

Quill and Ink

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Americans overcome. I write their stories.

### Christmas Gifts at Running Waters, 1834

Without a doubt, nineteenth century parents, like John and Sarah Ridge, would have given toys to their children to help them learn useful skills. Parents provided handmade sewn dolls, where the girls could stitch clothes or sanded wooden blocks for building.



("US Children's Museum on the 19th Century Home Page")



("Victorian Toy Blocks, Antique Building Blocks Toy with Box")

## A Gift of a Story and a Whistle for Playing Hide and Seek:

### How the Partridge got his Whistle

In the old days, the Terrapin had a fine whistle, but the Partridge had none. Whistling unceasingly, the Terrapin gloated so that the Partridge became jealous. One day, the Partridge begged to try the whistle himself.

Then, Terrapin didn't want anyone else to try his whistle, fearing it wouldn't be returned. However, he shared his treasure, and the Partridge blew and blew.

"How does it sound when I blow it?" the Partridge asked.

"Oh, you whistle very well," said the Terrapin.

Then, the Partridge ran ahead and whistled faster.

Hurrying to keep up, the Terrapin said, "Don't run so far and so fast."

The Partridge spread his wings and flew to a top tree branch, leaving the Terrapin to look up at him from the ground.

The Terrapin never retrieved his whistle, and shut himself in a box, ashamed to be seen or heard.

Paraphrased excerpt from *History, Myths, and Sacred Formulas of the Cherokees* by James Mooney



(BlueBearFlutes)

*Perhaps, in 1835, the older Ridge children, Clarinda (9) and Rollin (6), and the older Boudinot children, Elenor (6), Mary (5), and little William Penn (4) received new slates to practice their letters and numbers (in English and Cherokee syllabary) at home and at school with missionary teacher, Sophia Sawyer.*



*"We must have school for the young," he [John Ridge] said. "Else, how can we sustain all the advancement in knowledge and acculturation that the Cherokee have made to this point. Without education, all will return to darkness."*

Ingalls, Mary. *She Hath Done What She Could: The Story of Sophia Sawyer*. Fayetteville, AK., Washington County Historical Society, pp. 148-149.

*Teacher, Sophie Sawyer's Journal entry on her first Christmas  
at Running Waters.*

*depicted in She Hath Done What She Could by Mary Ingalls.*

December 27, 1834

Dear Journal,

Our blessed Christmas day is past with presents all around, and this poor soul the object of charity with naught to offer but my good wishes and prayers.

I had thought it best to inform the Rev. David Greene of the Board [Foreign Mission] in Boston of my plans for this school, my knowing that he was aware of the situation in New Echota, but I was not prepared for his answer.

He regretted the loss of my labors in the Mission but wished me well in my new abode [Ridge family home, Running Waters], being full well confident that I would advance the cause of Christianity wherever I might be." And he went on to ask that his best be extended to the entire Ridge family, then adding that should I desire to emigrate to the West, perhaps a place could be found for me at one of the schools there.

Such was not precisely the response I had desired. Surely he knows that I shall be a missionary teacher as long as there is a place where the Gospel has not been spread. This I suppose means the end of my support from the American Board and my complete dependence upon the Ridges.

Well I shall continue as best I can, and I shall also continue to send him reports of the progress of this school. All of the students who attended at New Echota will not be coming here. Some whose families violently oppose emigration consider that I am now allied with this new 'Treaty Party' and will not permit their children to attend. Most of the girls will be arriving, however, and my duties I can see will be extended to the governing care of the children of this immediate family.

In truth, S.S.

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