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Creek Indian History: A Historical Narrative of the Genealogies, Traditions and Downfall of the Ispocoga or Creek Indian Tribe of Indians by One of the Tribe. By George Stiggins (1788–1845). Introduction and notes by William Stokes Wyman (1830–1915). Edited by Virginia Pounds Brown. Birmingham, Alabama: Birmingham Public Library Press, 1989. 176 pages. \$24.95 Cloth.

George Stiggins was born in 1788 in the Talladega Valley of what was then the Creek nation and later became Alabama. His father was a Virginia-born trader, his mother a niece of Chinnabee, chief of the Natchez tribe of the Creek Confederacy. Like his mother, who is known only by her English name, Nancy Grey, like her two sisters, who also married white men, and like his own sister, who married the famous mixed-blood warrior, William Weatherford, Stiggins identified strongly with the white community. When he was twelve, his father moved the family to a farm in the Tensaw settlements, near Mobile. Stiggins's tutors gave him a practical English education and a bit of Latin; he also possessed a colloquial knowledge of Spanish, Muscogee, and Natchez.

When civil war came to the Creeks of the Tensaw, Stiggins joined a company of volunteers to fight the hostile nativists. Only a timely furlough saved him from the massacre at Fort Mims. Employed as a special agent in the Creek nation during the Jackson administration's effort to speed Creek removal, he participated in negotiating the 1832 Treaty of Washington, the last the tribe signed before its forced removal west later in the decade. During the same decade, Stiggins composed his historical narrative of the Creeks.

The narrative examines the migrations, locations, and cultural peculiarities of several constituent tribes of the confederacy. From his own recollections and others' testimony, Stiggins not only analyzes the "manners and customs" of the Creeks collectively, but also offers a fascinating account of the varying relationships between the culturally and linguistically diverse components of the confederacy. A Baptist, Stiggins minimizes the complexity and salience of Creek religious practice, but provides a useful description of the green corn ceremony. Like most white observers of his period, Stiggins finds the Creeks indolent, drunken, and depraved, but also honest, friendly, and free from materialistic competition. Unlike most white observers, he attributes their

daily gatherings in the town squares not to indolence, but to their need to maintain social and political solidarity.

Stiggins devotes a considerable portion of his narrative to a highly circumstantial, though unfinished, account of the Creek war of 1813–1814. He attributes the war almost wholly to the machinations of the prophets, especially Josiah Francis, Paddy Walsh, and Captain Isaacs. Although he credits Walsh with eloquence and bravery, he blames them all for the “downfall” of the Creek nation: “Francis was a man of no talent . . . but undoubtedly by his fanatical pretensions to knowledge of future things he overbalanced all sober reason in his tribe, which led to their wild and thoughtless outbreaking. So he became one of a few who caused the downfall of the Ispocoga tribes” (p. 122).

Whatever his prejudices, Stiggins’s opportunities for observing the Creeks at a critical moment in their history have made his manuscript an important source for historians and anthropologists. Such was the manuscript’s reputation that William Stokes Wyman, longtime professor of classics at the University of Alabama and leading authority on the state’s Indians, tried as early as 1873 to secure a copy. Wyman discovered that a carpetbagger named Lyman Draper, secretary of the State Historical Society of Wisconsin, had already obtained the manuscript. Not until after Draper’s death, however, did the society catalog his papers and provide a handwritten copy of the Stiggins manuscript to Wyman. In 1901, Wyman prepared a typescript of the manuscript and an introduction and notes for publication; but publication did not ensue.

Decades later, Virginia Pounds Brown, former librarian, Birmingham bookseller, and author of popular historical and fictional works dealing with the native population of her state, discovered the Wyman version of the manuscript in the archives. She compared it with the microfilm edition of the original document and edited it for publication, together with Wyman’s introduction and notes, and a few additional notes of her own.

Describing her editorial policy, Brown notes, “In this publication basic editing has been done to the frequently obscure and wordy manuscript in the interest of clarity and readability” (p. 12). She also has standardized and corrected punctuation and spelling, created paragraph divisions, and provided section and chapter headings. Although the editor is correct in stating that

this volume is the first edition of the Stiggins manuscript printed in book form, she does not mention that the entire manuscript was published in 1958 in volume 5 of *Ethnohistory*, as an appendix to a short essay by Theron Nunez on Creek nativism. Nunez's version of the manuscript is unedited except for bracketed punctuation marks.

A comparison of the Nunez and Brown versions reveals that, although Brown has nowhere tampered with the meaning of the text or omitted important information, she has (both with and without indicating her elisions) omitted portions of the original text, changed the wording, and shortened sentences in the interest of brevity and clarity. To make the work more accessible to a late twentieth-century general reader, Brown has reverted to the energetic revisionism of nineteenth-century editors. Most readers will appreciate the improvement in clarity, the assistance provided by the introduction and notes, the useful maps, and the attractive illustrations. Those concerned with getting the story literally in Stiggins's own words may prefer the Nunez edition.

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Formulating American Indian Policy in New York State, 1970–1986. By Laurence M. Hauptman. Albany: State University of New York Press, 1988. 288 pages. \$57.50 Cloth. \$19.95 Paper.

Hauptman states at the outset that his major objective in this work is to provide a baseline for policymakers to prevent them from making the same mistakes over again in their attempts to formulate and implement American Indian policy. Whether policymakers will actually be able to use the knowledge provided in his book to correct their mistakes remains to be seen, but I feel that Hauptman has given us an informative look at one state's Indian policy. More specifically, by employing the methodologies of archival research, interviews, and extensive fieldwork, Hauptman has produced a descriptive study of New York State Indian policy at both statewide and agency levels, starting in the year following the last major state investigation of Indian affairs, and continuing until the book went to press.