GRAMMAR
OF THE
CHOCTAW LANGUAGE,
BY THE
REV. CYRUS BYINGTON.

Edited from the original MSS. in the Library of the American Philosophical Society,

BY
P. G. BRINTON, M. D.,
Member of the American Philosophical Society; the Pennsylvania Historical Society; Corresponding Member of the American Ethnological Society, etc.

PHILADELPHIA:
McCalla & Stavely, Printers, 237-9 Dock Street.
1870.
Dr. Charles Rau was born in Belgium in 1826. He came to the United States in 1848, and was engaged as teacher at Belleville, Illinois, and in New York. In 1875 he accepted an invitation from the Smithsonian Institution to prepare an Ethnological Exhibit to be displayed at the Centennial Exhibition, and subsequently was appointed Curator of the department of Archaeology in the National Museum, which position he held at the time of his death, July 25, 1887. He bequeathed his Archaeological collections and library to the U. S. National Museum.
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INTRODUCTION.

The Choctaw, or properly Chahta nation, numbers at present about 17,000 souls, 4,500 of whom are Chickasaws. When first known to Europeans these allied peoples occupied the territory on the left bank of the Mississippi, almost from the Ohio river to the Gulf. They belong to the great Chahta-Muskokee family, which, in early days, controlled the whole country from the Mississippi to the Atlantic, and from the Gulf shore to the Apalachians.

The Choctaws have always been quick to adopt the instruction of their civilized neighbors, and at present have about seventy schools with nearly two thousand pupils on their reservation. During the French occupation of Louisiana, in the early part of the last century, efforts were made by the Roman Catholic missionaries to convert them, but without success. In 1818, Protestant missionaries were sent among them, who effected a permanent impression upon them, and were mainly instrumental in bringing about their present highly creditable condition. Their evil habits were reformed, they were instructed in agriculture, and their language was reduced to writing. In the latter, the alphabet suggested by the Hon. John Pickering, in his essay "On a uniform orthography of the languages of the Indians of North America," was employed. The first book printed was a spelling book, by the American Tract Society, in 1825. Since that time, besides a large number of tracts, almanacs, hymn books, and educational works, the whole of the New Testament and most of the Old Testament have been printed in the language, by the American Bible Society, New York city, after faithful translations by the Rev. Cyrus Byington and the Rev. A. Wright, assisted by educated natives. These can readily be obtained, and will be found of great service in elucidating the grammatical structure of the language, as it is for the first time explained in the present work by the hands of the Rev. Cyrus Byington.

This eminent scholar and missionary, whose name is inseparably connected with the later history of the Choctaw nation, was born at Stockbridge, Berkshire county, Massachusetts, March 11, 1793. He

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1 Report of the Commissioner of Indian Affairs, for 1869, p. 37.
3 In comparing the translation of the Four Gospels, second edition, 1845 (Boston, printed for the A. B. C. F. M.), with the second edition of the New Testament by the American Bible Society (New York, 1854), I find a number of slight differences, especially in the use of the neutral vowel v.
was one of nine children, and his parents were in humble circum-
stances, but industrious and respected. His father was at one time
a tanner, and subsequently a small farmer. Necessarily, therefore,
his early education was limited.

When a well grown lad he was taken into the family of Mr. Joseph
Woodbridge, of his native town, from whom he received some instruc-
tion in Latin and Greek, and with whom he afterward read law. In
1814 he was admitted to the bar, and practiced a few years with suc-
cess in Stockbridge and Sheffield, Mass.

His father though a moral was not a religious man, and it seems to
have been only after he reached manhood that Mr. Byington became,
as he expressed it, “a subject of divine grace.” He then resolved to
forsake the bar and devote himself to missionary life. With this
object in view he entered the theological school at Andover, Mass.,
where he studied Hebrew and theology, and was licensed to preach,
September, 1819. At this time he hoped to go to the Armenians in
Turkey. But Providence had prepared for him another and an even
more laborious field.

For about a year he preached in various churches in Massachusetts,
waiting some opportunity for missionary labor. Toward the close
of the summer of 1819, a company of twenty or twenty-five persons
left Hampshire county, Mass., under the direction of the American
Board of Missions, to go by land to the Choctaw nation, then resident
in Mississippi. They passed through Stockbridge, in September, and
were provided with a letter from the Board, asking Mr. Byington to
take charge of them, and pilot them to their destination. He was
ready at a few hours’ notice.

The company journeyed by land to Pittsburgh, where they procured
flat boats, and floated down the Ohio and Mississippi to a point near
the mouth of the Yalobusha river, whence a land journey of two hun-
dred miles brought them to their destination.

Thus commenced Mr. Byington’s missionary life among the Choc-
taws. It continued for nearly fifty years, and resulted, with the
blessing of Providence and the assistance of some devoted co-work-
ers in the Nation, especially the Rev. A. Wright and the Rev. Cy-
rus Kingsbury, in redeeming the nation from drunkenness, ignor-
ance and immorality, to sobriety, godliness, and civilization. There
are no lives which in the eyes of the philanthropist are more worthy of
admiration, or more deserving of record than those of such men, who
not only rescue thousands of individuals from spiritual and physical
degradation, but preserve with enlightened care the only memorials
of whole nations.

For throughout his missionary life Mr. Byington appreciated the
value which a knowledge of the language and traditions of the Choc-
taws would have to scholars. From his arrival among them, there-
INTRODUCTION.

fore, he devoted assiduous labor to their language with a view to comprehend its extremely difficult construction, and to render it available for the missionary and philological student. The first draft of his Grammar was completed in 1834. It was written and re-written, until at the time of his death, which occurred at Belpre, Ohio, December 31st, 1868, he was at work upon the seventh revisal. This had proceeded as far as the close of Part I. This much, therefore, of the Grammar is almost precisely as the author left it.

Part II. commencing with the Article-Pronouns, I have arranged from the manuscripts of the fifth and sixth revisals, deposited in the library of the American Philosophical Society at Philadelphia, by the family of the author.

In undertaking this task I have throughout adhered closely to the language and arrangement of the original, even where a different nomenclature and an altered arrangement suggested themselves, as in better accordance with modern philological views. It is, I think, more proper to maintain strict fidelity to the forms chosen by so thorough a Choctaw scholar as the Rev. Mr. Byington, in the explanation of so difficult a tongue, than to run any risk of misrepresenting his views by adopting a more modern phraseology.

Mr. Byington's own views of what he had accomplished deserve recording. In his diary under date March 11, 1864 (his birthday), he writes:

"The last year I revised the Choctaw Grammar, going over the ground twice. The last effort I hope is my best, and will be of use to learners of Choctaw, and to Choctaw scholars in schools, but it needs further revision, and then to be well transcribed. I commit these efforts in my old age to the Lord. I have enjoyed these labours very much. The pleasure of happily resolving difficulties in these studies, and of success in the work, is gratifying, and reviving to the mind."

In 1867 he wrote:

"This work can be much improved hereafter by other hands. It may be compared to the first survey and making of a road in a new country."

In spite of these deficiencies, of which no doubt the author was more distinctly aware than any one else, his Grammar remains one of the most valuable, original, and instructive of any ever written of an American language. It is the result of nigh half a century of concentrated study, and we may well doubt if ever again a person will be found who will combine the time, the opportunities, and the ability to make an equal analysis of the language.

Mr. Byington also prepared a Choctaw dictionary, containing about 15,000 words, which remains in manuscript, in the possession of his family.
In commencing the study of Choctaw, those accustomed only to English and cognate languages will discover many peculiarities. Some of them are as follows:

1. The want of the verb "to be" as a declinable word.
2. The want of personal pronouns in the third persons, singular and plural.
3. The want of a plural form in many nouns, verbs and adjectives.
4. The irregular manner in which the plural is made.
5. The want of a passive voice in some verbs, and its irregular formation.
6. The order of words in a clause or sentence.
7. The use of pre-positive particles, or prefixes.
8. The use of post-positive particles, or suffixes.
10. The repetition of pronouns.
11. The numerous ground-forms of the verbs, arising from internal changes in the primary root.
12. The negative forms of verbs, adjectives, and fragmentary pronouns.
13. The causative forms of verbs.
14. The internal changes in the causative forms.
15. The uniformity of grammatical forms and structure.
16. The extent to which the rough aspirate h supplies the want of the verb of existence.
17. The difficulties in resolving and translating the article-pronouns.
PART FIRST.

ORTHOGRAPHY.

§ 1. The Alphabet.

Consonants, vowels, diphthongs, nasals, and aspirates are used.

<table>
<thead>
<tr>
<th>Letters</th>
<th>Names and values</th>
</tr>
</thead>
<tbody>
<tr>
<td>A a</td>
<td>a or ah, a bread, as in father.</td>
</tr>
<tr>
<td>V v</td>
<td>a short, as a in vial, or u in sun.</td>
</tr>
<tr>
<td>B b</td>
<td>be</td>
</tr>
<tr>
<td>Ch ch</td>
<td>che</td>
</tr>
<tr>
<td>E e</td>
<td>a long, as in made, or e in there.</td>
</tr>
<tr>
<td>F f</td>
<td>fe</td>
</tr>
<tr>
<td>H h</td>
<td>he</td>
</tr>
<tr>
<td>Hl hl</td>
<td>hle</td>
</tr>
<tr>
<td>I i</td>
<td>e as i in marine, and short as i in pin.</td>
</tr>
<tr>
<td>K k</td>
<td>ke</td>
</tr>
<tr>
<td>L l</td>
<td>le</td>
</tr>
<tr>
<td>M m</td>
<td>me</td>
</tr>
<tr>
<td>N n</td>
<td>ne</td>
</tr>
<tr>
<td>O o</td>
<td>o as in note.</td>
</tr>
<tr>
<td>P p</td>
<td>pe</td>
</tr>
<tr>
<td>S s</td>
<td>se</td>
</tr>
<tr>
<td>Sh sh</td>
<td>she</td>
</tr>
<tr>
<td>U u</td>
<td>oo as in took, or u as in full.</td>
</tr>
<tr>
<td>W w</td>
<td>we</td>
</tr>
<tr>
<td>Y y</td>
<td>ye.</td>
</tr>
</tbody>
</table>

Nasals: g, q, u, i.

§ 2. Remarks on the Alphabet.

The vowel v has heretofore been called a short. But the Choctaws give it the sound of a short, and when lengthened it passes into a long; as, vbi, to kill; abi, to kill:

Hl, bl, is an aspirated l, when at the beginning of a syllable; when it closes a syllable, it is lh; as, hlibata, a buckskin thong; tulhiko, buckskin leather.

H, h, has two sounds, one a smooth aspirate, as in hina, a road; the other rough, as in tahli, to finish.

K, k, has two sounds, one sharp, as in oka, water; the other rough, as in the article-pronoun okvt, oke. In order to express the sound fully, the latter might be spelled okhvt, okhe.

The vowels have the continental sounds.

The diphthongs are: ai, pronounced as i in pine; and au, as ow in now.
§ 3. THE NASALS.

These are not represented by independent letters, but by a line drawn under the vowels, thus: a, i, o, u, pronounced ang, ing, ong, ung, with slight variations depending upon the next succeeding consonant. v nasalized, passes into ů.

e " " " i.
a " " " ay, as falaiya, to be long, falaya, being long.
au " " " yw, as laya, to be many, lāwa, being many.

The nasal sounds increase the distinctive power of the words in which they occur. For instance, the article-pronouns a definite and o distinctive are made more definite and distinctive by the nasal mark. This is also true of adverbs of affirmation and negation; verbs and adverbs take the nasals as intensives; o, yes it is; hñ, no it is not; keyñ, no it is not; chito, large; chito, being large, the large one. The nasal sound implies emphasis, and distinctiveness by comparison.


The consonants c, d, g, j, q, r, v, x, and z, are absent in Choctaw. Double consonants, such as br, dr, tl, bt, nt, st, are of difficult articulation to the natives. When such sounds occur in proper names, as in the Bible, they substitute others, as follows: for c soft they use s, as Cyrus, Sailas; for c hard, k, as Canaan, Kenan; for ch hard, k, as Enoch, Enak; for d, l, as David, Lewi; or else t, as Daniel, Tanili or Tanili; for g soft and for j, ch, as Gentile, Chentail, Jew, Chu; for g, ko or ku, as queen, kuwin, or kowin; for r, l, as Rachel, Lechel, but at the end of a syllable it is dropped, as Peter, Peta; for v, f or w, as Levi, Lefai, David, Lewi; for x, ks, as Exodus, Eksotus; for z, s, as Zechue, Sakevs. When two consonants come together, a short vowel is sometimes inserted, or one is prefixed: as, wheat, wohet; Andrew, Antilu; bridle, bilitel; Stephen, Istilin; Reid, Olit.

§ 5. Contractions.

Contractions by the elision of vowels or consonants are frequent in both simple and compound words and phrases. A few examples are given: chuka ąy ont antah, for onvt antah, he goes to and stays at the house. anont ąya, for anolit ąyah, he goes along and tells it. bot vbi, for bolit vbih, he beats and kills. chukachvfa, for chuka aclivfa, a family. chukfuše, for chuki ushi, a lamb. issakshup, for issi hakshup, a deer skin. siaknip, for sa haknip, my body.


The following change of the consonants may take place: ch may change to sh: ochiah, she draws water; oshtiah, she goes to draw water; tanchi, corn, tashishi, corn-fodder. Sh may change to t, as in the article-pro-
noun osh, ot. K and t, and l and m, are interchangeable in a few words: as ikhana to ithana, to know; oktvni to ottnvi, to appear; omba to oma, to rain; yukpa changes to yuppa, to be pleased.

§ 7. **Vowel Changes.**

a shortened becomes v, as chumpa, to buy, chumpvt iah, he goes to buy.

ē shortened becomes i, as emah, imah, he gives.

ō shortened becomes u, as tok, tuk, it was, hommah it is red, hummah it is reddish.

v lengthened becomes a.

i lengthened becomes e, as pisah, pesah, he sees.

ū lengthened becomes o.

ō in holissoh becomes i in hollisichih, he writes.

a in momah becomes i in mominchih.

§ 8. **Nasal Changes.**

Exact rules for these changes are not easily given. The nasals a, i, o, u, stand before the consonants f, h, lh, k, n, s, sh, w, and y; as ū fuli, his switch; ū holisso, his book; ū kana, his friend; ū wak, his cow; ū yuka, his prisoner. The nasal marks are changed to the letter m before the diphthongs, the vowels, and the consonants b, m, and p; and to the letter n before ch, lh, l, and t; but to these rules there are exceptions; as, imi shilombish, his spirit; ū ponaklo, to inquire of him; nan anoli, an informer; nan illi, death. The position of the organs of speech preparatory to the utterance of the succeeding letter causes a change in the nasal sound; as, ū wak, his cow; ū issuba, his horse; ū chuka, his house.

§ 9. **Doubled Consonants.**

Consonants are doubled in the intensive form of verbs and adjectives; as,

<table>
<thead>
<tr>
<th>English</th>
<th>Choctaw</th>
</tr>
</thead>
<tbody>
<tr>
<td>alota, to be full.</td>
<td>vlotka, to be quite full.</td>
</tr>
<tr>
<td>anoa, to be reported.</td>
<td>vnoa, to be commonly reported.</td>
</tr>
<tr>
<td>anumpa, to be spoken.</td>
<td>vntumpa, to be much spoken.</td>
</tr>
<tr>
<td>himak, now.</td>
<td>himmak, hereafter, after all.</td>
</tr>
<tr>
<td>pila, thither.</td>
<td>pilla, away there.</td>
</tr>
<tr>
<td>kvnia, gone.</td>
<td>kvniiya, really gone.</td>
</tr>
</tbody>
</table>

When the consonant y is doubled, the first one is transformed into i; as,

<table>
<thead>
<tr>
<th>English</th>
<th>Choctaw</th>
</tr>
</thead>
<tbody>
<tr>
<td>hoyo, to look for.</td>
<td>hoiyu, to look for earnestly.</td>
</tr>
<tr>
<td>ayukpa, to be glad of.</td>
<td>aiyukpa, to be very glad of.</td>
</tr>
<tr>
<td>ayohmi, to do so there.</td>
<td>aiyohmi, to do so really.</td>
</tr>
</tbody>
</table>

§ 10. **Syllabification.**

Syllables usually terminate in a vowel sound, but may end with a consonant. When two simple consonants occur in the same word, the first ends one syllable and the second commences the succeeding one; as,
bvna, to want; tohbi, to be white. The double consonants ch, sh, hi, and lh, are inseparable. The long vowels have their full sound in all accented syllables, except the vowel i, which is occasionally short, as in sipsi, a poplar; ilh, to die. In words of two or more syllables the accented syllable takes a consonant, which is heard in both syllables; as, hina, a word, pronounced hima. In some words the consonant is doubled; as, illi, to die; putta, all. In a few instances the mark ' has been used to indicate emphasis and the imperative mood; as, Luke X. 37, i nukhako tok a', he that showed mercy on him.

§ 11. Accent.

In words of two or more syllables the penult is accented; as, kan'chi, to sell; ano'li, to relate. In words of four or more syllables there is a secondary accent on the second syllable before the penult; as, po'holomo'lii, to double them up; anum'pohon'li, to keep talking. There is another accent which falls on the final syllable of such words as in English are followed by marks of punctuation, from the comma to the period. It is called the pause accent. Consonants take the accent merely, while final vowels take the rough aspirate h suffixed.

§ 12. Division of Words.

All simple words are written separately. There are, however, words compounded with prefixes, suffixes, and inseparable pronouns, which are written as one. But to avoid confusion, whenever it is possible, the elements of each clause are written and printed separately.

§ 13. The Arrangement of Words in a Sentence.

1. The connective.
2. The subject and its modifications.
3. The object and its modifications.
4. The verb or predicate, with its modifications.
5. Time when comes both before and after the subject.
   Time how long is similarly placed, and also at the close of the sentence; Luke I. 24; IV. 25.
6. Instrument and means, with modifications, precede the verb.
7. Adjectives follow nouns.
8. Adverbs follow verbs, adjectives, and adverbs.
9. Infinitives precede the word on which they depend.
10. The place where, comes next after the time when.
11. The imperative follows the noun which is its object; Luke I. 3, 9.
12. The predicate is often at or near the close of the sentence. See Mat. V. 1—12 verses.
CHOCTAW GRAMMAR.

PART SECOND.

GRAMMATICAL FORMS AND INFLECTIONS.

Parts of Speech.

There are in Choctaw nine sorts of words, or parts of speech, namely :

1. Article-pronouns, or post-positive particles.
2. Pronouns, or substitutes.
3. Verbs.
4. Prepositions, or pre-positive particles.
5. Nouns, or names.
6. Adjectives, or attributes.
7. Adverbs, or modifiers.
8. Conjunctions, or connectives.
9. Interjections, or exclamations.

CHAPTER I.

The Article-Pronouns.

§ 1. This is the most difficult part of Choctaw Grammar. The want of separate words corresponding to the English articles, of the personal pronouns in the third persons singular and plural, the relative pronouns single and double, and the copulas, is much felt by Americans in studying this language. The article-pronouns are used to supply these wants in a great variety of ways. They do not always admit of a translation. They often merely indicate the case of a word or clause. An accurate and full explanation of them is not attempted. Only a few leading remarks and rules are presented.

§ 2. The use of the article-pronouns is for definite and distinctive specification, limitation, emphasis, and prominence, and to show the connection and relation which one word, paragraph, or clause bears to another.

§ 3. They are placed after nouns and pronouns with their attributes, after verbs, adverbs, and their attributes, after prepositions and conjunctions. They are definite, distinctive, and contradistinctive, subjective, objective, and copulative. A part of speech can take more than one at a time.

§ 4. They may be translated by (1) the articles a, an, the, (2) the adjective pronouns one, ones, some, (3) the personal pronouns he, she, it, they, in the nominative case, and him, her, it, them, in the oblique case, (4) the
relatives who, which, what, that, in the nominative case, and whom, which, 
what, that in the oblique case, (5) by the double relatives he who, she 
who, that which, and they who, (6) and by the one who, the ones who, 
and the ones whom. Often they are not to be translated in English.

§ 5. The primary or ground forms of the article-pronouns are a definite, 
and o distinctive. They are used (1) as articles, (2) as personal pronouns 
in the third persons singular and plural, (3) as relative pronouns, single 
and double, in both numbers, (4) as adjective pronouns, (5) as copulas.

§ 6. a is definite, and when used as an article is much like the English 
article the, though it is also translated by a, or an. o is distinctive, and 
corresponds to the indefinite a or an in English, or to the adjective pro-
nouns one, ones, some. a implies certain knowledge, while o ignores 
other objects and does not make certain the objects it specifies otherwise 
than that they belong to one species or kind. o is emphatic. Both are 
used for specification, emphasis, and case.1

§ 7. In the oblique case nouns are sometimes found without either of 
them. And when they are used, they may be rendered by either of the 
articles, or as mentioned above.

§ 8. The article-pronouns have (1) variations, and (2) modifications.

§ 9. a Definite.

a may be varied by becoming v, e, or i.
It is modified by suffixing various letters, which alter its signification, 
thus:
It adds t, to form the nominative case, at, vt, et, it;
 a nasal sound, to form the oblique case, a, i;
 h, to form an affirmative (predicate definite), ah, it is the;
h, and varies to e, to form an affirmative (predicate absolute),
eh, it is;
k, to form a determinate definite, ak, the, that; and kv, ket, kit;
sh, to form a renewed mention definite, ash, vsh, the said, the
same;
mo, to form a renewed mention distinctive, amo, vmo, the ones.

---
1 Definite and Distinctive.— These two forms of speech run through the whole language, and 
mostly not only article-pronouns, nouns, verbs, and conjunctions, but even clauses and sentences. 
Mr. Byington explains the double plural of the personal pronoun of the first person, common to 
nearly all American languages, and generally known as the exclusive plural (excluding the second 
person) and inclusive plural (including the second person, with or without the third person), the 
former as definite, the latter as distinctive. These plurals, he says, "correspond to a definite and 
o distinctive;" and of the separable personal pronouns, vno and sia, he says, "the difference be-
tween them is similar to that between a and o." The distinctive expresses in its broadest sense 
the signification of the word or clause, but lends an emphasis which distinguishes it from any word 
or clause of allied purport; the definite defines or limits the signification to some specific, known 
word, individual, or act. Vno, I, distinctive, begins a sentence, the speaker being as yet vague; 
but as soon as the speaker is defined by a verb, adjective, or other qualifying word, the pronoun 
changes to sia, I, definite. Vhi, definite, edge, limit, to be the edge or limit of anything, to bound 
it; this signification is extended in the distinctive form ah, to be the whole of anything, hence 
to be true, truth.
It prefixes m in mvt, ma, mak, to express a simultaneous, or concomitant object or act, the too; e. g. Luke XVI. 25, Syso ma! Son! (i.e. thou, too, my son).

§ 10. o DISTINCTIVE.

o is modified in a similar manner.

It adds sh, t, or cha, to form the nominative, osh, ot, ocha;

- a nasal to form the oblique case, ona;
- h, to form an affirmative (predicate distinctive), oh, that is so;
- k, to form a determinate distinctive, ok, that one is so;
- sh, to form a renewed mention distinctive, osh, the said ones;
- mo, to form a renewed mention concomitant, omo, the said ones, too;
- kb, to form an optative, okb, oh, that it were so;
- km, to form a conditional, okm, if it were so;
- keh, to form an affirmative contradistinctive, okeli, it is so and not otherwise;
- t, cha, and na, to form connectives.

§ 11. The definite and the distinctive are both used separately after one subject, and then the definite follows the noun, and the distinctive its modification. Thus John III. 1, Hatak vt Falisi yosh, a man who was a Pharisee; Luke X. 39, itibapishi hvt Meli hochnifo hosh, a sister whose name was Mary. The distinctive may also be used first, and the definite follow the modification; Luke XI. 27, ikfoka yvt yummak osh, the womb that.

§ 12. These two article-pronouns and their modifications combine with each other to form the third class, the CONTRADISTINCTIVES.

§ 13. THE CONTRADISTINCTIVES.

The definite a in combination with the distinctive o:

- at, et, vt, take o to form a contradistinctive a, to, eto, uto, nom. case.
- a in the oblique case changes to an and takes o, ano, vno.
- ak takes o to make the determinate contradistinctive, ako.
- mak takes o to make a simultaneous or successive contradistinctive, mako.
- nvt in the nominative case takes o to form a contradistinctive, mvto.
- mg in the oblique case becomes man, and takes o, mano.
- ak becomes ok in ak ok, for intensity of specification.
- mak takes ok in mak ok, for the same reason.
- a takes mo to form a definite and indeclinable renewed mention in recent past time, as Luke XVI. 13, achvfa kamo, the one.
The distinctive o in combination with the definite a:
ok takes vt in okvt, nom. case, contradistinctive.
ok takes a in oka, oblique case.
ok takes ah in okah, a distinctive and definite predicate.
ok takes eh in okeli, a distinctive and absolute predicate.
ok takes ato, vta, in okvta, nom. and okanto.
ok takes ano or vno in okvno, oblique case.
ok takes ak in okak, to double the definitive force of the pronoun.
ok ak takes the pronoun o in okakosh, okako, as a strong definite and concessive, Mark XV. 31.
o takes mo in omo, renewed mention in the remote past tense, indeclinable.

§ 14. The following table presents the values and significations of the article-pronouns and their modifying particles, in a brief and comprehensive manner:

a, v, e, i, definite, implying knowledge of the thing, act or individual named; as, wak a, the cow, not a or some cow.
o, distinctive, generic, implying kind and ignoring other objects, but not rendering the thing, act, or individual certain. It does not specify particular objects, but merely distinguishes them; as, wak o, a cow, not a horse.
ch, connective, and.
h, predicative or affirmative, the sign of existence.
k, determinate or demonstrative, that, the.
kb, optative, wishing it were so, oh that; definite; the distinctive form is okb.
km, suppositive, conditional, or contingent, if, when, provided; definite; the distinctive form is okm.
m, successive, simultaneous, compulsive, when, then, also, too, oh.
mo, renewed mention distinctive, the same, the said; omo, remotely past; amo, recently past.
sh, renewed mention definite of recent past time.
shkeh, definite affirmation, it is.
okeh, distinctive affirmation, it is so and not otherwise.
t, connective, continuative, definite; a copula, and.
y, euphonic.
2, o, i, nasals, objectives and copulas.

In order that these modifications may be more perfectly understood, some further explanations of the most important of them are added.

§ 15. h predicative, or affirmative. The verb of existence, to be, does not occur in Choctaw, and this particle supplies its place. It is suffixed to nouns, pronouns, infinitives, adjectives, adverbs, prepositions, conjunctions, and article-pronouns, which end in a vowel, to form a proposition;
when they end in a consonant, the consonant receives an accent called the substantive verb accent. Examples:

- vlla, a child. vlah, it is a child.
- vno, I. vnoh, it is I.
- takhel, to tie. takhelh, he ties.
- kvillo, strong. kvilloh, he is strong.
- fehna, very. fehnah, it is very.
- anykaka, within. anykakah, it is within.
- minki, come. minki, it is come.
- mihmah, and. mihmah, it is.
- a, the. ah, it is the.
- o, a, one. oh, it is a, it is one.
- he, will, shall. heh, it will be, it shall be.
- hatak, man. hatak', it is a man.
- chukvsh, heart. chukvsh', it is the heart.
- tuk, tok, was, has en. tuk', tok', it was, it has been.

This particle is not subject to any change for person, number, or gender. Its place is at the end of a proposition. In such expressions as kullol fehnah, he is very strong, the h is removed from kulloli, he is strong, to the end of the sentence. When used with a verb and article-pronoun, it is in printing often prefixed to the latter, instead of being suffixed to the former, where it properly belongs; as, achi hokeh, for achih okeli, he there says.

§ 16. k determinate. This particle limits with precision the word to which it is joined,—just that much, no more, no less, and no other. Like h, it is a suffix, although it is often written as a prefix of the following word. Thus, ilvppvt achukma kvtt yummak ə ʃahlī hokeh, this in goodness is better than that, should be ilvppvt achukmak vtt yummak ə ʃahlīh oke. The particle k is also used as a prefix to a vowel in the past and future tenses of verbs in the negative forms, where it has reference to the verb, in order to limit it in this form; as, ik kvillo ke tuk, which should be written, ik kvillok etuk. In renewed mention in remote past time, k is changed to ch, as chash, chamo, for kash, kamo; and in some instances h and k are interchangeable, as nachi yim mkvt or nachi yim mhvt, thy faith.

§ 17. m successive, simultaneous, compellative. This is a prefix, never a suffix, of a. It may be translated after nouns by, the also, the too; and after verbs by when, then, when then, when when. Examples: iyi mə, the feet too; vmoshi mvto, as for my uncle, he too; əki mvno, as for my father, him also. As a compellative it is prefixed to ah; miko mah, a king. It is prefixed to ak to make a definite expression that something is just now gone before, or will next follow, or is now passing; as, ia lih mak okeh, I am going now.

§ 18. The form shkeh. The absolute article-pronoun termination shkeh is definite, and follows verbs, adjectives, and adverbs in the present and future tenses, and the pronouns sia, chia, I, thou, etc.

ia lish keh, I go, absolutely, present tense, I am going, I am off.

ia lash keh, I shall go, I will go, let me go, let me off.
The distinctive form is seen in ia li hok just, I go instead of doing something else; ia lih, I go, and k that, eh, it is; ia la chi shk eh, go I will and that it is; ia lashke, indefinite and remote future for ia la heshke.

§ 19. The conditional forms km definite, and okm distinctive.

The definite conditional is formed from k determinate and suffix of a word, and ma successive and prefix of a, kma. Luke XII. 53; ia lih, I go; ia lik, a determinate act; ia lik ma, when I go then.

The distinctive conditional is made by the pronoun o before k in okm; ia li hokma, if I go, suppose I go; km and okm take the definite a with its modifications.

§ 20. The optative forms kb definite and okb distinctive. These particles form the optative mood, by prefixing the infinitive of the verb.

§ 21. Y is used as a prefix to a and o. It is euphonic after the vowels a, i, o, and before a and o; vlla yvt, vlla yosh, ushi yvt, in place of vlla vt vlla osh, vshi yt.

§ 22. The definite article-pronoun of comparison or contrast. This is used to specify objects either as inferior or superior to others when placed in contrast, corresponding to the phrases “how much more,” “how much less,” especially with definite and pointed emphasis. The simple form is het in the nominative, and hi in the oblique case. But these are not in use. The compound forms only are used.

Nom. case, ak het, mak het, okak het.

Oblique case, ak hi, mak hi, okak hi.

Contradistinctive form.

Nom. case, ak heto, mak heto, okak heto.

Oblique case, ak heno, mak heno, okak heno.

Conditional form.

Nom. case, k mak het Oblique case, k mak hi
ok mak het ok mak hi
k mak heto k mak heno
ok mak heto ok mak heno.

Examples of the use of these pronouns where a contrast is expressed may be found in John III. 20, hokaklieto, Mat. XXIII. 26, yokakheto, 1 John V. 9, 2 Cor. III. 8, 9, Luke X. 35, John VIII. 4.

§ 23. General Table of Declensions of the Article–Pronouns.

The definite:

Nom. case, at, vt, et, it.
Oblique case, a, i, i.

The distinctive:

Nom. case, osh, ot, ocha.
Oblique case, o, o, ona.

The contradistinctive:

Nom. case, ato, vto, eto, heto, anto, atoha.
Oblique case, ano, vno, eno, heno, ano, anoha.
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Or in one table:
Nom. case, at, vt, et, it, het; osh, ot, ocha; ato, vto, eto, heto; anto, ato, ato.
Oblique case, a, q; i, il, hi; o, q, ona; ano, vno, eno, heno; ano, anoha.

§ 24. TRANSLATION OF THE ARTICLE–PRONOUNS, AND THEIR MODIFICATIONS.

a definite. When a immediately follows a noun it may generally be translated by the article, or else omitted. When any verb is understood in connection with a noun, a should be translated by a relative pronoun; as, Atvm ak osh hatak moma i tikba hatok, Adam he was of all men the first of them he was; Adam the one who of all men was the first. When a modifying word or words follow the noun, the particle comes last; as, miko vt mintih, the king comes; miko 3 pisah, the king he sees (regem videt); miko chito vt mintih, the great king comes; miko chito 3 pisah, he sees the great king. The particle follows pronouns and designates their cases, vno vt, I; vno q, me.

§ 25. o distinctive. When it follows nouns it denotes them as unknown; nvni chaha yo, a mountain; the particular mountain is not known, but it is made a distinctive object, a mountain and not a plain, or other place. The difference between a and o may be seen in Mat. XVII. 1, and 9, nvni chaha yo, a mountain; nvni chaha ya, the mountain. It has an emphatic and prominent meaning in such sentences as Gal. IV. 2, Pal sia hosh, I, Paul; Acts VIII. 20, Chihowa yosh nan ima y3, the gift of God; Acts V. 4, hatak q, men. Like a, it is rendered by the personal pronouns in both cases and numbers, he, she, it, they, him, her, it, them, and by the relative and double pronouns. It has a contradistinctive sense in such expressions as Mat. XXV. 3, bila yano, as for the oil, in distinction from the lamps. It is used after verbs, and with some conjunctions, to render a distinct reason for an action; as, Luke XI. 37, ont chukowa cha, impa chî hosh binili tok, he came in and sat down for to eat. It has a concessive sense when combined with the particles ok ak; as, yomni hokak o, although it is so.

Sometimes the article-pronouns are used to translate the articles a and the, and sometimes they are used in Choctaw where the articles do not occur in English. Some examples from Mark I. will illustrate this. The beginning, vmonak vt; the gospel, vbanumpa; the son of Jehovah, Chihowa ushi; the way, ataya y3; the river of Jordan, Chatan okhina yakg; John, Chanvt; Jordan, Chatan ako; Jesus, Chisvs vt; a girdle, vskofvchi yq; water, oka yq; the water, oka y3; a voice, anumpa hv; the angels, enchel vhleha hosh; the sea, ok hota; the ship, peni ash; fishers of men, hatak hokli yq; the unclean spirit, shilombish okpulo ash osh; the unclean spirits, shilombish okpulo hak.

Matth. XV. 88: Miroma okla impa tuk vt, ohoyo villa aiens hokvto qsha ho, hatak 4000 ushta tok; And they that did eat were 4000 men, beside women and children. Here vt makes those who ate definite, while ho makes the women and children distinctive and objective.
Acts IX. 6. nanta hak o katiolimi la hi a? What wilt thou have me do? is definite; but, Acts XXII. 10: nanta ko katiolimi la chi ho? is distinctive.

§ 26. **Table of Translations of the Article–Pronouns.**

1. Nominative case, as articles;
   1. Definite, at vt, et, it, a, the.
   2. Distinctive, osh, ot, ocha, a, an, the one.

2. Nom. case, as personal pronouns;
   1. Definite, at, vt, et, it, he, she, it, they.
   2. Distinctive, osh, ot, ocha, he, she, it, they.

3. Nom. case, as relative pronouns;
   Definite, at, vt, et, it, who, which, what, that.

4. Nom. case, as double pronouns;
   1. Definite, at, vt, et, it, he who, she who, that which, they who,
   2. Distinctive, osh, ot, ocha, the one who, some who, the ones who, any one, some one, some who.

5. Renewed mention;
   1. Definite, ash, the, the said, the aforesaid.
   2. Distinctive, ok, ak, osh, the one, any one who.

6. Contradistinctive;
   1. Distinctive, compound, ato, vto, eto, he as for, she as for, it as for, they as for (he as for him, etc).

   2. Define compound, okvto, they which, such as they. See Luke VII. 25, XII. 4.

7. Definite distinctives;
   ak osh, he the one who, she the one who, it the one which, they the ones who, they who and not others.

8. Distinctive definite;
   ok vt, he, she, it, they particularly.

9. Renewed mention distinctive;
   ash, osh, the said he, the said she, the said they. Luke VII. 20, hatak ash ot.

10. Conditional;
   1. Definite, kmvt, if the, when the, if he, if she.
   2. Distinctive, okmvt, if it were he then, etc.
   3. Contradistinctive, okmvto, if then as for him, etc.

11. Oblique case, as articles;
   1. Definite, a, i, a, an, the.
   2. Distinctive, ona, a, the, any, some.

12. Oblique case, as personal pronouns;
   1. Definite, a, i, him, her, it, them.
   2. Distinctive, ona, him, her, it, them.

13. Relative pronouns;
   Define, a, i, whom, which, what.
14. Double pronouns;
1. Definite, ə, i, him whom, her whom, those whom.
2. Distinctive, ona, the one whom.
15. Renewed mention;
ash, the said. Luke VII. 19, Chan ash ot.
16. Definite and distinctive;
ok ak ə, the one whom, any one whom.
17. Contradistinctives;
anon, vno, eno, as for him, her, it, them.
kvno, mvno, okvno.
18. Definite distinctive;
ak ə, the one whom, he whom, those whom and not others. ak ok,
19. Distinctive definite;
aka, him, her, them.
20. Renewed mention distinctive;
ash ə, the said.
21. Conditional;
1. Definite, kma, if him, if her, if it, if them. Luke XII. 53.
2. Distinctive, okma, if so.
1. Definite, kmvno, if him, etc., what then.
2. Distinctive, okmvno, if so what then.
21. Comparative forms;
1. Nom. ak het, particularly he, she, it, you, I, or they.
2. Oblique, ak hi, particularly him, her, it, you, me, or them.
22. Predicative form;
1. Definite, ah, eh, he is, she is, it is, they are.
2. Distinctive, oh.
1. Definite and final, shkeh, it is.
2. Distinctive and final, okch, it is so and in no other way.
23. Ancient and sonorous forms;
ocha, hocha, yocha. ona, hona, yona.
kotoha. kanoha.
okakanto. okakono.
okakocha. akakona.
These were formerly used by the orators at the public assemblies, but
are now almost obsolete.¹

¹ In former times there was a well known solemn style which abounded in sonorous words. One
part of a sentence was nicely balanced by another, and in delivery a chanting or metrical intonation
was used. At the close of each paragraph the orator would invite the people to listen, who would
in turn indicate approval by crying out yvmmah! It is that! (or “that’s so”); and vphesa! It is
right! The most frequent peculiarity of the style was the lengthened pronominal suffixes, as for
instance, Nanta hocha? What is it? Nana hona, something. (Byington MSS).

The article-pronouns are moveable, and may be transferred from the logical to the grammatical subject, in order that they may retain their character as suffixes.

In the tenses, the article-pronouns may either precede the particle by which the tense is indicated, as, a tok, etok, itok, achi, or follow it, as, a tuk a, a tok q, a chik a, a tuk o, a tok o (literally, a, he; tok, past tense particle, did; q, it; he did it); anta la chi hatuk oke, Luke XIX. 5, I must abide; hlvpi sabvnnah a tuk, salt I wanted it was, it was salt that I wanted, h predicative, a a relative pronoun.

§ 28. Change of case. A peculiarity in the use of the article-pronoun with nouns is that the nominative case changes to the oblique case when another subject is introduced. For example, Matthew XIII. 4, Atuk osh hokchi ma na nii kanimi kvt hina lapalika yo kaha tok; atuk q hushi puta kvt aut vpvvt tahli tok. Here osh, nom. he (the sower), is changed to ma, oblique, before na nii kanimi kvt, another subject (some of the seed); and this latter nominative becomes atuk q, oblique, before the next subject, hushi puta kvt, (the fowls).

§ 29. Use of the Article-Pronoun with Nouns.

In connection with nouns, the article-pronouns indicate case, and may thus be regarded as forming a sort of declension. For example:

Nom. case. Oblique case.

hatak, man, men. hatak amo, the said, the same man.
hatak okvt, the man, as a man. hatak oka, as a man, a man.
hatak okvto, the man, as for the man. hatak okvno, the men they.
hatak amvto, when the men they. hatak okvno, the men they.
hatak ash osh, men the said. hatak okvno, if men then.

peni, a boat, boats.
peni vt, the boat, a boat.
peni q, a boat, some boat.
peni mvto, the boat also, a boat too, or also.
peni vto, peni anto, as for the boat, contradistinctive.
peni mvto, as for the boat, also, then.
peni amo, the said boat.
peni osh, a boat, one boat, the boats, some boats.
peni a tuk, peni ya tok, the boat which was.
peni a chi, the boat which will be.
peni a hinla, the boat which can be.

Example: Luke XVII. 32, Lat tekchi a tok q hvsh ithaiyanashke, she who was the wife of Lot, her remember.
§ 30. **Tabular List of Article-Pronouns.**

<table>
<thead>
<tr>
<th>Definite forms.</th>
<th>Distinctive forms.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subjective.</strong></td>
<td><strong>Objective.</strong></td>
</tr>
<tr>
<td>at, vt, et, it, ish</td>
<td>a, i</td>
</tr>
<tr>
<td>vto, ato</td>
<td>ano, vno</td>
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<tr>
<td>mvt</td>
<td>ma</td>
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<tr>
<td>mvto</td>
<td>mvno</td>
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<td>kmvt</td>
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<td>kmvto</td>
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<td>kbat</td>
<td>kba</td>
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<td>cha</td>
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<td>amo</td>
<td>amo</td>
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<td>lish</td>
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Neither subjective nor objective.

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<tbody>
<tr>
<td>h</td>
<td>ok</td>
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<tr>
<td>eh</td>
<td>ok ak</td>
</tr>
<tr>
<td>akok</td>
<td>okm</td>
</tr>
<tr>
<td>mak</td>
<td>okmak</td>
</tr>
<tr>
<td>km</td>
<td>okvmo, okamo</td>
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<td></td>
<td>ochosh.</td>
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</table>

Finals, or verb substantive forms.

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<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>h, eh</td>
<td></td>
</tr>
<tr>
<td>shkeh</td>
<td>hokeh</td>
</tr>
<tr>
<td>ah</td>
<td>oh</td>
</tr>
</tbody>
</table>

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**CHAPTER II.**

**Pronouns.**

§ 1. The pronouns are divided into two classes, separable and inseparable. Separable pronouns are independent words. Inseparable pronouns are fragmentary words, and are all prefixed to other words, except li, I, which is suffixed.

**I. SEPARABLE PRONOUNS.**

§ 2. These are of four classes, 1, distinctive personal; 2, definite personal; 3, possessive; 4, personal-and-possessive.

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1 *Subjective and Objective.*—These expressions are used by Mr. Byington rather in their logical than their grammatical sense, and must be so understood in this Table. The list here given is evidently not complete, but it is accurately copied from his latest revision.
1. The distinctive, or emphatic personal.

Simple form. With h predicative.

vno, I, me, mine.
chishno, thou, thee, thine.
pishno, we, us, our (def).
hvppishno, we, us, our (dis).
hvchishno, you, yours.

§ 3. These pronouns are used in the nominative, oblique, and possessive cases for all genders, without change of form. Their case is shown by the article-pronouns, which they take for specification, emphasis, and case. They are prominent, generally standing at the beginning of a sentence without an antecedent, and are repeated by the inseparable pronouns which follow in the same clause or sentence. They are nasalized with some of the article-pronouns; as, vno vto, vnonto, as for me; vno ak osh, I the one who, but vn^k osh, I being the one who.

Note.—The first person plural has two forms. The first is the definite or exclusive plural, and does not include all who are present, but only a fixed number. The second is the distinctive or inclusive plural, and embraces the speaker and all who are present, but ignores all others. All personal and possessive pronouns have this double plural.¹

2. The definite Personal.

Simple form. With h predicative.

sia, I, me.
chia, thou, thee.
pia, we, (def.) us.
hvchia, you.

These pronouns generally have an antecedent, either a noun, or the distinctive personal pronoun, or both. They may be in the nominative or oblique case, which is denoted by the article-pronoun which follows them.

§ 4. The personal pronouns in the third person, singular and plural, are wanting. They are supplied by a gesture, or by other pronouns; as, ilvppa, this; yvmma, that; ilap, he, she, it, his, her, its; mill, he, she, it, they, the same, the said; okla, people. When no pronoun is expressed, the third person is understood.

¹I have here retained Mr. Byington's definition, but I have no doubt the Choctaw double plural is similar to that of other American tongues. The first plural, definite or exclusive, excludes the second person; the second, distinctive or inclusive plural, includes the second person, and may or may not, include the third person. Thus the Indians in speaking to the whites, would say pishno, we (excluding the hearers), but to those of their own nation, hvppishno (including the hearers). The terms exclusive and inclusive to designate this distinction were, I think, first introduced by Father Holguin, in his Grammatica y Arte Nueva de la Lengua Quichua (Ciudad de los Reyes, 1607), and he calls attention to the fact that when used with verbs, the distinction refers to the action of the verb: “mas no se toma con verbos, porazon del pronombre, como aqui [where the pronouns are independent], sino por la significacion del verbo, si es en todos o no igual, o si se excluyen de la accion del verbo, o de su significacion, aquellos con quien se habla” (fol. 12 recto). In the Grammar of the Dakota Language p. 9, the Rev. Mr. Riggs defines the inclusive as a dual (I and she), the correctness of which I doubt, as it may also mean I and you, or We and you. Equally erroneous is Mr. Du Ponceau's comparison of the exclusive plural with nous autres, in French (Langues Sauvages de l'Amerique du Nord, p. 150), because nous autres does not necessarily exclude the hearers.
CHOCTAW GRAMMAR.

§ 5. Examples of the use of the definite and distinctive personal pronouns: Acts X. 26, vno ak kia hatak sia akinli hoke, I am also a man; Mat. XIV. 27, vno ash sia hoke, it is I; Luke XVIII. 13, nan ashvchi sia hoka, for I am a sinner; Exodus XX. 2, vno ak osh Chin Chitokaka Chihowah sia hosh Echip yakni a——chi kokchii li tuk oke, I am the Lord thy God which have brought the out of the land of Egypt, vno I distinctive, sia I definite.

6. The possessive.

Simple form. With h predicative.

vmmi, mine. vmmih, it is mine.
chimmi, thine. chimmih, it is thine.
immi, his, hers. inmih, it is his, hers.
pimmi, ours (def). pimmih, it is ours.
hvpimmi, ours (dis). hvpimmih, it is ours.
hvchimmi, yours. hvchimmih, it is yours.
immi, theirs. inmih, it is theirs.

The reciprocal forms of this pronoun are: ittimmi, each other's; ittimmih, they are each other's, singular and plural.


Simple form. With h predicative.

Definite, ilap, ilapah {he, she, it, and ilapah} it is his, hers, its, theirs, etc.

Distinctive, ilapo {they, theirs, their own, ilapoh}

The first and second persons are formed by prefixing inseparable personal pronouns; thus:

salap, I myself, me myself.
chilap, thou thyself, thee thyself.
pilap, we, us, ourselves (def).
hvpilap, we, us, ourselves (dis).
hvchilap, you yourselves.

And to these again the inseparable possessive pronouns may be suffixed; thus:

Def. ilapi, ilapim, ilapin, his own, her own, their own.
Dis. ilapoj, ilapoin, ilapoin, his own, etc.

Examples: Mark I. 34, ilapa okla ithana hatuk q, because they knew him; Mat. X. 32, vno ak kia ilapa, I also him; John XIII. 3, ilap ak q ibbak 3, his hands.

§ 8. The separable pronouns are the same for all genders, as are also all other pronouns, nouns, and verbs. They take the article-pronouns for the purpose of specification, emphasis and case. They can all take the intensive pronoun inli, self; e. g.: vno inli, I myself too; sia hak inli, ilap ak inli, etc.

II. INSEPARABLE PRONOUNS.

§ 9. These are of seven classes, 1, subjective-personal, 2, objective-personal, 3, objective-possessive, 4, reflexive, 5, reciprocal personal, 6, recip-
rocral possessive, 7, the marriage or sacred pronoun. They are always prefixed (except li, I,) to the words with which they are in concord, and are never used alone.

§ 10 The subjective-personal.

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>li (a suffix,) I</td>
<td>ak, I not.</td>
</tr>
<tr>
<td>ish, is, thou.</td>
<td>chik, thou not.</td>
</tr>
<tr>
<td>e, il, we (def),</td>
<td>ik, he, she, it not.</td>
</tr>
<tr>
<td>eho, iloh, we (dis).</td>
<td>ke, kil, we not.</td>
</tr>
<tr>
<td>lvsh, lvvs, you.</td>
<td>heloh, kiloh, we not.</td>
</tr>
<tr>
<td></td>
<td>hvchik, you not.</td>
</tr>
<tr>
<td></td>
<td>ik, they not.</td>
</tr>
</tbody>
</table>

E and eho stand before consonants, il and iloh before vowels. The third persons are wanting in the affirmative form. Li is the only one of the subjective personals that takes the article-pronouns.

§ 11. These pronouns are used in the nominative case with transitive, intransitive, neuter, and passive verbs. When used with neuter and passive verbs they imply an active state, signification, being, or condition. Examples:

Transitive verbs, takech, to tie.

takechil, he ties it (l predicative).
takechilil, I tie it.
ish takechil, thou tiest it.

Intransitive verbs, nowa, to walk.

nowa ilil, I walk.

Neuter verbs, nusi, to sleep.

nusi ilil, I sleep.

Passive verbs, holitopa, to be honored.

holitopalil, I get honor.

When these pronouns are used with neuter and passive verbs, the subject of the proposition is active.

These pronouns are rendered as possessives by changing the verbs to nouns; as, apelichiti, to rule there; apelichiti ilil, I rule there; apelichiti lii, my kingdom; ish apelichiti, thy kingdom; iti ashvchiti, our sins; itti bapisli, li Sal mah, my brother Saul (from itti bapishi, to suck the breast together).

§ 12. The objective personal.

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>s, sa, sv, sai, si, I, me, my.</td>
<td>iks, ik sa, ik sv, ik sai, ik so, not me.</td>
</tr>
<tr>
<td>chi, ch, thou, thee, thy.</td>
<td>ik chi, ik ch, not thee.</td>
</tr>
<tr>
<td>wanting</td>
<td>ik, not him, not her.</td>
</tr>
<tr>
<td>pi, p, we, us our (def).</td>
<td>ik pi, ik p, not us.</td>
</tr>
<tr>
<td>hvpi, hvp, we us our (dis).</td>
<td>ik hvpi, ik hvp, not us.</td>
</tr>
<tr>
<td>hvchiti, hvch, you, your.</td>
<td>ik hvchiti, ik hvch, not you.</td>
</tr>
<tr>
<td>wanting</td>
<td>ik, not them.</td>
</tr>
</tbody>
</table>

§ 13. These forms are used where by the pronoun no action is implied. They are not in the nominative case, although in common conversation
they are thus translated. They should be treated as in the oblique case. They are used as subjective, objective, or possessive pronouns, and are prefixed to transitive, passive, and neuter verbs, to those nouns which pertain to one’s person, to the various members, and to near family relatives. Examples:

Transitive verbs:  
- chi pesah, he sees thee.
- hvchi hakloh, he hears you.

Passive verbs:  
- chi tallakehiah, bound thee it is.

Neuter verbs:  
- chi abekah, thee sick be.
- chi achukmali, thee good be.
- sa yonhah, me fever be.

Names of members, and relatives:  
- sa nushkoboh, my head, me head, it is.
- sa ħukvsh’, it is my heart.
- sysoh, it is my son.
- satekehiah, it is my wife.
- səpvvɨ, my dog, it is my family dog.
- sabaiyih, it is my nephew.
- subbitek’, it is my niece.

The h predicative, or its accent ′, will be observed at the end of these sentences.

§ 14. The objective possessive.

Affirmative form.

a, am, vm, vmi, an, sa, sam, sum, sumi, san, my, of me, to me, for me, from me, &c,

- chɨ, chim, chimi, chin,
- i, im,imi, in,
- pi, pim, pimɨ, pin,
- hvpi, hvpim, hvpimi, hvpin,
- hvchi, hvchim, hvchimi, hvchin,
- i, im,imi, in.

Negative form.

- ik sa, iksam, iksvm, ik san, not of me, not to me, not for me.
- ik chɨ, ikchim, ikchin,
- ik i, ik im, ikin,
- ik pi, ikpim, ikpin,
- ik hvpi, ikhvpin, ikhvchini,
- ik hochi, ikhvchim, ikhvchin,
- ik j, ikim, ikin,

§ 15. This class of pronouns is used where there is an acquisition and possession, but not an implied ownership as a part of the thing spoken of.1

Thus; a shapo, my hat (French, chapeau); vmissuba, my horse; an chuka, my house, are things acquired and possessed; but sanushkobo, my head; səvbak, my hand; are integral parts of my person. A few nouns relating to the person take the possessive pronouns; as, vmisskonata foni, my collar-bone; və ukṣak foni, my ankle bone.

1An analogous difference occurs in construction in the Algonkin dialects: “Les êtres qui tiennent leur manière d’être du Créateur, prennent la marque du possessif. Les êtres qui tiennent leur manière d’être de l’homme ne le prennent pas.” Études Philologiques sur quelques Langues Sauvages de l’Amérique, p. 44.
§ 16. These pronouns are prefixed to nouns and verbs, transitive, intransitive, passive, and neuter. Before nouns they may be translated, of him, of her, in the singular, and of them in the plural; as, Chan in chuka, John of him house, John's house; Chan micha Chemis in chuka, John and James's house, or houses, for them, of them, etc.

Before transitive and intransitive verbs they may be rendered by to, for, from, or of him, of her, of them; as, in chumpah, he buys for or from him, her, or them; i kanchih, he sells to him, or for him, or them; im ia lih, I go for him, imonah, she goes to him; pim vlah, he comes to us, or for us.

Before passive and neuter verbs they may be translated by of him, for him, to him; or, by I, thou, he. Examples:

Passive verbs, intvllakchih, she is bound for him.
   i boa, it is beaten for him.
   im patafah, it is plowed for him.

Neuter verbs, i kulloh, he is hard to him.
   im achukmah, he, she, it is good to him.
   im puttah, they are all for him, all his.
   in tonlah, it lies for him.
   im ashah, they sit for him.
   im ahobah, it seems to him.

§ 17. The reflexive.

This is file, ill, he himself, she herself, etc. It is used where the subject and object are the same. Example:

ille takchi, to tie himself or herself.

Affirmative forms.

ILLE takehih lih, I tie myself.
ish ille takchih, thou tiest thyself.
ille takchih, he ties himself, she, it, etc.
iloh ille takchih, we tie ourselves (def).
lvsh ille takchih, we tie ourselves (dis).
ille takchih, you tie yourselves.
ille takchih, they tie themselves.

Negative forms.

ak ille takchoh, I do not tie myself.
chik ille takchoh, thou dost not tie thyself.
   kil ille takchoh, he, she, does not tie himself, herself.
   kiloh ille takchoh, we do not tie ourselves.
   hvchik ille takchoh, you do not tie yourselves.
ik ille takchoh, they do not tie themselves.

§ 18. The reciprocal-personal.

This is itti, itt; the former before a consonant, the latter before a vowel. They are used where the subject and object both being either in the nom-
inative or oblique case mutually act on each other; as, itti takchih, to tie each other together. Examples:

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Object Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>itti takchih</td>
<td>I</td>
<td>I tie him together with me.</td>
</tr>
<tr>
<td>ish itti takchih</td>
<td>thou</td>
<td>thou tiest him together with thyself.</td>
</tr>
<tr>
<td>itti takchih</td>
<td>he, she, it</td>
<td>they tie each other together.</td>
</tr>
<tr>
<td>il itti takchih</td>
<td>we</td>
<td>we tie each other together, (def).</td>
</tr>
<tr>
<td>iloh itti takchih</td>
<td>(dis)</td>
<td>(dis).</td>
</tr>
<tr>
<td>hvsh itti takchih</td>
<td>you</td>
<td>you tie each other together.</td>
</tr>
<tr>
<td>itti halvlih</td>
<td>they</td>
<td>they pull each other.</td>
</tr>
</tbody>
</table>

§ 19. Reciprocal possessive.

This is itti, ittim, ittin, of, to, for, from each other; as, itti halvlih, they pull from or against each other. Both these and the preceding class, unite with the subjective personal inseparable pronouns.

§ 20. The marriage or sacred pronoun.

This is ho before consonants, oh before vowels. It is used in the first, second, and third persons singular, and the second and third persons plural, as a substitute for son-in-law, father-in-law, mother-in-law, their brothers, sisters, and cousins. It has no variation to express number, case, or gender. It is limited in use to the persons whose relationship is created by marriage; except the husband and wife. It is going out of use, as well as the ancient usages about marriage, especially that which required the mother-in-law and son-in-law to avoid each other. The use of this pronoun may be compared to the emphatic he or she, with which the master or mistress of the house is sometimes referred to in English; as, when he comes back, meaning father, or husband. The father says to his son-in-law, vmissuba ik hopeso, has he not seen my horse? oh ia lih, I went with him; ho mintilih, I come with him, or her; oh ant ik sapeso ka hinlah? will he not come to see me?

§ 21. Combinations of the six classes of inseparable pronouns with the verb pisa, or pesa, to see.

1. The subjective and objective personal.

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Object Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chi pesa lih</td>
<td>I see thee</td>
<td>ak chi pesoh</td>
</tr>
<tr>
<td>pisa lih</td>
<td>I see him, her, or it</td>
<td>ak pesoh</td>
</tr>
<tr>
<td>hvchi pesa lih</td>
<td>I see you</td>
<td>ak hvchi pesoh</td>
</tr>
<tr>
<td>pisa lih</td>
<td>I see them</td>
<td>ak pesoh, chik sa pesoh</td>
</tr>
<tr>
<td>issa pesah</td>
<td>thou seest me</td>
<td>chik pesoh, chik pi pesoh</td>
</tr>
<tr>
<td>ish pisa</td>
<td>thou seest him, her, it</td>
<td>chik pesoh, chik pi pesoh</td>
</tr>
<tr>
<td>ish pi pesah</td>
<td>thou seest us</td>
<td>chik pesoh; chik sa pesoh</td>
</tr>
<tr>
<td>ish pisa</td>
<td>thou seest them</td>
<td>ik sa pesoh, ik chi pesoh</td>
</tr>
<tr>
<td>sa pesah</td>
<td>he sees me</td>
<td>ik pesoh, ik pi pesoh</td>
</tr>
<tr>
<td>chi pesah</td>
<td>he sees thee</td>
<td>ik pesoh, ik pi pesoh</td>
</tr>
<tr>
<td>pisah</td>
<td>he sees him, her, it</td>
<td>ik pesoh, ik pi pesoh</td>
</tr>
<tr>
<td>pi pesah</td>
<td>he sees us</td>
<td>ik pesoh, ik pi pesoh</td>
</tr>
<tr>
<td>hvchi pesah</td>
<td>he or she sees thee</td>
<td>ik hvchi pesoh, ik pesoh, ik pi pesoh</td>
</tr>
</tbody>
</table>
Choctaw Grammar.

Affirmative form.

<table>
<thead>
<tr>
<th>Choctaw Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>pisah,</td>
<td>he or she sees them,</td>
</tr>
<tr>
<td>e chi pesah,</td>
<td>we see thee,</td>
</tr>
<tr>
<td>e pisah,</td>
<td>we see him, her, it,</td>
</tr>
<tr>
<td>eho pisah,</td>
<td>we see ourselves (dis.),</td>
</tr>
<tr>
<td>e hvchi pesah,</td>
<td>we see you,</td>
</tr>
<tr>
<td>e hvchi pisah,</td>
<td>we (all present) see you,</td>
</tr>
<tr>
<td>e pesah,</td>
<td>we see them,</td>
</tr>
<tr>
<td>hvsh sa pesah,</td>
<td>ye see me,</td>
</tr>
<tr>
<td>hvsh pisah,</td>
<td>ye see him, her, it,</td>
</tr>
<tr>
<td>hvsh pi pesah,</td>
<td>ye see us,</td>
</tr>
<tr>
<td>hvsh pesah,</td>
<td>ye see them,</td>
</tr>
<tr>
<td>sa pesah,</td>
<td>they see me,</td>
</tr>
<tr>
<td>chi pesah,</td>
<td>they see thee,</td>
</tr>
<tr>
<td>pisah,</td>
<td>they see him, her, it,</td>
</tr>
<tr>
<td>pi pesah,</td>
<td>they see us,</td>
</tr>
<tr>
<td>hvchi pesah,</td>
<td>they see you,</td>
</tr>
<tr>
<td>pisah,</td>
<td>they see them,</td>
</tr>
</tbody>
</table>

2. Subjective personal and reflexive.

Affirmative.

<table>
<thead>
<tr>
<th>Choctaw Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ille pis alib,</td>
<td>I see myself,</td>
</tr>
<tr>
<td>ish ille pisah,</td>
<td>thou seest thyself,</td>
</tr>
<tr>
<td>ille pisah,</td>
<td>he, etc., sees himself,</td>
</tr>
<tr>
<td>il ille pisah,</td>
<td>we see ourselves (def.),</td>
</tr>
<tr>
<td>elo ille pisah,</td>
<td>we see ourselves (dis.),</td>
</tr>
<tr>
<td>hvsh ille pisah,</td>
<td>you see yourselves,</td>
</tr>
<tr>
<td>ille pisah,</td>
<td>they see themselves,</td>
</tr>
</tbody>
</table>

Ille occasionally takes a locative and drops e; as, illghobachi, to make like to himself.

3. Subjective, objective, and reciprocal-personal.

Affirmative.

<table>
<thead>
<tr>
<th>Choctaw Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>chitti pesah,</td>
<td>I see thee and thou seest me,</td>
</tr>
<tr>
<td>itti pesah,</td>
<td>I see him and he sees me,</td>
</tr>
<tr>
<td>hvsh itti pesah,</td>
<td>I see you and you see me,</td>
</tr>
<tr>
<td>itti pesah,</td>
<td>I see them, etc.,</td>
</tr>
<tr>
<td>is svtti pesah,</td>
<td>thou seest me and I see thee,</td>
</tr>
<tr>
<td>ish itti pesah,</td>
<td>thou seest him and he sees thee,</td>
</tr>
<tr>
<td>ish pitti pesah,</td>
<td>thou seest us and we see thee,</td>
</tr>
<tr>
<td>ish itti pesah,</td>
<td>thou seest them and they see thee,</td>
</tr>
<tr>
<td>svtti pesah,</td>
<td>he sees me and I see him,</td>
</tr>
<tr>
<td>chitti pesah,</td>
<td>he sees thee and thou seest him,</td>
</tr>
<tr>
<td>itti pesah,</td>
<td>he sees him, her, and she, he, sees him,</td>
</tr>
<tr>
<td>pitti pesah,</td>
<td>he sees us and we see him,</td>
</tr>
<tr>
<td>hvchitti pesah,</td>
<td>he sees you and you see him,</td>
</tr>
<tr>
<td>itti pesah,</td>
<td>he sees them and they see him,</td>
</tr>
</tbody>
</table>

Negative form.

<table>
<thead>
<tr>
<th>Choctaw Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ik pesoh,</td>
<td>km ch ci peso,</td>
</tr>
<tr>
<td>ke pesoh,</td>
<td>ke pesoh,</td>
</tr>
<tr>
<td>ke ho pesoh,</td>
<td>ke hvchi pesoh,</td>
</tr>
<tr>
<td>ke pesoh,</td>
<td>ke hvchi pesoh,</td>
</tr>
<tr>
<td>hvchik sa pesoh,</td>
<td>ke pesoh,</td>
</tr>
<tr>
<td>hvchik pesoh,</td>
<td>il pesoh,</td>
</tr>
<tr>
<td>hvchik pi pesoh,</td>
<td>ik pesoh,</td>
</tr>
<tr>
<td>ik sa pesoh,</td>
<td>ik ch ci peso,</td>
</tr>
<tr>
<td>ik ch ci peso,</td>
<td>ik ch ci peso,</td>
</tr>
<tr>
<td>ik ch ci peso,</td>
<td>ik ch ci peso,</td>
</tr>
<tr>
<td>hvck il pesoh,</td>
<td>ik ch ci peso,</td>
</tr>
<tr>
<td>ik il pesoh,</td>
<td>ik il pesoh,</td>
</tr>
</tbody>
</table>

Negative.

<table>
<thead>
<tr>
<th>Choctaw Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ak chitti pesoh,</td>
<td>I see thee and thou seest me,</td>
</tr>
<tr>
<td>ak itti pesoh,</td>
<td>I see him and he sees me,</td>
</tr>
<tr>
<td>ak hvchitti pesoh,</td>
<td>I see you and you see me,</td>
</tr>
<tr>
<td>ak itti pesoh,</td>
<td>I see them, etc.,</td>
</tr>
<tr>
<td>chik svtti pesoh,</td>
<td>thou seest me and I see thee,</td>
</tr>
<tr>
<td>chik itti pesoh,</td>
<td>thou seest him and he sees thee,</td>
</tr>
<tr>
<td>chik pitti pesoh,</td>
<td>thou seest us and we see thee,</td>
</tr>
<tr>
<td>chik itti pesoh,</td>
<td>thou seest them and they see thee,</td>
</tr>
<tr>
<td>ik svtti pesoh,</td>
<td>he sees me and I see him,</td>
</tr>
<tr>
<td>ik chitti pesoh,</td>
<td>he sees thee and thou seest him,</td>
</tr>
<tr>
<td>ik itti pesoh,</td>
<td>he sees him, her, and she, he, sees him,</td>
</tr>
<tr>
<td>ik pitti pesoh,</td>
<td>he sees us and we see him,</td>
</tr>
<tr>
<td>ik hvchitti pesoh,</td>
<td>he sees you and you see him,</td>
</tr>
<tr>
<td>ik itti pesoh,</td>
<td>he sees them and they see him,</td>
</tr>
</tbody>
</table>
CHOCTAW GRAMMAR.

Affirmative.

e chitti pesah,  we see thee and thou seest us,  Negative.
ke chitti pesoh,
il itti pesah,  we see him and he sees us,  kil itti pesoh,
iloh itti pesah,  we see one another,  kiloh itti pesoh,
e hvchitti pesah,  we see you and you see us,  ke hvchitti pesoh,
il itti pesah,  we see them and they see us,  kil itti pesoh,
hvs siti pesah,  you see me and I see you,  hvchik siti pesoh,
hvsh itti pesah,  you see him and he sees you,  hvchik itti pesoh,
hvsh siti pesah,  you see us and we see you,  hvchik siti pesoh,
hvsh itti pesah,  you see them and they see us,  hvchik itti pesoh,
svtti pesah,  they see me and I see them,  ik siti pesoh,
chitti pesah,  they see thee and thou seest them,  ik chitti pesoh,
itte pesah,  they see him and he sees them,  ik itti pesoh,
pitti pesah,  they see us and we see them,  ik pitti pesoh,
hvchitti pesah,  they see you and ye see them,  hvchik itti pesoh,
itte pesah,  they see one another,  ik itti pesoh.

4. The possessive-objective, in combination with the subjective-personal
and objective personal.

Affirmative.

chi pisa lih,  I see for thee, of thine, &c.,  Negative.
ak chi pesoh lih,
î pisa lih,  I see for him, her,  akî pesoh lih,
hvchî pisa lih,  I see for you,  akhvchî pesoh lih,
î pisa lih,  I see for them,  akî pesoh lih,
is sq pisa,  thou seest for me, of mine,  chik sq pesoh,
islh pisa,  for him,  chik pesoh,
isî pisa,  for us,  chik ps pesoh,
î pisa,  for than,  chik i pesoh,
î pisa,  he sees for me, or of mine,  ik sq pesoh,
î pisa,  for thee,  ik chî pesoh,
î pisa,  for him,  ik pesoh,
î pisa,  for you,  ik pesoh,
î pisa,  for them,  ik pesoh,
e chi pisa,  we see for thee, of thine,  ke chî pesoh,
il i pisa,  him,  kil i pesoh,
iloh i pisa,  ourselves,  kiloh i pesoh,
e hvchî pisa,  ourselves,  ke hvchî pesoh,
eho hvchî pisa,  you,  ke ho hvchî pesoh,
il i pisa,  them,  kil i pesoh,
hvchî sq pisa,  you see for me, of mine,  hvchik sq pesoh,
hvsh i pisa,  him,  hvchik pesoh,
hvshî pisa,  us,  hvchik pj pesoh,
hvsh i pisa,  them,  hvchik j pesoh.

The third plural, is the same as the third singular.

The possessive is sometimes found before the reflexives ille and ill, and
sometimes after them; as, im ill anoli, to confess oneself to him; illî
nutakvchi, to humble oneself before him; im ille haâkvchi lih, I shew
myself to him.
Combinations with the reciprocal pronouns are formed in the following manners:

chitti pisa lih, I see for you (or of yours) with you.
itti pisa lih, him, her, them.
hvchitti pisa lih, you, etc.
svttiji pisah, he sees for me together with me.
echitti pisah, we see for thee together with thee.
hvs sitti pisah, you see for me together with me, etc.

When two possessives are prefixed to a verb, one is subjective and one objective; as,

vm ḵ̄ nukhãklo̷, he pities him for me.
chim ḵ̄ nukhãklo̷, thee.
im ḵ̄ nukhãklo̷, him, her, or them.
pim ḵ̄ nukhãklo̷, us.
hvpin ḵ̄ nukhãklo̷, us.
hvchim ḵ̄ nukhãklo̷, you.
The negative is ik sum ᵃ, ik chim ᵃ, ik im ᵃ, etc.

The following form is a combination of the subjective personal, possessive, and reciprocal possessive:

ish im ᵃ nukhãklo̷, you have pity on each other for him.
il im ᵃ nukhãklo̷, we have pity on each other for him.
hvsh im ᵃ nukhãklo̷, " " "

§ 22. Relative pronouns. The article-pronouns supply the place of the relative pronouns, which are not found in Choctaw. This use of the article-pronouns will be seen in the following examples:

Nom. case. Oblique case.

| Alvm vt, Adam he who, | Alvm ᵃ, Adam him, whom. |
| If vt, Eve she, who, | If ᵃ, Eve her, whom. |
| lukfi vt, clay it, | lukfi ᵃ, clay it. |
| Alvm ak osh, Adam he who, | Alvm ak⁰, Adam him whom. |
| If ak osh, Eve she who, | If ak ᵃ, Eve her whom. |

§ 23. Interrogative and responsive pronouns. The interrogative pronouns kvta, nanta, katima, who?, which?, what?, have two forms, one for interrogation, the other for response. They both take the article-pronouns, like the other separable pronouns, to indicate case. Examples:

interrog. kvta hosh ik bi? Who made it? (osh or hosh is the subjective or nominative suffix).

respons. kvna hosh ik bi tuk. Some one made it.
interrog. nanta hosh minti? What is coming?
respons. nana hosh mintih. Something is coming.
interrog. katimak osh ahu (.u)ma? Which of them is good?
respons. kanima kia ahu (.u)mah. Any one of them is good.
interrog. katimampo hosh ia eh (.u) ho? Which (of the two) will go?
respons. kanimampo hosh ia hinhah. Either of them will go.
interrog. katima hosh bvmna? Which of them (all) want it?
respons. kanimik vt bvnah. Several of them want it.
Oblique case. kvta ho ish pisa tuk ə? Whom did you see?  
nanta ho chibunnah? What do you want?  
katimak ə ish chumpa tuk ə? Which did you buy?  

A definite interrogative ends in an aspirate, as, chi bvnnah? Do you want it? A distinctive interrogative ends in a nasal, as, chi bunng? These pronouns may also be subjective, as, nanta hosh yohma wah, nothing could do it; nanta hakosh yohma wa, no one could do it.

§ 24. Demonstrative pronouns. These are used to supply the want of a personal pronoun in the third person singular and plural. They are:

ilvppa, this, these, he, she, it, they (near).
yvmm, that, those, he, she, it, they (remote).

Their plural is sometimes formed by adding the word putta, all. They take the article-pronouns, and are declined by it. Examples: Gen. XIV. 20, yvmmak ak, who; Gen. IV. 2, yvmmak okvt, which; Luke XVI. 27, yvmmak oka, him; Luke XVI. 28, yvmmak mvt, they also; 29, yvmmak ə, them.

§ 25. There are other words used as pronouns, some if not all of which can be also used as verbs and adjectives. They are:

chvfa, one, a certain one, the one, the other.
achofona, any.
achvfaıyuka, each one.
achafoa, some, a few.
aiyuka, each, every.
bika, each, same, both, fellow, Mark IX. 38.
inla, other, another.
inli, self, itself.
itatuklo, both, two together.
luna, many.
kanimona, some, several, from kanimi to amount to, and ona some.
kanimusi, a few.
mih, he, she, it, the same, the identical one, they.
mika, each.
moma, all.
okla, a people, they; used to form the plural of nouns.
okluha, all, the entire crowd, number, or quantity.
puta, all, each and every one; used to form the plural of nouns.
vhleha, all collectively, of persons only.

Declension of the Personal Pronouns.

1st personal singular.

Nom., I, sia; vno; li.
Oblique, me, s, sa, sv, sai, si; vno.
Possessive, mine, sa, sam, svm, svmi, san; vmmi; vno.
1st person plural.

<table>
<thead>
<tr>
<th>Definite form</th>
<th>Distinctive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., we, pia; pishno; e, il.</td>
<td>hipia; hvpishno; eho, iloh.</td>
</tr>
<tr>
<td>Oblique, us, pi, p; pishno.</td>
<td>hvpi, hvlp; hvpishno.</td>
</tr>
<tr>
<td>Poss., our, ours, pi, pim, pimi, pin; pimmi.</td>
<td>hvpi, hvpim, hvpimi, hvpin; hvpimm.</td>
</tr>
</tbody>
</table>

2nd person singular.

| Nom., thou, chia; chishno. |
| Oblique, thee, chi, ch; chishno. |
| Poss., thy, thine, chi, chim, chimi, chin; chimmi. |

2nd person plural.

| Nom., you, hvchia; hvchishno. |
| Oblique, you, hvch, hvchi; hvchishno. |
| Possessive, your, yours, hvchi, hvchim, hvchimi, hvchin; hvchimm. |

CHAPTER III.

Verbs.

§ 1. There are six classes of verbs in Choctaw, the transitive, intransitive, passive, possessive, attributive, and personal.

§ 2. The passive verb is made by an internal change of the transitive; but this rarely takes place except in verbs where the transitive effects a visible change in the object acted on. Thus, takchi, to tie; tvlakchi, to be tied; sa tvlakchi, I am bound; but pisa, to see; sa pisa, he sees me, not I am seen. The passive is formed so variously that rules are not attempted. The following examples will illustrate this: hofalili, to abash, passive, hofahya; okpvni, to abuse, pas. okpvlo; atokoli, to appoint, pas. atokoa; atokoli, to appoint, pas. ulhtoka; okchali, to abash, passive, ulhtoka; akvlli, to cobble, pas. ulhvta; ikbi, to build, toba, to be built; hukmi, to burn, holukmi, to be burned; chani, to chop, chuya, to be chopped; bohi, to beat, boa, to be beaten; hvshli, to carve, hvsha, to be carved. Some passives are made by prefixing lh, a locative and intensive particle from vhli, it may be, to the active; as, tohno, to hire, ilhotno, to be hired; ipeta, to feed, illpita, to be fed; apoa, to give in marriage, passive, vlhpoba; abeha, to enter a place, passive, vlhbiha.

§ 3. The possessive verb is formed by prefixing the inseparable possessive pronouns to other verbs. Thus, ihikiah, he has him standing; imanttah, he has him staying; intalaiah, he has it standing (like water in a vessel); imachukmali, he has good, there is good for him; intobah, he has it made; imokpuloh, he has evil, he is evil.
§ 4. The attributive verbs affirm attributes or qualities, and are often used as adjectives and adverbs; as, kullo, to be strong; sa kulloh, I am strong; achukma, to be good; sa achukmah, I am good. The possessive pronouns are affixed to these verbs, as vm achukmah, I have a good one; 3 falaiah, I have a long one, or it is long for me.

§ 5. The personal verbs take the objective inseparable pronouns; as, sa lakshah, I perspire; svllih, I die; sanusih, I sleep; saiokchayah, I live; sa hoitah, I vomit. When the act is involuntary, sometimes a change in the form of the verb occurs; as, hoeta lih, I vomit it up; hotilliko lih, I cough; habishko lih, I sneeze; tiopa lih, I breathe.

§ 6. All verbs end in the infinitive in i, a, or o. They all have an affirmative and negative form in all moods and tenses. This is made by means of the negative prefix ik, and by changing the terminal vowel to o when it is i or a; when it is o, it undergoes no change. Thus, anta, to stay; ik anto, not to stay; minti, to come; ik minto, not to come; ik ishko, not to drink.

Both forms take the inseparable pronouns as prefixes, and the article-pronouns as suffixes, but both classes of pronouns are written separately, as far as may be. Thus, chi pisa lik vt, thee see I who, I who see thee.

§ 7. The modes. There are six modes, the infinitive, indicative, potential, subjunctive, optative, and imperative.

§ 8. The Infinitive Mode.

This is the root or ground form of the verb, from which the other modes are formed by suffixes. It can be used as a noun, or in an adverbial sense, takchi, to tie, a tier, the act of tying; hvllot takchi, to tie strongly. It takes the inseparable pronouns and the prepositions as prefixes, and the article-pronouns, and particles of tense as suffixes. Examples: chi takchi, to tie thee; chin takchi, to tie for thee; ille takchi, to tie himself; itti takchi, to tie each other; itj takchi, to tie them to each other; a takchi, to tie at; on takchi, to tie on; isht takchi, to tie with; ant takchi, to come and tie; ont takchi, to go and tie; et takchi, to tie hither; pit takchi, to tie thither; takchi g, to tie him to the; takchi ma, to tie simultaneously; takchi hq, to tie distinctive; takchi tuk, takchi tok, to have tied; takcha chi, takcha he, to tie in the future; takcha chin tuk, to be about to have tied; takchi tuk achi, to have been about to tie.

The English infinitive is sometimes translated by the indicative: as Mat. V. 17, okpvn la hi osh 3ya li tuk keyu; amba aighlichilq he mak a tok, I am not come to destroy but to fulfil; sometimes the English indicative is translated by the infinitive; as Mat. XI. 30, vm ikonla abanaygil abanali ka im vlhpiesa, to put on himself my yoke is easy for him.

The negative form is made by the prefix ik, and the change of the last vowel to o, and corresponds to the English prefixes dis, un, in, etc.; as, iktakcho, not to tie, to untie; haklo, to hear, ikhaklo, not to hear.
§ 9. Modifications of the verb. There are numerous modifications of the ground form or infinitive mode of verbs, each of which forms a new infinitive from which other modifications may arise. Some of the modifications are by internal changes, others by adding a particle. They are:

1. The definite form, takchi, to tie.

2. The distinctive form, takchi, to be tying the while; implying continuance, prominence, and comparison.

3. The intensive form. This is made in various ways:
   1. By an increase of emphasis on the accented syllable of a word; as, tokbah, to be so bad; tákchi to tie.
   2. By lengthening the vowel sound in the accented syllable; as, chito, to be large, cheto, to be quite large; patvssá, to be flat, patassa, to be quite flat.
   3. By inserting a syllable; as, taiyakchi, to tie; chieto, to be decidedly large.
   4. By prefixing the diphthong ai to words beginning with a vowel; as, ahli, to be true, aiahli, to be really true; sometimes i is prefixed, as liksho, to be none indeed.
   5. By prefixing a to words beginning with a consonant; as bilia, to be forever; abilia, to be forevermore.
   6. By doubling a consonant in the accented syllable; as, alota, to be full; allota, to be brimful; kvnia, to be gone, kvnnia, to be gone off.
   7. By inserting a consonant in the final syllable; as, chukva, to go in, chukowa, to go in boldly; ihoa, to call him, ihowa.
   8. By prefixing ai and inserting another vowel; as, ulhpisa to be right, aialhpiesa, to be just right.
   9. By uniting two verbs; as, ishkottahli, to drink all up; vbitkanchi, to massacre.

4. The frequentative or iterative form; tahgkchi, to keep tying.

5. The instantaneous or quick form, by the insertion of h in the accented syllable; as, tahkchi, to tie quickly; vbi, to kill; ahbi, to kill quickly; also the form aahhbi; kvnia, to go away, hvninihya, to vanish.

6. The form for a sudden and single act; as shalvlli, to slide, shalakli, to slip; halvlli, to hold, halakli, to catch hold of.

7. The diminutive form in neuter and attributive verbs; as, chito, to be large, chito, to be largish; hopaki, to be far off, hopahki, to be rather far off; lakna, to be yellow, lahakna, to be yellowish.

8. The repetitive form, to continue an action in one place and one manner; as, binili, to sit, bininili, to rise up and sit down again; tonoli, to roll, tonononli, to roll back and forth.

9. The causal forms, 1, by suffixing chi; as, takchichi, to make him tie; ikbichi, to make him do or make, Mat. V. 32; 2, by suffixing chechi; as, ishko, to drink, ishkochechi, to make to drink, to drench; 3, by suffixing

5
chi and prefixing a, locative; as, atakchichi, to tie it to something; 4, by suffixing li; as, achukmali, to make good; lvshpali, to make hot, to heat. Of these suffixes, chi denotes the causing of the action signified by the primitive verb; as, kvilochi, to harden, from kvilo, to be hard; kolichi, to cause to break, from kolii, to break; chechi suffixed to a verb denotes the causing by its own subject of the performance of the action signified by the verb by another subject on an object expressed or understood; as, vno vt vlla ya ikhish q ishkochechi lii tuk, I the child him the medicine it did cause him to drink; nafoqa yo fojkychechi lii, I made him put his clothes on himself; chi with a, locative, signifies that two different things are acted upon together, as Mat. XIII. 25, onush ash haiyukpulo ya ant a hokchichi cha, kvnia tok, he came and sowed tares among the wheat, not wheat with wheat but tares with wheat; akakushi yo shuka nipi q aiauvshlichih, she fries (causes to fry) eggs with pork.

The suffix kachi, kechi, kvchi, is added to many verbs slightly altering their sense; as, winali, to shake, winakvchi, to be shaken; basasua, to have stripes, bassasu kvchi, to be striped like a rattlesnake; malvha, to lighten, malvthakvchi, to flash once; bichota, to bend, bichotakvchi, to bend and spring once.

Note.—Verbs may have all the above forms, but the number of verbs found in all these forms are small.

Example, takchi, to tie, infinitives.

Active:

<table>
<thead>
<tr>
<th>Definite</th>
<th>takchi, to tie.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Distinctive</td>
<td>tjakchi, to be tying.</td>
</tr>
<tr>
<td>Intensive</td>
<td>tialyakchi, to tie firmly.</td>
</tr>
<tr>
<td>Frequentative</td>
<td>talaiyakchi, to keep tying.</td>
</tr>
<tr>
<td>Speedy</td>
<td>takkchi, to tie instantly.</td>
</tr>
</tbody>
</table>

Passive:

<table>
<thead>
<tr>
<th>Definite</th>
<th>tviulkchi, to be tied.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Distinctive</td>
<td>taullakchi, to be the one being tied.</td>
</tr>
<tr>
<td>Intensive</td>
<td>talaiyakchi, to be tied fast, or at length</td>
</tr>
<tr>
<td>Frequentative</td>
<td>talaiyahakchi, to be often tied.</td>
</tr>
<tr>
<td>Speedy</td>
<td>talakikchi, to be instantly tied.</td>
</tr>
</tbody>
</table>

§ 10. Indicative Mode.

This is formed from the infinitive by prefixing and suffixing the personal pronouns, and suffixing the tense particles for past and future time.

1. Present tense, indefinite, with subjective personal pronouns.

- takchih, he, she, or it ties, or they tie, him, her, it, or them.
- ish takchih, thou tiest him, her, it, or them.
- takchi lii, I tie, etc.
- hvsh takchih, ye tie, etc.
- e takchih, we tie, etc. (def).
- cho takchih, we tie, etc. (dis).
2. Pres. tense, definite, with subj. pers. pronouns.  takchishkeh, third sing. and pl.  To this the pronouns are added as in the indefinite.

3. Pres. tense, distinctive, with subj. pers. pronouns.  takchih okeh, third sing. and pl.  To this the pronouns are added as above.

4. Pres. tense, with objective pers. pronouns.  chi takchi lih, I tie thee.  takchi lih, I tie him, her, it, or them.  hvchi takchi lih, I tie you.

5. Pres. tense, with possessive pronouns.  in takchi lih, I tie for him, her, it, them.  chin takchi lih, I tie for thee.  hvchin takchi lih, I tie for you.  in takchih, he ties for him, her, it, them.  chin takchih, " for thee.  an takchih, " for me.  hvchin takchih, " for you.  pin takchih, " for us.  hvpin takchih, " for us.

Past tenses. There are two past tenses, signified by the particles tuk and tok; tuk is used for the immediate and definite past, tok for the remote and indefinite past. They may be combined to form the relative or pluperfect past; as, tuk a tuk, tuk a tok, tok a tuk. The particle a in these expressions is an article-pronoun, and should be rendered thus: he, she, it was.

Past tense definite.

<table>
<thead>
<tr>
<th>takchi tuk,</th>
<th>he, she, it, they tied, did tie, have tied.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ish takchi tuk,</td>
<td>thou &quot;</td>
</tr>
<tr>
<td>takchi li tuk,</td>
<td>I</td>
</tr>
<tr>
<td>hvsh takche tuk,</td>
<td>you.</td>
</tr>
<tr>
<td>e takche tuk,</td>
<td>we.</td>
</tr>
<tr>
<td>eho takche tuk,</td>
<td>we, etc.</td>
</tr>
</tbody>
</table>

Past tense distinctive.

This is formed by the article-pronoun, okeh.

| takchi tuk okeh,  | he, etc., tied, did tie, has tied. |

Another form of the past tense is made by a nasal sound in the final vowel, as, takchih, chamg.

Future tense.

There are two forms of the future, made by the addition of chi for the immediate, and he, or hi, for the remote and indefinite future. The distinctive future is made by suffixing okeh to chi and he; as, chi okeh, hi okeh.

The suffix ashkeh is used for the definite, absolute, or imperative future.
The past and future are combined to form a relative future; as, tuk a chi, tuk a he, tuk ashke, was to tie; also chin tuk, chin tok, he tuk, hitok, will have, shall have, would have, should have.

§ 11. POTENTIAL MODE.

This is formed from the infinitive by suffixing the articles hinla, may, can, and pulla, must, will.

Present tense (but with reference to future time).

| Indefinite               | takcha hinlah,   | he, etc., may or can tie. |
| Directive                | takcha hinlyshhe,| he, etc., may or can tie. |
| Indefinite               | takcha hinla hokeh, | he, etc., may or can tie. |
| Directive                | takchi pullah,   | he, etc., must or will tie. |
| Indefinite               | takchi pullvschkeh, | he, etc., must or will tie. |
| Directive                | takchi pulla hokeh, | he, etc., must or will tie. |

The past tenses are formed like those in the indicative mode, the tense signs being suffixed to hinla and pulla; as, takchi la hinla tuk, I may or might have tied.

§ 12. SUBJUNCTIVE MODE.

This is formed from the infinitive by suffixing km for the definite and okm for the distinctive. The m takes the definite article-pronoun a in all its forms.

Note.—km, if, when, whether, is compounded of k, a suffix, definitive of the idea contained in the verb; as, takchik, he ties, at that, in that, or just that; and of m, simultaneous or successive, affirming or supposing something in relation to the idea limited or bounded by k, then, when, at the same time or place; takchi km, when he ties then.

This suffix can be added to the other modes in all their tenses; as, infinitive, takchi kma, if to tie him, when to tie him; indicative, takchi kmah, if or when he ties him; potential, takcha hinla kmah, if he can tie him.

Present tense.

takechikmvt,    definite subjective,    if he, etc., tie, then he.
takechikmah,    definite objective,     "
takechihokmvt,  distinctive subjective, "
takechihokmah,  distinctive objective,  "

The past and future tenses are inflected with the personal pronouns as in the indicative, except the forms which end in eh. These are always final, and admit of no suffix nor inflections.

In the past tenses, tuk and tok, the k in kmvt, kmah, etc., is dropped, that in the tense particle taking its place. In the remote future, he, the distinctive form is not he okmah, but hokmah.
The distinctive form okm expresses a condition or supposition with more emphasis, and implies a greater degree of uncertainty than km; as, infinitive, takchi hokma, to tie him, if so; indicative, takchi li hokmah, I tie him, if so it be; takchi la hinh hokmah, I tie him if it can be so.

Examples: Romans XII. 20, chin tvnvp vt hohc'fo hokma; if thine enemy hunger; John XVI. 7, vno vt ia li keyu hokmvno, if I go not away; same verse, amba ia li hokmvto, but if I do go away; Mat. IX. 12, amba abeka yok mak oh chatuk oke, but they (distinctive) who are sick; Luke XVI. 30, im ona hokmvno, if one went unto them, then; Mat. XI. 15, haksobish vt i hinlikmv, if he have ears, definite; John XIX. 12, ihoti hokmv, if thou lettest him go, distinctive; Phillip II. 1, ysha hokma, if there be, a suppositive form; I. Cor. XIII. 8, nan ithana yokma, whether there be knowledge, a suspensive form.


This is formed from the infinitive by suffixing kb definite and okb distinctive. The particle b takes the article-pronoun a in its definite and contradistinctive forms, babato, babano, and o distinctive and emphatic as a prefix, in distinctive and contradistinctives.

\[
\begin{align*}
\text{takchikbat,} & \quad \text{definite subjective,} & \quad \text{oh! that he, etc., would tie it, then he.} \\
\text{takchikbgh,} & \quad \text{definite objective,} & \quad \\
\text{takchikbato,} & \quad \text{contradistinctive subjective,} & \quad \\
\text{takchikbano,} & \quad \text{contradistinctive objective,} & \quad \\
\text{takchihokbat,} & \quad \text{distinctive subjective,} & \quad \text{oh! that he, etc., would tie, even he, then he.} \\
\text{takchihokbah,} & \quad \text{distinctive objective,} & \quad \\
\text{takchihokbato,} & \quad \text{contradistinctive subjective,} & \quad \\
\text{takchihokbano,} & \quad \text{contradistinctive objective,} & \quad \\
\end{align*}
\]

Examples:

Subjective form: shukbo chumpak bato, oh! that he would buy a blanket (and take it home and wear it, etc).

Objective form: shukbo chumpak bano, oh! that he would buy a blanket, (then others might buy).

Contradistinctive subjective:

shukbo chumpa hokbato, oh! that he would buy a blanket, (instead of borrowing one), and do something else, wear it, etc.

Contradistinctive objective:

shukbo chumpa hokbano, oh! that he would buy a blanket, then others would come and buy, or do something else.

Luke XIX. 42, nana isht chi ai yokpa he ai ullipiesa ka ish ithaiyna tokokbato, if thou hadst known, or, oh! that thou hadst known; even thou, then thou, etc. Iali hokbat, I wish I could go and I (do something); iali hokbah, I wish I could go and he (do something).

The persons, tenses, and numbers correspond with those in the indicative mode.

**Affirmative:**

ik takchih,  
let him, her, it, or them tie.

takchih,  
tie thou.

ak takchih,  
let me tie.

hvsh takchih,  
ye tie, tie ye (def).

ho takchi,  
ye tie, tie ye (dis).

ohiah,  
go ye (dis).

ke takchi,  
let us tie (def).

keho takchi,  
let us tie (dis).

kiliah,  
let us go (def).

kilohiah,  
let us go (dis).

takchashkeh,  
let him, her, or them tie.

The particle ashkeh is suffixed to the infinitive in the last word to express an imperative in the shape of a wish.

The imperative negative is formed by changing the terminal vowel of the verb into o, and suffixing the particle kia; or particles of negation may be used, such as na, wa, heto, he, keyu.

Examples:

- ik takcho kiah,  
do not let him tie.
- ish takchi nah,  
don’t you tie him.
- ish takcha wah,  
you will not tie him.
- ish takcha heto,  
you shall not tie him.
- ish takcho he keyu,  
you shall not tie him.

Double negatives may be used, not, not no; as:

- ak takcho ki nah;
- ak takcho ka wah;
- ak tokcha ka he keyuh.

Compare Luke VII. 39, ik akostinincho ka heto, he would not have not known, i.e., he would have known.

§ 15. Irregular Verbs.

The irregular verbs are: vbi, to kill; vmo, to trim, to mow; vla, to arrive; vpa, to eat; ia, to go. The vowel v in these verbs is dropped in a part of the persons in both numbers; thus:

**Affirmative form.**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Affirmative Form</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>vpahe</td>
<td>he, etc., eats, i.e., of one article of food.</td>
<td>vbihe, he kills.</td>
</tr>
<tr>
<td>ishpah</td>
<td>thou eatest.</td>
<td>ishibih, thou killest.</td>
</tr>
<tr>
<td>vpalih</td>
<td>I eat.</td>
<td>ubelih, I kill.</td>
</tr>
<tr>
<td>hvshpah</td>
<td>you eat.</td>
<td>hvshbih, you kill.</td>
</tr>
<tr>
<td>epah</td>
<td>we eat (def).</td>
<td>ebilhe, we kill.</td>
</tr>
<tr>
<td>iloh vpahe</td>
<td>we eat (dis).</td>
<td>ilohvbih, we kill.</td>
</tr>
</tbody>
</table>
CHOCTAW GRAMMAR.

Negative form.

\[
\begin{array}{ll}
\text{ik poh,} & \text{he does not eat.} \\
\text{chik poh,} & \text{thou} \\
\text{ak poh,} & \text{I} \\
\text{hvchik poh,} & \text{you} \\
\text{ke poh,} & \text{we} \\
\text{kiloh poh,} & \text{we} \\
\end{array}
\]

ik boh.
chik boh.
ak boh.
hvchik boh.
ke boh.
kiloh aboh.

In the frequentative form of these verbs, the pronouns in the second person singular and plural are modified thus: ahanla, ihishla, sing., ahashlah, pl.

Affirmative form.

\[
\begin{array}{ll}
\text{ia,} & \text{to go.} \\
\text{iah,} & \text{he goes,} \\
\text{ish iah,} & \text{thou goest,} \\
\text{ialih,} & \text{I go,} \\
\text{hvsh iah,} & \text{you go,} \\
\text{il iah,} & \text{we go,} \\
\text{iloh ia,} & \text{we go,} \\
\end{array}
\]

Negative form.

\[
\begin{array}{ll}
\text{iksho,} & \text{to be none, may be a negative form of vsha or qsha.} \\
\text{ikshoh,} & \text{he is not, there is none.} \\
\text{ikchikshoh,} & \text{thou art not.} \\
\text{iksakshoh,} & \text{I am not, etc.} \\
\text{ik im ikshoh,} & \text{he has not, there is none for him, etc.} \\
\end{array}
\]

It is conjugated:

\[
\begin{array}{ll}
\text{ikshoh,} & \text{he is not, there is none.} \\
\text{ikchikshoh,} & \text{thou art not.} \\
\text{iksakshoh,} & \text{I am not, etc.} \\
\text{and:} \\
\text{ik im ikshoh,} & \text{he has not, there is none for him, etc.} \\
\end{array}
\]

Keyu, not to be, has no modifications except h predicative, and the causatives chi and kechi; as, keyuchi, to make it nothing; keyukechi, keyukma, if not, or. Kia, although, is perhaps an imperative form of ia, to go, ikiah, let him or it go. It has no variation except to take h predicative, kiah, although it be.

§ 16. It will be seen that verbs have usually but one form for both singular and plural numbers. Some verbs, however, have a plural, made by an internal change; as, hikah, it flies; helih, they fly; binilih, he sits; binohli, they sit; talohlih, he sets it up; talohih, he sets them up; kopoli, to bite, plural, kobli; kanchi, to sell, plural, kampila; bohli, to lay down, plural, kapulli; tifi, to pluck up, plural, tehli; malleli, to run, plural, yihlepa. Some verbs have this plural form only; as, ilkohlih, they move off; pehlich, he rules them; chiyah, they sit. Some have the singular number only; as, issoh, he strikes once.

Some few verbs are dual; as, tihlaiali, they two run; ittonachih, they two go there together.

The inseparable pronouns determine the number of the verb in the first and second persons. The third person singular and plural has no personal pronoun; okla is sometimes used as a singular, dual, and plural pronoun; as, anumpulit okla tok, they two spake.
Note.—By a verb in the plural is meant plurality either in the subject or object; as, wak pelichih, he or they drive cattle, and wak q chuffichi, they drive a cow. Here pelichih is in the plural number, and chuffichi in the singular.

CHAPTER IV.

Prepositions.

§ 1. There are few words in Choctaw that correspond to the English prepositions. The article-pronouns to some extent supply this want. Some verbs involve a preposition in their meaning; as, ona, to go to; vba, to arrive at; bokyupi, to bathe in the creek; husa, to fire at. The inseparable possessive pronouns i, im, in, involve a preposition, to him, for him, of him, against him; so also do the reciprocal possessives, itti, ittim, ittin, to each other, for each other, etc.

The preposition, to, in the infinitive is contained in the simple form of the verb; takchi, to tie. The preposition of, showing the genitive or possessive case is understood; iti hishi, leaf of a tree. When one of the nouns expresses ownership in the other, the inseparable possessive pronoun is used; as, vlla i holisso, the child its book.

§ 2. As the Choctaw is deficient in single words expressing space and time, it uses in place of them prepositive particles of definite significations. These are:

1. Locatives.

They are: a, before consonants; ai, before vowels, and before y. This means the place for, in which, at which, from which, to which, where, there, then; as, afoha, to rest at or in a place, a time for resting; aminti, to come from; ahikia, to stand in; aianta, to stay at or in; ai impa, to eat at or there; ai illi, to die in a (room, etc.), or at (noon, night, etc.); aianuk filli, to think of; aiainni, to long for; ayukfa, to rejoice at.

o, om, on. This is a more definite locative than a, ai, and may be translated by on or upon; as, onbinili, to sit on; ontalali, to ride on; oyihlepa, to rush upon; ontalali, to set on or upon.

2. Distinctives:

Et, anet, here, hither, to this place; et is the simple form, anet the intensive; et is from the verb echih, to reach, hand, or hold this way, to pass in this direction, intensive form anechi. These particles are transitive verbs, and are connected by the letter t with other verbs. Echih has the form of a causative verb, ishtishko q echih, pass the cup hither. Examples: et kanchi, to cast it this way; et anoli, to report hither; et anuk filli, to think this way; awethikia, to stand this way, toward the speaker.
Pit, thither. This is a subjective directive (made so by the t). It is from the verb pila, to send off, or throw, from the speaker to some other point. Examples: pit kanchi, to throw that way; pitanoli, to report it thither; pit anukfilli, to think of thither; pit hikia, to stand or lean that way.

3. Instrumental:
Isht, with. This is derived from the verb ishi, to take, with t distinctive and continuous. Its literal meaning is often lost in the many uses it has as a prefix. Examples: ishtabeka, to be sick with; ishtanowa, to walk with; ishtan umpuli, to talk of; ishtanuk filli, to think about; isht-holitopa, to take it and be rich.

4. Of motion.
Ant, from ayvt, means motion hither, to a place; as, ant anta, to come and stay.
Ont, from onvt, means motion thither to a place; as, ont anta, to come and stay.

5. Social.
Iba, with, in company with, awaya, to go with, awant, to bring with. Examples: ibatoksvli, to work with; ibapis, to see with, a school-mate; itanowa, to travel together, a fellow-traveler; awantanta, to stay with; awantia to go with, awaya, to marry, fem. i.e., she married him; itawaya, he marries her, or they marry.

6. The war or fire particle:
This is ito, before a consonant; it, before a vowel. This particle implies mutuality of action between the fire and what is put on it, or between those who kindle fires in a hostile manner against each other. Examples: oti, to kindle a fire; itoti, to fire each other; itotia, to go to war; itotya, to wage war by fires. It is used in the New Testament, Mat. VII. 50, tvli a bila luak chito ka pit ito—ashacha he, to cast them into the furnace of fire. This particle ito may help us to understand how wars were formerly waged by fire rather than by weapons, these being very imperfect in construction, while fire was always at hand.

§ 3. These particles have various combinations with each other; as, aiq, aiom, ai on, ont ai, ant ai, ont isht, ant isht, isht o, etc., but as they are written separately, they can be readily understood. Examples: ont ai isht ia, go and of it take and go; isht im ai achukma hokeh, they take and in them have pleasure, it is so; ishtai o holissochi, to write on it there-with.

CHAPTER V.

Nouns.

§ 1. In Choctaw there is no grammatical difference between common and proper, animate and inanimate, concrete and abstract nouns. They have no internal changes nor inflections to denote number, gender, or case. These accidents are supplied by additional words, or are left unexpressed.
§ 2. Number.—Nouns are presumed to be in that number which is most natural to them. If the number is required to be specified, numerals, numeral adjectives, pronouns, or verbs are subjoined. Examples: wak, a cow, cows; wak achofa, one cow; wak tuklo, two cows; wak lawa, many cows; wak moma, all the cows; wak vnumi, my cow or my cows; hatak vt antah, a man stays; hatak vt ashah, men are staying; wak vt tihtlaiah, the two cows run.

§ 3. Gender.—A few nouns only have names in the masculine and feminine gender; as, hatak, a man; ohoyo, a woman; nakni, a male; tek, a female. When gender is emphatic, these words, nakni, and tek, are subjoined; as, vlla nakni, a boy; vlla tek, a girl; issinakni, a buck; issi tek, a doe.

§ 4. Case.—All nouns take article-pronouns for specification, emphasis, and case. The subjective relation of a noun to a verb is indicated by the article-pronouns in the nominative case; the objective relation by the article-pronouns in the oblique case. A noun, however, is often used by itself, without the article-pronoun, and may then be either in the nominative or oblique case, the connective alone deciding which, though usually it is oblique. Examples: hatak vt mintih, man he comes; hatak mintiah, man comes, or men come; hatak vt pisah, a man sees, or men see; hatak q pisah, man him (or men them) he sees.

§ 5. The nominative and oblique independent. This occurs when two nouns or pronouns are in a subjective or objective relation to the same verb. In this case the first is emphatic or independent; as, hatak okvto i nitak vt hvshvk ak q chiyulmi hokeh, man as for, he for him, days they, grass, that which is, like they are, so it is.

hatak achvfa hosh ushi vt in tuklo tok,
man a certain he sons they to him two so it was.

In these sentences, hatak okvto and hatak achvfa hosh, are in the nominative case, and nitak vt and ushi vt, are also in the nominative case. So in the oblique case:

hvchishmo ma, isht hvchi, mihacha he,
you indeed, you, it shall not be judged to, or you, you shall
not be judged.

§ 6. The possessive or genitive sense.
Possession may be shown by simple position; as, iti hishi, tree leaf, the tree's leaf; hatak kvillo, man strength, the man's strength, a man of strength; Chahta okla, the Choctaw nation, miko ibbak, king hand, the king's hand.

Where there is an acquired possession, the inseparable possessive pronouns i, im, in, are inserted between two nouns; as, Chan in chuka, John his house. It is probable that the method of indicating possession by position arose from an elision of this pronoun, as this method is most frequent in names of the human body and its members, of near relatives, in nominative and oblique independent nouns, and generally in such as are obviously integral parts of each other, or by nature closely connected.
Examples: miko ibbak, the king (his) hand; miko ushe, the king (his) son; iti vni, a tree (its) fruit; iti hakshup, a tree, its bark; wak pishuk-chi, a cow (her) milk.

Names of time take the possessive pronoun; as, i nitak, his day or days, which might also be regarded as i dative, to him, for him, as in wak i kanchi, he sells a cow to him or for him.

§ 7. The objective (accusative and ablative) sense.

This is made by article-pronouns subjoined to nouns; as, hatak a, man him, man whom, man that. In forming the ablative of time, place, cause, the verb, not the noun, takes the preposition; as, hatak v a hikiah, the man stands in a place; isht ikbih, he makes it with. The vocative can be indicated by the particle mali; as, miko mali, O king.

§ 8. Classes of nouns.

The nouns are either primitive or derived. The former cannot be traced to any root; such are, oka, water; tvli, a stone; hatak, a man; ibbak, the hand; the latter are derived from verbs, adjectives, other nouns, etc.


The following examples will show the derivation of nouns:

From transitive verbs:
- chani, to chop, chani, a chopper, the act of chopping.
- brshili, to saw, a sawyer, the act of sawing.

From intransitive verbs:
- nowa, to walk, a walk, the act of walking.
- pisa, to see, a seer, a sight.

From passive verbs:
- talakchi, to be bound, a bundle.
- holitopa, to be honored, honor.
- kvnia, to be lost, the loss, the act of losing.

From neuter verbs:
- kvillo, to be strong, strength.
- ahli, to be true, truth.

From verbs with the locative particle a or ai:
- achani, a chopping place.
- impa, to eat, aimpa, a table.
- apisa, a looking glass.
- abvsha, a saw-pit, from brsha, to be sawn.

1 In one portion of his manuscript Mr. Brington propounds the following query: "Cannot all Choctaw nouns be treated as verbs? The root may be considered as in the infinitive mood; as, hatak, to be a man; hatak', it's a man; hatak okmvt, if a man." Prof. H. Steinthal, on the contrary, thinks that the peculiar formation of American tongues makes nouns, but no real verbs. He says of the Aztec: "das Mexikanische in seinem Ansatze zur Wortbildung Nomina gebildet hat, aber keine wahrhaften Verba" (Charakteristik des Sprachbaues, s. 215). The author of Etudes philologiques sur quelques Langues Sauvages de l’Amérique, p. 35, says: "Les noms algonquins ne se déclinent point, ils se conjuguent." Prof. Steinthal, however, is right. The primitive expressions in these languages are concrete, not abstract,—nouns, therefore, not verbs.
From verbs with the particle isht instrumental:
    isht bvsha, a saw.
    isht talakchi, a hand.

From verbs with the particle na or nanta:
    nakanchii, a seller, from kanchi, to sell.
    naniithana, a pupil, from ithana, to learn.

From verbs with the definitive particle ka or kakalii:
    falamaka, the return, from falama, to return.
    chukbika, a corner, from chukbi, to be a corner.
    lapalika, the side, from lapali, to be the side of.
    chitokakak, the Great One, God, from chito, to be great.

From the verb alpi, to be first in time:
    achafahpi, the first one.
    islahpi, the first taken.
    tofahpi, to first of summer, the spring.
    hushtolahpi, the first of winter, the autumn.
    vttahpi, the first-born.

With ushi, a son, to make a diminutive:
    bokushi, a brook, lit., son of a creek.
    hinushi, a path, from hina, a road.
    ibbakushi, the fingers, from ibbak, the hand.
    iyushi, the toes, from iyi, the foot.

With vpi, a stalk, stem, trunk of a tree, main channel of a river, etc:
    iyvpi, the leg.
    bissvpi, a briar, bramble.
    hatakvpi humma, a red man, an Indian.

From the union of two nouns:
    bila pvla, lamp-oil.
    hvpi oka, brine, salt water.
    iti hishi, leaf, leaves.
    nishkin okchi, tears.

From the union of three nouns:
    chukfi hishi sliapo, a wool hat, sheep-hair-hat.
    wak hakshup shukcha, a saddle-bag, cow-skin-bag.

From a noun and an adjective:
    bota tohbi, flour, white-flour.
    hvpi champvlli, sugar, salt-sweet.

From two nouns and an adjective:
    issuba haksobish falai, a mule, horse-ears-long.

From a noun and a verb:
    iti lvshli, a tree-sawyer.
    shapo ikbi, a hat-maker.
    shulush ikbi, a shoemaker.
From two words connected by an article-pronoun:

- kanchit 3ya, a peddler, one that sells and goes.
- mvHit kvnia, a runaway, one that runs and is gone.

From two nouns and a verb:

- bila pvla ikbi, a lamp maker.
- lukfi ampo ikbi, a potter.\(^1\)

Other combinations are also in use.

### 10. Abstract nouns.

These are usually formed from neuter verbs; as, kvilo, to be strong, strength; achukma, to be good, goodness; ahli (distinctive form of vhli, edge, end, point, limit), to be true, truth.

The translators of the New Testament rarely, however, use these words alone, but combine others with them.

For example:

- nayimmi, faith, I. Cor. XIII. 13.
- nannihullo, love.
- nanisht j hullo, love.
- nanithana, knowledge, 2 Pet. 1, 5.
- ishtalvibi, redemption.
- isht alohitopa, glory, Mat. VI. 13.

Often circumlocutions are used; as,

- nan-isht hvsh il a nanaiya, your peace, lit., the thing by which you have peace in yourselves, Luke X. 6.

The suffix nana or nan gives an intensive signification; as, nanjhlullochi, accursed thing, Joshua VII. 13.

### § 11. Proper nouns, and terms of relationship.

These take the article-pronouns, and are construed like common nouns.

Some proper nouns are simple, others compound. Chahta, Mvskoki, Chalaki, Wishashni, Shawvno, are simple, uncompounded names. Bulbancha, the Choctaw name of New Orleans, is compounded of bvlbaha qa, where there is bvlbaha, unintelligible talking in different languages, as in Babel of old.

- Apalachicola, apelvchi okla, helping people, allies.
- Pensacola, pashokla, hairy people.
- Pascagoula, pvskokla, bread people.
- Tombigbee, itomikbi, box makers.
- Bok humma, Red river.

Boktuklo, river two, applied to a creek the channel of which is divided by an island.

The terms of relationship are numerous, and differ materially in application from those used in the English tongue; as will be seen in the following list:

---

\(^1\) A number of words have been adopted from the English, and a few from French and Spanish. They all suffer some change. Thus, katus, a cat; shapo, chapeau; wak, vaca (Sp.); enchil, angel.
I. Kinship by blood.

1. In the male line.

*vmaf*o, my grandfather, the father of my father or of my mother, their fathers, brothers, and male cousins.

*ak*<i><i>, my father, his brothers, his male cousins, his uncles and nephews, their brothers and male cousins.

*vmoshi*, my maternal uncle, his brothers and male cousins.

*akni*, the eldest among brothers, and male cousins.

*u*<i><i>, a son, *sso*, my son, son of the father, father’s brothers, male cousins, son of the mother, her sisters and female cousins, son of the father’s sister (said by this father’s son).

*saba*<i><i>, my nephew, a son of my sister or her female cousin.

*sapok nakni*, my male grandchild, my sister’s male grandchildren, my brother’s children (said by an aunt).

*ittibapishi*, brother, literally those who suck together, a general name for brothers and male cousins.

*vmvnni*, my elder brother or cousin.

*sa nak fish*, my younger brother or cousin.

*i nak fi*, her brother, spoken by a woman.

2. In the female line.

*veppoki*, my grandmother, her sisters, female cousins and their mothers.

*keski*, my mother, her sisters, and female cousins.

*ahukni*, my aunt, her sisters and female cousins.

*akni*, the eldest child among sisters and female cousins.

*veshetik* or *svsotek*, my daughter, the daughter of my sisters or female cousins, the child of my father’s sister, her sister or her cousin.

*sapoktek*, my granddaughter, my sister’s grandchildren, the female child of a brother’s sister.

*itte bapishi*, sisters, female cousins, common gender.

*vmvenni*, my eldest sister or cousin.

*sanak fish*, my younger sister or cousin.

*antek*, my sister or female cousin, said by a man.

II. Kinship by marriage.

*hata*<i><i>, husband, literally, her man.

*tekchi*, wife, *im ohoyo*, his woman.

*seppochi*, my father-in-law, said by the man.

*seppochi, ohoyo*, my mother-in-law, said by the man.

*emnfaj*, my father-in-law, said by the woman.

*veppoki*, my mother-in-law, said by the woman.

*sayup*, my son-in-law.

*sapok*, my daughter-in-law.

*vmalakusi*, my brother-in-law, brother of my wife.

*vmalak*, my brother-in-law, husband of my sister.

*vmaf*o, my uncle, the husband of my aunt.

*vmalakusi ohoyo*, my sister-in-law, sister of my wife.

*sahaiya*, my sister-in-law, wife of my brother, also wife of my uncle, or of my nephew.
uppo, my sister-in-law.
sapok, my sister-in-law.
vs客家, the wife of my father’s brother.
haloka, a family name for son-in-law, father-in-law, and mother-in-law.

While formerly the kinsmen (iksa) and the peoples (okla) had specific names, the family had none. The names of individuals were significant of some trait or quality. Some of the masculine names mean Come and kill, Stand and kill, Kill all, Kill and go; some of the feminine names signify Giver, Bringer, She who loops up her hair, Take water and give him. In times of war brave men received titles, such as Red bird, Red knife, Red owl, etc.

The individual name is sacred, and is never used in common conversation; the name of relationship, my brother, my cousin, is used instead. The wife speaks of her husband as viša ṭik, the children’s father.

The ancient law of marriage was that no man could choose a wife in his own iksa. Hence the matter of clan relationship became one of great importance, and upon it the terms of relationship in general were based. In common salutations, the husband addressed his wife’s clan as vm okla mah, my people, but his own clan as vm ai okla mah, inserting the locative particle ai, with an emphatic sense.

Parents usually refer to their offspring as viša, the child, or children.

There are no words, such as great-grand-father, great-grand-son, etc., to express relationship in the same line beyond grandfather and grandson. All ancestors and descendants more remote than these are called indiscriminately by these terms.

§ 12. Termination of nouns.

Nouns may end with the vowels a, i, o, u, and with the consonants f, h, k, l, n, p, s, and sh; fakit, a turkey, the only noun ending in t, is probably a borrowed word. Those which end with a consonant take the article-pronouns which begin with a vowel sound; as, at, vt, osh, ot, ocha, ə, ona, or with the euphonic y; as, yvt, yosh, yocha, yə.

CHAPTER VI.

ADJECTIVES.

§ 1. The words used as adjectives, or attributes of nouns, are in reality verbs. All the classes of verbs are used to modify nouns, but the attributive neuter verb is that most frequently employed. When subjoined to nouns as adjectives, the verbs drop the inseparable and article-pronouns which belong to verbs alone, but continue to be modified by the internal changes of the verb.

1 The Choctaws were formally divided into two ikṣa, and three “śires” or districts. The latter were: okla faša, the long people; ahepvt okla, potato-eating people; okla hannai, six peoples. The ikṣa lived promiscuously throughout the nation and their establishment was attributed to sacred authority. This information I owe to Col. P. P. Pitchlynn, a thorough native Choctaw scholar, who has kindly read the proof of Mr. Byington’s Grammar with me.
§ 2. The adjective follows the noun it qualifies, and the article-pronouns subjoined to nouns are removed and placed after the adjective. Thus, hatak vt mintih, a man is coming; hatak achukma yvt mintih, a good man is coming. The adjective agrees with its noun in number and case.

§ 3. Affirmative and negative forms.

Adjectives are changed from the affirmative to the negative forms as verbs are. Thus, hatak kvillo, a strong man; hatak ikhvillo, a man not strong; qhli, true; ikahlo, not true. A noun with its adjective may be conjugated like a verb through the modes and tenses in the affirmative and negative forms.

§ 4. Number.

Adjectives have a singular and plural number. The plural is formed from the singular by internal changes, and by the addition of other words. Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>achukma,</td>
<td>hochukma.</td>
</tr>
<tr>
<td>chito,</td>
<td>hochito.</td>
</tr>
<tr>
<td>falaia,</td>
<td>hofaloha.</td>
</tr>
<tr>
<td>falvsa,</td>
<td>falvspo.</td>
</tr>
<tr>
<td>pvtha,</td>
<td>hopvtk.</td>
</tr>
<tr>
<td>ibakchufanli,</td>
<td>ibakchufashli</td>
</tr>
<tr>
<td>ibakhatanli,</td>
<td>ibakhatashli</td>
</tr>
<tr>
<td>ibakpishanli,</td>
<td>ibapkashashli</td>
</tr>
<tr>
<td>ibuktasanli,</td>
<td>ibaktasashli</td>
</tr>
<tr>
<td>yushkotoli,</td>
<td>yushkotushli</td>
</tr>
<tr>
<td>yushbonoli,</td>
<td>yushboushli</td>
</tr>
<tr>
<td>yushtololi,</td>
<td>yushtolushli</td>
</tr>
<tr>
<td>okchvmali,</td>
<td>okchvmashli.</td>
</tr>
</tbody>
</table>

§ 5. Comparison.

The degrees of comparison are much more numerous than in English. They are expressed either by internal changes, or by the addition of other words. Example: achukma, good.

Descending graduation.

achukma ik ono,  not good enough.
achukma ik lawo,  less good.
achukma momaka ik lawo,  less good than all.
achukma iklawokit taha,  completely less good than all.

Positive degrees.

achukma,  good.
achokma,  goodish.
achuhkma,  good emphatically.
achoyukma,  good in an increased degree.
achukma,  good distinctly compared with others.
achahukma,  good and growing better.
Comparative degree.
achukma j shahli, better.

Superlative degree.
achukma moma j shahli, best.
achukma kvt j shaht tahli, best, he completes it, subjective.
achukma kvt j shaht taha, best, it is completed, objective.

The last two expressions are attempts to translate the English superlative, and are not natural to the language. They are rarely heard.

Diminutives.

<table>
<thead>
<tr>
<th>English</th>
<th>Choice 1</th>
<th>Choice 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>iskitini</td>
<td>small</td>
<td>iskitvnisi</td>
</tr>
<tr>
<td>okpulo</td>
<td>bad</td>
<td>okpulosi</td>
</tr>
<tr>
<td>kanomi</td>
<td>few</td>
<td>kanomusi</td>
</tr>
</tbody>
</table>

Sometimes it is expressed by a kind of lisp; as for ikchito, not large, say iksito.


These are all parsed like verbs, but are here called adjectives, in accordance with custom.

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ačhva</td>
<td>tikba</td>
</tr>
<tr>
<td>tuklo</td>
<td>atukla, or hittukla</td>
</tr>
<tr>
<td>tukchina</td>
<td>atuchina, or hittuchina</td>
</tr>
<tr>
<td>ushta</td>
<td>aiushta, or isht aiushta</td>
</tr>
<tr>
<td>tahlapí</td>
<td>ishttahlapí</td>
</tr>
<tr>
<td>hannahli</td>
<td>isht hannahli</td>
</tr>
<tr>
<td>untuklo</td>
<td>isht untulo</td>
</tr>
<tr>
<td>untuchina</td>
<td>isht untuchina</td>
</tr>
<tr>
<td>chakali</td>
<td>isht chakali</td>
</tr>
<tr>
<td>pokoli</td>
<td>isht pokoli</td>
</tr>
<tr>
<td>auahchvfa</td>
<td></td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
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<td>auahhushta</td>
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<td>auahtahlapí</td>
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<tr>
<td>auahhannahli</td>
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<tr>
<td>auahuntuklo</td>
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<td>auahuntuchina</td>
<td></td>
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<tr>
<td>auah chakali</td>
<td></td>
</tr>
<tr>
<td>pokolí tuklo</td>
<td></td>
</tr>
<tr>
<td>pokolí tuchina</td>
<td></td>
</tr>
<tr>
<td>100. tahlepa ačhfa</td>
<td></td>
</tr>
<tr>
<td>1000. tahlepa sipokni</td>
<td></td>
</tr>
</tbody>
</table>

The word auah means with, akucha, out of, over. There are no words for portions less than one half.
CHOCTAW GRAMMAR.

CHAPTER VII.

Adverbs.

§ 1. Adverbs in Choctaw are verbs as well as adverbs. They are either primitive or derived. The former are single words, such as beka, always; bano, only; illa, merely; tokba, very much; ghli, certainly; pulla, surely.

§ 2. Derived adverbs are formed in various ways. When two verbs have a connective between them, the first of them may serve merely to qualify the second and must then be rendered adverbially, though both may be parsed as verbs; as, achukmalit hvsh hoyashike, do ye search diligently, Mat. II. 8.

Adverbs of place are formed from the demonstrative pronouns ilvppa, here; yvmma, there. These take some of the article-pronouns; ilvppakinli, right here; yvmmakinli, right there.

Adverbs of number are derived from the numerals; as, ushta ha, four times; ai ushtaha, at the fourth time.

Adverbs of time past are derived from the definite article-pronoun ash, renewed mention; as, mish ash, day before yesterday; hopakik ash, long since, long ago.

Adverbs modify each other; fehna chohmi, somewhat very; fehna pulla, surely very. The degree of modification is varied after the manner of adjectives, by emphasis, by prolonging the sound of a word, or by inserting a syllable; as, fehna, fiena; cheki, chehki; chiki, chehika.

Diminutives are formed by adding si; as, olatomasi from olatoma, this way, on this side of; bilikasi from bilika, close by.

§ 3. Interrogatives. These are definite and distinctive. The distinctive calls for a definite answer; katima ish ia hoh cho? where are you going? anchuka ia lih, I am going to my house.

In speaking an interrogative tone is used, and to increase the strength of the interrogation the final syllable ends with a nasal sound; anta? is he staying? minti? is he coming? As there is no predicate in such interrogations, the verbal h final is dropped. There is a milder interrogative where the nasal sound is dropped, and the h predicative is suffixed; as, yohmik ah? is it thus? yobatuh ah? could it be? Interrogatives with the nasal are distinctive; without the nasal they are definite.

An interrogative in the negative demands an affirmative reply; as, yvmmak keyn? is it not that?—it is that.


Katima ishia hq? Where did you go? (definite.)
Katima ishia hq? Where did you go? (distinctive.)

§ 4. Adverbs take the article-pronouns, and some inseparable pronouns; as, sa tikba, before me (in place); an tikba, before me (in time). When they follow verbs, the article-pronouns of the verbs are removed, and placed after the adverbs.
§ 5. Examples of Choctaw adverbs.

Yes, yea,  
yau, ah, i, ome.

Nay, not, no,  
keyu, ahâh, hâ, heto, awa, (haia, Chikasaw).

Much,  
auna, fehna, apakna.

Little,  
kanomusi, iskitine, chybjhâsi.

Once,  
himona, himonaha.

Twice,  
hitukla, hituklahâ.

Thrice,  
hituchina, hituchinaha.

First,  
vmmona, tickba.

Secondly,  
on atukla.

Thirdly,  
on atuchina.

Now,  
himak, himo.

Then,  
ymmma.

To-day,  
himak nitak.

To-morrow,  
onna.

Yesterday,  
pilashash.

Upward,  
vba pila, vbema, vba imma.

Downward,  
oka pila, akema, ak imma, aket.

Beyond,  
mish sha.

Soon,  
cheki.

Enough,  
vlpesa.

Perhaps,  
chishba, yobaka.

Truly,  
ghli (from vhli, the limit).

Hither,  
anet.

This side of,  
ola.

Toward,  
pila.

Merely,  
peh.

CHAPTER VIII.

Conjunctions.

§ 1. Conjunctions connect words, sentences, clauses and paragraphs, and commence and close sentences. They are definite and distinctive.

Definite conjunctions usually end with t, vt, or a; as, mihmvt, mihma, and. The distinctives end with osh or o; as, mihi osh, mihiog. Some are both definite and distinctive; as, okvt, oka, where ok, a demonstrative distinctive, is combined with vt and a definite.

§ 2. They take some of the article-pronouns to exhibit the nominative and oblique cases; as, mihmvt, nom. case, and he, mihma, oblique case, and him; mih is used as a personal pronoun in the third person singular. Mihmvt is literally "he then he;" mihma, "he then him;" mihmvt contains the verb of existence (he predicative) and the subjective copula; mihma likewise contains the verb of existence, and solves the subjective
copula, and thus it acts on the subject—the subjective copula being solved, a new subject with its copula takes its place. This conjunction may be translated by any of the personal pronouns in the third person.

§ 3. The conjunction in the nominative case connects two or more subjects to one verb; as, Acts II. 8—11, where mikmvt and Micha connect the names of several nations with eho haiyak loshke.

When there is one subject and two or more predicates, the subject is connected with all the predicates; as, Luke XV. 13, where the connective is suffixed to the predicates as a copula.

But when another subject and predicate following the first are connected with it, the conjunction is in the oblique case. This change of case gives notice of the succeeding subject and predicate; as, Mat. I. 2: Eblaham vt Aisak a tobachi tok; atuko Aisak vt Chekob a tobachi tok; here, atuko is in the oblique case, and connects the two prepositions, and shows two different subjects. If it were atuk osh instead of atuko it would make Abraham a subject of the second preposition. The genealogy of the Saviour in Luke III., illustrates the same usage. The conjunction mihma is there used, “and he,” the subject of the next verb. This change in the conjunction does not change the subject to the object. It gives notice of another subject, and connects them both by mihma. The copula is solved, and the way opened for another subject to take it. Thus, in Luke XVII. 10: acyvfa kok osh Falisi okma, acyvfa kvto publikan a tok; okma is in the oblique case. These instances exhibit the difference between a conjunction in the nominative and oblique cases.

§ 4. Conjunctions are divided into the following classes:

1. Copulatives; definite subjective, and, then, t, cha, micha, mihmvt, mikmvt, yohmi cha, yomohmi cha, yohmi mvt, yomohmi mvt.
   definite objective, na, mina, mihma, mikma.
   distinctive, mih ho, mih hosh.

2. Distinctives; or, if not, unless, except, but, keyukmvt, keyu liokmvt, amba, ikshokmvt, keyukma.

3. Concessives; although, nevertheless, be it so, admit it. They concede something which has been said. They are kia and amba. The distinctive article-pronouns osh, o, and oh, often precede kia, as akohkia, okako kia.


5. Causals; therefore, for, because, as, so as, okvt, yohmi hosh, yohmi kovkvt, yomohmi hosh, yomohmi hosh, yomohmi hokah.

6. Illatives; therefore, wherefore, on account of, yomohmi kovkvt, yomohmi hokah.

7. Finals; because, for, kovkvt, hokah, yohmi kovkvt, yohmi hokah.

8. Conditionals; if, lest, when, then, provided, kovkvt, kma (def.), kovkvt, okma, (dis).
9. Suspensives; whether, whether or, kmá (def.), okmá, (dis.), ish toh-bischikmá; ish lusachikmá, whether white or black, Mat. V. 36.

Examples of conjunctions:
Again, anonti, anowa, himmakma, himakona.
Also, aiena, itatuklo, mvt, ma, akinli.
Although, kia, okako, okakosh.
And, cha, na, micha, mina, mihmvt, mihma, mikmvt, mikma.
Because, hokvt, hoka, hatukosh.
Besides, aiena, micha, mikmvt, mikma.
But, amba, kia.
Except, keyukma, akcho.
Since, hatukosh, hatuko.
Therefore, yvmohmikmvt, yvmohmika, yvmohmihokvt.
Unless, keyukmvt, keyuhokmvt.

CHAPTER IX.

INTERJECTIONS.

§ 1. The Interjections may be divided into two classes, the subjective and the objective.

§ 2. The subjective interjections.
These are produced by a sudden ebullition of feeling and merely manifest the state of the speaker’s mind, as akshukeli! oh! on account of pain from water or cold; akshupeh! oh! when the pain is from fire; ulleh! for any severe pain; iikikeli! when in distress of mind or body.

§ 3. The objective interjections.
These are employed to excite the attention of the party addressed; intah!, ok!, okintah!, well! now! used for defiance or banter; yak eh! look here!, yak okeh, thanks to you; yokokeh, in lamentation; omeh! omishkeh! to call attention, Give ear! There are interjections for times of sport, of mourning, of war, victory and defeat. Some are common to both sexes, some used by only one.

§ 4. Interjections chiefly used by men.
Ahgh, no! stop! take heed!
Pullashkeh, God forbid!
Auohmeh, ah indeed!
Hahah, oh!
Han, oh! what!
Humpheh, oh! in anger, defiance, or pain.
Ok, well! now! as, I dare you!
Okintah, well, come on, I dare you.
Omeh, to invite the attention of hearers.
Omishkeh, the same in more solemn style.
Yakoh ! yakih !, a shout by the warner to the ball-players.

Interjections chiefly used by women.
Aiena, alas, wo is me.
Aiyenaheh, alas, wo, uttered at funerals.
Ehwah, fie ! begone, in reproach or disgust.
Aiheh, oho ! half in fun and half in earnest.
Wehkah, quit ! don’t !
Kaihoh, oh ! in fear.

Interjections common to both sexes.
Ok hoh, no ! no ! quit ! in anger.
Akshukeh, oh dear ! it hurts me !
Okshupeli, oh ! it burns !
Ehah, we, woe !
Hai, in disappointment.
Hok, oh !
Hush, alas !
Husha, alas !
Ikkikeh, alas ! pity !
Intah, well, now, come, enough !
Issah, quit ! be off ! stop !
Mah, look there now, sign of vocative.
Makhalokah, "let it be so to him," in contempt.
Mishia, begone !
Okkvnno, indeed !
Okokkoh, oh dear ! alas !