

possibly succeeded in permanently enveloping the Indian peoples in their present dependent status. This is what I find most admirable about his book: he really does wish that the Indian peoples could use his reform program to escape their dependent status. His steadfast refusal to become reconciled to the Indian peoples' fate—despite his inability to explain how that fate might be escaped—is what, for me, elevates his book above the norm of today's somewhat dour and fatalistic Indian law scholarship.

In sum, Pommersheim's new book deserves to be read because it recognizes that Indian law, when used thoughtfully and appropriately, can substantially assist the Indian peoples in their self-determination efforts. However, Indian law's role, despite Pommersheim's suggestions to the contrary in his introduction, is not to ultimately free the Indian peoples from their dependency on the federal government. Instead, the Indian peoples themselves—and not lawyers, courts, or legislatures—must decide when, and if, they will choose to exit their present state of dependency on the federal government. Pommersheim wisely expresses no opinion as to what choices, if any, the Indian peoples should make in this regard. Instead, he appropriately focuses on how Indian law, and perhaps Indigenous rights law, can be used to enlarge the Indian peoples' sphere of action within their existing dependent status.

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Cherokee Narratives: A Linguistic Study. By Durbin Feeling, William Pulte, and Gregory Pulte. Norman: University of Oklahoma Press, 2018. 240 pages. \$32.95 cloth; \$19.95 paper.

The Cherokees represent one of the largest Native American nations in the United States. Perhaps the most famous episode in Cherokee history was the creation, in the 1820s, of a unique syllabic writing system for the language. This writing system, the Cherokee syllabary, has allowed the Cherokees to nurture a nearly two-hundred-year tradition of Indigenous literacy. Like all Native American nations, the Cherokees have struggled to maintain their language and culture in the face of tremendous pressures to assimilate into mainstream society. The 1970s saw a renewed resurgence of interest in teaching and learning the language. One of the most impressive products of this trend was the collaboration between Cherokee linguist and speaker Durbin Feeling and professor William Pulte that produced the 1975 *Cherokee-English Dictionary* and an accompanying grammar sketch, which remains today the single most important work on the Cherokee language.

Cherokee Narratives: A Linguistic Study, the third volume in their decades-long collaboration, completes the classic trifecta of language documentation: a dictionary, a grammar, and a narrative collection. Aiming at a broader audience than linguists and anthropologists, the goal of this collection is well stated in a foreword by Bill John Baker, principal chief of the Cherokee Nation. Chief Baker notes that the “accounts are written in a conversational style that is critical for Cherokee language learners” (ix) and that the work “represents a huge leap forward, possibly the biggest we have had

in a generation, in Cherokee language revitalization" (x). A brief, useful introduction has two main parts: the first part explains the genesis of the project and situates the current work in the historical context of Cherokee language revitalization and the second part describes the book's format and the linguistic terms in user-friendly prose.

Cherokee Narratives presents eighteen texts spanning a wide range of genres. Some are well known, such as the story of Spearfinger or the Parable of the Good Samaritan from the Cherokee New Testament, while others appear here for the first time. Each narrative is presented in four formats; the first two are interlinear, the third is entirely in the Cherokee syllabary, and the fourth is entirely in English. The first presentation has the syllabary on top, with a simple phonetic transcription below each Cherokee word. The third line presents a word-for-word English translation. The second interlinear presentation has two lines. The top line shows Cherokee in a more precise phonetic transcription that indicates vowel length and tone. The current work continues most of the orthographic conventions established in the 1975 dictionary: tones are indicated with superscript numbers, and short vowels are underscored (a dot appears under such vowels in the 1975 dictionary). These transcriptions also make use of a hyphen to break the words into meaningful units, or morphemes. The second line indicates the meanings of these morphemes with a simple English translation or an abbreviation for a grammatical term.

This book's target audience seems to be those who are already familiar with the Cherokee language and in particular the orthographic and linguistic conventions established by Feeling and Pulte in the 1970s; however, the four-part layout of the narratives makes the book accessible to many other kinds of users as well. Linguists will find the morpheme-by-morpheme analysis and the more precise phonetic rendering used in the second presentation most useful. Both casual readers with an interest in Cherokee history and culture and those who simply enjoy a good story will be able to turn to the fourth presentation and read a smooth English rendering of each narrative.

In several places, the syllabary characters do not match the phonetic transcription. When such mismatches occur, it is difficult to tell if the phonetic rendering or the Cherokee syllabary is correct (three such mismatches occur on page 122, and five on page 123). Also, the list of references mentions only works that the authors used in the preparation of the collection. As there are relatively few published materials on Cherokee, it would seem appropriate to have a "Further Reading" section included in this work. Several important works in the past decade could benefit readers of the current volume; just one example is Ellen Cushman's *The Cherokee Syllabary: Writing the People's Perseverance* (2014), also by University of Oklahoma Press. These are minor issues, however, for a sorely needed work that will appeal to readers interested in Cherokee culture, Native American linguistics, and folklore. The traditional Cherokee knowledge that is documented is especially significant, as native speakers of Cherokee are unfortunately becoming fewer. Its straightforward and compelling style make it attractive to a general audience as well as to professional linguists and anthropologists.

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