



MUSEUM STAFF

Mary Jane Berman, Ph.D.
Director/Curator

Beverly Hancock
Curator of Education

Myrna Mackin
Administrative Assistant

Kim Robertson
Museum Educator

Anne Gilmore
Membership Secretary

Student Assistants
Brian Bilheimer
Sarah Clawson
Morgan Edwards
Giles Harrison-Conwill
Elizabeth Shorb
Anna Sowle

COMMUNITY VOLUNTEERS

Catherine Banks
Lacy Burcham
Amanda Calhoun
Anne and Larry Gilmore
Perry L. Gnivecki
Alana Berman-Gnivecki
Anne Gully
Tony Layng
Myrna and James Mackin
Gina Pruette
John Reynolds
Bertha Roundtree
Kathy Salkin
Katie Shugart
Wilma Smiley
Eloise K. Smith
Marla Sparks
Paula Stober
Don and Ruth Williams
Mary Wright

JUNIOR VOLUNTEERS

Carleigh High
Aaron McCombs
Emma McCullough
Jay Spainhour
Gary Swaim Jr.

Vol. 8, No. 2
Fall 2000-Winter 2001

Published three times a year
by the
Wake Forest University
Museum of Anthropology
P.O. Box 7267
Winston-Salem, NC
27109-7267
(336) 758-5282 (phone)
(336) 758-5116 (fax)
<http://www.wfu.edu/MOA>
(Web)
moa@wfu.edu (e-mail)

WAKE FOREST UNIVERSITY
Museum OF
Anthropology
NEW S L E T T E R

Exhibits

by Mary Jane Berman, *Director/Curator*
and Beverly Hancock, *Curator of Education*

MISSISSIPPI CHOCTAWS: TRADITIONAL LIFE IN A MODERN WORLD

Co-Sponsored with WFU American Ethnic Studies Program. Toured by Southern Arts Federation. Photographs and texts depict and describe contemporary Choctaw life. Text by folklorist and tribal archivist Deborah Boykin. Photographs by Julie Kelsey.

November 28, 2000 – January 26, 2001

This photographic exhibit portrays contemporary Choctaw life on the Mississippi Choctaw Reservation, as observed and recorded by tribal archivist and folklorist Deborah Boykin and photographer Julie Kelsey.

Artifacts from the Museum's collections and Schiele Museum will also be on exhibit.

The Choctaw Indians trace their homeland to the area occupied by the states of Mississippi and some sections of Alabama. According to Choctaw belief, they originated from "Nanih Waiya," a sacred hill located near Noxapater, Miss. "Nanih Waiya" means "productive mound" and is often referred to as "The Mother."

In 1829, the Mississippi state legislature passed laws abolishing Choctaw tribal government. The Choctaw were required to subscribe to the laws of Mississippi. The tribe further relinquished autonomy by yielding to the federal government's pressure to relocate Indians in Indian territory west of the Mississippi River. The Choctaws were the first of the Five Civilized Tribes (the Cherokee, Chickasaw, Choctaw, Creek and Seminole) to be moved to Oklahoma by the Treaty of Dancing Rabbit Creek in 1830. The forcible removal of the tribe, "The Trail of Tears," began in 1831 and was completed by 1833. Although over 20,000 Choctaws left their homeland, many resisted by hiding in the Mississippi swamps and forests. Today's Choctaws, who live primarily in Mississippi, Louisiana and Oklahoma, are descendants of those stalwart survivors who were forcibly exiled or survived in hiding. The descendants of



Champion Choctaw ball player, by famed Native American painter George Catlin (1796-1872)

those who hid in Louisiana live today in Clifton and Jena, Louisiana. Those who stayed near the ancestral lands, Nanih Waiya, are today's Mississippi Choctaws.

For more than a century, most Choctaws lived as sharecroppers. They kept to themselves united by their

language and pride in their Choctaw identity. By the end of the 19th century nearly 1,000 Choctaws were living in Mississippi. In 1918, the tribe was decimated by the influenza epidemic and only a few hundred survived.

In the early 1900s, the United States government established a Choctaw branch of the Bureau of Indian Affairs in Neshoba County, Miss. The BIA purchased lands and placed them in trust for tribal members and established a hospital and Choctaw school. When presented with the opportunity for self-governance under the Indian Reorganization Act of 1934, the Mississippi Choctaw developed a Choctaw Constitution and By-Laws. In 1945, the tribe received Federal recognition and a tribal government consisting of a 16-member tribal council and an elected chief was reestablished. Over the next 55 years, the tribal government regained control of Choctaw schools, health-care and judicial systems. The current chief is Phillip Martin.

continued on page 2

VISIT THE MUSEUM HOME PAGE
<http://www.wfu.edu/MOA>

Volume 8, No. 2
Fall 2000-Winter 2001

Published three times a year by the Wake Forest University Museum of Anthropology
P.O. Box 7267
Reynolda Station
Winston-Salem, NC 27109-7267
(336) 758-5282 (phone)
(336) 758-5116 (fax)
e-mail: moa@wfu.edu
<http://www.wfu.edu/MOA>

EDITORS

Mary Jane Berman
Elizabeth Shorb,
Student Editor

CONTRIBUTING WRITERS

Anne Gilmore
Beverly Hancock
Kim Robertson
Elizabeth Shorb

LAYOUT AND EDITING

David Fyten,
University Editor and
Assistant Vice President of
University Advancement

PRINTER

Coleman Resources

MUSEUM HOURS

Tuesday-Saturday
10:00 a.m. - 4:30 p.m.

Closed Sundays,
Mondays, July 4, Labor
Day, Thanksgiving,
New Year's Day, Good
Friday, and Memorial
Day, weekends
and Christmas Holiday
Intercession. Hours are
shortened during
academic recesses and
summer. Please call.

The Museum Shop will be open on Mondays during the Holiday Shop Sale.

HOLIDAY SALE

November 27 -
December 22

Museum Friends:

20 percent discount on purchases \$5 and above.
Community: 10 per cent discount on purchases \$5 and above

Choctaws

continued from page 1

The Mississippi Choctaw are actively involved in economic development and have been highly successful in their efforts that provide jobs, as well as revenues to supplement housing, health care, educational programs and job training services. Today, the Choctaw tribe is one of Mississippi's 10 largest employers. Like many Native American groups, the Choctaw recently built a casino and hotel on reservation land. There are also eight industrial parks, a shopping center and a nursing home providing employment opportunities for Choctaw members.

The Choctaw are fiercely loyal to their history and their cultural traditions and maintain them through performance, dress, food, and sport. Choctaw dance, performed to the beat of striking sticks and chanting, is a means by which Choctaw tradition is remembered and passed down through the generations. There are dance groups in all the reservation communities. Dances are named for the animals that the dancers imitate. In the snake dance, for example, dancers form a line that coils and uncoils like the snakes known from the Mississippi environs. In the duck dance, one couple passes under the raised arms of a facing couple, like ducks diving for food. In the raccoon dance, a couple darts around other dancers, mimicking a playful pair of raccoons. The fast war dance and the four-step war dance were once part of the ritual prior to engaging in conflict. These dances are unique to the Choctaw because the women dance along with the men, a practice known only for this tribe. Social dances include the wedding dance, jump dance, and walk dance. The stealing partners dance is a game within a dance, with both men and women free to "steal" as many of their fellow dancers as they can. Social dances end with the walk dance, representing the beginning of the journey home.

Dress is another way that history is remembered and communicated. Older style (traditional) clothing is worn for social dancing and on special occasions. For women, this type of traditional attire, which tribal members call a "Choctaw dress," was most likely adapted from clothing worn by 19th-century European women. The design became distinctively Choctaw, when hand-sewn decorative appliqué designs were added. The diamond design represents the diamondback rattlesnake, while the half-diamond depicts "Nanih Waiya." Alternating circles and crossed lines on scalloped ruffles symbolize the crossed ball sticks and stickballs of Choctaw stickball. The most traditional article worn with Choctaw clothing is a sash which contains designs created from appliqué and beadwork.

The Choctaw also continue their tradition through the production of cane baskets, regarded to be emblematic of Choctaw culture. Some of the earliest

written descriptions of Choctaw life describe how they used cane for bedding, mats and baskets. Contemporary basket makers gather and prepare materials in ways that are similar to those of their foremothers. However, basketry technology has not remained static and Choctaw basketweavers are noted for their innovations and the introductions of non-traditional materials, designs and shapes. Weavers now dye their fibers with commercial, rather than vegetal dyes, creating colorful and complexly patterned designs. Collectors prize Choctaw baskets, especially the double weave, a technique that produces an exceptionally strong two-walled basket.

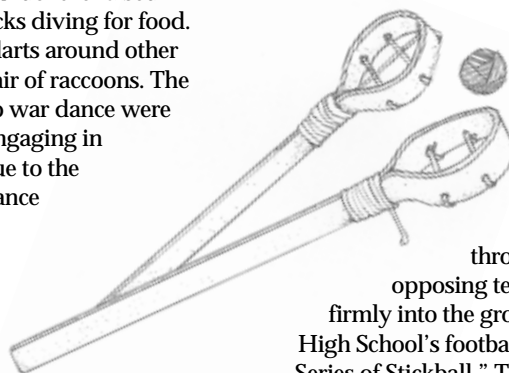
As the exhibit photographs illustrate, basketry, traditional dance and storytelling are all part of the Choctaw Indian Fair held each July. The fair allows tribal members to celebrate the year's accomplishments and educates non-Choctaw about Choctaw culture.

The Choctaw still play stickball, a game described by many 19th-century European writers. In the early 1830s, artist George Catlin painted a game that he saw being played in Oklahoma, soon after the

Choctaws had arrived. The game is still played with two sticks made from hickory wood with a bent-wood cup at one end. The players use these to catch and throw a woven leather ball. They score by moving down the field and

throwing the ball against the opposing team's goal which is a pole set firmly into the ground. Today, Choctaw Central High School's football field is the site of the "World Series of Stickball." The scoring posts are set at the center of the football goal posts.

Another measure of Choctaw success at carrying their past to the present can be found in their language proficiency. About 95 per cent of tribal members, including teenagers, speak Choctaw as a first language. Choctaw is spoken as frequently as English on the reservation. In conjunction with "Mississippi Choctaws: Traditional Life in a Modern World," Wake Forest Assistant Professor Margaret Bender will speak on "Continuity and Change in Southeastern Indian Languages" on Jan. 18 at 7:30 p.m. in the Museum classroom. Dr. Bender will explore how the Mississippi Choctaw and other Southeastern Indian groups are maintaining or increasing proficiency in their native languages through formal education and other programs. The lecture will also explore the mutual influences between European and Indian languages in the Southeast since the time of contact. Dr. Bender is a linguistic anthropologist specializing in Cherokee and other Southeastern Indian languages. A reception will follow. Teacher's guides will also be available. For more information, please call the Museum at 758-5282. ▲



Three New Exhibits

"To Sleep, Perchance to Dream" exhibits a sample of the varied headrests in MOA's African collections. The exhibit discusses the reasons headrests played important roles in some African cultures. The headrests represent all major regions of the continent and display their diversity of styles and carved designs. Another recent acquisition, a Tellem woman's headrest from Mali (11th-16th century), appears for the first time in this exhibit.

"Out of Smoke and Ashes", an exhibit about Mata Ortiz potters and pottery revolution based on the ancient Casas Grande style pottery, opened this fall. Student assistant Anna Sowle is partly responsible for the acquisition of a small collection of Mata Ortiz ceramics for the Museum. She researched, wrote, designed and installed the exhibit, which explores the ancient roots and rediscovery of pottery making in this region of northern Chihuahua, Mexico.

"Making a Living" pertains to the ways in which people adapt their cultures and subsistence strategies to take best advantage of the environments in which they live. The exhibit features the lifeways of two collector/hunter cultures: the San of the Kalahari Desert and the Mbuti of the Ituri Rainforest. Also featured are the pastoralist Masai and Turkana of Kenya, and the horticultural Senufo of Côte d'Ivoire and the Bamana of Mali. ▲

Coming Attractions

"TRANSFORMATIONS: AFRICAN MASKS IN THE MOA COLLECTION"

March 8 - June 15, 2001

USING EXAMPLES FROM its growing mask collection from all regions of Africa, the Museum looks at the transforming aspects of masquerade in African ritual life.

While we tend to think of African masking (and the masks that are associated with it) as a thing of the past, it is an important part of contemporary cultural life today. The exhibit will be curated by our Curator of Education, Beverlye Hancock, who visited the West African country of Côte d'Ivoire on a study and collecting trip two years ago. Some of the photographs and video footage she recorded will be included in the exhibit. Guest

lectures and videos will also be presented. Watch the upcoming *Newsletter* for dates and times of our programs. ▲



News & Notes

by Elizabeth Shorb, Student Co-Editor

Museum staff members Mary Jane Berman, Beverlye Hancock, Kim Robertson, Myrna Mackin and Anne Gilmore and long-time volunteer Katie Shugart attended the Southeastern Museums Conference on Oct. 11-15 in Knoxville, Tenn. The Museum donated a clay bank from Africa for the silent auction to benefit the SEMC. We were pleased to learn that the bank brought in a sizeable donation and was one of the most popular items on the auction block. (You, too, can own such a bank purchasable from our Museum Shop). Everyone's favorite trip was a visit to the University of Tennessee's McClung Museum, where a newly installed exhibit on the prehistory of Tennessee brought to light many objects that we had read about in textbooks, site reports and journal articles.

In September, Mary Jane Berman published "Plants, People, and Culture in the Prehistoric Central Bahamas, a View from the Three Dog Site, an Early Lucayan Settlement on San Salvador, Bahamas" (with Deborah M. Pearsall) in *Latin American Antiquity* 11(3): 219-240. In late October, Mary Jane traveled to Washington where she served as a panelist for the National Endowment for the Humanities (NEH) Division of Preservation and Access. While at SEMC she attended several sessions on registration and cataloguing in preparation for the Museum's computer catalogue conversion to a new, more powerful computer and a new, more user-friendly program.

This fall, Beverlye Hancock celebrated 20 years with the Museum of Anthropology. In acknowledgement of her contributions, the University presented her with a beautiful wooden clock. This September, Student Health Services held a reception in honor of the "Healing Arts," one of the several off-site exhibits that she researched, curated, and installed at different campus locations. In September, Beverlye also served as a member of the Southeastern Museums Conference scholarship committee. The committee conferred a total of seven scholarships to various categories of students and professionals allowing them to attend the conference. While at SEMC, Beverlye attended numerous sessions including two on copyright law that will assist her in exhibit planning and preparation.

In late September, Museum Educator Kim Robertson attended "Teaching the Past Through Archaeology: A Symposium for Teachers" sponsored by the Smithsonian Institutions' Department of Anthropology and the Society for American Archaeology's Public Education Committee. At SEMC, Kim attended sessions pertaining to museum education including "Reach Out and Teach: Thinking Differently About Hands-on Tours in Art Museums."

In addition to her Museum duties, Myrna Mackin is taking a MALS class in thesis-writing and auditing the class "Italian American Experience" in order to gain background for her master's thesis.

Anne Gilmore returned from SEMC with thoughts about how to attract new members, as well as ideas for social events and ways to encourage more Wake Forest students to attend the Museum's programs.

This fall, the Museum staff is benefiting from the return of last summer's student assistants and the addition of new students. Brian Bilheimer is a senior history major and anthropology minor. He works in the curation room assisting in the registration and cataloguing of newly received artifacts. Sarah Clawson is a junior politics major who has worked at the Museum since last May. She has designed our fliers and announcements among many other duties. Giles Harrison-Conwill is an anthropology major and art minor from Knoxville, Tenn. He works with Beverlye on the installation of exhibits. Morgan Edwards is a senior anthropology and art history double major. She is from Durham, N.C. In May and June, she also participated in the WFU anthropology department's Southwest Summer Program. At the Museum, she serves as a curation assistant, continued on page 5

by Anne Gilmore, Membership Secretary

THIS YEAR'S annual Friends Holiday Dinner will be held on Dec. 5 at 6:30 p.m. It is a wonderful opportunity for Museum friends to get together and share foods from around the world. And, if you are a bit hesitant to cook something you've never tried, please remember, we welcome favorite family recipes. As in the past, dinner, which begins at 7:00 p.m., will be preceded by hors d'oeuvres and wine punch at 6:30 p.m. We invite you to tour the Museum at that time. This year's special treat will be the mariachi band, Dos Amigos, who will entertain us. Please put this date on your calendars and call the Museum for your reservations at 758-5282, or email us at moa@wfu.edu.

The Museum staff spent five days in the Smoky Mountains of Tennessee attending the Southeastern Museum Conference in Knoxville. Accompanying us was long-time Museum volunteer and friend Katie Shugart, who will be working on the redesign of our Web site. Watch for a new format, text and images in the coming months.

We welcome our two new volunteers, Katie Rief and Gina Pruette. Katie, who will be working with Dr. Berman on the digital imaging of our collections, graduated from Wake Forest this past spring. Her studies in anthropology prompted an interest in museum work and over the summer she served as an intern at the John and Mable Ringling Museum of Art in Sarasota, Fla.

Gina graduated with a degree in anthropology from the University of Pennsylvania with concentrations in archaeology and cultural anthropology. Her favorite courses involved Native American studies and North

American archaeology. Gina has graciously agreed to chair our receptions committee, so you will be seeing a lot of her at our openings and dinners. She also is researching our Kuna beadwork collection in preparation for next fall's exhibit, "Kuna Mola: Maintaining Tradition Amid Change," which is being toured nationally by Mid-America Arts Alliance.

Thanks (or should we say *gracias*) to our faraway volunteer, Deborah Bock of Tucson, Ariz., who selected and purchased a collection of Mexican religious items and "Day of the Dead/Dia de los Muertos" toys and miniatures for our collection. Deborah is student assistant Anna Sowle's mother.

Don't forget to renew your memberships and help us reach our annual goals. If your membership has lapsed, please consider rejoining and even upgrading your membership to a higher giving level. Remember, we also have a matching program and the corporate matching gift of your spouse may also qualify. If you want to know more about our membership benefits, please don't hesitate to contact us at 758-5282 or e-mail us at moa@wfu.edu. ▲

Acquisitions

IF YOU ARE interested in making a donation of objects to the Museum, please contact our curators, Mary Jane Berman or Beverlye Hancock, at 758-5282. If accepted, such gifts to the Museum are tax deductible. ▲

News and Notes

continued from page 3

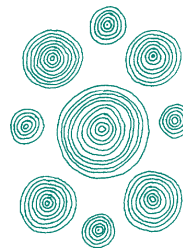
helping Dr. Berman with the labeling, registration and cataloging of Museum items. An anthropology major from York, Pa., Lisel (Elizabeth) Shorb began working in the Museum two years ago. She has co-edited several previous MOA newsletters and worked in the Shop. This past summer, she was lab director for Dr. Berman's archaeology field school in the Bahamas. Lisel hopes to apply to graduate school this fall to study cultural anthropology with a possible focus on the anthropology of tourism. Anna Sowle, a junior political science major/Latin American studies minor, is from Tucson, Arizona. In addition to assisting Beverlye in the installation of our recent "Celebrating Days of the Dead" exhibit, Anna catalogued our newly acquired Mata Ortiz collection and installed "Out of Smoke and Ashes." ▲

Education Department News

by Kim Robertson, Museum Educator

▲ THE NEXT EDITION of "World Voices," the Museum's newsletter for teachers, will address mathematics in different cultures.

▲ PLANS ALREADY are being made for our annual summer camp, "Africa Is A Continent, Not One Country." We will travel through the vast continent of Africa and learn about its environmental diversity, history and rich cultural traditions. We will gain an appreciation for its cultures by trying different African approaches to creating artwork, by experiencing its music and dance and learning more about its lifeways. As our understanding of Africans deepens so will our respect for their technological ingenuity and varied responses to environmental challenges. Camps will be held the weeks of June 4, 11, and 18. ▲



A COLLECTION of Museum of Anthropology Kuba textiles, hats, belts, hat pins and other items are part of a special exhibit at the North Carolina Museum of Art in Raleigh. "Designing in Raffia: Kuba Embroideries from the Democratic Republic of the Congo" runs through Jan. 7. Photographs showing people engaged in weaving and other activities are also featured. For more information about the NCMA exhibit, visit their internet site: http://ncartmuseum.org/news/press/kuba_release.html and http://ncartmuseum.org/news/press/kuba_factsheet.html ▲



Shop News

by Elizabeth (Lisel) Shorb, *Student Editor*

The holiday season is right around the corner and the Museum Shop is busy stocking its shelves with new items. Myrna has tucked away this year's special gifts: miniature Mata Ortiz (see "Out of Smoke and Ashes") pots. Highly valued by collectors, each pot is signed by a well-known potter including Baudel Lopez, Marta Poace, Julio Mora, Carmen Veloz and Suzy Martinez and will be available when the Sale begins.

Special holiday decorative items include hand-painted Christmas tree ornaments from Africa, match-sized nativity scenes from Peru and "kisi stone" (soapstone) figurines from Kenya. This year's jewelry collection consists of a wide variety of hand-crafted pieces containing amethyst, opal, lapis lazuli, rose quartz, amber and other semi-precious stones.

Don't forget to check out the Shop's collection of MOA merchandise. We offer T-shirts,

tote bags, mugs and this season's favorite—baseball caps. Be the first on your block to own one of these. Our collection of stocking stuffers and toys from around the world is unique and exciting.

The annual holiday sale will be Nov. 27- Dec. 22. Museum friends can enjoy a 20 percent discount on purchases of \$5 and above. The Wake Forest community receives a 10 percent discount on purchases of \$5 and above. We are a great place to shop for teachers, friends and family members. Be sure not to miss this great opportunity for holiday shopping! ▲



Join *the* Friends *of the* Museum of Anthropology

Membership Benefits and Categories

Student Membership \$5

Individual Membership \$15

Senior Citizen Membership \$12

Invitations to previews of exhibits, openings, reduced rates for field trips, lecture series, classes and other special events, 10 percent discount on purchases from the Museum Shop, 20 percent discount on purchases from the Museum Shop during sales.

Teacher Membership \$15

All of the above, AND a discount for class programs.

Family Membership \$20-49

All of the above, AND reduced rates for your children for after-school and summer programs.

Supporting Membership \$50-99

All of the above, AND Museum Shop notecards, mug, or Museum logo baseball cap.

Patron Membership \$100 and above

All of the above, AND a Museum logo T-shirt or tote bag. (Circle shirt size: S M L XL)

_____ Student \$5 _____ Individual \$15
_____ Senior \$12 _____ Teacher \$15
_____ Family \$20-49 _____ Supporting \$50-99
_____ Patron \$100 and above
_____ I do not wish to receive
any premiums

Matching Gifts

Are you or your spouse employed by a matching gift company? Many companies and law firms will match your gift. Please obtain the proper form from your employer and return it to us with your gift. THANKS!

Please make checks payable to the Museum of Anthropology, Wake Forest University, P.O. Box 7267 Reynolda Station, Winston-Salem, NC 27109-7267. Memberships are tax-deductible.

Name _____

Phone () _____

Street Address _____

City _____

State _____

ZIP _____

E-mail _____

My gift will be matched by _____ and forms are enclosed. *(Corporate matching gift of spouse may also qualify.)*

_____ New _____ Renewal _____ Cash _____ Check

**For more information, call (336) 758-5282
or e-mail moa@wfu.edu**

Museum Calendar

NOVEMBER

23 – 25

Thanksgiving Holiday
Closed

27 - December 22

MUSEUM SHOP SALE

28 – January 26

Exhibit: "MISSISSIPPI CHOCTAWS: TRADITIONAL LIFE IN A MODERN WORLD"

Co-sponsored with WFU American Ethnic Studies Program. Toured by Southern Arts Federation. Photographs and texts depict and describe contemporary Choctaw life.

JANUARY

13

Museum reopens to the public

18

"Continuity and Change in Southeastern Languages"

Dr. Margaret Bender

7:30 p.m.

Reception follows lecture.

MARCH

8 - June 15

Exhibit: "TRANSFORMATIONS: AFRICAN MASKS IN THE MOA COLLECTION"

Curated by Beverlye Hancock, Curator of Education.

DECEMBER

5

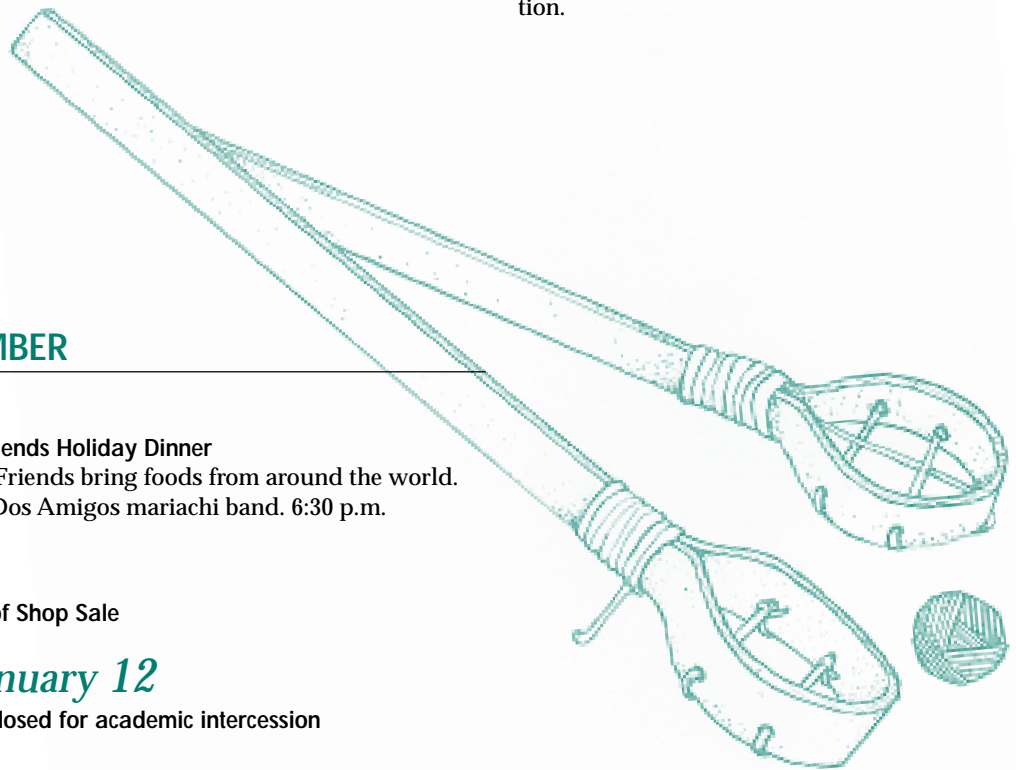
Annual Friends Holiday Dinner
Museum Friends bring foods from around the world.
Features Dos Amigos mariachi band. 6:30 p.m.

22

Last Day of Shop Sale

23-January 12

Museum closed for academic intercession



WAKE FOREST
UNIVERSITY

Museum of Anthropology
P.O. Box 7267 REYNOLDA STATION
WINSTON-SALEM, NC 27109-7267

Non-Profit
Organization
U.S. Postage
PAID
Winston-Salem, NC
Permit No. 69