

Grammar and lexicon of Proto-Núalís-Takuña

Phonology

Phoneme inventory

Consonants

The following consonant phonemes are found:

	Bilabial	Alveolar	Velar	Glottal
Plosive	p	t	k	ʔ
Nasal	m	n	ŋ	
Fricative		s		
Tap		r		

Vowels

The following monophthongs are found:

	Front	Back
Close	i	u
Open	ɐ	

The following diphthongs are found:

	Initial /i/	Initial /u/	Initial /ɐ/
Final /i/	ij [i:]	ui [uj]	ei [ej]
Final /u/	iu [iw]	uw [u:]	ɐu [ɐw]
Final /ɐ/	iɐ [iə̃]	uɐ [uə̃]	ɐɐ [ɐ:]

Allophonic variation

Consonants

/r/ is realised as prenasalised [nr] in postvocalic position. The plosives are realised as prenasalised in all syllables preceding the stressed syllable if the stressed syllable contains a nasal or postvocalic /r/.

Vowels

Vowels (including diphthongs) are realised as glottalised before the glottal stop and in post-stress position. Vowels (including diphthongs) are realised as nasal before (phonetically) nasal consonants. The close vowels may vary to mid-close vowel in post-stress position.

For example:

/mie.¹ru.tu/ [miẽ.¹nru.to²]

/kɐ.¹ŋi.kiʔ/ [ŋkẽ.¹ŋi.ke^ʔʔ]

Phonotactics

The syllable structure is (C)V(V)(?). The initial C may be any consonant and the nucleus V may be any vowel (monophthong or diphthong). A /ɐ/ following another single monophthong always forms a diphthong with it; however, disyllabic /V.i V.u/ do contrast with monosyllabic /Vi. Vu./ (a minimal pair demonstrating this is /u.miuʔ/, a conjunction meaning “without”, and /u.mi.uʔ/, a noun meaning “the sun”). A coda consonant cannot precede an empty syllable onset (where this would occur, the glottal stop moves into the onset of the following syllable).

Prosody

The language has contrastive stress: one syllable per phonological word is stressed. This means it is realised at a higher pitch than surrounding syllables. Syllables realised as glottalised are always realised at a lower pitch than normal, even if stressed (thus the word /tu¹mimi/ is realised as MHL pitch while the word /tu¹miʔmi/ is realised as MML pitch).

Many words have no stress. These words cliticise to adjacent stress-carrying words; this may occur in chains. Whether they encliticise or procliticise is dependant on the syntactic environment.

Orthography

From here on in this document, /ɐ/ will be written <a>, /ŋ/ will be written <ñ>, /ʔ/ will be written <'> and /r/ will be written <r>. Stressed syllables will be marked with an acute accent where they are not initial. The second element of a diphthong where it is /u i/ are written <w j>.

Word Classes

There are two major word-classes in PNT: nouns and verbs. In addition there are some minor word classes: adpositions, complementisers, conjunctions, and discourse particles.

Nouns

The noun word class is open. Nouns are prototypically physical objects: temporally stable and having definable physical characteristics. There are very few abstract nouns, and most of those that are used abstractly are semantic extensions by metaphor from more prototypical concrete nouns. Nouns may be subcategorised variously. A distinction may be made between nouns which mark number differently: mass nouns, unitary count nouns and collective count nouns, the first of which groups may not take number markers or numerals whilst the other two take different sets of markers. A distinction may also be made between alienably possessable nouns and inalienably possessed nouns.

Both types of count nouns take optional morphological marking for number, and inalienably possessable nouns take mandatory morphological marking for possession.

Verbs

The verb word class is not a fully open class. A small number of lexical items function as full verbs, taking verbal morphology; this subclass of full verbs is closed. The great majority of verbs appear only in a fossilised nominalised form, and must appear with one of the full verbs. These participle verbs are categorised by which full verbs they may appear with.

Full verbs take morphological marking for aspect and positionality. Participle verbs take markings as inalienably possessed unitary count nouns. They are not fully part of the noun word class however, not being able to appear in syntactic positions associated with nouns and having movable stress like full verbs.

Morphology

Morphophonological processes

Stress

Stress does not move with the addition of affixes to nominals. This may mean that it has to be marked where in the base form it is not orthographically marked. Stress does move in verbal morphology. On any given verb, the stress may appear in stem position or in suffix position. In the first case, where on the stem the stress appears is lexically determined. Where the lexical stress is on a non-initial syllable, the initial consonant of the lexically stressed syllable is affected by lenition (see below) if the stress is in suffix position.

Nasalisation

Nasalisation is a type of consonant mutation appearing in nominal number marking and some verbal morphology. When affected by nasalisation, the plain stops appear as nasal stops, the nasal stops appear unchanged, the rhotic appears as /n/ and /s/ appears unchanged. The glottal stop is unchanged.

Lenition

Lenition is a type of consonant mutation very similar to nasalisation with some minor differences. When affected by lenition, the plain stops appear as nasal stops with the exception of the alveolar stop which becomes its equivalent fricative. The fricative appears as a glottal stop and the rhotic appears as the fricative. The glottal stop appears as zero.

Derivational morphology

Compounding

Compounds are mostly head initial. The majority of compounds are verb-noun and verb-verb, deriving new verbs. A few noun-noun compounds are also found, deriving new nouns. No noun-verb compounds are found. The different number inflected forms of nouns are sometimes found fossilised in compounds, but are not found in newly derived compounds.

The onset of the lexically stressed syllable of the second (non-head) element of a compound is affected by lenition. Also, where the second element begins with a nasal consonant, consonants within the first element may be affected by

nasalisation; however, this is irregular and not productive.

Reduplication

Words may be fully reduplicated to produce new words with a range of related meanings. Stress is typically on the second element, and the reduplicated first element may be irregularly shortened. This shortening most commonly involves the deletion of the second element of diphthongs. Reduplicated meanings include: hyponyms; group nouns; repeated actions; faster, more physical or violent versions of actions; reverential or polite terms for individuals.

Derivational affixes

Various derivational affixes are commonly used. Most of these were once commonly compounded words (and some still have full word equivalents) and so most are prefixes. However, unlike simple compounds, some derivational affixes cause nasalisation of the initial consonant of the stem to which they are added, and all other derivational affixes ending in a vowel cause lenition of the first consonant of the stem to which they are added. Some derivational affixes ending in a glottal stop have no effect on the initial consonant of the stem to which they are added. Also, again unlike compounds, derivational affixes do not necessarily derive a word of the same word-class as their stem.

Items in the table marked with an asterisk, *, cause nasalisation of the onset consonant of the stem. All those ending in a vowel and not marked with an asterisk sporadically cause lenition of the onset consonant of the stem.

Root class	Derived class	Affix	Meaning
Verb	Verb	pu'-	passive
		kuta-	causative
		ti-	be (noun), be like (noun), act as (noun)
	Noun	mana-*	patient (of verb), effect (of verb)
		nuw-*	agent (of verb), experiencer (of verb)
Noun	Verb	raw-	location where event takes place
		nu-*	verb with agent (noun), verb using (noun) as instrument
	Noun	ñiñi-	young (of noun), offspring (of noun), patronymic
		mana-*	patient (of action typically performed by noun), effect (of presence or activities of noun)
		-rapa	item made of (noun)
		-mipi	diminutive (compare noun <i>mipimi</i> , “baby”)

Nominal inflection

Number marking

Count nouns take optional morphological markers of number. These are prefixes and consonant mutations shown in

the tables below.

Unitary count nouns

Number	Initial									
	p	t	k	‘	m	n	ñ	s	r	Zero
Singular	p-	t-	k-	‘-	m-	n-	ñ-	s-	r-	Ø-
Collective plural	im-	it-	iñ-	ina‘-	im-	in-	iñ-	in-	ir-	n-
Distributive plural	tajp-	tajs-	taj‘-	taj-	tajm-	tajn-	taj-	tajs-	tajr-	ti-

Collective count nouns

Number	Initial									
	p	t	k	‘	m	n	ñ	s	r	Zero
Collective	p-	t-	k-	‘-	m-	n-	ñ-	s-	r-	Ø-
Singulative	m-	n-	ñ-	Ø-	am-	an-	añ-	n-	ar-	a-
Distributive	tajp-	tajs-	taj‘-	taj-	tajm-	tajn-	taj-	tajs-	tajr-	ti-

For example, the (alienably possessable) unitary count noun *pari*, meaning “boulder, large rock”, has singular *pari*, collective plural *imári*, distributive plural *tajpári*. On the other hand, the (alienably possessable) collective count noun *sana’*, meaning “pebbles, small rocks”, has collective *sana’*, singulative *nana’*, and distributive *tajsána’*. And finally, the (alienably possessable) mass noun *kuamí*, meaning “water”, has no different forms for number at all.

Possession

Inalienably possessed nouns take mandatory morphology to mark possession. This takes the form of infixes and vowel ablaut within their initial syllables. Where the initial syllable contains a diphthong, it is split and the ablaut/infix applies only to the first element. This means that in many forms, there is no distinction between words with a diphthong in the first syllable and an onset-less syllable following the first syllable.

		Initial syllable vowel		
		i	a	u
Close	1st person	-aka-	-uka-	-an(u)-
	2nd person	-i’ka-	-ana’(a)-	-u’na-
	3rd person	-ika-	-ana-	-una-
Distant	1st person	-a-	-u-	-a-
	2nd person	-i’(a)-	-a’(a)-	-u’(a)-
	3rd person	-i-	-a-	-u-

For example, the inalienably possessed (collective count) noun *timuw*, meaning “family members”, has distant 3rd person possessed form *timuw*, distant 2nd person possessed form *ti’muw*, distant 1st person possessed form *tamuw*, close 3rd person possessed form *tikamuw*, close 2nd person possessed form *ti’kamuw* and finally close 1st person

possessed form *takamuw*. The inalienably possessed (unitary count) noun *kajkáa*, meaning “hand”, has forms *kajkáa*, *ka’ikáa*, *kujkáa*, *kanajkáa*, *kana’ikáa* and *kukajkáa*.

Verbal inflection

Where nominal morphology is mainly prefixing, verbal morphology is mainly suffixing. Auxiliary verbs are marked for positionality and evidentiality. Main (participle) verbs are marked as inalienably possessed unitary count nouns: number on these verbs has aspectual meaning, possession agrees with the subject.

Verbal interfix

Where a verb stem ends in a glottal stop and a suffix begins with a consonant, a vowel interfix is added between the suffix and the stem. Where stress is in stem position this vowel is *-a-*, where stress is in suffix position this vowel is *-i-*.

Positionality and evidentiality

True (auxiliary) verbs distinguish five positionalities and five evidentials. These combine to form twenty-five synthetic suffixes, found in the table below. Those marked with an asterisk * take suffix position stress; the others take stem position stress

	Static		Active		
	Sitting	Standing	Andative	Venitive	Turning
Visual sensory	-ka	-ku*	-ña	-ñu*	-aañu
Nonvisual sensory	-a	-u*	-naa	-nu*	-aruw
Inferred	-ma	-mu*	-mij	-mij*	-aamuw
Assumed	-sa	-suw*	-nuw	-nuw*	-aaruw
Reported	-’a*	-’u*	-’aa*	-’uw*	-ra’uw*

An example paradigm, of the verb *kipá’*, “go”, is given in the table below.

	Static		Active		
	Sitting	Standing	Andative	Venitive	Turning
Visual sensory	kipá’aka	kima’ikú	kipá’aña	kima’iñú	kipá’aañu
Nonvisual sensory	kipá’a	kima’ú	kipá’anaa	kima’inú	kipá’aruw
Inferred	kipá’ama	kima’imú	kipá’amij	kima’imíj	kipá’aamuw
Assumed	kipá’asa	kima’isúw	kipá’anuw	kima’inúw	kipá’aaruw
Reported	kima’i’á	kima’i’ú	kima’i’áa	kima’i’úw	kima’ira’úw

Syntax

Nominal categories

Number

Unitary count nouns

In unitary count nouns, the singular form is considered unmarked. It is used where number is specified elsewhere (such as where numerals are used) and where number is to be left unmarked. It is also used to mark singular number,

where the noun indicates only a single entity. Both the distributive plural and the collective plural are used when the noun indicates more than one entity. The distributive is used when the various entities are viewed as separate: this is typical a series of separate individual entities viewed as separate, but may also be used for a series of groups of individuals viewed as separate. The collective plural is used when multiple entities are present but are viewed as a group.

Collective count nouns

In collective count nouns, the collective form is considered unmarked. It is used where number is specified elsewhere (such as where numerals are used) and where number is to be left unmarked. It is also used when the noun indicates a single group, whether this is a group containing multiple entities or only a single entity. The singulative form is used to emphasise that only a single entity is present, while the distributive plural is used when multiple entities are viewed as distinct, whether distinct as individuals or groups.

Possession

Possession is marked on inalienably possessed nouns: it distinguishes the person of the possessor and two forms of possession, termed distant and close. Close possession is used to stress emotional involvement on the part of the possessor. Distant possession is often considered the less marked form, and is the more often used type of possession. However there are many nouns for which close possession is the less marked form: these are typically nouns in which the possessor is expected to be emotionally involved. In these cases, distant possession may be used to emphasise lack of emotional involvement or negative emotional involvement.

For example, the inalienably possessed unitary count noun *sarusarú*, ‘knife’, has second person distant form *sa’rusarú*, ‘your knife’. The second person close form *sana’rusarú* would be used where the possessor has special emotional involvement: perhaps a family heirloom or gift from a friend. In contrast, the inalienably possessed unitary count noun *ñaaamaw*, ‘spouse, lover’, typically takes close possession. It has the first person close form *ñukaamaw*, ‘my spouse’; the first person distant form, *ñuamaw*, would be used to stress lack of emotional involvement or negative emotional involvement: perhaps where the speaker and their spouse were arguing, as an insult when speaking to a third party, or when speaking of a past relationship.

With alienably possessable nouns, possession must be expressed through circumlocution: most commonly, the verb *mitú* is used.

Verbal categories

Positionality

The positionalities distinguish different positions and directions of movement of the subject of the verb. The first distinction is between static and active, which prototypically distinguish between a static and a moving subject. These are subdivided: static into standing and sitting, active into venitive, andative and turning.

When used of persons and some animals, the sitting positionality literally means that the subject is sitting or lying and the standing that the subject is standing. This sometimes distinguishes slightly different meanings of single verbs. When used with inanimates and animates with an anatomy precluding sitting and standing (such as fish), the sitting positionality emphasises ongoing lack of movement or dormancy, while the standing positionality might indicate an imminent possibility of movement.

imánimanaakaiw nimújna ‘araka, “the women are sitting and chatting”: SITTING

imánimanaakaiw nimújna ‘arakú, “the women are standing and talking, the women are bartering”: STANDING

The venitive and andative positionalities when used with verbs of movement distinguish between an emphasis on source or point of setting out, and an emphasis on destination. Both suggest ongoing movement, while

the turning positionality indicates a change in movement. This is prototypically a change in direction (hence the term), but may also be used to indicate changes in speed, mode of travel, or other variables to do with movement; it is sometimes used for the end of movement, or less often for the beginning of movement. Examples of the different positionalities with verbs are found below:

pijmawrána nuwsakaj pij'áa, “the wanderer went forth exploring, I am told”: ANDATIVE

pijmawrána nuwsakaj pij'úw, “the wanderer explored (as he came back home), I am told”: VENATIVE

pijmawrána nuwsakaj pijrá'uw, “the wanderer went exploring around and about, I am told”: TURNING

When used with verbs that are necessarily static, the andative indicates progression or development while the venitive indicates regression or recession. The turning positionality in these cases again indicates ongoing change in aspects of the action, state or event described by the verb.

When used with verbs that are neither explicitly verbs of movement nor incompatible with movement, either of these two sets of meanings may be indicated with the active positionalities.

Evidentiality

The various evidentials are used to indicate the information source that the speaker has for the statement. There is no neutral or unmarked evidential: all evidentials are equally marked and misapplying evidentials is considered lying by speakers as would misapplying another category.

The visual sensory evidential is used when the speaker currently has or has had direct visual experience of the statement they are making. It is the evidential typically used when talking about the speaker's own present or past actions. The non-visual sensory evidential is used when the speaker currently has or has had direct experience other than sight of the statement they are making. This covers taste, touch, hearing (other than speech), and smell. The inferred evidential is used when the speaker has indirect evidence other than hearsay of the statement they are making. The assumed evidential is more indirect still, being used when the speaker has no actual evidence but has reason to assume that the statement is true. The reported evidential is used when the statement is known from hearsay. Examples of these different evidentials are found below.

maríta makaa' rapañá, “my father is going out fishing (I saw him earlier)”: VISUAL SENSORY

maríta makaa' rapanaa, “my father is going out fishing (I heard him pulling the boat down the beach)”: NON-VISUAL SENSORY

maríta makaa' rapamij, “my father is going out fishing (he isn't in his house and his nets are gone)”: INFERRED

maríta makaa' rapanuw, “my father is going out fishing (he's a fisherman and he normally puts the nets out at this time)”: ASSUMED

maríta makaa' rapa'áa, “my father is going out fishing (my brother told me)”: REPORTED

Note that although the evidentials are purely evidential in meaning – they do not have modal, aspectual or dubitative extensions – certain evidentials are more likely to co-occur with certain modal auxiliaries than others. For example, the assumed evidential often co-occurs with irrealis/dubitative modal auxiliaries, but not because the assumed evidential carries any irrealis meaning.

Aspect

The number marked on participle verbs is used to indicate the number of times an event occurs. The singular is used to describe single, simple events; the collective plural is used to describe continuous, ongoing and habitual events; and the distributive plural is used to describe a series of distinct events. Examples of these different uses are found below.

ta'aj'i rapaka, “I sit and make a stitch”: SINGULAR

itá'aj'i rapaka, “I sit and sow (over a long period of time)”, “I am a tailor”: COLLECTIVE PLURAL

tajsá'aj'i rapaka, “I sit and stitch repeatedly”, “I sit and sow (over a shorter period of time)”: DISTRIBUTIVE PLURAL

Subject agreement

The possession marked on participle verbs agrees in person with the subject of the verb. The distinction between close and distant possession is very similar to that made in normal nominal possession: close possession indicates particular emotional involvement in the event of the verb on the part of the subject. Just as in the case of nouns, certain verbs are expected to take close possession (for example *numáw*, ‘kiss’), but the majority are expected to take distant possession.

putukasaki' u'ñua kipá'ka, “I bump into someone”: 1ST SINGULAR DISTANT

patukasaki' tiw'ñua kipá'ka, “they bump into one another, they trip”: 3RD SINGULAR DISTANT

panatukasaki' tiw'ñua kipá'ka, “they kiss”: 3RD SINGULAR CLOSE

Participle verbs and true verbs

There are eleven categories of participle verbs, distinguished by which true verb auxiliaries they may appear with and what semantic distinctions are made by the choice of different auxiliaries. Most classes at least distinguish realis and irrealis meanings through the use of different auxiliaries. Others also distinguish completed or past meanings (which may have additional implications of success or other positive meanings), intentions, plans or future meanings, and various others. All except class 3 also distinguish negatives. Note that these apparently mood and tense meanings are not fully grammaticalised verbal categories: their meanings and usage are wide and they are never grammatically required. For example, a class 1 participle verb can denote a past meaning when used with the auxiliary *pij*; but it *can* also be used with its neutral auxiliary *kipá'* to denote past meanings.

Class	Auxiliaries	Typical meanings
1	kipá' mitú suw' pij miw'	Physical, active, controlled actions, prototypically related to movement. Less prototypical meanings are extended actions: travel and extended movement. Actions involving patients are less common.
2	mitú 'awkua miw'	Activities to do with possession, holding and carrying, causing movement; conscious and voluntary mental states (knowing, thinking, etc.).
3	miw'	Activities and events perceived as negative, problematic, accidental or unfortunate. Generally (although not always) involuntary and non-agentive.
4	rapa miw'	Actions involving creation or design; extended to include all actions associated specifically with skilled professions, including those which do not actually create something. Typically agentive, voluntary, involving agent and patient.
5	tuwñí' 'awkua miw'	Involuntary, long-term states and activities which involve change or development of their subject. Also found in this class are verbs of movement of mass nouns (flow, ripple, etc.).
6i	niruma mitú miw'	Actions and events involving cause and beginning. Metaphorically extended variously: verbs of decision-making, requesting and ordering, ruling, inhabitation, conception and birth, caring, and sprouting and growing are all found in this class. Class 6i only exists in active positionalities: 6i verbs become 6ii when in static positionalities.

6ii	tuwñí' mitú miw'	The static counterpart to class 6i.
7	ñamij 'awkua	Weather verbs and lexical passives.
8	kisuma 'awkua	Actions perceived as positive, successful and desirable. Typically have experiencer type subjects.
9	'ara mitú ñuj'á' tuwñí' miw'	Verbs of speech, drawing, writing and communication. Extended to include verbs of trade and exchange. Also extended to involve other sorts of human interaction.
10	turíw' 'awkua pij niruma miw'	Verbs of non-visual senses (typically non-agentive, having an experiencer subject). Actions seen as violent, physical and damaging (typically agentive). Verbs of non-communicative sounds.

Class 1

Class one participle verbs may appear with the true verb auxiliaries *kipá'*, *suw'*, *mitú*, *pij* and *miw'*. When appearing with *kipá'* they have a neutral, realis meaning. When appearing with *suw'* they denote intention or future tense meanings. When appearing with *mitú* they denote ability, possibility and doubted realis meanings. When appearing with *pij* they denote past meanings. When appearing with *miw'* they are negated.

Class 2

Class 2 verbs carry a simple, indicative meaning when appearing with the auxiliary *mitú*. When appearing with the auxiliary *'awkua* they carry an irrealis or doubted meaning. When appearing with the auxiliary *miw'* they are negated.

Class 3

Class 3 verbs carry a simple, indicative meaning when appearing with the auxiliary *miw'*.

Class 4

Class 4 verbs carry a simple, indicative meaning when appearing with the auxiliary *rapa*. When appearing with the auxiliary *miw'* they are negated.

Class 5

Class 5 verbs carry a simple, indicative meaning when appearing with the auxiliary *tuwñí'*. When appearing with the auxiliary *'awkua* they carry an irrealis or doubted meaning. When appearing with the auxiliary *miw'* they are negated.

Class 6i and 6ii

When appearing with the auxiliaries *niruma* and *tuwñí'*, these carry a simple, indicative meaning. When appearing with the auxiliary *mitú*, an irrealis meaning is denoted. When appearing with the auxiliary *miw'* they are negated.

Class 7

Class 7 verbs may appear with the auxiliaries *ñamij* and *'awkua*. When appearing with *ñamij* they carry a simple

indicative meaning; when appearing with *‘awkua* they are negated.

Class 8

Class 8 verbs may appear with the auxiliaries *kisuma* and *‘awkua*. When appearing with *kisuma* they carry a simple indicative meaning; when appearing with *‘awkua* they are negated.

Class 9

Class 9 verbs may appear with the auxiliaries *‘ara*, *mitú*, *ñuj’á*, *tuwñi’* and *miw’*. When appearing with *‘ara* they carry a simple, indicative meaning; when appearing with *mitú* they carry an irrealis or doubted meaning. When appearing with *ñuj’á* they carry a past or completed meaning and when with *tuwñi’* they denote intentions or a future meaning. When appearing with *miw’* they are negated.

Class 10

Class 10 verbs may appear with the auxiliaries *turíw*, *‘awkua*, *pij*, *niruma* and *miw’*. With *turíw* they carry a simple indicative meaning while with *‘awkua* they denote an irrealis or doubted meaning. With *pij* they carry a past tense or completed meaning and with *niruma* they denote intentions or a future tense meaning. When appearing with *miw’* they are negated.

The true verbs, their meanings and their uses as auxiliaries is summarised in the table below.

Verb	Classes	Meaning	Auxiliary meaning
<i>‘ara</i>	9	say, tell, describe, draw, write	
<i>‘awkua</i>	2, 5, 7, 8, 10	hear, understand, work out	irrealis
<i>kipá’</i>	1	go, travel, move, fall	
<i>kisuma</i>	8	drink, eat, consume, be entered by, contain, taste, enjoy, like	
<i>mitú</i>	1, 2, 6, 9	have, possess, carry, hold	irrealis
<i>miw’</i>	1, 2, 3, 4, 5, 6, 9, 10	trip, fall, mistake, err, forget, misunderstand, offend	negative
<i>ñamij</i>	7	rain, fall, be cold (of weather), be stormy	
<i>niruma</i>	6i, 10	throw, shoot, cause, begin	future
<i>ñuj’á’</i>	9	fall, end, finish, stop, result in, intend to, succeed	past
<i>pani</i>		exchange, send, swap, trade, turn, change	
<i>pij</i>	1, 10	remember, discover, find, see, look	past
<i>rapa</i>	4	create, make, cook, shape, cause	
<i>sajsía’</i>		obtain, take, pick up, hold, have, receive, find	
<i>suw’</i>	1	guess, think, intend, decide	intentions/future

turíw'	10	touch, smell, experience, dislike, be hurt by, be hit by	
tuwñí'	5, 6ii, 9	grow, change, age, flow	future

Word Order

Main clauses

In main clauses the basic word order is V(S)(O)(...). In main clauses with a participle verb, the basic word order becomes V(S)(O)(...)A.

kima'i'áa u'ñua
kima' -i -'áa Ø- u'ñua
go -INT -REP_AND SN- person
(the) person goes forward, I am told

rakaj u'ñua kima'i'áa
rakaj Ø- u'ñua kima' -i -'áa
walk_D3s SN- person go -INT -REP_AND
(the) person walks forward, I am told

Subjects may be omitted. This is most common with first and second person subjects and where there is also an object. When this occurs with a true verb alone, there is no subject agreement and so no indication of the subject at all. Where both the subject and object are third person and the subject is omitted this may result in syntactic ambiguity.

in anumáw ñukaamaw 'araka
in- anu- máw ñ- uka- amaw 'ara -ka
CP- 1C- KISS SN- 1C- spouse do -VIS_SIT
I am kissing my spouse

But:

in unamáw ñanaamaw 'araka
in- una- máw ñ- ana- amaw 'ara -ka
CP- 3C- kiss SN- 3C- spouse do -VIS_SIT
he/she is kissing his/her spouse OR his/her spouse is kissing him/her

Non-verbal predicates

A noun phrase or a preposition phrase may be the predicate of a clause. In this case, the noun or preposition phrase is treated as a class 5 or 7 participle verb: it occupies the sentence position of a participle verb and takes auxiliaries appropriate to a normal class 5 or 7 participle verb. The distinction between the classes is that treated as a class 7 participle verb the non-verbal predicate expresses a simple state, but expresses a newly acquired state when treated as a class 5 participle verb.

maana'a' nuwmiwmáj ñamijka
m- aana- 'a' n- uwmiwmáj ñamij -ka
SN- 2C- father SN- brave_man be -VIS_SIT

Your father is brave.

a tukaná tika'muw tuwñi'imú

a t- ana'- ná t- ika'- muw tuwñi' -i -mú
at SN- 2C- house c- 2C- family be -INT -INF_STA

Your family must have arrived at your house.

Subordinate clauses

Subordinate clauses are headed by a subordinator. There are two types of subordinator: complementisers and relativisers. There are two of each of these: simple and dubitative. Complementisers introduce complement clauses (complementiser phrases). These may be taken as the complements to certain verbs or may stand as independent clauses. Relativisers introduce relative clauses (relativiser phrases). These are taken as adjuncts by nouns. In both complement clauses and relative clauses the simple form of the subordinator is repeated in the expected position of the noun it replaces, if it agrees with a precedent noun. The subordinators are shown in the table below.

	Relativiser	Complementiser
Simple	pumú	tumú
Dubitative	pa'mú	ta'mú

The dubitative subordinators are to indicate surprise or doubt about the subordinate clause, or to indicate disjunctive meanings or meanings at odds with the surrounding discourse. They can often be translated as “but”, “despite”, or other conjunctions.

Relative clauses are neutralised for evidentiality: verbs within relative clauses take markings as if in the visual evidential. Also, relative clauses with non-verbal predicates may omit the auxiliary verb where it is to indicate a simple indicative meaning. Relative clauses follow the head noun to which they are attached.

nuwmaríta **pumú tajniruníruma pumú itu'tú' miw'aañu**

nuwmaríta pumú tajn- iruníruma pumú it- u- 'tú' miw' -aañu
fisherman SUB DIS- cast SUB COL- 3D- nets NEG -VIS_TUR

The fisherman who repeatedly failed to cast his nets

paranaká **pumú nuwmiwmáj pumú**

man SUB brave_man SUB

The brave man

Complementiser clauses are inflected as main clauses but, similarly to relative clauses, may omit the auxiliary where the predicate is non-verbal and the meaning is a simple indicative.

ta'mú imújna ta'mú nakajma

ta'mú imújna ta'mú n- aka- jma
SUB woman SUB SN- 1C- mother

But the woman is my mother!

'ara'á mikanuti **ta'mú pakúñu paranaká ama'amaa miw'i'úw**

'ara -'á m- ika- nuti ta'mú pakúñu paranaká am- a'- amaa miw' -i -'úw

say -REP_SIT SN- 3C- wife SUB steal man SN- 2D- cow do -INT -REP_VEN
 I heard that his wife said that *he* stole your cow!

Heavy groups

Heavy groups include noun phrases, preposition phrases and embedded complementiser phrases which are particularly long: typically including three or more phonological words. Heavy groups are typically moved to clause final position (following the auxiliary verb or following all other arguments). Where more than one heavy group occurs in a single clause then only the heaviest is moved to clause final position.

Noun phrases

Noun phrases are typically comprised of a single noun which may be inflected for number and/or possession. A noun may be followed by one or more relativiser phrases. It may also be preceded by a single determiner.

Multiple noun phrases may be coordinated with the conjunction *u*. These coordinated noun phrases share the same syntactic role. The conjunction precedes each item in the list. The conjunction *umiw*’ is the negative form of *u*.

Preposition phrases

There is only a single preposition in PNT: *a*. When preposition phrases accompany verbs in static positionalities they typically indicate location. When preposition phrases accompany verbs in the andative positionality they typically indicate destination. When preposition phrases accompany verbs in the venitive positionality they typically indicate source or location from which movement begins. When preposition phrases accompany verbs in the turning positionality they may indicate location or space through which movement is occurring.

kipá’aña a tukaná, “I go home”: ANDATIVE

kima’iñú a tukaná, “I leave my house”: VENITIVE

kipá’aañu a tukaná, “I go through my house”, “I go around my house”: TURNING

Sample texts and cultural notes

The PNT creation myths and myths concerning the Gods are traditionally told in as a story within a story. The linking myth goes that a man, Nuwakaíwkañu (“Story-hearer”), meets a strange traveller who tells him stories of Gods and the creation of the world. After this, Nuwakaíwkañu asks who the stranger is and is told that he is one of the Gods whose stories has been told. Nuwakaíwkañu then goes on to tell others of these stories, educating them about the Gods and myths. Many PNT oral poems, formulaic stories and even sayings and stock phrases are attributed by the PNT to Nuwakaíwkañu, and he is seen as the father of their race and culture.

Stock phrases

These set phrases are used when telling stories and occur in many traditional songs; some are metaphors, some are poetic formulae and some simply specific but literal wordings. Some are epithets: formulaic names and noun descriptions. Storytellers are expected to learn many hundreds of these and be able to use them spontaneously in performing, whether in traditional stories or newly composed histories. Below is a small set of examples. They have all been given in the reported evidential, as this is the most common evidential in oral performance.

‘arará’uw (imújna/paranaká), “Turning (she/he) said...” (describing a reply)

amákami aapáw, “the sea’s arm” (describing a river)

amaráa’ pumú u isípij’rapa u manaamaráa’rapa, “The trees made of light and shade”, “The forest made of light and shade”

imújna pumú uññuj ka tuwñi’irá’uw, “The woman whose eyes flowed back and forth” (describing one of the

Goddesses in the PNT pantheon)

iwpasú rutumu a upikaj kima'i'á, “The moon sat swimming in the salt” (describing moonrise)

ka'ajta pumú kaw'akáw'a pumú ruku' pumú tajsuriw'i'áa, “The river that was a throat that always gurgled as it advanced”, “The gurgling-throat river”

...kima'i'áa kima'i'úw kima'ira'úw (imújna/paranaká) a..., “(she/he) went away, and around, and reached...” (describing a journey)

paranaká pumú iñuwíñuj rutumu a ka tuwñi'i'á, “the man in whose eyes the moon floated back and forth” (describing the trickster God of the PNT pantheon)

sarautuwpikaj, “salt-sand” (describing a beach)

uññuj umiu' a aapáw suwñi'i'á, “The sun flowed in the sea” (describing dawn or dusk)

Sample text: meeting the Moon-eyed Man

This sample text is an extract from the beginning of a performance of the traditional cycle of stories known as *kañunuwakaíwkañu*, the Nuwakaíwkañu stories or Story-Hearer Cycle. Note the heavy use of repetition of phrases and structures, very typical of poetic PNT. Line breaks in the text indicate the intonational or phrase breaks in the traditional delivery. However, lines are not merely linguistically defined but culturally: they are movable, reusable elements that the storyteller could move around and fit together during the performance.

kima'i'ú nuwakaíwkañu ki, tumú suw'i'ú tumú kima'i'áa a ka'ajta
tumú kima'i'áa kima'i'úw kima'ira'úw paranaká a sarautuwpikaj
tumú kima'i'ú pij'ú, ta'mú suw'i'ú tumú kima'i'áa a ka'ajta
ta'mú suw'i'ú paranaká tumú kima'i'áa a amákami aapáw
tumú kima'i'áa kima'i'úw kima'ira'úw nuwakaíwkañu ki a kajtaká'ajta
tumú kima'i'ú pij'ú, ta'mú suw'i'ú tumú kima'i'áa a ka'ajta
ta'mú suw'i'ú paranaká tumú kima'i'áa a ka'ajta pumú kaw'akáw'a pumú ruku' pumú tajsuriw'i'áa
tumú kima'i'áa kima'i'úw kima'ira'úw paranaká a rama'uñña'ajta
tumú ñuj'a'i'á a ka'ajta parati, tumú ina'ia'ia kisuma'á
a ka'ajta pumú kaw'akáw'a pumú ruku' pumú tajsuriw'i'áa.
pij'á nuwakaíwkañu umiu' pumú niñuwíñuj pumú a ka'ajta suwñi'i'rá'uw parati
pij'á tumú uññuj umiu' a aapáw suwñi'i'úw
tumú 'ipáwma sanarúmarita miarutu'ú
píkiki paranaká tumú maríta tumú rapa'ú 'awkua'ú
ta'mú pij'ú nuwakaíwkañu paranaká pumú iñuwíñuj rutumu a ka tuwñi'i'á
ta'mú nuññuj umiu' a aapáw
ta'mú inamasáma ka'ajta riúkua pa'mú pu'rá'mu' pumú ñamij'ú a paranaká pij'irá'uw.

kima'i'ú nuwakaíwkañu ki, tumú suw'i'ú tumú kima'i'áa a ka'ajta,
“so Nuwakaíwkañu stood, and (he) wanted to go to the river”
tumú kima'i'áa kima'i'úw kima'ira'úw paranaká a sarautuwpikaj,
“and the man went away, went around, reached the salt-sand”
tumú kima'i'ú pij'ú, ta'mú suw'i'ú tumú kima'i'áa a ka'ajta,
“and (he) stood, looked, but (he) wanted to go to the river”
ta'mú suw'i'ú paranaká tumú kima'i'áa a amákami aapáw,
“but the man wanted to go to the sea's arm”
tumú kima'i'áa kima'i'úw kima'ira'úw nuwakaíwkañu ki a kajtaká'ajta,
“and so Nuwakaíwkañu went away, around, reached the river-mouth”
tumú kima'i'ú pij'ú, ta'mú suw'i'ú tumú kima'i'áa a ka'ajta,

“and (he) stood, looked, but (he) wanted to go to the river”
ta'mú suw'i'ú paranaká tumú kima'i'áa a ka'ajta pumú kaw'akáw'a pumú ruku' pumú tajsuriw'i'áa,
 “but the man wanted to go to the river that was a throat that always gurgled as it advanced”
tumú kima'i'áa kima'i'úw kima'ira'úw paranaká a rama'uña'ajta,
 “so the man went away, around, reached the river-bank”
tumú ñuj'a'i'á a ka'ajta parati, tumú ina'ia'ia kisuma'á,
 “and there (he) ended-sitting by the river, and (?it) was being good/he was being happy,”
a ka'ajta pumú kaw'akáw'a pumú ruku' pumú tajsuriw'i'áa.
 “by the river that was a throat that always gurgled as it advanced.”
pij'á nuwakaíwkañu umiu' pumú niñuwíñuj pumú a ka'ajta suwñi'i'rá'uw parati,
 “Nuwakaíwkañu sitting there saw the sun that was floating back and forth in the river”
pij'á tumú uíñuj umiu' a aapáw suwñi'i'úw,
 “(he) saw the sun flow down from the sea”
tumú 'ipáwma sanarúmarita miarutu'ú,
 “and (he) would have stood and prepared his favourite fishing tackle”
píkiki paranaká tumú maríta tumú rapa'ú 'awkua'ú,
 “the man would have wanted to fish”
ta'mú pij'ú nuwakaíwkañu paranaká pumú iñuwíñuj rutumu a ka tuwñi'i'á,
 “but Nuwakaíwkañu standing saw a man in whose eyes the moon floated back and forth”
ta'mú nuíñuj umiu' a aapáw,
 “though the sun was flowing down from the sea”
ta'mú inamasáma ka'ajta riúkua pa'mú pu'rá'mu' pumú ñamij'ú a paranaká pij'irá'uw.
 “though the river was breathing its breath that was warm around the man.”

“So, they say Nuwakaíwkañu stood, and he wanted to go to the river
 And he went away, and around, and reached the salt-sand
 And he stood, and looked, but he wanted to go to the river
 But he wanted to go to the sea's arm
 So Nuwakaíwkañu went away, and around, and reached the river-mouth
 And he stood, and looked, but he wanted to go to the river
 But he wanted to go to the gurgling-throat river
 So he went away, and around, and reached the river-bank.
 And there he sat by the river, and it was good,
 By the gurgling-throat river.
 Nuwakaíwkañu saw there the sun float back and forth in the river,
 He saw the sun flow down from the sea,
 and he would have got out his favourite fishing tackle,
 he would have wanted to fish,
 but he saw a man in whose eyes the moon floated back and forth,
 though the sun was flowing down from the sea,
 and the river breathed warm breath around him.”

Lexicon

Abbreviations

a.	alienably possessable	d.	determiner
ad.	adverb, indeclinable particle	c.	unitary count

cc.	collective count	prep.	preposition
con.	conjunction	p.X	participle verb of class X
i.	inalienably possessed	sub.	subordinator
m.	mass	v.	true verb
n.	noun		

Personal name lexicon

The majority of personal names are compounds. The components are of two types: descriptive and decorative. The descriptive elements are typically professions, personality traits and skills, and reminders of significant events and deeds. The descriptive elements, which are often (although not always) passed down from one or both parents, may be totem animals, positive traits, and (sometimes mythical) locations. This means that many elements may occur as either descriptive or decorative elements. There is always only a single descriptive component, which is the head of the compound, but may be any number of decorative components which follow the head.

PNT	Word Class	Gloss
ma'máa'kiwtusu	a.c.n.	flatfish-king
ma'máa'kumu'	a.c.n.	strongman-king
ma'máa'nuارانujña'	a.c.n.	cartographer-king
nuuakaíwkañupijrutumu	a.c.n.	moonwatcher-storyhearer
nuwkutaríkumupaani	a.c.n.	freshwaterfish-greathunter
nuwmarítanuwmimaj	a.c.n.	braveman-fisherman
nuwmarítata'atuw	a.c.n.	octopi-fisherman
nuwmiwmájnūw'uatarakumu	a.c.n.	strongfight-braveman
nuwmiwmájpaaani	a.c.n.	freshwaterfish-braveman
nuwñíjmaamawrana'ikaj	a.c.n.	manyisles-sailor
nuwñíjmaata'atuw	a.c.n.	octopus-sailor
nuwnu'itusíikumu	a.c.n.	skilful-baker
nuwnu'itusísarasa	a.c.n.	snake-baker
nuwnu'itusísitiwsi	a.c.n.	swift-baker
nuwpára'sarasa	a.c.n.	snake-angryman
nuwpára'sitiwsi	a.c.n.	swift-angryman
nuwtí'ki'manaara	a.c.n.	famous-happyman
nuwtí'ki'nuwsakajsakisaki'	a.c.n.	farwalker-happyman
nuwtisuríjmanauatarasitiwsi	a.c.n.	swift-battlewinner

Main lexicon

PNT		Word Class	Gloss
Orthographic	Phonemic		
‘a’i	¹ ʔe.ʔ.ʔi.	a.c.n.	splinter, fragment
‘amú	ʔe. ¹ mu.	i.m.n.	hair, beard
‘amu‘amú	ʔe.mu.ʔe. ¹ mu.	i.cc.n.	hairs, strands, threads, pieces of string
‘amúña	ʔe. ¹ mu.ɲe.	i.cc.n.	eyelashes
‘amúpusu’su	ʔe. ¹ mu.pu.ruʔ.su.	i.m.n.	beard
‘añimi	¹ ʔe.ɲi.mi.	p.2	know how to, be able to, know (skill)
‘ara	¹ ʔe.re.	v.	say, tell, describe, draw, write (may take a complementiser phrase complement)
‘aranujña’	¹ ʔe.re.nui.ɲeʔ.	p.4	draw maps
‘aratusiw’	¹ ʔe.re.tu.ríuʔ.	p.9	accuse, condemn, attack (verbally) (compound of ‘ara and <i>turíw</i> ’)
‘asa’	¹ ʔe.seʔ.	p.7	be windy
‘awkua	¹ ʔe.u.kue.	v.	hear, understand, work out
‘ia’ia	¹ ʔie.ʔie.	p.7, p.8	be good, be satisfying, be successful, be happy (appears as p.8 in archaic and poetic speech)
‘ikaj	¹ ʔi.kei.	d.	many, lots of
‘iñájnaj	ʔi. ¹ ɲei.ɲei.	a.m.n.	warmly coloured object, red object, yellow object, orange object, brown object
‘ipáwma	ʔi. ¹ pæu.mæ.	p.6	prepare, get ready, get out, draw
‘iríamu	ʔi. ¹ riɛ.mu.	a.cc.n.	saltwater fish (other than flatfish)
‘iriamukipaaní	ʔi.riɛ.mu.ki.pæɛ. ¹ ni.	a.cc.n.	water-dwelling creatures
‘uatará	ʔue.te. ¹ re.	p.10	fight
‘uatarámiw’	ʔue.te. ¹ re.míuʔ.	p.10	lose in battle, fail
‘usuru	¹ ʔu.su.ru.	a.c.n.	plank, piece of wood on which carvings were made
a	¹ e.	prep.	in, at, on, near, next to, to, towards, through, from, of
aaká	æ. ¹ ke.	a.c.n.	large object, big object
aapáw	æ. ¹ pæu.	a.m.n.	sea
akaíw	e.ke. ¹ iu.	p.10	hear
akaúj	e.ke. ¹ ui.	p.10	smell
amaráa’	e.mæ. ¹ ræeʔ.	a.cc.n.	trees, forest, tree
i’apú	i.ʔe. ¹ pu.	p.6	request, order
ijñi	¹ ii.ɲi.	d.	a few, a small number of
imújna	i. ¹ mui.næ.	a.c.n.	woman, girl, she

iñuwíñuj	i.ŋuu.'i.ŋui.	p.5	float, be carried by water
iñuwíñuj	i.ŋuu.'i.ŋui.	p.5	make waves, be stormy, be rough, ripple (of bodies of water)
isípij'	i.'si.piiʔ.	i.m.n.	light (possessor is source)
itisi	'i.ti.si.	a.c.n.	dry thing, dry place
iwpasú	iu.pɛ.'su.	p.1	swim
ka	'kɛ.	i.cc.n.	eyes
ka'ajta	'kɛ.ʔei.tɛ.	a.m.n.	large river, river too deep to wade
kajkáa	kɛi.'kɛɛ.	i.c.n.	hand
kajráru	kɛi.'rɛ.ru.	p.9	complement, show respect to
kajrárukajraru	kɛi.'rɛ.ru.kɛi.rɛ.ru.	p.9	give gift(s) to, reward, show respect to
kajtaká'ajta	kɛi.tɛ.'kɛ.ʔei.tɛ.	a.c.n.	river-mouth
kañiki	'kɛ.ŋi.ki.	p.2	think about, consider
kañu	'kɛ.ŋu.	a.cc.n.	stories, myths, lessons, knowledge
kañunuwakaíwkañu	kɛ.ŋu.nuu.ɛ.kɛ. 'iu.kɛ.ŋu.	a.cc.n.	the stories of Nuwakaíwkañu; the Story-Hearer Cycle
kapíña	kɛ.'pi.ŋɛ.	a.c.n.	small object, little object
-kapí-	-kɛ.'pi.-		(found as compounded form of kapíña)
karapi	'kɛ.rɛ.pi.	a.c.n.	shoreline, horizon
karukári	kɛ.ru.'kɛ.ri.	a.cc.n.	birds
kasá'ka	kɛ.'sɛʔ.kɛ.	p.1	kill by violence, murder
kaw'akáw'a	kɛu.ʔɛ.'kɛu.ʔɛ.	i.c.n.	throat
kaw'ra	'kɛuʔ.rɛ.	a.cc.n.	day
kaw'rasuñiki	'kɛuʔ.rɛ.su.ŋi.ki.	ad.	soon (compound of <i>kaw'ra</i> and <i>sukíki</i>)
kawmí	kɛu.'mi.	p.5	be submerged, be in liquid
ki	'ki.	ad.	then, as a result, next, therefore, so
ki'ki	'kiʔ.ki.	ad.	however, but, despite this
kiatiu	'kiɛ.tiu.	a.cc.n.	stars
kij'	'kiiʔ.	i.c.n.	thumb
kij'mipi	'kiiʔ.mi.pi.	i.c.n.	little finger
kij'mipiñaa'rij	'kiiʔ.mi.pi.ŋɛɛʔ.rii.	i.c.n.	little toe, fifth toe
kij'ñaa'rij	'kiiʔ.ŋɛɛʔ.rii.	i.c.n.	big toe
kij'suwi	'kiiʔ.suu.i.	i.c.n.	middle finger
kij'suwiñaa'rij	'kiiʔ.suu.i.ŋɛɛʔ.rii.	i.c.n.	third toe
kipá'	ki.'pɛʔ.	v.	go, travel, move, fall; (in static positionalities) be (locative), stand, sit, wait

kisuma	¹ ki.su.mə.	v.	drink, eat, consume, be entered by, contain, taste, enjoy, like
kiwtusu	¹ kiu.tu.su.	a.cc.n.	saltwater flatfish
kuamí	kuə. ¹ mi.	a.m.n.	water
kuamíkami	kuə. ¹ mi.kə.mi.	a.c.n.	wet object, damp object; droplet, small amount of water
kuamíkamiumiw'	kuə. ¹ mi.kə.mi.u.miu?	a.c.n.	dry object
kuamínarañi	kuə. ¹ mi.nə.rə.ŋi.	i.m.n.	stew
kuarua	¹ kuə.ruə.	a.m.n.	ground, floor
kumikawmí	ku.mi.kəu. ¹ mi.	p.1	dive, swim underwater, swim
kumikuamí	ku.mi.kuə. ¹ mi.	i.m.n.	drink
kumu	¹ ku.mu.	ad.	well, successfully, skillfully, good, great
kumu'	¹ ku.mu?	p.8	be strong, be powerful
kuru	¹ ku.ru.	p.7	rain, shower
kurukúru	ku.ru. ¹ ku.ru.	p.7	rain, be stormy
kusá'	ku. ¹ sə?	a.c.n.	inanimate object, thing
kuta'íara	ku.tə. ¹ ʔiə.rə.	p.6	nourish, look after
kuta'úw'	ku.tə. ¹ ʔuu?	p.6	inspire, convince
kutañárajnij	ku.tə. ¹ ŋə.rəi.nii.	p.1	climb, go upward, rise
kutañuj'á'	ku.tə.ŋui. ¹ ʔə?	p.3	hold back, slow down
kutarí	ku.tə. ¹ ri.	p.4	hunt
kutasakirákaɟ	ku.tə.sə.ki. ¹ rə.kəi.	p.6	scare, anger
kutasáwkaw	ku.tə. ¹ səu.kəu.	p.3	kill (of disease, natural causes)
kuusi	¹ ku.u.si.	a.m.n.	path, track
kuw'masi	¹ kuu.mə.si.	i.cc.n.	finger nail
kuw'masiña'a'rij	¹ kuu.mə.si.ŋəʔ?.rii .	i.cc.n.	toenail
ma'máa'	məʔ. ¹ məəʔ.	a.c.n.	leader, king
maa'	¹ məəʔ.	i.c.n.	father
maamaa	¹ məə.məə.	i.cc.n.	cow
maana	¹ məə.nə.	i.c.n.	mark, sign of, result
majkáɟ	məi. ¹ kəi.	p.3	insult, make a <i>faux pas</i>
manaakaíuamaw	mə.nəə.kə. ¹ i.ue.məu.	a.m.n.	“sea-speech”, avoidance register used at sea
manaakaíw	mə.nəə.kə. ¹ iu.	i.m.n.	sound, speech
manaakaíw'ajta'	mə.nəə.kə. ¹ iu.ʔəi.təʔ.	a.m.n.	“simple speech”, “clean speech”, avoidance register used to children

manaamaráa'	mɐ.nɐɐ.mɐ.'rɐɐʔ.	a.m.n.	shade, shadow
manáara	mɐ.'nɐɐ.rɐ.	a.c.n.	famous person
manamáni	mɐ.nɐ.'mɐ.ni.	a.c.n.	different thing, changed thing
manamúnu'	mɐ.nɐ.'mu.nuʔ.	a.m.n.	prepared food, flavouring, flavour
mananáwkaw	mɐ.nɐ.'nɐu.kɐu.	a.c.n.	corpse
mananuríw'	mɐ.nɐ.nu.'riuʔ.	a.cc.n.	sensation, experience, surface, texture
manañúru	mɐ.nɐ.'ɲu.ru.		“the stormy”, the name of a sea deity
manasúara	mɐ.nɐ.'sue.rɐ.	a.m.n.	weight, difficulty, baggage, possessions
manata	'mɐ.nɐ.tɐ.	i.c.n.	husband
manauatará	mɐ.nɐ.ue.tɐ.'rɐ.	a.m.n.	fight, battle
maríta	mɐ.'ri.tɐ.	p.4	fish
mawrána	mɐu.'rɐ.nɐ.	a.cc.n.	islands, archipelago, island
mi	'mi.	a.c.n.	mind, hand (in PNT understanding of anatomy, the limbs and particularly the hands are the location of thought and awareness)
miarutu	'mie.ru.tu.	p.2	hold in hand; know
mimi	'mi.mi.	i.cc.n.	arms
mimí'ma	mi.'miʔ.mɐ.	p.2	carry in hands
mimisuníki	'mi.mi.su.ɲi.ki.	i.cc.n.	forearms
minuti	'mi.nu.ti.	i.c.n.	wife
mipimi	'mi.pi.mi.	i.c.n.	baby
mitú	mi.'tu.	v.	have, possess, carry, hold
miw'	'miuʔ.	v.	trip, fall, mistake, err, forget, misunderstand, offend
miwmáj	miu.'mɐi.	p.8	be brave, be courageous
mu'uutimí	mu.ʔuu.ti.'mi.	a.c.n.	spirit, deity, god
murími	mu.'ri.mi.	p.5	grow (of hair, teeth and nails); become fat (of people); be pregnant
ña'i	'ɲɐ.ʔi.	i.cc.n.	ear
ñaá'rij	'ɲɐɐʔ.rii.	i.cc.n.	foot
ñaamaw	'ɲɐɐ.mɐu.	i.c.n.	spouse, lover
ñaamuñi	'ɲɐɐ.mu.mi.	a.c.n.	hill, mountain
ñaasa	'ɲɐɐ.sɐ.	p.1	touch
ñama	'ɲɐ.mɐ	ad.	here, nearby
ñama'pati	'ɲɐ.mɐʔ.pɐ.ti.	p.6	occupy, inhabit, live in, live at, stay, encamp
ñami	'ɲɐ.mi.	p.5	sleep, rest

ñamij	¹ ŋe.mii.	v.	rain, fall, be cold (of weather), be stormy
ñamiñámi	ŋe.mi. ¹ ŋe.mi.	p.5	sleep deeply, be unconscious
ñapájki	ŋe. ¹ pei.ki.	a.cc.n.	green plants (excludes trees)
ñapájkirupiia	ŋe. ¹ pei.ki.su.pi.iə.	a.cc.n.	vegetables (as food)
ñapikiñapájki	ŋe.pi.ki.ŋe. ¹ pei.ki.	a.m.n.	green object
ñarajnij	¹ ŋe.rəi.nii.	ad.	upward, up
ñasañáasa	ŋe.sə. ¹ ŋe.sə.	p.1	stroke, touch repeatedly
ñasapi	¹ ŋe.sə.pi.	a.c.n.	alcove, space
ñawsipij	¹ ŋe.su.pii.	i.c.n.	male genitalia
nijma	¹ nii.mə.	i.c.n.	mother
ñijmaa	¹ ŋii.məə.	p.1	sail
ñiñí	ŋi. ¹ ŋi.	i.c.n.	child, baby, offspring
ñiñi‘iríamu	ŋi.ŋi.ʔi. ¹ riə.mu.	a.cc.n.	fish larvae, fish eggs
ñiñijmújna	ŋi.ŋii. ¹ mui.nə.	a.c.n.	young woman, girl
ñiñikarukári	ŋi.ŋi.kə.ru. ¹ kə.ri.	a.c.n.	chick
ñiñipáju’a	ŋi.ŋi. ¹ pei.u.ʔə.	a.c.n.	calf (of sea mammals)
ñiñiparanaká	ŋi.ŋi.pə.rə.nə. ¹ kə.	a.c.n.	young man, boy
ñiñíw’ñua	ŋi. ¹ ŋiuʔ.ŋue.	a.c.n.	young person
ninuña	¹ ni.nu.ŋe.	i.cc.n.	cheek
niruma	¹ ni.ru.mə.	v.	throw, shoot, cause, begin
niruníruma	ni.ru. ¹ ni.ru.mə.	p.1	cast (net)
nu	¹ nu.	i.c.n.	mouth
nu‘iñájnaj	nu.ʔi. ¹ ŋei.ŋei.	p.5	burn, be hot
nu’itusí	nu.ʔi.tu. ¹ si.	p.4	bake, prepare food
ñuamia	¹ ŋue.mie.	p.8	succeed, succeed at
ñuj’á’	ŋui. ¹ ʔəʔ.	v.	fall, end, finish, stop, result in, intend to, succeed
nujña’	¹ nui.ŋeʔ.	i.m.n.	map
ñujrarata	¹ ŋui.rə.rə.tə.	a.m.n.	dark coloured object, blue object, cool coloured object, black object
ñujtiñá’	ŋui.ti. ¹ ŋeʔ.	i.c.n.	head, face
numáw	nu. ¹ məu.	p.9	kiss
numunumáw	nu.mu.nu. ¹ məu.	p.6	conceive
ñuñumá	ŋu.ŋu. ¹ mə.	i.cc.n.	fish (as food), fish flesh
ñuñumáwmiw’	ŋu.ŋu. ¹ məu.miuʔ.	i.cc.n.	meat, food other than seafood and fish
nurúnunai	nu. ¹ ru.nu.nəi.	p.4	sing, tell stories, recite

ñusisá	ɲu.si.'sɐ.	p.6	copulate
nusitusí	nu.si.tu.'si.	p.5	be warmed, be heated, be burned
nuw'itiwsí	nuu.ʔi.tiu.'si.	a.c.n.	runner, messenger, fast person
nuwakaíw	nuu.ɐ.kɐ.'iu.	a.c.n.	listener, pupil
nuwáranujña'	nuu.'ɐ.rɐ.nui.ɲɐʔ.	a.c.n.	cartographer, mapmaker, artist
nuwkasá'ka	nuu.kɐ.'sɐʔ.kɐ.	a.c.n.	murderer, killer
nuwmára'	nuu.'mɐ.rɐʔ.	a.c.n.	angry person
nuwmaríta	nuu.mɐ.'ri.tɐ.	a.c.n.	fisherman
nuwmiwmáj	nuu.miu.'mɐi.	a.c.n.	brave person, hero
nuwní'aj'isi'a'i	nuu. 'ni.ʔɐi.ʔi.si.ʔɐ.ʔi.	p.4	tailor, seamstress
nuwníjmaa	nuu.'ɲii.mɐɐ.	a.c.n.	sailor
nuwnu'itusí	nuu.nu.ʔi.tu.'si.	a.c.n.	baker, cook
nuwnumáw	nuu.nu.'mɐu.	a.c.n.	philanderer, lover
nuwníumu'	nuu.'ɲu.muʔ.	p.8	strong person, powerful person, good person, great person, successful person
nuwnurúnunai	nuu.nu.'ru.nu.nɐi.	a.c.n.	bard, poet
nuwnútarí	nuu.ɲu.tɐ.'ri.	a.c.n.	hunter
nuwpu'suna'ñú	nuu.puʔ.su.nɐʔ. 'ɲu.	i.c.n.	ring finger
nuwpu'suna'ñúña a'rij	nuu.puʔ.su.nɐʔ. 'ɲu.ɲɐɐʔ.rii.	i.c.n.	fourth toe
nuwrípiia	nuu.'ri.pi.iɐ.	a.m.n.	unprepared food, edible material
nuwsáj'	nuu.'sɐiʔ.	i.c.n.	friend, companion, listener
nuwsáj'ñami	nuu.'sɐiʔ.ɲɐ.mi.	i.c.n.	“bedmate”, partner, lover
nuwsakaj	'nuu.sɐ.kɐi.	a.c.n.	walker, traveller, wanderer
nuwsakajsakisaki'	'nuu.sɐ.kɐi.sɐ.ki.sɐ .kiʔ.	a.c.n.	pilgrim, traveller, wanderer
nuwsí'ki'	nuu.'siʔ.kiʔ.	a.c.n.	happy person
nuwsisuríj	nuu.si.su.'rii.	a.c.n.	successful person, winner
nuwsisuríjmanaua tara	nuu.si.su. 'rii.mɐ.nɐ.ɐɐ.tɐ.rɐ.	a.c.n.	winner (of a fight), victor
nuwsúw'	nuu.'suuʔ.	i.cc.n.	plans, thoughts, intentions
nuwturíw	nuu.tu.'riu.	i.c.n.	index finger
nuwturíwñaa'rij	nuu.tu. 'riu.ɲɐɐʔ.rii.	i.c.n.	second toe

nuwuatará	nuu.ue.te.'re.	a.c.n.	soldier, fighter
pa'mú	pe?.'mu.	sub.	(dubitative relativiser)
pa'ráña	pe?.'re.ŋe.	a.m.n.	sky
paaní	pe.e.'ni.	a.cc.n.	freshwater fish
paju'a	'pei.u.ʔe.	a.cc.n.	dolphins
pakúñu	pe.'ku.ŋu.	p.3	steal
pakuta	'pe.ku.te.	p.9	say, tell
pamúa	pe.'mue.	a.m.n.	cloud
pañapi	'pe.ŋe.pi.	i.m.n.	buttocks
pani	'pe.ni.	v.	exchange, send, swap, trade, turn, change
panimanaakaiw	'pe.ni.me.ne.e.ke.iu	p.9	chat, discuss, barter, trade
	.		
para'	pe.re?.	p.3	be angry, be volatile
paranaká	pe.re.ne.'ke.	a.c.n.	man, boy, he
parati	'pe.re.ti.	ad.	there, at that place (refers back to a previously mentioned place within a discourse)
pari	'pe.ri.	a.c.n.	boulder, rock
pasupá	pe.su.'pe.	p.2	know of, know about, know (people), know (places)
patapa	'pe.te.pe.	i.cc.n.	words
patapamu'uutimi	'pe.te.pe.mu.ʔuu.ti .mi.	a.cc.n.	“holy words”, taboo words concerned with spirits and gods
patuka	'pe.tu.ke.	p.3	hurt, hit, impact (animate patient, accidental)
patukasaki'	'pe.tu.ke.se.ki?.	p.1	trip, fall, make a mistake; collide, bump into one another; kiss
pawmiki	'peu.mi.ki.	i.c.n.	fireplace, hearth, fire pit
pij	'pii.	v.	remember, discover, find, see, look
pijmawsana	'pii.meu.se.ne.	p.1	explore, travel; explore, discover, scout out, see
pijrutumu	'pii.ru.tu.mu.	p.2	think, philosophise, worship
pikiki	'pi.ki.ki.	p.2	want, plan, intend
pitiñáj	pi.ti.'ŋei.	a.c.n.	flat object, horizontal object
pu'áñimi	pu?.'ʔe.ŋi.mi.	p.7	skill, ability, profession
pu'áwkua	pu?.'ʔe.kue.	p.7	make sense, be understood, be agreed with, be obeyed
pu'ákiti	pu.'ʔe.ki.ti.	a.c.n.	opening, hole that does not reach from one side of an object to another, hollow object
pu'kutañárajnij	pu?.'ku.te. 'ŋe.rei.nii.	p.7	be taken upward
pu'rá'mu'	pu?.'re?.'mu?.	p.7	be warm, be hot, be heated

pu'sáj'	puʔ.'seiʔ.	p.7	be a guest, stay
pu'suna'ñú	puʔ.su.nəʔ.'ɲu.	p.1	follow
pu'úna'i	pu.'ʔu.nə.ʔi.	p.7	knowledge, fact
pumú	pu.'mu.	sub.	(simple relativiser)
punu'	'pu.nuʔ.	p.10	feel, taste
purú'su	pu.'ruʔ.su.	i.c.n.	chin
ra'mu'	'reʔ.muʔ.	p.6	heat
rai	'rei.	d.	(indefinite determiner, interrogative determiner; only occurs with non-human referents)
rakaj	're.kəi.	p.1	walk
rakajkuusi	're.kəi.ku.u.si.	p.9	lead, walk in front of, show the way
rakirákaj	re.ki.'re.kəi.	p.1	run
rama'u	're.mə.ʔu.	i.m.n.	bank, beach, edge (possessor is body of water or other bounded entity)
rama'uña'ajta	're.mə.ʔu.ɲe.ʔei.te.	i.m.n.	river bank (possessor is river)
rapa	're.pə.	v.	create, make, cook, shape, cause
rasasa	're.sə.sə.	a.cc.n.	small river, stream, trickle
rasatá	re.sə.'tə.	p.9	insult, put down, criticise, ignore
rawkáñiki	re.u.'kə.ɲi.ki.	ad.	in the imagination, in thought
rawkipá'ña	re.u.ki.'pəʔ.ɲe.	a.c.n.	doorway, entrance
rawña'a	're.u.ɲe.ʔe.	a.m.n.	gap, hole that reaches from one side of an object to another
rawñámi	re.u.'ɲe.mi.	i.c.n.	bed
riau'úw	ri.eu.'ʔuu.	p.10	attack
rikáñu	ri.'kə.ɲu.	p.3	damage (inanimate patient, accidental)
riúkua	ri.'u.kue.	i.m.n.	breath, air
riúkuapu'ra'mu'	ri. 'u.kue.puʔ.səʔ.mu ʔ.	a.m.n.	warm air, dry air
riúkuaumi'	ri.'u.kue.u.mi.uʔ.	a.m.n.	warm air, warmth
riw'uriau'úw	riu.ʔu.rie.u.'ʔuu.	p.10	charge, run at
ru'sa	'ruʔ.sə.	i.c.n.	face
rujña	'rui.ɲe.	a.m.n.	place, area, space, location
rujñakami	'rui.ɲe.kə.mi.	a.m.n.	small space, alcove
rujñanu'iñajnaj	'rui.ɲe.nu.ʔi.ɲei.ɲe i.	a.c.n.	fireplace, fire pit, location of a fire
ruku'	'ru.kuʔ.	p.10	gurggle, cough

rununai	¹ ru.nu.nɛi.	a.c.n.	song, story, tune
rupiia	¹ ru.pi.iɐ.	p.7	be eaten, be incorporated into
rutumu	¹ ru.tu.mu.	a.m.n.	the moon
ruwi	¹ ruu.i.	p.5	be tall, be long, be thin
sa'atuw	¹ sɛ.ʔɛ.tuu.	a.cc.n.	squid
sa'aw'ij	¹ sɛ.ʔɛu.ʔii.	a.m.n.	white object, light coloured object
sa'i	¹ sɛ.ʔi.	d.	all, every
saj'	¹ sɛiʔ.	p.7	receive
sajsía'	sɛi. ¹ sɛʔ.	v.	obtain, take, pick up, hold, have, receive, find
sajta'	¹ sɛi.tɛʔ.	a.cc.n.	clean things, simple things
saki'	¹ sɛ.kiʔ.	i.c.n.	step, stride
sakisáki'	sɛ.ki. ¹ sɛ.kiʔ.	i.m.n.	long way, journey, distance
sama	¹ sɛ.mɐ.	p.5	be alive, breathe
samasáma	sɛ.mɐ. ¹ sɛ.mɐ.	p.10	breathe, blow
samáw	sɛ. ¹ mɛw.	p.9	shout, proclaim, inform many listeners
sana'	¹ sɛ.nɛʔ.	a.cc.n.	pebble, small rock, debris
sarasa	¹ sɛ.rɛ.sɛ.	a.c.n.	snake
sarautu	¹ sɛ.rɛ.u.tu.	a.m.n.	sand
sarú	sɛ. ¹ ru.	i.cc.n.	tool
sarukí	sɛ.ru. ¹ ki.	a.c.n.	round thing, circle
sarúmarita	sɛ. ¹ ru.mɐ.ri.tɛ.	i.cc.n.	fishing tackle, nets, fishing lines
sarusarú	sɛ.ru.sɛ. ¹ ru.	i.c.n.	knife
sau'áwta	sɛ.u. ¹ ʔɛu.tɛ.	p.9	help, teach, care for
saw'áwki	sɛu. ¹ ʔɛu.ki.	p.9	order, instruct
siara	¹ sɛ.rɛ.	p.6	grow (of plants)
sikú'na	si. ¹ kuʔ.nɐ.	i.cc.n.	teeth
sikuama	¹ si.kuɐ.mɐ.	p.9	offer, suggest; (in collective) discuss, attempt to come to a compromise over, barter, deal
sipijmujna	¹ si.pii.mui.nɐ.	i.m.n.	female genitalia
sitiwsí	si.tiu. ¹ si.	p.1	be swift, be fast, run
situsí	si.tu. ¹ si.	a.cc.n.	flames, fire
situsisitusí	si.tu.si.si.tu. ¹ si.	a.cc.n.	wildfire, forest fire
siw'	¹ siuʔ.	i.c.n.	self, person
siwñami	¹ siu.ɲɐ.mi.	i.cc.n.	houses, village, settlement
suara	¹ sue.rɛ.	p.2	carry in a bag, on belt, etcl

sukíki	su. ¹ ki.ki.	a.c.n.	short item, stick, twig
suma	¹ su.mə.	p.1	stroke, stroke gently
sumasúma	su.mə. ¹ su.mə.	p.1	brush, stroke roughly
suná'ñú	su.nəʔ. ¹ ŋu.	p.1	lead
suw'	¹ suuʔ.	v.	guess, think, intend, decide
ta'atuw	¹ tə.ʔə.tuu.	a.cc.n.	octopi
ta'mú	təʔ. ¹ mu.	sub.	(dubitative complementiser)
tai	¹ təi.	d.	(indefinite determiner, interrogative determiner; usually only occurs with human referents)
taná	tə. ¹ nə.	i.c.n.	house, building, home
tanana	¹ tə.nə.nə.	i.c.n.	tongue
tanati	¹ tə.nə.ti.	ad.	here, at this place (refers forward to a place about to be mentioned within a discourse)
tanatiñaw'ra	¹ tə.nə.ti.ŋeuʔ.rə.	ad.	today, on this day (compound of <i>tanati</i> and <i>kaw'ra</i>)
tarañi	¹ tə.rə.ŋi.	a.cc.n.	pieces of meat (as food)
tawkaw	¹ təu.kəu.	p.7	die
ti'aj'i	¹ ti.ʔei.ʔi.	p.4	stitch
ti'aj'isi'a'i	¹ ti.ʔei.ʔi.si.ʔə.ʔi.	p.4	be a tailor, be a seamstress, make clothes
ti'ki'	¹ tiʔ.kiʔ.	p.8	be happy, celebrate
ti'ki'ti'ki'	tiʔ.kiʔ.tiʔ.kiʔ.	p.8	worship, venerate, follow
tiañu'	¹ tiə.ŋuʔ.	a.c.n.	medium river, river shallow enough to wade
tima'máa'	ti.məʔ. ¹ məəʔ.	p.6	rule over, be king of
timuw	¹ ti.muu.	i.cc.n.	family members
tisuríj	ti.su. ¹ rii.	p.8	be lucky, be successful, succeed
tu'	¹ tuʔ.	a.c.n.	vine, strand
tu'tú'	tuʔ. ¹ tuʔ.	i.c.n.	rope; (collective plural) net
tua'mi	¹ tueʔ.mi.	a.m.n.	earth, soil
tumú	tu. ¹ mu.	sub.	(simple complementiser)
turíj	tu. ¹ rii.	i.m.n.	luck, chance
turíw'	tu. ¹ riuʔ.	v.	touch, smell, experience, dislike, be hurt by, be hit by
tuwní'	tuu. ¹ ŋiʔ.	v.	grow, change, age, flow
tuwní'ñusisa	tuu. ¹ ŋiʔ.ŋu.si.sə.	p.5	reproduce, grow in number
u	¹ u.	con.	and, as well as, with
u'ñua	¹ uʔ.ŋue.	a.c.n.	person, man, woman, adult, human
uíñuj	u. ¹ i.ŋui.	p.5	flow (of rivers and bodies of water)

umiu'	¹ u.mi.uʔ.	a.m.n.	the sun
umiw'	¹ u.miuʔ.	con.	without, lacking (develops into negative particle in some daughters)
una'i	¹ u.nə.ʔi.	p.2	know (facts)
upikaj	¹ u.pi.kəi.	a.m.n.	salt