COMPARATIVE ADJECTIVES IN CHEROKEE

Ruth Bradley Holmes

Cherokee comparative adjectives have been treated in the literature in three places. The Alexander dictionary (1971) contains about thirty comparative sets of the type: good, better, best, scattered throughout in word list form. Comparatives are described in Pulte and Peeling (1975:337-339), and briefly mentioned in Holmes and Smith (1976:222&325). Alexander sets and relevant parallel biblical passages in English and in Cherokee form the two appendices to this article. Suitable bible selections were first located by looking up emphatic, comparative and superlative adjectives in the Abingdon Biblical Concordance. Betty Sharp Smith, a fluent Cherokee speaker, coauthor of Holmes and Smith (1976), went over many adjectives with me, and made up alternative sentences to some of the bible passages, for which I warmly thank her.

Except for a few quotations from other sources, Cherokee parts of this paper will use the transliteration of Sequoyan letters devised by Dr. Samuel Worcester for his convenience in printing Cherokee material. Worcester, long a medical missionary to the Cherokees, coordinated the translation of the King James version of the Bible into Cherokee, and operated a printing press. In order to make printing in Cherokee easier, he and Sequoyah cooperated in simplifying the fancifully curly shapes of Sequoyah's original letters. Worcester then arranged the syllabary of Sequoyah in grid form, with the vowels in English alphabetical order horizontally, and the consonants in English alphabetical order vertically. For more detail, see Holmes and Smith (1976:14). The syllabary is shown below, reproduced from an insert in Alexander (1971):

D a
S ge D ka
\( \text{\textcopyright} \)
A ha
W la
F ma
O na t hna G nah
T qua
U na od a
L da W ta
S cla L ti la
G ta sa
G wa
O ya

Re
P ge
P he
A me
A
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T 1
Y gi
J hi
L 11
H ni
\( \text{\textcopyright} \)
\( \text{\textcopyright} \)
\( \text{\textcopyright} \)
\( \text{\textcopyright} \)
\( \text{\textcopyright} \)
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A go
J gu
E gy
F ho
\( \text{\textcopyright} \)
G lo
M lu
2 lv
5 mo
Y mu
Z no
I nu
C
nu
\( \text{\textcopyright} \)
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V do
S du
2 dv
\( \text{\textcopyright} \)
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Cherokee adjectives as a word class have been variously perceived. King (1975:40) classified them as particles, while conceding the existence of many deverbal adjectival constructs. Cook (1979:125), using as an example the root, 'o:tu:hi', 'be beautiful', calls this root, and, by implication, other descriptive terms, 'an uninflectible verb'. Pulte and Feeling (1975) do not question the existence of adjectives, and describe the distinction between verbs and adjectives on page 330:

'The initial prefixes and suffixes which occur with verbs in Cherokee do not occur with adjectives... Instead, (the suffix), '-v?-i', is attached to the past tense form of the verb 'to be'.

Like Russian, Cherokee adjectives do not need the copula with adjectives in the present tense, but do use the verb 'to be' in all other tenses. Unlike Russian, Cherokee does use a copula in the present tense if the meaning is negative, as shown below in examples from Lindsey and Scancarelli (1985:209):

1a. U:-li:ye:t-iha 3sg-moan-present S/he's moaning (V)  
   b. Uw-otu:-hi 3sg-prety S/he's pretty (Adj)

2a. Hla y-u:-li:ye:t-iha notNEGATIVE-3sg-moan-PRESENT S/he's not moaning (V)  
   b. Hla uw-otu yi-ki not 3sg-prety NEGATIVE-is S/he's not pretty (Adj)

3a. U:-li:ye:t-i:skv:?! 3sg-moan-IMPERFECTIVE:PAST S/he was moaning (V)  
   b. Uw-otu ke:-sv:?! 3sg-prety is-PAST S/he was pretty (Adj)

Thus, in order to tell an adjective from a verb in Cherokee, it is only necessary to ask if the negative present would be: 'hla/tla + y- + verb form', or: 'hla/tla + adjective + yiki/yigi'. If the negative form contains 'y-' or 'yi-' directly after 'hla/tla', it is a verb. If the unadorned adjective occurs after 'hla/tla' and is followed by any form of the verb 'be' preceded by 'y-', it is an adjective, as in examples 2a and 2b above from Lindsey and Scancarelli (1985).

Comparative adjectives in general are used indiscriminately for two kinds of comparison. One kind compares the adjective to itself. It compares the intensity of the adjective to a mental estimation of the base. Using the base adjective as X, meanings of these constructions range from 'X-ish' or 'slightly X', to X (the adjective base in question), 'definitely X', 'very X', to 'extremely X', creating a gradient in respect to the intensity of the adjective 'X'.

The second use of comparative adjectives introduces an
additional element, a rivalry of substantives. One substantive is now compared to another, using X as the criterion. X, the original adjective, and Y, substantives, together trace a path similar to that already traced by X alone. This second comparison curve measures 'not as X as Y', 'as X as Y', 'more X than Y', 'more X than several Y's', and 'more X than any specified number of Y's'. In places along the two curves, terms may coincide. 'Extremely X' and 'more X than any Y's' are commonly the same adjective, the superlative. 'As X as Y' may use the base adjective, or may need a special form, as in the Old Irish equative adjective. 'Very X' and X-er than Y may both be the comparative, or may merge with the superlative. Alterations in sentence structure often occur.

In Cherokee, different comparative adjectives must be used, according to whether X alone is being measured in intensity, or Y is also being introduced. (Pulte and Feeling 1975:337). To bring out this feature of the Cherokee language, some biblical passages that are not comparative in English, but emphatic, were included.

Affixes on the adjective, as on the verb, are employed in Cherokee to create a continuum of terms varying in strength and implication. On page 93, King (1975) mentions the 'augmentative '-yu', which I believe can be considered, as Pulte and Feeling and Alexander seem to indicate, to be the comparative or emphatic suffix for Cherokee adjectives.

Usage and pronunciation in Oklahoma show dialectal differences among themselves, as well as long attested divergences with North Carolina speech. On page 95, King speaks of 'attributive suffixes' in North Carolina Cherokee, the 'continuative -kwo' in particular:

'The suffix -kwo is added to nouns, particles, and a few verbs to indicate continuation of the present state or form.'

This suffix, pronounced '-gwu' by Mrs. Betty Smith, appears as '-quah' in the name of the town of Tahlequah. The name means 'continuing two', in reference to the two parts of the Cherokee nation united in Oklahoma after removal from the Southeast. The suffix '-quo' added to 'esga', or 'esgaquo', is used constantly in the Cherokee Bible in comparative constructions with the meaning of 'than', 'continually less than', but is not in common use today in Oklahoma.

Cook (1979:65) speaks of the part that the prefix 'n/i:-' plays in comparison in quotation on the next page:
'The name 'partitive' is chosen for this morpheme because it is the name given to the cognate morpheme in the Northern Iroquoian languages ... the central concept seems to be that of spatial, temporal or qualitative parallelism or comparison of path or events, of one state or event being perceived in terms of another.'

Lower on the same page, Cook gives examples of the use of this prefix, 'n-', in comparison in North Carolina Cherokee:

'(43a) e:ská na:kwo:tuha 'I am less beautiful'...
(43c) u:htsi:?i na:kwahlini:kv:ka Tsa:ni nu:hlini:kv?kv:i 'I am stronger than John (is strong).'

(uhlinikita = strong)

The word 'uhtsi:?i' in North Carolina corresponds to 'u:tl'i' in Oklahoma, and means 'more', 'more so'. In Oklahoma, 'hl/tl' sometimes, but far from always, corresponds to 'ts' in North Carolina. See directly above for confirmation of this. The forms for 'strong', 'uhlinikita/utlinigida' are identical for Oklahoma and North Carolina, but the Cherokee New Testament, and sometimes the Alexander dictionary, give 'ulinigida'.

The word 'e:ská/e:sga', meaning 'less' above, is not used in the same context in Oklahoma. Betty Smith, thinking of a natural way to use it, said: 'E:sga nustahne:lv?i', with the meaning of 'something went wrong for him.' Esga is not in King's nor in Pulte and Feeling's dictionary. The Alexander dictionary (1971:256) contains the following entries based on 'esga'. Syllables are divided according to the Cherokee letters they represent:


The Alexander dictionary does not contain 'sihna', although Levi Gritts, the main compiler, lived in the same general area as Smith and Feeling, who both use 'sihna' to the exclusion of 'esgaquo' used in the New Testament. There is also a slight difference in how Feeling and Smith use comparative constructions. He uses 'ugodi' for 'more' (Pulte and Feeling 1975:339), where she prefers 'u:tl'i', like the New Testament.

Conclusions of this paper are: 1. The Cherokee system of comparison rests on several grammatical devices, notably: comparative adjectives, juxtaposition of alternatives, and affixes on both verbs and adjectives. 2. Dialect variation in Oklahoma is significant. 3. Much remains to be done to analyze and describe the subtle arsenal of the Cherokee language.
APPENDIX 1

Cherokee comparative adjective sets after Alexander

The Cherokee below has been transliterated from the Sequoyan syllabary without the hyphens dividing each letter that are often used in transcriptions of Cherokee writing.

<table>
<thead>
<tr>
<th>English</th>
<th>Cherokee</th>
</tr>
</thead>
<tbody>
<tr>
<td>beautiful, pretty</td>
<td>uwodu</td>
</tr>
<tr>
<td>more beautiful (than)</td>
<td>(utli)nuwodu</td>
</tr>
<tr>
<td>very beautiful</td>
<td>utsati yuwodu</td>
</tr>
<tr>
<td>most beautiful (of)</td>
<td>wuwodusv</td>
</tr>
<tr>
<td>big, large</td>
<td>utana</td>
</tr>
<tr>
<td>bigger</td>
<td>utanidi, ugodi utana, uwutana</td>
</tr>
<tr>
<td>biggest (of)</td>
<td>wutanv</td>
</tr>
<tr>
<td>big</td>
<td>equa, equv</td>
</tr>
<tr>
<td>bigger (than)</td>
<td>(utli)equa</td>
</tr>
<tr>
<td>biggest (of), very big</td>
<td>equohiyyu</td>
</tr>
<tr>
<td>brave</td>
<td>ulitsvyasdi</td>
</tr>
<tr>
<td>braver (than)</td>
<td>(utli)tsulitsvyasdi</td>
</tr>
<tr>
<td>bravest</td>
<td>(utli)widulitsvyasdi</td>
</tr>
<tr>
<td>broad, wide</td>
<td>ayaten(a)</td>
</tr>
<tr>
<td>broader</td>
<td>wuhayatenv</td>
</tr>
<tr>
<td>broadest</td>
<td>wuyatenvstvi</td>
</tr>
<tr>
<td>brown</td>
<td>uwodige</td>
</tr>
<tr>
<td>browner</td>
<td>wodigesvi</td>
</tr>
<tr>
<td>brownest</td>
<td>wuwodigesvi</td>
</tr>
<tr>
<td>fast</td>
<td>gatsanula, gatsanuli</td>
</tr>
<tr>
<td>faster</td>
<td>gatsanulahige</td>
</tr>
<tr>
<td>fat</td>
<td>galitsohida</td>
</tr>
<tr>
<td>fatter (than)</td>
<td>(utli)nigalistohdi</td>
</tr>
<tr>
<td>fattest</td>
<td>utli wugalitsohidv</td>
</tr>
<tr>
<td>feeble, ill</td>
<td>udanili, udanila</td>
</tr>
<tr>
<td>older</td>
<td>udanilage</td>
</tr>
<tr>
<td>oldest</td>
<td>wudanila</td>
</tr>
<tr>
<td>eldest</td>
<td>udanilagi</td>
</tr>
<tr>
<td>fine, good</td>
<td>osani, osiquu, osdv, osda</td>
</tr>
<tr>
<td>better (than)</td>
<td>(utli)iyosdv</td>
</tr>
<tr>
<td>best of all</td>
<td>witatsetlv, widatsetlv, ohisdi</td>
</tr>
</tbody>
</table>
APPENDIX 1: Cherokee comparative adjective sets after Alexander, continued.

<table>
<thead>
<tr>
<th>English</th>
<th>Cherokee</th>
</tr>
</thead>
<tbody>
<tr>
<td>good-tempered</td>
<td>udanvti</td>
</tr>
<tr>
<td>better-tempered(than)</td>
<td>(utli)yudanvti</td>
</tr>
<tr>
<td>best-tempered</td>
<td>wudanvtv, udanvti gestohdi</td>
</tr>
<tr>
<td>hard, loud</td>
<td>(a)sdaya, sdayi</td>
</tr>
<tr>
<td>harder, louder</td>
<td>asdayahige</td>
</tr>
<tr>
<td>hardest, loudest</td>
<td>wasdasyv</td>
</tr>
<tr>
<td>high</td>
<td>galvladi</td>
</tr>
<tr>
<td>higher</td>
<td>galvladigestohti, galvladitlvsdohdi, utliyi galvladi</td>
</tr>
<tr>
<td>highest</td>
<td>wagalvladiyv, wastv galvladi, wasdv galvladi</td>
</tr>
<tr>
<td>long</td>
<td>ganvhida</td>
</tr>
<tr>
<td>longer</td>
<td>ganvhidage</td>
</tr>
<tr>
<td>longest</td>
<td>ganvhiisdi</td>
</tr>
<tr>
<td>too long</td>
<td>ganvhidi</td>
</tr>
<tr>
<td>lover</td>
<td>eladi</td>
</tr>
<tr>
<td>lovtest</td>
<td>eladige</td>
</tr>
<tr>
<td>mean</td>
<td>unegutsida</td>
</tr>
<tr>
<td>meaner(than)</td>
<td>(utli)yunegutsida</td>
</tr>
<tr>
<td>meanest</td>
<td>wunegutsvi</td>
</tr>
<tr>
<td>much</td>
<td>ugodi</td>
</tr>
<tr>
<td>more(than)</td>
<td>(utli)igai</td>
</tr>
<tr>
<td>most</td>
<td>ugodi, ogodidi, wugodv</td>
</tr>
<tr>
<td>small</td>
<td>usdi</td>
</tr>
<tr>
<td>smaller</td>
<td>ayolige</td>
</tr>
<tr>
<td>a little bit</td>
<td>usdika</td>
</tr>
<tr>
<td>smallest</td>
<td>wusdikvi</td>
</tr>
<tr>
<td>strong, powerful</td>
<td>utlanigida, ulanigida</td>
</tr>
<tr>
<td>stronger</td>
<td>wulinigvgv</td>
</tr>
<tr>
<td>strongly</td>
<td>ulanidiyu</td>
</tr>
<tr>
<td>strongest</td>
<td>utli-lyulanigida</td>
</tr>
<tr>
<td>sweet</td>
<td>ugasnasda, ugasnasdv</td>
</tr>
<tr>
<td>too sweet</td>
<td>ugasnasdi</td>
</tr>
<tr>
<td>sweetest</td>
<td>wuganasv</td>
</tr>
</tbody>
</table>
APPENDIX 2

Comparative constructions in the Cherokee Bible

The names of the books in the order of their occurrence in the Bible are:

- Genesis: Mosi igviyi uwowelanvhi Tsenisi tsanosehoi Moses' first writing, called Genesis
- Matthew: Madu uwowelanvhi Matthew's writing
- John: Tsani uwowelanvhi John's writing
- Acts: Getsinvsidv nunadvnelidolvi Deeds as they went about
- 1 Corinthians: Golinidiyi anehi igviyi gegowelanvhi Writing to&for the inhabitants of Corinth
- Ephesians: Equisa anehi tsuwowelanvhi Writing for the inhabitants of Ephesus
- 1 Timothy: Dimadi igviyi agowelanelvhi First writing to Timothy
- Hebrews: Aniquilu tsuwowelanelvhi Writing for the Hebrews
- 1 Peter: Quida igviyi uwowelanvhi First writing of Peter

The Cherokee New Testament is not invariably a literal translation of the King James Bible, as can be seen above. 'Kanoheda' or 'kanohedv' means 'gospel' or 'news' in Cherokee and appears in both the Alexander and the Pulte and Feeling dictionaries. 'New Testament' in Cherokee is Itse Kanohedv Datlohisdv, or 'new collected gospel(s)'. However, 'Gospel of Matthew,' or other apostles in English, is translated by merely the word for 'written-by-him' or 'writing-of', above. The 'First Epistle of Paul to the Corinthians' is differentiated from the other epistles in Cherokee, by adding the form for 'to/for' instead of just the form for 'to' to the word for 'writing'. 1 Peter is entitled 'Epistle General of Peter' in English, but although forms exist that could easily have shown the letter was intended for many, the Cherokee translators preferred to use simply the 'uwowelanvhi' chosen for the other apostles. In the same way, Acts 8:10, 'from the least to the greatest' has no comparatives in Cherokee. It is translated as 'honored or not honored', showing how Cherokee sometimes avoids comparative constructions while preserving the intent.
APPENDIX 2: Comparative constructions in the Cherokee Bible, continued.

Genesis 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night;

Unelanvhino tali tsequa iga anatisdisgi duwotlvnei, udvnidi iga atisdisgi iga dinelododi, ayolanino iga atisdisgi enoyi.

1:31 and behold, it was very good.

ale gvniyuquo ho osiyu gesei.

4:13 And Cain said unto the Lord, my pain is greater than I can bear. (Notice no comparative in Cherokee)

Genino hia nuwesele Yihowa, agisdvdisgv equohiquo; vtlv nasgi yinigvniv. (I am suffering very much; I cannot bear it)

13:2 And Abram was very rich in cattle, in silver, and in gold.

Equamino utsati uwehnaiyu gesei ganatlai gesv ale adelv unegv ale adelv dalonigel.

14:18 And Melchizedek King of Salem brought forth bread and wine: and he was the priest of the most high God.

Meligisadegino uvvwiyuhi Selamiyi uyole gadu ale gigage aditasdi; (Meligisadegino) atsilv-gelohi gesei, Unelanvhi wasdv galvladi ehi utseliga.

14:20 And blessed be the most high God.

Ale galvquodiyu gesesdi Unelanvhi wasdv galvladi ehi.

15:1 Fear not, Abram; I am thy shield and thy exceeding great reward.

Tlesdi yinayesgesdi, Equami; ayvyeno tsagvsulododi ale utsatanvhi etsaguyvdanedi tsigi.

17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Ale kanohedv dodagvyatloisdaneli ale utsatanvhi dagvgodohistani.

(Notice 'kanohedv' here means 'covenant'. )
APPENDIX 2: Comparative constructions in the Cherokee Bible, continued.

17:6 and I will make thee exceeding fruitful
Ale utsatanvhi tsanequotsati nvdagvyvneli

18:14 Is anything too hard for the Lord?
Tsigo Yihowa gohusdi gvwanulvdi?

25:23 the one people shall be stronger than the other people, and the elder shall serve the younger.
sunadalegino nasgi yvwi utli nunalinigvgesdi; esgaquo anisoio yvwi; udaniligeno deunelodesdi oni ehi.

26:16 Go from us, for thou art much mightier than we.
Sgiyadanvsi, utlihiyu yeno nitsalinigvga esgaquo ayv.

27:1 He called Esau, his eldest son
Wuyanvhe Iso udanilige uwetsi

28:17 And he was afraid, and said, How dreadful is this place!
Usgaleno, ale hia nuwesei, nigav unayehisdi hia ani?

29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
Lequanino anitali tsuwetsi anadv anehei; udanilige Lia dudoei, onino ehi Letsili dudoei.

34:19 And he was more honourable than all the house of his father.
Ale utli atsilvquodiyu gese esgaquo nigadv udoda dudatinavi.

37:3 Now Israel loved Joseph more than all of his children.
Isilino utli nugeyuha Tsowa esgaquo nigadv tsuwetsi.

37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him.
Tsunilino unadolehsv unidoda utli nugeyusv nasgi esgaquo nigadv tsunili, gvwaniquatilei.
APPENDIX 2: Comparative constructions in the Cherokee Bible

37:5 And they hated him yet the more
Utlino igai gvwaniquatilei.

38:26 She hath been more righteous than I. Betty Smith:
U:tlili duyudkv udantehdi sihna ayv ge:sv.
Bible version: Utli duyugodv nudvnelv esgaquo ayv.

39:9 There is none greater in this house than I.
Vtla ale gilo utli yinatsilvquodi ani adanelv ayv nigilvquodvi;

41:39 And Pharoah said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.
Queliyono hia nuwesele Tsowa, nasgino Unelanvhi hia nasgi nigadv tsitsananugowisely udigalisdodiha, tla gilo nihi tsinisinasana iyasinasani yigi, ale tsinigatanaa iyagatanai yigi.

41:40 Only in the throne will I be greater than thou.
Gasgilvquo aquolv ugvwiyuhi uwediyi uwasv nvglvquodesdi ayv.

42:20 but bring your youngest brother unto me.
Onino ehi itsanvtli sgiyatinohelvha.

43:29 Is that your younger brother, of whom ye spake unto me?
Hiasgo itsinvtli, nasgi tsisgineisdanehvgi?

47:6 In the best of the land make thy father and brethren to dwell.
Osani gesv gadohi unadediyi nigiyvnisi tsadoda ale itsalinvtli.

48:19 He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he.
Nasgi nasquo unitsati yywi nvdagalistani, ale nasquo atsilvquodiya gesesdi; aseno udohiyuhiya unvtli utli atsilvquodiyu gesesdi esgaquo nasgi.

49:4 Unstable as water, thou shalt not excel.
Ama tsinawahna nasgiya niwahna, vtla igvyi hidogi yigesesdi.
APPENDIX 2: Comparative constructions in the Cherokee Bible cont.

Matthew 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they?

Ditsakanvga tsisqua galvloi anehi, tlayeno yaniwisgoi, ale tla yanietsailsigoi, tla ale dadanelv yanitlisisgoi, aseno Itsidoda galvldi ehi dogelohoi. Tiasgo nihi utli yinetsilvquodi esgaquo nasgi?

Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Iyuno nihi itsiyoi yitsisinahi osdv'gesv ditsinediyi ditsetsi, utlihiyu udohiyuhija Itsidoda galvladi ehi osdv dinehesdi gvwatayosehi.

Matthew 12:12 How much then is a man better than a sheep?

Nigavsgini utlihiyu atslylquodiyu yvwi esgaquo awi umodena?

Matthew 23:11 But he that is greatest among you shall be your servant.

Gilosgini utli atslylquodiyu gesesdi nihi itsehvi, nasgi etsinvsidasdi gesesdi.

Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.

(Nihisgini) uyoiyu itsalisdanedi ditsowlisi ale Itsiqualisi itsatlonasdi! Detsisvnehojeno tsunogulatshvdi daninelvi, ale itsatlonasdvo gohidiyu itsadaloidsigoi. Nasgi iyusdiutlihiyu igaq itsigilyoidsdi gesesdi.

Luke 12:7 Fear not, therefore: ye are of more value than many sparrows.

Nasgi iyusdi tlesdi yitsisgaihesdi; nihi utli igaq ditsagvwalodi esgaquo unitsati tsisquya.

Mrs. Smith: Ye are of more value than many sparrows. Nihisgini igaq ditsagvwaheki sihna unitsati tsisquya.

Also: Wugodv ditsagvwahdli unitsati tsisquya.
APPENDIX 2: Comparative constructions in the Cherokee Bible, cnt.

Luke 12:23 The life is more than meat, and the body is more than raiment.

Agvnv utlihiyu esgaquo alisdayvdvi, ale ayelv utlihiyu esgaquo dinuwo.

Mrs. Smith: Gv:hnv utli sihna al'sdaid?i, ale na ayelv utli sihna dihnawo.

Luke 12:24 How much more are ye better than the fowls?

Nigai utli netsilvquodi nihi esgaquo tsisqua.

Mrs. Smith: Hala datse:tlali nihi sihna tsisqua ge:sv?

Luke 14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher.

Etsayanigdesigini, hegesdi ale wanisinhvsgesdi eladi gesv dinitlvdiyi; nasgino witsayanvdv galugesdi, hia igetsawesedi yiigi, Ginalii, galvladitlvsdodi wilohi;

Luke 15:22 Bring forth the best robe, and put it on him

Osani anuwo witsinagi, etsinuwotsa

Luke 16:8 for the children of this world are in their generation wiser than the children of light.

elohiyeno tsuwetsi unvsy anehvi, utli nanisinasnv esgaquo igagati tsuwetsi.

Luke 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Gilo duyugodv iyadvnehi gayoli gesvi, nasquo duyugodv nadvneho ugodidi gesvi: niduyugodvnsano iyadvnehi usdi gesv, nasquo niduyugodvna nadvneho ugodidi gesvi.

Luke 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Ale utli ahidiyu galvloj ale elohi unilosohvsiyi, ano saquo usdikani dikahnavadvdi esga iyulisodiyi.

John 1:50 Thou shalt see greater things than these.

Utli iyusquanigodi higowatisgesdi, esgaquo nasgi.
APPENDIX 2: Comparative constructions in the Cherokee Bible, cont.

John 2:10 Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

Nani yvwi analenvdisgo anitlahvsgo osani gigage-aditasdi, hnaquono utsati unaditahvhi tsigesoi gila usonv anitlahvsgoi; nihisgini tsasquanigode osdv gigage-aditasdi gohi iyasdi.

John 8:9 And they which heard it, being convicted by their own consciences, went out one by one, beginning at the eldest even unto the last;

Nasgino unadvganv, ale tsunadanvdo gvwanuhistanv, uninugotsvgi saquo udvnidv udanilige dudalenvtanvgi, oniyi wigvawdnvgi;

John 13:16 Verily, verily I say unto you, The servant is not greater than the master; neither is he that is sent greater than he that sent him.

Udohiyuhiya, udohiyuhiya hia nitsvweseha; Atsinatla vtla utli atsilvquodiyu yigesoi esgaquo unatla; ale vtla atsinvсидv utli atsilvquodiyu yigesoi, esgaquo nvdayunvsidv.

John 7:31 When Christ cometh, will he do more miracles than these which this man hath done?

Galonedv galutsvha, tsigo utli igai usquanigodi dodayulvwisdaneli, esgaquo hia nasqi tsidulvwisdanelv?

John 14:12 Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Udohiyuhiya, udohiyuhiya hia nitsvvesheha; Aquohiyuhvsqi, avy tsidagevwisdaneha nasquo nasqi dodayulvwisdaneli, ale utli usquanigodi yigesoi dodayulvwisdaneli esgaquo hia, Edodoyiyeno gai.

Acts 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Nasgino gvwohiyuvvsge nani getsilvquodi ale getsilvquodi nigesvna, hia naniwesgei; Utsati ulinigidiyu gesv Unelanvhi utseliga hia asgaya uweha.

1 Corinthians 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Alisganedvyno Unelanvhi utseli utli nasinahi esgaquo yvwi; ale awanagala gesv Unelanvhi utseli utli nulinigvga esgaquo yvwi.
APPENDIX 2: Comparative constructions in the Cherokee Bible, conclusion.

1 Corinthians 12:31 But covet earnestly the best gifts, and yet show I unto you a better way.

Utsati adina itsadulisgesdi osani udanedi gesvi; aseno gvnigesv ndvtsvyvneli utli iyosdv iyadvnediyi.

Ephesians 4:9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Nasgino tsulenvhi tsadiha, gado gadvga, iyuno isgvvyiyi nasquo tsutloasv eladitlv degesadisv elohi ulutsv nigadvgvna yigi?

1 Timothy 5:8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Iyusginino gilo nidadvnvisdanehvna igesesdi usawv tsutseliga, ale nasgi ho ugvyiyuha usawv dudatihnavi, nasgi udayivl gohlyudi gesvi, ale utli uyoiyu esgaquo na nuwohiyusvna.

Hebrews 1:4 Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they.

Nasgi igai utli iyudalinehiyadv nagynele esga dinikahnawadidohi, nasgi utiyasdanedi gesvi utli igalvquodi tsudosdodi tsuwadvtanv.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.

Tsisasgini edigowtiha nasgi usdigidv esga iyagvnelvhi dinikahnawadidoj gesv niqegvnelvi, nasgi uyohuhisdiyi, digvwalvsadv ale galvquodiyu gesv atsisdelotanv.

Hebrews 11:16 But now they desire a better country.

Gohisgini utli iyosdv unatseligohi uniyoha.

1 Peter 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel;

Nahi nasquo itsisgaya itsaneladvha ditsadalii nasgiya iyadvnedi gesv itsigatahvi, ale detsi lvquodesdi nasgiya digalvquododi tsigi diniwanagalai.
REFERENCES


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