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this work continually points out, Northwestern Plains societies interacted with each other within the context in the evolving political economic infrastructure of the northwestern plains. Unlike previous historical studies that focus on specific events or issues, Binnema paints with a broad regional brush. While his macrohistorical analysis does gloss over critical points and leaves some arenas unexplored, it is a valuable addition to the region's indigenous history. In an objective, yet synthetic fashion, Theodore Binnema has laid bare the driving forces of indigenous relationships within a regional context. I recommend this work to anyone interested in Native American history of the northwestern plains.

**Gregory R. Campbell**

*University of Montana*

**Creation Myths and Legends of the Creek Indians.** By Bill Grantham. Gainesville: University Press of Florida, 2002. 337 pages. \$55.00 cloth.

In the time before Columbus arrived, the Muscogee Creek people formed one of the largest groups of people in North America. They were at the core of a major confederacy of tribes in the southeastern states before the forcible removal of most of the members to Indian territory, now called Oklahoma, in connection with Indian removal or the Trail of Tears in the Jacksonian era in American history. The Creek Confederacy was able to weave together a large multiethnic number of tribes, with a considerable diversity of languages, customs, and values. In its diversity, however, core and common ways of doing things and making common decisions also developed side by side with the core Muscogee Creek values. Differences in values and languages among the member groups were generally respected.

The contact with Europeans provided a major challenge to the Creeks in dealing with the clash of civilizations that was to follow. The depth and complexity of Creek values and organization is an important part of human history. The differences in weapons technology—guns overcame bows, arrows, and clubs in the decisive Battle of Horseshoe Bend in 1814,—made way for Creek removal. In addition to the military and economic threat to the survival of Creek ways, internal divisions of mixed bloods and full bloods contributed to the erosion of Creek tribal values.

A key to the survival of the Creeks was their reorganization after removal and the attempt to maintain the coherence and continuity of Creek values. The latter are still treasured by many Creeks in Oklahoma and parts of the Southeast. The major rituals still survive, especially in the stomp grounds of Oklahoma. There they maintain their oral traditions the best they can without depending on academic scholarship to know how to be a Creek. Many Creeks today research their own traditions and write about them and also enshrine them in stories, poetry, plays, and music. However, there remains the legacy of earlier ethnographic work on Creeks, which has mixed usefulness in understanding the traditional and contemporary world of the Creeks.

Bill Grantham has gone through much of the early and better-known ethnographic literature including the work of John Swanton, Frank Speck, Albert Gatschet, W. O. Tuggle, and others. Except for a few contemporary stories, not much is original in this work. Grantham has basically arranged excerpts from the literature using his own categories of subject matter with labels such as cosmogony, cosmology, ceremony and ritual, and myths and legends. The book can be helpful to those who want a quick overview of the earlier literature and the information given by Indian informants to professional or amateur ethnologists without having to read all of Swanton's or the other writers' works. But without internally consistent philosophical tools or analysis, the stories tumble out in a jumbled fashion with uneven standards of translation and clarity of meaning.

Grantham, of course, is correct in saying that myths and legends should not be trivialized but seen as depositories of a sense of cosmic order and as keepers of values. However, without an analytical framework or in-depth interviewing in Creek, the work is a hodgepodge of information that will need careful sifting through for the serious reader. For the casual reader, it provides a reference of sorts for some Creek stories and legends.

**Joyotpaul Chaudhuri**

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**Drawing Back Culture: The Makah Tribe's Struggle for Repatriation.** By Ann M. Tweedie. Seattle: University of Washington Press, 2002. 208 pages. \$30.00 cloth.

This small book examines the very large and complex issues surrounding the Makah Indians' efforts to regain sacred and cultural material based on the legal framework of the Native American Graves Protection and Repatriation Act, 1990 (NAGPRA). It is a reworking of the author's Ph.D. dissertation, in which she acted as a participant observer in her research on the Makah reservation. In the best tradition of progressive anthropology, the author takes the stance of an advocate for her research subjects, and clearly sees the work as benefiting the Makah Nation in its attempt to "draw back culture" that was sold to buyers from large museums in the early part of the last century.

The Makah Nation reservation extends over fifty-five square miles of the Olympic Peninsula in the northwest tip of Washington state. This isolated location spared the Makah from much of the ethnocide of the nineteenth and twentieth centuries, although they were still subjected to a deliberate assault on their culture, traditions, and Indian identities. And as has been the case with other Indian nations, much of their sacred and ceremonial material culture such as masks, rattles, clothing, whaling gear, totems, and tools, now resides in museum collections around the world.

NAGPRA is a progressive piece of legislation that mandates the return or repatriation of (besides Native American human remains) objects of "cultural patrimony which shall mean an object having ongoing historical, tradition-