Dedication

To Ray Cochran - without whom’s inspiration in working to keep the Cherokee culture and language alive, even amidst his pain, this work would probably not have come about.

Notice

Language and culture which are not shared and taught openly and freely will die. If our language and culture die, as a people, so do we.

—ᏩᏯᏩᏯ

Copyright 2010 - All Rights Reserved


This work is licensed under the Creative Commons Attribution-Share Alike 3.0 United States License. To view a copy of this license, visit http://creativecommons.org/licenses/by-sa/3.0/us/ or send a letter to Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 94105, USA.

In Summary:¹

You are free:

- to Share — to copy, distribute and transmit the work.
- to Remix — to adapt the work.

Under the following conditions:

- Attribution — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).
- Share Alike — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

¹The summary is not the license. It is simply a handy reference for understanding the license and as such, has no legal value.
With the understanding that:

- **Waiver** — Any of the above conditions can be waived if you get permission from the copyright holder.

- **Other Rights** — In no way are any of the following rights affected by the license:
  
  - Your fair dealing or fair use rights;
  
  - Apart from the remix rights granted under this license, the author’s moral rights;
  
  - Rights other persons may have either in the work itself or in how the work is used, such as publicity or privacy rights.

- **Notice** — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to http://creativecommons.org/licenses/by-sa/3.0/us/.
Contributors

- Ray Cochran <Hawk’s Calls> (language consultation)
- Charles E. Kauffman (voice for audio disks, language consultation, flute player)
- Sagonige Asaldisiŋi ᏌᎨᏌᎲᏍᎦ (language consultation)
- ᏔᎵᏴዓᏣ ᏗᏙᏔᏃ, ᏔᏡᏩᏙᏇ (language consultation)
- Katrina Joyner, Graphics Arts, Bookcover.

Appreciation to:

Sequoyah - For creating the Syllabary.


To Leanne Hinton for her invaluable work on methodologies for teaching languages where fluency is low or non-existent, without whom the structure and inspiration for these materials would not have existed. “How to Teach when the Teacher Isn’t Fluent.” http://www.linguistics.berkeley.edu/people/fac/hinton.html,

To Dr. Pimsleur for “Graduated Interval Recall”, a much changed version of which is used in the audio lessons. http://en.wikipedia.org/wiki/Graduated_interval_recall


Referenced materials:

- ᏗᏣᎳᎩ ᎠᏃᏪᎸᏍᎦ (Writing Cherokee) - ISBN: 1884655-23-8
- ᏔᎵᏴataires ᏗᏙᏔᏃ, ᏔᏡᏩᏙᏇ GWY ᏔᏡᏩ (Beginning Cherokee) - ISBN: 0-8061-1463-0

2The intervals published in his paper were: 5 seconds, 25 seconds, 2 minutes, 10 minutes, 1 hour, 5 hours, 1 day, 5 days, 25 days, 4 months, 2 years.
• Cherokee English / Cherokee Glossary - ISBN: 1-884655-63-7
• Cherokee Study Course - ISBN: 1-882182-02-2
• Conjugation Made Easy / Cherokee Verb Study - ISBN: 1-882182-34-0
• Conversation Starters in Cherokee - ISBN: 1-882182-42-1
• Easy to use Cherokee Tsa La Gi Dictionary - ISBN: none
• A Reference Grammar of Oklahoma Cherokee - (http://kuscholarworks.ku.edu/dspace/bitstream/1808/4212/1/umi-ku-2613_1.pdf)
Preface

This book and accompanying audio covers basic pronunciation, a few introductory phrases, bound pronouns, basic sentence structure, and introduces some of the requirements of word agreement.

Please keep in mind that many of the sentences used in this material are here to learn grammar, not provide examples of everyday speech, and are many times non-sensical from a normal conversational point of view.

If you find what you believe to be an error in this material, would like to make a suggestion or comment, or want to obtain the most recent revision, please visit us on the web at: http://www.cherokeelessons.com/.

When referencing this material, please be sure to notate the document revision tag: $Revision: 2.58$.
# Contents

1 First Lesson 1

1.1 Accompanying Audio ........................................ 1
1.2 Online Support ................................................. 2
1.3 Getting the most out of this material. ......................... 2
1.4 Syllabary .......................................................... 4
1.5 Speaking .......................................................... 4
1.6 “You” vs “You” ...................................................... 6
1.7 Writing ............................................................ 6
1.8 Let us say the letters. ............................................ 6
1.9 Vocabulary ........................................................ 6
1.10 Syllabary, with markings. ...................................... 8
1.11 Syllabary, without markings. .................................. 9
1.12 Pronunciation Guide ............................................ 9
1.13 Exercise .......................................................... 10

2 Second Lesson 11

2.1 Syllabary Writing Practice ...................................... 11
2.2 Vocabulary Review .............................................. 11
2.3 Syllabary Speaking Practice .................................... 14
2.4 Vocabulary ........................................................ 14
2.5 Exercises .......................................................... 15
## 3 Third Lesson

3.1 Syllabary Writing Practice ........................................... 17
3.2 Vocabulary Review .................................................. 17
3.3 Pronunciation Practice .............................................. 20
3.4 Vocabulary ........................................................... 20
3.5 Sentences ............................................................ 22
3.6 Exercises ............................................................ 25

## 4 Fourth Lesson

4.1 Syllabary Writing Practice ........................................... 27
4.2 Vocabulary Review .................................................. 27
4.3 Pronouns and Verb Groups ......................................... 30
4.4 Vocabulary ........................................................... 32
4.5 Exercises ............................................................ 38

## 5 Fifth Lesson

5.1 Syllabary Writing Practice ........................................... 39
5.2 Vocabulary ........................................................... 39
5.3 Counting .............................................................. 41
5.4 Plurals ................................................................. 41
5.5 One Person vs Many People ........................................ 42
5.6 One Thing vs Many Things ......................................... 42
5.7 Plural Describing Words ............................................ 43
5.8 Plurals Practice ........................................................ 50
5.9 It vs Them ............................................................. 52
5.10 Agreement ............................................................ 57
5.11 Exercise .............................................................. 62

## 6 Sixth Lesson

6.1 Syllabary Writing Practice ........................................... 63
6.2 Cherokee Reading ..................................................... 63
6.3 ale/-hno ............................................................... 65
6.4 Vocabulary ........................................................... 68
6.5 Wolf Wears Shoes ..................................................... 70
A Answers 75
Chapter 1

牴TestClass

The Cherokee syllabary is a syllabary invented by Sequoyah to write the Cherokee language in 1819. Each of the characters represents one syllable.

The syllabary achieved almost instantaneous popularity, and for decades was used in the Cherokee Phoenix, a Cherokee newspaper. It has been used since it was formed to write letters, keep diaries, and record medical formulas. Although little new material is published in Cherokee, it is still used today to transcribe recipes, religious lore, folktales, etc. Knowledge of the syllabary is considered necessary for full Cherokee citizenship. According to evidence as of 1980, the (Western) Cherokee language is still spoken both formally and informally by around 10,000 people. The language remains strong, as the number of speakers has been continuing to increase since 1930.

Cherokee language classes typically begin with a transliteration of Cherokee into Roman letters, only later incorporating the syllabary. The syllabary is finding increasingly diverse usage today, from books, newspapers, and websites to the street signs of Tahlequah, Oklahoma and Cherokee, North Carolina.

http://en.wikipedia.org/wiki/Cherokee_alphabet

1.1 Accompanying Audio

The accompanying audio is available for download from http://www.cherokeelsson.com/ at no charge. If you prefer, you can purchase a physical disk containing the audio for this book as DRM-free MP3 files from http://www.lulu.com/spotlight/wolfieee.
1.2 Online Support

It is strongly recommended that you join the online Cherokee Lessons website forum. Signup is fast, free, and easy. Just visit http://www.cherokeelessons.com/ and click on “Cherokee Discussions”. You will find people of all skill levels willing to help you in your journey of learning to speak, read, and write Cherokee.

1.3 Getting the most out of this material.

1.3.1 Dull repetition is not the answer.

For you to be able to learn the Cherokee Language and Syllabary, you need the vocabulary presented to you in a specially ordered fashion. Simply starting out by repeating a word over and over will not work. Your brain will quickly become numb to the information you are trying to learn and you will encounter great difficulty going beyond a dozen or so words. Instead what needs to done is to have a challenge and response exercise in a specially crafted pattern that prevents the brain from becoming quickly numb to what we are trying to learn, giving us the ability to learn all great many words in very short order with a much longer retention time.

1.3.2 Graduated Interval Recall is the answer.

1.3.2.1 Paraphrased from Wikipedia:

Graduated-interval recall is a specific method of spaced repetition, published by Paul Pimsleur in 1967. It is particularly suited to programmed audio instruction due to the very short times (measured in seconds or minutes) between the first few repetitions, unlike other forms of spaced repetition which may not require such precise timings.

Graduated Interval Recall is a complex name for a very simple theory about memory. No aspect of learning a foreign language is more important than memory, yet before Dr. Pimsleur’s work, no one had explored more effective ways for building language memory.

In his research, Dr. Pimsleur discovered how long students remembered new information and at what intervals they needed to be reminded of it. If reminded too soon or too late, they failed to retain the information.
1.3.3 How Graduated Interval Recall fits in.

After studying Dr. Pimsleur's Graduated Interval Recall methodology, I created special audio files to accompany this printed material for the different groupings of the Cherokee Vocabulary presented in this material, including bound pronouns and other associated word forms.

If you need a copy of these audio files, please visit http://www.cherokeelessons.com/ to download them free of charge.

1.3.4 Audio Lesson Structure

Each set of audio lessons is composed of three main components:

1.3.4.1 Syllabary Dictation Exercises

Learning to write and read Cherokee is very important for long term language retention and online communication.

1.3.4.2 General Lectures

They explain important concepts like how plurals work, etc. You should be able to follow along with the printed material very closely.

Even if you don’t understand the lectures in entirety, listen through each lecture at least once before doing the following vocabulary exercises.

If you find anything confusing and would like assistance, please visit us on the web at http://www.cherokeelessons.com/.

1.3.4.3 Vocabulary Exercises

This is where you will learn most of your vocabulary. Most individuals will need to repeat these exercises several times. These are the challenge response audio files that have been crafted based on the concepts behind the “Graduated Interval Recall” method.¹

¹The example “timings” as published, were not used. His paper clearly states they were only for example usage, and were not the actual numbers he came up with that matched his student population at the time of the study.
1.4 Syllabary

The Cherokee Alphabet is composed of written symbols that represent (or approximate) syllables, which make up words. This is why it is called a syllabary. A symbol in the Cherokee Syllabary typically represents a consonant sound followed by an optional vowel sound.\(^2\)

1.5 Speaking

To speak Cherokee correctly, keep your lips still and the front of your tongue against your lower front teeth. One is supposed to use the middle of your tongue to make the “s”, “l”, and other sounds, not the tongue’s tip. This takes practice, don’t give up.

1.5.1 Tone

In the Durbin Feeling Dictionary and other source materials you will see references to pitch or tone. In most cases, the pitch or tone of a word or phrase does not impact its meaning, though there are a few exceptions.

Here we compare the Cherokee for salt and water:

- The Cherokee for water, “a-MA”, has a shortened “a” that is of a lower tone.
- The Cherokee for salt, “a-ma”, has both syllables of about equal length and of equal tone.

<table>
<thead>
<tr>
<th>Cherokee</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᎠᎹ</td>
<td>a-MA</td>
<td>water</td>
</tr>
<tr>
<td>ᎠᏲ</td>
<td>a-ma</td>
<td>salt</td>
</tr>
</tbody>
</table>

You can also compare the musical scores representing pronunciation between the two:

\(^2\)http://en.wikipedia.org/wiki/Syllabary
1.5.2 Glottal stops

The glottal stop is a type of consonant sound used in many spoken languages. They are very common in Cherokee and the pronunciation column will be using a “?” to represent them.

English examples of glottal stops are the pause in “uh-oh!” and the “tt” in “mitten” or “bitten”.

When you see a “?” in the pronunciation column, you should pause briefly before going on to the next syllable.

1.5.3 The Intrusive “H”

Periodically you will see an an extra “h” added to the beginning of a syllable in the pronunciation column, even though the matching syllabary does not start with an “h”. Except for the letters ᣀ, “hna”, and ቪ, “nah”, this sound is not written. As the amount of “intrusive h” you will encounter will vary from speaker to speaker, you will hear some words with it, others without it.

1.5.4 “gi”? “ki”? “do”? “to”? 

Sometimes you will see “ki”, “ko”, “ke”, or “to” in the pronunciation column, and the Cherokee letters for “gi”, “go”, “ge”, and “do” in the Syllabary column. Native speakers are accustomed to varying some “g” sounds towards “k” sounds and varying some “d” sounds towards “t” sounds. This can also be heard when you hear different people reciting the Syllabary as some individuals substitute “gw” for “qu”.

1.5.5 “tla”? “hla”? 

Throughout this material, the syllables “tla”, “tle”, “tli”, “tlo”, “tlu”, and “tlv” can also be voiced “hla”, “hle”, “hli”, “hlo”, “hlu”, and “hlv” and you will see both forms used interchangably in the pronunciation column. When voicing the “tl”/“hl” sound, one should drop the tongue straight down, which causes both “tla” and “hla” to sound almost alike.

1.5.6 Nasalization.

The “v” sound is always nasalized.

The last syllable in each word is many times nasalized.
1.6 “YOU” vs “YOU”

In this and future lessons, you will see references to “You”, “You and I”, “You Two”, “You All”, etc. Unlike English, Cherokee speech specifies relationships of “one to one”, “one to two”, “one to many”, “one to many but not you”, etc. While a strange concept at first for non-native Cherokee speakers, with a little practice, these relationships will become second nature and a natural part of your everyday Cherokee speech.

From this point onwards, if a quantity of people is not specified when using the word “you”, assume “you” is referring to a single person.

1.7 Writing

In this material are two Syllabary charts: one with English pronunciation marks (see Section 1.10 on page 8) and one without English pronunciation marks (see Section 1.11 on page 9), after your penmanship exercises, try sounding out each of the Syllabary characters starting where your penmanship exercises left off and working in reverse till you reach “Ꭰ”. Try using the chart that does not have any pronunciation marks, referring to the one with pronunciation marks only as a last resort.

To be able to read and write Cherokee, you need to learn the Syllabary by writing it, not just reading it. You must do the penmanship exercises, making sure to sound out the letters each time you write them.

1.8 Let us say the letters.

Trying to keep you tongue against your lower front teeth and moving your lips as little as possible, practice sounding out each of the characters on the Syllabary on page 8. Repeat aloud along with the Syllabary on page 9 and the Syllabary sounds audio included on the Chapter 1 audio disk.

1.9 Vocabulary

Exercise 1.1. Create flash cards from the following vocabulary list with the Cherokee words from the pronunciation column on one side and the English words on the other side. The act of creating your own flash cards helps with the learning process. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards. Make sure your group
has learned all of these phrases before moving on to the next section. For most effective use of your flash cards, use the Leitner system.³

<table>
<thead>
<tr>
<th>ᏮᏴᏮ</th>
<th>Pronunciation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᏭᏱ</td>
<td>o'-si-yo'</td>
<td>Hello.</td>
</tr>
<tr>
<td>Ᏻ</td>
<td>ni!</td>
<td>Look at that!</td>
</tr>
<tr>
<td>᏶</td>
<td>a-yo!</td>
<td>Ouch!</td>
</tr>
<tr>
<td>ᏳᏯᏡ</td>
<td>v-s-gi-gi</td>
<td>Really?</td>
</tr>
<tr>
<td>Ᏼ</td>
<td>ho-wa.</td>
<td>All right. Okay. Agreement.</td>
</tr>
</tbody>
</table>

**Exercise 1.2.** Add the following vocabulary to your flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards. Make sure your group has learned all of these phrases before moving on to the next section.

<table>
<thead>
<tr>
<th>ᏮᏴᏮ</th>
<th>Pronunciation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ꮹ</td>
<td>v: v'</td>
<td>Yes</td>
</tr>
<tr>
<td>Ᏼ</td>
<td>tla' (hla')</td>
<td>No</td>
</tr>
<tr>
<td>ᏴᏯ</td>
<td>ja-la-gi</td>
<td>Cherokee</td>
</tr>
<tr>
<td>ᏴᏮ</td>
<td>yo-ne-ga</td>
<td>English</td>
</tr>
</tbody>
</table>

³The Leitner system is a widely used method to efficiently use flashcards that was proposed by the German science journalist Sebastian Leitner in the 1970s. It is a simple implementation of the principle of spaced repetition, where cards are reviewed at increasing interval.

**Method**  In this method flashcards are sorted into groups according to how well you know each one in the Leitner’s learning box. This is how it works: you try to recall the solution written on a flashcard. If you succeed, you send the card to the next group. But if you fail, you send it back to the first group. Each succeeding group has a longer period of time before you are required to revisit the cards.

**Example**  Suppose you have 3 groups called Group 1, Group 2 and Group 3. The cards in Group 1 are the ones that you often make mistakes with, and Group 3 contains the cards that you know very well. You might choose to study the Group 1 cards once a day, Group 2 every 3 days, and the Group 3 cards every 5 days. If you look at a Group 1 card and get the correct answer, you “promote” it to Group 2. A correct answer with a Group 2 card “promotes” that card to Group 3. If you make a mistake with a Group 2 or Group 3 card, it gets “demoted” to the first level, which forces you to study that card more often.

The advantage of this method is that you can focus on the most difficult flashcards, which remain in the first few groups. The result is, ideally, a reduction in the amount of study time needed.

http://en.wikipedia.org/wiki/Leitner_system
The Cherokee Syllabary, with English markings.
1.11 The Cherokee Syllabary, without English markings.

| Д | Р | Т | О | І |
|——|——|——|——|——|
| А | а | Е |
| Б | в | Ё |
| В | в | Ё |
| Г | г | Ё |
| Д | д | Е |
| З | з | Ё |
| Ё | Ё | Ё |
| Ё | Ё | Ё |
| Ё | Ё | Ё |
| Ё | Ё | Ё |

1.12 English Markings Pronunciation Guide.

Key to Pronunciation

Vowel Sounds

a: as (a) in father, or short as (a) in rival
e: as (a) in hate, or short as (e) in met
i: as (i) in pique or pig, or short as (i) in pit
o: as (o) in note, approaching (aw) in law
u: as (oo) in fool, or short as (u) in pull

This abbreviated pronunciation guide is adapted from the more complete pronunciation guide as used in *Beginning Cherokee* by Ruth Bradley Holmes and Betty Sharp Smith. Additional information was adapted from the *Easy to use Cherokee Tsa La Gi Dictionary* by Prentice Robinson.
v: as (u) in but, nasalized

Consonant Sounds

g: nearly as in English (g)oat, but approaching to (k)ite. So that syllables beginning with g, except Ꮶ (ga) will sometimes sound like (k).
d: nearly as in English (d)am, but approaching to (t)ask. In addition, as there are no (to), (tu), and (tv) symbols, words pronounced with these sounds are written with the V (do), S (du), or Ꮷ (dv) symbols. One has to remember the pronunciation.
h k l m n q s t w y as in English.
The Ꮶ (qua), Ꮷ (que), Ꮸ (quo), Ꮹ (quu), and Ꮺ (quv) are pronounced as though they were kwa, kwe, kwi, kwo, kwu, and kwv.

Syllables written with (tl) except Ꮭ (tla) sometimes sound more like they start with (dl). When pronouncing the dla, tla, tle, tli, tlo, tlu, and tlv, place the tongue at the roof of the mouth and bring it down as you speak these syllables.

The j in Ꮳ (ja), Ꮴ (je), Ꮵ (ji), Ꮶ (jo), Ꮷ (ju), and Ꮸ (jv) normally has the sound of the (j) as in jaunt.\(^5\)

The Syllabary does not provide symbols to indicate unvoiced vowels, glottal stops, lengthened vowels, and stressed syllables. These will be indicated in the pronunciation guides as follows:

- **Unvoiced vowels:** The syllable will be enclosed in parentheses “(“,”)”. The consonant is usually combined with the previous syllable. Buffalo. ᏓᎣ. ya (na) se.\(^6\)
- **Glottal stops:** A (?) will be inserted. A glottal stop is a very short pause to prevent syllables from combining together. Skunk. Ꮦ. di?li.
- **Stress is indicated by (’) after the syllable.** ᏧᎦ. O’ si yo’.
- **A lengthened/double long vowel is indicated by a (:) after the vowel.** I go. ᏭᎦ. ge: ga.

1.13 Exercise

Exercise 1.3. Keeping your tongue against your lower front teeth and moving your lips as little as possible, recite the Syllabary on the preceding page along with the audio found at [http://www.cherokee.org/Extras/Downloads/syllabary.html](http://www.cherokee.org/Extras/Downloads/syllabary.html). Repeat this exercise at least once a day until your next class.

\(^5\)In many texts you will see “ts-” instead of “j-”. “J-” is being used in this material and not “ts-” to eliminate observed confusion in students between “-ts-” and “-st-”.

\(^6\)In some writings, an apostrophe (’) replaces the unvoiced vowel.
Chapter 2

2.1 Syllabary Writing Practice

Exercise 2.1. Do the dictation exercise for the seven letters “Ꭰ”, “Ꮲ”, “Ꮟ”, “Ꮝ”, “Ꭶ”, “᎟” and “Ꭶ”. Be sure to say the name of the letter each time you start writing it. Remember to keep the tip of your tongue against your lower front teeth as you say aloud each letter. Penmanship paper, can be obtained at your nearest school supplies store.¹

In Figure 2.1 on the next page you will find step by step diagrams showing how to write each letter.² Do not write out the English pronunciation next to each letter. If you do, you will cripple your ability to read and write the Syllabary.

2.2 Vocabulary Review

Exercise 2.2. Translate into English (Answers on page 75):

1. ni

2. o-si-yo

¹We recommend that you obtain penmanship paper that is composed of bright tablet paper, is landscape oriented, that has seven writing lines.
²These are only a starting point. It is normal for each person to develop their own writing style after awhile.
Figure 2.1: “D”, “R”, “T”, “Ə”, “Ə”, “i” and “S”
3. yo-ne-ga

4. ho-wa

5. tla

6. v-v

7. v-s-gi-gi

8. a-yo

9. ja-la-gi

Exercise 2.3. Translate into Cherokee (Answers on page 75):

1. look at that!

2. ouch!

3. hello

4. really?

5. All right.

6. no.

7. Cherokee.

8. yes.

2.3 Syllabary Speaking Practice

Keeping your tongue against your lower front teeth and moving your lips as little as possible, sound out each of the characters on the Syllabary on page 8 along with the audio from Chapter 1.

2.4 Vocabulary

2.4.1 Other

Exercise 2.4. Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>GWY</th>
<th>Pronunciation</th>
<th>Yonega Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>DVSℓ</td>
<td>a-gi-ga-ge</td>
<td>Red</td>
</tr>
</tbody>
</table>

2.4.2 Greetings, Exchanges, and Interjections

Exercise 2.5. Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>GWY</th>
<th>Pronunciation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᏣᎳᎩ</td>
<td>do-hi-ju</td>
<td>How are you?</td>
</tr>
<tr>
<td>ᏣᎳᎩ</td>
<td>do-hi-quu</td>
<td>I am well.</td>
</tr>
<tr>
<td>ᏣᎳᎩ</td>
<td>ni-hi:-na-hv</td>
<td>You?</td>
</tr>
</tbody>
</table>

Exercise 2.6. Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>GWY</th>
<th>Pronunciation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᏣᎳᎩ</td>
<td>o-s-da</td>
<td>Good</td>
</tr>
<tr>
<td>ᏣᎳᎩ</td>
<td>u-yo?i</td>
<td>Bad</td>
</tr>
</tbody>
</table>

Exercise 2.7. Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>GWY</th>
<th>Pronunciation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᏣᎳᎩ</td>
<td>do-na-da-go-hv-i</td>
<td>See you later. (To one person.)</td>
</tr>
<tr>
<td>ᏣᎳᎩ</td>
<td>do-da-da-go-hv-i</td>
<td>See you all later.</td>
</tr>
<tr>
<td>ᏣᎳᎩ</td>
<td>i he’ do lv i’</td>
<td>You come around again.</td>
</tr>
<tr>
<td>ᏣᎳᎩ</td>
<td>i da’ do lv i’</td>
<td>You all come around again.</td>
</tr>
</tbody>
</table>
2.5 Exercises

**Exercise 2.8.** Keeping your tongue against your lower front teeth and moving your lips as little as possible, speak aloud the Syllabary on page 9 using the Syllabary sounds found on the disk for Chapter 1.

**Exercise 2.9.** Do the dictation review exercises for the seven letters “Ꭰ”, “Ꭱ”, “Ꭲ”, “Ꭳ”, “Ꭴ”, “Ꭶ” and “Ᏸ”. Be sure to say the name of the letter each time you start writing it.
Chapter 3

(inertia 3)

3.1 Syllabary Writing Practice

Exercise 3.1. Practice writing the letters “Ꮷ”, “Ꮸ”, “Ꭹ”, “Ꭰ”, “Ꭻ”, “Ꮭ”, and “Ꭽ” using the dictation practice audio. Refer to Figure 3.1 on the following page for the step by step diagrams showing how to write each letter. When doing your practice, be sure to sound out each letter as you write it. Remember to keep the tip of your tongue against your lower front teeth as you say aloud each letter. Again, do not write out the English pronunciation next to each letter.

3.2 Vocabulary Review

Exercise 3.2. Translate into English (Answers on page 76):

1. o-s-da

2. do-hi-quu

3. i-da-do-ov-i

4. a-gi-ga-ge
Figure 3.1: “ϴ”, “ϸ”, “Ͻ”, “Α”, “Ϡ”, “ϴ”, and “Փ”
5. do-hi-ju

6. ni-hi-na-hv

7. do-na-da-go-hv-i

8. u-yo?i

9. do-da-da-go-hv-i

10. i-he-do-lv-i

Exercise 3.3. Translate into Cherokee (Answers on page 76):

1. You?

2. You come around again.

3. Red

4. You all come around again.

5. I am well.

6. How are you?

7. See you all later.

8. Good

9. Bad

10. See you later.
3.3 Pronunciation Practice

Keeping your tongue against your lower front teeth and moving your lips as little as possible, sound out each of the characters of the Syllabary on page 9 along with the Syllabary practice audio.

3.4 Vocabulary

3.4.1 Animals

Exercise 3.4. Add the following vocabulary to a new flash card deck. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Picture</th>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>Yonega</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Deer" /></td>
<td>a-hwi</td>
<td>D∅</td>
<td>deer</td>
</tr>
<tr>
<td><img src="image2.png" alt="Skunk" /></td>
<td>di?li</td>
<td>lığ</td>
<td>skunk</td>
</tr>
<tr>
<td><img src="image3.png" alt="Beaver" /></td>
<td>do-ya</td>
<td>V∅</td>
<td>beaver</td>
</tr>
<tr>
<td><img src="image4.png" alt="Mink" /></td>
<td>e-tli</td>
<td>RC</td>
<td>mink</td>
</tr>
<tr>
<td><img src="image5.png" alt="Groundhog" /></td>
<td>o-ga-na</td>
<td>ôS∅</td>
<td>Groundhog</td>
</tr>
</tbody>
</table>
### 3.4.2 Verbs

**Exercise 3.5.** Start a new deck of vocabulary flash cards with the following vocabulary. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ji-go?-ti-ha</td>
<td>ᏥᎪᏘᎭ</td>
<td>I see it.</td>
</tr>
<tr>
<td>i-ni-go?ti-ha</td>
<td>ᎬᎾᎪᏘᎭ</td>
<td>You and I see it.</td>
</tr>
<tr>
<td>i-di-go?ti-ha</td>
<td>ᏗᏗᎪᏘᎭ</td>
<td>You all and I see it.</td>
</tr>
</tbody>
</table>

**Exercise 3.6.** Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hi-go?ti-ha</td>
<td>ᎮᎪᏘᏔ</td>
<td>You (one) see it.</td>
</tr>
<tr>
<td>s-di-go?ti-ha</td>
<td>ᏍᏗᎪᏘᏔ</td>
<td>You two see it.</td>
</tr>
<tr>
<td>i-ji-go?ti-ha</td>
<td>ᏥᏥᎪᏘᎭ</td>
<td>You all see it.</td>
</tr>
</tbody>
</table>

**Exercise 3.7.** Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-go?-ti-ha</td>
<td>ᎠᏘᏔ</td>
<td>He sees it. She sees it.</td>
</tr>
<tr>
<td>a-ni-go?-ti-ha</td>
<td>ᎠᎾᏘᏔ</td>
<td>They see it.</td>
</tr>
</tbody>
</table>

**Exercise 3.8.** Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hi-go?wa-ta</td>
<td>Ꭾ杲 ᏩᏔ</td>
<td>Look at it. (To one person)</td>
</tr>
<tr>
<td>s-di-go?wa-ta</td>
<td>ᏍᏗ杲 ᏩᏔ</td>
<td>Look at it. (To two people)</td>
</tr>
<tr>
<td>i-ji-go?wa-ta</td>
<td>ᏥᏥ杲 ᏩᏔ</td>
<td>Look at it. (To three or more people)</td>
</tr>
</tbody>
</table>

**Exercise 3.9.** Add the following vocabulary to your existing vocabulary flash cards. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>o-s-di-go?ti-ha</td>
<td>ᎳᏍᏗᎪᏘᎭ</td>
<td>He and I see it. She and I see it.</td>
</tr>
<tr>
<td>o-ji-go?ti-ha</td>
<td>ᏢᏥᎪᏘᎭ</td>
<td>They and I see it.</td>
</tr>
</tbody>
</table>
3.5 Sentences

In simple declarative sentences, the subject of the sentence ordinarily precedes the verb with its modifiers and objects. In addition, objects of verbs ordinarily precede the verb, resulting in “subject-object-verb” as in Example 3.1; placing the subject after the verb is also possible, yielding “object-verb-subject”, as in Example 3.2. All the sentence examples and exercises provided assume a single object. A single “it”. Having “them” as the object will be discussed later. In addition, adjectives are placed before nouns, see Examples 3.3 and 3.4.

Example 3.1. A man sees a deer.

<table>
<thead>
<tr>
<th>a-sga-ya</th>
<th>a-hwi</th>
<th>a-go-ti-ha</th>
</tr>
</thead>
<tbody>
<tr>
<td>a man</td>
<td>a deer</td>
<td>he sees it</td>
</tr>
</tbody>
</table>

Example 3.2. A man sees a deer.

<table>
<thead>
<tr>
<th>a-sga-ya</th>
<th>a-hwi</th>
<th>a-go-ti-ha</th>
</tr>
</thead>
<tbody>
<tr>
<td>a man</td>
<td>a deer</td>
<td>he sees it</td>
</tr>
</tbody>
</table>

Example 3.3. A man sees a red deer.

<table>
<thead>
<tr>
<th>a-sga-ya</th>
<th>a-gi-ga-ge</th>
<th>a-hwi</th>
<th>a-go-ti-ha</th>
</tr>
</thead>
<tbody>
<tr>
<td>a man</td>
<td>a red</td>
<td>deer</td>
<td>he sees it</td>
</tr>
</tbody>
</table>

Example 3.4. A man sees a red deer.

<table>
<thead>
<tr>
<th>a-gi-ga-ge</th>
<th>a-hwi</th>
<th>a-go-ti-ha</th>
<th>a-sga-ya</th>
</tr>
</thead>
<tbody>
<tr>
<td>a red</td>
<td>deer</td>
<td>he sees it</td>
<td>a man</td>
</tr>
</tbody>
</table>

Exercise 3.10. Translate into English (Answers on page 76):

1. Agigage etli ijigowata.

2. Uyoi ahwi inigotiha.

3. Osda doya idigotiha.

4. Doya ahwi agotiha.

5. Dili ogana agotiha.

6. Ahwi osdigothia doya.
7. Doya jigotiha.
   ______________________________________________________

8. Agigage ogana jigotiha.
   ______________________________________________________

   ______________________________________________________

10. Etli agotiha.
    _____________________________________________________

11. Dili ijigotiha.
    _____________________________________________________

    _____________________________________________________

    _____________________________________________________

14. Etli ogana osdigotiha.
    _____________________________________________________

15. Dili higowata.
    _____________________________________________________

    _____________________________________________________

17. Etli sdigotiha.
    _____________________________________________________

18. Doya ojigotiha.
    _____________________________________________________

Exercise 3.11. Translate into Cherokee (Answers on page 77):

1. A beaver and I see a skunk.
   ______________________________________________________

2. A mink sees a beaver.
   ______________________________________________________
3. You all see a deer.

4. They see a skunk.

5. They and I see a deer.

6. You all and I see a groundhog.

7. I see a red skunk.

8. I see a mink.

9. You see a deer.

10. All of you look at the red beaver!

11. He and I see a deer.

12. A skunk sees a skunk.

13. You two see a red groundhog.

14. You and I see a beaver.

15. A mink and I see a deer.

16. He sees a beaver.

17. Look at the beaver!

18. You two, look at the mink!
3.6 Exercises


Exercise 3.13. Do the dictation practice review audio. Be sure to say the name of the letter each time you start writing it.
Chapter 4

ᏅᎩᏏ ᎠᏝᏗ

4.1 Syllabary Writing Practice

Exercise 4.1. Practice writing the letters “Ꭺ”, “Ꮽ”, “Ꭶ”, “Ꭷ”, “Ꭹ”, “Ꮀ”, and “Ꮁ” using the dictation practice audio. Refer to Figure 4.1 on the next page for the step by step diagrams showing how to write each letter. When doing your practice, be sure to sound out each letter as you write it. Remember to keep the tip of your tongue against your lower front teeth as you say aloud each letter. Again, do not write out the English pronunciation next to each letter.

4.2 Vocabulary Review

4.2.1 Animals Review

Exercise 4.2. Write out the names in Cherokee of each animal. Try and do this without looking up the answers.
Figure 4.1: “Р”, “ϑ”, “Γ”, “Г”, “ &(ring), “W”, and “δ”
### 4.2.2 Verb Review

**Exercise 4.3.** Translate the following into English (Answers on page 78):

1. Higowata.

2. Inigotiha.

3. Ijigowata.

4. Idigotiha.

5. Agotiha.
4.3 Bound Pronouns and Verb Groups

Cherokee personal pronouns operate quite differently than the English personal pronouns “I”, “you”, “he”, “she”, “it”, “we”, and “they” as follows:

- They are added to the beginning of a verb and change somewhat according to sounds in the verb.
- Cherokee combines the concept of “he”, “she”, and “it” into a single pronoun called “another”. There is no distinction based on gender as in English.
- They are mandatory. All verbs must be prefixed with a bound pronoun. If you try and remove the bound pronoun, what is left over will be without meaning.
- When a bound pronoun is added to a word stem, if the word stem starts with a consonant, an “-i-” is usually inserted as a pronunciation aid.
- Bound pronouns do not stand on their own. “Ji-”, “ga-”, etc., by themselves have no meaning and are perceived only as gibberish.

There are two main groups of bound pronouns:
4.3.1 What bound pronoun for what verb?

Take note that the only variations in each group are for the bound pronouns “I” and “Another” and that between the two groups, the forms for “I” and “Another” are completely different. This means you only have to learn the given the “I” and “Another” forms to use new verbs.

Example 4.1. “Sees it”

<table>
<thead>
<tr>
<th>Cherokee</th>
<th>Pronoun</th>
<th>English Pronoun</th>
<th>Word Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ji-go?-ti-ha</td>
<td>ji-</td>
<td>I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>i-ni-go?-ti-ha</td>
<td>i-ni-</td>
<td>You and I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>i-di-go?-ti-ha</td>
<td>i-di-</td>
<td>You all and I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>hi-go?-ti-ha</td>
<td>hi-</td>
<td>You</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>s-di-go?-ti-ha</td>
<td>s-di-</td>
<td>You two</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>i-ji-go?-ti-ha</td>
<td>i-ji-</td>
<td>You all</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>a-go?-ti-ha</td>
<td>a-</td>
<td>He</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>a-ni-go?-ti-ha</td>
<td>a-ni-</td>
<td>They</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>o-s-di-go?-ti-ha</td>
<td>o-s-di-</td>
<td>Another and I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>o-ji-go?-ti-ha</td>
<td>o-ji-</td>
<td>They and I</td>
<td>-go?-ti-</td>
</tr>
</tbody>
</table>

Because “I see it” and “He sees it” are Group A bound pronouns, the rest will also be Group A bound pronouns.

Example 4.2. The following table breaks down the verb “Sees it”:

<table>
<thead>
<tr>
<th>Cherokee</th>
<th>Pronoun</th>
<th>English Pronoun</th>
<th>Word Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ji-go?-ti-ha</td>
<td>ji-</td>
<td>I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>i-ni-go?-ti-ha</td>
<td>i-ni-</td>
<td>You and I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>i-di-go?-ti-ha</td>
<td>i-di-</td>
<td>You all and I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>hi-go?-ti-ha</td>
<td>hi-</td>
<td>You</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>s-di-go?-ti-ha</td>
<td>s-di-</td>
<td>You two</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>i-ji-go?-ti-ha</td>
<td>i-ji-</td>
<td>You all</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>a-go?-ti-ha</td>
<td>a-</td>
<td>He</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>a-ni-go?-ti-ha</td>
<td>a-ni-</td>
<td>They</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>o-s-di-go?-ti-ha</td>
<td>o-s-di-</td>
<td>Another and I</td>
<td>-go?-ti-</td>
</tr>
<tr>
<td>o-ji-go?-ti-ha</td>
<td>o-ji-</td>
<td>They and I</td>
<td>-go?-ti-</td>
</tr>
</tbody>
</table>

Exercise 4.4. Start a new deck of vocabulary flash cards with the Group A bound pronouns. With your study group, practice identifying what group of people the bound pronouns stand for. Also do the reverse and identify the bound pronouns for each grouping of people.
Exercise 4.5. Start a new deck of vocabulary flash cards with the *Group B* bound pronouns. With your study group, practice identifying what group of people the bound pronouns stand for. Also do the reverse and identify the bound pronouns for each grouping of people.

### 4.4 Vocabulary

#### 4.4.1 Verbs

Exercise 4.6. Start a new deck of vocabulary flash cards with the following vocabulary. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards. Remember, “root” words cannot be used by themselves, they must be combined with a bound pronoun.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a-n(v)-t’</td>
<td>ᏃOpenGL</td>
<td>The root for “knowing it”.</td>
</tr>
<tr>
<td>a-qua-n(v)-ta</td>
<td>DIOMᐠ</td>
<td>I know it.1</td>
</tr>
<tr>
<td>u-n(v)-ta</td>
<td>O:convert</td>
<td>He knows it.</td>
</tr>
<tr>
<td>ja-n(v)-ti’s-di</td>
<td>GO:convert</td>
<td>Know it.</td>
</tr>
<tr>
<td>-wo:-ni’</td>
<td>ᏔᏬafaconvert</td>
<td>The root for “speaking it”.</td>
</tr>
<tr>
<td>ji-wo:-ni-ha</td>
<td>ᏤᏬafaconvert</td>
<td>I speak it.</td>
</tr>
<tr>
<td>ga-wo:-ni-ha</td>
<td>S:convert</td>
<td>He speaks it.</td>
</tr>
<tr>
<td>hi-wo:ni-hi</td>
<td>ᏤᏬafaconvert</td>
<td>Speak it.</td>
</tr>
<tr>
<td>Go-hu:s-di</td>
<td>A:convert</td>
<td>Something.</td>
</tr>
</tbody>
</table>

#### 4.4.2 Translation Exercises

Exercise 4.7. What bound pronouns and word roots are used to make these words? (Leave off the ending -a/-ha) (Answers on page 78).

1.unta

2. sdiwoniha

3. gawoniha

4. idigotiha
CHAPTER 4. FOURTH LESSON 4.4. VOCABULARY

5. iniwoniha

6. higotiha

7. hiwoniha

8. osdigotiha

9. jiwoniha

10. anigotiha

11. aquanta

12. ijanta

13. ijigotiha

14. jigotiha

15. aniwoniha

16. idiwoniha

17. agotiha

18. unanta

19. oganta
20. ojiwoniha  

21. inigotiha  

22. iganta  

23. janta  

24. oginanta  

25. ijiwoniha  

26. ojigotiha  

27. sdigotiha  

28. ginanta  

29. osdiwoniha  

30. sdanta  

**Exercise 4.8.** Translate into English (Answers on page 80):

1. Yonega jiwoniha.

2. Gohusdi janta.

3. Yonega iniwoniha.
4. Jalagi hiwonihi.

5. Yonega idiwniha.


7. Jantesdi.


10. Yonega sdiwnihi.

11. Ijantesdi.

12. Etli dohusdi unta.


15. Yonega ijiwnihi.


17. Jalagi ijiwniha.

18. Ogana yonega osdiwniha.
19. Ijanta.


20. Yonega sdiwoniha.


22. Sdantesdi.


23. Gohusdi aquanta.


24. Oganta.


26. Sdanta.


Exercise 4.9. Translate into Cherokee (Answers on page 81):

1. They and I know it.


2. You know it.


3. You and I know something.


4. You and I speak Cherokee.


5. I know it.


6. Know it.
7. You all and I know something.

8. They and I speak English.


10. He and I speak English.

11. You speak English.

12. You all speak Cherokee.


15. You all know something.

16. You two speak Cherokee.

17. You all and I speak English.

18. I speak Cherokee.


20. You all, know it.

21. They know it.
22. They all speak English.

23. You two, know it.

24. He speaks Cherokee.

25. You all, speak Cherokee.

26. You two know something.

4.5 Exercises

Exercise 4.10. Do the dictation review exercise. Be sure to say the name of the letter each time you finish writing it.
Chapter 5

 cinco dcetlo

5.1 Syllabary Writing Practice

**Exercise 5.1.** Practice writing the letters “Ꮡ”, “Ꮚ”, “Ꮛ”, “Ꮜ”, “Ꮝ”, “Ꮞ”, and “Ꮟ” using the dictation practice audio. Refer to Figure 5.1 on the following page for the step by step diagrams showing how to write each letter. When doing your practice, be sure to sound out each letter as you write it. Remember to keep the tip of your tongue against your lower front teeth as you say aloud each letter.

5.2 Vocabulary

**Exercise 5.2.** Recognition and recall.

Start a new deck of vocabulary flash cards with the following vocabulary. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards. Remember, “root” words cannot be used by themselves, they must be combined with a bound pronoun.
Figure 5.1: “Φ”, “Γ”, “Μ”, “Ψ”, “Ω”, and “Η”
5.3 Counting

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-ya-ni</td>
<td>Tƙ Huss</td>
<td>Quantity/Count (Alive)</td>
</tr>
<tr>
<td>i-ga</td>
<td>TS</td>
<td>Quantity/Count (Not Alive)</td>
</tr>
</tbody>
</table>

When indicating quantities, in many communities it is general practice to add either “iyani” after the number for living things or “iga” after the number for non-living things when dealing with any quantity greater than one.

Examples:

- Saquu doya. One beaver.
- Tali iyani awi. Two deer. (Two alive-count-of deer.)
- Joi iga disadvi. Three traps. (Three not-alive-count-of traps.)

5.4 Plurals

Plurals in Cherokee do not work like they do in English. When dealing with anything plural, you have to make sure that all the words in a sentence agree with both the “aliveness” and “quantity” you are talking about. This requirement includes words used to indicate color, size, shape, texture, and so on.
5.5 One Person vs Many People

When dealing with words that reference people, the plural is usually formed with the insertion of -ni-.

- Agotih. Anigotihi. (He sees it. They see it.)
- Ajuja. Anijuja. (Boy. Boys.)

Many times, the -i- on -ni- is dropped to aid pronunciation.

- Unta. Unanta. (He knows it. They know it.)
- Usdi. Junsdi. (A little one. Little living ones, babies.)

5.6 One Thing vs Many Things

Many Cherokee words for animals, plants, places and things do not change form when used in a plural sense. They work like the English words “Deer” or “Buffalo”.

Examples:

- Saquu gugu. Tali iga gugu. Joi iga gugu. (One bottle. Two bottles. Three bottles.)

Other words do change form to make a plural.

Example:

- Saquu sadvdi. Tali iga disadvdi. Joi iga disadvdi. (One trap. Two traps. Three traps.)

If a word has a known plural form, it will normally be supplied as part of your vocabulary.
5.7 Plural Describing Words

Words which are used to describe something, such as “gigage”, “usdi”, and “utana”, are changed to match the plurality and sometimes the “aliveness” of the thing being described. The rules for the prefixes are similar to the “Set A” vs “Set B” rules for verbs. The main difference is the addition of “di-” to represent plural inanimate objects.

Read through the following expanded word list. Take note of the similarity with the way the words are combined with the pronoun prefixes and the way the same prefixes are combined with words such as “uduliha” and “agotiha”. You should concentrate on recognizing these differing forms when heard or read, not memorizing them all. The translation exercises will teach which forms you should use when as your lessons progress.

- Jigigage.
  - Ji + gigage: I - red.
- Higigage.
  - Hi + gigage: You - red.
- Agigage.
  - A + gigage: He (alive) - red.
- Gigage
  - Gigage: It (not alive) - red.
- Inigigage.
  - Ini + gigage: You and I - red.
- Idigigage.
  - Idi + gigage: You all and I - red.
- Osdigigage.
  - Osdi + gigage: He and I - red.
- Ojigigage.
  - Oji + gigage: They and I - red.
- Sdigigage.
– Sdi + gigage: You two - red.

• Ijigigage.
  – Iji + gigage: You all - red.

• Anigigage.
  – Ani + gigage: They (alive) - red.

• Digigage.
  – Di + gigage: They (not alive) - red.

• Gosda.
  – Gi + osda: I - good.

• Hosda.
  – Hi + osda: You - good.

• Osda.
  – Osda: He (both alive and not alive) - good.

• Inosda.
  – Ini + osda: You and I - good.

• Idosda.
  – Idi + osda: You all and I - good.

• Osdosda.
  – Osdi + osda: He and I - good.

• Ojosda.
  – Oji + osda: They and I - good.

• Sdosda.
  – Sdi + osda: You two - good.

• Ijosda.
  – Iji + osda: You all - good.
• Anosda.
  - Ani + osda: They all (alive) - good.

• Josda.
  - Di + osda: They all (not alive) - good. (Di + a vowel not “i” becomes J-)

• Agilulojvi.
  - Agi + lulojvi: I - crazy.

• Jalulojvi.
  - Ja + lulojvi: You - crazy.

• Ululojvi.
  - U + lulojvi: He - crazy. (Both alive and not alive).

• Ginilulojvi.
  - Gini + lulojvi: You and I - crazy.

• Igilulojvi.
  - Igi + lulojvi: You all and I - crazy.

• Oginilulojvi.
  - Ogini + lulojvi: He and I - crazy.

• Ogilulojvi.
  - Ogi + lulojvi: They and I - crazy.

• Sdilulojvi.
  - Sdi + lulojvi: You two - crazy.

• Ijilulojvi.
  - Iji + lulojvi: You all - crazy.

• Unilulojvi.
  - Uni + lulojvi: They - crazy.

• Agwoduhi.
5.7. PLURAL DESCRIBING WORDS  

CHAPTER 5. FIFTH LESSON

- Aqui + oduhi: I - pretty.
  
  • Joduhi.
  
  - Ja + oduhi: You - pretty.
  
  • Uwoduhi.
  
  - U + oduhi: He - pretty. (Both alive and not alive). (U + o becomes Uwo-).
  
  • Diginoduhi.
  
  
  • Digoeduhi.
  
  
  • Joginoduhi.
  
  - Di + ogini + oduhi: He and I - pretty appearances. (Di - multiple appearances. Ogini - he and I. Oduhi - pretty. Di + a vowel not “i” becomes J-).
  
  • Jogoduhi.
  
  - Di + ogi + oduhi: They and I - pretty appearances. (Di - multiple appearances. Di + a vowel not “i” becomes J-. Ogi - They and I. Oduhi - pretty.)
  
  • Disdoduhi.
  
  - Di + sdi + oduhi: You two - pretty appearances.
  
  • Dijoduhi.
  
  - Di + iji + oduhi: You all - pretty appearances.
  
  • Junoduhi.
  
  - Di + uni + oduhi: They (alive) - pretty appearances. (Di + a vowel not “i” becomes J-).
  
  • Juwoduhi.
– Di + u + oduhi: They (not alive) - pretty appearances. (Di + a vowel not “i” becomes J- and U + o becomes Uwo-).

• Aquatana.
  – Aqui + atana: I - big.

• Jatana.

• Utana.
  – U + atana: He/It - big.

• Diginatana.

• Digatana.
  – Di + igi + atana: You all and I - big.

• Joginatana.
  – Di + ogini + atana: He and I - big. (Di + a vowel not “i” becomes J-).

• Jogatana.
  – Di + ogi + atana: They and I - big. (Di + a vowel not “i” becomes J-).

• Disdatana.

• Dijatana.
  – Di + iji + atana: You all - big.

• Junatana.
  – Di + uni + atana: They (alive) - big. (Di + a vowel not “i” becomes J-).

• Jutana.
  – Di + u + atana: They (not alive) - big. (Di + a vowel not “i” becomes J-).
Exercise 5.3. Recognition.

Start a new deck of vocabulary flash cards with the forms for “gigage” and “utana” from the word list in Section 5.7 on page 43. Put the combined word on one side and the English with the Cherokee word parts on the other side. Show the completed word form to your partner. Your partner should practice breaking down the combined words. Alternate with your partner each time the deck is cycled through. Shuffle the deck between alternations. The goal of this exercise is to become familiar with the different word forms and learning to recognize word parts, not to memorize all the words.

The most common word expansions you will encounter as your lessons progress will be for the “another” and “they” forms. Compare the “another” and “they” forms with each other in the following list. Take special note of the insertion of “-ni-” or “-n-” into many of the plural forms when dealing with living things.

- Agigage.
  - A + gigage.
  - Another, alive, red.
- Gigage.
  - Gigage.
  - Another, not alive, red.
- Anigage.
  - Ani + gigage.
  - They, alive, red.
- Digigage.
  - Di + gigage.
  - They, not alive, red.
- Osda.
  - Osda.
  - Another, either alive or not alive, good.
- Anosda.
  - Ani + osda.
  - They, alive, good.
• Josda.
  – Di + osda.
  – Di + a vowel not “i” becomes J-.
  – They, not alive, good.

• Ululojvi.
  – U + lulojvi.
  – Another, alive or not alive, crazy.

• Unilulojvi.
  – Uni + lulojvi.
  – They, alive or not alive, crazy.

• Uwoduhi.
  – U + oduhi.
  – U + o becomes Uwo-.
  – Another, alive or not alive, pretty appearance.

• Junoduhi.
  – Di + u + ni + oduhi.
  – Di + a vowel not “i” becomes J-.
  – They, alive, pretty appearances.

• Juwoduhi.
  – Di + u + oduhi.
  – U + o becomes uwo-.
  – Di + a vowel not “i” becomes J-
  – They, not alive, pretty appearances.

• Utana.
  – U + atana.
  – Another, alive or not alive, large appearances.

• Junatana.
  – Di + u + ni + atana.
  – Di + a vowel not “i” becomes J-.
– They, alive, large appearances.

• Jutana.
  – Di + u + atana
  – Di + a vowel not “i” becomes “j-”.
  – They, not alive, large appearances.

**Exercise 5.4.** Recognition.

Start a new deck of vocabulary flash cards with the vocabulary from the word list in Section 5.7 on page 48. Put the combined word on one side and the English with the Cherokee word parts on the other side. Show the completed word form to your partner. Your partner should practice breaking down the combined words. Alternate with your partner each time the deck is cycled through. Shuffle the deck between alternations. *The goal of this exercise is to become familiar with the different word forms and learning to recognize word parts, not to memorize all the words.*

### 5.8 Plurals Practice

**Exercise 5.5.** Referring to the word list starting in Section 5.7 on page 48, translate the following into English. (Answers on page 82).

1. Joi iga digigage disadvdi.

2. Ilvsgi anosda ogana.

3. Igada junsdi awi.

4. Jiquisdi uniyoi dili.

5. Igada digigage gugu.

6. Tali iyani anosda dili.

7. Tali iga jutana nvya.


10. Igada unilulojvi etli.


12. Ilvsgi junatana doya.

13. Ilvsgi juwoduhi disadvdi.


15. Ilvsgi anosda dili.


**Exercise 5.6.** Referring to the word list starting in Section 5.7 on page 48, translate the following into Cherokee. (Answers on page 83).

1. Three little deer.

2. Two crazy skunks.

3. Some good deer.

4. Many red beaver.

5. Many red rocks.
6. Two good traps.

7. A few pretty skunks.

8. Three little beaver.

9. Many crazy deer.

10. A few bad skunks.

11. A few pretty beaver.

12. A few good bottles.

13. A few red bottles.

14. Many red skunks.

15. Three large beaver.

16. Some bad rocks.

5.9  It vs Them

All of the verbs you have learned so far have all referred to only a single “it”. Similar to the way sadvdi becomes disadvdi, to change the “it” into “them”, you add “de-” before the bound pronoun based on the following rules:

- Put the “de-” before the bound pronoun unless the word starts with a vowel.
  - If the word starts with “i-”, drop the “i-”.
  - Otherwise drop the “-e-”.

52
Examples:

- Jigotiha. Dejigotiha. (I see it. I see them.)
- Inigotiha. Denigotiha. (You and I see it. You and I see them.)
- Agotiha. Dagotiha. (He sees it. He sees them.)

- When giving a command, use “di-” instead of “de-” before the bound pronoun unless the word starts with a vowel.
  - If the word starts with “a-”, drop the “a-” then put “di-”.
  - Otherwise “di-” followed by a vowel becomes “j-”.

Examples:

- Doya higowata. Doya dihigowata. (Look at the beaver. Look at the beaver.)
- Etli ijigowata. Etli jijigowata. (Let all of you look at the mink. Let all of you look at the mink.)

5.9.1 Plural Living Objects

In some communities a different prefix other than “de-/di-” is used when talking about living objects vs non-living objects when making verbs plural. These additional endings will not be addressed at this time. They will be included for completeness in later lesson material.

5.9.2 Sound Twins

When performing the “de-” addition for verbs that use “ji-” for “I” and “iji-” for “You all”, the plural forms appear identical when written down. See Figure 5.2. However, there is a pronunciation difference that needs to be taken into account. For the forms referring to “I”, the “ji-” is usually shortened and slightly raised in tone. For the forms referring to “You all”, the “-ji-” is of normal length and uses a lower tone. Compare the different musical scores for dejigotiha vs dejigotiha and dejiwoniha vs dejiwoniha in Figure 5.3. To represent this pronunciation difference in the text, a stress mark “” will be added to for the “You all - them” forms that have a known twin.¹

Exercise 5.7. Recognition.

Translate into English (Answers on page 83):

¹Thanks goes to Dosvdali/Formiko for his suggestion of using stress for the [1] tone form as recorded in the Durbin Feeling dictionary. I have expanded his suggestion for use to include it for twin word differentiation.
5.9. IT VS THEM

CHAPTER 5. FIFTH LESSON

<table>
<thead>
<tr>
<th>Single “It” Form</th>
<th>Plural “Them” Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jigotiha.</td>
<td>Dejigotiha.</td>
</tr>
<tr>
<td>ᠥᎪᏘᎭ.</td>
<td>ᠥᏣᎩᏘᎭ.</td>
</tr>
<tr>
<td>I see it.</td>
<td>I see them.</td>
</tr>
<tr>
<td>Ijigotiha.</td>
<td>Deji’gotiha.</td>
</tr>
<tr>
<td>ᠥᏣᎨᏘᎭ.</td>
<td>ᠥᏣᏣᎨᏘᎭ.</td>
</tr>
<tr>
<td>You all see it.</td>
<td>You all see them.</td>
</tr>
<tr>
<td>Jiwoniha.</td>
<td>Dejiwonihα.</td>
</tr>
<tr>
<td>ᠨᏣᏬᏂᎭ.</td>
<td>ᠨᏣᏣᎨᏬninger.</td>
</tr>
<tr>
<td>I speak it.</td>
<td>I speak them.</td>
</tr>
<tr>
<td>Ijiwoniha.</td>
<td>Deji’wonihα.</td>
</tr>
<tr>
<td>ᠨᏬninger.</td>
<td>ᠨᏣᏣᎨᏬninger.</td>
</tr>
<tr>
<td>You all speak it.</td>
<td>You all speak them.</td>
</tr>
</tbody>
</table>

Figure 5.2: Examples of Twin Spellings.

---

Figure 5.3: Musical score for the deji- twin forms.
1. Doginaduliha.

2. Dagotiha.

3. Dunaduliha.

4. Dagwaduliha.

5. Dojigotiha.


7. Dehigotiha.

8. Deji’duliha.


10. Dosdigotiha.

11. Desdaduliha.

12. Degaduliha.


15. Deginaduliha.

17. Desdigotiha.

18. Dogaduliha.

**Exercise 5.8.** Translate into Cherokee (Answers on page 84):

1. He wants them.

2. You want them.

3. He sees them.

4. I see them.

5. He and I want them.

6. You see them.

7. You all and I see them.

8. They and I want them.

9. You two want them.

10. You two see them.

11. I want them.
12. They and I see them.

13. They see them.

14. You all and I want them.

15. He and I see them.

16. You all want them.

17. You and I want them.

18. You and I see them.

19. They want them.

5.10 Agreement

All the words in a sentence referring to a thing or action must agree in plurality and “aliveness” with that thing or action. This will become more second nature to you by doing the translation exercises.

Examples:

- Agigage doya. Anigigage doya. (A red beaver. Red beaver.)
- Doya etli agotiha. Doya igada etli dagotiha. (A beaver sees a mink. A beaver sees some mink.)
- Usdi nvya jigotiha. Igada jusdi nvya dejigotiha. (I see a little rock. I see some little rocks.)
- Agigage awi jigotiha. Igada anigigage awi dejigotiha. (I see a red deer. I see some red deer.)

Exercise 5.9. Translate the following into English (Answers on page 85):
1. Dili unaduliha.

2. Awi nvya uduliha.

3. Awi anigotiha.

4. Doya agotiha.

5. Tali iga disadvdi dagotiha doya.

6. Ilvsgi nvya duduliha.

7. Jiquisdi disadvdi dagotiha doya.

8. Igada nvya duduliha.


10. Ilvsgi nvya dunaduliha igada awi.

12. Ilvsgi gugu dunaduliha ilvsgi doya.

13. Igada junoduhi awi daquaduliha.


15. Tali iga jusdi gugu dunaduliha igada doya.

16. Igada unilulojvi gugu dejigotiha.

17. Ilvsgi juwoduhi gugu dunaduliha igada junatana awi.

18. Jiquisdi digigage gugu dunaduliha igada junatana dili.

19. Ilvsgi junsdi dili dunaduliha igada junatana doya.


**Exercise 5.10.** Translate the following into Cherokee (Answers on page 86):
1. A deer sees a rock.

2. He wants a bottle.

3. They see a deer.

4. He sees a bottle.

5. The deer wants a rock.

6. A beaver sees three rocks.

7. She wants a few beavers.

8. A skunk wants two beavers.

9. I want three bottles.

10. He sees three bottles.
11. Two beaver see three skunks.

12. A few beavers see some skunks.

13. A few beavers want two rocks.

14. They want three rocks.

15. Some beavers see three bottles.

16. Some deer see many crazy traps.

17. Some skunks see three red rocks.

18. Two deer see two little beavers.

19. Three large beavers want a few pretty rocks.

20. Some crazy deer want many large skunks.
5.11 Exercise

Exercise 5.11. Do the dictation practice review audio. Be sure to say the name of the letter each time you start writing it.
6.1 Syllabary Writing Practice

Exercise 6.1. Practice writing the letters “Ꮜ”, “Ꮤ”, “Ꮰ”, “᏿”, “Ꮠ”, “Ꮟ”, and “Ꮜ” using the dictation practice audio. Refer to Figure 6.1 on the next page for the step by step diagrams showing how to write each letter. When doing your practice, be sure to sound out each letter as you write it. Remember to keep the tip of your tongue against your lower front teeth as you say aloud each letter.

6.2 Cherokee Reading

Read the following Cherokee paragraph aloud. Try and pick out as many words as you can that you recognize.

ᏩᏯ ᏚᏑᏝ. Waya dulasutla. ᙐᏠᏯ ᏤᏪᏴᎢ ᏚᏃᏝ ᏥᎤ ᎠᎴ ᏌᎶᏵ. ᏥᏍᏚ ᏌᎶᎵᏃ ᎠᏂᏬᏂᏭ. ᏙᏯ ᎠᏂᎪᏘᎭ ᏥᏍᏚ ᎠᎴ ᏌᎶᎵ. ᏥᏍᏚ ᏌᎶᎵᏃ ᏗᏜ ᎡᎦ ᏙᏯ.


### Figure 6.1: “ᵣ”, “₊”, “ϴ”, “ˑ”, “G”, “ญา”, and “ሄ”
6.3 ale/-hno

ale (ᎠᏗ) “and”

“Ale” is used to join things, actions, or entire sentences together the same way “and” is used in English.

Examples:

In the following sentence, “ale” is used to join the two who are seeing.

<table>
<thead>
<tr>
<th>Igada ogana</th>
<th>danigotiha</th>
<th>doya</th>
<th>ale</th>
<th>awi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some groundhogs</td>
<td>they see them</td>
<td>a beaver</td>
<td>and</td>
<td>a deer</td>
</tr>
</tbody>
</table>

A beaver and a deer see some groundhogs.

In the following sentence, “ale” is used to join two sentences showing separate actions by the same actor.

<table>
<thead>
<tr>
<th>Awi</th>
<th>nnya</th>
<th>agotiha</th>
<th>ale</th>
<th>igada gugu</th>
<th>dagotiha</th>
</tr>
</thead>
<tbody>
<tr>
<td>A deer</td>
<td>a rock</td>
<td>he sees it</td>
<td>and</td>
<td>some bottles</td>
<td>he sees them</td>
</tr>
</tbody>
</table>

A deer sees a rock and he also sees some bottles.

Here, “ale” is used to join to separate sentences together to indicate concurrent or consecutive action.

<table>
<thead>
<tr>
<th>Awi</th>
<th>nnya</th>
<th>agotiha</th>
<th>ale</th>
<th>doya</th>
<th>dili</th>
<th>uduliha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deer</td>
<td>rock</td>
<td>he sees it</td>
<td>and</td>
<td>beaver</td>
<td>skunk</td>
<td>he wants him</td>
</tr>
</tbody>
</table>

A deer sees a rock and a beaver wants a skunk.

-hno (Ꮓ) “also”

The word ending “-hno” is also used to join things together. It can be considered to be a combination of “and” and “also”.

Carefully consider the positioning of “-hno” in the following sentences. Note that “-hno” is expressed as “and” in the final English sentences, even though using “also” will sometimes make more sense when looking at the word for word breakdown.

Examples:

This example demonstrates how “-hno” can be used in a sentence with three or more things.
A beaver, a deer, and a mink see some groundhogs.

<table>
<thead>
<tr>
<th>Igada ogana</th>
<th>danigotiha</th>
<th>doya</th>
<th>awi</th>
<th>etlino</th>
</tr>
</thead>
<tbody>
<tr>
<td>some groundhogs</td>
<td>they see them</td>
<td>a beaver</td>
<td>a deer</td>
<td>a mink also</td>
</tr>
</tbody>
</table>

Notice how “-hno” follows the action words “sees” and “wants” in the following sentence. This indicates that the same person or thing is performing more than one action either consecutively or concurrently.

Awi

nvya
dagotiha
dudulihano

A deer

a rock
he sees them
he wants them also

A deer sees some rocks that he is also wanting.

Awi

nvya
agotiha
doyano
dili
uduliha

Deer
rock
he sees it
a beaver also
skunk
he wants him

A deer sees a rock and a beaver wants a skunk.

You will find that some speakers prefer “-hno” over “ale”, some use them about equally, and some who prefer “ale” over “-hno”.

As a general rule, the exercises will be using “-hno” for basic sentences. If a sentence would end in “-hno”, “ale” will be used instead. Combined and more complex sentences will be also be using “ale”, unless style or convention dictate otherwise. It is through the exercises that you will learn when to use each form, not by trying to memorize these basic guidelines.

You will also encounter “nole”, this is a variant of “ale”, and the two can normally be treated as having equal meaning and function.

**Exercise 6.2.** Translate the following Cherokee sentences into English. If necessary, you can refer to the bound pronoun prefixes table in Section 4.3 on page 30 and the basic verb plural rules in Section 5.9 on page 52. (Answers on page 87).

1. Gugu doyano dagotiha etli.


3. Awi guguno duduliha etli.


5. Awi nvyano duduliha ogana.
6. Anigotiha ogana ale dili.

7. Sadvdi anigotiha doya ale dili.


Exercise 6.3. Translate the following into Cherokee. If necessary, you can refer to the bound pronoun prefixes table in Section 4.3 on page 30 and the basic verb plural rules in Section 5.9 on page 52. Keep in mind that you have learned enough grammar to be able to answer the challenges correctly, and still have an answer that is different than the one provided. (Answers on page 88).

1. A deer sees a rock and a beaver.

2. A groundhog wants a bottle and a trap.

3. A deer wants a bottle and a beaver.

4. A groundhog sees a bottle and a skunk.

5. A deer wants a beaver and a rock.

6. A beaver and a mink want it.

7. A beaver and a mink see a skunk.

8. A beaver and a mink want a trap and a bottle.
6.4 Vocabulary

Exercise 6.4. Start a new deck of vocabulary flash cards with the following vocabulary. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-di-ha</td>
<td>ᎠᏗᎭ</td>
<td>He is saying.</td>
</tr>
<tr>
<td>a-gwo-tla</td>
<td>ᎯᏝ</td>
<td>I am sitting.</td>
</tr>
<tr>
<td>da-gwa-la-su-tla</td>
<td>ᎯᏫᏝᏝ</td>
<td>I am wearing shoes.</td>
</tr>
<tr>
<td>de-ja-la-su-tle-s-di</td>
<td>SᏪᏝ LoLo</td>
<td>Wear shoes.</td>
</tr>
<tr>
<td>du-la-su-tla</td>
<td>ᎯᏝᏝ</td>
<td>He is wearing shoes.</td>
</tr>
<tr>
<td>e:ga</td>
<td>ᎡᏦ</td>
<td>He is going.</td>
</tr>
<tr>
<td>ga-di?a</td>
<td>ᎡᏤᏦ</td>
<td>I am saying.</td>
</tr>
<tr>
<td>ge-ga</td>
<td>ᎨᎦ</td>
<td>I am going.</td>
</tr>
<tr>
<td>ge-lu-hv-s-ga</td>
<td>ᎨᏲᏨᏣ</td>
<td>I am yelling.</td>
</tr>
<tr>
<td>ge-tlu-hv-s-ga</td>
<td>ᎨᏡᏨᏣ</td>
<td>He is yelling.</td>
</tr>
<tr>
<td>ha-da</td>
<td>ᎨᏦ</td>
<td>Say it.</td>
</tr>
<tr>
<td>he-na</td>
<td>ᎪᏦ</td>
<td>Go.</td>
</tr>
<tr>
<td>he-tlu-hv-ga</td>
<td>ᎪᏨᏨᏦ</td>
<td>Yell.</td>
</tr>
<tr>
<td>jo-tle-s-di</td>
<td>ᏦᏨᏨ</td>
<td>Sit.</td>
</tr>
<tr>
<td>u-wo-tla</td>
<td>ᎨᏦ</td>
<td>He is sitting (in his place).</td>
</tr>
</tbody>
</table>

Please take note that “uwotla” counts both the number of those who are sitting, and implies a count of the places sat down. As a result, when you are communication that more than one is sitting, you also have to indicate plurality in the number of places sat.

Examples:

Uwotla He is sitting.
Jotla You are sitting.
Dunotla They are sitting.
Desdotla You two are sitting.

Exercise 6.5. Translate the following into English. If necessary, you can refer to the bound pronoun prefixes table on page 30 and the basic verb plural rules in Section 5.9 on page 52. (Answers on page 89).

1. Hega ale hadia, “Donadagohvi”.

2. Deginotla ale deginalasutla.
3. Inetluhvsga ale inega.

4. Doginotla ale osdadia, “Hena!”.

5. Dogalasutla ale ojetluhvsga.

6. Ijega ale ijadia, “Dodadagohvi”.

7. Dunotla ale dunalasutla.

8. Ijetluhvsga ale ijega.

**Exercise 6.6.** Translate the following into Cherokee. If necessary, you can refer to the bound pronoun prefixes table in Section 4.3 on page 30 and the basic verb plural rules in Section 5.9 on page 52. Keep in mind that you have learned enough grammar to be able to answer the challenges correctly, and still have an answer that is different than the one provided. (Answers on page 89)

1. You are going.

2. You and I are sitting and saying “Look! A deer!”

3. You two are saying, “No.”

4. She and I are yelling and wearing shoes.

5. They and I are wearing shoes and going.

6. You all are going.

7. They are sitting and saying “We all see a rock.”

8. You all and I are yelling and wearing shoes.
6.4.1 Other

**Exercise 6.7.** Start a new deck of vocabulary flash cards with the following vocabulary. With your study group, practice saying the Cherokee for the English, and the English for the Cherokee with the flash cards.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Syllabary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ji-s-du</td>
<td>ᏥᏍᏚ</td>
<td>rabbit</td>
</tr>
<tr>
<td>sa-lo-li</td>
<td>ጋᎵ</td>
<td>squirrel</td>
</tr>
<tr>
<td>wa-hya</td>
<td>ᏩᏯ</td>
<td>wolf</td>
</tr>
<tr>
<td>u-we-yv?i</td>
<td>ᎦᏪᏴᎢ</td>
<td>river</td>
</tr>
<tr>
<td>i-je?i</td>
<td>ᏤᏤᎢ</td>
<td>new (not alive)</td>
</tr>
<tr>
<td>di-je?i</td>
<td>ᎦᏤᎢ</td>
<td>new (plural, not alive)</td>
</tr>
<tr>
<td>hi?a</td>
<td>ᎲᎠ</td>
<td>this / these</td>
</tr>
<tr>
<td>na?v</td>
<td>ᎦᏢ</td>
<td>near</td>
</tr>
<tr>
<td>di-dla</td>
<td>ᎦᎫ</td>
<td>towards</td>
</tr>
</tbody>
</table>

### 6.5 Wolf Wears Shoes

**Exercise 6.8.** Translate the following Cherokee into English (Answers on page 90):

1. Waya dulasutla.
   
   ________________________________

2. Nav uweyvi dunotla jisdu ale saloli.
   
   ________________________________

   
   ________________________________

4. Doya anigotiha jisdu ale saloli.
   
   ________________________________

5. Jisdu salolino didla ega doya.
   
   ________________________________

6. Gehluhvsga doya, adihano, “Ni! Ni!”
   
   ________________________________

7. Adiha jisdu, “Gado usdi doya?”
   
   ________________________________
8. Adiha doya, “Gohusdi ijei nav uweyvi!”


10. Uweyvi didla anega jisdu, saloli, ale doya.


13. Adiha jisdu, “Doya adiha gohusdi ijei nav uweyvi!”

Exercise 6.9. Answer the questions after each Cherokee sentence. Give your answers in Cherokee. (Answers on page 90)

1. Waya dulasutla.
   (a) What is wolf doing?

2. Nav uweyvi dunotla jisdu ale saloli.
   (a) Where is this happening?
   (b) What is happening?
   (c) Who is doing it?

   (a) What is happening?
   (b) Who is doing it?

4. Doya anigotiha jisdu ale saloli.
6.5. WOLF WEARS SHOES

CHAPTER 6. SIXTH LESSON

(a) What is happening?

(b) Who is seeing?

(c) Who is being seen?

5. Jisdu salolino didla ega doya.

(a) What is happening?

(b) Who is doing it?

(c) In what direction?

6. Gehluhvsga doya, adihano, “Ni! Ni!”

(a) What is happening?

(b) Who is doing it?

(c) What is being said?

(d) To whom is this being said?

7. Adiha jisdu, “Gado usdi doya?”

(a) What is happening?

(b) Who is doing it?

(c) What is being asked?

(d) To whom is this being said?

8. Adiha doya, “Gohusdi ijei nav uweyvi!”

(a) Where is being talked about?

72
(b) What is being talked about?  

(c) Who is talking?  

   (a) What is the first thing requested?  
   (b) What is the second thing requested?  
   (c) How many people are speaking?  
   (d) How many people are being spoken to?  

10. Uweyvi didla anega jisdu, saloli, ale doya.
    (a) What is happening?  
    (b) Where are they going?  
    (c) How many are going?  
    (d) Who are going?  

    (a) What is happening?  
    (b) Who is seeing?  
    (c) Who is being seen?  

    (a) What word is used to greet them?  
    (b) What is asked?  

73
13. Adiha jisdu, “Doya adiha gohusdi ijei nav uweyvi!”

(a) What is being talked about? 

(b) Where is being talked about? 

Exercise 6.10. Do the dictation practice review audio. Be sure to say the name of the letter each time you start writing it.
Appendix A

Answers

1. Look there.
2. Hello.
3. English.
4. O.K. / Alright.
5. No.
6. Yes.
7. Really?
8. Ouch!
9. Cherokee

Translate into Cherokee:

1. Ni!
2. Ayo!
3. Osiyo.
4. Vsgigi?
5. Howa.
6. Tla.
7. Jalagi.
8. Vv.

1. Good.
2. I am well.
3. You all come around again.
4. Red.
5. How are you?
6. And you?
7. Let you and I see each other again.
8. Bad.
9. Let you all and I see each other again.
10. You come around again.

1. You? Nihinahv?
2. You come around again. Ihedolvi.
4. You all come around again. Idadolvi.
5. I am well. Dohiquu.
6. How are you? Dohiju?
7. See you all later. Dodadagohvi.
10. See you later. Donadagohuvi.

1. Agigage etli ijigowata. You all see a red mink. (A red mink, you all see it).
2. Uyoi ahwi inigotiha. You and I see a bad deer. (A bad deer, you and I see it).
3. Osda doya idigotiha. You all and I see a good beaver. (A good beaver, you all and I see it).
4. Doya ahwi agotiha. A beaver sees a deer. (A beaver, a deer, he sees it).

5. Dili ogana agotiha. A skunk sees a groundhog. (A skunk, a groundhog, he sees it).

6. Ahwi osdigotiha doya. A beaver and I see a deer. (A deer, he and I see it, the beaver).

7. Doya jigotiha. I see a beaver. (A beaver, I see it).

8. Agigage ogana jigotiha. I see a red groundhog. (A red groundhog, I see it).

9. Ahwi anigotiha. They see a deer. (A deer, they see it).

10. Etli agotiha. He sees a mink. (A mink, he sees it).

11. Dili ijigotiha. You all see a skunk. (A skunk, you all see it).

12. Agigage etli sdigotiha. You two see a red mink. (A red mink, you two see it).

13. Etli higotiha. You see a mink. (A mink, you see it).

14. Etli ogana osdigotiha. A mink and I see a groundhog. (A mink, a groundhog, he and I see it).


17. Etli sdigotiha. You two see a mink. (A mink, you two see it).

18. Doya ojigotiha. They and I see a beaver. (A beaver, they and I see it).
10. All of you look at the red beaver! Agigage doya ijigowata!

11. He and I see a deer. Ahwi osdigotiha.


13. You two see a red groundhog. Agigage ogana sdigotiha.

14. You and I see a beaver. Doya inigotiha.

15. A mink and I see a deer. Etli ahwi osdigotiha.

16. He sees a beaver. Doya agotiha.

17. Look at the beaver! Higowata!

18. You two, look at the mink! Etli sdigowata!

1. Higowata. Look at it.

2. Inigotiha. You and I see it.

3. Ijigowata. You all, look at it.

4. Idigotiha. You all and I see it.

5. Agotiha. He sees it.

6. Ojigotiha. They and I see it.

7. Anigotiha. They see it.

8. Higotiha. You see it.


10. Sdigotiha. You two see it.

11. Ijigotiha. You all see it.

12. Jigotiha. I see it.

13. Sdigotiha. You two see it.

1. unta
   u - he, ant - knows it

2. sdiwoniha
   sdi - you two, woni - speak it

3. gawoniha
   ga - he, woni - speaks it
4. idigotiha
   idi - You all and I, goti - see it

5. iniwoniha
   ini - you and I, woni - speak it

6. higotiha
   hi - you, goti - sees it

7. hiwoniha
   hi - you, woni - speaks it

8. osdigiwoniha
   osdi - he and I, goti - see it

9. jiwoniha
   ji - I, woni - speak it

10. anigotiha
    ani - they, goti - see it

11. aquanta
    aqua - I, ant - know it

12. ijanta
    iji - you all, ant - know it

13. ijigotiha
    iji - you all, goti - see it

14. jiggotiha
    ji - I, goti - see it

15. aniwoniha
    ani - they, woni - speak it

16. idiwoniha
    idi - You all and I, woni - speak it

17. agotiha
    a - he, goti - sees it

18. unanta
    uni - they, ant - know it
19. oganta
   ogi - they and I, ant - know it

20. ojiwoniha
   oji - they and I, woni - speak it

21. inigotiha
   ini - you and I, goti - see it

22. iganta
   igi - You all and I, ant - know it

23. janta
   ja - you, ant - know it

24. oginanta
   ogin - he and I, ant - know it

25. ijiwoniha
   iji - you all, woni - speak it

26. ojigotiha
   oji - they and I, goti - see it

27. sdigotiha
   sdi - you two, goti - see it

28. ginanta
   gini - you and I, ant - know it

29. osdiwoniha
   osdi - he and I, woni - speak it

30. sdanta
   sdi - you two, ant - know it

1. Yonega jiwoniha. I speak English.

2. Gohusdi janta. You know something.


5. Yonega idiwoniha. You all and I speak English.

6. Gohusdi unanta. They know something.
APPENDIX A. ANSWERS


11. Ijantesdi. You all, know it.


15. Yonega ijiwonihi. You all, speak English.


18. Ogana yonega osdiwoniha. A groundhog and I speak English.

19. Ijanta. You all know it.


22. Sdantesdi. You two, know it.


24. Oganta. They and I know it.


26. Sdanta. You two know it.

1. They and I know it. Ogan(v)ta.

2. You know it. Jan(v)ta.


5. I know it. Aquan(v)ta.


7. You all and I know something. Gohusdi igan(v)ta.
8. They and I speak English. Yonega ojiwoniha.
10. He and I speak English. Yonega osdiwoniha.
15. You all know something. Gohusdi ijan(v)ta.
17. You all and I speak English. Yonega idiwoniha.
20. You all, know it. Ijan(v)tesdi.
21. They know it. Unan(v)ta.
22. They all speak English. Yonega aniwoniha.
23. You two, know it. Sdan(v)tesdi.

2. Ilvsgi anosda ogana. A few good ground hogs.
3. Igada junsdi awi. Some little deer.
5. Igada digigage gugu. Some red bottles.
6. Tali iyani anosda dili. Two good skunks.
7. Tali iga jutana nvya. Two large rocks.
10. Igada unilulojvi etli. Some crazy mink.
12. Ilvsgi junatana doya. A few large beaver.
15. Ilvsgi anosda dili. A few good skunks.

2. Two crazy skunks. Tali iyani unilulojvi dili.
6. Two good traps. Tali iga josda disadvdi.
7. A few pretty skunks. Ilvsgi junoduhi dili.
10. A few bad skunks. Ilvsgi uniyoi dili.
15. Three large beaver. Joi iyani junatana doya.

1. Doginaduliha. He and I want them.
2. Dagotiha. He sees them.
3. Dunaduliha. They want them.
4. Dagwaduliha. I want them.
5. Dojigotiha. They and I see them.
6. Denigotiha. You and I see them.
7. Dehigotiha. You see them.
8. Deji’duliha. You all want them.
9. Danigotiha. They see them.
10. Dosdigotiha. He and I see them.
12. Degaduliha. You all and I want them.
13. Duduliha. He wants them.
14. Dejigotiha. I see them.
15. Deginaduliha. You and I want them.
16. Dedigotiha. You all and I see them.
17. Desdigotiha. You two see them.
18. Dogaduliha. They and I want them.

1. He wants them. Duduliha
2. You want them. Dejaduliha
3. He sees them. Dagotihah
4. I see them. Dejigotiha
5. He and I want them. Doginaduliha
6. You see them. Dehigotiha
7. You all and I see them. Dedigotiha
8. They and I want them. Dogaduliha
9. You two want them. Desdaduliha
10. You two see them. Desdigotiha
11. I want them. Dagwaduliha
12. They and I see them. Dojigotiha
13. They see them. Danigotiha
14. You all and I want them. Degaduliha
15. He and I see them. Dosdigotiha
16. You all want them. Deji’duliha
17. You and I want them. Deginaduliha
18. You and I see them. Denigotiha
19. They want them. Dunaduliha

1. Dili unaduliha.
   They want a skunk.

2. Awi nvya uduliha.
   A deer wants a rock.

3. Awi anigotiha.
   They see a deer.

4. Doya agotiha.
   He sees a beaver.

5. Tali iga disadvdi dagotiha doya.
   A beaver sees two traps.

6. Ilvsgi nvya duduliha.
   He wants a few rocks.

7. Jiquisdi disadvdi dagotiha doya.
   A beaver sees many traps.

8. Igada nvya duduliha.
   He wants some rocks.

   Three deer want two skunks.

10. Ilvsgi nvya dunaduliha igada awi.
    Some deer want a few rocks.

    A few deer see three beavers.
12. Ilvsgi gugu dunaduliha ilvsgi doya.
   A few beavers want a few bottles.

13. Igada junoduhi awi daquaduliha.
   I want some pretty deer.

   They want three little skunks.

15. Tali iga jusdi gugu dunaduliha igada doya.
   Some beavers want two little bottles.

16. Igada unilulojvi gugu dejigotiha.
   I see some crazy bottles.

17. Ilvsgi juwoduhi gugu dunaduliha igada junatana awi.
   Some large deer want a few pretty bottles.

18. Jiquisdi digigage gugu dunaduliha igada junatana dili.
   Some large skunks want many red bottles.

19. Ilvsgi junsdi dili dunaduliha igada junatana doya.
   Some large beavers want a few little skunks.

   Many little deer see many large beavers.

1. A deer sees a rock.
   Awi nvy a agotih.

2. He wants a bottle.
   Gugu uduliha.

3. They see a deer.
   Awi anigrotih.

4. He sees a bottle.
   Gugu arotiha.

5. The deer wants a rock.
   Awi nvy uduliha.

6. A beaver sees three rocks.
   Joi iga nvy dagotih doya.
7. She wants a few beavers.
   Ilvsgi doya duduliha.

8. A skunk wants two beavers.
   Tali iyani doya duduliha dili.

9. I want three bottles.
   Joi iga gugu daquaduliha.

10. He sees three bottles.
    Joi iga gugu dagotiha.

11. Two beaver see three skunks.
    Joi iyani dili danigotiha tali iyani doya.

12. A few beavers see some skunks.
    Igada dili danigotiha ilvsgi doya.

13. A few beavers want two rocks.
    Tali iga nvya dunaduliha ilvsgi doya.

14. They want three rocks.
    Joi iga nvya dunaduliha.

15. Some beavers see three bottles.
    Joi iga gugu danigotiha igada doya.

16. Some deer see many crazy traps.
    Jiquisdi unilulojvi disadvdi danigotiha igada awi.

17. Some skunks see three red rocks.
    Joi iga digigage nvya danigotiha igada dili.

18. Two deer see two little beavers.
    Tali iyani awi tali iyani junsdi doya danigotiha.

19. Three large beavers want a few pretty rocks.
    Ilvsgi juwoduhi nvya dunaduliha joi iyani junatana doya.

20. Some crazy deer want many large skunks.
    Jiquisdi junatana dili dunaduliha igada unilulojvi awi.

1. Gugu doyan do gatiha etli.
   A mink sees a bottle and a beaver.
   A mink sees a rock and a trap.

3. Awi guguno duduliha etli.
   A mink wants a deer and a bottle.

   A mink sees a rock and a beaver.

5. Awi nvyano duduliha ogana.
   A groundhog wants a deer and rock.

6. Anigotiha ogana ale dili.
   A groundhog and a skunk see it.

7. Sadvdi anigotiha doya ale dili.
   A beaver and a skunk see a trap.

   A deer and a skunk want a rock and a beaver.

1. A deer sees a rock and a beaver.
   Nvya doyano dagotiha awi.

2. A groundhog wants a bottle and a trap.
   Gugu sadvdino duduliha ogana.

3. A deer wants a bottle and a beaver.
   Gugu doyano duduliha awi.

4. A groundhog sees a bottle and a skunk.
   Gugu dilino dagotiha ogana.

5. A deer wants a beaver and a rock.
   Doya nvyano duduliha awi.

6. A beaver and a mink want it.
   Unaduliha doya ale etli.

7. A beaver and a mink see a skunk.
   Dili anigotiha doya ale etli.

8. A beaver and a mink want a trap and a bottle.
   Sadvdi guguno dunaduliha doya ale etli.
1. Hega ale hadia, “Donadagohvi”.
   You are going and saying, “Let’s see each other again.”

2. Deginotla ale deginalasutla.
   You and I are sitting and wearing shoes.

3. Inetluhvsga ale inega.
   You and I are yelling and going.

4. Doginotla ale osdadia, “Hena!”.
   He and I are sitting and saying, “Go!”.

5. Dogalasutla ale ojetluhvsga.
   They and I are wearing shoes and yelling.

6. Ijega ale ijadia, “Dodadagohvi”.
   You all are going and saying, “Let’s all see each other again.”

7. Dunotla ale dunalasutla.
   They are sitting and wearing shoes.

8. Ijetluhvsga ale ijega.
   You all and I are yelling and going.

1. You are going.
   Hega.

2. You and I are sitting and saying “Look! A deer!”
   Deginotla ale inadia, “Ni! Awl!”.

3. You two are saying, “No.”
   Sdadia, “Tla.”

4. She and I are yelling and wearing shoes.
   Osdetluhvsga ale doginalasutla.

5. They and I are wearing shoes and going.
   Dogalasutla ale ojega.

6. You all are going.
   Ijega.

7. They are sitting and saying “We all see a rock.”
   Dunotla ale anadia, “Nvya idigotiha.”
8. You all and I are yelling and wearing shoes.
   Idetluhvsga ale degalasutla.

1. Waya dulasutla.
   Wolf Wears Shoes.

2. Nav uweyvi dunotla jisdu ale saloli.
   Rabbit and squirrel are sitting near a river.

   Rabbit and squirrel are speaking.

4. Doya anigotiha jisdu ale saloli.
   Rabbit and squirrel see beaver.

5. Jisdu salolino didla ega doya.
   Beaver goes towards rabbit and squirrel.

6. Gehluhvsga doya, adihano, “Ni! Ni!”
   Beaver is yelling, saying, ”Look! Look!”

7. Adiha jisdu, “Gado usdi doya?”
   Rabbit says, ”What’s up beaver?”

8. Adiha doya, “Gohusdi ijei nav uweyvi!”
   Beaver says, ”There is something new by the river!”

   Beaver says, ”Go and see it!”

10. Uweyvi didla anega jisdu, saloli, ale doya.
    Rabbit, squirrel, and beaver go towards the river.

    Wolf sees rabbit, squirrel, and beaver.

    Wolf says to them, ”Hello! What’s going on?”

13. Adiha jisdu, “Doya adiha gohusdi ijei nav uweyvi!”
    Rabbit says, ”Beaver says something new is by the river!”

1. Waya dulasutla.
(a) What is wolf doing? Dulasutla.

2. Nav uweyvi dunotla jisdu ale saloli.
   (a) Where is this happening? Nav uweyvi.
   (b) What is happening? Dunotla.
   (c) Who is doing it? Jisdu ale saloli.

   (a) What is happening? Aniwoníha.
   (b) Who is doing it? Jisdu ale saloli.

4. Doya anigotiha jisdu ale saloli.
   (a) What is happening? Anigotiha.
   (b) Who is seeing? Jisdu ale saloli.
   (c) Who is being seen? Doya.

5. Jisdu salolino didla ega doya.
   (a) What is happening? Ega.
   (b) Who is doing it? Doya.
   (c) In what direction? Didla jisdu ale saloli.

6. Gehluhvsga doya, adihano, “Ni! Ni!”
   (a) What is happening? Gehluhvsga ale adiha.
   (b) Who is doing it? Doya.
   (c) What is being said? Ni! Ni!
   (d) To whom is this being said? Jisdu ale saloli.

7. Adiha jisdu, “Gado usdi doya?”
   (a) What is happening? Adiha.
   (b) Who is doing it? Jisdu.
   (c) What is being asked? Gado usdi?
   (d) To whom is this being said? Doya.

8. Adiha doya, “Gohusdi ijei nav uweyvi!”
   (a) Where is being talked about? Nav uweyvi.
   (b) What is being talked about? Gohusdi ijei.
(c) Who is talking? Doya.

   (a) What is the first thing requested? Sdena.
   (b) What is the second thing requested? Sdigowata.
   (c) How many people are speaking? Saquu.
   (d) How many people are being spoken to? Tali.

10. Uweyvi didla anega jisdu, saloli, ale doya.
    (a) What is happening? Anega.
    (b) Where are they going? Didla uweyvi.
    (c) How many are going? Tsoi.
    (d) Who are going? Jisdu, saloli, ale doya.

    (a) What is happening? Dagotiha.
    (b) Who is seeing? Wahya.
    (c) Who is being seen? Jisdu, saloli, ale doya.

    (a) What word is used to greet them? Osiyo.
    (b) What is asked? Gado usdi?

13. Adiha jisdu, “Doya adiha gohusdi ijei nav uweyvi!”
    (a) What is being talked about? Gohusdi ijei.
    (b) Where is being talked about? Nav uweyvi.