



# **SACRED REVOLT**

**THE MUSKOGEE'S STRUGGLE  
FOR A NEW WORLD**

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**JOEL W. MARTIN**



**"An important addition to our knowledge of our savage treatment  
of Native Americans. Every citizen with a conscience  
should read this book."**

**T O N Y   H I L L E R M A N**

# Sacred Revolt

**David A. Chang**



## **Sacred Revolt:**

*Sacred Revolt* Joel W. Martin, 1993-04-01 The Muskogees Struggle for a New World In *Sacred Revolt* Joel Martin places the 1813 1814 revolt of the people who were called Creek Indians in the context of world history while forsaking nothing of the texture of their own culture With a deft use of multiple perspectives he has rewritten a chapter in the history of the Old South His book will do much to freshen stale ways of thinking about a valiant people Charles Hudson author of *The Southeastern Indians* Warrior Nations Roger L. Nichols, 2013-10-08 During the century following George Washington's presidency the United States fought at least forty wars with various Indian tribes averaging one conflict every two and a half years *Warrior Nations* is Roger L. Nichols's response to the question Why did so much fighting take place Examining eight of the wars between the 1780s and 1877 Nichols explains what started each conflict and what the eight had in common as well as how they differed He writes about the fights between the United States and the Shawnee Miami and Delaware tribes in the Ohio Valley the Creek in Alabama the Arikara in South Dakota the Sauk and Fox in Illinois and Wisconsin the Dakota Sioux in Minnesota the Cheyenne and Arapaho in Colorado the Apache in New Mexico and Arizona and the Nez Perce in Oregon and Idaho Virtually all of these wars Nichols shows grew out of small scale local conflicts suggesting that interracial violence preceded any formal declaration of war American pioneers hated and feared Indians and wanted their land Indian villages were armed camps and their young men sought recognition for bravery and prowess in hunting and fighting Neither the U S government nor tribal leaders could prevent raids thievery and violence when the two groups met In addition to U S territorial expansion and the belligerence of racist pioneers Nichols cites a variety of factors that led to individual wars cultural differences border disputes conflicts between and within tribes the actions of white traders and local politicians the government's failure to prevent or punish anti Indian violence and Native determination to retain their lands traditional culture and tribal independence The conflicts examined here Nichols argues need to be considered as wars of U S aggression a central feature of that nation's expansion across the continent that brought newcomers into areas occupied by highly militarized Native communities ready and able to defend themselves and attack their enemies **Massacring Indians** Roger L. Nichols, 2021-03-04 During the nineteenth century the U S military fought numerous battles against American Indians These so called Indian wars devastated indigenous populations and some of the conflicts stand out today as massacres as they involved violent attacks on often defenseless Native communities including women and children Although historians have written full length studies about each of these episodes *Massacring Indians* is the first to present them as part of a larger pattern of aggression perpetuated by heartless or inept military commanders In clear and accessible prose veteran historian Roger L. Nichols examines ten significant massacres committed by U S Army units against American Indians The battles range geographically from Alabama to Montana and include such well known atrocities as Sand Creek Washita and Wounded Knee Nichols explores the unique circumstances of each event including its local context At the same time

looking beyond the confusion and bloodshed of warfare he identifies elements common to all the massacres Unforgettable details emerge in the course of his account inadequate training of U S soldiers overeagerness to punish Indians an inflated desire for glory among individual officers and even careless mistakes resulting in attacks on the wrong village or band As the author chronicles the collective tragedy of the massacres he highlights the roles of well known frontier commanders ranging from Andrew Jackson to John Chivington and George Armstrong Custer In many cases Nichols explains it was lower ranking officers who bore the responsibility and blame for the massacres even though orders came from the higher ups During the nineteenth century and for years thereafter white settlers repeatedly used the term massacre to describe Indian raids rather than the reverse They lacked the understanding to differentiate such raids Indians defending their homeland against invasion from the aggressive decimation of peaceful Indian villages by U S troops Even today it may be tempting for some to view the massacres as exceptions to the norm By offering a broader synthesis of the attacks *Massacring Indians* uncovers a more disturbing truth that slaughtering innocent people was routine practice for U S troops and their leaders **Ties That Bind** Tiya Miles,2005-02-11 In *Ties that bind* Tiya Miles explores the interplay of race power and intimacy in the nation s early days providing a full picture of the myriad complexities ironies and tensions among African Americans Native Americans and whites in the first half of the nineteenth century book jacket *Prophets of the Great Spirit* Alfred A. Cave,2006-01-01 *Prophets of the Great Spirit* offers an in depth look at the work of a diverse group of Native American visionaries who forged new syncretic religious movements that provided their peoples with the ideological means to resist white domination By blending ideas borrowed from Christianity with traditional beliefs they transformed high gods or a distant and aloof creator into a powerful activist deity that came to be called the Great Spirit These revitalization leaders sought to regain the favor of the Great Spirit through reforms within their societies and the inauguration of new ritual practices Among the prophets included in this study are the Delaware Neolin the Shawnee Tenkwatawa the Creek Red Stick prophets the Seneca Handsome Lake and the Kickapoo Kenekuk Covering more than a century from the early 1700s through the Kickapoo Indian removal of the Jacksonian Era the prophets of the Great Spirit sometimes preached armed resistance but more often used nonviolent strategies to resist white cultural domination Some prophets rejected virtually all aspects of Euro American culture Others sought to assure the survival of their culture through selective adaptation Alfred A Cave explains the conditions giving rise to the millenarian movements in detail and skillfully illuminates the key histories personalities and legacies of the movement Weaving an array of sources into a compelling narrative he captures the diversity of these prophets and their commitment to the common goal of Native American survival Beyond Black and White Stephanie Cole,Alison Marie Parker,2004 This work brings up to date perspectives to the oversimplification of racial categories and new insight into the complexity of social relationships in these two important regions It should be of use to those interested in social activism directed toward racial ethnic and gender issues *Of One Mind and Of One Government* Kevin

Kokomoor,2019-02-01 In *Of One Mind and Of One Government* Kevin Kokomoor examines the formation of Creek politics and nationalism from the 1770s through the Red Stick War when the aftermath of the American Revolution and the beginnings of American expansionism precipitated a crisis in Creek country The state of Georgia insisted that the Creeks sign three treaties to cede tribal lands The Creeks objected vigorously igniting a series of border conflicts that escalated throughout the late eighteenth century and hardened partisan lines between pro American pro Spanish and pro British Creeks and their leaders Creek politics shifted several times through historical contingencies self interests changing leadership and debate about how to best preserve sovereignty a process that generated national sentiment within the nascent and imperfect Creek Nation Based on original archival research and a revisionist interpretation Kokomoor explores how the state of Georgia s increasingly belligerent and often fraudulent land acquisitions forced the Creeks into framing a centralized government appointing heads of state and assuming the political and administrative functions of a nation state Prior interpretations have viewed the Creeks as a loose confederation of towns but the formation of the Creek Nation brought predictability stability and reduced military violence in its domain during the era

**A Conquering Spirit** Gregory A. Waselkov,2009-05-19 The August 30 1813 massacre at Fort Mims left hundreds dead and ultimately changed the course of American history The Indian victory shocked and horrified a young America ushering in a period of violence surrounded by racial and social confusion Fort Mims became a rallying cry calling Americans to fight their assailants and avenge the dead In *A Conquering Spirit* Waselkov thoroughly explicates the social climes surrounding this tumultuous moment in early American history with a comprehensive collection of illustrations artifact photographs and detailed accounts of every known participant in the attack on Fort Mims These rich and extensive resources make *A Conquering Spirit* an invaluable collection for any reader interested in America s frontier era Winner of the Adult Nonfiction Book of the Year award by the Alabama Library Association Winner of the Clinton Jackson Coley award from the Alabama Historical Association

*Rivers of Power* Steven Peach,2024-02-13 Although the Creeks constitute a sovereign nation today the concept of the nation meant little to their ancestors in the Native South Rather as Steven Peach contends in *Rivers of Power* the Creeks of present day Georgia and Alabama conceptualized rivers as the basis of power leadership and governance in early America An original work of Indigenous ethnohistory Peach s book explores the implications of this river oriented approach to power in which rivers were a metaphor for the subregional provinces that defined the political textures of Creek country The provinces nurtured leaders who worked to mitigate dangers across the Native South including intertribal war trade dependence settler intrusion and land erosion *Rivers of Power* describes a system in which these headmen forged remarkably malleable coalitions within and across provinces to safeguard Creek country from harm but were in turn directed approved and contested by local townspeople and kin groups Taking a unique bottom up approach to the study of Native Americans Peach reveals how local actors guided and thwarted Indigenous headmen far more frequently and creatively than has been assumed He also shows that although the Creeks

traced descent through the maternal line some became more comfortable with bilateral kinship giving weight to both the paternal and maternal lineages Fathers and sons thus played greater roles in Creek governance than Indigenous scholarship has acknowledged Weaving a new narrative of the Creeks and outlining the contours of their riverine mode of governance this work unpacks the fraught dimensions of political power in the Native South and indeed Native North America in the eighteenth and early nineteenth centuries By privileging Indigenous thought and intertribal history it also advances the larger project of Native American history

**Rethinking American Indian History** Donald Lee Fixico,1997 Using innovative methodologies and theories to rethink American Indian history this book challenges previous scholarship about Native Americans and their communities

**Postcolonialism, Feminism and Religious Discourse** Kwok Pui-Lan,Laura E. Donaldson,2015-12-22 Contributors examine white feminist theology s misappropriations of Native North American women Chinese footbinding and veiling by Muslim women as well as the Jewish emancipation in France the symbolic dismemberment of black women by rap and sermons and the potential to rewrite and reclaim canonical stories

**The American Empire and the Fourth World** Anthony J. Hall,Tony Hall,2005 In a book that Naomi Klein says could change the world Anthony Hall shows that the globalization debate actually began in 1492

**Apocalypse Now and Then** Catherine Keller,2004-12-01 In her brilliant wide ranging nuanced study of apocalypse Keller has written a definitive cultural and theological essay In this book she is doing the work of the true intellectual providing learned passionate guidance for living the good life all of us together here and now on our planet Sallie McFague Distinguished Theologian in Residence Vancouver School of Theology A richly evocative exploration of apocalyptic s ambiguous possibilities Inspiring in the fullest personal political and religious senses of the term Kathryn Tanner University of Chicago Divinity School Catherine Keller is a poet among theologians Her writing attains imaginative heights and depths that expose the flatly prosaic character of most theological work One finds oneself lingering over sentences images and tropes hearing them resonate with connections and insights Peter Hodgson Journal of the American Academy of Religion

**Red Dreams, White Nightmares** Robert M. Owens,2015-03-16 From the end of Pontiac s War in 1763 through the War of 1812 fear even paranoia drove Anglo American Indian policies In Red Dreams White Nightmares Robert M Owens views conflicts between whites and Natives in this era invariably treated as discrete regional affairs as the inextricably related struggles they were As this book makes clear the Indian wars north of the Ohio River make sense only within the context of Indians efforts to recruit their southern cousins to their cause The massive threat such alliances posed recognized by contemporary whites from all walks of life prompted a terror that proved a major factor in the formulation of Indian and military policy in North America Indian unity especially in the form of military alliance was the most consistent universal fear of Anglo Americans in the late colonial Revolutionary and early national periods This fear was so pervasive and so useful for unifying whites that Americans exploited it long after the threat of a general Indian alliance had passed As the nineteenth century wore on and as slavery became more widespread

and crucial to the American South fears shifted to Indian alliances with former slaves and eventually to slave rebellion in general The growing American nation needed and utilized a rhetorical threat from the other to justify the uglier aspects of empire building a phenomenon that Owens tracks through a vast array of primary sources Drawing on eighteen different archives covering four nations and eleven states and on more than six dozen period newspapers and incorporating the views of British and Spanish authorities as well as their American rivals *Red Dreams White Nightmares* is the most comprehensive account ever written of how fear oftentimes resulting in Indian hating directly influenced national policy in early America

Creek Internationalism in an Age of Revolution, 1763-1818 James L. Hill, 2022-07 Bring them what they lack Spanish Creek exchange and alliance making along Florida's Gulf Coast 1763 1783 Victorious over the Americans in every quarter Creek Alliances confront the American Republic 1784 88 A voyage ill advised a transatlantic journey 1787 1791 Autonomy rivalry continuity competing political and diplomatic visions 1790 The voice of the nation Prophets men intra and inter Talwa tensions and civil war 1799 1814 Driven to the desert lands of the sea the long Creek War and diplomacy's failure 1814 1818

**The Color of the Land** David A. Chang, 2010-02-01 The Color of the Land brings the histories of Creek Indians African Americans and whites in Oklahoma together into one story that explores the way races and nations were made and remade in conflicts over who would own land who would farm it and who would rule it This story disrupts expected narratives of the American past revealing how identities race nation and class took new forms in struggles over the creation of different systems of property Conflicts were unleashed by a series of sweeping changes the forced removal of the Creeks from their homeland to Oklahoma in the 1830s the transformation of the Creeks enslaved black population into landed black Creek citizens after the Civil War the imposition of statehood and private landownership at the turn of the twentieth century and the entrenchment of a sharecropping economy and white supremacy in the following decades In struggles over land wealth and power Oklahomans actively defined and redefined what it meant to be Native American African American or white By telling this story David Chang contributes to the history of racial construction and nationalism as well as to southern western and Native American history

*Indians in the United States and Canada* Roger L. Nichols, 2018 Drawing on a vast array of primary and secondary sources Roger L. Nichols traces the changing relationships between Native peoples and whites in the United States and Canada from colonial times to the present Dividing this history into five stages beginning with Native supremacy over European settlers and concluding with Native peoples political economic and cultural resurgence Nichols carefully compares and contrasts the effects of each stage on Native populations in the United States and Canada This second edition includes new chapters on major transformations from 1945 to the present focusing on social issues such as transracial adoption of Native children the uses of national and international media to gain public awareness and demands for increasing respect for tribal religious practices burial sites and historic and funerary remains

**War in Heaven/Heaven on Earth** Stephen D. O'Leary, Geln S. McGhee, 2014-12-18 The apocalypse is a motif that lies behind many

religious beliefs and practices War in Heaven Heaven on Earth theorizes the apocalyptic as it has arisen in a variety of religious traditions from Native American religion to Islam in Northern Nigeria and new terrorist movements Millennial theory and history are explored from the perspective of social psychology sociology and post modern philosophy The volume is unique in applying an analysis of millennial themes to a comparative study of religion

**Creek Paths and Federal Roads** Angela Pulley Hudson, 2010 In *Creek Paths and Federal Roads* Angela Pulley Hudson offers a new understanding of the development of the American South by examining travel within and between southeastern Indian nations and the southern states from the founding of the United States

*Red On Red* Craig S. Womack, 1999-11-15 An entertaining and enlightening proposal for a new way to read Native American literature How can a square peg fit into a round hole It can't How can a door be unlocked with a pencil It can't How can Native literature be read applying conventional postmodern literary criticism It can't That is Craig Womack's argument in *Red on Red* Indian communities have their own intellectual and cultural traditions that are well equipped to analyze Native literary production These traditions should be the eyes through which the texts are viewed To analyze a Native text with the methods currently dominant in the academy according to the author is like studying the stars with a magnifying glass In an unconventional and piercingly humorous appeal Womack creates a dialogue between essays on Native literature and fictional letters from Creek characters who comment on the essays Through this conceit Womack demonstrates an alternative approach to American Indian literature with the letters serving as a Creek chorus that offers answers to the questions raised in his more traditional essays Topics range from a comparison of contemporary oral versions of Creek stories and the translations of those stories dating back to the early twentieth century to a queer reading of Cherokee author Lynn Riggs's play *The Cherokee Night* Womack argues that the meaning of works by Native peoples inevitably changes through evaluation by the dominant culture *Red on Red* is a call for self determination on the part of Native writers and a demonstration of an important new approach to studying Native works one that engages not only the literature but also the community from which the work grew



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