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petitive or wandering passages, which are part of the joy of Coyote tales and of the native oral tradition.

In the last chapters, Bright drops his academic persona. As a result, his language soars, honoring the simultaneous past, present, and future manifestations of both the mythic and biological critter. When he allows himself, Bright can think, write, and harmonize—even howl—with the poets he so clearly admires. He wisely gives substantial space to the poets themselves, including reprinting the entire text of Snyder's essay "The Incredible Survival of Coyote."

Bright's list of references is extremely useful, the most comprehensive to date. Still, several modern native and nonnative writers are missing. Most notable is Gerald Vizenor, Ojibwa author (and professor at the University of California, Berkeley), whose many novels and essays explore and embody the Woodland Trickster spirit. Also, Bright notes that contemporary native groups tell new Coyote stories; that is true, and I wish he had included some. Among non-Indian scholars, Conrad Heyers's enthusiastic endorsement of the Trickster myth in *The Comic Vision and the Christian Faith* (1981) should be added.

For a further general introduction to Coyote in all his guises, Lopez's anthology is readable and more comprehensive; deAngulo's reimagined *Indian Tales* are the most highly readable story composites; J. Frank Dobie's *The Voice of the Coyote* includes Mexican and Texan folklore and field notes; *Coyote's Journal* collects modern Coyote-inspired writers; sympathetic biologist Hope Ryden's *God's Dog* describes her extensive field observations of *canas latrans*; while modern artist Harry Fonseca (Maidu) visually captures the Coyote spirit. Finally, Paul Radin's classic *The Trickster*, on the Winnebago Trickster cycle, with commentaries by Karl Kerenyi and Jung, remains invaluable.

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The Creek Indians. By Ellen Scordata. New York: Chelsea House Publications, 1993. 80 pages. \$12.95 paper.

The publication of *The Creek Indians* no doubt is the result of renewed interest by the majority culture in its indigenous peoples, one of the by-products of increased visibility during the recent quincentennial. It is an historically accurate and well-written text.

Additionally, the text is supported by numerous illustrations; indeed, one of the nicest features of the book is the inclusion of color photographs of traditional fabrics. However, despite the basically sympathetic point of view of its author, it remains a text written by a non-Indian for a non-Indian audience. As in many other texts, Indian people are presented as an interesting but historical sideline. The People do not speak for themselves; hence, the text lacks an authentic voice.

The book attempts to cover the history of the Creek people from pre-European contact to the present time. The book is listed for grades two to five but is actually written at a seventh to ninth grade level. The first chapter opens with the origin and migration story of the Cussitaw, the ancestors of the present-day Muskoke, or Creek, as the author calls them. According to this story, purported to have been told to a non-Indian in 1737, the Cussitaw emerged from the earth and eventually migrated to the east to settle in the present states of Alabama and Georgia. Scordata's apparent intention in including this was to present a Native American viewpoint. However, the chapter moves with the stilted style of early eighteenth-century British prose.

This first chapter suffers from an additional problem of incoherence. Very often when native people tell stories to nonnative people or to anyone who does not speak their language, they tend to summarize the content of the stories themselves: A good storytelling occurs only within the context of a good, e.g. interactive, audience. Thus, this first chapter appears to be a collection of such little stories on a related topic. According to the final little story, the Cussitaw joined the Coweta, to become the group known to the British and most Americans as the Creek Indians.

The second chapter begins a section on Creek history from a Western European perspective. The author makes no attempt to relate the first chapter to the second, nor does she help the reader understand that the first chapter was included to provide an Indian perspective of history. Chapter two provides a very condensed description of life according to the earliest British writings, including information about basic social structure—implying the equality of women and men through a description of the division of labor—and the natural diet prior to European interference.

Although much is implied by such a list of data, the author fails to make explicit the wholeness of the system that allowed the Muskoke to survive so well prior to the blessings of European

civilization. No credit is given to the knowledge and accomplishments of this group. The majority of the chapter is devoted to a description of the political structure of each town, ending with a summary of the power changes among the various European countries—Britain, France, and Spain—and their changing relationships to the Creek. This fascination with political power and structures reflects the values of the greater culture.

The next two chapters chronicle the many changes wrought by the continuing onslaught of mostly poverty-stricken European immigrants. For example, between 1765 and 1773, the white population tripled, from 6,000 to 18,000, while the African slave population more than quadrupled, from 3,500 to 15,000. Additionally, the decade between 1810 and 1820 saw the non-Indian population increase more than tenfold. Most of these early white settlers came from what the British considered the dregs of their society—disgraced family members and former inmates of paupers' prisons. These chapters barely mention the degradation and deprivation forced on the Muskoke by these settlers.

This section concludes with the defeat of the Creek by Andrew's Jackson, this country's first president to campaign as a "good old boy" who extolled the virtues of illiteracy and ignorance. In the end, the author does provide evidence of the genocide practiced against the Creek during their removal. While the Cherokee have publicized their removal, which they called the Trail of Tears, in actuality all Southeastern Indians suffered equal, if not greater, deprivation. Forty percent of the Muskoke people died during their forced removal, with hundreds drowning because of the drunkenness of their non-Indian guides.

The presentation of the data in the remainder of the book—very dispassionate—clearly conveys the author's academic intent. Indeed, the entire book is a wonderful academic endeavor. However, it fails to convey any reality of the Muskoke people themselves. The chapter on current life among the Muskoke, called Creek throughout the book, is totally underdeveloped, almost as if current Indian life is barely worth describing. This approach tends to leave the impression that the people being described have disappeared, that they were just another chapter in American history. Nowhere, for example, does the author convey the ongoing humiliation felt by Indian people because they have no voice in the governing of a land that was stolen from them, or because they are not even allowed to govern themselves on the postage stamp-size parcels allotted to them. There is no mention of the

continuous efforts of this government to undermine the economic independence of Indians.

Moreover, missing is any input from the Muskoke people themselves. Where, for example, is the warm sense of humor of the People, or the beauty created by Muskoke artists? It is obvious that the author has never met the People. With books like these, it is little wonder that, when I meet non-Indian children, they tell me, "I thought all you guys were dead." Dead is the way Indian people are presented in this book. By presenting the atrocities and genocide practiced by the United States government as something that has ceased, this book simply serves as another clever piece of propaganda produced by the majority culture.

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Disease and Demography in the Americas. Edited by John W. Verano and Douglas H. Ubelaker. Washington, D.C.: Smithsonian Institution Press, 1992. 294 pages. \$62.00 cloth.

The arrival of Europeans in the Americas set in motion a series of historic events that has had dire demographic consequences for the indigenous populations. Old World diseases, along with Europeans, colonized the Americas, expediting the colonization process. Infectious diseases altered forever—quantitatively and qualitatively—the demographic composition of the Americas. Yet the true impact of European diseases and their demographic consequences are considered the most difficult to grasp intellectually. The death and amalgamation of millions of indigenous people historically are shrouded in misconceptions, described in overgeneralizations, and mired in complexity. It also is a topic that is charged politically. *Disease and Demography in the Americas*, as Herman Viola notes, "marks a major attempt to bring together the resources and research of a variety of disciplines and scholars to resolve the riddle of New World disease and demographics" (pp. ix-x).

The volume is the result of a symposium entitled "Disease and Demography in the Americas, Changing Patterns before and after 1492," held 2-3 November 1989 at the Smithsonian Institution. The symposium was sponsored by the Office of the Quincentenary Programs, National Museum of Natural History. The two-