**3.5 Ꭸ Ꭲ ᎭᎦᎪᎢ?**

Diltadegi and Agasga are meeting in class. After a little joking around, they discuss their studies.

ᎳᎩ: Ꭰ! Ꭳ?

ᎠᎦᎦ: ᎥᎥ, Ꭳ! Ꭿ?

ᎳᎩ: ᎥᎥ… ᎠᎩ!

ᎠᎦᎦ: ᎭᎭᎭ! Ꭽ! …Ꭸ Ꭿ! ᎡᎡᎡᎡᎡ….

ᎳᎩ: ᎤᎯ! ᎦᎵᎯᎬᎢ!

ᎠᎦᎦ: mmhmm… Ꭽ ᎳᎩ. Ꭲ. Ꭸ Ꭲ ᎭᎦᎪᎢ?

ᎳᎩ: ᎦᎪ. Ꭿ?

ᎠᎦᎦ: ᎦᎪ.

ᎳᎩ: ᎤᎦ!

ᎠᎦᎦ: ᎥᎥ! Ꭳ ᎠᎩᎸ.

**Terms**:

ᎠᎩ I am strong!

Ꭸ + Ᏹ-(verb) not/don’t

-ᎣᎯᏳ believe

ᎡᎡᎡᎡᎡ… aaaayyyyeee (often said when a joke has been made)

ᎤᎯ it’s true!

-Ꮫ ‘in fact’ / ties statement to another in the conversation

ᎦᎵᎯᏍᎪᎢ I exercise (/‘practice’)

Ꭲ. Whatever.

-ᎠᎦᎪᎢ to be studying

sports (‘something to play/try at’)

education

ᎤᎦ interesting!

Ꭳ ᎠᎩᎸ I like it (lit. ‘it makes me feel good’)

**Other possible fields of study:**

ᎬᏃᏓ biology (‘cells’/‘divided units’)

ᏄᏬᏘ medicine

ᎦᏬᏂᎯᏍᏗ language

ᎢᎾᎨ ᎠᏁᎯ animals (‘they live in the wild’)

ᎠᏂᏍᏆᏂ Spanish

ᎠᏂᏛᏥ German/Dutch

ᎠᏂᎩᎵᏏ English

ᏗᎪᏪᎵ books / literature

ᏗᏎᏍᏗ ᎤᎬᏩᎵ mathematics (‘number ordering’)

ᎠᎾᎦᎵᏍᎩ ᎤᏅᏥᏓ computer (‘electric brain’)

ᏂᎦᎥ ᎠᎦᏎᏍᏓᏅ science (‘general knowledge’/‘study’)

ᎠᎹᏰᎵ America (‘land in the middle of the water’)

ᏗᏁᏟᏗᏱ sports (‘something to play/try at’)

ᏗᎧᎾᏩᏛᏍᏗ law (‘something to follow/abide by’)

ᏗᏕᎶᏆᏍᏗ education

…

**3.6 Exercise!**

Answer the following questions about Diltadegi and Agasga’s discussion:

ᎤᎯ.Ꭸ?

1. ᎠᎦᏍᎦ ᎤᎯ ᎳᎩ. ᎥᎥ! Ꭽ!
2. ᎠᎵᎯᎬᎢ ᏗᎳᏔᏕᎩ. ᎥᎥ! ᎭᏗ!
3. Ꭳ ᎤᎳᎲ Ꮆ ᎠᎦᎦ ᎥᎥ! ᎭᏗ!

\*! \*choose them!

1. Ꭸ Ꭲ ᎠᎦᎪᎢ ᎳᎩ? \_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. Ꭼ ᎠᎦ C.
   2. D.
2. Ꭸ Ꭲ ᎠᎦᎪᎢ ᎠᎦᎦ? \_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. C. ᎠᎦᎵᎩ Ꭴ ᎦᎥ ᎠᎦ
   2. D. ᎠᎹᎵ ᎠᎦ

.ᏙᎳᎦ\*! \*write it! \*\*what you study

1. Ꭸ Ꭲ ᎭᎦᎪᎢ? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. ᎣᏍᏓ.Ꭸ ᏣᏰᎸ ᏣᎦᏎᏍᏙᏗ\*\*? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. ᏥᏈᏍᏓᏍ ᎭᎵᏏᏅᎯᏍᏗᏍᎪᎢ? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**3.7 Minding the sets**

Set A and B pronouns have different conjugations:

**Set A:**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Singular |  | Plural |
| 1Ᏹ | Ꮵ- / Ꭶ-  tsi- / g- |  |  |
| 2Ꮑ ᏴᏫ | Ꭿ-  h(i)- |  |  |
| 3Ꮑ ᏴᏫ | Ꭰ- / Ꭶ-  a - / g(a)- |  | ᎠᏂ-  an(i)- |

**Set B:**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Singular |  | Plural |
| 1Ᏹ | ᎠᎩ-/ᎠᏆ-  agi-/agw- |  |  |
| 2Ꮑ ᏴᏫ | Ꮳ-  ts(a)- |  |  |
| 3Ꮑ ᏴᏫ | Ꭴ-  u- |  | ᎤᏂ-  un(i)- |

Still, the same sound change rules apply to both sets.

1. In first person singular, both **Set A** and **Set B** select for whether a verb begins with a *Vowel* or *Consonant*. **Set A** will select *tsi-* for consonants, and *g-* for vowels, while **Set B** will select *agi-* for consonants, and *agw-* for vowels.
2. In cases where 2 vowels end up next to one another, this ‘conflict’ must be solved. Remember: 2 vowels may enter, but only 1 may leave.

Ex: Ꭶ + ᎠᎠ 🡺 ᎦᎠᏓᏬᎠ 🡺 ᎦᏓᏬᎠ ‘I am swimming/bathing’

Sometimes this ‘dispute’ may be solved by a *hiatus* consonant:

Ex: Ꭴ + ᎣᎯ 🡺 ᎤᎣᎯᏳ (conflict!!) 🡺 ᎤᎯᏳ ‘(s)he believes’

**3.8 Practice!**

Identify whether the verbs below are **set A** or **set B** verbs, then fill in the rest of the forms:

Set:

1. ᎦᎵᎯᎬᎢ \_\_\_\_\_\_\_

|  |  |  |  |
| --- | --- | --- | --- |
|  | Singular |  | Plural |
| 1Ᏹ | ᎦᎵᎯᎬᎢ |  |  |
| 2Ꮑ ᏴᏫ |  |  |  |
| 3Ꮑ ᏴᏫ |  |  |  |

1. ᎠᎯ \_\_\_\_\_\_\_\_

|  |  |  |  |
| --- | --- | --- | --- |
|  | Singular |  | Plural |
| 1Ᏹ | ᎠᎯ |  |  |
| 2Ꮑ ᏴᏫ |  |  |  |
| 3Ꮑ ᏴᏫ |  |  |  |

1. ᎠᏉᎯ \_\_\_\_\_\_\_\_\_ (‘I am pretty’)

|  |  |  |  |
| --- | --- | --- | --- |
|  | Singular |  | Plural |
| 1Ᏹ | ᎠᏉᎯ |  |  |
| 2Ꮑ ᏴᏫ |  |  |  |
| 3Ꮑ ᏴᏫ |  |  |  |

1. ᎭᎦᎪᎢ \_\_\_\_\_\_\_\_\_\_

|  |  |  |  |
| --- | --- | --- | --- |
|  | Singular |  | Plural |
| 1Ᏹ |  |  |  |
| 2Ꮑ ᏴᏫ | ᎭᎦᎪᎢ |  |  |
| 3Ꮑ ᏴᏫ |  |  |  |

**3.9 Lifestyle and Custom**

Cherokee humor often involves a lot of absurdity. The target of a joke may be portrayed as an “absurd figure” or a sort of “trickster” character whose actions are not in line with typical understandings of human behavior and the world. One reason for this is likely because of humor’s history in Cherokee culture as a means of equalizing social statuses and as a means of discipline.

Around the time of European contact and onwards, it was highly uncommon for Cherokee parents to physically discipline children. Instead, shaming, isolation, or joking were used to bring them under proper guidelines of behavior. Because of the community-oriented nature of society, feeling isolated from other people was an acute motivator to behave appropriately.

Today, Cherokee humor is often used to outline (in a lighthearted way) what kinds of behavior are acceptable. In the conversation above, Diltadegi is teased about declaring himself to be strong. This light-hearted boast is met with the implication that he may be exaggerating – and indeed, it could be implied that he is lazy. The truth is known to lie somewhere in the middle, with the humorous portrayals serving as a sort of meta-commentary on Cherokee values. Anyone who boasts about themselves is effectively asking to be taken down a peg, while those of generally highly-perceived status will often make self-degrading jokes to even the playing field. In this way, most humor is oriented toward equalizing people’s social status.

It is easy to see the history of this in the rich tradition of Cherokee stories. Rabbit - - is often portrayed as a mischief-maker. Characters who are boastful or vain, like ᎤᏍᏕᏥ - possum – are given their comeuppance. Read and listen to the story “How the Possum Lost the Hair on His Tail” as told by Freeman Owle under the “Resources” tab on Sakai for a great example. (Be sure to also listen to the telling in Cherokee by Nannie Taylor!)

