

Soco Gap Has Played Important Role In Indian History

Scene Of The Battles Indian Wars

The following sketch has been printed together with other illustrated articles.

SOCO GAP, SOCO CREEK
The name, Soco, as applied to the gap and Soco Creek, derives from the Cherokee word, "Sa-gwa" which is the Cherokee word for "one". In the form, "Sa-gwa", it is locative, means, one place. The whites used the designation, "Sa-gwa", and later "Soco", and later "Soco". A number of early deeds are given as So-cal. By the Cherokee the name Sa-gwa designated only the stream. By the whites, the name as corrected by the whites, became fixed on the creek, near which the stream flows westward joins Donalutice one mile below the gap.
The location of this tract of land is thought to be at the mouth of Lost Cove Branch, one and three-fourths miles down from Soco Gap. It would include three small streams, as well as nearly a mile of Soco Creek, and would also fulfill the specifications, "Good timber, excellent good water, and summer range." Part of it would lie on both sides of the creek and on both sides of the "Great Road". The Great Road referred to being the



This drawing by Douglas Grant, local artist, shows the Cherokees ambush a Shawano war party at Soco Gap. This is one of many illustrations by Grant in the new publication just completed by H. C. Wilburn, local authority on the life of the Cherokees.

ancient Indian trail, then taken it the name, they ambushed here over by white people, that passed just below the gap, on the Haywood side, a large party of invading Shawanos, and killed all but one. The correct designation for what Soco Gap is, A-ha-lu-na, (Ah-hah-law-nah), meaning, where they watched. The trail from the Pigeon River area crosses at this gap, and in the old times the Cherokees were accustomed to keep a lookout here for the approach of enemies from the North. On the occasion which gave

from the Cataloochee Divide.
It is also to be noted that, according to tradition, both Indian and white, and recorded many years ago, the Cherokees were called in council at Soco (A-ha-lu-na) Gap to meet the great Tecumseh when he came South, in the year 1812, in efforts to recruit all Southern tribes he could to help repel white encroachments on Indian lands north of the Ohio River. It was here at this council that, after the eloquent appeals of the "Great Shooting Star" as the Cherokees called Tecumseh, and a number of them had given the war-whoop, signifying their willingness to go to war, Junaluska, the great peace chief, calmly and wisely advised his people against going to war against the white people.
Soco Gap is one of the four notable depressions or gaps in the great Balsam range as it winds its thirty-six miles from Tricorner Knob of the Great Smokies to Tennessee Bald at the junction of the Pisgah Ridge. The other three are Balsam Gap, Black Camp Gap, and Pin Oak Gap. All four of these gaps have served as gateways across the Balsam Range at different periods of settlement and economic development. Before the coming of the white man Soco Gap seemed to be, by far, the most important passage way for aboriginal travel.
About the year 1700, when the Long Hunters, the mineral prospectors, and other adventures, began to break through the passes of the Blue Ridge and to penetrate the intra-mountain region, now known as Western North Carolina, the Cherokees in the French Broad and Pigeon River valleys, took flight, and also took refuge behind the great Balsam range. It is thought that this explains why, in recorded historic time, no Indians are reported to have been living in these areas. Numerous Indian mounds, village sites, burial places, and the countryside strewn with arrowheads, pottery, and other evidences, attest a comparatively dense population in the recent

past. This applies especially to the Pigeon River valley.
In view of this situation it is not strange that the Cherokees, encamped, as they were behind the great Balsam range, should maintain a "lookout," or a "watch" at A-ha-lu-na, the main portal to their security from both the whites and their hereditary enemies, the Iroquois of New York, the Shawanos of the Ohio valley, and the Catawbas of the Piedmont region of North Carolina and South Carolina.
A large beech tree with the date, 1706, rudely carved in its bark, once stood beside the ancient Indian trail three-fourths of a mile east of Davis Gap, now sometimes erroneously called Pigeon Gap, and two and one-half miles southeast of Waynesville. It was observed there by a "young private" in General Rutherford's army as he marched with his twenty four hundred soldiers against the Cherokee Indians in September, 1775. Many years later Judge Samuel Lowrey who was the "young private" in Rutherford's army, held court in Waynesville. He again visited the site of the "marked" beech tree, and verified the date, 1706, as indicated above.



Barberville Church To Open Revival Sunday

The Barberville Baptist Church will begin a series of Revival Services Sunday Morning during the Worship Service.
Jarvis Brock, recently called as the full time Pastor of the Church will conduct these meetings. The services will begin with a gospel song service each evening at 7:30 and preaching services will start at 8. The pastor feels that the time is ripe for a Revival in the Church. There will be a bus that will make an organized circuit to pick up those that are interested in attending these meetings. An invitation is extended to all the other churches and denominations of the community to come together in this revival.

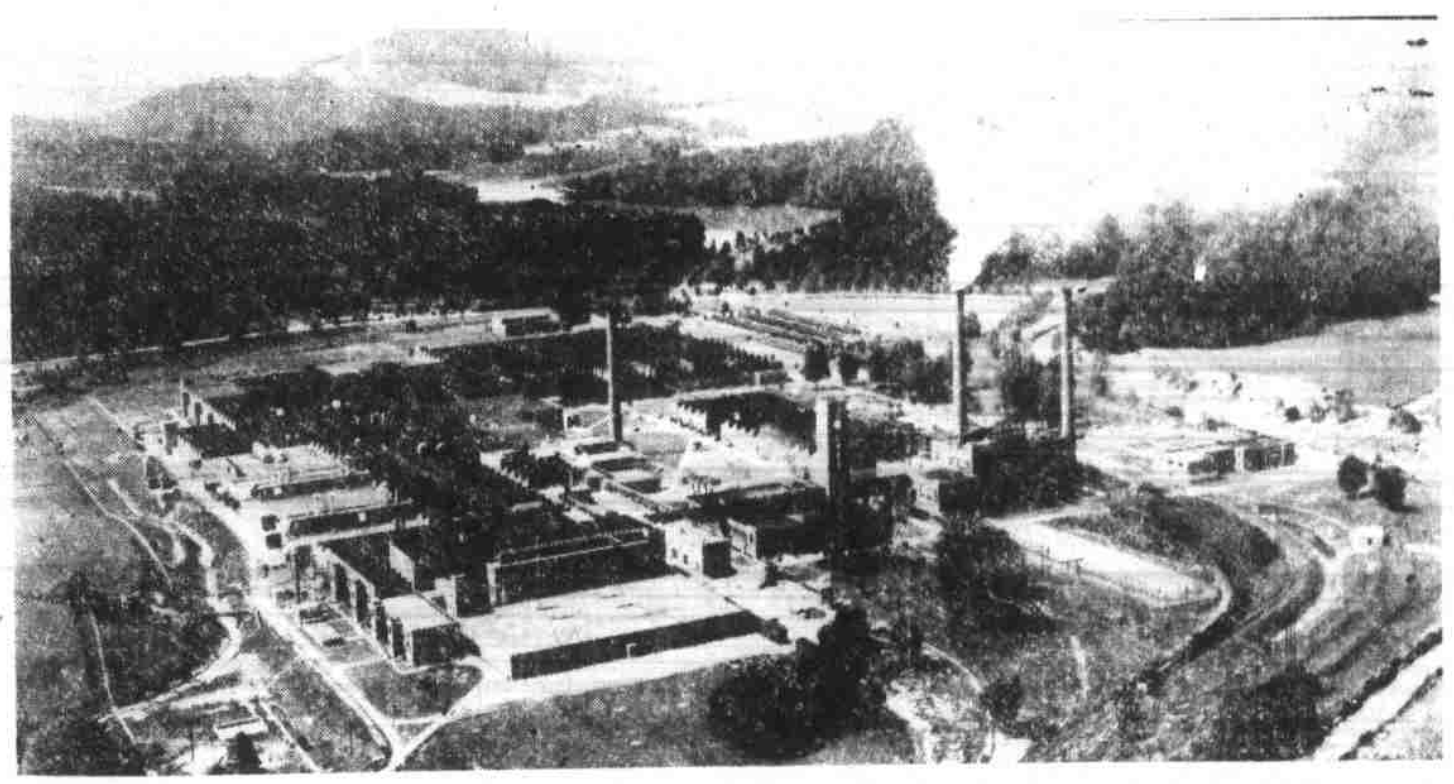
It's best to chill oranges and then squeeze them for juice, rather than to keep oranges at room temperature and then chill the juice. The reason for this is that the longer orange juice stands the more flavor and vitamin C it loses.

LABOR DAY--1950

LABOR DAY 1950

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