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Author

Young, Mary

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hunt occurred, so the critic she names should have said, "after hearing this story of this rite" (p. 77). From the indigenous point of view, however, stories are not merely retold but are, in some significant sense, recurring as the teller speaks; it can be argued, then, that Abel may well have been at least partially experiencing the rite as he heard the story.

In the main, though, this is an exceptionally good book, an impressive proof of the importance of empathetic readings of Native American writings. For *House Made of Dawn*, it is a multi-culturally rich sourcebook and an important complement to Matthias Schubnell's *N. Scott Momaday: The Cultural and Literary Background* and to the writings of other leading respondents to Momaday's extraordinary novel. Most importantly, however, *Landmarks of Healing* is an eloquent argument against the monoculturalism that often restricts literary criticism and a clear challenge, especially to majority society critics, to explore and appreciate more fully some of the most creative and dynamic writing now available.

Charles L. Woodard

Confederate Colonel and Cherokee Chief: The Life of William Holland Thomas. By E. Stanley Godbold, Jr. and Mattie U. Russell. Knoxville: University of Tennessee Press, 1990. 224 pages. \$24.95 paper.

Since the publication of James Mooney's *Myths of the Cherokee* (1900), William Holland Thomas has been familiar as the adopted "son" of chief Yonaguska and longtime chief (1839-67) of the North Carolina Cherokee. In 1956, Mattie Russell completed a Duke University dissertation on Thomas. As she neared retirement as curator of manuscripts in the Duke library, she enlisted E. Stanley Godbold, Jr. to update and rewrite the biography. His version incorporates "much of her work, and some of her words" (p. xii) but adds fresh research and the context provided by the work of a generation of scholars, notably John Finger's definitive study of the nineteenth-century North Carolina Cherokees. Like previously published work on Thomas, Russell's and Godbold's focuses on his performance at the interface between native and Anglo-American governments. Their most important contribution lies in placing Thomas's career with the Cherokees in the

context of his preoccupations as a western Carolina entrepreneur and Democratic politician.

A revolutionary veteran, civil engineer, and horse trader, Thomas's father, Richard, with his new, young wife, Temperance Calvert Thomas, settled in 1804 on a grant from the state on its far western frontier, near present Waynesville. Richard drowned before his son was born on 5 February 1805. For most of his life, William Holland Thomas made much of his orphan status, although Temperance Thomas lived to her hundredth year and spent most of her days as housekeeper for her son and companion for the woman he married when he was past fifty.

Among the Thomases' early neighbors was chief Yonaguska, a Cherokee who took advantage of the 1817 and 1819 treaties between the tribe and the United States to settle on a reservation in the ceded area. Later he sold the reservation and settled near the confluence of Soco Creek and the Oconaluftee River. Sixty families of "Lufty" Cherokee who followed his example thus lived apart from Eastern Cherokee national territory.

Will Thomas went into the Indian trade at Soco Creek when he was thirteen. There a coworker taught him spoken Cherokee; later "Will-Usdi," or "Little Will," learned to read and write in the Sequoyan syllabary. A good Methodist like his mother, Thomas was nonetheless fascinated by Cherokee stories and ceremony, as later in life he enjoyed visiting the services of several Christian denominations. Attracted to the fatherless teenager, Yonaguska adopted him, probably as a nephew, as Godbold and Russell suggest, since he took the boy into his clan, a maneuver not open to an adoptive father. They do not speculate on the coincidence between the time of adoption and the time when Yonaguska and his band were attempting, under the treaties, to settle as "citizens" in the ceded territory.

After two years at Soco Creek, fifteen-year-old Will-Usdi took his pay in law books and moved back with his mother. Ten years later, Yonaguska enlisted him as attorney for the Cherokee. Meanwhile, Thomas's mother sold land that enabled him to establish a store at Qualla Town (as the village became known in 1839), and within fifteen years (1822-37), he had established seven stores.

Although Thomas helped the Lufty Cherokee and others who came to live near them achieve exemption from the general removal of the Eastern Cherokee and receive payment of their share of the national profit from that treaty, he himself not only supported the treaty but profited from both his attorney's fees and

his trade with the army of occupation that enforced the 1835 removal treaty and the settlers who moved into the area. These profits, together with treaty funds he procured for the Lufty band, enabled him to become one of the largest landowners in western North Carolina. Since his efforts to make his clients full citizens of the state failed, the 50,000-55,000 acres he acquired for the Qualla Boundary Cherokees remained officially his property, liable for his debts.

Before his death in the winter of 1839, Yonaguska persuaded the men of his band to permit their agent to succeed him as chief. Thomas appointed subchiefs of the generally independent towns, recommended temperance, industry, and Christianity in the moralizing vein expected of a chief, and spent most of his time in Washington pursuing Cherokee claims, in Charleston, New York, and Philadelphia on buying trips, and in Raleigh, as state senator, supporting turnpike and railroad projects for western Carolina, championing public education and giving increasingly vocal attention to states' rights.

On the eve of the Civil War, Thomas was a leading politician and entrepreneur who anticipated that secession might bring both independence and prosperity to the developing economy of the western mountains. War brought him the colonelcy of a "legion" of Cherokees and mountain whites whose commanders were many and whose accomplishments were few. War gained Thomas three abortive court-martials, the destruction of his fortune, and the deterioration of his mental and physical powers. As creditors foreclosed on his property, he apparently welcomed suits the Cherokee brought against him to secure their own interests in the lands of the Qualla Boundary. Evidently a victim of syphilis, Thomas spent his last years in state asylums, where James Mooney managed to interview him not long before his death in 1893.

During his lifetime, Thomas enjoyed the enmity of a variety of business competitors, soldiers, and politicians as well as the political support of many white and Cherokee neighbors. The authors offer friendly, but reasonably critical accounts of Thomas's tilts with his detractors. Will-Usdi's life in all its complexity attests to the mutually respectful and beneficial relationships one kind of frontiersman could have with his Indian neighbors. The authors might have gone further in analyzing the differences between Carolinians who enjoyed these friendly relations and those who attempted to undermine them. But such

interpretations of Thomas, the Cherokees, and their neighbors as they offer seem carefully drawn from intensive scholarly analysis of a multitude of interviews, manuscript sources, and monographs. The result is a fascinating and informative biographical study.

Mary Young
University of Rochester

AUTHOR'S REPLY

In their otherwise favorable review (this journal, volume 14, number 4, pp. 117-19) of my *Wild Rice and the Ojibway People* (1988), Boatman and Olsen have two linguistic criticisms which need addressing. The first concerns the word *squaw*, which, as explained in my preface, was retained in the text as it appears in historical sources. In choosing not to delete it, I nevertheless admitted being well aware that the word is offensive to some (but not all) Indian people. (Ojibway and Navajo alike freely refer to "Squaw Dances," for instance.) The reviewers, faulting me for not citing a source, have supplied their own, taken from an urban Indian newsletter: "The word Squaw is a most derogatory word (being) actually a European corruption of an Iroquoian word meaning female sexual parts."

This notion, which has appeared elsewhere, is pure folk etymology and not supported by linguistic evidence. For the record, I would cite two recent sources showing the word to be Algonquian, not Iroquoian, in origin and lacking in sexual connotations. The *American Heritage Dictionary of the English Language* (1969) gives the following derivation for *squaw*: "Massachuset *squa*, *eshqua*, from Proto-Algonquian *ethkwewa* (unattested), 'woman.'" More recently, as indicated in Ives Goddard and Kathleen J. Bragdon, *Native Writings in Massachusetts* (Philadelphia: American Philosophical Society, 1988), the linguists discovered the word *ussqua* among annotations of Joseph Papenau entered in the margins of an early eighteenth-century Bible in the phrase "waskinun ussqua kohchiis mohtonttom," which the authors translate as "young man, young woman, old man, he is old" (see p. 478 for their reference).

The reviewers' second criticism is directed at my Ojibway ricing terminology. They write, "Although Ojibway is primarily a verb-based language, the glossary contains questionably accurate nonverb forms of words." In assembling the glossary with the