



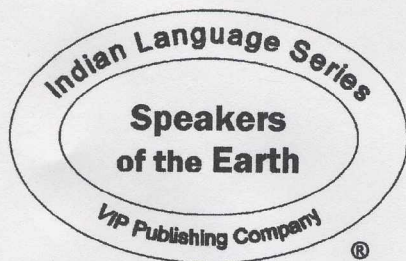
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Intermediate Series

from

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# *Intermediate Cherokee*

"Language Learning Series"

**Module One**

with

**Durbin Feeling & Sam Hider**



**Topics:** Cherokee Culture & History  
Secrets to Speaking Cherokee Correctly  
Syllabary Review  
Transitive & Intransitive Verbs - Set A Verbs  
Verbs: To go, to eat, to do, & to drink



### **Sam Hider**

**JSSOT** (Many Towns), also known as Sam Hider, was born in Delaware county Oklahoma on November 25, 1907 to Ella and Tom Hider. Sam's grandmother came to Oklahoma during the Cherokee Removal in 1838 also called the Trail of Tears. Sam grew up in the Cherokee communities of Delaware county to become a Baptist minister and pastor of several churches, the last of which was in Jay Oklahoma. He was an active community improvement advocate working with former Chief W. W. Keeler to lay the foundation for Rural Indian Education and many other community action programs. To help preserve his culture and heritage, Sam began teaching the Cherokee language wherever he could. He taught in Tulsa and Tahlequah for many years. Even though he passed on in July of 1990, Sam is still teaching his people through this and several other programs produced by Various Indian Peoples Publishing Co.

### **Durbin Feeling**

Since 1992, Durbin Feeling has been the tribal linguist of the Cherokee Nation in Tahlequah, but his interest in preserving his native tongue goes back much further, back to learning the language spoken by his mother and father. Born in 1946, speaking Cherokee has been an important part of his life.

1973 - began teaching Cherokee at Northeastern State University in Tahlequah; 1985 - taught the Cherokee Nation Summer Institute of Cherokee Literacy; 1988 - taught at the University of California at Irvine; 1993 - became the Cherokee Language instructor at the University of Tulsa.

Durbin remains active as a teacher and author in the Native American Language Issues Institute, Oklahoma Association and National Association for Bilingual Education, and the National Indian Adult Education Association.

### **Gregg Howard**

Gregg began working with the Cherokee language when he and his family moved to Oklahoma in the late 60s and Gregg learned of his Cherokee heritage. Sam Hider was teaching Cherokee at the downtown Tulsa library. It was at this time that Gregg and Sam recorded the material used in the *Introduction to Cherokee* program produced by VIP in the late 80s. Gregg, a member of the Oklahoma Native Language Association, now teaches at Sequoyah's Bookstore in Dallas and has taught at Texas A&M near Dallas.

Gregg is also a member of the Wordcrafter's Circle of Native Writers and Storytellers, the National Storytelling Association, and spokesman for the Cherokee Honor Society. Gregg is active in telling traditional Cherokee stories and has been a featured teller at festivals in Tennessee and Texas and has been nominated as Storyteller of the Year of Contemporary Native Storytelling (1997) by Wordcrafters Circle of Native Writers and Storytellers.

Flute music

**"Bird Song"** by Tom Minton from his album **"Out of the Fire"**  
(available through VIP Publishing)



## *Cherokee Culture and History*

Historically, the Cherokees descended from Iroquois linguistic stock and are the sole member of the southern branch of the Iroquoian family. The word "Cherokee" has no meaning in Cherokee. They refer to themselves as "Aniyvwiya" The People. The word *Cherokee* first appears as *Chalague* in the Portuguese narrative of De Soto's expedition, published originally in 1557. We find the word *Cheraqui* in a French document of 1699, and the word *Cherokee* in English form as early as 1708. There is evidence that it is derived from variations of the Choctaw word *choluk* or *chiluk*, signifying a pit or a cave. Evidently, the Cherokees were early "cave dwellers" of the Allegheny region of the Carolinas, Georgia, Alabama, Kentucky and West Virginia. First contacted by the Spanish, then the French, it was the English who eventually had the greatest influence over the Cherokees.

The Cherokees are probably best known to most people as the only American Indians with their own system of writing, although there are other tribes today who have developed methods of writing their own languages. In the past, many tribes in both North and South America used systems for recalling important events in their history, but only the Cherokees possess a writing system comparable to the European alphabet. The Cherokee syllabary, often mistakenly referred to as an alphabet, is also the only "alphabet" in history known to be the work of a single person, Sequoyah.

As a young man, and fighting alongside the Americans in the Battle of the Hiwassee during the Creek War, Sequoyah noticed the power of the written word as he witnessed the white man reading and sending messages to each other. He never learned to speak or read English, but he created a system of writing for an entire nation. After he and his family migrated to Arkansas, about 1809, he began work on the syllabary the Cherokee people use today. By 1821, after many attempts, even after having his wife and friends burn his cabin, he finished it. In later life, he said that the loss of all his work proved to be a good thing because he had reached a dead end and it forced him to make a fresh start. The original version of his syllabary was full of flourishes and swirls, much like "Old English." Sequoyah simplified the syllabary, to make it easier to learn, by incorporating selected characters from the Greek alphabet, not English. Cherokees took up writing with delight and within months, without any formal instructions, Cherokees were teaching other Cherokees the syllabary. Family members left notes for one another around the house and taught each other the characters. In a few months the whole nation was reading and writing.





## 2 Intermediate Cherokee - 202A

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The preservation and use of a native language is very important to the cultural survival of any people. Cherokee has been widely spoken in northeastern Oklahoma since 1839, the final year of their removal from their ancestral homeland in the southeastern United States. The Cherokee language is spoken today by some ten thousand Cherokees who reside in northeastern Oklahoma, California and by at least one thousand Cherokees living in the vicinity of Cherokee, North Carolina. You can hear Cherokee spoken in their homes, at churches and at a Cherokee **ᏊᏏᏉᏗ** (gatiyoi - stomp-grounds). Even though it has been 150 years since the Trail of Tears, Cherokee remains one of the most widely spoken American languages. To ensure the preservation of the Cherokee language and culture, the Cherokee Nation supports and encourages numerous bilingual education programs.

"English is not a comfortable means of communicating the intricacies of Cherokee life and therefore many words and phrases simply do not translate easily into English. English words do not adequately describe the dances which helped sustain Indian communities throughout history. Cherokee sentiments and spiritual connections with natural settings also do not translate easily. These sentiments become more of an awareness than a defined feeling. Spoken Cherokee has its own music, cadences, tones, and meanings which better convey these cultural expressions."<sup>1</sup>

### **Philosophy:**

There are four major reasons why it is important to encourage and promote the teaching of the Cherokee language;

- 1) to retain the language for future generations,
- 2) to enhance the self-esteem of Cherokee men, women and children,
- 3) to maintain Cherokee as separate and distinct from other languages,
- 4) and to share the language and culture with others not of Cherokee descent not to

mention the utilitarian purpose for which ᏍᏓᏍᏗᏍᏓ (unelanvhi - Creator) gave us the language: education, information, religion, entertainment, etc.

The language of a people is a source of pride, self-esteem honor and more. When you learn the language of the Cherokee, you learn the language of a courageous and proud heritage - the soul of a people, who remain undaunted and unbowed. The Cherokee language and culture is what makes the Cherokee different from the Creeks, the Osage, the Mexican, or any other cultural group. Speaking the language says - "Our cultural heritage is alive and well. We are proud to be Cherokee."

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<sup>1</sup>Where Ravens Roost, p10, Walker Calhoun - Mountain Heritage Center



Cherokee is a very precise language, remarkably thrifty in its structure and extremely flexible. Cherokee does not contain many individual verbs, instead uses a very concise and versatile system for combining each verb base. And unlike other languages, it has no cases to memorize, no articles, and therefore no need for many English prepositions, pronouns, or explanatory phrases and clauses. As stated earlier, the verbs are challenging but they are logical and fascinating. In Cherokee there is no "b", "f", "p", "th", "v", "q", "r", "x", or "z". At one time there was an "r" in what was known as the Lower Cherokee dialect. The dialect, as far as we can tell, was once spoken in portions of Alabama and Georgia but gradually fell into disuse and is no longer spoken. The presence of the "r" in the Lower Dialect may explain the name "Cherokee."

The two main Cherokee dialects today are Eastern, or Kituwah, spoken in North Carolina on the Qualla Reservation, and the Western dialect, spoken in Oklahoma. The Western dialect is a combination of all the dialects from the mingling of Cherokees in Oklahoma after the Removal. This course is taught in the Western dialect.

In some Cherokee homes, English is a second language. For instance: such words as "store" has replaced the Cherokee word **DLŌŌ'** (adanav'- arranged-in-rows), "telephone" is used more often than **JCZP.IT** (ditlinohedii - place-to-talk-to-each-other) and "car" instead of **ULŌW** (daqwalela). These changes demonstrate not only a blending of Cherokee with English, but also the weakening of its versatility. The Cherokee language, spoken in America long before the Europeans showed up, could be lost were it not for people like yourself.

In speaking a second language, it is very important to find your natural voice. Sometimes, a second language "feels" uncomfortable. That is because you are not comfortable yet speaking Cherokee and may be concerned people will laugh at your attempts. Don't be. Most people will be pleased you are making the attempt and offer to help you learn. Be patient. Always speak slowly and distinctly. Fluidity will come as you experience speaking and hearing Cherokee.



# Cherokee Syllabary

Developed by Sequoyah in 1821

D <sub>a</sub>	R <sub>e</sub>	T <sub>i</sub>	Ꭰ <sub>o</sub>	Ꭱ <sub>u</sub>	i <sub>v</sub>
Ꭶ <sub>ga</sub> Ꭰ <sub>ka</sub>	Ꭲ <sub>ge</sub>	Ꭳ <sub>gi</sub>	Ꭲ <sub>go</sub>	Ꭳ <sub>gu</sub>	Ꭴ <sub>gv</sub>
Ꭶ <sub>ha</sub>	Ꭳ <sub>he</sub>	Ꭴ <sub>hi</sub>	Ꭳ <sub>ho</sub>	Ꭴ <sub>hu</sub>	Ꭵ <sub>hv</sub>
Ꭶ <sub>la</sub>	Ꭴ <sub>le</sub>	Ꭵ <sub>li</sub>	Ꭴ <sub>lo</sub>	Ꭵ <sub>lu</sub>	Ꭶ <sub>lv</sub>
Ꭶ <sub>ma</sub>	Ꭵ <sub>me</sub>	Ꭶ <sub>mi</sub>	Ꭵ <sub>mo</sub>	Ꭶ <sub>mu</sub>	
Ꭶ <sub>na</sub> Ꭶ <sub>hna</sub> Ꭶ <sub>nah</sub>	Ꭶ <sub>ne</sub>	Ꭶ <sub>ni</sub>	Ꭶ <sub>no</sub>	Ꭶ <sub>nu</sub>	Ꭶ <sub>nv</sub>
Ꭶ <sub>qua</sub>	Ꭶ <sub>que</sub>	Ꭶ <sub>qui</sub>	Ꭶ <sub>quo</sub>	Ꭶ <sub>quu</sub>	Ꭶ <sub>quv</sub>
Ꭶ <sub>sa</sub> Ꭶ <sub>s</sub>	Ꭶ <sub>se</sub>	Ꭶ <sub>si</sub>	Ꭶ <sub>so</sub>	Ꭶ <sub>su</sub>	Ꭶ <sub>sv</sub>
Ꭶ <sub>da</sub> Ꭶ <sub>ta</sub>	Ꭶ <sub>de</sub> Ꭶ <sub>te</sub>	Ꭶ <sub>di</sub> Ꭶ <sub>ti</sub>	Ꭶ <sub>do</sub>	Ꭶ <sub>du</sub>	Ꭶ <sub>dv</sub>
Ꭶ <sub>dla</sub> Ꭶ <sub>tla</sub>	Ꭶ <sub>tle</sub>	Ꭶ <sub>tli</sub>	Ꭶ <sub>tlo</sub>	Ꭶ <sub>tlu</sub>	Ꭶ <sub>tlv</sub>
Ꭶ <sub>t<sub>s</sub>a</sub>	Ꭶ <sub>t<sub>s</sub>e</sub>	Ꭶ <sub>t<sub>s</sub>i</sub>	Ꭶ <sub>t<sub>s</sub>o</sub>	Ꭶ <sub>t<sub>s</sub>u</sub>	Ꭶ <sub>t<sub>s</sub>v</sub>
Ꭶ <sub>wa</sub>	Ꭶ <sub>we</sub>	Ꭶ <sub>wi</sub>	Ꭶ <sub>wo</sub>	Ꭶ <sub>wu</sub>	Ꭶ <sub>wv</sub>
Ꭶ <sub>ya</sub>	Ꭶ <sub>ye</sub>	Ꭶ <sub>yi</sub>	Ꭶ <sub>yo</sub>	Ꭶ <sub>yu</sub>	Ꭶ <sub>yv</sub>

## Sounds Represented by Vowels

- |  |  |
|--|--|
| a as <u>a</u> in father, or short as <u>a</u> in rival | o as <u>o</u> in note, or short as <u>aw</u> in law  |
| e as <u>a</u> in hate, or short as <u>e</u> in met     | u as <u>oo</u> in moon, or short as <u>u</u> in pull |
| i as <u>e</u> in peak, or short as <u>i</u> in pit     | v as <u>un</u> in under                              |

## Consonant Sounds

G is pronounced hard as in "go" but approaching k as "kite." Syllables beginning with g (except ga) sometimes have the power of k. D is as in English and sometimes as t. Do, du, and dv are sometimes sounded as to, tu, and tv. Syllables written with tl, except tle sometimes vary to dl. There is no B, F, P, V, or X. Z is heard in the Eastern dialect. R was once heard in the Lower dialect that is now no longer in use.



### SOUNDS REPRESENTED BY VOWELS

<b>D</b>	a	is pronounced as <u>a</u> in father
<b>R</b>	e	is pronounced as <u>a</u> in mate
<b>T</b>	i	is pronounced as <u>i</u> in bee
<b>Ꭰ</b>	o	is pronounced as <u>o</u> in hello
<b>Ꭱ</b>	u	is pronounced as <u>u</u> in Buddha
<b>Ꭲ</b>	v <sup>2</sup>	is pronounced as <u>u</u> in but

Cherokee vowels may be relatively long or short. Vowels which occur at the end of a syllable are ordinarily held relatively long. There are frequent exceptions, however; a number of vowels which occur at the end of syllables are short.<sup>3</sup>

### CONSONANT SOUNDS

All consonants are pronounced as they are in English:

<b>ch</b> (ts)	as in church	<b>m</b>	as in man
<b>d</b>	as in dig	<b>n</b>	as in no
<b>g</b>	as in go	<b>s</b>	as in sing
<b>h</b>	as in hill	<b>t</b>	as in two
<b>j</b> (ts)	as in join	<b>w</b>	as in well
<b>k</b> (g)	as in king	<b>y</b>	as in yes
<b>l</b>	as in lack		

The "d" and "t" sounds are often pronounced as in Spanish - between the two.

As you become more fluent with the language, you will find many words will almost sound as though they were written in music. It is a beautiful language, one described as, "sounding like waves washing up on a beach." You should listen to any legends tape spoken in the Cherokee language to hear the ebb and flow of the language. The first vowel, sometimes in the middle of a word, and sometimes the last final vowel is often dropped when speaking Cherokee. This explains why there are both long and short spoken variations of the same word, such as ᎠᎡᎢ (pronounced "yonega" and "yoneg") which means "white person or man".<sup>4</sup>

<sup>2</sup>The letter "v" is used to express a vowel which is most similar to the English sound of "u" in "but," however in Cherokee the "v" always has a nasal sound.

<sup>3</sup>Cherokee-English Dictionary, pp ix

<sup>4</sup>"Yonega" is actually a compound of ᎠᎡᎢ "person" and *unega* "white." The fast pronunciation of ᎠᎡᎢ *unega* results in "yonega."





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The secret to correctly speaking Cherokee is to listen intently to a speaker, or if a speaker isn't available, to a well enunciated audio tape. Carefully repeating the word or phrase several times until you feel comfortable hearing the pacing and rhythm of the word or phrase. Always speak slowly and distinctly. Speed will come as you become familiar with the words and phrases. If you can be understood, and you understand what is being said, you are well on your way to fluency.

On the next pages, you will find a series of exercises focusing on a syllabary review, vocabulary words and conversation starters. The answers to the exercises will be found on the next to the last page. The last page contains a bibliography of relevant material.

This program, the first of our Intermediate Cherokee Language series comprises the next level of instruction in becoming fluent in the Cherokee language. We will show you how to use the language in your everyday activities around the house and we will begin a series of discussions on the Cherokee verb - a complex word form but once learned, you will miss not having its versatility in English. We suggest you consider purchasing a copy of the Cherokee Dictionary by Durbin Feeling. It is available from VIP Publishing. It contains a wealth of information and knowledge of the Cherokee language for you. Visit our web page on the internet... [www.nativelanguages.com](http://www.nativelanguages.com)




Some suggestions before you begin. Again, do not try to "rush" the language. If you speak each syllable slowly and distinctly, you will find the rhythm and correct pronunciation of the language will emerge. If you try to speak too fast, the words will become garbled and you will become discouraged. Take your time and learn it slowly. Cherokee is spoken quietly and, for the most part, slowly. Americans often make the mistake of thinking the quicker you say something, the more fluent you are. That is not the case when speaking Cherokee. Accuracy of pronunciation is far more important than how quickly you say something.

Listen carefully as Sam Hider pronounces the entire syllabary. If you're unsure of the pronunciation of a syllable, rewind the cassette and listen again.

When you first attempt an exercise, don't write in the workbook. Use a separate piece of paper. The more you write Cherokee and speak the words, the sooner you will feel comfortable to start conversations with Cherokee speakers. Many people are learning today so don't think you're alone out there. If you have any questions, just give us a call. We will be more than happy to help.

*Gregg Howard*




 **Exercise #1.** Review syllabary drill. Complete the following exercise. Do it several times until you no longer have to rely on the syllabary sheet. The intrusive "h" that sometimes occurs in Cherokee and alternate spellings are shown in parentheses.  Ready?  Begin. Check your answers on page 17.

- |                  |       |                  |       |
|------------------|-------|------------------|-------|
| 1. ga            | _____ | 27. gu, ku       | _____ |
| 2. mu            | _____ | 28. wv, hwv      | _____ |
| 3. yo, hyo       | _____ | 29. e            | _____ |
| 4. do, to        | _____ | 30. dv, tv       | _____ |
| 5. tli/hli, dli  | _____ | 31. qwi, kwi     | _____ |
| 6. ha            | _____ | 32. tle/hle, dle | _____ |
| 7. o             | _____ | 33. tsi/ji, chi  | _____ |
| 8. de            | _____ | 34. qwv, kwv     | _____ |
| 9. te            | _____ | 35. tso/jo, cho  | _____ |
| 10. wi, hwi      | _____ | 36. dla          | _____ |
| 11. qwo, kwo     | _____ | 37. tla/hla      | _____ |
| 12. na           | _____ | 38. wa, hwa      | _____ |
| 13. hna          | _____ | 39. tsv/jv, chv  | _____ |
| 14. tsu/ju, chu  | _____ | 40. ne, hne      | _____ |
| 15. tlv/hlv, dlv | _____ | 41. tse/je, che  | _____ |
| 16. tsa/ja, cha  | _____ | 42. me           | _____ |
| 17. ya, hya      | _____ | 43. so           | _____ |
| 18. ye, hye      | _____ | 44. lv           | _____ |
| 19. du, tu       | _____ | 45. qwa, kwa     | _____ |
| 20. la           | _____ | 46. go, ko       | _____ |
| 21. ni, hni      | _____ | 47. gv, kv       | _____ |
| 22. lo           | _____ | 48. ma           | _____ |
| 23. he           | _____ | 49. sv           | _____ |
| 24. lu           | _____ | 50. mo           | _____ |
| 25. ge, ke       | _____ | 51. su           | _____ |
| 26. hu           | _____ | 52. nv, hnv      | _____ |



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 **Exercise #2.** Our second exercise is also a warm-up. After you pronounce the word three times, stop the cassette and write the word in Cherokee. Some of these words are the conversational or short form. Listen carefully.

	Column "A"		Column "B"
1. cow	_____	22. field	_____
2. baby	_____	23. hurry	_____
3. beef (cow meat)	_____	24. town	_____
4. potato(es)	_____	25. enough	_____
5. deer	_____	26. night	_____
6. wolf	_____	27. fire	_____
7. horse	_____	28. ten	_____
8. bread	_____	29. fish (noun)	_____
9. corn	_____	30. fork (nail)	_____
10. apple	_____	31. boat (plane)	_____
11. chicken	_____	32. world	_____
12. red	_____	33. arrow	_____
13. yellow	_____	34. cherry	_____
14. duck(s) <sup>5</sup>	_____	35. dress	_____
15. warm (Democrat)	_____	36. shoes	_____
16. cold (Republican) <sup>6</sup>	_____	37. why?	_____
17. salt	_____	38. bird	_____
18. man	_____	39. men	_____
19. woman	_____	40. women	_____
20. he's hunting	_____	41. flag	_____
21. home [his/her home]	_____	42. candy/sugar	_____

<sup>5</sup>This refers to the bird.

<sup>6</sup>Uhyvda means both *cold* and *Republican*. Uganawa, likewise means both *warm* and *Democrat*. Some researchers say this is a typical Cherokee joke, since many Cherokees fought for the Confederacy and were mostly Democrats for many years afterward.



 **Exercise #3** In this exercise, match Column A with Column B. We have given you the phonetic equivalent of the syllabary and the word's meaning. Again, listen carefully as Durbin pronounces each word three times, then pause the tape and make the correct match in Column B.

Column A	Column B
1. ____ ka-ne-sa?-i (box)	a) <b>ᎠᎵᎠᎳ</b>
2. ____ a-l(i)-sgi-a (she's dancing)	b) <b>ᎳᎡᎠᎳ</b>
3. ____ ga-tli-da (arrow)	c) <b>ᎠᎳᎳ</b>
4. ____ sa-lo-la-wo-di (red squirrel)	d) <b>ᎳᎳᎳ</b>
5. ____ ga-sgi-lo (table / chair)	e) <b>ᎳᎳ</b>
6. ____ tsi-sgwa a-da (young bird)	f) <b>ᎳᎳᎳᎳ</b>
7. ____ ga-l(i)-tso-de (house)	g) <b>ᎠᎳᎳᎳ</b>
8. ____ ka-ne-sga (grass / hay)	h) <b>ᎠᎳᎳ</b>
9. ____ u-hyo-ni (horn)	i) <b>ᎳᎳᎳᎳ</b>
10. ____ gu-le e-gwa (big acorn)	j) <b>ᎳᎳᎳ</b>
11. ____ ga-la-gi-na (big buck)	k) <b>ᎳᎳᎳᎳᎳ</b>
12. ____ sa-ko-ni-ge-i (blue)	l) <b>ᎳᎳᎳᎳ</b>
13. ____ i-tse-i-yu-sdi (green)	m) <b>ᎠᎳ</b>
14. ____ wa-hya (wolf)	n) <b>ᎳᎳᎳᎳᎳ</b>
15. ____ wa-le-li (hummingbird)	o) <b>ᎳᎳᎳᎳᎳᎳ</b>
16. ____ a-su-hv-sga (he is fishing)	p) <b>ᎳᎳᎳᎳᎳ</b>
17. ____ tsu-la-sgi (alligator / kettle)	q) <b>ᎳᎳᎳᎳᎳᎳᎳ</b>
18. ____ a-de-la (money)	r) <b>ᎳᎳᎳᎳ</b>
19. ____ a-n(i)-sgv-ti (May)	s) <b>ᎳᎳᎳᎳᎳᎳ</b>
20. ____ Hi-sgi (five)	t) <b>ᎳᎳᎳᎳᎳᎳ</b>
21. ____ a-ge-hya (woman)	u) <b>ᎳᎳᎳ</b>
22. ____ a-sga-ya (man)	v) <b>ᎳᎳᎳᎳᎳᎳ</b>





Cherokee is a very concise and precise language - the meaning changing with the addition or deletion of a single letter or syllable. After you have studied the language for a while you will begin to appreciate its flexibility and efficiency. Memorize each verb-pronoun combination carefully. In each module of this series, we will give you two or more verbs.

This is the basic verb structure: ~ = optional; + = obligatory.

1	2	3		4	5
~ Initial prefixes	+ pronoun prefixes	~ Reflexive prefixes	+ verb stem	~ non-final suffixes	+ final suffixes

Verb forms, both transitive and intransitive, in Cherokee must contain a verb stem, one or more pronoun prefixes (which must refer to the subject of the sentence), a reflexive prefix<sup>7</sup> attached to the head of the verb stem, perhaps several non-final suffix and a final suffix. These prefixes can indicate whether the statement is a negative, has a singular or plural object, the direction of the action, and whether or not the action is repeated, such as with a habit, and the tense of the verb. In short each Cherokee verb is a complete sentence containing both a noun (or a bound pronoun) and a verb. For more information on the Cherokee verb, I recommend you get a copy of the Cherokee Dictionary by Durbin Feeling and Dr. Wm. Pulte. It is one of the best reference books available on the Cherokee language.

In Cherokee, all action verbs appear in one of two basic forms; transitive and intransitive. An action verb that has an object is transitive; action verbs that do not are intransitive. To find an object, say the verb and ask the question What? or Whom?

**Transitive:**

The boys play ball. [The boys play what? The answer is Ball; therefore *play* is a transitive verb and requires a Set A pronoun.]

Have you seen Ann? [Have you seen whom? Ann is the object; therefore *have seen* is a transitive verb.]

**Intransitive:**

The clouds floated behind the mountain. [The clouds floated what? Floated whom? Since there is no object, *floated* is an intransitive verb and requires a Set B pronoun.]

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<sup>7</sup>Reflexive prefix means that the verb's object is identical to the subject, such as She dresses herself.



Also, some verbs can be both - transitive in one sentence and intransitive in another sentence. How you use the word will determine which one it is and whether the verb requires a Set A or Set B pronoun. For instance:

Transitive:    **ᎠᎵᎠᎵ ᎠᎵᎠ ᎠᎵᎠᎵ**   Diana sang a song. [Song is the object.]  
 Intransitive:  **Ꭰ ᎠᎵᎠᎵ ᎠᎵᎠ**<sup>8</sup>       Diana sang softly. [There is no object.]

To understand how the verb phrases are built we need to build out from the verb stem or base. Let's begin with the prefix that indicates who is doing what. This prefix is called the Bound Pronoun and is found in position #2. In Cherokee, the personal pronouns are attached to the head of the verb stem and refer directly to the subject of the verb. There is no distinction as to gender in the pronouns. In fact, the primary distinction is whether it is animate (person or animal - living or dead) or inanimate (a thing, a non-animate object), which makes a lot of sense.

Remember, there is only a small difference in the molecular makeup of a tree and a person - we are very similar. This fact is demonstrated in the language by a high level of respect and consideration for plants and animals, birds and insects - for all living things - an aspect of Indian spiritualism and awareness that the world needs now more than ever.

<b>Bound Pronouns:</b>	(Transitive)(Needs an object)	(Intransitive)(does not)
<b>Singular</b>	<b>A</b>	<b>B</b>
1. I (me)	tsi, (g-) <sup>9</sup>	agi- (agw-)i
2. You	hi- (h)	tsa-
3. he/she/it	ga- (or any vowel except -u-)	u- (uw-)
<b>Dual:</b>		
4. You & I	i-ni- (in-)	gi-ni- (gi-n-)
5. You & another (not me)	s-di- (s-d-)	s-di- (s-d-)
6. Me & another (not you)	o-s-di- (o-sd-)	o-gi-ni- (o-gi-n-)
<b>Plural</b>		
7. Others & me (we-not you)	o-tsi- (o-ts-)	o-gi- (o-g-)
8. Others & you (not me)	i-tsi- (i-ts-)	i-tsi- (i-ts-)
9. They (not us)	a-ni- (a-n-)	u-ni (u-n-)
10. Everyone	i-di- (i-d-)	i-gi- (i-g-)

<sup>8</sup>The Cherokee word **ᎠᎵᎠᎵ** (wanigei) means "soft to the touch" -- **Ꭰ** (to/do) means "to be still (motionless) or quiet.

<sup>9</sup>Paranthese denotes prefixes for verbs cores that begin with vowels.



Let's begin our discussion with Set "A"

**First person** - the first person (1) singular prefix (g-) occurs before transitive verb stems beginning with a vowel; (tsi) occurs before verb stems beginning with a consonant.

**Third person** - Some third person (3) singular transitive verbs require the prefix (ga-), while others require either (a-) or no prefix in the third person singular.

Both of these verbs use Set "A" pronouns. The prefixes are bracketed.

**Only one acting:**

	<u>Talking</u>		<u>Saying</u>
[tsi]-wo:-ni-ha	I am talking	[g]a-di?-a	I say (am saying)
[hi]-wo:-ni-ha	you are talking	[h]a-di-ha	you say (are saying)
[ga]-wo:-ni-ha	he / she is talking	[a]-di-ha	he or she says

**Two acting:**

[i-ni]-wo:-ni-ha	we (you & I)	[i-n]a-di-ha	we (you & I) say
[s-di]-wo:-ni-ha	you & another	[s-d]a-di-ha	you & another says
[o-s-di]-wo:-ni-ha	we (me & another)	[o-sd]a-di-ha	we (me & another)

**Three or more acting:**

[o-tsi]-wo:-ni-ha	we (me & others)	[o-ts]a-di-ha	we (me & others)
[i-tsi]-wo:-ni-ha	you & others	[i-ts]a-di-ha	you & others says
[a-ni]-wo:-ni-ha	they (not you or me)	[a-n]a-di-ha	they (not you or me)


**Comprehensive plural:**

[i-di]-wo:-ni-ha	everybody is talking	[i-d]a-di-ha	everybody is saying
------------------	----------------------	--------------	---------------------

**Answer true or false to the following statements.**

1. \_\_\_\_ First person singular transitive verb prefix is (g-).
2. \_\_\_\_ An intransitive verb has no object.
3. \_\_\_\_ Pronoun prefixes attach directly to the verb stem.
4. \_\_\_\_ In the sentence, "He grabbed the stick," grabbed is an intransitive verb.
5. \_\_\_\_ The prefix (s-d-) means you're referring to two other people.
6. \_\_\_\_ The prefix (gi-n-) means you're referring to three other people.
7. \_\_\_\_ In the sentence, "He's running away," running is a transitive verb.
8. \_\_\_\_ A singular prefix (tsi-) indicates it is an intransitive verb.
9. \_\_\_\_ In "The deer slipped and fell," slipped is an intransitive verb.
10. \_\_\_\_ A verb with the prefix (a-gi-) indicates a transitive verb.



 **Exercise #4.** Below is a set of set verbs that use set "A" pronouns. You may be familiar with some, others you may not. That isn't important. Write the prefix (as we've shown you in #1) in the first column and write the pronoun it stands for in the second column. Review page 11 for the pronoun prefixes.


1. to go	<b>RS</b>	e-ga	<i>g-</i>	<i>I or me</i>
	<b>ᎠᎿᎳ</b>	o-tse:-ga	_____	_____
	<b>ᎠᎳ</b>	he:-ga	_____	_____
	<b>ᎠᎿᎳ</b>	i-tse:ga	_____	_____
	<b>ᎠᎳᎳ</b>	a-ne-ga	_____	_____
2. to eat (a single solid food)				
	<b>ᎠᎿᎳᎳ</b>	tsi-gi?-a	_____	_____
	<b>ᎠᎿᎳᎳ</b>	i-ni-gi?-a	_____	_____
	<b>ᎠᎿᎳᎳ</b>	s-di-gi?-a	_____	_____
	<b>ᎠᎿᎳᎳ</b>	i-tsi-gi?-a	_____	_____
	<b>ᎠᎿᎳᎳ</b>	a-ni-gi?-a	_____	_____
3. to do	<b>ᎠᎳᎳᎳ</b>	ga-dv-ne-ha	_____	_____
	<b>ᎠᎳᎳᎳ</b>	ha-dv-ne-ha	_____	_____
	<b>ᎠᎳᎳᎳᎳ</b>	o-sda-dv-ne-ha	_____	_____
	<b>ᎠᎳᎳᎳ</b>	i-na-dv-ne-ha	_____	_____
	<b>ᎠᎳᎳᎳ</b>	o-tsa-dv-ne-ha	_____	_____
4. to drink	<b>ᎠᎳᎳᎳᎳ</b>	a-na-di-ta-sga	_____	_____
	<b>ᎠᎳᎳᎳᎳ</b>	a-di-ta-sga	_____	_____
	<b>ᎠᎳᎳᎳᎳ</b>	ga-di-ta-sga	_____	_____
	<b>ᎠᎳᎳᎳᎳ</b>	i-tsa-di-ta-sga	_____	_____
	<b>ᎠᎳᎳᎳᎳᎳ</b>	o-sda-di-ta-sga	_____	_____









 **Exercise #6.** Match the following Cherokee words with their pronunciation. Listen as Durbin pronounces each word twice, then pause the tape

- |                        |                      |                      |                     |
|------------------------|----------------------|----------------------|---------------------|
| 1. ____ Ꭰ              | a) tla kilo          | 25. ____ ᎠᎠᎠᎠᎠ       | y) ka-li-se-tsi     |
| 2. ____ ᎠᎠᎠᎠᎠ          | b) tsi-ta-ga         | 26. ____ ᎠᎠᎠ         | z) ga-tli-da        |
| 3. ____ ᎠᎠᎠᎠ           | c) ga-da-di          | 27. ____ ᎠᎠᎠᎠᎠ       | aa) ka-go           |
| 4. ____ Ꭰ ᎠᎠᎠ          | d) a-ge-hya          | 28. ____ ᎠᎠᎠ         | bb) tlo-ge-si       |
| 5. ____ ᎠᎠᎠᎠᎠ          | e) tsu-we-nv-sv      | 29. ____ ᎠᎠᎠ         | cc) a-di-to-di      |
| 6. ____ ᎠᎠᎠᎠ           | f) i-ni-wo-ni-ha     | 30. ____ ᎠᎠᎠᎠᎠ       | dd) ga-li-tso-de    |
| 7. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ      | g) a-de-la           | 31. ____ ᎠᎠᎠᎠ        | ff) a-go-la         |
| 8. ____ ᎠᎠᎠᎠᎠ          | h) a-di-ha           | 32. ____ ᎠᎠᎠᎠ        | gg) ki-lo           |
| 9. ____ ᎠᎠᎠ            | i) u-yv-dla          | 33. ____ ᎠᎠᎠ         | hh) a-su-hv-sga     |
| 10. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ     | j) a-sa-no           | 34. ____ ᎠᎠᎠᎠᎠᎠ      | ii) ga-du           |
| 11. ____ ᎠᎠᎠᎠᎠ         | k) yo-na             | 35. ____ ᎠᎠᎠᎠᎠ       | jj) tsu-la-sgi      |
| 12. ____ ᎠᎠᎠᎠ          | l) wa-do             | 36. ____ ᎠᎠᎠ         | kk) a-gi-a          |
| 13. ____ ᎠᎠᎠᎠᎠ         | m) u-ga-na-wa        | 37. ____ ᎠᎠᎠᎠᎠᎠᎠ     | ll) tsi-sdu         |
| 14. ____ ᎠᎠᎠᎠᎠ         | n) ts-gwi-sdi        | 38. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ   | mm) go-hu-sdi       |
| 15. ____ ᎠᎠᎠᎠ          | o) sa-ko-ni-ge       | 39. ____ ᎠᎠᎠᎠᎠᎠᎠᎠ    | nn) ni-ga-da        |
| 16. ____ ᎠᎠᎠᎠᎠ         | p) ga-du-hv-i        | 40. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ  | oo) da-lo-ni-ge-i   |
| 17. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ    | q) o-si-yo           | 41. ____ ᎠᎠᎠᎠ        | pp) gi-ga-ge-i      |
| 18. ____ ᎠᎠᎠ           | r) a-tsa-di          | 42. ____ ᎠᎠᎠᎠᎠᎠ      | qq) tsi-gi-a        |
| 19. ____ ᎠᎠᎠᎠᎠᎠ        | s) na                | 43. ____ ᎠᎠᎠᎠᎠᎠᎠᎠ    | rr) a-ma            |
| 20. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ   | t) ga-no-ha-li-do-hv | 44. ____ ᎠᎠᎠᎠᎠᎠᎠ     | ss) di-de-yo-hv-sgi |
| 21. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ | u) tsi-wo-ni-ha      | 45. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ   | tt) di-la-su-lo     |
| 22. ____ ᎠᎠᎠᎠᎠ         | v) ha-di-ha          | 46. ____ ᎠᎠᎠᎠ        | uu) hi-lv-sgi       |
| 23. ____ ᎠᎠᎠᎠᎠᎠᎠᎠ      | w) a-gi-tsi          | 47. ____ ᎠᎠᎠᎠᎠᎠᎠ     | vv) yv-gi           |
| 24. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ     | x) a-gi-do-da        | 48. ____ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ | ww) we-sa           |



ANSWERS TO EXERCISES

Exercises: #2

- |                    |                   |
|--------------------|-------------------|
| 1. <b>GS</b>       | 22. <b>ᵐᵑᵑ</b>    |
| 2. <b>ᵐᵐᵐ</b>      | 23. <b>ᵐᵐᵐ</b>    |
| 3. <b>GS ᵐᵐᵐ</b>   | 24. <b>ᵐᵐᵐ</b>    |
| 4. <b>ᵐᵐ</b>       | 25. <b>ᵐᵐᵐ</b>    |
| 5. <b>ᵐᵐ</b>       | 26. <b>ᵐᵐ</b>     |
| 6. <b>ᵐᵐ</b>       | 27. <b>ᵐᵐᵐ</b>    |
| 7. <b>ᵐᵐᵐ</b>      | 28. <b>ᵐᵐᵐ</b>    |
| 8. <b>ᵐᵐ</b>       | 29. <b>ᵐᵐᵐ</b>    |
| 9. <b>ᵐᵐ</b>       | 30. <b>ᵐᵐ</b>     |
| 10. <b>ᵐᵐᵐ</b>     | 31. <b>ᵐᵐᵐ</b>    |
| 11. <b>ᵐᵐᵐ</b>     | 32. <b>ᵐᵐᵐ</b>    |
| 12. <b>ᵐᵐᵐ</b>     | 33. <b>ᵐᵐᵐ</b>    |
| 13. <b>ᵐᵐᵐᵐ</b>    | 34. <b>ᵐᵐᵐᵐ</b>   |
| 14. <b>ᵐᵐᵐ</b>     | 35. <b>ᵐᵐᵐᵐ</b>   |
| 15. <b>ᵐᵐᵐᵐᵐ</b>   | 36. <b>ᵐᵐᵐᵐᵐ</b>  |
| 16. <b>ᵐᵐᵐᵐ</b>    | 37. <b>ᵐᵐᵐᵐ</b>   |
| 17. <b>ᵐᵐᵐ</b>     | 38. <b>ᵐᵐᵐᵐ</b>   |
| 18. <b>ᵐᵐᵐᵐᵐ</b>   | 39. <b>ᵐᵐᵐᵐᵐᵐ</b> |
| 19. <b>ᵐᵐᵐᵐ</b>    | 40. <b>ᵐᵐᵐᵐᵐ</b>  |
| 20. <b>ᵐᵐᵐᵐᵐᵐᵐ</b> | 41. <b>ᵐᵐᵐᵐ</b>   |
| 21. <b>ᵐᵐᵐᵐᵐ</b>   | 42. <b>ᵐᵐᵐᵐ</b>   |

#3

1. g
2. k
3. e
4. s
5. f
6. t
7. l
8. a
9. h
10. r
11. b
12. n
13. q
14. m
15. c
16. o
17. i
18. u
19. v
20. j
21. d
22. p

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1. T
2. T
3. T
4. F
5. T
6. F
7. F
8. F
9. T
10. F

#4

- |         |               |
|---------|---------------|
| 1. g-   | I (me)        |
| o-ts-   | others & me   |
| h-      | you (sing.)   |
| i-ts-   | others & you  |
| a-n-    | they          |
| 2. ts-  | I (me)        |
| i-n-    | you & I       |
| s-d-    | you & another |
| i-ts-   | others & you  |
| a-n-    | they          |
| 3. g-   | I (me)        |
| h-      | you (sing.)   |
| o-sd-   | me & others   |
| i-n-    | you & me      |
| o-ts-   | me & others   |
| 4. a-n- | they          |
| a-      | he/she/it     |
| g-      | I (me)        |
| i-ts-   | you & others  |
| s-d-    | you & another |

Exercise: #5

- |                            |                                    |
|----------------------------|------------------------------------|
| 1. <b>ᵐᵐᵐᵐ ᵐᵐᵐᵐᵐ</b>       | 13. <b>ᵐᵐᵐᵐᵐ ᵐᵐᵐᵐᵐ</b>             |
| 2. <b>ᵐᵐᵐ ᵐᵐᵐ ᵐᵐᵐᵐᵐ</b>    | 14. <b>ᵐᵐᵐ ᵐᵐᵐᵐ</b>                |
| 3. <b>ᵐᵐ ᵐᵐᵐᵐ</b>          | 15. <b>ᵐ ᵐᵐᵐᵐ ᵐᵐ<sup>10</sup></b>  |
| 4. <b>ᵐᵐ ᵐᵐᵐ</b>           | 16. <b>ᵐᵐ ᵐᵐᵐᵐ</b>                 |
| 5. (name) <b>ᵐᵐᵐ</b>       | 17. <b>ᵐᵐ ᵐᵐᵐ</b>                  |
| 6. <b>ᵐ ᵐᵐᵐᵐᵐ</b>          | 18. <b>ᵐᵐᵐ</b>                     |
| 7. <b>ᵐᵐᵐᵐ</b>             | 19. <b>ᵐᵐᵐ ᵐᵐᵐᵐᵐᵐ<sup>11</sup></b> |
| 8. <b>ᵐᵐᵐ</b>              | 20. <b>ᵐᵐᵐ ᵐᵐᵐᵐ</b>                |
| 9. <b>ᵐᵐᵐ<sup>12</sup></b> | 21. <b>ᵐᵐᵐᵐᵐ</b>                   |
| 10. <b>ᵐᵐᵐᵐᵐ</b>           | 22. <b>ᵐᵐ ᵐᵐᵐᵐᵐᵐ</b>               |
| 11. <b>ᵐᵐᵐ ᵐᵐᵐᵐᵐᵐᵐ</b>     | 23. <b>ᵐᵐ ᵐᵐ</b>                   |
| 12. <b>ᵐᵐᵐᵐ ᵐᵐᵐᵐ</b>       | 24. <b>ᵐᵐᵐᵐᵐᵐ</b>                  |

<sup>10</sup>Notice that the first syllable (ga) is missing in this conversational phrase. In the Eastern dialect, the Kituwah dialect, this first syllable is often omitted in conversation.

<sup>11</sup>Here again, another phrase meaning the same thing is **ᵐᵐᵐᵐᵐᵐ** (i-nv-hi-sgo).

<sup>12</sup>Another phrase meaning the same thing is **ᵐᵐᵐᵐᵐᵐᵐᵐ** (sque-yo-hv-sga).



## Answers (con't)

## Exercise #6

- |        |                           |        |                        |
|--------|---------------------------|--------|------------------------|
| 1. s   | that/those                | 25. uu | several                |
| 2. n   | many                      | 26. nn | all                    |
| 3. h   | he says (is saying)       | 27. mm | something              |
| 4. a   | nobody/no one             | 28. gg | somebody               |
| 5. m   | warm (democrat)           | 29. vv | fork                   |
| 6. d   | woman                     | 30. kk | he's eating it         |
| 7. t   | he/ she is hunting        | 31. rr | water                  |
| 8. p   | town                      | 32. z  | arrow                  |
| 9. c   | flag                      | 33. aa | crow                   |
| 10. e  | his/her home              | 34. cc | spoon                  |
| 11. i  | cold (republican)         | 35. bb | field                  |
| 12. r  | fish                      | 36. ii | bread                  |
| 13. b  | chicken                   | 37. dd | house                  |
| 14. q  | hello                     | 38. oo | yellow                 |
| 15. j  | dress                     | 39. tt | shoes                  |
| 16. g  | money                     | 40. hh | he / she is fishing    |
| 17. o  | blue                      | 41. ww | cat                    |
| 18. k  | bear                      | 42. w  | my mother              |
| 19. ll | rabbit                    | 43. y  | sugar / candy          |
| 20. f  | we're talking (you and I) | 44. qq | I'm eating it          |
| 21. ss | teacher                   | 45. x  | my father              |
| 22. ff | perch (a fish)            | 46. l  | Thank you              |
| 23. pp | red                       | 47. rr | you're saying          |
| 24. jj | alligator / kettle        | 48. u  | I'm talking (speaking) |





## 18 Intermediate Cherokee - 202A

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**Suggested Activities:** Read as many books as you can find on the Cherokee people. Learn the legends and share them with your children or grandchildren, become a reader at schools or libraries. Self awareness, self esteem and spiritual development begins with the children and what you not only say to them but be how you act towards them and other people. Your children are watching and patterning themselves by what they see and hear.

### **Books available from VIP Publishing:**

1. Myths of the Cherokee and Their Sacred Legends by James Mooney. First published in 1891 by the Bureau of Ethnology, re-published in 1988.
2. Secret Native American Pathways by Thomas E. Mails - Council Oaks Books, Tulsa.
3. Cherokee Legends (audio cassettes) by Sam Hider, Kathi Smith Littlejohn, and Gregg Howard. Excellent source for stories for your children and grandchildren.
4. Cherokee Dance and Drama by F.G. Speck and L. Broom
5. Five Civilized Tribes by Grant Foreman
6. Seven Clans of the Cherokee Society - Marcelina Reed
7. History of the Cherokees - Emmet Starr
8. Where Legends Live
9. Cherokee Legends and Trail of Tears (Including John Burnette's famous diary account of the Trail of Tears.

### **From your favorite library or bookstore:**

1. The Cherokee Tragedy by Thurman Wilkins - University of Oklahoma Press, Norman OK.
2. The Cherokee by Theda Perdue - Chelsea House
3. Handbook of the Seneca Language \*- New York State Museum and Science Service, Bulletin #388, 1963
4. Iroquois-Cherokee linguistic relations \*- Bureau of American Ethnology, Bulletin 180 - Washington, DC 1961
5. A Thousand Words of Mohawk - National Museum of Man - National Museum of Canada, Ottawa, 1973



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Signature: \_\_\_\_\_





## *Learning to Speak Cherokee*

Cherokee is spoken today by more than 20,000 Cherokees all over the country. The two main Cherokee dialects today are Qualla, spoken in North Carolina on the Qualla Reservation, and the Western Dialect, spoken primarily in Oklahoma. The Western dialect is a combination of all the dialects from the mingling of Cherokees in Oklahoma after the Removal in the 1830s. This course is taught in the Western dialect. Classes in Cherokee are being formed in many cities and villages around the country. If you are interested in attending these classes or forming your own group, contact VIP and we will be happy to assist you with additional materials and supplies at group discounts.

Cherokee is the sole member of the southern branch of the Iroquoian language - distantly related to the Northern Iroquoian languages including Mohawk, Onondaga, Oneida, and Seneca-Cayuga. Ever since 1839, the year of their removal from the ancestral homelands in the southeastern United States, Cherokee has been widely spoken in northeastern Oklahoma.

As the Cherokees were brought west to Oklahoma, they brought the Cherokee syllabary with them - a writing system which had recently been developed by Sequoyah. This system, which enabled the Cherokee to become the first American Indian people to have their own written language and for them to achieve a literacy rate unequaled in this country. The written syllabary continues to be used by many Cherokees today.

Cherokee can still be heard in many homes and is spoken at churches and at Cherokee stompgrounds. Well over a century after the Trail of Tears Cherokee remains one of the most widely spoken American Indian languages. Cherokee family life is rich in values relevant to the needs of today and could serve us well - and affords our youth the direction and purpose they need to survive in today's society. Only with discipline can there be freedom.

As you become more fluent with the language, you will find that for many words, due to their pitch or inflection, will almost sound as though they were written in music. Cherokee is a beautiful language. One student of mine described it as, "sounding like waves washing up on a beach." You should listen to any legends tape spoken in the Cherokee language to hear the ebb and flow of the language.

**VIP (Various Indian Peoples) Publishing Inc.** is dedicated to the preservation and promotion of all American Indian languages, legends, history and culture.





# Cherokee Syllabary

Developed by Sequoyah in 1821

D <sub>a</sub>	R <sub>e</sub>	T <sub>i</sub>	Ꭰ <sub>o</sub>	Ꭱ <sub>u</sub>	i <sub>v</sub>
S <sub>ga</sub> Ꭰ <sub>ka</sub>	F <sub>ge</sub>	Y <sub>gi</sub>	A <sub>go</sub>	J <sub>gu</sub>	E <sub>gv</sub>
Ꭲ <sub>ha</sub>	P <sub>he</sub>	Ꭳ <sub>hi</sub>	F <sub>ho</sub>	Ꭵ <sub>hu</sub>	Ꭶ <sub>hv</sub>
W <sub>la</sub>	Ꭳ <sub>le</sub>	F <sub>li</sub>	G <sub>lo</sub>	M <sub>lu</sub>	Ꭹ <sub>lv</sub>
Ꭴ <sub>ma</sub>	A <sub>me</sub>	H <sub>mi</sub>	Ꭺ <sub>mo</sub>	Y <sub>mu</sub>	
Ꭵ <sub>na</sub> Ꭶ <sub>hna</sub> Ꭷ <sub>nah</sub>	Ꭼ <sub>ne</sub>	Ꭸ <sub>ni</sub>	Z <sub>no</sub>	Ꭰ <sub>nu</sub>	Ꭳ <sub>nv</sub>
T <sub>qua</sub>	Ꭽ <sub>que</sub>	P <sub>qui</sub>	V <sub>quo</sub>	Ꭱ <sub>quu</sub>	E <sub>quv</sub>
Ꭾ <sub>sa</sub> Ꭿ <sub>s</sub>	A <sub>se</sub>	B <sub>si</sub>	F <sub>so</sub>	Ꭲ <sub>su</sub>	R <sub>sv</sub>
L <sub>da</sub> W <sub>ta</sub>	S <sub>de</sub> Ꭾ <sub>te</sub>	J <sub>di</sub> J <sub>ti</sub>	V <sub>do</sub>	S <sub>du</sub>	Ꭳ <sub>dv</sub>
Ꭾ <sub>dla</sub> Ꭾ <sub>tla</sub>	L <sub>tle</sub>	C <sub>tli</sub>	Ꭳ <sub>tlo</sub>	Ꭳ <sub>tlu</sub>	P <sub>tlv</sub>
G <sub>t<sub>sa</sub></sub>	V <sub>tse</sub>	h <sub>t<sub>si</sub></sub>	K <sub>t<sub>so</sub></sub>	J <sub>t<sub>su</sub></sub>	C <sub>t<sub>sv</sub></sub>
G <sub>w<sub>a</sub></sub>	Ꭾ <sub>we</sub>	Ꭳ <sub>wi</sub>	Ꭳ <sub>w<sub>o</sub></sub>	Ꭲ <sub>w<sub>u</sub></sub>	Ꭳ <sub>w<sub>v</sub></sub>
Ꭾ <sub>y<sub>a</sub></sub>	B <sub>ye</sub>	Ꭳ <sub>yi</sub>	Ꭶ <sub>y<sub>o</sub></sub>	G <sub>y<sub>u</sub></sub>	B <sub>y<sub>v</sub></sub>

## Sounds Represented by Vowels

- |  |  |
|--|--|
| a as a in father, or short as a in rival | o as o in note, or short as aw in law  |
| e as e in mate, or short as e in met     | u as oo in moon, or short as u in pull |
| i as e in peak, or short as i in pit     | v as un in under                       |

## Consonant Sounds

Ꭰ is pronounced hard as in "go" but approaching k as "kite." Syllables beginning with g (except ga) sometimes have the power of k. D is as in English and sometimes as t. Do, du, and dv are sometimes sounded as to, tu, and tv. Syllables written with tl, except tle sometimes vary to dl. There is no B, F, P, V, or X. Z is heard in the Eastern dialect. R was once heard in the Lower dialect that is now no longer in use.



### SOUNDS REPRESENTED BY VOWELS

<b>D</b>	a	is pronounced (ah) as <u>a</u> in father or short as in <u>a</u> in rival
<b>R</b>	e	is pronounced as <u>a</u> in cake or short (eh) as in met
<b>T</b>	i	is pronounced (ee) as in peak or short as <u>i</u> in pit
<b>Ꭰ</b>	o	is pronounced as in note or short as <u>aw</u> in law
<b>Ꭱ</b>	u	is pronounced (oo) as in moon or short (a) as in <u>u</u> in pull
<b>i</b>	v <sup>1</sup>	is pronounced as <u>un</u> in under

Vowels which occur at the end of a syllable are ordinarily held relatively long. There are frequent exceptions, however; a number of vowels which occur at the end of syllables are short.<sup>2</sup>

### CONSONANT SOUNDS

All consonants are pronounced as they are in English:

<b>ch</b> (ts)	as in church	<b>l</b>	as in lack
<b>d</b>	as in dig	<b>m</b>	as in man
<b>g</b>	as in go	<b>n</b>	as in no
<b>h</b>	as in hill	<b>t</b>	as in two
<b>j</b> (ts)	as in join	<b>w</b>	as in well
<b>k</b> (g)	as in king	<b>y</b>	as in yes

The "d" and "t" sounds are often pronounced as in Spanish - between the two.

As you become more fluent with the language, you will find many words will almost sound as though they were written in music. You should listen to any legends tape spoken in the Cherokee language to hear the ebb and flow of the language. The first vowel, sometimes in the middle of a word, and sometimes the last final vowel is often dropped when speaking Cherokee. This explains why there are both long and short spoken variations of the same word, such as ᎠᎩᎦ which is pronounced both as "osiyo" and "siyo."

<sup>1</sup>The letter "v" is used to express a vowel which is most similar to the English sound of "u" in "but," however in Cherokee the "v" always has a nasal sound.

<sup>2</sup>Cherokee-English Dictionary, pp ix-x.



## Intermediate Cherokee - 202B

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On the next pages, you will find a series of exercises focusing on the family and relationship terms. We have not included a syllabary review although Sam Hider does narrate the entire syllabary on tape for you. If you feel you need additional training in the use of the syllabary, look on the inside of the back cover for a listing of programs available from VIP Publishing. This packet has been developed for the next level of learning.

These five packets of the Intermediate Cherokee Language program exercises will comprise the next level of instruction to becoming fluent in the Cherokee language. A good learning source, and one we highly recommend, is the Cherokee Dictionary by Durbin Feeling. Call **800-776-0842** for ordering information. The dictionary provides an excellent overview of Cherokee grammar and word usage and contains a wealth of information and knowledge of the language for you.

The elderly have always been held in high regard by traditional Cherokees, and the symbolism of old age was always positive. The emphasis today on youth and being young, many younger Cherokees find it difficult to understand the ancient norms of respect, deference, and submission to the aged. Since, 1992, when it became "okay to be Indian" again, there has been a resurgence of interest in Cherokee traditions as Cherokees seek to regain their heritage and culture.

In this legend of the origin of fire, the discovery is associated with an old man. Another version credits an old woman for getting the fire from the animals and making sure there always be a supply of dry wood in the home. Grandmother Fire is the old woman gathering wood.<sup>3</sup> James Mooney noted the Eastern Cherokee addressed fire as "Our grandparent opening his (her) sheltering arms in affection, and surrounded us, his (her) grandchildren."

This association between fire and the aged, refers both to domestic fire, still widely used by modern Cherokees, and the ceremonial fire, traditionally kept in the Council House and now burning as the Eternal Flame near the mountainside theater in Cherokee NC.<sup>4</sup>

Respect for fire as well as the elderly is taught to Cherokee children. It is also taught that certain illnesses were associated with a lack of respect toward fire. Some Cherokee grandmothers, even today, evoke the practice of invoking fire to protect her grandchildren. Bits of charcoal are tied about the neck of children so that their magical grandmother will look after them. Not unlike the Christian practice of wearing a small "cross" around the neck or any other religious amulet.

VIP honors your efforts to continue this journey and to reinstate traditional Cherokee family values -- something this country needs. There is an order and discipline in the Cherokee family that provides a comfortable network for surviving in today's fast moving and complex society.

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<sup>3</sup>Gilbert, William H. "Eastern Cherokee Social Organization" *Anthropology of N. American Indians*. ed. Fred Eggan (University of Chicago Press, 1955) 334

<sup>4</sup>Marino, Dr. Cesare: "Honor the Elders -- Symbolic Associations with Old Age in Traditional Cherokee Culture." *Journal of Cherokee Studies*



## The Origin of Fire

Has anybody told you about the fire? The old man asked. Well, back when I was a boy, **DYSU** (agiduda - my grandpa) says--he was almost 62 years old--this is what he say, when I was a boy:

The winter's coming, and the wild animals wondered how they were going to keep warm. There was a big sycamore tree, on a big island over yonder, and water here. Smoke coming out of the sycamore tree. There was no fire back then.

Well, **DOYPADY** (anagalisgi - lightning) struck that sycamore tree while the animals were having a meeting. Smoke came out. **SAY** (Galegi - Black Snake) says, "I'll go and get the fire." He swam across the water and crawled into the bottom of the tree. When he got in there, there was hot ashes; them hot ashes got on him, and so he failed. That's why he's **EOP** (gvhnage - black), from them ashes.

Then **GJJ** (Waguku - Screech Owl) says, "I'll go." He flew over there where anagalisgi struck. When he look down there into the hollow tree the wind blew hot ashes into his eyes. That's why his eyes have black circles around, and them black spots on the throat.

What's next... **AWO** (Kolana - Raven), the War Bird! And Kolana says--have you ever heard a raven? Now, there ain't that many people except a booger like me who can mock a raven, wrhoo, wrhoo, wrhoo. Now, he flew to the top of the sycamore tree; he tried to get the fire back; the fire burned his feathers. He got smoke all over him. That's the reason he's black.

Ah, then there came **OOLODY DSBAD** (Kananesgi amayehi - Water Spider). **OOLODY DSBAD** says, "I'll go get the fire." Same place. Now, she put a piece of burning coal on her back and took it back to the animals. That's how she got that color on her back, but she managed to get the fire.

Well, **OOADAI** (an Old Man) came along. **OOADAI** was worried about the winter coming... "What's that?" he say to the animals. Now in the old days, Indians could talk to the animals--not anymore. **DEW** (Atsila - Fire) they say, "It'll keep us warm in the winter."

"My people are cold," say **OOADAI**, "I'll bring them fire to keep warm in the winter." He take the coal in his hands and...went back home. Now **OOADAI**, caught on fire, by the time he got back home was nothing but ashes. His folks look under them ashes and found a piece of live coal. That's how the Indians got **DEW** (fire).

**LSH** (Ni-ga-ha - That is all.)





## Intermediate Cherokee - 202B


We will begin this lesson with a look at the Cherokee Set B Bound pronouns and explore how the "B" pronouns are used in Cherokee. Family terms and many relationship terms use the Set "B" pronouns, however some use Set A pronouns.

**Remember.** The Cherokee pronoun prefixes refer to the speaker and either one or more people being spoken to. Most of the subject-object pronoun prefixes are also found in the Set A pronoun prefixes. These will be studied in another module.

All Cherokee verbs must appear in one of two basic forms: progressive (formed with any tense of the auxiliary verb "to be" -- occurring at a specific time in the past, present or future) and non-progressive.<sup>5</sup> Set "B" Bound prefixes are also used to indicate body parts and personal relationships. While most of these verbs are intransitive, some transitive verbs also take Set B pronouns.

Singular	Set B	Personal relationships
1. I (me)	a?w-, agwa, aki-, agi	1. my or mine
2. You	ts-	2. yours
3. he/she	u-	3. his or hers
<b>Dual</b> (referring to two people)		
4. You & I	gi-n-	4. ours (yours and mine)
5. You & another	s-d-	5. yours
6. Me & another	o-gi-n	6. ours
<b>Plural</b> (referring to three or more people)		
7. Others & me (we)	o-g-	7. ours
8. Others & you	i-ts-	8. yours
9. They (other than us)	u-n-	9. theirs
<b>Comprehensive</b> (including yourself)		
10. Everyone	i-g-	10. ours

The set B pronouns are used with non-progressive or intransitive verbs (verbs that have or does not require a complement to complete their meaning). There are, however, some transitive verbs that also require Set B pronouns. These will be discussed later.

 **Practice:** Using the table above, choose which prefix you would use...

1. ...when referring to your mother?
2. ...when referring to your father's mother?
3. ...when referring to your (you have three sisters) uncle?
4. ...when referring your friend's (both of them) aunt?
5. ...when referring to your and your sister's grandfather?

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<sup>5</sup>The Cherokee Dictionary - Durbin Feeling & Wm. Pulte (Cherokee Nation - 1978) p271








**Vocabulary and Useful Phrases:** Listen carefully and repeat the syllables clearly and distinctly. If possible, record your responses and compare with Durbin's pronunciation.


<b>TØ TŠJ</b>	tall	i-na i-ga-ti
<b>DØIWT</b>	short (she is short)	a-sgwa-la
<b>ŠPKƏL</b>	fat (he is fat)	gahl-tso-hi-da
<b>ØØFL</b>	thin (she is thin)	u-le-so-da
<b>ØØSƏ</b>	pretty (she's pretty)	u-wo-du-hi
<b>ØLYƏI</b>	ugly (he's ugly)	u-ne-gihl(v)-di
<b>DSBP</b>	old person	a-ga-yv:-li
<b>ØØTØT</b>	old man	u-tv-so-hnv?-i
<b>DSBPPT</b>	old woman	a-ga-yv-li-ge-i
<b>RFB</b>	grandmother	e-li-si
<b>RSS</b>	grandfather	e-du-du
<b>ƏØIƏP</b>	spouse (my)	o-sdi-ne:-li
<b>DØØ</b>	young man	a-wi-na
<b>DW</b>	young woman	a-ta
<b>ŠVØØI</b>	What is it?	ga-do u:-sdi
<b>BPØØƏ ƏØYØŠW</b>	Will you help me?	e-li-gwu-sgo yi-sg(l)-sde-la
<b>ŠV ØØI GŠPØ</b>	What do you want?	ga-do u-sdi tsa-du-li-ha
<b>TŁØ</b>	Let's go. (you and I)	i-ne:-na
<b>GØWØ</b>	Do you know?	tsa-n(v)-tas
<b>ŠLYD</b>	I'm leaving.	ga-ne-gi-a
<b>Ł V ØIØW</b>	I'm not sure.	tla do ya-gwan:-ta
<b>D4Ø</b>	Maybe.	a-se-dv
<b>VØAØ</b>	Are you sure?	do-sgo-hv
<b>DŁƏØY ŁAGTØ</b>	I see the flower.	a-tsi-lv-sgi tsi-gow-ti-ha
<b>Ł DŁƏØY ƏŁAGTØ</b>	I don't see the flower.	tla a-tsi-lv-sgi yi-tsi-gow-ti-ha



Intermediate Cherokee - 202B

 **Exercise #1.** Here is a partial list of "relation" terms. Referring to the Set B prefixes on page six, fill in the blanks using the Cherokee syllabary.

<b>Singular:</b>	<u>Father</u>	<u>Mother</u>	<u>Grandfather</u>	<u>Aunt</u>	<u>Uncle</u>
1. my	DYVL	_____	DYSS	_____	DYSkr
2. your	GVL	_____	_____	GtY	Gskr
3. his/hers	_____	Okr	_____	OtY	Oskr
<b>Dual:</b>					
4. yours & mine	YhVL	Yhkr	YhSS	_____	Yhskr
5. of you two	_____	_____	_____	ohtY	_____
6. his/hers & mine	_____	_____	oYhSS	_____	_____
<b>Plural (3+):</b>					
7. our's (not yours)	oYVL	_____	_____	_____	oYskr
8. yours	_____	Tkrkr	_____	_____	_____
9. theirs	_____	_____	OhSS	_____	_____
10. everybody's	_____	TYkr	_____	_____	_____
11. Direct Address	_____	_____	RSS	_____	_____

 **Practice:** Write each phrase in the Cherokee syllabary three times.

1. my mother \_\_\_\_\_
3. her father \_\_\_\_\_
4. my grandmother \_\_\_\_\_
5. your mother (of you two) \_\_\_\_\_
7. my father \_\_\_\_\_
8. his aunt \_\_\_\_\_
9. your mother (of you three+) \_\_\_\_\_
10. Grandfather \_\_\_\_\_





Intermediate Cherokee Module 202B

When you are referring to your son use **DJG DŌŕ** "a-tsu:-tsa a-gwe-tsi" or for your daughter use **DPGG DŌŕ** "a-ge-hyu:-tsa a-gwe-tsi." A term for "child" can either be **Ōŵŕ** "u-we-tsi" (which also means 'egg') or **DĔC** "a-hyo-tli" which means "offspring." Children, would be either **ġŵŕ** "tsu-we-tsi" or **ġĔC** "di-ni-hyo-tli." Since a child must be born to two people, only dual pronouns can be used. Listen as Durbin pronounces the following terms. Write the Cherokee in the spaces provided.

For one child:

<b>DŌŕ</b>	a-gwe-tsi	_____	my child <sup>6</sup>
<b>Ŵŕ</b>	tse-tsi	_____	your child
<b>ḍYŕ</b>	o-gi-ne-tsi	_____	our child
<b>Ōŕ</b>	u-ne-tsi	_____	their child*

For two or more children:

<b>ġŌŕ</b>	di-gwe-tsi	_____	they - my children
<b>Ŵŕ</b>	di-tse-tsi	_____	they - your children
<b>KYŕ</b>	tso-gi-ne-tsi	_____	they - our children
<b>ġŕ</b>	tsu-ne-tsi	_____	their children*

For a family: (referring to your children)

<b>ġġġŌi</b>	da-gwa-da-ti-hna?-v	_____	my family
<b>SGġŌi</b>	de-tsa-da-ti-hna?-v	_____	your family
<b>SġŌi</b>	du-da-ti-hna?-v	_____	his/her family
<b>SŌġŌi</b>	du-na-da-ti-hna?-v	_____	their family

and finally:

**ġġġC ŴYŌŵ** di-ni-hyo-tli da-gi-ka-ha \_\_\_\_\_ I have children.

\* Note: The terms can also refer to his or her child or children.

When referring to your child or children you could use the terms shown above or **DŌŴŴ** a-gwa-tse-li (mine). If you wanted to call your child, you could say **DĔC** a-hyo-tli (child) or **ġĔC** hi-hyo-tli (you-child), or if you were calling more than one child, **ġŕĔC** di-tsi-hyo-tli or **ġġġC** di-ni-hyo-tli (children).

When giving instructions or advice to your child, for instance you could say:

"I'm telling you, son..." **ġġG ĒĔ4ŵ** (ni-tsu-tsa gv-yo-se-ha)

or if you were instructing all of your children at the same time, you could say:

"I'm telling you my children..." **ġŌŕ TCĔ4ŵ** (di-gwe-tsi i-tsv-yo-se-ha)

<sup>6</sup>The Cherokee for this word is a combination of **Ōŵŕ** uwetsi (egg) and the Set B pronoun prefix. In this usage, the word "uwetsi" means "offspring."



The Cherokee term for his or her grandchild is "u-LI-SI" also means "his or her grandmother," However the tones or pitch are different. All grandmother terms except "E-li-si" can refer to either grandmother or grandchild. Grandparents usually refer to their grandchild as S-gi-LI-SI (one who has skipped a generation to me.)

When referring to relatives such as your father, mother, grandfather, etc, using the set B pronouns will give you the proper relationship prefix to use for them, but for your brothers and sisters, it is a little different. In the case of the first example, **sginvtli**, the pronoun is Set A with s- indicating the second person, g- first person, (with i- inserted) indicating a dual subject-objective pronoun: "you--me & another." The same is true in the second example. Set A pronouns are discussed in Module One. Listen carefully when Durbin gives you the correct pronunciation. Underline the syllable you hear as dominant in the word.

- |   |               |                    |
|---|---------------|--------------------|
| 1. If a brother talks <u>to</u> a brother, he'd say               | <b>ᵛYOC</b>   | ski-nv:-tli        |
| ... <u>to</u> his sister  | <b>ᵛAVT</b>   | ski-do?-i          |
| 2. Several brothers talking together                              | <b>TLCOPT</b> | i-da-tli-nv-tlv?-i |
| 3. If a sister talks <u>to</u> her sister, she'd say <sup>7</sup> | <b>JᵛLAT</b>  | di-n(a)-da-lv?-i   |
| ... <u>to</u> her brother   | <b>ᵛYVT</b>   | ski-do?-i          |
| ... <u>of</u> her sister (she is my sister)                       | <b>DYAT</b>   | a-gi-lv?-i         |
| ... about her several sisters (my sisters)                        | <b>JYAT</b>   | di-gi-lv?-i        |
| 4. Several sisters talking together                               | <b>TULAT</b>  | i-da-da-lv?-i      |

When a sister talks to another person about her sister, she uses the term, **DYAT** (a-gi-lv) meaning my fellow-sister, but when she is talking to her, uses the dual, **JᵛLAT** (di-n(a)-da-lv) we-two (you and I) are sisters, or **ᵛYAT** (ski-lv) you are my sister. A brother speaking to his brother could use either **JᵛLOC** (di-n(a)-da-HNV-tli) (my fellow brother) or **ᵛYOC** (ski-nv-tli) my brother. The same dual-verb phrase concept is also used for cousins, friends.<sup>8</sup>

For instance:

my cousin	<b>ATᵛJ DᵛH</b>	go-hu-sdi a-gwv-hni (we two - born - same generation)
my friend	<b>ᵛYᵛP</b>	o-gi-na-li (we - he/she & I - are friends)
my wife	<b>DTLP</b>	a-gwa-da-li

1. If you have one cousin, you would say **ATᵛJ DᵛH** (go-hu-sdi a-gwv-ni)
2. If you have more than one cousin... **ATᵛJ JᵛH** (go-hu-sdi di-gwv-ni)

<sup>7</sup>She could also use **ᵛYOC** (sgi-nv-tli) - you are my sister.

<sup>8</sup>"Beginning Cherokee," Ruth Holms & Betty Smith - University of Oklahoma Press - 1989




Intermediate Cherokee Module 202B

**Cousins:** Cousin also means 'kindred' or 'related' and covers any blood or marriage relationship. For the sake of clarity, we'll use the name George as the cousin. Here's a suggestion: Try closing your eyes when you listen to Durbin.

1. George is my cousin.	ᑭᑦ ᐱᑦᐱᑦ ᐃᑭᑦ	tsa-tsi go-hu-sdi a-gwv-hni
2. George is your cousin.	ᑭᑦ ᐱᑦᐱᑦ ᑕᑦ	tsa-tsi go-hu-sdi tsv-hni
3. George is his[her] cousin.	ᑭᑦ ᐱᑦᐱᑦ ᐅᑭᑦ	tsa-tsi go-hu-sdi u-wa-hni
4. You and I are related.	ᐱᑦᐱᑦ ᑭᐅᑭᑦ	go-hu-sdi di-na-da-dv-ni
5. My cousins	ᐱᑦᐱᑦ ᑭᐅᑭᑦ	go-hu-sdi tso-sda-da-dv-ni

**Friend:** In Cherokee, there is no singular word for "friend." It is believed that you must be a friend in order to have a friend, therefore there are only dual and plural versions of the word.

 **Practice:** Listen to Durbin pronounce the following words, then write the pronunciation of each word in the space provided.


- |                                 |        |       |
|---------------------------------|--------|-------|
| 1. "we (you and I) are friends" | ᑭᐅᑭᑦ   | _____ |
| 2. "we (he and I) are friends"  | ᑭᑦᑭᐅᑭᑦ | _____ |
| 3. "we (everyone) are friends"  | ᑭᑦᑭᑦ   | _____ |
| 4. "you (two) are friends"      | ᑭᐅᑭᑦ   | _____ |
| 5. "you (3+) are friends"       | ᑭᑦᑭᑦ   | _____ |
| 6. "they are friends"           | ᐅᑭᑦ    | _____ |
| 7. (he/she is) "my friend"      | ᑭᑦᑭᐅᑭᑦ | _____ |
| 8. (he/she is) "your friend"    | ᑭᐅᑭᑦ   | _____ |
| 9. "[his/her] friend"           | ᐅᑭᑦ    | _____ |
| 10. "yours and my friend"       | ᑭᑦᑭᑦ   | _____ |
| 11. (he/she is) "their friend"  | ᐅᑭᑦ    | _____ |

**Note:** Phrases (1-6), the plural form of the phrase, may be used as subjects of the singular version of "friend" (7-11). Even though they are identical to the plural form, you must use the singular form of the verb. In many cases, when using this word, only the verb will denote whether you are talking about one or more than one friend.

<sup>9</sup>ᑭᐅᑭᑦ can also be used to mean "my friend" when you are talking to the person. For instance, (osiyo ginali) "Hello my friend."



Intermediate Cherokee - 202B

 **Exercise #2:** Vocabulary. Match Column A with the Cherokee in Column B. Write the pronunciation next to the Cherokee word.

Column A	Column B
1. ____ young man	a) ᎕Ꭲ _____
2. ____ his mother	b) ᎠᎵᎵᎦᎢ _____
3. ____ old man	c) ᎠᎢ _____
4. ____ your child	d) ᎠᎠᎠ _____
5. ____ my spouse	e) ᎠᎵᎢ _____
6. ____ your father	f) ᎠᎵᎵ _____
7. ____ old woman	g) ᎠᎢᎠᎢᎠᎢ _____
8. ____ my friend (he/she is)	h) ᎠᎢᎢ _____
9. ____ his grandfather	i) ᎠᎢᎢᎢᎢ _____
10. ____ their children	j) ᎠᎵᎠᎢ _____

 **Exercise #3:** Write the following sentences in English.

1. ᎠᎢ ᎠᎢᎠᎢ ᎠᎢᎵᎢᎢ \_\_\_\_\_
2. ᎵᎵᎠ \_\_\_\_\_
3. ᎢᎢᎢ ᎢᎢᎠ \_\_\_\_\_
4. ᎢᎢᎢ ᎢᎢᎠᎢᎢ \_\_\_\_\_
5. ᎢᎢᎠ \_\_\_\_\_
6. ᎢᎢᎢ ᎢᎢᎢᎢ \_\_\_\_\_
7. ᎢᎢ ᎢᎢᎢ ᎢᎢᎢ \_\_\_\_\_
8. Ꭲ ᎢᎢᎢᎢ ᎢᎢ ᎢᎢᎢᎢ \_\_\_\_\_
9. ᎢᎢᎢ ᎢᎢᎢᎢᎢ ᎢᎢᎢᎢᎢ \_\_\_\_\_
10. ᎢᎢᎢᎢ \_\_\_\_\_





**Intermediate Cherokee - 202B**

**Exercise #4.** Durbin will give you the answers in Cherokee. Write the answers in Cherokee as you hear them. Check your answers on page 16.

1. Nancy is my sister. (her brother talking)
2. I am his sister.
3. Bill is my brother. (a male speaking)
4. John and I are cousins.
5. We (girls) are all related.
6. my brother. (a brother talking)
7. They are my children.
8. our child
9. my cousin
10. my son
11. I am her sister.
12. You are his brother.<sup>10</sup>
13. my sisters (a female talking)
14. my (two) brothers
15. my grandchild

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**Exercise #5.** Match the English and Cherokee phrases. Remember, there is no distinction of sex in the term for cousin. On a separate piece of paper, write what each word means. The answers are on page 16.

- |           |                             |                |
|-----------|-----------------------------|----------------|
| 1. _____  | di-n(a)-da-lv               | a) ᏍᎦᏃᏆᏆᏆ      |
| 2. _____  | i-da-tli-nv-tlv-i           | b) ᎠᏃᏆᏆᏆ       |
| 3. _____  | i-ga-li-i                   | c) ᏳᏆᏃᏆᏆ ᏳᏆᏃᏆᏆ |
| 4. _____  | u-do-i                      | d) ᏆᏃᏆᏆ        |
| 5. _____  | go-hu-sdi a-gwv-hni         | e) ᏍᎦᏃᏆᏆ       |
| 6. _____  | o-gi-na-LI-i                | f) ᏳᎦᎦᎦ ᏳᏆᏃᏆᏆᏆ |
| 7. _____  | go-hu-sdi u-wa-hni          | g) ᏆᏃᏆᏆᏆ       |
| 8. _____  | ski-nv-tli                  | h) ᏃᎦᎦᎦ        |
| 9. _____  | go-hu-sdi ti-gwv-ni         | i) ᏆᏃᏆᏆᏆ       |
| 10. _____ | gi-na-li-i                  | k) ᏳᏆᏃᏆᏆ ᏃᏆᏃᏆᏆ |
| 11. _____ | a-gi-do-da ha-li-sdv-tlu-ga | l) ᏳᏆᏃᏆᏆ ᏆᏃᏆᏆ  |

<sup>10</sup>You must use the second person Set A pronoun for "you" "h-" with "i" inserted between consonants. See page 11.



**Intermediate Cherokee - 202B**

 **Exercise #6:** Listen to Durbin as he gives you the answers. Then write the following sentences in Cherokee: (B) a brother is speaking; (S) a sister is speaking.

1. My brother is leaving. (B)
2. My sister is leaving. (S)
3. His sister is pretty.
4. Your mother is very young.
5. That old woman is ugly.
6. It was good.<sup>11</sup>
7. Sandy (Noyuhi) is my wife.
8. My uncle is short and fat.
9. Maybe. I'm not sure.
10. Brother, will you help me?
11. Are you sure?
12. I'm leaving.

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 **Exercise #7:** Match the English sentence to the correct Cherokee sentence.

- |                                     |                             |
|-------------------------------------|-----------------------------|
| 1. ____ Rabbit is your cousin.      | a) <b>DYVT YWᵒᵒ DHY</b>     |
| 2. ____ I'm leaving.                | b) <b>GH GPᵒᵒSPS</b>        |
| 3. ____ I have one son.             | c) <b>ᵒᵒᵒᵒ PRT</b>          |
| 4. ____ My brother just left. (S)   | d) <b>SHYD</b>              |
| 5. ____ I don't see the old man.    | e) <b>Tᵒ TSJ Dᵒᵒ HAGJᵒ</b>  |
| 6. ____ She has two children.       | f) <b>HᵒᵒS AFᵒᵒᵒᵒ CH</b>    |
| 7. ____ Maybe. I'm not sure.        | g) <b>L ᵒᵒᵒᵒᵒᵒᵒᵒ ᵒHAGJᵒ</b> |
| 8. ____ We are friends (all of us). | h) <b>JHRC ULLJᵒᵒᵒ</b>      |
| 9. ____ I see a tall young man.     | i) <b>WF JHRC Sᵒᵒᵒᵒ</b>     |
| 10. ____ They are my children.      | j) <b>Dᵒᵒᵒ DYᵒᵒᵒ</b>        |
| 11. ____ Sit down George.           | k) <b>TSPT</b>              |
| 12. ____ It was good.               | l) <b>D4ᵒᵒ L V ᵒᵒᵒᵒᵒᵒᵒ</b>  |

<sup>11</sup>The verb "to be" is irregular. The present tense is, yi-gi; past tense, ge-sv-i; future tense, ge-se-sdi. The present tense is rarely used, but can stand alone in sentences. The past tense may be used with an adjective or noun to indicate past time.



Intermediate Cherokee - 202B

Answers Module Two

Practice: p6

1. agi-
2. u-
3. o-g-
4. s-d-
5. o-gi-n-

Exercise #1

- |          |      |       |        |
|----------|------|-------|--------|
| 1. DYr   | DYfY |       |        |
| 2. Gr    | GSS  |       |        |
| 3. OvL   | OSS  |       |        |
| 4. YhfY  |      |       |        |
| 5. oJVL  | oJr  | oJSS  | oJShr  |
| 6. oYhVL | oYhr | oYhfY | oYhShr |
| 7. oYr   | oYSS | oYfY  |        |
| 8. ThVL  | ThSS | ThfY  | ThShr  |
| 9. OhVL  | Ohr  | OhfY  | OhShr  |
| 10. TYVL | TYSS | TYfY  | TYShr  |
| 11. RVL  | Rr   | RfY   | RShr   |

Practice: p8

1. DYr
2. GShr
3. OvL
4. DYrB
5. oJr
6. OhfY
7. DYVL
8. OfY
9. Thr
10. RSS

Practice: p11

1. gi-na-li-i
2. o-gi-na-li-i
3. i-ga-li-i
4. s-da-li-i
5. i-tsa-li-i
6. u-na-li-i
7. o-gi-na-li-i
8. s-da-li-i
9. u-na-li-i
10. i-ga-li-i
11. u-na-li-i

Ex: #2

1. D
2. C
3. G
4. A
5. B
6. F
7. I
8. J
9. H
10. E

Exercise #3

1. George is my cousin.
2. I have children.
3. Come here Auntie
4. Sit down Grandfather.
5. Let's go. (you & I)
6. I see my mother.
7. What do you want?
8. I don't see a pretty girl.
9. Will you help me uncle?
10. Do you know?

Exercise #4

1. Ahb DYV.
2. IrV.
3. Op Kooloc.
4. Gh Afaj Kooloh.
5. hsl dhrfgc Afaj Kooloh.
6. Kooloc.
7. Jor.
8. oYhr.
9. Afaj DSh.
10. Dor Dfg.
11. hAT.
12. hOC.
13. JYAT.
14. dgPOPT.
15. iYrB.

Exercise #5

1. D
2. G
3. I
4. H
5. C
6. A
7. K
8. E
9. L
10. B
11. F

Exercise #6

1. Koolc DhYD.
2. KoolAT DhYD.
3. Ov OeSf.
4. Gr Ov.og Shc TgSjBl.
5. O DSBPF OLYAT
6. doL PrT
7. ZG.3 (Sandy) DTLPT
8. DYSh RWJ Tsj Dc SpK.3L
9. D4o L V oIOW
10. JOLOC, RPrcoo hooYosW
11. VooAe
12. SLYD

Exercise #7

1. F
2. D
3. J
4. A
5. G
6. I
7. L
8. K
9. E
10. C









## Answers Module Two

### Practice: p6

1. agi-
2. u-
3. o-g-
4. s-d-
5. o-gi-n-

### Exercise #1

1. **DYr**
2. **Gr**
3. **OVL**
4. **YhY**
5. **oJVL**
6. **oYhVL**
7. **oYr**
8. **TrVL**
9. **OhVL**
10. **TYVL**
11. **RVL**

### Practice: p8

1. **DYhY**
2. **GSS**
3. **OSS**

- |                 |             |               |
|-----------------|-------------|---------------|
| 5. <b>oJr</b>   | <b>oJSS</b> | <b>oJShr</b>  |
| 6. <b>oYhr</b>  | <b>oYhY</b> | <b>oYhShr</b> |
| 7. <b>oYSS</b>  | <b>oYhY</b> |               |
| 8. <b>TrSS</b>  | <b>TrhY</b> | <b>TrShr</b>  |
| 9. <b>Ohr</b>   | <b>OShY</b> | <b>OShr</b>   |
| 10. <b>TYSS</b> | <b>TYhY</b> | <b>TYShr</b>  |
| 11. <b>Rr</b>   | <b>RhY</b>  | <b>RShr</b>   |

1. **DYr**
2. **GShr**
3. **OVL**
4. **DYhY**
5. **oJr**
6. **OShY**
7. **DYVL**
8. **OY**
9. **Trhr**
10. **RSS**

### Practice: p11 Ex: #2

1. gi-na-li-i
2. o-gi-na-li-i
3. i-ga-li-i
4. s-da-li-i
5. i-tsa-li-i
6. u-na-li-i
7. o-gi-na-li-i
8. s-da-li-i
9. u-na-li-i
10. i-ga-li-i
11. u-na-li-i

### Exercise #3

1. D
2. C
3. G
4. A
5. B
6. F
7. I
8. J
9. H
10. E

1. George is my cousin.
2. I have children.
3. Come here Auntie
4. Sit down Grandfather.
5. Let's go. (you & I)
6. I see my mother.
7. What do you want?
8. I don't see a pretty girl.
9. Will you help me uncle?
10. Do you know?

### Exercise #4

1. **ሌክ ድህህ.**
2. **ኩህ.**
3. **ጭ ወህህህህ.**
4. **ጭ ለገገ ወህህህ.**
5. **ከህ ልክገገ ለገገ ወህህህ.**
6. **ወህህህ.**
7. **ገገ.**
8. **ድህህ.**
9. **ለገገ ድክ.**
10. **ወህህ ድገ.**
11. **ኩህ.**
12. **ጭ.**
13. **ገገ.**
14. **ድገገገገ.**
15. **ኩህ.**

### Exercise #5

1. D
2. G
3. I
4. H
5. C
6. A
7. K
8. E
9. L
10. B
11. F

### Exercise #6

1. **ወህህ ድህህ.**
2. **ወህህህ ድህህ.**
3. **ጭ ጭህ.**
4. **ጭ ጭህገ ህር ገገህህ.**
5. **ጭ ድህህ ጭህህ**
6. **ወህህ ገገ**
7. **ገገ (Sandy) ድህህ**
8. **ድህህ ገገ ገገ ድህ ህርህ.**
9. **ድህ ገ ህ ገገህ**
10. **ወህህ, ገገገ ገገህህ**
11. **ገገህ**
12. **ህህህ**

### Exercise #7

1. F
2. D
3. J
4. A
5. G
6. I
7. L
8. C
9. E
10. H
11. B
12. C





## Cherokee Culture and History

The Cherokees called themselves ᏍᏏᏉᏗ “Ani’-yv’-wi-ya,” the Principal People. They originally lived in the land of high mountains and green valleys known today as the southern Appalachians. The Cherokee believed that their homeland was in the center of the world and pictured the earth as a floating island suspended by four cords underneath the sky, which was made from solid rock. Before the island was created, everyone lived above the rock sky where it was very crowded.

A very spiritually centered people, the Cherokees, who believed the sun and earth were female (life-givers), already understood the principal of a guiding spiritual force in the world. It was therefore remarkably easy for the Cherokees to accept many Christian beliefs because they fit so easily in the Cherokee’s own teachings. While there were some conservative Cherokee who suspected any change to their way of life, many others decided these changes were in their own best interests. The Cherokee believed if they were culturally indistinguishable from whites, the white people would permit them to live in peace and stay where they were—in their homeland. But such was not the case. Greed for land and the discovery of gold in Georgia proved otherwise.

Another occurrence in 1821 sealed their fate. When Sequoyah originated the Cherokee syllabary and it won the acceptance from the Cherokee nation, the Cherokees had bridged a major obstacle in their progress and were now able to read and write in their own language. Sequoyah, a mixed-blood Cherokee was truly a man of genius. The Cherokee syllabary is the only “alphabet” in history known to be the work of only one man. Sequoyah demonstrated the intellectual ability of the Cherokee, and thus disproved the “peaceful savage” theory of the government. This ability to read and write enabled the Cherokees to become qualified competitors for the lands, a fact the government couldn’t live with. The system, based on phonetics, was remarkably easy to learn. Anyone who spoke Cherokee could read and write in the new syllabary within a few days. The Cherokee quickly became a literate people. It is estimated that within a few months, over 80% of the Cherokee Nation was using the syllabary.

The Cherokee language descends from Algonquin linguistic stock and are the sole member of the southern branch of the Iroquoian family. The word “Cherokee” itself has no meaning in Cherokee, but has come to be accepted by the people as their name. There are several theories as to where the word first originated. One is that it first appeared as *Chalache* in the Portuguese narrative of De Soto’s expedition, published originally in 1557. Then we find *Cheraqui* in a French document of 1699, and the word Cherokee in English form as early as 1708. There is evidence that it is derived from a Muskogee (Creek) word *tsoliki*, meaning “people of a different speech.”



Creeks spoke the Muskogean language, as did the Choctaw, Chickasaw and Seminole people. The Cherokee language is the “southern” cousin of the northern Algonquin people.

And yet another story says that the Cherokee first appeared among the Choctaw so suddenly, the Choctaws thought they must have come from underground. The Choctaw word for “cave” is *chiluk*. In other words, Cherokees could have been early “cave dwellers” of the Allegheny region of the Carolina’s, Georgia, Alabama, Kentucky and West Virginia. First contacted by the Spanish, then the French, it was eventually the English who had the greatest influence over the Cherokee.

When you learn the language of the Cherokee, you become aware of a courageous and proud people - both great and small, who are still undaunted and unbowed. The Cherokee language and culture is what makes the Cherokee different from the Creeks, Osage, Mexican, or any other linguistic group. Speaking the language says - “We’re proud to be Cherokee.”

Cherokee is spoken today by more than 20,000 Cherokees all over the country. The two main Cherokee dialects today are Kituwah, spoken in North Carolina on the Qualla Boundary and the Western Dialect, spoken in Oklahoma. The Western dialect is a combination of all the dialects resulting from the mingling of Cherokees in Oklahoma after the Removal in the 1830s. This course is taught in the Western dialect.

In many Cherokee homes, Cherokee is a second language, combining with many English words. Non-harmonious sounds, such as *b*, *p*, *f*, and *th*, now come quite naturally. For instance: such words as “store” and “parade” would have sounded barbaric to Cherokees of the past because of the lack of *p* and *r* and consonant endings. These changes in the language demonstrate not only an invasion of the language, but also the weakening of its versatility. The Cherokee language, a language spoken in America before the Europeans showed up, could be lost, were it not for people like yourself. Learning Cherokee is not easy. Expect a new way of thinking. Your perception of people, places and things will change. We honor and encourage you to continue learning. You are learning an original American language.

Various Indian Peoples Publishing Co. is dedicated to the preservation and promotion of all American Indian languages, histories, and legends. We work directly with Indian nations and tribes assisting them to recover and preserve their languages. The preservation and perpetuation of the language is one of the most important aspects of cultural survival of any people. We intend to do all we can to preserve the heritage and culture of the American Indian peoples.



## Cherokee Syllabary

Developed by Sequoyah in 1821

<b>D</b> <sub>a</sub>	<b>R</b> <sub>e</sub>	<b>T</b> <sub>i</sub>	<b>Ꭰ</b> <sub>o</sub>	<b>Ꭱ</b> <sub>u</sub>	<b>i</b> <sub>v</sub>
<b>Ꭶ</b> <sub>ga</sub> <b>Ꭷ</b> <sub>ka</sub>	<b>Ꭲ</b> <sub>ge</sub>	<b>Ꭳ</b> <sub>gi</sub>	<b>Ꭴ</b> <sub>go</sub>	<b>Ꭵ</b> <sub>gu</sub>	<b>Ꭶ</b> <sub>gv</sub>
<b>Ꭸ</b> <sub>ha</sub>	<b>Ꭹ</b> <sub>he</sub>	<b>Ꭺ</b> <sub>hi</sub>	<b>Ꭻ</b> <sub>ho</sub>	<b>Ꭼ</b> <sub>hu</sub>	<b>Ꭽ</b> <sub>hv</sub>
<b>Ꭾ</b> <sub>la</sub>	<b>Ꭿ</b> <sub>le</sub>	<b>Ꮀ</b> <sub>li</sub>	<b>Ꮁ</b> <sub>lo</sub>	<b>Ꮂ</b> <sub>lu</sub>	<b>Ꮃ</b> <sub>lv</sub>
<b>Ꮄ</b> <sub>ma</sub>	<b>Ꮅ</b> <sub>me</sub>	<b>Ꮆ</b> <sub>mi</sub>	<b>Ꮇ</b> <sub>mo</sub>	<b>Ꮈ</b> <sub>mu</sub>	
<b>Ꮎ</b> <sub>na</sub> <b>Ꮏ</b> <sub>hna</sub> <b>Ꮐ</b> <sub>nah</sub>	<b>Ꮊ</b> <sub>ne</sub>	<b>Ꮋ</b> <sub>ni</sub>	<b>Ꮌ</b> <sub>no</sub>	<b>Ꮍ</b> <sub>nu</sub>	<b>Ꮎ</b> <sub>nv</sub>
<b>Ꮑ</b> <sub>qua</sub>	<b>Ꮏ</b> <sub>que</sub>	<b>Ꮒ</b> <sub>qui</sub>	<b>Ꮓ</b> <sub>quo</sub>	<b>Ꮔ</b> <sub>quu</sub>	<b>Ꮕ</b> <sub>quv</sub>
<b>Ꮗ</b> <sub>sa</sub> <b>Ꮘ</b> <sub>s</sub>	<b>Ꮖ</b> <sub>se</sub>	<b>Ꮗ</b> <sub>si</sub>	<b>Ꮙ</b> <sub>so</sub>	<b>Ꮚ</b> <sub>su</sub>	<b>Ꮛ</b> <sub>sv</sub>
<b>Ꮝ</b> <sub>da</sub> <b>Ꮞ</b> <sub>ta</sub>	<b>Ꮟ</b> <sub>de</sub> <b>Ꮠ</b> <sub>te</sub>	<b>Ꮡ</b> <sub>di</sub> <b>Ꮢ</b> <sub>ti</sub>	<b>Ꮣ</b> <sub>do</sub>	<b>Ꮤ</b> <sub>du</sub>	<b>Ꮥ</b> <sub>dv</sub>
<b>Ꮦ</b> <sub>da</sub> <b>Ꮧ</b> <sub>ta</sub>	<b>Ꮩ</b> <sub>tie</sub>	<b>Ꮪ</b> <sub>tli</sub>	<b>Ꮫ</b> <sub>tlo</sub>	<b>Ꮬ</b> <sub>tlu</sub>	<b>Ꮭ</b> <sub>tlv</sub>
<b>Ꮮ</b> <sub>tsa</sub>	<b>Ꮯ</b> <sub>tse</sub>	<b>Ꮰ</b> <sub>tso</sub>	<b>Ꮱ</b> <sub>tso</sub>	<b>Ꮲ</b> <sub>tsu</sub>	<b>Ꮳ</b> <sub>tsv</sub>
<b>Ꮴ</b> <sub>wa</sub>	<b>Ꮵ</b> <sub>we</sub>	<b>Ꮶ</b> <sub>wi</sub>	<b>Ꮷ</b> <sub>wo</sub>	<b>Ꮸ</b> <sub>wu</sub>	<b>Ꮹ</b> <sub>wv</sub>
<b>Ꮺ</b> <sub>ya</sub>	<b>Ꮻ</b> <sub>ye</sub>	<b>Ꮼ</b> <sub>yi</sub>	<b>Ꮽ</b> <sub>yo</sub>	<b>Ꮾ</b> <sub>yu</sub>	<b>Ꮿ</b> <sub>yv</sub>

**Sounds Represented by Vowels**

a as <u>a</u> in father, or short as <u>a</u> in zival	o as <u>o</u> in note, or short as <u>aw</u> in law
o as <u>a</u> in mate, or short as <u>e</u> in met	u as <u>oo</u> in moon, or short as <u>u</u> in pull
i as <u>a</u> in peak, or short as <u>i</u> in pit	v as <u>um</u> in under

**Consonant Sounds**

Q is pronounced hard as in "go" but approaching k as "kite." Syllables beginning with g (except ga) sometimes have the power of k. D is as in English and sometimes as t. Do, du, and dy are sometimes sounded as to, tu, and ty. Syllables written with g, except ge sometimes vary to ll. There is no B, F, P, V, or X. Z is heard in the Eastern dialect. R was once heard in the Lower dialect that is now no longer in use.

The syllabary developed by Sequoyah in 1821. The symbols resembling English letters were actually taken from a Greek Bible. English also borrowed from the Greeks for their language.





## VOWEL SOUNDS

<b>D</b>	(a)	is pronounced (ah) as <u>a</u> in father or short as <u>a</u> in award
<b>R</b>	(e)	is pronounced as <u>a</u> in cake or short (eh) as <u>e</u> in met
<b>T</b>	(i)	is pronounced (ee) as in peek or short as <u>i</u> in pit
<b>Ꭰ</b>	(o)	is pronounced as <u>o</u> in note or short as <u>aw</u> in law
<b>Ꭱ</b>	(u)	is pronounced (oo) as in moon or short as <u>u</u> in pull
<b>i</b>	(v) <sup>1</sup>	is pronounced as <u>un</u> in under

Vowels which occur at the end of a syllable are ordinarily held relatively long. There are frequent exceptions, however; and a number of vowels which occur at the end of syllables are short.<sup>2</sup>

## CONSONANT SOUNDS

All consonants are pronounced as they are in English:

<b>ch</b> (ts)	as in church	<b>l</b>	as in lack
<b>d</b>	as in dig	<b>m</b>	as in man
<b>g</b>	as in go	<b>n</b>	as in no
<b>h</b>	as in hill	<b>t</b>	as in two
<b>j</b> (ts)	as in join	<b>w</b>	as in well
<b>k</b> (g)	as in king	<b>y</b>	as in yes

The "d" and "t" sounds are often pronounced as in Spanish - between the two.

As you become more fluent with the language, you will find many words will almost sound as though they were written in music. You should listen to any legends tape spoken in the Cherokee language to hear the ebb and flow of the language. The first vowel, sometimes in the middle of a word, and sometimes the last final vowel is often dropped when speaking Cherokee. This explains why there are both long and short spoken variations of the same word, such as ᎠᎩᎦ which is pronounced both as "osiyo" and "siyo" and ᎠᎩᎦ which is pronounced both as "a-ma" and just "a-m."

<sup>1</sup>The letter "v" is used to express a vowel which is most similar to the English sound of "u" as in "but," however in Cherokee the "v" always has a nasal sound.

<sup>2</sup>Cherokee-English Dictionary, pp ix-x.



## Pronunciation Guide

1. A colon (:) after a vowel means that the vowel sound is held longer than usual.

Example:    fine,            good            ᏈᏍᏗ            o:-s-da            (ohhh-sdah)<sup>3</sup>  
                  salt            ᏈᏍᏗ            a:-ma            (ahhh-mah)

(NOTE: ᏈᏍᏗ (a-mah) is also water. Pitch, as you can see, makes all the difference)

2. When a silent character is shown in the pronunciation guide, indicated by ( ), the consonant joins the preceding syllable. The accent is on the following syllable.

Example:    May            ᏈᏍᏗᏅᏍᏗ    a-n(i)-sgv-ti<sup>4</sup>            (ahn-sguhntee)  
                  apple            ᏈᏍᏗ            sv-g(a)-ta            (suhnk-tah)

3. A question mark (?) denotes a glottal stop. In other words, you momentarily stop when pronouncing this word, then continue.

Example:    “he’s bathing / taking a bath”    ᏈᏍᏗᏅᏍᏗ    a-da-wo?-a  
                  “this or these”                            ᏈᏍᏗ            hi?-a

The Cherokee verb “to want” showing the ten (Set B) bound pronouns underlined. The objects are all singular.

Singular:	Cherokee	Pronunciation
1. I want	ᏈᏍᏗᏅᏍᏗ	<u>a?</u> -qua-du-li-ha
2. you want	ᏈᏍᏗᏅᏍᏗ	<u>t</u> sa-du-li-ha
3. he/she/it wants	ᏈᏍᏗᏅᏍᏗ	<u>u</u> -du-li-ha
<b>Dual:</b>		
4. we (you & I want)	ᏈᏍᏗᏅᏍᏗ	<u>gi</u> -na-du-li-ha
5. you (2) want	ᏈᏍᏗᏅᏍᏗ	<u>s</u> da-du-li-ha
6. we (me & another want)	ᏈᏍᏗᏅᏍᏗ	<u>o</u> -gi-na-du-li-ha
<b>Plural:</b>		
7. we (me & others want)	ᏈᏍᏗᏅᏍᏗ	<u>o</u> -ga-du-li-ha
8. you (3) want	ᏈᏍᏗᏅᏍᏗ	<u>i</u> -t <del>s</del> a-du-li-ha
9. they want	ᏈᏍᏗᏅᏍᏗ	<u>u</u> -na-du-li-ha
10. we (everybody wants)	ᏈᏍᏗᏅᏍᏗ	<u>i</u> -ga-du-li-ha

<sup>3</sup>Words shown in parenthesis are pronunciation guides only.

<sup>4</sup>Remember, the pronunciation of the vowel -v- is always nasalized and spoken deep in the throat.



## Body Parts

In referring to body parts, some take the Set A pronouns and some take the Set B pronouns. Which you use depends on how the word is used in the sentence. Like verbs, where no action can exist without someone causing it, the same is true of parts of the body. However for body parts that are not attached to someone's or something's body you must use the past tense of the word (nv- or na-) and instead of the bound pronoun forms, you must use the possessive **DLVP** (a-qua-tse-li).

If you were talking about your tooth, for instance, you would use the word **hOVE** (tsin-do-gv), my tooth. But if you went to the dentist and had the tooth pulled, you would then have to use the term **DLLOVWO** (a-gwa-dan-to-ta-nv) "my former tooth." The same word would be used if you were talking about the tooth of an animal you might have in your pocket.

A leg of lamb, for example, is **OZSO OWOO** (u-no-de-na u-la-ya-dv-nv), "lamb - its former leg;" a rib roast is **GS 40W JS1Wlr** (wa-ga ha-wi-ya di-ga-nuhl-tsi), "cows -its former ribs," and chicken legs are **lrWS JWOO** (tsi-ta-ga tsu-la-ya-dv-nv), "chicken - its former legs."

Referring to your hair is very similar. A single hair is **OAJET** (u-stih-gv-. My hair, or a hair arrangement would be **DYAJET** ak-stih-gv-i. If you were to talk about hair that is no longer attached, such as your scalp or hairpiece perhaps, you would say **OAJBO** u-stih-ye:-nv.

Your skin, or the skin of an animal is called **OASAT** u-ne-ga-lv-i. Once the skin is removed from the animal, the word becomes **SAS** ga-ne-ga. If the animal is named, the word reverts to **OASAT** u-ne-ga-lv-i "it's former skin."

Cow skin becomes **GS OASAT** wa-ga u-ne-ga-lv-i, "a cow's former skin." Pigskin becomes **hL OASAT** si-gwa u-ne-ga-lv-i, "a pig's former skin."

Leather in Cherokee is **SZlr** (ga-no-ji), but a leather coat made from cow skin could be referred to as **GS OASAT APWO SUpO** (wa-ga u-ne-ga-lv-i go-tlv-ta-nv ga-sa-le-na) "cow's former skin made into a coat."

When speaking of giving directions or of your right or left hand, we say...


- a) my right hand (or towards the right) **hSJB** pronounced: tsik?-ti-si
- b) my left hand (or towards the left) **hSOSH** pronounced: tsik?-sga-ni

These two words derive from the interpretative phrases; **DSJB Jb** - ak?-ti:-si di-dla, "towards the right;" and **DSOSH Jb** - ak?-sga-ni di-dla, "towards the left." They can also be used as adjectives. For instance: **hO DSJB** - my right ear or **hO DSOSH** - your left ear.



Here is a list of some of the more popular body terms. Listen carefully as you hear each one pronounced. To help you become familiar with the body parts, write the pronunciation of each word five times on a separate piece of paper.

Set A		Set B		Detached	
his mouth	DFP	his navel	OJBUOT	neck	DBV
her neck (throat)	DBVH	her lip	OHLASAT	side	DOLP
her tooth	SOVET	her stomach	OOLVCT	head	OODO
its side	DOLPH	his hair	OOLJET	skin	SAS
his head	DOLAP	his scalp	OOLJASAT	ribs	JSAWH
her body	DBAT	his skin	OASAT	tongue	SOS
his chest	SALT	her face	OOT		
his breast	SOJT	her heart	OLOV		
her tongue	SOAT	his foot	OWSH		
his eyes	JVP			wing (arm)	OZP
her nose	OBIP			ear	SO
her arm	OZPH	his ankle	OHLWOT	hand	OOL
his ear	SOH / SOO	his hand	OOLH	liver	OOLW
my finger	HLBUOT	his liver	OOLW	leg	SOOLP
his back	SILT	blood	YS		
his leg	SOOLPH	bone / bones	AW		
her shoulder	SOOT				

 Here are the three groups of pronouns that apply to body parts. Using the syllabary, write the Cherokee in the spaces provided.

1. Group A (ts-, ga-)\*

my finger	tsi-ye-sa-dv	_____
your finger	hi-ye-sa-dv	_____
his/her finger	ga-ye-sa-dv	_____
my body	tsi-ye-lv-i	_____
your body	hi-ye-lv-i	_____
his/her body	a-ye-lv-i	_____

3. Group B (a?-, u-)

my hair	a-g?-stih-gv-i	_____
your hair	tsa-stih-gv-i	_____
his/her hair	u-stih-gv-i	_____

\*The first prefix is for first person, the second prefix is for third person.





**Review Set A and Set B pronouns.** Study this list of body parts. Listen carefully as Durbin pronounces each word three times, then on a separate sheet of paper, write each word-phrase three times, underlining the prefixes to find the core word. On page nine is an explanation of how these words were constructed.

SET A

Singular pronoun: single body part:

1. my leg            **ᎠᎵᎠᎵ**
2. your leg        **ᎠᎵᎠᎵ**
3. her / his leg    **ᎠᎵᎠᎵ**

plural body parts:

- |                |                         |
|----------------|-------------------------|
| my legs        | <b>ᎠᎵᎠᎵ</b>             |
| your legs      | <b>ᎠᎵᎠᎵ<sup>5</sup></b> |
| his / her legs | <b>ᎠᎵᎠᎵ</b>             |

Two people involved: plural body parts:

4. your legs & my legs (our legs)
5. you two's legs (your legs)
6. his / hers & my legs (our legs)

- |             |
|-------------|
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |

Several people involved: plural body parts:

7. our legs (not yours)
8. your legs
9. their legs
10. everyone's legs (all of us)

- |             |
|-------------|
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |

Set B

Singular pronoun, single body part:

1. my hand            **ᎠᎵᎠᎵ**
2. your hand        **ᎠᎵᎠᎵ**
3. her/his hand      **ᎠᎵᎠᎵ**

plural body parts:

- |               |             |
|---------------|-------------|
| my hands      | <b>ᎠᎵᎠᎵ</b> |
| your hands    | <b>ᎠᎵᎠᎵ</b> |
| his/her hands | <b>ᎠᎵᎠᎵ</b> |

Dual pronoun, plural body parts:

4. your & my hands (our hands)
5. you two's hands (your hands)
6. his/her's & mine hands (our hands)

- |             |
|-------------|
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |

Several people involved, plural body parts:

7. our hands (not yours)
8. your hands
9. their hands
10. everyone's hands (all of us)

- |             |
|-------------|
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |
| <b>ᎠᎵᎠᎵ</b> |

<sup>5</sup> Notice that in conversation, the "hi-" the second person pronoun is combined with the sound of "ti."



**Explanation to the review on page 8** - Applies to both Set A and Set B prefixes.

1. The plurals in line 1, 2, & 3 are accomplished by adding di- to the singular, or core word. The final syllable is pronounced as either -na or -ni. Remember, di- next to a-, the a- drops off; next to hi- becomes ti-; next to u- becomes tsu-; next to o- becomes tso-.
2. On line 4, we have a couple of changes. First, d- is again added to the pronoun prefix i-n-, and secondly, an -i- is inserted between the two consonants, n- (the prefix) and n- (the first letter of the core word). With this added to our core word, we have the Cherokee word **ᏏᏍᏅᏍᏁᏁ** (di-ni-nv-sge-ni) which means “your legs and my legs” or “our legs.”
3. The plural on line 5 is achieved by again adding di- to the dual pronoun [sd-], and again inserting an -i- between the resulting back to back consonants.
5. On line 6, by adding di- to the prefix for “me and another” (which changes now to -ts- because the operative prefix begins with an o-) and again inserting an -i- between the two resulting consonants, we get **ᏏᏍᏅᏍᏁᏁ** (tso-sdi-nv-sge-ni), “our legs.” Notice that the English for line 4 and 6 are the same, “our legs” but in Cherokee the meanings are much more definitive.
6. On lines 7 – 10, the construction has already been discussed – merely add the dual pronoun prefix to the base word. Refer to #1 above.

**Exercise #1.** Write the English for the following body-part words. Select the proper pronoun prefix using the system we just outlined and the vocabulary on page 7.

- |                  |       |                  |       |
|------------------|-------|------------------|-------|
| 1. <b>ᏃᏍᏅ</b>    | _____ | 13. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 2. <b>ᏁᏍᏅᏍᏁ</b>  | _____ | 14. <b>ᏍᏅ</b>    | _____ |
| 3. <b>ᏁᏍᏅ</b>    | _____ | 15. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 4. <b>ᏁᏍᏅ</b>    | _____ | 16. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 5. <b>ᏁᏍᏅᏍᏁ</b>  | _____ | 17. <b>ᏁᏍᏅ</b>   | _____ |
| 6. <b>ᏁᏍᏅᏍᏁ</b>  | _____ | 18. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 7. <b>ᏁᏍᏅᏍᏁ</b>  | _____ | 19. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 8. <b>ᏁᏍᏅᏍᏁ</b>  | _____ | 20. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 9. <b>ᏁᏍᏅ</b>    | _____ | 21. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 10. <b>ᏁᏍᏅᏍᏁ</b> | _____ | 22. <b>ᏁᏍᏅ</b>   | _____ |
| 11. <b>ᏁᏍᏅᏍᏁ</b> | _____ | 23. <b>ᏁᏍᏅᏍᏁ</b> | _____ |
| 12. <b>ᏁᏍᏅ</b>   | _____ | 24. <b>ᏁᏍᏅᏍᏁ</b> | _____ |

Cherokee is very specific and knowing how to indicate who and what you are talking about is very important. It is also important to take your time and learn each phrase carefully and completely. The best suggestion is to forget English as much as possible and try to think in Cherokee terms. Once you have determined your pronoun using this system a couple of times, it will become automatic.




Let's take the word for "hand" found in Set B (singular pronoun, single body part) on page 8 and work through the process of finding the proper construction of the body-part phrase.

For instance, the significant body part terms to consider are:

- a) my or mine ..... (any body part)
- b) his / hers / its ... (any body part)
- c) a plural body part with any bound pronoun

1. In the example below, the third person singular form of "hand" is "u-" which indicates Group B. First person, singular would be **DV<sup>h</sup>Bh** - a?-gwo-ye:-ni. The plural then of "my hands" would be **JV<sup>h</sup>Bh** - di-gwo-YE-ni.

2. If you know the "my," "his / hers," or "their" prefix, you can easily determine the correct prefix to use with the body part.

 Study the constructions of the following pronoun-body part phrases.

**Singular pronoun, singular body part:**

my hand	<b>DV<sup>h</sup>Bh</b>	a?-gwo-ye:-ni
your hand	<b>KBh</b>	tso-ye:-ni
his/her hand	<b>ŌBh</b>	u-wo-ye:-ni

**Singular pronoun, plural body part:**

my hands	<b>JV<sup>h</sup>Bh</b>	di-gwo-ye:-ni*	(construction)
your hands	<b>JKBh</b>	di-tso-ye:-ni	di + a?-gwo-ye:-ni
his/her hands	<b>JŌBh</b>	tsu-wo-ye:-ni	di + tso-ye:-ni
			di + u = tsu-wo-ye:-ni

**Dual pronoun, multiple people plural body parts:**

our (yours & mine) hands	<b>JYZBh</b>	di-gi-no-ye:-ni	di+ gi-no-ye:-ni
your hands	<b>JŌVBh</b>	di-sdo-ye:-ni	di + sdo-ye:-ni
their hands	<b>JZBh</b>	tsu-no-ye:-ni	di + u = tsu-no-ye:-ni
all of our hands	<b>JABh</b>	di-go-ye:-ni	d + i-go-ye:-ni

\*Remember, with the first person prefix, the a- drops off when adding the plural prefix .




## Buying Things.

In many cases, the most exposure you will have with Cherokee speaking people will be at “pow-wows,” unless you are fortunate enough to live close enough to some Cherokee speakers that you can visit and use the language with them. And when you go to “pow-wows,” buying some of the beautiful arts and crafts available there will be a fun experience even if you don’t speak Cherokee. But think of how much more fun it will be if you can ask for things and be able to carry on a conversation in Cherokee.

In this segment, we’ll give you some more basic phrases and exercises so that is exactly what you can do the next time you go to a pow-wow.

- |  |                          |  |
|--|--------------------------|--|
| 1. How much is it?<br>or How much does it cost? <sup>6</sup> | <b>ᎠᎦ ᎠᎩᎩᎠ</b>           | hi-la tsu-gv-hwal-di                   |
| 2. How much do I owe you?                                    | <b>ᎠᎦ ᎠᎦᎶᎶᎠ</b>          | hi-la ks-tu-ga.                        |
| 3. \$1.00  | <b>ᎠᎦᎶᎶᎠ</b>             | u-hno-sda                              |
| 4. \$3.50  | <b>ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ</b>       | tso-a-de-lv a-ye-tli                   |
| 5. \$12.00   | <b>ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ</b>       | tal-du-a-de-lv-i                       |
| 6. \$43.00   | <b>ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ</b>       | nvk-sgo-tso a-de-lv-i                  |
| 7. That’s nice.  | <b>ᎠᎦᎶᎶᎠ</b>             | o-sda.                                 |
| 8. I would like that one.                                    | <b>ᎠᎦ ᎠᎦᎶᎶᎠ</b>          | na ya-gwa-du-la.                       |
| 9. I would like to buy that one.                             | <b>ᎠᎦ ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ</b>    | na a-ki-wa-hi-sdi ya-gwa-du-la.        |
| 10. I would like to buy a shirt.                             | <b>ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ</b> | a-tihl-di a-ki-wa-hi-sdi ya-gwa-du-la. |
| 11. I want to buy a necklace.                                | <b>ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ ᎠᎦᎶᎶᎠ</b> | a-yahl-di a-ki-wa-hi-sdi a-gwa-du-li.  |

 **Exercise #2** Write the Cherokee for the following phrases.

1. \$5.00 \_\_\_\_\_
2. \$15.00 \_\_\_\_\_
3. How much is it? \_\_\_\_\_
4. Do you want to buy it? \_\_\_\_\_
5. I would like to buy some shoes. \_\_\_\_\_
6. I would like that one. \_\_\_\_\_
7. Please say it again. \_\_\_\_\_
8. How much do I owe you? \_\_\_\_\_
9. I want to buy it. \_\_\_\_\_
10. Let’s you and & I buy it. \_\_\_\_\_

<sup>6</sup>You could also use, conversationally, **ᎠᎦ ᎠᎦᎶᎶᎠ** (hi-la i-ga-dv) "How much?"





**Vocabulary: Clothing and Dressing Phrases**

1. cloth / clothing	DTL / JTL	a-hna-wo / di-hna-wo
2. shirt or blouse	DJCI	a-tihl-di
3. dress / dresses	DUZ / JUZ	a-sa-no / di-sa-no
4. shoe / shoes	DWEG / JWEG	a-la-su-lo / di-la-su-lo
5. sock / socks	DPB / JPB	a-li-yo / di-li-yo
6. cap / hat	DPASG / DPASL	al-sdu-lo / al-sgwe-tu-wo
7. jacket/coat	SUH	ga-sa-le-ni
8. gloves	JPBEG	dihl-ye-su-lo
9. pants	DEG	a-su-lo
10. under clothing	TOH JTL	ha-wi-ni di-hna-wo
11. belt	DUHAI	a-da-dlo-sdi
12. he/she is dressing up.	DGOAS	a-tsa-nv-sga
13. he's putting on his socks	LPBAG	da-li-yo-hi-ha
14. he's taking off his socks	LPBYD	da-li-yo-gi?-a
15. he's putting on his shirt*	DTL	a-hna-wo?-a
16. he's taking off his shirt	DTLD	a-hna-we?-a
17. he/she is wearing pants	OEW	u-su-la

\*The word for cloth is sometimes used when referring to a "shirt" or a "blouse."


**Exercise #3.** Write the correct Cherokee for each underlined verb.

1. I want an apple. \_\_\_\_\_
2. She wants a tall glass. \_\_\_\_\_
3. They want to go home. \_\_\_\_\_
4. We (me & another) want some water. \_\_\_\_\_
5. We (others & I) want some butter. \_\_\_\_\_
6. What do you want? \_\_\_\_\_
7. The whole class wants pizza. \_\_\_\_\_
8. What do you (3) want? \_\_\_\_\_
9. We (you & I) want something to eat. \_\_\_\_\_
10. He wants a drink of milk. \_\_\_\_\_
11. The (3) dogs want to come in. \_\_\_\_\_
12. Mary wants a better book. \_\_\_\_\_
13. The three men want to see you. \_\_\_\_\_
14. Betty and I want to sit down. \_\_\_\_\_
15. What do you (2) want? \_\_\_\_\_








 **Exercise #7.** Write the Cherokee for the following list of body parts. Remember, most plurals are formed by adding either (d-) or (di-) ahead of the pronoun prefix.

- |                   |       |               |       |
|-------------------|-------|---------------|-------|
| 1. my eyes        | _____ | my eyes       | _____ |
| 2. their stomachs | _____ | his arms      | _____ |
| 3. her leg        | _____ | his shoulders | _____ |
| 4. my teeth       | _____ | my foot       | _____ |
| 5. my ears        | _____ | my fingers    | _____ |
| 6. their hands    | _____ | her lips      | _____ |
| 7. your head      | _____ | their faces   | _____ |
| 8. our mouths     | _____ | my legs       | _____ |
| 9. bone, bones    | _____ | their bodies  | _____ |
| 10. your hands    | _____ | her neck      | _____ |
| 11. her tooth     | _____ | your back     | _____ |

 **Exercise #8.** Review. Listen and translate the sentences and phrases below.

1. **ᎠᎩᎳᎠᎠ ᎠᎩᎠ ᎠᎩᎩ** \_\_\_\_\_
2. **ᎳᎩ ᎠᎠᎩ** \_\_\_\_\_
3. **ᎩᎠᎠ** \_\_\_\_\_
4. **ᎩᎠᎩ ᎩᎠ ᎩᎠ** \_\_\_\_\_
5. **ᎠᎠ ᎳᎩᎩ ᎠᎩᎩ** \_\_\_\_\_
6. **ᎠᎠᎠ ᎩᎩᎩ** \_\_\_\_\_
7. **ᎳᎠ ᎩᎠᎩ** \_\_\_\_\_
8. **ᎳᎩᎳᎩᎠ** \_\_\_\_\_
9. **Ꭹ. Ꭹ ᎠᎩᎳᎩᎩ** \_\_\_\_\_
10. **ᎠᎳᎳᎩᎩ** \_\_\_\_\_
11. **ᎠᎠᎩᎩ** \_\_\_\_\_
12. **ᎳᎳᎩᎩ ᎩᎩᎠᎠᎩ** \_\_\_\_\_
13. **ᎩᎩᎠᎩ** \_\_\_\_\_
14. **ᎠᎳᎳ** \_\_\_\_\_
15. **ᎩᎩᎠᎠᎩ ᎠᎩᎳᎩᎩ** \_\_\_\_\_



One of the best, and most enjoyable, ways to learn a language is to get involved translating material into and out of that language. On the next page, we'll do an interpretation exercise using one of Robert Conley's poems. One thing that you will discover is that Cherokee must be interpreted. It will not translate word for word into English.

ᎠᎩᎩ.  
ᎠᎩᎩ. ᎠᎩᎩ.  
ᎠᎩ. ᎠᎩᎩᎩ.  
ᎠᎩᎩ. ᎠᎩ ᎠᎩᎩᎩ.

In situation (a), if a mother greeted her son the conversation would go like this:

"Hi mom."  
"Hi son. You okay?"  
"I'm fine. You?"  
"Yeah, I'm all right. What are you doing?"

In situation (b), a business man greeting another business man:

"Good morning."  
"Good morning. How are you?"  
"Very well, thank you. And you?"  
"The same. What are you doing?"

In situation (c), two cowboys greeting each other would say it like this:

"Howdy."  
"Howdy. Doin Okay?"  
"Not bad. You?"  
"Not bad. What 'cha doin?"

As you can see, the Cherokee is the same, but when you interpret it into English, the words have different meanings based on the situation. This is important to remember when reading and writing Cherokee. If you try to find a Cherokee word for each English word, your sentence or phrase won't sound right to a Cherokee speaker.

In this next section, you will be working with some poetry by Robert J. Conley, noted Cherokee author and member of the Cherokee Nation. This poem is from The Rattlesnake Band & Other Poems, originally published in 1984 by Indian University Press, Bacone College, Muskogee, Oklahoma.

The interesting thing about Robert Conley's writings, especially the third section of the book called "Love Poems," is their striking similarity to ancient Cherokee love incantations. The ancient Cherokee incantations can be found in the writings of Jack & Anna Kilpatrick and James Mooney.









The next sentence is done the same way.

**ᑕᑕᑎᑎᑎᑎ ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ**

Again, taking the words in order:

**ᑕᑕᑎᑎᑎᑎ**

*creator, originator, provider*

**ᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ**

*to leave in one's care, to entrust*

We get this interpretation: \_\_\_\_\_

And the last sentence:

**ᑎᑎ ᑎᑎᑎᑎ (ᑎᑎᑎᑎ ᑎᑎᑎᑎᑎᑎ ᑎᑎ) ᑎᑎᑎᑎᑎᑎᑎ ᑎᑎ ᑎᑎᑎᑎ ᑎᑎ.**

**ᑎᑎ**

*and*

**ᑎᑎᑎᑎ**

*that, those, of that*

**ᑎᑎᑎᑎᑎᑎᑎ**

*satisfaction, contentment*

**ᑎᑎ**

*past tense of the verb "to be"*

**ᑎᑎᑎᑎᑎ**

*error, transgression, sin*

**ᑎᑎ**

*present tense of the verb "to be"*

which gives us our interpretation of the last sentence:

\_\_\_\_\_

Our poem now reads:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Check your interpretation with Durbin's on the next page.



Answers

Exercise #1

1. his/her neck
2. his/her hair
3. my right arm
4. my arm
5. his/her hip
6. your leg
7. my skin
8. his/her breast
9. my ear
10. one rib (detached)
11. my finger
12. her face
13. her heart
14. her ear
15. your left hand
16. my eyes
17. my hands
18. his head
19. my left hand
20. my eye
21. their left hands
22. your back
23. his skin
24. her tongue

Exercise #2

1. ᎠᎠᎩᎩᎩᎩ
2. ᎠᎩᎩᎩᎩᎩ
3. ᎠᎩ ᎩᎩᎩᎩ
4. ᎩᎩᎩᎩᎩᎩ ᎩᎩᎩᎩᎩᎩ
5. ᎩᎩᎩᎩᎩ ᎩᎩᎩᎩᎩᎩ ᎩᎩᎩᎩᎩ
6. ᎩᎩ ᎩᎩᎩᎩᎩ
7. ᎩᎩ ᎩᎩᎩᎩᎩ
8. ᎠᎩ ᎠᎩᎩᎩᎩ
9. ᎩᎩᎩᎩᎩᎩ ᎩᎩᎩᎩᎩᎩ
10. ᎩᎩᎩᎩᎩᎩ

Exercise #4

1. f
2. g
3. j
4. a
5. h
6. i
7. c
8. e
9. d
10. b

Exercise #3

1. ᎩᎩᎩᎩᎩᎩ
2. ᎩᎩᎩᎩᎩᎩ
3. ᎩᎩᎩᎩᎩᎩ
4. ᎩᎩᎩᎩᎩᎩᎩ
5. ᎩᎩᎩᎩᎩᎩ
6. ᎩᎩᎩᎩᎩᎩ
7. ᎩᎩᎩᎩᎩᎩ
8. ᎩᎩᎩᎩᎩᎩ
9. ᎩᎩᎩᎩᎩᎩ
10. ᎩᎩᎩᎩᎩᎩ
11. ᎩᎩᎩᎩᎩᎩ
12. ᎩᎩᎩᎩᎩᎩ
13. ᎩᎩᎩᎩᎩᎩ
14. ᎩᎩᎩᎩᎩᎩᎩ
15. ᎩᎩᎩᎩᎩᎩ

Exercise #5

1. He's wearing pants.
2. Please sit down.
3. Do you know?
4. He's taking off his shirt.
5. She's taking off her socks.
6. What is it?
7. Where have you been?

Exercise #6

- |      |       |
|------|-------|
| 1. i | 6. g  |
| 2. d | 7. c  |
| 3. a | 8. e  |
| 4. k | 9. h  |
| 5. b | 10. f |

Exercise #7

1. ᎩᎩᎩᎩᎩᎩ
2. ᎩᎩᎩᎩᎩᎩᎩᎩᎩ
3. ᎩᎩᎩᎩᎩᎩ
4. ᎩᎩᎩᎩᎩᎩ
5. ᎩᎩᎩᎩ
6. ᎩᎩᎩᎩ
7. ᎩᎩᎩᎩᎩᎩ
8. ᎩᎩᎩᎩᎩᎩ
9. ᎠᎩ
10. ᎩᎩᎩᎩᎩᎩ
11. ᎩᎩᎩᎩᎩᎩ

- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ
- ᎩᎩᎩᎩᎩᎩ

Exercise #8

1. I would like to buy it.
2. What is it?
3. Let's go. (you and I)
4. John is going to the mountains.
5. My father is deer hunting.
6. My arm is big.
7. Who are you?
8. Do you want them?
9. No. I don't want them.
10. We all want it.
11. his/her hand
12. Do you want to buy it?
13. Please sit down. (3 or more)
14. I understand.
15. I want to buy them.

Poem:

Language is sacred.  
 A gift from God  
 and it's misuse is sinful.







# Intermediate Cherokee

G W Y Ꮚ Ꮕ Ꮗ Ꮘ Ꮙ Ꮚ

Language Learning Series

## Module Four

### CHEROKEE ALPHABET.

CHARACTERS SYSTEMATICALLY ARRANGED WITH THE SOUNDS.

D a	R e	T i	Ꭰ o	Ꭱ u	Ꭲ v
Ꭳ ga Ꭴ ka	Ꭶ ge	Ꭷ gi	Ꭸ go	Ꭹ gu	Ꭺ gv
Ꭽ ha	Ꭾ he	Ꭿ hi	Ꮀ ho	Ꮁ hu	Ꮂ hv
Ꮃ la	Ꮄ lo	Ꮅ li	Ꮆ lo	Ꮇ lu	Ꮈ lv
Ꮊ ma	Ꮋ me	Ꮌ mi	Ꮍ mo	Ꮎ mu	
Ꮏ na Ꮐ na Ꮑ nah	Ꮒ ne	Ꮓ ni	Ꮔ no	Ꮕ nu	Ꮖ nv
Ꮗ qua	Ꮘ que	Ꮙ qui	Ꮚ quo	Ꮛ quu	Ꮜ quv
Ꮝ Ꮞ Ꮟ	Ꮠ se	Ꮡ si	Ꮢ so	Ꮣ su	Ꮤ sv
Ꮥ da Ꮦ ta	Ꮧ de Ꮨ te	Ꮩ di Ꮪ ti	Ꮫ to	Ꮬ tu	Ꮭ tv
Ꮮ dia Ꮯ da	Ꮰ tle	Ꮱ tli	Ꮲ tlo	Ꮳ tlu	Ꮴ tv
Ꮷ ta	Ꮸ ta	Ꮹ ta	Ꮺ ta	Ꮻ ta	Ꮼ ta
Ꮾ wa	Ꮿ we	Ᏸ wi	Ᏹ wo	Ᏺ wu	Ᏻ wv
Ᏼ ya	Ᏽ ye	᏶ yi	᏷ yo	ᏸ yu	ᏹ yv

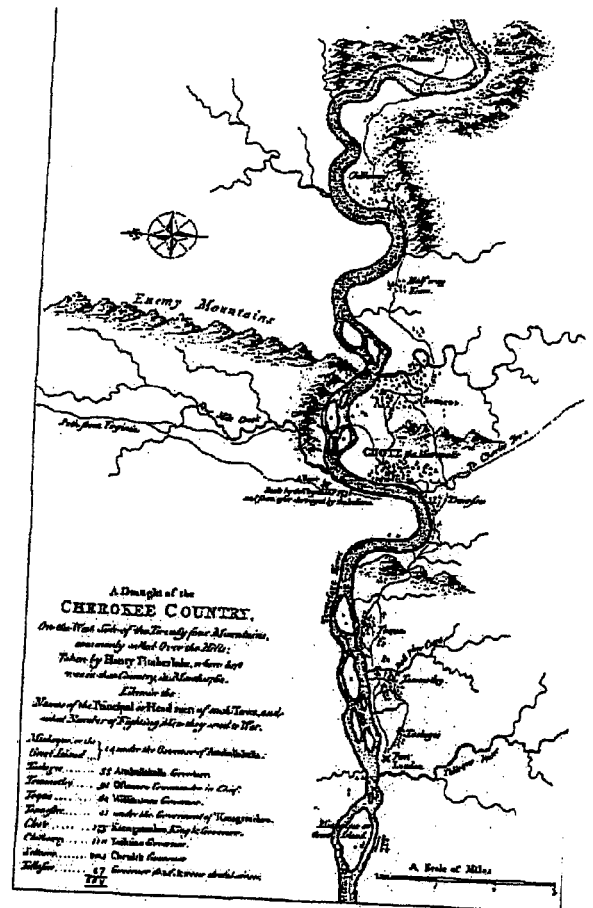
Cherokee Culture & History  
 Numbers, Months, Telling Time  
 Subject-Object Pronoun Prefixes  
 Verbs: "to be a married person"  
 A Poem by Robert Conley



# DLBOW

The Cherokee

The Cherokees, the southern cousins of the Iroquois, lived in the high mountains and verdant green valleys of the southern Appalachians covering 400,00 square miles of what is now northern Georgia and Alabama, eastern Tennessee and portions of Kentucky and western North and South Carolina. By 1492, they had developed a complex way of living that involved a highly structured social as well as an agrarian lifestyle while many of the plains tribes still wandered in search of enough food. The Cherokees built houses, wove cloth, produced elaborate baskets and pottery, and were organized into a tribal confederation consisting of a Principal Chief, Sub-Chiefs, a Council of Elders (men and women), and respected Medicine men and women - all of this without any assistance from the Europeans.



By the time the first white settlers began to record their observations about the inhabitants of the "New World," the Cherokee, DLBOW (Aniyvwiya - The People) had already developed an advanced culture that practiced a form of democracy even more democratic than the United States today.

Among the Cherokee, there was a balance of power between men and women. Like 4MLr (Se-lu-tsi) "Corn Mother," women were responsible for providing the vegetables, taking care of the children and other domestic chores. Men protected the village, helped with clearing the fields, planted, and harvested, but the raising of crops was the prime responsibility of the women.

Men had the additional duty of providing the meat - not only for their own family - but also as a group, for the whole village. No one went hungry. The Cherokees kept no livestock therefore deer, bear, buffalo, rabbit, and turkey were the principal meat sources. Before the forest were hunted out, there roamed a smaller woodland buffalo that provided for the Cherokee much the same way as the buffalo of the plains provided for the Comanche, Kiowa, Lakota, and other plains tribes.



## Intermediate Cherokee Module 202D

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The most important animal to the Cherokee was the deer. They ate the meat, tanned the hide's using a solution distilled from the deer brains, wore the skins, made tools and ornaments from the bones and antlers, used sinews for thread and hooves for glue. The deer's life was honored in death by having nothing wasted.

The bow and arrow was used on the larger animals, but for the smaller animals and birds, the blowgun was the weapon of choice. In fact, a young boy would have to demonstrate his ability with the blowgun before he could advance to the bow and arrow. Blowgun and bow and arrow contests are still held each year at the Cherokee Holiday Reunion occurring over Labor Day weekend in Tahlequah, Oklahoma.

The women did most of the young children's training. This changed for boys when they became young men, but girls stayed at home and continued their instruction with their mothers, aunts and grandmothers. The boy's training time was assigned to **RSS** (grandfather) or **RSI** (uncle), usually the wife's brother. Here they learned to track, shoot the bow and arrow and how to be **DEOY** (warrior), to defend the village.

Sometimes, mothers wanted their child, either a boy or a girl, to become a medicine man or woman. When the child was ready, they were given to elders who then oversaw their upbringing. Once a child was chosen, they would be kept apart from the other children. They would sit through endless hours of rigorous training and still do in some communities in Oklahoma and North Carolina. The children would be involved in long talk sessions and listen to the tales of the distant past, learning the rituals of cleansing and the art of purification, and the names and locations of all the herbs and barks. Most importantly, they learned to take only the herbs and plants that were needed at that time and to always leave some for the next person who needed the medicine.

These secrets were strictly guarded. Often the medicine man or woman were "paid" in the form of gifts, such as meat or corn, as they are today. Just who is a medicine person today is a closely guarded secret and known only those who are part of the "community" know. It is never advertised.

One of the greatest single honors for a woman was to become a "sacred" or "beloved" one. To be recognized as a "beloved" or "sacred" woman required an heroic deed that had significant impact on the village, and once recognized, she would have many privileges. She would sit in council as an equal. She would be constantly sought out by important members of the tribe and often had the say of whether a prisoner or captive lived or died. In fact, women had as much to say about the business of the tribe as men did. It was probably just such a "sacred" woman that was captured by DeSoto in 1540. He thought she was a "queen" and his confusion no doubt gave rise to the false "royalty" status that Cherokees have had to put up with for so long - such as the stories of many "Cherokee Princesses." There was no "royalty" and these stories mock a proud and courageous people.

Speaking of stories, one of the most important roles to be played in the village was the historian - the storyteller - who could be either a man or a woman. Many Cherokees, as well as other Indian peoples, still live connected to the nurturing womb of mythology. Mysterious but real power continues to dwell in nature - in the mountains, rivers, rocks, and even pebbles. While society may consider them inanimate objects, Indian people see them as being enmeshed in the web of the universe, pulsating with life and potent with medicine, and sharing the earth with us.



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The links between the historic past and the present through the stories and legends are as strong today as they were when first told around yesterday's campfires. Evidence shows us that the Iroquois, the northern cousins of the Cherokee, still possess a viable material culture that is reflected in an existing body of folklore. This heritage has survived despite many attempts by society to eradicate or negatively stereotype it.

Where legends endure, they do so fiercely. In Cherokee stories rivers, lakes, waterfalls, and mountains are the abodes of spirits and often appear as living characters in stories. For instance, **DBLITGooY** (a-yv-da-qua-lo-sgi - Thunder) also lives under waterfalls and can be heard going home from one mountaintop to another.

To many people used to the European fairy tales and folktales, Indian legends often seem chaotic, inconsistent and/or incomplete - their message gets lost. What isn't understood is the power of the legend - to speak to each one listening and to be heard according to the person's needs. People can hear the same story several times and receive different messages depending on where they are on the road of life.

To apply conventional, or Western, logic as to story progression is not only impossible, but also unnecessary. Spinning out a single image or episode may be the salient feature of - indeed the whole reason for telling a tale. Stories are often told in chains; a word, character, or an idea prompting another storyteller to continue - the rumbling of thunder, the bubbling of a brook, the shrieking of a crow or hoot of an owl - all suggest stories out of which legends are created.

Another misconception is that the stories are only for the young. The stories are told for adults and children alike, as elements in solemn ceremonies as well as for entertainment and instruction. Rather than being self-contained units, the legends and stories are often incomplete episodes in a progression that goes back deep into a nation's tradition. Knowledge of these stories is important in order to understand the people.

In 1882, Hubert H. Bancroft wrote, "*Language is thought incarnate; mythology soul incarnate. The one is the instrument of thought, the other the essence of thought. In mythology, language assumes personality and independence. Often the significance of the words becomes the essential idea.*"

Read the story "Origin of the Pleiades & the Pine" aloud on page 5 and see what it says to you. Then read it to your children or another adult and see what it says to them.





## *Origin of the Pleiades & the Pine*

**RJB** [E-ti-yv - long time ago], when the world was new, there were **ᑭᑭᑦᑎᑦ ᑕᑦᑎᑦ** (gahl-quo-gi a-ni-tsu-tsa - seven boys) who used to spend all of the time playing the **ᑭᑭᑦᑎᑦ** (ga-ta-YU-sti) game,<sup>1</sup> rolling a stone wheel along the ground and guiding it with a curved stick. Their mothers scolded, but it did no good. One day, their mothers collected some **ᑭᑭᑦᑎᑦ** (ga-ta-YU-sti) stones and boiled them in the pot with the corn for dinner. When the boys came home hungry, their mothers served them the stones and corn and said, "Since you like the **ᑭᑭᑦᑎᑦ** (ga-ta-YU-sti) better than the cornfield, take the stones now for your dinner."

The boys were very angry and went down to the townhouse, saying, "As our mothers treat us this way, let us go where we shall never trouble them anymore." They began a dance--some say it was the **ᑕᑦᑎᑦ ᑕᑦᑎᑦ** (u-gi-da-tli al-sgi-sdi) Feather Dance and went round and round the town house praying to the spirits to help them. At last their mothers were afraid something was wrong and went out to look for them. They saw the boys still dancing around the townhouse and as they watched they noticed that their feet were off the earth and that with every round they rose higher and higher in the air. They ran to get their children but it was too late. The boys had risen to high--above the roof of the townhouse--all but one. That boy's mother managed to pull him down with the **ᑭᑭᑦᑎᑦ** (ga-ta-yu-sti) pole, but he struck the ground with such force that he sank into it and the earth closed over him.

The other six boys circled higher and higher until they began to rise up to **ᑭᑭᑦᑎᑦ** (ga-lv-lo-i) the sky. They are still there today and we know them as the Pleiades, which the Cherokee still call the **ᑕᑦᑎᑦ** (A-ni-tsu-tsa) The Boys.

The people grieved long after them, but the mother whose boy had gone into the ground came every morning and every evening to cry over the spot until the earth was damp with her tears. At last a little green shoot sprouted up and grew day by day until it became the tall tree we now call **ᑕᑦᑎᑦ** (no-tsi) the pine tree. **ᑕᑦᑎᑦ** (no-tsi) is of the same nature as the stars and holds in itself the same bright light.

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<sup>1</sup>Myths of the Cherokee, James Mooney. Bureau of American Ethnology. 1900





## Telling time in Cherokee

Prior to the coming of the White Man, a Cherokee measured time in terms of whether it was morning, midday, evening, or night and measured the passage of time by counting the full moons. They didn't have clocks and didn't need them. They could also tell from the bark on trees, the coats on the animals, the color of the trees and the length of day as to what they should be doing such as hunting, planting, etc. In this lesson we are going to look at the divisions of time, months, weeks, days, and hours as used today.

The word **time** in Cherokee is **DCTP** (a-tli-i-li); **year** is **ᎠᎵᎠᎵ** (su-de-ti-yv-da); month, **ᎠᎵᎠ** (ka-lv-i). However, **ᎠᎵᎠ** or **ᎠᎵᎠ** (si-nv-da or si-nv-do "one month") is usually used when speaking of a month as a particular length of time. For example: **ᎠᎵᎠ ᎠᎵᎠ** (si-nv-da tsi-ge:-sv) means "a month it-was," or simply said, "a month ago".

If a particular month is mentioned, however, **ᎠᎵᎠ** (ka?-lv?-i) must be used, such as in this phrase **ᎠᎵᎠ ᎠᎵᎠ ᎠᎵᎠ** (an-sgv-ti ka?-lv tsi-ge:-sv? - "May - month it was," or simply, "last May.")

When indicating a week as a **division of a month**, such as "two weeks from now", or "coming in three weeks," use the phrase:

**ᎠᎵᎠᎵᎠ** (sv-na-do-da-qua-s-di - division of a month)

When referring to an event that happened during a **past week** use the phrase:

**DCTPRT** (a-tli-i-li-sv-i - time past); such as

When indicating a **week ago**, use the phrase:

**ᎠᎵᎠᎵᎠ ᎠᎵᎠ** (sv-na-do-da-qua-s-di tsi-ge:-sv)

To make further divisions, you'll learn to use the phrase, "What time is it?":

**ᎠᎵᎠ DCTP** (hi-la a-tli-i-li)

**ᎠᎵᎠ** (hi-la-yv) refers to how "long" in reference to time and how "far" when talking about distance. The -yv- is often dropped in conversation.

What time is dinner?

**ᎠᎵᎠ DCTP ᎠᎵᎠᎵᎠ ᎠᎵᎠ** (hi-la a-tli-i-li-sv al-sda-yh-di ge-se-sdi)  
and....

How far is the highway?

**ᎠᎵᎠ ᎠᎵᎠ ᎠᎵᎠ ᎠᎵᎠ** (hi-LA-yv a-hni-gi-da u-ta-na ni-ga-nv-nv?)



Intermediate Cherokee Module 202D

**Vocabulary and Phrases:** Number: ᎠᎩᎩ (a-se:-sdi); numbers: ᎠᎩᎩ (di-se:-sdi)  
Write the numbers in Cherokee in the spaces provided.


one	sa-gwu-i	_____	_____
two	ta-li	_____	_____
three	tso-i	_____	_____
four	nv-gi	_____	_____
five	hi-sgi	_____	_____
six	su-da-li	_____	_____
seven	galh-gwo-gi	_____	_____
eight	tso-ne-la	_____	_____
nine	soh-ne-la	_____	_____
ten	sgo-hi	_____	_____
eleven	sa-du	_____	_____
twelve	tal-du	_____	_____
thirteen	tso-ga-du	_____	_____
fourteen	ni-ga-du	_____	_____
fifteen	sgi-ga-du	_____	_____
sixteen	da-la-du	_____	_____
seventeen	galh-gwa-du	_____	_____
eighteen	ne-la-du	_____	_____
nineteen	soh-ne-la-du	_____	_____
twenty	tal-sgo-hi	_____	_____

**Numbers Practice:** To better acquaint you with the numbering system in Cherokee, write the following numbers in the syllabary. Check your answers on page 21.

1.	24	_____	11.	38	_____
2.	53	_____	12.	23	_____
3.	45	_____	13.	32	_____
4.	37	_____	14.	46	_____
5.	31	_____	15.	51	_____
6.	43	_____	16.	26	_____
7.	22	_____	17.	33	_____
8.	41	_____	18.	40	_____
9.	35	_____	19.	55	_____
10.	49	_____	20.	42	_____



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 **Exercise #1.** Before we get into how to tell time, let's review the months and the days of the week. This time, we'll just give you the Cherokee words and you write the pronunciation. The answers are on page 22.

January	ᵐᵗᵗᵗᵐ	_____	
February	ᵐᵗᵗ	_____	
March	ᵐᵗᵗᵗ	_____	
April	ᵐᵗᵗᵗ	_____	
May	ᵐᵗᵗᵗᵗᵗ	_____	
June	ᵐᵗᵗᵗᵗ	_____	
July	ᵐᵗᵗᵗᵗᵗ	_____	
August	ᵐᵗᵗᵗ	_____	
September	ᵐᵗᵗᵗᵗᵗ	_____	
October	ᵐᵗᵗᵗᵗᵗ	_____	
November	ᵐᵗᵗᵗᵗᵗ	_____	
December	ᵐᵗᵗᵗᵗᵗ	_____	
Winter ᵐᵗᵗ	_____	Summer ᵐᵗᵗ	_____
Spring ᵐᵗᵗᵗ	_____	Fall ᵐᵗᵗᵗᵗᵗᵗᵗᵗᵗ	_____

**Special Number sets:**

When referring to dates of a calendar or to chapters in a book (if between 22 and 29), you can use an optional set of Cherokee numbers: Write the Cherokee for the following .

22 <sup>nd</sup> ta-li-tso-ne-si-ne	_____	26 <sup>th</sup> su-dahl-tso-ne-si-ne	_____
23 <sup>rd</sup> tso-i-tso-ne-si-ne	_____	27 <sup>th</sup> gahl-quo-gi-tso-ne-si-ne	_____
24 <sup>th</sup> nv-gi-tso-ne-si-ne	_____	28 <sup>th</sup> nelh-tso-ne-si-ne	_____
25 <sup>th</sup> hi-sgi-tso-ne-si-ne	_____	29 <sup>th</sup> soh-nel-tso-ne-si-ne	_____

Notice the only difference between saying the 22<sup>nd</sup> and just the number 22 is the last two syllables – *si-ne*. Again, write the Cherokee for the following numbers.

22 ta-li-tso-ne	_____	26 su-dahl-tso-ne	_____
23 tso-i-tso-ne	_____	27 gahl-quo-gi-tso-ne	_____
24 nv-gi-tso-ne	_____	28 nelh-tso-ne	_____
25 hi-sgi-tso-ne	_____	29 soh-nel-tso-ne	_____





Intermediate Cherokee Module 202D

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**Useful "time" phrases:** Listen carefully and underline the accented syllable. To help you remember the phrases, write them on a card in Cherokee and refer to them often during the day.

Wake up!	_____	hi-ye-gi
Go to sleep!	_____	hi-tlv-na
day, noon	_____	i:-ga, i-ga
days	_____	tsu-sv-hi-da
today	_____	ko-hi i-ga
tomorrow / morning	_____	su-na-le-i
tomorrow morning	_____	su-na-le-i di-dla
this evening	_____	ko-hi sv-hi-ye-yi
next morning	_____	u-gi-tsv-da
midnight	_____	sv-no-yi
night	_____	u-sv-i
watch	_____	wa-tsi
clock	_____	u-ta-na wa-tsi

One more element of telling time in Cherokee is the use of the phrase: **ᵐᵍᵍᵍᵍᵐ** (tsi-ge-sv) meaning "formerly existing" or "dead." Usually this is used in referring to someone who is now dead, but is also used in "time expressions."

<b>ᵐᵍᵍᵍᵍᵐ</b>	<b>ᵐᵍᵍᵍᵍᵐ</b>	e:-ti tsi-ge:-sv (last year)
<b>ᵐᵍᵍᵍᵍᵐ</b>	<b>ᵐᵍᵍᵍᵍᵐ</b>	si-nv-da tsi-ge:-sv (last month)
<b>ᵐᵍᵍᵍᵍᵐ</b>	<b>ᵐᵍᵍᵍᵍᵐ</b>	ta-li na-de-ti-ya tsi-ge:-sv (two years ago)

When asked, "What time it was?" you could answer by using the phrase: **ᵐᵍᵍᵍᵍᵐ** (i-yu-wa-hni-lv-i) - time (as it relates to the striking of the clock)

For instance:

<b>ᵐᵍᵍᵍᵍᵐ</b>	<b>ᵐᵍᵍᵍᵍᵐ</b>	(tsa-ne-la i-yu-wa-hni-lv)	"It's eight o'clock."
<b>ᵐᵍᵍᵍᵍᵐ</b>	<b>ᵐᵍᵍᵍᵍᵐ</b>	(hi:-sgi i-yu-wa-hni-lv)	"It is five o'clock."

If you wanted to use an equivalent word for *minute* you could use **ᵐᵍᵍᵍᵍᵐ** - pronounced: i-YA-ta-hwo-sta-NV. You use it the same as in English. *Hour* is **ᵐᵍᵍᵍᵍᵐ** and is pronounced: su-hli-lo-DV



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And if it wasn't right on the hour, you might use any one of these phrases:

"five before three"	<b>ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(hi-sgi u-da-lu-la tso?-i)
"a quarter-past"	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	(gi-nut-di u-lo-sv-sdi)
"It's a quarter past one."	<b>ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(gi-nut-di u-lo-sv-sdi sa-gwu-i)
"It's fifteen past one."	<b>ᎠᎩᎠᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(sgi-ga-du u-lo-sv-sdi sa-gwu) <sup>2</sup>
"half past"	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	(a-ye-tli u-lo-sv-sdi)
"It's half-"past nine."	<b>ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(a-ye-tli u-lo-sv-sdi so-hnel)
"It's nine-thirty."	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	(soh-nel tso-sgo-hi)

A question such as, "What time is lunch? "

**ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ ᎠᎩᎠᎠ** (hi-la a-tli-i-li-sv i-ga al-sday-di)

would perhaps be answered:

**ᎠᎩᎠ ᎠᎩᎠ** (sa-du a-ye-tli) "1130," or

**ᎠᎩᎠᎠᎠᎠ** (ki-la-gwu-i-yu-sdi) "soon"<sup>3</sup>

Other "meal" words to know: **ᎠᎩᎠᎠᎠ** also refers to food or groceries.

breakfast	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	su-na-le al-sday-di
lunch	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	i-ga al-sday-di
& dinner	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	u-sv al-sday-di

**Exercise #3.** Translate as many of the following sentences as you can, leaving a blank space for the new words. Check your answers on page 22.

1. It's one fifteen.
2. It's seven thirty.
3. It's almost (nearly) eleven.
4. It's twelve twenty on Sunday.
5. Church starts at 11:30.
6. I want breakfast at 6:15.
7. He left at seven.
8. We (you & I) are leaving at eight
9. It's half-past nine.
10. It's May fifth.

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<sup>2</sup> Whether you use - sa gwu - or -sa gwu i- is your choice. Most Cherokees drop the final -i- when speaking.  
<sup>3</sup> Actually the phrase translates to: "kind of like later" or in English, you'd say "soon."



Intermediate Cherokee Module 202D

Verbs: "to be married, to be a married person"

**Singular:**

I am married	ᵏᵏᵏ	tsi-ne-li
you are married	ᵏᵏᵏ	hi-ne-li
he/she is married	ᵏᵏᵏ	ga-ne-li


**Dual:**

we (you & I) are married people	ᵏᵏᵏᵏ	di-ni-ne-li
we (you & I) are married to each other	ᵏᵏᵏᵏ	i-ni-ne-li
you (2) are married people	ᵏᵏᵏᵏᵏ	di-sdi-ne-li
you (2) are married to each other	ᵏᵏᵏᵏᵏ	sdi-ne-li <sup>4</sup>
we (me & another) are married people	ᵏᵏᵏᵏᵏ	tso-sdi-ne-li
we (me & another) are married to each other	ᵏᵏᵏᵏᵏ	o-sdi-ne-li <sup>5</sup>

**Plural:**

you (3+) are married people	ᵏᵏᵏᵏᵏ	di-tsi-ne-li
they are married	ᵏᵏᵏᵏᵏ	di-ni-ne-li
we are all married people	ᵏᵏᵏᵏᵏ	di-di-ne-li

Stop the tape now and work exercise #4 & #5.

 **Exercise #4.** Write the English for the following phrases or sentences.

1. ᵏᵏᵏ ᵏᵏᵏ \_\_\_\_\_
2. ᵏᵏᵏᵏ ᵏᵏᵏᵏᵏ \_\_\_\_\_
3. ᵏᵏᵏᵏ ᵏᵏᵏᵏᵏᵏ \_\_\_\_\_
4. ᵏᵏᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏᵏᵏ \_\_\_\_\_
5. ᵏᵏᵏᵏᵏ \_\_\_\_\_
6. ᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏ \_\_\_\_\_
7. ᵏᵏᵏᵏᵏᵏᵏᵏ \_\_\_\_\_
8. ᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏ \_\_\_\_\_
9. ᵏᵏᵏᵏᵏᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏᵏ \_\_\_\_\_
10. ᵏᵏᵏᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏ \_\_\_\_\_
11. ᵏᵏᵏᵏᵏᵏᵏᵏᵏᵏ ᵏᵏᵏᵏᵏᵏ \_\_\_\_\_
12. ᵏᵏᵏᵏᵏᵏᵏ \_\_\_\_\_

<sup>4</sup> There is another form of the phrase – a-ni-ne-li “they are married” (to each other).  
<sup>5</sup> This term can also be used for “you are my spouse.”










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 **Exercise #6 Review.** In this exercise, listen carefully as Durbin says each word or phrase three times. Then write the words in Cherokee in the spaces provided in Column A and match with their meanings in Column B. I've done the first one for you to demonstrate what I mean.

**Column A**

1. f                      ᎳᎠᎳᎠ
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_
11. \_\_\_\_\_
12. \_\_\_\_\_
13. \_\_\_\_\_
14. \_\_\_\_\_
15. \_\_\_\_\_
16. \_\_\_\_\_
17. \_\_\_\_\_
18. \_\_\_\_\_
19. \_\_\_\_\_
20. \_\_\_\_\_
21. \_\_\_\_\_
22. \_\_\_\_\_
23. \_\_\_\_\_
24. \_\_\_\_\_
25. \_\_\_\_\_

**Column B**

- a) winter
- b) February
- c) twenty-three
- d) summer
- e) twelve
- f) tomorrow
- g) a week (time past)
- h) twenty-eight (special set)
- i) midnight
- j) Saturday
- k) Monday
- l) noon
- m) this evening
- n) Go to sleep!
- o) Wake up!
- p) What time is it?
- q) September
- r) fall
- s) July
- t) a month ago
- u) half past eight
- v) November
- w) Friday
- x) ten before nine
- z) May




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To give you a clearer picture of how sentences are structured in Cherokee, let's take "apart" three phrases to show how they were constructed. Study the examples below:

	<b>Ꭰ ᎠᎠᎠᎠᎠ</b>	tla yi-go-li-ga "I don't understand."
1. Prefix	tla, yi-	not, y- (i- inserted between consonants)
2. Pronoun	g-	I, singular subject, (Set A) <sup>6</sup>
3. verb base	o-li-g	understanding, to comprehend something
4. Suffix	-a	indicates present tense.

Here's another:	<b>ᎠᎠᎠᎠᎠᎠᎠ</b>	de-gi-ni-yo-si-ha "You and I are hungry."
1. Prefix	de-	plural object indicating "plural stomachs" <sup>7</sup>
2. Pronoun	gi-ni	you and I (dual subject) (Set B)
3. verb base	yo-si-h	to be hungry
4. Suffix	-a	indicates present tense.

And one more:	<b>Ꭰ ᎠᎠᎠᎠᎠᎠᎠ</b>	(tla, yi-gowh-ti-ha) "I don't see (it)."
1. Prefix	tla yi-	not, y- (i-inserted between consonants)
2. Pronoun	tsi-	I, singular subject (Set A)
3. Verb base	gowh-ti-h	to see
4. Suffix	-a	present tense

 **Exercise # 7.** Listen carefully as Durbin says the following sentences, then write the sentences in Cherokee. The answers are on page 23.

1. I speak a little Cherokee.
2. Please say again.
3. Where are you going?
4. What are you doing?
5. I don't see it.
6. When (what time) is lunch?
7. They got married Sunday.
8. I want some beef and potatoes.
9. We all got married last April.
10. Jack and Susan are married.
11. Are you two hungry?<sup>8</sup>

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<sup>6</sup>The first person singular subject pronoun prefix occurs as g- before stems beginning with a vowel; ji- before verb stems beginning with consonants.

<sup>7</sup>A plural indicator is needed because it would otherwise imply that there was only one stomach for two people.



## Subject-Object Pronoun Prefixes

In English, the phrase "I love you" places the subject first with the object, "you" last following the verb. In Cherokee however, the subject-objective pronoun prefixes are combined in the pronoun section of the verb as shown below.

"I love you"	<b>EPGᵀ</b>	gv-ge-yu-ha
in which:	g-	subject pronoun for "I or me"
	v -	object pronoun for "you" (singular)
	ge-yu -	the verb core
	-ha	present tense indicator

Some examples of subject-object pronouns. Listen carefully as Durbin pronounces each of the following phrases for both animate and inanimate objects. In this first set, the verb stem begins with a consonant.

	<u>Prefix</u>	<u>Cherokee</u>	<u>Pronunciation</u>
I see you.	gv-	<b>EAGᵀ</b>	gv-gowh-ti-ha
I see him/her	tsi-	<b>ᵀAGᵀ</b>	tsi-gowh-ti-ha
I see it.	tsi-	<b>ᵀAGᵀ</b>	tsi-gowh-ti-ha <sup>9</sup>
I see you (dual)	sdv-	<b>ᵀAGᵀ</b>	sdv-gowh-ti-ha
They see you.	ge-tsa-	<b>ᵀAGᵀ</b>	ge-tsa-gowh-ti-ha
I see them. (animate)	ga-tsi-	<b>ᵀAGᵀ</b>	ga-tsi-gowh-ti-ha
I see them. (inanimate)	de-tsi-	<b>ᵀAGᵀ</b>	de-tsi-gowh-ti-ha
You see me.	sgi-	<b>ᵀAGᵀ</b>	sgi-gowh-ti-ha
You see them.	ga-hi	<b>ᵀAGᵀ</b>	ga-hi-gowh-ti-ha

In this next set of subject-objective combinations, the verb stem begins with a vowel.

	<u>Prefix</u>	<u>Cherokee</u>	<u>Pronunciation</u>
I say to you.	gv-	<b>Eᵀ</b>	gv-yo-se-ha
I say to them	ga-tsi-	<b>ᵀᵀ</b>	ga-tsi-yo-se-ha
He said to me.	a-gw-	<b>Dᵀ</b>	a-gwo-se-lv
He said to him.	u-	<b>ᵀ</b>	u-wo-se-lv
You say to me	sgw-	<b>ᵀᵀ</b>	sgwo-se-ha

<sup>8</sup>Remember the plural indicator de- must be used with non-singular forms of "to be hungry." This also applies to plural forms of "to be thirsty" and "to be tired." The plural indicator is used in the singular form of "to be tired" because presumably one is tired in "all" parts of the body.

<sup>9</sup>The difference is in the pronunciation; "I see him" tsi is pronounced long: "I see it" tsi is pronounced short



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The following 11 **subject-object** pronoun present tense prefixes relate to a single action that you, someone, or a group is doing something to another person or animal. As you can see, there are two sets of these prefixes; one for verb stems that begin with a vowel and another set for verb stems that begin with a consonant. When you feel you understand, work exercise #8 on the next page.

Subject-Objective Prefix	Verb stem begins with a <u>vowel</u> "to say" -o-se-	Verb stem begins with a <u>consonant</u> "to love" -ge-yu-
1. I to you <i>Examples:</i>	<b>E64</b> - I say to you gv-y-	<b>EFG</b> - I love you. gv-
2. you to me <i>Examples:</i>	<b>oV4</b> - You say to me. sgv-	<b>oVFG</b> - You love me. sgi-
3. him/her to him/her <i>Examples:</i>	<b>A4</b> - He says to him. <sup>10</sup> g-	<b>DFG</b> - He loves her. a-
4. I (me) to him/her <i>Examples:</i>	<b>h64</b> - I say to him. tsi-y-	<b>hFG</b> - I love her. tsi-
5. him/her (he/she) to me <i>Examples:</i>	<b>DV4</b> - She says to me. a-qw-	<b>DVFG</b> - She loves me. a-gi
6. you to him/her <i>Examples:</i>	<b>964</b> - You say it to her. hi-y-	<b>9FG</b> - You love him. hi-
7. him/her(he/she) to you <i>Examples:</i>	<b>K4</b> - He says to you. ts-	<b>GFG</b> - He loves you. tsa-
8. I to them <i>Examples:</i>	<b>sh64</b> - I say to them. ga-tsi-y-	<b>shFG</b> - I love them. ga-tsi-
9. them to me <i>Examples:</i>	<b>EV4</b> - They say to me gv-gw-	<b>EYFG</b> - They love me. gv-gi-
10. you to them <i>Examples:</i>	<b>9964</b> - You say to them. ga-hi-y-	<b>Po9FG</b> - You love them. ge-sdi-
11. them to you <i>Examples:</i>	<b>PK4</b> - They say to you. ge-ts-	<b>PGFG</b> - They love you. ge-tsa-

<sup>10</sup> Remember, the pronoun is the same for he, she, or it. There is no gender discrimination in Cherokee pronouns.













Translation Exercise

This exercise is a translation exercise which will further help you to see how phrases and sentences are constructed in the Cherokee language. This is another one of Robert Conley's poems from "*The Rattlesnake Band & Other Poems*" published in 1984. Robert J. Conley, born in Cushing, OK, is a noted Cherokee author. His poems and short stories have been published in numerous magazines and anthologies, in two foreign countries, in three languages. His work is typical of the early Cherokee chants and is an example of how closely the Cherokees lived with nature and how intertwined their lives were with the animals and birds.

Here first is the complete poem. Listen carefully as Durbin narrates it for you. See if you can get an idea of what the poem is about before you begin. Use a separate piece of paper.

LH DLVWJ DYZ.94A AD  
EP SAG.9 SZ.9PR  
OT SV.9 OLG.9.9.9JIR  
AJTU O.9Y SL  
D.9 LA.9A B.9V†  
TG.9JW PR 9.9W  
DG.9J FRT.

Dami adadlosdi akinohselv hi?a  
suli galvlohi ganohilisv  
nahna gadohi udawadvhisdidisv  
yigutesa nasgi gada  
ale nigohilv yvhidoha  
iyusdigwu gesv ohyohv  
ahwahtvhdi geso?i

Any ideas as to what the poem means? Write them here if you do. Carefully study the poem to see if there are any words you recognize.

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Now, here below is a glossary of the Cherokee words and their English meanings as they are used in the poem. The words are arranged according to the English alphabet and are not in the order in which they occur in the poem. Write the pronunciation in the spaces provided. Using the glossary below and the complete poem on a separate piece of paper and see if you can determine what the poem is saying. Compare your interpretation with Durbin on page 24.

DLʱoʱI	_____	belt
Dʰ	_____	and
DYZ.ʱʱʱ	_____	(he) told me
ʱH	_____	Dami (Tommy)
ʱL	_____	dirt, land, soil
ʱV.ʱ	_____	on the ground
ʱʱG.ʱ	_____	from above
ʱZ.ʱʱʱ	_____	having flown
ʱʱ	_____	past tense indicator
ʱʱʱ	_____	habitually occurs (happens)
ʱD	_____	this is
ʱGʰI	_____	(you) will find
TGʱoʱʱ	_____	times; only, just, still
ʱt	_____	there
ʱoʱʱ	_____	additionally, also, and
ʱA.ʱʱ	_____	always
ʱʱʱ	_____	buzzard
ʱʱGʰ.ʱoʱʱʱʱ	_____	as the shadow is cast along
ʱʱʱʱ	_____	if you pick it up
ʱʱʱ	_____	as you look for something
B.ʱVʱ	_____	if you have it in your hand





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Cherokee numbers from 21 to 60.

21	ᄁᄃᄃᄃ ᄃᄃᄃ (tahl-sgo sa-gwu)	31	ᄃᄃᄃ ᄃᄃᄃ (tso-sgo sa-gwu)
22	ᄁᄃᄃᄃ ᄁᄃᄃ	32	ᄃᄃᄃ ᄁᄃᄃ
23	ᄁᄃᄃᄃ ᄃᄃᄃ	33	ᄃᄃᄃ ᄃᄃᄃ
24	ᄁᄃᄃᄃ ᄃᄃᄃ	34	ᄃᄃᄃ ᄃᄃᄃ
25	ᄁᄃᄃᄃ ᄃᄃᄃ	35	ᄃᄃᄃ ᄃᄃᄃ
26	ᄁᄃᄃᄃ ᄃᄃᄃ	36	ᄃᄃᄃ ᄃᄃᄃ
27	ᄁᄃᄃᄃ ᄃᄃᄃ	37	ᄃᄃᄃ ᄃᄃᄃ
28	ᄁᄃᄃᄃ ᄃᄃᄃ	38	ᄃᄃᄃ ᄃᄃᄃ
29	ᄁᄃᄃᄃ ᄃᄃᄃ	39	ᄃᄃᄃ ᄃᄃᄃ
30	ᄃᄃᄃᄃ (tso-sgo-hi)	40	ᄃᄃᄃᄃ (nvk-sgo-hi)
41	ᄃᄃᄃᄃ ᄃᄃᄃ (nvk-sgo sa-gwu)	51	ᄃᄃᄃᄃᄃ ᄃᄃᄃᄃ (hik-sgo sa-gwu)
42	ᄃᄃᄃᄃ ᄁᄃᄃ	52	ᄃᄃᄃᄃᄃ ᄁᄃᄃ
43	ᄃᄃᄃᄃ ᄃᄃᄃ	53	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
44	ᄃᄃᄃᄃ ᄃᄃᄃ	54	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
45	ᄃᄃᄃᄃ ᄃᄃᄃ	55	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
46	ᄃᄃᄃᄃ ᄃᄃᄃ	56	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
47	ᄃᄃᄃᄃ ᄃᄃᄃ	57	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
48	ᄃᄃᄃᄃ ᄃᄃᄃ	58	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
49	ᄃᄃᄃᄃ ᄃᄃᄃ	59	ᄃᄃᄃᄃᄃ ᄃᄃᄃ
50	ᄃᄃᄃᄃᄃ (hik-sgo-hi)	60	ᄃᄃᄃᄃᄃᄃ (su-dahl-sgo-hi)

✓ **Exercise #10.** Write the pronunciation for the following numbers.

37	_____	22	_____
32	_____	55	_____
12	_____	29	_____
36	_____	23	_____
42	_____	31	_____
25	_____	45	_____
53	_____	60	_____

And see what you can do with these:

62	_____	76	_____
68	_____	85	_____
72	_____	99	_____
67	_____	81	_____
95	_____	64	_____



Intermediate Cherokee Module 202D

Answers:

Exercise #1

January:	u-no-iv-ta-ni
February:	ka-ga-li
March:	a-nv-yi
April:	Ka-wo-ni
May:	a-n(i)-sgv-ti
June:	de-ha-lu-yi
July:	gu-ye-quo-ni
August:	ga-lo-ni
September:	du-li-sdi
October:	du-ni-n(i)-di
November:	nv-da-de-wi
December:	v-sgi-yi

Exercise #2.

winter:	go-la
summer:	go-gi
spring:	go-ge-yi
fall:	u-li-go-hu-sdi

Sunday:	u-na-do-da-qua-sgv-i
Monday:	u-na-do-da-quo-nv-i
Tuesday:	ta-li-ne-i-ga
Wednesday:	tso-i-ne-i-ga
Thursday:	nv-gi-ne-i-ga
Friday:	tsu-n(a)-gi-lo-sdi
Saturday:	u-na-do-da-qui-de-na

Exercise #4

1. last year.
2. nine thirty
3. breakfast
4. When is dinner?
5. you & I are married (to each other)
6. George Little Deer is married.
7. Is your firend married?
8. I am not married.
- 9- quarter past eleven
10. two years ago
11. half past ten
12. Feb 3rd

Exercise #5

- 1-d Wake up!
- 2-h 10 before 5
- 3-g last month
- 4-j Go to sleep!
- 5-i quarter past one
- 6-c What time is it?
- 7-b nearly eleven
- 8-f tomorrow is May 15th.
- 9-a five thirty
- 10-e half-past two / 2:30

Exercise #3

1. ᎠᎩᎩ ᎠᎭᎠᎩ ᎠᎩ
2. ᎩᎩᎩ ᎠᎩ
3. ᎠᎩ ᎠᎩ
4. ᎠᎩᎩᎩ ᎠᎭᎠᎩ ᎠᎩ ᎠᎩᎩᎩ
5. ᎠᎩ ᎠᎩ ᎠᎩᎩ ᎠᎩᎩᎩᎩ
6. ᎠᎩᎩ ᎠᎭᎠᎩ ᎩᎩᎩ ᎠᎩᎩᎩᎩ ᎠᎩᎩ ᎩᎩᎩ
7. ᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ
8. ᎠᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ
9. ᎠᎩ ᎠᎭᎠᎩ ᎠᎩᎩ
10. ᎠᎩᎩᎩ ᎠᎩᎩᎩ

Exercise #6


- |                    |                |
|--------------------|----------------|
| 1. f- ᎩᎩᎩ          | 13. e- ᎠᎩᎩᎩ    |
| 2. u- ᎠᎩ ᎠᎭᎠᎩ ᎠᎩᎩ  | 14. a- ᎠᎩ      |
| 3. p- ᎠᎩ ᎠᎩᎩᎩ      | 15. n- ᎠᎩᎩ     |
| 4. i- ᎠᎩᎩ          | 16. m- ᎠᎩ ᎠᎩᎩᎩ |
| 5. v- ᎠᎩᎩᎩ         | 17. j- ᎠᎩᎩᎩᎩᎩ  |
| 6. g- ᎠᎩᎩᎩ         | 18. b- ᎠᎩᎩ     |
| 7. x- ᎠᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩ | 19. k- ᎠᎩᎩᎩᎩᎩ  |
| 8. t- ᎠᎩᎩ ᎠᎩᎩ      | 20. r- ᎠᎩᎩᎩᎩᎩ  |
| 9. c- ᎠᎩᎩᎩ ᎠᎩᎩ     | 21. l- ᎠᎩᎩ     |
| 10. z- ᎠᎩᎩᎩᎩ       | 22. d- ᎠᎩᎩ     |
| 11. h- ᎠᎩᎩᎩᎩ       | 23. s- ᎠᎩᎩᎩᎩ   |
| 12. o- ᎠᎩᎩᎩ        | 24. q- ᎠᎩᎩᎩᎩ   |
|                    | 25. w- ᎠᎩᎩᎩᎩᎩᎩ |







Replacement pages
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 **Exercise #1.** Before we get into how to tell time, let's review the months and the days of the week. This time, we'll just give you the Cherokee words and you write the pronunciation. The answers are on page 22.

January	ᵐᶜᶰᶠᵂᵀ	_____	
February	ᵀᶜᶜᶜ	_____	
March	ᵀᵀᵀ	_____	
April	ᵀᵀᵀ	_____	
May	ᵀᵀᵀᵀᵀ	_____	
June	ᶜᵀᵀᵀ	_____	
July	ᵀᵀᵀᵀ	_____	
August	ᶜᵀᵀ	_____	
September	ᶜᶜᵀᵀ	_____	
October	ᶜᵀᵀᵀ	_____	
November	ᵀᵀᶜᵀ	_____	
December	ᵀᵀᵀᵀ	_____	
Winter ᵀᵂ	_____	Summer ᵀᵂ	_____
Spring ᵀᶜᵀ	_____	Fall ᵀᶜᵀᵀᵀᵀ	_____

### Special Number sets:

When referring to dates of a calendar or to chapters in a book (if between 22 and 29), you can use an optional set of Cherokee numbers: Write the Cherokee for the following .

22 <sup>nd</sup>	ta-li-tso-ne-si-ne	_____	26 <sup>th</sup>	su-dahl-tso-ne-si-ne	_____
23 <sup>rd</sup>	tso-i-tso-ne-si-ne	_____	27 <sup>th</sup>	gahl-quo-gi-tso-ne-si-ne	_____
24 <sup>th</sup>	nv-gi-tso-ne-si-ne	_____	28 <sup>th</sup>	nelh-tso-ne-si-ne	_____
25 <sup>th</sup>	hi-sgi-tso-ne-si-ne	_____	29 <sup>th</sup>	soh-nel-tso-ne-si-ne	_____

Notice the only difference between saying the 22<sup>nd</sup> and just the number 22 is the last two syllables – *si-ne*. Again, write the Cherokee for the following numbers.

22	ta-li-tso-ne	_____	26	su-dahl-tso-ne	_____
23	tso-i-tso-ne	_____	27	gahl-quo-gi-tso-ne	_____
24	nv-gi-tso-ne	_____	28	nelh-tso-ne	_____
25	hi-sgi-tso-ne	_____	29	soh-nel-tso-ne	_____









And if it wasn't right on the hour, you might use any one of these phrases:

"five before three"	<b>ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(hi-sgi u-da-lu-la tso?-i)
"a quarter-past"	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	(gi-nut-di u-lo-sv-sdi)
"It's a quarter past one."	<b>ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(gi-nut-di u-lo-sv-sdi sa-gwu-i)
"It's fifteen past one."	<b>ᎠᎩᎠᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(sgi-ga-du u-lo-sv-sdi sa-gwu) <sup>1</sup>
"half past"	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	(a-ye-tli u-lo-sv-sdi)
"It's half-"past nine."	<b>ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ</b>	(a-ye-tli u-lo-sv-sdi so-hnel)
"It's nine-thirty."	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	(soh-nel tso-sgo-hi)

A question such as, "What time is lunch? "

**ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩᎠ ᎠᎩᎠᎠ** (hi-la a-tli-i-li-sv i-ga al-sday-di)

would perhaps be answered:

**ᎠᎩᎠ ᎠᎩᎠ** (sa-du a-ye-tli) "1130," or

**ᎠᎩᎠᎠᎠᎠᎠ** (ki-la-gwu-i-yu-sdi) "soon"<sup>2</sup>

Other "meal" words to know: **ᎠᎩᎠᎠᎠ** also refers to food or groceries.

breakfast	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	su-na-le al-sday-di
lunch	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	i-ga al-sday-di
& dinner	<b>ᎠᎩᎠ ᎠᎩᎠᎠ</b>	u-sv al-sday-di

**Exercise #3.** Translate as many of the following sentences as you can, leaving a blank space for the new words. Check your answers on page 22.

1. It's one fifteen. \_\_\_\_\_
2. It's seven thirty. \_\_\_\_\_
3. It's almost (nearly) eleven. \_\_\_\_\_
4. It's twelve twenty on Sunday. \_\_\_\_\_
5. Church starts at 11:30. \_\_\_\_\_
6. I want breakfast at 6:15. \_\_\_\_\_
7. He left at seven. \_\_\_\_\_
8. We (you & I) are leaving at eight \_\_\_\_\_
9. It's half-past nine. \_\_\_\_\_
10. It's May fifth. \_\_\_\_\_

<sup>1</sup> Whether you use – sa gwu - or –sa gwu i- is your choice. Most Cherokees drop the final –i- when speaking.  
<sup>2</sup> Actually the phrase translates to: "kind of like later" or in English would be "soon."





# *Intermediate Cherokee*

**ᎠᎹ ᎠᎹᎠᎹ**

"Language Learning Series "

**Module Five**



Grammar Notes: Verb Prefixes - Suffixes  
Negative sentences  
Cherokee Home life  
Verbs: Cooking, Going Home  
Eating a Meal, Foods & Cherokee Recipes



*"We exist in the element of language. Someone has said that to think is to talk to oneself. The implications of this equation are crucial. Language is necessary to thought, and thought (as it is manifested in language) distinguishes us humans from all other creatures.*

*In the equation above, we might substitute the word imagination for "thought." For surely imagination proceeds from language in the very way that thought does, to the extent that we can separate thought and imagination.*

*Language is the stuff of imagination. The imagination is the creative aspect of language. It enables us to use language to its highest potential. It enables us to realize a reality beyond the ordinary, it enables us to create and to re-create ourselves in story and literature. It is the possible accomplishment of immortality"*

N. Scott Momaday



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# *Learning Cherokee Series*

Written by  
**Gregg Howard**

Speaker & Editor  
**Durbin Feeling**

Since 1992, **Durbin Feeling** has been the tribal linguist of the **Cherokee Nation** in Tahlequah, but his interest in preserving his native tongue goes back much further, back to learning the language spoken by his mother and father. Born in 1946, speaking Cherokee has always been an important part of his life.

1973 - began teaching Cherokee at **Northeastern State University** in Tahlequah

1985 - taught the **Cherokee Nation Summer Institute of Cherokee Literacy**

1988 - taught Cherokee at the **University of California** at Irvine, California

1993 - became the Cherokee Language instructor at the University of Tulsa.

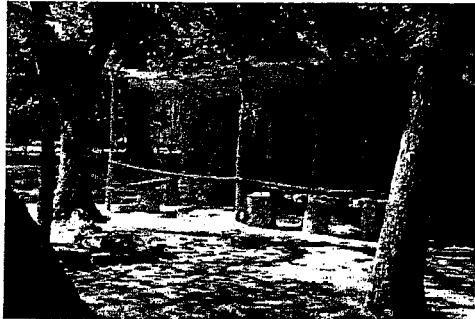
Durbin remains active as a teacher and author in the **Native American Language Issues Institute, Okla Association and National Association for Bilingual Education, and the National Indian Adult Education Association.**

---

**Gregg Howard** began working with the Cherokee language when he and his family moved to Oklahoma and Gregg learned of his Cherokee/ Powhattan heritage. Sam Hider was teaching Cherokee at the downtown Tulsa library in the early 70s. It was at this time that Gregg and Sam recorded the material used to produce the **Introduction to Cherokee** program published by Various Indian Peoples Publishing Co. in the late 80s. Gregg, a member of the **Oklahoma Native Language Association**, teaches the Cherokee language in Dallas.

He is a member of the **Wordcrafter's Circle of Native Writers and Storytellers, National Storytelling Association, and Tejas Storytelling Association.** Gregg is active in telling traditional Cherokee legends and stories and has been a featured teller at festivals in Tennessee and Texas. He was nominated as **Storyteller of the Year** of Contemporary Native Storytelling (1997) by Wordcrafters Circle of Native Writers and Storytellers. In 1999 he was selected as spokesman for the **Cherokee Honor Society.** His *Tales of Wonder* video – traditional Cherokee stories – received four national awards including the Parents Magazine Honors Category. **Tales of Wonder** has also been recommended by the Canadian Boy Scouts, School Library Journal and the Video Librarian.

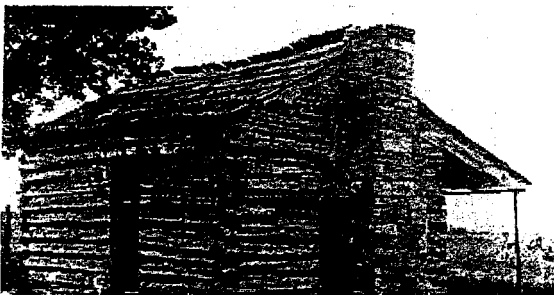




## Cherokee Home Life

Being more settlement oriented than the plains Indians, teepees were not used by the Cherokee. They fashioned their homes first in caves, then wood and mud houses, and finally large townhouses made of logs prior to the coming of the Europeans. The Cherokees are related to the *Haudenosaunee* (Iroquois) People and brought the art of building sapling and thatch dwellings with them when they moved south to settle among foothills of the Appalachians from Virginia and Tennessee to northern Georgia and Alabama. Their lands in the 1700s covering over 65 million acres.

One historian described the houses of the Cherokee as "being small circular structures of upright logs, covered with dirt which had been dug out from the inside. Before that, "there is evidence that it (the name Cherokee) is derived from the Choctaw word *choluk* or *chiluk*, signifying a pit or cave," and this is given credence by their Iroquois (Mohawk) name, *Oyata'ge`rono* meaning "inhabitants of the cave country, in which 'rock shelters' containing numerous traces of Cherokee occupancy can be still seen today. Another version of the origin of the name Cherokee comes from the Muskogee (Creek) word *Celokketv* (to speak a different language). The word is pronounced: Che-lo-kay-tuh.



*The typical house is of logs, was about fourteen by sixteen feet, of one room, just high enough for the occupants to stand erect, with perhaps a small loft for the storage of extras. The roof was of split shingles or shakes. There was no window, the open door furnishing what light was required.*

*At the end of the house was the fireplace, with an outside chimney made of stones or sticks chinked with clay. The furniture was simple. An iron pot, a bake kettle, a coffee pot and mill, small table, and a few cups, knives, and spoons was all that was needed. Those, with one or two homemade bedsteads, a few pillows and quilts, with feather mattresses for winter covering as well as for the usual purpose, constitute the principal house possessions. For outdoor work there is an ax, hoe, and a shovel plow.*

*A wagon or a cart may have been owned, but it was not essential. The outfit is inexpensive and answers every purpose. The usual food is bean bread with coffee. In the fall chestnut bread is also used. Beef is seldom eaten, but pork is highly esteemed and a considerable number of hogs are kept, running wild and unattended in summer.<sup>1</sup>*

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<sup>1</sup>The Cherokee - Theda Perdue, Chelsea House Publishers, New York & London



The Cherokee weren't nomadic as were the Plains Indians, but were, instead, proficient farmers who lived in towns along rivers and streams in western Virginia, North Carolina, Tennessee, and Kentucky. Today, there are still areas among the Western Cherokee, such as in northeastern Oklahoma, where you can hear Cherokee spoken as the principal language. The same is true among the Eastern Cherokee in parts of North Carolina and Tennessee.

The Cherokee quickly gave over their old ways deciding that the only way to survive among their white neighbors was to be like them. The Cherokee had farms, wore European dress and got along well with most of their non-Indian neighbors. Once Sequoyah gave the Cherokee the ability to write in their own language, they soon had newspapers, banks, and schools. It is no wonder that at one time, Indians of North America were considered the 'Lost tribes of Israel.' Indians were not ignorant only different than Europeans.

By retaining and promoting the use of the language, we give our children a foundation of pride in who we are, of a rich proud heritage and culture and way of life in many ways, more civilized, than those traditions that have been thrust upon us. It is my hope, that through these programs and your involvement, use of the language and the teaching of the heritage will continue to be practiced in the home and among Cherokees all over the country.

*Gregg Howard*

Use for notes: \_\_\_\_\_





**Grammar Notes:**

Cherokee verbs structures contain optional prefixes and suffixes that help to describe the action of the verb. All verbs contain:

- 1) prefixes indicating where or where to, when, & one or more objects,
- 2) pronouns that explain who, or what is performing the action
- 3) the verb base itself which says what is happening,
- 4) suffixes that answer why, how often, with what result, etc.

In the first position are the initial prefixes that indicate the action for the verb: **da-**, **di-**, **n-**, and **w-**. These must occur just before the pronoun and often consist of more than one prefix. These prefixes answer such questions as where, to whom, how many, and when.

**da-** means the action is coming toward the speaker, (now or soon).<sup>2</sup>

**da-** plus the suffix **-si**, marks the future tense: <sup>3</sup>

<b>ᎠᎠᎠ</b>	(ge-li-a)	"I think."
<b>ᎠᎠᎠᎠ</b>	(da-ge-li-si)	"I will think."

**w-** indicates the position or motion is away from the speaker. **w-** before vowels; **wi-** before consonants; before **-h**, metathesis occurs and the pronoun prefix becomes **hwi-**.

<b>ᎠᎠᎠ</b>	(tsa-de-ga)	"You're throwing it."
<b>ᎠᎠᎠᎠ</b>	(wi-tsa-de-ga)	"You're throwing it away."

**i-** means the action is occurring again. A glottal stop is inserted before vowels.

<b>ᎠᎠᎠᎠ</b>	(ga-wo-ni-ha)	"He's speaking."
<b>ᎠᎠᎠᎠᎠ</b>	(i-ga-wo-ni-ha)	"He's speaking again."

**n-** plus the habitual suffix, means the action has already started before the time of this verb and is attached to the past tense verb form. Check the dictionary for more information.

<b>ᎠᎠᎠᎠᎠ</b>	(u-ga-hna-nv-i)	"It rained."
<b>ᎠᎠᎠᎠᎠᎠ</b>	(nu-ga-hna-no-i)	"It had already rained."

**ga-** means "since" and is used before consonants,

<b>ᎠᎠᎠᎠᎠᎠ</b>	(gi-ni-go-hv?-i)	"You and I saw it."
<b>ᎠᎠᎠᎠᎠᎠᎠ</b>	(ga-gi-ni-go-hv?-i)	"since you and I saw it"

**ga-** with **-y-** inserted before vowels:

<b>ᎠᎠᎠᎠᎠᎠᎠ</b>	(o-gi-ni-go-hv-i)	"he and I saw it"
<b>ᎠᎠᎠᎠᎠᎠᎠᎠ</b>	(ga-yo-gi-ni-go-hv-i)	"since he and I saw it"

---

<sup>2</sup> da- before consonants; da+y before vowels. When da- is followed by -a- the sequence becomes dv-. When da- is followed by -i-, the -i- deletes.

<sup>3</sup> Notice that when the suffix is added, the -a drops off.



**Exercise #1** Carefully study the previous page then write the correct Cherokee for the following examples. Check your answers on page 21.

Future tense:

1. **ᏚᎠᎠᎠ** (I am moving out.)
2. **ᎠᎠᎠᎠ** (I see it.)
3. **ᎠᎠᎠᎠ** (I am eating it.)
4. **ᎠᎠᎠᎠ** (He wants it.)
5. **ᏚᎠᎠᎠ** (He just arrived.)

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Motion is away from speaker:

1. **ᎠᎠᎠᎠ** (He's chasing him.)
2. **ᎠᎠᎠᎠ** (He's throwing it.)
3. **ᎠᎠᎠᎠ** (She's going to bed.)
4. **ᎠᎠᎠᎠᎠᎠ** (I am hiding.)
5. **ᎠᎠᎠᎠ** (He's giving him a flexible object.)

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Action is occurring again:

1. **ᎠᎠᎠᎠ** (I see it.)
2. **ᎠᎠᎠᎠ** (He's hitting it.)
3. **ᎠᎠᎠᎠ** (She's going to bed.)
4. **ᎠᎠᎠᎠ** (You are going.)
5. **ᎠᎠᎠᎠ** (He's chasing him.)

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Action has already begun:

1. **ᎠᎠᎠᎠᎠᎠ** (She's kissing him.)
2. **ᎠᎠᎠᎠ** (it's filling, as in water is filling)
3. **ᎠᎠᎠᎠ** (He's chasing him.)
4. **ᎠᎠᎠᎠᎠᎠ** (I am hiding.)
5. **ᎠᎠᎠᎠᎠᎠ** (He is drinking it.)

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Note: For more information these and other grammar notes, consult the Cherokee Dictionary by Durbin Feeling & Wm. Pulte.



Just ahead of the pronoun prefix, there is often found a plural object marker, **de-**; d- before vowels except -i-; de- becomes -di- after y-, w-, and n-.

<b>DYᎠ</b>	(a-gi-ha)	"I have it." (something solid)
<b>LYᎠ</b>	(da-gi-ha)	"I have them." (several solid things)
<b>ᎠAGᎠᎠ</b>	(tsi-gowh-ti-ha)	"I see it."
<b>ᎠᎠAGᎠᎠ</b>	(de-tsi-gowh-ti-ha)	"I see them."
<b>ᎠᎠAGᎠᎠᎠᎠᎠ</b>	(de-tsi-gowh-ti-sgv-i)	"I was seeing them."
<b>ᎠᎠᎠAGᎠᎠᎠᎠᎠ</b>	(wi-de-tsi-gowh-ti-sgv-i)	"I was seeing them." (facing away)

"Tla" as a separate word means either "no or not." Used in conjunction with a y- prefix, it negates the verb. The rule is y- before a vowel; yi- before consonants; yu- before w-.

For instance:

<b>ᎠᎠᎠ</b>	(holh-ga)	"you understand"
<b>Ꭰ, ᎠᎠᎠᎠ</b>	(tla, hyohl-ga)	"you don't understand."
<b>ᎠAGᎠᎠ</b>	(wa-gowh-ti-ha)	"He sees it" (looking away from speaker)
<b>Ꭰ ᎠᎠAGᎠᎠ</b>	(tla yu-wa-gowh-ti-ha)	"He doesn't see it." (his back is turned)

yi- without "tla" also negates the verb action as well as shows tentative action.

<b>ᎠᎠAGᎠᎠ</b>	(yi-tsi-gowh-ti-ha)	"I don't see it." or "I may not see it."
<b>ᎠᎠᎠAGᎠᎠ</b>	(yi-di-tsi-gowh-ti-ha)	"I don't or may not see them."

While we're on the subject of negative sentences, the phrase **Ꭰ ... ᎠᎠ** (tla...yi-gi) can also be used with nouns, adjectives, and some verbs for emphasis.

<b>Ꭰ ᎠᎠ ᎠᎠᎠ ᎠᎠ</b>	(tla i-na i-ga-ti yi-gi)	He/she isn't tall.
<b>Ꭰ ᎠᎠᎠᎠ ᎠᎠ</b>	(tla a-ga?-na-kti yi-gi)	He/she is not a doctor

There are also "negative" words such as **ᎠᎠᎠ** (tla-sdi) meaning "stop or don't" that can also be used to negate a sentence.

<b>ᎠᎠᎠ ᎠᎠᎠᎠ</b>	Hand (give) her the soup.
<b>ᎠᎠᎠ ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠ</b>	Don't (you) give her the soup.

Pronouns, the elements which indicate who is performing the action and to whom, are attached directly to the head of the verb stem. These are the Set A and Set B pronouns you were introduced to in earlier Intermediate modules.

Later in this lesson, we will introduce you to the classifying verbs for "hand me," "give me," and the imperative form for "pick it up." There are 20 specific classification verbs such as pick up, put down, eat, drag, have (in your immediate possession), be placed, pull along, carry, take, hold, etc. Linguists believe these are some of the oldest words in the Cherokee language and more than likely reflect a time when speed and accuracy in communication were very important, perhaps even life saving.



But for now we are going to learn about the names of things found in the home, about food and a precise way of asking for things. We have only given you a partial conjugation of the verb here so I suggest you review the Set A pronouns for the missing prefixes. The Cherokee word for meal is the same as for food - **ᎠᎩᎠᎩᎩ** (al-sday-di).

Write the Cherokee in the spaces provided:

**cooking a meal:**

I am cooking	ga-da-sda-yv-hv-sga	_____
you are cooking	ha-da-sda-yv-hv-sga	_____
he/she is cooking	a-da-sda-yv-hv-sga	_____
we (others & I) are cooking	o-tsa-da-sda-yv-hv-sga	_____
they are cooking	a-na-da-sda-yv-hv-sga	_____

**eating (having) a meal:**

I am eating a meal	ga-li-sda-yv-hv-sga <sup>4</sup>	_____
you are eating a meal	ha-l(i)-sda-yv-hv-sga	_____
he/she is eating a meal	a-l(i)-sda-yv-hv-sga	_____
we (me & others) are eating a meal	o-tsa-l(i)-sda-yv-hv-sga	_____
they are eating a meal	a-na-l(i)-sda-yv-hv-sga	_____

**cooking a specific food:**

I am cooking	gv-ni-sdi-ha	_____
you are cooking	hv-ni-sdi-ha	_____
he/she is cooking	gv-hni-sdi-ha	_____
we (me & others) are cooking	o-tsv-ni-sdi-ha	_____
they are cooking	a-nv-ni-sdi-ha	_____

**Exercise #2.** Write the Cherokee for the following phrases:

- I am moving out. \_\_\_\_\_
- I am not moving out. \_\_\_\_\_
- I see them. \_\_\_\_\_
- She doesn't want it. \_\_\_\_\_
- She doesn't want them. \_\_\_\_\_
- He's throwing them. \_\_\_\_\_
- He isn't throwing them. \_\_\_\_\_
- I'm not hiding. \_\_\_\_\_
- She's not eating them. \_\_\_\_\_
- She's not going to bed. \_\_\_\_\_


<sup>4</sup>This phrase is the only one in which the pronunciation of "li" is not optional.





**Exercise #3** This is an listening exercise. Listen carefully to the following phrases and write their English equivalent in the spaces provided. The answers are on page 21.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

 **Practice:** In the spaces provided, write the phonetic of the Cherokee “cooking” and “eating” verb that best describes what is happening.

1. John is cooking. a-da-sda-yu-hu-sga
2. My wife and I are having dinner. \_\_\_\_\_
3. It is a family dinner. \_\_\_\_\_
4. Sally, Brenda and I are making breakfast. \_\_\_\_\_
5. Richard is eating lunch. \_\_\_\_\_
6. I'm cooking bacon. \_\_\_\_\_
7. We (me & others) are having a picnic. \_\_\_\_\_
8. I 'm eating a sandwich. \_\_\_\_\_
9. The church ladies are cooking dinner. \_\_\_\_\_
10. Mom's making chicken & noodle soup. \_\_\_\_\_

**Suggested Tips** Learning to speak and read Cherokee can be daunting at the very least. The best habit to get into is to constantly ask yourself how to say this or that in Cherokee until it becomes almost second nature. Speak the language as often as you can. Write phrases on 3X5 cards and carry them with you, referring to them through out the day. One way to learn is to begin teaching someone what yo have learned. Listen to the tapes together and occasionally call each other on the phone and ask each other questions in Cherokee. Make a list of things to say on the phone and keep it near the phone.







Cherokee is a very precise language. Within some very common verbs, there are special identifiers, or classifiers, which describe the direct object is being asked for. These “asking” verbs are believed to be some of the oldest in the Cherokee language. In Cherokee, the first distinction is whether the object is alive or inanimate; then whether the inanimate object is liquid or solid; then if the non-liquid or solid object is either long and rigid or flexible or an object which is not long and rigid nor flexible. The phrase “hand me something” in Cherokee is:

1. **Rᵒᵞᵒᵐ** - alive: animate
2. **Rᵒᵞᵒᵐᵐ** - flexible: rope, clothing (including shoes), sheet of paper, etc.
3. **Rᵒᵞᵐᵐ** - long/narrow (not flexible): a rifle, a stick, cane, eating utensils, etc.
4. **Rᵒᵐᵐ** - solid (heavy in relation to its size): most foods, dishes, sand, etc.
5. **Rᵒᵞᵐᵐᵐ** - liquid or a container of liquid: a cup of, a bowl of, a glass of etc.

Study the following examples. Listen carefully as Durbin pronounces each one.

**Live:**

Pick up the puppy.	<b>ᵞᵒ ᵐᵒᵞ</b>	gi-hli hi-na-gi
Hand her the puppy.	<b>ᵞᵒ ᵐᵒᵐᵐ</b>	gi-hli hi-ya-ka-si
Give them the puppies.	<b>ᵞᵞ ᵐᵐᵐᵐᵐᵐ</b>	gi-hli di-ga-hi-ya-ka-si

**Flexible:**

Pick up the shirt (blouse).	<b>ᵐᵐᵐᵐ ᵐᵒᵞ</b>	a-tihl-di hi-na-gi
Hand him the shirt.	<b>ᵐᵐᵐᵐ ᵐᵒᵐᵐ</b>	a-tihl-di hi-nv-v-si
Give them the shirts.	<b>ᵐᵐᵐᵐ ᵐᵐᵐᵐᵐᵐ</b>	di-tihl-di di-ga-hi-nv-v-si

**Long:(inflexible)**

Pick up the rifle.	<b>ᵐᵐᵐ ᵐᵐ</b>	ga-lo-gwe hi-ya
Hand her a spoon.	<b>ᵐᵐᵐᵐ ᵐᵐᵐ</b>	a-di-to-di hi-di-si
Hand them the rifles.	<b>ᵐᵐᵐᵐ ᵐᵐᵐᵐᵐ</b>	di-ga-lo-gwe di-ga-hi-di-si

**Solid:**

Pick up the plate.	<b>ᵐᵐᵐᵐ ᵐᵐ</b>	a-te-li-do hi-gi
Hand her the book.	<b>ᵐᵐᵐᵐ ᵐᵒᵐᵐ</b>	di-go-hwe-li ti-nv-v-si
Pass them the books.	<b>ᵐᵐᵐᵐ ᵐᵐᵐᵐᵐᵐ</b>	di-go-hwe-li wi-di-ga-hi-nv-v-si

**Liquid:**

Hand me some water.	<b>ᵐᵐᵐᵐ Rᵒᵞᵐᵐᵐᵐ</b>	a-ma e-sgi-ne-hv-si
Hand her the soup.	<b>ᵐᵐᵐᵐ ᵐᵐᵐᵐ</b>	u-ga-ma wi-ne-v-si
Hand them some water.	<b>ᵐᵐᵐᵐ ᵐᵐᵐᵐᵐᵐ</b>	a-ma wi-ga-hi-ne-v-si

You'll notice in all of the phrases above, the word "please" isn't shown. That's because there isn't one. Don't forget, Cherokee must be interpreted. It is the “idea” or “intent” of the sentences that is translated. The word please is "understood" in Cherokee. Just letting someone know you wanted something was all that was needed.



**Vocabulary Practice:** See if you can fill in the missing words in the list below.

- |                          |                              |       |
|--------------------------|------------------------------|-------|
| 1. _____                 | <b>ᑎᓂ ᑖᑖᑖᑖᑖᑖ</b>             | _____ |
| 2. _____                 | <b>ᑖᑖ ᑖᑖᑖᑖᑖᑖ</b>             | _____ |
| 3. _____                 | <b>ᑖᑖᑖᑖᑖ ᑖᑖᑖᑖᑖᑖ</b>          | _____ |
| 4. cook stove            | _____                        | _____ |
| 5. house                 | _____                        | _____ |
| 6. _____                 | <b>ᑖᑖᑖᑖᑖᑖ</b>                | _____ |
| 7. door (gate)           | _____                        | _____ |
| 8. bedroom               | _____                        | _____ |
| 9. _____                 | <b>ᑖᑖᑖᑖ</b>                  | _____ |
| 10. _____                | <b>ᑖᑖᑖᑖᑖᑖ</b>                | _____ |
| 11. _____                | <b>ᑖᑖᑖᑖᑖᑖᑖ ᑖᑖᑖᑖᑖᑖ</b>        | _____ |
| 12. fireplace            | _____                        | _____ |
| 13. _____                | <b>ᑖᑖᑖᑖᑖᑖᑖᑖ</b>              | _____ |
| 14. telephone            | _____                        | _____ |
| 15. _____                | <b>ᑖᑖᑖᑖ ᑖᑖᑖᑖᑖᑖ</b>           | _____ |
| 16. _____                | <b>ᑖᑖᑖᑖᑖᑖ</b>                | _____ |
| 17. photograph (drawing) | _____                        | _____ |
| 18. _____                | <b>ᑖᑖᑖᑖᑖᑖᑖᑖᑖᑖ</b>            | _____ |
| 19. television           | _____                        | _____ |
| 20. _____                | <b>ᑖᑖᑖ ᑖᑖᑖᑖᑖᑖᑖᑖ ᑖᑖᑖᑖ ᑖᑖᑖ</b> | _____ |

How did you do? Check your answers on the previous page. To help you remember Cherokee words, you might try writing them on a post-its and attaching them to various items around your house or apartment. Remember, persistence is the key and I do think you are a “good student” (#20) or else I wouldn’t have said so.













# Let's eat!

**ᏧᏪᏍᏗᏪᏍᏗ**  
(i-dal-sda-yv-hv-ga)



Now then, let's talk about food, one of our favorite subjects. In early Cherokee country, although women did most of the farming, men often helped by clearing the land in late **AᎶ** (summer). When the **ᎠᎱᏪ** (fields) were ready for planting, the **ᏃᏪᎱᏪ** (women) planted the following **ᎠᎱᏪ** (spring), by burying four **ᎠᎱ ᏪᏍᏗ** (corn seeds), together with several small **ᏃᏪᎱ** (fish) into small mounds placed two to three feet apart. Between the rows of **ᎠᎱ** (corn), **ᏪᏪ** (beans) and **ᏪᎶ** (squash) were planted. The bean plants used the cornstalks for support and the squash spread out over the ground, shading it, and keeping the ground moist, effectively choking out many weeds.

The Green Corn Ceremony was a harvest festival celebrated by many of the southeastern tribes including the Cherokee. The ceremony is still celebrated today. It used to a time for cleaning the homes, burning old clothes and destroying pottery and making new vessels. Traditionally, the home fires were extinguished and re-started from the ceremonial fire. Today, some aspects of the ceremony has changed, but there is still much feasting with roasted corn, game and baked sweet potatoes as the main fare, dancing and singing . Doesn't sound too bad, does it?

We've included some Cherokee recipes including one for **ᏪᏪᎱ** (ga-nv-tsi). It is written 'Kenuche' in English. This recipe goes way back and includes a lot of hickory nuts, white hominy and is eaten either sweet or with a little salt. Nuts have been a staple for many Cherokee families for many years and this is a dish that is always served on special occasions.

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This next one is from **ᏃᎶᏪᏪ** (a-gi-li-si) my grandmother.

## **ᏪᏪᎱ**

You'll need two lbs of full-grain dry white **ᎠᏪᎱ** (ne-wa-da - hominy). Don't use store-bought unless you have no other choice. The best is found in bags like dried beans. You'll also need two lbs of **ᎠᎱ** (so-hi - hickory nuts). Don't get the shelled kind as there's more flavor if you get the whole nut. The only other ingredient you'll need is time as it takes a couple of days to properly prepare.



Here's what you do:

1. Prepare the **ᏕᏗ** (ne-wa-da) by boiling in water until soft. This may take a while. When the newada is soft . Do not drain. Cover and leave standing overnight.
  2. While the **ᏕᏗ** (newada) is sitting, get a large deep bowl and put in enough **ᏚᏗ** (sohi) to cover the bottom. Be sure it is a good sturdy bowl. A traditional deep wooden bowl is best because you'll waste less nut juice and it can take the pounding. Take a wooden mallet and pound the **ᏚᏗ** (sohi) until you can pick out the shells leaving only the nutmeat. It is not necessary to remove all of the shells as you're not going to eat this part anyway. All we want here is the flavor of the juice.
  3. Next, line a colander or large strainer with a piece of muslin or similar cloth and place over a large bowl. Gather the **ᏚᏗ** (sohi) into palm-size balls and place into the colander and slowly pour very hot water over them, mashing them to extract as much flavor as possible. Then throw away the nut-meat but keep the liquid.
  4. Combine the **ᏕᏗ** (newada) and the **ᏚᏗ** liquid. Simmer to saturate the flavors. Do not boil hard.
  5. You can serve sweet **ᏍᏚᏗ** (ga-nv-tsi) or with **ᏚᏗᏗ** (a:ma, salt) as you prefer.
- Suggested use:** This dish also works well in sharing the Cherokee culture in school rooms and in homes.

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Here are two more recipes that are so good, chances are you may not want to share with too many folks, although most Cherokees share easily. This first one is for stuffed **ᏚᏗ** (a-wi, deer) or venison steaks.



### Stuffed Venison Steaks

**ᏚᏚᏗᏗ ᏚᏗ ᏚᏗᏗ**

(a-ka-li-lv-hi a-hwi ha-wi-ya)

At one time, **ᏚᏗ** (deer), **ᏕᏗ** (bear) and **ᏚᏗᏗ** (elk) were plentiful all through Cherokee country and on many occasions, the smell of roasting **ᏚᏗ ᏚᏗᏗ** (deer meat, venison) would welcome anyone coming into the village. There were several ways to remove the "wild" taste from the meat if you wanted to. One was to soak the meat in salted water overnight, or if the meat was really tough, it might be soaked several days in a mixture of vinegar, water, and spices. Now a days, it is usually soaked in milk overnight, covered in a refrigerator.





For this recipe you'll need about two pounds of venison steaks, cut 3/4" thick. You'll also need 1 1/2 cups milk, six slices of bacon, 1/3 cup of sliced wild green onions (with the tops), some salt, pepper, flour and water.

Place the meat in a shallow pan and pour the milk over it. Cover and refrigerate overnight, turning the meat several times before going to bed. The next day, drain the meat and pat dry with paper towel. Cook the bacon until crisp. Drain and save the drippings. Crumble the bacon and set aside. With a sharp knife, make a slit (to make a pocket) in the side of each piece of meat. Mix the bacon and onions together and stuff into the sides of the venison steaks.

In a 10" skillet, brown the steaks in the saved bacon drippings.

Season with salt and pepper.

Add 1/2 cup water and simmer for 45 minutes to an hour, or until tender.

Remove the meat and place on a platter.

#### Gravy:

For gravy, measure pan juices; add enough water to make 1 1/2 cups. Blend 1/2 cup cold water slowly into flour. Stir into pan. Cook constantly stirring, until mixture thickens and bubbles. Season to taste with salt and pepper. Serves 6.

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Here's another recipe you might enjoy.

### Corn Bread Stuffed Trout

ᎠᎩᎠ ᎠᎩᎠᎠ ᎠᎩ ᎠᎩ

(a-tsa-di a-ka-li-lv-hi se-lu ga-du)



1-3 lbs fresh (or frozen) trout  
1 cup coarsely crumbled dry corn bread  
1 cup soft bread crumbs  
1/2 cup chopped celery  
1/4 cup finely chopped onion

2 tbs finely chopped green pepper  
1/2 tsp salt  
1/4 tsp ground sage  
1/4 cup water  
3 tsp butter (or substitute)

Place the cleaned fish in a well-greased shallow pan and sprinkle with salt. Mix the crumbled corn bread ᎠᎩ ᎠᎩ (selu gadu), soft bread ᎠᎩ (gadu), celery, green peppers, 1/2 tsp salt, sage, and pepper. Gradually add water to the mixture, tossing well.

Loosely stuff each fish and brush generously with melted butter ᎠᎩᎠᎠ (gotlvnvi), cover and bake ᎠᎩᎩ (gatdi) at 350° until the fish flakes easily when tested with a fork, usually about 45 to 55 minutes. Remove to platter. Serves 6.

In addition to wild game and fish, there were many game birds in our woods. Birds such as ᎠᎩᎠ (duck), ᎠᎩ (wild turkey), and ᎠᎩᎩ (goose) were very common. The Pheasant (ᎠᎩᎩᎩ) didn't show up until the 1880's when the Chinese brought them to America.



**Exercise #7.** In Column A, you'll find a list of items. In Column B, you'll find the five classifiers using the phrase, "hand me a singular classified object." Choose the classifier from Column B that you would use when talking about an item in Column A. For example for #1, you would select a) **Rᵒᵗᵗᵒᵓ** (for something alive).

**Column A**

1. \_\_\_\_ a puppy
2. \_\_\_\_ a shoe
3. \_\_\_\_ a sandwich
4. \_\_\_\_ a pitcher of milk
5. \_\_\_\_ a pair of pants
6. \_\_\_\_ a slice or piece of beef
7. \_\_\_\_ a broom
8. \_\_\_\_ a plate
9. \_\_\_\_ a table
10. \_\_\_\_ a piece of paper
11. \_\_\_\_ a turkey diner
12. \_\_\_\_ a cow
13. \_\_\_\_ a woman's dress
14. \_\_\_\_ gravy
15. \_\_\_\_ a bed

**Column B**

- a) **Rᵒᵗᵗᵒᵓ**
- b) **Rᵒᵗᵗᵒᵓ**
- c) **Rᵒᵗᵗᵒᵓ**
- d) **Rᵒᵗᵗᵒᵓ**
- e) **Rᵒᵗᵗᵒᵓ**

**Exercise #8** Translate the following sentences. Check the vocabulary on page 22.

1. **ᵗᵗᵒᵓ ᵗᵗᵒᵓ**
2. **ᵒᵗᵗᵒᵓ ᵗᵗᵒᵓᵒᵓᵒᵓ**<sup>6</sup>
3. **ᵗᵗᵒᵓ ᵗᵗᵒᵓ.**
4. **ᵗᵗᵒᵓ ᵗᵗᵒᵓ.**
5. **ᵗᵗᵒᵓᵒᵓ ᵗᵗᵒᵓ**
6. **ᵒᵗᵗᵒᵓ ᵗᵗᵒᵓ ᵗᵗᵒᵓᵒᵓ**
7. **ᵗᵗᵒᵓᵒᵓᵒᵓ ᵗᵗᵒᵓ ᵗᵗᵒᵓ ᵗᵗᵒᵓ**
8. **ᵗᵗᵒᵓ ᵗᵗᵒᵓ**
9. **ᵗᵗᵒᵓ ᵗᵗᵒᵓ**
10. **ᵗᵗᵒᵓ ᵗᵗᵒᵓᵒᵓ**

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<sup>6</sup>Grapes as a cluster belongs to the "long" category. A single grape belongs to the "solid or round" category.



 **Exercise #9** Below are fifteen phrases. On a separate piece of paper, re-write them (in Cherokee) into negative phrases. Review page 4. Check page 22 for correct answers.

1. **Dᵱ Aᵱᵱ<sup>7</sup>**
2. **ᵱAGᵱᵱ**
3. **ᵱᵱᵱ**
4. **ᵱᵱᵱ**
5. **ᵱᵱ ᵱᵱᵱᵱᵱ**
6. **ᵱᵱᵱᵱ**
7. **ᵱᵱᵱᵱ ᵱᵱ**
8. **ᵱᵱᵱᵱ**
9. **ᵱᵱᵱᵱᵱᵱᵱᵱᵱ**
10. **ᵱᵱᵱᵱᵱᵱᵱᵱᵱ**
11. **ᵱᵱAGᵱᵱ**
12. **ᵱᵱᵱᵱ ᵱᵱᵱ**
13. **ᵱᵱᵱᵱᵱ**
14. **ᵱᵱ ᵱᵱᵱᵱᵱᵱ ᵱᵱᵱᵱᵱᵱᵱᵱᵱ**
15. **ᵱᵱᵱᵱ ᵱᵱᵱᵱᵱᵱ ᵱᵱᵱᵱᵱᵱᵱᵱᵱᵱ**

 **Exercise #10.** Match the words in Column A with Column B. Answers on page 21.

<b>Column A</b>	<b>Column B</b>
1. ____ <b>ᵱᵱᵱᵱ</b>	a) it had already rained
2. ____ <b>ᵱᵱᵱᵱᵱ</b>	b) I see them.
3. ____ <b>ᵱᵱᵱᵱ ᵱᵱᵱᵱᵱᵱ</b>	c) fireplace
4. ____ <b>ᵱᵱᵱᵱᵱᵱᵱᵱᵱ</b>	d) lunch
5. ____ <b>ᵱᵱᵱᵱᵱᵱ</b>	e) house
6. ____ <b>ᵱᵱ ᵱᵱᵱ</b>	f) radio
7. ____ <b>ᵱᵱ ᵱᵱᵱᵱᵱᵱ</b>	g) She speaking again.
8. ____ <b>ᵱᵱᵱᵱᵱᵱ</b>	h) I'm cooking a meal.
9. ____ <b>ᵱᵱᵱᵱ</b>	i) I really do understand.
10. ____ <b>ᵱᵱAGᵱᵱ</b>	j) telephone
11. ____ <b>ᵱᵱᵱᵱᵱ</b>	k) She will be here (arrive).
12. ____ <b>ᵱᵱᵱᵱ</b>	l) bedroom

---

<sup>7</sup>When you use a regular pronoun in a sentence as in **ᵱᵱ ᵱᵱᵱ**, it means that "if anyone else doesn't understand, I understand." All you need is for "I understand," is **ᵱᵱᵱ**. The negative of this would be **ᵱᵱᵱ, ᵱᵱᵱᵱᵱᵱᵱᵱ ᵱᵱ ᵱᵱᵱᵱᵱᵱᵱᵱᵱ**.



**Vegetables: DORO OORT** (a-wi-sv-nv u-tv-sv-i)

brown beans:	<b>OHUJ SOW</b> (u-ni-wo-di-ge tu-ya)	green beans	<b>DHVT SOW</b> (a-ni-tse-i tu-
cabbage:	<b>JSOSE</b> (tsu-gan-de:-na)	flour (wheat):	<b>TU</b> (i-sa)
cucumbers:	<b>SOS</b> (ga-ga-ma)	onion(s):	<b>RY</b> (sv-gi)
corn meal:	<b>AM TU</b> (se-lu i-sa)	corn:	<b>AM</b> (se-lu)
lettuce:	<b>DAOL DYOL</b> (a-go-sda gi-sdi)	peas:	<b>OPLP</b> (u-tlv-da-li)
mushrooms:	<b>LOP</b> (da-wo-li)	tomato(es):	<b>WOC</b> (ta-ma-tli)
turnips:	<b>LOUH</b> dagw-sa-ni)	squash:	<b>GJY</b> (wa-gu-gi)
sweet potatoes	<b>AO DHOOL</b> (nu-na a-ni-nv-hi-da)	potato(es):	<b>AO</b> (nu:-na)
radish:	<b>YSF SV. SWLOY</b> (gi-ga-ge ga:do-hi ga-la-di-sgi)		
carrots:	<b>DHLEHF SV DHWLOY</b> (a-ni-da-lo-ni-ge- ga:-do a-ni-la-di-sgi)		

**FRUITS: OLOWO DYOL** (u-da-tv-nv a-gi:sdi)

apples:	<b>RSW</b> (svk-ta)	pears:	<b>JSOJ</b> (di-ga-dv:-di)
blackberries:	<b>QASC</b> (ka-nu:-ga-tli)	cherries:	<b>YWOW</b> (gi-ta:-ya)
grapes:	<b>OHUAWJ</b> (u-ni-te-lv-la-di)	peaches:	<b>TE</b> (qua-na)
prunes (plums):	<b>TAOOL</b> (qua-nun:-sdi)	strawberries:	<b>DH</b> (a?-ni)
oranges:	<b>DHLEHF</b> (a-ni-da-lo-ni-ge)	raspberries:	<b>RJGP</b> (sv:-di-wa-li)
sassafras:	<b>QOOLH</b> (kan:-sda-tsi)	persimmons:	<b>UP</b> (sa-li)
ripe:	<b>OGHRT</b> (u-wan?-sv-i)	raw, unripe	<b>DAOL</b> (a-go-sdi)

**FISH & MEATS: DGI DOWO** (a-tsa-di a-le ha-wi-ya)

chicken:	<b>IWS</b> (tsi-ta:-ga)	turkey:	<b>EOW</b> (gv:-na)
cow meat (beef):	<b>GS DOWO</b> (wa-ga ha-wi:-ya)	catfish:	<b>JPOLOP</b> (tsu-li?-sda-na:-li)
deer meat (venison):	<b>DOWO</b> (a-hwi ha-wi:-ya)	perch:	<b>DAW</b> (a-go-la)
pig meat (pork):	<b>LE DOWO</b> (si-qua ha-wi:-ya)	bass	<b>OZS</b> (u?-hno-ga)

**Cooking & Eating Utensils:**

knife	<b>OBPOOL</b> (ha-yel:-sdi)	glass	<b>QAUJ</b> (u-lv:-sa-di)
spoon	<b>DJVT</b> (a-di-to-ti)	cup	<b>DJYOL</b> (a-ku-gi:-sdi)
fork	<b>BY</b> (yv-gi)	bowl	<b>DCOOLVJ</b> (a-tli-sdo?-di)
plate	<b>DUPV</b> (a-te-li:-do)	table <sup>8</sup>	<b>SOWYG</b> (ga?-sdi:-lo)

I am hungry. **DYELH** (a-gi-yo:-si-ha)

I am thirsty. **DSWSYD** (ak-ta-de:-gi-a)


Are you hungry? **GELH** (tsa-yo-si-has)

Are you thirsty? **GWSYD** (tsta-de:-gi-a)


<sup>8</sup>This is also the same word for "chair."





 **Exercise #11** Review. Listen carefully to the following phrases. Write both the Cherokee in the first column and translation in the second column.

1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____

 **Exercise #12** First, write the phonetic of the words in Column A in the spaces provided. Then match the Cherokee in Column A with the English in Column B.

<b>Column A</b>		<b>Column B</b>
1. ___	<b>DLPV</b> _____	a) my home
2. ___	<b>SGW</b> _____	b) green beans
3. ___	<b>OR DPWLBJ</b> _____	c) catfish
4. ___	<b>DO TWW</b> _____	d) plate
5. ___	<b>OWWU</b> _____	e) door
6. ___	<b>WSI</b> _____	f) turnips
7. ___	<b>SPKS</b> _____	g) apple
8. ___	<b>RSW</b> _____	h) venison
9. ___	<b>LUU</b> _____	i) house
10. ___	<b>JWRT</b> _____	j) diner
11. ___	<b>JPWLP</b> _____	k) rifle
12. ___	<b>DHVT SW</b> _____	l) sassafras



**Answers:**

**Exercise #1**

Future:

1. USLOB
2. UHAT
3. UHY
4. UGSAQ
5. USMIR

Away:

1. GPFSS
2. JSS
3. JR.H
4. OSHOSPAS
5. OSOAT

Action is occurring again:

1. THAJH
2. TEH
3. TOR.H
4. TFS
5. OJWAT

**Exercise #2**

1. SLOD
2. L ASLOD
3. SHAGJH
4. L GSPH
5. L ASSPH
6. SSS
7. L ASJSS
8. L ASJOSPAS
9. L ASLYD
10. L ASJR.H

Action has already begun:

1. OWAQVQAT
2. QCKT
3. OPHAT
4. HSIOSPAT
5. TDFSS

**Exercise #3**

1. It had already rained.
2. You're throwing it away
3. You don't understand.
4. I don't see them.
5. He's not a doctor.
6. Give her the soup.
7. I am cooking (a specific food)
8. They are eating a meal.
9. She is cooking (a specific food.)
10. I'm eating a meal.

**Practice (P.7)**

1. (he) a-da-sda-yv-hv-sga
2. (my wife & I) o-sda-da-sda-yv-hv-sga
3. (family) a-nal-sda-yv-hv-sga
4. (we-three) o-tsa-da-sda-yv-hv-sga
5. (he) al-sda-yv-hv-sga
6. (I) a-gwv-hni-sdi
7. (me & others) o-tsal-sda-yv-hv-sga
8. (I) tsi-gi-a
9. (they) a-na-da-sda-yv-hv-sga
10. (she) a-da-sda-yv-hv-sga

**Exercise #4**

1. T
2. T
3. T
4. F
5. F
6. T
7. F
8. T
9. T
10. T

**Practice (P.10)**

- |                           |                              |
|---------------------------|------------------------------|
| 1. lunch                  | 11. kitchen                  |
| 2. dinner (supper)        | 12. A <sup>o</sup> JIT       |
| 3. breakfast              | 13. sewing machine           |
| 4. AB DLQUBJ              | 14. ICZJIT                   |
| 5. SPKS                   | 15. lawn mower               |
| 6. my home                | 16. radio                    |
| 7. ASJ                    | 17. JICGQLOT                 |
| 8. DRQJ QO <sup>o</sup> Q | 18. air conditioner          |
| 9. cooking pan            | 19. DUBW <sup>o</sup> QY     |
| 10. room                  | 20. You are a good student!! |

**Exercise #5**

1. ka-nv-su-lv (room)
2. i-ga al-sday-di (lunch)
3. di-que-nv-sv-i (my home)
4. tsi-gow-ti-ha (I see it)
5. di-tli-no-he-di-i (telephone)
6. o-si al-sday-di (breakfast)
7. a-da-sda-yv-hv-sga (he/she is cooking)
8. gal-tso-de (house)
9. got?-di (fireplace)
10. di-da-tli-lo-sda-nv-i (photograph)
11. gal-sda-yv-hv-sga (I am eating a meal)
12. gv-hni-sdi-ha (I am cooking a food).
13. de-tsi-gow-ti-ha (I see them)
14. tsu-ga-nv-wv-i (south)

**Exercise #6**

- |                           |                                      |
|---------------------------|--------------------------------------|
| 1. al-sday-di-i           | 1. John is going home again.         |
| 2. i-ga al-sday-di        | 2. Mom is cooking dinner.            |
| 3. tsu-we-nv-sv-i         | 3. He/she is going to church.        |
| 4. ga-wo-ni-sgi           | 4. They are eating Christmas dinner. |
| 5. di-tli-no-he-di-i      | 5. I'm going home now.               |
| 6. o-si al-sday-di-i      | 6. Give him/her a glass of water.    |
| 7. a-yv-dla-di-sdi-sgi    | 7. He/she wants [some] potatoes.     |
| 8. ka-nv-su-lv-i          | 8. Hand me a shirt.                  |
| 9. go-dv-sga              | 9. He/she is eating [having] lunch.  |
| 10. di-da-tli-lo-sda-nv-i | 10. Pick up your clothes.            |
|                           | 11. Hand me that rock.               |
|                           | 12. Hand me the baby.                |







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**Answers:**

**Exercise #1**

Future:

1. **LSUO'B**
2. **U'AT**
3. **U'Y**
4. **UGS'Q**
5. **LSM'r**

Away:

1. **GF'PS**
2. **J'SS**
3. **J'R'Q'**
4. **QSH'QSP'Q'S**
5. **QSC'Q'**

Action is occurring again:

1. **Th'AJ'Q'**
2. **TEh'Q'**
3. **TO'R'Q'**
4. **T'PS**
5. **QJW'Q'AT**

**Exercise #2**

1. **S'UOD**
2. **L' J'SUOD**
3. **S'rAGJ'Q'**
4. **L' G'SP'Q'**
5. **L' J'SSP'Q'**
6. **S'SS**
7. **L' J'ISS**
8. **L' J'J'Q'SP'Q'S**
9. **L' J'LYD**
10. **L' J'JR'Q'**

Action has already begun:

1. **QW'QVO'Q'AT**
2. **Q'CKT**
3. **Q'P'Q'AT**
4. **h'S'J'Q'SP'Q'AT**
5. **TDF'PS**

**Exercise #3**

1. It had already rained.
2. You're throwing it away
3. You don't understand.
4. I don't see them.
5. He's not a doctor.
6. Give her the soup.
7. I am cooking (a specific food)
8. They are eating a meal.
9. She is cooking (a specific food.)
10. I'm eating a meal.

**Practice (P.7)**

1. (he) a-da-sda-yv-hv-sga
2. (my wife & I) o-sda-da-sda-yv-hv-sga
3. (family) a-nal-sda-yv-hv-sga
4. (we-three) o-tsa-da-sda-yv-hv-sga
5. (he) al-sda-yv-hv-sga
6. (I) a-gwv-hni-sdi
7. (me & others) o-tsal-sda-yv-hv-sga
8. (I) tsi-gi-a
9. (they) a-na-da-sda-yv-hv-sga
10. (she) a-da-sda-yv-hv-sga

**Exercise #4**

1. T
2. T
3. T
4. F
5. F
6. T
7. F
8. T
9. T
10. T

**Practice (P.10)**

1. lunch
2. dinner (supper)
3. breakfast
4. **Q'LB DL'Q'UBJ**
5. **S'PKS**
6. my home
7. **Q'SJ**
8. **DR'Q'J Q'Q'Q'**
9. cooking pan
10. room

11. kitchen
12. **A'Q'JT**
13. sewing machine
14. **J'CZ'Q'JT**
15. lawn mower
16. radio
17. **J'UC'Q'UC'T**
18. air conditioner
19. **DL'BW'Q'Q'Y**
20. You are a good student!!

**Exercise #5**

1. ka-nv-su-lv (room)
2. i-ga al-sday-di (lunch)
3. di-que-nv-sv-i (my home)
4. tsi-gow-ti-ha (I see it)
5. di-tli-no-he-di-i (telephone)
6. o-si al-sday-di (breakfast)
7. a-da-sda-yv-hv-sga (he/she is cooking)
8. gal-tso-de (house)
9. got?-di (fireplace)
10. di-da-tli-lo-sda-nv-i (photograph)
11. gal-sda-yv-hv-sga (I am eating a meal)
12. gv-hni-sdi-ha (I am cooking a food).
13. de-tsi-gow-ti-ha (I see them)
14. tsu-ga-nv-wv-i (south)

**Exercise #6**

1. John is going home again.
2. Mom is cooking dinner.
3. He/she is going to church.
4. They are eating Christmas dinner.
5. I'm going home now.
6. Give him/her a glass of water.
7. He/she wants [some] potatoes.
8. Hand me a shirt.
9. He/she is eating [having] lunch.
10. Pick up your clothes.
11. Hand me that rock.
12. Hand me the baby.



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