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While the dissemination phase of the Cylinder Project is discussed in the introductory volume, editorial modesty seems to have precluded further mention in the catalogs of what is to my mind a remarkable aspect of this project. At the request of Indian performers, project staff members have been actively contacting members of tribal governments and have made copies of the cylinder recordings and catalogs available in local Indian communities. Such activities are a part of the ongoing work of the American Folklife Center, activities which include assistance with starting tribal archives and museums, acquiring archival and museum materials, and contacts with funding sources. In some areas, the revitalization of traditions, the reincorporation of older repertoire, and the completion of missing portions of ceremonies attest to the uses to which the recordings and catalogs can be put and ultimately to the success of the project. Further information concerning the project's dissemination phase may be found in the Library of Congress Information Bulletin (45:45):369-370 (Nov. 10, 1986) and the Folklife Center News 9(1):14-15 (Jan.-Mar. 1986), as well as volume 1 of the Cylinder Project catalogs.

This work constitutes a major research tool in the study of Native American culture and is valuable contribution to critical studies in anthropology and ethnomusicology. The editors and project staff deserve praise for their efforts, and I am certain that we may anticipate that future catalogs will be equally useful and important.

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The Choctaw Before Removal. Edited by Carolyn Keller Reeves. Jackson: University Press of Mississippi, 1985. 243 pp. \$20.00 Cloth.

"Who Speaks for the Choctaw?" With this introduction, Carolyn Keller Reeves and Samuel J. Wells, two contributors to *The Choctaw Before Removal*, present the other six contributors who speak for the Choctaw. When there are so many writers there is danger of a lack of cohesion and continuity because style, sources and interpretations can be vastly different. However, that is not the case; a certain amount of continuity is provided because

authors discussed similar topics, relied on oral tradition where possible, used some of the same travel accounts and some of the same secondary sources. This helped to unify the work.

The well-informed reader will find new historical material only in the essay by Patricia Galloway. However, the value of the book lies not in the fact that new historical information was presented, but that various sources were combined to concentrate on a particular period in the history of a particular people, the Mississippi Band of Choctaw. The writers are to be commended for this. Reeves and Wells point out that while the books by Angie Debo, Arthur H. DeRosier, Jesse O. McKee and Jon A. Schlenker do focus on the Choctaw, none does it in quite the same way as do the writers of this book.

The Choctaw Before Removal can be divided into three distinct periods: (1) the Choctaw before contact with the Europeans; (2) the initial contact and the beginning of a dependence on European goods, a slow eroding of traditional culture and the development of factionalism; and (3) the pressure for removal from the U.S. government, missionaries and some of the Choctaw themselves. Although the essays are in chronological order, a topical approach based on this division seems to be the most logical manner of review because of the number of writers.

Over the years the Choctaw have been forced to accommodate to an alien culture. It is remarkable that, in spite of that, so much of the past has remained. William Brescia tells a variety of stories based on oral tradition and indicates that, in spite of change, these stories are still told today. Carolyn Reeves examines Choctaw language, while Margaret Searcy examines Choctaw subsistence. In her description of hunting, fishing, farming and gathering she describes weapons, tools, and shows a relationship to dances, songs and religion. The entire gamut of Choctaw life was integrated.

Evidence of this persisting tradition can be noted today in a number of ways. An exhibit in the Old Capitol Museum in Jackson, Mississippi has the explanation written in both Choctaw and English. One sometimes finds both languages in the tribal newspaper. The Choctaw Fair held annually in July stresses the traditional. For a brief period students at Choctaw Central High School published *Nanih Waiya*. Although this is not the work of professional historians, it is valuable and should not be dismissed. When students interviewed older members of the Mis-

Mississippi Band of Choctaw, they told stories similar to those related by Brescia; some Choctaw demonstrated the technique for making a rabbit stick for hunting, a blow gun and bows and arrows. Searcy mentioned all of these. Students also found individuals eager to demonstrate the traditional dances, and chanters expressed a hope that the art would not die with them.

According to Searcy, the Choctaw were considered the most efficient and productive farmers of the Southeast, and they frequently had a surplus to share. That tradition was emphasized in January, 1978 by Robert Ferguson, tribal historian, when he began an organic gardening project. He stated that since the Choctaw were traditionally the best farmers of the South, this project would reactivate those old skills. The Choctaws have retained many of the old ways and, as Reeves and Wells state: "The writers of these chapters are not alone in speaking for the Choctaw. Courage, pride, and spirit, qualities that modern Choctaw possess in abundance, do so as well" (p. xvi).

Searcy also describes the slash and burn method of farming and accepts the theory that there was minimal damage to the environment. In the light of new theories that indicate damage was done, perhaps more research could be done in this area.

Although Grayson Noley's two essays cover a broader theme of Choctaw-European contact and the Choctaw attempt to accommodate to this intrusion, he also mentions some of the traditional history covered by Brescia and Searcy. He emphasizes oral tradition and talks about the food, hunting weapons and farming. Given the two diverse cultures, it is not surprising that a clash of cultures developed. Given the European struggle for control of the continent, it is not surprising that the Choctaw were caught between the English and French.

This theme flows naturally into Patricia Galloway's essay on Choctaw factionalism and the Choctaw Civil War. She also indicates that there was a clash of cultures, and that numerous problems were caused because Europeans did not understand the native culture. The most serious problem was, of course, the Civil War. Galloway presents new material on the French inability to understand the Choctaw and states that more research should be done in the area of the Civil War.

The final two essays by John D. Guice and Samuel J. Wells, respectively, complete the theme of the Choctaw from 1540-1830. Both argue that there were two basic reasons for the problems

between the Choctaw and settlers: land greed and national security. Just as in an earlier period the Choctaw were caught between the English and French, so now they were caught between the military and civilian authorities. All evidence points to the fact that from the time of independence to 1830 the Choctaw remained faithful to the United States and were fast becoming acculturated, even to the point of imitating their Southern neighbors by holding slaves. Both authors also discuss the treaties by which the Choctaw slowly but surely began to lose their land. Wells speaks of the efforts of the great leader, Pushmataha, to negotiate Choctaw claims. He died in Washington and was honored at his funeral by more than 200 dignitaries. (And in his home state he has just recently been inducted into the Mississippi Hall of Fame).

The appendix contains the history of the treaties between the United States and the Choctaw Nation and is an edited version of a speech by Robert Ferguson, delivered on September 27, 1980, on the 150th anniversary of the signing of the Treaty of Dancing Rabbit Creek. Since this is the final chapter in the history of the Choctaw loss of their land, it should be a part of the text itself rather than in an Appendix.

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Trends in Linguistics, Documentation 3: Eastern Ojibwa-Chippewa-Ottawa Dictionary. By Richard A. Rhodes. Berlin: Mouton Publishers, 1985. \$85.00 Cloth.

Rhodes has produced a dictionary of Eastern Ojibwa and Ottawa whose scope, organization, glossing conventions, and grammatical information provide an exemplary model for Algonquian (and other) lexicography. The book is divided between an initial Ojibwa/Ottawa-English section and a less detailed but eminently useful English-Ojibwa/Ottawa section. The review focuses on the first of these; many of the conventions used in the first section pertain also to the second.

Together with G. L. Piggott and A. Grafstein's *An Ojibwa Lexicon* (1983) and John Nichols and Earl Nyholm's *An Ojibwa Word Resource Book* (1979), Rhodes' dictionary provides, among many