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Author

Haag, Marcia

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The Spanish were able to reconquer New Mexico in part because they had the assistance of Pueblo allies (which Carter does briefly acknowledge). Pueblo-Athapaskan alliances were not the only alliances that were common in colonial New Mexico. A bigger nod toward these alliances and the adoption of Spanish tradition would clue readers into the complexity of the postrevolt period and would be in line with Carter's efforts to present a more complete portrait of the Indian Southwest.

Carter comments in the preface that writing the book was not easy (x). It could not have been. The literature concerning the prehistory and history of the Southwest is voluminous and, again, the peopling of the region and the creation of complex societies involved processes that stretched over many generations. Despite some inevitable issues, Carter does an admirable job of synthesizing the scholarship and providing a short and accessible synopsis of the history of the Southwest.

Tracy Brown

Central Michigan University

Intermediate Creek: Mvskoke Emponkv Hokkolat. By Pamela Innes, Linda Alexander, and Bertha Tilkens. Norman: University of Oklahoma Press, 2009. 329 pages. \$29.95 paper.

Intermediate Creek: Mvskoke Emponkv Hokkolat is the second of two books about the Creek (Mvskoke) language authored by linguist Pamela Innes and Creek speakers Linda Alexander and Bertha Tilkens, mother and daughter. The book is not a grammar reference but rather is a guide intended for the general reader. The authors assume that most readers will have access to a classroom setting with a teacher trained to present the material, and this would probably be best given the analytical way the material is organized. The self-teaching language learner would need an appreciable amount of formal language experience—not merely a high level of education—to master this material.

The volume contains ten chapters, each organized around a point of grammar; a vocabulary set based on a semantic field, such as clothing or occupations; comprehension and grammar exercises; a cultural section written in English; and suggested readings that point the reader to further linguistic and cultural materials. This second volume does not repeat or summarize the material from *Beginning Creek* (2004); hence the reader really must have that first volume for reference to concepts that will be built upon in this volume. The language concepts in the second volume include the forms of plural marking

(to which the first three chapters are devoted); chapters about morphological markers encoding future tense and what the authors term “intensive mood,” locatives, causatives, and postpositions in general; and a chapter on the syntax of sentences with various kinds of embedded clauses. The authors finish in an interesting way, with two final chapters devoted to discourse. One chapter introduces a number of Creek discourse markers, phonological variation in discourse, and special narrative conjunctions. The last chapter takes the tack of presenting three Creek stories—without translation—in written form and as part of the CD. The student is to listen to the stories for comprehension of their narrative and to note particular structures. This should prove to be quite challenging for the student (the book does not offer much in the way of idiomatic expressions or constructions), and it encourages the student to let go of grammar translation as the main means of understanding the Creek language.

With respect to content, the set of volumes covers most of basic Creek grammar. However, most of the many Creek modal affixes (treating such notions as “almost,” “might,” “must,” and the like) are omitted, and the treatment of subordinate, complement, and adverbial clauses is rather spare.

The book is unusually generous in references to other work. The more linguistically oriented reader will be able to find virtually all the extant scholarship on the language in the suggested readings sections. Together they represent a valuable literature review for the serious scholar.

Besides the suggested readings section, the book contains a good deal of supplementary material in the form of tables, appendices, three glossaries (of linguistics terms as well as English-Creek/Creek-English), a bibliography, and an index. A number of black-and-white photographs, most of them historical, accompany the text.

The accompanying CD takes a completely different direction from that of most language courses, in that it is clearly intended to provide opportunities to hear natural speech rather than controlled examples that students will imitate. The two speakers sound like people that a student would hear in a Creek community, not groomed professionals. The speech is not translated. Students are asked in the listening exercises sections to listen for cadence and phonemes and to try to pick out words. Later they are asked to recite sentences (presumably memorized) from the CD tracks and then to pick out various morphological markers in the discourse. The quality of these recordings is fairly good, though not professional, with some lapses and fade-outs. In my copy of the CD, one track in particular, of a men’s song, has simply faded away.

The tone of the text is deliberately informal, with the reader addressed as “you” and Mrs. Alexander, an elder, referred to as “Linda.” The register of the cultural selections is set to be understandable by readers with a high school

education. The expository sections of the text are written as transparently and colloquially as possible, although this effort makes for certain unevenness in navigating the more abstract linguistic concepts. The linguist member of the team is devoted to meticulous interlinear glossing of examples, using fifty-five abbreviations of hard-core linguistics terms, which appear in the glosses and the accompanying text. Although probably not every example needs this kind of glossing, this volume is far easier to use than the first because the words in the sentences are now lined up over their linguistic glosses so that the student can identify them item by item.

The authors, in joining a small but growing group of Native-language pedagogues, face a familiar challenge in attempting to make grammatical descriptions accessible and accurate. Very little material is available outside the homegrown products of small language programs; this is some of the only Creek material published by a national academic press. Hence, the authors must be scrupulous in presenting the linguistic facts and intuitions of the language because this may be the only reference work that many will encounter. At the same time, the differences in structure between the Muskogean languages and English can seem insuperable to anyone who is not formally trained, and one risks discouraging the very persons who would carry the language forward with the precision necessary to convey these facts properly. Moreover, natural Creek speech communities grow ever smaller, making any kind of immersion experience unrealistic for most students. Books such as this one become inordinately important, frustratingly so as they cannot actually carry the responsibility of being consummate language-learning tools.

Intermediate Creek steers an interesting path between these two goals. On the one hand, the cultural selections, natural oral selections, and general informality of register show the authors' eagerness to connect with all interested students of Creek. On the other, this attempt to ratchet down the register leads to numerous instances of convoluted and even tedious description, with unavoidable bits of jargon tossed in. The book goes literally between the extremes of scrupulous morpheme-by-morpheme glossing to no translation at all.

The simple truth is that grammar is a technical business and adult learners must have ways to model it, just as teachers must have a vocabulary to discuss it. These authors succeed much of the time, and the committed student will gain a deep knowledge of the language with patience and at least some access to Creek speakers.

This volume and its companion are valuable for a number of reasons. The authors are knowledgeable and devoted to Creek language and culture. They have packed a great deal of accurate information into the books, so that any person interested in Creek culture—persons of Creek heritage, linguists, and

the general reader—will profit. The respectful and affectionate attitude toward the language and its people is pronounced.

As fluent Creek speakers become ever more rare, work such as this will become increasingly more difficult to produce. We all should avail ourselves of this first-line research as part of our educations in Indian language and culture.

Marcia Haag
University of Oklahoma

Ledfeather. By Stephen Graham Jones. Tuscaloosa: Fiction Collective 2, University of Alabama Press, 2008. 212 pages. \$17.50 paper.

In his latest novel, *Ledfeather*, Stephen Graham Jones tells a story of the Blackfeet Reservation through two characters and two centuries. Jones invokes multiple histories, narratives, and narrative techniques while reminding of us of the interconnectivity of stories even before his own overtly connect in the narrative. The novel centers on themes of power and redemption—large and small, bureaucratic and personal—while illustrating the transformative qualities of Indian land and cultural ways: the Blackfeet people and their land can destroy and save those who live within their purview. This beautifully crafted book signals Jones's emergence as an author whose work must be considered in any discussion of important contemporary Native American literature. His characters and rendering of history will appeal to literary scholars and historians alike, who will find his treatment of personal and communal history artfully rendered and educational. Historians in particular will appreciate the lesson of one act's implications resounding through decades and even centuries. Readers interested in the art of storytelling and narrative theory will find the complex web of Native American storytelling traditions and the postmodern juxtaposition of multiple voices and techniques a fascinating case study in the all-too-often theoretical debate over what makes a Native-authored text postmodern as opposed to traditional. Jones's novel is realistic about contemporary Indian life without being depressing and realistic about history without being accusatory. In this intricate and original story, it takes both Indian and white experiences across two centuries to complete a small circle of life within one Native community.

Jones's complex and initially bewildering structure—six narrative voices in the first forty pages and the introduction of Francis Dalimpere's "letters" on page 47—may put off readers, but those who read on and see the stories merge will find that it was worth the work. Jones is a master storyteller, and *Ledfeather* is simultaneously a postmodern novel and a traditional Native story.