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**We Are Learning Cherokee
Level 1**



**Cherokee Nation
Education Services**

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We Are Learning Cherokee

Level 1

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About This Book

This textbook was created to be accessible for second language learners of the Cherokee language. With this book, we also want to give students a sense of what it means to begin to “think in Cherokee” instead of thinking with an English mindset.

The lessons in this book were developed by first language Cherokee speakers and second language learners of Cherokee by the Cherokee Language Program. It is designed to be used as a textbook for beginning to intermediate learners of Cherokee with the challenges of learning Cherokee as a second language in mind. It can be utilized in a formal classroom setting or it can be used as a self-guided set of lessons. But as with learning any language, it is recommended to study with others because language is a social activity.

Learning to speak Cherokee requires a focus on learning the pronunciation of the sounds and on practicing saying things aloud. This is especially important for beginners. For this reason, this book will not focus on learning on how to read and write the Cherokee syllabary. The Cherokee words are written out phonetically so a learner can better understand the pronunciation. A concluding epilogue in this book introduces the syllabary so that students can start practicing learning the syllabary on their own. The syllabary will be covered more thoroughly in a future volume.

This book has an accompanying set of audio recordings in Cherokee to go along with each chapter. The recordings are of fluent Cherokee speakers so you can hear proper pronunciation. Anytime you see a word or phrase colored in blue it means it has been recorded. The audio recordings can be downloaded at www.cherokee.org/language/tech/. It should be noted that there are slight differences in spoken Cherokee among different communities in Oklahoma. A single text cannot account for all the local variations but this book has tried to represent a cross section of the Cherokee speaking community. A list of other reference sources for Cherokee language learning is provided at the end of the book as well.

The contents of this Cherokee language textbook were developed by Durbin Feeling, Patrick Rochford, Anna Sixkiller, David Crawler, John Ross, Dennis Sixkiller, Ed Fields, Edna Jones, Lula Elk, Lawrence Panther, Jeff Edwards, Zachary Barnes, Wade Blevins, and Roy Boney, Jr.

- The Cherokee Language Program



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Prologue

Vowel and Consonant Sounds

The first step in learning any language is to learn the sounds of that language. Not all languages share the same sounds. Cherokee has sounds that are not found in other languages, so in this section we will go over how to pronounce the sounds of the Cherokee language.

Vowels

There are six vowels in the Cherokee Language. Each vowel can be either long or short, depending on the word. The vowels are as follows:

A as in the word “father.”

E as in the word “egg.”

I like the “ea” in the word “pit.”

O as in the word “pole.”

U like the “oo” in the word “food.”

V like the “u” in the word “under” with a nasal quality to it.

Consonants

Most of the consonants of Cherokee are the same or very similar to the consonants of English, but Cherokee does not have the consonants B, C, F, P, R, V, X, and Z. Cherokee does contain a unique consonant sound represented as “tl,” “dl,” and sometimes “hl.” More on this consonant will be discussed below.

Cherokee divides its consonants into 12 sounds, but some consonants have different variations depending on the word.

G as in the word “gone.”

The “G” consonant can also have a “K” variation, as in the word “kind.”

H as in the word “horse.”

L as in the word “law.”

M as in the word “most.”

N as in the word “nine.”

The “N” consonant can also have an “Hn” variation, where you allow air to exit through your nose as you pronounce the “N” sound. There is also a variation where an “h” sound, known as aspiration, appears after the vowel (nah).

Qu as in the word “queen.”

The “Qu” consonant can also have a “Gw” variation, as in the name “Gwen.”

Sometimes Qu is written as Kw.

S as in the word “saw.”

D as in the word “dawn.”

The “D” consonant can also have a “T” variation, as in the word “Tall.”

W as in the word “wonder.”

Sometimes the “W” consonant can take on an “H” sound and is written as “hw”

Y as in the “yard.”

Sometimes the “Y” consonant can take on an “H” sound and is written as “hy”

Special Consonants

Now we will discuss two “special” consonants. One possesses similar pronunciation to an English consonant, and the other is the “tl” sound mentioned earlier.

Ts similar to the “j” in the word “jewel.”

“Ts” is commonly written as a “j” sound, as in the word “jewel,” but the sound isn’t exactly the same as a “j.” This consonant can also have a “Ch” variation, as in the word “chew.” For this book “J” will be used to represent the “Ts” consonant to help learners who are unfamiliar with the sounds of the language. Listen to carefully to the recordings throughout this book to hear how this sound is properly pronounced.

“Tl” is especially difficult for non-Cherokee speakers to pronounce, but it can be easily learned with some practice. The first step in pronouncing this sound is placing the tip of your tongue on the roof of your mouth, like when pronouncing an “L” sound, but a bit further back. Let the air flow around your tongue, like pronouncing an “H” sound. Then you can pronounce your vowel. As said earlier, this consonant is also written as “hl.”

The “dl” variation is a lot easier to pronounce. It can be learned by simply pronouncing “D” and then immediately blend into an “L” sound before your vowel sound.

Sound Deletion

As you will learn more about in the next section, Cherokee is a syllabic language, meaning that every consonant needs a vowel, but there are some exceptions in when speaking the language. When a sound can be dropped in this book, the vowel will be marked by parenthesis ().

For Example:

1. al(i)sday(v)hdi – Time to eat

When writing this word, every consonant has a vowel connected to it. When pronounced, only the consonants “L” and “Y” are pronounced. With this word another sound change occurs when vowel deletion takes effect. The “ay” will produce a sound that sounds like the word “eye.” This sound rule is advanced and will be covered more thoroughly in a future volume.

Aspiration

In the example above for vowel deletion, you saw that there is an “h” immediately before the syllable “di” at the end. This is aspiration. Aspiration is the presence of a breathy sound and is written as an “h” with no vowel attached. Aspiration is used in the consonant sounds “hw” and “hy” mentioned earlier.

Glottal Stop

A glottal stop is an absence of sound. It is most commonly found in Cherokee separating two vowels that don't have a consonant to separate them. It is marked by an apostrophe in this book.

For Example:

2. go'i – grease

In English you can hear a glottal stop when you say "uh oh." The glottal stop is present between the two syllables, but glottal stops can also appear in Cherokee words when there aren't two vowels next to each other. A glottal stop will always exist between two adjacent vowels.

For Example:

3. ta'li – two

[illegible]

EWY RESGID

DWPT 1

Chapter 1**Cherokee Prefixes****Section 1: Set A Prefixes**

Cherokee is classified as a polysynthetic language, meaning that each word is made of smaller parts called morphemes. This means that one single Cherokee word can tell you the subject, verb, and the time the action took place. All Cherokee verbs must have a pronoun prefix attached to it. A pronoun prefix is a sound or group of sounds that attached to the front of a root word to establish who is doing the action. A root word is a verb or noun that has no pronoun attached to it. Cherokee has two sets of pronoun prefixes, Set A and Set B.

Depending on the word, some will take a Set A prefix and some take Set B. It is important to note that some verb tenses always take a Set B prefix, even if its other tenses use Set A. We will go over tenses later on in this chapter. In this section we will focus on Set A.

For Example:

“**Ji-**” is the pronoun prefix for first person, or I. **-goliye’a** is the root word for the present tense verb “reading it” or “looking at it.” When you combine them, you get **jigoliye’a** – I am reading/looking at it.

All subjects will fall into 1 of 3 person categories. First person is when the speaker is referring to himself or herself. Second person is who the speaker is talking to, almost always using the pronoun “you.” Third person is used when discussing someone or something that is not present or part of the conversation most usually the pronouns he, she, and it. It should be noted that Cherokee does not have a separate pronoun for he, she, or it. It is important that you give context when using third person in Cherokee. In Cherokee, the prefix “**a-**” or “**ga-**” can represent he, she, or it. To avoid confusion, adding a noun to clear up whom is doing the action can really help when using third person.

For Example:

Agoliye’a – “He, she, or it is looking at it.” Adding the words “**na asgaya**” will give the pronoun prefix a gender, letting the listener know who was looking at it. **Na asgaya agoliye’a** – “He is looking at it.” The literal translation of that would be “The man, he is looking at it.”

As mentioned at the beginning of the section, a root can also be a noun. Nothing really changes when you use a prefix with a noun, but instead of somebody doing an action, the prefix acts as possession of the noun. Note that this is not how all nouns gain possession. This is only used on certain nouns.

For Example:

- | | | | |
|------------------------------|--------------------------------|--------------------------------------|--|
| 1. Aholi – Mouth | | | |
| 2. Ji’oli
My Mouth | 3. Hiholi
Your mouth | 4. Aholi
His/her/its mouth | |

You may have noticed that the word mouth and his/her/its mouth both have the same Cherokee word. The thought behind this is it is never just a mouth. It is always someone’s or something’s mouth.

Now let's look at the different sets of pronoun prefixes. For this example we will conjugate the root for "reading/looking at it" (-goliye'a) to each pronoun prefix.

SET A PREFIXES (Before Consonant):		
PERSON	PREFIX	CONJUGATION
I	Ji-	<u>J</u> igoliye'a
You	Hi-	<u>H</u> igoliye'a
He, She, or It	A- or Ga-	<u>A</u> goliye'a
They	Ani-	<u>A</u> nigoliye'a
You and I	Ini-	<u>I</u> nigoliye'a
He or She and I	Osdi-	<u>O</u> sdigoliye'a
You Two	Sdi-	<u>S</u> digoliye'a
All of Us	Idi-	<u>I</u> digoliye'a
They and I	Oji-	<u>O</u> jigoliye'a
You All	Iji-	<u>I</u> jigoliye'a

Third person Set A can also be shown as "ga-" prefix. The use of a- or ga- all depends on the word.

For Example:

-nosgi'a is the root for the verb "is stealing it." This verb uses ga- as its prefix. Combine them to get ganosgi'a – he or she is stealing it.

Set A prefixes also change slightly if the root word begins with a vowel. We will now go over the Set A prefixes before a vowel. For this prefix set, we will conjugate the root word "is diving" (-adetvsga) for each prefix.

SET A PREFIXES (Before Vowel):		
PERSON	PREFIX	CONJUGATION
I	G-	<u>G</u> adedvsga
You	H-	<u>H</u> adetvsga
He, She, or It	A- or G-	<u>A</u> detvsga
They	An-	<u>A</u> nadetvsga
You and I	In-	<u>I</u> nadetvsga
He or She and I	Osdi-	<u>O</u> sdadetvsga
You Two	Sd-	<u>S</u> dadetvsga
All of Us	Id-	<u>I</u> dadetvsga
They and I	Oj-	<u>O</u> jadetvsga
You All	Ij-	<u>I</u> jadetvsga

Like with the Set A prefixes that come before consonants, Set A prefixes before vowels can use “a-” and “g-” to represent third person. This can be a problem sometimes. You may have noticed that both first and third person uses “g-” as a prefix before vowels. The next table will show the conjugation of “understand” (-ohlga) in first and third person.

Conjugation of Understand (-ohlga)		
PERSON	PREFIX	CONJUGATION
I	G-	Goliga
He or She	G-	Gohl(i)ga

You can see the difference in the conjugation. The root has aspiration between the syllables “o” and “li.” One quality that first person prefixes possesses is the ability to remove the first aspiration in a root. The first person conjugation then becomes goliga. However, third person does not remove aspiration, and in the case of this word, aspiration triggers vowel deletion. The third person conjugation becomes gohlga.

One last prefix to touch on in Set A appears in the root word “-edoha” which means “is walking around/here.” It follows the same rules as before when a prefix is needed with a root that begins with a vowel, but in the case of third person, neither “a-” nor “g-” are used. Instead no prefix is used, so the third person word says as edoha – He or she is walking around/here. This change is triggered when a Set A root word begins with “-e.”

Chapter 1

Cherokee Prefixes

Section 2: Set B Prefixes

In the following charts we will go over Set B prefixes before a consonant and Set B prefixes before a vowel. We will conjugate “hungry” (-yosiha) for the prefixes that come before a consonant and “want” (-aduliha) for the prefixes that come before a vowel.

SET B PREFIXES (Before Consonant):		
PERSON	PREFIX	CONJUGATION
I	Agi-	<u>A</u> giyosiha
You	Ja-	<u>J</u> ayosiha
He, She, or It	U-	<u>U</u> yosiha
They	Uni-	* <u>D</u> uniyosiha
You and I	Gini-	* <u>D</u> eginiyosiha
He or She and I	Ogini-	* <u>D</u> oginiyosiha
You Two	Sdi-	* <u>D</u> esdiyosiha
All of Us	Igi-	* <u>D</u> egiyosiha
They and I	Ogi-	* <u>D</u> ogiyosiha
You All	Iji-	* <u>D</u> ejiyosiha

SET B PREFIXES (Before Vowel):		
PERSON	PREFIX	CONJUGATION
I	Agw-	<u>A</u> gwaduliha
You	J-	<u>J</u> aduliha
He, She, or It	U- or Uw-	<u>U</u> duliha
They	Un-	<u>U</u> naduliha
You and I	Gin-	<u>G</u> inaduliha
He or She and I	Ogin-	<u>O</u> ginaduliha
You Two	Sd-	<u>S</u> daduliha
All of Us	Ig-	<u>I</u> gaduliha
They and I	Og-	<u>O</u> gaduliha
You All	Ij-	<u>I</u> jaduliha

One final sound rule to mention is the difference between the third person Set B prefixes. “U-” will replace the vowel at the beginning of the root if that vowel is an “a.” If the root begins with “e” or “o” the prefix “uw-” will be used. If the root begins with “v” then the prefix will not be “uwv-” it will be “uwa-” instead. If the root begins with “u,” no change will occur to the word (technically the prefix “u-” will replace the “u” in the root word but nothing will actually change visually).

Set B prefixes aren't that different from Set A, but they follow a few different rules. For example, first person Set B does not remove aspiration. Set B can also be connected to a root noun to express possession.

For Example:

1. **Eji** – Mother (used when addressing your mother personally)
2. **Agiji**
My Mother**
3. **Jaji**
Your Mother
4. **Uji**
His/Her Mother

Other Prefixes

You will come across other prefixes when learning Cherokee. Some of these are other pronoun prefixes, and others are not. The others are known as prepronominal prefixes (a prefix that will attach before a pronoun prefix). You will see words later in this book that will be using these kind of prefixes. Below are prefixes you will most likely encounter in this book, as well as in the Cherokee world, and a description of what they mean.

Prefix (Before Consonant / Before Vowel)	Description
De- / D-	Used when an action is dealing with multiple objects.
Wi- / W-	Used when distance/location is a factor.
Yi- / Y-	Used when an action may or can occur, and is also used in negation.

For Example:

De- / D-

5. **Svkta** **duduliha** – He or She wants apples.
6. **Digohweli** **dejigoliye'a** – I am looking at the papers

* These verbs will always take the de- / d- prepronominal prefix.

**Agiji actually means "She is a mother to me." In the Cherokee language people cannot be owned. The same would be applied to Jaji (She is mother to you) and Uji (She is mother to him or her)

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Chapter 2**Cherokee Tenses****Section 1: Present Tense**

In this chapter we will be going over six of the most common tenses. Those tenses are Present Tense, Recent Past Tense, Imperative Tense, Habitual Tense, Progressive Future Tense, and Remote Past Tense. First we will cover present tense.

The present tense of a verb in Cherokee works the same way as it does in English. This verb tense yields the meaning of an action happening “at the moment” that the speaker is talking. The present tense suffix is marked by an “-a” ending as seen below in the examples provided.

For Example:

1. Na asgaya gawoniha.

The man is speaking.

6. Na asgaya sdaya gawoniha.

The man is speaking loudly.

2. Analisdayvhvsga.

They are eating a meal.

7. Ijalisdayvhvsga.

You all are eating a meal.

3. Uwodujv'i dekanogi'a.

He/she is singing very beautifully.

8. Danihnogi'a.

They are singing.

4. Goliga.

I understand it.

9. Idadadolisdiha.

We are all praying.

5. Unvdi gaditasga.

I am drinking milk.

10. Wulvgw(o)dv'i kanogisdi kanogi'a

He/she is singing her favorite song.

Chapter 2

Cherokee Tenses

Section 2: Recent Past Tense

The recent past tense is used when describing an event that took place during the same day that the speaker is talking about.

The following are some examples of verbs from present tense to recent past tense.

For Example:

- | | | | |
|----|---------------------|---|----------------------|
| 1. | Ahnigi'a | → | Ahnigi |
| | He/she is leaving | | He/she just left |
| 2. | Galisdayvhvsga | → | Galisdayvhvga |
| | I am eating a meal | | I just ate a meal |
| 3. | Aniwoniha | → | Aniwonihi |
| | They are speaking | | They just spoke |
| 4. | Akihyoha | → | Agiyhiga |
| | I am looking for it | | I just looked for it |
| 5. | Haditasga | → | Hadita |
| | You are drinking it | | You just drank it |

The imperative tense is the command form. This conjugation is formed similar to the immediate past tense conjugation of the verb. The imperative form is only used with second person prefixes (you, you two, and you all).

VERB	PRESENT	IMPERATIVE
Speak (You)	Hiwoniha	Hiwonihi
You all	Ijiwoniha	Ijiwonihi
You two	Sdiwoniha	Sdiwonihi
Write (You)	Hohweli'a	Hohwelvga
You all	Ijohweli'a	Ijohwelvga
You two	Sdohweli'a	Sdohwelvga
Listen (You)	Hatvdasdiha	Hatvdasda
You all	Ijatvdasdiha	Ijatvdasda
You two	Sdatvdasdiha	Sdatvdasda
Read (You) (plural)*	Dehigoliye'a	Tigoliya
You all	Dejigoliye'a	Dijigoliya
You two	Desdigoliye'a	Disdigoliya

The prepronominal prefix for plural objects (**de-** / **d-**) is a little different when dealing with the imperative form. The pronoun for command form is “**di-**” instead of “**de-**” and a sound rule is triggered on second person verbs that use “**hi-**” as it’s pronoun. When “**di-**” is used with “**hi-**” the two combine to create “**ti-**” before consonants, and “**t-**” before vowels.

“di-” + “hi-” = “ti-”

“di-” + “h-” = “t-”

The following example show present tense verbs becoming imperative tense verbs. You will see words that use the “**de-**” and “**d-**” prefix in present tense become “**ti-**” and “**t-**” when the tense change occurs. You will also see the “**di-**” form of the prefix on the “you two” pronoun (**sdi-**).

For Example:

- | | | | |
|----|---------------------|---|--------------|
| 1. | Dehigi'a | → | Tiga! |
| | You are eating them | | Eat them |
| 2. | Dehinogi'a | → | Tinogi! |
| | You are singing | | Sing! |
| 3. | Osdā Nidehvene | → | Osdā nitvga! |
| | You are fixing them | | Fix them! |

Remember: The imperative form of the verb closely resembles the recent past conjugation. Examples of these are listed below.

- | | | | |
|----|---------------------------|---|--------------------|
| 4. | Desdigoliya | → | Disdigoliya! |
| | You two just read them | | You all read them! |
| 5. | Dehiga | → | Tiga! |
| | You just ate them | | Eat them! |
| 6. | Dehatvdasdiha | → | Tatvdasda! |
| | You are listening to them | | Listen to them! |
| 7. | Desdinogi'a | → | Disdinogi! |
| | You two are singing | | You (two) sing! |

Chapter 2

Cherokee Tenses

Section 4: Habitual Tense

The habitual tense is formed by adding the suffix “-o’i” onto the end of the verb. The habitual tense is for an action that the person does constantly on a daily basis or more often than that. Below are some verbs in the present tense, and their change into habitual.

For Example:

- | | | | |
|----|-------------------------|---|----------------------------|
| 1. | Gawoniha | → | Gawonisgo’i |
| | He/she is speaking | | He/she speaks (habitually) |
| 2. | Gadelogwa’a | → | Gadelogwasgo’i |
| | I am learning | | I learn |
| 3. | Anigoliye’a | → | Anigoliesgo’i |
| | They are looking at it | | They look at it |
| 4. | Ijaduliha | → | Ijaduliso’i |
| | You all are wanting it | | You all want it |
| 5. | Osdvhnisdiha | → | Osdvhnisdisgo’i |
| | He and I are cooking it | | He and I cook it |

Chapter 2

Cherokee Tenses

Section 5: Progressive Future Tense

The progressive future tense is formed by adding the suffix “-esdi” onto the end of the verb. The easiest way to do this is to take the habitual form of the verb being conjugated, omit the “-o’i” and tack on the “-esdi” suffix.

For Example:

- | | | | |
|----|------------------------|---|-----------------------------|
| 1. | Gawonisgo’i | → | Gawonisgesdi |
| | He speaks (habitually) | | He will be speaking |
| 2. | Gadelogwasgo’i | → | Gadelogwasgesdi |
| | I learn | | I will be learning |
| 3. | Anigoliesgo’i | → | Anigoliesgesdi |
| | They read it | | They will be reading it |
| 4. | Ijan(v)to’i | → | Ijanhtesdi |
| | You all know it | | You all will know it |
| 5. | Osdvnisdisgo’i | → | Osdvnisdisgesdi |
| | He and I cook it | | He and I will be cooking it |

The following are some example sentences using the progressive future tense. The verb has been underlined to help you find them in the sentences below.

6. Kohi svhiyeyi, ojadasdayvhvsgesdi.
This evening, we (not you) will be cooking.
7. Igvyi’hno, svgi ale unvguhisdisgi dejigvhalisgesdi.
First, I will be chopping up the onions and tomatoes.

Chapter 2

Cherokee Tenses

Section 6: Remote Past Tense

The remote past tense is used with any action that happened, just as a frame of reference, around hour after the action occurred. This tense is denoted by the suffix “-v’i” on the end of the verb. Note that when we conjugate verbs to the past tense, the pronoun prefix must also switch to Set B pronoun prefix format.

Kohi sanale, ugodì agwalisdayvhnv’i.

This morning I ate a lot.

For Example:

- | | | | |
|----|---|---|--|
| 1. | <u>Gawoniha</u>
He / she is speaking. | → | <u>Uwonisv’i</u>
He / she spoke. |
| 2. | <u>Analisdayvhvsga</u>
They are eating a meal. | → | <u>Unalisdayvhnv’i</u>
They ate a meal. |
| 3. | <u>Sdigoliye’a</u>
You two are reading it. | → | <u>Sdigoliye’v’i</u>
You two read it. |
| 4. | <u>Gohl(i)ga</u>
He / She understands it. | → | <u>Uwohl(i)jv’i</u>
He / She understood it. |
| 5. | <u>Hinoheha</u>
You are talking about it. | → | <u>Janohetlv’i</u>
You talked about it |

The Reportive Past Tense

The reportive past tense is used when the speaker is talking about an event in the past that he or she did not witness. This is denoted by an “-e’i” suffix marker on the end of the verb.

For Example:

- | | | | |
|----|---|----|---|
| 6. | <u>Wahya uyotle’i, adisgv’i.</u>
<u>He shot</u> a wolf, he said. | 8. | <u>Osda dunanelohne’i, jadisgv’i.</u>
She told me <u>they played</u> well. |
| 7. | <u>Gado usdi jatvgane’i?</u>
What <u>did you hear</u> ? | 9. | <u>Ganag(a)tiju wijedole’i?</u>
Did <u>you go to</u> the doctor? |

NOTES

[illegible]

23. TgZ dh4 dSY wEM 28 TgCGT EBO-ai dy uY
GfO4T OV AWA TBt EBO-ai 4 TgFOT TAAT? 60Z
GfO4T TAAT? 90Z TgFOT TAAT?

24. TgZ RGA D.H4S8AT 15 TAIYP 38 uY TgFOT
TAAT, AWA TBt D.H4S8AT 7 TgFOT TAAT? 110Z Tg
FOT TAAT? 120Z TgFOT TAAT?

25. Afaioai dhaoay oelvet 8 qeloc-uYofZ Tg-
60A FRT 6 Tfhav4A TY, uYofZ Fhav4R 12 ohi dh-
oay; AWA ohi dhaoay oY oelvet?

26. TgZ YG d33 7 TgT 38 uY TgFOT TAAT,
AWA TBt TgFOT TAAT? 300Z TgFOT TAAT?

34. D33CORA AD qai, oay uY ai4ai DYai Tg-
ai C-GL6 ai4ai AY4 TST TawuY SAG4T.
D33CORA FR KT TgLY ai4ai hsfaiot, AD T3S4I
h33oay, D33oay h33oay.
Dh33oay oay TST h33oai, D6 DYai oY.
D33oay oay TST FR EV4 i33oat, oayZ EHR
ELOT Tgai DYai FR Dh33oay.
TST GfO4T, oay oishA hsfaiot uY D33CORA
Y.
EHR TEAA D33oai FRT WF iaw waiotZ fZK-
ai iaw; AD Tgai X. Oay EHR HEAT WF ai4ai
D33 FR oay HEOT i33oai FRT; AD Tgai 7 x 5
35. Oay DAF3I FR AD qai, 7 D33CORA 5 EWO-4
5 T3Wot hsfaiot.

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D&VPT 3



Chapter 3

Cherokee Basics

Section 1: Elicitation Phrases

- | | |
|--|---|
| <p>1. Gado hadisgo hi'a?
How do you say this?</p> | <p>6. Gado uyelv hi'a?
What does this mean?</p> |
| <p>2. Hi'i'naha?
What about this?</p> | <p>7. Gado usdi?
What is it?</p> |
| <p>3. Sigwu jinihiwi.
Say it again.</p> | <p>8. Usganolige hniwi.
Say it slower.</p> |
| <p>4. Gado hyada ____?
How would you say ____?</p> | <p>9. Dogi?
What, again?</p> |
| <p>5. Gajanulige hniwi.
Say it faster.</p> | <p>10. Hi'ahno ____.
This is a ____.</p> |

Chapter 3

Cherokee Basics

Section 2: Beginning Phrases and Questions

1. Osiyo / Siyo
Hi or Hello

The following phrases are all ways to ask someone “how are you?”

2. Tohiju?
Osiju?
Osiju nijadvhnadega?

3. Osda nagwadvhnadega.
I am doing well.

4. Gado dejado’a?
What is your name?

5. _____ dagwado’a.
My name is _____.

6. Osda
Good

7. Osiwu¹
Well / fine

8. Hadlv tegv’i?²
Where are you from?

9. Hadlv dijev’i?
Where are you all from?

10. Hadlv disdegv’i
Where are you two from?

11. Place Name digev’i.
I am from place name.

1 Sometimes the sound “gwu” becomes “wu” in certain dialects.

2 “Hadlv dijalsv’i?” is another form of asking someone where they are from.

12. Hila yijadetiyyvda?
How old are you?
13. ____ iyagwadetiyyvda.
I am ____ years old.
14. Hadlv hinela?
Where do you live?
15. Place name jinela.
I live in place name.
16. Donadagohv'i.
Let's see each other again.
17. Dodadagohv'i
Let's all see each other again.
18. Ta'line donadagohv'i
I will see you next time
19. Howagwu.¹
Let it be true.
20. Howa
True
21. Hawa
Okay

1 This is said in response to someone saying "donadagohv'i."

Chapter 3

Cherokee Basics

Section 3: Classroom Phrases

- | | |
|--|--|
| 1. Gado usdi idinoheha kohi iga?
What are we talking about today? | 9. Vtla ahani yedoha.
He/she is not here. |
| 2. Ase gohusdi gvyatvtidi.
I have to ask you something. | 10. Hi'a ijigoliya
You all read this. |
| 3. Eligwuju yigvyatvdvhvga?
Can I ask you? | 11. Gado usdi adi hi'a?
What does this say? |
| 4. Ahani!
Present! | 12. Osda hnadvga.
You did well. |
| 5. Sgweyohvga / Disgweyohvga .
Teach me 1 thing / Teach me everything | 13. Osda nijadvga.
You all did well. |
| 6. Gado usdi adelogwasdi kohi iga?
What is the lesson today? | 14. Ahidaju gotlisdi?
Is it easy to understand? |
| 7. ___ ugandadv'i idihili.
We are on page ___. | 15. Ijohlga'ju?
Do you all understand? |
| 8. Hohlgi'ju?
Did you understand? | 16. Gado usdi ijanhta?
What do you all know? |

Chapter 3

Cherokee Basics

Section 4: Asking Questions

In Cherokee, there are various question marker suffixes that can be used. Below are examples of these suffixes and in what modes they are used.

1. Nihi-na?

And you?

-na: this question suffix means “what or how about?”

nihi: this is the pronoun word for “you”

2. Nihi-nahv?

How about you?

-nahv: denotes the meaning of “but how or what about?”

3. Gawoni-sgohv?

But is he speaking? (D.F. 1975)

-sgohv: “but is...”

4. Agasga-ju?

Well, is it raining?

agasga - It is raining

-ju: is used with “yes or no questions.” (D.F. 1975)

5. Kahwi-s jaduliha?

Do you want coffee?

-s: is a question marker that is used similar to -ju. The use of either -s or -ju is sometimes determined by region. One Cherokee community may use -s, while others nearby may use -ju.

6. [Gawoniha-ju, dekanogi'a-ke?](#)

Is he speaking or singing?

[-ke:](#) is an “or” question marker.

Below you will find some questions in present tense. They will use the Cherokee words for “what,” “who,” “where,” and “when” paired with a verb in present tense.

7. [Gado](#)
What?

8. [Gado usdi](#)
What is it?

9. [Gago](#)
Who?

10. [Hadlv](#)
Where?

11. [Hilaya](#)
When?

12. [Gado gal\(i\)stanvsga?](#)
What is happening?

18. [Gado advneha?](#)
What is he/she doing?

13. [Gago un\(v\)ta?](#)
Who knows it?

19. [Gado adiha?](#)
What is he/she saying?

14. [Gago sdal\(i\)noheha?](#)
Who are you talking to?

20. [Hadlv hega?](#)
Where are you going?

15. [Gado usdi jaduliha?](#)
What do you want?

21. [Hadlv danadelogwa'a?](#)
Where are they learning?

16. [Gado usdi dejaksesdi?](#)
What are you studying?

22. [Hadlv dejalvwisdaneha?](#)
Where are you working?

17. [Hilayv wigvwahtvhidasdi jaduliha?](#)

When do you want me to come and visit you. (D.F. 1975)

Chapter 3**Cherokee Basics****Section 5: Introducing Yourself**

1. Siyo, jalagi gvhdi Meli dagwado'a, Mary dagwado' yonega gvhdi. Ta'lisgo hi galgwogi iyagwadeti yvda. Nagwu jigi Tvlsi jinela asehno Igodi Ganvhida, Ogalahoma digegv'i. Jalagi degadelogwa'a alesgwu dijalagi degadelogwa'a digigoliyedi digwowelodi'hno. Jalagi digwadeyodi yagwadula degadelogwa'ohnv'i.

Hi, my name is Meli in Cherokee, my English name is Mary. I am 27 years old. I live in Tulsa currently but I come from Little Kansas, Oklahoma. I am learning to speak Cherokee and I am also learning to read and write the syllabary. I would like to teach Cherokee when I finish school.

Notes:

2. Degadelogwa'ohnv'i: when I finish learning (going to school).
3. Dijalagi: the written Cherokee language (syllabary).
4. Alesgwu: "and also"

Chapter 3**Cherokee Basics****Section 6: Basic Conversation**

This conversation will center on two speakers introducing themselves and getting to know basic facts about each other. The learner will see various ways of pronouncing spoken Cherokee.

1. Gawonisgi 1¹: Siyo.
2. Gawonisgi 2: Osiyo, tohiju?
3. Gawonisgi 1: Osigwu nagwadvhnadega, nihinahv?
4. Gawonisgi 2: Utloyigwu.
5. Gawonisgi 1: Gado dejado'a?
6. Gawonisgi 2: Liwi dagwado nihihno?
7. Gawonisgi 1: Meli dagwado'a. Hadlv tegv'i?
8. Gawonisgi 2: Daligwa digegv'i, Nihinahv?
9. Gawonisgi 1: Dlayigo'i.
10. Gawonisgi 2: Osda jidenadolhgi.

Glossary:

11. Utloyigwu: Just the same.
12. Nihihno: And you?
13. Daligwa: Tahlequah (Oklahoma)
14. Dlayigo'i: Jay (Oklahoma)
15. Osda jidenadolhgi: It is nice to know you.

1 "Gawonisgi" translates to "speaker" or "he/she is a speaker."

NOTES

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DꠘVPT 4

Chapter 4**Using Numbers and Time****Section 1: Numbers 1 - 100**

For the next few chapters we are going to take a break for a while from the content that was introduced in Chapter 1: Cherokee Basics. In order to expand on the tenses and build sentences, we need to build up your Cherokee vocabulary. In this chapter we will be discussing the numbers in Cherokee, as well as other subjects that are based on the numbers.

Numbers 1-10

- | | |
|-----------------|------------------------|
| 1. Sagwu - One | 6. Sudali - Six |
| 2. Ta'li - Two | 7. Gal(i)gwogi - Seven |
| 3. Jo'i - Three | 8. Chanela - Eight |
| 4. Nvhgi - Four | 9. Sohnela - Nine |
| 5. Hisgi - Five | 10. Sgohi - Ten |

Numbers 11-20

- | | |
|------------------------|-----------------------------|
| 11. Sa'du - Eleven | 16. Daladu - Sixteen |
| 12. Ta'l(i)du - Twelve | 17. Gal(i)gwadu - Seventeen |
| 13. Jogadu - Thirteen | 18. Neladu - Eighteen |
| 14. Nigadu - Fourteen | 19. Sohneladu - Nineteen |
| 15. Sgigadu - Fifteen | 20. Ta'l(i)sgohi - Twenty |

Numbers 21-30

- | | |
|--------------------------------------|---|
| 21. Ta'l(i)sgohi sagwu - Twenty one | 26. Ta'l(i)sgohi sudali - Twenty six |
| 22. Ta'l(i)sgohi ta'li - Twenty two | 27. Ta'l(i)sgohi gal(i)gwogi - Twenty seven |
| 23. Ta'l(i)sgohi jo'i - Twenty three | 28. Ta'l(i)sgohi chanela - Twenty eight |
| 24. Ta'l(i)sgohi nvhgi - Twenty four | 29. Ta'l(i)sgohi sohnela - Twenty nine |
| 25. Ta'l(i)sgohi hisgi - Twenty five | 30. Jo'(i)sgohi - Thirty |

Numbers 40-100

- | | |
|------------------------------|--------------------------------|
| 31. Nvhg(i)sgohi - Forty | 36. Nel(i)sgohi - Eighty |
| 32. Hiksgohi - Fifty | 37. Sohnel(i)sgohi - Ninety |
| 33. Sudalisgohi - Sixty | 38. Sgohij(i)gwa - One Hundred |
| 34. Gal(i)gwasgohi - Seventy | |

Chapter 4

Using Numbers and Time

Section 2: Ordinal Numbers

Ordinal numbers are very similar to the regular numbers in Cherokee. To make a number into an ordinal number, most of the time you will only add the suffix **-ne** to the end of the word. For some the suffix **-hine** (seen on 1st) and the suffix **-sine** (seen on 11th - 19th) needs to be added to change the number into an ordinal.

Note: Both sagwuhine and igvyi mean first, but sagwuhine is more commonly used when expressing 21st, 31st, etc.

- | | |
|--|--|
| 1. Sagwuhine / igvyi - 1 st | 12. Tal(i)dusine - 12 th |
| 2. Ta'line - 2 nd | 13. Jogadusine - 13 th |
| 3. Jo'ine - 3 rd | 14. Nigadusine - 14 th |
| 4. Nvhgine - 4 th | 15. Sgigadusine - 15 th |
| 5. Hisgine - 5 th | 16. Daladusine - 16 th |
| 6. Sudaline - 6 th | 17. Gal(i)gwadusine - 17 th |
| 7. Gal(i)gwogine - 7 th | 18. Neladusine - 18 th |
| 8. Chaneline - 8 th | 19. Sohneladusine - 19 th |
| 9. Sohneline - 9 th | 20. Ta'l(i)sgohi'ne - 20 th |
| 10. Sgohi'ne - 10 th | 21. Ta'l(i)sgo(i) sagwuhine - 21 st |
| 11. Sa'dusine - 11 th | 22. Jo'(i)sgohi'ne - 30 th |

Chapter 4
Using Numbers and Time
Section 3: Time

Below are some words and phrases associated with time. Sometimes you can express time in multiple ways, as seen on numbers 14 and 15.

- | | |
|--|---|
| 1. Hila atliiliv?
At what time? | 9. Iyatawostanv
Minutes |
| 2. Hila iyuwahniv?
What time is it? (what hour is it) | 10. Iyasetlv
Seconds |
| 3. Hila atliili?
What time is it? | 11. Udalula
Before |
| 4. Hilayv tesi?
When are you going? | 12. Ulosvdi
After |
| 5. Chanela iyuwahniv.
It is 8:00 | 13. Hilayv dvdalenvhi?
When will it start? |
| 6. Chanela atliili.
It is 8:00 | 14. Hilayv dvl(i)sgwadi?
When will it end? |
| 7. Sutliloda
1 Hour | 15. Sgigadu iyatawostanv udalula sgohi
9:45 (fifteen minutes before ten) |
| 8. Ijutliloda
Hours | 16. Sgigadu iyatawostanv ulosvdi sgohi
10:15 (fifteen minutes after ten) |
| | 17. Sagwu ayetli
1:30 (one and a half) |

Chapter 4

Using Numbers and Time

Section 4: Money

For this lesson we will be going over some words and phrases dealing with counting and buying. For the words cent ([iyadan\(v\)tehdi](#)) and dollar ([adelv](#)), you can put any number learned previously to express a certain number of cents and dollars.

In this lesson you will be introduced to the words quarter and 50 cents. Insead of saying [ta'l\(i\)sgoh\(i\) hisgi iyadan\(v\)tehdi](#) for 25 cents, Cherokees just say the word for quarter, which literally translates to one-fourth. The same goes for 50 cents. Instead of [Hiksgoh\(i\) iyadan\(v\)tehdi](#), Cherokees just use the word for half. You will see the word for half used in many different ways while learning the Cherokee language. You have already seen it used in the previous lesson for expressing 1:30.

- | | |
|---|--|
| 1. Adela
Money | 8. Hiksgoh(i) adelv
Fifty dollars |
| 2. Uhnosda
Dollar bill | 9. Akiawasga
I am buying it |
| 3. Ginut(o)di
Quarter (one-fourth) | 10. Hila jugvwal(o)di?
How much is it? |
| 4. Sagwu iyadan(v)tehdi
Penny (one cent) | 11. Ta'l(i)sgo adelv jugvwalhdi.
It costs 20 dollars. |
| 5. Hisgi iyadantehdi
Nickel (five cents) | 12. Dajahwasiju?
Are you going to buy it? |
| 6. Sgo hi iyadantehdi
Dime (ten cents) | 13. Gado usdi jaduli jahwahisdi?
What do you want to buy? |
| 7. Ayetli
Half (fifty cents) | 14. Hila iga dejaduliha?
How much/many do you want? |

15. Hisgi yiga dagwaduliha.

I want five of them.

18. Eligwus yisgwatolsda?

Can you lend me it?

16. Dasehiha

He/she is counting

19. Eligwudv adela yidegvyatolsda.

I can lend you some money.

17. Tasehga!
Count them!

20. Adela degvyatolsdiha.
I am lending you money.

Verbs - To Count / To Buy

Below are some verbs that have been conjugated into three tenses. These are just for you to add to your vocabulary. You can also practice conjugating these verbs using the pronoun prefixes that have not been used in these charts. Remember to be on the look out for prepronominal prefixes.

To Count	Present	Remote Past	Recent Past
I	Degasehiha	Dagwasetlv'i	Degasehga
You	Dehasehiha	Dehasetlv'i	Dehasehga
Third Person	Dasehiha	Dusetlv'i	Dasehga
They	Danasehiha	Dunasetlv'i	Danasehga
All of us	Dedasehiha	Degasetlv'i	Dedasehga

To Buy	Present	Remote Past	Future
I	Akihasga	Akihasv'i	Dvkihasi
You	Jahasga	Jahasv'i	Dajahas
Third Person	Uhasga	Uhasv'i	Dayuhasi
They	Unihwasga	Unihwasv'i	Dayunihwas
All of us	Igihasga	Igihasv'i	Dagihasi

Chapter 4

Using Numbers and Time

Section 5: Shapes

Shapes are very easy to learn. Most of them literally translate to the number of sides they have. Once you learn and memorize numbers, you just need to learn and memorize the word for “sides.”

- | | |
|---|--------------------------------------|
| 1. Gasogwalv
Circle | 8. Nokw(i)si
Star |
| 2. Gasogwalv ganvhida
Oval (long circle) | 9. Sudali junvsiyi
Hexagon |
| 3. Jo'i junvsiyi
Triangle (three sides) | 10. Gal(i)gwogi junvsiyi
Heptagon |
| 4. Nvhgi junvsiyi
Square | 11. Chanela junvsiyi
Octagon |
| 5. Ganvhida nvhgi junvsiyi
Rectangle (long square) | 12. Sohnela junvsiyi
Nonagon |
| 6. Gosdayi
Diamond | 13. Sgohi junvsiyi
Decagon |
| 7. Hisgi junvsiyi
Pentagon | |

Chapter 4

Using Numbers and Time

Section 6: Days of the Week

- | | |
|-----------------------------|-------------------------------|
| 1. Unadodagwonv'i
Monday | 5. Jun(v)gilosdi
Friday |
| 2. Ta'line iga
Tuesday | 6. Unadodagwidena
Saturday |
| 3. Jo'ine iga
Wednesday | 7. Unadodagwasgv'i
Sunday |
| 4. Nvhgine iga
Thursday | |

Notes on the meanings of the days of the week:

Unadodagwonv'i - When they have completed doing something all day

Ta'line iga - The second day

Jo'ine iga - The third day

Nvhgine iga - The fourth day

Jun(v)gilosdi - The day they wash their clothes¹

Unadodagwidena - The day before they do something all day (when you went to town)

Unadodagwasgv'i - They day they do something all day.

¹ The first way to say Friday was actually "hisgine'iga" which means "the fifth day."

Chapter 4

Using Numbers and Time

Section 7: Time of the Day

- | | |
|-----------------------------------|---|
| 1. Kohi iga
Today | 6. Svhiyeyi didla¹
Afternoon |
| 2. Sanale iyv
Tomorrow | 7. Svhiyeyi²
Evening |
| 3. Sanale didla
Morning | 8. Usv
Night |
| 4. Svhi
Yesterday | 9. Svnoyi³
Midnight |
| 5. Ugitsdeyi
Dawn | 10. Iga
Day/ Noon |

1 Any time after 12:00 p.m. until the sun starts to set.

2 The time of day when the sun is setting.

3 The time somewhere in the late time of night like 12:00 a.m.

- ### Writing the Date:

13. Kohi iga, anvyi ta'l(i)sgohi'ne.
Today is, March, 20th.
14. Svhi jigesv, vsgiyi hisgine.
Yesterday was, December fifth.

Chapter 4

Using Numbers and Time

Section 9: Seasons

1. Gola
Winter

3. Gogi/Goga
Summer

2. Gogeyi
Spring

4. Ulagohvsdi
Autumn

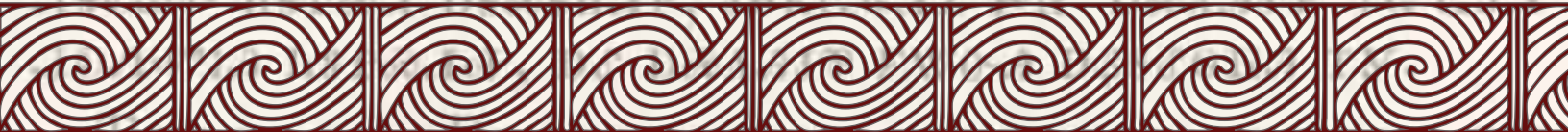
5. Gola yinulistana, ahyvdladiso'i.
When winter comes, it becomes cold.

6. Jisgwa danihnogi'a kohi sanale, gogeyi'dv nigalsdiha!
The birds are singing this morning, it's spring!

7. Degalsduwo'osgo'i ulagohvsdi.
The leaves fall in Autumn.

8. Gado tadvneli kohi gogi?
What are you going to do this summer?

[illegible]



TELETYPE—DIPLOMATY ACH DSEBAP JAGGA TST Z.A
DSEBAPV.AS VJAGAT. OAYZ 900 J400 HSEBAPET
OAY TST 600000 HSEBAP, OAY DAP.A HERY.

TELETYPE ACH.

- | | |
|------------------------|------------------|
| 2. JSSC 4256 & 10. | SCAR. 42560. |
| 3. JSSC 6542 & 100. | SCAR. 654200. |
| 4. JSSC 8954 & 1000. | SCAR. 8954000. |
| 5. JSSC 25563 & 10000. | SCAR. 255630000. |

EWY KESGID

1. 365 TS HSEBAP JAGBAP RT. AWA TS HSEBAP 30
JAGBAP?

TELETYPE. JSSC 365 OAY DIPLOMATY HY
DIPLOMATY 365 & 3 OAY SPY J400 HY DIPLO-
DIPLOMATY V.A 3000 TST, OAY 1095 HSEBAP,
OAYZ AD TST 600000 DSEBAP
TST 600000 T 10950 HSEBAP Z.A DIPLOMATY V.AS HAW, OAY
YZ 10950 HSEBAP, OAY TST 60-
0000 DAP.A HERY.

2. 365 TS HSEBAP JAGBAP RT. AWA TS HSEBAP
3400 JAGBAP? SCAR. 1241000.

TELETYPE. JSSC 365 OAY DIPLOMATY
DIPLOMATY 365 HY & 4 OAY DSEBAP SPY HY
DIPLOMATY V.A 3400 SPY J400 DIPLOMATY V.AS, OAY
DIPLOMATY & 3 OAY WFLA SPY



Chapter 5

People

Section 1: People and Professions

- | | | |
|-------------------------------|-------------------------------------|--|
| 1. Yvwi
Person | 9. Ditiyohi
Lawyer | 17. Adela aktiya
Treasurer |
| 2. Aniyvwi
People | 10. Alijadohvsgi
Preacher | 18. Dihnetldisgi
Translator |
| 3. Dideyohvsgi
Teacher | 11. Alisgisgi
Dancer | 19. Ditlilostanvhvsgi
Artist |
| 4. Ganakti
Doctor | 12. Didahnvwisgi
Medicine person | 20. Julvwisdaneh
Worker / Employee |
| 5. Junidlvgi diktiya
Nurse | 13. Ugvwiyuhi
Chief / President | 21. Adela Ug(a)sesdi
Accountant |
| 6. Advnelisgi
Actor | 14. Didaniyisgi
Policeman | 22. Dikdladisgi
Firefighter |
| 7. Dikanogisgi
Singer | 15. Ayosgi ¹
Soldier | 23. Adananv adag(a)tidehi
Store clerk |
| 8. Didelogwasgi
Student | 16. Digohwelisgi
Writer | 24. Jukastli / Asgayegvsdi
Boss |

1 “Ayawisgi” is an alternative and older way to write the word.

Attaching Pronoun Prefixes To Nouns

In Cherokee, pronoun prefixes are attached to a noun just as they are in a verb. Pronouns are not separated from the noun and verb as they are in English. The following examples will begin to demonstrate how to attach set A and set B prefixes onto nouns.

Set A Prefixes:

- | | | | |
|-----|-------------|----|--------------------------------|
| 25. | A-ganakti | —> | He/she is a doctor |
| 26. | Ji-ganakti | —> | I am a doctor |
| 27. | Ani-ganakti | —> | They are doctors |
| 28. | Hi-ganakti | —> | You are a doctor |
| | | | |
| 29. | A-yvwi | —> | A person or He/she is a person |
| 30. | Ji-yvwi | —> | I am a person |
| 31. | Hi-yvwi | —> | You are a person |
| 32. | Ani-yvwi | —> | They are people |

Set B Prefixes:

- | | | | |
|-----|--------------|----|-----------------------------|
| 33. | U-gvwiyuhi | —> | He/she is a chief/president |
| 34. | Agi-gvwiyuhi | —> | I am a chief/president |
| 35. | Ja-gvwiyuhi | —> | You are a chief/president |
| 36. | Uni-gvwiyuhi | —> | They are chiefs/presidents |

Chapter 5

People

Section 2: Family and Kinship

- | | |
|--------------------------------|--|
| 1. Sidanelv'i
Family | 9. Vgido
My sibling (opposite sex) |
| 2. Juniyywi
Clans | 10. Josedahnavtli
My brother (same sex) |
| 3. Edoda
Father | 11. Josedadalv'i
My sister (same sex) |
| 4. Eji
Mother | 12. Gohusdi agwvni
My cousin |
| 5. Etlogi (paternal)
Aunt | 13. Agwadadujiyv achuja
My nephew |
| 6. Eduji
Uncle | 14. Agwadadujiyv agehyuja
My niece |
| 7. Elisi
Grandma | 15. Ta'line eji
Aunt (maternal) |
| 8. Eduda
Grandpa (maternal) | 16. Enisi
Grandpa (paternal) |

Chapter 5

People

Section 3: The 7 Clans

1. Ani-Kawi

Deer Clan

5. Ani-wah(a)ya

Wolf Clan

2. Ani-godagewi

Savannah Clan

6. Ani-wodi

Paint Clan

3. Ani-jisgwa

Bird Clan

7. Ani-gilohi

Long Hair Clan

4. Ani-sahoni

Blue Clan

8. Digiyvwi

My clan

9. ____ digiyvwi.

My clan is ____.

10. ____ dijayvwi.

Your clan is ____.

Chapter 5

People

Section 4: Clothing

- | | |
|--|---|
| 1. Dihnawosdi
Clothes | 8. Alsdulo
Cap |
| 2. Asulo
Pants (pair) | 9. Asano
Dress |
| 3. Dilasulo
Shoes | 10. Adadlosdi
Belt |
| 4. Ahnawo
Shirt | 11. Diktinvtdi
Glasses |
| 5. Diliyo
Socks | 12. Alisgwanosdodi
Scarf |
| 6. Atihldi
Blouse | 13. Sgwala asulo
Shorts |
| 7. Alsgwetuwu
Hat | 14. Ahnawo
Shirt |

On the following page, you will see the conjugation for the verbs to put on clothes and to put on pants, as well as some example sentences using the clothing vocabulary and some verbs used for putting on certain clothing items.

To Put on Pants	Present	Remote Past	Future
I	Gasuli'a	Agwasulanv'i	Dagasulani
You	Hasuli'a	Jasulanv'i	Tasulani
Third Person	Asuli'a	Usulanv'i	Dvsulani
They	Danasuli'a	Dunasulanv'i	Dodvnasulani
All of us	Dedasuli'a	Degasulanv'i	Dodadasulani

To Put on Clothes	Present	Remote Past	Future
I	Deganiwo'a	Dagwahnawo'v	Dodaganiwo'i
You	Dehahnawo'a	Dejahnawo'v	Dotahnawo'i
Third Person	Dahnawo'a	Duhnawo'v	Dodvhnawo'i
They	Danahnawo'a	Dunahnawo'v	Dodvnahawo'i
All of us	Dedahnowo'a	Degahnawo'v	Dodadahnowo'i

15. Anisgaya ale anigehya anajanvsga.

The men and women are getting dressed up.

16. Juwoduhi dunasanoha.

They are wearing beautiful dresses.

17. Galjode uyvtlv'i, ulsgwetuhgisv'hno.

He/she went in the house, and took his/her hat off.

18. Hadadloga.

Put on a belt.

19. Anasgalisgi dunalisdula.

The baseball players are wearing caps.

20. Dije dilasulo dakihwahi.

I bought new shoes (recently).

Chapter 5

People

Section 5: Body Parts

The body parts listed below are conjugated into the third person form (He/she/its)

- | | | |
|-----------------------|--------------------------|-------------------------|
| 1. Kanogeni
Arm | 8. Ulasihdeni
Foot | 15. Ganvs geni
Leg |
| 2. Dikanogeni
Arms | 9. Agvdageni
Forehead | 16. Digagwali
Butt |
| 3. Gasohi
Back | 10. Gadigeni
Heel | 17. Kanasadv
Toe |
| 4. Ganeji
Chest | 11. Kanigeni
Kneed | 18. Aholi
Mouth |
| 5. Gale'ni
Ear | 12. Askoli
Head | 19. Akayusgeni
Elbow |
| 6. Ukatv
Face | 13. Dikasgeni
Hips | 20. Uwoyeni
Hand |
| 7. Gayesadv
Finger | 14. Ahyugeni
Chin | 21. Ayelv
Body |

Attaching Pronoun Prefixes To Nouns

Below are examples of conjugating the body parts into “first person” and “second person.”

22.	Ka-nogeni	His/her/it's arm	37.	A-holi	His/her mouth
23.	Hi-nogeni	Your arm	38.	Hi-holi	Your mouth
24.	Ji-nogeni	My arm	39.	Ji-holi	My mouth
25.	Uw-oyeni	His/her/it's hand	40.	Juw-oyeni	His/her hands
26.	J-oyeni	Your hand	41.	Dij-oyeni	Your hands
27.	Agw-oyeni	My hand	42.	Digw-oyeni	My hands
28.	U-katv'i	His/her/its face	43.	U-lasihdena	His foot
29.	Ja-katv'i	Your face	44.	Ja-lasihdena	Your foot
30.	Agwa-katv'i	My face	45.	Agwa-lasihdena	My foot
31.	Ga'-leni	His/her/its ear	46.	Diga'-leni	His/her ears
32.	Hi'-leni	Your ear	47.	Ti'-leni	Your ears
33.	Ji'-leni	My ear	48.	Diji'-leni	My ears
34.	Ka-nigeni	His/her/its knee	49.	Dika-nigeni	His/her knees
35.	Hi-nigeni	Your knee	50.	Ti-nigeni	Your knees
36.	Ji-nigeni	My knee	51.	Diji-nigeni	My knees

Chapter 5

People

Section 6: Ailments and Injuries

- | | | |
|---|--|---|
| 1. Agwadanila
I am ill | 6. Uhyvdla uniyvha
He/she has a cold | 11. Ulvdalvne'i
He/she had a stroke |
| 2. Udanila
He/she is ill | 7. Agihyukwadi'a
I have a tooth ache | 12. Aksgwaloja
I bumped my head |
| 3. Ag(i)sihwasga
I am coughing | 8. Agilotiha
I am bloated (over-ate) | 13. Ahalugisdi
Allergies |
| 4. Usihwasga
He/she is coughing | 9. Dagihyvsduha
I have a stuffy nose | 14. Agilisgwadi'a
I have an ear ache |
| 5. Uditlehvsga
He/she has a fever | 10. Uhyvdla aginiyvha
I have a cold | 15. Dagihnasvga
I slipped |

Chapter 5

People

Section 7: Going to the Doctor

- | | |
|---|---|
| 1. Gadogwu?
What's wrong? | 11. Janvje'iju?
Did you fall? |
| 2. Aginvjv'i
I fell down | 12. Hadlv jehisdaneha?
Where are you hurting? |
| 3. Jehisdanelido'aju?
Is your body hurting? | 13. Ak(i)sgwotli'i agwehisdaneha.
My stomach hurts. |
| 4. Ganakti'ju wijedolv'i?
Have you been to the doctor? | 14. Aganaktiju aya'a?
Is the doctor in? |
| 5. Gado usdi ada aganakti?
What did the doctor say? | 15. Agisgwohanane'a.
My stomach is making noises. |
| 6. Jiskoli agwehisdane(ha).
My head is hurting/ I have a headache. | 16. Na asgaya / agehya uhodvje'i.
He/she fell backwards. |
| 7. Agijisgilawvgi.
I sprained my ankle. | 17. Agoliye'a
Examination |
| 8. Aganag(a)ti
Doctor | 18. Junidlvgi diktiya
Nurse |
| 9. Junidlvgi uniyvsdi
Hospital | 19. Udlvgv'i
He/she was sick |
| 10. Na asgaya / agehya udiwisga.
He/she is getting well. | 20. Kanvwodi
To cure |

Chapter 5

People

Section 8: Emotions

- | | |
|--|--|
| 1. Gado usdi jadanvta?
How are you feeling? | 11. Osijuke jadanvta?
Are you feeling alright? |
| 2. Tohi-ju?
How are you? (Are you well) | 12. Uyo agwadan(v)ta
I am feeling bad/sad. |
| 3. Gali'eliga
I am happy | 13. Ulihelisdi agwadanhta
I am feeling happy |
| 4. AkihnaLvhi
I am mad | 14. Agwadanuhldi/Jinala.
I am being lazy. |
| 5. AkihnaLvga
I am getting mad | 15. Osigwu nagwadvhnadega.
I am doing fine. |
| 6. Osda agwadan(v)ta.
I am feeling well. | 16. Ujosehdi agwadanhta
I am feeling uncomfortable |
| 7. Jisgaha
I am afraid | 17. Akdlvga
I am sick |
| 8. Agwadanila
I am ill | 18. Udohiyu osa'ni agwadanvta.
I am feeling really great. |
| 9. Agwadakw(i)sga
I am frustrated | 19. Dagwadalecheha
I am confused |
| 10. Uhisodi agwadanhta - I am feeling sad/lonely | |

Chapter 5

People

Section 9: The 5 Senses

1. Atvgodi - Hearing
2. Agowatvdi - Seeing
3. Asvhnisdi - Feeling
4. Anel(v)dodi - Tasting
5. Alsvsdodi - Smelling
6. Gado usdi jagohe'i?
What did you see?
7. Hatvgvgaju?
Did you hear that? (recently)
8. Gohusdi unetldi agiw(i)svga.
I smell something gross.
9. Gohusdiju ugasdi jaw(i)svga?
Do you smell something sweet?
10. Junajosdi agisdi.
It has a sour taste.
11. Gado usdi halsvsdi?
What are you smelling (sniffing)?
12. Hanelhdaju/Hanhdlv'vgaju?
Did you try / taste it?
13. Wahaya nigawesgv'i agw(a)tvganv.
I heard a wolf howling.
14. Wanige'i yasvhila.
It has a soft touch.
15. Gohusdi osda asvga.
Something smells good.
16. Hadlv higohwti?
Where do you see it?
17. Anosda anisvgi unijilvsgi.
The flowers smell good.

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Chapter 6
Building Sentences
Section 1: Adjectives

- | | | |
|---------------------------------|------------------------------|------------------------------------|
| 1. Uwoduhi
Pretty | 10. Unegihldi
Ugly | 19. Uwohldi
Funny |
| 2. Udanhti
Nice/ Friendly | 11. Asamadi
Smart | 20. Nudantvna / Ululojv
Crazy |
| 3. Uyo'i
Bad | 12. Udalvkwdi
Conceited | 21. Udalih'da
Snobbish |
| 4. Ganayegiyu
Dangerous | 13. Uhsdi
Small | 22. Utlinigida
Strong |
| 5. Ugasasda
Sweet | 14. Utana
Big | 23. Ukvhisdi
Cute |
| 6. Junajosdi
Sour | 15. Egwa
Large | 24. Ulilohi
Handsome |
| 7. Usganoli
Slow | 16. Gajanuli
Fast | 25. Utlisda
Quickly |
| 8. Uhyvsdi
Strong(taste) | 17. Wanigala
Mild | 26. Udanvgalvda
Clean |
| 9. Unegujida
Mean | 18. Ulvn(o)disgi
Insane | 27. Gadaha
Dirty |

Chapter 6

Building Sentences

Section 2: Colors

1. Gvhnage'i

Black

7. Gigage Usgolv

Pink

2. Gigage'i

Red

8. Advhalige

Purple

3. Unega

White

9. Ije iyusdi

Green

4. Dalonige'i

Yellow

10. Adela unega

Silver

5. Adalonige'i

Orange

11. Adela dalonige

Gold

6. Sakonige'i

Blue

12. Uwodige

Brown

Chapter 6

Building Sentences

Section 3: Pluralization (Nouns, Adverbs and Adjectives)

Animate

For words using set A pronoun prefixes, we use “An-” before consonants and “Ani-” before consonants.

For words using set B pronoun prefixes, we instead use “Un-” or “Uni-”

- | | | | |
|-----|--|----|--|
| 1. | Uwoduhi
Beautiful
(He/she/it is beautiful) | —> | Ju-noduhi
They are beautiful |
| 2. | Agehya uwoduhi.
The woman is beautiful | —> | Anigehya junoduhi
The women are beautiful |
| 3. | Ije'i
He/she/it is new | —> | An-ije'i
They are new |
| 4. | Ije'iyusdi ugata
Green seed | —> | Anije'iyusdi unigata
Green seeds |
| 5. | Unega
It is white | —> | Uni-nega
They are white |
| 6. | Na Sogwili unega
The horse is white | —> | Sogwili uninega
The horses are white |
| 7. | Unegitl(v)di
He/she/it is ugly | —> | Uni-negitldi
They are ugly |
| 8. | Unegitldi gitli
Ugly dog | —> | Uninegitldi dinadalesgiyisgi
Ugly monkies |
| 9. | Osda
Good | —> | An-osda
They are good |
| 10. | Osda svg(a)ta
Good apple | —> | Anosda svg(a)ta
Good apples |

- In Cherokee, some plants are classified as being alive, thus they are given the animate plural prefix. As is the case with the word “**osda**,” used to describe the physical qualities of an item of food.
- Sometimes animals are not given the regular plural prefixes when talking about more than one animal. Rather, the adjectives, adverbs and verbs used in the context to discuss them are modified to show pluralization of the object.
- When words such as “**uwoduhi**” and “**utana**” are pluralized in their animate forms, **J-** or **Ju-** will have to be applied. For example:

- | | | | |
|-----|--------------------------------|----|-----------------------------------|
| 11. | Uwodu juv agehya | —> | Junodu juv anigehya |
| | A very pretty woman | | Very pretty women |
| 12. | Utana yona a’i. | —> | Jun(a) tana yona ana’i. |
| | A big bear is walking. | | Big bears are walking. |

Inanimate

The “**di-**” plural prefix is affixed to nouns, adjectives and adverbs
For words using set B pronoun prefixes we use “**J-**”

- | | | | |
|-----|--------------------------|----|----------------------------|
| 13. | Uhyv dli | —> | J-uhyv dli |
| | Cold | | They are cold |
| 14. | Uhyv dli aditasdi | —> | Juhyv dli diditasdi |
| | Cold drink | | Cold drinks |
| 15. | Gvhnage’i | —> | Di-gvhnage’i |
| | It is black | | They are black |
| 16. | Gvhnage degahldi | —> | Digvhnage degahldi |
| | Black bag | | Black bags |
| 17. | Gohweli | —> | Di-gohweli |
| | Paper | | Papers |
| 18. | Unega gohweli | —> | J-unega digohweli |
| | White paper | | White papers |

Chapter 6
Building Sentences
Section 4: Prepositions

Prepositions in Cherokee actually work like “post-positions” since they follow the nouns in many cases. Some examples of these postpositions are listed below. Postpositions will be covered more indepth in the Intermediate Cherokee book.

1. **Gvhdi**

- This preposition means “with” or “by use of.”

2. **Na asgaya / agehya gvnosasdi gvhdi gvnosasgo ahyateno.**

He / she sweeps the floor with a broom

3. **Na asgaya / agehya ganvgwalosdi gvhdi gvhniha.**

He / she is hitting it with a hammer.

4. **Ididla**

- “Toward”

5. **Na agehya ale aya dijododi julewisdodi’i didla wosda’i.**

The woman and I are walking towards the bus stop.

6. **Amegwo ididla anega.**

They are going toward the ocean.

7. **Na’v’i**

- “Near”

8. **Vdali na’v’i dunotlv.**

They were sitting near the lake.

9. Udlididla

- “On the other side”

10. Galjode udlididla gadoga. (D.F)

He/she is standing on the other side of the house.

Other Prepositions

11. Na wesa gasgilo hawin(i)didla edoha.

The cat is under the table.

12. Odalv'i galvladidla aninohilidoha.

They are flying above the mountain.

13. Junilawisdi igvyididla danidoga.

They are standing in front of the church.

- ### Example Sentences:

- 1 “-Hno” is attached onto the end of verbs and nouns to mean “and.”
2 “-Hehno” is attached as a suffix to the end of words to mean “because.”

Chapter 6

Building Sentences

Section 6: Building Basic Sentences (Conjunctions and Questions)

In this lesson we will be taking the conjunctions that we learned in the previous section and putting them to use in basic sentence building examples.

*Cherokee sentences mostly follow a pattern of object or subject of the sentence then the verb

*example- *Jalagi idiwoniha* = Cherokee, we are speaking it.

*Focus is on the subject rather than the action

1. *Sagwu asgaya ale sagwu agehya.*
One man and one woman.
2. *Agehyuja dekanogi'a asehno anisgaya analsgi'a.*
The girl is singing but the men are dancing.
3. *Gitli aditlidoha, wesa-hno gatliha.*
The dog is running around, and the cat is sleeping.
4. *Doyididla gedo'a degatlicosdiha ale galjode'i aniya'a digigayvlige.*
I am outside taking pictures and my parents are inside.
5. *Aniluhgaju, anahnigi'ake?*
Are they coming, or going?
6. *Na asgaya ijula jalagi ale yonega degawoniha.*
He is speaking both Cherokee and English.
7. *Diniyotli analisdayvhvsga nahno junatana danatlinoheha.*
The children are eating and the grown-ups are talking with each other.

Glossary:

8. *Aditlidoha* - He/she/it is running around.
9. *Dekanogi'a* - He/she/it is singing.
10. *Analsgi'a* - They are dancing.
11. *Gatliha* - He/she/it is sleeping.
12. *Degatlicosdiha* - I am painting/taking a picture(s).
13. *Degawoniha* - He/she/it is speaking them.
14. *Gawoniha* - He/she/it is speaking it.
15. *Dunotla* - They are sitting/ at home.
16. *Anal(i)sdayvhvsga* - They are eating a meal.

More Examples:

17. Kohi iga uhyvdla ale agasga.
Today it is cold and raining.
18. Nasgi ahawi uwodige'i asehno na gatohta unega.
That deer is brown but the tail is white.
19. Na asgaya ije iyusdi ulisuwida usula ale gvhnage dulasutla.
The man is wearing green pants and black shoes.
20. Etlawe uwotla agayvlige asehno diniyotli dananelohvsga.
The old woman is sitting quietly but the children are playing.
21. Sogwili anatla'idoho'i aleyigi anajvsiyesgo'i.
Horses run or walk.
22. Gagedaju, gasaka'ke?
Is it heavy, or lightweight?

Chapter 6

Building Sentences

Section 7: Interjections

1. Ka!

Listen up!

2. Nula!

Hurry!

3. Ni!

Look!

4. Ayo!

Ouch!

5. Sgigi?

Is that so?

6. Hna!

Here!

7. Vtla

No

8. Vv

Yes

9. Si!

Wait!

10. Doka?/Doha?

Isn't it?

Example Sentences:

11. Ka! Idalenawu!

Listen up! Let's begin!

12. Nula! Inahnigi!

Hurry up! Let's leave!

13. Hna!

Here!

14. Ni! Higowataju?

Look! Did you see it?

15. Nula! Alisdayvhdi'i!

Come here! It's time to eat!

16. Si! Wiga'i.

Wait! I am coming.

17. Ayo! Akinhasgwaloja.

Ouch! I just stubbed my toe.

18. Uwodujv'i, doka?

It's very beautiful, isn't it?

19. Vv, kahwi agwaduli'a.

Yes, I want coffee.

20. Ni! Gago daya'i?

Look! Who's coming?

Chapter 6
Building Sentences
Section 8: Negation

We will now discuss negation, which will use the prepronominal prefix “yi-” mentioned in Section 3. In order to negate, you will need to learn and use the Cherokee word for no.

Tla / Vtla
 No

This word combined with y- before vowels and yi- before consonant on verbs negates the sentence. Tla + y- / yi- + verb = negative statement in the present.

For Example:

1. Tla yijiwoniha.
I am not speaking.
2. Tla yagwaduliha.
I do not want it.

When negating words that are not verb-based, the word “yigi” will be used after the word that will be negated.

For Example:

- | | | | |
|----|--|---|---|
| 3. | Junhsdi.
They are small. | → | Tla junhsdi yigi.
They are not small. |
| 4. | Jalagi gawonisgi.
He is a Cherokee speaker. | → | Tla jalagi gawonisgi yigi.
He is not a Cherokee Speaker. |

Negative non-verb statements in the past will use the word “yigese’i” the same way as “yigi” is used in present tense.

For Example:

- | | | | |
|----|---|---|--|
| 5. | Osda gesv’i.
It was good. | → | Tla osda yigese’i.
It wasn’t good. |
| 6. | Nvya utana gese’i.
The rock was big. | → | Tla nvya utana yigese’i.
The rock wasn’t big. |

Negative sentences in the future will use the word “yigesesdi” the same way the as present used “yigi” and past used “yigese’i”

For Example:

- | | | | |
|----|----------------------------------|---|---|
| 7. | Osa gesesdi.
It will be good. | → | Tla osa yigesesdi.
It won't be good. |
|----|----------------------------------|---|---|

There is a small rule change when you are negating a verb that is using the second person Set A prefix. When the prefix “yi-” combines with the pronoun prefix “hi-” the prefixes combine to form “hyi-.” The second person pronoun becomes aspiration on the negation prefix.

For Example:

- | | | | |
|----|----------------------------------|---|---|
| 8. | Hiwonihaju?
Are you speaking? | → | Tla hyiwoniha.
You are not speaking. |
|----|----------------------------------|---|---|

Chapter 6

Building Sentences

Section 9: Grammar Concept (-ka and -gi)

“-ka” is used on the end of words or verbs to render the meaning of “isn’t it?” in Cherokee.

Examples: -ka

1. Vsgi-ka?

Isn’t that it?

3. Gitli’ka gese’i?

It was a dog, right?

2. Gawoniha’ka?

Isn’t he speaking?

4. Jalagi gawonisgi, doka?

He/she is a Cherokee speaker, right?

“-gi” is added on the end of words and/or verbs to signify asking someone to repeat what they said. Like “what were you saying again?”

Examples: -gi

5. Gado’gi hadisge?

What were you saying, again?

7. Aya’gi?

Me?

6. Yona’gi, hada?

Did you say “Yona.”

8. Hadlvgi?

Where? (again)

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Chapter 7

Going Places

Section 1: Where Are You Going? Where Are You?

To go	Present	Remote Past	Future
I	Gega	Agwenvsvi	Dagesi
You	Hega	Jenvsvi	Tesi
Third Person	Ega	Uwenvsvi	Dayesi
They	Anega	Unenvsvi	Dvnesi
All of us	Idega	Igenvsvi	Dadesi

To be at/walking around	Present	Remote Past	Immediate Past	Future
I	Gedoha	Agwedolvi	Geda	Dagedoli
You	Hedoha	Jedolvi	Heda	Tedoli
Third Person	Edoha	Uwedolvi	Eda	Dayedoli
They	Anedoha	Unedolvi	Aneda	Dvnedoli
All of us	Idedoha	Igedolvi	Ideda	Dadedoli

To Arrive	Present	Remote Past	Future
I	Jiluhga	Agiluhjv'i	Dajiluhji
You	Hiluhga	Jaluhjv'i	Tiluhji
Third Person	Galuhga	Uluhvjv'i	Dagaluhji
They	Aniluhga	Uniluhjv'i	Dvnihuhji
All of us	Idiluhga	Igiluhjv'i	Dadiluhji

Example Sentences:

- | | |
|--|---|
| 1. Hadlv hega?
Where are you going? | 5. Hadlv unenvsei?
Where did they go? |
| 2. Hilayv tesi?
When will you go? | 6. Sudali atliilisv dadesi.
We will go at 6:00 |
| 3. Na'vju hedoha?
Are you close? | 7. Hilayv tiluhji?
When will you be here? |
| 4. Witedoliju?
Will you go there? | 8. Hadlv hweda?
Where did you go? |

Chapter 7

Going Places

Section 2: Locations and Places

- | | |
|--------------------------|-------------------------------|
| 1. Ahani
Here | 9. Age'i
Over there |
| 2. Na'v
Close | 10. Udliyv'i
Away from |
| 3. Ididla
Toward | 11. Galvladidla
Above |
| 4. Nikv'i
Everywhere | 12. Eladidla
Below |
| 5. Doyi
Outside | 13. Ilvtlv'i
Somewhere |
| 6. Tla ilvdlv
Nowhere | 14. Hawinididla
Underneath |
| 7. Jogididla
Upstream | 15. Ge'ididla
Downstream |
| 8. Vhna'i
There | 16. Ina
Far |

Chapter 7**Going Places****Section 3: Building Sentences (Locations and Places)**

1. Age'i digadoga.
He is standing over there

2. Vhnai danihnogi'a.
They are singing there.

3. Digwenvsv'i ohnididla dagilvwisdaneha.
I am working behind my house.

4. Gatiyo'i wogedolv dodagwidena usv'i jigesv'i.
We (not you) went to the Stomp Grounds saturday night.

5. Junilawisdi'i didla wosda'i.
Him/her and I are walking towards the church.

6. Ina digesv'i waninela.
They live far away.

7. Nikv'i anedolidoho'i.
They travel around everywhere.

8. Ahani iyv'i dvnihuhji.
They will come here (up to this point).

Chapter 7

Going Places

Section 4: Asking For Directions

1. North
Juhyvdlv'i

2. South
Juganowv'i

3. Up
Galvladi

4. Center
Ayetli

5. East
Dikalvgv'i

6. West
Wudeligv'i

7. Down
Eladi

8. Towards
Ididla

9. Hadlv ididla?
Which way?

10. Hadlv?
Where? / Where is it?

11. Hadlv hega?
Where did you go?

12. Hadlv hwikti?
Where are you heading?

13. Juganowv ididla wojigati.
We are heading south.

14. Digilvwisdanedi'i gega.
I am going to work.

Chapter 7**Going Places****Section 5: Grammar Concept: (-ega)****The verb suffix that means “Going Somewhere.”****Rules for use**

Attaching “-ega” to the past tense of the verb will produce the meaning of “going somewhere to do something.”

So take the remote past suffix and cut the “-v’i” off and add “-ega.”

Examples:

- | | | | |
|----|-------------------|------------|---------------------------|
| 1. | Dagilvvisdanelv’i | becomes —> | Dagilvvisdanel-ega |
| | I worked. | | I am going to work. |
| 2. | Agwalsdayvhnv’i | becomes —> | Galsdayvhn-ega |
| | I ate a meal. | | I am going to eat a meal. |
| 3. | Unasuhnv’i | becomes —> | Anasuhn-ega |
| | They fished. | | They are going to fish. |

Chapter 7

Going Places

Section 6: Locatives

- | | |
|----------------------------|---------------------------------------|
| 1. Gadu'i
On top of | 6. Ahani
Right here |
| 2. Galvladidla
Above | 7. Ina
Far |
| 3. Eladidla
Below | 8. Gasgilo
Chair/table |
| 4. Vhna'i
There | 9. Ayetli
In the middle/between |
| 5. Age'i
Over there | 10. Gadoga
He/she is standing |

Chapter 7
Going Places
Section 7: Locative Suffixes

Place of

The suffixes **-i** and **-o'i** mean “the place of” and it is added to nouns in Cherokee to form place names. Examples shown below.

- | | | | |
|----|-----------------------|----|---|
| 1. | Agusa
Creek person | —> | Guso'i
“Muskogee” (Creek Place) |
| 2. | Kolanv
Raven | —> | Kolanv'i
“Big Cove” (Place of the Raven) |

On or In

This noun suffixes **-hi** and **-ohi** means “on” or “in” and can also have the meaning of “into” as shown below in the following examples:

- | | | | |
|----|------------------|----|------------------------------|
| 3. | Ama
Water | —> | Amohi
Into the water |
| 4. | Taluja
Basket | —> | Talujo hi
Into the basket |
| 5. | Gasgilo
Table | —> | Gasgilohi
On the table |

Chapter 7

Going Places

Section 8: Transportation

- | | | |
|---------------------------------|------------------------|------------------------------|
| 1. Unajododi
Bus | 3. Jiyu
Boat | 5. Nvhnohi
Road |
| 2. Jiyu atlawidisgi
Airplane | 4. Digajanuli
Train | 6. Ajila Nvhnohi
Railroad |

Car: There are several words for “car” in Cherokee. Listed below are the words and their meanings. Since Cherokee is a descriptive language, these words are based on how various people would describe what a car “looks like” to them.

- | | |
|---|---|
| 7. Dagwalelu - Wagon | |
| 8. Adla Ditla'i - Rubber tired | |
| 9. Ajododi - Something to ride in | |
| 10. Diktulena - Big eyes | |
| 11. Gado usdi diktulena jaha?
What kind of car do you have? | 16. Uweti gotlvhmv diktulena agiha.
I have an old model car. |
| 12. Adla ditla'i agiyochisi koki sanale.
My car broke down on me this morning. | 17. Hila iyudetiyvda?
How old is it? |
| 13. Osa nidanvneli dagwaleli agwajeli.
They are going to fix my car. | 18. Gago uwotlvne'i?
Who made it? |
| 14. Asgaya/ageya osdihilidoha.
He/she and I are driving around. | 19. Eligwu-dv yisgwajasi.
I can give you a ride. |
| 15. Eligwuju yisdvjasi?
Can I ride with you two? | 20. Eligwuju yigvjasi?
Can you give me a ride? |

- | | |
|--|--|
| <p>21. Asgaya / ageya jijaneha
I am riding with him/her</p> | <p>25. Tla yigasgwajasi.
I can't give you a ride.</p> |
| <p>22. Hadlv iyv'i hiktiya?
Where are you waiting?</p> | <p>26. Unajododi julewisdodi jig(a)tiya.
I am waiting at the bus station.</p> |
| <p>23. Jiyu atlawidisgi gajanidoha.
I am boarding the plane.</p> | <p>27. Hilayv tajahni jiyu atlawidisgi?
When will you board the plane?</p> |
| <p>24. Unajododi julewisdodi didla wiga'i.
I am heading towards the bus stop.</p> | <p>28. Ugohniyoga.
It is delayed.</p> |

Below are conjugations for three verbs dealing with transportation.

To Drive Around	Present	Progressive Past	Habitual
I	Ji'ilidoha	Ji'ilidohv'i	Ji'ilidoho'i
You	Hihilidoha	Hihilidohv'i	Hihilidoho'i
Third Person	Ahilidoha	Ahilidohv'i	Ahilidoho'i
They	Anihilidoha	Anihilidohv'i	Anihilidoho'i
All of us	Idihilidoha	Idihilidohv'i	Idihilidoho'i

To Ride with Someone	Present	Remote Past	Future
I	Jijaneha	Jijanelv'i	Dajijaneli
You	Hijaneha	Hijanelv'i	Tijaneli
Third Person	Ajaneha	Ajanelv'i	Dvjaneli
They	Anajaneha	Anajanelv'i	Dvnajaneli
All of us	Edajaneha	Edajanelv'i	Dayedajaneli

To Walk	Present	Past	Future
I	Ga'i	Ga'isv'i	Ga'isesdi
You	Ha'i	Ha'isv'i	Ha'isesdi
Third Person	A'i	A'isv'i	A'isesdi
They	Ana'i	Ana'isv'i	Ana'isesdi
All of us	Ida'i	Ida'isv'i	Ida'isesdi

Chapter 7

Going Places

Section 9: Short Stories

Short Story - Traveling Abroad

1. Jiyu junidisdi'i diktiya Jani. Ayulagwiyi widayedoli, jo'ihno iyunadodagwasdi igohida wedohesdi. Nuna anisogwily, Italiyi, Anisgwaniya'i, nogwule Anidvjiyi widodvhwatvhidoli nahiyu. Sigwuhno tlega uktidisdi'i, jiyu atlawidisgi ugohniyoga. Jani'hno doyu uwvvnvga jiyu ujodi.

John is waiting at the airport. He is going to Europe, and he will be there for three weeks. He will visit Ireland, Italy, Spain and Germany during that time. He has to wait a little while to board still, the airplane is being delayed. John is very ready to board the plane.

Glossary:

2. Diktiya: He is waiting there
3. Ayulagwiyi: Europe
4. Iyunadodagwasdi: Weeks
5. Igohida: During/Until
6. Wedohesdi: He will be there
7. Widodvhwatvhidoli: He will be visiting them (looking around)
8. Nahiyu: During/At that time
9. Ugohniyoga: It is being delayed
10. Uwvvnvga: He/she is hurrying/in a hurry

Short Story - The Windy City

11. Ahani Chicago utana gaduhv'i jinela. Yudahahno nasgi "Windy City," anoseho'i. Ujatihno ina idigati dadanela. Nahnosgwu ugodi judalehnvda junalsdayvdi degotlvha ale dadananv degotlvwadisv ahani utana gaduhv'i. Nigohilv udotlvso gohusdi iyadvnedi ale agowatvdi'i.

I live in the city of Chicago. Sometimes they call it "The Windy City." There are a lot of tall buildings here. There are also many different restaurants and shops around the city. There is always something to do and see.

Glossary:

- 12. Utana gaduhv'i: City (Literally "big town")
- 13. Anoseho'i: They call it
- 14. Judalehnvda: Various
- 15. Dadananv'i: Stores
- 16. Ina Idigati: Tall (plural)
- 17. Dadanela: There are buildings
- 18. Ugodi: Many / A lot
- 19. Junalsdayvdi: Restaurants
- 20. Agowatvdi'i: To see
- 21. Iyadvnedi'i: To do

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Chapter 8

Words and Phrases

Section 1: Getting Ready in the Morning

- | | |
|---|---|
| 1. Gadidi'a
I am getting up | 8. Sanale-ehi galisdayvhvga
I just ate breakfast |
| 2. Jiyegi
I woke up | 9. Deganiwoja
I put on my clothes |
| 3. Gadvnn'isdiha
I am getting ready | 10. Ga'nigi
I just left |
| 4. Gadawoja
I just took a shower | 11. Degalasutlvga
I put my shoes on |
| 5. Dejindohgv dejinv gala
I brushed my teeth | 12. Galitawoja
I combed my hair |
| 6. Dejitesga
I am ironing | 13. Alsdahdi gadvnn'isda
I prepared my meal |
| 7. Doyi-edasdi wijiyvha
I went to the bathroom | 14. Dihnawo dejitvla
I just ironed my clothes |

Short Story - Getting Ready in the Morning

15. Kohi sanale, sudali atliiliv jiyegi. Aseho 6:15 atliiliv jigadida. Doyi-edasdi wijiyvha, dejindohgv-hno dejinvgha. Nogwule utlisda gadawoja. Gadawo'ohna, deganiwoja. Deganiwo'ohna-hno iga ehi alsdayhdi gadv'isda. 7:00 atliiliv ga'nigi.

This morning, I woke up at six o'clock. But I got up at 6:15. I went to the bathroom, and I brushed my teeth. And then I quickly showered. When I was done showering, I got dressed. After I got dressed, I prepared my lunch. I left at 7:00.

This / morning / six / o'clock (progression of time)/ I woke up/. But / 6:15 / time / that I got up/. Bathroom/ I went to, / my teeth-and / I cleaned them/. And then/ quickly/ I showered(bathed)/. After I showered,/ I got dressed/. After I got dressed-and/ day / meal / I prepared it/. 7:00/ time/ I left from there.

Chapter 8

Words and Phrases

Section 2: Language and Voice

- | | |
|--|---|
| 1. Gago gawoniha?
Who is speaking? | 10. Jalagiju sdiwonisgi?
Do you two speak Cherokee? |
| 2. Na anita'li aniwoniha.
Those two are speaking. | 11. Adelogwa'a uwonihisdi'i.
He is learning to speak. |
| 3. Gado usdi hinoheha?
What are you talking about? | 12. Jalagi dvniwonisi diniyotli.
The children will speak Cherokee. |
| 4. Kohiyv dayojiwonisi.
We are going to speak later. | 13. Nudale aniwoniha.
They speak differently. |
| 5. Inatlanohetlv'i.
Let's talk later. | 14. Jalagi hilinoheda.
Speak to him/her in Cherokee. |
| 6. Osda jinatlanohvli.
It was nice talking with you. | 15. Kohi josdatlinohesgv.
He/she and I talked earlier. |
| 7. Gawonihisdi: To speak, to make a speech.
Atlinohedi: To have a conversation.
Atlinohedodi'i: To talk to/with. | |
| 8. Jimi osdatlinoheha.
Jim and I are talking/conversing / I am talking to Jim. | |
| 9. Jalagi ale yonega daniwonisgo gatiyo'i.
They speak Cherokee and English at the Stomp Grounds. | |

Speech Conjugation:

Below are two verb conjugations dealing with speech.

To Speak	Present	Remote Past	Future
I	Jiwoniha	Agiwonisv'i	Dajiwonisi
You	Hiwoniha	Jawonisv'i	Tiwonisi
Third Person	Gawoniha	Uwonisv'i	Dagawonisi
They	Aniwoniha	Uniwonisv'i	Dvniwonisi
All of us	Idiwoniha	Igiwonisv'i	Dadiwonisi

To converse with someone	Present	Remote Past	Future
I	Jilinolediha	Jilinohetanv'i	Dajilinohetani
You	Hilinolediha	Hilinohetanv'i	Tilinohetani
Third Person	Atlinolediha	Utlinohetanv'i	Dvtlinohetani
They	Anatlinolediha	Unatlinohetanv'i	Dvnatlinohetani
All of us	Edalinolediha	Edalinohetanv'i	Dayedalinohetani

Chapter 8**Words and Phrases****Section 3: Welcoming Visitors and Hospitality**

- | | |
|--|--|
| 1. Galjode!
Come in! | 8. Halsdelagwu!
Help yourself! |
| 2. Ehiyvha.
Come in. | 9. Alsdaghdi'i!
It's time to eat! |
| 3. Ejiyvha.
Y'all come in the house. | 10. Jayosihaju?
Are you hungry? |
| 4. Degvyadanilvgi.
I welcome you. | 11. Kahwi-ju jaduliha?
Do you want coffee? |
| 5. Dejvyadanilvgi.
I welcome you all. | 12. J(a)tadegi'ju?
Are you thirsty? |
| 6. Ijana'vga.
Y'all have a seat | 13. Gohusdiju jagisdi jaduliha?
Do you want something to eat? |
| 7. Ihedolv'i.
Come back again. | 14. Ijedolvi.
Y'all come back |

Chapter 8

Words and Phrases

Section 4: Are You Hungry?

- | | |
|---|--|
| 1. Jayosiha'ju?
Are you hungry? | 10. Inalidayvhnuga!
Let's you and I go eat! |
| 2. ___ yagwadula agigisdi.
I am hungry for ___. | 11. Gado usdi tigi?
What are you going to eat? |
| 3. Diniyotli nigohilv duniyosisgo'i.
The kids are always hungry. | 12. Junal(i)sday(v)di'i.
Restaurant |
| 4. Hadlv idalidayvnega?
Where are we going to eat? | 13. Gado usdi hvhnisdiha?
What are you cooking? |
| 5. Dejiyosiju?
Are you all hungry? | 14. Ojadasdayvhvsga.
We are cooking a meal. |
| 6. Adasdayvhdi'i kanvsulv
Kitchen | 15. Telido
Plate |
| 7. Yvgi
Fork | 16. Aditasdi
Drink |
| 8. Aditohdi
Spoon | 17. Ahyelsdi
Knife |
| 9. Gado usdi ijaduli ijigisdi'i?
What do you all want to eat? | 18. Eligwuju?
Is that enough? |

19. Gaduju digvjatlwnv'i dunaduliha?

Do they want fry bread?

24. Eligwudv.

That's enough.

20. Nogwuju igadvnstanv'i igadanvsi'i?

Are we ready to order?

25. Gado usdi jvhnisda?

What do you have cooking?

21. Ama desginehvs.

Pass me the water.

26. Kahwiju jaga'a?

Do you have the coffee boiling?

22. Gadu ale hawiya dodiskvs.

Pass me the bread and meat.

23. Tuya gadu, selu gadu ale nuna dogitlaha.

We have bean bread, corn bread and potatoes (on the table).

Chapter 8

Words and Phrases

Section 5: Food

1. Hawiya Meat	10. Hawiya gvjatlvnv Bacon	19. Ugaloga aganvhi Tea
2. Ugama Soup	11. Gelisgi Pie	20. Nuna Potato
3. Aja'di Fish	12. Gadu Bread	21. Digalvnvhi Dumplings
4. Selu Corn	13. Unvdi gaduhnv Cheese	22. Asusdi Gravy
5. Tuya Beans	14. Kal(i)seji Sugar/candy	23. Udatanvhi Fruit
6. Daligwa Rice	15. Gadu ugasasda Cake	24. Juweji Eggs
7. Unvguhisdisgi Tomatoes	16. Kahwi Coffee	25. Agosdagisdi Lettuce
8. Svgi Onions	17. Inage-ehi svgi Wild onions	26. Nuna digvjatlvnv Fried potatoes
9. Sugeda Dough	18. Ama Water	27. Gadu digvjatlvnv Frybread

28.	Unitelvladi Grapes	34.	Unvdi Milk	40.	Nuna disdagayvtanv Chips
29.	Asuyana'v Salad	35.	Udanehnv Juice	41.	Gvna Turkey
30.	Gotlvhnv'i Butter	36.	Ganvji Kanuchi	42.	Nuna gadawitanv'i Mashed potatoes
31.	Dikwayodi Pepper	37.	Sikwa hawiya Pork	43.	Selu gadu Corn bread
32.	Unijilv unihyvsdi Peppers	38.	Ahawi hawiya Venison	44.	Asdvhatli Sandwich
33.	Ama Salt	39.	A'ni Strawberries	45.	Ganohena Hominy

Chapter 8**Words and Phrases****Section 6: Introduction to Classification Verbs**

For some verbs, different words are used when talking about certain objects. Each object falls into one of five categories. The five categories are Neutral, Flexible, Long, Liquid, and Living. Below are some examples of how the verb “to have” is conjugated when dealing with objects from different categories. The conjugation for “to have something liquid” is not shown.

To have (neutral)	Present	Past	Future
I	Agiha	Agihv	Agihesdi
You	Jaha	Jahv	Jahesdi
Third Person	Uha	Uhv	Uhesdi
They	Uniha	Unihv	Unihesdi

To have (living)	Present	Past	Future
I	Agikaha	Agikahv	Agikahesdi
You	Jakaha	Jakahv	Jakahesdi
Third Person	Uwakaha	Uwakahv	Uwakahesdi
They	Unikaha	Unikahv	Unikahesdi

To have (flexible)	Present	Past	Future
I	Agina’a	Agina’v	Agina’esdi
You	Jana’a	Jana’v	Jana’esdi
Third Person	Una’a	Una’v	Una’esdi
They	Unina’a	Unina’v	Unina’esdi

To have (long)	Present	Past	Future
I	Agwvya	Agwvyv	Agwvyesdi
You	Jvya	Jvyv	Jvyesdi
Third Person	Uwvya	Uwvyv	Uwvyesdi
They	Unvya	Unvyv	Unvyesdi

Classification Verb: To Be Laying

1. **Ganhga** - A living thing is lying
2. **Gana'a** - Something flexible is lying.
3. **Ganeha** - A container of liquid is lying.
4. **Aha** - Something neutral is lying.
5. **Jiya** - A long object is lying

Example Sentences:

6. **Gvnosasdi jiya yatenoi.**
The broom is lying on the floor.
7. **Gitli ganhga ayesdvi'i.**
The dog is laying on the carpet.
8. **Gado usdi jaha ahani?**
What is this you have lying here?

Classification Verb: Give**Liquid:**

- | | |
|--|--|
| <ol style="list-style-type: none"> 9. Ama desginehvi.
Pass me the water. 10. Asgaya kahwi aginehvi.
He gave me coffee. | <ol style="list-style-type: none"> 11. Na agehya ama hwinehvi.
Give her the water. 12. Kahwi'ke janehvi?
Did he/she give you coffee? |
|--|--|

Neutral:

13. Tuya dodiskvsi.
Give me the beans.

14. Gado usdi chvsi?
What did he/she give you?

15. Gadu hwi'vsi.
Give him/her the bread.

16. Tuya witi'vsi.
Give them beans.

Flexible:

17. Gohweli sginvsi.
Give me a paper.

18. Digohweli dodisginvsi.
Give me the papers.

19. Digohweli dodisginvsi.
Give me the notebook.

20. Gohweli hwinvsi.
Give him/her the paper.

Long:

21. Digohwelododi sgidisi.
Give me a pencil.

22. Digohwelododi hwidisi.
Give him/her the pencil.

23. Digohwelododi dodisgidisi.
Give me the pencils.

24. Digohwelododi dagidisi.
He/she gave me the pencils.

Chapter 8

Words and Phrases

Section 7: The Weather

- | | | |
|---|--|---|
| 1. Uwoduhi
Beautiful | 8. Uhyvdla
It's cold | 15. To'i
It's calm |
| 2. Galogil(a)di'a
It is clouding up | 9. Unesiyvdla
It is cool | 16. Ahyatvhvsga
It is frosting up |
| 3. Ulogila
It is cloudy | 10. Uganowa
It is warm | 17. Ganesohsga
It's hailing |
| 4. Agasga
It is raining | 11. Aganawosga
It is warming up | 18. Ganesdal(a)di'a
It is freezing |
| 5. Gutiha
It is snowing | 12. Asdudlidoha
It's sprinkling | 19. kanvyol(a)di'a
It is misting |
| 6. Ahyvdladi'a
It is getting cold | 13. Anagaliha
It is lightning | |
| 7. Uditlega
It is hot | 14. Ahyvdagwalo'a
It's thundering | |

Example Sentences:

20. Gado galstanvhvsga doyi didla?

What is happening outside?

27. Aganvgi.

It quit raining.

21. Agasgaju, ganesohsga'ke?

Is it raining or hailing?

28. Hilayv dvgahnani?

When will it rain?

22. Kilagwu adalena asdutlidohv'i.

It just started sprinkling.

29. Ugahnanidena.

It is about to rain.

23. Doyu uwoduhi doyi.¹

It is very beautiful outside.

30. Galogaladi'a, daganolvhnitli.

It's clouding up, it's going to storm.

24. Yinawoga, gotv na'v hidogesdi.

If you are cold, stand near the fire.²

31. Ulagohvsdi yigi ahyvtvhvsgo'i.

It frosts in the Fall.

25. Vtla yuditlega, unesiyvdla.

It isn't hot, it's cool.

26. Uhyvdladisdi ale uwutohdi gesesdi kohi svhiyeyi, an(a)diha.

They say it is supposed to get cold and snow this evening.

1 An alternative way to say this would be, "Uwodu'v'i doyi."

2 "Outline of Cherokee Grammar." Feeling, Durbin. 1975

Short Story - Let It Snow

32. Galijode waginvgoja kohi sanale, gutisgv'i. Uwodujv gelisgo yuwutana. Asehno doyu uhyvdlvi. Tla yagilvkwdo yuhyvdla. Asehno digilvwisdanelvsdi nagwalisdasi. Dijododi julewisdodi'i ididla wiga'isv'i. Ajododihno wigaja'vga nogwule agiganawohi.

When I left the house this morning, it was snowing. I think it is very beautiful when it snows. But it was very cold. I don't like when it is cold. But I had to go to work. I walked to the bus stop. I got on the bus and then I warmed up.

Glossary:

- 33. Waginvgoja: When I went out of there.
- 34. Gutisgv'i: It was snowing.
- 35. Uwodujv: Very beautiful
- 36. Gelisgo: I think so
- 37. Uhyvdlv'i: It was cold.
- 38. Digilvwisdanelvsdi: For me to go to work.
- 39. Wigaja'vga: I got on it/ boarded it.

Epilogue:
The Cherokee Syllabary

D _a	R _e	T _i	Ꭰ _o	Ꭱ _u	Ꭲ _v
S _{ga} Ꭰ _{ka}	Ꭳ _{ge}	Ꭴ _{gi}	A _{go}	J _{gu}	E _{gv}
Ꭶ _{ha}	Ꭵ _{he}	Ꭷ _{hi}	Ꭶ _{ho}	Ꭸ _{hu}	Ꭹ _{hv}
W _{la}	Ꭺ _{le}	Ꭼ _{li}	G _{lo}	M _{lu}	Ꭽ _{lv}
Ꭽ _{ma}	Ꭼ _{me}	H _{mi}	Ꭺ _{mo}	Ꭾ _{mu}	Ꭾ _{mv}
Ꭼ _{na} Ꭾ _{hna} G _{nah}	Ꭾ _{ne}	Ꭸ _{ni}	Z _{no}	Ꭾ _{nu}	Ꭾ _{nv}
I _{qua}	Ꭾ _{que}	Ꭾ _{qui}	Ꭾ _{quo}	Ꭾ _{quu}	Ꭾ _{quv}
Ꭾ _{sa} Ꭾ _s	Ꭾ _{se}	Ꭾ _{si}	Ꭾ _{so}	Ꭾ _{su}	R _{sv}
Ꭾ _{da} W _{ta}	S _{de} Ꭾ _{te}	Ꭾ _{di} Ꭾ _{ti}	V _{do}	S _{du}	Ꭾ _{dv}
Ꭾ _{dla} Ꭾ _{tla}	L _{tle}	C _{tli}	Ꭾ _{tlo}	Ꭾ _{tlu}	P _{tlv}
G _{tla}	V _{tse}	Ꭾ _{tse}	K _{tso}	Ꭾ _{tsu}	C _{tsv}
G _{wa}	Ꭾ _{we}	Ꭾ _{wi}	Ꭾ _{wo}	Ꭾ _{wu}	Ꭾ _{wv}
Ꭾ _{ya}	B _{ye}	Ꭾ _{yi}	Ꭾ _{yo}	G _{yu}	B _{yv}

This chart shows the Cherokee syllabary, the writing system invented by Sequoyah. His original design was in a cursive handwritten style and was much different than what is shown above. When Cherokee Nation wanted to print the *Cherokee Phoenix* newspaper in the Cherokee language in the 1820s, the syllabary was modified from cursive handwriting to print, similar to how English handwriting looks different from what is printed in books. Some syllabary characters kept some features from Sequoyah's original cursive version when they were modified, but others are completely different. Carving the cursive syllabary onto tiny metal blocks needed for the printing press difficult and costly, and it would have resulted in legibility issues for printing. The modified version was easier to manufacture, and the use of serifs (small lines that stopped the ink from running, as seen on the top of the syllabary character Ꭾ, for example) made it possible for the Cherokee language to be successfully used in print.

The layout of the syllabary chart follows an order similar to English alphabetical order. It was created to help the non-Cherokee speakers who worked at the printing press to easily find the correct characters. The very top row contains the six vowels (a, e, i, o, u, v). Every subsequent row starts with the consonant sounds. For example, the second row will take on the "G" and "K" sounds (ga, ka, ge, gi, go, gu, gv). The vowels will always stay the same as you go from row to row with the only change being the consonant that comes before it. Reading and writing of the syllabary will be introduced in subsequent volumes in this series. However, please feel free to start studying the syllabary on your own as well.

[illegible]

Further Reading

The following is a list of publications that offer some insight into the structure of the Cherokee language. This list is not an exhaustive list, but it is enough for a serious student for further study.

Cherokee Nation, 2015. *Cherokee New Testament*. Large print, red letter edition based on the original 1860 Cherokee translation.

Feeling, Durbin. 1975. *Cherokee-English Dictionary*. Edited by William Pulte. Talequah, OK: Cherokee Nation of Oklahoma.

Feeling, Durbin. 1994. *The Cherokee Verb*. Indian University Press: Bacone College, Muskogee, OK.

Holmes, Ruth Bradley, and Betty Sharp Smith. 1976. *Beginning Cherokee*. Norman: University of Oklahoma Press.

King, Duane H. 1975. "A Grammar and dictionary of the Cherokee language." PhD Dissertation, University of Georgia.

Montgomery-Anderson, Brad. 2015. *Cherokee Reference Grammar*. University of Oklahoma Press: Norman, OK.

