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sacred is perfect. Lame Deer continues: "Nature, the Great Spirit—they are not perfect. The world couldn't stand that perfection" (139). Trickster stories teach us how not to act, yes, but they also teach us that, by God, we do act that reprehensible way. In view of a perfect god we are damned. But in view of an imperfect god, we have a damn good chance of not being damned. A consolation? Most definitely.

I would like to end this review by saying that Trickster is *magical*, and I do not mean in the fairy-tale way. The stem word *magic* in Webster indicates the fairy-tale way, but the adjectival suffix, *al*, modifies the fairy-tale definition to mean *like magic*. In his Ojibwe-language dictionary Frederic Baraga defines the root word for magic, *mamanda*: "wonderful, astonishing, miraculous" (210). Miraculous, a word rooted in sacredness, power, religion, godness. That defines Trickster. Trickster doesn't have to murder his brother to gain magical powers! Power is his birthright. In addition, because of Trickster's contrariness, Franchot Ballinger believes that Trickster lives "sideways": "he moves on a diagonal to the rest of society's parallels" (74). The truth is that, too often, when scholars interpret Trickster in a secular way, they are the ones moving sideways if they do not recognize that Trickster tales are always sacred, always connecting human existence to the spiritual world. Texture and style, multiple names, social relations, sexual identity, trickster-hero: all are topics about Trickster that Ballinger impressively reviews and analyzes, but I was much relieved to see him end his text with the following comments: "Clearly, in the American Indian perception of reality the disquieting and disorderly are not only integral to life but might also show the way to the sacred. . . . Tricksters shape the world we live in so that it fits humans" (140, 141). No wonder that Toelken's (1981) informant, Yellowman, so aptly says, "If my children hear the stories, they will grow up to be good people; if they don't hear them, they will turn out to be bad" (Toelken and Scott, "Poetic," 80).

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**Okfuskee: A Creek Indian Town in Colonial America.** By Joshua Piker. Cambridge, MA: Harvard University Press, 2004. 270 pages. \$45.00 cloth.

Joshua Piker's book is an ambitious work that follows the lead of prominent scholars such as Richard White and Daniel Usner and pushes their insights in new and revealing directions. As his title suggests, the work is both a tightly focused study of a Creek Indian town and a broader comparative study that treats Okfuskee as a colonial American town. Moreover, Piker contends that many of the salient socioeconomic issues in British colonial America transcended cultural borders, linking Anglo-American colonists and Native Americans through unfamiliar processes, or "peculiar connections," which historians have been slow to identify. This approach will intrigue readers even if it does not entirely convince them, and it will surely compel readers to think seriously about the complex and changing relations that took shape

between southeastern Indians and Euro-Americans in the seventeenth century and the categories scholars use to discern the contours and consequences of these interactions.

Piker places town life at the center of his analysis and argues that overlooking town life necessarily results in inaccurate representations of Creek history. Creeks, like many other southern Native peoples in the eighteenth century, identified themselves and understood the wider world primarily in terms of local communities—their towns. Groups of people who lived near each other might constitute a village, a *talofa*, but people who shared a public square and sacred fire made up a town or *takwa*; towns often encompassed multiple, geographically dispersed villages. The familiar geopolitical divisions of Upper and Lower Creeks and, indeed, the concept of a Creek confederacy, he maintains, convey a misleading impression of uniformity and consensus, if not stasis, over time and place. Piker is attuned to the social and political implications of Creeks' kinship or clan relations but insists that they must be considered in tandem with the town-centered rituals and networks that worked to circumscribe or supersede the demands and obligations of kin and clan. Honing in on a specific town, according to Piker, reveals the shifting processes and sites that were at the core of Creek social, economic, political, and spiritual life and that also allowed for the formation of multitown regional and national linkages.

One of the largest Upper Creek towns, Okfuskee had a population of approximately fifteen hundred in 1763, and it encompassed multiple villages, some more than seventy miles from its town square but firmly bound to it nonetheless. Size matters less to Piker than his conclusion that Okfuskee, located near the Tallapoosa River at the point where the British trading path from Charleston and Augusta entered the Upper Creeks' territory, occupied a central role in Creek-British diplomatic relations, its prominence in British colonial records always a critical factor for historians. Addressing those scholars who might question whether Okfuskee is a typical or representative Creek town, Piker directs readers to consider both the heterogeneity and unity among the Creeks, a persuasive position that allows him to draw on primary and secondary source material about Creek people and towns other than Okfuskee to fill in gaps and present a composite image.

The first half of the book is devoted to an explication of Okfuskee's diplomatic connections to British colonial America. In each of the first three chapters Piker selects key moments and events from 1708 to 1774 that illuminate the ways in which Okfuskees forged their ties to the British and devised varying strategies to preserve and influence this relationship. In large measure Piker bases his argument for Okfuskee's centrality in Creek-British diplomacy on a specific, and some might say speculative, reading of his sources. In 1708 the headmen of Okfuskee enacted a formal ceremony acknowledging the authority of one chief, Cossitee, and the ties he had established between the town and British authorities. Thomas Nairne, the British agent who witnessed the events, believed that the Okfuskees had accepted the British directive to defer to Cossitee. The Okfuskees, Piker explains, already regarded Cossitee as a leader and rather than bowing to British demands were

instead confirming Cossitee's newly established role as an intermediary between Okfuskees and the British. Here and throughout the book Piker provides richly detailed accounts that clearly illustrate the necessity of viewing Euro-American sources, both written documents and maps, from the Okfuskees' vantage. Less than a decade after Cossitee's ceremony, some Creeks' participation in the Yamasees' 1715 to 1717 rebellion against South Carolina would prompt the Okfuskees to redouble their efforts to secure their diplomatic ties with the British.

Piker locates both the source and proof of their determination in the mark left by a man identified as "Fannemiche King of the Oakfuskeys" on a 1732 agreement of "Friendship and Commerce" between the Creeks and South Carolina. Piker interprets this 1732 accord as a likely continuation or outgrowth of the 1708 ceremony. Drawing on Thomas Nairne's writings about the Chickasaws and Patricia Galloway's scholarship on the Choctaws, Piker suggests that the Okfuskee's Fannemiche was what Choctaws and Chickasaws knew as a "Fanni Mingo" (squirrel chief). The Creeks, like other southeastern Native peoples, forged bonds of fictive kinship between polities when one polity adopted a headman from another as their own kin. The adopted headman bore the responsibility of linking and mediating between the two communities, ensuring that each recognized their obligations to the other. For the Choctaws and Chickasaws this was the role of a Fanni Mingo. Piker raises the possibility that in 1708 the Okfuskees established their ties to the British through a distinctly modified version of the Chickasaw calumet ceremony and established an Okfuskee man as a "Fanni Mico." To bolster his argument, Piker details the events surrounding the four references to "Fannemiche" or variant spellings of Fanni Mico in British documents regarding the Okfuskees, and only the Okfuskees, between 1732 and 1751.

Piker forthrightly acknowledges that his argument about Fannemiche is speculative. Still, readers will have to turn to the footnotes to learn that while the Chickasaw honorific *mingo* was synonymous with the Creeks' *mico*, the Chickasaw word *fanni* had no meaning in the language spoken by Okfuskees. Did the Okfuskees borrow the term and concept of "Fanni Mico" from the Chickasaws, as Piker suggests in his notes, or did Thomas Nairne and other British agents transpose a term from their dealings with the Chickasaws to their interactions with the Creeks? Neither the sources nor Piker can tell us with certainty. Regardless of one's conclusions about Piker's interpretation of Fannemiche, the book presents a thorough and compelling history of the Okfuskees that makes clear the extent and implications of their diplomatic relations with Charleston and Savannah through the eighteenth century.

Throughout the book Piker moves beyond Creek-British diplomacy and situates the Okfuskees within a broader narrative of American history to illuminate the intersecting and distinct trajectories of Native and Euro-American history. The last three chapters are devoted to a discussion of the internal workings of Okfuskee town life and trace changing land-use practices, trading patterns, gender roles, and intergenerational relations between men. Each chapter concludes with a generalized discussion of the issues as they took shape in the British colonies. Here Piker seeks to illuminate the continued

intersections between Okfuskee/Creek and Anglo-American life and also point to Anglo-Americans' growing refusal to countenance these connections. These insightful discussions are, unfortunately, too brief; thus, the complexity of the cross-cultural connections sometimes lacks force, as in the discussion of gender roles and female authority. Nonetheless, Piker's overarching argument that historians of early America need to account for Native peoples remains uncompromised, and this book serves as an excellent model for such inquiry.

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**Ordeal of Change: The Southern Utes and Their Neighbors.** By Frances Leon Quintana, with an afterword by Richard O. Clemmer. Walnut Creek, CA: AltaMira Press, 2004. 157 pages. \$24.95 paper.

Until recently, the Southern Utes have not been the subject of much scholarly investigation. Compared to neighboring tribes like the Navajo, many of the Plains groups, or the Pueblo people (ancestral and contemporary), these American Indians have captured neither the attention of the academician nor the imagination of the general public. Small in size, but important in their historical role, the Southern Utes are starting to come into their own, with a half dozen reliable works recently completed and available on the shelf. Quintana and Clemmer have added to this growing body of knowledge.

Change, over a fifty-year period (1877–1926), is the authors' principal focus. Quintana's study examines the effects of contact with the dominant culture when imposed on a large scale. During this period the federal government not only moved the Southern Utes from a hunting and gathering society and disposed of their lands after placing them on a reservation but also enforced a conscious policy to bring them culturally and economically into white society. Not surprisingly, these attempts were met with resistance and the failure of both groups to embrace cross-cultural possibilities. This scenario is familiar to anyone who has studied federal relations with American Indian tribes.

One might ask, what makes the Ute experience different from any other tribe? In some respects, nothing. The book follows the well-known trail of lost lands, displaced Indian leadership, the boarding school era, land allotment, the Indian Reorganization Act, termination, the efforts of the Great Society, and contemporary growth in self-sufficiency. The resulting squalor, mistreatment, depression, and theft, especially in the early years, are effectively but briefly rendered. Still, there is nothing surprising.

The main focus of this work is not to provide substantial detail about the Southern Ute experience but rather to analyze elements of change as they apply to their circumstances. Quintana depends heavily on government records located in the Denver Federal Records Center, where she worked as a graduate student (1959) under Omer C. Stewart. In 1960 she performed