

The Chickasaw Nation

(Oklahoma Social Studies Standards, OSDE)

Tribe: The Chickasaw Nation

Tribal website(s): www.chickasaw.net, www.chickasaw.tv

1. Migration/movement/forced removal

Oklahoma History C3 Standard 2.3 *"Integrate visual and textual evidence to explain the reasons for and trace the migrations of Native American peoples including the Five Tribes into present-day Oklahoma, the Indian Removal Act of 1830, and tribal resistance to the forced relocations."*

Oklahoma History C3 Standard 2.7 *"Compare and contrast multiple points of view to evaluate the impact of the Dawes Act which resulted in the loss of tribal communal lands and the redistribution of lands by various means including land runs as typified by the Unassigned Lands and the Cherokee Outlet, lotteries, and tribal allotments."*

Original Homeland – present-day southeastern United States, including Mississippi, Alabama, Tennessee, Kentucky

Location In Oklahoma – South Central Oklahoma, 13 county service area (see county list in #2)

The Chickasaw people moved to Indian Territory during the "Great Removal," on what was called the "Trail of Tears." Other tribes forced to relocate were the Cherokee, Choctaw, Creek and Seminole, called the "Five Civilized Tribes" because of their highly developed ruling systems. The Chickasaws were one of the last to move. In 1837, the Treaty of Doaksville called for the resettlement of the Chickasaws among the Choctaw tribe in Indian Territory. In 1856, the Chickasaws, in order to restore direct authority over their governmental affairs, separated from the Choctaws and formed their own government.

Tribal leaders established the capital at Tishomingo, adopted a constitution and organized executive, legislative and judicial departments of government with the offices filled by popular election. At the outbreak of the Civil War, the Chickasaws signed an alliance with the South and raised troops to fight with the Confederacy. The respected Choctaw/Chickasaw Mounted Regiment, headquartered at Fort Washita, fought some of the last battles of the Civil War. Although suffering hardships after the defeat of the Confederacy, the tribe regained prosperity. Many Chickasaws became successful

farmers and ranchers. Chickasaws built some of the first schools, banks, and businesses in Indian Territory.

After Oklahoma statehood in 1907, the President of the United States appointed the principal officers of the Chickasaw Nation. In 1970, Congress enacted legislation allowing the Five Civilized Tribes to elect their principal officers. In 1983, a new Chickasaw constitution was adopted.

2. Maps

Oklahoma History C3 Standard 2.3 “Integrate visual and textual evidence to explain the reasons for and trace the migrations of Native American peoples including the Five Tribes into present-day Oklahoma, the Indian Removal Act of 1830, and tribal resistance to the forced relocations.”

- Maps of tribal hometowns before 1830
- Trail of Tears route
- Tribal lands after 1830
- 13 counties:
 - 1. Grady County
 - 2. McClain County
 - 3. Garvin County
 - 4. Pontotoc County
 - 5. Stephens County
 - 6. Carter County
 - 7. Murray County
 - 8. Johnston County
 - 9. Jefferson County
 - 10. Love County
 - 11. Marshall County
 - 12. Bryan County
 - 13. Coal County

3. Population Past/Present

- Total tribal enrollment – 55,758
- Tribal enrollment in Oklahoma – 33,036

4. Government; Chiefs vs Chairman; Elected or Paternal

US Government C3 Standard 3.4 *“Summarize and explain the relationships and the responsibilities between national and state governments including tribal and local governments.*

Oklahoma History C3 Standard *“The student will analyze the formation and development of constitutional government in Oklahoma. 1) Compare and contrast the development of governments among the Native American tribes, the movement for the state of Sequoyah. 2) Describe and summarize attempts to create a state constitution joining Indian and Oklahoma Territories including the impact of the Progressive and Labor Movements resulting in statehood on November 16, 1907.”*

- Tribal Government leadership

The tribal government of the Chickasaw Nation is a democratic republic, modeled after that of the federal government. Registered voters elect a governor and lieutenant governor to four-year terms. Like the president and vice president of the United States, the governor and lieutenant governor run as a team.

Executive Department

Article X of the Chickasaw Constitution states, "The Supreme Executive power of the Chickasaw Nation is vested in a Chief Magistrate, who shall be styled 'The Governor of the Chickasaw Nation.'" He is the official spokesperson for the tribe and shares in the law-making process through recommendations made to the tribal legislature. The governor's duties include the day-to-day operations of the tribe, as well as the signing of official papers and official appointments.

Just as U.S. presidents have a staff and cabinet, the governor of the Chickasaw Nation has administrators and directors to help guide the many divisions and departments within the tribe. While some divisions and departments serve the tribal citizens directly through programs and services, many tribal employees work behind the scenes, fulfilling internal tribal needs.

Legislative Department

The voters also elect 13 members to the tribal legislature, with three-year terms of office. About one-third of the seats in the legislature are up for election each year.

Judicial Department

Also elected are the three justices on the tribal supreme court. The three supreme court justices perform constitutional interpretative duties much like the U.S. Supreme Court.

The first constitution of the Chickasaw Nation was ratified in 1856. A new constitution was ratified in 1983. The seat of the tribal government is located in Ada, with regional offices located in Ardmore, Ada, Tishomingo and Purcell.

Elected Government Officials:

- Governor
- Lieutenant Governor
- Three Tribal Supreme Court Justices
- 13 Members of the Chickasaw Tribal Legislature

Chickasaw Nation Mission

To enhance the overall quality of life of the Chickasaw People

Chickasaw Nation Vision

To be a Nation of successful and united people with a strong cultural identity

Chickasaw Nation Core Values

Core Values are the fundamental, guiding principles of an organization. At the Chickasaw Nation, we value:

- **The Chickasaw People**
Our focus and commitment is on the Chickasaw people and improving the quality of life of all Chickasaws. We are empowered and unified in purpose.
- **Cultural Identity**
We will preserve our cultural history and incorporate it into everything we do.
- **Servant Leadership**
We are accountable to the Chickasaw Nation and we put our people first.
- **Selflessness**
We give of ourselves for the betterment of our people.
- **Perseverance**
We will never quit. We have a warrior tradition.
- **Stewardship**
We will responsibly use the Nation's resources entrusted to us.
- **Trust and Respect**
We trust one another and earn the trust of our citizens. We are caring and compassionate.
- **Loyalty**
We are committed to the Chickasaw Nation, its mission and its goals.
- **Honesty and Integrity**
We will do what we say and are honest and trustworthy. We uphold ethical standards and are accountable for our actions.
- **Teamwork**
We work as a team with a strong work ethic toward solving the problems of the Nation.

5. Language Group

Oklahoma History C3 Standard 4.1 *“Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.”*

Chickasaw language

The Chickasaw language is a Muskogean language. Chickasaw and Choctaw together form the Western branch of the Muskogean language family. Chickasaw is also related to Alabama, Koasati, Mvskoke (Creek) --- Seminole, Hitchiti and Mikasuki.

Current state of the Chickasaw language

The Chickasaw language was the primary language of the Chickasaw people for hundreds of years. Our language loss happened over time. Boarding schools, which prohibited Indian languages, were a significant part of this loss. Learning English was encouraged by some of our people because English was a necessary skill in negotiating with non-Indians. Chickasaw language was often discouraged, even in our own tribally run schools.

The current state of Chikashshanompa' (the Chickasaw language), is similar to that of most tribes in the United States. Less than twenty languages spoken by tribes in the U.S. are projected to survive another hundred years. In 1994, the estimated number of fluent Chikashshanompa' speakers was less than one thousand. Today, there are less than 120 speakers, all older than 55. A recent study indicated the Chickasaw Nation could lose its last fluent speaker in 20 to 30 years if nothing is done to revitalize the language.

However, there is a resurgence of interest in Chickasaw language. Our people realize the value of speaking the language. They are participating in community language classes, taking part in language camps and clubs, the Chickasaw Master-Apprentice Program and learning on their own through self-study programs.

Chickasaw dialects

The Chickasaw language has two main dialects, or ways of speaking Chickasaw. These dialects are regional, associated with the north of the Chickasaw Nation (communities like Kalihomma' and Ada) and the south of the Chickasaw Nation (communities like Tishohminko', Fillmore and Ardmore). One good example is the word for 'hello.' Northern speakers tend to say 'chokma,' while southern speakers may choose to say 'halito.' For 'thank you,' northern speakers may say 'chokma'shki,' while southern speakers may say 'yakookay.' Neither dialect is "right" or "wrong," but simply reflect the speaking preferences of Chickasaw families within a certain geographic area.

Chickasaw spelling systems

The Chickasaw language is an oral one, meaning it is transmitted through speaking

from generation to generation. Chickasaw was not a formally written language until the 20th century, though Chickasaw speakers wrote it as they saw fit before that time. A *Chickasaw Dictionary* was published in 1973, written by Reverend Jess J. Humes and his wife Vinnie May (James) Humes. *Chickasaw: An Analytical Dictionary* was published in 1994, written by linguist Pam Munro and Chickasaw speaker Catherine Willmond.

A Chickasaw Dictionary was compiled as a "list of Chickasaw words in a very simple manner. Disregarding all rules of orthography, we made an effort to spell the words as they sound, in the hope that anyone using the list could pronounce them." In contrast, *Chickasaw: An Analytical Dictionary* uses a new spelling system that "represents tonal accent and the glottal stop, neither of which is shown in any previous dictionary on either Chickasaw or the closely related Muskogean language, Choctaw. In addition, vowel and consonant length, vowel nasalization, and other important distinctions are given."

An example of the differences between the two spelling systems is seen in the spelling of the Chickasaw word meaning "to be five in number," talhlhá'pi (Munro-Willmond) and tulhapi (Humes). Humes spells the short **a** sound (like in the English word father) with a **u**, whereas Munro-Willmond uses **a**. Both systems use **lh** to represent a Chickasaw consonant sound that sounds something like *Klondike* pronounced without the initial **K**, or like *ilth* in the English word *filth*, but without the *t*. Munro-Willmond indicates pitch accent of the final **a** with an accent mark, (talhlhá'pi). Munro-Willmond uses ' (apostrophe) to represent the glottal stop, a stoppage of air in the throat, like the middle of the English word *uh-uh*, meaning "no."

The Chickasaw Language Revitalization Program uses both spelling systems in our language work. There is no "right" or "wrong" way to spell Chickasaw. Ours is an oral language, so ultimately it is up to each individual Chickasaw person to determine how they want to spell (and speak) their language.

Chickasaw Language Revitalization Program

The Chickasaw Language Revitalization Program was started in 2007. We believe that our language was given to us by *Chihoowa* (God), and it is our obligation to care for it: to learn it, speak it and teach it to our children. The Chickasaw language is a gift from the ancestors for all Chickasaw people. The job of the Chickasaw Language Revitalization Program, simply put, is to help people access that gift.

6. Cultural Identifiers – i.e. Mound Builders; Plains

Oklahoma History C3 Standard 4.1 *"Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans' identity, culture, traditions, and tribal government and sovereignty."*

From our migration to what is now Mississippi, Kentucky, Alabama and Tennessee in prehistoric times to the purchase of our new homeland in south-central Oklahoma in the mid 1800's, the Chickasaw culture and heritage have always had roots in nature and the elements. With the spirits of our forefathers, we possess a proud history as fierce warriors, known as the "Unconquered and Unconquerable" Chickasaw Nation.

Revered in ancient times as "Spartans of the Lower Mississippi Valley," the first contact with Europeans was with Hernando de Soto in 1540. Living in sophisticated town sites, the Chickasaws possessed a highly developed ruling system complete with laws and religion. They conducted a successful trade business with other tribes and with the French and English, and lived largely an agrarian lifestyle, but were quick to go to battle if necessary. They allied with the English during the French and Indian War. Some historians give the Chickasaws credit for the United States being an English-speaking country.

In spite of the devastation wrought by our forced removal to Indian Territory in 1837, Chickasaws determinedly rebuilt the nation. Knowing that education was crucial to our survival, Chickasaws founded a tribal academy, the Chickasaw Manual Labor Academy for Boys, in our first written laws in 1844. The Chickasaw Nation soon opened four other boarding schools for both males and females that include the Bloomfield Academy for Chickasaw Females, 1852; the Wapanucka Institute for Girls, 1852; the Collins Institute (Colbert), 1854; and the Burney Institute for Girls, 1859. Remarkably, these schools were founded by the Chickasaw Nation twenty years before the first federally run off-reservation boarding school, Carlisle, opened. Chickasaw schools represented a rare instance of tribal control during a time when most American Indian nations were defending their homelands and sovereignty through physical warfare with the United States.

7. Fine Arts

Oklahoma History C3 Standard 4.1 "Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans' identity, culture, traditions, and tribal government and sovereignty."

Music

The culture of a people lies in their native language. Such is true for the Chickasaw who belong to the Muskogean speaking peoples of the southeast. Their ancient language was described by early Europeans as "very agreeable to the ear, courteous, gentle and musical." (The letter R does not exist in the Chickasaw tongue.) Many concepts within the language have no English counterpart and cannot be described in European terms of understanding.

The spoken word is often expressed through song and accompanied by dance. The use of claypot drums, rattles and cane flutes added to self-expression on many different levels. The stomp dance was a fundamental part of many religious and social meetings. Both men and women participated as headmen sang songs, and women provided musical accompaniment with turtle shell shackles worn on their legs.

An example for musicianship is Jerod Impichchaachaaha' Tate. Jerod is a citizen of the Chickasaw Nation. Mr. Tate is dedicated to the development of American Indian classical composition, and his recent review by The Washington Post states that Tate's connection to nature and the human experience was quite apparent in this piece...rarer still is his ability to infuse classical music with American Indian nationalism. This review was a response to his recent performance of Iholba (The Vision), for Solo Flute, Orchestra and Chorus, which was commissioned by the National Symphony Orchestra and premiered at the Kennedy Center for the Performing Arts.

Art

The Chickasaw Nation has a rich tradition steeped in the arts. From TeAta, an inspiring storyteller who shared Chickasaw culture with the world, to Ataloo, an enchanting Chickasaw singer of the past, the Chickasaws have always fostered the arts and their artists.

Today, the Chickasaw Nation is proud to call many wonderful and world renowned artists their own. From music composition and performance art to painting, sculpting and writing, Chickasaw artists excel in a number of both contemporary and traditional artistic forms of expression.

Many Chickasaw artists choose to articulate their artistic vision through their Chickasaw heritage, and traditional storytellers, potters, weavers and craftsmen still abound.

Examples of Chickasaw artisan are Mike Larsen, Jeannie Barbour, Joanna Underwood, and Margaret Roach Wheeler. Each are accomplished artist in the respective fields.

8. Significant events (i.e. Massacres, Battles, Supreme Court cases...)

Oklahoma History C3 Standard 2.4C *“Summarize the impact of the Civil War and Reconstruction Treaties on Native American peoples, territories, and tribal sovereignty including the a) Required enrollment of the Freedmen, b) Second Indian Removal and the role of the Buffalo Soldiers, c) Significance of the Massacre at the Washita, d) Reasons for the reservation system, and e) Establishment of the western military posts of Fort Sill, Fort Supply, and Fort Reno.”*

When the Civil War broke out between the American states, the North withdrew from Indian Territory and abandoned its forts that were built to protect us. Left with no

protection against raiding Plains Indian tribes, Chickasaws looked to Confederate forces, who were now occupying some of these abandoned forts, for protection. While it was a decision that split Chickasaws—as it split Americans—the Chickasaw Nation ultimately signed a treaty of protection with the Confederate States of America. The Chickasaws and Choctaws signed a treaty with the United States on April 28, 1866, normalized tribal-federal relations and expressly reestablished the pre-war treaty relationship, along with its attendant rights and obligations. That treaty also forced us to cede lands for additional Indian removals to Indian Territory. Furthermore, the treaty required us to open our lands to the railroads. The newly constructed rail line ultimately opened our lands to an unstoppable flood of settlers. By the 1890s, new settlers outnumbered Chickasaws 30 to 1.

9. Current Information on tribe

The Chickasaw have a long and storied history since separating from the Choctaw circa 1450. ⁱToday, Chickasaw tribal history is conceptualized in four seasons. Summer, the start of the Chickasaw New Year marked by the Green Corn Ceremony, is understood as encompassing the lives of Chickasaw ancestors pre-contact. In this time our lifeways and language were fully intact and strong. Fall, marked by the closing of the ceremonial grounds and preparation of food for the long winter, is understood as encompassing the challenging years of the eighteenth century, when the Chickasaw were hard pressed on all sides by the French and French-allied Choctaw, losing hundreds of our people to warfare and disease. From the Yamasee War beginning in 1715 through the defensive consolidation at Old Town in present-day Tupelo, Mississippi, to the flight of 80 Chickasaw to the Savannah River near present-day Augusta, Georgia circa 1720, the Chickasaws declined to a population of as low as 1600 individuals by 1760. ⁱⁱ Winter, marked by hunger months of limited food and long nights filled with tribal stories, is today understood to encompass the horrors of Removal to Indian Territory beginning in 1837, the struggles of reestablishing our nation in these new lands, the losses of the Civil War, and the heartbreak of allotment, as our tribal government was for all intents and purposes terminated and our tribal lands broken up into individual allotments. Winter continues into the lean years of the early to mid-twentieth century, as we struggled to survive without a functioning government, limited financial resources, and a population increasingly forced to leave traditional communities in order to find work. Spring, traditionally marked by the return of ball play, dances, and the first growth of wild onions, is today understood to encompass our present Chickasaw cultural and political renaissance. Since the election of Governor Bill Anoatubby in 1987 and with the advent of Indian gaming under the Indian Gaming Regulatory Act (Public Law 100-497-Oct. 17, 1988 100th Congress Sec. 2701) the Chickasaw Nation has flourished. Gaming dollars reinvested into essential services have changed the quality of life for the Chickasaw people for the better, with dramatically expanded programs and services.

The Chickasaw Nation has also undergone a cultural revitalization since the mid-1990s. Ceremonial and social dancing traditions were revitalized at the Kalihomma stomp grounds located east of Ada, Oklahoma. Simultaneously, community based plans

for a cultural center began, culminating in the opening of the Chickasaw Cultural Center in 2011. The Chickasaw Press was founded in 2009, devoted to the publishing books on Chickasaw topics, from language texts to history, cookbooks to children's literature. Chickasaw citizens are returning to their ancestral roots, taking up bow-making and archery, traditional food ways, participating in language learning programs, and for some living outside our service area, they are increasingly returning home to live in the Chickasaw Nation. The state of our nation is strong.

10. Other information (ie. Elder testimonials; Guest speakers; Literature; Famous Tribal members...)

Adair, James: *The History of the American Indians*, London: Printed for E.C. Dilly, 1775.

Adair was well acquainted with the Chickasaws as he traded with them for years and was known as the English Chickasaw. An extensive account of the Chickasaws is found on pages. 352-73.

Adair, James: *Adair's History of the American Indians*. Ed. Samuel Cole Williams. Johnson City, TN: Watauga Press, 1930, Reprint, Nashville: National Society of Colonial Dames, 1953. Same as above. Includes a long note on the Chickasaw Horse.

Agnew, Brad: *Ft. Gibson, Terminal on the Trail of the Tears*, Norman: University of Oklahoma Press. 1980.

A history of this important outpost in Indian Territory. Most of the Chickasaw did not end their journey here as it was a long way from their lands. However, there was some interaction.

Alvin M. Joseph, Jr.: *American Heritage Book of Indians*. , ed. Narrative by William Brandon. New York: American Heritage/Bonanza Books, 1982.

A history of the American Indians by the editors of American Heritage periodical. Divided into sections by location. The chapter "The Dispossessed" is about the Five Civilized Tribes. Includes the Southern Frontier and the Trail of Tears. Lavishly illustrated with photos.

American Indian Reader, Education. San Francisco: Indian Historian Press, 1972. A collection of essays by different authors on various aspects of Indian education. Brewton Berry's "Histories of Indian Education" includes Chickasaw education and mentions Bloomfield.

Ashcraft, Allan C: *Confederate Indian Department Conditions in August, 1864*. Chronicles of Oklahoma. 41, No. 3 (1963) 270-85.

"Confederate authorities felt obligated to safeguard the well-being of the tribes furnishing military units" (270). The actual supervision was done by the Assistant Superintendent of Indian Affairs. The article concerns Colonel Lee's report as he prepared to transfer to another station.

Bailey, Minnie Elizabeth Thomas: "Reconstruction in Indian Territory, 1865-1877." Diss. Oklahoma State University, 1987.
Basis of the following work. Covers the same information but in thesis format.

Baird, W. David: *The Chickasaw People*. Phoenix: Indian Tribal Series. 1974.
Begins with the migration story. Brief but clear and factual history. Much about present improvement programs. Illustrated with photos including Overton James, TeAta (Mary Thompson), Georgia Brown, Abijah Colbert, Ah-it-To-Tubby, Nelson Chigley. Maps, one showing counties in the old Chickasaw Nation.

Barbour, Jeannie; Cobb-Greetham, Amanda; Hogan, Linda: *Chickasaw: Unconquered and Unconquerable*. Ada: Chickasaw Press. 2007.

Bartram, William: *William Bartram on the Southeastern Indians*. Lincoln: University of Nebraska Press, 2002.

Brown: "The Dawes Commission." *Chronicles of Oklahoma* 9. No. 1 (1931), 71-105.
The Dawes Act of 1887 provided for the first allotment of Indian lands. In 1892 the Commission was formed to deal with the Five Civilized Tribes. Whether right or wrong, the Commission put the policy to work efficiently.

Catlin, George: *Letters and Notes on the Manners, Customs, and Conditions of North American Indians*. Mineola, NY. Dover Publications.

Chickasaw Nation. Constitution:

Constitution, Laws and Treaties of the Chickasaw Nation. Made and enacted by the Chickasaw Legislature. Atoka, I. T.: Indian Citizen Print., 1890.

Chickasaw Nation. Constitution: Chikasha okla i kunstitushun micha 1 nan ulhpisa, Chikasha okla i nan apesa tok mak oke. [New York: 1873.]

Cohen, Felix: *Handbook of Federal Indian Law*. with reference tables and index. Washington, D.C.: GPO, 1942. Reprint: Albuquerque: Univ. of New Mexico Press. 1972. Charlottesville: Mitchie, Bobbs-Merrill, 1982.
A compilation of the laws regarding American Indians.

Cotterill, R.S.: *The Southern Indians*.

Cozart, Toccoa: "Indian 'Adam and Eve' -- Pretty Chickasaw Legend." *American Indian*. No. 10 (1928), 2.
Charming piece of Chickasaw folklore in which lonely first man follows a mockingbird singing of love up into the high mountains and finds first woman whom he persuades to follow him down to the valley and establish a home.

Debo, Angie: *And Still the Waters Run*. Princeton: Princeton University Press, 1940: New York: Gordian Press, 1966; Princeton: Princeton Univ. Press, 1972 Princeton

Paperbacks.

The early settlement wars with the Indians were followed by legal displacement, despoliation by legislative enactment, lease, mortgage and land sharking, which occurred most rapidly among the Five Civilized Tribes. This is a history of the policy of "destroying the Indians' institutions and suppressing the traits that once made them strong" (394).

Debo, Angie: *The Road to Disappearance*. Civilization of the American Indian, 22. Norman: University of Oklahoma Press, 1941.

Previous to this work there was no connected history of the great Muskogees. Dr. Debo has assembled information from all the scattered sources to give a complete history of the Creek Confederacy from their early beginnings to the obliteration of the tribe as such, though not the people themselves. Because they were neighbors and had close relations with the Chickasaws, much of what occurred with the Creeks also happened to them. Their history is often intertwined.

Foreman, Carolyn T: *The Five Civilized Tribes*. Civilization of the American Indian, S. Norman: University of Oklahoma Press 1934.

This history is about the adjustment and rebuilding of the civilization of the five tribes after the devastation of their forcible removal. This interlude from 1830 to the Civil War was one of relative peace in which they could make progress in government, culture and economics.

Foreman, Carolyn T: *Indian Removal: The Emigration of the Five Civilized Tribes of Indians*. Civilization of the American Indian, 2. Norman: University of Oklahoma Press, 1932.

A detailed account of the removal of the Five Civilized Tribes--each tribe taken separately. Book 3, pp. 192-226, describes the Chickasaw removal. Includes maps.

Fundaburk, Emma Lila; Fundaburk Foreman, Mary Douglass: *Sun Circles and Human Hands*. Tuscaloosa, AL. University Alabama Press. 2001.

Gibson, Arrell Morgan: *The Chickasaws*. Civilization of the American Indian, 109. Norman: University of Oklahoma Press, 1971.

The most recent comprehensive history of the Chickasaw with many illustrations and a good bibliography. It does not contain much more than Malone's *The Chickasaw Nation*.

Green, Richard: *Chickasaw Lives: Exploration in Tribal History*. Norman: University of Oklahoma Press, 1971.

Green, Richard: *TeAta: Chickasaw Storyteller*. Norman: University of Oklahoma Press, 2002.

Hastain, E., comp.: *Index to Choctaw-Chickasaw Deeds and Allotments....* Muskogee: E. Hastain, 1908. Supplement: Muskogee: The author, 1910. Gives name, land description and blood.

Hitchcock, Ethan Allan: *A Traveler in Indian Territory, the Journal of Ethan Allen Hitchcock, Late Major in the U.S. Army*, ed. by Grant Foreman. Cedar Rapids, IA: Torch Press, 1930.

Major Hitchcock was assigned to make a survey and report on the Indian removal and conditions in Indian Territory. This is his diary of the time spent in Indian Territory and forms only a small part of the manuscript of his report. Bribery, perjury, and forgery were the methods employed against the Indians which his report shows. That it was with the assent if not the outright connivance of the government is undoubted and was doubtless the reason the report was suppressed. Chapter X concerns the Chickasaw. Book is very readable.

Hudson, Charles M., ed.: *The Southeastern Indians*. Knoxville: University of Tennessee Press, 1976.

Prehistory and early history of the inhabitants of the southeastern U.S., colonization by whites and the civilization of a conquered people. Much on the Five Civilized Tribes. Some references to the Chickasaw but more on the Creek, Choctaw and Cherokee. Illustrated with photos. Includes bibliography.

James, Parthenia Louise: "Reconstruction in the Chickasaw Nation: The Freedman Problem." *Chronicles of Oklahoma*, 45, No 1(1967), 44-57.

The freedman were one of the big problems in the Chickasaw Nation. The treaty specified that they be given citizenship or the U.S. government would remove them. The Chickasaw Nation asked to have them removed. Neither was ever done and both sides wished a different solution.

Johnston, Neil R: *The Chickasaw Rancher*, Stillwater: Redlands Press, 1961.

Biography of Montford Johnson, Chickasaw mixed blood who ranched in the Nation from 1861 to 1896. Good picture of life in the Chickasaw Nation, as well as ranching in Indian Territory.

Jordan, H. Glenn: *Western History Collections at the University of Oklahoma.* "Chronicles of Oklahoma", 54, No. 3 (1976), 370-92.

A history of the Western History collection at the O.U. Library and a description of the materials--manuscripts, microform, printed books, photos, etc., about the American west and particularly Oklahoma and the American Indian. This description is previous to the consolidation of the collection and the movement to Monnet Hall.

Kappler, Charles C: *Indian Affairs, Laws and Treaties*, Washington, D.C.: GPO, 1904-1979. 7 Vols.

Vols. 1 and 2 were first published as Sen. Doc. 452, 57th Congress 1st Session. Second Edition was issued as Senate Document 319, 58th Congress 2nd Session. Volume 3 was issued as Senate Document 719, 62nd Congress 2nd Session Volume 4 issued as Senator Document 53, 70th Congress 1st Session Volume 5 issued as Senate Document 194, 76th Congress 3rd Session, Volume 2 Treaties, the rest laws. A compilation of the treaties, laws and executive orders relating to Indian affairs from the beginning of the republic to the present.

Lambert, Paul: *Never Give Up! The Life of Pearl Carter Scott.* Ada: Chickasaw Press. 2009.

Littlefield, Daniel F., Jr.: *The Chickasaw Freedman: A People Without a Country.* Contributions in Afro-American and African studies, 54. Westport, CT: Greenwood Press, 1980.

When the Chickasaw slaves were freed at the close of the Civil War, the Chickasaw Nation was given the choice of giving the freedman citizenship or the U.S. Government would remove them. Neither was done and they were without civil rights until statehood.

Lewis, Barry R.: *Kentucky Archaeology.* Lexington-Fayette. The University Press of Kentucky. 1996.

Lewis, Barry R.; Stout, Charles: *Mississippian Towns and Sacred Spaces.* Tuscaloosa, AL. University Alabama Press. 1998.

Malcolm, John: "Colbert Ferry on the Red River, Chickasaw Nation, Indian Territory, Recollections of John Malcom." Ed. by William B. Morrison. *Chronicles of Oklahoma.*, 16, No. 3 (1938), 302-04.

John Malcom was the ferryman for Colbert. Includes photos of John Malcolm, B. F. Colbert, B. F. Colbert's home, John Rich, Maupin, W. B. Maupin, Helen Maupin. Interesting reading.

Malone, James Henry: *The Chickasaw Nation, a Short Sketch of a Noble People...* Louisville, KY: J.P. Morton, 1922.

This was the history of the Chickasaws up to Gibson's. A comprehensive history according to known facts at date. Begins with De Soto's Narrative. Illustrations, map and bibliography in front of volume. The first six chapters were printed for private distribution in 1919.

Morris, John W., ed.: *Ghost Towns of Oklahoma.* Norman: University of Oklahoma Press, 1977.

Stories of some of the towns in Oklahoma that are dead or dying. Arranged in alphabetical order, with illustrations of the town and plat, where available. Those in the Chickasaw Nation include Boggy Depot, Bromide, Center, Cherokee Town, Cornish, Sugden and Sulphur Springs.

Morrison, William B: *Military Posts and Camps in Oklahoma.* Oklahoma City: Harlow, 1936.

The history of the military posts is the story of the frontier and they played a very important part in the history of Oklahoma. An article is included on each of the forts in the state, arranged in chronological order. The two in the Chickasaw Nation are Fort Arbuckle, pages 93-103, and Fort Washita, pages 81-92.

Munro, Pamela; Willmond, Catherine: *Chickasaw: An Analytical Dictionary.* Norman: University of Oklahoma Press, 1995.

O'Beirne, Harry F., and E.S. O'Beirne: *Leaders and leading men of Indian Territory*, Volume 1 Chicago: American Publishers Association, 1891.

An attempt to record the most illustrious of the Native Americans, not just leading men of Indian Territory. Volume 1 is on the Chickasaws and Choctaws. Chickasaw section, pages 209-319. Gives a short history of the tribe and portraits and biographies of many leading Chickasaws. Biographies are laudatory. Not in alphabetical order. No Index. There are pictures of the Council House, male and female academies, Wapanucka. Poor photo prints.

Otis, Delos Sackett: *The Dawes Act and the Allotment of Indian Lands*. Ed, by Francis Paul Prucha. Civilization of the American Indian, 123. Norman: University of Oklahoma Press, 1973.

Originally published in 1934 in Readjustment of Indian Affairs (Hearings on H. R. 7902 before the House of Representatives Committee on Indian Affairs), Pt. 9, pages 428-89, under title: History of the Allotment Policy.

The aim of the Dawes Act was to make the Indian an independent farmer, which had been the aim of white pressures all along. This is a history of the allotment policy from all the obtainable data. From knowing the Indian civilization, that the policy did not work is "not to be wondered at."

Perdue, Theda: *Nations Remembered*. Norman: University of Oklahoma Press. 1993.

Perry Mrs. A. E.: "More Choctaw and Chickasaw History." *Sturm's*, 1, No. 3 (1905), 92-96.

Legend of Chatah and Chickasaw again. More Choctaw than Chickasaw history.

Perry, Robert J.: *Life With the Little People*. Greenfield Center, NY. Greenfield Review Press. (July 1998).

Peyser, Joseph L: "The Chickasaw Wars of 1736 and 1740: French Military Drawings and Plans Document the Struggle for the Lower Mississippi." *Journal of Mississippi History*, 44, No. 1 (1982), 1-25.

The Chickasaws defeated the French in 1736 on the Tombigbee. These defeats called for siege plans and drawings by the French military for use in Bienville's campaign against the Chickasaw in 1740. This is a translation of the documents and traces the events leading up to the French campaign against the Chickasaw.

Phelps, Dawson A: "Colbert Ferry and Selected Documents." *Alabama History Quarterly*, 25, No. 3/4 (1963), 203-26.

History of and excerpts from documents concerning the Indians on the Tennessee River between Muscle Shoals and Bear Creek, Colbert's Ferry was across the Tennessee River at Bear Creek.

Phelps, Dawson A: "The Natchez Trace: Indian Trail to Parkway." *Tennessee Historical Quarterly*, 21, No. 3 (1962), 203-18.

The original Natchez Trace was a trail, later road, from Natchez, overland to Nashville. One of the variants was the Chickasaw trace. This is the story of the historic road that became the Natchez Trace Parkway. Illustrated with photos.

Pontotoc County Historical and Genealogical Society: *History of Pontotoc County.* Ada, Oklahoma: The Society, 1976.

Early history is that of Choctaws and Chickasaws. Many photos. Bibliography at end of each chapter.

Prucha, Francis Paul: *Indian Peace Medals in American History*, Madison: State Historical Society of Wisconsin, 1971; Lincoln: University of Nebraska Press, 1971. Silver medals as tokens of friendship, presented to Indian chiefs, were important in American Indian Policy. This volume gives the history of each medal and a picture, if available. Those presented to the Chickasaws are included.

Roger, J. Daniel; Smith, Bruce D.: *Mississippian Communities and Households.* Tuscaloosa, AL: University Alabama Press 1995.

Schoolcraft, Henry Rowe: *Archives of Aboriginal Knowledge, Containing all the Original Papers Laid before Congress Respecting the History, Antiquities, Language, Ethnology, Pictographs, Rites, Superstitions and Mythology of the Indian Tribes of the United States.* Philadelphia: J. B. Lippcott, 1860-1868. 6 Volumes.

Includes all the original documents put before Congress for their information in the Indian question. Illustrated with plates. A magnificent work.

Summers, Cecil Lamar: *Chief Tishomingo: A history of the Chickasaw Indians and Some Historical Events of their Era. 1737-1839.* American Revolution Centennial Ed. Iuka, MS: N.p., [1974]

Includes history, legends, Tishomingo, De Soto, the Colberts, Piomingo, Cyrus Harris, Sam Houston, Davy Crockett, Reelfoot Lake and Sam Dale, James Bowie, outlaws, treaties and more. Illustrated with photos.

Swanton, John Reed: "Aboriginal Culture of the Southeast." *Bureau of American Ethnology. Forty second Annual Report, 1924-25.* Washington: GPO, 1928.

A most important work. Gives the physical and linguistic characteristics of the various groups of southeastern Indians. Points out the culture areas are not so easily defined as all in the area show similarities. Discusses social divisions, dwellings, personal appearances, canoes, agriculture, death rites and more.

Swanton, John Reed: "The Indians of the Southeastern United States." *Bureau of American Ethnology, Bulletin 137.* Washington: GPO, 1946.

Entire Volume on southeastern Indians. Sketches of each tribe and their population, in alphabetical order, Chickasaw history, pages 116-119. Plate 14, figures 1 and 2, Chickasaws. Plate 15, Council House at Tishomingo. Many References to the Chickasaw in discussing the southeastern culture.

Swanton, John Reed: "Social and Religious Beliefs and Usages of the Chickasaw Indians." *Bureau of American Ethnology, Forty Fourth Annual Report*, 1926-17, Washington: GPO, 1926, pages 169-263.

Swanton attempts a comprehensive account of the Chickasaws as he had done with the Creeks. Includes migration legend, social organization, customs, property rights, crime and punishment, and much more.

Te Ata: *Indian Tales*. New York: I.W. Singer, 1968.

Juvenile stories told by a noted Chickasaw story teller; however, the three stories are not Chickasaw. There is one each Creek, Seminole and Cherokee.

U.S. Bureau of Indian Affairs: *Messages from the President of the U.S., Communicating, in Compliance with a Resolution of the Senate of April 23, 1872. Information Relative to the Recent Affray at the Court House in Goingsnake, Indian Territory*. Washington: GPO, 1872.

U. S. Congress: *Cessions of Land by Indians, 1789-1812. Pt, A: Creeks, Cherokees, Chickasaws, Choctaws*. 13th Congress 1st. Session Indian Affairs 138, 1813.

Vogel, Virgil: *American Indian Medicine*. Civilization of the American Indian, 95. Norman: University of Oklahoma Press, 1970.

This book is less about the ritual curing of disease and more about botanical remedies and observation by whites of Indian treatment of disease. Some discussion of practices of individual tribes including the Chickasaw.

Wright, Muriel H: "The Great Seal of the Chickasaw Nation." *Chronicles of Oklahoma*, 34, No. 4 (1956), 388-91.

The seal appears in color on the cover of the issue. This is a history of the seal and what it meant to the Chickasaw Nation. Includes four leaves of plates of people and places in the Chickasaw Nation: home of Governor Cyrus Harris: home of Governor Douglas H. Johnston; Douglas H. Johnston; Cyrus Harris: Dougherty (Winchester) Colbert; Edmond Pickens; members of the last legislature of the Chickasaw Nation, 1907; last capitol, at Tishomingo, 1898, and First Chickasaw Capitol, 1858.

Wright, Muriel H: *A Guide to the Indian Tribes of Oklahoma*, Norman: University of Oklahoma Press, 1951.

A comprehensive guide to the Indians of Oklahoma, one third of the Indians in the United States. Arranged alphabetically by tribe, the article about each gives derivation of the name, present location, numbers (at publication date), government and organization, contemporary life and culture and , ceremonies and public dances; illustrated with photos.

ⁱ Broadwell 1992, 3.

ⁱⁱ Brightman and Wallace 2004, 491, Johnson 2000, 42, Hinson 2007, 32.

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(Published by University of Oklahoma Press)
By Catherine Willmond and Pamela Munro
4. *A Chickasaw Dictionary*
(Published by University of Oklahoma Press)
By Jesse Humes and Vinnie May James Humes