

times cannot explain their origin, tribal orators at one time referred frequently to a migration period. Until the nineteenth century, many of the chiefs recited the story of the Cherokee tribal migration at every Green Corn Festival in the Fall. On these important occasions, the orators would allude to the people and many night encampments. Then, for some reason, the history of the Cherokee migration was deleted from the orations delivered by the chiefs. Thus, by the nineteenth century this facet of oral Cherokee history was barely remembered by the oldest member of the tribe. And, of course, this is the tragedy of so much of history which is orally recorded. However, Delaware traditions do mention a pre-historic migration of the Cherokees. According to the Delawares, (name not clear) ancient sticks, painted with hieroglyphics depicted the Delaware's history from their creation of the coming of the White Man; the Delawares fought the Cherokees throughout the reign of three Delaware chiefs at time when the Delawares were inhabitants of the Eastern seaboard. The Delawares were recorded there, the Cherokees were not. And eventually, according to the (words not clear), the Cherokees were conquered. After the Cherokees had been defeated by the Delawares, aided by the Iroquois who were thought to be the (word not clear) kinsmen from the Great Lakes, the Delawares rapidly drove the (word not clear) southward beyond the Ohio River. When reinforced by archaeological and linguistic data, this ancient Delaware tradition of victory of the Cherokees gains momentous impact. Archaeologists have discovered Indian burial mounds in Ohio, Illinois, Virginia, and Tennessee. Presumably, build by the (Word not clear) or ancient Cherokees in route to the Southern Alleghenies. In the