks are located along the Allegheny River. At last survey, there were five facilities before arriving at Allegheny Lock and Dam 2, 6. If you need fuel, now would be a good time to top your tanks, because your first opportunity for fuel on the Monongahela is four miles above Braddock Lock and Dam at mile As you depart downtown Pittsburgh heading up the Monongahela, many high bridges, commercial docks and fleeting areas dot the shoreline. Rounding the bend at Mile 6. This popular attraction offers an amusement and water park, restaurant and entertainment center. After locking through Braddock Lock and Dam at Mile There was a time when the night sky was aglow with light generated by these rusting relics and as I passed, I had to wonder what happened to all the people that were employed in these hellish places. The first of a half dozen private boat clubs will come into view at Mile Although it is a private club, they welcome the cruising public with services including fuel and transient docking. The same is true at MRM If no members are around at the

boat club and you feel the need to go ashore for provisions, the City of Elizabeth offers courtesy docking just above the highway bridge at Riverfront Park at Mile 1. Carousel Marina and Restaurant will be found at Mile 2. If you must press on, there are four more opportunities to dock before the next lock. Many of these marinas and clubs have very limited transient dock space, so I highly recommend calling ahead to check if space is available for your size craft. Lock and Dam 4 at Monessen blocks forward progress at Mile 3. Between Spears, Pennsylvania, and Maxwell Lock and Dam up river, you will encounter five more small boat clubs and marinas scattered between a mix of industry and quiet shoreline. I found that Denbo Marina at Mile 4. If you get off on rare wheeled vehicles, take a few moments to check it out. They also have a good selection of marine supplies. Beginning with Maxwell Lock at Mile 5. The mile long Maxwell pool is also the longest on the river, and most of the heavy weekend pleasure boating will be found between here and Grays Landing Lock and Dam at Mile 6. Just above the visitable communities of Fredericktown and Millsboro at Mile 7. This marina is one of the friendliest on the river and the Engle family will celebrate 50 years in the boating business in 2014. If you need anything in the way of repairs, parts or marine supplies for your vessel, this is the place. The Fleete is a very special group of boaters over the age of 40 whose credo is "Age and treachery shall overcome youth and ambition," and it came as a surprise to discover that I had been "elevated in status to that of Honorary Member of the Olde Phartes Fleete. Naturally, the Olde Pharte pennant now flies with pride beneath my Bucky Badger windsock on every river I travel! If you stop, try to visit the clubhouse building and membership shrine. Established in 1914, it is one of the oldest clubs on the river. If you get the chance, stop in and spend some time visiting with club manager Shamus Moriarty. Tell them Jerry sent you. He just might show you his sprawling Green Cove Yacht Club. Besides providing the usual boating amenities, it features a good restaurant and lounge. Just beyond Green Cove under the Route 88 highway bridge lies Sunset Marina, a nice small boat facility. This new lock replaces old Lock 7 at Mile 85 which was a bottleneck and headache to commercial and recreational captains alike. Though the charts will show Lock 7 crossing the channel, the dam was being demolished when I passed and there was a Corp. A new marina and campground are taking shape at Mile 86. Built along the old Danri Coal mooring cells, owner Herman Gugliotta plans to expand his dockage further along the cells as funds permit. This place has the makings for a good break from cruising for boaters in the coming years. Just around the bend at Mile 87. After passing the Monongahela power station just upstream of the lock, you will find yourself in a West Virginia state of mind. It was somewhere along here that I realized I was heading upstream but traveling South. I had no idea there were so many rivers in the United States that flowed North until I actually cruised them. Seeing a storm brewing over the West Virginian Mountains, I decided to tie-off for the evening and Bob graciously gave me a quick tour of Morgantown and the University of West Virginia campus located there. As I approached Morgantown, it occurred to me how important coal is to the economic base of this area of the country. As I looked up into the hills, I could see the mine shafts that still turn out huge amounts of the black stuff. One thing that must be stressed here is to give and answer Security calls on VHF 13 to let all vessels in the area know what your intentions are. Between Morgantown Lock at Mile 88 and Hildebrand Lock at Mile 90 the scenery just keeps getting better and better and I expected to see a native American cruising around the next bend in his canoe. Between the locks and located under the I bridge is Twin Spruce fuel dock. If you forgot that Hildebrand and Opekiska Locks were only open between the hours of 8 a.m. to 8 p.m. After locking Opekiska, the remaining 13 miles of river wedged between Marion and Monongalia Counties will wind its way to Fairmont, West Virginia, where Marion County Parks and Recreation maintain a courtesy dock for easy access to town. There is only one management decision to be made at this juncture, and that is to go 2. Now that you are familiar with the river called Monongahela, all that remains is to cruise back down and enjoy everything you missed coming up. I truly hope you enjoyed your cruise as much as I did when I made the trip. I do not know about you, but there is not another feeling in the world like the one you have when you just finished exploring a new river. Thank God for those rivers and the cruising adventures they bring our way.

Chapter 9 : Project MUSE - Catawba Indian Pottery

Catawba County News We're Having a Star Party! April 10, The Catawba County Library is participating in a statewide celebration focused on outer space and celestial bodies!

Origins[edit] John Adlum The exact origins and parentage of the Catawba grape are unclear. C by at least , where he got the cuttings of the vine is unknown with two widowed Maryland women given attribution by different writers. Johnston of Fredericktown, Maryland who wrote to Adlum and said while her late husband always called the grapes "Catawba", she did not know where he got the original vines from. Scholl of Clarksburg, Maryland whose late husband grew the grape. Again, the story goes that Mrs. Scholl told Adlum that while her husband always called the grape "Catawba", she could not recall where the vines came from. It is during their ownership of Rose Hill that grapes were first cultivated on their property. The remnants of these grapes are still evident in the sole surviving grapevine that runs eastward from the side of the barn towards the Rose Hill Mansion. Thomas Scharf, the presence of Catawba grapevines at Rose Hill can be traced back to the early decades of the 19th century. They appeared at Rose Hill shortly thereafter when Eliza Beall obtained some cuttings from her brother Singleton Wootton, who had, in turn, gotten them from Scholl. The Vitis International Variety Catalogue gives credit to the Scholls and describes Catawba as a crossing of the North American species *Vitis labrusca* with the European species *Vitis vinifera* and list as its likely introduction. In the Carolinas there is the Catawba River that flows through the historical territory of the Catawba people who populated an area that extended from the western Piedmont of North Carolina across the South Carolina border. From to , it was the most widely planted grape in the United States. After accidentally stumbling upon sparkling wine production in his winery, Longworth began producing a sparkling Catawba modeled after the wines of Champagne. In the s, a journalist from The Illustrated London News noted that the still white Catawba compared favorably to the hock wines of the Rhine and the sparkling Catawba "transcends the Champagnes of France ". Prior to his sparkling Catawba, no other American wine had received the level of critical acclaim in Europe that his wines received. In the American journal *Culture of the Grape and Manufacture of Wine*, Longworth wrote in , "The day is not distant, when the Ohio River will rival the Rhine, in the quantity and quality of its wine. I give the Catawba preference over all other grapes, for a general crop, for wine. Another *labrusca* variety, the Concord developed in in Concord, Massachusetts by Ephraim Wales Bull soon eclipsed Catawba in plantings and ended its dominance of the American wine industry. The upper surface of the leaves have a medium green color with a leathery texture while the underside has dense white tomentum wooly hairs. The vine produces moderate size clusters that are nearly cylindrical and fairly compact. The Catawba has the characteristic *labrusca* "slip-skin" which is thick but slides easily off between the fingers, leaving the pulp intact. The Catawba is a hardy vine that can handle the severe continental climate of the Eastern United States which includes hot, humid summers and cold winters. However, the vine is a late ripening variety, usually one to two weeks later than other *labrusca* varieties like Concord and Delaware which means that it is susceptible to harvest time hazards that can come in locations with short growing seasons before incremental winter weather sets in. The possible *vinifera* parentage also means that the Catawba has a higher susceptibility to various grape diseases , like powdery and downy mildew , than typical *labrusca* varieties. Similarly, the low amount of phenols from the skins also means that Catawba wines are very low in tannins and extract.