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American Indian Culture and Research Journal

Title

A Dictionary of Creek/Muskogee, with Notes on the Florida and Oklahoma Seminole Dialects of Creek. By Jack B. Martin and Margaret McKane Mauldin.

Permalink

<https://escholarship.org/uc/item/6t9081p4>

Journal

American Indian Culture and Research Journal , 25(4)

ISSN

0161-6463

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Publication Date

2001-09-01

DOI

10.17953

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What is startling about the material is how closely it tracks current experience in other parts of the north, in spite of political and cultural differences between Canada and the United States, Athabaskan, and Tlingit, Tsimshian or Haida, and the particular incarnations of colonialism and cultural imperialism that Native peoples experience. Thus the trend toward decentralization, restoring autonomy at the local level, and neo-traditionalism occur in Alaska and the Northwest United States as well as in Interior British Columbia and the Yukon. Simultaneously, the conflict with well-imbued Western ideals of democracy, capitalism, and the provision of social services undermines these efforts in other areas as well. However Fiske and Patrick see hopefulness in the recognition of the plumes during current treaty negotiations. They, and we, clearly see the plumes rising again, and with it the respect and responsibility between differing groups that might lead to more positive relations.

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A Dictionary of Creek/Muskogee, with Notes on the Florida and Oklahoma Seminole Dialects of Creek. By Jack B. Martin and Margaret McKane Mauldin. Lincoln: University of Nebraska Press, 2000. 359 pages. \$60.00 cloth.

The retention and maintenance of tribal languages and culture is a survival issue in Indian Country. *A Dictionary of Creek/Muskogee* underlines the loss of mastery in Native languages. The Creek language in its present form may well disappear within this century.

This dictionary was compiled by a linguist and a native speaker to promote accurate spellings and translations of the Creek language. Jack B. Martin is an associate professor of English at the College of William and Mary. He is a linguist, specializing in southeastern Native languages. Coauthor Margaret McKane Mauldin is an adjunct instructor of Creek at the University of Oklahoma. She is a native speaker and teacher of the Creek language.

Historically, Creek is a member of the Muskogean language family indigenous to Alabama and Georgia. Currently it is a Native language of Oklahoma, since the removal of the Muskogean peoples over the Trail of Tears in the 1830s to Indian Territory. It is one of the Five Civilized Tribes (Cherokee, Creek, Chickasaw, Choctaw, Seminole) and one of five language families (Muskogean, Algonquian, Caddoan, Iroquoian, Siouan) indigenous to the southeastern United States.

The Creek language is now spoken by several thousand members of the Muskogee and Seminole nations of Oklahoma, and less than one hundred Seminoles of Florida. Few Indian children use Creek as their home language and there is no regular access to a vibrant language community. This dictionary is a standard print reference for the maintenance of the Creek/Muskogee language in Indian Country.

Fifty or so California Native languages are currently involved in a similar struggle to survive. Ninety percent or more of the California languages may dis-

appear within this lifetime due to the deaths of the last native speakers and elders. There is a revival and attempted resurrection of the California languages by Native scholars, intensive language projects, and the Berkeley Indian Languages Institute. This Creek dictionary may easily serve as a model format with its modern phonemic transcriptions in the linguistic resurrection efforts of the California Indians.

Other Indian nations and tribal entities might consider this work as a model or an approach for developing their own tribal language dictionaries. This scholarly publication is the result of over ten years of intensive research and collaboration between a linguist and over twenty Native contributors from Oklahoma and Florida. It is a title in the Studies in the Anthropology of North American Indians series from the University of Nebraska Press.

This reference is very well organized and easily accessible for both the native speaker and others attempting to learn the language. Example dictionary entries are given, along with stylistic information and sources or contributors. It would be a valuable resource and text in any Creek class or course. The first section includes over seven thousand Creek-English entries, while the second section includes over four thousand English-Creek entries. Entries are listed in both a traditional Creek spelling and a modern phonemic transcription. Over four hundred Creek place names are given in Alabama, Georgia, Florida, and Oklahoma.

Numerous bibliographic sources and listings of contributors demonstrate the authenticity, accuracy, and intensive research undertaken in archives nationwide. A brief historical overview supports the fascinating development from one language to several Creek dialects. Other supplementary materials enhance and clarify the language with illustrations, a map, antonyms, word histories, numbers, days of the week and months of the year, common sayings, and listings of chiefs and other famous Creeks and Seminoles.

In comparison to the *Tohono O'odham/Pima Dictionary*, the Creek dictionary has included four pages of illustrations, whereas, the O'Odham dictionary is profusely illustrated with drawings that greatly enhance word meanings. The O'Odham dictionary is the result of a fifty-plus-year collaboration between the Native community and linguists to produce a written language of Tohono O'Odham (Dean and Lucille Saxton, *Tohono O'odham/Pima to English, English to Tohono O'odham/Pima Dictionary*, 1969).

A similarity is noted between the two Native language dictionaries in that they both highlight a connection between their respective shared languages: Creek/Seminole and O'Odham/Pima. The Creek dictionary lists extensive texts and vocabulary sources, including the fieldwork of Mary R. Hass in the 1930s and 1940s. The historical development of the written Creek language began in the 1800s and was the first Native publication in Oklahoma.

Finally, in reviewing this work it is noteworthy that the authors attempted to cover all the Creek dialects of the Muskogean language. The dictionary contains comparisons between the Creek dictionary (secondary language) and the O'Odham dictionary (primary language) and a survey of California Native languages that are disappearing.

To learn Creek as a second language, more visual representations and sounds would be helpful to promote accurate pronunciation. Interactive formats such as a computerized program or CD-ROMS with aural and visual representations of the language would greatly enhance the retention of Native languages in Indian communities. Further endeavors should be funded to encourage and support the arduous research needed for language retention.

Although this work is a little pricey for reduced library budgets, it is a valuable contribution to the fields of linguistics, anthropology, and Native scholarship. I would highly recommend *A Dictionary of Creek/Muskogee* for any Native American or ethnic studies collection in a college or university, tribal library, or linguistics collection of Native American languages.

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Fish in the Lakes, Wild Rice, and Game in Abundance: Testimony on Behalf of Mille Lacs Ojibwe Hunting and Fishing Rights. Compiled by James M. McClurken, with Charles E. Cleland, Thomas Lund, John D. Nichols, Helen Tanner, and Bruce White. East Lansing: Michigan State University Press, 2000. 546 pages. \$34.95 cloth.

In August 1990, the Mille Lacs Band of Ojibwe filed suit in federal district court against the state of Minnesota to stop state interference with the hunting, fishing, and gathering rights that they and several other Ojibwe communities had reserved for themselves under the 1837 Treaty of St. Peters. Minnesota argued that Ojibwe treaty rights had been annulled by several federal legislative acts in the 1850s, leaving Ojibwes subject to state regulatory laws regarding hunting and fishing. Over the next nine years, the suit made its way through the courts, with both the district court and the Eighth Circuit Court of Appeals finding in favor of the Ojibwes. In March 1999 the Supreme Court upheld the Eighth Circuit Court's decision, determining that the Mille Lacs Ojibwes had retained usufructuary rights under the 1837 treaty to hunt, fish, and gather both on and off the reservation and that no subsequent act of government had extinguished those rights. For the Mille Lacs Ojibwes, who had quietly but persistently insisted on their treaty rights through decades of poverty, federal neglect, and state efforts at illegal regulation, the affirmation was welcome indeed.

Both the Ojibwes and the state of Minnesota based their legal arguments on historical events, but they interpreted those events very differently. Thus historical questions of interpretation and, more importantly, of the historical context of events as a means of ascertaining intent, were of paramount significance. The Ojibwes argued that they retained rights under treaties they had negotiated with the United States. Minnesota argued that the Mille Lacs Ojibwes had lost their treaty rights by means of three different legislative acts: a presidential Executive Order in 1850, the 1855 Treaty of Washington, and the admission of Minnesota to the Union in 1858. Six expert witnesses testi-