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Powhatan survival came in the nineteenth and, especially, the twentieth century. Although they never had to face physical removal like some eastern Indians, the Powhatans had to confront laws that pressured them to melt into Virginia's free black population. For example, the notorious "one-drop rule" of 1923 deigned any individual with the slightest trace of African ancestry simply "colored."

Some Powhatan groups, such as the Chickahominies, Rappahannocks, and Upper Mattaponis preserved their communal identity against this onslaught by virtue of their having incorporated under the Virginia State Corporation Commission. Following the decline of segregation in the 1950s and 1960s, many Powhatan groups successfully fought a "public relations struggle" to be perceived, popularly and legally, as Indians (p. 221). Annual powwows and successful repatriation struggles characterized a resurgence of Powhatan culture in the 1990s. Today there are seven state-recognized Powhatan-descended tribes, two with reservations. Until now, the extended history of these Powhatan-descended peoples could only be gleaned by reading many different works. Rountree and Turner have simplified the task, and created a work that's greater than the sum of its parts. It should make a much wider swath of the American public familiar with the long story of Virginia's Algonquians.

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Cherokee Voices: Early Accounts of Cherokee Life in the East. By Vicki Rozema. Winston-Salem, North Carolina: John F. Blair Publisher, 2002. 180 pages. \$9.95 paper.

Cherokee Voices is crafted entirely from primary source materials, including accounts, journals, treaties, and contemporary correspondence. These span the ages from the first formal relations with Britain to the post-Removal late nineteenth century. The "Early Accounts" of the subtitle seems a misnomer, however, considering that the Cherokee entered into formalized relations with South Carolina and Virginia shortly after 1700 and that the excerpts in *Cherokee Voices* stretch nearly into the twentieth century. That's a minor quibble, though, as the accounts and letters culled together here provide notable glimpses and valuable insights into Cherokee thought and culture for a substantial portion of the known history of this indigenous nation.

Vicki Rozema's structure for *Cherokee Voices* is basic, more chronological than anything else, with representative documents speaking and standing on their own. While providing brief instructive introductions for each of the book's twelve sections, Rozema does not inject the presentations of Cherokee life with blocky narrative or overwrought interpretation. She provides just enough to leave the reader with some sense of context and so there is little to interfere with the reader's own gleanings.

To anyone familiar with Cherokee documents it will be obvious that the various excerpts which make this book a whole have been published

elsewhere. That fact should not distract potential readers from taking this book as a highly accessible source compilation. *Cherokee Voices* is clean, simple, short, and straightforward. Unfortunately these are qualities too often disparaged by analytical academic works. *Cherokee Voices* reminds me in a small way of Theda Perdue and Michael Green's *The Cherokee Removal: A Brief History with Documents* (1995) in that it combines excerpts from primary source documents to bring some perspective to larger or common historical events.

Unlike *Cherokee Voices*, though, *Cherokee Removal* provides Cherokee and non-Cherokee voices in the form of justification for, condemnation of, and reflections about removal. The book provides a handy and essential source for garnering contextual comprehension of what's arguably the central, defining moment in nineteenth-century Cherokee history and one of the pivotal events of United States history generally.

Cherokee Voices, unlike *Cherokee Removal*, is bereft of preformed questions designed to aid students in discursive engagement with the material. Personally, I find this approach intrusive, although others rely on these questions to initiate critical thinking and even student paper topics. *Cherokee Voices* neither suffers nor benefits from this arrangement.

In other ways, *Cherokee Voices* reaches beyond *Cherokee Removal* in that it brings together primarily Cherokee voices (albeit often filtered through non-Cherokee interpreters) from both the time well before Removal to the less-known and less-understood period following that catastrophic affair. That said, *Cherokee Voices* has the potential to become required reading in Cherokee history, Indian-white relations, and southern U.S. or American colonial history. Indeed, the book fits nicely into the body of work revealing Cherokee "voices."

This body began to take shape in 1939 with the first edition of Edward Everett Dale and Gaston Litton's *Cherokee Cavaliers*, which tells Cherokee history from the perspective of several members of influential families from 1832 to 1872, using correspondence buttressed by brief introductions. Drawing from basically western, post-Removal Cherokees, *Cherokee Cavaliers* is still far more involved than *Cherokee Voices*, as it brims with biographical and genealogical footnotes never approached by Rozema in *Cherokee Voices*. Such information, although at times tedious, is nevertheless valuable, particularly for readers who might lack sources on these families and their associations.

Another, more recent work, Daniel F. Littlefield and James W. Parin's *Native American Writing in the Southeast: An Anthology, 1875–1935* (1995) effectively brings together literary perspectives from members of several Southeastern tribes removed to Indian Territory (Oklahoma). Among Creek, Chickasaw, and Yuchi letters, addresses, and other writings are several Cherokee voices. *Cherokee Voices* should sit well on any shelf with these other works, and all—together—provide any interested student or reader with a near-complete picture of Cherokee thought and culture over a two-century period from 1730 to 1930.

Despite its lack of analysis and interpretation, *Cherokee Voices* also stands alone. Rozema's bibliography reveals a thorough grasp of the sources of Cherokee history, even if those sources are not engaged in some sort of debate. There need not be debate for historical or literary appreciation.

Rozema does not explain her motivation or methodology in terms of the selection of the excerpts. Surely, some wonderful vignettes have been left out of the compilation. What Rozema ultimately selected for *Cherokee Voices*, though, does convey the spirit and fortitude of one of the best-known indigenous American nations.

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Chief Daniel Bread and the Oneida Nation of Indians of Wisconsin. By Laurence M. Hauptman and L. Gordon McLester III. Norman: University of Oklahoma Press, 2002. 213 pages. \$29.95 cloth.

Laurence Hauptman and L. Gordon McLester are becoming to the writing of Oneida Indian history what Jordan and Pippen were to NBA basketball: a pair that gets better with age and experience. Hauptman brings to the collaboration more than two decades of writing and teaching about the Iroquois nations in New York and in their North American diaspora. McLester has overseen the famed Oneida history conferences where tribal members and academic historians share research and learning. Three years ago, the two teamed up to oversee the editing of a splendid collection of papers on nineteenth-century Oneida history in New York and Wisconsin, a book titled *The Oneida Indian Journey* (University of Wisconsin Press, 1999). Now, the two are back in 2002 collaborating on a monograph biography of Daniel Bread, a key Oneida leader in the years that included one removal from New York to Wisconsin, and almost a second one to the Great Plains.

Born in 1800 with the name Tekawyat:ron, the child was adopted into a leading Christian family and given the name of Daniel Bread. He had a life-changing experience as a young man when he fought on the American side against the British in the 1814 Battle of Sandy Creek, south of Lake Ontario. Bread was recognized for his military exploits against the British—the Oneidas are still fond of saying that they defeated the British Navy in 1814—and became a runner, or combination news crier and diplomat, in the tribe after the war. It was in this role that Daniel Bread went to Detroit in 1820 to negotiate the acquisition of a new homeland for the Oneidas west of Lake Michigan.

The 1820 effort came to naught. However, twice over the next years, a follow-up group of what came to be called “New York Indians,” including Stockbridges, Oneidas, Mohawks, Brothertowners, and Munsees, journeyed to Green Bay and negotiated two land acquisition treaties with the Menominees and Ho-Chunks (Winnebagoes). Most modern scholars see the intertribal treaties of 1821 and 1822 as highly suspect, if only on the basis of trading: six million acres from the Menominees in return for less than six thousand dollars in goods from the New York Indians. But Hauptman and McLester see the deals as fair, and broken only because of the meddling of Métis fur traders at Green Bay.