

A GUIDE TO SPELLING AND PRONUNCIATION

The following are the letters of the Choctaw alphabet, in the alphabetical order we will use in this book.

A	a	M	m
V	v	N	n
B	b	O	o
Ch	ch	U	u
F	f	P	p
H	h	S	s
I	i	Sh	sh
E	e	T	t
K	k	W	w
L	l	Y	y
HI	hl		

Choctaw spelling is much more regular than English spelling, but it does have some minor complications. The rules below give the main rules for spelling and pronunciation. Other rules are given in the lessons. This is an introduction.

RULE ONE-- The basic vowels are usually written with the letters a i o. Each letter has two main pronunciations, which can be described approximately as follows:

a sounds like (1) a in the word water, or (a)
 (2) a in the word sofa. (b)

i sounds like (1) i in the word machine, or (i)
 (2) i in the word pit. (ii)

o sounds like (1) o in the word go, or (o)
 (2) u in the word put. (u)

<i>ofi</i>	dog	<i>koni</i>	skunk	<i>okti</i>	ice
<i>oka</i>	water	<i>oksak</i>	hickory	<i>ishi</i>	to grasp
<i>pinak</i>	food	<i>ishko</i>	to drink	<i>topa</i>	bad
<i>tohto</i>	elm	<i>noti</i>	tooth	<i>fichak</i>	dew
<i>nita</i>	bear	<i>ola</i>	to ring	<i>homi</i>	bitter
<i>iti</i>	tree	<i>bila</i>	melted	<i>nishkin</i>	eye

RULE TWO-- A very short vowel is usually heard between k or h and a following l, m, n, or b.

<i>lakna</i>	<i>lakna</i>	<i>ikabi</i>	<i>ikbi</i>	<i>hokali</i>	<i>hokli</i>
<i>lakna</i>	yellow	<i>ikbi</i>	to make	<i>hokli</i>	to catch
<i>ahni</i>	to think	<i>tohbi</i>	white	<i>mahli</i>	to blow
<i>ohani</i>	<i>ahni</i>	<i>tohbi</i>	<i>to:bi</i>	<i>mehali</i>	<i>ma:li</i>

RULE THREE-- In many words, u is written for o, and v is written for a.

That is, u and o have the same sounds, and v and a have the same sounds.

<i>hushi</i>	sun	<i>hoshi</i>	<i>hapi</i>	salt	<i>vba</i>	<i>aba</i>	upwards
<i>hushi</i>	bird	<i>hoshi</i>	<i>hapi</i>	child	<i>luksi</i>	<i>laksi</i>	turtle
<i>tvli</i>	rock	<i>foli</i>	<i>pola</i>	lamp	<i>kuti</i>	<i>kati</i>	thorn
<i>chula</i>	fox	<i>chola</i>	<i>shukha</i>	hog	<i>shinuk</i>	<i>shinok</i>	sand

Modern Choctaws tend to use a and o where in the past v and u were used.

RULE FOUR-- Some words have an accent. This is not written in the traditional spelling. Since this book is for learning Choctaw, however, we will mark the accented vowels. This vowel will have a higher pitch or note than the unaccented vowels. Compare these pairs of words, accented and unaccented.

<i>oka</i>	water	<i>Chahta</i>	Choctaw	<i>koni</i>	skunk
<i>opa</i>	owl	<i>bahta</i>	sack	<i>foni</i>	bone
<i>okti</i>	ice	<i>ishi</i>	to grasp	<i>shukha</i>	hog
<i>okahi</i>	juice	<i>hishi</i>	fur	<i>shukoha</i>	pocket
<i>shinuk</i>	sand	<i>nunih</i>	hill	<i>takba</i>	bitter
<i>chiluk</i>	hole	<i>nuni</i>	fish	<i>shakba</i>	arm

a → [a] → [k+h] (l, m, n, b)
 i → I
 o → u

RULE FIVE-- Many vowels are long, or drawn out. Most of these vowels are long because of their position in the word. You will learn to lengthen them automatically. The others have to be learned as long vowels. We will mark the long vowels that have to be learned by placing a line over them.

Compare these pairs of words:

	<i>chāha</i>	tall
	<i>taha</i>	finished
	<i>ōti</i>	to kindle
	<i>ofi</i>	dog

Other examples of long vowels are the following:

<i>āchi</i>	to say	<i>wāk</i>	cow	<i>bōk</i>	river
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MINOR RULE-- The letter e is used to write long i.

<i>[wiki]</i> <i>weki</i>	heavy	<i>[shiki]</i> <i>shēki</i>	buzzard	<i>[tik]</i> <i>tek</i>	female
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RULE SIX-- The consonants b ch f h k l m n p s sh t w y are used as in English, approximately.

RULE SEVEN-- The consonant hl has two pronunciations, one old and the other recent. The modern pronunciation is the easiest to learn; it is the same as th in think. The older pronunciation is like th and l spoken at the same

time: thl.

<i>[ɔlamɔko]</i> <i>hlampko</i>	strong	<i>[okali]</i> <i>okhlili</i>	dark	<i>[ɔali]</i> <i>vhleha</i>	plural
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MINOR RULE-- When hl is followed by a consonant, it is written lh.

<i>[ɔlɔhɔ]</i> <i>vlhtaha</i>	ready	<i>[ɔ'ali]</i> <i>vlhti</i>	district	<i>[pɔaki]</i> <i>pvhki</i>	fast
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WARNING-- The combination hl can be pronounced two ways. In some words it is the consonant hl we have just discussed. In other words, it spells the sound

h followed by the sound l. Compare *mahli* 'to blow', with h and l, and *vhliha* 'plural', with the sound hl. In the vocabularies we will write the single sound as hl, with the h and l connected.

RULE EIGHT-- When a double consonant is written, both are pronounced. This gives the effect of one long, drawn out consonant.

<i>atobbi</i>	to pay	<i>ibbak</i>	hand	<i>homma</i>	red
<i>libbi</i>	to burn	<i>sokko</i>	thick	<i>tiwri</i>	to open
<i>issish</i>	blood	<i>illi</i>	die	<i>vlla</i>	child
<i>kullo</i>	hard	<i>vmmi</i>	mine	<i>shohhala</i>	light

MINOR RULE-- The white missionaries often did not hear the double consonants because English does not have them; in English, tt sounds the same as t. In their writings, they often wrote a single consonant where they should have written a double. Allen Wright, a Choctaw, carefully wrote all double consonants in his dictionary. We will in this book, too. Here are some words which the missionaries wrote with single consonants.

<i>hattak</i>	person	<i>hittuk</i>	dust	<i>chukka</i>	house
<i>issi</i>	deer	<i>nittak</i>	day	<i>iiyi</i>	foot
<i>hoppi</i>	to bury	<i>himitta</i>	young	<i>hashshuk</i>	grass

RULE NINE-- Double yy is written iy after o and a.

<i>kaiya</i>	full	<i>haiyip</i>	lake	<i>baiyi</i>	white oak
<i>oiya</i>	to climb	<i>hōiyokli</i>	to finally catch		

RULE TEN-- Usually owa and owi were written oa and oi; also, iya and iyo were written ia and io.

[<i>niya</i>]					
<i>nia</i>	fat	<i>ia</i>	to go	<i>fiopa</i>	to breathe
<i>foi</i>	bee	<i>koi</i>	lion	<i>lua</i>	to burn
<i>taloa</i>	to sing	<i>nukoa</i>	mad	<i>nukwia</i>	bashful
<i>kio</i>	not				

RULE ELEVEN-- In a few words, w is written u: *laua* 'many', *shawi* 'raccoon'.

NASALIZATION

The nasal consonants m and n change into a consonant we will call nasalization in certain positions in a word. They usually change at the end of a word, and they always change when they are followed by a different consonant.

Nasalization is heard in the vowel which preceded the m or n. That vowel becomes nasalized.

There are three rules for writing nasal vowels.

RULE TWELVE-- Before p and b, nasalization is written as m.

<i>ám^hpo</i>	dish	<i>anúmpa</i>	word	<i>ombi</i>	pawpaw
<i>lumbo</i>	round				

RULE THIRTEEN-- Before t, ch, and l, nasalization is written as n.

<i>sinti</i>	snake	<i>án^hchi</i>	quilt	<i>ikónla</i>	neck
<i>pinti</i>	mouse	<i>tan^hchi</i>	corn	<i>ofunlo</i>	screech owl

RULE FOURTEEN-- Otherwise, nasalization is written by underlining the nasalized vowel.

<i>ma</i>	there	<i>pa</i>	here	<i>o</i>	question marker
<i>óna</i>	arriving	<i>ám^ho</i>	cutting		
<i>sháffa</i>	shaved	<i>á^hli</i>	true		
<i>ósi</i>	eagle	<i>shushi</i>	bug	<i>pahki</i>	grape
<i>kowi</i>	forest	<i>áya</i>	going along	<i>úkof</i>	persimmon
<i>taha</i>	finishing				

RULE FIFTEEN-- In a word like *há^hli*, nasalization should be written with m. But that would make three consonants in a row, mbl, so underlining is used instead.

PATTERN SENTENCES

I.

- A: ^[halito]
Halitol Hello!
- B: Halitol Hello!
Chim achukma? Are you well?
- A: A, chishnāto? Yes, and you?
- B: A, um achukmah akínlih. Yes, I am well, too.

II.

- A: Hattak mūt ^{when} katómah iah?
- B: Osapa iah.

III.

- A: Vlla yut tumaha ia tuk o?
- B: A, tumaha ia tuk.

WORDS TO MASTER

<u>a</u>	yes	<i>hattak</i>	person, man
<i>kéyu</i>	no	<i>ohoyo</i>	woman
<i>a</i>	the, a	<i>vlla</i>	child
<i>ma</i>	that	<i>tumaha</i>	town
<i>pa</i>	this	<i>bōk</i>	river
<i>tuk</i>	recent past	<i>obapa</i>	field
<i>ā chih</i>	future tense	<i>ia</i>	to go
<i>katōmah</i>	where?		

SECTION ONE: THE ARTICLES

DISCUSSION-- The basic articles are *ma* 'that', *pa* 'this', and *a* 'the, a'. These follow the noun, as in *hattak pa* 'this person', *bōk ma* 'that river'. The formula for the noun phrase is NOUN - ARTICLE.

When a noun phrase is subject of the sentence, the article takes ^{-t!} _{-nom.} *mv̄t*, *pvt*, *vt*. Otherwise, the article takes *-n*, which changes to nasalization ^{-m̄n̄} _{-m̄n̄} at the end of the word: *m̄a*, *p̄a*, *a*.

Hattak pvt tumaha ia tuk. This man went to town.

Bōk m̄a ia tuk. He went to that river.

STUDY HELPS-- When the article *a* follows the vowel *a*, and in some dialects when it follows the vowel *o*, it begins with *y*: *vlla yvt*, *ohoyo yvt*.

In normal conversation, *vt* often contracts with a preceding vowel: *vlla't*, *ohoyo't*.

EXERCISES-- Translate the following into Choctaw.

that town	this man	a woman
a river	that field	that child
this field	a person	this town

Supply the correct endings for the articles in the following sentences, and translate.

Vlla ya tumaha iah.

Hattak a bōk mā iā chih.

Ohoyo ma osapa ya ia tuk o?

SECTION TWO: PRESENT, PAST, AND FUTURE TENSE

DISCUSSION-- In Choctaw, the verb phrase comes at the end of the sentence. The formula for the verb phrase is VERB + TENSE. The verb has a suffix *-h* which is lost with certain tense elements. Note how the following forms are derived.

Forms of *ia* 'to go':

Present Tense:	<i>ia-h</i>	→	<i>iah</i>
Past Tense:	<i>ia-ŋ tuk</i>	→	<i>ia tuk</i>
Future Tense:	<i>iā-ŋ ŋ <u>chih</u></i>	→	<i>iā <u>chih</u></i>

Forms of *isso* 'to hit':

Present Tense:	<i>isso-h</i>	→	<i>issoh</i>
Past Tense:	<i>isso-ŋ tuk</i>	→	<i>isso tuk</i>
Future Tense:	<i>issō-ŋ- ŋ <u>chih</u></i>	→	<i>issā <u>chih</u></i>

EXERCISES-- Write the present, past, and future tenses of the following verbs: *pisa* 'to see', *haklo* 'to hear', *hoponi* 'to cook'.

SECTION THREE: QUESTIONS

DISCUSSION-- A statement is turned into a question by adding o at the end.

<i>Iah</i> <u>o</u> ?	Is he going?
<i>Ia tuk</i> <u>o</u> ?	Did he go?
<i>Iā</i> <i>chih</i> <u>o</u> ?	Is he going to go?

If the preceding words ends in *h*, this *h* is pronounced as part of the o:
ia ho? *Iā chi ho*?

STUDY HINTS-- The missionaries almost never wrote an *h* when it was at the end of a word; they wrote the tenses of *ia* as follows: *ia*, *ia tuk*, *ia chi*. But they wrote it when it became attached to a following word: *ia ho*, *ia chi ho*.

SECTION FOUR: "HE", "SHE", "IT", "THEY"

DISCUSSION-- There are no third person pronouns like *he*, *him*, *she*, *her*, *it*, *they*, *them*. These must be understood from the context: *Ia tuk* 'He (she) went'.

SENTENCE PATTERNS

Translate the following sentences into English.

1. Ohoyo mvt katómmah ia tuk?
2. Osapa iah.
3. Vlla pvt bōk iah.
4. Bōk ia ho?
5. Hattak mvt ia tuk.
6. Ia tuk o?

Unscramble the following sentences, and make any necessary changes in the forms of words.

7. ia, tvmaha, mvt, ā chih, ohoyo.
8. katómmah, vt, vlla, ā chih, ia.
9. ā chih, ia, bōk.
10. o, vt, vlla, ia, tvmaha, ā chih.
11. tvmaha, tuk, ia.
12. ia, pvt, ohoyo, ma, osapa, o.

DIALECT NOTES

The words *osapa* and *katómmah* take the forms *sāpa* and *katímmah* in some dialects.

In some dialects, the future tense is *chih*, without the *ā*. The vowel in front of *chih* is long.

iah	ia tuk	iā chih
issoh	isso tuk	issō chih

In some dialects, the future tense is *hichih*.

PATTERN SENTENCES

I.

A: Bill vt nántah pisa tuk?

B: Súbah lúsa pisa tuk.

II.

Hattak mvt issi pisa tuk.

Issi vt chito chíyyohmi tuk.

Issi chíto ma nvhhlhli tuk.

III.

A: Súbah mvt lusah.

B: Súbah lúsa mvt chitoh kiyoh.

WORDS TO MASTER

<i>kiyoh</i>	not	<i>pisa</i>	to see
<i>keyu</i>	no	<i>upa</i>	to eat something
<i>chiyyohmi</i>	very	<i>nvhli</i>	to shoot
<i>nántah</i>	what?	<i>issi</i>	deer
<i>honna</i>	red	<i>súbah</i>	horse
<i>lusa</i>	black	<i>wāk</i>	cow
<i>chito</i>	large	<i>nípi</i>	meat

SECTION ONE: FINAL H

DISCUSSION-- The missionaries wrote very few of the h's found at the ends of many Choctaw nouns. We write them in this book for the benefit of learners.

When a noun like *súbah* is followed by an article beginning in a vowel, the h goes with the vowel: *súba hut*, *súba ha*. There is often a contraction in normal speech, as in *súba't*, *súba*.

SECTION TWO: ADJECTIVES

DISCUSSION-- Adjectives are not used with a verb meaning 'to be' as in English. Instead, the adjective is treated like a verb. The formula for the adjective phrase is the same as that for the verb phrase, ADJECTIVE - TENSE. The adjective also takes the suffix *-h*. Note how the following words are formed:

Forms of *homma* 'red':

Present Tense:	homma-h	→	homma ^h
Past Tense:	homma- <u>h</u> tuk	→	homma tuk
Future Tense:	homma- <u>h</u> ā <u>chih</u>	→	homma ^h <u>chih</u>

Forms of *chito* 'large':

Present Tense:	chito-h	→	chito ^h
Past Tense:	chito- <u>h</u> tuk	→	chito tuk
Future Tense:	chit <u>o</u> - <u>h</u> ā <u>chih</u>	→	chitā ^h <u>chih</u>

DISCUSSION-- An adjective may modify a noun in a noun phrase. The formula is NOUN - ADJECTIVE - ARTICLE.

<i>subah lusa mvt</i>	that black horse
<i>issi chito ma</i>	that large deer

Note that here the adjective is accented, and has no -h.

DISCUSSION-- Adverbs like *chíyyohmi* 'very' follow the adjective.

<i>Bōk mvt chito chíyyohmih.</i>	That river is very large.
<i>bōk chito chíyyohmi mvt</i>	that very large river.

EXERCISES-- Supply the correct forms of the adjectives in parentheses.

1. Issi (chito) *nvlhli tuk o?*
2. Súbah (lusa) *mvt osapa iah.*
3. Súba *hvt (chito) o?*
4. Wāk (homma) *mvt (chito) chíyyohmi kiyoh.*
5. Issi (chito) *chíyyohmi ma nvlhli tuk kiyoh.*

SECTION THREE: INDEFINITE PRONOUN

DISCUSSION-- Choctaw has the numeral *chúffa* 'one', but it has no indefinite pronoun 'one'.

<i>issi chíto mvt</i>	that large deer
<i>chíto mvt</i>	that large one
<i>mvt</i>	that one

When they refer to a place, *ma* and *pa* can mean 'there' and 'here'.

EXERCISES-- Translate the following sentences.

1. *Mvt chitoh.*
2. *Vlla yvt ma pisa tuk.*
3. *Wak vt ma ia tuk o?*
4. *Hattak mvt pa upā chih.*
5. *Lúsa mvt chito chíyyohmih.*
6. *Hómma ma nvhlhá chih.*

BUILDING WORD POWER

Túshka means 'warrior'; *oklah* means 'people'. What do the following Oklahoma town names mean? Tamaha, Bokhoma, Tuskahoma? What does Oklahoma mean? What about Bogalusa, Louisiana, and Bogue, Mississippi? The name of the Mississippi river Bogue Chitto?

The formula for a compound noun is NOUN - NOUN. The first noun modifies the second. The second noun is always accented. *wāk nípi*, *issi nípi*, *súbah nípi*.

The second noun can be *ushi* 'child, little'. The compound is drawn together into one word. If the first noun refers to a living thing (*wāk*, *issi*, *súbah*), the compound refers to the young: *wākúshi*, *issúshi*, *subóshi*. If the first noun does not refer to a living thing, the compound refers to a small thing of the same type. What is the meaning of the town name Bokoshe?

The word for 'cow' was borrowed by many Indian languages from Spanish *vaca*. Examples are Chickasaw *wāka*, Creek *wākv*, and Choctaw *wāk*.

SENTENCE PATTERNS

Translate the following sentences into English.

1. Hattak mvt súbah nípi v̄pah kiyoh; wāk nípi v̄pah.
2. Súbah lusa yvt osapa iah.
3. Nántah pisa tuk?
4. Wāk chíto mvt lusah.
5. Subóshi mvt chito chíyyohmih.
6. Chíto ma n̄vhlhlā chíh.
7. Vlla mvt issi chíto pisa tuk o?

Unscramble the following sentences and make any necessary changes in the forms of words.

8. chitoh, o, mvt, tvmaha.
9. tuk, chíyyohmi, homma, o.
10. o, ma, tuk, osapa, ia.
11. n̄vhlhli, tuk, a, homma, issi.
12. vt, chito, vlla, tuk, n̄vhlhli.

13. ā chih, ia, mvt, chito, o.

14. pisa, ohoyo, vlla, pa, mvt.

DIALECT NOTES

In some dialects, *chíyyohmih* is pronounced *chóiyohmih*, and *nántah* is pronounced *nátah*.

The noun *súbah* was originally a compound noun. The first noun was *issi* 'deer', and the second was *ubah* 'like it but larger'. Some dialects still use the form *issúbah*.

BUILDING WORD POWER

Sometimes there are several Choctaw words for one English word. For example, 'to shoot' can mean 'to fire a gun'; in that case, the correct Choctaw word is *hossa*. When it means 'to hit with a shot', the Choctaw word is *isso* 'to hit' or *nvlhli* 'to hit, kick, sting'.

PATTERN SENTENCES

I.

A: Nakni mvt nántah búnnah?

B: Wāk nípi búnnah. Hohchvfoh.

II.

Ohoyo hvt tumaha ia búnnah.

Holísso chumpa búnnah.

III.

A: Yummvt nánta ho?

B: Iluppvt tobi.

IV.

A: Hattak mvt nánta ha tuk?

B: Hopóni a tuk.

WORDS TO MASTER

<i>a</i>	to be	<i>champuli</i>	sweet, tasty
<i>búnna</i>	to want	<i>i champuli</i>	to like (taste)
<i>hoponi</i>	to cook	<i>hohchvfo</i>	hungry
<i>hopóni</i>	a cook	<i>nakni</i>	man, male
<i>chumpa</i>	to buy	<i>holisso</i>	book, paper
<i>achukma</i>	good	<i>tóbi</i>	beans
<i>im achukma</i>	to like (to do)	<i>alíkchi</i>	doctor

SECTION ONE: THE VERB 'TO BE'

DISCUSSION-- The verb 'to be a' is *a*. It is used only if there is a prefix (dealt with in later lessons) or a tense element. The tenses of this verb are therefore formed as follows.

Forms of the verb *a* 'to be':

Present Tense:	<i>á-ŋ</i>	→	\emptyset
Past Tense:	<i>a-ŋ tuk</i>	→	<i>a tuk</i>
Future Tense:	<i>á-ŋ ā chih</i>	→	<i>ā chih</i>

These forms are illustrated in the following sentences.

1. *Hattak mvt alíkchih.* That man is a doctor.
2. *Hattak mvt alíkchi a tuk.* That man was a doctor.
3. *Hattak mvt alíkchi ā chih.* That man is going to be a doctor.

When a word before *a* ends in *h*, that *h* becomes part of *a*.

Yummvt nántah? Yummvt nánta ho? What is that?

Yummvt nánta ha tuk? What was that?

Yummvt nánta hā chih? What is that going to be?

EXERCISES-- Translate the words in parentheses.

1. *Vlla yvt nántah* (will be)?
2. *Pvt nántah* (is)?
3. *Subah* (was).

SECTION TWO: EMPHATIC ARTICLES

DISCUSSION-- The articles *ma* and *pa* have long forms. These are made by doubling the first consonant, and prefixing *ilv-* or *yv-*. There are three combinations of these used in different dialects.

Dialect One: *ymma* *ilvppa*

Dialect Two: *ymma* *yppa*

Dialect Three: *ilmma* *ilvppa*

EXERCISES-- Translate the following.

1. *Nakni yummvt alíkchi ā chī ho?*
2. *Alíkchiyvt ilvppa pisa tuk o?*
3. *Ohoyo hv̄t ymma ia búnnah kiyoh.*

SECTION THREE: INFINITIVES

DISCUSSION-- Choctaw verbals (adjectives and verbs) have a number of forms. We have seen two of them. The first is the infinitive, the form listed in the vocabularies. For example *chumpa*. The second form is the form with *-h*, the predicate form. For example *chumphah*.

The infinitive form is used to complete the meaning of certain verbals, like *búnna* 'to want'. Study these examples.

Tvmaha iah. He is going to town.

Tvmaha ia búnna. He wants to go to town.

EXERCISES-- Translate the words in parentheses.

1. Ohoyo *yvt* (to cook beef) *búnna*.
2. (to go where?) *búnna*?
3. *Vlla yummvt* (to shoot deer) *búnna* kiyoh.
4. *Nakni ilvppvt* (to read* books) *búnna*.

SECTION FOUR: 'THE' AND 'A'

We have said that the article *a* means both 'the' and 'a'. This is not quite true. In the subject case, *vt* does serve for both meanings.

Vlla yvt wāk pisa tuk. The (a) child saw a cow.

But the form *a* expresses only 'the'; it is left out for 'a'.

Vlla yvt wāk a pisa tuk. The (a) child saw the cow.

*pisa

It is also commonly left out of expressions referring to places.

vlla yvt bōk ia tuk. The (a) child went to the river.

BUILDING WORD POWER

The word *hattak* can mean 'person', 'mankind', or it can mean the same as *nakni*.

English has many words which differ in meaning only by sex: stallion, mare; bull, cow; buck, doe; boy, girl. Choctaw has few such pairs of words. Instead, Choctaw uses compounds with *nakni* 'male' or *tek* 'female' as the second noun. What do the following mean: *sūbah nákni*, *issi tek*, *wāk nákni*, *vlla tek*? The word for 'chicken' is *akaka*; what do *akaknákni* and *akaktek* mean?

The words *bōk* and *tek* have been shortened from the earlier forms *baiyok* and *taiyik*. That is, they lost the *aiy*, and made the remaining vowel long. The earlier form *baiyok* was borrowed into French, and then into English, to give us the English word *bayou*.

SENTENCE PATTERNS

Translate the following sentences into English.

1. *Ilvpput wāk nípi*
2. *Hattak mvt hopóni kiyoh; alíkchi.*
3. *Nánta hō?*
4. *Vlla tek mvt issi nípi i champuli hō?*
5. *Hopóni vt tobi hoponi búnnah.*
6. *Nakni ilvpput holísso pisa im achukma chíyyohmih.*

Unscramble the following sentences, changing word forms when necessary.

7. nipi, o, yummot, issi.
8. a, tuk, nántah.
9. a, nántah, mot, vlla, ā chih.
10. wāk, champuli, vt, nípi.
11. bú^ona, Bill, vt, nántah.
12. ma, bú^ona, vlla, ia, iluppūt, bōk.

READING*

Vlla nakni mot issi nipi i champuli. Hattak mot issi nipi i champuli ho? Keyu, i champuli kiyoh. Wak nipi i champuli.

Hattak vt wak nipi vpa tuk. Tobi vpa tuk. Hohchvfo kiyoh. Vlla nakni vt wak nipi vpa tuk kiyoh. Wak nipi vpa im achukma kiyoh. I champuli kiyoh. Tobi vpa tuk kiyoh. Nanta vpa tuk? Nana kia (nothing) vpa tuk kiyoh. Hohchvfo choiyohmi.

Issi nipi bú^ona. Kowi (forest) ia chi. Bok bilika (near) issi chito pisa tuk. Issi ma nvhlhla chi. Issi homma a tuk. Issi homma nipi vt achukma, champuli. Issi homma ma nvhlhla chi. Nipi ya i chukka (home) isht (carrying) ia chi. Ho^opona chi. Vpa chi. Achukma chi. Champula chi. Kaiya (full) chi.

*This is written without final h and without accent marks and long vowel marks, more or less as the missionaries would have written it.