

Chapter 2

Native Mississippians

Chapter Preview

PEOPLE

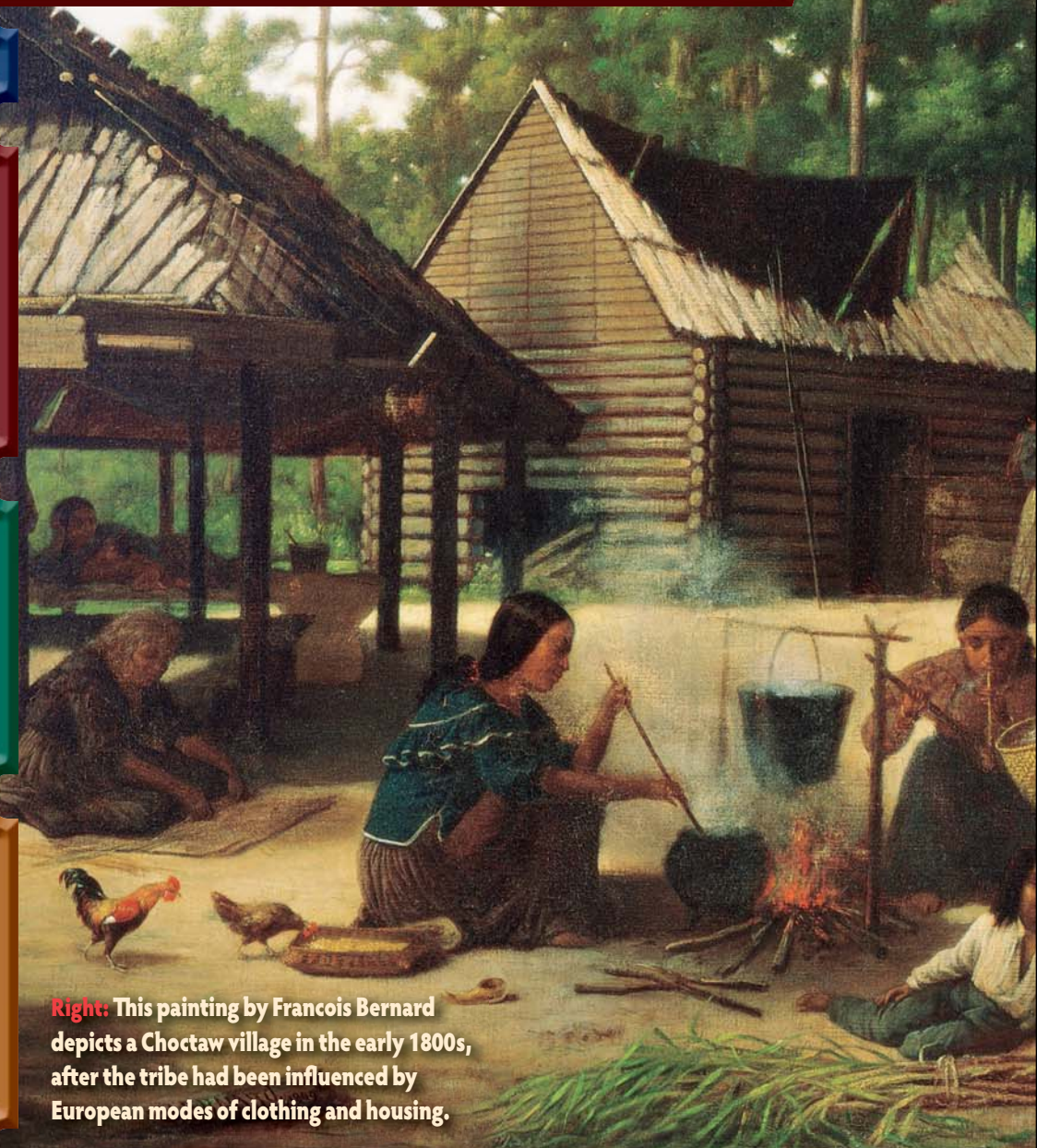
Christopher Columbus; Hernando de Soto; Quigualtam; René Robert Cavalier, Sieur de La Salle; Louis XIV; Great Sun; Chatah; Chickasah; Pierre d'Artaguet; Jean-Baptiste Le Moyne, Sieur de Bienville; Phillip Martin

PLACES

India, New World, Bering Land Bridge, Natchez, Emerald Mound, Nanih Waiya, Louisiana Province, Fort Rosalie, Chickasaw Bluffs, Ackia, Ship Island, Fort St. Pierre, Indian Territory

TERMS

granary, razorback, grabbling, pictography, matrilineal, clan, exogamic, Green Corn Ceremony, chunkey, stickball, mingo, calumet, refugee tribe, migration, agrarian, band, merge, missionary, Indian Removal, Trail of Tears, land cession



Right: This painting by Francois Bernard depicts a Choctaw village in the early 1800s, after the tribe had been influenced by European modes of clothing and housing.



When Christopher Columbus landed in the Bahama Islands in 1492, he believed that he had arrived at the shores of India, so he called the islands' inhabitants "Indians." In one of the greatest accidents in human history, Columbus had discovered the New World. Columbus's discovery spawned a great age of exploration and colonization that led France, Spain, England, and other European nations to establish colonies in the area that became the United States.

Not much is known about the origins of the people we call Native Americans: who they were, where they came from, or how they got here. Approximately 12,000 years ago, the ancestors of Native Americans migrated from Asia across the Bering Land Bridge, down through Alaska, Canada, and the United States, and eventually into South America.



In 1830, the federal government estimated Mississippi's Indian population at approximately 23,400. The circumstances that eventually displaced Mississippi's native population were born of that great rivalry among European nations to establish colonies in the New World. For many years, the focal point of that rivalry was the lower Mississippi valley—New Orleans and Natchez in particular. During the colonial period, each of Europe's most powerful nations—France, Spain, and England—controlled the area that would become the state of Mississippi. Each nation left its legacy, which all Mississippians—red, yellow, black, white, and brown—share as our common heritage. An understanding of Native Mississippians, and the role they played in that great colonial struggle, is necessary to our understanding of Mississippi's fascinating history.

Signs of the Times

POPULATION

In 1492, the year Columbus landed in the New World, an estimated 2 to 18 million Native Americans lived in what is today North America. The estimated world population was 425 million.

RELIGION

Pyramids were part of many early religious sites across the world, including the Egyptian culture of about 2700 BC and the Mayan culture of Central America of about AD 500.

FOOD

Corn was grown as early as 7000 BC in Central America, the same time that agriculture first appeared in western Asia. Native Mississippians grew beans and squash in addition to corn. They also fished and hunted for deer and wild hogs that were brought to the southeastern United States by the de Soto expedition.

ARCHITECTURE

The Natchez built Emerald Mound sometime between AD 1200 and 1600. This was approximately the same time period when Europeans were building Gothic cathedrals (1100 to 1450) and Incas were building Machu Picchu in the South American country of Peru (1400s).

LITERATURE

Native Americans followed the oral tradition of handing down stories from elders.

SPORTS & GAMES

Popular games among Native Mississippians were chunky and stickball.

Figure 4 Timeline: 1450–1850



1543
Chief Quigualtam's band of Indians attacked remnants of de Soto's expedition on the lower Mississippi River

1729
Natchez and other tribes attacked Fort Rosalie

1736
Chickasaw force defeated Bienville at Battle of Ackia

1723
Bienville burned Grigra temple and village

1801
Choctaw ceded land in the Treaty of Fort Adams

1716
Fort Rosalie built

1832
Chickasaw ceded land in the Treaty of Pontotoc

1699
French landed at Ship Island

1682
La Salle named the Yazoo River

1450 1500 1550 1600 1650 1700 1750 1800 1850

1492
Christopher Columbus landed in the Bahamas

1539
Hernando de Soto's expedition began

1565
St. Augustine founded by the Spanish

1670
Indian slave trade began in the English colony of Carolina

1619
English slave traders brought first African Americans to Jamestown

1607
First English colony founded at Jamestown, Virginia

1715
Indian slave trade ended

1787
U.S. Constitution

1776
Declaration of Independence

1812
War of 1812 began

Section 1

A Pristine Wilderness



Above: Maize, or corn, was the most important crop of Mississippi's Indians. **Opposite page, above:** The Grand Village of the Natchez features reconstructions of a Natchez house, a storage granary on poles to protect the grain, and a drying rack for meat and fish. **Opposite page, below:** This drawing of an Indian deer hunt is by Antoine-Simon Le Page du Pratz, a Frenchman who lived in Natchez from 1720 to 1728. He spent time with the Natchez Indians and learned their language. He later wrote about them in his book, *Histoire de la Louisiane*.

As you read, look for

- Native Mississippians' methods of gathering food;
- languages of Indian nations in the Southeast;
- practices of family life, religion, and recreation among the tribes;
- the organization of tribal government;
- terms: **granary, razorback, grabbling, pictography, matrilineal, clan, exogamic, Green Corn Ceremony, chunky, stickball, mingo, calumet.**

The lush alluvial valleys of the lower Mississippi River system nourished an environment so serene and *sylvan* (full of woods, groves, or trees) that some early European explorers compared it to the biblical Garden of Eden. For several centuries before the sound of Spanish muskets broke the southern stillness, that pristine wilderness had nurtured a Native American culture of remarkable achievement.

Native Mississippians lived in harmony with their environment, and they took great care to maintain the ecological balance they found in nature. When an Indian hunter killed a deer, he apologized to the dying animal. He spoke of the life cycle that would be sustained by the deer's meat and the warmth its skin would provide the hunter's family during the winter days when snow covered the land. Hunters took care not to disturb the nesting places of animals and treated them with reverence, acknowledging each animal's right to share in the bounty of the unspoiled wilderness.

Food Gathering

The southern environment provided a bounty of food, and the southeastern Indians developed an extensive agriculture. They grew several varieties of beans and squash, and the staple crop was maize, or corn. One advantage of maize was the many different ways it could be cooked and consumed. It could be baked or fried, made into hominy and grits, and ground and made into bread. Maize could also be stored in **granaries** (storehouses for grain) for long periods of time. Storage granaries were important sites in Indian villages and were guarded at all costs against the European intruders.

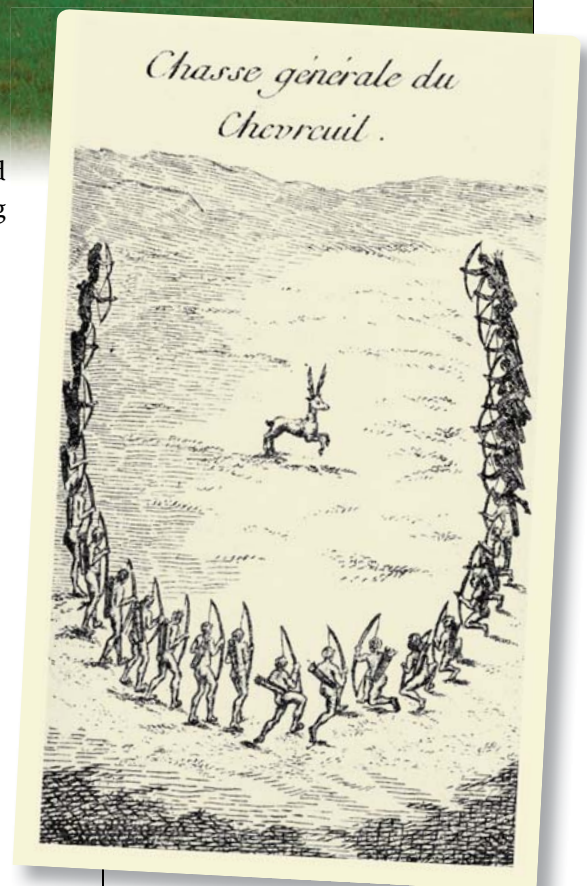


Native agriculture was supplemented by hunting and fishing, and Native Mississippians developed many ingenious trapping and fishing techniques, some of which are still used today.

Hunting

When hunting deer, Indians draped deerskins over their heads and shoulders. With barely a sound and always from the downwind side, they approached the deer for a close-range shot with a bow and arrow. When hunting in groups, hunters surrounded the game and forced the animal to run in circles until it collapsed.

Because hogs are not native to the United States, Indians had never tasted pork before the expedition of Hernando de Soto, which began in 1539. To feed his Spanish soldiers, who were called *conquistadors* (the Spanish word for *conquerors*), de Soto brought a large herd of *swine* (domestic hogs) on his expedition through the southeastern United States. The Indians along de Soto's route developed a great fondness for pork and were willing to trade almost anything for that delicacy. When de Soto refused to trade, or if the Indians had nothing of value to exchange, they would risk any danger to satisfy their taste for pork. Indian raids against his swine were a constant problem for de Soto. Indians often drove the hogs into the countryside where they would later capture them. The swine de Soto lost in the southern forests may have been the origin of the wild hog population, sometimes known as **razorbacks**, that are found in several southern states.



Something Extra!

Grabbling is still a popular sport among southern fishermen. Nowadays, many fishermen practice “CPR” (Catch, Photo, and Release) to spare the lives of female catfish who hide in logs to lay their eggs. Some fishermen sink artificial “logs” to provide nesting cavities. Beginning in 2005, only wooden—no longer plastic—“logs” are allowed in the state’s public waters.

Fishing

The fishing techniques of Native Mississippians were also ingenious. In small ponds or lakes, they waded into the water, kicking the bottom to stir up mud. When the water became muddied, the fish swam to the top for air and were then easily caught in nets. **Grabbling** (diving below the surface and reaching into sunken, hollowed-out logs to grab large fish) was also practiced by Mississippi Indians.

Stupefying was another form of fishing. The Indians discovered that the roots of certain herbs or plants, when crushed and spread over the surface of a pond or lake, would *stupefy* (stun) the fish, causing them to lose control of their muscular functions and float to the surface. Indians then simply gathered the fish as they floated to the top of the water. They also used *trot-lines* (long, heavy fishing lines with a series of hooks), nets, *sieves* (sifters or strainers), and other devices to catch fish.

Language

The dominant language of the Indian nations in the Southeast was Muskogean. Most Native Mississippians spoke some form or *dialect* (variation) of that language. The two major exceptions were the Biloxi Indians on the Gulf Coast, who spoke a Siouan language, and the Natchez. The language of the Natchez was not related to any other Indian language in the southeastern United States.

The natural habitat of the southeastern Indians enriched their language. Holy sites, ceremonies, and children were often named for things in nature.

The southeastern Indian nations did not have a written language, although they did develop a form of written communication called **pictography**. This system used pictures and symbols and was an effective method of communication. The vocabulary of Native Mississippians did not include a word for private property. The concept of land ownership was introduced to them by the Europeans.

Family Life

Mississippi tribes were **matrilineal**, which means that they traced the line of descent through the mother rather than the father. They based their social organization on the clan system. A **clan** was a group that included several families with a common ancestry. The clan hunted and fished together and defended their small farms as a unit. A typical clan included mothers and fathers, brothers and sisters, aunts, uncles, nieces, nephews, and grandparents. The clans were **exogamic**, which meant that clan members were required to marry outside the clan. The marriage ritual was elaborate and was usually accompanied by a great celebration. Among Mississippi Indians, marriage was



an economic and political alliance between two families rather than a romantic union between two individuals. Divorce or separation was easily attained by the male and only required the approval of the two families.

Religion

All Mississippi Indians practiced some form of organized religion, and all believed in some form of life after death. They worshiped many spirits, some of whom they believed to be kind and friendly and others they believed to be evil, jealous, and unfriendly. Their religious beliefs were closely tied to their natural habitat. Most of their ceremonies were designed to appease the unfriendly spirits, who needed more attention than the friendly ones. Tribal folklore included a creation story, a great migration, and a flood epic that described the use of rafts on which both men and animals escaped the relentless and rising waters.

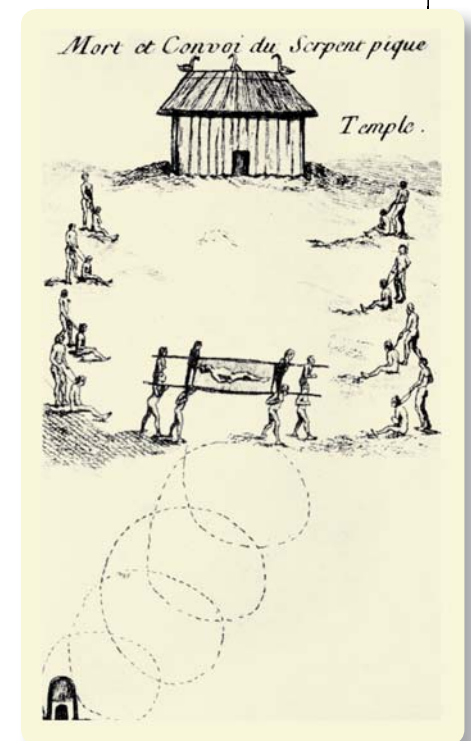
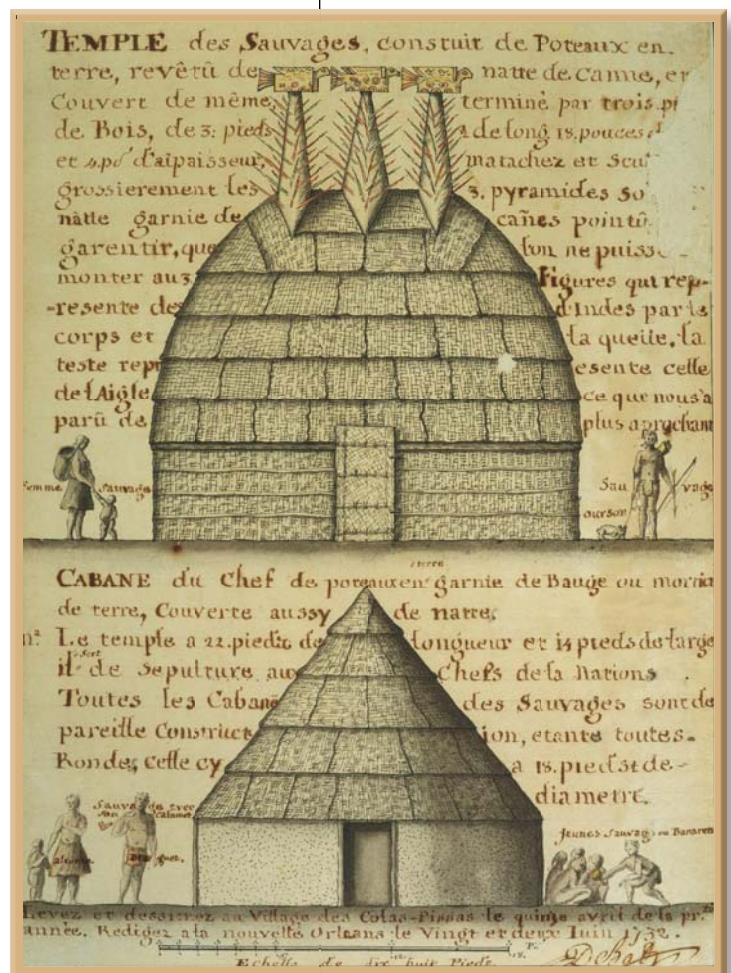
Green Corn Ceremony

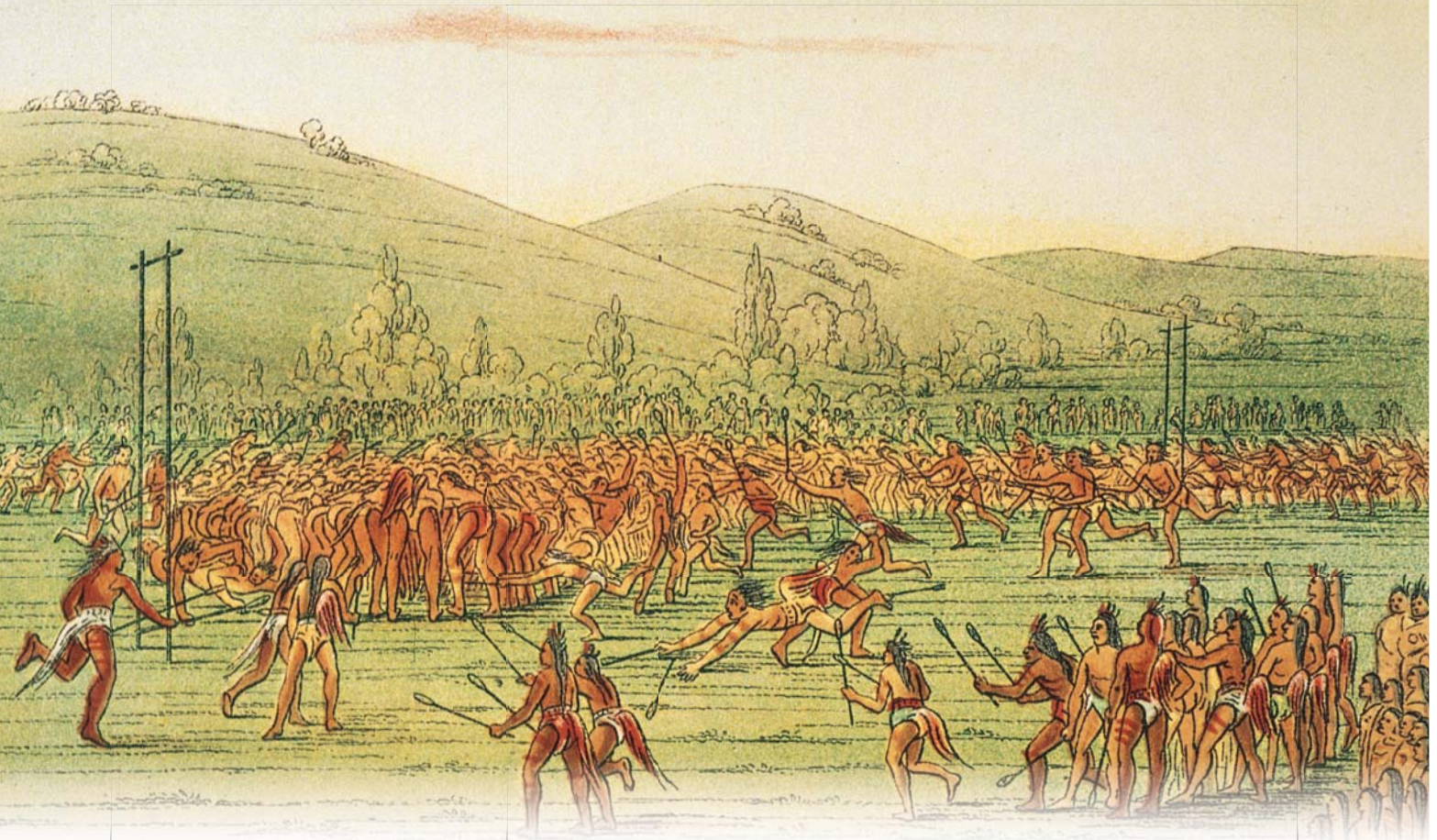
The most important ritual among the southeastern Indians was the **Green Corn Ceremony** (a ritual held in late August in anticipation of a bountiful harvest). This occasion attracted large numbers and often required the use of temporary shelters to house those attending the ceremony. The Green Corn Ceremony was also the season of forgiving. Family feuds and other disagreements between individuals were often settled during the ceremony, so everyone could start anew. It is believed that the Green Corn Ceremony marked the beginning of a new year.

Burial Traditions

Burial traditions among the different Indian nations varied widely. Among the Indians traditionally associated with Mississippi, only the Natchez practiced human sacrifice upon the death of a tribal chief. The Chickasaw usually buried their dead with their favorite possessions below the deceased's cabin floor. The Choctaw first laid their dead on a raised platform to allow the body to decompose. Specially trained people, called "bone pickers," then removed the flesh from the skeleton before it was buried.

Opposite page: This painting of a Tunica chief, his wife, and child, was painted by Alexander de Batz in the 1730s. **Top:** Alexander de Batz drew this picture of an Indian temple (above) and chief's house (below). **Right:** Antoine-Simon Le Page du Pratz made this drawing of a Natchez burial. Compare the temples in each picture.





Above: George Catlin made this sketch of a Choctaw game of stickball in the 1830s. It was the most popular sport among the Choctaw, and games could last for several days. **Opposite page, above:** George Catlin painted this portrait of Tul-lock-chish-ko (Drinks the Juice of the Stone) in the dress of a stickball player. **Opposite page, below:** Antoine-Simon Le Page du Pratz made this drawing titled "March of the Calumet of Peace."

Something Extra!

The modern game of lacrosse was developed from stickball.

Recreation

Among Mississippi Indians, organized games and other sporting events were popular and highly developed. Early European travelers observed Native Mississippians singing and dancing during religious and recreational events. The Choctaw language was especially graceful and melodious. One early European traveler described it as "very agreeable to the ears . . . gentle and musical . . . the women in particular so fine and musical as to represent the singing of birds."

Most recreational customs among Native Mississippians centered around a masculine routine. One popular pastime was **chunkey**, a game in which a disc or a small wheel was rolled at high speed as warriors ran alongside the disc and threw spears at the moving target. Mississippi Indians also played a version of the modern game of horseshoes.

The most popular sport among Mississippi Indians was **stickball**. As played by Mississippi Indians, especially the Choctaw, stickball was more physical and rugged than any modern American sport. As many as 200 or 300 individuals on each side played stickball on a large open field. Uprights, similar to football goalposts but much closer together, were built at each end of the field. The object of the game was to throw a small ball through the uprights. In each hand, a player held a stick to which a small cup made of leather straps was attached. A player cradled the ball in the cup as he ran toward the opponent's goal. If he was surrounded or blocked by members of the other team and could not proceed toward the uprights, he passed the ball

to a teammate. There were no out-of-bounds. When a player went into the crowd to retrieve the ball, he was sometimes hit, kicked, or tripped by the spectators. The first team to score one hundred goals was declared the winner. The games sometimes lasted for days and drew crowds of ten thousand. Men and women often wagered practically everything they had on the outcome. So fierce and competitive—and on some occasions so critical—was the outcome of the game, that the Choctaw called stickball “the little brother of war.”

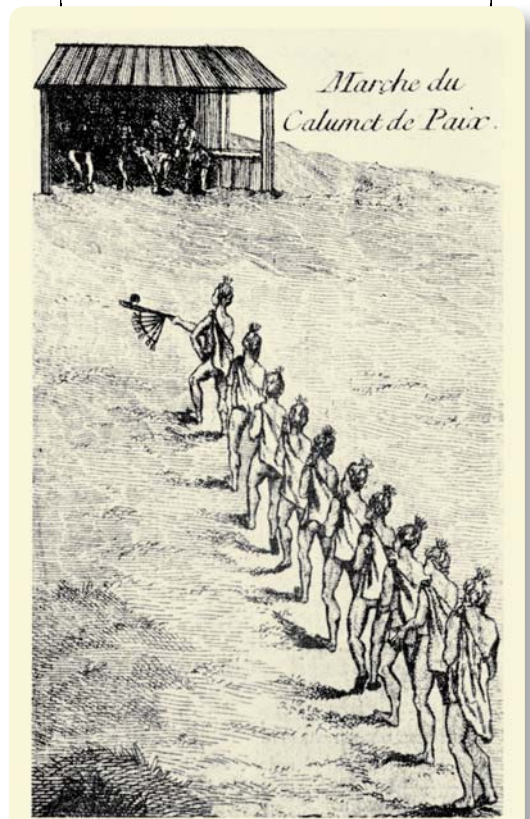
The Natchez played a version of this popular game but did not use sticks or rackets. They used their hands to catch and throw the ball to other players or through the goal. Native American women also played a less violent and strenuous version of stickball.

Tribal Government

Most Mississippi tribes were organized by towns and villages, or settlements, that exercised some local self-government. Both the Choctaw and Chickasaw developed a tribal council composed of men called **mingos**, or chiefs. These mingos ruled the nation with the advice of tribal elders. The rule of law among Mississippi nations followed custom and tradition. In a case of murder, the victim’s relatives had the right of vengeance. If the guilty person escaped, a brother or some other close relative of the guilty person was executed in his place.

The Calumet

Important council meetings, either among various Indian nations, or between the nations and Europeans and Americans, were usually opened by smoking the **calumet**, or peace pipe. The importance of this custom was mentioned by an early French traveler who wrote, “We stayed in their village three days—as long as their calumet lasted.” So binding was the tradition of the calumet that, indeed, many Indian affairs were limited to three days, the normal time a calumet lasted.



Reviewing the Section

1. Define in sentence form: matrilineal, exogamic, chunky.
2. Why was maize such a useful crop?
3. What were the religious practices of Native Mississippians?

Section 2

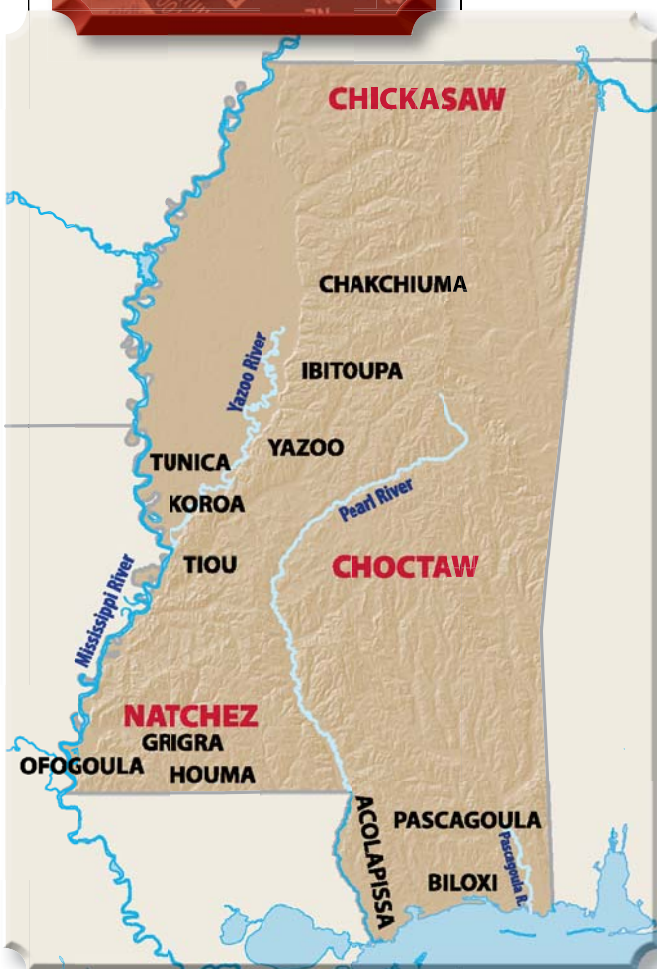
Major Tribes: Natchez, Choctaw, Chickasaw

Map 15 Indian Tribes in Mississippi

Map Skill: Which tribe lived the furthest north in Mississippi?

As you read, look for

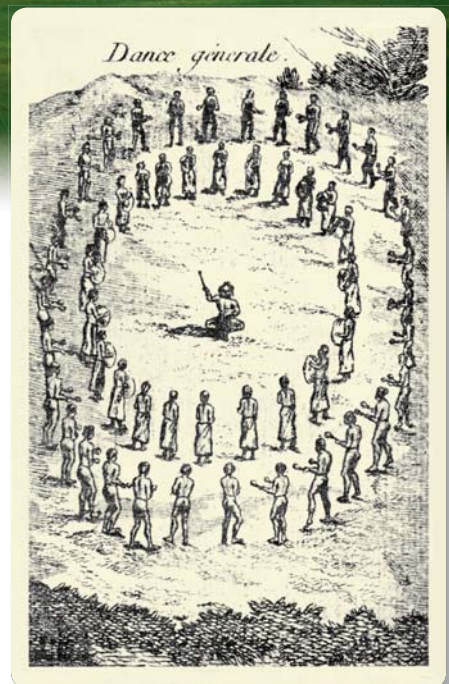
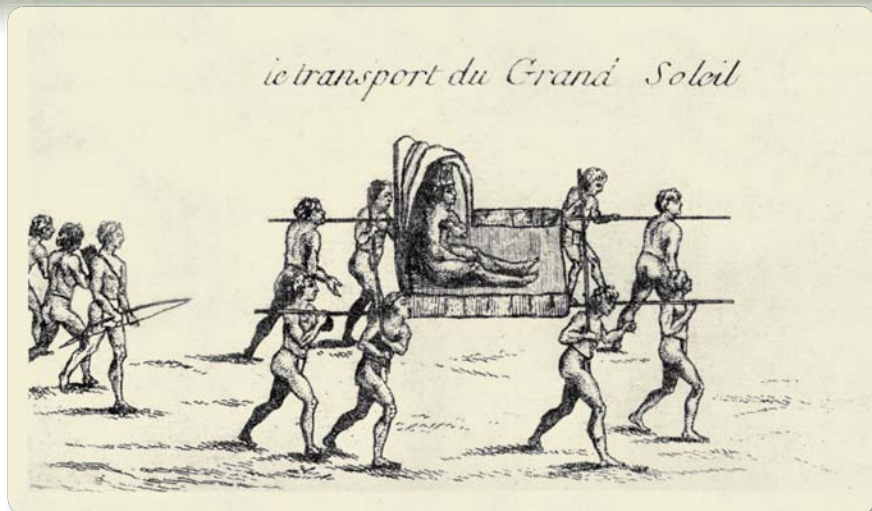
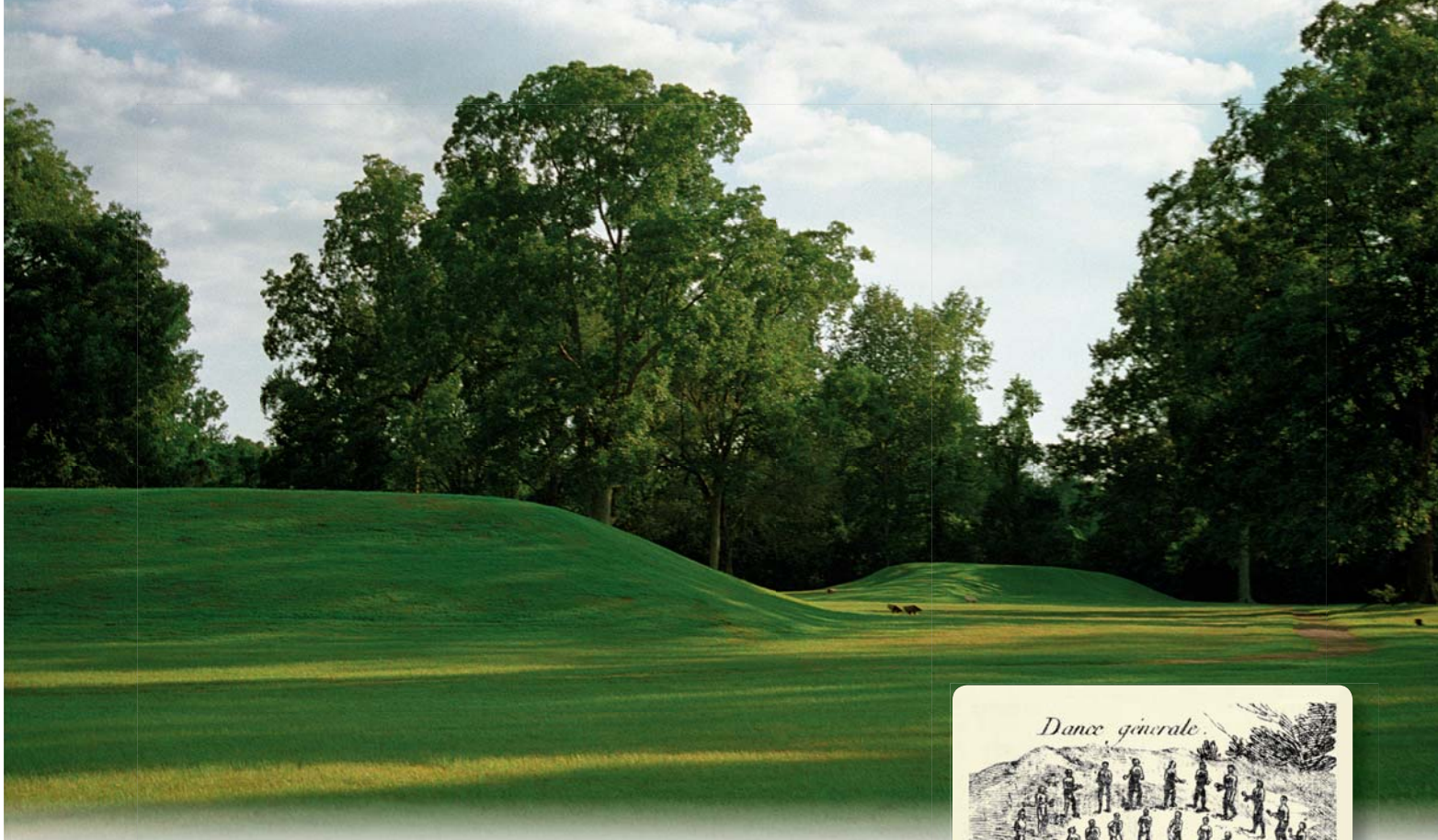
- unique qualities of the Natchez Nation;
- similarities and differences between the Choctaw and Chickasaw Nations;
- terms: **refugee tribe**, **migration**, **agrarian**.



There were at least twenty Indian tribes that lived in the geographic area we now call Mississippi. The three largest and most prominent tribes were the Natchez, the Choctaw, and the Chickasaw. Some of the smaller **refugee tribes** (small tribes that sought protection from warring tribes or slave traders by joining large tribes) were taken in by the Natchez. Other small tribes migrated from place to place and often allied themselves with larger Indian nations for protection. These **migrations** (moving from one area or country to another) were sometimes caused by raids on the smaller tribes by European slave traders, or by larger tribes that were allied with the slave traders.

Natchez

In 1543, a band of Indians led by Chief Quigualtam attacked the remnants of Hernando de Soto's expedition on the lower Mississippi River. Although the Spaniards did not identify them as Natchez, most scholars believe Quigualtam's warriors were Natchez Indians. The first reference to a tribe called the Natchez was made in 1682 by René Robert Cavalier, Sieur de La Salle, during his voyage from the French colonies in Canada down the Mississippi River. On that historic voyage, La Salle claimed all the land drained by the Mississippi River for France and named it Louisiana in honor of Louis XIV,



King of France. When La Salle first encountered the Natchez, they numbered approximately four thousand.

The Natchez Nation was one of the most interesting and unusual of all the American Indian nations. At the top of their complex social structure was the Great Sun, hereditary chief of all the Natchez. The Great Sun was the ceremonial chief but had no binding authority over the five villages, or settlement districts. The villages were ruled by their own chiefs. Like many other Native Americans, the Natchez were thoroughly tattooed.

Long before the French arrived in the lower Mississippi valley, the Natchez had established villages along the loess bluffs on the eastern bank of the river. The Natchez also built several sacred mounds, where their religious

Top: The Grand Village of the Natchez was the center of the religious and political life of the Natchez tribe. The mounds had been built by an earlier culture, starting about AD 1200. The Natchez later added to the mounds when they adopted the site. Above, left and right: These Antoine-Simon Le Page du Pratz drawings illustrate the transportation of the Great Sun and a ceremonial dance of the Natchez.



Something Extra!

Emerald Mound, about ten miles northeast of the city of Natchez, is one of the largest mounds in North America. It is a National Historic Landmark and is open to the public, free of charge.



Top: Emerald Mound was built by predecessors of the Natchez Indians, known as the Plaquemine culture (about AD 1000 to 1450). Emerald is the second-largest such mound in this country. The flat top has an area of seven acres. The photo shows a smaller mound on top of the main mound, possibly the site of a temple. **Above, right:** This is the temple mound at Winterville, another Plaquemine site.

ceremonies were held. The most important of those mounds was a large structure, called Emerald Mound, and several smaller ones at the Grand Village of the Natchez. A number of other mounds are scattered across the state, including Nanih Waiya, the sacred Choctaw mound in Winston County, and a series of small ceremonial mounds near the town of Winterville in Washington County.

Most Native Mississippians were descendants of moundbuilding civilizations, but at some time between the de Soto expedition and La Salle's journey down the Mississippi River, Mississippi tribes discontinued the practice of moundbuilding. The Natchez were perhaps the only group still using mounds for ceremonial purposes during the colonial period.

French colonials who settled among the Natchez observed the custom of human sacrifice and attempted to persuade the Natchez to abandon that tradition. When a Great Sun died, tribesmen volunteered to be put to death to accompany their chief on his journey into the spirit world. It was considered an honor to go with the Great Sun into the afterlife.

From the beginning of French exploration of the lower Mississippi valley, the Natchez and the French were hostile toward each other, although there was a pro-French faction among the Natchez. To promote the growth of the Louisiana Province, and to expand their trade with the Indians in the lower Mississippi valley, the French built Fort Rosalie in 1716 on a bluff high above the Natchez landing.

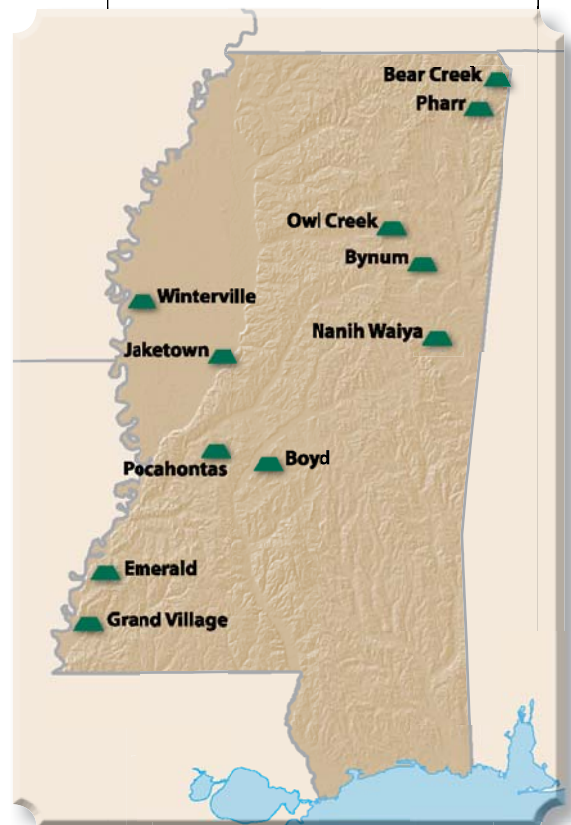
French trade in this area developed rapidly. Fort Rosalie soon became an important military post, and the little river town of Natchez became a *flourishing* (successful) commercial center in the Louisiana Province. In the next few years, the French established forts along the Yazoo River, and farther up the Mississippi River at Vicksburg and at Memphis, which was then called Chickasaw Bluffs.

As the French population increased and encroachment on Indian farmland and hunting grounds expanded, several tribal chiefs joined with the Natchez in an attempt to drive the French from the lower Mississippi valley. An attack of Fort Rosalie on November 28, 1729, was supposed to be one phase of a larger revolt against the French by several other Indian nations, including the Koroa, Yazoo, Tiou, and Chickasaw. Although the Natchez attacked before the other Indian nations were ready, they captured Fort Rosalie, killed about two hundred Frenchmen, and took many prisoners. Recent scholarship has undermined the theory of a coordinated attack of the French by several tribes. That theory may have been concocted by the French governor to cover up his own mismanagement of the Natchez colony.

The next year, the French and their Choctaw allies recaptured Fort Rosalie and killed or captured most of the Natchez. The Natchez who were not killed or sold into slavery escaped into the Chickasaw country in what is now northeast Mississippi. A few Natchez were also granted refuge among the Cherokee and Creek Indians in Georgia. Although the Natchez lost their tribal identity after 1731, a few descendants of the Natchez were living among the Cherokee in Oklahoma and continued to speak the language as late as 1925.

Choctaw

A Muskogean-speaking nation numbering approximately twenty thousand in 1700, the Choctaw were the second largest and most agricultural nation among the southeastern Indians. More than one hundred Choctaw villages were scattered throughout central and southeastern Mississippi and into adjoining areas of Louisiana and Alabama. Although a few bands

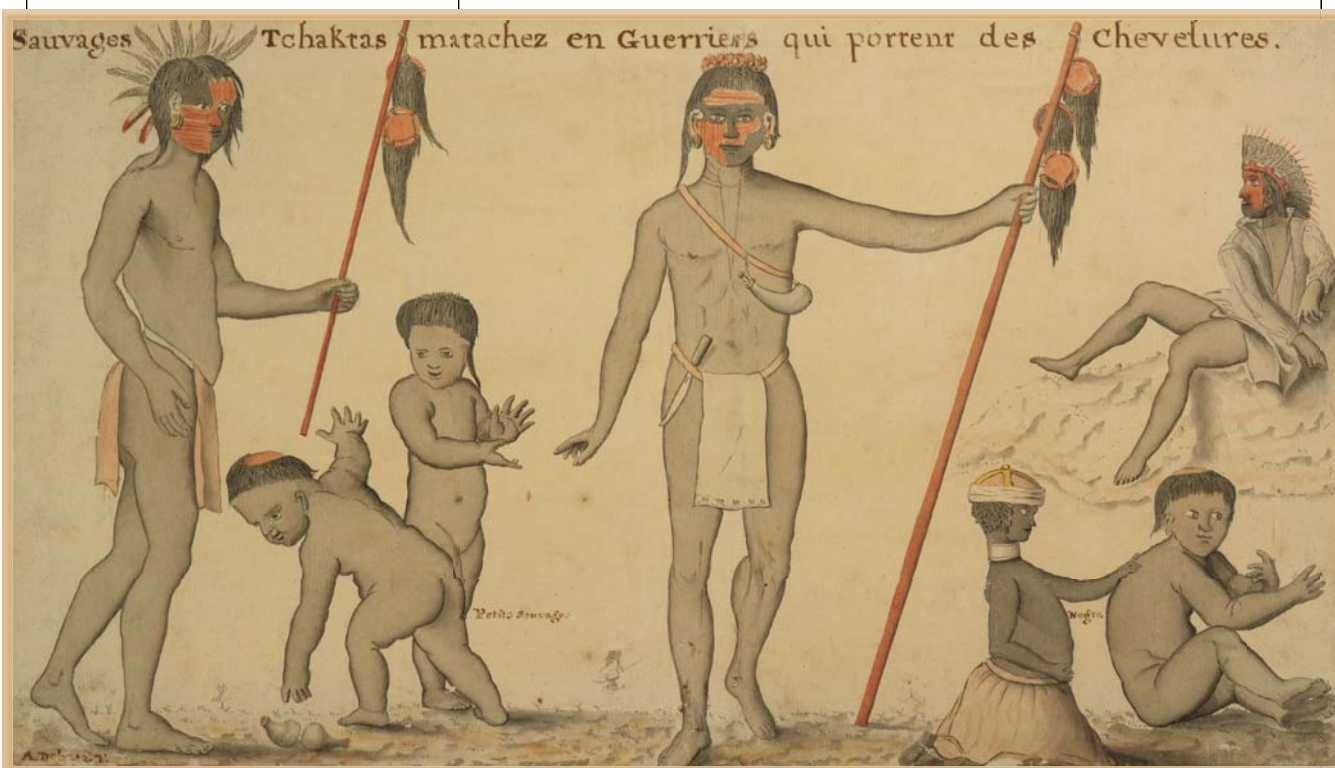


Map 16 Mound Sites in Mississippi

Map Skill: Which mound is closest to your town?

Something Extra!

The Indian slave trade began in 1670 when the English colony of Carolina was established on the Atlantic Coast. It ended in 1715.



of Choctaw were allies of the British, especially the group led by Chief Red Shoe, they usually allied with the French.

Hernando de Soto was probably the first European to encounter the Choctaw. He called them “long hairs” because the men wore their hair down around their shoulders. The French often referred to them as “flat heads” because Choctaw infants, like those of many other American Indians, were kept for long periods of time in cribs or cradle boards that flattened the tops of their heads.

According to tribal folklore, the Choctaw’s ancestors migrated to Mississippi from the far west “where the sun disappears.” They were led by two brothers named Chatah and Chickasah. Legend has it that on each night of their journey a sacred stick was placed in the ground, and on the following morning the nation migrated in the direction the stick was leaning. One morning, they found the stick in an upright position, not leaning in any direction. They took that as a sign from the Great Spirit to settle at that location. A disagreement between Chatah and Chickasah divided the nation into two large groups, and possibly several smaller groups. The two large groups became known as the Choctaw and the Chickasaw.

Another legend among the Choctaw explains their origin in quite a different way. This story centers on the sacred mound called Nanih Waiya. At some time in the remote past, this mound opened and the Muskogean, the Cherokee, and the Chickasaw Nations came forth out of Mother Earth. Sometime later, the mound opened again and the Choctaw Nation came forth.

These legends reflect an ancient relationship between the Choctaw and the Chickasaw, and help explain the many similar customs, traditions, and



characteristics of the two tribes. The dispute between Chatah and Chickasaw is especially interesting because, in contrast to the more peaceful Choctaw, the Chickasaw were known as fierce warriors who were constantly at war with either neighboring tribes or European invaders, especially the French.

Gradually the Choctaw sold or lost their land to the white man—first the French, then the Spanish, then the English, and finally the Americans. By the 1830s, this proud nation, which occupied a large area in Mississippi, Alabama, and Louisiana, had no more land and was forcibly removed from Mississippi to the western territory set aside for the Indian nations of the Southeast.

Chickasaw

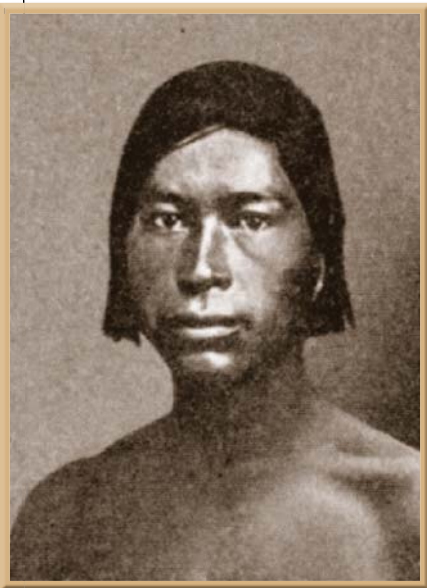
During the colonial period, the Chickasaw were clustered in several villages called Long Town in north Mississippi and numbered about 4,500. Although their social and political structure was similar to the Choctaw, there were significant differences between the two nations. The Choctaw were more peaceful and **agrarian** (working as farmers) than the Chickasaw, who were hunters and proud warriors. In 1726, the French governor of the Louisiana Province said the Chickasaw were “unquestionably the bravest of the continent.” Because the Chickasaw were English allies, they were actively involved with the English in the Indian slave trade.

Long before the Europeans invaded the southern woodlands, the Chickasaw may have numbered as many as ten thousand. They ruled over hunting grounds in north Mississippi that extended to Memphis and into middle Tennessee along the Cumberland River. After the Europeans introduced the horse to American Indians in the Southeast, the Chickasaw developed a

Something Extra!

Nanih Waiya is a Choctaw name meaning “leaning hill,” or possibly “stooping hill,” or “place of creation.”

Opposite page: Compare this painting of a Choctaw family, made in the early 1700s by Alexander de Batz, to the painting below of a Choctaw man of the 1830s. The de Batz painting is unusual because one of the children is labeled as a negro. **Above:** One creation story of the Choctaw tribe identifies the mound known as Nanih Waiya as the birthplace of the tribe.



Top: This portrait of a Chickasaw warrior was made in the early 1700s.

Above: This photograph of a young Chickasaw warrior was taken in the late 1800s. What differences do you see between the two?

special breed known as the Chickasaw horse.

After the Natchez attacked Fort Rosalie in 1729, the Chickasaw allowed members of the Natchez Nation who escaped the French counterattack to live among them. For the next several years, French officials at New Orleans and Mobile considered launching an attack against the Chickasaw for giving refuge to the Natchez. They also wanted to stop the Chickasaw from interfering with French trade on the Mississippi River, especially at Chickasaw Bluffs near the present city of Memphis.

In 1736, the French mounted a major offensive against the Chickasaw. Pierre d'Artaguette planned to attack the Chickasaw villages from the north with about 300 Indian allies and 140 French troops from Illinois. Jean-Baptiste Le Moyne, Sieur de Bienville, with about 500 troops and a large number of Choctaw warriors, would attack the Chickasaw from the south. The attacks were not coordinated, however, and d'Artaguette, who arrived before Bienville, was captured and put to death. By the time Bienville arrived, the Chickasaw had fortified their villages at Long Town. British traders living among the Chickasaw taught them how to barricade their villages and helped them prepare for the approaching battle. On May 26, 1736, Bienville's force was defeated in the Battle of Ackia, near Tupelo. Having suffered heavy losses, the French retreated south to Mobile.

Even as allies of the British, the Chickasaw could not hold back the western expansion of English colonies from the Atlantic coast. After the United States gained its independence from England, and especially after Mississippi became a state in 1817, white settlement in the Chickasaw's extensive hunting grounds increased dramatically. Eventually, the Chickasaw were forced to sell their ancestral lands in Mississippi and move to Oklahoma.

Something Extra!

The gentle Chickasaw horse was used by the tribe for packing, transportation, hunting, and working fields. In the middle 1700s, it became very popular with planters, who raced it at fairs over a quarter-mile distance. It may be the ancestor of today's quarter horse.

Reviewing the Section

1. Define in sentence form: refugee tribe, migration, agrarian.
2. When and why was Fort Rosalie built?
3. What was the major difference between the Choctaw and the Chickasaw?

Section 3

Small Tribes

As you read, look for

- the identities of the smaller tribes that inhabited Mississippi;
- the fate of various tribes as some were absorbed by other tribes or moved to other locations;
- terms: **band, merge, missionary.**

In addition to the three major tribes, there were several small tribes or **bands** (small groups of Indians) that were located in the territory that is now Mississippi. Little is known about these small tribes that either **merged** (joined, became part of) with larger tribes in Mississippi or moved to other locations outside the territory that is now Mississippi. The Choula and Taposa are examples of small tribes that merged with larger tribes.

The Choula was a small tribe that was located at one time on the upper Yazoo River. They may have been a band of the Ibitoupa, and Indian scholars believe the Choula may have merged with the Ibitoupa, and eventually were absorbed by the Choctaw or the Chickasaw.

The Taposa was another small tribe located on the Yazoo River just above the Chakchiuma tribe. When the Natchez attacked the French in 1729, the Taposa sided with the Natchez. After the Natchez were defeated, the Taposa were probably absorbed, first by the Chakchiuma, and later by the Chickasaw.

Acolapissa

In 1699, while searching for the mouth of the Mississippi River along the Gulf Coast, a small party of French explorers encountered the Acolapissa Indians. A Muskogean-speaking nation of about one thousand who were located about eleven miles inland on the Pearl River, the Acolapissa were frequently raided by English and Chickasaw slave traders. When the French offered protection from the slave traders, the Acolapissa became French allies. After moving to several different locations, the

Below: Alexander de Batz made this drawing of an Indian dressed for the winter in the 1730s. He is wearing a matchcoat made of a bison skin, beautifully decorated on the inside.





Top: In this detail of a 1743 map of the Mississippi coast, you can see the location of the Biloxi tribe (identified in French as *Billocchy savage*) to the west of Bay St. Louis. **Opposite page:** This map, "Course of the River Mississippi," made in 1765, is a virtual atlas of the small tribes and the events they were involved in. See if you can find them in this detail—you might need a magnifying glass! (The names in parentheses are the spellings used in this section.) Starting at the lower left above Pointe Coupee, look for "Ancient Village of the Tunicas" just below "French Fort abandon'd." A little further up is "Ancient Village of the Tioux" (Tiou), then above Natchez, "Ft. Natchez or Rosalia destroy'd." Go further north to the Yazous (Yazoo) River and find "Ft. St. Peter destroy'd by the Yazous in 1729" then "Yazous and Corrois destroy'd by the French" and above that, "Ofogoulas now removed to the Tunicas." Much further up the Yazoo, look for "Ancient Land of the Ibitupas (Ibitoupa) and "Chackhumas" (Chakchiuma). Lastly, look in the lower right for "Ancient Land of the Colapissas" (Acolapissa).

Acolapissa finally settled in what is now Louisiana and merged with the Houma Indians in 1739. The Houma Indians had lived in southwest Mississippi until 1706, but they are usually identified with Louisiana.

Biloxi

The Biloxi Nation, which spoke a dialect of the Siouan language, apparently migrated to the Gulf Coast from the Ohio valley shortly before the French landed at Ship Island in 1699. A small tribe of less than five hundred, the Biloxi moved several times during the French period and eventually settled in the Indian Territory in Oklahoma.

When a Biloxi chief died, he was mourned by his relatives and friends, who brought food to the tribal temple. The mourners remained in the temple for some time, ate the food, and spoke the praises of their departed chieftain. The city of Biloxi is named for this tribe.

Chakchiuma

The Chakchiuma, known as the "red crawfish people," may have been a part of the Choctaw-Chickasaw group before it divided into several nations. Their language was similar to the Chickasaw language, and traditions among the tribal elders tell of the great migration from the west. It is possible that these three nations, along with several smaller ones, were one large nation before European colonization. In a battle with de Soto's conquistadors, the Chakchiuma lost several warriors. Their location between the Choctaw and Chickasaw also placed them in danger from both of those large nations, especially when the two larger nations were at war with each other. Following a great battle in 1736, in which the Chakchiuma lost many warriors, the remaining Chakchiuma merged with the Choctaw and Chickasaw.

Grigra

The name for this small tribe is derived from the frequency of the two syllables "gri" and "gra" in their speech. The Grigra, who probably spoke a Tunican language, numbered about two hundred and were living among the Natchez at the beginning of the European period. Before joining the Natchez, the Grigra may have lived along the Yazoo River, where several other small Tunican-speaking nations were located. The French usually referred to the Grigra as the Gray Village of the Natchez. Bienville burned the Grigra's temple and village in 1723, and they are not mentioned in French sources after that time.

Something Extra!

In the early 1900s, the last surviving Ofogoula Indian was found living among the Tunica Nation near Marksville, Louisiana.

Ibitoupa

In the Muskogean language, the word Ibitoupa means “people at the source of a stream.” This is the name given to a small band of about fifty people who were closely related in language and culture to the Chickasaw. In 1700, this small band was living on the upper course of the Yazoo River. By 1722, they had moved further up the Yazoo. It is possible that the Ibitoupa united with other small nations like the Chakchiuma and Taposa before finally merging with the Chickasaw. There is no mention of the Ibitoupa after 1730.

Koroa

This Tunican-speaking nation was located along the Yazoo River. A small group of Koroa also lived with the Natchez. The Koroa and the Yazoo joined the Natchez in their war against the French in 1729. Koroa warriors killed several soldiers and a French missionary. (A **missionary** is a religious official who introduced Native Americans to the Christian faith.) The Koroa then destroyed Fort St. Pierre, a French military post on the Yazoo River. The Koroa suffered heavy casualties when the French retaliated. Within a few years, the Koroa were either destroyed or merged with other nations. The Choctaw and Chickasaw probably absorbed the Koroa soon after 1731.

Ofogoula

Known as “dog people” among their neighboring tribes, the Ofogoula were living in the upper Mississippi valley during the early French period. They later migrated to the lower Yazoo River. The Ofogoula language was similar to the Siouan language spoken by the Biloxi. In 1729, the Ofogoula refused to attack Fort St. Pierre with the Yazoo and Koroa. Instead, they joined the Tunica, who were allies of the French. The Ofogoula later settled near Fort Rosalie, where they remained until 1784. At that time, they moved to the west bank of the Mississippi River just above Pointe Coupee, Louisiana.





Pascagoula

Known among the French as the “bread people” because of a special kind of bread they baked, the Pascagoula were closely associated with their Biloxi neighbors. Located several miles inland on a river that was later named the Pascagoula River, this small nation maintained very friendly ties with the French during the entire period of French occupation of the lower Mississippi valley. They moved down to the Gulf Coast after the French arrived and continued to live there until 1764, when they resettled near the Red River in present-day Louisiana. As late as 1829, approximately one hundred Pascagoula Indians were located near the Biloxi Nation on the Red River in east Texas.

By 1911, the Pascagoula, like many other nations, had lost their tribal identity. Some contemporary European sources refer to the Capinan tribe, which was closely connected to the Biloxi and Pascagoula. The Capinan may have been a branch of the Biloxi or the Pascagoula. Some European sources identify the Capinan as the Moctoby tribe.

Tiou

When European explorers first mentioned the Tiou Nation in the 1680s, it was located on the lower Yazoo River near the Tunica and Yazoo and was identified as a small band that spoke the Tunican language. By 1699, some of the Tiou had settled among the Natchez. The Tiou may have abandoned their Yazoo villages to escape Chickasaw slave traders. During the Natchez attack of Fort Rosalie in 1729, the Tiou supported the Natchez. The tribe was virtually destroyed by the French in 1731.

Something Extra!

It was the French explorer La Salle who, in 1682, named the river after the tribe he found living there. The exact meaning of the name “Yazoo” remains a mystery.

Tunica

Numbering about 1,500 in 1698, the Tunica were the closest and most consistent French ally among the Mississippi Indians, and also the largest nation that spoke the Tunican language. Although the main body of the nation was located on the south bank of the lower Yazoo River, bands of Tunica traveled widely throughout the Southeast while conducting an active salt trade. In 1706, the Tunica abandoned their villages on the Yazoo River and resettled among the Houma along the Red River. In 1730-1731, the Natchez attacked the Tunica and killed their chief and many warriors because they supported the French. The Tunica survived this attack, and in 1790 they moved to the Marksville, Louisiana, area. They are now known as the Tunica-Biloxi.

Yazoo

The Yazoo Nation was located on the south bank of a small river that flowed into the Mississippi River just north of Vicksburg. That river now bears the name of this small Tunican-speaking tribe.

The Yazoo were closely associated with the Koroa and were anti-French. In 1729, the Yazoo attacked and virtually destroyed the small French settlement



at Fort St. Pierre. At the request of French authorities, the Choctaw attacked the Yazoo in 1730. Not much is known about the outcome of this battle, and after 1730 the Yazoo are rarely mentioned in contemporary sources.

The Yazoo and Koroa illustrate the rapid decline in the southeastern Indian population during the colonial period. Their combined population was estimated at 600 in 1698, 175 in 1722, 150 in 1731. By 1740, they had lost their tribal identities. The Choctaw and Chickasaw probably absorbed the few remaining Yazoo Indians.

Above: Alexander de Batz made this drawing of a group of Indians traveling down the Mississippi to New Orleans in 1735. **Opposite page:** This detail of the 1743 map shows the lower part of the Pascagoula River (Rivierre des Pascagoulas), named for the tribe that lived along its banks.

Reviewing the Section

1. Define in sentence form: band, merge, missionary.
2. What clues are there that the Chakchiuma may have been part of the Choctaw-Chickasaw group?
3. Which tribes were allied with the French?

Section 4

Indian Removal and the Trail of Tears

As you read, look for

- the conflicts between Native Americans and white settlers that led to the policy of Indian Removal;
- the treaties by which Native Mississippians ceded lands to the U.S. government;
- the journey called the Trail of Tears;
- terms: **Indian Removal, Trail of Tears, land cession.**

Below: Karl Bodmer painted this Choctaw camp on the banks of the Mississippi in the 1830s, around the time of the Choctaw removal.

After America won its independence from England and established several states in the Deep South, the white population in those states increased dramatically. That was especially true of Mississippi. Most of the people who migrated to Mississippi came to farm and grow cotton.





When the farmers arrived in Mississippi, they found that the Choctaw and Chickasaw occupied much of the fertile soil they had come to till. Many white farmers and politicians claimed that the Indians did not use that bountiful land as the Creator had intended. This claim was the basis for both the state and federal policy known as **Indian Removal**. That official policy authorized the forced removal of thousands of Indians to Indian Territory in what is now eastern Oklahoma.

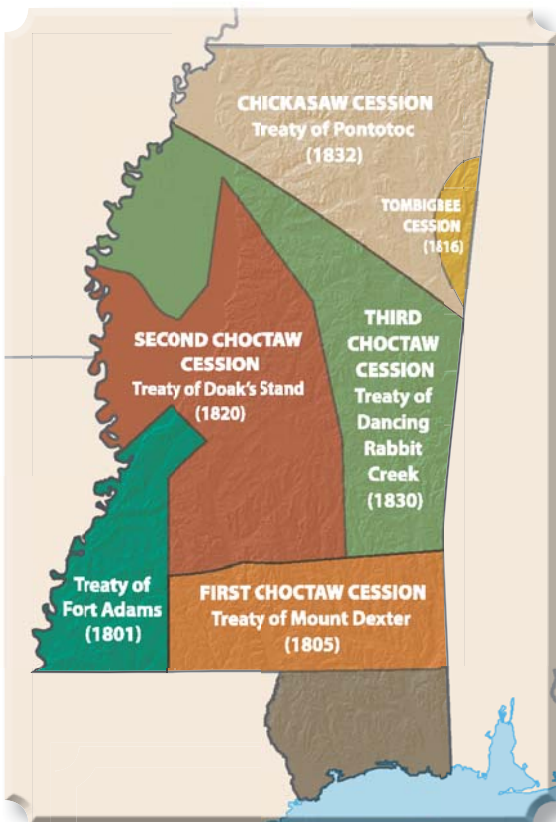
The forced removal of Indians from the southeastern United States began with the Choctaw in the early 1830s. Eventually, the U.S. government forced other large southern tribes, including the Chickasaw, Creek, Cherokee, and Seminole, from their ancestral lands. During the long and dangerous trek to the Indian Territory, many Indians died along the way. That journey is known as the **Trail of Tears**.

Choctaw and Chickasaw Land Cessions

Through several **land cessions** (the yielding of land to another party, in this case the U.S. government), beginning with the Treaty of Fort Adams in 1801, the Choctaw Indians ceded or sold their ancestral lands to the United States. In 1830, they exchanged their remaining land in Mississippi for land



Top: Robert Lindneux painted this depiction of the Trail of Tears in 1942. The Choctaw were the first to be removed, in 1831, following the Treaty of Dancing Rabbit Creek. **Above:** This diorama at the Old Capitol Museum in Jackson depicts the signing of the Treaty of Doak's Stand in 1820, the second Choctaw cession.



Map 17 Indian Land Cessions in Mississippi

Map Skill: Which cession appears to be largest in area?

Something Extra!

In 1918, 25 percent of Mississippi Choctaw died in the deadly "Spanish flu" pandemic (worldwide epidemic), which killed more Americans than had died in World War I.

in the Indian Territory. Heads of Choctaw families who wanted to remain in Mississippi were promised 640 acres of land, plus additional acres for each child. Few Choctaw ever received that land, and most of those who had originally chosen to remain in Mississippi later migrated to Indian Territory.

The Chickasaw ceded their land in north Mississippi under the Treaty of Pontotoc in 1832. This cession conveyed 6,283,804 acres to the United States. Chickasaw families were not given an opportunity to remain in Mississippi, although they were promised all the proceeds from the sale of their lands. Like the Choctaw, who received little or none of the land promised them, the Chickasaw tribe received no income from the sale of their land.

The Choctaw and Chickasaw believed the American government had tricked them and cheated them out of their land. When the Confederate States of America was established in 1861, the Choctaw and Chickasaw sided with the South, and each tribe provided soldiers to the Confederate army in the Civil War. Indian leaders said that the United States had not paid for their land as they had promised, and that they were only trying to reclaim what was rightfully theirs. After the Civil War, the United States government again refused to compensate the Choctaw and Chickasaw because they had rebelled against the government.

Mississippi Band of Choctaw

For many years, the American government's Indian policy was conducted on a trial-and-error basis and caused great suffering for Native Americans. A small band of Mississippi Choctaw refused to leave Mississippi and endured many hardships to retain their tribal identity. In 1918, when their plight was brought to the attention of the federal government, the Bureau of Indian Affairs established the Choctaw Indian Agency at Philadelphia, Mississippi.

During the next few years, the Bureau of Indian Affairs bought land for a reservation on which the Choctaw could live peacefully and preserve their traditions, language, and cultural heritage. The Choctaw Indian Reservation includes about twenty-seven square miles located in several counties in east Mississippi.

Reviewing the Section

1. Define in sentence form: Indian Removal, Trail of Tears, land cession.
2. Why did the Choctaw and Chickasaw side with the South in the Civil War?
3. What did the Bureau of Indian Affairs do to help the Mississippi Band of Choctaw?

Of Special Interest

Phillip Martin, Chief of the Mississippi Band of Choctaw

When Chief Phillip Martin died on February 4, 2010, at the age of 83, the headlines of Jackson's *The Clarion-Ledger* read, "He touched so many lives, did so many good things." Chief Martin has been hailed as the "Moses of the Choctaw" because he led them out of dependency and poverty into prosperity and self-reliance. A 2001 Associated Press article about the Mississippi Choctaw was titled, "From Rags to Riches."

Chief Martin was first elected to the tribal council in 1957. After serving on the council off and on for several years, Martin was elected Chief of the Choctaw in 1979, a position he held until 2007. He inherited a poverty-stricken band of Indians in the racially divided Deep South. With the encouragement and support of his wife, Princess Bonnie Kate Bell, Chief Martin embarked upon a mission to forever change the lives of the Mississippi Band of Choctaw Indians.

At the time of Chief Martin's death, the Mississippi Band of Choctaw Indians owned and operated several manufacturing plants and two Las Vegas-style casinos. The Silver Star opened in 1994 and the Golden Moon opened in 2002. The various businesses owned by the Mississippi Band of Choctaw Indians provide more than six thousand permanent full-time jobs with an annual payroll of more than \$100 million. The Choctaw have invested more than \$500 million in economic development projects in Mississippi. To



Above: Chief Phillip Martin led the Mississippi Band of Choctaw from poverty to prosperity.

sustain its growth, the tribe provides college scholarships to its tribal members.

Chief Phillip Martin's 2009 autobiography explains in great detail how the Choctaw became a model of economic success. It is a story of hard work and the perseverance of a people who believed in themselves and determined their own destiny.

Chapter Review

Chapter Summary

Section 1 A Pristine Wilderness

- Native Mississippians lived in harmony with their environment. They grew beans, squash, and maize; hunters killed deer and wild hogs; they fished by grabbling, stupefying, and using trotlines and sieves.
- Most tribes spoke a Muskogean dialect; the Biloxi spoke a Siouan language, and the Natchez language was unique. The tribes had no written language but developed pictography.
- Tribes were matrilineal with an exogamic clan system; most had local self-government.
- Tribes practiced organized religion, believed in life after death, and participated in the Green Corn Ceremony and various burial traditions.
- Recreation included songs and dances and games like chunky and stickball.

Section 2 Major Tribes: Natchez, Choctaw, Chickasaw

- The Great Sun, the Natchez hereditary chief, had no binding authority over the five villages.
- The Natchez built Emerald Mound, and the Choctaw built Nanih Waiya; but moundbuilding stopped before La Salle's arrival.
- Most Natchez were hostile to the French, so the French built Fort Rosalie in 1716.
- The Natchez captured Fort Rosalie in 1729; the French and Choctaw allies later recaptured it.
- The Choctaw were the second largest and most agricultural nation in the Southeast.
- One Choctaw legend says their ancestors came to Mississippi from the west led by brothers Chatah and Chickasah; a family disagreement divided them into Choctaw and Chickasaw.
- Another legend says the Muskogean, Cherokee, and Chickasaw came out of Mother

Earth when Nanih Waiya mound opened; when it opened again, the Choctaw came forth.

- The Chickasaw were fierce warriors and English allies; they warred with other tribes and the French.
- In 1736, the Chickasaw defeated Bienville's force at the Battle of Ackia; the French retreated to Mobile.

Section 3 Small Tribes

- There were many small tribes in Mississippi, including the Acolapissa, Biloxi, Chakchiuma, Grigra, Ibitoupa, Koroa, Ofogoula, Pascagoula, Tiou, Tunica, and Yazoo.
- Many of the small tribes merged with larger tribes in Mississippi or moved to other locations.

Section 4 Indian Removal and the Trail of Tears

- Farmers who arrived in Mississippi claimed that the Choctaw and Chickasaw should be removed because they did not use the land properly.
- The journey to Indian Territory in today's Oklahoma is called the Trail of Tears.
- Beginning with the Treaty of Fort Adams in 1801, the Choctaw ceded or sold their lands to the U.S.; in 1830, they exchanged remaining Mississippi land for Indian Territory land.
- The Chickasaw ceded their north Mississippi land under the Treaty of Pontotoc in 1832.
- Feeling cheated by the government, the Choctaw and Chickasaw sided with the South in the Civil War.
- The Choctaw Indian Agency at Philadelphia, established in 1918, aided the Choctaw who remained in Mississippi.

Activities for Learning

Understanding the Facts

1. Identify three fishing techniques used by the Native Mississippians.
2. What three tribal folklore stories were common among the Mississippi Indians?
3. On what occasion did the Natchez tribe practice human sacrifice?
4. Summarize the folklore of the Choctaw's migration to Mississippi.
5. How was the Chickasaw horse used by the Indians?
6. What does the name "Chakchiuma" mean? Why did their location place them in danger?
7. By 1740, what was the fate of the Koroa and Yazoo Nations?
8. Which tribes were forcibly relocated from the southeastern United States to Indian Territory?
9. In what ways were the Choctaw and Chickasaw deceived by the American government?

Developing Critical Thinking

1. Explain why the Choctaw and Chickasaw tribes have many similar characteristics.
2. How did the smaller tribes in Mississippi defend themselves against the larger tribes and European settlers?

Writing across the Curriculum

Imagine you are the announcer at a Choctaw stickball game as illustrated and described on pages 44 and 45. Write a play-by-play description of the contest.

Exploring Mississippi on the Internet

1. Go to <http://www.nps.gov/nr/travel/mounds/index.htm>. Click on any two Indian mounds as shown on the map. Compare and contrast these Indian mounds in regards to height, shape, number of mounds, purpose, and builders.
2. Go to <http://mshistory.k12.ms.us/index.php?id=4> and read the article titled "The Natchez Indians." Record ten facts about this tribe.

Building 21st-Century Skills: Understanding Timelines

A *timeline* is a graphic representation of important events during a particular historical period. Creating a timeline is an effective way to organize historical events while also helping you remember them. Placing events on a line suggests that there is a past, present, and future. Sequencing events chronologically (time order) helps us see change over time as well as the connections and relationships between two or more events. A timeline of events also serves as a reference point for other developments that occurred during the same historical period.

Look at the timeline on page 39. It covers a period of 400 years and is divided into sections of 50 years. Each event is placed at the year it happened. Select any two events on the timeline that are nearest to each other. Describe the historical connection(s) between these two events. If you could add one more event and year from Chapter 2 to the timeline, what would it be? What event is chronologically nearest the event you added to the timeline?