

Introduction to Cherokee

A Primer for learning to read, write and speak the Cherokee Language

Narrated by *Gregg Howard*

with

Cherokee Speaker: *Sam Hider*



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Five Civilized Tribes Language Series

Vol. I Introduction to Cherokee	ISBN 1-884655-22-X
Vol. II Introduction to Choctaw	ISBN 1-884655-23-8
Vol. III Introduction to Chickasaw	ISBN 1-884655-03-3
Vol. IV Introduction to Muskogee (Creek)	ISBN 1- 884655-04-1

Intermediate Cherokee Series

Module 1	ISBN 1-884655-17-3
Module 2	ISBN 1-884655-18-1
Module 3	ISBN 1-884655-19-X
Module 4	ISBN 1-884655-20-3
Module 5	ISBN 1-884655-21-1
Complete series	ISBN 1-884655-16-5

1. Cherokee Language Instruction.
2. Copy on file at Tsa-la-gi Library, Cherokee Nation, Tahlequah, OK.

"The Cherokee Font used to print this work is available from Linguist's Software, Inc. PO 580, Edmonds, WA 98020-02580 USA tel (425) 775-1130."

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Sixth Printing - 1999

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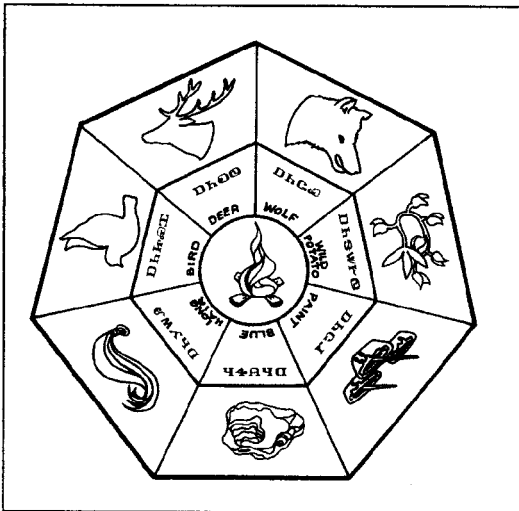
The Seal of the Cherokee Nation



In the center of the seal is a large seven pointed star surrounded by a wreath of oak leaves. The outside border bears the words, "Seal of the Cherokee Nation." First in English, then written in Cherokee ᏍᏏᏉ ᏚᏂᏚᏂ pronounced, "Tsa-La-Gi-Hi A-Ye-Li. At the lower center is the date, Sept. 6, 1893, the date the constitution of the Cherokee Nation, Indian Territory, was adopted.

Because the oak tree is associated with the mysteries of the sacred fire, the wreath of oak leaves symbolizes the dauntless spirit of the courageous Cherokee people. The seal was adopted by the National Council and approved by Lewis Downing, Principal Chief, on December 11, 1871.¹

The Seven Cherokee Clans



The Cherokee have seven clans; Ani-Tsisqua, Bird Clan; Ani-Sahani, Blue Clan; Ani-Kawi, Deer Clan; Ani-Gilahi, Hair Clan; Ani-Wadi, Paint Clan; Ani-Gatagewi, Wild Potato Clan, and Ani-Wahya, Wolf Clan.² These Seven Clans were the legendary beginnings of the Cherokee People, Ani-Yun'wiya, the leading or principal peoples. A sacred fire was kept perpetually burning in the "town house" at a central point in the Nation. The live oak, the principal timber of the Carolinas, was used in this fire. Today the flame is burning at Red Clay, TN. The "Seven clans" are frequently mentioned in the sacred formulas, and even in some of the tribal laws promulgated within the century. There is evidence that originally there

were fourteen clans, which by extinction or absorption, have been reduced to seven. The ancient Turtle-Dove and Raven clans now constitute a single Ani-Tsisqua (Bird) Clan.

The Wolf Clan is the largest and most important in the tribe. It is probable each clan formerly had hereditary duties and privileges, but no trace of these now remains. Children belong to the clan of the mother and the law forbidding marriage between persons of the same clan is still enforced among the full-bloods.

¹Chronicles of Oklahoma - Vol XVIII, No.4, December, 1940

²These are Eastern or Kituwah pronunciations.

Introduction

In this workbook and using the audio cassettes, you're about to learn the fundamentals of the Cherokee tongue from one who spoke, wrote and fluently read the language, Mr. Sam Hider. You'll learn each of the 85 Cherokee syllables, how to pronounce them and how to write them. You will also learn certain everyday phrases that will permit you to carry on a conversation in Cherokee.

Sam Hider, a full blood Cherokee also known as Di-gah-doo-hnah-i, "Many Towns", was born in Delaware County, Oklahoma to Tom and Ella Hider on November 25, 1907, the same year Oklahoma became a state. His grandmother came to Oklahoma in 1838, along the "Trail of Tears" during what is known to the Cherokee as the "Removal". For most of his life, Sam lived in Delaware County, receiving his education at the Chilocco Indian School where he learned English. He was married to Sarah (Davis) Hider and raised one daughter, Ella Marie Cummings.

Sam was ordained into the ministry in 1942. For over 35 years he was the pastor of a Baptist church in Jay, Oklahoma where these recordings were made. Working closely with former Chief W. W. Keeler, Sam worked to lay the foundation for the present day Cherokee Nation helping to develop Rural Indian Education, Community Action, and other programs. He also taught the Cherokee language for many years showing many people the beauty of being able to speak and write in Cherokee.

Before his death on July 10, 1990, Sam was honored by having the Jay Community Health Clinic in Jay, Oklahoma, renamed the Sam Hider Health Clinic. Wilma Mankiller, Cherokee Nation Principal Chief said at the time, it was only fitting to name a community clinic, a place of healing, after him because he had helped to heal the spirit of so many Cherokees. Sam Hider is still helping Cherokees. A portion of the money of every language or legend program recorded by Sam Hider is sent to the clinic in his name.

The master tapes for this program were recorded by Gregg Howard in the early seventies. In 1987, he met Alfred Houser (brother of Alan Houser) who became interested in the Cherokee language project Gregg and Rick Eby were working on. Together they formed Various Indian Peoples (VIP) Publishing Co. and dedicated the company to the preservation of American Indian languages and legends. Al Houser was a great help and inspiration until his death in 1991. His brother Alan passed on in 1995. They are both remembered as great men who continue to inspire us today.

Gregg Howard, Cherokee/Powhattan/Swedish/English, was born in Kentucky in 1934. His heritage is traced through his grandmother Sophie Kenner. Her father was Powhattan /Swedish and her mother was Cherokee/English. Gregg discovered his Indian roots in the 60's when he and his family moved to Oklahoma and his mother revealed the secret. Since then he has been studying the language and heritage of the Cherokee People. In 1994, he discovered his Powhattan heritage. He now teaches Cherokee language and history. He's taught at Texas A&M - Commerce, Texas; Collin Creek Community College in Plano, Texas; and Eastfield and El Centro Colleges in Dallas.

THE WRITTEN CHEROKEE LANGUAGE

A legacy worth preserving

The early nineteenth century was a new era for Cherokee Indians. Missionaries moved into Cherokee country in the 1800s and brought with them knowledge not only of Christianity but of something more important - education in English, arithmetic and the domestic arts. The accelerating force for Cherokees to acquire and use this knowledge was the eighty-six character written syllabary developed by Sequoyah in 1821. For the first time, the Cherokee had a written language. Sequoyah's invention was unique in the annals of history. His syllabary is the only alphabet in man's history to be developed by one person. Sequoyah created it using "phonetics," or the "sounds" of the Cherokee language.

According to James Wafford, Sequoyah's second cousin, Sequoyah was born about 1760 -62, just to the west of Chillhowee Mountain located about one and a half miles east of Tasgigi in Monroe county, Tennessee. His mother was a Cherokee woman by the name of Wurtehe (of the Red Paint clan). This we know for sure. Wurtehe was a descendant of Moy-toy and Oconostota and her brothers were Tahlonteeska and Tahnoyanteehee. His exact father is still shrouded in forgotten memories. Some historians say George Gist, but he didn't arrive in Cherokee country until 1768, about eight years too late to be Sequoyah's father. Another popular theory is that Nathaniel Gist, a friend of George Washington and later an ancestor of the Blair family in Washington DC. Not possible. He was in the wrong part of Tennessee (the area of the Long Island) as shown by War Department reports. On August 13, 1828, there was an article in the Cherokee Phoenix that his paternal grandfather was a white man. That means his father would be half-white and half-Cherokee. This information, within his lifetime and by his own people, seems to be the most authentic available.

As a youngster, Sequoyah was afflicted with a disease (hydroarthritic trouble of the knee joint, commonly called "white swelling") which made him permanently lame. Because he couldn't get around as well as the other boys, he became skilled at silver-working and the blacksmith's art. He also took up his father's profession of trading and his home near Willstown soon became a gathering place for Indians from miles around. In 1809, while watching some traders, Sequoyah had an idea. If the white man could make marks on "leaves" (paper) and then later the same marks could "talk" back, why couldn't the Indians do the same thing? At first he tried to create a symbol for each word, but due to the sheer number of words, it became impossible to remember. He was also searching for a way to identify his silver pieces.

Finding that way was later to become one of the most important contributions anyone could make for his people, giving them the ability to read and write in their own language. Although he was scoffed at by the missionaries, who had been

unsuccessful in their attempts, as well as by some of the chiefs and villagers, he was not dissuaded. For twelve long years he experimented, collected and discarded shapes until he realized his dream. Sequoyah borrowed letters from the Greek and English alphabets for some of his modified syllabary shapes. His original syllabary was resplendent with flourishes and swirls. Sequoyah never attended school and never learned to read, write, or speak the English language.

Eventually Sequoyah isolated the eighty-six syllables and gave each one a symbol of his own design. It was later reduced to eighty-five. His first students were his daughter **ᎠᎩᎩᎠ** (Ayoka) and his brother-in-law Mike Waters. Ayoka was the first to learn to read and write the syllabary. But not everyone was pleased with the accomplishment. There were some superstitious **ᎠᎩᎩᎠᎩᎠᎩᎠ** (dinidahnvwisgi-medicine men) of the Alabama Cherokees who charged him and **ᎠᎩᎩᎠ** (Ayoka) with witchcraft and wanted them put to death. Sequoyah and Ayoka were brought before George Lowry, the town chief, for trial - the Cherokee Law of 1811. Chief Lowry called for a group of warriors from the Chickamauga towns, the fiercest warriors of the nation, to judge the sorcery trial.³ After a seven-day hearing, the young chiefs could read and write Cherokee! They proudly presented Sequoyah to the Council where he was given great honor. More importantly, his invention was officially proclaimed as the national Cherokee language syllabary.

Within months, several thousand Cherokees had learned to read and write the symbols and were teaching others. No school houses were built and no teachers hired, but the whole Nation became an academy for the study of the system, until "in the course of a few months, without school or expense of time or money, the Cherokee were reading and writing in their own language."⁴ Some members of the tribe were enthusiastic about being able to converse with relatives feared lost forever due to their moving westward into Arkansas as a result of the Treaty of 1817. They could now keep records of their families and businesses, and even more important, was the realization by leading Cherokees that here was a great opportunity to record forever Cherokee institutions and culture. The invention of the syllabary made the proposed Cherokee constitution an even more feasible project, because now the law of the land could be written so every Cherokee could read and understand it. Hopes of cultural growth also quickened as the council began to speak of plans for a national literature, a national library and museum, a national press and a national academy.

It didn't take long to recognize the importance of the new Cherokee syllabary. Now the idea of a Cherokee "national free school," the first of its kind in history, was possible.

³Gilmore, *Sequoyah*

⁴Mooney, *Myths of the Cherokee and Their Sacred Legends*

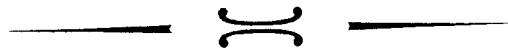
On October 15, 1825, a resolution by John Ross was accepted by the National Cherokee Committee and Council which projected a national female academy as a future development.

Three years later a Schools Inspections Act was passed, providing for committees who would inspect the various mission and private schools within the Cherokee nation.

Of primary importance to the Cherokee leaders during this era, however, was the growing clamor in Washington and the states of Georgia, Alabama, Tennessee, and North Carolina to remove the Cherokee Nation westward. In the whiteman's camp, the fact that the Cherokee could now communicate in their own written language was very disquieting.

With their new syllabary, the Cherokees formed a constitutional republic, and with missionary help created a nationalistic press and newspaper. The Cherokee Phoenix newspaper using Sequoyah's syllabary was active in asserting Cherokee rights, defending the progress of the nation, printing correspondence, articles condemning the states and federal government's policies, and denying rumors of an immediate intention on the part of the Cherokees to move to the western country. It was Cherokee journalists who produced thousands of pages of bilingual print which hastened the enlightenment of the Cherokees, both politically and socially. But, it was too late and over six thousand Cherokees were forced into migration to the west during the "Removal".

Historians write that Sequoyah died in Mexico in August of 1842 while on a journey to Mexico seeking the return of Cherokees who had fled Texas in 1839. The news of Sequoyah's death did not reach the Cherokee Nation until two years later.



As you begin to learn the language, study it well and be proud of your heritage. Remember what it means to be Cherokee, one of the most advanced Indian Nations on earth. But with it comes a realization and a responsibility. A realization that your perspective on life will change. Your respect and appreciation for people, places, animals, and plants given to us by the Creator, will increase. You will recognize the work of the Creator as a harmonizing force in the world. I'm not talking about religion here. I am merely saying that as you study the language, you *will* realize "different priorities" of what is important to you. It *will* affect your life, so be prepared. I can't tell you when, but one day, you will realize that you have changed.

Your responsibility is to teach someone the language as the Cherokee people did in 1821. Pass it on. Keep it alive. Hold onto and share what it means to be Cherokee.

Gregg Howard
Executive Producer

Grammar Notes

Before you begin the program, here are a few grammar notes that will prove helpful. One of the principal differences between the Kituwah Dialect spoken by the Eastern Band and the Western Dialect spoken in Oklahoma is found in the syllable **ᵐ** (tsi). The Qualla Dialect is more toward a "z" sound while the Western Dialect is more of a "ch" or "j" sound. The other dialectal difference is in the syllable **ᵎ** (si). The Eastern Cherokee pronounce it "shi." The syllabary is identical in both cases.

A silent character will be indicated by a parentheses () around the silent vowel. You will notice that the consonant then becomes attached to the preceding syllable and the accent is often placed on the following syllable, but not always.

For example: May **ᵎᵎᵎᵎᵎᵎ** A-n(i)-sgv-ti (ahn-SGUHN-tee)
 Seven **ᵎᵎᵎᵎᵎᵎ** ga-l(i)-quo-gi (gahl-QUOH-gee)

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

For example: fine, good **ᵎᵎᵎᵎᵎᵎ** o:-s-da⁵ (OH-sdah)
 crow **Aᵎ** go:-ga (KOH-gah)

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

For example:

Thank you **ᵎᵎ** wa?-do (wah DOH) or (wa-DOHN)
 No **ᵎᵎ** v?-tla (uhn tlah)

NOTE: While learning Cherokee, placing a (^) over the silent syllable will assist you in correctly pronouncing and recognizing silent syllables.

There are several ways to ask questions in Cherokee. One is by raising the voice at the end of the sentence, much the same way you do in English and using the Cherokee words: Ka:-go (who?), ha:-dlv (where), ga?-do u-sdi (what? or which?), hi-la-yv (when?), etc. Another way is to use question suffixes attached to verbs or nouns in Cherokee.

For instance, "tsu", "sgo," "s" [short form], or "sgo-hv"; and "ke (ge)". "-ge" is used only right after the first word.

ᵎᵎᵎᵎᵎᵎ ᵎᵎ

Is it cold outside? U-hyv:dla-ke DO-yi? or U-hyv:dla-ge DO-yi?

⁵ The colon (:) indicates a slightly extended sound to the syllable.

Another questioner, "na" is used when a statement which has just been made about a certain party is also true of the second party.

For example: And what about you? **h.ə.ə.ə** ni-hi-na-hv (nee-hee-nah-huhn).
 "-na", in this instance, functions like the English phrase "how about" or "what if."

The demonstrative pronoun **əD** "hi-a" (this) is used to refer to an object or person near the speaker. English sentences such as "This is a man." always have a form of the linking verb "to be". Cherokee sentences do not ordinarily contain linking verbs, although there is one which is used for emphasis and in forming certain complex verb constructions. For instance, **əD Də.ə.ə** "This is a shirt." (hi-a a-na-wo-hi)*, when translated reads, "This shirt." Likewise, the question, **əV ə.ə.ə əD** "What is this?" (ga-do u-s-di hi-a) translates to "What this?"

** When two a's come together, they are sometimes pronounced as "v". For instance, hi-a a-na-wo-hi conversationally becomes, hi-v-na-wo-hi.*

In modern Cherokee, sometimes the first or final vowels are dropped in casual conversation. This gives rise to long and short variations of the same word, such as **ə.ə.ə** "o-si-yo" which becomes **ə.ə** "si-yo" or **Və.ə.ə.ə.ə** "do-na-da-go-hv-i" which often becomes just simply **Və.ə.ə.ə** "do-na-da-go-hv."

The suffix "i" is added to a verb to create nominal verbs, noun forms of the verb such as the "er" in English (Ski - skier; walk - walker).

(Si) and (se) sometimes change to (sh) at the end of a word; frog: **Gə.ə.ə** "wa-lo-si" is often pronounced (wah-LOSH) when spoken conversationally. This is an example of the blending of dialects that occurred during the Removal to Indian Territory in 1838.

Most inanimate nouns in Cherokee do not change their forms to indicate plurality. However, there is a plural prefix in the verb that frequently indicates whether the noun is singular or plural. For instance:

I want a bottle. **JJ Də.ə.ə.ə** "gu-gu a-qua-du-li-ha" (gu-gu ah-qwah-DOO-lee-hah)

I want some bottles. **JJ ə.ə.ə.ə** "gu-gu əa-qua-du-li-ha" (gu-gu dah-qwah-DOO-lee-hah)

**There is, of course, more to the pluralization of nouns in Cherokee but it is not necessary to go into that at this time.*

There are only two pronouns in Cherokee that are not attached as prefixes to verbs. They are "a-ya" (I or me) and "ni-hi" (you, singular).

For instance: I understand **Də.ə.ə ə.ə.ə** "a-ya go-li-ga" means the same as **ə.ə.ə** "go-li-ga" only more emphasis is implied in the statement using the pronoun **Də.ə** "a-ya." You might interpret it as "I really do understand."

Cherokee Syllabary

D _a	R _e	T _i	Ꭰ _o	Ꭱ _u	i _v
Ꭶ _{ga} Ꭲ _{ka}	Ꭶ _{ge}	Ꭶ _{gi}	Ꭰ _{go}	Ꭱ _{gu}	Ꭲ _{gv}
Ꭶ _{ha}	Ꭶ _{he}	Ꭶ _{hi}	Ꭶ _{ho}	Ꭶ _{hu}	Ꭲ _{hv}
Ꭶ _{la}	Ꭶ _{le}	Ꭶ _{li}	Ꭲ _{lo}	Ꭲ _{lu}	Ꭲ _{lv}
Ꭶ _{ma}	Ꭲ _{me}	Ꭲ _{mi}	Ꭲ _{mo}	Ꭲ _{mu}	
Ꭲ _{na} Ꭶ _{rhna} Ꭲ _{nah}	Ꭲ _{ne}	Ꭲ _{ni}	Ꭲ _{no}	Ꭲ _{nu}	Ꭲ _{nv}
Ꭲ _{qua}	Ꭲ _{que}	Ꭲ _{qui}	Ꭲ _{quo}	Ꭲ _{quu}	Ꭲ _{quv}
Ꭲ _{sa} Ꭲ _s	Ꭲ _{se}	Ꭲ _{si}	Ꭲ _{so}	Ꭲ _{su}	Ꭲ _{sv}
Ꭲ _{da} Ꭲ _{ta}	Ꭲ _{de} Ꭲ _{te}	Ꭲ _{di} Ꭲ _{ti}	Ꭲ _{do}	Ꭲ _{du}	Ꭲ _{dv}
Ꭲ _{dla} Ꭲ _{tla}	Ꭲ _{tle}	Ꭲ _{tli}	Ꭲ _{tlo}	Ꭲ _{tlu}	Ꭲ _{tlv}
Ꭲ _{t^wsa}	Ꭲ _{t^wse}	Ꭲ _{t^wsi}	Ꭲ _{t^wso}	Ꭲ _{t^wsu}	Ꭲ _{t^wsv}
Ꭲ _{wa}	Ꭲ _{w^e}	Ꭲ _{wⁱ}	Ꭲ _{w^o}	Ꭲ _{w^u}	Ꭲ _{w^v}
Ꭲ _{ya}	Ꭲ _{y^e}	Ꭲ _{yⁱ}	Ꭲ _{y^o}	Ꭲ _{y^u}	Ꭲ _{y^v}

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 sort as <u>aw</u> in law
e as <u>a</u> in cake, or short as <u>e</u> in met	u as <u>oo</u> in moon, or shsort 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

Syllables beginning with g, except ga, are pronounced hard approaching k; g in gate is sometimes pronounced as kate. Ꭰ, as in day, is sometimes pronounced as Ꭲ in today. Syllables do, du, and dv are sometimes pronounced as to, tu, and tv. Syllables written with Ꭲ, except Ꭲa, are sometimes pronounced as Ꭲl.

(Begin Tape One, side 1)

SOUNDS REPRESENTED BY VOWELS

- D** (ah) as "a" in FATHER, or short (a) as "a" in RIVAL.
- R** (ay) as "a" in MATE, or short (eh) as "e" in MET.
- T** (ee) as "i" in PIQUE (peak), or short (eh) as "i" in PIT
- Ꭰ** (oh) as "o" in NOTE, but as approaching (au) as in LAW.
- Ꭱ** (oo) as "oo" in FOOL, or short (uh) as "u" in PULL.
- Ꭲ** (uhn) as "un" in UNDER (but nasalized)

CONSONANT SOUNDS

The letter (g) has a hard sound, similar to (k) and is often heard as (k). (d) has a sound between the English d and t. Before o, u and v, and when written before l and s, the sound is similar to "t." Syllables beginning with (ts) are pronounced as "ch", sometimes "j." Syllables written with "tl", sometimes vary the sound to "dl." Syllables (do), (du) & (dv) sometimes change to "to", "tu" and "tv." Nasalization is heard in the "v" sound and sometimes on the last syllable of words. In some dialects, this is done for emphasis. All other letters are pronounced as they are in English.

To assist you in learning Cherokee, we will indicate the written emphasized syllable (if there is one) by capitalizing that syllable. For instance, **D.ᎠᎵ** a-hi-da (easy) would be written in the pronunciation column as (a-HEE-dah) or **ᎠᎵ** ga-tli-dah (arrow) would be written as (GAH-hleh-DAH) - indicating how the word should be pronounced, not written. If you attempt to write to another Cherokee using the pronunciation instead of the syllabary, no one will know what you're writing about. Use the syllabary.

You will also notice an "h" occasionally appearing in the pronunciation column. This is an intrusive "h" that often happens when the syllable is pronounced. This "h" is never written - only heard as a slight breath preceding or following the syllable.

As you become more fluent with the language, you will find that for many words will almost sound as though they are written in music. Cherokee 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.

NUMBERS - ᏃᏍᏏ (di-SE-sdi)

👂 As you listen to Sam pronounce the words, underline the dominant syllable so you'll be able to say it correctly. (Answers to exercises begin on page 37.)

English	Cherokee	Pronunciation	
1. One	_____	Sa-quu-(i)	(sah-QWOO-ee)
2. Two	_____	Ta-li	(TA?-lee)
3. Three	_____	Tso-(i)	(CHOH?-ee)
4. Four	_____	Nvh-gi	(NUHN:-gee)
5. Five	_____	Hi-s-gi	(HEE:-sgee)
6. Six	_____	Su-da-li	(soo-DAH-lee)
7. Seven	_____	Ga-l(i)-quo-gi	(gahl-QWOH:-gee)
8. Eight	_____	Tsa-ne-la ¹	(chah-NAY:-lah)
9. Nine	_____	So-ne-la	(SOH?-hnay:-lah)
10. Ten	_____	S-go-hi	(SGOH-hee)
11. Eleven	_____	Sa-du-(i)	(SAH?-doo-ee)
12. Twelve	_____	Ta-l(i)-du-(i)	(TAHL?-doo-ee)
13. Thirteen	_____	Tso-ga-du-(i)	(CHOH?-gah?-doo-ee)
14. Fourteen	_____	Ni-ga-du-(i)	(NEE-kah?-doo-ee)
15. Fifteen	_____	S-gi-ga-du-(i)	(SGEE-gah?-doo-ee)
16. Sixteen	_____	Da-la-du-(i)	(DAH-lah-doo-ee)
17. Seventeen	_____	Ga-l(i)-qua-du-(i)	(gahl-QWAH-doo-ee)
18. Eighteen	_____	Ne-la-du-(i)	(NAY-lah-doo-ee)
19. Nineteen	_____	So-ne-la-du-(i)	(SOH?-NAY-lah-doo-ee)
20. Twenty	_____	Ta-l(i)-s-go-hi	(tahl?-SGOH-hee)

NOTE: To quickly become familiar with the usage of the Cherokee Syllabary, it is recommended that you write the Cherokee symbols for the words given in each lesson at least five times each.

¹Another pronunciation is "Tsu-ne-la." Remember the final syllable is often dropped in conversation.

MONTHS OF THE YEAR ᏊᏚᏗ (ka?-LV?-i)

English		Cherokee	Pronunciation
January	_____	U-no-lv-ta-ni ²	(oo-noh-luhn-ta-nee)
February	_____	Ka-ga-li	(kah-ga?-lee)
March	_____	A-nv-yi	(ah-nuhn-yeey)
April	_____	Ka-wo-ni	(ka-woh-hnee)
May	_____	A-n(i)-s-gv-ti	(ahn-sguhn-tee)
June	_____	Di-ha-lu-yi ³	(dee-ha-loo-yeey)
July	_____	Gu-ye-quo-ni	(goo-yay-qwoh:-hnee)
August	_____	Ga-lo-ni	(gah-loh-neh)
September	_____	Du-li-s-di	(doo-lee:-sdee)
October	_____	Du-ni-n(v)-di	(doo-noon?-dee)
November	_____	Nv-da-de-wi	(nuhn-da-day:-hwee)
December	_____	V-s-gi-yi	(uhn-sgeh-hyee)

👉 NOTE: Stop tape and write the following characters in Cherokee.

- | | | | | | |
|--------|-------|---------|-------|---------|-------|
| 1. quo | _____ | 11. yo | _____ | 21. a | _____ |
| 2. nv | _____ | 12. tso | _____ | 22. mu | _____ |
| 3. mo | _____ | 13. tla | _____ | 23. gu | _____ |
| 4. hu | _____ | 14. mi | _____ | 24. te | _____ |
| 5. hi | _____ | 15. wa | _____ | 25. dla | _____ |
| 6. le | _____ | 16. da | _____ | 26. tlu | _____ |
| 7. ka | _____ | 17. tsi | _____ | 27. tsi | _____ |
| 8. su | _____ | 18. yi | _____ | 28. tsa | _____ |
| 9. qui | _____ | 19. we | _____ | 29. que | _____ |
| 10. e | _____ | 20. qua | _____ | 30. ho | _____ |

²In some dialects, the word for January is U-no-lv-ta-na.

³In some dialects, June is pronounced De-ha-lu-yi.

DAYS OF THE WEEK - ᏅᏍᏗᏁᏍᏗ ᏅᏍᏗᏁᏍᏗ (Sv-na-do-da-qwa-sdi da-do-da-sgv-i)

✍ Fill in the blanks with the Cherokee syllabary. Remember to accent the dominant syllable of the word as you hear Sam pronounce it.

ENGLISH	CHEROKEE	PRONUNCIATION
Monday	_____	U-na-do-da-quo-nv-i (oo-nah-doh-dah-qwoh-hnuhn?-ee)
Tuesday	_____	Ta-li-ne-i-ga (Tah-lee-nay-ee-gah)
Wednesday	_____	Tso-i-ne-i-ga (choh?-ee-nay-ee-gah)
Thursday	_____	Nv-gi-ne-i-ga (nuhn?-gee-nay-ee-gah)
Friday	_____	Tsu-n(a)-gi-lo-sdi (choon-gee-loh:-sdee)
Saturday	_____	U-na-do-da-qui-de:-na (oo-nah-doh-dah-qwee?-day-nah)
Sunday	_____	U-na-do-da-qua-s-gv-i (oo-nah-doh-dah-qwah-sguhn?-ee)

✂ **Stop tape.** Practice writing the following in Cherokee:

- | | | | | | |
|--------|-------|---------|-------|---------|-------|
| 1. ge | _____ | 11. gi | _____ | 21. lo | _____ |
| 2. me | _____ | 12. la | _____ | 22. hna | _____ |
| 3. ma | _____ | 13. tle | _____ | 23. he | _____ |
| 4. ha | _____ | 14. tlo | _____ | 24. lv | _____ |
| 5. no | _____ | 15. tli | _____ | 25. sv | _____ |
| 6. se | _____ | 16. dv | _____ | 26. ti | _____ |
| 7. o | _____ | 17. so | _____ | 27. de | _____ |
| 8. i | _____ | 18. sa | _____ | 28. gv | _____ |
| 9. go | _____ | 19. s | _____ | 29. wu | _____ |
| 10. wv | _____ | 20. ya | _____ | 30. ye | _____ |

CONVERSATIONAL PHRASES #1: Write the Cherokee for the following sentences.

1. Hello. _____
(O-si-yo)
2. How are you? _____
(to-hi-tsu)
3. I am fine. _____
(O-si-quu), or just (o-si)⁴
4. What is your name?
(What - you called) _____
(ga-TO de-tsa-TO-a)
5. My name is _____
(... da-wa?-to:-a)
6. Let's meet again. (To one person) _____
(do-na-DA-go-hv?-i)
7. (To more than one person) _____
(do-da-DA-go-hv?-i)
8. What is your address?
(Where-written materials-it {pl}-you-get) _____
(HA-dlv go-hwe-li⁵ di-tsa-ne:-sdi)⁶
9. My address is....
(Written materials-I-get-it {pl}) _____
(go-hwe:-li di-gi-ne:-sdi...)
10. Are you Cherokee? _____
(hi-tsa-la-gi-s)
11. Do you speak Cherokee? _____
(tsa-la-gi-s hi-wo-ni)(ha)
12. I speak some (a little) Cherokee. _____
(tsa-la-gi ga-yo:-tli tsi-wo:-ni-sgi)
13. I understand some (a little) Cherokee. _____
(tsa-la-gi ga-yo:-tli go-li-ga)
14. Be careful! _____
(tsa-g(a)-se-sde-sdi)
15. Thank you _____
(wa-do)
16. No thank you _____
(v-tla) or more emphatic (tla-hv)

⁴As in English, there are several ways to indicate you are feeling fine.

⁵Short form of the word "gi-lo-ni-da-yu-nv-nv go-hwe-li" meaning *letters*.

⁶From the word "ga-ne-a" meaning *he's getting it*.

VOCABULARY WORDS: Fill in blanks with Cherokee Syllabary. Accent the dominant syllable or syllables. Check your writing on page 35.

Chicken	_____	Tsi-ta-ga	(chee-TAH:-GAH)
Cow	_____	Wa-ga	(wah-GAH)
Little (something)	_____	U-sdi-i	(oo-SDEE-ee)
Here	_____	A-ha-ni	(AH-hah-NEE)
Field	_____	Tlo-ge-si	(tloh-GAY-see)
Raining (now)	_____	A-ga-s-ga	(AH-gah-SGAH)
Ducks (April)	_____	Ka-wo-ni	(kah-woh:-nee)
Goose	_____	Sa-sa	(sah:-SAH)
Snow (noun)	_____	U-n(u)-tsi	(uhn-CHEE)
Cold	_____	U-yv-tli ⁷	(oo-yuhn-DLEE)
What?	_____	Ga-do-na	(gah-doh-NAH)
Deer	_____	A-hwi	(a?-HWEE)
Boys	_____	A-ni-tsu-tsa	(ah-nee-CHOO-chah)
Passenger car	_____	A-tso-do-ti	(AH-choh-doh-TEE)
Girls	_____	A-ni-ge-yu-tsa	(ah-nee-gay-YOO-chah)
Night	_____	U-sv-i	(oo?-SUHN-EE)
Kick (I will kick)	_____	A-yv-te-sti	(AH-hyuh-TAY-stee)
Eagle	_____	A-wo-ha-li	(ah-WOH-hah-LEE)
Huckleberry	_____	Ka-wa-ya	(kah-wah-YAH)
Pain (hurt)	_____	E-hi-sti-yu	(ay-hee-STEE-yoo)
Large ⁸	_____	E-quo-hi-yu	(AY-qwoh-hee-YOO)
Blood	_____	Gi-gv / gi-ga	(gee-GUHN) / gee-GAH)
Red	_____	Gi-ga-ge-i	(gee-gah-GAY-ee)
Hurry (come)	_____	Nu-la	(NOO-LAH)
Enough	_____	E-li-quu	(ay-LEE-qwoo)

Next is a Cherokee legend of the Rabbit and the Bear plus a brief history of the Cherokee people and the language. Listen to the flow of the language and the speed of how Sam says the words.

⁷Also "U-yv-dla."

⁸Another word for "large" or "huge" is e-qua.

MORE VOCABULARY: Repeat each word slowly and distinctly as Sam pronounces it. Speed in speaking will come only from practice. Do not attempt to speak too quickly or you may say something you didn't intend to say. Take your time. Fill in the blanks with the Cherokee syllabary.

Wolf	_____	Wa-ya	(wa-HYAH)
Six	_____	Su-da-li	(SOO?-da-LEE)
Man	_____	A-s-ga-ya	(a-sga-YAH)
Raining (it is)	_____	A-ga-s-ga	(ah-gah-SGAH)
Hummingbird	_____	Wa-le-li	(wah-lay-lee)
Baby (little thing) ⁹	_____	U-s-di-i	(oo-SDEE-ee)
a) Little (small amount)	_____	Ga-yo-tli	(gah-YOH-tee)
b) Just a little (slang)	_____	S-di-gi-da	(SDEE-geh-dah)
Flag	_____	Ga-da-di	(gah-DA?-DEE)
Two	_____	Ta-li	(TAH?-lee)
Watch (clock)	_____	Wa-tsi	(wah-CHEE)
Five	_____	Hi-s-gi	(heh-sgee)
Alligator (kettle)	_____	Tsu-la-s-gi	(choo-lah-SGEE)
Fish (noun)	_____	A-tsa-di	(a-cha?-dee)
Fire	_____	A-tsi-la	(a-chee-LAH)
Pig (hog)	_____	Si-qua	(seh-qwah)
Money	_____	A-de-la	(ah-DAY-lah)
Spoon	_____	A-di-to-di	(AH-dee-TOH-DEE)
My hands	_____	Di-quo-ye-ni	(dee-qwoh-YAY:-nee)
Ten	_____	S-go-hi	(SGOH-hee)
All right (okay)	_____	Ho-wa	(hoh-WAH)
Robin	_____	Tsi-s-quo-quo	(chee-SQUOH-QWOH)
nine	_____	So-ne-la	(SOH?-HNAY:-lah)

⁹Items a) & b) are not on the tape. I have added them to show you two other words that have similar but different meanings.

People (The)	_____	Yv-wi	(yuhn-WEE)
Numbers	_____	Di-se-s-di	(dee-say:-SDEE)
Onion	_____	Sv-gi	(suhn?-GEE)
Woman	_____	A-ge-ya	(AH-gay-YAH)
Bullet	_____	Ga-ni	(gah?-NEE)
Men	_____	A-ni-s-ga-ya	(AH-nee-sgah-YAH)
Pumpkin (pumpkins)	_____	I:-ya	(ee:YAH)
Cane	_____	I-hi-ya	(ee-hee-YAH)
Chickadee (newsbird)	_____	Tsi-gi-li-li	(CHEE-kee-lee:-lee)
Cherry	_____	Gi-ta-ya	(GEE-tah-YAH)
Monday	_____	U-na-do-da-quo-hnv-i	(oo-nah-DOH-da-QWO-nuhn?-ee)
Bird	_____	Tsi-s-qua	(CHEE-sqwah)
A Dress	_____	A-sa-no	(ah-sah-NOH)
Spade (shovel)	_____	Go-de-s-di	(goh-DAY-sdee)
Sheep	_____	U-no-de-na	(oo-noh-DAY-nah)
World	_____	E-lo-hi	(AY-loh-HEE)
Pipe (smoking)	_____	Ga-nv-no-wa	(ga-NUHN-noh-WAH)
Tuesday	_____	Ta-li-ne-i-ga	(tah-lee-NAY:-ee-GAH)
Come	_____	E-he-na	(ay-HEH-nah)
Nail (fork, needle)	_____	Yv-gi	(yuhn:-KEY)
Trap	_____	Sa-dv-di	(sa-DUHN-DEE)
Quail	_____	Gu-que	(goo:-QWEH)
Boat (airplane)	_____	Tsi-yu	(chee-YOO)
Arrow	_____	Ga-tli-da	(GAH-hleh-DAH)

👉 **Suggestion:** Use these words and make up your own sentences. The more you use the language, the quicker and easier it will become for you.

FOOD WORDS - Fill in the blanks. Some of these words you have heard before. Cover the pronunciation column and see if you can write the sounds based on hearing Sam read them and then translate into Cherokee. Answers on page 38.

ENGLISH	CHEROKEE	PRONUNCIATION
Apple	_____	sv-g(a)-ta (suhk-TAH)
Pear (scale)	_____	di-ga-dv-di (DEH-gah-DUHN?-dee)
Peach	_____	qua-na (qwa-nah)
Prunes (plums)	_____	qua-nu-n(a)-s-ti-i (qwa-NOON-steh-ee)
Tomato (tomatoes)	_____	ta-ma-tli (tah-MAH-tlee)
Potato (potatoes)	_____	nu-na (noo-nah)
Cucumber (cucumbers)	_____	ga-ga-mi ¹⁰ (gah-ga-meh)
Onion	_____	sv-gi (suhn-GEE)
Green beans	_____	i-ni-tse tu-ya (eh-NEE-chay TOO-yah)
Lettuce	_____	I-go-s-di a-gi-s-di (eh-GOH-sdee ah-GEE-sdee)
Corn	_____	Se-lu (SAY-loo)
Pumpkin (pumpkins)	_____	I-ya-(i) (ee:-YAH-(ee))
Meat	_____	Ha-wi-ya-(i) (ha-wee-yah)
Flour (wheat)	_____	I-sa u-tsa-le-s-di (EE:-sah oo-chah-lay-sdee)

Use for notes:

¹⁰Another pronunciation is "ga-ga-ma."

✍ PRACTICE SENTENCES #1: Here are some sentences for you to study and learn. Use them as guides for writing your own sentences. You should know the pronunciation of the syllables by now and recognize the sound of the character. Listen carefully as Sam pronounces each word. Another exercise would be for you to turn to the answer page for this assignment and see if you can translate the Cherokee.

ENGLISH

CHEROKEE TRANSLATION

- | | |
|---|-------|
| 1. I see a chicken. | _____ |
| Tsi-ta:-ga tsi-go-w(a)-ti-ha. ¹¹ | |
| (Chicken - I see [it]) | |
| 2. The cow is standing. | _____ |
| Wa-ga ga-to-ga. | |
| (Cow - [it is] standing) | |
| 3. Pretty baby, or The baby is pretty. | _____ |
| U-s-di-i u-wo-du-hv. | |
| (Baby - [it] pretty) | |
| 4. Here I stand, or I am standing here. | _____ |
| A-ha-ni tsi-to-ga. | |
| (Here - I stand) | |
| 5. I am going to the field. | _____ |
| Tlo-ge-si da-ge-si | |
| (Field - I am going) | |
| 6. It is raining today. | _____ |
| A-ga-s-ga go-hi-i-ga | |
| (Raining today) | |

(If you are using the audio cassette version of the program, this concludes side 2 of tape 1)

¹¹You will notice that the third syllable (wa) is silent in the pronunciation of the Western dialect. Even though it is silent, it must be shown in order for the word to be correct when written. In the Kituwah dialect the syllable is pronounced - tsi-go-wa-ti-ha.

(Begin tape 2, side 1)

CHEROKEE FAMILY NAMES

Write the words in Cherokee **.IG WY JOAC IOWS** (di-tsa-la-gi di-ka-ne-tsv ho-hwe-lv-ga)

<u>ENGLISH</u>	<u>CHEROKEE</u>	<u>PRONUNCIATION</u>
Elk _____	A-we-qwa	(a-HWAY-qwah)
Bear Black _____	Yo-na gv-na-ge-i	(YOH:-nah guh-nah-gay-ee)
Thunderbird (Raven) _____	Ko-la-na	(koh:-lah-NAH)
Red Squirrel _____	Sa-lo-la-wo-di ¹²	(sa-LOH-lah-woh-DEE)
Young Bird _____	Tsi-s-qua a-ni-da	(CHEE-sqwah a-NEE-dah)
Grass (hay) _____	Ka-ne-s-ga	(kah-NAY:-sgah)
Horn _____	U-yo-ni	(oo-yoh-nee)
Big Acorn _____	Gu-le e-qua	(goo-lay ay-qwah)
Big Buck _____	Ga-la-gi-na	(gah-lah-gee:-nah)
Big Bear _____	Yo-na e-qua	(YOH-nah AY-qwah)
Stick laying _____	Ga-n(i)-sda tsi-ya	(gahn-SDAH chee-YAH)
Bird Chopper _____	Tsi-s-qua ga-lu-ya	(chee-sqwah gah-loo-yah)
Yellow Bird _____	Tsi-squa da-lo-ni	(chee-sqwah dah-loh-neh)
Trotting Wolf _____	Wa-ya a-tli	(wah-yah ah-tlee)
Falling (pitching) _____	A-qua-de-gi	(ah-qwah-DAY-gee)
Four Killer _____	Nv-gi-di-hi-hi	(nuhn-gee?-dee-hee-hee)
Fishing _____	Su-hv-s-gi	(SOO-huhn-SGEE)
Shooter (lawyer) _____	Di-ta-yo-hi-hi	(DEE-tah-YOH-hee-hee)
Feather _____	U-gi-da-tli	(oo-gee-dah-tee)
Fencer _____	Di-so-yo-hi	(dee-soh-yoh-hee)
Back water _____	A-ma a-tsa-na	(ah-mah ah-chah-nah)
Gourd _____	Ga-lv-na	(gah-luh:-nah)
Gap _____	Wu-ta-le-sv-i	(woo?-tah-lay-suh-ee)
Dry Water _____	A-ma u-ka-yo-di	(ah-mah oo-kah-yoh:-dee)

¹² Actually the word translates to "Brown Squirrel" because it is more brown than red.

✍ PRACTICE SENTENCES #2: Listen carefully and fill in the blanks with the Cherokee Syllabary. Draw a line under each accented syllable. Use these sentences as a guide to write your own sentences. See page 38 for the correct Cherokee writing.

1. Today is May 6th.

Go-hi-i-ga a-n(i)-s-gv-ti su-da-li. (Today – May - 6.)

2.. The woman is very pretty.

A-ge-hya u-do-hi-yu-hi u-wo-du-hi-yu. (Woman - really [very] - pretty)

3. The hummingbird is a fast flyer.

Wa-le-li a-ya-nu-li ga-no-hi-li-so-i. (Hummingbird – fast - flyer)

4. A bullet was found in the field. (He found a bullet in the field.)¹³

Ga-ni u-wa-tv-hv-gi tlo-ge-si. (Bullet – found - field)

5. A baby child came. (or you could say, "A baby was born.")

U-s-ti a-yo-tli u-lu-tsv-i. (Baby – child - came)

6. My home and school are two miles apart.

Di-que-nv-sv-i a-le tsu-na-de-lo-qua-s-di ta-li yu-tli-lo-da.
(My home and school two miles)

7. The geese are flying high.

Sa:-sa a-ni-no-hi-li ga-lv?-la-di. (Goose - [they are] flying - high)

8. On July fourth, the flags will be flying.

Gu-ye-quo-ni nv-gi-ne i-ga ga-da-di de-ga-no-hi-li-to-he-s-di.
(July fourth day flag [it] will be flying)

¹³A Cherokee sentence can be interpreted in several ways. Remember, Cherokee does not translate directly across into English. To translate either into Cherokee or into English, you must interpret what you are writing. Think Cherokee.

9. I lost my watch somewhere.

Wa-tsi hi-lv-tlv-i a-gi-yo-u-si. (Watch – somewhere - [it is] lost)

10. The cherries will soon be ripe.

Gi-ta-ya tle-gi-quv gv-n(i)-s-ge-s-di.
(Cherries soon [they] will be ripe)

11. The alligator will wrestle him on Saturday.

Tsu-la-s-gi da-tsi-ya-ne-s-ta-ni u-na-do-da-qui?-de-na.
(Alligator [he] will wrestle him Saturday)

12. The bird is singing pretty.

Tsi-s-qua u-wo-du-hi-yu da-ni-no-gi-a. (Bird – pretty - [it] is singing)

13. Oklahoma is seventy years old.

Ga-l(i)-qua-s-go-hi i-yu-de-ti-yv-da O-ga-li-ho-ma (mi) (Seventy - years - Oklahoma)

Use for notes:

VERB CONJUGATIONS: Fill in the blanks. Underline the pronouns.

Singular: "to do"

(I or me)	What am I doing?	_____
	Ga-do ga-dv-ne-ha	
(you)	What are you doing?	_____
	Ga-do ha-dv-ne-ha	
(he or she)	What is he/she doing?	_____
	Ga-do a-dv-ne-ha	

Dual: (two people)

(we: you and I)	What are we (you & I) doing?	_____
	Ga-do i-na-dv-ne-ha	
(you two)	What are you (two) doing?	_____
	Ga-do i-sda-dv-ne-ha ¹⁴	

Plural: (three or more people)

(they)	What are they doing?	_____
	Ga-to a-na-dv-ne-ha	

Singular: "to go"

(I or me)	Where am I going?	_____
	Ha-dlv ge:-ga	
(you)	Where are you going?	_____
	Ha-dlv he:-ga	
(he or she)	Where is he/she going?	_____
	Ha-dlv e:-ga	

Dual:

(you and I)	Where are we (you & I) going?	_____
	Ha-dlv i-ne-ga	
(we)	Where are we (you & I) going? ¹⁵	_____
	Ha-dlv da-ne-si	
(you two)	Where are you two going?	_____
	Ha-dlv i-sde-ga	

¹⁴In some dialects, this second person dual pronoun prefix is simply "s-d." In this case: What are you two doing? would be "ga-do sda-dv-ne-ha." Refer to the Cherokee Dictionary for more on verb prefixes.

¹⁵ This is the future tense of "you and I" – Where will you and I be going? Refer to page 249 of the dictionary.

Plural:

(others, not me) Where are they going?
Ha-dlv a-ne-ga

Singular: "to eat"

(I or me) I am eating [it].
tsi-gi-a

(you) You are eating [it].
hi-gi-a

(he/she/or it) He/she is eating [it].
a-gi-a

Dual: (two people)

(you and I) You and I (we) are eating.
i-ni-gi-a

(you two) You two are eating.
i-sdi-gi-a

Plural: (three or more people)

(others and I) We are eating.
o-tsi-gi-a

(they) They are eating.
a-ni-gi-a

(End of Tape Two, side 1)

Use for notes:

Listen carefully as Sam pronounces each of the following phrases, then fill in the blanks. Remember, the syllables (go), (du), and (dv) are often sounded as (to), (tu), and (tv). The subject is often first, followed by the modifiers with the verbs last.

SEEKING HELP PHRASES

Pronunciation		Cherokee interpretation
1. I understand.	A-ya go:-li-ga ¹⁶	_____
2. I don't understand. (no understand)	V-tla yi-go-li-ga	_____
3. Do you understand?	Ho-l(i)-ga-tsu ¹⁷	_____
4. Speak slowly please. (slowly you-speak)	U-s-ga-no-li hi-ne-gi	_____
5. Please say again. (again - [I] you-speak)	Si-quu tsi-hi-ne-gi	_____

ASKING DIRECTIONS

1. Will you help me?	Ye-li-quu-s-go yi-g(i)-s-de-la	_____
2. I am lost.	A-qua-le-na-hi-da	_____
3. How far is it?	I-nv-hi-s-go	_____
4. Is it near?	E-s-ga-ni-quu-s-go	_____
5. Is it far?	I-nv-hi-ge	_____
6. Is it to the right?	A-g(a)-ti-si-s-go i-di-la	_____
7. Is it to the left?	A-g(a)?-s-ga-ni-ge i-di-la	_____
8. Is it straight ahead?	Tsi-yu-g(o)-ti-quu-ge	_____
9. Please show me.	S-que-yo-hv-ga	_____
10. How many miles is it to..?	...hi-la yu-tli-lo-da	_____
11. Clothing store?	Di-na-wo a-da-na?-nv-i	_____
12. Drugstore?	Nv-wo-ti a-da-na?-nv-i	_____
13. Garage?	Da-qua-le-la a?-ti-yi	_____
14. Grocery?	A-l(i)-s-da-y(v)-di	_____

NOTE: Remember, the subject is always first. In the last sentence, it would read:
How many miles is it to the grocery? **A-l(i)-s-da-y(v)-di hi-la yu-tli-lo-da.**

¹⁶All that is needed to say "I understand" is "Goliga." Adding "Aya" to the beginning of the sentence only emphasizes you "really do" understand even if no one else does.

¹⁷Remember, the last syllable of a sentence is often nasalized.

15. Laundry?	Tsu-n(a)-gi-lo-sdi-yi	_____
16. Barber shop?	Di-da-sto-ti-yi	_____
17. Bakery?	Tsu-ni-n(v)-ti-yi	_____
18. Restaurant?	Tsu-na-l(i)-sda-y(v)-ti-yi	_____
19. House?	A-da-ne-lv-i ¹⁸	_____
20. Road?	Nv:-no-hi	_____
21. Police station	A-ni-qua-li-si u-ni-yv-sti-yi	_____
22. Telephone?	Di-tla-no-he? di-yi ¹⁹	_____
23. Market?	Ga-n(v)-to?-ti-yi	_____
24. Hospital?	Tsu-ni-tlv-gi u-ni-yv-sti-yi	_____
25. Church?	Di-ga-la-wi?-sti-yi	_____
26. Bus	U-ta-na da-qua-le-lu a-tso-to-ti	_____
27. Automobile?	A-ya-nu-la da-qua-le-la	_____
28. Horse?	So-qui-li	_____
29. River?	E-quo-ni	_____
30. Mountain?	O-da-lv?-i	_____
31. Valley?	U-ge-da-li-yv?-i	_____

ASKING FOR PROFESSIONAL PEOPLE

1. Where can I find a... ..ha-dlv yi-tsi-wa-dv	_____
2. ...dentist?	Di-da-n(v)? de-sgi...
3. ...doctor?	A-ga-na-g(v)?-ti...
4. ...mechanic?	Da-qua-le-la o-sda i-di-gv-ne-hi
5. ...policeman?	Di-qua-li-si...
6. ...barber?	Di-da-sto-ye:-sgi ²⁰
7. ...restroom?	Do-yi e-da-sti-yi...

¹⁸Another word for "house" is "gahl-tso-de."

¹⁹Another pronunciation is Di-tli-no-he-di-i.

²⁰Notice the difference between "barber" and "barber shop." Most "worker" names end in -sgi.

ASKING FOR FOOD.....

- | | | |
|------------------------------|----------------------------------|-------|
| 1. I want... | ...a-qua-du-li-ha ²¹ | _____ |
| 2. You want... (one item) | ...tsa-du-li-ha | _____ |
| You want... (more than one) | ...de-tsa-du-li-ha ²² | _____ |
| 3. I would like.. (one item) | ...ya-qua-du-lv-quu | _____ |
| I would like (more than one) | ...yi-da-qua-du-lv-quu | _____ |

4. ...something to eat. Go-hu-s-di a-gi-gi-sdi... _____

Example: *I would like something to eat.* ᄎᄎᄎᄎ ᄎᄎᄎᄎ ᄎᄎᄎᄎ

ya-qua-du-lv-quu go-hu-s-di a-gi-gi-sdi

- | | | |
|------------------------|--|-------|
| 5. ...some bread. | Ga-du i-yi-gi.. | _____ |
| 6. ...some butter. | Go-tlv-nv-hi... | _____ |
| 7. ...some soup. | U:-ga-ma... | _____ |
| 8. ...some beef. | Wa-ga ha-wi-ya... | _____ |
| 9. ...some lamb. | U-no:-de-na... | _____ |
| 10. ...bacon. | Di-g(a)-sv-sda-nv ha-wi-ya ²³ | _____ |
| 11. ...pork. | Si-qua ha-wi-ya... | _____ |
| 12. ...chicken. | Tsi-ta:-ga... | _____ |
| 13. ...fried chicken. | Gv-tsa-tla-nv tsi-ta:-ga... | _____ |
| 14. ...egg | U-we-tsi... | _____ |
| 15. ...eggs | Tsu-we-tsi... | _____ |
| 16. ...fried eggs | Di-gv-tsa-tla-nv tsu-we-tsi... | _____ |
| 17. ...vegetables | A-wi-sv-nv u-dv-sv-i... | _____ |
| 18. ...potato/potatoes | Nu-na... | _____ |
| 19. ...string beans | Tu-ya a-ni-tse-i... | _____ |
| 20. ...cabbage | Tsu-qua-n(v)-de-na... | _____ |
| 21. ...peas | U-tlv:-da-li... | _____ |
| 22. ...salad | A?-su-ye-hv-i... | _____ |
| 23. ...some sugar | Ka-l(i)-se-tsi | _____ |

²¹Another pronunciation is "a-wa-du-li-ha," sometimes pronounced as "wa-du-li."

²²When asking for more than one item.

²³Means "smoked meat." Could also refer to "ham."

BUYING THINGS.....

1. I'd like to buy... (one item)

Ya-qua-du-lv-quu a-gi-wa-hi-sti-yi _____

2. I'd like to buy... (more than one item)

Ya-qua-du-lv-quu di-gi-wa-hi-sti-yi _____

I would like to buy some shoes. ᏩᏊᏗ ᏗᏐᏍᏗᏗ ᏩᏊᏗᏗᏐᏗ

ya-qua-du-lv-quu di-la-su-lo di-gi-wa-hi-sti-yi

(I would like - shoes - I to buy - [plural form- future tense])

3. ...some shoes Di-la-su-lo (la)²⁶ _____

4. ...some shirts Ha-wi-na di-hna-wo²⁷ _____

5. ...a dress A-sa-no _____

6. ...some dresses Di-sa-no _____

7. ...some medicine Nv-wo:-ti _____

8. ...some food A-l(i)-s-da-y(v)-ti _____

9. ...some buttons Di-ka-ne:-sti _____

10. ...some blankets Tsu-ne-gv-ha-i _____

List other products here as you learn and use them.


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

²⁶In some dialects, it is pronounced di-la-su-la.

²⁷Actually translates to "under shirt" or T-shirt. Di-na-wo also means "clothing."

2	3	4	5	6
D _a	R _e	T _i	O _u	L _v
S _{ga}	Y _{gi}	A _{go}	J _{gu}	E _{gv}
h _{ha}	A _{hi}	H _{ho}	T _{hu}	h _{hv}
W _{la}	S _{le}	L _{li}	G _{lo}	M _{lu}
o _{ma}	H _{mi}	S _{me}	Y _{mu}	
h _{na}	G _{nah}	h _{ni}	Z _{no}	h _{nv}
T _{qua}	W _{que}	O _{qui}	W _{quo}	h _{quv}

1	2	3	4	5	6

 **CONVERSATIONAL PHRASES #2** Here are some more phrases for you. Our speaker is Levi Carey, a full-blood Cherokee. Like Sam, he grew up speaking Cherokee. Levi taught the Cherokee language for many years and has worked as a researcher and translator with many organizations.²⁸ Write the Cherokee in the spaces and other pronunciations and definitions on a separate piece of paper.

1. Come in!
(ga-l(i)-tso-de e-hi-yv-ha) _____
2. Come in! (2 or more people)
(e-sdi-yv-ha) _____
3. Go out!
(hi-nv-go-i) 1 person / sdi-nv-go-i) 2 or more people _____
4. Do you know how?
(hi-g(a)-ta-has) _____
5. I know how.
(tsi-ga-ta-ha) _____
6. I don't know how.
(tla yi-tsi-ga-ta-ha) _____
7. No good. Bad.
(u-yo-i) _____
8. I see (something)
(tsi-go-w(a)-ti-ha) _____
9. We see. (you & I)
(i-ni-go-w(a)-ti-ha) _____
10. What do you see?
(ga-do u-sdi hi-go-w(a)-ti-ha) _____
11. I am happy.
(a-ya ga-li-e-li-ga) _____
12. I am hungry.
(a-gi-yo-si-ha) _____
13. Are you hungry?
(tsa-yo-si-has) _____
14. Do you want some bread?
(ga-dus tsa-du-li-ha) _____
15. Yes, I would like some bread.
(v, ga-du a-qua-du-li-ha) _____

²⁸ Be sure to make notes on the definitions Levi gives you. There is more information on Levi on page 36.

Introduction to Cherokee

16. Do you want some water?
(a-ma-s tsa-du-li-ha) _____
17. This is milk.
(a-ha-ni u-nv-di) _____
18. Yes, I am thirsty)
(vv, a-ma a-g(i)-ta-de-gi-a) _____
19. Here's some water.
(a-ha-ni-dv a-ma) _____
20. Who are you looking for?
(ga-go-i hi-yo-ha) _____
21. How far is it to town?
(hi-la-yv-i ga-du-hv?-i) _____
22. I am here.
(a-ha-ni ge-do-a) _____
23. I am awake.
(a-gi-ye-tsv-i) _____
24. What is the man doing?
(ga-do a-dv-ne na a-sga-ya) _____
25. What is the woman doing?
(ga-do a-dv-ne na a-ge-ya) _____
26. What is the boy doing?
(ga-do a-dv-ne na a-tsu-tsa) _____
27. What is the girl doing?
(ga-do a-dv-ne na a-ge-yu-tsa) _____
28. How old are you?
(hi-la yi-tsa-de-ti-yv-da) _____
29. What is this?
(ga-do u-s-di) _____
30. This is a school.
(hi-a tsu-na-de-tlo-qua-sdi-i) _____
31. This is a church.
(hi-a tsu-ni-la-wi-sdi-i) _____
32. It is not expensive.
(hla u-go-di tsu-gv-wa-l(i)-di yi gi) _____

WEATHER PHRASES:

1. It is cold today.
(u-hyv-dla go-hi-i-ga) _____
2. It is really cold.
(u-do-hi-yu u-hyv-dla) _____
3. The water will freeze tonight.
(a-ma da-ga-ne-sda-la-di go-hi-u-sv-i) _____
4. It is raining.
(a-ga-sga) _____
5. Is it going to rain?
(dv-ga-hna-nis) *or* (da-ga-hna-ni-tsu) _____
6. Will it rain tomorrow?
(da-ga-hna-ni-s su-na-le-i) _____
7. It will rain tomorrow.
(da-ga-hna-ni su-na-le-i) _____
8. It will snow tomorrow.
(da-gu-ta-hni su-na-le-i) _____
9. The rain is beautiful.
(nu-wo-du ni-ga-l(i)-sdi a-ga-sgv-i) _____
10. The sun is shining.
(nu-da a-ga-li-a) *or* (nv-da a-ga-li-ha) _____
11. It is nice today.
(u-do-hi-yu-ge o-s-da go-hi-i-ga) _____
12. A storm is coming.
(u-no-le da-ya-i / dv-hi-li) _____
13. A hurricane is coming.
(u-no-le a-ma-yi e-do-hi da-ya-i) _____
14. The clouds are black.
(gv-hna-ge-i u-lo-gi-la-i) _____
15. The clouds are beautiful.
(nu-wo-du u-lo-gi-la-i) _____
16. It will be warm tomorrow.
(u-ga-no-we-s-ti su-na-le-i) _____

MONEY CLASSIFICATION

ENGLISH	PRONOUNCIATION	CHEROKEE
Money	a-de-la <i>or</i> a-de-lv-(i)	_____
One dollar	u-hno-sda	_____
Several dollars	u-ni-hno-sda	_____
One cent	sa?-quu i-da-n(i)?-te-di	_____
Two cents	ta?-li i-da-n(i)?-te-di	_____
Three cents	tso-i-da-n(i)?-te-di	_____
Four cents	nv-gi-da-n(i)?-te-di	_____
Five cents (nickle)	hi-sgi i-da-n(i)?-te-di	_____
Ten cents (dime)	s-go-da-n(i)?-te-di	_____
Twenty-five cents (quarter)	gi-nu-t(i)?-di	_____
Fifty cents (half)	a-ye:-hli	_____
One dollar	u-hno-sda	_____
Two dollars	ta-l(i)?-de-lv-(i)	_____
Three dollars	tso?-a-de-lv-(i)	_____
Four dollars	nv-ga-de-lv-(i)	_____
Five dollars	hi-sga-de-lv-(i)	_____
Six dollars	su-da-l(i)?-de-lv-(i)	_____
Seven dollars	ga-l(i)?-qwo-ga-de-lv-(i)	_____
Eleven dollars	sa-du-a-de-lv-(i)	_____
Twelve dollars	ta-l(i)?-du-a-de-lv-(i)	_____
Thirteen dollars	tso-ga-du-a-de-lv-(i)	_____
Twenty dollars	ta-l(i)?-s-go-a-de-lv-(i)	_____
Fifty dollars	hi-sgo-a-de-lv-(i)	_____
One hundred dollars	s-go-hi-ts(i)-qua a-de-la	_____
One thousand dollars	sa-wu?-i-ya-ga-yv-la a-de-la	_____
One million dollars	sa-wu?-i-yu-qua-di-nv-da a-de-la	_____

About Levi Carey:

Levi grew up among the Cherokee people in eastern Oklahoma. All of his immediate family were full-bloods and spoke mainly Cherokee. As a child, he was fascinated by the old Cherokee stories told to him by his grandparents and great uncles. One of his uncles, Cherokee Bread, was a popular medicine man. He had a beautiful way of writing the Cherokee syllabary. Levi tried his hand at reading the sacred Cherokee formulas, but the elders who were glad to see him using the syllabary thought it would be better if he learned to read the Cherokee testament. So from an early age, Cherokee was and is his first language. He still reads from the old formula book given to him by his grandmother.

What helped him retain the use of the language living so far from Cherokee country was the fact that his wife, Virginia, is also a Cherokee speaker.

Levi taught Cherokee for many years in elementary schools with materials he prepared. He enjoyed those sessions with the children and also, as a researcher and translator, working with organizations in the California area. He is continuing his work of teaching and writing books on the Cherokee language.

We at Various Indian Peoples Publishing Co. are very proud to have Levi working with us to preserve and share the language with you.



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1. DYG.ᎠᎠᎠᎠᎠ
2. JYG.ᎠᎠᎠᎠᎠ
3. JWᎡW
4. ᎠᎠᎠ ᎠᎠᎠ
5. DUZ
6. JUZ
7. ᎠᎠᎠ
8. ᎠᎠᎠᎠᎠᎠ
9. ᎠᎠᎠᎠᎠ
10. ᎠᎠᎠᎠᎠ

Page 32-33

1. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ
2. ᎠᎠᎠᎠᎠᎠ
3. ᎠᎠᎠᎠᎠ / ᎠᎠᎠᎠᎠᎠ
4. ᎠᎠᎠᎠᎠᎠ
5. ᎠᎠᎠᎠᎠ
6. Ꭰ ᎠᎠᎠᎠᎠᎠ
7. ᎠᎠᎠᎠ
8. ᎠᎠᎠᎠᎠᎠ
9. ᎠᎠᎠᎠᎠᎠ
10. ᎠᎠᎠ ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠ
11. ᎠᎠ ᎠᎠᎠᎠᎠᎠ
12. ᎠᎠᎠᎠᎠᎠ
13. ᎠᎠᎠᎠᎠᎠ
14. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ
15. i, ᎠᎠ ᎠᎠᎠᎠᎠᎠ
16. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ

17. ᎠᎠᎠ ᎠᎠᎠᎠ
18. ii, ᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠ
19. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠ
20. ᎠᎠᎠᎠ ᎠᎠᎠᎠ
21. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠ
22. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ
23. ᎠᎠᎠᎠᎠᎠᎠ
24. ᎠᎠᎠ ᎠᎠᎠᎠ Ꭰ ᎠᎠᎠᎠᎠᎠ
25. ᎠᎠᎠ ᎠᎠᎠᎠ Ꭰ ᎠᎠᎠᎠᎠ
26. ᎠᎠᎠ ᎠᎠᎠᎠ Ꭰ ᎠᎠᎠᎠᎠ
27. ᎠᎠᎠ ᎠᎠᎠᎠ Ꭰ ᎠᎠᎠᎠᎠᎠ
28. ᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠ
29. ᎠᎠᎠ ᎠᎠᎠᎠ
30. ᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ
31. ᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ
32. Ꭰ ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ

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1. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠ
2. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ
3. ᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠ
4. ᎠᎠᎠᎠᎠ
5. ᎠᎠᎠᎠᎠᎠ / ᎠᎠᎠᎠᎠᎠ
6. ᎠᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠ
7. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠ
8. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠ
9. ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ
10. ᎠᎠᎠ ᎠᎠᎠᎠᎠᎠ (ᎠᎠᎠᎠ)
11. ᎠᎠᎠᎠᎠᎠ ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠ
12. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠ (ᎠᎠᎠᎠᎠᎠ)
13. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ (ᎠᎠᎠᎠᎠᎠ)
14. ᎠᎠᎠᎠᎠᎠ (ᎠᎠᎠᎠᎠᎠ) ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ
15. ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠᎠ
16. ᎠᎠᎠᎠᎠᎠᎠᎠ ᎠᎠᎠᎠᎠᎠᎠᎠᎠᎠ

canvas	ᏅᏍᏗ	ti-na-wo
cap	ᏃᏍᏗ	a-li-sdu-lo
cat	ᏅᏍᏗ or ᏅᏍᏗ	we-sa <i>or</i> we-si
catch	ᏅᏍᏗ	ga-ni-yi-ha "he's catching him"
catfish	ᏅᏍᏗᏅᏍᏗ	tsu-li-sda-na-li
cardinal	ᏅᏍᏗ	to-tsu-wa
cave	ᏅᏍᏗᏅᏍᏗ	u-sda-ga-lv?i
cedar	ᏅᏍᏗ	a-tsin
cemetery	ᏅᏍᏗᏅᏍᏗ	tsun-da-ni-soh-di?i
center	ᏅᏍᏗ	a-ye-hli (middle)
chair	ᏅᏍᏗᏅᏍᏗ	ga-sgi-lo
Cherokee	ᏅᏍᏗ	tša-la-gi "spoken language"
	ᏅᏍᏗ	di-tša-la-gi "written language"
Christmas	ᏅᏍᏗᏅᏍᏗᏅᏍᏗ	da-ni-sta-yo-hi-hv?i ²⁹
Choctaw people	ᏅᏍᏗ	a-tša-da
cornbread	ᏅᏍᏗ ᏅᏍᏗ	se-lu ga-du
cotton	ᏅᏍᏗ	u-tsi-lv?i
cough	ᏅᏍᏗᏅᏍᏗ	u-si-wa-sga "he is coughing"
Creek people	ᏅᏍᏗ	a-gu-sa
cry	ᏅᏍᏗ	a-hlo-hi-ya "she is crying"
D		
damp	ᏅᏍᏗᏅᏍᏗ	u-wo-de-hwi-ga
dangerous	ᏅᏍᏗᏅᏍᏗ	ga-na-ye-sgi
dark	ᏅᏍᏗᏅᏍᏗ	uhl-si-ga "it is dark"
dawn	ᏅᏍᏗᏅᏍᏗ	u-gits-de-yi
daughter	ᏅᏍᏗᏅᏍᏗ	u-we-tsi a-ge-yu-tša
death	ᏅᏍᏗᏅᏍᏗ	a-yo-hu-hi-sdi
demon (devil)	ᏅᏍᏗᏅᏍᏗ	a-sgi-na
Democrat	ᏅᏍᏗᏅᏍᏗ	u-ga-na-wa same as "warm"
dewberries	ᏅᏍᏗᏅᏍᏗ	u-hlo-si-nv-da
die	ᏅᏍᏗᏅᏍᏗ	ga-li-wo-ga
dig	ᏅᏍᏗᏅᏍᏗ	a-sgo-sga "he is digging"
dirt	ᏅᏍᏗ	ga-da
dirty	ᏅᏍᏗᏅᏍᏗ	ga-da-ha?i
distance	ᏅᏍᏗᏅᏍᏗ	nu-da-lv?i
dishonest	ᏅᏍᏗᏅᏍᏗ	ni-du-yu-go-dv-na

²⁹ Actually means "when they shoot off fireworks" – a common way of colonial settlers celebrating Christmas.

embarrassment	ᎠᎳᎩᎠᎵ	u-de-ho-hi-sdi
empty	ᎠᎵᎩ	u-si-hwa
end	ᎠᎳᎩᎠᎵ	al-squa-di?a
endure	ᎳᎳᎠᎳ	de-ge-tv-sga
enemies	ᎠᎵᎩᎠᎵ	di-ni-da-hna-wi
enemy	ᎠᎵᎩᎠᎵ	tso-tsi-da-na-wa
English	ᎠᎳᎩ	gi-li-si
enjoy	ᎠᎳᎩᎠᎵ	a-li-he-li-sdi
	ᎳᎳᎠᎳ	ga-lv-quo-di?i (K)
enraged	ᎠᎳᎩᎠᎵ	u-ta-hla-wo-sga "he's getting mad"
enter	ᎠᎳᎩᎠᎵ	e-yv-hi-ha "come in"
entice	ᎠᎳᎩᎠᎵ	a-da-ni-la-de-di
escape	ᎠᎳᎩᎠᎵ	a-li-ti?a
everywhere	ᎠᎳᎩᎠᎵ	ni-kv-?i
evening	ᎠᎳᎩᎠᎵ	sv-hi-ye-yi
examine	ᎠᎳᎩᎠᎵ	a-go-li-ye-a "to get to know"
excuse	ᎠᎳᎩᎠᎵ	di-hlv-qui-sdo-di
explain	ᎠᎳᎩᎠᎵ	de-go-si-si-ha
explode	ᎠᎳᎩᎠᎵ	a-ta-sgi?a "it's exploding"
	ᎠᎳᎩᎠᎵ	a-ta-sgi-sdi-ha "he's exploding it"
F		
face	ᎠᎳᎩᎠᎵ	u-ka-tv?i "his/her face"
fall	ᎠᎳᎩᎠᎵ	ga-nv-ga "he's falling"
fall (the season)	ᎠᎳᎩᎠᎵ	u-li-go-hv-sdi
family	ᎠᎳᎩᎠᎵ	du-da-ti-hna-v?i
famine	ᎠᎳᎩᎠᎵ	a-go-na
farmer	ᎠᎳᎩᎠᎵ	di-ga-lo-gi-sgi
fast (verb)	ᎠᎳᎩᎠᎵ	a-ya-nu-li
father (my)	ᎠᎳᎩᎠᎵ	a-gi-do-da
	ᎠᎳᎩᎠᎵ	sgi-do-da "when speaking to him"
fawn	ᎠᎳᎩᎠᎵ	a-hwi a-gi-na
feather	ᎠᎳᎩᎠᎵ	u-gi-da-hli
feel	ᎠᎳᎩᎠᎵ	u-da-nv-ta
female animal	ᎠᎳᎩᎠᎵ	a-gi-si
fence	ᎠᎳᎩᎠᎵ	a-so-hyv?i
finger	ᎠᎳᎩᎠᎵ	ga-ye-sa-dv?i "his finger"
fire	ᎠᎳᎩᎠᎵ	a-tsi-la
flat	ᎠᎳᎩᎠᎵ	a-ya-ta-na

Introduction to Cherokee

letter	AᎠᎹ	go-hwe-li "she's writing a letter"
liar	ᑭᑭᑭ	ga-yv-go-gi
lie down	ᑭᑭᑭ	gahn-ga
life	ᑭᑭᑭ	gv-nv?i
lightning	ᑭᑭᑭᑭ	a-na-ga-li-ha "it is lightning"
like	ᑭᑭᑭᑭ	u-lv-kwdi "he likes her"
listen	ᑭᑭᑭᑭᑭ	u-tv-da-sdi "she's listening"
lizard	ᑭᑭᑭᑭ	ga-na-hla?i
lock	ᑭᑭᑭ	dak-si <i>also</i> "terrapin"
log	ᑭᑭᑭᑭ	tsu-lv-da-ge-wi
long	ᑭᑭᑭᑭ	ga-nv-hi-da
look	ᑭ	ni
look at (it)	ᑭᑭᑭᑭᑭ	a-ga-to-sdi
loom	ᑭᑭᑭ	di-gv-di
love	ᑭᑭᑭᑭᑭ	a-da-geyh-di
I love you	ᑭᑭᑭᑭ	gv-ge-yu-ha
M		
mad	ᑭᑭᑭᑭ	u-hna-lv-ha (same as "angry")
magician	ᑭᑭᑭᑭ	a-da-we-hi <i>also</i> "wiseman & angel"
many	ᑭᑭᑭᑭᑭ	tskwi-sdi
marble	ᑭᑭᑭᑭᑭ	ga-da-yo-sdi
me (I)	ᑭᑭ / ᑭᑭ	a-yv <i>or</i> a-ya
meadow	ᑭᑭᑭ	hlo-ge-si "field"
medicine	ᑭᑭᑭᑭ ᑭᑭᑭ	nv-wo-ti nv-wo-ta (K)
medicine man	ᑭᑭᑭᑭᑭᑭ	di-da-nv-wi-sdi "doctor"
metal	ᑭᑭᑭᑭᑭᑭ	ta-lu-gi-sdi
minister	ᑭᑭᑭᑭᑭᑭᑭ	al-tsa-do-hv-sgi
minute	ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ	i-ya-ta-hwo-sta-nv-i
mist	ᑭᑭᑭᑭᑭᑭ	ga-li-da-sdv
moccasin	ᑭᑭᑭᑭ ᑭᑭᑭᑭ	tsu-tsa-wo-da u-tsu-wo-di (K)
mole	ᑭᑭᑭ	ti-ne-qua
money	ᑭᑭᑭ	a-de-la
month	ᑭᑭᑭ ᑭᑭᑭᑭ	ka-lv?i "a specific month" a-ka-lv?i (K)
moon	ᑭᑭ ᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ	nv-da sv-no-yi e-hi-hv-do
morning	ᑭᑭᑭᑭᑭ	su-na-le?i
mosquito	ᑭᑭ ᑭᑭᑭᑭ	do-sa u-dv-na
(my) mother	ᑭᑭᑭ	a-gi-tsi "speaking about her"

Introduction to Cherokee

old (thing)	ᎠᎩᎠ	u-we-ti
old man	ᎠᎩᎠᎠᎠ	u-tv-hi-sdi
old woman	ᎠᎩᎠᎠᎠᎠ	a-ga-yv-li-ge?i
onion	ᎠᎩᎠ	sv-gi
only	ᎠᎩᎠ	u-wa-sa
open	ᎠᎩᎠᎠᎠ	a-sdu-i?a "he is opening it"
open	ᎠᎩᎠᎠ	u-dla-nv-da "there is an opening"
opossum	ᎠᎩᎠᎠᎠᎠ	si-qua u-tsa-tse-sdi
oriole	ᎠᎩᎠ	wa-da-ga
orphan	ᎠᎩᎠᎠᎠ	u-da-ni-yi-da
otter	ᎠᎩᎠ	tsi-ya
our home	ᎠᎩᎠᎠᎠᎠ	i-ge-nv-sv?i
outside	ᎠᎩᎠ	do-yi
	ᎠᎩᎠ	doheyi (K)
oven	ᎠᎩᎠᎠᎠ	di-ga-ti-di?i
over there	ᎠᎩᎠ	a-ge
overalls	ᎠᎩᎠᎠᎠ ᎠᎩᎠᎠ	ga-nets-dla a-su-lo
	ᎠᎩᎠᎠᎠ ᎠᎩᎠᎠ	u-tse-sa-di a-su-lo (K)
owe	ᎠᎩᎠᎠ	ak-tu-ga
owl	ᎠᎩᎠ	u-gu-gu
oyster	ᎠᎩᎠ	da-gv-na
P		
page	ᎠᎩᎠᎠᎠᎠᎠ	u-ga-nv-da-dv?i "of a book"
paid	ᎠᎩᎠᎠᎠ	a-qui-yv-da
pain	ᎠᎩᎠᎠᎠ	a-gi-hli-yo-ga "she's in pain"
paint (noun)	ᎠᎩᎠᎠᎠᎠ	di-su-wi-sdi
	ᎠᎩᎠᎠᎠᎠ	a-su-wi-sti (K)
(to) paint	ᎠᎩᎠᎠᎠᎠ	a-su-wi-sga "he is painting"
pair	ᎠᎩᎠᎠᎠ	tsu-li-go-hi
pantry	ᎠᎩᎠᎠᎠᎠᎠ	di-ga-nv-so-di?i
pants	ᎠᎩᎠᎠᎠ	a-su-lo
past	ᎠᎩᎠᎠᎠᎠ	u-lo-sv-sdi "as in past the hour)
peace	ᎠᎩᎠᎠᎠᎠᎠ	nv-wto-hi-ya-da
pear	ᎠᎩᎠᎠᎠ	di-ga-dv-di
pecans	ᎠᎩᎠᎠᎠᎠᎠ	so-hi a-ni-wa-na-ge
pencil	ᎠᎩᎠᎠᎠᎠᎠ	di-go-hwe-lo-di
	ᎠᎩᎠᎠᎠᎠᎠ	go-hwe-lo-di (K)
penny	ᎠᎩᎠᎠᎠᎠᎠᎠ	sa-quu i-dan-te-di
pepper	ᎠᎩᎠᎠᎠᎠ	di-qua-yo-di
persimmon	ᎠᎩᎠᎠᎠ	sa-li

	pickles	SSᵀ	ga-ga-ma
	pie	ᵀᵀᵀᵀᵀ	ge-list-gi
	piece	DEᵀᵀᵀ	a-gv-ha-lv-da
	pill	DYᵀᵀ	ak-sdi
	pillow	Dᵀᵀᵀᵀ DJᵀᵀᵀ	a-qui-sdo a-gu-sdo (K)
	pin	ᵀᵀᵀᵀᵀ	u-squa-ti
	pint	Zᵀᵀ	no-tsi
	pink	YSᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ	gi-ga-ge?i u-sgo-lv?i
	pitcher	ᵀᵀᵀᵀ	u-de-gi "tosses something"
	pitcher	DCᵀᵀᵀᵀ ᵀᵀᵀᵀᵀ	a-hli-sdo-di "liquid container" u-we-se-di (K)
	plate	Dᵀᵀᵀᵀ ᵀᵀᵀᵀ	a-te-li-do u-na-wi (K)
	plum	ᵀᵀᵀᵀᵀᵀ	qua-nun-sti
	pocket	Dᵀᵀᵀᵀᵀ	a-dla-wa-dv?i
	pond	iᵀᵀ	v-da-li same as "lake"
	pony	ᵀᵀᵀᵀ ᵀᵀᵀᵀ	u-sdi so-qui-li "little horse"
	pork	ᵀᵀᵀ ᵀᵀᵀᵀ	si-qua ha-wi-ya
	pottery	Jᵀᵀᵀᵀ	di-ga-da-gu-gu
	priarie	ᵀᵀᵀᵀ	i-go-di
	preacher	Dᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ	al-tsa-do-hv-sgi
	puddle	ᵀᵀᵀᵀᵀ	u-da-ne-hv?i
	pupil (student)	Jᵀᵀᵀᵀᵀᵀ	di-de-hlo-qua-sgi
	pure	ᵀᵀᵀᵀᵀᵀ	u-da-nv-ga-lv-da
	purse	Dᵀᵀᵀᵀᵀᵀᵀ	a-da-hli-ne-sahl-di
	push	Sᵀᵀᵀᵀᵀ	ga-sa-do-sga
	put on	ᵀᵀᵀᵀᵀᵀ	ni-gvnh-di-ha "she's putting it on"
Q	quail	Jᵀᵀ	gu-que
	Qualla	ᵀᵀᵀᵀ	qua-lv-yi
	quarrel	DJᵀᵀᵀᵀ	a-ti-yo-sdi "argument"
	question	Dᵀᵀ ᵀᵀᵀᵀᵀᵀ	a-tv-dv-hv-sga
	quickly	ᵀᵀᵀᵀᵀ	u-hli-sda
	quiet	ᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀ	u-hla-hwe?i e-lo-we?i
	quilt	ᵀᵀᵀᵀ	hye-ga-hli
	quilting	Dᵀᵀᵀᵀᵀᵀ	a-hye-ga-hlv-sga
	quit	Dᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ	a-su-li-go-ga tsi-yo-hi-sda (K)
R			

Introduction to Cherokee

race	DVYᎠD	a-to-gi-ya?a
rag	DOᎠ ᎠᎠᎠ	a-hna-wo u-yo-i "bad cloth"
railroad	DᎠW ᎠZ.Ꭰ	a-tsi-la nv-no-hi "fire road"
rainbow	ᎠᎠVᎠWᎠᎠᎠ	u-nv-quo-la-tv?i
	ᎠᎠVᎠWᎠ	u-nv-quo-la-da (K)
rasberry	RJGᎠᎠ	sv-di-wa-li
rat	ᎠᎠᎠᎠ	ka-ni-kwsa
	ᎠᎠᎠᎠ ᎠWᎠ	tsi-sde-tsi u-ta-na (K)
rattle	SᎠVJ	gahn-tse-di
rattlesnake	ᎠᎠᎠᎠ	u-tso-na-ti
raven	AWOᎠ	ko-la-nv "war bird"
redbird	VJG	to-tsu-wa same as cardinal
repair	ᎠᎠᎠᎠ ᎠᎠᎠᎠᎠ	o-sda i-gv-ne-di?i
republican	ᎠᎠᎠᎠ	u-hyv-dla ³⁰
restraurant	JᎠᎠᎠᎠᎠᎠᎠᎠ	tsu-nal-sday-di?i
rich	ᎠᎠᎠᎠᎠ	u-we-hna?i
river	RᎠᎠᎠ	e-quo-ni
ring (jewelry)	DPᎠᎠᎠᎠᎠᎠ	a-li-ye-su-sdo
	DPᎠᎠᎠᎠᎠᎠᎠᎠ	a-li-ye-su-sta-wo (K)
road	ᎠZ.Ꭰ	nv-no-hi
roof	SᎠᎠᎠᎠ	ga-sa-na-li
room	ᎠᎠᎠᎠᎠ	ka-nv-su-lv
root	ᎠᎠᎠᎠᎠᎠᎠ	u-hna-sde-dla "of a plant"
round	SᎠᎠᎠᎠᎠ	ga-sa-qua-lv?i "it is round"
rubber	DᎠᎠ	a-dla
S		
Sabbath	ᎠᎠᎠᎠᎠᎠᎠᎠᎠ	u-na-do-da-qua-sgv?i
sack	SᎠᎠᎠᎠ	de-gahl-di
saddle	SᎠᎠᎠᎠ	de-hya-hu-lo
sand	ZᎠᎠ	no-ya
Sant Clause	JᎠᎠᎠᎠᎠᎠᎠ	di-sta-yo-hi
sassafrass	ᎠᎠᎠᎠᎠᎠᎠ	kan-sda-tsi
saw	SᎠᎠᎠᎠᎠ	ganh-doh-gi "a tool"
scalp	ᎠᎠᎠᎠᎠᎠᎠᎠᎠ	u-sdi-ne-ga?lv?i "his scapl"
school	JᎠᎠᎠᎠᎠᎠᎠᎠ	tsu-na-de-hlo-qua-sdi
	JᎠᎠᎠᎠᎠᎠᎠᎠ	di-do-le-qua-sdi (K)

³⁰ The close resemblance of the terms for "cold" and "Republican" is a characteristically Cherokee joke. The Cherokees fought for the Confederacy and many were Democrats for many years"

Introduction to Cherokee

strawberry	Dh	a-ni
steal	ᑭᑭᑦᑎᑦ	ga-no-sgi?a
strong	ᑎᑎᑦᑎᑦ	u-hli-ni-gi-da "powerful"
stomp-ground	ᑭᑭᑦᑎᑦ	ga-ti-yo?i
stump	ᑎᑎᑦᑎᑦ	u-hnihl-gv?i
summer	Aᑦ	go-gi
sun	ᑎᑎ	nv-da "also moon"
	ᑎᑎ ᑎᑎ ᑎᑎ	i-ga e-hi nv-da (K)
sunrise	ᑎᑎ ᑎᑎᑎᑎ	nv-da di-ka-lv-gv?i
sunset	ᑎᑎ ᑎᑎᑎᑎ	nv-da wu-de-li-gv?i
sunshine	ᑎᑎᑎᑎ	a-ga-li-sgv
	ᑎᑎᑎᑎ	a-ga-li-ha
supper	ᑎᑎ ᑎᑎᑎᑎ	u-sv al-stay-di
swallow	ᑎᑎᑎᑎ	a-gi-sga "to swallow"
swamp	ᑎᑎᑎᑎ ᑎᑎᑎᑎ	a-ma-yi-la-dv sa-lu-yi
swan	ᑎᑎ	sa-sa "same as goose"
sweet	ᑎᑎᑎᑎ	u-ga-na-sda "same as cake, cookie"
sweetheart	ᑎᑎᑎᑎ	tsu--na-da-da-hlu-gi
sweet potato	ᑎᑎ ᑎᑎᑎᑎ	nu-na a-nv-hi-da "long potato"
swell	ᑎᑎᑎᑎ	go-ti-sga "it's swelling"
swim	ᑎᑎᑎᑎ	a-da-wo?a "she is swimming"
swimming pool	ᑎᑎᑎᑎ	a-da-wo-sdi?i
sycamore	ᑎᑎᑎᑎ	gu-tsa-ne-ga
syrup	ᑎᑎᑎᑎ	wa-du-li-si
T		
table	ᑎᑎᑎᑎ	ga-sgi-lo "also means chair"
	ᑎᑎᑎᑎ ᑎᑎᑎᑎ	al-sta-yv-di ga-sgi-lv?i (K)
tail	ᑎᑎᑎᑎ	ga-ni-da?dv?i "his tail"
	ᑎᑎᑎᑎ	ga-toh-ga "shirt tail, cat's tail"
tales	ᑎᑎᑎᑎᑎᑎ	ka-no-he-hlv-hv-hi "stories"
	ᑎᑎᑎᑎᑎᑎ	ka-no-he-lv-nv-hi (K)
tall	ᑎᑎ ᑎᑎᑎᑎ	i-na i-ga-ti
teach	ᑎᑎᑎᑎᑎᑎ	da-de-hyo-hv-sga "she's teaching"
teacher	ᑎᑎᑎᑎᑎᑎ	di-de-yo-hv-sgi "she is a teacher"
tears	ᑎᑎᑎᑎ	hi-tsi-lv-ga (K) "same as rips"
tears	ᑎᑎᑎᑎᑎᑎ	tsu-gi-hla-ne-nv "as in crying"
	ᑎᑎᑎᑎᑎᑎ	tsu-ga-sa-wo-dv (K)
teenage boy	ᑎᑎᑎᑎ	a-hwi-nu-tsa
teenage girl	ᑎᑎᑎᑎ	a-ta-nu-tsa
telephone	ᑎᑎᑎᑎᑎᑎ	di-hli-no-he-di?i
television	ᑎᑎᑎᑎᑎᑎᑎᑎᑎ	a-da-yv-la-tv-sgi

Introduction to Cherokee

tell	ᑕᑭᑦᑭ	ka-no-he-ha "she's telling it"
temperature	ᑕᑭᑦᑭᑦ	nu-ga-no-wv?i
tender	ᑕᑭᑦᑭᑦ	wa-ni-ge?i "soft"
tent	ᑕᑭᑦᑭᑦᑦ	gahl-tso-dv?i
Texas	ᑕᑭᑦᑭ	nv-da-gi "place of the sun"
Thanksgiving	ᑕᑭᑦᑭᑦᑭᑦᑭᑦ	u-na-li-he-li-sdi "they give thanks"
thistle	ᑕᑭᑦᑭ	tsi-ts
tobacco	ᑕᑭᑦᑭ	tso-la
tomato	ᑕᑭᑦᑭ / ᑕᑭᑦᑭ	ta-ma-hli <i>also</i> du-ma-hli
tongue	ᑕᑭᑦᑭᑦᑦ	tsin-go?i "my tongue"
	ᑕᑭᑦᑭᑦᑦ	ganh-go?i "her tongue"
tonight	ᑕᑭᑦᑭᑦᑦ	ko-hi-u-sv
too big	ᑕᑭᑦᑭ / ᑕᑭᑦᑭ	u-ta-ni / u-ta-na
tooth	ᑕᑭᑦᑭᑦᑦ	ganh-doh-gv?i "his tooth"
toolbox	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	gv-ta-nv-do-di ka-ne-sa?i
touch	ᑕᑭᑦᑭᑦᑦ	a-sv-hni-ha "she's touching him"
tracks	ᑕᑭᑦᑭᑦᑦ	du-la-si-nv
trap	ᑕᑭᑦᑭᑦᑦ	sa-dv-di
trail	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	u-sdi ga-nv-hnv?i
	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	u-sdi nv-no-hi (K)
tree	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	hlgv?i / de-hl-gv?i (pl)
trick	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	ga-lo-na-sdi-ha "he's deceiving her"
turnip	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	da-kwsa-ni
turtle	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	sa-li-gu-gi "river turtle"
twin	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	di-ga-hlo-wi
	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	di-ga-hla-wa (K)
twister	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	a-ga-lu-ga "tornado"
U		
ugly	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	u-ne-gihl-di
umbrella	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦᑦ	a-da-wa-dv-i-sdi
uncle	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	e-du-tsi
	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	u-du-tsi "his/her uncle"
under	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	ha-wi-ni di-dla
	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	a-wi-ni-tsa (K)
undress	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	di-hna-we-a
United States	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	a-ma-ye-hli "middle of waters"
unripe	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	a-go-sdi "raw"
untie	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	da-ka-ne-yi-ha
until	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	i-go-hi-da
up	ᑕᑭᑦᑭᑦᑦᑦᑦᑦᑦᑦ	ga-lv-la-di-dla "above"

	whole	EGZᵒᵒᵒ	gv-wa-no-sda "the whole thing"
	whoop	DV.ᵒD	a-to-hi?a
	why	SVᵒ	ga-do-hv
	wide	ᵒᵒᵒ	hya-te-na
	widow	ᵒᵒᵒᵒᵒ	u-wo-su-lo-tsv
	window	KWH	tso-la-ni
	wine	YSPT DJWᵒᵒᵒ	gi-ga-ge?i a-di-ta-sdi "red drink"
	wink	DSWᵒᵒᵒ	ak-ta-sdi-ha
	winter	A W	go-la
	wipe	SCᵒᵒᵒ	ga-nv-gahl-di
	wise	DSWT	a-ga-ta-hna-i
	witch	Dᵒᵒᵒ	ats-gi-li
		Dᵒᵒᵒ	a-gi-li (K)
	wood	Dᵒ	a-da
	wool	ᵒᵒᵒ	u-wa?ni
Y	yard	Dᵒᵒ	a-ho-ni
	yawn	ᵒᵒᵒᵒᵒ	u-ha-hlo-ge-ha "he is yawning"
	years	Tᵒᵒᵒᵒᵒ	i-tsu-de-ti-yv-da
	yell	ᵒᵒᵒᵒᵒ	ge-hlu-hv-sga
	yellow	ᵒᵒᵒᵒᵒ	da-lo-ni-ge?i
	yours	Gᵒᵒᵒ	tsa-tse-li
	yourself	Cᵒ	tsv-sa
	youth	Dᵒᵒᵒᵒ	a-tv-sgi
Z	zeal	ᵒᵒᵒᵒᵒ	u-tu-gi gv-di
	zebra	ᵒᵒᵒᵒᵒᵒᵒ	so-qui-li i-yu-sdi
	zero	ᵒᵒᵒᵒᵒᵒᵒᵒ	wu-lo-sv-sdi u-yv-dla "cold"
	zinc	SV ᵒᵒᵒᵒ	ga-do u-la-ni
	zone	RGᵒᵒᵒᵒᵒᵒᵒᵒ	e-lo-hi a-sda-nv-nv
	zoo	ᵒᵒᵒᵒᵒᵒᵒᵒᵒᵒᵒ	tsu-da-le-nv-da a-yv-di-da-nv-di

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Sam Hider (Di-ga-du-na-i), Cherokee speaker and teacher, was born to Tom and Ella Hider in Delaware Co, Nov. 25, 1907, the same year Oklahoma became a state. His grandmother had come to Oklahoma in 1838 during the "Removal." Sam, a full-blood, received his education at the Chilocco Indian School where he learned to speak English. Cherokee was his first language. For over 35 years, he was pastor of various Baptist churches, the last being in Jay, Oklahoma. It was in this church that Sam recorded two delightful legends, both in Cherokee and English. These legends are available on audio cassette from Various Indian Peoples Publishing Company. Sam died on July 10, 1990.

Sam assisted Chief W. W. Keeler in laying the foundation for the present day Cherokee Nation including Rural Indian Education and many community action programs. Before his death he was honored for his service by having the Community Health Center in Jay, OK renamed the "Sam Hider Health Clinic. Wilma Mankiller, Cherokee Principal Chief at the time, said "it was only fitting to name a community clinic, a place of healing, after Rev. Hider because he has helped the spirit of so many Cherokees.

I first met Sam in 1970, the year he ran for Chief, while he was teaching the Cherokee language at the main library in Tulsa, OK. We collaborated on recording a language program which ultimately became the *Introduction to Cherokee* program. I wrote the accompanying workbook based on his notes and exercises he used in those classes.

This program is dedicated to his memory. A portion of the monies received from the sale of this and other Sam Hider programs (*Cherokee Legends*) is sent to the Sam Hider Clinic in his name. Even though Sam is no longer with us, he continues to teach his language to all who will listen.

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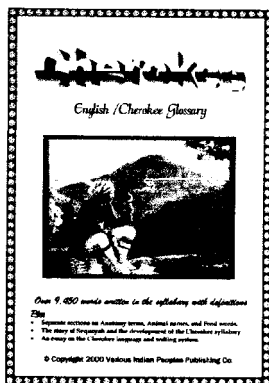
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