

<i>ánta</i>	<i>áshwa</i>	<i>máya</i>	to stay there
<i>binili</i>	<i>cheya</i>	<i>binohli</i>	to sit down
<i>binínli</i>	<i>chéya</i>	<i>binohmáya</i> <i>bilohmáya</i>	to be sitting
<i>taláya</i>	<i>talóha</i>	<i>talohmáya</i>	to be setting
<i>hikia</i>	<i>heli</i>	<i>hiyohli</i>	to stand up
<i>hikía</i>	<i>hénli</i>	<i>hiyohmáya</i>	to be standing
<i>tashki/ittula</i>	<i>kaha</i>	<i>kahmáya</i>	to lie down
<i>ittónla</i>	<i>káha</i>	<i>kahmáya</i>	to be lying
<i>takánli</i>	<i>takóhli</i>	<i>takohmáya</i>	to be hanging

<i>akishtvula/</i> <i>akashtvula</i>	bottom of	<i>ashaka/olbvula (ka)</i> <i>okbvula (ka)</i>	behind
<i>pakna</i>	on, over	<i>kucha</i>	outside
<i>nota</i>	under	<i>anúka</i>	inside
<i>tikba</i>	in front		

SECTION ONE: INCOMPLETIVE FORM

DISCUSSION-- Verbs and adjectives may change form by INTERNAL CHANGES. Each internal change gives a word a different shade of meaning. There are five of these internal changes. For example, the internally changed forms of *pisa* are *písa*, *písa*, *píhsa*, *pihísa*, and *piesa*. The internally changed forms of *chito* are *chító*, *chínto*, *chíhto*, *chihínto*, and *chieto*.

The INCOMPLETIVE form is made as follows: nasalize the next to the last vowel (ignore the echo *-li*), and accent it.

<i>pisa</i>	<i>chito</i>	<i>vbi</i>	<i>ish bi</i>	<i>impa</i>	<i>vbi li</i>
<i>p<u>isa</u></i>	<i>ch<u>into</u></i>	<i><u>v</u>bi</i>	<i><u>i</u>sh bi</i>	<i><u>i</u>mpa</i>	<i><u>v</u>mbi li</i>

Remember that nasalization is written 'm' before 'b' and 'p'; as 'n' before 't', 'ch', and 'l'; and otherwise by underlining.

STUDY HELPS--- (1) notice that sometimes the next to the last vowel is an echo, as in *ish bi* 'you kill'.

(2) Note that if the next to the last vowel is already nasal, the only change is accentuation, as in *impa*.

(3) In some words, *v* is written *a*, and *u* is written *o*, when nasalized.

EXERCISES-- Write the incomplete forms of the following:

1. hochito
2. laua
3. falaya
4. vpa li  
ish pa  
e pa  
vpa
5. hoponi
6. habishko
7. nosi
8. ikbi
9. atahli
10. chumpa
11. isso

isso li

susso

e hvchisso

12. ishi

chishi

ittishi

DISCUSSION-- With adjectives, the incomplete means '-ish'. For example, *chinto* means 'largish' or 'larger than usual for such things' or 'larger than expected'.

With verbs, the incomplete refers to a prolonged, uncompleted action, or a repetition of an action--doing it over and over again.

Expressions in which the incomplete is used will be described in this and later lessons.

Some verbs will be translated by one English word in the plain form, and by a different word in the incomplete form. Note these examples:

<i>pisa li tuk</i>	I looked at it	<i>ikhvna li tuk</i>	I learned
<i>píaa li tuk</i>	I saw it	<i>ikhána li tuk</i>	I knew

## SECTION TWO: POSTURE VERBS

DISCUSSION-- The verbs introduced in this lesson are posture verbs, referring to sitting, lying, standing, setting, and hanging. Each verb has different forms for singular, dual, and plural subject.

The verbs meaning to move into a position are used in the plain form; verbs meaning to be in a position are typically used in the incomplete form. For example:

<i>Binili tuk.</i>	He sat down.
<i>Bininli tuk.</i>	He was sitting.
<i>Cheya tuk.</i>	They (two) sat down.
<i>Chéya tuk.</i>	They (two) were sitting.
<i>Binohli tuk.</i>	They sat down.
<i>Binohmáya tuk.</i>	They were sitting.

EXERCISES-- Translate the following:

1. E hikiya tuk.
2. Hwsh hiyohmáya ho?
3. Hiyohlih!
4. Ma talohmáyah.
5. Katómmah káhah?
6. Pa ittúnla li tuk.
7. Those two are hanging there.
8. It is hanging here.
9. Where are they (two) sitting?
10. They laid down.
11. He laid down.

## SECTION THREE: LOCATION

DISCUSSION-- The most common way of telling where something is in Choctaw is to use a section of the following form:

SUBJECT - LOCATION - POSTURE VERB

Location is expressed in a variety of ways: *ma* 'there', *pa* 'here', etc. may be used. Or an expression of the following form:

NOUN PHRASE - POSTPOSITION

Postpositions introduced in this lesson are found in the section WORDS TO MASTER. A pronoun phrase may be substituted for the noun phrase: *si ashaka*, *mana svtikba*.

EXERCISES-- Translate the following location expressions:

1. *chukka anuka*
2. *a' impa pakna*
3. *alikchi tikba*
4. *katomuna*
5. *holisso nota*
6. *yumma*
7. *vlla ashaka*
8. outside the house
9. here
10. somewhere
11. in the bag (*bahta*)
12. in front of the man

- 13. under the house
- 14. on the dish
- 15. chukka pakna ma
- 16. hattak olbula pa

DISCUSSION-- The posture verbs of location have singular and plural forms like some verbs and adjectives we have already met; and, in addition, DUAL forms when the subject is exactly two in number. These verbs are in the incomplete form.

<i>binínli</i>	<i>chéya</i>	<i>binohmáya</i>	to be (sitting)
<i>hikía</i>	<i>hénli</i>	<i>hiyohmáya</i>	to be (standing)
<i>ittúnla</i>	<i>káha</i>	<i>kahmáya</i>	to be (lying)
<i>taláya</i>	<i>talóha</i>	<i>talohmáya</i>	to be (setting)
<i>takánli</i>	<i>takóhli</i>	<i>takohmáya</i>	to be (hanging)

In addition, there is a general verb for animate subjects.

<i>ánta</i>	<i>áshwa</i>	<i>áiyāsha/máya</i>	to be there
-------------	--------------	---------------------	-------------

The singular form should really be spelled *ántta*; the verb *áiyāsha* is in the intensive form, not the incomplete.

#### EXERCISES--

1. Hattak túklo mak āsh osh chukka anúka áshwah.
2. Katómma ish ánta tuk?
3. Chi súba't vn chúka ashaka hikiyah.
4. Chin tanámpo yvt pa hiyohmáyah.
5. Villa túklo yvt svtikba hénli tuk.
6. Náfka láua yvt yvmma takohmáyah.

7. Ampo yvt ā ímpa pakna talohmáya ho?
8. Pa e káha tuk.
9. Okla yvt wāk in chúkka ma áiyásha tuk.
10. Katómma hvsh máya tuk?

DISCUSSION— The negative posture verb of location is *íksho*; this is the negative form of *asha*, as you will learn later. Here are the forms:

<i>ik sáksho</i>	I am not
<i>ik píksho</i>	we are not
<i>ik chíksho</i>	you are not
<i>ik hvchíksho</i>	y'all are not
<i>íksho</i>	he, they are not

Compare the following:

*Vn tanampo yvt ma híkía kiyoh.*

*Vn tanampo yvt ma íkshoh.*

#### EXERCISES—

1. Katómma hvsh máya tuk? Pa ik hvchíksho tuk.
2. Chin chúkka anúka ik sáksho tuk.
3. Chiki vto, pa ánta ho? Kéyu, íkshoh.
4. Súba hvst íkshoh.

#### DIALECT NOTES

The Choctaw Testament and some modern dialects have *yohmáya* and *yohli* for *hiyohmáya* and *hiyóhli*.

<i>umba</i>	to rain	<i>ilawet</i>	to take with one's self
<i>mahli</i>	to blow (wind)	<i>awant</i>	to be with someone
<i>máhli</i>	wind	<i>áya-máya</i>	to go; moving
<i>oklah</i>	people	<i>lapalika</i>	on the side of
<i>ā ittatóba</i>	store	<i>naksika</i>	off to the side of, off from
<i>apata</i>	beside	<i>anokáka</i>	just inside
<i>bilíka</i>	near to		

## SECTION ONE: THE LENGTHENED FORM

DISCUSSION-- A second internal change is the LENGTHENED FORM. This change is made by accenting the next to the last vowel and lengthening it, unless it is followed by two consonants.

<i>upa</i>	<i>ish pa</i>	<i>ia</i>	<i>impa</i>	<i>pisa li</i>
<i>ápa</i>	<i>ísh pa</i>	<i>éa</i>	<i>ímpa</i>	<i>pésa li</i>

This lengthened form is used (1) in the nomic tense, (2) in expressions like "let me. . ." and "let's. . .", and (3) in negative forms of verbals (*ak péso* 'I don't see'). In some dialects, the vowel is lengthened only in this third use.

EXERCISES-- Write the incompletive and the lengthened forms of the following expressions:

1. *is susso*
2. *e chi pisa*



3. tolobli
4. umba
5. il ona
6. achefa
7. hoponi
8. ish bʉshli
9. il ikbi
10. ishi
11. hokli
12. e bi
13. mahli

DISCUSSION-- The nomic tense is formed by the lengthened grade, without the *-h* ending. The following examples show its two meanings.

<i>Takkonúshi ísh pa yó?</i>	Have you ever eaten plums? Do you eat plums?
<i>A, ápa lih.</i>	Yes, I have eaten them before. Yes, I eat them.
<i>Kéyu, ápa li kiyoh.</i>	No, I have not eaten them before. No, I don't eat them.

STUDY HELPS-- (1) The verb *vtta*, *vshwa*, *asha*, *māya* means 'to live, dwell' in the nomic tense. For example, *ma útta li* 'I live there'; *Katómma hvsh ásha yó?* 'Where do you all live?' (2) The verb *pisa* is usually in the incompletive form when it means 'to see'; otherwise, it may mean 'to look at'.

Present Tense:	<i>Písa lih</i>	I see
	<i>Pisa lih</i>	I am looking at

Past Tense:	<i>Písa li tuk.</i>	I saw
	<i>Pisa li tuk.</i>	I looked at
Nomic Tense:	<i>Písa li</i>	I see, I have seen
	<i>Pisa li</i>	I look at, I have looked at

EXERCISES-- Translate the following:

1. Chukka ma úttá li.
2. Tóbi ish hopóni yo?
3. Káta hosh ámpo achéfa?
4. Vlla vt pa úshwa yo?
5. Alíkchi ish pisa chi ho?
6. Chiki ish pisa tuk o?
7. Katómma nípi ish ā chúmpa yo?

SECTION TWO: ACCOMPANIMENT

DISCUSSION-- With has several uses in English. It can indicate instrument (to break with a hammer), association (to eat with someone), or accompaniment (to go or be with someone). Accompaniment in Choctaw is expressed with *awant*. It is used with (1) motion verbs (2) posture verbs, and (3) the verbs *áya* - *máya*.

- |  |   |
|--|---|
| (1) <i>Chi awant ia lā chih.</i>               | I am going to go with you.                  |
| <i>Pishno ako pi awant ish iā chikel</i>       | You must go with <u>us</u> !                |
| <i>Hattak tūklo mak āsh o awant kunia tuk.</i> | He went off with those two men.             |
| (2) <i>Vmwnni vt si awant ántah.</i>           | My big sister (brother) is staying with me. |

*Hvchi awant il áiyāshā chih hoke!*

We are going to be staying with you all!

*Si awant máyah.*

They are staying with me.

(3) *Vlla awant áya lih.*

I am with the child.

*Chi awant e máyā chih.*

We will be with you.

*Pi awant áyah.*

They are with us.

Notice that in (1), 'motion with' is indicated; in (2), 'staying with' is indicated; and in (3), 'being with' is indicated. Remember that *máya* has a two part role; it is an alternative for *áiyāsha*, meaning 'for several to be there', and also the plural of *áya* 'to be going along'.

EXERCISES-- Translate the following statements.

1. *Oklah ma awant ia subunnah.*
2. *Vlla yut ohoyo awant ā ittatóba ia tuk.*
3. *Umbah. Chi awant ia subunnah kiyoh.*
4. *Nakni yut pi awant ashwā chih.*
5. *Chishki yuto katah awant áyah?*

DISCUSSION-- The reverse of *awant* is *ilawet*. Compare these examples.

*awant ia*            to go with

*ilawet ia*           to take with

*Ofi vt hattak ma awant kunia tuk.*

The dog took off with that man.

*Hattak mut ofi ilawet kunia tuk.*

That man took the dog with him.

*Hattak mut ofi ilawet antā chih.*

That man will keep the dog with him.

*Chilawet il iā chih.*

We will take you with us.

*Ittilawet il iā chih.*

We will take each other.

EXERCISES-- Translate:

1. Vm<sup>u</sup>nni ilawet ánta lih.
2. Pilawet hush áiyāshā chi hokel
3. Svlawet ia chib<sup>u</sup>inna ho?
4. Káta ho ilawet k<sup>u</sup>nia tuk?
5. Svsht ish iā chi ho?

SECTION THREE: "THERE IS, . . ."

DISCUSSION-- Posture verbs and numerals can be used to tell simply that something exists.

- |   |  |
|---|--|
| <i>Ofi t<sup>u</sup>klo't kocha áshwah.</i> | There are two dogs outside.  |
| <i>Ofi t<sup>u</sup>klo't kocha chéyah.</i> | There are two dogs (sitting) outside.  |
| <i>Tvmaha ma Chahta't lauah.</i>            | There are a lot of Choctaws in that town.<br>(lit., Choctaws in that town are many.) |

EXERCISES-- Translate:

1. Holisso hóm<sup>u</sup>ma ach<sup>u</sup>ffa kv<sup>u</sup>t chukka naksika itt<sup>u</sup>nlah.
2. Bok bil<sup>u</sup>ka ma chukka t<sup>u</sup>klo hosh tal<sup>u</sup>hah.
3. Tvmaha ma ā ittat<sup>u</sup>oba yvt kat<sup>u</sup>hmi ho? Laua ho?
4. Chukka lapalika a tanampo't takoh<sup>u</sup>may<sup>u</sup>a tuk o?
5. Ampo yvt ā impa pakna tal<sup>u</sup>hah.

## SECTION FOUR: POTENTIAL

DISCUSSION-- The potential adverb indicates ability, possibility, or potential for something to happen. It is sometimes translated 'can', sometimes 'may', sometimes in other ways.

The adverb is *ahínla*, which changes to *āhe* in the negative.

*Pisala hínlah.*            I can see it.

*Pisalā he kiyoh.*        I can't see it.

The form *ahínla* has the following dialect forms:

<i>hínla</i>	<i>ahínla</i>	<i>ánla</i>
<i>hína</i>	<i>ahína</i>	<i>ána</i>

That is, (1) the initial *a* can drop out, or *ahi* can contract to *a*; and (2) *nī* can change to *n*. These words take the suffix *-h*.

EXERCISES-- Read and translate.

1. Chilawet ia lā he kiyoh.
2. Káta hosh nípi bʷshlā nah?
3. Issi náknī ano ish bā nah. Issúshi ano ish bā he kiyoh.
4. Vlla mʷt impā he kiyoh, abekah.
5. Hattak úshta fókka makúlla ho ilawet ia la hínlah.
6. Wāk nípi ya bʷshpo mā isht ish bʷshlā he kiyoh.

## BUILDING WORD POWER

Some verbs have both an active form and a passive form. The active form is used when the subject is an actor; the passive form is used when the subject is a patient.

<i>Hattak vt nipi awashli.</i>	The man is frying the meat.
<i>Nipi vt vlwasha.</i>	The meat is frying.

In these examples, *awashli* is active, *vlwasha* is passive.

Note these three basic patterns for active-passive formation:

- |                                     |                |                                |
|-------------------------------------|----------------|--------------------------------|
| 1. Infix <i>-l-</i> in the passive: | <i>vmo</i>     | 'to gather, to mow'            |
|                                     | <i>vlmo</i>    | 'to be gathered, to get mowed' |
| 2. Ending <i>-li</i> in the active: | <i>bvashli</i> | 'to gash'                      |
| with <i>-a</i> in the passive:      | <i>bvasha</i>  | 'to be gashed'                 |
| 3. Use of both infix and suffixes:  | <i>awashli</i> | 'to fry (something)'           |
|                                     | <i>vlwasha</i> | 'to get fried'                 |

Certain sound changes occur with the infix *-l-* and suffixes *-li* and *-a*.

Sound changes with the infix *-l-* are as follows:

1. *-l-* changes to *-n-* before *n*.
2. *-l-* changes to *-lh-* before *p, t, ch, k, f*.
3. *-lh-* usually changes further to *-h-* before *ch* and *f*. In dialects, this *hch* and *hf* may be pronounced *chch* and *ff*.
4. A vowel is inserted after *-l-* when two consonants follow it.

Certain changes also occur with the suffix *-li*. Note the following:

5. *bl, ml, and wl* change to *bb, mm, and ww*.
6. *owl* changes to *ōl*.

7. *pl* changes to *bl*, and *tl* changes to *ll*.  
 8. *-li* changes to *-hli* after *hl*.

There are a few other changes, which occur in only a few words.

EXERCISES-- Study the following pairs of active-passive forms. Identify the sound changes which have occurred in each form. For each pair the meaning of the active form is given.

<i>vmo</i>	<i>vlmo</i>	'to gather'
<i>abani</i>	<i>vlbani</i>	'to barbeque'
<i>tana</i>	<i>tvna</i>	'to weave'
<i>ap̄isa</i>	<i>vlhpisa</i>	'to measure'
<i>āpitta</i>	<i>vlhpitta</i>	'to put into'
<i>achafa</i>	<i>ahchifa</i>	'to wash'
<i>hochifo</i>	<i>hohchifo</i>	'to name'
<i>tahli</i>	<i>taha</i>	'to finish'
<i>kolli</i>	<i>kola</i>	'to dig'
<i>kōli</i>	<i>kowa</i>	'to crack'
<i>kobuffi</i>	<i>kobafa</i>	'to break'
<i>lofffi</i>	<i>lofa</i>	'to peel'
<i>fummi</i>	<i>foma</i>	'to spank'
<i>tiwwi</i>	<i>tiwa</i>	'to open (door, gate)'
<i>tubli</i>	<i>tupa</i>	'to cut in two'
<i>bichulli</i>	<i>bichota</i>	'to bend'
<i>chuhhli</i>	<i>chuhla</i>	'to whittle'
<i>takhi</i>	<i>talakhi</i>	'to tie'
<i>vpushli</i>	<i>vlpusha</i>	'to parch'
<i>vtahli</i>	<i>vlhtaha</i>	'to prepare'

<i>atobbi</i>	<i>vltoba</i>	'to pay'
<i>akummi</i>	<i>vltkuma</i>	'to stopper'
<i>akvlli</i>	<i>vltkata</i>	'to patch'
<i>anōli</i>	<i>annowa</i>	'to tell'
<i>āfohli</i>	<i>ahfoha</i>	'to wind around'

Note: In some cases the passives are used only as nouns. In dialects like that, the passive and active are the same:

<i>hoppi</i>	<i>hoppi</i>	'to bury'
<i>hoiya</i>	<i>hoiya</i>	'to drip'



<i>ia - ittiachi - v<sup>l</sup>hkōli/ilhkōli</i>			to go
<i>ona - ittonachi - āi ona</i>			to arrive there
<i>vla - ittv<sup>l</sup>achi - āi vla</i>			to arrive here
<i>kobvffi</i>	to break	<i>anumpoli</i>	to talk
<i>hoyo</i>	to seek, look for	<i>hotina/hotihna</i>	to count
<i>ahochi</i>	to find	<i>takhi</i>	to tie
<i>anōmpa</i>	word, story, language	<i>haklo</i>	to hear
		<i>mōma</i>	still (adv)

SECTION ONE: HIGHER NUMBERS

DISCUSSION-- The numerals from 10 to 20, and from 10 to 100 by tens are as follows:

- 10 pōkkōli
- 11 āwah chūffa
- 12 āwah tūklo
- 13 āwah tūchchīna
- 14 āwah ūshta
- 15 āwah tāhlhāpi
- 16 āwah hānnāli
- 17 āwah untūklo
- 18 āwah untūchchīna
- 19 vbi<sup>h</sup> chākkāli
- 20 pōkkōli tūklo

10	pókkōli
20	pókkōli tūklo
30	pókkōli tóchchīna
40	pókkōli úshta
50	pókkōli táhhlāpi
60	pókkōli hánnāli
70	pókkōli untúklo
80	pókkōli untóchchīna
90	pókkōli chákkāli
100	tṽhlipa chǔffa
200	tṽhlipa tūklo
300	tṽhlipa tóchchīna
1000	tṽhlipa sipókni
2000	tṽhlipa sipókni tūklo

Examples of other numerals are:

1	chǔffa
11	awah chǔffa
21	pókkōli tūklo akóhcha chǔffa
101	tṽhlipa chǔffa akóhcha chǔffa
111	tṽhlipa chǔffa awah chǔffa
121	tṽhlipa chǔffa pókkōli tūklo akóhcha chǔffa
1001	tṽhlipa sipókni akóhcha chǔffa
1011	tṽhlipa sipókni awah chǔffa
1021	tṽhlipa sipókni pókkōli tūklo akóhcha chǔffa
6457	tṽhlipa sipókni hánnāli tṽhlipa úshta pókkōli táhhlāpi akóhcha untúklo

EXERCISES— Say the numbers in Choctaw, going both across and down, until you can do them easily.

2	3	4	7	9
10	13	14	17	19
60	63	64	67	69
200	203	204	207	209
210	213	214	217	219
260	263	264	267	269

## SECTION TWO: DUAL AND PLURAL ADVERBS

DISCUSSION— We have seen that a number of verbs and adjectives have special dual or plural forms. In addition, plural may be expressed by setting *okla* before the verb, and dual can be expressed by placing *túklo* (or *túkla* or *túklo*) after the verb. This is optional, however.

*Ohoyo mvt okla sv pisa tuk.*                    Those women visited me.  
*Ohoyo mvt sv pisa túkla tuk.*                    Those (two) women visited me.

For some people, *pisa túkla* should be written *pisvt ókla*.

### EXERCISES—

1. *Okla e chi pisa tuk.*
2. *E chi pisa túkla tuk.*
3. *Chahta anúmpa okla anumpolih.*
4. *Vlla hvsh haklot úkla tuk o?*
5. *Vlla yvt konia tuk. Okla ahochā he kiyoh.*

## SECTION THREE: INSTANTANEOUS AND ITERATIVE

DISCUSSION-- Two additional internal changes are the INSTANTANEOUS and the ITERATIVE.

The instantaneous is formed by inserting h after the next to the last vowel, and accenting that vowel. If the next to the last vowel is long, it shortens.

<i>chāha</i>	tall
<i>cháhha</i>	tall
<i>pisa</i>	to see
<i>píhsa</i>	to glance
<i>ishi</i>	to pick up
<i>íhshi</i>	to grab, snatch
<i>hoyo</i>	to seek
<i>hóhyo</i>	to take a quick look for it
<i>anumpoli</i>	to talk
<i>anumpóhli</i>	to say a few quick words

If there are two consonants after the next to the last vowel, a vowel is inserted after the h, and that vowel is accented.

<i>sússó</i>	to hit me
<i>súhússó</i>	to hit me quick
<i>takchi</i>	to tie
<i>tahákchi</i>	to tie quickly
<i>impa</i>	to eat
<i>ihímpa</i>	to grab a bite

STUDY HELPS-- hs, hf, hh, hsh, hch often are pronounced ss, ff, hlhl, shsh, chch.

*píhsa/píssa*

*íhshi/íshshi*

*míhchi/míchchi*

As one can see from the translation, the instantaneous refers to action which happens quickly, in a short time, or without forewarning. With adjectives, the instantaneous simply intensifies the meaning.

DISCUSSION-- The ITERATIVE is a combination of the incomplete and instantaneous. Insert *-hV* after the next to the last vowel, where *v* is an accented nasal vowel like the next to the last vowel. Recall the rule for spelling nasal vowels.

<i>pisa</i>	to see
<i>pih<u>isa</u></i>	to see repeatedly
<i>ittula</i>	to fall
<i>ittuh<u>onla</u></i>	to fall repeatedly
<i>ona</i>	to come there
<i>oh<u>ona</u></i>	to come repeatedly
<i>vbi</i>	to kill
<i>vh<u>ambi</u></i>	to kill again and again
<i>ishbi</i>	for you to kill
<i>ih<u>ishbi</u></i>	for you to kill again and again
<i>pisa li</i>	for me to see
<i>pih<u>isa li</u></i>	to keep looking
<i>svsso</i>	to hit me
<i>svh<u>asso</u></i>	to hit me again and again
<i>abeka</i>	to be sick
<i>abi<u>hika</u></i>	to keep getting sick

The iterative expresses prolongation (to keep on) or repetition (again and again).

EXERCISES-- Write the instantaneous and the iterative of the following verbs.

1. hoyo
2. kobuffi

3. ahochi
4. haklo
5. anumpoli
6. umba
7. impa
8. ikbi
9. apela
10. habishko
11. hoponi
12. svshi
13. ittula
14. maya

#### SECTION FOUR: THE PROGRESSIVE

DISCUSSION-- The PROGRESSIVE refers to actions or states of being in progress. Compare:

He ran. (Perfective, i.e. completed)

He was running. (Progressive, i.e. in progress)

In the present tense, it is hard to see how there can be this difference in meaning. In English, we use the progressive for the normal present tense, and the simple present for the nomic. That is "I sing" (simple present) is a nomic—it states a rule or generality; "I am singing" (progressive) simply describes a present act.

Choctaw has the simple and progressive distinction in all tenses. The formula for the progressive is as follows:

MAIN VERB

*osh*

(Posture verb)  
(Motion verb)  
{*áya - máya*}

That is, the progressive consists of the main verb, *osh*, and then a helping verb, either a posture verb, a motion verb, or *áya - máya*. Here are some examples:

<i>Nosi hosh ittúnlah.</i>	He is (lying) sleeping.
<i>Anumpoli hosh áyah.</i>	He is (walking along) talking.
<i>Shukehi vpa hosh áiyāshah.</i>	They are eating watermelon.

STUDY HELPS— The helping verbs may be in either the incomplete or iterative.

<i>Anumpoli hosh ánta tuk.</i>	He was talking.
<i>Anumpoli hosh ahánta tuk.</i>	He kept on talking.
<i>Anumpoli hosh ahántah mómah.</i>	He is still talking.
<i>Impa hosh áiyāshah.</i>	They are eating.
<i>Impa hosh aháshah.</i>	They keep on eating.
<i>Impa hosh aháshah mómah.</i>	They are still eating.

The general helping verbs if the subject is not moving is *ánta - áshwa - áiyāsha* (or in the iterative, *ahánta - aháshwa - ahásha*); if the subject is moving along, use *áya - máya* (or *aháya - maháya*). Or, if the subject is not moving, you can use the particular posture verb which fits the situation; or if moving, the most fitting motion verb: *ia* 'to go', *mínti* 'to come', *balili* 'to run', etc.

The helping verb used in talking about the weather is *hikia*.

*Umba hosh hikíah.*                      It is raining.

*Kapussa hosh hikíah.*                      It is being cold.

Note the following: (a) the active echoes can be omitted from the main verb; (b) the verb *a* 'to be' is omitted as the main verb.

(a) *Vpa li hosh binínli lih.* or:

*Vpa hosh binínli lih.*

(b) *Vlla himítta siah.*

*Vlla himítta yosh ahánta lih mómah.*

EXERCISES— Change into progressives, using the helping verb indicated. Translate.

1. Mahlih. (hikia)
2. Umbā chih. (hikia)
3. Chi abekah. (ittula)
4. Okla anumpolih. (máya)
5. Sv pisvt ókla tuk. (cheya)
6. Hvchim achukma ho? (áiyāsha)
7. Nípi vpa svbúnnah. (binili)
8. Pi hohchvfoh. (ia)
9. Nánta ish mihchih? (ánta)



## DIALECT NOTES

Some dialect variants are *ahachi* for *ahochi*, *āla* for *āi vla*, *túkohīna* for *túchchīna*.

In some dialects *kóhoha* or *kócha* are used in place of *ākóhoha* in forming numerals; and *pokoli* is used for *pókkōli*: *pokoli túklo kócha chǔffa* '21'.

In normal colloquial speech the article *osh* of the progressive construction is contracted to *'sh*: *nosi'sh ittūnla*, *impa'sh áiyāsha*.

## BUILDING WORD POWER

You have met the ending *-li* in Unit 12, as an active suffix. This *-li* and a suffix *-chi* are used to make CAUSITIVE verbs. Note these examples:

<i>pisa</i>	'to see'
<i>pisachi</i>	'to show' (i.e. to cause to see, to make see)
<i>okoha</i>	'to awaken'
<i>okchali</i>	'to wake (someone else up)'

What do you think the following causitive forms mean? *ithvnachi* (*ithvna* 'to learn'), *ishkochi* (*ishko* 'to drink'). With a few words, there is a vowel change when *-li* is added: *anumpa* 'to be spoken', *anumpoli* 'to speak'; *sita* 'to have the hair tied up', *sitili*.