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A Grammar of Hiutsaθ

Jessie Sams

How astonishing it is that language can almost mean,
and frightening that it does not quite....

from “The Forgotten Dialect of the Heart”
by Jack Gilbert

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A GRAMMAR OF HIUTSAØ

Chapter 1

Introduction to Hiutsaθ

Hiutsaθ is an invented language that appears in a series of novels written for young adults. The goal of this grammar is to investigate not only the language itself but also the speakers of Hiutsaθ, integrating the language with the speakers' culture. As an invented language, there are only fictional speakers of Hiutsaθ; however, throughout the grammar, the language will be explored as if it and its speakers actually exist in order to bring the readers into the fictional world of the language. Throughout the grammar, when words in Hiutsaθ are written, they be written with a spelling based on the International Phonetic Alphabet (IPA) for the readers' convenience (a guide to pronouncing IPA is in Appendix I).

This introductory chapter first focuses on the speakers of Hiutsaθ (Section 1.1) before outlining key characteristics of the language and providing the overall organization of the grammar (Section 1.2). The information on the grammar is meant to provide readers with a broad understanding of how Hiutsaθ is classified as a language in comparison with other world languages; therefore, it will cover such features as lexicon and language family, morphological type of language, and syntactic structure.

1.1 Speakers

Hiutsaθ is a language spoken by the Xiφaθeho ('Gifteds'), a race of women who, though they look human in appearance, have special abilities (or Gifts). There are 12 families of Xiφaθeho, and each family has a designated xiφaθ ('Gift'), such as the xiφaθ of Finding (the ability to find anything, no matter how hidden) or of Making (the ability to make any object from an existing, but different one). Each family has four generations at all times, so the number of Xiφaθeho always remains 48. By most standards, having only 48 speakers would classify Hiutsaθ as an endangered language; however, the population has held steady at 48 speakers for well over a millinium without the language losing its linguistic status, despite the fact that the Xiφaθeho do not willingly allow their language to be shared with human speakers (which makes collecting data for written grammars quite difficult). In the unlikely event that the number of speakers should dwindle, Hiutsaθ could quickly become a dead language.

The Xiφαθεho—along with their language—first appeared in the seventh century in Europe and parts of northern Africa, where they remained until the 16th century. During those 900 years, they were a nomadic tribe that traveled individually or, in some cases, in pairs or small groups. They used their Gifts to help the humans they came in contact with as they journeyed. All Xiφαθεho are able to speak and understand human languages but use only Hiutsaθ to communicate with one another. Any fluctuations in their language occurred during that time when they borrowed or calqued terms from the continental languages to fill any lexical gaps; although, the amount of borrowing and calquing remained rather limited even during that period of fluctuation. The languages with the biggest effect on Hiutsaθ are the ancient languages of Europe—primarily Latin and ancient Greek.

After near persecution in the 16th century when women were being burned for witchcraft and religious persecution was at its height, the Xiφαθεho began questioning their purpose of helping humanity and banded together to flee Europe for the isolation of the American “New World” continent, where they once again became nomadic and mingled with the indigenous people of the land for nearly 100 years. However, with the influx of European settlers, they feared that another time of persecution was near. After witnessing the Salem witch trials in the late 17th century, they shunned humans and isolated themselves in a settlement they simply called ‘ekonila’ (‘the colony’). They currently live—and have lived for over 300 years—in a rural (and otherwise uninhabited) area of the Ozarks in Missouri. The approximate location of ekonila is marked on the map below:

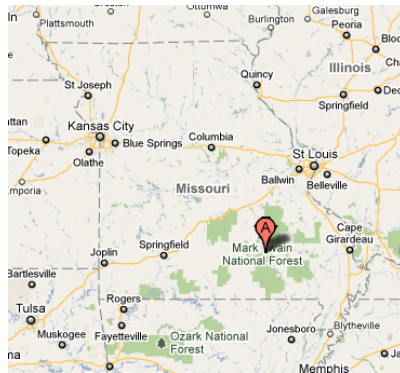


Figure 1. Location of ekonila on Google map: 37.242765,-91.225233

Figure 1 shows the isolation of ekonila—all roads end before the outer boundaries. No human knows exactly how large ekonila is, nor has any

human been inside its boundaries. Based on information from a Xiφaθe informant, though, ekonila has at least 13 structures: 12 buildings house the different families, and one building is their Assembly Hall (functioning as both a temple and courthouse for the Xiφaθeho). Unpaved paths run between the buildings, and the outer area of ekonila is wild forest land. While the Xiφaθeho can travel outside their confines, their borders are guarded against intruders (other than animals, which can come and go freely).

The Xiφaθeho typically resist change, which is evident in their language—a language with little to no irregularities, even in the morphology of common nouns and verbs. Their resistance to change is also reflected in borrowing: If a word or term is borrowed from another language, it often takes years (or, in some cases, centuries) for the word to be entrenched enough in Hiutsaθ to be considered a part of the language. If a lexical gap exists, the Xiφaθeho are more likely to create an entirely new word in their own language than they are to borrow one.

One change that occurred internally is a change in the name of their language. When they isolated themselves in ekonila, they changed their language name to Hiutsetsaθeiθo (or ‘Hiutsaθ’), which literally means ‘superior language.’ While the language itself is not linguistically superior to any other language, its name portrays the attitude of the Xiφaθeho toward other languages or, more specifically, toward speakers of other languages. The Xiφaθeho view humans as inferior and, therefore, are often disdainful when referring to humans or the things they hold important, and they resist filling any lexical gaps caused by human invention over the past 300 years (e.g., they have no specific word for car or computer).

1.2 Language

In its recognizable roots, Hiutsaθ is primarily Indo-European with cognates for many common terms, such as those in the following table. In Table 1 below, the Greek column is Ancient Greek, and the dashes represent entries that are either not available or are not cognates.

IE Root	Sanskrit	Greek	Latin	German	Russian	Hiutsaθ	English
mater-	matar	mētēr	māter	Mutter	mat’	maθane	mother
pāter-	pitar	patēr	pater	Vater	pápa	paθane	father
swesor-	svasar	—	soror	Schwester	sestrá	ʃuθano	sister
bhrāter-	bhratar	—	frater	Bruder	brat	faθano	brother
nek ^v -t-	—	nyx	nox	Nacht	noch	nuθne	night
ster-	—	aster	stella	Stern	—	atseli	star
mūs-	—	—	mus	Maus	myš’	muʃe	mouse
trei-	tri	treis	trēs	drei	tri	θele	three

Table 1. Indo-European cognates

A common pattern, which is seen in Table 1, is that when the IE root has a [t], Hiutsaθ uses a [θ]; for example, the ‘mater-’ from IE is ‘maθane’ in Hiutsaθ. Another common pattern is that the [s] in an IE root is an [ʃ] in Hiutsaθ; an example is that the IE root ‘mūs-’ becomes the Hiutsaθ ‘muʃe’. The exception listed in Table 1 to both of those generalizations is the IE root ‘ster-’, which is ‘atseli’ in Hiutsaθ—a form of metathesis (reversing the [s] and [t] sounds). Because Hiutsaθ does not have an [r] in its phonemic inventory, anytime an [r] carries through to Hiutsaθ, it is realized as an [l]; an example is the IE root ‘trei-’ becoming the Hiutsaθ ‘θele’. Based on cognates in the lexicon—like those in Table 1—Hiutsaθ is classified as an Indo-European language. Beyond its lexicon, though, Hiutsaθ is an outlier of Indo-European languages with features reminiscent of languages around the world.

In inflecting words, Hiutsaθ is primarily an agglutinating language—it has a variety of prefixes and suffixes that attach to a base with clear boundaries. For example, in (1) below, the word ‘itaalihoma’ is broken down into its individual morphemes:

- (1) i-taali-ho-ma
 DEF-animal-PL-ACC
 ‘the animals’

The base for (1) is ‘taali’ (‘animal’); the prefix ‘i-’ is a definite marker that attaches directly to the base. Furthermore, the plural suffix ‘-ho’ is distinct

from the accusative suffix ‘-ma’. As an agglutinating language, the majority of the prefixes and suffixes have a single meaning or grammatical function, like those in (1). While Hiutsaθ is primarily agglutinating, it has some fusional characteristics, especially in the verbal inflections:

- (2) tsɑθe-keme
 say-1p,INCL,PAST
 ‘we said’

In the example in (2), the suffix ‘-keme’ indicates multiple grammatical features: person, number, inclusiveness, and tense. In this case, the suffix is first-person, plural, inclusive, and past tense. Unlike most fusional languages, though, the suffix is still easily separable from its base, ‘tsɑθe’ (‘say’). Hiutsaθ also shares some characteristics with analytic languages; for instance, Hiutsaθ has prepositions:

- (3) mexo e-konila-haθ
 around DEF-colony-LOC
 ‘around the Colony’

Example (3) demonstrates that Hiutsaθ has function words (like prepositions) that stand alone. Even with these features, though, Hiutsaθ is still primarily an agglutinating language.

In general, the expected (i.e., ‘unmarked’) sentence structure is VSO, which is not entirely uncommon in world languages but is less common than SVO or SOV word orders. Examples of the typical word order are below:

- (4) a. alikaθito iutseka
 V S
 ‘the bird is flying’
 b. ʃinaka elelune menikoʃiama
 V S O
 ‘the girl saw a cat’

If a sentence only has a subject and a verb, as in (4a), the verb will generally precede the subject. If a sentence has a subject, object, and verb, as

in (4b), the typical order is VSO. If a sentence has more constituents than VSO, the typical sentence structure is the following:

(Neg) (Aux) V S O₁ O₂ ADJUNCT

An example of a sentence with more constituents is in (5):

(5) ηαι μιφνε ηυεκα εμαθανε ασυνεομα εχαλυνεφισ τσυφο θεχοχαθ
 NEG AUX V S O₁ O₂ ADJUNCT
 ‘No, the mother should not give her daughter the stone in front of
 me’

The sentence in (5) demonstrates the typical order for sentences with negation, an auxiliary, two objects, and an adjunct. Because the language inflects nouns, and to some extent adjectives, in the sentence to show their grammatical roles (which will be further discussed in a later chapter), the word order can vary from the typical one without resulting in any major misunderstandings. Therefore, the sentence in (5) could be reworded like the following:

(6) τσυφο θεχοχαθ ασυνεομα ηαι μιφνε ηυεκα εμαθανε εχαλυνεφισ
 ADJUNCT O₁ NEG AUX V S O₂
 ‘No, the mother should not give her daughter the stone in front of
 me’

Even with the constituents in a different order, the overall meaning of the sentence does not change. However, with a different word order, the emphasis shifts—the sentence in (6) might be better translated into English as ‘In front of me, the stone the mother should not give to her daughter.’ The wording sounds awkward in English, but it reflects the fact that in HiutsaØ any constituent placed at the beginning of the sentence (that would not typically appear there) is brought into focus. Emphasis—focus or topicalization—is the primary reason sentences appear in a different word order. However, a different word order could also reflect strong emotion.

1.3 Organization of the grammar

The following grammar of HiutsaØ is organized into eight chapters, each one exploring a different feature of the language and building on the general information provided above.

Chapter 2 focuses on the sounds of Hiutsaθ, examining both the phonemes and the phonological processes present in the language. Chapter 3 builds on the sounds by providing the native writing system of Hiutsaθ, as well as alternate spelling systems for writing Hiutsaθ words

Chapter 4 begins the investigation of the morpho-syntax of Hiutsaθ by describing the noun and pronoun usage in the language. Chapter 5 builds on the morpho-syntax by describing verb usage, and Chapter 6 provides information on adjectives and adverbs. Chapter 7 finishes the section on morpho-syntax with descriptions of the use of negatives in utterances and complex clauses, including subordinate clauses, questions, and reported speech.

Chapter 8 focuses on the semantic categories within the Hiutsaθ lexicon, tying in key information about the Xiφaθe culture. Chapter 9, then, builds on that by providing information about discourse and narrative structure in Hiutsaθ.

After the written grammar, two dictionaries are provided: an English-Hiutsaθ Dictionary and a Hiutsaθ-English Dictionary.

Chapter 2

Sounds of Hiutsaθ

In order to cover the full range of sounds in Hiutsaθ, this chapter has three sections: phonemic inventories, syllabic concerns, and phonological processes.

2.1 Phonemic inventories

Hiutsaθ was originally called the “whispered language” (Huφelihtsaθeiθo, or Huφetsaθ for short) because it was only spoken in wisps in passing when the Xiφaθeho crossed paths while living among humans; the language was spoken primarily in whispers to keep humans from deciphering the language through any sort of frequent exposure. Because it was primarily whispered, there are no voiced/voiceless distinctions (as they are all lost when whispered) in any of the sounds. In other words, while there are voiced phonemes (e.g., [m] or [e]), there are no voiceless counterparts to those phonemes.

The consonants in the phonemic inventory are largely voiceless to provide maximal distinctions between consonants and vowels when the language is spoken aloud; furthermore, there are more fricatives than any other type of consonant, which gives the language a whispered (or hissing) feel. Table 2 below provides the phonemic inventory of Hiutsaθ consonants (Table 2 is an IPA chart; refer to Appendix I for further tips on pronouncing IPA):

	Bilabial	Labio-dental	Dental	Alveolar	Post-alveolar	Palatal	Velar	Glottal
Plosive	p			t			k	
Nasal	m			n		ɲ	ŋ	
Fricative	φ	f	θ	s	ʃ		x	h
Affricate				ts				
Lat. app.				l				

Table 2. Phonemic consonants of Hiutsaθ

Many of the consonants in Table 2 are familiar to English speakers; however, some of the consonants are unfamiliar or pronounced differently than those in English:

- (a) All three voiceless plosives (or stops) are unaspirated (e.g., [p] is pronounced as the initial [p] in Spanish *perro*).
- (b) The palatal nasal [ɲ] is pronounced like the medial sounds in Spanish *piña*, and the velar nasal [ŋ] is pronounced like the final sound in English *sing*.
- (c) The two fricatives not found in English are the voiceless bilabial fricative [ɸ] and the voiceless velar fricative [x]; the [x] is pronounced like the final sound of German *ach*.
- (d) The voiceless glottal fricative [h] is fully pronounced as a glottal fricative, not as a voiceless vowel counterpart as it is in English, and when [h] appears at the end of a syllable, it is still fully pronounced.
- (e) The voiceless alveolar affricate [ts] is not found in English but is easily produceable by most English speakers (as it is like the end of common words like *cats* [kæts]); it helps make *Hiutsaθ* feel exotic that the [ts] appears in the onset of syllables, something that would not naturally occur in English.

The IPA symbols for the consonants (found in Table 2) are used throughout this grammar to spell out *Hiutsaθ* words.

Hiutsaθ is a typical language in that it has the three voiceless stops [p], [t], and [k] that are found most frequently in languages, and it has the most sounds produced in the alveolar region than any other, which is a typical pattern for languages. Furthermore, the most frequent three nasals are all present ([n], [m], and [ŋ]) along with the less frequent [ɲ]. The language is a bit atypical in that it has the dental fricative [θ], which is not a common world sound, and it has no voicing distinctions. According to Maddieson, *Hiutsaθ* has a moderately small consonant inventory with 16 consonants, where the typical inventory is 19-25. Having a moderately small consonant inventory is one way that *Hiutsaθ* differs from other Indo-European languages, as the highest concentrations of languages with moderately small consonant inventories are “in the Pacific region (including New Guinea), in South America and in the eastern part of North America” (Maddieson, Chapter 1).

Table 3 provides the vowels in the phonemic inventory of *Hiutsaθ*:

	Front	Back	
Close	i		u
Close-mid	e		o
Open		ɑ	

Table 3. Phonemic vowels of Hiutsaø

The vowels in Table 3 are the classic five vowels that often show up in natural languages (and invented languages). While most English speakers will produce the close-mid tense vowels [e] and [o] as diphthongs, they are monophthongs in Hiutsaø. The vowels are balanced and are typical for world languages: According to the Maddieson, the average vowel inventory is 5-6 vowels, and languages with average-sized vowel inventories appear throughout the world (Chapter 2).

The phonemic inventory, when considered together, falls into the average size for phonemic inventories (20-37 phonemes) with 21 phonemes. Its consonant-vowel ratio (3.2) is average when compared across world languages (Maddieson states that the average ratio is between 2.75 and 4.5); several other Indo-European languages share this average ratio, including Spanish, Modern Greek, and Romanian (Maddieson, Chapter 3).

2.2 Syllabic concerns

The syllable structure of Hiutsaø is theoretically (C)V(C); however, due to phonological constraints, it is really a CV(C) language because any vowel without a C onset is automatically preceded by a glottal stop. While the onset can be any consonantal sound, the coda can only be a fricative, and the nucleus can only be a vowel (i.e., Hiutsaø has no syllabic consonants). There are no consonant clusters in the language, so when a syllable is CVC, the coda is always produced as its own sound (i.e., the coda C never blends with the onset C of the next syllable). Thus, /mosta/ is pronounced [mɔs-tɑ] and not [mɔ-stɑ], as many English speakers would typically do, or [mɔst-ɑ]. (The hyphen in the pronunciation is only used to show where the syllable boundary occurs for ease of reference.) Furthermore, when the coda C is the same as the onset C of the following syllable, the two consonants are still fully produced; therefore, /mosse/ is pronounced [mɔs-se] (with an elongated, or geminated, consonant) and not [mɔse].

Accent in Hiutsaθ is realized with a pitch accent on the initial syllable: If the word is polysyllabic, the pitch is a rising one; if the word is monosyllabic, the pitch is a falling one. For instance, the word [halaθa] has a rising pitch on the first syllable [ha] while the word [se] has a falling pitch on its only syllable. All other syllables are produced with a neutral pitch. The pitch accent remains on the initial syllable of the root word so that even if a prefix is added, the accent remains on the same syllable; thus, when the verb [halaθa] ('need') becomes part of an interrogative construction and receives the prefix [tsi-] to become [tsihalaθa], the rising pitch accent remains on the [ha]. For words that have four or more syllables, a secondary pitch accent with a rising pitch that is not quite as high as the primary accent is placed on the fourth syllable (so that no more than two unaccented syllables occur in a row); proper compounds in Hiutsaθ ignore word boundaries and place the secondary pitch accent on the syllable it typically falls on, regardless of where the second word begins. For example, [ʔifepaʔiθo] 'belief' receives the following pitch accents: [ʔí fe pa ʔí θo], where the initial syllable [ʔi] receives the primary accent (´) and the fourth syllable [ʔi] receives the secondary accent (¨). The compound [ʔifepaʔiθoloφəs] 'religion' (literally 'belief system') receives the accents on those same syllables with the addition of a falling accent on the final syllable: [ʔí fe pa ʔí θo lo φəs]. Having the initial syllable receive the stress is common to Indo-European languages: Goedemans and van der Hulst state that many European systems have initial stress (Chapter 14).

2.3 Phonological processes

As previously stated, the theoretical V syllable structure in Hiutsaθ is never pronounced as such because of an obligatory glottal stop insertion.

glottal stop insertion: When a vowel occurs without a consonant onset in its syllable, a glottal stop is inserted as the onset.

For instance, consider the following examples:

- (7) a. fahale → [fahale] 'different'
 b. aηela → [ʔaηela] 'to cook'
 c. eola → [ʔeʔola] 'empty'

In all three examples, any vowel with a specified syllable onset is produced as is; however, in examples (7b) and (7c), a glottal stop is inserted in front

of the vowels that have no specified onset, which is why the initial [a] of ‘aŋela’ is pronounced [ʔa] in example (7b) and why the [eo] of example (7c) is pronounced [ʔeʔo]. Thus, any V syllable automatically becomes a CV syllable.

Another phonological process deals with vowels in closed syllables (those with a coda); the vowels in closed syllables become lax.

vowel laxation: Any vowel in a closed syllable becomes a lax vowel.

The following five examples demonstrate the obligatory vowel laxation in each of the vowels:

- (8) a. hemiθ → [hemiθ] ‘blood’
 b. leθlo → [lɛθlo] ‘baby’
 c. uʃte → [ʔuʃte] ‘rotten’
 d. meoʃ → [meʔoʃ] ‘to sit’
 e. tsaθma → [tsaθma] ‘word’

Examples in (8) show the four tense vowels becoming lax when the syllable structure is CVC: the close front tense vowel [i] becomes the lax [ɪ] in example (8a), the close-mid back tense vowel [o] becomes the lax [ɔ] in example (8b), and so on. Because the open back vowel [a] is already lax, it undergoes no outward change, which can be seen in example (8e).

Another phonological process in Hiutsaθ is a type of assimilation called palatalization, which is an optional process:

[x] palatalization: When the voiceless velar fricative [x] is followed by the close front vowel [i], the [x] is optionally palatalized to become the voiceless palatal fricative [ç].

The following two examples demonstrate [x] palatalization:

- (9) a. jixes → [jixes] ‘breakfast’
 b. xila → [xila]/[çila] ‘to laugh’

In (9a), the [x] is produced as a velar fricative because the [i] does not follow it; however, in (9b), the verb ‘to laugh’ can be pronounced either with the [x] or with the [ç].

If a suffix is added onto a morpheme that exactly reduplicates the last syllable of the root, the final syllable of the root undergoes a vowel change.

dissimilation: When a suffix causes a reduplicated syllable, the vowel of the first syllable shifts.

For any vowel besides [a], the shift is to [a]; if the vowel is [a], it shifts to [e]. For example:

- (10) a. tsathē ‘speak’
 b. -thē ‘one who...’
 c. tsathathē ‘speaker’
- (11) a. itsima ‘idea’
 b. -ma acc
 c. itsimema ‘idea-acc’

‘Speaker’ should be ‘tsathethē’; however, due to the dissimilation rule, it becomes ‘tsathathē’, as seen in (10). Also, the accusative form of ‘idea’ should be ‘itsimama’; example (11) demonstrates, though, that it is ‘itsimema’.

When considering these phonological processes, the following phones would need to be added to the preceding phonemic inventories to create phonetic inventories: the voiceless glottal stop [ʔ], voiceless palatal fricative [ç], and lax vowels [ɪ], [ɛ], [ʊ], and [ɔ]. So while Hiutsath has 21 phonemes, it has 27 phones. The only phonological process that changes the spelling of the word is the dissimilation of final syllables (e.g., ‘speaker’ is spelled ‘tsathathē’, not *‘tsathethē’); all other types of phonological processes are not reflected in the spelling of the word. As such, the IPA representations do not reflect those process either. Therefore, even though ‘blood’ has the spelling ‘hemiθ’, it is pronounced [hemiθ]. This spelling convention follows the orthography (as outlined in chapter 3) and is the reason Chapter 1 states that the spelling throughout this grammar is “based on IPA” and not an actual IPA representation. The spelling convention could also be described as a phonemic one (as opposed to a phonetic one).

Chapter 3

Orthography

The Xiφaθeho do not generally write their language—written language provides lasting records of the language that could be intercepted by humans, and, as stated in Chapter 2, the Xiφaθeho guard their language from humans. However, they still have a writing system for their language because they are able to read each other’s thoughts (as written ribbons of thought that they see appear above the thinker’s head). As such, the writing system is meant to quite literally represent ribbons—the letters look like what scraps of ribbons might do if they fell onto the floor. While it is partially (and very loosely) based on the Greek alphabet, the system is actually an abjad (or a ‘consonant alphabet’) and is written horizontally from left to right (like English). Figure 1 below presents the Hiutsaθ abjad, with the names of the letters (which are heavily influenced by Ancient Greek), in the order used to organize Hiutsaθ dictionaries:






Α	Α	Ε	Ε	Φ	Η	Ι	Ι	Κ	Λ
[ʔa]	[a]	[ʔe]	[e]	[f]	[h]	[ʔi]	[i]	[k]	[l]
alef		eta		fe	ha	iota		kapa	lama
Μ	Ν	Ξ	Ξ	Ο	Ο	Π	Φ	Σ	Σ
[m]	[n]	[ɲ]	[ŋ]	[ʔo]	[o]	[p]	[φ]	[s]	[ʃ]
mu	nu	eɲa	eŋa	omeka		pe	phi	sima	eʃa
Τ	Θ	Υ	Υ	Χ	Θ				
[t]	[ts]	[ʔu]	[u]	[x]	[θ]				
ta	otse	uselo		xi	theta				





Figure 2. Abjad of Hiutsaθ

While the order presented in Figure 2 represents the organization of Hiutsaθ dictionaries, the Xiφaθeho do not have a set order for their abjad. Because the Xiφaθeho naturally pick up the ability to produce and comprehend the ribbons of thought much like they do spoken language, they do not have to learn an alphabet or recite letters. The names of the letters are used to

refer to the letters themselves but are not often used in education or even conversation.

As seen in Figure 2, the vowels have two different orthographical representations: The first, their “true” form, is only used when the syllable has no onset (i.e., when the glottal stop is inserted); the second, their “reduced” form or diacritic form, is only used when the syllable is CV. For example, the following are words in Hiutsaθ:

- (12) a. kaθa  ‘head’
 b. aθu  ‘to help’
 c. meof  ‘to sit’
 d. laiθe  ‘wide’
 e. elia  ‘space’

The examples in (12) demonstrate the differences in vowel representation. Because all “true” forms of the vowels are pronounced with a glottal stop in front of the vowel sound (e.g.,  [ʔa] but  [a]), the glyphs representing those “true” vowels are actually syllabic representations. The “reduced” or diacritic forms are called ‘tiakaleθo’ forms in Hiutsaθ. To refer to a particular tiakaleθo, the letter represented by the diacritic is compounded with ‘tiakaleθo’; for instance, <  > is called ‘aleftiakaleθo’, and <  > is called ‘uselotiakaleθo’. Examples (12b-e) demonstrate that though the glottal stop is pronounced, it does not appear in the Hiutsaθ written form; due to its absence in Hiutsaθ, spelling conventions based on IPA also omit the glottal stop (i.e., ‘wide’ is written as ‘laiθe’, not ‘laʔiθe’). Because there are no diphthongs in Hiutsaθ, the omission of the glottal stop in written form rarely causes ambiguities. An example where it does cause an ambiguity is in (13):

- (13) meof-iθo ‘sitting’ (n.)

The syllables of (13) are as follows: [me-ʔof-ʔi-θo]. The spelling in (13), though, could lead to the following misparsing: [me-ʔo-ʃi-θo]. Speakers familiar with the language would not have this problem, as the ‘-iθo’ suffix is a common suffix that turns a verb into a noun. Because morpheme boundaries are represented in the majority of the examples provided in this grammar, even beginning speakers will be able to differentiate the syllable breaks; the example in (13) can be represented as ‘meof-iθo’, which indicates that the [i] from ‘-iθo’ begins a new syllable and, thus, is pronounced

with a glottal stop preceding it.

The glyphs of written HiutsaØ can be organized to show that sounds with similar manners have similar features; thus, the abjad could be broken down into manners of production, as in Table 4 below.

Manner	Representation	Feature
stop	ᵀ ᵀᵀ	straight line with attached curved line
nasal	ᵐ ᵐᵐ ᵐᵐᵐ	line that changes vertical direction
fricative/affricate	ᶜ ᶜᶜ ᶜᶜᶜ	curved line with a single small loop
liquid	ᶝ	a large loop
vowel	ᵛ ᵛᵛ ᵛᵛᵛ	curved line with a “near” loop

Table 4. Glyphs by manner

The first column in Table 4 breaks the sounds of HiutsaØ into five manners; the single affricate [ts] is considered a part of the fricatives for this table. The second column provides the written glyphs that correspond to the manners listed in the first column, and then the third column provides the feature the glyphs share. If new sounds were introduced to the language, they would most likely follow these feature guidelines. For instance, if the language were to create letters to correspond to the lax vowels, they would most likely be curved lines with near loops.

The only phonetic consonant that has its own written representation is the voiceless glottal stop [ʔ], which is represented by ‘uta’ < ᵀ >. The uta does not appear in any orthographic representations of HiutsaØ, so it does not appear even when a word has a glottal stop (as indicated by examples such as those shown above). The written representation of uta exists solely as a way to speak about the sound that occurs so frequently in the HiutsaØ language yet does not appear in written form.

In written HiutsaØ, the boundaries between words are indicated by spaces. The end of a sentence is marked by an ‘apole’ < ᵀ >, which should not be confused with a period—the apole is used to show the end of any sentence, whether it is a statement, question, or exclamation. There is also an ‘imute’ < ᵐ >, which indicates mid-punctuation of a sentence and is generally represented in English as either a comma or colon. No strict punctuation “rules” exist for HiutsaØ, and so these two punctuation marks can be liberally applied and used in a variety of situations. The best transla-

tions for the *apole* and *imute* are ‘final punctuation’ and ‘middle punctuation’, respectively: the *apole* indicates the current sentence is finished while an *imute* indicates that the sentence will continue.



The written numbers in *Hiutsaθ* are borrowed from the Arabic numerals. Originally, *Hiutsaθ* had no written form for numerals, and so any written representation was either a system of slashes (much like keeping score, where the fifth slash crosses through the first four slashes) or a written form of the name of the number. Neither forms are efficient for dealing with larger numbers, though, and the *Xiφaθeho* adopted the Arabic numeral system well over a millineum ago. The numbers are presented in Figure 3 below:

<i>0</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>
neaφθe	mone	solu	θele	φale
<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>
φiφlu	sixa	sife	ahne	neni

Figure 3. Numbers in *Hiutsaθ*

Because of their strong similarity to other Arabic numeral systems (such as the one used in English), these numbers are recognizable by speakers of many languages.

All words but one in the *Hiutsaθ* language are written according to their sounds (i.e., written using the writing system presented above). The exception is the word ‘*ximala*’, which most closely translates as ‘the mark of the *Xiφaθe*’. When *ximala* is represented in writing, it looks like the symbol in (14a) and is never written out, as in (14b):

- (14) a. 
 b. *

The asterisk next to the form in (14b) indicates that the written form is never used for the word ‘*ximala*’.

While this grammar uses a spelling system based on IPA that most closely matches the *Hiutsaθ* writing system, *Hiutsaθ* also has a Romanized form of spelling, used in works for people unfamiliar with IPA. The Romanization differs from the IPA representation slightly; Table 5 below provides the *Hiutsaθ*, IPA, and Romanized equivalents for those sounds represented differently in the IPA and Romanized conventions:

Hiutsa᠐	IPA	Romanization
ᠠ	ɑ	a
ᠡ	ɑ	a
ᠢ	ɲ	ñ
ᠣ	ŋ	ng
ᠤ	ɸ	ph
ᠶ	ʃ	sh
ᠳ	ts	ts
ᠬ	x	ch or x
ᠳ	θ	th

Table 5. Romanization versus IPA

The sounds not present in Table 5 are represented the same in IPA and Romanized conventions. For example, ᠲᠦᠰᠠᠳᠤ in IPA conventions is represented as ‘Hiutsa᠐’ but is represented as ‘Hiutsath’ in Romanized conventions. The primary difference is that the Romanized conventions represent some of the single sounds as a combination of two letters. The majority of those two-letter combinations do not cause any misunderstandings; the only exception is the ‘sh’ representation of the [ʃ] sound. For example, the word ‘laʃa’ (‘do’) is represented as ‘lasha’ in Romanized conventions. However, in Hiutsa᠐, ‘lasha’ could indicate [laʃa] (‘do’) or [lasha] (‘lick’).

Of the three methods used to represent Hiutsa᠐ in written form, the Hiutsa᠐ abjad is the most reliable, as it most directly reflects the pronunciation. If the Hiutsa᠐ abjad is not used, the IPA conventions for spelling are the second best at reflecting the actual pronunciation. However, if a speaker is unfamiliar with both conventions, the Romanized form is a good indicator of how the majority of the words will be pronounced.

Chapter 4

Nouns and Pronouns

Hiutsaθ nouns can be modified with both inflectional and derivational affixes. Nouns inflect for number, case, and determinacy, which are discussed in the first three subsections. Nominal derivations are discussed in the fourth subsection, and pronouns, which also inflect for case, are discussed in the final subsection.

4.1 Number

Nouns in Hiutsaθ have two possible numbers: singular and plural. Singular is the unmarked form (i.e., a bare noun indicates it is singular) while plurality is marked with the suffix ‘-(h)o’.

- (15) a. leθlo ‘baby’
 b. leθloho ‘babies’

The plural suffix is generally fully pronounced as ‘-ho’, as in (15); however, the [h] can be optionally deleted in the plural suffix. That occurs most often when the noun ends in a consonant; when the ‘-o’ is added, the syllable breaks change (this is the only instance when the syllables blend).

- (16) a. saox ‘leg’
 b. saoxho ‘legs’
 c. saoxo ‘legs’

In example (16a), the noun ‘saox’ ends in a fricative; the plural ‘-ho’ can be fully pronounced, as in (16b), or it can delete the [h], as in (16c). When the [h] is deleted, the syllables shift so that the final fricative is a part of the plural affix:

- (17) sa-o-xo

This syllable break that is demonstrated in (17) only occurs with the ‘-o’ plural. When the fricative is taken from the previous syllable, the vowel goes back to its tense pronunciation (i.e., the laxing process is undone

because the syllable is now an open one). Therefore, (17) is pronounced [sɑoxo] and not [sɑoxo].

4.2 Case

Hiutsaø is an active-stative language and has nine cases, all of which are provided in Table 6 below. Widely used terms for case will be used to describe the case system, along with full descriptions of how those cases are applied in the language.

nominative (NOM)	—
accusative (ACC)	-ma
genitive (GEN)	-su
dative (DAT)	-φis
locative (LOC)	-haθ
comitative (COM)	-xa
instrumental (INST)	-xaφ
ablative (ABL)	-lof
vocative (VOC)	-i

Table 6. Nominal cases

As can be seen in Table 6, the unmarked case is the nominative; if a bare noun occurs, it is not only singular but also in the nominative case. All other cases are marked with agglutinating suffixes, with the case marking occurring after plurality:

- (18) a. lotɛʃi-lof
road-ABL
b. lotɛʃi-ho-lof
road-PL-ABL

Example (18) demonstrates the order of bound morphemes: NOUN-plural-ity-case.

As an active-stative language, the subject of a transitive verb is in the nominative case, and the subject of an intransitive verb is either nominative

or accusative, depending on the verb. The nominative case is perhaps better termed the “agentive” and “copulative” case, as it marks subjects that either think/do something or are being described as something, as in the following examples:

- (19) a. *fela-to* *e-leθelune* *a-meŋo-ma*
 hit-3s,PRES DEF-child,NOM DEF-chair-ACC
 ‘The child is hitting the chair’
- b. *lusi-to* *e-leθelune*
 dance-3s,PRES DEF-child,NOM
 ‘The child is dancing’
- c. *maθo-to* *e-leθelune* *iϕune-teϕ*
 be-3s,PRES DEF-child,NOM good-PRED
 ‘The child is good’

In the examples in (19), ‘*eleθelune*’ (‘the child’) is the subject of the verb; all instances are marked as the nominative case.

The accusative case is used to mark objects of transitive verbs, subjects of some intransitive verbs, and grammatical subjects of passive verbs; it could perhaps be better termed the “patientive” case because it typically marks entities that are undergoing some change, as in the examples below:

- (20) a. *fela-to* *e-leθelune-ma*
 hit-3s,PRES DEF-child-ACC
 ‘She is hitting the child’
- b. *oŋeθ-to* *e-leθelune-ma*
 fall-3s,PRES DEF-child-ACC
 ‘The child is falling’
- c. *pe-fela-to* *e-leθelune-ma*
 PASS-hit-3s,PRES DEF-child-ACC
 ‘The child is being hit’

In example (20a), ‘*eleθelune*’ is the object of the transitive verb ‘*fela*’ and so carries the accusative suffix, ‘*-ma*’. In (20b), ‘*eleθelune*’ is the subject of an intransitive verb; however, the subject is not an agentive subject (the falling is happening to the child rather than the child doing the falling out of volition). Then, in (20c), it is the grammatical subject of a passive verb.

Furthermore, the accusative case is used with objects of prepositions that mark movement; generally, that movement is toward something, but

other times, it simply denotes movement regardless of the goal.

- (21) a. *filoθ opele-ma*
 to river-ACC
 ‘to/toward a river’
 b. *xiuθ opele-ma*
 along river-ACC
 ‘(move) along the side of a river’

The example in (21a) provides the most prototypical usage of an accusative object with a preposition: movement toward a goal. While ‘*filoθ*’ can have other meanings (e.g., ‘into’), it means ‘to/toward’ when used with an accusative object. As (21b) demonstrates, though, the movement does not necessarily have to be toward its goal; ‘*xiuθ*’ can mean ‘beside’ but with an accusative object means ‘(to move) along the side of’.

The genitive case is primarily used to mark possession; the suffix is attached to the noun indicating the possessor, as in (22):

- (22) *ekafela e-tinofiθe-su*
 strength,NOM DEF-teacher-GEN
 ‘strength of the teacher’ / ‘the teacher’s strength’

When used alone, the genitive can be translated as ‘of NOUN’, as in (22). Also, some verbs require their objects to be in the genitive case. The typical word order shifts when the object is genitive so that the object appears directly after the verb.

- (23) a. *axisanahe-to θexo-su ekafela e-tinofiθe-su*
 awe-3s,PRES 1s-GEN strength,NOM DEF-teacher-GEN
 ‘The teacher’s strength awes me’
 b. *axisanahe-to θexo-su*
 awe-3s,PRES 1s-GEN
 ‘She awes me’

In both examples in (23), the one being awed, ‘*θexo*’ (‘I’), is in the genitive case; the genitive object, then, occurs directly after the verb instead of the subject, as would typically be expected.

The dative case is used to mark the “recipient” (or intended recipient) of ditransitive verbs—it marks the second object in dual object sentences;

it could also be translated with ‘due to’ or ‘on account of’ when it is not the second object of a verb. Some (albeit very few) prepositions can take dative objects.

- (24) a. *ɲue-to* *mena-etaφe-ma* *e-leθelune-φis*
 give-3s,PRES INDEF-stick-ACC DEF-child-DAT
 ‘She is giving a stick to the child’
- b. *ulefate-to* *α-seɲeiθo-ma* *e-leθelune-φis*
 listen-3s,PRES DEF-song-ACC DEF-child-DAT
 ‘She is listening to the song on account of the child’ (i.e., for
 the benefit of the child)
- c. *mexo* *e-leθelune-φis*
 about DEF-child-DAT
 ‘concerning/about the child’

The recipient of the verb ‘*ɲue*’ (‘give’) in (24a) takes a dative recipient (or second object); in this case, the child is receiving the stick and so has the dative suffix. In (24b), though, there is no direct recipient; instead, the child could be understood as a metaphorical recipient: the child is receiving satisfaction or pleasure from the subject listening to the song. Example (24c) demonstrates that some prepositions can take dative objects; ‘*mexo*’ can be translated several ways, depending on the case of its object. In (24c), it is translated as ‘about’ or ‘concerning’ because the object is in the dative case.

Some verbs require dative objects, such as ‘*lusia*’ (‘to please’):

- (25) a. *lusia-to* *e-tinofiθe* *e-halosne-φis*
 please-3s,PRES DEF-teacher,NOM DEF-student-DAT
 ‘The student likes the teacher’ (lit. ‘The teacher pleases the
 student’)
- b. *xila-to* *e-halosne-φis*
 laugh-3s,PRES DEF-student-DAT
 ‘She is laughing at the student’

In all cases where the verb requires a dative object, there is an implied reading that the object is receiving something, whether it be concrete or abstract; for instance, the student is “receiving” pleasure in (25a), and the student is “receiving” laughter in (25b).

The locative is used for nouns marking the location and can often be translated as ‘in/at NOUN’:

- (26) $na\phi\theta e$ -to a - $ha\int ose$ - $ha\theta$
 swim-3s,PRES DEF-water-LOC
 ‘She is swimming in the water’

The locative suffix on ‘ $ha\int ose$ ’ indicates that the swimming takes place in the water; no preposition is needed to show that relationship between the verb and noun. The locative can also be used to mark the objects of some prepositions, denoting the goal for movement:

- (27) $filo\theta$ a - $ha\int ose$ - $ha\theta$
 into DEF-water-LOC
 ‘into the water’

While ‘ $filo\theta$ ’ was translated as ‘to/toward’ in (21a) with an accusative object, it is translated as ‘into’ with a locative object, as in (27); the locative indicates that the movement resulted in an ending location (in this case, the water) while the accusative simply indicates movement toward a goal.

The comitative case denotes accompaniment and is best translated as ‘with NOUN’:

- (28) $pe\int ne$ -to e - $tinofi\theta e$ - xa
 walk-3s,PRES DEF-teacher-COM
 ‘She is walking with the teacher’

The comitative in (28) is distinct from the instrumental case, which can also be translated as ‘with NOUN’:

- (29) $axikile\int na$ -to a - esa - ma $ha\int ose$ - $xa\phi$
 wash-3s,PRES DEF-wall-ACC water-INST
 ‘She is washing the wall with water’

If the comitative is used, it is understood that the noun in question was “along for the ride” while the instrumental indicates that the noun in question is being used to achieve some goal:

- (30) a. fela-to α-εσα-μα e-leθelune-xa
 hit-3s,PRES DEF-wall-ACC DEF-child-COM
 ‘She is hitting the wall with the child’ (they are hitting the wall together)
- b. fela-to α-εσα-μα e-leθelune-xαφ
 hit-3s,PRES DEF-wall-ACC DEF-child-INST
 ‘She is hitting the wall with the child’ (she is using the child to hit the wall)

As the examples in (30) demonstrate, using one case versus another results in a different meaning even though both can be translated as ‘with NOUN’ in English.

The ablative case most generally marks the source. When the ablative case is used without a preposition, it can be translated as ‘from’ or ‘by means of’ or ‘caused by’; when it is used with a preposition, it indicates movement away from some source.

- (31) a. पेfne-to α-οπεle-lof
 walk-3s,PRES DEF-river-ABL
 ‘She is walking from the river’
- b. οπεθ-to sela μερo-lof
 fall-3s,PRES off chair-ABL
 ‘She is falling off (of) a chair’

In both examples in (31), the ablative most generally marks the noun indicating the origin of the action; in (31a), the walking began in or at the river, and, in (31b), the falling started on a chair. Sensory verbs can take ablative or accusative objects, depending on the intended meaning:

- (32) a. ηεο-to α-φιθε-ho-μα
 smell-3s,PRES DEF-flower-PL-ACC
 ‘She smells the flowers’ (she is purposefully smelling the flowers)
- b. ηεο-to α-φιθε-ho-lof
 smell-3s,PRES DEF-flower-PL-ABL
 ‘She smells the flowers’ (the smell of flowers is in the air, and she happens to smell them)

The difference in interpretation of sensory verbs is that with an accusative

object, as in (32a), the verb indicates that the subject has volition while with an ablative object, as in (32b), the verb indicates that the sensory information is involuntarily being processed.

The vocative “case” is used to indicate the addressee(s) of an utterance.

- (33) θaliha-i nefi-to
 Thaliha-VOC go-3s,PRES
 ‘Thaliha, she is going’

In (33), Thaliha is the addressee, not the subject of the verb. The speaker is letting Thaliha know that someone else is going. The vocative is most typically used with a proper name and often occurs at the beginning of the utterance.

4.3 Determinacy

Nouns in Hiutsaθ are also inflected for determinacy; the determiner used depends on two features: definite/indefinite and animacy of the noun. Inanimate nouns are objects with no ability to move or think on their own (e.g., stone, water). Animate nouns are then divided into two categories: those with volition and those without. Animate nouns with volition are humans (and Xiφaθeho) while animate nouns without volition are animals and plants. Placing plants into an animate category reflects the Xiφaθeho belief that plants are living beings but, like animals, have no volition.

DEF (vol.)	e-
DEF (no vol.)	i-
DEF (inani.)	α-
IND (vol.)	(mone-)
IND (no vol.)	(meni-)
IND (inani.)	(mena-)

Table 7. Determiners

Table 7 provides the six determiners in Hiutsaθ; the indefinite determiners are in parentheses because they are optional. While definite determiners are required (unless the noun in question is a proper name), indefinite determiners are not required. The definite determiners are most closely trans-

lated as ‘the’, and the indefinite determiners are most closely translated as either ‘a/an’ or ‘any’.

- (34) a. α -haʃose
 DEF-water
 ‘the water’
 b. mena-haʃose or haʃose
 INDEF-water water,INDEF
 ‘any/some water’ (there is some undefined body of water)

As the examples in (34) demonstrate, Hiutsaθ determiners are prefixes, attaching directly to the noun.

Taking determinacy into consideration with the above information, the overall structure for inflections on nouns is the following:

Det.NOUN.Pl.Case

Those three features are the inflectional possibilities for nouns; the next subsection covers some possible derivations.

4.4 Derivations on nouns

The nominal derivations in Hiutsaθ are prefixes, and the most common derivational prefixes are listed in Table 8.

PROPER	(heθ-)
DIM	le-
pejorative	$\alpha\phi$ -
NEG	je-
adjectivalize	eθa-

Table 8. Nominal derivations

All derivational prefixes follow the determiner prefixes but precede the noun (i.e., Det-Derivation-NOUN). When prefixes are used, the pitch accent remains on the first syllable of the base word (in this case, the noun). The first prefix in Table 8 is an optional one that can replace the determiner for proper names:

- (35) a. elena
Elena
b. heθ-elena
PROP-Elena

Using the ‘heθ-’ prefix is like saying ‘the NAME’; it is most useful when the name, like ‘elena’ in (35) is also a common noun or verb. In Hiutsaθ, ‘elena’ is the word meaning ‘to lead’. When it is used with ‘heθ-’, though, the only meaning it can have is as a proper name. The prefix ‘heθ-’ can also be used to indicate respect or to bring emphasis to the name.

The ‘le-’ diminutive means ‘little’ and can be combined with basically any noun:

- (36) a. iŋos
‘insect’
b. le-iŋos
DIM-insect
‘little insect’

For (36b), the pitch accent would fall on the [i] of ‘iŋos’. Some words have diminutive forms as part of the basic vocabulary; for those words, the diminutive fuses with the base to become a new, single word.

- (37) a. θelune
‘person’
b. leθelune
‘child’ (lit. ‘little person’)
c. le-θelune
DIM-person
‘little person’ (as in, a short person or otherwise small person)

The accent in (37b) is on the initial [le]: ‘léθelune’. The accent on the diminutive shows that the word is more of a compound and that the diminutive has become part of the base itself. That is distinguished, then, from the non-compounded form, in which the accent would not fall on the ‘le-’. The accent in (37c) is on the [θe]: ‘leθé lune’. Any compounded forms could then have the diminutive added:

- (38) a. le-leθelune
 DIM-child
 ‘little child’
 b. *le-le-θelune
 DIM-DIM-person

As the examples in (38) show, the compounded form can take the diminutive, but the non-compounded forms can only take one diminutive, making (38b) ungrammatical.

The pejorative ‘αφ-’ can only be used with nouns that denote animate nouns with volition; the root ‘ΑΦ’ literally means ‘thing’ or ‘object’, and so using it with an animate, volitional noun indicates that the speaker thinks the person being denoted is little more than a thing.

- (39) a. e-elenaθe
 DEF-leader
 ‘the leader’
 b. e-αφ-elenaθe
 DEF-PEJ-leader
 ‘the (disliked) leader’

The pejorative prefix, as in (39b), shows extreme dislike and has no exact translation in English. If the diminutive and pejorative are used together, the diminutive precedes the pejorative:

- (40) a. e-le-αφ-θelune
 DEF-DIM-PEJ-person
 ‘the little (disliked) person’
 b. e-αφ-leθelune
 DEF-PEJ-child
 ‘the (disliked) child’

The examples in (40) demonstrate, again, the distinction between the diminutive as a prefix and as a compounded form.

Nouns can be turned into adjectives with the prefix ‘εθα-’.

- (41) a. φεhe
 ‘wind’

- b. eθa-φehe
 ADJ-wind
 ‘windy’

As adjectives, no other nominal markings are necessary; therefore, words with ‘eθa-’ do not inflect for determinacy, number, or case. The only form that has been fused and has a shifted accent is ‘éθasola’ (‘everyday’). In all other forms, like the example in (41b), the pitch accent falls on the initial syllable of the base: ‘eθa-φéhe’.

4.5 Pronouns

Pronouns behave similarly to nouns by inflecting with the same case markings and appearing in the same sentential positions (with the exception of pronominal subjects, which are indicated on the verb and are thus deleted); however, there are different distinctions made for pronouns in terms of formality, animacy, and inclusiveness.

	Singular		Plural	
	Informal	Formal	Informal	Formal
First	θexo		θeeme (incl.)	
			θeome (excl.)	
Second	θesu	θesea	θeume	θesuta
Third	θeto (vol.)	θelea	θeata (vol.)	θeluta
	tsito (no vol.)		tiata (no vol.)	
	αφto (inani.)		αφata (inani.)	

Table 9. Personal pronouns

The first-person pronouns are the only pronouns to not have an informal/formal distinction, but they do have an inclusive/exclusive distinction for the plural pronouns. In Hiutsaø, two versions of ‘we’ are made explicit: The inclusive form of ‘we’ includes the speaker and the person being addressed while the exclusive ‘we’ includes the speaker but not the addressee.

- (42) a. ifepa-to θeeme-ma
 believe-3s,PRES 1p,INCL-ACC
 ‘She believes us’
- b. ifepa-to θeome-ma
 believe-3s,PRES 2p,EXCL-ACC
 ‘She believes us’

In (42a), the addressee and speaker are part of the ‘θeeme’ while, in (42b), the ‘θeome’ does not include the addressee (i.e., ‘us’ indicates the speaker and at least one other person, but that other person is not the person being spoken to).

The second-person pronouns have informal/formal distinctions in both the singular and plural. The social hierarchy is determined by age so that any *Χιφαθε* in an older generation than the speaker is addressed with the formal ‘you’ (‘θesea’). If there is a group of *Χιφαθεho* being addressed that has at least one elder in it, the plural formal ‘you’ (‘θesuta’) is required. Regardless of age, the *Χιφαθεho* never use the formal pronouns to refer to humans.

The third-person pronouns carry the same informal/formal distinction as the second-person pronouns, and they also carry animacy markers. The formal third-person pronoun is only used for animate, volitional nouns (and can be further narrowed to only being used for fellow *Χιφαθεho*). If a speaker chooses to show disrespect for an elder *Χιφαθε*, she can use the informal third-person pronoun ‘θeto’ to refer to the elder *Χιφαθε* (but not when speaking to her directly). This disrespect through pronoun selection can only be in third-person; it is a social taboo to show disrespect when directly addressing the *Χιφαθε* in question.

The indefinite pronouns are like the personal pronouns in that they inflect for case, but they do not carry distinctions for person, number, inclusiveness, animacy, or formality. The most common indefinite pronouns (which also double as interrogative and relative pronouns) are the following:

θe	one (pronoun for ‘person’)
osθe	some, any (unknown entity)
meloosθe	someone (lit. ‘who some’)
monaosθe	something (lit. ‘what some’)
mepiosθe	sometime (lit. ‘when some’)
maleosθe	somewhere (lit. ‘where some’)
mose	which

Table 10. Indefinite (and other) pronouns

As indefinite pronouns, the pronouns in Table 10 occur where their nominal counterparts occur in sentences—including subjects, which must be expressed if indefinite.

- (43) a. tsathē-to meloosθe θexo-ma
 call-3s,PRES someone,NOM 1s-ACC
 ‘Someone is calling me’
 b. tsathē-to θexo-ma
 call-3s,PRES 1s-ACC
 ‘She is calling me’

As seen in (43a), the majority of the indefinite pronouns are considered third-person singular (and informal). The only exception to that classification is ‘osθe’, which is third-person plural (also informal) for verb agreement. If the subject is deleted, it is assumed that the subject is known, which is why (43b) cannot be translated as ‘someone is calling me’.

Other uses of the pronouns (i.e., interrogative and relative uses) in Table 10 will be discussed in a later section.

Chapter 5

Verbs

The Hiutsaθ verbs inflect for voice, mood, aspect, evidentiality, tense, person, and number (the last three are included in the same inflectional morpheme). The ordering for these inflections is the following:

Voice-Mood-Aspect-Evidential-VERB-Tense,Person,Number

While all those inflections are possible, all except the suffixed tense, person, and number have an unmarked form, so not every finite verb has all five inflections. When a verb appears in its bare form, it is in its infinitival form:

(44) ʃone ‘to begin’

The verb ‘ʃone’, provided in (44), is translated as the infinitival ‘to begin’ when it carries no inflections. The inflections discussed below begin with the suffix (tense, person, number) and then move to the prefixes, beginning with the prefix placed closest to the verb and moving out (i.e., beginning with evidentials and then moving out toward voice).

5.1 Person, number, and tense

The inflectional suffixes on verbs are all fusional suffixes that mark tense, person, inclusive/exclusive distinctions on first-person plural forms, and formality distinctions on second- and third-person forms. The five tenses in Hiutsaθ are present, past (near- to mid-past), remote past, future (near- to mid-future), and remote future.

		Present		Past		Remote Past		Future		Remote Future	
		Sing	Plural	Sing	Plural	Sing	Plural	Sing	Plural	Sing	Plural
1	incl.	-xo	-eme	-ko	-keme	-kaxo	-kaeme	-so	-seme	-saxo	-saeme
	excl.		-ome		-kame		-kaome		-same		-saome
2	inf.	-su	-ume	-ku	-kome	-kasu	-kaume	-sau	-some	-sasu	-saume
	form.	-sea	-suta		-ke		-kota		-kae		-kauta
3	form.	-lea	-luta								
	inf.	-to	-ata	-ka	-kata	-kato	-kaata	-sa	-sata	-sato	-saata

Table 11. Verbs: Tense, Person, Number

In Table 11, the first-person suffixes are divided into inclusive and exclusive for the plural forms; this distinction is the same one made for pronouns—it determines whether or not the addressee is being included in the ‘we’. The second- and third-person suffixes both have informal and formal distinctions. The third-person rows have formal and informal backwards so that the second-person formal row can be directly above the third-person formal row. That shifting in rows makes it easier to see that all formal forms, outside of the present tense, are the same. When a verb shows formal inflection for any tense but the present tense, its meaning is ambiguous as to whether the speaker is saying, for example, ‘you (formal) began’ or ‘she (formal) began’. The third-person informal suffixes are for all third-person subjects, including inanimate, animation non-volitional, and animate volitional subjects. The formal third-person suffixes, however, are only for animate volitional subjects, which can be further narrowed to include only Xiϕaθeho subjects (i.e., humans are animate volitional subjects but would not merit the formal suffixes).

Historically, the verbal inflectional suffixes in Table 11 were agglutinating suffixes so that tense was a separate suffix from person/number. The present tense was the unmarked form and so took no extra suffix. The past tense suffix was ‘-ka’ and the future tense suffix was ‘-sa’. Over time, the ‘-ka’ and ‘-sa’ suffixes blended with the person/number suffixes to form the past and future tenses while the “pure” forms retained their status as the remote past and remote future tenses. The personal suffixes (seen most clearly in the present tense column) are shortened forms of the personal pronouns; thus, ‘θexo’ is the first-person singular pronoun, and ‘-xo’ is the suffix indicating a first-person singular subject. It is possible that at

one point in the language's history, the verbal suffixes were more like compounded forms that eventually dropped the first syllable of the forms marking person and number.

Examples of the verb 'ʃone' inflected for tense, person, and number are in (45):

- (45) a. ʃone-xo
begin-1s,PRES
'I begin/I am beginning'
- b. ʃone-kome
begin-2p,INFORM,PAST
'you (pl. informal) began (in the near- to mid-past)'
- c. ʃone-saeme
begin-1p,INCL,REM.FUT
'we (inclusive) will begin (in the remote future)'

The present tense in Hiutsaθ can be translated either as the simple present tense or as the present progressive, as in (45a). The labeling conventions used in this grammar for the past and future tenses are provided in (45b-c): If the label simply reads past or fut, the near- to mid- past/future is indicated; if the remote past or future are being used, the label will read rem. past or rem.fut.

5.2 Evidentials, aspect, mood, and voice

There are seven layers of evidential markings in Hiutsaθ, which only appear on declarative utterances: speaker's firsthand knowledge of the statement's truth, heresy (neutral), heresy (speaker has reason to believe it), heresy (speaker has no reason to believe it), speaker believes its truth through reasoning, speaker believes it to be a possibility, and speaker is doubtful about its truth.

speaker knowledge	—
heresy	atse-
heresy/reason	ɑ-
heresy/no reason	ane-
belief/reasoning	lo-
possibility	i-
doubted	tsu-

Table 12. Evidential prefixes

The unmarked form indicates that the speaker has first-hand knowledge of the event; as the unmarked form, it is indicative of the expectations audiences have of their speakers to provide primarily information that the speaker knows—without a doubt—to be true.

- (46) a. xije-to
smile-3s,PRES
'she is smiling' (and I know because I see her right now)
- b. atse-xije-to
HERE-smile-3s,PRES
'I heard she is smiling' (neutral heresy)
- c. ɑ-xije-to
HERE,R-smile-3s,PRES
'I heard she is smiling, and I have reason to believe it'
- d. ane-xije-to
HERE,NR-smile-3s,PRES
'I heard she is smiling, but I have no reason to believe it'
- e. lo-xije-to
BEL-smile-3s,PRES
'I believe she is smiling through reasoning' (e.g., I know her, and this would cause her to smile)
- f. i-xije-to
POSS-smile-3s,PRES
'she could be smiling' (it is entirely within the realm of possibility)

- g. *tsu-xije-to*
 DOU-smile-3s,PRES
 ‘I doubt she is smiling’ (but she could be)

The most common forms of lying in Hiutsaθ rely on the misuse of these evidential prefixes. If, for instance, a speaker says ‘*xijeto*’ in (46a) but does not actually have first-hand knowledge of the smiling (i.e., the speaker cannot see her and so does not know for sure that she is smiling), that is considered a lie. The neutral heresy form, provided in (46b) is the speaker’s way of simply saying, “I heard it” without making a comment on its believability, thus leaving it up to the addressee to decide if she believes the statement. That neutral form, along with the first-hand knowledge form, are the only forms available to speakers that do not indicate the speaker’s stance—all other forms indicate how the speaker feels about what is being discussed (in terms of believability). When the subject is a first-person subject (either singular or plural), the unmarked evidential form is the only option.

The four distinctions of aspect on verbs are aorist/simple, perfective, imperfective, and habitual:

AOR/SIMP	—
PERF	ni-
IMPERF	ϕα-
HABITUAL	ʃα-

Table 13. Aspect prefixes

The unmarked form for aspect is the simple or aorist reading; examples of aspectual prefixes are provided in (47):

- (47) a. *seje-ko*
 sing-1s,PAST
 ‘I sang’
 b. *ni-seje-ko*
 PERF-sing-1s,PAST
 ‘I had sung’
 c. *ϕα-seje-ko*
 IMPERF-sing-1s,PAST
 ‘I had been singing’/ ‘I was singing’

- d. ʃa-sepe-ko
 HAB-sing-1s,PAST
 ‘I used to sing’ / ‘I would sing’

The imperfective, like the example in (47c), only appears in the four past and future tenses; in the present tense, the unmarked (simple) form, as in ‘sepexo’, can be translated either as ‘I sing’ or ‘I am singing’. The unmarked present tense would not, though, be translated as a habitual because habitual present tense would carry that marking: ʃasepexo ‘I sing (every day)’.

The five possible moods of HiutsaØ verbs are declarative, interrogative, imperative/hortative, subjunctive, and optative.

DEC	—
INT	(tsi-)
IMP/HORT	xe-
SUBJ	ta-
OPT	lu-

Table 14. Mood prefixes

Table 14 shows that the declarative form is the unmarked form and that the interrogative is an optional marker. The interrogative prefix is only attached to the verb when the verb is in question—questions and interrogative markers will be discussed more fully in a later section. The examples in (48) provide the mood prefixes with the verb ‘nefi’ (‘to go’):

- (48) a. nefi-su
 go-2p, PRES
 ‘you go’ / ‘you are going’
 b. tsi-nefi-su
 INT-go-2p, PRES
 ‘are you going?’
 c. xe-nefi-su
 IMP-go-2p, PRES
 ‘go!’

- d. ta-neʃi-su
SUBJ-go-2p, PRES
'if you were to go'
- e. lu-neʃi-su
OPT-go-2p, PRES
'may you go'

The translations provided in (48) for the moods are typical. One difference between the moods is that the imperative/hortative and optative moods can only be used in present and future tenses; neither can be combined with the past tenses. All other moods, though, can combine with any of the tenses. While most of the moods are more straight-forward, the imperative mood is the exception.

When the imperative is used with a second-person informal subject (singular or plural), it is a command form, as in (48c); when it is used with a second-person formal subject (singular or plural), though, it is rendered as encouragement or urging rather than a command:

- (49) xe-neʃi-sea 'you should go'

When the imperative/hortative is used with first-person or third-person, it is the hortative 'let...' construction:

- (49) a. xe-neʃi-ata 'let them go'
b. xe-neʃi-eme 'let's go'

In very rare cases, the imperative/hortative could be construed as an imperative with the first-person singular:

- (50) xe-neʃi-xo 'go!' (I ordered myself) / 'let me go'

All these instances will be glossed as IMP for simplicity's sake; however, in that label, all the above readings are possible—the subject and context will determine which reading is best in a particular situation.

As mentioned earlier, the interrogative marker is only used when the verb is being questioned; otherwise, there is a separate interrogative particle that goes before the verb to indicate that a question is being asked.

- (51) a. tsah tsi-laʃa-su
 INT INT-do-2s, PRES
 ‘what are you doing?’ (where the expected answer is a verb)
- b. tsah laʃa-su tsi-mona
 INT do-2s,PRES INT-what
 ‘what are you doing?’ (where the expected answer is a noun)

In (51a), the speaker wants to know what action/verb the addressee is doing (e.g., singing, dancing, thinking) while the speaker wants to know what the addressee is doing in (51b) (e.g., homework, the dishes). These distinctions (and more like them) will be more thoroughly discussed in a later section.

While Hiitsaø utilizes both active and passive voices on verbs, the passive voice is restricted in its usage, and the grammatical subject is marked differently than it is in English.

ACT	—
PASS	pe-

Table 15. Voice prefixes

As Table 15 shows, the active voice is the unmarked form, and the passive voice is the marked form. Examples of active and passive sentences are in (52):

- (52) a. fela-ko e-lelune-ma
 hit-1s,PAST DEF-girl-ACC
 ‘I hit the girl’
- b. pe-fela-ka e-lelune-ma
 PASS-hit-3s,PAST DEF-girl-ACC
 ‘the girl was hit’
- c. fela-ka e-lelune-ma
 hit-3s,PAST DEF-girl-ACC
 ‘she hit the girl’
- d. pe-fela-ka
 PASS-hit-3s,PAST
 ‘she was hit’

The examples in (52a) and (52c) show the active constructions in which the girl ‘lelune’ is the object of the transitive verb ‘fela’ and is marked with

the accusative case. The example in (52b), however, demonstrates that the grammatical subject of a passive verb is also marked with the accusative case, and the example in (52d) demonstrates that the grammatical subject of a passive verb does not need to be outwardly expressed. Passive verbs agree in person and number with the grammatical subject (in this case, ‘*lelune*’).

The passive voice in *Hiutsaθ* is restricted in that it can only be used to indicate one of the following four situations: (1) the source is unknown or is one of many possibilities; (2) the source does not matter; (3) the source is known, but the speaker is keeping it to herself; or (4) the source is obvious through verb selection. Due to these restrictions, the “doer” of the action is never represented in a passive structure (i.e., *Hiutsaθ* has no way of saying ‘she was hit by the girl’—it would have to be rendered as either simply ‘she was hit’ or ‘the girl hit her’). Moreover, some verbs cannot be passivized or can only be passivized for particular meanings:

- (53) a. *paofθamo*
 ‘to burn’ (when active, indicates someone is burning some one/something (transitive); when passive, indicates that fire is responsible (intransitive))
- b. *pe-paofθamo-sa θeto-ma*
 PASS-burn-3s,FUT 3s-ACC
 ‘she will be burned’ (she is standing close to the fire, and the flames could reach her); cannot be used to indicate that someone will burn her with fire
- c. *paofθamo-sa θeto-ma*
 burn-3s,FUT 3s-ACC
 ‘she will burn her’

For verbs like ‘*paofθamo*’, where the passive is not allowed or where it is restricted, the speaker can still express that the subject (i.e., the person doing the burning) is unknown through the use of indefinite pronouns: ‘*paofθamosa meloosθe θetoma*’ (‘someone will burn her’).

It is not possible for marked forms of all five inflections to appear on the same verb since the declarative is the only mood that can take evidential markings (and the declarative is the unmarked mood); therefore, the most marked inflections a verb can have at once is four:

- (54) pe-lu-ʃa-lisune-sau
 PASS-OPT-HAB-bless-FUT
 ‘may you always be blessed’

When examples like (54) occur, the pitch accent remains on the initial syllable of the verb base (in this case, the ‘li’ of ‘lisune’); all prefixes are spoken with a neutral pitch—even with a string of three prefixes.

5.3 Derivations on verbs

Verbs are the basis of many other words formed in HiutsaØ and, thus, have a large number of derivations possible. The majority of the derivations are attached directly to the verb root, with the exception of negation:

(NEG-)Voice-Mood-Aspect-Evidential-(verbal.derivation-)VERB-
 Tense,Person,Number

All verbal derivations—derivations that do not change the verb’s part of speech—are prefixes. All deverbal derivations—those that change the verb’s part of speech to another category—are suffixes attached directly to the root:

VERB-deverbal.derivation

Because deverbal derivations change a verb into another part of speech, no other verbal derivations or inflections are possible with those suffixes; instead, the inflections will be those of the noun or adjective (depending on the deverbal derivation used). Table 16 provides the most common derivations:

self ('alone')	moθe-	
DIM	lei-	
spec. Gift	xi-	see vs. See
NEG	ŋɑ-	dec./int.
NEG	nei-	imp./subj/opt
NOM	-θe	for 'one who...'
NOM	-iθo	
NOM	-ɑθ	for 'thing used to...'
PARTICIPLE (adj)	-lih	for 'thing/one that is...'
PARTICIPLE (adj)	-laθ	for 'thing/one used for...'

Table 16. Derivations

The first five entries in Table 16 are the verbal derivations (all of which are prefixes) that change the meaning but not the part of speech category of the verb. The first three entries are the verbal derivations attached directly to the verb root; if more than one is used, they are attached in the order presented in Table 16 (i.e., SELF-DIM-GIFT-verb). The final four entries in Table 16 are the deverbal derivations (all of which are suffixes) that change the meaning and part of speech category for the verb.

- (55) moθe-tsaŋpe-ko θeto-ma
 SELF-ask-1s,PAST 3s-ACC
 'I alone asked her' / 'I asked her myself'

As the example in (55) demonstrates, there are two possible readings of any verb that takes the 'moθe-' prefix: The subject acted alone, or there is emphasis on the subject doing it (in English, that emphasis is shown through the reflexive, which has no other grammatical role in the sentence).

In Hiutsɑθ, nouns are not the only category that can take diminutive forms: Verbs can also take diminutive forms, as in (56):

- (56) a. hitse 'to freeze'
 b. lei-hitse 'to (little) freeze'

The verb ‘hitse’ in (56a) can take the diminutive ‘lehitse’ (56b) to mean something like ‘to frost’ or ‘to freeze but with a thin layer of ice’.

The derivational ‘xi-’ denotes that the verb is in its Xiφaθ (‘Gift’) form and not the common form of the verb:

- (57) a. ʃina ‘to see’
 b. xi-ʃina ‘to See’

When the common form of ‘ʃina’ is used, as in (57a), it indicates that the subject is using her physical eyes to see something; when the Xiφaθ form is used, as in (57b), it indicates that the subject is using her Xiφaθ to See something (in all cases, capitalization in the English form will be used to indicate these distinctions in translations). The ‘xi-’ prefix takes a slightly different meaning when it receives the pitch accent:

- (58) a. xi-ʃina
 b. xí-ʃina

The example in (58a) indicates that a Xiφaθe is performing the Seeing, but that Xiφaθe may not be specifically Gifted with Sight. The form in (58b) indicates that one of the Seers is performing the Seeing. All Xiφaθeho, to some extent, can perform all the Xiφaθho (‘Gifts’) for their own benefit (i.e., not to help others) while only those Xiφaθeho with the specific Gift can perform that Gift for anyone’s benefit. In other words, a Seer can help others See things while any other Xiφaθeho can only See certain things for themselves.

Verbs have two negations possible: ‘ηα-’ is used for declarative and interrogative moods while ‘nei-’ is used for all others (imperative, subjunctive, and optative).

- (59) a. ηα-φα-peʃne-ku
 NEG-IMPERF-walk-3s,PAST
 ‘She wasn’t walking’
 b. nei-xe-peʃne-to
 NEG-IMP-walk-3s,PRES
 ‘Don’t let her walk’

The examples in (59) demonstrate the placement of the negative markers: They precede all other verbal prefixes.

The derivational suffixes for verbs change the verb's part of speech; three are nominal suffixes, and two are adjectival suffixes (often labeled as 'participials'). The three nominal suffixes are in (60):

- (60) a. alexo 'to work'
 b. alexo- θe 'worker'
 c. alexo-i θo 'work'
 d. alexo-a θ 'machine'

The verb 'alexo' can take all three nominal suffixes to become the nouns in (60b-d). The '- θe ' suffix is best translated as 'one who...', which means 'alexo θe ' in (60b) is literally 'one who works'. The '-i θo ' suffix changes a verb to a noun, so 'alexoi θo ' in (60c) is translated as 'work' in its nominal sense. Finally, the '-a θ ' suffix can be translated as 'thing used to...', which makes the literal translation of 'alexoa θ ' in (60d) 'thing used to work' (i.e., a machine).

The two adjectival suffixes for verbs are in (61):

- (61) a. xomela \int lisune-lih
 location bless-ADJ
 'blessed place/location'
 b. le θ ulo \int alexo-la θ
 room work-ADJ
 'working room'

The '-lih' adjectival suffix is used to indicate 'thing/one that is...', so 'xomela \int lisunelih' in (61a) could be translated as 'place that is blessed'. The '-la θ ' suffix, on the other hand, is used to indicate 'thing/one used for...', so 'le θ ulo \int alexola θ ' in (61b) could be translated as 'room used for working', which could be applied to any room used for working such as an office, studio, or workshop.

5.4 Copula and prepositional verbs

All the prepositions double as copula-like verbs, meaning 'be prep'; for instance, 'I am in the water' would be realized as 'in I the water', where the preposition 'in' means 'be in'. In other words, 'ma θo ' ('be') is simply dropped out.

- (62) a. $ha\theta es-xo$ $a-ha\int ose-ha\theta$
 (be.)in-1s,PRES DEF-water-LOC
 ‘I am in the water’
- b. $na\phi\theta e-xo$ $a-ha\int ose-ha\theta$
 swim-1s,PRES DEF-water-LOC
 ‘I am swimming in the water’

The preposition ‘ $ha\theta es$ ’ doubles as a verb meaning ‘to be in’; the noun in the sentence takes the case the preposition requires (in this case, ‘ $ha\theta es$ ’ requires the locative). When acting as a verb, the preposition inflects like a verb. Many prepositions are only expressed in these copulative expressions; for example, ‘ $ha\theta es$ ’ is not outwardly expressed in (62b) but is understood through the use of the bare locative.

The copula ‘ $ma\theta o$ ’ (‘to be’) is only used with predicative nouns, adjectives, and some adverbs like those in (63).

- (63) a. $ma\theta o-to$ $xi\phi a\theta e$
 be-3s,PRES Gifted
 ‘She is a Gifted’
- b. $ma\theta o-to$ $\int o\theta emo-te\phi$
 be-3s,PRES beautiful-PRED
 ‘She is beautiful’
- c. $ma\theta o-to$ $pala$
 be-3s,PRES here
 ‘She is here’

When the copula ‘ $ma\theta o$ ’ connects two nouns, both are in the nominative cases; the generally expected order is ‘Copula Subj PredN’.

- (63) $ma\theta o-to$ $e-lelune$ $mone-xepole\theta a\theta e$
 be-3s,PRES DEF-girl INDEF-outcast
 ‘The girl is an outcast’

The example in (63) is most typically translated as ‘The girl is an outcast’ and not ‘An outcast is the girl’.

5.5 Auxiliary verbs

Hiutsaθ has a relatively low number of auxiliary verbs, as many of the meanings expressed by auxiliary verbs can be expressed through mood and

aspect markers directly on the verb. The four most common (and possibly only) auxiliary verbs are the following:

θalu	can
paφe	may
hasana	must
mifne	should

Table 17. Auxiliary verbs

The first, ‘θalu’, expresses an ability—the subject is able to perform or do the action indicated in the main verb. That is in opposition to the next auxiliary, ‘paφe’, which indicates that the subject is allowed to perform or do the action indicated in the main verb. The third, ‘hasana’, is most closely translated as ‘must’ (e.g., ‘I must go’) and should not be translated as ‘need to’ or ‘have to’ (e.g., ‘I need to go’ or ‘I have to go’), as those translations lose some of the urgency of the Hiutsaθ ‘hasana’. Finally, the last auxiliary in Table 17, ‘mifne’ can be translated as ‘should’ or ‘might’ or even ‘would’—it indicates a realm of possibility that cannot be expressed by the moods and does not have a direct translation into English.

When an auxiliary is used, it typically precedes the main verb:

- (64) a. θalu neʃi-to
 can go-3s,PRES
 ‘She can go’ (she is capable of going)
- b. paφe neʃi-to
 may go-3s,PRES
 ‘She may go’ (she is allowed to go)
- c. hasana neʃi-to
 must go-3s,PRES
 ‘She must go’
- d. mifne neʃi-to
 should go-3s,PRES
 ‘She should go’ (or ‘She might go’ or ‘She would go’)

The examples in (64) are all valid utterances in Hiutsaθ; however, there is typically a specific reason a speaker chooses to rely on an auxiliary rather than other means of expressing the same idea. Usually, when an auxiliary

is used, the meaning of the auxiliary is being emphasized. For example, if one person says, “She wants to go,” another might answer, “She may go,” emphasizing the fact that no one is holding her back from going. Thus, auxiliaries are often emphatic in HiutsaØ.

Chapter 6

Adjectives and Adverbs

Adjectives and adverbs share one derivational prefix and one inflectional prefix; these shared prefixes are the only two typically seen with adverbs:

NEG	ɲa-
INT	tsi-

Table 18. Shared adjectival and adverbial prefixes

Both the negative and interrogative markers attach directly to what is being negated or questioned.

- (65) a. xɲe-to ɲa-soʃoθemo
 smile-3s,PRES NEG-beautifully
 ‘She is smiling not beautifully’ (she is smiling, but it isn’t pretty)
- b. xɲe-to e-lelune ɲa-ʃoθemo
 smile-3s,PRES DEF-girl NEG-beautiful
 ‘The not beautiful girl is smiling’ (she is smiling, but she isn’t beautiful)
- c. tsah xɲe-to tsi-soʃoθemo
 INT smile-3s,PRES INT-beautifully
 ‘Is she smiling beautifully?’ (she is definitely smiling, but is it beautifully done?)
- d. tsah xɲe-to e-lelune tsi-ʃoθemo
 INT smile-3s,PRES DEF-girl INT-beautiful
 ‘Is the girl who is smiling beautiful?’

Every major element in an utterance can be questioned or negated, and the examples in (65) demonstrate how negation and interrogative markers work with adjectives and adverbs. The examples in (65) can be contrasted with examples of nouns and verbs that are negated and/or questioned.

6.1 Attributive and predicative adjectives

The two major types of adjectives in HiutsaØ are attributive and predicative. When adjectives are attributive, they generally follow the noun they modify:

- (66) a. (meni-)utseka ufte
 (INDEF-)bird strange
 ‘a strange bird’
 b. i-utseka ufte
 DEF-bird strange
 ‘the strange bird’
 c. i-utseka ufte ∫oθexame-a∫
 DEF-bird strange beautiful-and
 ‘the strange and beautiful bird’

As in the example in (66c), if more than one attributive adjective modifies a noun, the adjectives are listed after the noun, with each subsequent adjective taking the ‘a∫’ conjunction.

Predicative adjectives primarily occur with copulas (though, to some extent, may also occur with other linking verbs), and an inflectional suffix, ‘-teϕ’, marks the adjective’s status as predicative.

- (67) maθo-to pupeo-teϕ
 be-3s,PRES foolish-PRED
 ‘She is foolish’

The ‘-teϕ’ suffix distinguishes which adjective is the predicative adjective when other boundaries are not clearly marked:

- (68) maθo-to so-eθa-pofte lelune
 be-3s,INFORM,PRES ADV-ADJ-frequency girl
 ∫oθemo pupeo-teϕ
 beautiful foolish-PRED
 ‘A beautiful girl is often foolish’

In (68), the attributive adjective ‘∫oθemo’ is distinguished from the predicative adjective ‘pupeo’ by the predicative marker.

6.2 Comparative and superlative forms

Along with interrogative and predicative forms, adjectives can also carry inflections to indicate comparisons:

COMP	utse-
SUPER	hiutse-

Table 19. Comparative and superlative forms

Adjectives in their comparative form are similar to adjectives with the ‘-er’ suffix in English (e.g., ‘taller’), and adjectives in their superlative form are similar to adjectives with the ‘-est’ suffix in English (e.g., ‘tallest’). The comparative and superlative prefixes are directly based on the adjectives meaning ‘better’ (‘utse’) and ‘best’ or ‘superior’ (‘hiutse’). The forms in Table 19 can be added to any gradable adjective:

- (69) a. utse-nisθu ‘newer’ or ‘younger’
 b. hiutse-ʃoθemo ‘most beautiful’

The adjectives ‘good’ and ‘bad’ take a new meaning in their comparative and superlative forms:

- (70) a. hiutse-fæ
 SUPER-bad
 ‘abominable’
 b. hiutse-iϕune
 SUPER-good
 ‘holy, sacred’
 c. utse-fæ
 COMP-bad
 ‘inferior’ (describes someone the speaker looks down on)
 d. utse-iϕune
 COMP-good
 ‘uppity’ (describes someone who thinks they are better than everyone else)

The comparative and superlative forms meaning ‘better/best’ and ‘worse/worst’ are suppletive forms; ‘utse/hiutse’ have already been provided, but ‘worse/worst’ is ‘fase/hofase’.

Yet other adjectives cannot take the comparative or superlative forms:

- (71) a. *utse-iϕote
 COMP-right
 *‘more right, true’
 b. *hiutse-fahote
 SUPER-wrong
 *‘most wrong, false’

Adjectives like those in (71) are not gradable and so cannot be compared by degrees.

6.3 Animacy and adjectives

For clarity or emphasis, adjectives have optional animacy inflections, with the three distinctions made for determiners and pronouns: animate and volitional, animate and non-volitional, and inanimate.

Ani. with vol.	(oθe-)
Ani. no vol.	(etsi-)
Inani.	(aϕa-)

Table 20. Animacy markings on adjectives

The prefixes in Table 20 can be used with any adjective; however, some adjectives distinguish among the categories in Table 20 without the prefixes:

- (72) a. fae
 ‘bad’ (of people)
 b. faaϕne
 ‘bad’ (of objects)

When adjectives are inflected for animacy, it can clarify the range of the adjectival meaning as it is being used in the sentence. For example, the adjective ‘fahote’ (‘false, wrong’) has a stronger and more negative connotation if it is modifying a noun that is animate and has volition—it indicates that the noun had a choice in being false or wrong. Therefore, the form ‘oθefahote’ carries more weight than ‘fahote’ alone or even ‘aϕafahote’ (which indicates an object or idea is simply wrong). Using ‘oθefahote’ also

emphasizes the fact that the noun has volition, indicating in this case that the wrongness may have been a choice on the noun’s part (i.e., the person being described had a choice in being wrong and chose to be wrong).

6.4 Case and adjectives

While comparative, superlative, and animacy are features marked on both attributive and predicative adjectives, only attributive adjectives inflect for case. The cases for adjectives are the same for nouns, but adjectives mark those cases differently, as shown in Table 21:

NOM	—
ACC	-amo
GEN	-es
DAT	-ise
LOC, COM, INSTR, ABL	-eϕ
VOC	-ita

Table 21. Case markings on adjectives

Like nouns, the attributive adjectives in the nominative case are unmarked; unlike nouns, adjectives conflate four cases (locative, comitative, instrumental, ablative), marking them with a single suffix.

Because case marking can clarify which noun an attributive adjective is describing, typical word order can be violated without a loss in intended meaning in utterances:

- (73) xaftsa ʃiaŋe-kato xaponeʃama-amo tamali-ma
 strong hunt-3s,INFORM,REM.PAST man slow-ACC animal-ACC
 ‘A strong man hunted a slow animal’

Instances like those in (73) only naturally occur when emphasis is on the adjective(s)—the utterance in (73) might be better translated as ‘It was a strong man who hunted, and it was a slow animal that he hunted’. However, even that translation does not capture the emphasis on the adjectives. Even with the adjectives moved around, it is clear that ‘xaftsa’ is describing ‘xapone’ because both are in the unmarked nominative form while ‘ʃamaamo’ and ‘tamalima’ both carry accusative markers.

6.5 Derivations and adjectives

Along with the inflections described in previous sections, adjectives can also take the following derivational prefixes:

DIM	li-
nominalize	teʃ-
NOM ('one who')	αθe-
verbalize	αxi-
adverbialize	so-

Table 22. Derivational prefixes

The derivations for adjectives, provided in Table 22, are all prefixes. The first prefix in Table 22 is the only derivational prefix that does not change the adjective's part of speech: the diminutive 'li-'.

- (74) li-isnesajelo
 DIM-smart
 'little smart'

The diminutive, when added to an adjective, means 'to a lesser degree' or 'little bit', so the example in (74) could be translated as 'smart to a lesser degree' or 'a little bit smart'. In other words, the person or animal in question is not smart, per se, but is a 'little smart'.

The other prefixes in Table 22 change the adjective's part of speech:

- (75) a. teʃ-fahote
 NOM-wrong
 'sin' (lit. 'thing that is wrong' or 'quality of being wrong')
- b. αθe-luφitos
 NOM-stupid
 'stupid person' (lit. 'one who is stupid')
- c. αxi-hao
 VER-big
 'swell' (lit. 'make big')
- d. so-seli
 ADV-sweet
 'sweetly'

The nominal prefix in (75a) turns an adjective into a noun that is generally some type of idea like ‘sin’; other examples include ‘teʃisnesaŋelo’ (‘intelligence, smartness’) and ‘teʃeola’ (‘emptiness’). However, sometimes the ‘teʃ-’ prefix can indicate a physical object, especially when used with colors: ‘teʃxaolisθa’ (‘thing that is green’—a green object). The ‘teʃ-’ prefix can be contrasted with the ‘aθe-’ prefix, which also nominalizes the adjective; however, it changes the adjective into a noun meaning ‘one who is...’, like the example in (75b).

While the verbal ‘axi-’ prefix in (75c) is most generally translated as ‘make ADJ’ (e.g., ‘swell’ or ‘make big’), it does not denote causation. The ‘axi-’ verbs would not be used to mean ‘caused to become ADJ’; instead, they are used to indicate a change in states, with the adjective component denoting the final state. Thus, ‘axitsio’ means ‘make fast’ or ‘become fast’ but does not indicate that the subject did anything to cause the fastness—the subject became fast. Many of the ‘axi-’ verbs have become part of the vocabulary, like ‘axihao’, and the stress has shifted to the [a] in ‘axi-’ rather than remaining on the adjectival base (‘hao’). The accent location is generally marked in dictionaries on these ‘axi-’ verbs since they do not follow the typical pronunciation guidelines. Adjectives are the only words that can be turned into verbs—generally speaking, the verb base comes first and can be derived into other parts of speech.

Finally, the ‘so-’ prefix in (75d) turns an adjective into an adverb. Sometimes the adjective is a bare one, like ‘seli’ in (80d); other times, though, the adjective itself is a derived form: ‘soeθapofte’ (which breaks down to ‘so-eθa-pofte’—adv-adj-noun), meaning ‘frequently’ (its noun base means ‘frequency’, and its adjectival form means ‘frequent’).

6.6 Numbers

Numbers in Hiutsaθ behave like adjectives: When they are attributive, they are marked for case and typically follow the noun they modify, and when they are predicative, they carry the inflectional suffix to mark their predicative status.

- (76) a. sio-ata a-leopele-ho ʃolu θeeme-haθ
 near-3p,PRES DEF-stream-PL two 1p,INCL-LOC
 ‘The two streams are near us’
- b. maθo-ata ʃolu-teϕ
 be-3p,PRES two-PRED
 ‘They are two’ (‘there are two’)

The number ‘folu’ is used attributively in (76a) and predicatively in (76b). The cardinal numbers 1-12 have unpredictable forms (the word for ‘zero’ is ‘neαϕθe’, which literally translates as ‘no thing’):

1	mone
2	folu
3	θele
4	ϕale
5	ϕiϕlu
6	sixa
7	sife
8	ahne
9	neni
10	tona
11	eneso
12	θuneso

Table 23. Numbers 1-12

While ‘θuneso’ is the word for 12, it is a sacred word and used only in conjunction with the Xiϕαθeho families or Gifts. When referring to anything else, its common form is used, which is formed the same way as the numbers 13 and above.

After 12, the system becomes predictable, with the teens and the common form of 12 being named as < <ten + number over ten> >; for example, ‘thirteen’ is literally translated as ‘ten-three’.

12	tonaʃolu
13	tonaθele
14	tonaφale
etc.	

Table 24. Numbers 12-19

The sacred ‘θuneso’ is replaced with the common form ‘tonaʃolu’ in Table 24 when referring to anything not related to the Xiφaθeho. The numbers 20, 30, 40, and so on are derived from the numbers as they are divisible by ten; therefore, 20 is literally translated as ‘ten twos’, and 40 is literally translated as ‘four tens’. The plural marker is the suffix ‘-ho’.

20	ʃolutonaho
30	θeletonaho
40	φaletonaho
etc.	

Table 25. Numbers 20, 30, 40, etc.

The numbers in between those divisible by ten are named similarly to the teens; for example, 21 is literally ‘two tens and one’ (‘aʃ’ is ‘and’).

21	ʃolutonaho moneaʃ
22	ʃolutonaho ʃoluʃ
23	ʃolutonaho θeleaʃ
etc.	

Table 26. Numbers 21, 22, 23, etc.

The number 21 is also a sacred number and has a “pure” form: ‘moaʃonelo’. This form is used only when referring to the Xiφaθeho and their life cycles. The only other exception is the number 84, which is ‘iφotenosaiθo’ (liter-

ally ‘right/true number’). Again, the “common” forms of those numbers is used for all things not related to the Xiφaθeho.

The number 100 then has its own name, but the numbers higher than that are derived from 100; likewise, 1000 has its own designation with the higher numbers being derived from it:

100	xeno
101	xeno moneaʃ
120	xeno ʃolutonahoʃ
121	xeno ʃolutonahoʃ moneaʃ
200	ʃoluxenoho
205	ʃoluxenoho φιφλυʃ
300	θεlexenoho
1000	taʃes
2000	ʃolutaʃesho
etc.	

Table 27. Numbers 100 and above

The Gifteds have yet to find a reason to count above 9,999 (nenitaʃesho nenixenohoʃ nenitonahoʃ neniʃ). In fact, 1000 is more of a guesstimate rather than an actual counting number. For instance, if there are many people—too many to count—one would say the equivalent of ‘at least 1000’ to indicate how many there were. Since the Xiφaθeho have no money and find no benefits to counting everything around them, they tend to not use numbers even into the hundreds.

The above counting system is the current number system in Hiutsaθ; however, it was not the original number system. Historically, Hiutsaθ only had the numbers 1-12 (with the form of 12 being its “pure” form), and their counting system had a base of 12. So 13 was ‘θunesomone’ (lit. ‘twelve one’), and the next major number was 24, ‘ʃoluθunesoho’ (lit. ‘two twelves’). It was not until the Xiφaθeho lived in Europe that they adopted a counting system based on tens. The modern word for ‘hundred’ (‘xeno’) historically meant ‘very many’, and the modern word for ‘thousand’ (‘taʃes’) historically meant ‘too many to count’.

The ordinal numbers, with the exception of ‘noi’ (‘first’), are all directly derived from the cardinal number they are associated with, as in Table 28 below:

	cardinal	ordinal
1	mone	noi
2	ʃolu	ʃoluθa
3	θele	θeleθa
4	φale	φaleθa
etc.		

Table 28. Cardinal and ordinal numbers

The ordinal suffix ‘-θa’ makes a cardinal number into an ordinal one (e.g., ‘three’ becomes ‘third’). Like the cardinal numbers, ordinal numbers are treated as adjectives in Hiutsaθ (with predicative and attributive inflections).

6.7 Other adjective-like words

Demonstratives act similar to attributive adjectives in their placement; however, they do not receive the same inflections as adjectives, cannot co-occur with determiners, and must occur after the noun they modify. Unlike English, they cannot appear alone as demonstrative pronouns (i.e., they must occur with the noun they are modifying). In Hiutsaθ, there are three divisions for demonstratives:

- (77) a. ala ‘that’
 b. aleo ‘that-there’ (or ‘that over there’)
 c. esi ‘this’

An example of a demonstrative being used in an utterance is in (78):

- (78) okesa-ka suneo-ma aleo
 keep-3s,PAST stone-ACC DEM
 ‘She kept that stone (over there)’

The utterance in (78) indicates that the stone is not nearby or, most likely, even in the speaker's line of sight. The stone is far away, but the speaker and addressee both know which stone is being discussed. When an adjective also modifies the noun, the typical word order is noun adj dem, as in (79):

- (79) *ʃina-to* *lelune-ma* *luθeli-amo* *ala*
 see-3s,PRES girl-ACC happy-ACC DEM
 ‘She sees that happy girl’

In (79), the adjective ‘*luθeli*’ (‘happy’) and the demonstrative ‘*ala*’ (‘that’) modify the noun ‘*lelune*’ (‘girl’). Though the adjective ‘*luθeli*’ is inflected to match the case of ‘*lelune*’, the demonstrative does not inflect for case and is typically placed after the noun and adjective.

One of the interrogative pronouns also behaves like an attributive adjective:

- (80) *tsah* *okesa-ka* *suneo-ma* *mose*
 INT keep-3s,PAST stone-ACC which
 ‘She kept which stone?’ or ‘Which stone did she keep?’

Like the demonstrative, the interrogative pronoun ‘*mose*’ cannot stand alone and, thus, cannot act as a predicative adjective.

Chapter 7

Negation and Clauses

7.1 Negation

In previous chapters, negation of individual words was discussed (i.e., negation of the noun, verb, adjective, and adverb). When individual words are negated, there is a difference in meaning from when the entire sentence is being negated because when an individual word is negated, it indicates that only that specific word is receiving the negated reading. When an entire sentence is negated, though, it indicates that the entire sentence is not true:

- (81) a. $\eta\alpha$ -nefi-ka sio α -xaiφane-haθ
 NEG-sing-3s,PAST near DEF-Assembly.Hall-LOC
 ‘she did not sing near the Assembly Hall’
- b. $\eta\alpha$ i nefi-ka sio α -xaiφane-haθ
 NEG sing-3s,PAST near DEF-Assembly.Hall-LOC
 ‘she did not sing near the Assembly Hall’

The example in (81a) indicates that she was, in fact, near the Assembly Hall, but she was not singing (perhaps she was simply speaking or standing there). While the English translation is the same for (81b), in Hiutsaθ, it indicates that she was neither singing nor was she near the Assembly Hall. The negation marker for all declarative and interrogative utterances is ‘ $\eta\alpha$ i’, and the negation marker for imperative, hortative, subjunctive, and optative utterances is ‘ $\eta\epsilon$ i’.

The examples in (81) can be compared with the following:

- (82) a. nefi-ka $\eta\alpha$ -sio α -xaiφane-haθ
 sing-3s,PAST NEG-near DEF-Assembly.Hall-LOC
 ‘she sang not near the Assembly Hall’
- b. nefika sio α - $\eta\epsilon$ -xaiφane-haθ
 sing-3s,PAST near DEF-NEG-Assembly.Hall-LOC
 ‘she sang near not the Assembly Hall’

The example in (82a) indicates that she was, in fact singing, but she was not near the Assembly Hall (rather, she was far away from it). The example in (82b) also indicates that she was singing, and it also indicates that she was near something, but it was not the Assembly Hall (perhaps she was near the house instead). The examples in (81) and (82) demonstrate how every level of the sentence can be negated to get finely tuned distinctions among the different types of negation. The negative marker for adjectives and adverbs (‘*ɲa-ʔ*’) is also the negative marker for prepositions.

7.2 Subordinate clauses

Hiutsaθ has three major types of subordinate clauses that will be discussed in this section: adverbial clauses, relative clauses, and nominal clauses. For all of the following types of clauses, the ‘*kie*’ marker plays a role in identifying the subordinate clause; for glossing purposes, ‘*kie*’ is typically considered a subordinator since its general role is to introduce some type of subordinate clause. The typical placement of subordinate clauses is after the main clause (i.e., S SubCl), with the subordinating conjunction introducing the subordinate clause (i.e., SubConj Clause). The expected word order within subordinate clauses is the same as that of main clauses (VSO).

7.2.1 Adverbial clauses

Adverbial conjunctions provide the relationship between the adverbial and main clauses; there are four primary types of relationships that are expressed in Hiutsaθ adverbial clauses: temporal, condition, causation, and contradiction.

Like the verb tenses, temporal adverbial conjunctions have five distinctions that can roughly be translated as the following: (1) when, at the same time; (2) before, just before, right before; (3) long before; (4) after, just after, right after; and (5) long after. All five are demonstrated in (83) below:

- (83) a. *neʃi-xo* *kie-meɲi* *alikaθi-to* *i-utseka*
 go-1s,PRES SUB-when fly-3s,PRES DEF-bird
 ‘I go when the bird flies’
- b. *neʃi-xo* *kie-φesta* *alikaθi-ka* *i-utseka*
 go-1s,PRES SUB-after fly-3s,PAST DEF-bird
 ‘I go after the bird flew’
- c. *neʃi-xo* *kie-φeφesta* *alikaθi-kato* *i-utseka*
 go-1s,PRES SUB-long.after fly-3s,REM.PAST DEF-bird
 ‘I go long after the bird flew’

- d. *nefi-xo kie-tsufo alikaθi-sa i-utseka*
 go-1s,PRES SUB-before fly-3s,FUT DEF-bird
 ‘I go before the bird will fly’
- e. *nefi-xo kie-tsutsufo alikaθi-sato i-utseka*
 go-1s,PRES SUB-long.before fly-3s,REM.FUT DEF-bird
 ‘I go long before the bird will fly’

The subordinator ‘kie’ compounds with the Hiutsaθ words ‘meji’ (‘when’), ‘ϕesta’ (‘after’), and ‘tsufo’ (‘before’) to form a subordinating conjunction in (83a-b) and (83d). In a rare form of reduplication, the first syllable of ‘ϕesta’ and ‘tsufo’ are reduplicated in the compound to form the subordinating conjunctions that indicate the main clause occurred long before or long after the subordinate clause in (83c) and (83e).

The tenses in the clauses play an important role in temporal subordinate clauses. For this discussion, it is best to think of the five tenses of Hiutsaθ as a scale from 1-5: (1) remote past, (2) past, (3) present (neutral), (4) future, and (5) remote future. The subordinate conjunction ‘kiemeji’ requires that both clauses are in the same tense; in (83a), both the main and subordinate clauses are in the present tense. It would be ungrammatical to say, for instance, ‘*nefiko (past) kiemeji alikaθi-to (pres)’ because ‘kiemeji’ indicates that the verbs in both clauses occurred at the same time. ‘Kieϕesta’, however, requires that the tense of the subordinate clause be n-1 from that of the main clause when possible. In (83b), the main clause is in the present tense (‘nefixo’), thus requiring that the subordinate clause to be in the past tense (n-1). The only cases where the tense shift is not possible is when the main clause is in the remote past—in the remote past, there is no way of indicating a n-1 tense because there is no tense further back than the remote past. So if two historical events are being chronologically ordered and spoken about, it would be appropriate to use ‘kieϕesta’ with both the main and subordinate clauses in the remote past tense. The subordinating conjunction ‘kieϕϕesta’ requires that the tense of the subordinate clause be n-2 from that of the main clause when possible; thus, in (83c), the main clause is in the present tense while the subordinate clause is in the remote past (the remote past being two steps down on the five-step tense scale for verbs). The n-2 requirement is allowed to be violated when the main clause is in either the past or remote past tense: The n-2 tense does not exist for either, so the appropriate tense for the subordinate clause in both cases is the remote past.

The subordinate conjunctions ‘tsuʃo’ and ‘tsutsuʃo’ work exactly like ‘ ϕ esta’ and ‘ $\phi\phi$ esta’, except in reverse. Therefore, ‘tsuʃo’ requires that the verb in the subordinate clause is $n+1$ from that of the verb in the main clause when possible; in (83d), the main clause is in the present tense, and the subordinate clause is in the future tense because the conjunction is ‘tsuʃo’. This $n+1$ step in tenses is not possible when the main clause is in the remote future tense, so the subordinate and main clause may both be in the remote future tense in that case. The subordinating conjunction ‘tsutsuʃo’ requires the the verb in the subordinate clause is $n+2$ from that of the verb in the main clause when possible, which is why, in (83e), the main verb is in the present tense and the subordinate verb is in the remote future tense. For ‘tsutsuʃo’ the $n+2$ step in tenses is not possible when the main clause is in either the future or remote future tenses, so the subordinate clause will be in the remote future tense in both cases.

Another type of adverbial clause is the conditional clause, indicating that ‘X will happen (main clause) if Y happens (subordinate clause)’:

- (84) osa-so kie-ule osa-to
 cry-1s,FUTSUB-if cry-3s,PRES
 ‘I will cry if she cries’

When ‘ule’ introduces a subordinate clause, it must be compounded with the subordinator ‘kie’. However, it can also be used to introduce a stand-alone clause (i.e., a main clause) indicating a condition necessary for the context of a particular conversation (unlike English, ‘if she cries’ is a grammatical, non-fragmented sentence in HiutsaØ, and it would be introduced by ‘ule’ alone). So while ‘kieule’ is generally recognized as a compounded form, it might be better represented as ‘kie ule’ to indicate that the two components do not have to occur together. When two clauses are tied together by ‘kieule’, the clauses can be in nearly any tense, as long as the tenses indicate the relationship between the verbs of the clauses. The only exceptions to that flexibility is that the main clause cannot be in either of the past tenses (if the verb already occurred in the main clause, the appropriate relationship between the clauses would be one of causation, not condition). The example in (84) is a typical example of the tense relationship between the main and subordinate clauses when the relationship is a conditional one.

Subordinate clauses indicating causation are much like those indicating condition:

- (85) osa-ko kie-aniso osa-ka
 cry-1s,PAST SUB-because cry-3s,PAST
 ‘I cried because she cried’

The conjunction ‘aniso’ is like ‘ule’—it can occur on its own to introduce a main clause. When it does, it does not have the ‘kie’ subordinator attached to it. The only tense restriction on subordinate clauses introduced by ‘kieaniso’ is that the subordinate clause cannot be in either of the future tenses (if the verb in the subordinate clause has not yet occurred, the appropriate relationship is a conditional one). Other than that, any tense can be used in the main clause, and the present and either of the past tenses can be used in the subordinate clause, as long as the appropriate relationship between the clauses is being expressed through the tenses used. The example in (85) has both clauses in the past tense, indicating that both the causing factor and the resulting state occurred in roughly the same time frame in the past.

The final relationship that can be expressed with adverbial clauses is contradiction:

- (86) xila-xo kie-omos osa-to
 laugh-1s,PRES SUB-though cry-3s,PRES
 ‘I am laughing even though she is crying’

Like ‘ule’ and ‘aniso’, ‘omos’ can occur on its own to introduce a main clause; however, when it is used as a subordinating conjunction to tie two clauses together, it occurs with the subordinator ‘kie’. With ‘kieomos’, there are no tense restrictions—as long as the tenses in the clauses express the appropriate relationship between the two clauses, the verbs in both clauses can be in any tense. In (86), both clauses are in the present tense to indicate that both events are occurring (near) simultaneously.

7.2.2 *Relative clauses*

Relative clauses follow the noun they modify and require the introductory subordinator ‘kie’ and a relative pronoun in situ within the relative clause.

- (87) a. e-lune kie tsaθe-to melo
 DEF-woman SUB speak-3s,PRES who
 ‘the woman who is speaking’

- b. e-lune kie ʃina-ko melo-ma
 DEF-woman SUB see-1s,PAST who-ACC
 ‘the woman who(m) I saw’
- c. e-lune kie maθo-to halone melo-su pala
 DEF-woman SUB be-3s,PRES daughter who-GEN here
 ‘the woman whose daughter is here’
- d. i-sopaŋu kie ʃina-ko mona-ma
 DEF-dog SUB see-1s,PAST what-ACC
 ‘the dog (that) I saw’
- e. α-θuloʃ kie malaʃa-xo male-haθ
 DEF-house SUB live-1s,PRES where-LOC
 ‘the house where I live’

In all the examples in (87) all the nouns being modified by relative clauses are the first words (i.e., ‘lune’, ‘sopaŋu’, and ‘θuloʃ’), followed immediately by ‘kie’ and the relative clause. Within the relative clauses, the relative pronoun (i.e., ‘melo’, ‘mona’, ‘male’) occurs where it would naturally occur if the relative clause were a main clause (following the typical VSO word order). While there is theoretical flexibility of word order in any clause, relative clauses tend to follow the expected VSO order. The relative pronouns, then, inflect for the appropriate case for the relative clause. For instance, in (87b), the relative pronoun ‘melo’ is the object of the verb ‘ʃina’ in the relative clause and so is inflected with the accusative case. All animate and volitional nouns take ‘melo’ (‘who’) as their relative pronoun; however, all animate, non-volitional and inanimate nouns take ‘mona’ (‘what’), as in (87d).

The noun being modified takes the appropriate case for the main clause:

- (88) ʃina-xo e-lune-ma kie tsaθe-to melo
 see-1s,PRES DEF-woman-ACC SUB speak-3s,PRES who
 ‘I see the woman who is speaking’

In (88), the noun being modified is ‘lune’ (‘woman’), which is the object of the main verb ‘ʃina’; therefore, ‘lune’ takes the accusative suffix ‘-ma’ while the corresponding ‘melo’ within the relative clause is the subject of the verb ‘tsaθe’ and so is in the nominative case.

7.2.3 Nominal clauses

Like the other subordinate clauses, nominal clauses require the introductory ‘kie’.

- (89) a. saŋa-xo kie maθo-to pala
 know-1s,PRES SUB be-3s,PRES here
 ‘I know that she is here’
- b. ataxe-xo kie peŋne-to e-lune filoθ
 want-1s,PRES SUB walk-3s,PRES DEF-woman to
 a-θuloŋ-ma
 DEF-house-ACC
 ‘I want her to walk to the house’ (lit. ‘I want that she walks
 to the house’)

Most nominal clauses behave like those in (89)—they supply what someone knows, thinks, believes, or wants. However, some nominal clauses can fill the role as a nominal with a copula (similar to the English ‘That she cried is odd’ or ‘It is odd that she cried’) or as a subject (similar to the English ‘That she cried surprised me’). Because there is no case marking on the nominal clause, the word order for sentences with nominal clauses is not flexible and must be VSO.

- (90) tsomiŋe-ka kie tsafeo-ka e-lexapone-ma θexo-ma
 surprise-3s,PAST SUB hurt-3s,PAST DEF-boy-ACC 1s-ACC
 ‘That she hurt the boy surprised me’

As in (90), when the nominal clause acts as the subject, the verb is third-person singular. If the word order of (90) were to be changed, it would be unclear if ‘I’ or ‘the boy’ had been hurt and if ‘I’ or ‘the boy’ had been surprised by her actions. With strict word order, though, it is clear that ‘tsafeoka elexaponema’ is working together while the ‘θexoma’ works with the main verb, ‘tsomiŋeka’.

7.3 Questions

There are four types of questions that can be formed in Hiutsaθ: yes/no, tag, wh- (content), and clarification questions. All types of questions are introduced by the general interrogative marker ‘tsah’, but each type has a different way of dealing with the content after the introductory ‘tsah’.

7.3.1 Yes/No and tag questions

Yes/No questions, in syntactic form, look like declarative utterances but are introduced by the interrogative ‘tsah’:

- (91) a. tsamano-su θeto-ma
 remember-2s,PRES 3s-ACC
 ‘You remember her’
 b. tsah tsamano-su θeto-ma
 INT remember-2s,PRES 3s-ACC
 ‘Do you remember her?’

The declarative sentence in (91a) is the basis for the question in (91b)—the only difference is the introductory interrogative marker. Questions formed in this manner indicate that the optimal answer will either be a ‘ji’ (‘yes’) or a ‘ni’ (‘no’).

Tag questions are similar to yes/no questions in that the structure overall is the same as a declarative sentence; the only difference is that for tag questions, the sentence is followed by ‘tsah ni’:

- (92) tsamano-su θeto-ma tsah ni
 remember-2s,PRES 3s-ACC INT no
 ‘You remember her, don’t you?’

Like yes/no questions, the optimal response is either ‘ji’ or ‘ni’.

7.3.2 Wh- (content) questions

Wh-questions are formed by adding the interrogative particle in front of the sentence and then adding the wh-word in situ with an interrogative prefix (this process is similar to that of relative clauses, but the pronoun, in this case, has an interrogative prefix):

- (93) a. tsah tsamano-su tsi-melo-ma
 INT remember-2s,PRES INT-who-ACC
 ‘Who(m) do you remember?’
 b. tsah ηjimas-su tsi-male-haθ
 INT stand-2s,PRES INT-where-LOC
 ‘Where are you standing?’
 c. tsah neji-to e-lune tsi-ako
 INT go-3s,PRES DEF-woman INT-why
 ‘Why is the woman going?’

As in (93a) and (93b), any pronoun that fulfills a grammatical role within the sentence will receive the appropriate inflectional case marking. The pronoun ‘melo’ in (93a) is the object of the verb and so is marked with the accusative case; the pronoun ‘male’ in (93b) indicates the location of the verb and so is marked with the locative case. The ‘ako’ in (93c) fulfills no grammatical role, which is why it carries no case marking. The *wh*-questions are sometimes referred to as content questions because the optimal answer will fill in the “missing content” (i.e., the interrogative pronoun) from the question.

7.3.3 Clarification questions

Clarification questions—those that are asked to clarify what was said or heard—are formed by adding the interrogative particle ‘*tsah*’ and an interrogative prefix before the questioned entity:

- (94) a. *tsah* *tsi-tsamano-su* *θeto-ma*
 INT INT-remember-2s,PRES 3s-ACC
 ‘You remember her?’ (is that what you said?)
- b. *tsah* *tsamano-su* *tsi-θeto-ma*
 INT remember-2s,PRES INT-3s-ACC
 ‘You remember her?’

The examples in (94) demonstrate that the basic structure is one of a sentence with an introductory ‘*tsah*’ and one prefixed element within the utterance to show what is being questioned. None of the elements are interrogative pronouns; instead, everything is provided, but the speaker is questioning whether she heard everything correctly, with emphasis on one particular element. If more than one element needs to be questioned, the speaker would say something like ‘What did you say?’ for the entire utterance to be repeated rather than using a clarification question like those in (94).

7.4 Reported speech

A direct quotation in *Hiutsaθ* indicates that the speaker is giving, as close as possible, a direct rendering of what was originally said. Direct speech is often used to allow the speaker to say something emphatic but attribute it to another speaker (i.e., lay blame elsewhere).

- (95) *tsaθe-ka* *e-lune* *seje-ko* *ɲa-kaŋa*
 say-3s,PAST DEF-woman sing-1s,PAST NEG-yesterday
 ‘The woman said, “I didn’t sing yesterday”’

The direct quotation does not have any “trigger” like a subordinate marker to indicate that what follows is a direct quotation. Instead, the speaker’s voice will indicate that there has been a shift in voice from that of the reporter’s to that of the original speaker’s. The quoted speech, then, is in the same format as it was originally; thus, the verb in the quotation indicates a first-person subject even though the current speaker is saying that someone else said those words (i.e., the direct quotation uses ‘I’ instead of ‘she’ even though it is not the current speaker who didn’t sing yesterday). Furthermore, ‘*kaŋa*’ (‘yesterday’) may not refer to the day before the utterance in (95) was spoken. If, for instance, the woman said ‘*sejeko ɲakaŋa*’ on Monday, then ‘*kaŋa*’ refers to Sunday. If the speaker is reporting this statement that the woman said on a Thursday, though, ‘*kaŋa*’ still refers to Sunday. In other words, all tenses and references remain the same inside the quotation even if they do not match the current status. Furthermore, if the current speaker did not hear the original statement, the quoting verb (in this case, ‘*tsaθe*’) would have to be marked for some form of heresy. Direct quotations are only used to report what someone actually said, so the construction in (95) would not be used to report what someone might say in a given situation (in English, it is possible for someone to guess, using a direct quotation, what another speaker will say in a given context; in Hiutsaθ, that conjecture is impossible with a direct quotation).

It is a great responsibility to use direct speech in Hiutsaθ, so most speakers avoid it, instead using indirect speech reporting. Indirect speech can be doubly marked for heresy, which allows the speaker distance from the original quotation and allows the speaker to easily back out of what was being said (by outwardly indicating that what is being given is an imperfect rendering of the original). The double-marking of heresy can occur because the quoting verb and the verb within the indirect quotation can be marked for heresy, thus making it possible to say, ‘I heard that she heard X’.

- (96) *tsaθe-to* *e-lune* *seje-ka* *ɲa-kaŋa*
 say-3s,PAST DEF-woman sing-3s,PAST NEG-yesterday
 ‘The woman said she didn’t sing yesterday’

In (96), ‘kaŋa’ has to refer to the day before the entire utterance was spoken; thus, the woman might have said, ‘I didn’t sing today’ on Sunday, but if the indirect quotation is being reported on Monday, then the ‘kaŋa’ is required instead of ‘esisola’ (‘today’). Furthermore, the verb in the indirect speech is inflected for the third person to show that what is being reported is indirectly being reported.

The example in (96) also shows that direct and indirect quotations are structurally ambiguous—there are no outward cues to indicate that (96) is an indirect speech act (in fact, if the woman reported that someone else didn’t sing, then (96) could easily be interpreted as a direct speech act). The distinction between the two is made using suprasegmental cues: intonation, pitch shifts, and even facial gestures indicate that a speaker is “switching voice” to portray someone else’s words.

7.5 Conjunctions and comparisons

Although subordinating conjunctions precede the clause they work with, coordinating conjunctions have a different placement: They are suffixed to the first word of the second constituent being conjoined.

- (97) a. soŋa-to leθlo ala hukatso-to-aʃ leθelune aleo
 sleep-3s,PRES baby DEM play-3s,PRES-and child DEM
 ‘That baby is sleeping and that child (over there) is playing’
- b. atse-tsaŋpiθa-sa e-xapone-laʃe e-lexapone-laʃe
 HERESY-answer-3s,FUT DEF-man-or DEF-boy-or
 ‘(I hear) either the man or the boy will answer’

In (97a), two sentences are joined by ‘aʃ’ (‘and’), with the ‘aʃ’ attaching to the end of the first word of the second sentence (‘hukatsoto’). In (97b), the ‘either ... or’ relationship is expressed by attaching ‘laʃe’ (‘or’) to all the constituents being considered (in this case, ‘exapone’ and ‘lexapone’).

Comparisons in Hiutsaθ require the comparative marker ‘tseŋa’ to be repeated so that the word order is the following: comp adj comp standard (where comp stands for ‘comparison marker’). That same pattern is used when the comparison is an equal one (e.g., ‘as happy as you’) but with a different comparative marker (‘tseθ’).

- (98) a. maθo-to e-lune tseŋa aʃela-teϕ tseŋa θexo-ma
 be-3s,PRES DEF-woman COMP old-PRED COMP 1s-ACC
 ‘The woman is older than me’

- b. maθo-to e-lelune tseθfolitsia-teφ tseθ halone-ma
 be-3s,PRES DEF-girl as humble-PRED as daughter-ACC
 θesu-su
 2s-GEN
 ‘The girl is as humble as your daughter’

In both examples, the comparative marker appears just before the quality being compared (‘aʃela’ in (98a) and ‘folitsia’ in (98b)) and then again just before the standard (‘θexo’ in (98a) and ‘halone θesusu’ in (98b)). The standard in both cases takes the accusative case (in some ways, the comparative markers are treated as prepositions).

In the same way, entire phrases or sentences can be compared:

- (99) a. luseŋa-xo tseŋa sopaŋu-ho-ma tseŋa koʃia-ho-ma
 like-1s,PRES COMP dog-PL-ACC COMP cat-PL-ACC
 ‘I like dogs more/better than cats’
- b. luseŋa-xo tseθ sopaŋu-ho-ma tseθ koʃia-ho-ma
 like-1s,PRES as dog-PL-ACC as cat-PL-ACC
 ‘I like dogs as much as cats’
- c. tseŋa halaθa-eme laŋena-ma tseŋa ataxe-xo
 COMP need-1p,INCL,PRES rain-ACC COMP want-1s,PRES
 mena-sola-ma eθa-soleʃ-amo
 INDEF-day-ACC ADJ-sun-ACC
 ‘We need rain more than I want a sunny day’
- d. tseθ halaθa-eme laŋena-ma tseθ ataxe-xo
 as need-1p,INCL,PRES rain-ACC as want-1s,PRES
 mena-sola-ma eθa-soleʃ-amo
 INDEF-day-ACC ADJ-sun-ACC
 ‘We need rain as much as I want a sunny day’

When entire phrases are being compared, like in (99a-b), the constituents being compared take the required case for the sentence. In this case, both are required to be in the accusative because they are objects of the verb ‘luseŋa’. When entire clauses are being compared, like in (99c-d), the clauses appear as they normally would after the comparative markers.

Chapter 8

Semantic Categories

The first subsections cover areas of lexical semantics, focusing specifically on the following types of semantic categorization: color, kinship, and body part terminology (as well as terms that are related to those categories). The final subsections cover areas closely tied in with culture, including direction and time terminology, communication terms (including curses and blessings), and the Xiφαθεο organization of the spiritual world.

8.1 Colors and nature

The color terms in Hiutsαθ are based on the seven colors of the rainbow along with the colors black, white, and brown. In other words, the color terms are based directly on the colors nature provides. Table 29 below provides the terms for those 10 colors, as well as the words for ‘neutral’, ‘light’, and ‘dark’.

red	honesθa
orange	ʃenasθa
yellow	huleʃθa
green	xaolisθa
blue	xielasθa
indigo	koʃesiθa
violet (purple)	hamilaθa
black	xeisθa
brown	pahesθa
white	paisθa
neutral	ʃatsoske
light	pais
dark	xeis

Table 29. Color terms

The word for ‘neutral’ literally translates as ‘no color’—it is used for any colors that are not easily distinguishable (e.g., khaki, pale colors). The adjectives ‘light’ and ‘dark’ provided in Table 20 are only used in conjunction with colors; therefore, ‘dark blue’ would be ‘xielasθa xeis’. The word for ‘green’ (‘xaolisθa’) provides the root for many nature terms: xao. The xao root appears in words such as ‘xaoʃi’ (‘grass’), ‘xaoʃa’ (‘leaf’), ‘xaoʃeθ’ (‘nature’), and ‘xaoʃ’ (‘field’).

Color terms can be compounded for further modification. For example, ‘white’ and ‘red’ can come together as ‘paisθahonesθa’ (‘white red’) to express the color ‘pink’, which can then be further modified as ‘paisθahonesθa pais’ for ‘light pink’. When color terms are compounded, the “base” color goes last, so ‘huleʃθaxaolisθa’ is ‘yellow green’ (a yellowish shade of green) while ‘xaolisθahuleʃθa’ is ‘green yellow’ (a greenish shade of yellow). A mixture of black plus another color indicates the darkest shades of that color (i.e., navy blue or forest green would be examples of such possible compounded forms). Based on a survey of 119 word languages, Hiutsaø has a larger inventory of basic color terms (with an inventory of 10) than average (Kay and Maffi, WALS Chapter 133).

8.2 Kinship terms and family names

Because the Xiφaθeho are all women, there are more kinship terms for females than males; however, for both genders, there are basic terms for relationships:

woman/man	lune/xapone
wife/husband	lunea/xaponeo
mother/father	maθane/paθane
daughter/son	halone/xalone
sister/brother	∫uθano/faθano

Table 30. Female/Male kinship terms

The words for ‘wife’ and ‘husband’ are directly related to the terms for ‘woman’ and ‘man’—in fact, both terms were added solely to express the human relationships within the immediate family. The terms for ‘mother/father’ and ‘sister/brother’ are indirectly related to other Indo-European kinship terms (e.g., Latin ‘mater/pater’, ‘soror/frater’). For women, the following extended family terms exist:

great-grandmother	hilaθone
grandmother	laθone
granddaughter	lehalone
great-granddaughter	halea

Table 31. Extended female terms

The terms in Table 31 along with ‘mother’ and ‘daughter’ from Table 30 cover all the familial relationships of the Xiφaθeho families. If the Xiφaθeho need to reference a relationship for which they do not have a word, they simply rely on the term ‘θane’, which translates best as ‘relative’.

Xiφaθeho have first names but no middle or last (i.e., family) names. Instead, they are identified as a member of one of the 12 families based on their Xiφaθ (‘Gift’). Each family has a unique Xiφaθ that only their family members have, and each family determines their own traditions for coming up with names. For instance, the royal family has the Xiφaθ of

protecting, so they are known as the Xiḡileteḡeho (‘Protectors’) as a family, and their unique naming tradition is that when a new daughter is born, her mother uses part of her own mother’s name along with part of her great-grandmother’s name for her daughter. As a specific example, one Protector has a great-grandmother whose name is Loḡane and a mother whose name is Selaḡe; when her daughter was born, she named her daughter Lolaḡe (the ‘lo’ from Loḡane and the ‘laḡe’ from Selaḡe). Some families recycle whole names, passing names down among the generations, while others use more complex systems to create names for daughters. If someone wanted to specify who they were speaking about, they would use the first name alone with the identifying family names: ‘Heḡxiḡileteḡe Loḡane’ (lit. ‘prop-gift-protector Loḡane’ or ‘the Protector Loḡane’).

8.3 Body parts and human terms

Hiutsaḡ distinguishes among the following major body parts:

body	etsaf
head	kaḡa
neck	onise
chest/breast	setilo
belly/stomach	miate
back	ḡahilo
butt/hips	tuafmu
arm	tseḡa
wrist	meas
hand	ḡusa
leg	saox
ankle	xeah
foot	petas

Table 32. Body parts

As indicated in Table 32, Hiutsaθ has separate words for ‘arm’, ‘wrist’, and ‘hand’, but they do not have distinct words for ‘elbow’ or ‘shoulder’. In the same way, there are words for ‘leg’, ‘ankle’, and ‘foot’ but no distinct words for ‘hip’ (it is shared with ‘butt’) or ‘knee’. Having distinct words for ‘hand’ and ‘arm’ places Hiutsaθ in the majority of world languages, as roughly 63% of world languages make that distinction (Brown, *WALS* chapter 129). However, there is no distinct term for ‘finger’ (instead, ‘lepusa’, or ‘little hand’ with stress on the ‘le’ to show its compounded form is used), placing Hiutsaθ in the minority of world languages along with roughly 14% of world languages (Brown, *WALS* Chapter 130).

The Xiφaθeho have physical bodies that look, on the outside, the same as human bodies; however, their bodies do not have the same internal requirements or functions as human bodies. For instance, the Xiφaθeho do not need to eat or drink for nourishment. They do, however, have words for these activities, as they have, over time, incorporated cooking, eating, and drinking into ceremonies and, in some cases, into daily rituals. When the Xiφaθeho refer to ‘xeso’ (‘food’), they are often referring to something prepared ceremoniously for one of their rituals. Likewise, when they use ‘aηela’ (‘to cook’), it carries a deeper meaning than simply ‘to prepare food’—the term indicates that preparation for a ceremony or ritual is underway. Furthermore, the terms ‘time’ (‘to drink’) and ‘komaʃ’ (‘to eat’) indicate a depth of communion since eating and drinking are activities done together for a deeper purpose than nourishing the physical body. These same terms, when applied to humans, lose their significance. Furthermore, the Xiφaθeho do not write their language down, yet they have words for ‘book’ (‘tsameʃpoθu’), ‘letter’ (‘tsamaspoθu’), ‘paper’ (‘letsameʃpoθu’), and ‘pen’ (‘tsameaθ’) as they do speak about how humans communicate. Because the Xiφaθeho can send messages to each other in “written” thought form, their words for writing (‘tsame’) and reading (‘katsame’) mean something slightly different when referring to Xiφaθeho than when referring to humans.

8.4 Directions and time

The Xiφaθeho recognize the four directions many Indo-European languages recognize (north, east, south, west), but they further recognize two more directions, best translated as ‘up’ and ‘down’ (i.e., up toward the heavens and down below the earth).

north	noliθ
east	hitsaθ
south	soliθ
west	toθmeθ
up	xieφoθ
down	tofahaθ

Table 33. Directions

The terms for ‘east’ and ‘west’ are related to the sun’s activities in those directions: ‘hitsaθ’ is related to ‘hitsa’ (‘to rise’), and ‘toθmeθ’ is related to ‘toθme’ (‘to set’). The term for the upward direction, ‘xieφoθ’, is directly related to ‘xieφo’, the word for ‘sky’ or ‘heavens’. These six directions play important roles in the daily rituals of the Xiφaθeho, as the morning rituals primarily acknowledge the east and request blessings for the coming day, daytime rituals tend to acknowledge the upward direction and request spiritual guidance, and evening rituals primarily acknowledge the west and request guidance during the hours of darkness. Any nighttime rituals are personal rituals and often acknowledge all six directions for pulling the most support from the universe during the dark hours.

The Xiφaθeho do not mark time as the majority of Indo-European languages do. For day-to-day awareness, they break the days into four major events: ‘jimaŋa’ (‘dawn’—pre-dawn and rising of the sun), ‘sola’ (‘day’—sun is out in full even if it is hidden by clouds), ‘nutsume’ (‘evening’—twilight and setting of the sun), and ‘nuθne’ (‘night’—the dark hours, the hours of the moon). Their seasons roughly correspond to the seasons of Western cultures; however, they do not have strict dates for seasons to begin. Instead, when the leaves start changing colors, it is ‘tsoskeposθo’ (‘color season’); when the leaves have all fallen and there is frost in the mornings, it is ‘sanaloeposθo’ (‘snow season’); when it begins getting warmer and buds appear, it is ‘φiθeniθueposθo’ (‘bloom season’); when the weather gets hot and remains hot, it is ‘soleŋeposθo’ (‘sun season’). One day they might say it is ‘φiθeniθueposθo’, but the next might bring a cold snap, so they could call it ‘sanaloeposθo’. Seasons do not have hard-and-true beginnings and ends.

They also do not divide their calendar into individual years; instead, they rely on an 84-year cycle, broken into 21-year increments. Roughly

every 7670 days, a new ‘malqelo’ (‘life cycle’) begins, in which every 30 days a family says goodbye to its eldest member and welcomes a new infant. There are 12 families of Xiφaθeho, so within 12 months, the oldest ‘eposθana’ (‘generation’) is gone, and a new one has begun. No Xiφaθe lives longer than 84 years, and every Xiφaθe becomes a mother at 21. This 21-year cycle also determines honorifics and their societal hierarchical system, which will be further discussed in the pragmatics section. Their time divisions also determine their “sacred” numbers: The number 4 is their “lucky” number—when things come in fours, it is a sign of good fortune—and the numbers 12 and 21 are sacred numbers—their true names can only be used in conjunction with life cycles and the Xiφaθeho families.

Individual months are only recognized only once every 21 years; however, the Xiφaθeho use their month names to indicate the passing of time according to the humans they most closely deal with (i.e., Americans/Indo-European cultures). The months of the year are named after the family the month is associated with, compounded with the word for ‘month’:

month		luθmes
January	Make	xinisliluθmes
February	Destroy	xioηeftsuluθmes
March	Provide	xieʃtaluθmes
April	Heal	xixilatsaluθmes
May	Interpret	xitsaθemeoluθmes
June	Protect	xiʃileteluθmes
July	See	xiʃinaluθmes
August	Find	xiʃinaʃoluθaluθmes
September	Mediate	ximitsaθeluθmes
October	Keep	xiokesaluθmes
November	Block	xiaʃθeηaluθmes
December	Move	ximoφuleluθmes

Table 34. Months

Alternatively, all the months can also be called ‘month of the X’; for example, July is either ‘xiʃinaluθmes’ as it is in Table 34 or ‘luθmes xiʃinaθehosu’ (‘month of the Seers’). Generally speaking, the names in Table 25 are used to indicate human passing of time while the longer, fuller names (i.e., the “pure” forms) are used to indicate the 12 months that initiate a new *malqnelo* (‘life cycle’). When speaking of human months, the introductory ‘xi’ can be dropped so that July could be either ‘xiʃinaluθmes’ or simply ‘ʃinaluθmes’. Because the month names are directly related to the *Xiʃaθho* (‘Gifts’), Table 34 also provides the 12 *Xiʃaθho*. The two that can be confused, especially for English speakers, are ‘xitsaθemeo’ and ‘ximitsaθe’. The *Xiʃaθ* ‘xitsaθemeo’ can be translated either as ‘to Interpret’ or ‘to Communicate’, which is in opposition to ‘ximitsaθe’ (‘to Mediate’ or ‘to Communicate’). The *Xitsaθemeoθeho* (‘Interpreters’) are able to use their *Xiʃaθ* to allow any two people, regardless of age, language, or mental disability, to fully communicate with one another while the *Ximitsaθeθeho* (‘Mediators’) allow any two people to find common ground, regardless of any prior arguments or disagreements. Both terms can be translated with the English ‘to communicate’, but their meanings are distinct in *Hiutsaθ*.

8.5 Communication terminology

One of the most robust semantic categories of *Hiutsaθ* words are those that fall into the communication category; words in the communication category share the root *tsa*. Examples of these categorical members are communication verbs, some of which are presented in Table 35.

answer	tsahɲiθa
ask	tsahɲe
call	tsaθhe
command, order	tsahlome
deliver (rel. to ‘say’, ‘carry’)	tsafima
draw	tsauɲe
interpret, communicate, translate	tsaθemeo
lie (accidental; e.g., telling a non-truth because unaware of the full story)	tsaθefah
lie (intentional) (lit. ‘say false’)	tsaθefahote
lie by withholding information	tsaθefahno
mediate, communicate	mitsaθe
pray, beseech	tsahɲema
read	katsame
record (keep track)	tsamelo
remember	tsamano
say, speak, tell	tsaθe
shout; (+ DAT) shout to/at; (ditransitive) shout X (to/at Y)	tsahaθe
speak out of turn, say wrong thing at the wrong time (lit. ‘fast speak’)	tsatsio
write	tsame

Table 35. Communication verbs

Some of the communication verbs are more typically associated with oral communication (e.g., ‘tsaθe’, ‘tsahɲema’), and others are more typically associated with written communication (e.g., ‘tsame’, ‘tsamelo’). Most (if not all), however, can be applied to either type of communication. For instance, a person could answer a question (‘tsahɲiθa’) orally or in written form (a human would write with pen and paper, a Xiφaθe with thoughts).

The three forms for ‘to lie’ in Hiutsaθ are indicative of the value placed on truth and knowing intentions of anyone who violates the truth. For the Xiφaθeho, volition is the dividing line between animate beings with souls and animate beings without souls (which will be discussed further in the next section), so understanding how a person chooses to use her volition is key in understanding that person. Many dichotomies exist in Hiutsaθ that reflect the volition of the person in question.

root of a problem (bad seed, bad apple); implies non-volitional or accidental (lit. ‘false tree’)	fahotetaφiha
root of a problem (bad seed, bad apple); implies volitional or purposeful (lit. ‘false tree’)	oθefahotetaφiha
imposter; implies non-volitional or accidental (lit. ‘false flower’)	fahoteφiθe
imposter; implies volitional or purposeful (lit. ‘false flower’)	oθefahoteφiθe

Table 36. Volition dichotomies

Table 36 presents two sets of terms that reflect how the person in question used her volition. The non-volitional or accidental examples (‘fahotetaφiha’ and ‘fahoteφiθe’) imply that the person in question is, without a doubt, either the root of the problem or an imposter; however, it is highly likely that the person does not know she is a problem. On the other hand, a person who willfully plays those same roles deserves a name that reflects that volitional status. The Xiφaθeho are very sensitive to these dichotomies and (try to) use the volitional terms only in the most extreme cases and only in the most obvious cases (i.e., it is a major social faux pas to use the more extreme version if the speaker doubts—at any level—that the person in question acted with volition).

There are several ways to express blessings and curses in Hiutsaθ. Blessings and curses are only permissible if speaking to a peer or a younger person. It is rude for a younger person to bless or curse an elder—blessings and curses alike indicate that the speaker has attained a social status that allows her to make such a statement. So even a blessing can be unacceptable if the speaker is in a younger generation than the audience. For this reason, all blessings and curses utilize the informal pronouns and verb agreements. Set examples of blessings are more difficult to provide because many bless-

ings are unique to families and/or to specific rituals; therefore, only the ones who perform the rituals know the blessings. However, there are a few that are documented examples of blessings:

- (100) a. ኮርካላኛ ፕካል ኅሱሱ ኮኮፕፕሎ ኮፕካልኛህ ግኮላህ
luxakaθito taφiha θesusu luletotoaf letaφihahoma φaleamo
‘may your tree grow and have four branches’
- b. ኮላኅሱ ለርካል ህፕፕፕ
lumaθosa axiφaθ hiutseteφ
‘may your Gift be superior’
- c. ኮኮኮኮኮኮኮኮኮኮ ኮኮኮኮኮኮኮኮኮኮ
luφalejinajoluθasu soηaθale
‘may you always be lucky’ (lit. ‘may you always find four’)

The Xiφaθeho often rely on the metaphorical image that their lives are trees—their roots are how they choose to grow and receive nourishment while their branches are how they choose to share their lives. The blessing in (100a) relies on that metaphor and also relates to the lucky number four (‘φale’); that blessing might also be translated as ‘may your life be strong and blessed’. The blessing in (100b) is something a mother might say to her daughter or a grandmother to her granddaughter—this type of blessing would never be said to a Xiφaθe outside of the family (no family member wants a Xiφaθe outside their family to have a superior Xiφaθ). Finally, the blessing in (100c) is the most typical example of a blessing in Hiutsaθ.

The curses are a bit more well documented and publicly accessible than blessings.

- (101) a. ኮኮፕፕ ፕካል ኅሱሱ ኮፕካልኛህ ኅኮላህ
luletoto taφiha θesusu letaφihahoma θeleamo
‘may your tree have three branches’
- b. ኮኮፕፕ ፕካል ኅሱሱ ኮፕካልኛህ ግኮላህ
luletoto taφiha θesusu letaφihahoma φiφluamo
‘may your tree have five branches’
- c. ኮህፕፕሎህ ለርካላህ
lukufteasau axiφaθma
‘may you lose your Gift’
- d. ኮላኅሱ ለርካል ህፕህፕፕ
lumaθosa axiφaθ utsefaeteφ
‘may your Gift be inferior’

- e. $\text{ḷum}^{\text{a}}\text{ḥosau} \text{ xepote}\phi$
 lumaḥosau xepoteϕ
 ‘may you be outside’ (i.e., ‘abnormal’)
- f. $\text{ḷutsa}\theta\text{efahoteto} \text{ ehalone}$
 lutsaḥefahoteto ehalone
 ‘may your daughter intentionally lie’
- g. $\text{ḷuxitsosa} \text{ e}\theta\text{olita} \text{ monemi}\theta\text{kelis}$
 luxitsosa eḥolita monemiθkelis
 ‘may your soul become a spirit’
- h. $\text{ḷuxitsosa} \text{ e}\theta\text{olita} \text{ mone}\eta\text{xotso}$
 luxitsosa eḥolita moneḥaxotso
 ‘may your soul become a demon’

The curses in (101a-b) differ only in the number of branches that the metaphorical tree bears; cursing someone to only have three branches is like saying, ‘I hope you always feel you are missing something’, and cursing someone to have five branches is like saying, ‘I hope you live in paranoia that something needs to be destroyed’. The curses in (101c-d) are extreme curses, with (101c) being the stronger of the two. The $\text{Xi}\phi\alpha\theta\text{ho}$ (‘Gifts’) are like sacred grounds for the $\text{Xi}\phi\alpha\theta\text{eho}$ and so cursing another’s $\text{Xi}\phi\alpha\theta$ is basically like condemning her to die. The curse in (101e) reflects the fear the $\text{Xi}\phi\alpha\theta\text{eho}$ have of being different or outside the norm, and the curse in (101f) reflects the weight they place on having the people around them tell the truth (especially family members). Finally, the curses in (105g-h) reflect their spiritual beliefs, which will be outlined in the next section. Both curses are like saying, ‘may you always be in a state of unrest—even after death’.

The examples provided in (100) and (101) highlight another feature of HiutsaØ: The possessive pronoun can be dropped if the pronoun is understood. In many of the blessings and curses, ‘ḥesusu’ (the genitive form of ‘you’) does not appear but is instead replaced with the definite article. For example, in (100b), ‘axiϕaθ’ is translated as ‘your Gift’ even though ‘ḥesusu’ does not appear in the utterance. The recipient of blessings and curses are clearly understood, as they are delivered directly to the recipient, thus making the possessive pronoun unnecessary.

8.6 Spiritual world

The $\text{Xi}\phi\alpha\theta\text{eho}$ believe that each animate being with volition has a ḥolita (‘soul’) and a specific malaʃlox (‘purpose’) in life. If, during malaʃaiθo

(‘life’—a person’s life from beginning to end), the *θolita* realizes and fulfills its *malaflox*, it will be released from the *etsaf* (‘physical body’) and join the *Kaηimeθε* (‘Creator’) and other fulfilled *θolitaho* as a part of the *hiisboxa* (‘universe’). If, however, the *θolita* does not fulfill its *malaflox* during its time in *haispo* (‘earth, world, planet’), the *θolita* will become one of two things: (1) it could become a *miθkelis* (‘spirit’), which has no form and is trapped in *haispo*, being forced to roam alongside with the living but without being able to take a shape and fulfill a *malaflox*; or (2) it could become a *ηaxotso* (‘demon’), which also has no form but can inhabit the bodies of the living. The *ηaxotsoho* are viewed as parasites even if they are “good” *ηaxotsoho*, so the fate of being condemned as a *ηaxotso* is viewed as a worse fate than becoming a *miθkelis*. Both the *miθkelisho* and *ηaxotsoho* can be positive or negative forces in *haispo*.

Opposite to the *Kaηimeθε* is the *Fahaψθε* (‘devil’), which is an evil being striving to thwart the *θolitaho* from realizing their *malaflox* (and thus causing the *θolitaho* to become either *miθkelisho* or *ηaxotsoho*). Both the *Kaηimeθε* and *Fahaψθε* have *tsafimaθεho* (‘messengers, angels’) who can deliver messages from them to the *θolitaho* still encased in living beings. While animals and plants are viewed as animate and have *malaxe* (‘life’), they do not have *θolitaho*; instead, they remain a part of the *hiisboxa* (as a type of reincarnation) because without volition, they cannot do right or wrong.

According to their *ifepaiθoho* (‘beliefs’), *siψestoiθo* (‘death’) is not something to fear but is rather something to be prepared for. The *Xiψaθεho* try to live their lives preparing for the release of their *θolitaho* through daily *xulitsafeho* (‘rituals’) that honor the *Kaηimeθε*, *hiisboxa*, *aθake* (‘greater good’), *malaxe*, and *malaflox*. Their *xulitsafeho* also often show deference to the *fahotsu* (‘evil’) that exists in *haispo* to show that they are not ignoring it but are instead choosing to honor *aθake*. How those *xulitsafeho* are done depends on individuals and their families. Most families have at least three *xulitsafeho* a day: *nixes* (‘morning ceremony’), *mexes* (‘midday ceremony’), and *nuxes* (‘evening ceremony’).

The *Xiψaθεho* distinguish among *ifepaiθoλoφos* (‘religion’), *xaiφepaiθo* (‘organized religion’), and *oψaθεolisiθo* (‘spirituality’). For them, the strongest of the three is *oψaθεolisiθo*—it represents an awareness of the *Kaηimeθε* and *hiisboxa* that the others do not. They view *ifepaiθoλoφos* as an individual seeking to understand reason within the *hiisboxa* and *xaiφepaiθo* as a group of individuals seeking to put order into the *hiisboxa*. While they have no qualms with either type, they do not view the humans

who follow those principles as enlightened beings. Χιφαθεο are born with οφαθεολισιθο (an awareness of the spiritual realm), but most humans remain ignorant of the spiritual realm, focusing instead on their own understanding of the hiisποxa rather than letting the hiisποxa speak to them. The Χιφαθεο look down on humans because humans are not blessed with οφαθεολισιθο from birth.

Although the spiritual beliefs of the Χιφαθεο are set up to promote unity, they often promote fear instead. The word for ‘different’ (‘fahale’) in Hiutsaθ is based on the same root as the word for ‘evil’ (‘fahotsu’), reflecting the Χιφαθεο ifepaiθoho (‘beleifs’) that differences should be feared rather than celebrated or even accepted. Those who are different would be cast out from their society—those xepoleθαθεο (‘outcasts’) would no longer be welcome among the Χιφαθεο. Fear of becoming a xepoleθαθεο is so great that the Χιφαθεο diligently work at fitting in and remaining the same as their peers. Also based on the same root as ‘fahale’ and ‘fahotsu’ is ‘fahote’ (‘wrong/false’). Humans who have a Χιφαθ are viewed as fahale and are called αφχιφαθεο (literally, ‘Gifted thing’, relying on the pejorative ‘αφ-’). A human Χιφαθ is then called a fahotexiφαθ (‘false Gift’). While the Χιφαθεο are content to ignore the majority of the human population, they believe it is their malaβlox to deplete haispo of these αφχιφαθεο.

Chapter 9

Discourse Structure

Some of the most pertinent aspects of discourse in Hiutsaθ are politeness, discourse markers and organization, and narrative structure. Politeness is discussed in the first section, as it plays an important role for discourse as a whole and is directly tied into the previous sections on semantics.

9.1 Politeness and social hierarchy

As previously mentioned, there are always four generations of Xiφaθeho, each generation 21 years apart. These four generations determine the societal—and, thus, the politeness—hierarchy:

great-grandmothers	Advisors	laʃetaθeho
grandmothers	Elders	elenaθeho
mothers	Teachers	tinofiθeho
daughters	Learners	seφmeθeho

Table 37. Societal hierarchy

The eldest generation of Xiφaθeho make up the laʃetaθeho (‘Advisors’), and the second eldest generation make up the elenaθeho (‘Elders’). These two generations rule the Xiφaθeho; the elenaθeho are responsible for making policies and decisions that affect the Xiφaθeho as a whole, and they, in turn, look to the laʃetaθeho for advice on those policies and decisions. The youngest two generations follow the decisions of the eldest two generations. The tinofiθeho (‘Teachers’) spend their 21 years teaching their daughters, the youngest generation, how to use their Xiφaθho. The seφmeθeho (‘Learners’), then, spend their first 21 years learning the ways of the Xiφaθeho.

The progression of the Xiφaθeho follows the hierarchy in Table 28: Every Xiφaθe spends 21 years at each generation level, so that by the end of her 84 years, she has filled every role in the societal hierarchy. The hierarchy also determines politeness: A Xiφaθe uses the informal forms with any Xiφaθe at her same societal level or below her level, so that all laʃetaθeho

use informal forms with other Xiφaθeho while seφmeθeho use informal forms with other seφmeθeho but formal forms with all other Xiφaθeho. If the informal cannot be used with the fellow conversant, then blessings and curses cannot be given. Furthermore, if the informal cannot be used, then certain hedging strategies (most particularly, with expressions of doubt) will be employed throughout the discourse to show deference to the recipient.

Combining the societal hierarchy with the strong sense of family of the Xiφaθeho provides the five terms to indicate the types of obligations every Xiφaθe has, which are given in Table 38:

obligation, duty (general)	ʃane
obligation, duty (to Colony/society)	ʃakone
obligation, duty (to family)	ʃaxane
obligation, duty (to role/title/job)	ʃanahe
obligation, duty (to self)	ʃamoθene

Table 38. Levels of obligation

The general term for any type of obligation/duty is ‘ʃane’, which provides the base (or, rather, outline) for the other terms. The four specific types of obligation are listed in Table 38 and indicate the pressures of following what is expected of the Xiφaθeho; the most important of those obligations is ʃaxane (‘obligation to family’), followed closely by ʃakone and ʃanahe (‘obligation to society’, ‘obligation to title’). The ʃamoθene (‘obligation to self’) is less evident in younger generations but becomes stronger in older generations (who are concerned with fulfilling their malaʃlox and preparing for siφestoiθo).

9.2 Discourse markers and interjections

In Hiutsaθ, there are a variety of discourse markers and interjections to indicate the speaker’s stance or to allow listeners the ability to show that they are following the conversation. Table 39 below provides some the most common discourse markers and interjections:

cry of anger/frustration	hoθe
cry of anger/strong emotion	fahoθe
cry of disbelief	fa
cry of happiness/joy	xɪɲa
no	ɲi
okay	kaɸi
signal of thinking or comprehension	ha
stall for time ('um')	tɕa
well, gee, let's see	ax
yes	ʃi

Table 39. Discourse markers and interjections

The Hiutsaθ cry of anger or frustration, 'hoθe', is borrowed from the Ancient Greek 'hoi theoi' ('O gods!'); 'fahoθe', then, is a form meaning something like 'bad gods' and indicates a much stronger negative emotion than 'hoθe'. 'Fahoθe' is one of the strongest words in Hiutsaθ, and a member of a younger generation would most likely never use that word in a conversation with someone from an older generation. While the cry of disbelief is related to the root 'FA' ('bad'), 'fa' does not always indicate that the disbelief is negative. Someone could shout 'fa' upon hearing good news that is difficult to believe (similar to 'No!' in English, when the speaker is indicating disbelief to something good). These three words are the closest examples of "swear words" or "cuss words" in Hiutsaθ.

The cry of happiness or joy, 'xɪɲa' is often repeated three times with the last syllable dropped (i.e., 'xɪɲaxɪɲaxi!'). 'Kaɸi' is the shortened form of 'kaɸiɲe' ('to understand') and indicates that the speaker is in line with what is being said in the conversation. The sound that indicates the speaker is stalling for time is 'tɕa', which is also the root meaning 'say' and can be roughly translated into English as 'um'.

When two or more members of the same social hierarchical status are speaking, there are often very few pauses—these discourse markers and interjections overlap with utterances being spoken by other participants. However, when a member of a lower (i.e., younger) social hierarchical status is speaking with members of a higher social hierarchical status, the

younger participant waits for a pause to provide input in the form of an interjection or minimal response (such as those listed in Table 30); moreover, the younger participant often waits for a signal from the elder participants before providing her input.

9.3 Structure: Discourse and narratives

The most common discourse structure in Hiutsaø could be called a “basic” conversation and begins with the greeting ‘ifone’ (‘hello’), which is related to the word ‘fone’ (‘to begin’). Common opening couplets that immediately follow the greeting to begin a conversation include the following examples:

- (102) A: tsah nefito sola θesusu elo
 ‘How’s your day going?’
 B: sotimaʃ tsah θesusuaʃ
 ‘Normal. And yours?’
- (103) A: tsah luxatsaθexo θeseama
 ‘May I speak with you?’
 B: xetsaθesu
 ‘Speak.’

The couplet in (102) is an informal one—both speaker A and speaker B are in the same social hierarchy. Speaker A’s opening line would still be acceptable if speaker B were in a lower social hierarchy, but then speaker B’s response would be inflected for formality (i.e., ‘tsah θeseaaʃ’). The expected (or phatic, even) response is ‘sotimaʃ’, which is an adverbial form of ‘normal’. If the speaker wishes to express that her day is only so-so, her response might be ‘nefito aʃto’, meaning ‘It goes’ (as in, ‘my day is neither good nor bad’). The couplet in (103) is a formal one—speaker A is in a lower social hierarchy than speaker B. Another response speaker B might use is simply ‘ji’ (‘yes’) or even ‘ni’ (‘no’).

The person who initiates the conversation is typically the one to close it (unless an older participant closes it). A simple way to close a conversation is to say ‘aʃθale’ (‘goodbye’); another method for ending a conversation—even if the speakers are in the middle of the conversation—is to say ‘maθotoaʃ seθo’ (‘and so it is’), which is a phatic way of saying, ‘Don’t question it’ or ‘That’s just the way it is’. The phrase is phatic because it can be uttered without needing something questioned before it. It can occur in conversational situations that do not flow logically with the phrase, yet it

said, “No one understands me, but I know you will.” The tree bent toward her but did not speak. She said, “I will do anything to be able to speak with you.”

The tree stretched out its branches and brought the girl closer and closer until it squeezed the malaʃlox out of her. And then the girl clearly heard the tree say, “To speak with a tree, you must become one.”

The girl’s feet turned into roots and burrowed beneath the ground. Her legs grew together, and her skin turned to bark. Her arms and hands turned into branches. From that day forward, she saw her mother but could not speak with her or follow her home. Her twenty-first birthday passed, yet she had no daughter. The tree wept every day because she forsook her family to become a part of the forest.

A Gifted who wants to be different is not a Gifted at all.

The morals are reusable; that is, the same moral can be used with different stories. Likewise, the same story can be told with a different moral. For instance, in the story above, the speaker could have focused instead on the importance of family, providing a moral about family rather than about wanting to be different. Many of the stories show how the Xiʃaʃeho feel about the separation between them and nature, the separation between them and humans, and the importance of remaining true to the Colony and other Xiʃaʃeho.

This grammar of Hiutsaʃ provides an overview of the language, which also provides insights into the Xiʃaʃeho culture. The data in this grammar is some of the most extensive data collected, as the Xiʃaʃeho do not willingly provide humans with information about their language. However, if possible, further research on everyday communications among the Xiʃaʃeho are necessary to glean more information about the language’s grammar and about the speakers themselves. Most humans will never see or speak with a Xiʃaʃe, yet understanding their language and ideals is an important first step in healing the relationship between the Xiʃaʃeho and humans.

Appendix I: Guide to IPA

Consonants

p	pat, apple
t	toe
k	kite
ʔ	sound at the begging of each vowel in uh-oh
ɸ	sound made by putting two lips close together and blowing air through them
f	five
θ	thin
s	sea
ʃ	shoe
x	sound made in German ach
h	hot
ts	cats
m	mom
n	night
ɲ	most similar to the sound in onion; Spanish piña
ŋ	sing
l	let

Vowels

ɑ	father
e	eight
ɛ	met
i	elite
ɪ	pit
o	ode
ɔ	dawn
u	assume
ʊ	put

Appendix II: Morpheme analysis of Hiutsaθ story

maθo-to mone-xiφaθe kie ataxe-to melo kie maθo-to
be-3s,PRES INDEF-Gifted SUB want-3s,PRES who SUB be-3s,PRES

fahale-teφ mone-je-xiφaθe.
different-PRED INDEF-NEG-Gifted

‘A Gifted who wants to be different is not a Gifted at all.’

asqa-ka mone-xiφaθe kie maθo-ka tseηa utse tseηa
think-3s,PAST INDEF-Gifted SUB be-3s,PAST COMP better COMP

e-xiφaθe-ho-ma θaʃi-amo uleʃʃina-ka-aʃ a-moφule-iθo
DEF-Gifted-PL-ACC other-ACC watch-3s,PAST-and DEF-move-NOM

i-soleʃ-su xaotaφ-haθ e-je-konila-haθ-ano.
DEF-sun-GEN forest-LOC DEF-NEG-Colony-LOC-but

‘One Gifted decided that she was better than the other Gifteds and spent her time in the forest instead of the Colony.’

xalaθa-ka i-xaomeθ-xa e-je-xaθane-xa-ano.
commune-3s,PAST DEF-nature-COM DEF-NEG-family-COM-but

‘She communed with nature instead of her family.’

ηa-xameli-ka-aʃ a-ʃakone-ho-ma.
NEG-follow-3s,PAST-and DEF-societal.obligation-PL-ACC

‘And she did not obey her societal duties.’

peʃne-ka mena-nimaηa filoθ i-xaotaφ-haθ meoʃ-ka-aʃ tsuʃo
walk-3s,PAST INDEF-morning into DEF-forest-LOC sit-3s,PAST-and before

i-taφiha-haθ.
DEF-tree-LOC

‘One morning, she walked into the forest and sat before a tree.’

tsahpe-ka kie ta-xatsaθe-to i-taφiha θeto-ma.
 ask-3s,PAST SUB SUBJ-speak.with-3s,PRES DEF-tree 3s-ACC
 ‘She asked it to speak with her.’

tsahpema-ka kie ta-xatsaθe-to θeto-ma.
 pray-3s,PAST SUB SUBJ-speak.with-3s,PRES 3s-ACC
 ‘She begged it to speak with her.’

tsaθe-ka: kaφiφne-to je-θe θexoma saŋa-xo-ano
 say-3s,PAST understand-3s,PRES NEG-one 1s-ACC know-1s,PRES-but

kie kaφiφnesau.
 SUB understand-2s,PRES

‘She said, “No one understands me, but I know you will.”’

moφule-ka i-taφiha filoθ θeto-ma ŋa-tsaθe-ka-ano.
 move-3s,PAST DEF-tree toward 3s-ACC NEG-speak-3s,PAST-but
 ‘The tree bent toward her but did not speak.’

tsaθe-ka: laŋa-so mena-aφθe-ma kie θalu
 say-3s,PAST do-1s,FUT INDEF-thing-ACC SUB can

ta-xatsaθe-xo θesu-ma.
 SUBJ-speak.with-1s,PRES 2s-ACC
 ‘She said, “I will do anything to be able to speak with you.”’

heleŋa-ka i-taφiha a-letaφiha-ho-ma oseθme-ka-aŋ
 push-3s,PAST DEF-tree DEF-branch-PL-ACC pull-3s,PAST-and

e-lelune-ma utse-siole utse-siole-aŋ kie-filoθo itsimaŋi-ka
 DEF-girl-ACC COMP-closeCOMP-close-and SUB-until squeeze-3s,PAST

a-malaŋlox-ma θeto-lof.
 DEF-life.purpose-ACC 3s-ABL

‘The tree stretched out its branches and brought the girl closer and closer until it squeezed the malaŋlox out of her.’

ate-ka-aŋ eφesta so-iθne e-lelune kie tsaθe-ka
 hear-3s,PAST-and after.that ADV-easy DEF-girl SUB say-3s,PAST

i-taφiha: xatsaθe meni-taφiha-ma hasana xitso-su
 DEF-tree speak.with,INF INDEF-tree-ACC must become-2s,PRES

θe.

one

‘And then the girl clearly heard the tree say, “To speak with a tree, you must become one.”’

xitso-kata petas-ho e-lelune-su malaφ-ho mehlekata
 become-3p,PAST foot-PL DEF-girl-GEN root-PL dig-3p,PAST

sulo i-hapaθ-ma.

beneath DEF-ground-ACC

‘The girl’s feet turned into roots and burrowed beneath the ground.’

xitso-kata a-saox-ho mone-teφ xitso-ka-aφ a-pea
 become-3p,PAST DEF-leg-PL one-PRED become-3s,PAST-and DEF-skin

pahe.

bark

‘Her legs grew together, and her skin turned to bark.’

xitso-kata a-tsefa-ho a-nusa-ho-aφ letaφiha-ho.
 become-3p,PAST DEF-arm-PL DEF-hand-PL-and branch-PL

‘Her arms and hands turned into branches.’

fi-na-ka eφesta e-maθane-ma na-θalu-ano xatsaθe-ka
 see-3s,PASTafter.that DEF-mother-ACC NEG-can-but speak-3s,PAST

θeto-ma xameli-ka-laφe θeto-ma filoθ a-θuloφ-ma.
 3s-ACC follow-3s,PAST-or 3s-ACC to DEF-house-ACC

‘From that day forward, she saw her mother but could not speak with her or follow her home.’

θale-ka a-malaφelo noi leto-ka-ano ne-halone-ma.
 end-3s,PAST DEF-life.cycle first have-3s,PAST-but NEG-daughter-ACC

‘Her twenty-first birthday passed, yet she had no daughter.’

fa-osa-ka i-taφiha so-eθasola kie-aniso
 HABIT-weep-3s,PAST DEF-tree ADV-daily SUB-because

lofaθne-ka e-xaθane-ma kie xitso-ka teʃliispole
 leave-3s,PAST DEF-family-ACC SUB become-3s,PAST part

i-xaotaϕ-su.

DEF-forest-GEN

‘The tree has wept every day because she forsook her family to become a part of the forest.’

maθo-to mone-xiϕaθe kie ataxe-to melo kie maθo-to
 be-3s,PRES INDEF-Gifted SUB want-3s,PRES who SUB be-3s,PRES

fahale-teϕ mone-je-xiϕaθe.

different-PRED INDEF-NEG-Gifted

‘A Gifted who wants to be different is not a Gifted at all.’

Appendix III: Grammar Cheat Sheets

Personal pronouns

	Singular		Plural	
	Informal	Formal	Informal	Formal
First	θexo		θeeme (incl.)	
			θeome (excl.)	
Second	θesu	θesea	θeume	θesuta
Third	θeto (vol.)	θelea	θeata (vol.)	θeluta
	tsito (no vol.)		tiata (no vol.)	
	αφτο (inani.)		αφατα (inani.)	

Nominal affixes

Inflectional pre- fixes	Interrogative	tsi-		
	Negation	je-		
	Definite deter- miners	volitional	e-	
		nonvolitional	i-	
		inanimate	a-	
		proper	(heθ-)	
	Indefinite deter- miners	volitional	(mone-)	
		nonvolitional	(meni-)	
		inanimate	(mena-)	
	Derivational prefixes	Nominal	Diminutive	le-
Pejorative			aϕ-	
Denominal		Adjectivalize	eθa-	
Inflectional suf- fixes	Number	Singular	—	
		Plural	-ho/-o	
	Cases	Agentive	—	
		Patientive	-ma	
		Genitive	-su	
		Dative	-ϕis	
		Locative	-haθ	
		Comitative	-xa	
		Instrumental	-xaϕ	
		Ablative	-lof	
Vocative	-i			

Verbal affixes

Infinitive		— (bare form)	
Inflectional prefixes	Interrogative		tsi-
	Negation	Declarative	ŋɑ-
		Interrogative	
		Imperative	nei-
		Subjunctive	
		Optative	
	Voice	Active	—
		Passive	pe-
	Mood	Declarative	—
		Imperative	xe-
		Hortative	
		Subjunctive	ta-
		Optative	lu-
	Aspect	Aorist/Simple	—
		Perfect	ni-
		Imperfect	φɑ-
		Habitual	ʃɑ-
	Evidential	speaker knowledge	—
		heresy	atse-
		heresy/reason	ɑ-
		heresy/no reason	ane-
		belief/reasoning	lo-
		possibility	i-
		doubted	tsu-

Derivational prefixes	Verbal		Diminutive	lei-
			Gift	xi-
Derivational suffixes	Deverbal	Nominal		-iθo
			('one who')	-θe
			('thing used to')	-aθ
	Adjectival	('thing/one that is')	-lih	
		('thing/one used for')	-laθ	

INT-NEG-VOICE-MOOD-ASP-EVID-DIM-GIFT-VERB-TENSE,PERS,NUM

Verb tense, person, number suffixes

		Present		Past		Remote Past		Future		Remote Future	
		Sing	Plural	Sing	Plural	Sing	Plural	Sing	Plural	Sing	Plural
1	incl.	-xo	-eme	-ko	-keme	-kaxo	-kaeme	-so	-seme	-saxo	-saeme
	excl.		-ome		-kame		-kaome		-same		-saome
2	inf.	-su	-ume	-ku	-kome	-kasu	-kaume	-sau	-some	-sasu	-saume
	form.	-sea	-suta	-ke	-kota	-kae	-kauta	-se	-sota	-sae	-sauta
3	form.	-lea	-luta								
	inf.	-to	-ata	-ka	-kata	-kato	-kaata	-sa	-sata	-sato	-saata

Adjectival affixes

Inflectional prefixes	Interrogative		tsi-
	Negative		ɲa-
	Animacy	Volitional	(oθe-)
		Nonvolitional	(etsi-)
		Inanimate	(aθa-)

Derivational prefixes	Adjectival	Comparative	utse-
		Superlative	hiutse-
		Diminutive	li-
	De-adjectival	Nominalize	teʃ-
		Nominalize (‘one who’)	aθe-
		Verbalize	axi-
		Adverbialize	so-
	Inflectional suffixes	Case	Agentive
Patientive			-amo
Genitive			-es
Dative			-ise
Locative			-eϕ
Comitative			
Instrumental			
Ablative			
Vocative			-ita
Predicate		-teϕ	

INT-NEG-ANIM-COMP/SUPER-DIM-ADJ-CASE

English-Hiutsaθ Dictionary

English	POS	ሕገግጃ	Hiutsaθ
ability, competence	n	ሠኅኅ	meθalu
ability, talent	n	ፀኅኅ	xiteθ
abominable (lit. ‘most bad’)	adj	ሕገግጃ	hiutsefae
about, concerning (+ DAT); around (+ LOC); (go) around (+ ACC); out and around (+ ABL)	prep	ሠፀኅ	mexo
accept	v	ሶኅኅ	saftune
across, through (+ ACC); across (+ LOC) (e.g., ‘she is across the river’)	prep	ኅሕኅ	θahno
add	v	ፀኅፀኅ	elitsa
advise	v	ኅኅኅ	lafeta
advisor (nom. of ‘advise’)	n	ኅኅኅኅ	lafetaθe
after that, next (rel. to ‘after’)	adv	ፀኅኅኅ	eφesta
after, behind (+ LOC)	prep	ኅኅኅ	φesta
afternoon (rel. to ‘after’ and ‘noon’)	n	ኅኅኅኅኅኅ	θesmeθsola
again (lit. ‘twice’)	adv	ኅኅኅኅ	ʃoluθa
against (+ DAT)	prep	ሕገግጃ	hiφtsa
air	n	ፀፀኅ	atsomi
alive	adj	ኅኅኅ	tefale
all, whole	adj	ኅኅኅኅኅ	ispole
allow	v	ኅኅኅ	oftaʃu
alone	adj	ሠኅኅኅኅ	monaʃ
already	adv	ኅኅኅኅኅ	lafakaθ
amaze, surprise	v	ፀኅኅኅ	tsomiʃe
ambition (lit. ‘self want’)	n	ሠኅኅኅኅ	moθeatax

English	POS	ጸሕፊት	Hiutsaθ
and	conj	በጌ	af
anecdote, proverb, saying (dim. of ‘fable’)	n	ጌገሎግሎግጌጌ	létinofitsasθelos
angel (lit. ‘deliverer’)	n	ገሎግጌ	tsafimaθe
angry	adj	ገሎ	iko
animal (farm animal)	n	ገሎጌ	tafali
animal (forest (i.e., native) animal)	n	ገሎጌ	tamali
animal (house animal (i.e., pet/domesticated))	n	ገሎጌ	taxali
animal (large classification label)	n	ገሎጌ	taali
animal (wild (i.e., exotic/non-native) animal)	n	ገሎጌ	taḡali
ankle	n	ገሎጌ	xeah
annoy	v	ገሎጌጌ	lexespo
answer	v	ገሎጌጌ	tsahniθa
any, some (unknown entity)	pro	ገሎጌ	osθe
appear	v	ገሎጌ	peθme
April (lit. ‘heal month’)	n	ገሎጌጌጌጌጌጌ	xixilatsaluθmes
argue (rel. to ‘against’)	v	ገሎጌጌ	hiḡtsaθe
arm	n	ገሎጌ	tsefa
around (+ LOC); (go) around (+ ACC); concerning, about (+ DAT); out and around (+ ABL)	prep	ገሎጌ	mexo
art	n	ገሎጌ	upexa
as ... as ... (‘as happy as a clam’)	conj	ገሎጌ	tseθ ... tseθ
ashes	n	ገሎጌጌ	epaoḡfi
ask	v	ገሎጌጌ	tsahne
Assembly Hall, temple (rel. to ‘holy’)	n	ገሎጌጌ	xaiḡaḡne
at, in (+ LOC)	prep	ገሎጌጌ	haθes

English	POS	ᄎᄎᄎᄎ	Hiutsaθ
attract, charm	v	ᄎᄎᄎᄎ	paʃme
attraction, charm, magnetism	n	ᄎᄎᄎ	paʃo
attractive, sexy (unexplainable attractiveness or magnetism)	adj	ᄎᄎᄎᄎᄎᄎ	paʃoliθo
August (lit. ‘find month’)	n	ᄎᄎᄎᄎᄎᄎᄎᄎᄎᄎᄎᄎ	xiʃinaʃoluθaluθmes
aura, soul, spirit (collective of a person’s character)	n	ᄎᄎᄎᄎ	soliθa
awaken, become aware (lit. ‘eye wake’)	v	ᄎᄎᄎᄎᄎᄎ	oʃaθeolis
away	adv	ᄎᄎᄎ	lofa
away, from (+ ACC); out of (+ ABL)	prep	ᄎᄎᄎ	lofa
awe (+ GEN) (used only for negative awe: ‘Her anger awed me’) (lit. ‘make silent’) (cannot be passive)	v	ᄎᄎᄎᄎᄎᄎᄎᄎ	axisanafio
awe (+ GEN) (used only for positive awe: ‘Her courage awed me’) (lit. ‘make silent’) (cannot be passive)	v	ᄎᄎᄎᄎᄎᄎᄎᄎᄎ	axisanahe
baby	n	ᄎᄎᄎᄎᄎ	leθlo
back	n	ᄎᄎᄎᄎᄎᄎ	θahilo
bad (for people)	adj	ᄎᄎᄎ	fae
bad (of objects)	adj	ᄎᄎᄎᄎᄎ	faaʃne
bag (dev. of ‘carry’)	n	ᄎᄎᄎᄎᄎᄎᄎ	fimateleaθ
bark (rel. to ‘brown’)	n	ᄎᄎᄎᄎ	pahe
be	v	ᄎᄎᄎᄎ	maθo
beautiful (of nature)	adj	ᄎᄎᄎᄎᄎᄎᄎ	ʃoθexame
beautiful (of objects)	adj	ᄎᄎᄎᄎᄎᄎᄎᄎ	ʃoθeaʃle
beautiful (of people)	adj	ᄎᄎᄎᄎᄎᄎ	ʃoθemo
beauty (of people; often metaphorical)	n	ᄎᄎᄎᄎᄎᄎ	ʃoθemu

English	POS	ᐃᐃᐃᐃ	Hiutsaθ
because	conj	ᐃᐃᐃᐃ	aniso
become aware, awaken (lit. ‘eye wake’)	v	ᐃᐃᐃᐃᐃᐃᐃᐃ	oφaθeolis
become, change	v	ᐃᐃᐃᐃ	xitso
bed	n	ᐃᐃᐃᐃ	jeho
before, in front of (+ LOC)	prep	ᐃᐃᐃᐃ	tsufo
begin	v	ᐃᐃᐃᐃ	fone
behind	adv	ᐃᐃᐃᐃ	φesta
behind, after (+ LOC)	prep	ᐃᐃᐃᐃ	φesta
belief	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	ifepaiθo
believe	v	ᐃᐃᐃᐃ	ifepa
belly	n	ᐃᐃᐃᐃ	miate
below, under (+ LOC); under (+ ACC); out from under (+ ABL)	prep	ᐃᐃᐃᐃ	sulo
beseech, pray	v	ᐃᐃᐃᐃᐃᐃ	tsahjema
beside, along, to the side, near (+ LOC); (go) along the side of (+ ACC)	prep	ᐃᐃᐃᐃ	xiuθ
best, superior	adj	ᐃᐃᐃᐃ	hiutse
bestow, grant (rel. to ‘give’ and ‘answer’)	v	ᐃᐃᐃᐃᐃᐃ	jutsahme
better	adj	ᐃᐃᐃᐃ	utse
better than, more than, than (+ ACC)	prep	ᐃᐃᐃᐃ	tseŋa
big	adj	ᐃᐃᐃᐃ	hao
bird	n	ᐃᐃᐃᐃᐃᐃ	utseka
bite (rel. to ‘tooth’)	v	ᐃᐃᐃᐃ	θiʃto
black	adj	ᐃᐃᐃᐃᐃᐃᐃᐃ	xeisθa
bless	v	ᐃᐃᐃᐃᐃᐃ	lisune
block	v	ᐃᐃᐃᐃᐃᐃᐃᐃ	aʃθeŋa

English	POS	Ἰουτσαῶ	Hiutsaθ
blood	n	ἡμῖ	hemiθ
bloom (lit. ‘new/young flower’)	n	φῖθενῖς	φῖθενῖς
blow (rel. to ‘wind’)	v	φῆμα	φῆμα
blue	adj	χιελασθα	xielasθα
boast	v	ἡσκαλα	hoʃkelame
body	n	ετσαφ	etsaf
bone	n	πῶ	poneθ
book	n	τσάμης	tsameʃpoθu
border, boundary (rel. to ‘final’ and ‘edge’)	n	υτσί	utsinjaf
boring	adj	αχνο	axno
born	v	ἡμῖ	hemala
both ... and	conj	αἱ	af ... af
bottle	n	λοτίπος	lotipofe
boundary, border (rel. to ‘final’ and ‘edge’)	n	υτσί	utsinjaf
box (nom. of ‘hold’)	n	ἡλῶ	julaθoaθ
boy	n	λέξαρον	léxarone
brain	n	νῦ	nuleθ
branch (dim. of ‘tree’)	n	λέταφι	létafiha
bread	n	μαῖ	maʃkala
breakfast, morning ceremony	n	ἡξις	jixes
breast, chest	n	σεῖ	setilo
breathe (rel. to ‘air’)	v	ατσομῖ	atsomeli
brick	n	σοῖ	sojaf
bring	v	μαῖ	maʃa
brother	n	φάθ	faθano
brown	adj	παῖ	pahesθα

English	POS	ᐃᐃᐃᐃ	Hiutsaθ
bug (e.g., mite, lice, bed bug)	n	ᐃᐃᐃᐃ	fehota
build (rel. to ‘hand’)	v	ᐃᐃᐃᐃ	ijusθo
building	n	ᐃᐃᐃᐃ	xape
burn (rel. to ‘fire’)	v	ᐃᐃᐃᐃ	paofθamo
but	conj	ᐃᐃᐃᐃ	ano
butt	n	ᐃᐃᐃᐃ	tuaʃmu
butterfly	n	ᐃᐃᐃᐃ	φioʃa
buy	v	ᐃᐃᐃᐃ	espo
calendar, eighty-four-year cycle	n	ᐃᐃᐃᐃ	kalena
call	v	ᐃᐃᐃᐃ	tsaθhe
can	aux	ᐃᐃᐃᐃ	θalu
cane	n	ᐃᐃᐃᐃ	hifte
care (rel. to ‘careful’)	v	ᐃᐃᐃᐃ	lifa
careful	adj	ᐃᐃᐃᐃ	lifeo
carry	v	ᐃᐃᐃᐃ	fimale
carve, sculpt	v	ᐃᐃᐃᐃ	uʃetsa
carver, potter, sculptor	n	ᐃᐃᐃᐃ	uʃetsaθe
cat	n	ᐃᐃᐃᐃ	koʃia
catch	v	ᐃᐃᐃᐃ	ixtole
cause	v	ᐃᐃᐃᐃ	ulef
certainty	n	ᐃᐃᐃᐃ	laθese
chair	n	ᐃᐃᐃᐃ	meʃo
change, become	v	ᐃᐃᐃᐃ	xitso
charm, attract	v	ᐃᐃᐃᐃ	paʃme
charm, attraction, magnetism	n	ᐃᐃᐃᐃ	paʃo
cheap (metaphorical use: ‘no biggie’)	adj	ᐃᐃᐃᐃ	itso
child (dim. of ‘person’)	n	ᐃᐃᐃᐃ	léθelune

English	POS	Ἰῦῖῖῖ	Hiutsaθ
choose	v	Ἰῦῖῖ	mefeo
circle (lit. ‘one line’)	n	Ἰῦῖῖῖ	menalef
city (rel. to ‘together’ and ‘live’)	n	ῖῖῖῖῖ	xamala
class (nom. of ‘learn together’)	n	ῖῖῖῖῖῖῖ	xaseφmeiθo
clay	n	ῖῖῖῖῖ	haluφne
clean	adj	Ἰῦῖῖῖῖ	kilefna
clique, team (dim. of ‘group’)	n	ῖῖῖῖῖῖ	lépynela
clock	n	ῖῖῖῖῖ	anixo
close	v	ῖῖῖῖῖ	petsufi
clothes	n	ῖῖῖῖῖ	fimono
cloud	n	ῖῖῖῖῖῖ	xifθelo
cold	adj	ῖῖῖῖ	xis
colony	n	Ἰῦῖῖῖ	konila
color	n	ῖῖῖῖῖ	tsoske
come (rel. to ‘to’)	v	ῖῖῖῖῖῖ	filoθne
command, order	v	ῖῖῖῖῖῖ	tsahlome
commune	v	ῖῖῖῖῖ	xalaθα
communicate, interpret, translate	v	ῖῖῖῖῖῖ	tsaθemeo
communicate, mediate	v	Ἰῦῖῖῖῖ	mitsaθε
communion, community	n	ῖῖῖῖῖῖῖῖ	xalaθαiθo
community, communion	n	ῖῖῖῖῖῖῖῖ	xalaθαiθo
competence, ability	n	Ἰῦῖῖῖῖ	meθαlu
concerning, about (+ DAT); around (+ LOC); (go) around (+ ACC); out and around (+ ABL)	prep	Ἰῦῖῖῖ	mexo
confuse	v	ῖῖῖῖῖῖ	fiotsa
content	adj	ῖῖῖῖῖ	luθα
control	n	ῖῖῖῖῖῖῖ	ηiφaiθo

English	POS	ᐃᐱᐱᐱ	Hiutsaθ
control	v	ᐱᐱᐱ	ᐱᐱᐱ
conversation (nom. of ‘talk’)	n	ᐱᐱᐱᐱᐱ	xatsaθeiθo
converse, talk (lit. ‘together speak’)	v	ᐱᐱᐱ	xatsaθe
cook	v	ᐱᐱᐱ	aᑲela
copy, duplicate (lit. ‘cause become two’)	v	ᐱᐱᐱᐱᐱᐱᐱ	ulefxitsofolu
corner	n	ᐱᐱᐱ	metsi
council (nom. of ‘advise together’)	n	ᐱᐱᐱᐱᐱᐱᐱ	xaleᑲetaiθo
count	v	ᐱᐱᐱ	nosa
cover	v	ᐱᐱᐱ	kisne
crazy	adj	ᐱᐱᐱᐱᐱ	aᑲtaᑲa
create	v	ᐱᐱᐱ	kaᑲime
crooked	adj	ᐱᐱᐱ	iᑲale
cry	v	ᐱᐱᐱ	osa
cup (nom. of ‘drink’)	n	ᐱᐱᐱᐱᐱ	timeaθ
cushion (dim. of ‘bed’)	n	ᐱᐱᐱᐱᐱ	léneho
cut	v	ᐱᐱᐱᐱᐱ	oᑲθule
cute (dim. of ‘beautiful’)	adj	ᐱᐱᐱᐱᐱᐱᐱ	líᑲoθemo
daily	adv	ᐱᐱᐱᐱᐱᐱᐱᐱ	soéθasola
dance (rel. to ‘joy’)	v	ᐱᐱᐱ	lusi
danger	n	ᐱᐱᐱᐱᐱ	ileθᑲe
dangerous	adj	ᐱᐱᐱᐱᐱᐱᐱᐱ	eθaíleθᑲe
dark	adj	ᐱᐱᐱᐱᐱ	xeis
daughter	n	ᐱᐱᐱᐱᐱ	halone
dawn; hours of the morning just before and as the sun rises	n	ᐱᐱᐱᐱᐱ	ᑲimaᑲa
day; hours between dawn and twilight	n	ᐱᐱᐱᐱᐱ	sola
debt	n	ᐱᐱᐱᐱᐱ	ehioᑲ

English	POS	ᐃᐃᐃᐃᐃᐃ	Hiutsaθ
December (lit. ‘move month’)	n	ᐅᐃᐃᐃᐃᐃᐃᐃᐃᐃ	ximoφuleluθmes
delight	v	ᐃᐃᐃᐃᐃ	tulaθle
deliver (rel. to ‘say’, ‘carry’)	v	ᐃᐃᐃᐃ	tsafima
demon (spirit with ability to inhabit bodies)	n	ᐃᐃᐃᐃᐃ	ηaxotso
denoting Gift	v	ᐅᐃ	xi-
desire, want (rel. to ‘wish’)	v	ᐃᐃᐃᐃ	ataxe
desire, want, wish	n	ᐃᐃᐃᐃ	sitaxe
destroy	v	ᐅᐃᐃᐃᐃ	oηeftsu
devil	n	ᐃᐃᐃᐃᐃ	fahaʃθe
diablerie, reckless mischief, charismatic wildness	n	ᐃᐃᐃᐃᐃ	θipule
diacritic (used for reduced form of vowels)	n	ᐃᐃᐃᐃᐃᐃᐃ	tiakaleθo
die (rel. to ‘after’)	v	ᐃᐃᐃᐃᐃᐃ	siφesto
difference (impact)	n	ᐃᐃᐃᐃᐃᐃᐃ	tsiamoiθo
different	adj	ᐃᐃᐃᐃᐃ	fahale
difficult	adj	ᐅᐃᐃ	oʃe
dig	v	ᐃᐃᐃᐃᐃ	mehole
diminutive	v	ᐃᐃᐃ	lei-
dinner, evening ceremony	n	ᐃᐃᐃᐃᐃ	nuxes
direction, way	n	ᐃᐃᐃᐃᐃ	tsetilo
dirt (rel. to ‘ground’, ‘earth’, ‘brown’)	n	ᐃᐃᐃᐃᐃ	halus
dirty	adj	ᐃᐃᐃᐃᐃ	soʃuθ
disappear	v	ᐃᐃᐃᐃᐃᐃ	etinoη
do	v	ᐃᐃᐃᐃ	laʃa
do crafts, sew, draw, knit	v	ᐃᐃᐃᐃᐃ	ηuθuo
dog	n	ᐃᐃᐃᐃᐃ	sopaηu

English	POS	ᐃᓐᐃᓐ	Hiutsaθ
door (rel. to ‘go’ and ‘through’)	n	ᐃᓐᐃᓐ	neθah
doubt	v	ᐃᓐᐃᓐ	tuhane
down (as a direction)	n	ᐃᓐᐃᓐ	tofahaθ
dragonfly	n	ᐃᓐᐃᓐ	sileφ
draw	v	ᐃᓐᐃᓐ	tsauηe
draw, do crafts, sew, knit	v	ᐃᓐᐃᓐ	ηuθuo
dream	v	ᐃᓐᐃᓐ	ηηaxime
dress	n	ᐃᓐᐃᓐ	luoηo
dress	v	ᐃᓐᐃᓐ	ᓁima
drink	n	ᐃᓐᐃᓐ	safela
drink	v	ᐃᓐᐃᓐ	time
dry	adj	ᐃᓐᐃᓐ	kipoθ
due to, on account of, for (+ DAT)	prep	ᐃᓐᐃᓐ	isθu
dull	adj	ᐃᓐᐃᓐ	fajθ
duplicate, copy (lit. ‘cause become two’)	v	ᐃᓐᐃᓐ	ulefxitsofolu
durability (rel. to ‘endure’)	n	ᐃᓐᐃᓐ	kafeispeθ
dust	n	ᐃᓐᐃᓐ	fex
ear	n	ᐃᓐᐃᓐ	oθale
earth, world, planet	n	ᐃᓐᐃᓐ	haispo
east (rel. to ‘rise’)	n	ᐃᓐᐃᓐ	hitsaθ
easy	adj	ᐃᓐᐃᓐ	iθne
eat	v	ᐃᓐᐃᓐ	komaᓁ
edge	n	ᐃᓐᐃᓐ	ηᓁᓁ
egg	n	ᐃᓐᐃᓐ	oφale
eight	adj	ᐃᓐᐃᓐ	ahne
eighty-four (lit. ‘right/true number’)	adj	ᐃᓐᐃᓐ	iφotenosaiθo

English	POS	ሕገግግ	Hiutsaፀ
eighty-four-year cycle (lit. ‘four life cycle’)	n	ግጌሌጌጌጌ	ፉለማለግግ
eighty-four-year cycle, calendar	n	ሀጌሃ	kalena
either ... or	conj	ጌጌ	lafe ... lafe
Elder (nom. of ‘lead’)	n	ጌሃጌጌ	elenaፀe
eleven	adj	ጌሃጌጌ	eneso
empty	adj	ጌፀጌ	eola
end	v	ጌጌ	ፀale
endanger	v	ጌጌጌ	ileፀo
endure	v	ሀጌላ	kafea
energy	n	ሀጌጌ	kafelo
enough	adj	ሀጌሃ	melufna
envy	n	ጌሀጌጌ	ፀomiiፀo
envy	v	ጌሀ	ፀomi
eternal (no beginning or end)	adj	ጌጌጌጌ	selefsa
evening (hours just before and after the sun sets) (rel. to ‘night’, ‘before’, ‘moon’)	n	ሃፂሀ	nutsume
evening ceremony, dinner	n	ሃፀጌጌ	nuxes
event	n	ጌጌጌ	ፀeleፉa
every	adj	ሀጌጌጌ	ግግasla
everyday	adj	ጌጌጌጌ	éፀasola
evil	n	ሀጌፂ	fahotsu
example (dim. of ‘idea’)	n	ጌጌፂሀ	léitsima
expect	v	ጌሃ	lufne
expensive (metaphorical use)	adj	ሃጌጌጌ	neፉፀali
experiment	n	ጌጌፀጌጌ	elixeiፀo
experiment	v	ጌጌፀ	elixe
express	v	ሀፀፂጌጌጌ	áxitsaፀelo

English	POS	ᐃᓐᐱᓐ	Hiutsaθ
express intense emotion (lit. ‘soul express’)	v	ᓐᓃᓐᓃᓐᓃᓐᓃᓐ	θolitaaxitsaθelo
eye	n	ᓐᓃᓐ	oφaθe
fable, parable (lit. ‘teach story’)	n	ᓐᓃᓐᓃᓐᓃᓐᓃᓐ	tinofitsasθelos
face	n	ᓐᓃᓐ	aʃka
fact	n	ᓐᓃᓐ	eloxo
faith	n	ᓐᓃᓐ	neφila
fake	adj	ᓐᓃᓐᓃᓐ	θaʃkane
fall	v	ᓐᓃᓐ	opeθ
fall (lit. ‘color season’)	n	ᓐᓃᓐᓃᓐᓃᓐᓃᓐ	tsoskeeposθo
false, wrong	adj	ᓐᓃᓐ	fahote
family	n	ᓐᓃᓐᓃᓐ	xaθane
far	adj	ᓐᓃᓐᓃᓐ	taʃkime
far (from) (+ LOC)	prep	ᓐᓃᓐ	taʃki
farm	n	ᓐᓃᓐ	ʃalef
fascinate	v	ᓐᓃᓐᓃᓐᓃᓐ	φaθsino
fast	adj	ᓐᓃᓐ	tsio
fat	adj	ᓐᓃᓐ	ifpa
father	n	ᓐᓃᓐᓃᓐ	paθane
fear	v	ᓐᓃᓐᓃᓐ	tsaɾaφo
fear (related to ‘fear’ (v.))	n	ᓐᓃᓐᓃᓐ	tsaɾaφ
feather	n	ᓐᓃᓐ	naφi
February (lit. ‘destroy month’)	n	ᓐᓃᓐᓃᓐᓃᓐᓃᓐᓃᓐ	xioɲeftsuluthmes
female, feminine	adj	ᓐᓃᓐ	lue
feminine, female	adj	ᓐᓃᓐ	lue
few	adj	ᓐᓃᓐᓃᓐ	leipo
field	n	ᓐᓃᓐᓃᓐ	xaoʃ

English	POS	Ἰουτσαῶ	Hiutsaθ
fight (for fighting's sake) (verbal or physical)	v	Ἰῶνῆ	peaʃke
fight (with good reason) (verbal or physical)	v	Ἰῶ	peφo
final, last	adj	Ἰῶ	utsima
find (lit. 'see again' (or 'see twice'))	v	Ἰῶνῆ	ʃinaʃoluθa
finish (lit. 'cause end')	v	Ἰῶνῆ	ulefθale
fire	n	Ἰῶ	paof
first	adj	Ἰῶ	noi
fish	n	Ἰῶ	peθsa
five	adj	Ἰῶ	φiφlu
float	v	Ἰῶ	selah
flow (rel. to 'water')	v	Ἰῶ	haʃelo
flower	n	Ἰῶ	φiθe
fly	v	Ἰῶ	alikaθi
fog (dim. of 'cloud')	n	Ἰῶ	léxifθelo
fold	v	Ἰῶ	ʃone
follow, obey (rel. to 'with')	v	Ἰῶ	xameli
food	n	Ἰῶ	xeso
foolish	adj	Ἰῶ	pujeo
foot	n	Ἰῶ	petas
for, on account of, due to (+ DAT)	prep	Ἰῶ	isθu
forest, woods	n	Ἰῶ	xaotaφ
forever (lit. 'no end')	adj	Ἰῶ	ηάθale
forget (rel. to 'lose' and 'memory')	v	Ἰῶ	kuʃetsama
forgive (+ DAT)	v	Ἰῶ	hiφe
four	adj	Ἰῶ	φale
free	adj	Ἰῶ	ηulafe

English	POS	ᐃᐃᐃᐃᐃ	Hiutsaθ
free, release	v	ᐃᐃᐃ	ᐃᐃᐃ
freeze (rel. to ‘ice’)	v	ᐃᐃᐃᐃ	hitse
frequency	n	ᐃᐃᐃᐃ	poftē
frequent	adj	ᐃᐃᐃᐃᐃᐃ	eθapofte
frequently, often	adv	ᐃᐃᐃᐃᐃᐃᐃ	soeθapofte
friend	n	ᐃᐃᐃᐃ	ameli
from, away (+ ACC); out of (+ ABL)	prep	ᐃᐃᐃ	lofa
fruit (rel. to ‘life’ and ‘flower’)	n	ᐃᐃᐃᐃᐃᐃ	malaφiθ
fulfill	v	ᐃᐃᐃᐃᐃ	mesafo
full	adj	ᐃᐃᐃᐃ	ʃateʃ
funny	adj	ᐃᐃᐃᐃᐃ	xilaso
game (nom. of ‘play’)	n	ᐃᐃᐃᐃᐃᐃᐃ	hukatsoiθo
generation (rel. to ‘year’)	n	ᐃᐃᐃᐃᐃᐃᐃ	eposθana
get	v	ᐃᐃᐃᐃᐃ	xelota
Gift	n	ᐃᐃᐃᐃᐃ	xiφaθ
gift, present	n	ᐃᐃᐃᐃᐃᐃᐃ	helotase
Gifted	n	ᐃᐃᐃᐃᐃᐃ	xiφaθe
girl	n	ᐃᐃᐃᐃᐃ	lélune
give	v	ᐃᐃᐃ	ᐃᐃᐃ
glad, happy	adj	ᐃᐃᐃᐃᐃ	luθeli
glass	n	ᐃᐃᐃᐃᐃ	kiηafo
glove, net (nom. of ‘catch’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	ixtoleaθ
go	v	ᐃᐃᐃ	neʃi
go around (+ ACC); around (+ LOC); concerning, about (+ DAT); out and around (+ ABL)	prep	ᐃᐃᐃᐃ	mexo
God (‘Yahweh’)	n	ᐃᐃᐃᐃᐃᐃ	aηφeh
God (lit. ‘creator’)	n	ᐃᐃᐃᐃᐃᐃᐃ	kaηimeθe

English	POS	ꠤꠦ꠨ꠦ꠨ꠦ	Hiutsaθ
god, lord	n	ꠦ꠨ꠦ	θeus
good (for people)	adj	ꠦꠦꠦ	iφune
good (of objects)	adj	ꠦꠦꠦꠦ	iaφne
goodbye (rel. to ‘end’)		ꠦꠦꠦꠦ	afθale
goof up, mess up	v	ꠦꠦꠦꠦꠦ	isolate
government (nom. of ‘together lead’)	n	ꠦꠦꠦꠦꠦꠦꠦ	xaelenaiθo
grain	n	ꠦꠦꠦ	kala
grand, great	adj	ꠦꠦꠦ	siŋe
granddaughter (dim. of ‘daughter’)	n	ꠦꠦꠦꠦꠦꠦ	léhalone
grandmother	n	ꠦꠦꠦꠦ	laθone
grant, bestow (rel. to ‘give’ and ‘answer’)	v	ꠦꠦꠦꠦꠦꠦ	ꠦꠦꠦꠦꠦꠦ
grass (rel. to ‘green’)	n	ꠦꠦꠦꠦ	xaoli
great-granddaughter	n	ꠦꠦꠦꠦꠦ	halea
great-grandmother	n	ꠦꠦꠦꠦꠦꠦ	hilaθone
great, grand	adj	ꠦꠦꠦ	siŋe
greater good	n	ꠦꠦꠦꠦꠦ	aθake
green	adj	ꠦꠦꠦꠦꠦꠦꠦ	xaolisθa
greet (lit. ‘cause begin’)	v	ꠦꠦꠦꠦꠦꠦꠦ	ulefθone
ground (rel. to ‘earth’)	n	ꠦꠦꠦꠦꠦ	hapaθ
group	n	ꠦꠦꠦꠦꠦ	ꠦꠦꠦꠦꠦ
grow (intransitive only)	v	ꠦꠦꠦꠦꠦ	xakaθi
grunt worker	n	ꠦꠦꠦꠦꠦ	aφle
guts	n	ꠦꠦꠦꠦ	seθ
hair	n	ꠦꠦꠦꠦꠦ	ꠦꠦꠦꠦ
half (rel. to ‘two’)	adj	ꠦꠦꠦꠦꠦꠦꠦ	ꠦꠦꠦꠦꠦ
hand	n	ꠦꠦꠦꠦ	ꠦꠦꠦꠦ

English	POS	ᐃᐃᐃᐃ	Hiutsaθ
happen, occur	v	ᐅᐅᐅ	efeni
happiness	n	ᐅᐅᐅᐅ	xaluθe
happiness (at another's expense), schadenfreude	n	ᐃᐅᐅᐅᐅ	moluθna
happy, glad	adj	ᐅᐅᐅᐅ	luθeli
hard	adj	ᐅᐅᐅ	tsato
hat	n	ᐅᐅᐅᐅ	ᐅeis
hate	v	ᐅᐅᐅᐅ	noᐅte
have	v	ᐅᐅᐅ	leto
head	n	ᐅᐅᐅ	kaθa
heal	v	ᐅᐅᐅᐅᐅ	xilatsa
healthy (rel. to 'live')	adj	ᐃᐅᐅᐅᐅ	malasᐅti
hear	v	ᐅᐅᐅ	ate
heart	n	ᐅᐅᐅᐅ	xiuᐅ
heavens, sky	n	ᐅᐅᐅᐅ	xieᐅθo
heavy	adj	ᐅᐅᐅᐅᐅ	hepaθ
hello (rel. to 'begin')		ᐅᐅᐅᐅ	iᐅsone
help	v	ᐅᐅᐅ	aθu
here	adv	ᐅᐅᐅ	pala
hide	v	ᐅᐅᐅᐅ	noleᐅ
hierarchy (social)	n	ᐅᐅᐅᐅᐅᐅᐅ	peᐅsatsone
hilarity, humor	n	ᐅᐅᐅᐅ	ᐅuxile
hill	n	ᐅᐅᐅᐅᐅ	hilotse
hit	v	ᐅᐅᐅ	fela
hold (rel. to 'hand')	v	ᐅᐅᐅᐅᐅ	ᐅulaθo
holy	n	ᐅᐅᐅᐅ	iᐅᐅᐅna
holy, sacred (lit. 'most good')	adj	ᐃᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	hiutseiᐅᐅune
honor, respect	n	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	heᐅθaiθo

English	POS	ἡῦῖῖῖῖ	Hiutsaθ
hope	v	ἡῦῖῖῖῖ	taheθa
hope (rel. to ‘hope’ (v.))	n	ἡῦῖῖῖῖ	taheno
hot	adj	ἡῦῖῖῖῖ	hoʃte
house	n	ἡῦῖῖῖῖ	θuloʃ
how	int	ἡῦῖῖῖῖ	elo
human Gift (lit. ‘false Gift’)	n	ἡῦῖῖῖῖῖῖῖῖῖ	fahotexiφaθ
human with Gift (lit. ‘Gifted thing’)	n	ἡῦῖῖῖῖῖῖῖῖῖ	άφχιφαθε
humble	adj	ἡῦῖῖῖῖῖῖῖῖῖ	folitsia
humility	n	ἡῦῖῖῖῖῖῖῖῖῖ	folite
humor, hilarity	n	ἡῦῖῖῖῖῖῖῖῖῖ	juxile
hundred	adj	ἡῦῖῖῖῖῖῖῖῖῖ	xeno
hunt	v	ἡῦῖῖῖῖῖῖῖῖῖ	ʃiaɲe
hurt	v	ἡῦῖῖῖῖῖῖῖῖῖ	tsafeo
husband	n	ἡῦῖῖῖῖῖῖῖῖῖ	xaroneo
I	pro	ἡῦῖῖῖῖῖῖῖῖῖ	θexo
ice	n	ἡῦῖῖῖῖῖῖῖῖῖ	hitsepa
idea	n	ἡῦῖῖῖῖῖῖῖῖῖ	itsima
if	conj	ἡῦῖῖῖῖῖῖῖῖῖ	ule
impact	v	ἡῦῖῖῖῖῖῖῖῖῖ	tsiamo
important (rel. to ‘superior’)	adj	ἡῦῖῖῖῖῖῖῖῖῖ	hiusme
imposter; implies non-volitional or accidental (lit. ‘false flower’)	n	ἡῦῖῖῖῖῖῖῖῖῖ	fahoteφιθε
imposter; implies volitional or purposeful (lit. ‘false flower’)	n	ἡῦῖῖῖῖῖῖῖῖῖ	oθefahoteφιθε
in front of, before (+ LOC)	prep	ἡῦῖῖῖῖῖῖῖῖῖ	tsuʃo
in, at (+ LOC)	prep	ἡῦῖῖῖῖῖῖῖῖῖ	haθes
indeed	adv	ἡῦῖῖῖῖῖῖῖῖῖ	jime
indigo	adj	ἡῦῖῖῖῖῖῖῖῖῖ	koɲesiθa

English	POS	ᐃᐅᐅᐅ	Hiutsaθ
keep	v	ᐅᐅᐅᐅ	okesa
key (nom. of ‘open’)	n	ᐅᐅᐅᐅᐅ	nomaxaaθ
kill (lit. ‘cause die’)	v	ᐅᐅᐅᐅᐅᐅᐅ	ulefsiφesto
kind (nice)	adj	ᐅᐅᐅᐅ	θelese
kingdom	n	ᐅᐅᐅᐅ	φasile
kiss (+ DAT) (cannot be intransitive)	v	ᐅᐅᐅ	xia
knife (nom. of ‘cut’)	n	ᐅᐅᐅᐅᐅᐅ	oφθuleaθ
knit, do crafts, sew, draw	v	ᐅᐅᐅ	juθuo
know	v	ᐅᐅᐅ	saxa
knowledge	n	ᐅᐅᐅᐅᐅᐅ	saxaiθo
label, name (nom. of ‘call’)	n	ᐅᐅᐅᐅᐅᐅ	tsaθheiθo
lake	n	ᐅᐅᐅᐅ	alelo
lamentation, wail, threnody	n	ᐅᐅᐅᐅᐅ	θenotia
land (singular only--mass noun)	n	ᐅᐅᐅᐅ	kepeφ
language (nom. of ‘say’)	n	ᐅᐅᐅᐅᐅᐅ	tsaθheiθo
language of Gifteds (lit. ‘superior language’)	n	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	hiutsetsaθheiθo
last (rel. to ‘stamina’, ‘endure’, ‘durability’)	v	ᐅᐅᐅ	kafe
last, final	adj	ᐅᐅᐅᐅᐅ	utsima
lasting	adj	ᐅᐅᐅᐅᐅᐅ	kafelih
laugh; laugh at (+ DAT)	v	ᐅᐅᐅᐅ	xila
law	n	ᐅᐅᐅᐅᐅᐅᐅ	ηelailo
lazy	adj	ᐅᐅᐅᐅᐅᐅᐅ	kupeφne
lead	v	ᐅᐅᐅᐅᐅ	elena
leader (nom. of ‘lead’)	n	ᐅᐅᐅᐅᐅᐅᐅᐅ	elenaθe
leaf	n	ᐅᐅᐅᐅᐅᐅ	xaoηa
learn	v	ᐅᐅᐅᐅᐅᐅᐅ	seφme

English	POS	ᐃᐱᐱᐱᐱ	Hiutsaθ
leave (rel. to ‘away’)	v	ᐃᐱᐱᐱᐱ	lofaθne
left	adj	ᐃᐱᐱ	efθo
leg	n	ᐃᐱᐱᐱ	saox
lesson (nom. of ‘teach’)	n	ᐃᐱᐱᐱᐱᐱ	tinofiθo
let go, spill, let loose	v	ᐃᐱᐱᐱ	olaxe
let loose, let go, spill	v	ᐃᐱᐱᐱ	olaxe
letter (correspondence)	n	ᐃᐱᐱᐱᐱᐱ	tsamaspoθu
lick	v	ᐃᐱᐱᐱ	lasha
lie (accidental; e.g., telling a non-truth because unaware of the full story)	v	ᐃᐱᐱᐱᐱ	tsaθefah
lie (down)	v	ᐃᐱᐱ	noθa
lie (intentional) (lit. ‘say false’)	v	ᐃᐱᐱᐱᐱᐱᐱ	tsaθefahote
lie by withholding information	v	ᐃᐱᐱᐱᐱᐱᐱ	tsaθefahno
life (a person’s life from birth to death) (nom. of ‘live’)	n	ᐃᐱᐱᐱᐱᐱ	malaʃaiθo
life (general--no beginning and end)	n	ᐃᐱᐱᐱᐱ	malaxe
life cycle	n	ᐃᐱᐱᐱᐱᐱ	malajelo
light	v	ᐃᐱᐱᐱᐱᐱ	supeleφ
light (as in ‘I see light’)	n	ᐃᐱᐱᐱᐱᐱᐱᐱ	supeleφiθo
light (as in ‘turn on the light’)	n	ᐃᐱᐱᐱᐱᐱᐱ	supeleφaθ
light (for shades/hues)	adj	ᐃᐱᐱᐱᐱ	pais
light (for well-lit areas)	adj	ᐃᐱᐱᐱᐱᐱᐱᐱᐱ	supeleφlih
like (used generally with objects or clauses; expresses preference)	v	ᐃᐱᐱᐱ	luseŋa
line	n	ᐃᐱᐱ	nef
lip	n	ᐃᐱᐱᐱ	liφe
list	n	ᐃᐱᐱᐱᐱ	imuθ

English	POS	Ἰουτσαῶ	Hiutsaθ
listen (lit. ‘cause hear’)	v	ὑβῆρατ	ulefate
live	v	ἄβῆ	malafsa
liver	n	ῆβῆ	faeh
lizard	n	ῆβῆ	ɲofeli
location	n	ῆβῆ	xomelaɟ
locative	n	ῆβῆ	-haθ
lock (nom. of ‘close’)	n	ῆβῆ	petsuɟiaθ
long	adj	ῆβῆ	ɲale
long-lasting	adj	ἄβῆ	kafeispo
look, watch (lit. ‘cause see’)	v	ὑβῆρατ	uleɟina
lord, god	n	ῆβῆ	θeus
lose	v	ἄβῆ	kuɟtea
love	v	ῆβῆ	aleθe
love (rel. to verb form)	n	ῆβῆ	aleθia
lower (rel. to ‘below’)	adj	ῆβῆ	suloθ
loyalty	n	ῆβῆ	ɲesika
lucky (lit. ‘four find’; 4 is a lucky/ blessed number)	v	ῆβῆ	φaleɟinaɟoluθa
lucky (lit. ‘four find’; 4 is a lucky/ blessed number)	v	ῆβῆ	φaleɟinaɟoluθa
lucky (only applicable to non- Χιφαθεho)	adj	ῆβῆ	sumae
lunch, mid-day break	n	ῆβῆ	mexes
machine (nom. of ‘work’)	n	ῆβῆ	alexoaθ
magnet (rel. to ‘attract’)	n	ῆβῆ	paɟole
magnetism, attraction, charm	n	ῆβῆ	paɟo
make	v	ῆβῆ	nisli
male, masculine	adj	ῆβῆ	xane
man	n	ῆβῆ	xapone

English	POS	ᐃᐱᐱᐱᐱ	Hiutsaθ
manner	n	ᐅᐅᐱᐱ	talitso
many	adj	ᐱᐱᐱᐱ	maipo
map	n	ᐱᐱᐱᐱᐱᐱ	kaliθoŋa
March (lit. ‘provide month’)	n	ᐅᐅᐱᐱᐱᐱᐱᐱ	xieʃtaluthmes
marry	v	ᐅᐅᐱᐱ	omeli
marvel (at) (+DAT) (used only for negative marveling: ‘I marveled at her stupidity’) (lit. ‘bad’ and ‘see’) (cannot be passive)	v	ᐱᐱᐱ	faʃi
marvel (at) (+DAT) (used only for positive marveling: ‘I marveled at her courage’) (lit. ‘good’ and ‘see’) (cannot be passive)	v	ᐱᐱᐱᐱ	iʃʃi
masculine, male	adj	ᐅᐅᐱᐱ	xane
may	aux	ᐱᐱᐱ	paʃe
May (lit. ‘interpret month’)	n	ᐅᐅᐱᐱᐱᐱᐱᐱᐱᐱ	xitsaθeluθmes
maybe, perhaps (rel. to ‘probable’)	adv	ᐱᐱᐱᐱ	ifto
mean	adj	ᐱᐱᐱᐱᐱᐱ	neʃafo
mean	v	ᐱᐱᐱᐱᐱᐱ	istaŋe
measure	v	ᐱᐱᐱᐱᐱᐱ	eŋenosɑ
meat	n	ᐅᐅᐱᐱ	xɑθo
mediate, communicate	v	ᐱᐱᐱᐱᐱᐱ	mitsaθe
meet (lit. ‘together come’)	v	ᐅᐅᐱᐱᐱᐱᐱᐱ	xafilothne
memory	n	ᐱᐱᐱᐱᐱᐱ	tsamas
mess up, goof up	v	ᐱᐱᐱᐱᐱᐱᐱᐱ	isolate
message	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	tsaθmas
method, way	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	mekuse
mid-day break; lunch	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	mexes
middle	adj	ᐱᐱᐱᐱᐱᐱᐱᐱ	meθao
miracle, natural wonder	n	ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	tsuimane

English	POS	ᐃᐃᐃᐃᐃ	Hiutsaθ
mission	n	ᐃᐃᐃᐃ	φesio
mold, shape, train	v	ᐃᐃᐃᐃ	kesme
month (rel. to ‘moon’)	n	ᐃᐃᐃᐃᐃ	luθmes
moon	n	ᐃᐃᐃ	lume
more than, better than, than (+ ACC)	prep	ᐃᐃᐃᐃ	tseŋa
morning ceremony; breakfast	n	ᐃᐃᐃᐃᐃ	ɲixes
mother	n	ᐃᐃᐃᐃᐃ	maθane
mountain	n	ᐃᐃᐃᐃᐃ	mosŋe
mouse	n	ᐃᐃᐃᐃ	muʃe
mouth	n	ᐃᐃᐃᐃ	miφa
move	v	ᐃᐃᐃᐃᐃ	moφule
mud (lit. ‘wet dirt’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	laŋehalus
muscle	n	ᐃᐃᐃᐃ	xaθ
music (rel. to ‘joy’)	n	ᐃᐃᐃᐃᐃᐃᐃ	lisulajna
must	aux	ᐃᐃᐃᐃᐃᐃ	hasana
name, label (nom. of ‘call’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃᐃ	tsaθheiθo
narrow	adj	ᐃᐃᐃᐃᐃ	leno
natural wonder; miracle	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	tsuimane
nature	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	xaomeθ
near	adj	ᐃᐃᐃᐃᐃᐃᐃ	siole
near (to) (+ LOC)	prep	ᐃᐃᐃᐃᐃᐃᐃ	sio
neck	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	onise
need	v	ᐃᐃᐃᐃᐃᐃᐃᐃ	halaθa
neither ... nor	conj	ᐃᐃᐃᐃᐃᐃᐃᐃ	ɲalaʃe ... ɲalaʃe
net, glove (nom. of ‘catch’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	ixtoleaθ
neutral (lit. ‘no color’)	adj	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	ɲátsoske
new, young	adj	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	nisθu

English	POS	ᐃᐱᐱᐱᐱ	Hiutsaθ
next (rel. to ‘after’)	adj	ᑲᐱᐱᐱ	φestalo
next, after that (rel. to ‘after’)	adv	ᑲᑲᐱᐱ	eφesta
nice (for people--character trait)	adj	ᑲᐱᐱ	θema
nice (of objects)	adj	ᑲᑲᐱᐱ	θeaφma
night (hours between twilight and dawn)	n	ᑲᑲᐱ	nuθne
nine	adj	ᑲᑲ	neni
none, zero, nothing (lit. ‘no thing’)	adj	ᑲᑲᐱᐱ	neaφθe
noon/midday (lit. ‘mid-day’)	n	ᑲᑲᐱᐱᐱ	meθsola
normal	adj	ᑲᐱᐱ	timaʃi
north	n	ᑲᑲᐱ	noliθ
nose	n	ᑲᑲ	uqe
not (dec.)	neg	ᑲᑲ	ηai
not (imp.)	neg	ᑲᑲ	ηei
nothing, zero, none (lit. ‘no thing’)	adj	ᑲᑲᐱᐱ	neaφθe
nourish, satisfy (personally, emotionally)	v	ᑲᑲ	milo
November (lit. ‘block month’)	n	ᑲᑲᐱᐱᐱᐱᐱᐱᐱᐱ	xiaʃθeηaluθmes
now	adv	ᑲᑲ	fala
number (nom. of ‘count’)	n	ᑲᑲᐱᐱᐱ	nosaiθo
obey, follow (rel. to ‘with’)	v	ᑲᑲᐱᐱ	xameli
obligation, duty (general)	n	ᑲᑲ	ʃane
obligation, duty (to Colony/society)	n	ᑲᑲᐱᐱ	ʃakone
obligation, duty (to family)	n	ᑲᑲᐱᐱ	ʃaxane
obligation, duty (to role/title/job)	n	ᑲᑲᐱᐱ	ʃanahe
obligation, duty (to self)	n	ᑲᑲᐱᐱᐱ	ʃamoθene
occur, happen	v	ᑲᑲ	efeni
ocean	n	ᑲᑲᐱᐱ	hihaʃa

English	POS	Ἰουτσαῶ	Hiutsaθ
October (lit. ‘keep month’)	n	Ἰουτσαῶ μῆνας	xiokesaluθmes
of course	adv	ὤφελος	natsulix
off of (+ ABL) (‘jump off the table’); on, over (+ LOC); over (+ ACC)	prep	ἐπὶ	sela
offer	v	προσφέρειν	ufjesne
often, frequently	adv	σποράκιον	soeθapofte
old	adj	πρεπτός	afela
on, over (+ LOC); over (+ ACC); off of (+ ABL) (‘jump off the table’)	prep	ἐπὶ	sela
one	adj	ἓξ	mone
one (pronoun for ‘person’)	pro	ὅς	θe
only	adj	μόνος	moneθo
open	v	ἄνοιξι	nomaxa
oppose (rel. to ‘against’, ‘idea’)	v	ἠφίσταμαι	hiφtsima
or	conj	ἢ	lafe
orange	adj	κόκκινος	fenasθa
order	n	τάξις	loofne
order (put in order)	v	τάττω	loxma
order, command	v	ἐπιτάσσειν	tsahlome
organizaed religion (lit. ‘together religion’)	n	Ἰουτσαῶν θρησκεία	xaifefpaiθo
ostracize, throw out	v	ἐξορίζω	xepoleθa
other	adj	ἄλλος	θafi
out and around (+ ABL); around (+ LOC); (go) around (+ ACC); concerning, about (+ DAT)	prep	περὶ	mexo
out from under (+ ABL); under, below (+ LOC); under (+ ACC)	prep	ὑπὸ	sulo

English	POS	ᐃᐱᐱᐱ	Hiutsaθ
out of (+ ABL); away, from (+ ACC)	prep	ᐆᐱ	lofa
outcast	n	ᐅᐱᐱᐱᐱᐱᐱ	xepoleθaθe
outside (metaphorical sense of ‘abnormal’)	adj	ᐅᐱ	xepo
outside (of) (+ LOC)	prep	ᐅᐱ	xepθ
over, on (+ LOC); over (+ ACC); off of (+ ABL) (‘jump off the table’)	prep	ᐱᐱᐱ	sela
page, paper (dim. of ‘book’)	n	ᐆᐱᐱᐱᐱᐱᐱ	létsamejpoθu
pants	n	ᐱᐱᐱ	finelo
paper, page (dim. of ‘book’)	n	ᐆᐱᐱᐱᐱᐱᐱ	létsamejpoθu
parable, fable (lit. ‘teach story’)	n	ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	tinofitsasθelos
part (nom. of ‘partial’)	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	tejliispole
part of (+ GEN), partial (dim. of ‘all/whole’)	adj	ᐆᐱᐱᐱᐱᐱ	líispole
partial, part of (+ GEN) (dim. of ‘all/whole’)	adj	ᐆᐱᐱᐱᐱᐱ	líispole
path (dim. of ‘road’)	n	ᐆᐱᐱᐱ	lélotef
peace	n	ᐱᐱᐱ	elija
pen (nom. of ‘write’)	n	ᐱᐱᐱᐱᐱ	tsameaθ
perfect	adj	ᐱᐱᐱᐱᐱᐱᐱ	hifomejne
perhaps, maybe (rel. to ‘probable’)	adv	ᐱᐱᐱ	ifto
person	n	ᐱᐱᐱᐱᐱ	θelune
person known for being dubiously vague	n	ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	tsaθefahnoθe
person known for speaking out of turn or saying the wrong thing at the wrong time	n	ᐱᐱᐱᐱᐱᐱ	tsatsioθe
person known for speaking without knowing all the facts	n	ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	tsaθefahθe

English	POS	ἡϋτσαῶ	Hiutsaθ
person who cannot be trusted	n	ἄῶῖῖῖῖῖ	tsaθefahoteθe
person who states the obvious	n	ἄῶῖῖ	axθeno
picture (nom. of ‘copy’)	n	ῖῖῖῖῖῖῖῖῖῖῖ	ulefxitsofoluiθo
picture (nom. of ‘draw’)	n	ῖῖῖῖῖ	tsaυpeιθo
place	v	ἄῶῖῖ	aniφte
planet, earth, world	n	ῖῖῖῖῖ	haispo
plate (nom. of ‘eat’)	n	ῖῖῖῖῖ	komaφαθ
play	v	ῖῖῖῖῖ	hukatso
please (+ DAT) (‘it pleases me’)	v	ῖῖῖῖῖ	lusia
please (lit. ‘with hope’)		ῖῖῖῖῖῖῖῖῖῖῖ	xamotaheθa
point	v	ῖῖῖῖῖῖῖ	ulifame
pond (dim. of ‘lake’)	n	ῖῖῖῖῖῖῖ	léalelo
potter, sculpter, carver	n	ῖῖῖῖῖῖῖ	υῖῖῖῖῖῖῖῖ
pray, beseech	v	ῖῖῖῖῖῖῖῖῖῖῖ	tsahpema
presence	n	ῖῖῖῖῖῖῖῖῖῖῖ	xolaθo
present, gift	n	ῖῖῖῖῖῖῖῖῖῖῖ	helotase
price (metaphorical use)	n	ῖῖῖῖῖῖῖῖῖῖῖ	ehi
pride	n	ῖῖῖῖῖῖῖῖῖῖῖ	hofkelafti
prison	n	ῖῖῖῖῖῖῖῖῖῖῖ	tuomoφα
probable (rel. to ‘maybe’)	adj	ῖῖῖῖῖῖῖῖῖῖῖ	iftoγa
probably	adv	ῖῖῖῖῖῖῖῖῖῖῖ	ifto
protect	v	ῖῖῖῖῖῖῖῖῖῖῖ	ῖῖῖῖῖῖῖῖῖῖῖ
proverb, saying, anecdote (dim. of ‘fable’)	n	ῖῖῖῖῖῖῖῖῖῖῖ	létinofitsasθelos
provide	v	ῖῖῖῖῖῖῖῖῖῖῖ	eῖῖῖῖῖῖῖῖῖῖῖ
puddle	n	ῖῖῖῖῖῖῖῖῖῖῖ	alitsa
pull	v	ῖῖῖῖῖῖῖῖῖῖῖ	oseθme
pulsation, pulse, rhythm	n	ῖῖῖῖῖῖῖῖῖῖῖ	litsumuiθo

English	POS	Ἰνδοῦ	Hiutsaθ
pulse	v	ἑῶλλ	litsumu
pulse, pulsation, rhythm	n	ἑῶλλῆς	litsumiθo
purple	adj	ἁῶλλῆς	hamilaθa
purpose (life's purpose)	n	ἁῶλλῆς	malaflox
push	v	ἁῶλλῆς	helefa
put	v	ἁῶ	niφ
quarter (rel. to 'four')	adj	ἁῶλλῆς	φaleθle
queen (nom. of 'reign')	n	ἁῶλλῆς	pefameθe
quiet	adj	ἁῶλλῆς	φaliηe
rain (downpour)	n	ἁῶ	hafa
rain (gentle rain)	n	ἁῶλλῆς	laηena
read	v	ἁῶλλῆς	katsame
real	adj	ἁῶλλῆς	miθoliηne
reason	n	ἁῶλλῆς	loxos
record (e.g., list of past events)	n	ἁῶλλῆς	tsameloiθo
record (keep track)	v	ἁῶλλῆς	tsamelo
red	adj	ἁῶλλῆς	honesθa
regret	v	ἁῶ	ηxi
reign	v	ἁῶλλῆς	pefame
relative (often used when no specific term is in the language: 'uncle', 'step-sister', etc.)	n	ἁῶ	θane
release, free	v	ἁῶ	ηulo
religion (lit. 'belief system')	n	ἁῶλλῆς	ifepaiθoloφos
remain, stay	v	ἁῶ	mesei
remedy, solution	n	ἁῶ	tisana
remember	v	ἁῶλλῆς	tsamano
respect	v	ἁῶ	leseφε

English	POS	ᐃᐃᐃᐃᐃ	Hiutsaθ
respect (rel. to verb form)	n	ᐃᐃᐃᐃᐃ	lesupe
respect, honor	n	ᐃᐃᐃᐃᐃᐃᐃ	heφθaiθo
respected one; term of respect	n	ᐃᐃᐃᐃᐃ	iʃto
rhythm, pulse, pulsation	n	ᐃᐃᐃᐃᐃᐃᐃ	litsumuiθo
right	adj	ᐃᐃᐃᐃᐃ	lexθo
right (correct), true	adj	ᐃᐃᐃᐃᐃ	iφote
ripe	adj	ᐃᐃᐃᐃᐃ	maleʃ
rise	v	ᐃᐃᐃᐃᐃ	hitsa
ritual (rel. to ‘tradition’)	n	ᐃᐃᐃᐃᐃᐃᐃ	xulitsaʃe
river	n	ᐃᐃᐃᐃᐃ	oʃele
road	n	ᐃᐃᐃᐃᐃ	loteʃi
roll	v	ᐃᐃᐃᐃᐃᐃᐃ	moφkuse
room (dim. of ‘house’)	n	ᐃᐃᐃᐃᐃᐃᐃ	léθuloʃ
root (rel. to ‘life’)	n	ᐃᐃᐃᐃᐃᐃᐃ	malaf
root of a problem (bad seed, bad apple); implies non-volitional or accidental (lit. ‘false tree’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃᐃ	fahotetaφiha
root of a problem (bad seed, bad apple); implies volitional or purposeful (lit. ‘false tree’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	oθefahotetaφiha
rope	n	ᐃᐃᐃᐃᐃᐃᐃ	losneku
rotten	adj	ᐃᐃᐃᐃᐃᐃᐃ	uʃte
rough	adj	ᐃᐃᐃᐃᐃᐃᐃ	xoif
royal (rel. to ‘queen’)	adj	ᐃᐃᐃᐃᐃᐃᐃ	peʃa
rub	v	ᐃᐃᐃᐃᐃᐃᐃ	peʃle
run (rel. to ‘foot’)	v	ᐃᐃᐃᐃᐃᐃᐃ	petsali
s/he (animacy with volition)	pro	ᐃᐃᐃᐃᐃᐃᐃ	θeto
s/he (formal)	pro	ᐃᐃᐃᐃᐃᐃᐃ	θelea
sacred, holy (lit. ‘most good’)	adj	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	hiutseiφune

English	POS	ᐃᓐᓄᐠ	Hiutsaθ
sad	adj	ᐠᓐᓐ	afto
salt	n	ᐠᓐᓐ	aseᓓa
same	adj	ᐠᓐᓐ	iφθaᓓe
sand	n	ᓐᓐ	ʃetso
satisfy, nourish (personally, emotionally)	v	ᓐᓐ	milo
say wrong thing at the wrong time, speak out of turn (lit. ‘fast speak’)	v	ᓐᓐᓐ	tsatsio
say, speak, tell	v	ᓐᓐ	tsaθe
saying, proverb, anecdote (dim. of ‘fable’)	n	ᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐ	létinofitsasθelos
scare	v	ᓐᓐᓐ	leθoʃa
schadenfreude, happiness (at another’s expense)	n	ᓐᓐᓐᓐ	moluθna
science (rel. to ‘nature’)	n	ᓐᓐᓐᓐᓐᓐ	xaomeθilo
scratch	v	ᓐᓐᓐ	itsuka
sculpt, carve	v	ᓐᓐᓐ	uᓓeta
sculptor, carver, potter	n	ᓐᓐᓐᓐ	uᓓetaθe
sea (dim. of ‘ocean’)	n	ᓐᓐᓐᓐᓐ	léhihaja
search	v	ᓐᓐᓐᓐ	seʃko
season	n	ᓐᓐᓐᓐ	eᓓoθo
secrecy	n	ᓐᓐᓐᓐᓐ	meφalitsa
secret	n	ᓐᓐᓐᓐ	φalitso
secret	v	ᓐᓐᓐᓐ	φaliʃe
secret (rel. to (n) & (v) forms)	adj	ᓐᓐᓐᓐ	eφali
see	v	ᓐᓐᓐ	ʃina
seed (rel. to ‘life’)	n	ᓐᓐᓐᓐᓐᓐ	ʃamalaʃ
seem	v	ᓐᓐᓐᓐᓐ	eθmaθo
self	n	ᓐᓐᓐ	θelu

English	POS	ᠮᠢᠮᠤᠰᠠᠬᠤ	Hiutsa᠐
self (alone)	n	ᠮᠣᠪᠡ	moᠪe-
self (alone)	v	ᠮᠣᠪᠡ	moᠪe-
sell	v	ᠤᠰᠠᠨᠡ	utsane
September (lit. ‘mediate month’)	n	ᠵᠢᠮᠢᠰᠤᠬᠡᠯᠡᠭᠤᠮᠡᠰ	ximitsaᠪelumes
servant	n	ᠲᠤᠣᠯᠠᠰ	tuolas
set	v	ᠲᠣᠮᠡ	toᠮe
seven	adj	ᠰᠢᠶᠡ	sife
sew, draw, knit, do crafts	v	ᠵᠢᠰᠣᠣ	juᠮuo
shame	n	ᠣᠶᠢᠶᠡᠯᠡ	oᠶᠢele
shape, mold, train	v	ᠬᠡᠰᠡᠮᠡ	kesme
sharp	adj	ᠬᠢᠲᠠ	kitsa
shirt	n	ᠬᠠᠨᠡ	hane
shoe	n	ᠰᠣᠶᠢᠶᠡ	ᠰoᠶᠢᠶe
short	adj	ᠲᠢᠠ	tia
should	aux	ᠮᠢᠶᠡᠨᠡ	mifne
shout; (+ DAT) shout to/at; (di-transitive) shout X (to/at Y)	v	ᠲᠠᠰᠠᠬᠡᠪᠡ	tsahaᠪe
sick	adj	ᠠᠬᠲᠢ	axtsi
side (of a shape or area; physical location)	n	ᠤᠮᠣ	uᠮ
side (opposition) (rel. to ‘against’)	n	ᠬᠢᠶᠢᠲᠠᠰᠠ	hiᠶᠢᠲᠠᠰᠠ
sign of the Gifteds	n	ᠬᠢᠮᠠᠯᠠ	ximala
silent (rel. to ‘snow’)	adj	ᠰᠠᠨᠠᠬᠡ	sanahe
silent out of turmoil (shocked/confused into silence) (rel. to ‘snow’ and FIO)	adj	ᠰᠠᠨᠠᠶᠢᠣ	sanafio
sin (nom. of ‘wrong’)	n	ᠲᠡᠯᠠᠮᠢᠰᠠ	teᠯᠠᠮᠢᠰᠠ
sin; wrong (+ GEN)	v	ᠠᠬᠣᠮᠠ	axofa
sing	v	ᠰᠡᠶᠡ	seᠶe

English	POS	ᐃᓴᐱᐅᐅ	Hiutsaθ
soul, aura, spirit (collective of a person's character)	n	ᐃᓴᐅᐅ	solitha
sour	adj	ᐃᓴᓴ	muſti
south	n	ᐃᓴᐅᐅ	soluθ
space	n	ᐅᐅᐅ	elia
speak out of turn, say wrong thing at the wrong time (lit. 'fast speak')	v	ᐅᐅᐅᐅ	tsatsio
speak, tell, say	v	ᐅᐅᐅ	tsaθe
special	adj	ᐃᓴᐃᐅᐅᐅ	hiseφθo
spend time (lit. 'watch the sun's movement')	v	ᐅᐅᐅᐅᐅᐅ ᐃᓴᐅᐅᐅᐅᐅᐅ ᐃᓴᐅᐅᐅᐅᐅ ᐅᐅ	uleſſina moφuleiθo soleſſu a
spill, let loose, let go	v	ᐅᐅᐅᐅ	olaxe
spirit (being with no form)	n	ᐃᓴᐅᐅᐅᐅᐅ	miθkelis
spirit (collective of a person's character), soul, aura	n	ᐃᓴᐅᐅ	solitha
spiritual	adj	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	oφaθeolisliah
spirituality	n	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	oφaθeolisiθo
split (ver. of 'partial')	v	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	áxiliispo
spring (lit. 'bloom season')	n	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	φiθeniθueposθo
squabble (dim. of 'argue')	v	ᐅᐅᐅᐅᐅᐅ	léhiφtsaθe
square (rel. to 'four' and 'same')	n	ᐅᐅᐅᐅᐅ	φaliφθa
squeeze	v	ᐅᐅᐅᐅᐅ	itsimaŋi
squirrel	n	ᐅᐅᐅᐅ	pelia
stamina	n	ᐅᐅᐅᐅ	kafeno
stand	v	ᐅᐅᐅᐅ	ŋimas
star	n	ᐅᐅᐅᐅ	atseli
stay, remain	v	ᐅᐅᐅᐅ	mesei
stick	n	ᐅᐅᐅᐅ	etaφe
still, and yet	adv	ᐅᐅᐅᐅ	tsufe

English	POS	ᐃᐱᐱᐱᐱ	Hiutsaθ
stone	n	ᐱᐱᐱᐱ	suneo
Stone (memory)	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	tsamassuneo
storm (rel. to ‘weather’ and ‘confuse’)	n	ᐱᐱᐱᐱ	fiomeθ
story	n	ᐱᐱᐱᐱᐱᐱᐱ	tsasθelos
straight	adj	ᐱᐱᐱᐱ	satole
strange	adj	ᐱᐱᐱᐱ	ufte
stream (dim. of ‘river’)	n	ᐱᐱᐱᐱᐱᐱ	léoηele
strength (mental, ability to last; rel. to ‘stamina’)	n	ᐱᐱᐱᐱᐱᐱ	ekafela
strong (muscular strength)	adj	ᐱᐱᐱᐱᐱᐱ	xaftsa
student (rel. to ‘daughter’)	n	ᐱᐱᐱᐱᐱᐱ	halosne
study (lit. ‘cause learn’)	v	ᐱᐱᐱᐱᐱᐱᐱᐱ	ulefseφme
stupid	adj	ᐱᐱᐱᐱᐱᐱ	luφitos
succeed	v	ᐱᐱᐱᐱᐱᐱ	polisko
suck	v	ᐱᐱᐱᐱᐱᐱ	lasna
summer (lit. ‘sun season’)	n	ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	solejēnosθo
sun	n	ᐱᐱᐱᐱᐱᐱ	solej
superior, best	adj	ᐱᐱᐱᐱᐱᐱ	hiutse
support (rel. to ‘together’, ‘idea’)	v	ᐱᐱᐱᐱᐱᐱ	xatsima
surprise, amaze	v	ᐱᐱᐱᐱᐱᐱ	tsomijsē
sweet	adj	ᐱᐱᐱᐱᐱᐱ	seli
sweetheart (term of endearment for a small boy)	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	jikato
sweetheart (term of endearment for a small girl)	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	jikape
sweetheart; term of endearment	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	pujne
swell (ver. of ‘big’)	v	ᐱᐱᐱᐱᐱᐱᐱᐱ	áxihao
swim	v	ᐱᐱᐱᐱᐱᐱᐱᐱ	naφθe

English	POS	ᐃᐃᐃᐃ	Hiutsaθ
symbol	n	ᑭᑭᑭ	etsima
system	n	ᑭᑭᑭ	loφos
table	n	ᑭᑭ	φula
tail	n	ᑭᑭᑭ	ʃahes
take	v	ᑭᑭ	niφe
talent, ability	n	ᑭᑭᑭ	xiteθ
talisman (lit. ‘believe thing’)	n	ᑭᑭᑭᑭᑭᑭ	ifepaaφθe
talk, converse (lit. ‘together speak’)	v	ᑭᑭᑭᑭ	xatsaθe
task (rel. to ‘work’)	n	ᑭᑭᑭᑭᑭᑭ	moalexte
taste	v	ᑭᑭ	lase
teach	v	ᑭᑭᑭ	tinofi
teacher	n	ᑭᑭᑭᑭ	tinofiθe
team, clique (dim. of ‘group’)	n	ᑭᑭᑭᑭᑭ	lepupela
tease (+ DAT); joke (lit. ‘cause laugh’)	v	ᑭᑭᑭᑭᑭᑭ	ulefxila
tell, say, speak	v	ᑭᑭᑭ	tsaθe
temple, Assembly Hall (rel. to ‘holy’)	n	ᑭᑭᑭᑭᑭ	xaiφaqe
tempt	v	ᑭᑭᑭᑭ	pelife
temptation	n	ᑭᑭᑭᑭᑭᑭ	pelifeaθ
ten	adj	ᑭᑭᑭ	tona
terrify	v	ᑭᑭᑭᑭᑭ	haleθo
terror	n	ᑭᑭᑭᑭᑭᑭᑭ	haleθoiθo
than, more than, better than (+ ACC)	prep	ᑭᑭᑭᑭ	tseŋa
thank	v	ᑭᑭᑭᑭᑭ	θakinu
thank you (nom. of ‘thank’)		ᑭᑭᑭᑭᑭᑭᑭᑭ	θakinuiθoho
that	dem	ᑭᑭᑭ	ala
that-there	dem	ᑭᑭᑭᑭ	aleo

English	POS	ᐃᐱᐱᐱᐱ	Hiutsaθ
then (opposite of ‘now’)	adv	ᐃᐱᐱᐱᐱ	nespo
there	adv	ᐃᐱᐱᐱ	nesi
they (animacy with volition)	pro	ᐱᐱᐱᐱ	θeata
they (animacy without volition)	pro	ᐱᐱᐱ	tsito
they (formal)	pro	ᐱᐱᐱᐱ	θeluta
they (inanimate)	pro	ᐱᐱᐱᐱᐱ	aφata
thick	adj	ᐱᐱᐱ	θαγο
thin	adj	ᐱᐱᐱ	tixo
thing (deh. of ‘one’)	n	ᐱᐱᐱᐱ	άφθε
think	v	ᐱᐱᐱᐱᐱ	asana
this	dem	ᐱᐱᐱ	esi
though	conj	ᐱᐱᐱᐱᐱ	omos
thought	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	asanaίθo
thousand	adj	ᐱᐱᐱᐱᐱ	tafes
three	adj	ᐱᐱᐱᐱ	θele
through, across (+ ACC); across (+ LOC) (e.g., ‘she is across the river’)	prep	ᐱᐱᐱᐱᐱ	θahno
throw	v	ᐱᐱᐱᐱᐱ	maef
throw out, ostracize	v	ᐱᐱᐱᐱᐱᐱᐱᐱ	xepoleθa
thus	adv	ᐱᐱᐱᐱᐱ	seθo
tie (rel. to ‘together’ and ‘hand’)	v	ᐱᐱᐱᐱᐱ	xarue
time	n	ᐱᐱᐱᐱᐱᐱ	utsimaθ
tired	adj	ᐱᐱᐱᐱᐱ	haʃθe
to, toward (+ ACC); into (+ LOC); until (+ DAT)	prep	ᐱᐱᐱᐱᐱ	filoθ
today	n	ᐱᐱᐱᐱᐱᐱᐱᐱ	esisola
together (rel. to ‘with’)	adv	ᐱᐱᐱᐱ	xa
tomorrow	n	ᐱᐱᐱᐱᐱᐱᐱ	hasuna

English	POS	ᐃᐃᐃᐃᐃ	Hiutsaθ
tongue	n	ᐃᐃᐃᐃᐃᐃ	kolasa
too	adv	ᐃᐃᐃᐃ	islu
tool	n	ᐃᐃᐃᐃ	aθne
tooth	n	ᐃᐃᐃᐃ	θita
tornado (lit. ‘superior wind’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	hiutseφehe
touch	v	ᐃᐃᐃᐃ	ijes
toward, to (+ ACC); into (+ LOC); until (+ DAT)	prep	ᐃᐃᐃᐃᐃ	filoθ
trade	v	ᐃᐃᐃᐃᐃᐃ	tsilaŋo
tradition	n	ᐃᐃᐃᐃᐃᐃ	xulitse
train, mold, shape	v	ᐃᐃᐃᐃᐃᐃ	kesme
translate, interpret, communicate	v	ᐃᐃᐃᐃᐃᐃᐃ	tsaθemeo
treasure	n	ᐃᐃᐃᐃᐃᐃᐃ	θesali
tree	n	ᐃᐃᐃᐃᐃᐃ	taφiha
trick	v	ᐃᐃᐃᐃᐃᐃ	xoli
trip, journey, vacation	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	someŋa
true, right (correct)	adj	ᐃᐃᐃᐃᐃᐃ	iφote
trust	n	ᐃᐃᐃᐃᐃᐃᐃ	eleθo
truth	n	ᐃᐃᐃᐃᐃᐃᐃᐃ	seleθ
try	v	ᐃᐃᐃᐃᐃᐃ	nile
turn (metaphorical: ‘go bad’)	v	ᐃᐃᐃᐃᐃᐃᐃᐃᐃ	fahotsoli
turn (physical direction)	v	ᐃᐃᐃᐃᐃᐃᐃᐃ	tsoli
twelve (lit. ‘two ten’)	adj	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	ŋolutona
twelve (sacred form; only used when referring to the families or Gifts)	adj	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	θuneso
twenty-one (sacred form; used only when referring to life cycles)	adj	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	moaŋopelo
twins (lit. ‘twos’)	n	ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	ŋoluho

English	POS	ᐃᐱᐱᐱ	Hiutsaθ
two	adj	ᐅᐅ	ʃolu
ugly (of nature)	adj	ᐅᐱᐅᐱ	okexame
ugly (of objects)	adj	ᐅᐱᐅᐱᐱ	okeaφma
ugly (of people)	adj	ᐅᐱᐱ	okepa
um	inter	ᐱ	tsa
under, below (+ LOC); under (+ ACC); out from under (+ ABL)	prep	ᐱᐅ	sulo
understand	v	ᐱᐱᐱᐱ	kaφiʃne
universe (collective unit of Creator, world, spirits, souls)	n	ᐱᐱᐱᐱᐱᐱ	hiisproxa
until	conj	ᐱᐅᐅ	filoθo
until (+ DAT); to, toward (+ ACC); into (+ LOC)	prep	ᐱᐅᐅ	filoθ
up (as a direction)	n	ᐅᐅᐅᐅ	xieφoθ
upper (rel. to ‘above’)	adj	ᐱᐅᐅᐅ	selaθ
uppity (used to describe someone who thinks they’re better than everyone else) (lit. ‘more good’)	adj	ᐱᐱᐱᐱᐱᐱ	utseiφune
use	v	ᐱᐱ	mujnu
vacation, journey, trip	n	ᐱᐱᐱᐱ	someʃa
value, worth (rel. to ‘expensive’)	n	ᐱᐱᐱᐱ	neφθa
vehicle (nom. of ‘move’)	n	ᐱᐱᐱᐱᐱᐱ	moφuleaθ
very (rel. to ‘superior’)	adv	ᐱᐱᐱᐱ	hiuʃ
volition (lit. ‘self do’)	n	ᐱᐱᐱᐱᐱᐱ	moθelaʃe
vomit	v	ᐱᐱᐱᐱᐱᐱ	oskeote
wagon	n	ᐱᐱᐱᐱ	falia
wail, lamentation, threnody	n	ᐱᐱᐱᐱᐱᐱ	θenotia
wake	v	ᐱᐱᐱᐱ	olis
walk (rel. to ‘foot’)	v	ᐱᐱᐱᐱ	peʃne

English	POS	ᐃᐱᐱᐱᐱ	Hiutsaθ
wall	n	ᐱᐱᐱ	esa
want, desire (rel. to ‘wish’)	v	ᐱᐱᐱᐱ	ataxe
want, wish, desire	n	ᐱᐱᐱᐱᐱ	sitaxe
war	n	ᐱᐱᐱᐱ	olatse
warm	adj	ᐱᐱᐱᐱ	hoŋea
wash (ver. of ‘clean’)	v	ᐱᐱᐱᐱᐱᐱᐱᐱ	áxikileŋna
watch, look (lit. ‘cause see’)	v	ᐱᐱᐱᐱᐱᐱ	ulefŋina
water	n	ᐱᐱᐱᐱᐱ	haŋose
way, direction	n	ᐱᐱᐱᐱ	tsetilo
way, method	n	ᐱᐱᐱᐱᐱ	mekuse
we (exclusive)	pro	ᐱᐱᐱᐱᐱ	θeome
we (inclusive)	pro	ᐱᐱᐱᐱᐱ	θeeme
weak	adj	ᐱᐱᐱᐱ	liku
weather	n	ᐱᐱᐱᐱᐱ	meθelo
week (rel. to ‘seven’ and ‘day’)	n	ᐱᐱᐱᐱᐱᐱ	sifso
welcome to --		ᐱᐱᐱᐱᐱᐱᐱᐱᐱ	oŋnisθume (filoθ--)
west (rel. to ‘set’)	n	ᐱᐱᐱᐱᐱᐱ	toθmeθ
wet	adj	ᐱᐱᐱᐱ	laŋe
what	int	ᐱᐱᐱᐱ	mona
wheel (nom. of ‘roll’)	n	ᐱᐱᐱᐱᐱᐱᐱᐱᐱ	moŋkuseaθ
when	int	ᐱᐱᐱᐱ	meŋi
where	int	ᐱᐱᐱᐱ	male
which	pro	ᐱᐱᐱᐱᐱ	mose
whisper	v	ᐱᐱᐱᐱ	huŋe
white	adj	ᐱᐱᐱᐱᐱᐱᐱᐱ	paisha
who	int	ᐱᐱᐱᐱ	melo
whole, all	adj	ᐱᐱᐱᐱᐱᐱᐱᐱ	ispole
why	int	ᐱᐱᐱᐱ	ako

English	POS	ᐃᐅᐅᐅᐅ	Hiutsaθ
wide	adj	ᐅᐅᐅ	laiθe
wife	n	ᐅᐅᐅ	lunea
will	n	ᐅᐅᐅ	θileme
will	v	ᐅᐅᐅ	θileta
wind	n	ᐅᐅᐅ	φehe
window (rel. to ‘see’ and ‘through’)	n	ᐅᐅᐅ	ʃiθah
wing	n	ᐅᐅᐅ	aηeʃa
winter (lit. ‘snow season’)	n	ᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ	sanaloeptosθo
wipe	v	ᐅᐅᐅ	kise
wire	n	ᐅᐅᐅ	tsiji
wise	adj	ᐅᐅᐅ	soφia
wish	v	ᐅᐅᐅ	taxaηa
wish, want, desire	n	ᐅᐅᐅ	sitaxe
with (+ COM)	prep	ᐅᐅᐅ	xamo
with (+ INST)	prep	ᐅᐅᐅ	xaφe

Hiutsaθ-English Dictionary

ᐃᐅᐅᐅᐅ	Hiutsaθ	POS	English
ᐃᐅᐅᐅᐅ	afθale		goodbye (rel. to ‘end’)
ᐃᐅᐅᐅᐅ	ahne	adj	eight
ᐃᐅᐅᐅᐅ	ahφeh	n	God (‘Yahweh’)
ᐃᐅᐅᐅᐅ	ako	int	why
ᐃᐅᐅᐅᐅ	ala	dem	that
ᐃᐅᐅᐅᐅ	alef		alef
ᐃᐅᐅᐅᐅ	alelo	n	lake
ᐃᐅᐅᐅᐅ	aleo	dem	that-there
ᐃᐅᐅᐅᐅ	alexo	v	work
ᐃᐅᐅᐅᐅᐅᐅ	alexoaθ	n	machine (nom. of ‘work’)
ᐃᐅᐅᐅᐅ	aleθe	v	love
ᐃᐅᐅᐅᐅᐅ	aleθia	n	love (rel. to verb form)
ᐃᐅᐅᐅᐅᐅ	alikaθi	v	fly
ᐃᐅᐅᐅᐅᐅ	alitsa	n	puddle
ᐃᐅᐅᐅᐅᐅ	ameli	n	friend
ᐃᐅᐅᐅᐅᐅ	aniφte	v	place
ᐃᐅᐅᐅᐅᐅ	aniso	conj	because
ᐃᐅᐅᐅᐅᐅ	anixo	n	clock
ᐃᐅᐅᐅᐅᐅ	ano	conj	but
ᐃᐅᐅᐅᐅᐅ	aηela	v	cook
ᐃᐅᐅᐅᐅᐅ	aηefa	n	wing
ᐃᐅᐅᐅᐅᐅ	apole		period, final punctuation
ᐃᐅᐅᐅᐅᐅᐅ	aφata	pro	they (inanimate)
ᐃᐅᐅᐅᐅᐅᐅ	aφle	n	grunt worker
ᐃᐅᐅᐅᐅᐅᐅ	aφto	pro	it (inanimate)

ᐃᐅᐅᐅ	Hiutsaθ	POS	English
ᐅᐅᐅᐅᐅ	άφιφαθε	n	human with Gift (lit. ‘Gifted thing’)
ᐅᐅᐅ	άφθε	n	thing (deh. of ‘one’)
ᐅᐅᐅᐅ	asapa	v	think
ᐅᐅᐅᐅᐅ	asapaiθo	n	thought
ᐅᐅᐅᐅ	asepa	n	salt
ᐅᐅ	af	conj	and
ᐅᐅ	af ... af	conj	both ... and
ᐅᐅᐅᐅ	afela	adj	old
ᐅᐅᐅᐅ	afka	n	face
ᐅᐅᐅᐅᐅ	aftaηa	adj	crazy
ᐅᐅᐅᐅ	afto	adj	sad
ᐅᐅᐅᐅᐅ	afθeηa	v	block
ᐅᐅᐅᐅ	ataxe	v	want, desire (rel. to ‘wish’)
ᐅᐅᐅ	ate	v	hear
ᐅᐅᐅᐅ	atseli	n	star
ᐅᐅᐅᐅᐅ	atsomeli	v	breathe (rel. to ‘air’)
ᐅᐅᐅᐅ	atsomi	n	air
ᐅᐅᐅᐅᐅ	άxihao	v	swell (ver. of ‘big’)
ᐅᐅᐅᐅᐅᐅᐅ	άxikilefna	v	wash (ver. of ‘clean’)
ᐅᐅᐅᐅᐅᐅᐅᐅᐅ	άxiliispole	v	split (ver. of ‘partial’)
ᐅᐅᐅᐅᐅᐅ	άximonaḡ	v	isolate (self-imposed) (lit. ‘make alone’)
ᐅᐅᐅᐅᐅᐅᐅᐅ	άximonaḡiθo	n	isolation
ᐅᐅᐅᐅᐅᐅᐅᐅ	axisanafio	v	awe (+ GEN) (used only for negative awe: ‘Her anger awed me’) (lit. ‘make silent’) (cannot be passive)
ᐅᐅᐅᐅᐅᐅᐅᐅ	axisanathe	v	awe (+ GEN) (used only for positive awe: ‘Her courage awed me’) (lit. ‘make silent’) (cannot be passive)

ᐃᐱᐱᐱᐱ	Hiutsaθ	POS	English
ᐱᐱᐱᐱᐱᐱ	áxitsaθelo	v	express
ᐱᐱᐱ	axno	adj	boring
ᐱᐱᐱᐱ	axofa	v	sin, wrong (+ GEN)
ᐱᐱᐱ	axtsi	adj	sick
ᐱᐱᐱᐱᐱ	axθeno	n	person who states the obvious
ᐱᐱᐱᐱ	aθake	n	greater good
ᐱᐱᐱ	aθne	n	tool
ᐱᐱᐱ	aθu	v	help
ᐱᐱᐱ	efeni	v	happen, occur
ᐱᐱᐱ	efθo	adj	left
ᐱᐱᐱ	ehi	n	price (metaphorical use)
ᐱᐱᐱᐱ	ehiof	n	debt
ᐱᐱᐱᐱᐱᐱ	ekafela	n	strength (mental, ability to last; rel. to ‘stamina’)
ᐱᐱᐱᐱ	elasa	v	judge
ᐱᐱᐱᐱᐱᐱᐱ	elasaiθo	n	judgment
ᐱᐱᐱᐱᐱᐱ	elasaθe	n	judge
ᐱᐱᐱᐱᐱ	elena	v	lead
ᐱᐱᐱᐱᐱᐱ	elenaθe	n	Elder (nom. of ‘lead’)
ᐱᐱᐱᐱᐱᐱ	elenaθe	n	leader (nom. of ‘lead’)
ᐱᐱᐱᐱᐱ	eleθo	n	trust
ᐱᐱᐱᐱ	elia	n	space
ᐱᐱᐱᐱ	elijna	n	peace
ᐱᐱᐱᐱᐱ	elitsa	v	add
ᐱᐱᐱᐱᐱ	elixe	v	experiment
ᐱᐱᐱᐱᐱᐱᐱᐱ	elixeíθo	n	experiment
ᐱᐱᐱᐱ	elo	int	how
ᐱᐱᐱᐱᐱᐱ	eloxo	n	fact

ᄃᄂᄃᄂᄃ	Hiutsaθ	POS	English
ᄃᄂᄃᄂᄃ	eneso	adj	eleven
ᄃ	eᄂa		eᄂa
ᄃᄂᄃ	eᄂo	n	year
ᄃᄂᄃᄂᄃᄂᄃ	eᄂosθana	n	generation (rel. to ‘year’)
ᄃᄂᄃᄂᄃ	eᄂosθo	n	season
ᄃ	eᄂᄂa		eᄂᄂa
ᄃᄂᄃᄂᄃᄂᄃ	eᄂeᄂosna	v	measure
ᄃᄂᄃᄂᄃ	eola	adj	empty
ᄃᄂᄃᄂᄃᄂᄃ	eᄂaofᄂi	n	ashes
ᄃᄂᄃᄂᄃ	eᄂᄂali	adj	secret (rel. to (n) & (v) forms)
ᄃᄂᄃᄂᄃᄂᄃ	eᄂᄂeᄂsta	adv	next, after that (rel. to ‘after’)
ᄃᄂᄃᄂᄃ	esa	n	wall
ᄃᄂᄃᄂᄃ	esi	dem	this
ᄃᄂᄃᄂᄃᄂᄃ	esisola	n	today
ᄃᄂᄃᄂᄃᄂᄃ	espo	v	buy
ᄃᄂᄃ	eᄂᄂa		eᄂᄂa
ᄃᄂᄃᄂᄃᄂᄃ	eᄂᄂsta	v	provide
ᄃ	eta		eta
ᄃᄂᄃᄂᄃᄂᄃ	eᄂaᄂᄂe	n	stick
ᄃᄂᄃᄂᄃᄂᄃ	etinoh	v	disappear
ᄃᄂᄃᄂᄃᄂᄃ	etsaf	n	body
ᄃᄂᄃᄂᄃᄂᄃ	etsima	n	symbol
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	eᄂaᄂᄂleᄂᄂe	adj	dangerous
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	eᄂaᄂᄂofte	adj	frequent
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	eᄂaᄂᄂsola	adj	everyday
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	eᄂmaᄂo	v	seem
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	fa	inter	cry of disbelief
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	faaᄂᄂe	adj	bad (of objects)

ᐃᐃᐃᐃ	Hiutsaθ	POS	English
ᐃᐃ	fae	adj	bad (for people)
ᐃᐃᐃ	faeh	n	liver
ᐃᐃᐃᐃ	fahale	adj	different
ᐃᐃᐃᐃᐃ	fahaʃθe	n	devil
ᐃᐃᐃᐃ	fahote	adj	wrong, false
ᐃᐃᐃᐃᐃᐃ	fahoteʃiθe	n	imposter; implies non-volitional or accidental (lit. ‘false flower’)
ᐃᐃᐃᐃᐃᐃᐃ	fahotetaʃiha	n	root of a problem (bad seed, bad apple); implies non-volitional or accidental (lit. ‘false tree’)
ᐃᐃᐃᐃᐃᐃᐃᐃ	fahotexiʃaθ	n	human Gift (lit. ‘false Gift’)
ᐃᐃᐃᐃᐃ	fahotsoli	v	turn (metaphorical: ‘go bad’)
ᐃᐃᐃᐃ	fahotsu	n	evil
ᐃᐃᐃᐃᐃ	fahoθe	inter	cry of anger, similar to English ‘bullshit’; only used in extreme circumstances (lit. ‘bad gods’, from the hoθe borrowed from Greek)
ᐃᐃᐃ	fala	adv	now
ᐃᐃᐃᐃ	falia	n	wagon
ᐃᐃᐃᐃ	fase	adj	worse
ᐃᐃᐃᐃᐃ	faʃi	v	marvel (at) (+DAT) (used only for negative marveling: ‘I marveled at her stupidity’) (lit. ‘bad’ and ‘see’) (cannot be passive)
ᐃᐃᐃᐃᐃᐃᐃ	faʃo	adj	dull
ᐃᐃᐃᐃᐃᐃᐃᐃ	faθano	n	brother
ᐃᐃᐃᐃᐃᐃᐃᐃᐃ	fe		fe
ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	fehota	n	bug (e.g., mite, lice, bed bug)
ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	fela	v	hit
ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	fex	n	dust

ᐃᐅᐃᐅᐅ	Hiutsaθ	POS	English
ᐅᐅᐅ	filoθ	prep	to, toward (+ ACC); into (+ LOC); until (+ DAT)
ᐅᐅᐅᐅ	filoθne	v	come (rel. to ‘to’)
ᐅᐅᐅᐅ	filoθo	conj	until
ᐅᐅᐅ	fimale	v	carry
ᐅᐅᐅᐅᐅ	fimaleaθ	n	bag (dev. of ‘carry’)
ᐅᐅᐅ	finelo	n	pants
ᐅᐅᐅᐅ	fiomeθ	n	storm (rel. to ‘weather’ and ‘confuse’)
ᐅᐅᐅᐅ	fiotsa	v	confuse
ᐅᐅᐅᐅ	folite	n	humility
ᐅᐅᐅᐅᐅ	folitsia	adj	humble
ᐅ	ha		ha
ᐅᐅᐅᐅᐅᐅ	haispo	n	earth, world, planet
ᐅᐅᐅᐅ	halaθa	v	need
ᐅᐅᐅᐅ	halea	n	great-granddaughter
ᐅᐅᐅᐅᐅ	haleθo	v	terrify
ᐅᐅᐅᐅᐅᐅᐅᐅ	haleθoiθo	n	terror
ᐅᐅᐅᐅ	halone	n	daughter
ᐅᐅᐅᐅᐅᐅ	halosne	n	student (rel. to ‘daughter’)
ᐅᐅᐅᐅᐅᐅ	haluφne	n	clay
ᐅᐅᐅᐅᐅ	halus	n	dirt (rel. to ‘ground’, ‘earth’, ‘brown’)
ᐅᐅᐅᐅᐅᐅᐅ	hamilaθa	adj	purple
ᐅᐅᐅᐅ	hane	n	shirt
ᐅᐅᐅᐅ	hao	adj	big
ᐅᐅᐅᐅᐅᐅ	hapaθ	n	ground (rel. to ‘earth’)
ᐅᐅᐅᐅᐅᐅ	hasana	aux	must
ᐅᐅᐅᐅᐅᐅ	hasuna	n	tomorrow

မိယုဝ်	Hiutsaθ	POS	English
မိယုဝ်	haʃa	n	rain (downpour)
မိယုဝ်	haʃelo	v	flow (rel. to ‘water’)
မိယုဝ်	haʃose	n	water
မိယုဝ်	haʃθe	adj	tired
မိယုဝ်	haθes	prep	in, at (+ LOC)
မိယုဝ်	heleʃa	v	push
မိယုဝ်	helotase	n	gift, present
မိယုဝ်	hemala	v	born
မိယုဝ်	hemiθ	n	blood
မိယုဝ်	hepaθ	adj	heavy
မိယုဝ်	heφθaiθo	n	honor, respect
မိယုဝ်	hifte	n	cane
မိယုဝ်	hihaʃa	n	ocean
မိယုဝ်	hiispoxa	n	universe (collective unit of Creator, world, spirits, souls)
မိယုဝ်	hilaθone	n	great-grandmother
မိယုဝ်	hilotse	n	hill
မိယုဝ်	hiφe	v	forgive (+ DAT)
မိယုဝ်	hiφtaʃa	n	side (opposition) (rel. to ‘against’)
မိယုဝ်	hiφtsa	prep	against (+ DAT)
မိယုဝ်	hiφtsaθe	v	argue (rel. to ‘against’)
မိယုဝ်	hiφtsima	v	oppose (rel. to ‘against’, ‘idea’)
မိယုဝ်	hiseφθo	adj	special
မိယုဝ်	hiʃomeʃne	adj	perfect
မိယုဝ်	hitsa	v	rise
မိယုဝ်	hitsaθ	n	east (rel. to ‘rise’)
မိယုဝ်	hitse	v	freeze (rel. to ‘ice’)
မိယုဝ်	hitsepa	n	ice

ᄃᄂᄃᄂ	Hiutsaθ	POS	English
ᄃᄂᄃᄂᄃ	hiusme	adj	important (rel. to ‘superior’)
ᄃᄂᄃᄂ	hiuf	adv	very (rel. to ‘superior’)
ᄃᄂᄃᄂ	hiutse	adj	best, superior, superlative
ᄃᄂᄃᄂᄃᄂ	hiutsefae	adj	abominable (lit. ‘most bad’)
ᄃᄂᄃᄂᄃᄂᄃ	hiutseiϕune	adj	holy, sacred (lit. ‘most good’)
ᄃᄂᄃᄂᄃᄂ	hiutseϕehe	n	tornado (lit. ‘superior wind’)
ᄃᄂᄃᄂᄃᄂᄃᄂ	hiutsetsaθeiθo	n	language of Gifteds (lit. ‘superior language’)
ᄃᄂᄃᄂᄃ	hofase	adj	worst
ᄃᄂᄃᄂᄃᄂ	honesθa	adj	red
ᄃᄂᄃᄂᄃ	hoŋea	adj	warm
ᄃᄂᄃᄂᄃᄂᄃ	hoŋkelame	v	boast
ᄃᄂᄃᄂᄃᄂᄃᄂᄃ	hoŋkelaŋti	n	pride
ᄃᄂᄃᄂᄃ	hoŋte	adj	hot
ᄃᄂᄃᄂ	hoθe	inter	cry of anger or frustration (borrowed from Greek ‘hoi theoi’)
ᄃᄂᄃᄂᄃ	hukatso	v	play
ᄃᄂᄃᄂᄃᄂᄃ	hukatsoiθo	n	game (nom. of ‘play’)
ᄃᄂᄃᄂᄃᄂ	huleŋθa	adj	yellow
ᄃᄂᄃᄂ	huϕe	v	whisper
ᄃᄂᄃᄂᄃ	iaϕne	adj	good (of objects)
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	iesu kalisto	n	Jesus Christ
ᄃᄂᄃᄂᄃ	ifepa	v	believe
ᄃᄂᄃᄂᄃᄂᄃᄂᄃ	ifepaaϕθe	n	talisman (lit. ‘believe thing’)
ᄃᄂᄃᄂᄃᄂᄃ	ifepaiθo	n	belief
ᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃᄂᄃ	ifepaiθoloϕos	n	religion (lit. ‘belief system’)
ᄃᄂᄃᄂᄃ	ifpa	adj	fat
ᄃᄂᄃᄂᄃ	ifto	adv	perhaps, maybe (rel. to ‘probable’)

ᐃᐃᐃᐃ	Hiutsaθ	POS	English
ᐃᐃᐃᐃ	iftɔŋa	adj	probable (rel. to ‘maybe’)
ᐃᐃ	iko	adj	angry
ᐃᐃᐃᐃ	ileθŋe	n	danger
ᐃᐃᐃ	ileθo	v	endanger
ᐃ	imute		comma, colon, mid-punctuation
ᐃᐃᐃ	imuθ	n	list
ᐃᐃᐃ	iŋes	v	touch
ᐃᐃᐃᐃᐃ	iŋusθo	v	build (rel. to ‘hand’)
ᐃᐃᐃ	iŋale	adj	crooked
ᐃᐃᐃᐃᐃ	iŋaxime	v	dream
ᐃᐃᐃᐃ	iŋos	n	insect
ᐃ	iota		iota
ᐃᐃᐃ	iφote	adj	right (correct), true
ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	iφotenosaiθo	adj	eighty-four (lit. ‘right/true number’)
ᐃᐃᐃ	iφji	v	marvel (at) (+ DAT) (used only for positive marveling: ‘I marveled at her courage’) (lit. ‘good’ and ‘see’) (cannot be passive)
ᐃᐃᐃ	iφune	adj	good (for people)
ᐃᐃᐃ	iφuŋa	n	holy
ᐃᐃᐃᐃᐃ	iφθαŋe	adj	same
ᐃᐃᐃᐃ	islu	adv	too
ᐃᐃᐃᐃᐃᐃᐃᐃᐃᐃ	isŋesəŋelo	adj	smart (rel. to ‘know’)
ᐃᐃᐃᐃᐃ	isolate	v	mess up, goof up
ᐃᐃᐃᐃᐃᐃ	ispole	adj	all, whole
ᐃᐃᐃᐃ	ista	v	intend (to do)
ᐃᐃᐃᐃᐃ	istaŋe	v	mean
ᐃᐃᐃᐃ	isθu	prep	for, on account of, due to (+ DAT)
ᐃᐃᐃᐃ	ifone		hello (rel. to ‘begin’)

ᲑᲗᲗᲗ	Hiutsaθ	POS	English
ᲗᲗᲗ	ifto	n	respected one; term of respect
ᲗᲗᲗ	itsima	n	idea
ᲗᲗᲗᲗ	itsimaᲗi	v	squeeze
ᲗᲗ	itso	adj	cheap (metaphorical use: ‘no biggie’)
ᲗᲗᲗ	itsuka	v	scratch
ᲗᲗᲗᲗ	ixtole	v	catch
ᲗᲗᲗᲗᲗᲗ	ixtoleaθ	n	net, glove (nom. of ‘catch’)
ᲗᲗᲗ	iθne	adj	easy
ᲗᲗ	kafe	v	last (rel. to ‘stamina’, ‘endure’, ‘durability’)
ᲗᲗᲗ	kafea	v	endure
ᲗᲗᲗᲗᲗᲗ	kafeispeθ	n	durability (rel. to ‘endure’)
ᲗᲗᲗᲗᲗ	kafeispo	adj	long-lasting
ᲗᲗᲗᲗᲗ	kafelih	adj	lasting
ᲗᲗᲗᲗ	kafelo	n	energy
ᲗᲗᲗᲗ	kafeno	n	stamina
ᲗᲗᲗ	kala	n	grain
ᲗᲗᲗᲗ	kalena	n	eighty-four-year cycle; calendar
ᲗᲗᲗᲗᲗᲗ	kaliθoᲗa	n	map
ᲗᲗᲗᲗ	kanef	n	iron
ᲗᲗᲗ	kaᲗa	n	yesterday
ᲗᲗᲗᲗ	kaᲗime	v	create
ᲗᲗᲗᲗᲗᲗ	kaᲗimeθe	n	God (lit. ‘creator’)
ᲗᲗ	kaᲗa		kaᲗa
ᲗᲗᲗᲗᲗ	kaᲗiᲗne	v	understand
ᲗᲗᲗᲗᲗ	katsame	v	read
ᲗᲗᲗ	kaθa	n	head

ᐃᐱᐱᐱᐱ	Hiutsaθ	POS	English
ᐱᐱᐱ	kepeŋ	n	land (singular only--mass noun)
ᐱᐱᐱᐱ	kesme	v	mold, shape, train
ᐱᐱᐱ	kie	sub	(marker)
ᐱᐱᐱᐱᐱ	kileŋna	adj	clean
ᐱᐱᐱᐱ	kiŋaŋso	n	glass
ᐱᐱᐱᐱ	kipoθ	adj	dry
ᐱᐱᐱᐱ	kise	v	wipe
ᐱᐱᐱᐱᐱ	kisne	v	cover
ᐱᐱᐱᐱ	kitsa	adj	sharp
ᐱᐱᐱᐱᐱ	kolasa	n	tongue
ᐱᐱᐱᐱᐱ	komaŋ	v	eat
ᐱᐱᐱᐱᐱᐱ	komaŋaθ	n	plate (nom. of ‘eat’)
ᐱᐱᐱᐱᐱ	konila	n	colony
ᐱᐱᐱᐱᐱᐱᐱ	kopesiθa	adj	indigo
ᐱᐱᐱᐱᐱ	koŋia	n	cat
ᐱᐱᐱᐱᐱᐱ	kupeŋne	adj	lazy
ᐱᐱᐱᐱᐱᐱᐱ	kufetsama	v	forget (rel. to ‘lose’ and ‘memory’)
ᐱᐱᐱᐱᐱᐱ	kuftea	v	lose
ᐱᐱᐱᐱᐱ	laiθe	adj	wide
ᐱᐱ	lama		lama
ᐱᐱᐱ	laŋe	adj	wet
ᐱᐱᐱᐱᐱᐱᐱᐱ	laŋehalus	n	mud (lit. ‘wet dirt’)
ᐱᐱᐱᐱᐱ	laŋena	n	rain (gentle rain)
ᐱᐱᐱᐱᐱ	lase	v	taste
ᐱᐱᐱᐱᐱᐱ	lasha	v	lick
ᐱᐱᐱᐱᐱᐱ	lasna	v	suck
ᐱᐱᐱᐱᐱ	laŋa	v	do
ᐱᐱᐱᐱᐱᐱᐱ	laŋakaθ	adv	already

ᐃᐱᐱᐱ	Hiutsaθ	POS	English
ᐃᐱᐱᐱ	léxapone	n	boy
ᐃᐱᐱᐱ	lexespo	v	annoy
ᐃᐱᐱᐱᐱ	léxifθelo	n	fog (dim. of ‘cloud’)
ᐃᐱᐱ	lexθo	adj	right
ᐃᐱᐱᐱ	léθelune	n	child (dim. of ‘person’)
ᐃᐱᐱ	leθlo	n	baby
ᐃᐱᐱᐱ	leθola	adj	soft
ᐃᐱᐱᐱ	leθoʃa	v	scare
ᐃᐱᐱᐱᐱ	léθuloʃ	n	room (dim. of ‘house’)
ᐃᐱᐱ	lifa	v	care (rel. to ‘careful’)
ᐃᐱᐱᐱ	lifeo	adj	careful
ᐃᐱᐱᐱᐱᐱ	líispole	adj	partial, part of (dim. of ‘all/whole’)
ᐃᐱᐱ	liku	adj	weak
ᐃᐱᐱ	liʃe	n	lip
ᐃᐱᐱᐱᐱᐱ	lisulaqna	n	music (rel. to ‘joy’)
ᐃᐱᐱᐱ	lisune	v	bless
ᐃᐱᐱᐱᐱᐱᐱ	líʃoθemo	adj	cute (dim. of ‘beautiful’)
ᐃᐱᐱᐱᐱ	litsumu	v	pulse
ᐃᐱᐱᐱᐱᐱᐱ	litsumuiθo	n	pulse, pulsation, rhythm
ᐃᐱᐱ	lofa	adv	away
ᐃᐱᐱ	lofa	prep	away, from (+ ACC); out of (+ ABL)
ᐃᐱᐱᐱᐱᐱ	lofaθne	v	leave (rel. to ‘away’)
ᐃᐱᐱᐱᐱᐱ	looʃne	n	order
ᐃᐱᐱᐱᐱ	loʃos	n	system
ᐃᐱᐱᐱᐱᐱᐱ	losneku	n	rope
ᐃᐱᐱᐱᐱ	loteʃi	n	road
ᐃᐱᐱᐱᐱᐱᐱ	lotipoʃe	n	bottle

ጌህጊኛ	Hiutsaθ	POS	English
ጌርሠ	loxma	v	order (put in order)
ጌርዮ	loxos	n	reason
ጌ	lu-	v	optative mood
ጌፍ	lue	adj	feminine, female
ጌህኅ	lufne	v	expect
ጌሠ	lume	n	moon
ጌሃ	lune	n	woman
ጌሃላ	lunea	n	wife
ጌዐሃ	luoηo	n	dress
ጌኅጊዮ	luφitos	adj	stupid
ጌዮላ	luseηa	v	like (used generally with objects or clauses; expresses preference)
ጌዮ	lusi	v	dance (rel. to ‘joy’)
ጌዮላ	lusia	v	please (+ DAT) (‘it pleases me’)
ጌዮጌ	lusile	n	joy
ጌኅ	luθa	adj	content
ጌኅጌ	luθeli	adj	happy, glad
ጌኅሠዮ	luθmes	n	month (rel. to ‘moon’)
ሠፍጌ	maeʃ	v	throw
ሠገጌ	maipo	adj	many
ሠጌጌጌ	malapeho	n	life cycle
ሠጌኅኅ	malaφiθ	n	fruit (rel. to ‘life’ and ‘flower’)
ሠጌጌ	malaʃ	n	root (rel. to ‘life’)
ሠጌጌ	malaʃa	v	live
ሠጌጌኅ	malaʃaiθo	n	life (a person’s life from birth to death) (nom. of ‘live’)
ሠጌጌጌጌ	malaʃlox	n	purpose (life’s purpose)
ሠጌጌጌ	malaʃti	adj	healthy (rel. to ‘live’)

Ἰουτσαθ	Hiutsaθ	POS	English
ἄρχη	malaxe	n	life (general--no beginning and end)
ἄρσ	male	int	where
ἄρσθ	maleosθe	pro	somewhere (lit. ‘where some’)
ἄρσ	malef	adj	ripe
ἄρσ	mafa	v	bring
ἄρσκα	mafkala	n	bread
ἄρσ	maθane	n	mother
ἄρσ	maθo	v	be
ἄρσ	meas	n	wrist
ἄρσ	mefeo	v	choose
ἄρσ	mehole	v	dig
ἄρσ	mekuse	n	way, method
ἄρσ	melo	int	who
ἄρσθ	meloosθe	pro	someone (lit. ‘who some’)
ἄρσ	melufna	adj	enough
ἄρσ	menalef	n	circle (lit. ‘one line’)
ἄρσ	meni	int	when
ἄρσθ	meniosθe	pro	sometime (lit. ‘when some’)
ἄρσ	meηo	n	chair
ἄρσ	meof	v	sit
ἄρσ	mefalitsa	n	secrecy
ἄρσ	mesafo	v	fulfill
ἄρσ	mesei	v	stay, remain
ἄρσ	metsi	n	corner
ἄρσ	mexes	n	mid-day break; lunch
ἄρσ	mexo	prep	around (+ LOC); (go) around (+ ACC); concerning, about (+ DAT); out and around (+ ABL)

ᲑᲣᲗᲗ	Hiutsaθ	POS	English
ᲐᲗᲗ	meθalu	n	competence, ability
ᲐᲗᲐ	meθao	adj	middle
ᲐᲗᲗ	meθelo	n	weather
ᲐᲗᲗᲗ	meθsola	n	noon/midday (lit. ‘mid-day’)
ᲐᲗᲗ	miate	n	belly
ᲐᲗᲗ	mifne	aux	should
ᲐᲗ	milo	v	nourish, satisfy (personally, emotionally)
ᲐᲗ	miφa	n	mouth
ᲐᲗᲗ	mitsaθe	v	mediate, communicate
ᲐᲗᲗᲗᲗ	miθkelis	n	spirit (being with no form)
ᲐᲗᲗᲗᲗᲗ	miθolifne	adj	real
ᲐᲗᲗᲗᲗ	moalexte	n	task (rel. to ‘work’)
ᲐᲗᲗᲗᲗᲗ	moaʃojelo	adj	twenty-one (sacred form; used only when referring to life cycles)
ᲐᲗᲗᲗᲗ	moluθna	n	schadenfreude, happiness (at another’s expense)
ᲐᲗᲗ	mona	int	what
ᲐᲗᲗᲗᲗᲗ	monaosθe	pro	something (lit. ‘what some’)
ᲐᲗᲗᲗᲗᲗ	monaʃ	adj	alone
ᲐᲗᲗ	mone	adj	one
ᲐᲗᲗᲗ	moneθo	adj	only
ᲐᲗᲗᲗᲗ	moφkuse	v	roll
ᲐᲗᲗᲗᲗᲗᲗ	moφkuseaθ	n	wheel (nom. of ‘roll’)
ᲐᲗᲗᲗ	moφule	v	move
ᲐᲗᲗᲗᲗᲗᲗ	moφuleaθ	n	vehicle (nom. of ‘move’)
ᲐᲗᲗᲗ	mose	pro	which
ᲐᲗᲗᲗ	mosje	n	mountain
ᲐᲗᲗᲗᲗᲗᲗ	moθeatax	n	ambition (lit. ‘self want’)

ᲙᲗᲗᲗ	Hiutsaθ	POS	English
ᲙᲗᲗᲗᲗ	moθelafe	n	volition (lit. ‘self do’)
Კ	mu		mu
ᲙᲗᲗᲗ	mupeka	v	interest (+ DAT)
ᲙᲗᲗᲗᲗᲗ	mupekalih	adj	interesting (part. of ‘interest’)
ᲙᲗ	muru	v	use
ᲙᲗᲗ	muje	n	mouse
ᲙᲗᲗᲗ	muṣti	adj	sour
ᲙᲗᲗ	naḟi	n	feather
ᲙᲗᲗᲗ	naḟθe	v	swim
ᲙᲗᲗᲗᲗᲗ	natsulix	adv	of course
ᲙᲗᲗᲗᲗᲗ	neḟθe	adj	zero, nothing, none (lit. ‘no thing’)
ᲙᲗᲗ	nef	n	line
ᲙᲗᲗ	neni	adj	nine
ᲙᲗᲗᲗᲗ	neḟθa	n	worth, value (rel. to ‘expensive’)
ᲙᲗᲗᲗᲗᲗ	neḟθali	adj	expensive (metaphorical use)
ᲙᲗᲗᲗ	nesi	adv	there
ᲙᲗᲗᲗᲗᲗ	nespo	adv	then (opposite of ‘now’)
ᲙᲗᲗᲗᲗᲗ	neṣafo	adj	mean
ᲙᲗᲗᲗ	neṣi	v	go
ᲙᲗᲗᲗᲗᲗ	neθah	n	door (rel. to ‘go’ and ‘through’)
ᲙᲗᲗᲗ	nile	v	try
ᲙᲗᲗᲗ	niḟ	v	put
ᲙᲗᲗᲗ	niḟe	v	take
ᲙᲗᲗᲗᲗᲗ	nisli	v	make
ᲙᲗᲗᲗᲗᲗᲗ	nisθu	adj	new, young
ᲙᲗᲗᲗ	noi	adj	first
ᲙᲗᲗᲗᲗᲗ	nolef	v	hide
ᲙᲗᲗᲗᲗᲗ	noliθ	n	north

ᲑᲗᲗᲗ	Hiutsaθ	POS	English
ᲕᲗᲗ	nomaxa	v	open
ᲕᲗᲗᲗᲗ	nomaxaαθ	n	key (nom. of ‘open’)
ᲕᲗ	nosa	v	count
ᲕᲗᲗᲗ	nosaiθo	n	number (nom. of ‘count’)
ᲕᲗᲗ	noᲗte	v	hate
ᲕᲗ	noθa	v	lie (down)
Ვ	nu		nu
ᲕᲗᲗ	nuleθ	n	brain
ᲕᲗᲗᲗ	nutsume	n	evening (hours just before and after the sun sets) (rel. to ‘night’, ‘before’, ‘moon’)
ᲕᲗᲗᲗ	nuxes	n	dinner, evening ceremony
ᲕᲗᲗᲗ	nuθne	n	night (hours between twilight and dawn)
ᲕᲗᲗᲗ	ᲗᲗᲗᲗᲗ ... ᲗᲗᲗᲗᲗ	conj	neither ... nor
ᲕᲗᲗᲗᲗ	ᲗᲗᲗᲗᲗᲗ	adj	neutral (lit. ‘no color’)
Ვ	ᲗᲗ-	n	negation
ᲕᲗᲗ	ᲗᲗho	n	bed
ᲕᲗᲗᲗ	ᲗᲗeis	n	hat
ᲕᲗᲗᲗ	ᲗᲗᲗᲗᲗ	n	faith
ᲕᲗᲗᲗᲗ	ᲗᲗᲗᲗᲗ	n	loyalty
Ვ	ᲗᲗ		no
ᲕᲗᲗᲗ	ᲗᲗᲗᲗᲗ	n	dawn; hours of the morning just before and as the sun rises
ᲕᲗᲗᲗ	ᲗᲗime	adv	indeed
ᲕᲗᲗᲗᲗ	ᲗᲗixes	n	morning ceremony; breakfast
ᲕᲗᲗᲗᲗ	ᲗᲗᲗᲗᲗ	n	lizard
ᲕᲗ	ᲗᲗue	v	give
ᲕᲗᲗᲗᲗ	ᲗᲗulaθo	v	hold (rel. to ‘hand’)

Ἰουτσαθ	Hiutsaθ	POS	English
Ἰουτσαθ	julaθoaθ	n	box (nom. of ‘hold’)
Ἰουτσαλα	jupasla	adj	every
Ἰουσα	jusa	n	hand
Ἰουτσαμῆ	jutsahme	v	grant, bestow (rel. to ‘give’ and ‘answer’)
Ἰουξίλη	juxile	n	humor, hilarity
Ἰουθου	juthuo	v	do crafts, sew, draw, knit
Ἰαι	jai	neg	not (dec.)
Ἰαλε	jale	adj	long
Ἰαλ	jaf	n	edge
Ἰάχαμο	jáxamo	prep	without (lit. ‘not with’) (+ COM)
Ἰάχαφε	jáxaφe	prep	without (lit. ‘not with’) (+ INST)
Ἰαχο	jaxo	v	worry
Ἰαχοτσο	jaxotso	n	demon (spirit with ability to inhabit bodies)
Ἰάθαλε	jáθale	adj	forever (lit. ‘no end’)
Ἰει	jei	neg	not (imp.)
Ἰελαίλο	jelailo	n	law
Ἰεο	jeo	v	smell
Ἰεξι	jexi	v	regret
Ἰίμας	jimas	v	stand
Ἰίφα	jifα	v	control
Ἰίφαιθο	jifaiθo	n	control
Ἰιλαφε	jilafe	adj	free
Ἰιλο	julo	v	free, release
Ἰιταφου	oftafu	v	allow
Ἰοκαφμα	okeaφma	adj	ugly (of objects)
Ἰοκαφ	okepa	adj	ugly (of people)

ᐃᓄᐃᓄᐃ	Hiutsaθ	POS	English
ᐅᓄᓄᓄ	okesa	v	keep
ᐅᓄᓄᓄᓄ	okexame	adj	ugly (of nature)
ᐅᓄᓄᓄ	olatse	n	war
ᐅᓄᓄᓄ	olaxe	v	spill, let loose, let go
ᐅᓄᓄᓄ	olis	v	wake
ᐅ	omeka		omeka
ᐅᓄᓄᓄ	omeli	v	marry
ᐅᓄᓄᓄ	omos	conj	though
ᐅᓄᓄᓄ	onise	n	neck
ᐅᓄᓄᓄ	ojele	n	river
ᐅᓄᓄᓄ	ojeθ	v	fall
ᐅᓄᓄᓄᓄ	ojeftsu	v	destroy
ᐅᓄᓄᓄ	oφale	n	egg
ᐅᓄᓄᓄ	oφaθe	n	eye
ᐅᓄᓄᓄᐅᓄᓄᓄ	oφaθeolis	v	awaken, become aware (lit. ‘eye wake’)
ᐅᓄᓄᓄᐅᓄᓄᓄᓄᓄ	oφaθeolisiθo	n	spirituality
ᐅᓄᓄᓄᐅᓄᓄᓄᓄᓄᓄ	oφaθeolislih	adj	spiritual
ᐅᓄᓄᓄ	osa	v	cry
ᐅᓄᓄᓄᓄᓄᓄᓄ	oseθme	v	pull
ᐅᓄᓄᓄᓄᓄᓄᓄᓄ	oskeote	v	vomit
ᐅᓄᓄᓄᓄ	osθe	pro	some, any (unknown entity)
ᐅᓄᓄᓄᓄ	oφe	adj	difficult
ᐅᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄ	oφnisθume (filoθ--)		welcome to --
ᐅᓄᓄᓄᓄᓄᓄᓄ	oφθele	n	shame
ᐅᓄᓄᓄᓄᓄᓄᓄᓄ	oφθule	v	cut
ᐅᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄᓄ	oφθuleaθ	n	knife (nom. of ‘cut’)
ᐅᓄᓄᓄᓄ	otse		otse

မူလအက္ခရာ	Hiutsaθ	POS	English
ဇာဝ်	oθale	n	ear
ဇာဝ်မံဇာဝ်	oθefahoteφiθe	n	imposter; implies volitional or purposeful (lit. ‘false flower’)
ဇာဝ်မံဇာဝ်မံ	oθefahotetaφiha	n	root of a problem (bad seed, bad apple); implies volitional or purposeful (lit. ‘false tree’)
ပာဝ်	pahe	n	bark (rel. to ‘brown’)
ပာဝ်မံ	pahesθa	adj	brown
ပာဝ်ဇာ	pahta	n	wood
ပာဝ်မံ	pais	adj	light (for shades/hues)
ပာဝ်မံမံ	paisθa	adj	white
ပာဝ်	pala	adv	here
ပာဝ်ဇာ	paof	n	fire
ပာဝ်ဇာမံ	paofθamo	v	burn (rel. to ‘fire’)
ပာဝ်	paφe	aux	may
ပာဝ်မံ	paφme	v	attract, charm
ပာဝ်	pafo	n	attraction, charm, magnetism
ပာဝ်ဇာ	pafole	n	magnet (rel. to ‘attract’)
ပာဝ်ဇာမံ	pafoliθo	adj	attractive, sexy (unexplainable attractiveness or magnetism)
ပာဝ်မံ	paθane	n	father
ပာ	pe		pe
ပာဝ်	pea	n	skin
ပာဝ်ဇာမံ	peaφke	v	fight (for fighting’s sake); verbal or physical
ပာဝ်ဇာ	pelia	n	squirrel
ပာဝ်ဇာ	pelife	v	tempt
ပာဝ်ဇာမံ	pelifeaθ	n	temptation
ပာဝ်	peφo	v	fight (with good reason); verbal or physical

ጌህጃጎ	Hiutsaθ	POS	English
ጊህጅ	pefa	adj	royal (rel. to ‘queen’)
ጊህጂ	pefame	v	reign
ጊህጂጎ	pefameθe	n	queen (nom. of ‘reign’)
ጊህጂሃ	pefatsone	n	hierarchy (social)
ጊህጅ	pefle	v	rub
ጊህሃ	pefne	v	walk (rel. to ‘foot’)
ጊህጅ	petas	n	foot
ጊህጂ	petsali	v	run (rel. to ‘foot’)
ጊህጂ	petsuʃi	v	close
ጊህጂጎጎ	petsuʃiaθ	n	lock (nom. of ‘close’)
ጊህጂ	peθme	v	appear
ጊህጅ	peθsa	n	fish
ጊህጂ	poʃte	n	frequency
ጊህጅጎ	polisko	v	succeed
ጊህሃጎ	poneθ	n	bone
ጊህጂ	pupe	n	sweetheart; term of endearment
ጊህጅ	pupeʎa	n	group
ጊህጂጎ	pupeo	adj	foolish
ጊህጅ	ʃale	adj	four
ጊህጂጎጎጎ	ʃalemalaqelo	n	eighty-four-year cycle (lit. ‘four life cycle’)
ጊህጅሃጎጎጎ	ʃaleʃinaʃoluθa	v	be/get lucky (lit. ‘four find’; 4 is a lucky/blessed number)
ጊህጅጎጎ	ʃaleθle	adj	quarter (rel. to ‘four’)
ጊህጂጎ	ʃaliʃne	adj	quiet
ጊህጅጎጎ	ʃaliʃθa	n	square (rel. to ‘four’ and ‘same’)
ጊህጅጎ	ʃaliʃe	v	secret
ጊህጂጎ	ʃalitso	n	secret

ᐃᐱᐱᐱᐱ	Hiutsaθ	POS	English
ᐱᐱᐱᐱ	φasile	n	kingdom
ᐱᐱᐱᐱᐱ	φaθsino	v	fascinate
ᐱᐱᐱᐱᐱ	φehamo	v	blow (rel. to ‘wind’)
ᐱᐱᐱ	φehe	n	wind
ᐱᐱᐱᐱ	φesio	n	mission
ᐱᐱᐱᐱ	φesta	adv	behind
ᐱᐱᐱᐱ	φesta	prep	behind, after (+ LOC)
ᐱᐱᐱᐱᐱ	φestalo	adj	next (rel. to ‘after’)
ᐱ	φi		φi
ᐱᐱᐱᐱ	φioʃa	n	butterfly
ᐱᐱᐱᐱ	φiφlu	adj	five
ᐱᐱᐱ	φiθe	n	flower
ᐱᐱᐱᐱᐱᐱᐱ	φiθenisθu	n	bloom (lit. ‘new/young flower’)
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	φiθeniθueposθo	n	spring (lit. ‘bloom season’)
ᐱᐱᐱ	φula	n	table
ᐱᐱᐱᐱᐱ	safela	n	drink
ᐱᐱᐱᐱᐱᐱ	saftune	v	accept
ᐱᐱᐱᐱᐱᐱᐱᐱᐱ	saftunelih		you’re welcome (lit. ‘accepted’)
ᐱᐱᐱᐱᐱᐱ	sanafio	adj	silent out of turmoil (shocked/confused into silence) (rel. to ‘snow’ and FIO)
ᐱᐱᐱᐱᐱᐱ	sanahe	adj	silent (rel. to ‘snow’)
ᐱᐱᐱᐱᐱᐱ	sanalo	n	snow
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	sanaloeposθo	n	winter (lit. ‘snow season’)
ᐱᐱᐱᐱ	saŋa	v	know
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	saŋaiθo	n	knowledge
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	saox	n	leg
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ	satole	adj	straight

Ἰουταῖον	Hiutsaθ	POS	English
ἡμέρα	sola	n	day; hours between dawn and twilight
ἡλιος	solej	n	sun
ἡλιόθερος	solejerosθo	n	summer (lit. ‘sun season’)
ψυχή	soliθa	n	soul, aura, spirit (collective of a person’s character)
νότος	soluθ	n	south
ἑξομή	someja	n	trip, journey, vacation
κοιμηθῆναι	soja	v	sleep
τοιχοπέτρα	sojaf	n	brick
κύων	sopaju	n	dog
σοφία	soφia	adj	wise
ῥαβδίον	sose	adj	smooth
ῥυτίτις	sojuθ	adj	dirty
ὑποκάτω	sulo	prep	under, below (+ LOC); under (+ ACC); out from under (+ ABL)
ὑποκάτωθεν	suloθ	adj	lower (rel. to ‘below’)
τύχη	sumae	adj	lucky (only applicable to non-Χιφαθecho)
λίθος	suneo	n	stone
ἡλιόφωτος	supleφ	v	light
ἡλιόφωτος	supleφaθ	n	light (as in ‘turn on the light’)
ἡλιόφωτος	supleφiθo	n	light (as in ‘I see light’)
ἡλιόφωτος	supleφlih	adj	light (for well-lit areas)
ὄπισθεν	ʃahes	n	tail
ὄφλημα	ʃakone	n	obligation, duty (to Colony/society)
ὄστρακον	ʃalef	n	farm
ὄλιγον	ʃama	adj	slow
ὄσπρον	ʃamalaf	n	seed (rel. to ‘life’)

ᐃᐱᐱᐱᐱ	Hiutsaθ	POS	English
ᐃᐱᐱᐱᐱ	ʃamoθene	n	obligation, duty (to self)
ᐃᐱᐱᐱ	ʃanahe	n	obligation, duty (to role/title/job)
ᐃᐱᐱ	ʃane	n	obligation, duty (general)
ᐃᐱᐱᐱ	ʃateʃ	adj	full
ᐃᐱᐱᐱ	ʃaule	n	hair
ᐃᐱᐱᐱ	ʃaxane	n	obligation, duty (to family)
ᐃᐱᐱᐱᐱᐱ	ʃenasθa	adj	orange
ᐃᐱᐱ	ʃetso	n	sand
ᐃᐱᐱ	ʃi		yes
ᐃᐱᐱᐱ	ʃiaŋe	v	hunt
ᐃᐱᐱᐱ	ʃikape	n	sweetheart (term of endearment for a small girl)
ᐃᐱᐱᐱ	ʃikato	n	sweetheart (term of endearment for a small boy)
ᐃᐱᐱᐱ	ʃilete	v	protect
ᐃᐱᐱ	ʃima	v	dress
ᐃᐱᐱᐱᐱ	ʃimono	n	clothes
ᐃᐱᐱ	ʃina	v	see
ᐃᐱᐱᐱᐱᐱᐱ	ʃinaʃoluθa	v	find (lit. ‘see again’ (or ‘see twice’))
ᐃᐱᐱᐱ	ʃiθah	n	window (rel. to ‘see’ and ‘through’)
ᐃᐱᐱ	ʃolu	adj	two
ᐃᐱᐱᐱ	ʃoluho	n	twins (lit. ‘twos’)
ᐃᐱᐱᐱᐱᐱ	ʃolutona	adj	twelve (lit. ‘two ten’)
ᐃᐱᐱᐱᐱ	ʃoluθa	adv	again (lit. ‘twice’)
ᐃᐱᐱᐱᐱᐱ	ʃoluθle	adj	half (rel. to ‘two’)
ᐃᐱᐱ	ʃone	v	begin
ᐃᐱᐱ	ʃoŋe	v	fold
ᐃᐱᐱᐱᐱᐱᐱ	ʃoθeaϕle	adj	beautiful (of objects)

ጌህጌጌ	Hiutsaፀ	POS	English
ጌጌህ	joፀemo	adj	beautiful (of people)
ጌጌህ	joፀemu	n	beauty (of people; often metaphorical)
ጌጌፀህ	joፀexame	adj	beautiful (of nature)
ጌጌህ	juፀano	n	sister
ጌ	ta		ta
ጌህ	taali	n	animal (large classification label)
ጌህ	taheno	n	hope (rel. to ‘hope’ (v.))
ጌህ	taheፀa	v	hope
ጌህ	talitso	n	manner
ጌህ	tamali	n	animal (forest (i.e., native) animal)
ጌህ	tqፀali	n	animal (wild (i.e., exotic/non-native) animal)
ጌህ	taፀiha	n	tree
ጌህ	taፀali	n	animal (farm animal)
ጌህ	taፀes	adj	thousand
ጌህ	taፀki	prep	far (from) (+ LOC)
ጌህ	taፀkime	adj	far
ጌህ	taxali	n	animal (house animal (i.e., pet/domesticated))
ጌህ	taxaፀa	v	wish
ጌህ	tefale	adj	alive
ጌህ	teፀfahote	n	sin (nom. of ‘wrong’)
ጌህ	teፀliispole	n	part (nom. of ‘partial’)
ጌህ	tia	adj	short
ጌህ	tiakaleፀo	n	diacritic (used for reduced form of vowels)
ጌህ	tiata	pro	it (animacy without volition)
ጌህ	timaፀi	adj	normal

ႁႃႏႃ	Hiutsaθ	POS	English
ႃႏ	time	v	drink
ႃႏႃ	timeaθ	n	cup (nom. of ‘drink’)
ႃႏ	tinofi	v	teach
ႃႏႃႏ	tinofiθo	n	lesson (nom. of ‘teach’)
ႃႏႃႏႃႏႃႏ	tinofitsasθelos	n	fable, parable (lit. ‘teach story’)
ႃႏႃ	tinofiθe	n	teacher
ႃႏႃ	tisana	n	remedy, solution
ႃႏ	tixo	adj	thin
ႃႏႃႏ	tofahaθ	n	down (as a direction)
ႃႏ	tona	adj	ten
ႃႏ	toxo	adv	yet
ႃႏႏ	toθme	v	set
ႃႏႏႃ	toθmeθ	n	west (rel. to ‘set’)
ႃႏ	tsa	inter	a stall for time (like ‘um’)
ႃႏႃ	tsafeo	v	hurt
ႃႏႏ	tsafima	v	deliver (rel. to ‘say’, ‘carry’)
ႃႏႏႃ	tsafimaθe	n	angel (lit. ‘deliverer’)
ႃႏ	tsah	int	(marker)
ႃႏႃႏ	tsahaθe	v	shout; (+ DAT) shout to/at; (ditransitive) shout X (to/at Y)
ႃႏႃႏႏ	tsahlome	v	command, order
ႃႏႃ	tsahje	v	ask
ႃႏႃႏႏ	tsahjnema	v	pray, beseech
ႃႏႃႏႃ	tsahjiθa	v	answer
ႃႏႏႃ	tsamano	v	remember
ႃႏႏ	tsamas	n	memory
ႃႏႏႃႏႃ	tsamaspoθu	n	letter (correspondence)
ႃႏႏႃႏႃႏ	tsamassuneo	n	Stone (memory)

မိူဝ်ႈ	Hiutsaθ	POS	English
ၵူ	tsame	v	write
ၵူဝ်	tsameaθ	n	pen (nom. of ‘write’)
ၵူၼ်	tsamelo	v	record (keep track)
ၵူၼ်ႈ	tsameloiθo	n	record (e.g., list of past events)
ၵူၼ်ႈၵူ	tsameŋpoθu	n	book
ၵူၼ်	tsaŋaφ	n	fear (related to ‘fear’ (v.))
ၵူၼ်	tsaŋaφo	v	fear
ၵူၼ်ႈၵူ	tsasθelos	n	story
ၵူၼ်	tsato	adj	hard
ၵူၼ်	tsatsio	v	speak out of turn, say wrong thing at the wrong time (lit. ‘fast speak’)
ၵူၼ်ဝ်	tsatsioθe	n	person known for speaking out of turn or saying the wrong thing at the wrong time
ၵူၼ်	tsauŋe	v	draw
ၵူၼ်ႈ	tsauŋeiθo	n	picture (nom. of ‘draw’)
ၵူၼ်	tsaθe	v	say, speak, tell
ၵူၼ်ႈ	tsaθefah	v	lie (accidental; e.g., telling a non-truth because unaware of the full story)
ၵူၼ်ႈ	tsaθefahno	v	lie by withholding information
ၵူၼ်ႈ	tsaθefahnoθe	n	person known for being dubiously vague
ၵူၼ်ႈ	tsaθefahote	v	lie (intentional) (lit. ‘say false’)
ၵူၼ်ႈ	tsaθefahoteθe	n	person who cannot be trusted
ၵူၼ်ႈ	tsaθefahθe	n	person known for speaking without knowing all the facts
ၵူၼ်ႈ	tsaθeiθo	n	language (nom. of ‘say’)
ၵူၼ်ႈ	tsaθemeo	v	interpret, communicate, translate
ၵူၼ်	tsaθhe	v	call

ᐃᐠᐃᐠ	Hiutsaθ	POS	English
ᐃᐠᐃᐠᐠ	tsaθheiθo	n	name, label (nom. of ‘call’)
ᐃᐠᐃᐠ	tsaθma	n	word
ᐃᐠᐃᐠᐠᐠ	tsaθmas	n	message
ᐃᐠᐠ	tseja	prep	more than, better than, than (+ ACC)
ᐃᐠᐠ	tsefa	n	arm
ᐃᐠᐠᐠ	tsetilo	n	direction, way
ᐃᐠᐠ	tseθ ... tseθ	conj	as ... as ... (‘as happy as a clam’)
ᐃᐠᐃᐠᐠ	tsiamo	v	impact
ᐃᐠᐃᐠᐠᐠ	tsiamoiθo	n	difference (impact)
ᐃᐠᐠᐠᐠ	tsilajo	v	trade
ᐃᐠᐠ	tsijni	n	wire
ᐃᐠᐠ	tsio	adj	fast
ᐃᐠᐠ	tsito	pro	they (animacy without volition)
ᐃᐠᐠᐠ	tsoli	v	turn (physical direction)
ᐃᐠᐠᐠᐠ	tsomife	v	surprise, amaze
ᐃᐠᐠᐠᐠ	tsoske	n	color
ᐃᐠᐠᐠᐠᐠᐠᐠᐠᐠ	tsoskeposθo	n	fall (lit. ‘color season’)
ᐃᐠᐠᐠᐠ	tsuimane	n	natural wonder; miracle
ᐃᐠᐠᐠ	tsufe	adv	still, and yet
ᐃᐠᐠᐠ	tsufo	prep	in front of, before (+ LOC)
ᐃᐠᐠᐠᐠᐠ	tuafmu	n	butt
ᐃᐠᐠᐠᐠ	tuhane	v	doubt
ᐃᐠᐠᐠᐠᐠᐠ	tulaθle	v	delight
ᐃᐠᐠᐠᐠᐠ	tuolas	n	servant
ᐃᐠᐠᐠᐠᐠᐠ	tuomofa	n	prison
ᐃᐠᐠᐠ	ufte	adj	strange
ᐃᐠᐠᐠ	ule	conj	if

ᐃᐸᐃᐸ	HiutsaḠ	POS	English
ᐅᐆᐸ	ulef	v	cause
ᐅᐆᐸᐱᐸ	ulefate	v	listen (lit. ‘cause hear’)
ᐅᐆᐸᐱᐸᐸᐸᐸᐸᐸ	ulefaximonaḡ	v	isolate (other-imposed) (lit. ‘cause make alone’)
ᐅᐆᐸᐸᐸᐸᐸ	ulefseḡme	v	study (lit. ‘cause learn’)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸ	ulefsiḡesto	v	kill (lit. ‘cause die’)
ᐅᐆᐸᐸᐸᐸ	uleḡjina	v	look, watch (lit. ‘cause see’)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uleḡjina moḡuleiḠo soleḡsu a	v	spend time (lit. ‘watch the sun’s movement’)
ᐅᐆᐸᐸᐸᐸᐸ	uleḡjone	v	greet (lit. ‘cause begin’)
ᐅᐆᐸᐸᐸᐸᐸᐸ	uleḡxila	v	joke (lit. ‘cause laugh’); tease (+DAT)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uleḡxitsomone	v	single out (lit. ‘cause become one’)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uleḡxitsoḡolu	v	copy, duplicate (lit. ‘cause become two’)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uleḡxitsoḡoluiḠo	n	picture (nom. of ‘copy’)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uleḡḡale	v	finish (lit. ‘cause end’)
ᐅᐆᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	ulifame	v	point
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	umasiḠa	adj	wonderful
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uḡnetsa	v	sculpt, carve
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uḡnetsaḠe	n	sculpter, carver, potter
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uḡnexa	n	art
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uḡje	n	nose
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uselo		uselo
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uḡsesne	v	offer
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uḡste	adj	rotten
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	uta		uta
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	utsane	v	sell
ᐅᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸᐸ	utse	adj	better, comparative

ᐃᐅᐅᐅ	Hiutsaθ	POS	English
ᐅᐅᐅᐅ	utsefae	adj	inferior (used to describe someone the speaker looks down on) (lit. ‘more bad’)
ᐅᐅᐅᐅ	utseiφune	adj	uppity (used to describe someone who thinks they’re better than everyone else) (lit. ‘more good’)
ᐅᐅᐅᐅ	utseka	n	bird
ᐅᐅᐅᐅ	utsima	adj	last, final
ᐅᐅᐅᐅ	utsimaθ	n	time
ᐅᐅᐅᐅ	utsiηaf	n	border, boundary (rel. to ‘final’ and ‘edge’)
ᐅᐅ	uθ	n	side (of a shape or area; physical location)
ᐅᐅ	xa	adv	together (rel. to ‘with’)
ᐅᐅᐅᐅᐅᐅ	xaelenaiθo	n	government (nom. of ‘together lead’)
ᐅᐅᐅᐅᐅ	xafiloθne	v	meet (lit. ‘together come’)
ᐅᐅᐅ	xaftsa	adj	strong (muscular strength)
ᐅᐅᐅᐅᐅᐅ	xaiφepaiθo	n	organizaed religion (lit. ‘together religion’)
ᐅᐅᐅᐅ	xaiφape	n	temple, Assembly Hall (rel. to ‘holy’)
ᐅᐅᐅᐅ	xakaθi	v	grow (intransitive only)
ᐅᐅᐅᐅ	xalaθa	v	commune
ᐅᐅᐅᐅᐅᐅ	xalaθaiθo	n	community, communion
ᐅᐅᐅᐅᐅᐅᐅ	xaleφetaiθo	n	council (nom. of ‘advise together’)
ᐅᐅᐅᐅ	xalone	n	son
ᐅᐅᐅᐅ	xaluθe	n	happiness
ᐅᐅᐅᐅ	xamala	n	city (rel. to ‘together’ and ‘live’)
ᐅᐅᐅᐅ	xameli	v	follow, obey (rel. to ‘with’)
ᐅᐅᐅ	xamo	prep	with (+COM)
ᐅᐅᐅᐅᐅᐅ	xamotaheθa		please (lit. ‘with hope’)

Ἰουταῖο	Hiutsaθ	POS	English
Ἰᾶ	xane	adj	masculine, male
Ἰᾷ	xane	n	building
ἸᾷἸ	xane	v	tie (rel. to ‘together’ and ‘hand’)
ἸᾷἸ	xaoli	n	grass (rel. to ‘green’)
ἸᾷἸᾷ	xaolisθα	adj	green
ἸᾷἸᾷ	xaomeθ	n	nature
ἸᾷἸᾷᾷ	xaomeθilo	n	science (rel. to ‘nature’)
ἸᾷἸᾷ	xaona	n	leaf
ἸᾷἸᾷ	xaof	n	field
ἸᾷἸᾷᾷ	xaotaφ	n	woods, forest
Ἰᾷᾷ	xarone	n	man
Ἰᾷᾷᾷ	xaroneo	n	husband
Ἰᾷᾷ	xaφε	prep	with (+ INST)
Ἰᾷᾷᾷᾷᾷ	xaseφmeiθo	n	class (nom. of ‘learn together’)
Ἰᾷᾷᾷ	xatsaθε	v	talk, converse (lit. ‘together speak’)
Ἰᾷᾷᾷᾷᾷ	xatsaθειθo	n	conversation (nom. of ‘talk’)
Ἰᾷᾷᾷ	xatsima	v	support (rel. to ‘together’, ‘idea’)
Ἰᾷᾷ	xaθ	n	muscle
Ἰᾷᾷᾷ	xaθane	n	family
Ἰᾷᾷᾷ	xaθo	n	meat
Ἰᾷᾷᾷ	xeah	n	ankle
Ἰᾷᾷᾷ	xeis	adj	dark
Ἰᾷᾷᾷᾷᾷ	xeisθα	adj	black
Ἰᾷᾷᾷᾷ	xelota	v	get
Ἰᾷᾷᾷ	xeno	adj	hundred
Ἰᾷᾷᾷ	xepo	adj	outside (metaphorical sense of ‘abnormal’)
Ἰᾷᾷᾷᾷᾷ	xepoleθα	v	ostracize, throw out

ᐅᓄᓴᐅᓴ	Hiutsaθ	POS	English
ᐅᓴᓶᓴᐅᓴᐅᓴ	xifinaluθmes	n	July (lit. ‘see month’)
ᐅᓴᓶᓴᐅᓴᐅᓴᐅᓴᐅᓴ	xifinaθoluθaluθmes	n	August (lit. ‘find month’)
ᐅᓴᓴ	xiteθ	n	talent, ability
ᐅᓴᐅᓴᐅᓴᐅᓴ	xitsaθeluθmes	n	May (lit. ‘interpret month’)
ᐅᓴᐅᓴ	xitso	v	change, become
ᐅᓴᓴᓴ	xiuθ	n	heart
ᐅᓴᓴᓴ	xiuθ	prep	beside, along, to the side, near (+ LOC); (go) along the side of (+ ACC)
ᐅᓴᐅᓴᐅᓴᐅᓴᐅᓴᐅᓴᐅᓴ	xixilatsaluθmes	n	April (lit. ‘heal month’)
ᐅᓴᐅᓴ	xoif	adj	rough
ᐅᓴᐅᓴᓴ	xolaθo	n	presence
ᐅᓴᓴᓴ	xoli	v	trick
ᐅᓴᐅᓴᐅᓴᓴ	xomelaθ	n	location
ᐅᓴᐅᓴᐅᓴᓴ	xulitsafe	n	ritual (rel. to ‘tradition’)
ᐅᓴᐅᓴᐅᓴᓴ	xulitse	n	tradition
ᐅᓴᐅᓴᐅᓴᓴ	θahilo	n	back
ᐅᓴᐅᓴᓴ	θahno	prep	through, across (+ ACC); across (+ LOC) (e.g., ‘she is across the river’)
ᐅᓴᓴᓴᓴ	θakinu	v	thank
ᐅᓴᓴᓴᓴᓴᓴᓴᓴᓴ	θakinuiθoho		thank you (nom. of ‘thank’)
ᐅᓴᓴᓴᓴ	θale	v	end
ᐅᓴᓴᓴᓴ	θalu	aux	can
ᐅᓴᓴᓴᓴ	θane	n	relative (often used when no specific term is in the language: ‘uncle’, ‘step-sister’, etc.)
ᐅᓴᓴᓴᓴ	θaƚno	adj	thick
ᐅᓴᓴᓴᓴ	θaƚi	adj	other
ᐅᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴ	θaƚkane	adj	fake

ጌህጂኛ	Hiutsaθ	POS	English
ኃ	θe	pro	one (pronoun for ‘person’)
ኃሳግሊ	θeaφma	adj	nice (of objects)
ኃሳፕ	θeata	pro	they (animacy with volition)
ኃሰሊ	θeeme	pro	we (inclusive)
ኃጌ	θele	adj	three
ኃጌሳ	θelea	pro	s/he (formal)
ኃጌኻ	θeleφa	n	event
ኃጌሎ	θelese	adj	kind (nice)
ኃጌ	θelu	n	self
ኃጌሃ	θelune	n	person
ኃጌፕ	θeluta	pro	they (formal)
ኃሊ	θema	adj	nice (for people--character trait)
ኃሃፕሳ	θenotia	n	lamentation, wail, threnody
ኃሳሊ	θeome	pro	we (exclusive)
ኃሎጌ	θesali	n	treasure
ኃሎሳ	θesea	pro	you (formal)
ኃሎሊጌሎጌ	θesmeθsola	n	afternoon (rel. to ‘after’ and ‘noon’)
ኃሎ	θesu	pro	you
ኃሎፕ	θesuta	pro	you (formal, pl)
ኃ	θeta		theta
ኃፕ	θeto	pro	s/he (animacy with volition)
ኃህሊ	θeume	pro	you (pl.)
ኃህሎ	θeus	n	god, lord
ኃሆ	θexo	pro	I
ኃጌሊ	θileme	n	will
ኃጌፕ	θileta	v	will
ኃጌጌ	θipule	n	diablerie, reckless mischief, charismatic wildness

Ἰουτσαθ	Hiutsaθ	POS	English
Ἰουτσαθ	θiſto	v	bite (rel. to ‘tooth’)
Ἰουτσα	θita	n	tooth
Ἰουτσαθ	θolita	n	soul (inner being released upon death)
ἸουτσαθἸουτσαθἸουτσαθ	θolitaaxitsaθelo	v	express intense emotion (lit. ‘soul express’)
Ἰουτσα	θomi	v	envy
Ἰουτσαθ	θomiiθo	n	envy
Ἰουτσαθ	θoφaηe	n	shoe
Ἰουτσαθ	θuloſ	n	house
Ἰουτσαθ	θuneso	adj	twelve (sacred form; only used when referring to the families or Gifts)