

## THE TEXT IN OKUNA

### Nai Sanekam Hosmi

He opa dalh na Mohkiampa koin ante ta tlama tsatsa ta loka mo ohpei Sanekam Hosmi. Nai hosmi ne iala mo Mohkiampa. Ne yla me koin kalial ko nalhal, le inan he poku ko kuma auohtlohta ka ikei me toskmit. Mo Sanekam Hosmi he moita mekietam ni koine iklohe'i loka.

Na ulukats Sanouna, taloi ka siyhu oka, ne nka histuhai dalh uan okapamit hi niolhe ka loka oka. Sanouna ne nka huetle na Motla, taloi ka loka oka, mo talhkoi mon paila husu uan okapamit me site moutats.

Ihdina, ndomei mo Motla ko lihpai mo Sanouna, ne nka na kusoi siyhu ko loka. Me Motla ehua es ulé kilhe kamal, ne uktioi tai ni ndomi. Inan he deuk ionté ta ihpome helaue me loka. Okapamite mo Motla ne tsan patloit pyi mupaitle, ka elhkoi mon tsan ekekaistit ka mekietam. Me ulé kamal, Ihdina ne histoi loka okapamit me ihpome helau hi siyhu.

Ne utskanàt he etsé mo Motla ia: "He oke hista mo Sanouna uan okapamit hi loka, ni Sanekam Hosmi. He oke moita mekietam anat. Kim etialamat ho inane siyhu okapa."

Na ulukats he ytapi histé dalh mo Sanouna uan okapamit hi loka elh he moité mekietam unat. Loka okapamit ne tulke uhistàt nat hi siyhu ne lahoit ineu hi moutats ne mioktioit unat ta uilol husu eliats. Sanouna ne ytapi etsoi ia: "Kim eliampi etukpat ho heku muohpi sihoi."

## THE TEXT IN ENGLISH

### The Cedar Spirit

It is said that many Mohkiampa people believe that the forest is full of animals because of the Cedar Spirit. That spirit belongs to the Mohkiampa. He has human legs and arms, but his stomach and face are more like that of a dog with big teeth. From the Cedar Spirit people who walk through the forest receive visions.

It is said that long ago Sanouna, the chief of the meadow people, wanted to lead his people to the country of the forest people. Motla, the chief of the forest people, was afraid of Sanouna because he and his people were afflicted by a peaceful disease.

Ihdina, wife of Motla and sister of Sanouna, was between the meadow and the forest. Motla, possessing a magically sharp knife, gave it to his wife. She thereby came to know the hidden paths through the forest. Motla's people covered themselves in the clothes of children in order to protect themselves from visions. With the magic knife, Ihdina led the forest people along the hidden paths to the meadow.

When they arrived Motla said: "Sanouna will lead his people to the forest, to the Cedar Spirit. They will receive visions. Let us behave decently towards those meadow people."

It is said that long ago Sanouna truly led his people to the forest, and they received visions. The forest people, having kindly led them to the meadow, released the disease from them and

taught them love and grace. Sanouna truly said: “Let us gracefully work together forever more.”

## ROUGH PRONUNCIATION GUIDE

Omitting some finer details: Letters have more-or-less their expected phonetic values, except that *lh* = [ɬ], *tl* = [tɬ], *d* = [ɗ], and *y* = [ɣ]. Stops are unaspirated. The stops *p*, *d*, and *k* are voiced between a vowel or nasal and an unstressed vowel. The high vowels *i* and *u* are pronounced as glides [j,w] when adjacent to another vowel.

Long vowels are marked with a grave accent (e.g., à). Words ending in a consonant, long vowel, or diphthong (e.g., oi) are stressed on the final syllable. Words ending in a short vowel are usually stressed on the penultimate syllable, but when stress instead falls on the final syllable, this is indicated by marking the final vowel with an acute accent (e.g., ê).

## GRAMMAR NOTES

The following notes focus exclusively on grammatical features which are attested in the torch text above. Other details of the morphology and syntax have been omitted.

### *Nouns and noun phrases*

Nouns in Okuna belong to either the **animate** or **inanimate** gender, where nouns denoting people, animals, and spirits are animate; and all other nouns are inanimate. Nouns do not distinguish **singular** from **plural**: for example, *koin* could mean ‘person’ or ‘people’ depending on the context. However, **pronouns** do distinguish singular from plural, as well as distinguishing animacy in the third person: e.g., third person animate singular *nai* ‘he/she’ versus *nat* ‘they’. These pronouns can also be used as **demonstratives**, equivalent to English ‘this’ or ‘that’. In this function they can combine with a following noun, and indicate the number and animacy of that noun: e.g., *nai koin* ‘that person’, *nat koin* ‘those people’.

Nouns can combine to form noun-noun **compounds**, where the modifying noun precedes the head noun, just as in English: e.g., *koin* ‘person, human’ + *kuma* ‘face’ > *koin kuma* ‘human face, face of a human’. This is a very common way of modifying nouns. Note that Okuna does not have a category of adjectives; instead, states and properties are expressed by **verbs**: e.g., *pata* ‘be tall’. Before it can be used as a modifier, a stative verb is first converted into a noun. There are various types of nominalization, but all of the examples in this text involve changing the default ending *-a* to *-e*: *pata* ‘be tall’ > *pate* ‘tall one, tall thing’. Once it has been converted into a noun, the modifier is then placed before the modified noun to form a compound: *pate koin* ‘tall person’, *nai pate koin* ‘that tall person’.

**Quantifiers** follow the noun that they quantify over: e.g., *ante* ‘many’, *koin ante* ‘many people’. The one exception to this is the numeral *es* ‘one’, which precedes the noun (or noun compound) and can also act as a marker of indefiniteness: *es koin* ‘one person, a person’; *es pate koin* ‘one tall person, a tall person’.

**Possessors, relative clauses, and phrasal modifiers** come after the noun. When one of these elements is present, the noun is suffixed with a **linker** morpheme, which takes the form *-e* after a consonant or a diphthong (*koin* > *koine*, *pyi* > *pyie*), and *-i* after a non-diphthong vowel (*ohpe* > *ohpei*). If the noun ends in a high vowel, adding *-i* causes that vowel to lower and become the corresponding mid vowel (*heku* > *hekoi*, *ndomi* > *ndomei*). Examples showing the use of the linker with post-nominal modifiers include:

<i>kodu</i>		'house'
<i>kodoi ka Sakial</i>	(house+LNK ALL Sakial)	'Sakial's house'
<i>kodoi na tene</i>	(house+LNK LOC hill)	'(the) house (which is) on the hill'
<i>kodoi henke imé</i>	(house+LNK liked.thing to.me)	'(the) house that I like'

Certain prepositions in English correspond to nouns in Okuna suffixed with a linker and preceded by a case marker (see below):

<i>talhko</i>	'cause, reason'
<i>mo talhko</i>	'because' (literally 'from cause')
<i>mo talhkoi Sakial</i>	'because of Sakial' (literally: 'from cause+LNK Sakial')
<i>mo talhkoi mon unkahat</i>	'because they left' (li.: 'from cause+LNK ABL.their having.left')

The examples below illustrate the option of having either a pre-nominal modifier in a compound construction, or a post-nominal modifier with a linker on the modified noun. Multi-word modifiers (like *inkahe mo kodu* 'one who is going from the house') must appear after the modified noun.

<i>nkaha</i>	'leave'
<i>nkahe</i>	'leaver, one who leaves'
<i>inkahe</i>	'one who is leaving' (progressive)
<i>inkahe koin</i>	'leaving person'
<i>koine inkahe</i>	'person who is leaving'
<i>koine inkahe mo kodu</i>	'person who is leaving (from) the house'

### Case marking

Okuna has a rather complex **active case marking** system, where the case of the noun phrase reflects its semantic role. Given the complexities of Okuna case marking, the verb entries in the glossary below include information about the participant role corresponding to each case that the verb occurs with. A brief rundown of the functions of the cases is as follows:

- **Nominative** is the default case used for things occupying a position or undergoing a change of location, or to which a property is attributed.
- **Dative** is used for goals and recipients ("to"), for the path traversed by an object in motion, and for patients of most change-of-state verbs.
- **Ergative** is used for agents who carry out an event.
- **Locative** is used for locations in space and time ("at, on, in"), and for individuals experiencing a cognitive state (e.g., "he knows" is expressed as "[it] is known in him").
- **Allative** is used for the direction in which something is moving or towards which something is oriented ("towards"), for beneficiaries ("for"), for subject matter ("about, as"), as well as for certain possessors.
- **Ablative** is used for sources ("from, of") and causes ("because of"), as well as for the possessor in a kinship relation ("Sakial's mother" is literally "mother from Sakial").
- **Instrumental** is used for instruments and comitative relationships ("with"), to indicate a path ("through, along, across, by way of, via"), and for certain alienable possessors (e.g., "I own it" is expressed as "it belongs with me").

Pronouns – which, as noted above, can also be used as demonstratives – inflect for case. When not headed by a case-marked pronoun or demonstrative, a noun phrase is introduced by a particle called a **case marker** (the same case marker is used whether the noun phrase is singular or plural). The following table lists the case markers, as well as the case forms for the third person

singular and plural animate pronouns. The nominative and dative case markers have different forms depending on whether the following noun is animate or inanimate:

	case marker	3sg animate	3pl animate
nominative (inanimate)	<i>ta</i>	--	--
nominative (animate)	<i>ua</i>	<i>nai</i>	<i>nat</i>
dative (inanimate)	<i>hi / 'i</i>	--	--
dative (animate)	<i>ni</i>	<i>anai, unai</i>	<i>anat, unat</i>
ergative	<i>mo</i>	<i>iná</i>	<i>inat</i>
locative	<i>na</i>	<i>inan</i>	<i>inena</i>
allative	<i>ka</i>	<i>iné</i>	<i>inane</i>
ablative	<i>mo</i>	<i>inó</i>	<i>ineu</i>
instrumental	<i>me</i>	<i>inem</i>	<i>inime</i>

Notice that the ergative and ablative case markers are the same (*mo*), although ergative and ablative pronouns are distinct. Notice also that the dative pronouns take two different forms, where one form (e.g., *anai, anat*) is used when the clause names an event which is ongoing, hypothetical, or incomplete; while the other form (e.g., *unai, unat*) is used if the clause names an event which is complete or fully realized.

In inalienable possession constructions, the possessive pronoun attaches to the end of the case marker as a suffix: for example, third person animate *-n* ('his, her, their') attaches to the ablative case marker *mo* in the phrase *mon ndomi* 'from his/her/their spouse'.

### *Sentence structure and word order*

Okuna sentences have **verb-initial** basic order. In main clauses, the verb is preceded by a **tense auxiliary** (such as the default auxiliary *he*). The subject, object, and other noun phrases come after the verb. Since the syntactic role of the noun phrase is indicated by its case, noun phrases can appear in any order (although shorter noun phrases tend to precede longer ones):

*He taha mo Sakial ni kauen*  
 AUX kill ERG Sakial DAT turkey  
 'Sakial kills the turkey(s)'

*He taha ni kauen mo Sakial*  
 AUX kill DAT turkey ERG Sakial  
 'Sakial kills the turkey(s)'

When a nominative noun phrase immediately follows the verb, the nominative case marker *ta* or *ua* is frequently omitted (although it can be included). The nominative case marker must be included when the nominative noun phrase is separated from the verb by intervening elements. Compare:

*He nakpa mo Sakial ua kauen*  
 AUX carry ERG Sakial NOM turkey  
 'Sakial carries the turkey(s)'

*He nakpa kauen mo Sakial*  
 AUX carry turkey ERG Sakial  
 'Sakial carries the turkey(s)'

Embedded clauses pattern like noun phrases in that they are introduced by a case marker, usually the nominative case marker *ta* (or the ablative case marker *mo* after a preposition-like noun), e.g.:

*He iona inan ta utaha mo Sakial ni kauen*  
 AUX known him.LOC NOM have.killed ERG Sakial DAT turkey  
 'He knows that Sakial killed the turkey'

Quite often one of the noun phrases will function as the **topic** of the clause, in which case it appears at the beginning of the sentence, preceding the verb and the auxiliary. Nominative, ergative, and dative topics appear without a case marker, and their role in the clause is instead indicated by **voice** morphology on the verb. The only two voices which occur in the torch text are the **unmarked voice** (used when there's no topic, or when the topic is the nominative argument of the verb), and what is called the **actor-voice** (used when the ergative argument is the topic). Actor-voice is marked in various ways – for example, by adding the prefix *e-* to the verb, or by changing the tense/aspect suffix (e.g., the aorist suffix changes from *-é* to *-oi* in actor-voice). When the clause includes a topic, the topic is immediately followed by an **agreement particle** which indicates the person and animacy of the topic noun phrase. This agreement particle replaces the default auxiliary *he*, and precedes the past-tense auxiliary *nka*. Consider the examples below, which show a nominative and ergative noun phrase, respectively, functioning as the clause-initial topic:

*Kauen ne nakpa mo Sakial*  
 turkey 3sgAn carry ERG Sakial  
 'The turkey is carried by Sakial'  
 or 'The turkey, Sakial carries it'

*Sakial ne enakpa kauen*  
 Sakial 3sgAn AV.carry turkey  
 'Sakial carries the turkey(s)'  
 or 'Sakial, he carries the turkey(s)'

In both of these sentences the agreement marker *ne* follows the topic and indicates that it is third person animate. In the second sentence, the verb carries the actor-voice prefix *e-* to indicate that the topic is the ergative argument.

The topic of the clause can be **null**, in which case the agreement particle is the only indication of the person and animacy features of the topic:

*Ne nakpa mo Sakial*  
 3sgAn carry ERG Sakial  
 'It is carried by Sakial', 'Sakial carries it'

*Ne enakpa kauen*  
 3sgAn AV.carry turkey  
 'S/he carries the turkey(s)'

Various particles can go between the auxiliary (or agreement particle) and the verb, such as the future marker *oke* 'be going to'. In addition, Okuna has a **noun incorporation** structure: here a noun with no case marker is sandwiched between the auxiliary or agreement particle and the verb. Incorporated nouns are generally interpreted as non-referential – that is, they pick out a type of entity rather than a specific individual or individuals. Compare the examples below, where the incorporated nouns are boldfaced:

*He taha mo Sakial ni kauen*  
 AUX kill ERG Sakial DAT turkey  
 'Sakial kills the turkey(s)'

*He kauen taha mo Sakial*  
 AUX turkey kill ERG Sakial  
 'Sakial kills turkeys' (lit. 'turkey-kills')

*Nai ike ni paitle mo aki*  
 that dog 3sgPRES covered ABL flea  
 'That dog is covered in (the) fleas'

*Nai ike ni aki paitle*  
 that dog 3sPRES flea covered  
 'That dog is flea-ridden' (lit. 'flea-covered')

### Verb morphology

As mentioned above, there is no category distinction between verbs and adjectives in Okuna. Verbs inflect for **voice** (discussed above), as well as **aspect**, **mood**, and other categories. In addition, verbs take different forms depending on whether they occur in a **main clause**, an **adverbial (participial) clause**, or an **embedded clause** (embedded clauses are introduced by a case marker, typically the nominative marker *ta*).

Since verb morphology is rather complex, I will not go into all the details here. Instead, I'll just list all of the verb forms attested in the torch text. These are given in the table below, illustrated with the verb *lasta* 'send'. Verbs are marked with a combination of prefixes and suffixes, and in main clauses they generally co-occur with a preceding tense auxiliary (here, *he* or *nka*).

form	aux	px	sfx	example	rough translation
simple (unmarked voice)	<i>he</i>		-a	<i>he lasta</i>	sends, will send
simple (actor-voice)	<i>he</i>	<i>e-</i>	-a	<i>he elasta</i>	sends, will send
dependent (unmarked voice)			-a	<i>lasta</i>	that X sends/sent; send!
dependent (actor-voice)		<i>e-</i>	-a	<i>elasta</i>	that X sends/sent; send!
dependent subjunctive			-i	<i>lasti</i>	to send, that X would send
aorist (unmarked voice)	<i>he</i>		-é	<i>he lasté</i>	sent
aorist (actor-voice)	<i>he</i>		-oi	<i>he lastoi</i>	sent
past imperfective	<i>nka</i>		-e	<i>nka laste</i>	used to send, would send
simple participle			-à	<i>lastà</i>	sending, when X sends
perfect participle		<i>u-</i>	-à	<i>ulastà</i>	having sent, when X (had) sent
progressive nominal		<i>i-</i>	-e	<i>ilaste</i>	(thing) being sent
past desiderative (actor-voice)	<i>nka</i>		-uhai	<i>nka lastuhai</i>	wanted to send
converb			-e	<i>laste</i>	sending, by means of sending

Some of these forms should be self-explanatory, but note: The **simple** form is used in clauses that indicate generalizations or timeless truths, and in clauses with a future-tense interpretation. The **dependent** form is used in embedded clauses, and as an imperative form. The **aorist** combines past tense and perfective meaning: it indicates a single completed event in the past. The **participle** forms create modifying clauses used to provide temporal context for the event denoted by the main clause (e.g., "Having returned home, he ate dinner"). Finally, a **converb** immediately precedes

the main verb—occupying the same position where incorporated nouns go—and indicates the manner or means by which an event is carried out: e.g., from *tlynka* ‘push’ we can form the con-verb *tlynke* ‘by pushing’, which can then modify the verb *lima* ‘open’ to produce the compound form *tlynke lima* ‘push open, open (something) by pushing (on it)’.

When the clause includes a **topic** and the topic is **plural**, the verb carries the word-final suffix *-t*. As noted above, nouns in Okuna do not distinguish singular and plural forms, so often the presence or absence of the *-t* suffix on the verb is the only indication of whether the topic is singular or plural. Compare:

*Pyi ni inakpai kohot*  
 child 3sgPRES PROG.carry chest  
 ‘The child is carrying the chest’

*Pyi ni inakpait kohot*  
 child 3sgPRES PROG.carry.PL chest  
 ‘The children are carrying the chest’

Finally, note that stative verbs inflect for the **comparative** degree by adding the prefix *a(u)-* and the suffix *-oht*: e.g., *pata* ‘be tall’ > *apatohta* ‘be taller’.

## GLOSSARY

Verbs are listed in their default form, consisting of the verb stem plus the suffix *-a*.

Abbreviations: *ABL* – ablative (noun phrase), *agr* – agreement particle, *ALL* – allative (noun phrase), *aux* – auxiliary, *AV* – actor-voice, *cj* – conjunction, *cm* – case maker, *DAT* – dative (noun phrase), *det* – determiner, *ERG* – ergative (noun phrase), *INST* – instrumental (noun phrase), *LNK* – linker, *LOC* – locative (noun phrase), *n* – noun, *NOM* – nominative (noun phrase), *p* – particle, *PL* – plural, *pn* – pronoun, *PROG* – progressive, *q* – quantifier

**anat** (*pn, det*) to them, to those (animate plural) [DAT pronoun or demonstrative, used when the event is incomplete or unrealized]

**ante** (*q*) many

**dalh** (*p*) so they say [evidential particle indicating hearsay]

**deuk** (*p*) thus, therefore

**ehua** (*v*) have, own, possess [used of personal property; INST = owner, NOM = thing owned]

**elh** (*cj*) and then, and so

**elhko** (*n*) purpose, goal

**eliampi** (*p*) easily, with ease, gracefully, peacefully, smoothly

**eliats** (*n*) ease, easiness, peacefulness, smoothness; grace, agility; health, wellness; trust

**es** (*q*) one, a, an, a certain

**etsa** (*v*) speak, say, tell [ERG = person

speaking, DAT = person being told or spoken to, NOM = thing being said]

**etskana** (*v*) arrive [irregular perfect aspect stem: *utskana* ‘have arrived’]

**he** (*aux*) [introduces a predicate in the unmarked or aorist tense/aspect]

**heku** (*n*) time

**helau** (*n*) path, trail (leading through or along something)

**hi** (**‘i**) (*cm*) to, up to, until [DAT case marker (for inanimate noun phrases)]

**hista** (*v*) lead, take

**ho** (*p*) [particle used in imperative sentences or to express a desired action]

**hosmi** (*n*) spirit, supernatural being

**huetla** (*v*) be afraid of [LOC = individual who is afraid; NOM = thing that LOC is afraid of]

**husu** (*cj, p*) and, and also, with, along with, as well as

- ia** (*p*) [quotative particle, introduces quoted speech]
- iala** (*v*) have, be responsible for, be in a social relationship with; be the responsibility of [used of kinship and other social relations, abstract qualities, etc.; ABL = possessor, one who has responsibility, NOM = possessed]
- Ihdina** (*n*) [name]
- ihpoma** (*v*) be obscured or occluded; be concealed, be hidden, be secret
- ike** (*n*) dog
- inan** (*pn,det*) in him/her, in it, in that (one) (animate) [LOC pronoun or demonstrative]
- inane** (*pn,det*) for them, for those; to(wards) them, to(wards) those (animate plural) [ALL pronoun or demonstrative]
- ineu** (*pn,det*) from them, from those; of them, of those (animate plural) [ABL pronoun or demonstrative]
- ionta** (*v*) come to know, be informed of [NOM = thing which comes to be known, LOC = individual who comes to know NOM]
- ka** (*cm*) for, of; to, towards, in the direction of; about, as [ALL case marker]
- kalial** (*n*) pair of legs
- kamal** (*n*) knife
- kekaista** (*v*) protect, shield [ERG = one who protects, NOM = thing being protected, ALL = thing against which NOM is being protected]
- kilha** (*v*) be sharp, have a sharp edge
- kim** (*agr*) we, us [first person plural inclusive agreement marker]
- kloha** (*v*) go through, move through [NOM = thing in motion, DAT = path/location through which NOM moves]
- ko** (*cj*) and
- koin** (*n*) person, human being
- kuma** (*n*) face
- kusu** (*n*) (space/area) between
- laha** (*v*) release, let go of [ERG = one who releases, DAT = thing which is released, ABL = person/thing from whom DAT is released]
- le** (*cj*) but
- lihpa** (*n*) sister
- loka** (*n*) forest, woods
- me** (*cm*) with; along, through, via, by way of [INST case marker]
- mekietam** (*n*) vision, mental image, picture in one's mind
- mioktia** (*v*) teach, instruct, inform [ERG = one who teaches, DAT = one who is taught, NOM = thing which is taught]
- mo** (*cm*) by, from [ERG or ABL case marker]
- Mohkiampa** (*n*) [name that the Okuna use to refer to themselves]
- moita** (*v*) get, receive, acquire [DAT = receiver, NOM = thing received]
- mon** (*cm*) from his/her/their; of his/her/their [introduces ABL noun phrase with a third person animate pronoun possessor, or ABL embedded clause with a third person animate pronoun as the topic]
- Motla** (*n*) [name]
- moutats** (*n*) sickness, disease
- muohpi** (*p*) completely, wholly [*heku muohpi* 'always, the whole time']
- mupaitle** (*n*) clothes, garments
- na** (*cm*) in, on, at, etc. [LOC case marker]
- nai** (*pn,det*) he, she, it, that (animate singular) [NOM pronoun or demonstrative]
- nalhal** (*n*) pair of arms
- nat** (*pn,det*) they, them, those (animate plural) [NOM pronoun or demonstrative]
- ndomi** (*n*) spouse, wife, husband
- ne** (*agr*) [indicates that the preceding topic is third person, animate]
- ni** (*cm*) to [DAT case marker (for animate noun phrases)]
- niolh** (*n*) land, country, region
- nka** (*aux*) [introduces a predicate in the past imperfective tense/aspect]
- ohpe** (*n*) cause, reason, account
- ohtla** (*v*) resemble, be like [NOM = individual to whom the resemblance is attributed, ALL = person or thing to which NOM is being compared]
- oka** (*n*) tribe, people group, ethnic group

**okapa** (*n*) person, member of a tribe or ethnic group  
**okapamit** (*n*) people, the members of a tribe or ethnic group [-*mit* marks collective nouns]  
**oke** (*p*) going to, by and by [indicates future event]  
**opa** (*v*) think, believe [LOC = the one who holds the belief, NOM = the thing which is believed]  
**paila** (*v*) be caught, be in the grip of [NOM = thing which is caught, INST = thing which NOM is in the grip of]  
**patla** (*v*) cover [ERG = person who covers, DAT = thing being covered, NOM = thing one uses to cover DAT]  
**poku** (*n*) stomach, belly  
**pyi** (*n*) child  
**sanekam** (*n*) cedar, cedar tree  
**Sanouna** (*n*) [name]  
**sihoi** (*p*) hereafter, from now on, starting now and continuing into the future  
**sita** (*v*) be calm, peaceful  
**siyhu** (*n*) field, meadow  
**ta** (*cm*) [NOM case marker (for inanimate noun phrases and to introduce embedded clauses)]  
**tai** (*pn,det*) it, that (inanimate singular) [NOM pronoun or demonstrative]  
**talhko** (*n*) cause, reason  
**talo** (*n*) leader, chief, chieftain  
**tialama** (*v*) act with decency; be polite, well-behaved, well-mannered, respectful; be dignified; act out of a sense of

honour [ERG = person who acts with decency, etc.; ALL = person towards whom one acts with decency, etc.]

**tlama** (*n*) animal  
**tosukmit** (*n*) big set of teeth [*to-* (augmentative prefix) + *suk* 'tooth' + *-mit* (collective suffix)]  
**tsan** (*n*) self, oneself (reflexive) [undergoes noun incorporation]  
**tsatsa** (*v*) be full (of)  
**tukpa** (*v*) work together, do something together, collaborate, cooperate [ERG = those working together]  
**tulka** (*v*) be kind, act out of kindness  
**uan** (*cm*) his/her/their [introduces NOM (animate) noun phrase with a third person animate possessor]  
**uilol** (*n*) love  
**uktia** (*v*) give [ERG = giver, NOM = thing given, DAT = recipient]  
**ulé** (*n*) magic  
**ulukats** (*n*) ancient times, long ago times  
**unat** (*pn,det*) to them, to those (animate plural) [DAT pronoun or demonstrative, used when the event has been completed or fully realized]  
**yla** (*v*) have, include, be equipped with [used of body part possession and other part-whole relations; NOM = possessor (whole), INST = possessed (part)]  
**ytapi** (*p*) truly, really, verily