Native History Review

HISTORY • ARCHAEOLOGY • PRESERVATION

A publication of the Native History Association



FEAST OR FAMINE AT BLEDSOE'S LICK?

New research explores feasting, ceremony, drought, and the significance of the mineral springs.

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Bone Pendant Recovered from Bledsoe's Lick. From Eubanks et al., *Tennessee Archaeology* (10/2026), CC BY 4.0.

From The Editor

Welcome to the first issue of *Native History Review*.

This new monthly publication from the Native History Association is dedicated to the history, archaeology, and preservation of Tennessee's Native people, with a special emphasis on Middle Tennessee. We also highlight significant developments from across the Southeast and beyond, and we cover historic preservation news that affects both Native and non-Native history.

Our goal is to provide accurate, well-researched, and accessible information that connects current news with a deeper understanding of the past. Each issue will include original articles, curated news, and resources to help our readers explore Tennessee's rich and complex history.

Thank you for being part of this new endeavor. We hope *Native History Review* will inform, inspire, and encourage a deeper appreciation for the places, stories, and people that shape our shared heritage.

Toye E. Heape, Editor

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On The Cover:
Castalian Springs
by James V. Miller

Feast Or Famine At Bledsoe's Lick?

New research points to feasting, ceremony, and the special role of the mineral springs in times of severe drought and population stress.

By Toye E. Heape



Castalian Springs Site near Bledsoe's Lick in Sumner County, Tennessee.
Illustration by James V. Miller from Sellars Farm Archaeological Area interpretive panel

For thousands of years, mineral springs have drawn people to the landscape now known as Bledsoe's Lick or Castalian Springs in Sumner County. Animals came for the mineral-rich water. Native people visited and lived in the surrounding area. Euro-American settlers later built homes, roads, and eventually a resort whose attractions centered on the springs' supposed healing properties.

Now, archaeological research is adding another chapter to that long history—and changing how archaeologists understand the role the springs may have played during the Mississippian period.

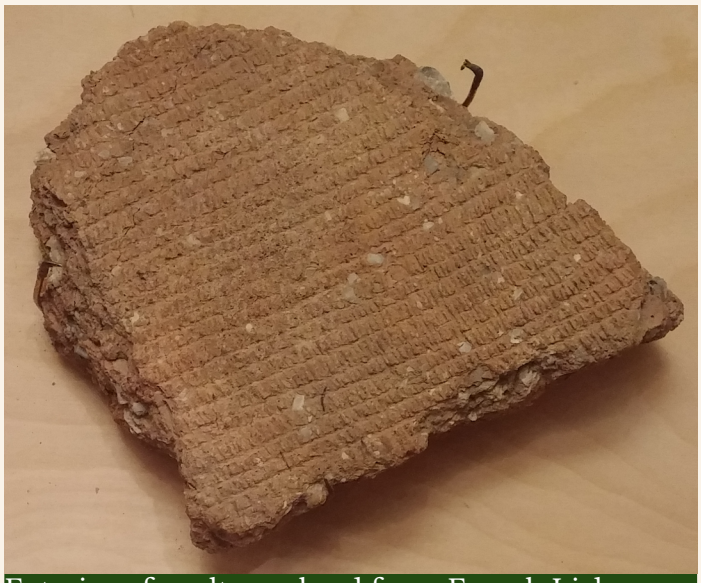
In October 2026, *Tennessee Archaeology* published the results of three Middle Tennessee State University archaeological field schools conducted at Bledsoe's Lick between 2017 and 2019. The work focused on a 6.5-acre area north of Wynnewood State Historic Site and immediately south of the Castalian Springs mound center. Researchers investigated the remnants of the mineral springs, a low linear earthwork, a large earthen and stone cooking feature, historic structural remains, and other areas of concentrated activity.

The researchers began with a relatively straightforward question: Were Native people producing salt at Bledsoe's Lick?

The answer appears to be: perhaps on a small scale, but probably not in the quantities once suspected.

More Than a Source of Salt

Mineral springs and mound centers frequently occur near one another in the Middle Cumberland region. At Nashville's French Lick, archaeological evidence indicates that Mississippian people carried out a modest salt-making operation. Because Bledsoe's Lick also contained mineral springs and fragments of large fabric-impressed ceramic pans commonly associated with salt production, archaeologists considered whether something similar had happened there.



Exterior of a saltpan sherd from French Lick on display at Tennessee State Museum

Testing of water from a historic well near the springs, however, revealed relatively little sodium and chlorine—the elements that make up ordinary salt. Researchers calculated that more than six liters of the water would be required to obtain only one gram of sodium chloride. Historical accounts likewise indicate that the springs were not suitable for industrial-scale salt manufacture.

Archaeology provided another clue. Fabric-impressed pans made up only about five percent of the precontact ceramic assemblage from the area near the springs. The large quantities of burned earth, fire-altered stone, charcoal, and broken salt pans that often characterize intensive salt-production sites were also absent. Taken together, the evidence suggests that Bledsoe's Lick was not a major center of salt manufacture.

That does not rule out limited salt production. Mineral water could have been repeatedly heated to concentrate its dissolved minerals, and some of the large ceramic pans may have been used for that purpose. But such vessels were not used exclusively for making salt. Recent research suggests they could also serve in the preparation of fish, shellfish, maize, and other foods.

At Bledsoe's Lick, the broader archaeological evidence points much more strongly toward that second use. Instead of the debris expected from intensive salt production, archaeologists found abundant remains associated with food preparation and communal feasting.

A Gathering Place Beside the Springs

Immediately north of the probable spring locations is a low linear rise, less than a meter high, running roughly east to west. Excavations indicate that much of this rise was deliberately constructed, possibly to provide high ground in an area susceptible to flooding from nearby Lick Creek.

Within the earthwork archaeologists encountered a dark midden containing large quantities of plant and animal remains. Maize, nuts, and deer were

especially prominent. The area also produced shell-tempered pottery, bone tools, lithic material, mica, fragments of incised effigy bowls, pieces of copper-stained wood, crystalline materials, a fluorite bead, and a bone pendant carved from a fish skull.



Bone Pendant Recovered from Bledsoe's Lick. From *Eubanks et al., Tennessee Archaeology (10/2026), CC BY 4.0.*

Radiocarbon dating indicates that the earthwork was used most intensively at roughly the same time as the nearby Castalian Springs mound center. Most dates cluster between about A.D. 1200 and 1350, although archaeological evidence demonstrates that people had visited the broader landscape during much earlier Paleoindian, Archaic, and Woodland periods as well.

What archaeologists did **not** find may be just as significant. Despite the abundance and diversity of artifacts, there was little evidence for ordinary Mississippian houses or other domestic architecture on the earthwork. The combination of extensive food remains, unusual objects, and a relative absence of houses led the researchers to suggest that the spring area was not primarily residential. Instead, people may have gathered there periodically for communal activities that included large-scale feasting.

About 100 meters west of the springs, excavations encountered the remains of a substantial earthen and limestone feature. Radiocarbon samples and the archaeological context indicate Native use of the feature, which appears to have been repeatedly heated and reused. Rather than being associated with salt production, the researchers interpret it as a large cooking feature—or a place where debris from repeated cooking accumulated. Food could have been wrapped in organic material, placed among heated stones, and covered with soil to retain heat. Repeated use would gradually have produced a mound of stone, soil, ash, and other material.

Together with the midden beside the springs, the feature strengthens the case that preparing and consuming food was an important part of what happened at Bledsoe's Lick.

Water, Purification, and the Beneath World

The mineral content of the springs may provide another clue to their importance. Although the water contained relatively little ordinary salt, it contained sulfur and magnesium. Consumed in sufficient quantities, such mineral-rich water can produce a strong purgative effect. The authors note a possible comparison with the "Black Drink," a beverage made from yaupon holly that was consumed by some Southeastern Native peoples in ceremonial and purification contexts.

Yaupon does not naturally grow in Tennessee, raising the possibility that mineral water could have served some comparable ritual purpose for communities without direct access to the plant.

This remains an interpretation rather than something archaeology can prove directly. But the physical setting and artifact pattern led the researchers to consider an even broader possibility.

Water held profound significance in the cosmologies of many Southeastern Native peoples. Historical traditions describe a layered universe consisting broadly of an Upper World, a Middle World inhabited by humans, and a watery Beneath World associated with powerful beings. Springs and caves - places where water or openings emerge from the earth - could sometimes be understood as connections between these realms.

The authors propose that the springs at Bledsoe's Lick may have been regarded as a portal to the Beneath World. Such a place could have been spiritually powerful and potentially dangerous rather than somewhere people ordinarily lived. That possibility would help explain an archaeological pattern containing feasting debris and unusual materials but little domestic architecture.

Other finds may eventually add to that interpretation. Black bear remains, including much of a skull, were recovered from units in the earthwork. Fish bones and fish-bone tools were also comparatively abundant. The authors note that bears held associations with hunting, healing, and spiritual power among a number of Southeastern peoples, while creatures inhabiting the watery Beneath World could be connected with rain and flooding. Much of the Mississippian occupation coincided with periods of severe drought, so they raise the possibility that some activities at the springs could have been connected with ceremonies involving water or rainfall.

Again, these are possibilities - not proof of a specific ceremony. Archaeology can recover the remains of meals, objects, structures, and activity areas, but the beliefs that gave those things meaning are much harder to reconstruct centuries later.

Even so, the pattern emerging from Bledsoe's Lick suggests that the springs were more than simply a convenient source of mineral water.

Objects and Connections

Among the more unusual objects recovered near the springs was the small fluorite bead, along with crystalline flakes and pebbles, from the elevated earthwork.



Fluorite bead found at Bledsoe's Lick. From Eubanks et al., *Tennessee Archaeology* (2026), CC BY 4.0.

Crystalline materials have previously been found at the Castalian Springs mound center, prompting researchers to suggest that specialized production of crystal objects may have occurred there. The discoveries at Bledsoe's Lick add evidence that such materials also played a role in activities taking place around the springs.

The earthwork also produced a bone pendant, pieces of mica, copper-stained wood, and fragments of decorated vessels. Such objects reinforce the

impression that this was not simply an ordinary residential area.

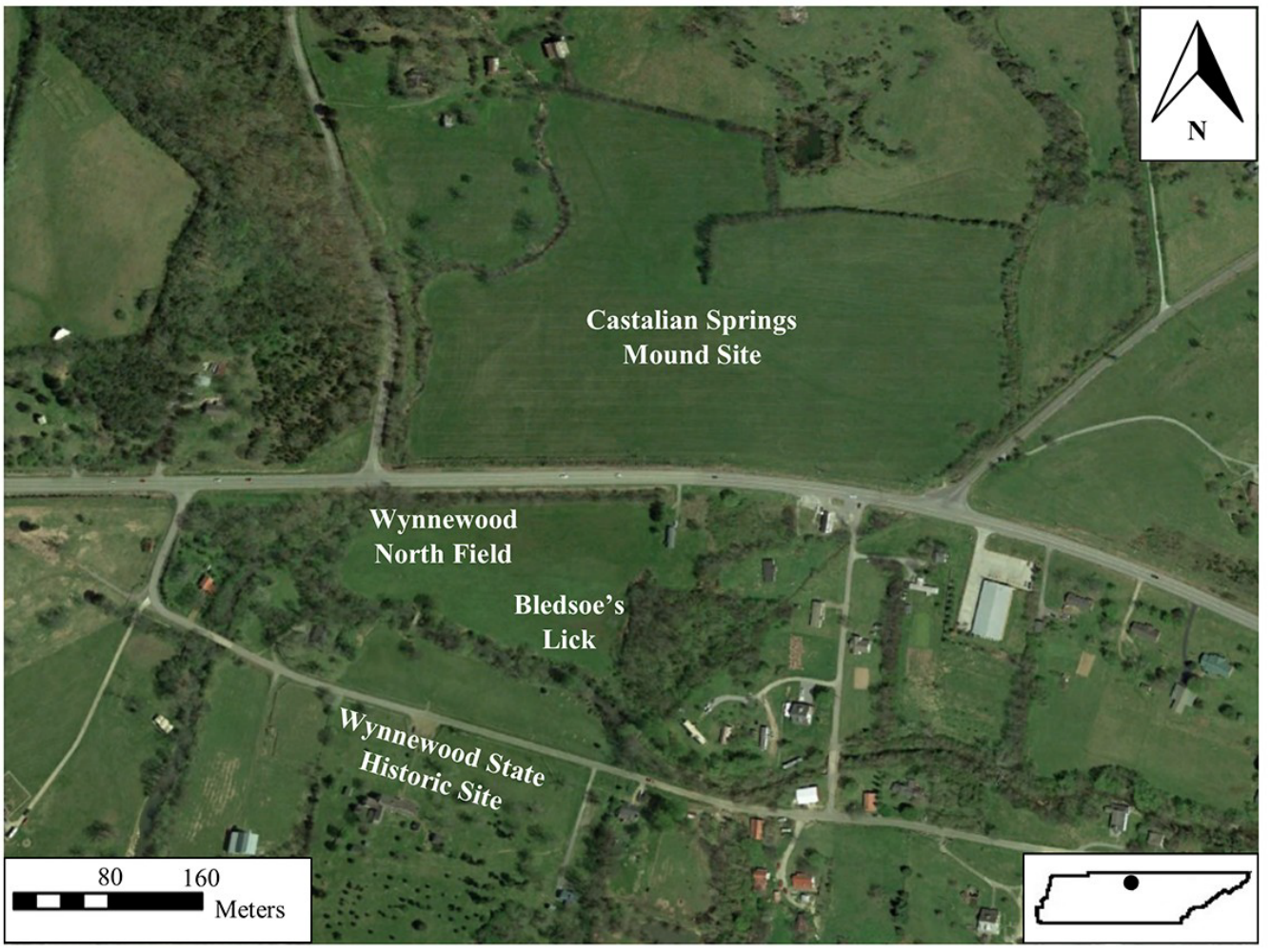
People gathering at Bledsoe's Lick were participating in a larger Mississippian world of travel, exchange, ceremony, and social relationships that stretched well beyond the mineral springs themselves.

Abandonment - And A New Life For The Springs

The intensive Mississippian use of Castalian Springs and Bledsoe's Lick ended around the middle of the fourteenth century. The researchers connect the abandonment with a series of major droughts affecting the region. By the late fifteenth or early sixteenth century, much of the Middle Cumberland region had undergone a dramatic population decline.

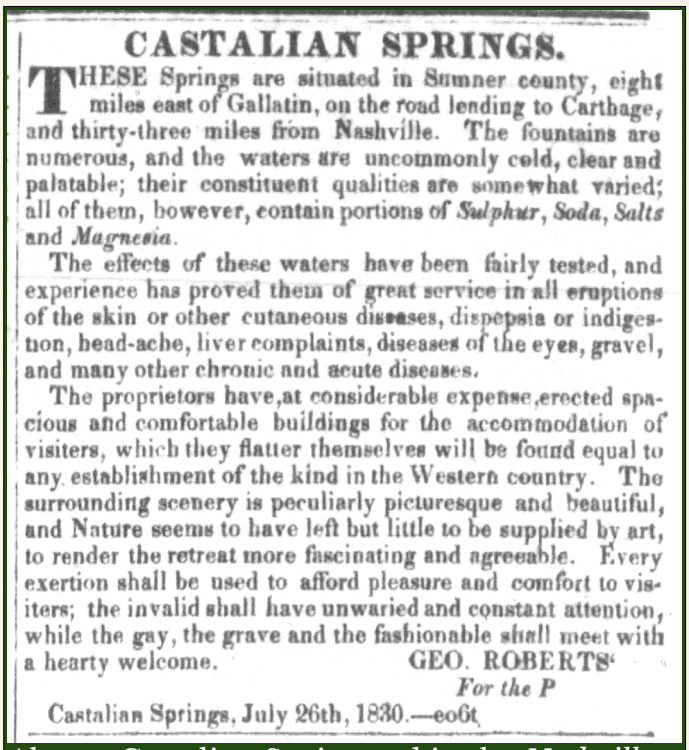
The springs, however, did not lose their ability to draw people. Centuries later, longhunters and settlers encountered large numbers of animals attracted to the lick. Isaac Bledsoe, for whom the site became known, reported seeing enormous numbers of bison there in 1772. During the nineteenth century the mineral waters again became the center of organized activity with the development of the Castalian Springs Inn and Resort.

Visitors came seeking the supposed healing and cleansing properties of the water. The resort eventually included a



Aerial map of Bledsoe's Lick in the Wynnewood North Field. From Eubanks et al., *Tennessee Archaeology* (2026). Map data ©2018 Google Earth.

racecourse, bathhouses, cottages, a dance pavilion, bowling alley, tennis and croquet facilities, and other attractions. Archaeological evidence suggests that some historic resort activities may even have taken place directly on the earlier Native earthwork.



CASTALIAN SPRINGS.

THESE Springs are situated in Sumner county, eight miles east of Gallatin, on the road leading to Carthage, and thirty-three miles from Nashville. The fountains are numerous, and the waters are uncommonly cold, clear and palatable; their constituent qualities are somewhat varied; all of them, however, contain portions of *Sulphur*, *Soda*, *Salts* and *Magnesia*.

The effects of these waters have been fairly tested, and experience has proved them of great service in all eruptions of the skin or other cutaneous diseases, dispepsia or indigestion, head-ache, liver complaints, diseases of the eyes, gravel, and many other chronic and acute diseases.

The proprietors have,at considerable expense,erected spacious and comfortable buildings for the accommodation of visiters, which they flatter themselves will be found equal to any establishment of the kind in the Western country. The surrounding scenery is peculiarly picturesque and beautiful, and Nature seems to have left but little to be supplied by art, to render the retreat more fascinating and agreeable. Every exertion shall be used to afford pleasure and comfort to visiters; the invalid shall have unwaried and constant attention, while the gay, the grave and the fashionable shall meet with a hearty welcome.

GEO. ROBERTS'

For the P

Castalian Springs, July 26th, 1830.—eo6t

Above: Castalian Springs ad in the *Nashville Banner,* promoting the mineral springs in 1830.
Below: Castalian Springs Inn, now known as Wynnewood State Historic Site.



There is an intriguing continuity in that history. Mississippian people may have valued the springs partly because of the physical effects of their mineral waters and the spiritual meanings associated with water emerging from beneath the earth. Hundreds of years later, nineteenth-century visitors returned to the same place believing that those waters possessed curative and cleansing powers. The beliefs were culturally very different, but the landscape remained a place people regarded as extraordinary.

A Different View of Bledsoe's Lick

The MTSU excavations do not provide a simple answer to what happened at Bledsoe's Lick, and that may be their greatest value. The evidence suggests that salt production, once considered a possible explanation for Native activity around the springs, played at most a limited role. Instead, the archaeology points toward repeated gatherings, food preparation and feasting, unusual objects, and activities carried out in a location largely separated from ordinary domestic life.

Whether Mississippian people regarded the springs specifically as an entrance to the Beneath World can't be demonstrated with certainty. But the idea provides a plausible framework for understanding why people gathered beside these mineral waters, prepared large amounts of food there, deposited distinctive materials, and apparently chose not to build ordinary houses around them.

Bledsoe's Lick was not simply a resource to be exploited. It was part of a larger cultural landscape centered on the Castalian Springs mound community - a place where water, food, ceremony, exchange, and belief may all have come together.

And beneath a modern hayfield, archaeology is beginning to reveal just how complex that place was.

Preservation Watch

Castalian Springs Mound Site Moves Toward National Register Nomination

One of Middle Tennessee's most important Native archaeological sites may soon receive greater national recognition.

The Tennessee Historical Commission (THC) has awarded Middle Tennessee State University a **$39,500 Federal Historic Preservation Fund grant** to prepare a nomination of the Castalian Springs Mound Site to the National Register of Historic Places.



Tour group lead by Dr. Kevin Smith at Castalian Springs platform mound in 2014. Photo: Native History Association, CC BY 4.0

Located in Sumner County, the Castalian Springs site was a major Mississippian-period mound center occupied primarily during the thirteenth and fourteenth centuries. The site includes platform mounds and other archaeological remains associated with a substantial Native town. The nearby mineral springs and Bledsoe's Lick landscape - the subject of this issue's feature article - formed part of the same broader cultural landscape.

Preparation of a National Register nomination requires documenting a property's history, significance, physical characteristics, and integrity and demonstrating how it meets the Register's criteria. In Tennessee, proposed nominations are reviewed by the State Review Board before being forwarded to the National Park Service for final consideration.

National Register listing does not by itself prevent a private owner from altering a property, or automatically create public access. It does, however, formally recognize a site's national, state, or local historical significance and can provide an important foundation for preservation planning. Listed and National Register-eligible properties also receive consideration when federally funded, licensed, permitted, or approved projects undergo review under Section 106 of the National Historic Preservation Act.

The Castalian Springs grant was among 28 Federal Historic Preservation Fund grants totaling more than $1.1 million awarded across Tennessee in 2026.

For Castalian Springs, the nomination process will add another layer of documentation and recognition to a landscape that archaeological research continues to show was considerably more complex than the mound center alone.

It also comes at a time when Native-related properties remain largely absent from Tennessee's current National Register pipeline. At its September meeting, the State Review Board reviewed eleven proposed nominations, but none focused on Native American history or archaeology.

The most recent clearly Native-related Tennessee property to be listed through Tennessee's standard State Review Board and National Park Service process was Georgetown Road in Meigs County, associated with Cherokee Removal, in 2022. As of November, no clearly Native-related Tennessee property appears on the National Park Service's current pending list. The Castalian Springs nomination could help change that.

More Than $1.1 Million for Tennessee Preservation

The Tennessee Historical Commission's 2026 Historic Preservation Fund awards support archaeological research, historic-resource surveys, National Register nominations, and restoration projects throughout the state.

In addition to the Castalian Springs NRHP nomination grant previously mentioned in this issue, archaeological projects included $75,500 for an underwater archaeological survey of the Tennessee River in Hamilton County for the University of Tennessee at Chattanooga.

In Nashville, Metro Government received $51,600 for architectural surveys of North Nashville, South Nashville, and Southeast Nashville. Other grants will support courthouse restoration, historic-building repairs, preservation planning, and additional National Register nominations.

The Historic Preservation Fund is administered in Tennessee by the THC, which serves as the State Historic Preservation Office. Grant applications are expected to open January 10, 2027, and close February 28, 2027, pending federal budget approval.

Certificate of Merit Nominations Open

The Tennessee Historical Commission is accepting nominations for its 2027 Certificate of Merit Awards through December 31, 2026.

Presented each May during National Preservation Month, the awards recognize individuals, organizations, businesses, and government entities whose work advances historic preservation or the study of Tennessee history.

The program has recognized exemplary preservation and history projects since 1975. Applications and criteria are available through the Tennessee Historical Commission at their website.

SECTION 106 WATCH

Federal Preservation Regulations Under Review

The federal regulations governing Section 106 of the National Historic Preservation Act may be headed for significant revision.

In July, the Advisory Council on Historic Preservation voted to move forward with a proposed rule-making to revise 36 CFR Part 800, the regulations that establish how federal agencies carry out the Section 106 review process.

Section 106 requires federal agencies to consider how projects they fund, license, permit, approve, or undertake may affect historic properties. Those properties can include historic buildings and districts, archaeological sites, traditional cultural places, and sites of religious or cultural significance to Native nations.

The process does not automatically prevent a project from moving forward. Instead, it requires agencies to identify historic properties, evaluate potential effects, consult with appropriate parties, including Tribal Nations when applicable, and consider ways to avoid, minimize, or mitigate adverse effects.

The Advisory Council has said the proposed revisions will undergo federal inter-agency review before publication in the Federal Register. The agency has also paused its Section 106 training program for fall and winter 2026 because of the ongoing regulatory revision process.

The Tennessee Historical Commission has raised unusually strong objections to the proposed changes. According to the commission, the revisions would eliminate local government, public, and tribal participation in the consultation process, substantially reduce the role of the State Historic Preservation Office, and sharply limit the types of historic resources considered during federal projects. Among the resources the commission says could receive less consideration are cemeteries, battlefields, historic districts, state and national parks, and significant Tribal sites and landscapes.

The commission also challenges the suggestion that sweeping changes are needed simply to make the process more efficient. Its Section 106 staff currently reports an average response time of four days or less, with only about one percent of projects requiring additional consultation because of adverse effects. The commission describes the existing system as one that has successfully balanced development and preservation for decades.

For Native historic and archaeological sites, the proposed reduction in consultation is particularly troubling. Tribal knowledge and participation can be essential to identifying places whose significance may not be apparent from archaeological or documentary evidence alone. Tennessee's own experience provides an example: the commission notes that tribal participation was instrumental in the Section 106 consultation involving Fort Armistead, and that National Historic Landmark designation of the Cherokee Removal site ultimately became part of the mitigation

for the project's adverse effects.

The Native History Association believes that improving the efficiency of Section 106 should not come at the cost of meaningful consultation or the consideration of Native historic and cultural places. A process designed to protect historic resources cannot work effectively if the communities with the greatest knowledge of those places are removed from the table.



Stone feature at Fort Armistead. National Park Service, Public domain, via Wikimedia Commons

Beyond Tennessee

Cacao at Etowah: New Evidence Revisits an Earlier Mystery



A Mayan lord is presented with a bowl of frothing cacao, or chocolate. Public domain, via Wikimedia Commons

New research from Georgia has produced strong evidence that people at the Mississippian city of Etowah consumed cacao nearly 900 years ago.

Cacao (Theobroma cacao) is the tropical plant whose seeds are used to make chocolate. Indigenous peoples of Mesoamerica had a long history of preparing cacao as a beverage centuries before European colonization. Rather than the sweet chocolate familiar today, cacao drinks were often prepared for social, political, and ceremonial occasions. Because cacao grows only in tropical climates, any cacao reaching what is now Georgia had to travel north through long-distance exchange networks.

The discovery builds on research published in 2017. In that study, scientists analyzed residues absorbed into pottery recovered from 11th- and 12th-century feasting deposits at Etowah. Several vessels contained compounds associated with caffeinated drinks, raising the possibility that they once held cacao.

But the same chemical compounds also occur in yaupon holly, a plant native to the Southeast and historically used to prepare the ceremonial beverage commonly known as Black Drink. The researchers therefore concluded that yaupon was the more likely source.

A new study published in PLOS ONE in August 2026 returned to several of those pottery samples using ancient-DNA analysis. Two of these contained highly

fragmented DNA sequences identified specifically as Theobroma cacao.

The pottery came from large pits filled with the remains of communal feasts and later used as a source of earth during construction of Etowah's first platform mound. The researchers argue that cacao consumption was therefore tied not simply to everyday drinking, but to gatherings in which food, ceremony, and mound building were closely connected.

That context gives the discovery an interesting resonance with the evidence from Bledsoe's Lick discussed elsewhere in this issue. At both places, archaeologists are finding that communal feasting was part of a larger social and ceremonial landscape. The details were different, but in each case food and drink appear to have played roles that went well beyond ordinary subsistence.

The presence of cacao at Etowah also points to connections extending far beyond the Mississippian Southeast. The study doesn't yet tell us exactly how cacao reached Georgia, who transported it, or how often it was consumed. But it provides the strongest evidence yet that cacao - and likely cacao/chocolate drinking - formed part of communal life in the Mississippian world centuries before European colonization.

This map from the study places Etowah within the broader Mississippian



From King et al., *PLOS ONE* (2026), CC BY 4.0. Map data: OpenStreetMap.

Southeast and in relation to other regions discussed in the study, including the American Southwest and areas farther south where cacao originated and was consumed. It helps illustrate the remarkable distances involved: cacao cannot grow in Georgia, so its presence at Etowah points to long-distance connections extending far beyond the Mississippian Southeast.

Migrant Potters Carried Mississippian Traditions to Tampa Bay

For nearly a century, archaeologists have wondered why some pottery from the Tampa Bay region looked strikingly similar to Mississippian pottery found hundreds of miles to the north.

New research from the Florida Museum of Natural History suggests an answer: the pottery was probably made by migrant

craftspeople who brought specialized ceramic traditions with them from northern Florida.

Researchers analyzed 58 pottery fragments using chemical and microscopic techniques. The clay itself came from the Tampa Bay area, showing that the vessels were made locally. But the decorated pottery was produced using techniques characteristic of Mississippian potters, including coil construction and temper made from crushed older pottery.

Some of that crushed pottery contained mica characteristic of northern Florida rather than the Tampa Bay region. Researchers concluded that migrants likely carried pieces of pottery from their homeland south with them and then crushed those vessels to use as temper in new pots. In some cases, the temper contained fragments of still older temper - creating a physical chain linking several generations of pottery.

The findings offer an unusually personal glimpse of migration. The potters did not simply bring a decorative style with them; they carried materials, technical knowledge, and pieces of older vessels that connected them to the communities they had left behind.

A 13,800-Year-Old Home in Alaska



Bone objects from Shég' Xdaltth'í': Needle fragments (A to H), one awl tip (I), pendant with drilled hole (J), point fragments (K to M and O to R), and one enigmatic piece (N). Photo credit: B. Potter/University of Kansas.

Archaeologists working near Fairbanks, Alaska, have uncovered evidence of what may be the oldest known dwelling structure in North America.

The site, known as Shég' Xdaltth'í', dates to about 13,800 years ago and contains occupations spanning roughly a thousand years. Excavations have uncovered a hearth, an earth oven, a pit, and a post stain that may mark the remains of a tent or lean-to.

Researchers also recovered stone tools, an antler pendant, and fragments of bone needles. The needles are among the oldest known examples in the Western Hemisphere.

Obsidian found at the site came from sources hundreds of miles away, while

some of the stone-tool technology resembles forms known from Siberia. Together, the discoveries provide evidence of extensive movement and cultural connections across ancient Beringia during the earliest periods of human settlement in North America.

The site is important not simply because of its age, but because it offers a rare picture of everyday residential life among some of the continent's earliest inhabitants.

Looking Ahead

Follow Their Footsteps at Port Royal

On Friday, November 27, Port Royal State Historic Park will offer a special Follow Their Footsteps: Day After Thanksgiving Hike along one of Tennessee's best-preserved sections of the Trail of Tears.

Port Royal was an important stop on the Northern Route followed by Cherokee detachments during the forced removal of 1838–39. Located near the Red River, the community served as an encampment and resupply point where Cherokee travelers could rest, obtain supplies, and grind corn before continuing westward and eventually leaving Tennessee.



Original Trail of Tears roadbed at Port Royal State Park Photo: Native History Association, CC BY 4.0

The one-hour ranger-led hike will follow an approximately 300-yard section of preserved historic roadbed now included in the Trail of Tears National Historic Trail. More than 10,000 Cherokee are believed to have traveled this route during removal.

The hike begins at 10:00 a.m. CST at Port Royal State Historic Park, 3300 Old Clarksville Highway, Adams, Tennessee.

For anyone interested in Cherokee history and the surviving landscape of the Trail of Tears, the program offers an opportunity to experience the historic route with guided interpretation of Port Royal's role in the removal.

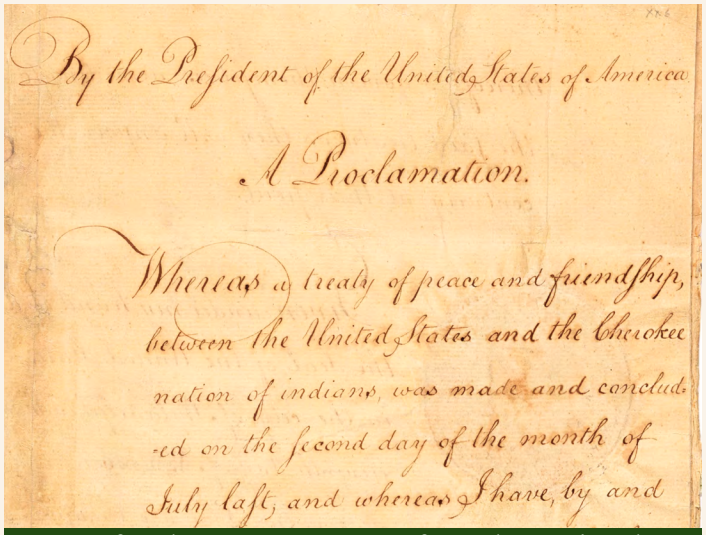
Lines Were Drawn: The Treaty of Holston and Its Legacy

The East Tennessee Historical Society's exhibition *Lines Were Drawn | ᏚᎾᏯᏅᎤᏁᏍᏗ (Du Ni Sda Nv Nv Ne Hi): The Treaty of Holston and Its Legacy* remains on view at the East Tennessee History Center in Knoxville through February 14, 2027.

The exhibition examines the events leading to the 1791 Treaty of Holston and follows its consequences through later decades of Cherokee resilience, removal, and survival. Displays include historic maps, documents from the National Archives, artwork, animated maps, video presentations, and interactive exhibits. It also explores how the treaty has been remembered and interpreted over time.

On November 22 at 2:00 p.m. EST, the History Center will host a related discussion featuring historians Warren Dockter, Lucas Kelley, and Casey Price on the treaty's impact on the Cherokee Nation, the early United States, and East Tennessee.

Admission to the Museum of East Tennessee History is free during the run of the exhibition.


By the President of the United States of America

A Proclamation.

Whereas a treaty of peace and friendship, between the United States and the Cherokee nation of indians, was made and concluded on the second day of the month of July last, and whereas I have, by and

Treaty of Holston, 1791. Image from the National Archives

Sources And Further Reading

The following sources provided the principal research and background for articles in this issue. Where possible, links are provided to original research, government publications, and other primary sources.

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