

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 Feeling(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		Re	T i	ᄁ o	ᄃ u	i v
ᄆ ga	ᄃ ka	ᄆ ge	ᄆ gi	ᄁ go	ᄃ gu	E gv
ᄆ ha		ᄆ he	ᄆ hi	ᄆ hc	ᄆ hu	ᄆ hv
ᄆ la		ᄆ le	ᄆ li	ᄆ lo	ᄆ lu	ᄆ lv
ᄆ na		ᄆ ne	ᄆ ni	ᄆ no	ᄆ nu	
ᄃ na	ᄆ hna	G nah	ᄆ ne	ᄆ no	ᄆ nu	ᄃ nv
ᄆ qua		ᄆ que	ᄆ qui	ᄆ quo	ᄆ quu	E quv
ᄆ sa	ᄃ sa	ᄆ se	ᄆ si	ᄆ so	ᄆ su	R sv
ᄆ da	ᄆ ta	ᄆ de	ᄆ ti	ᄆ do	ᄆ du	ᄆ dv
ᄆ dla	ᄆ tla	ᄆ tle	ᄆ tli	ᄆ tlo	ᄆ tlu	ᄆ tlv
ᄆ tsa		ᄆ tse	ᄆ tsi	ᄆ tso	ᄆ tsu	C tsv
ᄆ wa		ᄆ we	ᄆ wi	ᄆ wo	ᄆ wu	ᄆ wv
ᄆ ya		ᄆ ye	ᄆ yi	ᄆ yo	ᄆ yu	B yv

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:tuhi', '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-ihā | 3sg-moan-present | S/he's moaning (V) |
| b. Uw-otu:-hi | 3sg-pretty | S/he's pretty (Adj) |
| 2a. Hla y-u:-li:ye:t-ihā | notNEGATIVE-3sg-moan-PRESENT | S/he's not moaning (V) |
| b. Hla uw-otu yi-ki | not 3sg-pretty NEGATIVE-is | S/he's not pretty (Adj) |
| 3a. U:-li:ye:t-i:skv:ʔi | 3sg-moan-IMPERFECTIVE:PAST | S/he was moaning (V) |
| b. Uw-otu ke:-sv:ʔi | 3sg-pretty 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:ska na:kwɔ:tuha 'I am less beautiful'...
 (43c) u:htsi:ʔi na:kwahlɪni:kv:ka Tsa:ni nu:hlini:kv?kv:i
 'I am stronger than John (is strong).'
 (uhlinikita = strong)'

The word 'uhtsi:ʔi' in North Carolina corresponds to 'u:tli' 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:ska/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:

'e-s-ga	a-ye-lv-di	resent	e-s-ga	i-yu-s-da-ne-hi	unfortunate
e-s-ga	i-yv	worse	e-s-ga	i-gv-ne-hi	harm
e-s-ga	ni	nearby	e-s-ga	di-tlv	nevertheless
e-s-ga	yu-na-li-s-da-ne-lv	unfortunately			

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:tli', 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.

beautiful, pretty	uwodu
more beautiful(than)	(utli)nuwodu
very beautiful	utsati yuwodu
most beautiful(of)	wuwodusv
big, large	utana
bigger	utanidi, ugodu utana, uwutana
biggest(of)	wutanv
big	equa, equv
bigger(than)	(utli)equa
biggest(of), very big	equohiyu
brave	ulitsvyasdi
braver(than)	(utli)tsulitsvyasdi
bravest	(utli)widulitsvyasdi
broad, wide	ayaten(a)
broader	wuhyatenv
broadest	wuyatenvstvi
brown	uwodige
browner	wodigesvi
brownest	wuwodigesvi
fast	gatsanula, gatsanuli
faster	gatsanulahige
fat	galitsohida
fatter(than)	(utli)nigalistohdi
fattest	utli wugalitsohidv
feeble, ill	udanili, udanila
older	udanilage
oldest	wudanila
eldest	udanilagi
fine, good	osani, osiquu, osdv, osda
better(than)	(utli)iyosdv
best of all	witatsetlv, widatsetlv, ohisdi

APPENDIX 1: Cherokee comparative adjective sets after Alexander, continued.

good-tempered	udanvti
better-tempered(than)	(utli)yudanvti
best-tempered	wudanvtv, udanvti gestohdi
hard, loud	(a)sdaya, sdayi
harder, louder	asdayahige
hardest, loudest	wasdayv
high	galvladi
higher	galvladigestohti, galvladitlvsdohdi, utliyi galvladi
highest	wagalvladiyv, wastv galvladi, wasdv galvladi
long	ganvhida
longer	ganvhidage
longest	ganvhiisdi
too long	ganvhidi
low	eladi
lower	eladige
lowest	eladigestohdi
mean	unegutsida
meaner(than)	(utli)yunegutsida
meanest	wunegutsvi
much	ugodi
more(than)	(utli)igai
most	ugodi, ogodidi, wugodv
small	usdi
smaller	ayolige
a little bit	usdika
smallest	wusdikvi
strong, powerful	utlanigida, ulanigida
stronger	wulinigvgv
strongly	ulanidiyu
strongest	utli-iyulanigida
sweet	uganasda, ugasasdv
too sweet	uganasdi
sweetest	wuganasv

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 igvyyi uwowelanvhi Moses' first writing, called Genesis
Matthew	Madu uwowelanvhi Matthew's writing
Luke	Luga uwowelanvhi Luke's writing
John	Tsani uwowelanvhi John's writing
Acts	Getsinvsidv nunadvnelidolvi Deeds as they went about
1 Corinthians	Golinidiyi anehi igvyyi gegowelanvhi Writing to&for the inhabitants of Corinth
Ephesians	Equisa anehi tsuwowelanvhi Writing for the inhabitants of Ephesus
1 Timothy	Dimadi igvyyi agowelanelvhi First writing to Timothy
Hebrews	Aniquilu tsuwowelanelvhi Writing for the Hebrews
1 Peter	Quida igvyyi 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. 'Kanoleda' or 'kanoledv' means 'gospel' or 'news' in Cherokee and appears in both the Alexander and the Pulte and Feeling dictionaries. 'New Testament' in Cherokee is Itse Kanoledv 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; vtla nasgi yinigvni. (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 dalonigei.

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

Meligisadegino ugvwiyuhi 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; ayyveno 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 gwanulvdi?

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 anisoi
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 unadolehosv unidoda utli nugeyusv nasgi esgaquo
nigadv tsunili, gwaniquatilei.

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:tli duyukdv 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 tsitsananugowiselv udigalisdodiha, tla gilo nihi
tsinisināsana iyasināsani yigi, ale tsinigatanaa iyagatanai
yigi.

41:40 Only in the throne will I be greater than thou.

Gasgilvquo aquolv ugvwiyuhi uwediyi uwav nvgilvquodesdi 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 tsisgineisdanehvigi?

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 yvwi 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, vta 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 yaninetsaisgoi, tla ale dadanelv yanitlisisgoi, aseno Itsidoda galvladi ehi dogelohoi. Tlasgo 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 udohiyuhiya Itsidoda galvladi ehi osdv dinehesdi gvwatayosehi.

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

Nigavsgini utlihiyu atsilvquodiyu yvwi esgaquo awi unodena?

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

Gilosgini utli atsilvquodiyu 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 ditsowelisgi ale Itsiqualisi itsatlanasdi! Detsisvnehoyeno tsunoculotsvhi daninelvi, ale itsatlanasdv gohidiyu itsadadolisdisgoi. Nasgi iyusdiutlihiyu igai itsigiliyoisdi gesesdi.

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

Nasgi iyusdi tlesdi yitsisgaihesdi; nihi utli igai ditsagwalodi esgaquo unitsati tsisquaya.

Mrs. Smith: Ye are of more value than many sparrows. Nihi utli iga?i ditsagvwhaldi sihna unitsati tsisquaya.

Also: Wugodv ditsagvwhaldi unitsati tsisquaya.

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.

Agvnyv utlihiyu esgaquo alisdayvdi, ale ayelv utlihiyu esgaquo dinuwo.

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

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

Nigai utli netsilvquodi nihi esgaquo tsisqua.

Mrs. Smith: Hala datse:tla 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.

Etsayanigesdisgini, hegesdi ale wanisihvsgesdi eladi gesv dinitlvdiyi; nasgino witsayanvdy galugesdi, hia igetsawesedi yigi, Ginalii, galvlatitlvsdodi 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 unvsv anehvi, utli nanisinasanyv 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: niduyugodvnano 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 galvloii ale elohi unilosohvsdiyi, ano saquo usdikani dikahnawadvsvdi esga iyulisdodiysi.

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 anitlahvsigo 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 gwanuhistanv,
 uninugotsvgi saquo udvndiv udanilige dudalenvtanvgi, oniyi
 wigvadvnvgi;

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; Atsinatlai vtla
 utli atsilvquodiyu yigesoi esgaquo unatlai; ale vtla
 atsinvsidv 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
 dodayulvvisdaneli, esgaquo hia nasgi tsidulvvisdanelv?

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 nitsvweseha; Aquohiyuhvsigi, ayv
 tsidagelvvisdaneha nasquo nasgi dodayulvvisdaneli, ale utli
 usquanigodiyu dodayulvvisdaneli 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 gvwohiyuhvsge 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.

Alisganedvyeno 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 nvdvtsvyvneli 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 isgvyyi nasquo tsutloasv eladitlv degesadiv 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 uwasv tsutseliga, ale nasgi ho ugvwiyuha uwasv dudatihnavi, nasgi udayilv gohiyudi 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 nagvnele esga dinikahnawadidohi, nasgi utiyasdanedi gesv 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 dinikahnawadidohi gesv nigegvnelvi, 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;

Nihi nasquo itsisgaya itsaneladvha ditsadalii nasgiya iyadvnedi gesv itsigatahvi, ale detsilvquodesdi nasgiya digalvquododi tsigi diniwanagalai.

REFERENCES

- Alexander, J.T. (ed.) 1971. A dictionary of the Cherokee Indian language. Muskogee:J.T.Alexander
- Authorised King James version of the Holy Bible. 1611, printed 1975. Edinburgh:Collins World.
- Cook, William Hinton. 1979. A grammar of North Carolina Cherokee. Yale University dissertation.
- Genesis, or the first book of Moses. In Cherokee Mo-si igv-yi-yi u-wo-we-la-nv-hi Tse-ni-si tsa-no-se-ho-i. 1856. Park Hill: Mission Press. Edwin Archer, printer.
- Holmes, Ruth Bradley and Betty Sharp Smith. 1976. Beginning Cherokee. Norman:University of Oklahoma Press.
- King, Duane Harold. 1975. Grammar and dictionary of the Cherokee language. University of Georgia dissertation.
- Lindsey, Geoffrey and Janine Scancarelli. 1985. Where have all the adjectives come from? The case for Cherokee. Proceedings of the 11th annual meeting of the Berkeley Linguistics Society vol.11, 207-215.
- Pulte, William and Durbin Feeling. 1975. Outline of Cherokee grammar. Tahlequah:Cherokee Nation of Oklahoma.
- Strong, James. 1890, printed 1980. Exhaustive concordance of the Bible. Nashville:Abingdon Press.
- Worcester, Samuel Austin (ed.) 1829-1859)1860, printed 1970. Cherokee New Testament (I-tse Ka-no-he-dv Da-tlo-hi-s-dv). New York:American Bible Society.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).