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**A Structured Approach to Learning the Basic Inflections of the Cherokee Verb.** By Durbin D. Feeling. Foreword by Wilma P. Mankiller. Muskogee, Oklahoma: Indian University Press, 1994. 190 pages. \$25.00 paper.

**An Outline of Basic Verb Inflections of Oklahoma Cherokee.** By Charles D. Van Tuyl, in collaboration with Durbin Feeling. Muskogee, Oklahoma: Indian University Press, 1994. 79 pages. \$10.00 paper.

The logical structure of the Cherokee language reflects active perceptions of specific patterns of the world. Even as languages differ one from another—as do Cherokee and English—so do the logical assumptions made using the structure of the particular language in perception of the world around the individual and the cultural community. Cherokee offers a lyrical and, at the same time, exacting worldview.

Durbin Feeling's *Structured Approach to Learning the Basic Inflections of the Cherokee Verb* provides the student with a critically important means through which to learn Cherokee language skills and the perceptive pattern of logic used by Cherokee speakers, both of which represent the best of avenues to meaningful Cherokee studies. No other text comes as close to explaining Cherokee grammar with the simplicity and power that leads to Cherokee thought patterns as does this one. As Feeling wrote,

The complex structure of the verb is the heart of the Cherokee sentence. At first, the beginner may be overwhelmed by the different way Cherokees view the world and how they express this through the verb structure. Consider the verb *unilvhibi*: They—for sure—in the remote past took out of a container something which was not alive, not liquid, not limp, and not round or mass. This great attention to the detail of the physical world indicates a different set of values, a different way of seeing and interpreting the world, the people, and things in the world. (p. vi)

Feeling introduces the student of Cherokee language and culture to this worldview by focusing on simple Cherokee verb forms, which consist of subject prefixes, verb stems, and tense suffixes. He indicates that the students must learn the simple verb forms first to prepare themselves for continued learning. This scholarly work provides a sense of meaning at the heart of a significant renaissance of thought stimulated by Cherokee language studies.

The logic that emerges from Cherokee forms indicates a sophisticated sense of the relationships of language, culture, and patterned thought. The verb in its different forms, carries nearly the entire message in the Cherokee language. Meaning is always action oriented. Through the influence of English elements called words, in Cherokee are normally subject prefixes and verb stems which defines the term.

Cherokee language wells within the person like a vital spring. It is gesture, tone, and context. Its written form using the Sequoyah syllabary has been the province of any Cherokee speaker. In this work, however, Cherokee words are spelled in Roman letters that are transliterated from the Sequoyah syllabic system. *Cherokee Verb* does not differentiate long and short vowels nor indicate tones. Both long and short vowels, as well as tones, are best learned by listening to native speakers or tapes produced for that purpose.

Charles Van Tuyl and Feeling provide the student of Cherokee an extraordinary, summary approach to basic verb inflections in *An Outline of Basic Verb Inflections of Oklahoma Cherokee*. The authors use Western logic in combination with Cherokee patterns of thought to provide a unique means of understanding Cherokee verb forms. Students who wish to use Cherokee as a second language are provided with informative bridge concepts that allow them new avenues with which to approach the language. This approach is summarized in an incredible synthesis done in four pages of text, followed by sample verbs. In it the student can refer to logical form or state the rules of the Cherokee language in English in a way never before available.

For example, subject/object markers are quite specific. In this way, Cherokee is more precise than English. While in English the separate word "we" is enough, so that its definition must come from context, in Cherokee there are several forms of the prefix markers for "we," which are an integral part of the verb. The prefix markers indicate whether "we" is two or more than two and whether the speaker is included. Like English there is no distinction between gender.

Another example is the significant fact that Cherokee has different verbs for many word forms, depending on the nature of the object. "To have something long and rigid" is a different verb from "to have something living." The authors note that most classifying verbs have five categories. These five forms indicate five different verbs. Each of them is inflected in the present or

other tenses, as explained in *An Outline of Basic Verb Inflections of Oklahoma Cherokee*. Five tenses are discussed: two present tenses, simple and progressive; two past tenses, distant or remote and recent; and future tense.

Both *Cherokee Verb* and *Basic Verb Inflections of Oklahoma Cherokee* provide useful bibliographies. The bibliography in *Feeling's Cherokee Verb* is the most extensive. It includes many Cherokee language periodicals and books, i.e., *Cherokee Advocate* (1853); *Cherokee Messenger* (1845); *Cherokee Phoenix* (1828); *Cherokee Constitution and Laws of the Cherokee Nation* (1875); *Cherokee Primer* (1845); and several works by Samuel Worcester and Elias Boudinot, including *Cherokee Almanac* (1836–1855); *Cherokee Hymns* (1830); *Confession of Faith and Covenant of the Church at Park Hill* (1848). Feeling also refers the reader to the linguistic works, primarily on North Carolina Cherokee, of scholars such as Wallace L. Chafe, William Cook, Mary R. Haas, and Duane King. Both authors refer to the early grammars of Cherokee, heavily influenced by Latin rules of construction, produced in 1830 and 1852. Van Tuyl adds the works of Willard Walker concerning Oklahoma Cherokee.

Both Feeling and Van Tuyl are Cherokee tribal members. Feeling's first language is Cherokee. He works for the Cherokee Nation as a tribal linguist in the position of Cherokee language specialist. He currently serves as adjunct professor of Cherokee at the University of Tulsa, while completing his doctorate at the University of California, Irvine. Feeling is also the author of *Cherokee-English Dictionary*, edited by William Pultle (Tahlequah, Oklahoma: Cherokee Nation, 1974). Van Tuyl holds a M.D. from the University of Oklahoma Medical School and a Ph.D. in linguistics from Indiana University. Currently, he works as a psychiatrist in the public health field in eastern Oklahoma. He has taught Cherokee language classes at Bacone College.

The beginnings of Cherokee cultural studies exist within Cherokee language studies. These two works provide a perception of Cherokee tradition concentrating on the simple verb forms and, in turn, on their social and moral significance. What is impressive about both Feeling and Van Tuyl is their ability to mobilize their methods of language study so as to read all cultural forms. Both writers provide a meaningful cross-cultural method that can appropriately analyze the ways in which verb forms and practice produce their social, not merely their aesthetic, meanings. The authors provide a means to connect Cherokee language texts, oral and recorded, with society, with the culture and the individuals

that produce and consume them. They require that the students think about how the language is structured as a whole, even as they examine its processes and its constitutive parts.

Cherokee language looms as an essential set of concepts, both in its own right and through being appropriated as a model of understanding of the cultural system. The Cherokee language does not name an already organized and coherent reality. Its role is more powerful and complex. The function of Cherokee language is to organize, to construct, to provide students with an important alternative access to reality, different from but not necessarily superior to English.

The English word *tree* means what it does to listeners and readers only because we agree to let it do so. The fact that there is no real reason this word should mean what it does is underlined by the different means of expressing *tree* in Cherokee. The concept *hlgvi* is a subject prefix to a verb stem that describes the action of the tree, its relationships in space and time, and its nature. The Cherokee language is a system of relationships. It establishes categories and makes distinctions through networks of action-oriented metaphors. The language system reproduces cultural relations. Culture, as the pattern where meaning is generated and experienced, becomes a determining, productive field through which social and natural realities are experienced and interpreted.

As Wilma Mankiller, principal chief of the Cherokee Nation, states in her foreword,

The perpetuation of the Cherokee language and culture is very important to our very survival as a culturally distinct group of people. The unique language of Cherokee people forms part of the cultural heritage of all mankind and is very deserving of maintenance and perpetuation. (p. iv)

These two books represent an important surge in the life of the Cherokee people and all who care about the value of seeing creation from multiple perspectives. Some typographical errors that remain in the two works do not detract substantially from their value. Durbin Feeling and Charles Van Tuyl have produced significant contributions to the life and purpose of Native American studies.

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**Tammarniit (Mistakes): Inuit Relocation in the Eastern Arctic, 1939–63.** By Frank James Tester and Peter Kulchyski. Vancouver: University of British Columbia Press, 1994. 437 pages. \$24.95 paper.

In postdepression Canada, the avowed “welfare liberalism” of the Canadian government intruded into the Arctic. The north country became crucial to those in Canada who were concerned about their nation’s sovereignty. In their text, Tester and Kulchyski reveal how these forces of government expansion led to the “totalization” of the Inuit population of Canada’s eastern Arctic. The years from 1930 to 1963 brought dramatic change for the Inuit. It was another step in the larger historical process of their subjugation by Canada.

This book informs us that the Inuit were forced to become reliant on the dominant society through the supposed good intentions of government officials who grew up during the depression. These good intentions led to the Inuit’s being separated from their land and given contradictory messages about how much to rely on the government for their subsistence. Group after group were ripped from traditional hunting areas and told to “live off the land” in areas they knew nothing about. For example, groups that had traditionally relied on the caribou were moved to areas near the sea and told to find seals and walrus. If they were ineffective hunters, the officials responded with accusations of slothfulness.

Government officials made promises to the relocated Inuit that, even if the hunting was poor, they would be fortified with supplies by the Canadian government. Of course, the government neglected its duty, which meant famine and death for the Inuit in their new and alien environment.

Tester’s and Kulchyski’s book is not a history of Inuit resistance to the relocation measures, although such a book needs to be written; rather the authors focus on the levels of state involvement, and the story is told more or less through the use of governmental texts. Their focus is the pattern of “decision making, control, and power relations” (p. 10). Relocation, relief, and government responsibility form the major themes of the work.

The policy of relocation changed the Inuit’s diet, health, welfare, and religion. Relocation meant further exposure to missionaries, who decried native beliefs and attempted to convert the Inuit to Christianity. In some cases, missionaries used food as a

weapon of faith. The fur trade was also a consideration in the relocation policy. Inuit who were moved and then sent out to find furs had no time to learn about hunting in the new area and no time to gather sufficient stores for the winter.

In this important book, Tester and Kulchyski skillfully weave the episodes of Inuit relocations into the fabric of general postdepression Canadian history. However, at times the text tends to drag, with an overuse of extensive quotations from government officials. These quotations should have been pared down to their most salient parts.

Also, I found the maps inadequate. The chapters are designed to be episodic, and each new relocation requires a map. The series of maps at the beginning needs to be integrated into the chapters.

The authors argue convincingly that the relocation policy was a dismal failure. In an attempt to control the lives of the Inuit, the government made decisions without consulting the natives themselves. The authors do an excellent job of revealing the complex relations between the government, the missionaries, the fur companies, and the Inuit. It is another excellent case study of the detrimental effects of governmental paternalism. This book will be particularly interesting for those who seek a scholarly account of the subject matter covered in Farley Mowat's *The Desperate People* and *The People of the Deer*.

*Ryan Madden*

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**We Have the Right to Exist: A Translation of Aboriginal Indigenous Thought.** By Wub-e-ke-niew. New York: Black Thistle Press, 1995. 366 pages. \$16.00 paper.

Wub-e-ke-niew, a.k.a. Francis Blake, Jr., is an indigenous Red Lake writer who recently published his first book *We Have the Right to Exist: A Translation of Aboriginal Indigenous Thought*. He argues—and it is printed on the front cover—that this is the first book ever published from an *Ahnishinahbaojibway* perspective. Wub-e-ke-niew raises polemical questions, and his tone, language, and ideas have created discussion in the American Indian communities of Minnesota.

After examining Wub-e-ke-niew's book, I went to see him at his Red Lake cabin home. The Red Lake Nation is thirty miles north