

Danan to English Translation

The sad story of Sassassas and Nefemmi is told. Once, when the sun and moon were young Sassassas and Nefemmi loved each other very much. He thought Nefemmi was as lovely as a rose-flower. She thought Sassassas was as strong as an oak tree. Their esteemed mothers and maternal uncles (arranged?) a marriage. The marriage happened the next day. Sassassas was walking in the honorable forest. He saw a poor sparrow's nest very high in the tree. He thought Nefemmi would surely be happy with the poor sparrow's nice eggs. Sassassas really climbed up into the tree and grabbed the eggs. He brought them to Nefemmi. Nefemmi said 'Thank you, my love!' Sassassas smiled greatly. As they cooked them, the eggs broke. In the eggs there were small sparrows. Nefemmi, scared, took hold of her belly. She said 'Our small ones in my womb are growing. When I took possession of these eggs, the poor little sparrows died. Now our little ones may die during the course of birth! Now I reject you forever!' Sassassas's spirit was very much sad. He ran into the forest and really climbed up into a tree. He threw himself down over some rocks and died.

Conculture Relay: Kooskeve translation

Tisugǎn folnsǎgot Sasǎsǎsed Nefemmed pal euxauqtokǎ pesetš ilǎs. Iuxǎsok eqvǎn iud pal qešaxeketusot, Sasǎsǎs Nefemme pal siǎsokǎmǎgǎ kvinetš. Sasǎsǎs xe uutokǎmǎ Nefemme seku en suultomǎ kaiptotsok, Nefemme xe uutokǎmǎ Sasǎsǎs monǎp en suultomǎ dintotsok. <Maukštše> mo eqvǎštǎkemǎ, Nefemmeut Sasǎsǎs en <nǎfautuomǎ>, ilǎs, knaiqiunkǎtsok, nǎfautokǎmǎ.

Euqfotsǎ, Sasǎsǎs xe siǎstǎkemǎ peke <naarlǎkuunǎštotsok>. Vletain niloluotokǎmǎ maatš, kvetš ntšitšerontot tlǎntvastǎteko soškkuuptokǎ maasok. Špelǎk ntšitšerontoteko eǎktǎt kammǎsǎkemǎlet, kusiqtokǎmǎ saatš Nefemme en tvuugaaxaušexe maatš. Sasǎsǎs nilenǎetǎkemǎ maasok qvustotš, špelǎk pfermaistokǎmǎ. Nefemme vǎrkeǎgekdesǎkemǎ. Nefemme xe eqvǎǎštǎkemǎ “Tšǎnsotǎt xaun xaun pal, mautot vod!” Sasǎsǎs xe nixtǎǎltǎkemǎ kvinetš.

Euqfotsǎ, ilǎko qainetusošmǎ kotšot, špelǎk rukuušeške. Špelǎk xe ntšitšerontommǎ nintrkeǎgektǎke. Nefemme xe pferteǎfukmaukemǎ uukrsok kintotš, kšiuustokǎmǎ. Eqvǎǎštǎkemǎ, “Faigen vod nilsaixtot kšutokǎve xakusok. Špelǎk ilǎko maistokǎve <tvainkǎtotš>, ilǎs pal, ntšitšerontommǎ tlǎntvastǎt en oostokǎ vaatš. Ilǎs, faigen vod xe oostoškomǎ ilǎkosok fekdetutuomǎgot. Ilǎko patntǎke <qvus en laiderntǎve liǎtš>.”

<Maiǎpme> ilǎde tvuu ginkǎtǎkemǎ štleǎtš saatš. Siškottokǎmǎ pekesok, nilenǎetǎkemǎ maasok qvusotš. Tvogdešmaukemǎ, ǎogdešmaukemǎ keusoklet, oostokǎmǎ maatš.

Notes/Hints:

- Kooskeve verbs rarely have prefixes: The root will almost always be found at the left edge of the verb;
- Commas in this transcription are placed between clauses, or else around clause-modifying adverbs;
- Only object arguments can be the heads of relative clauses—this means that sometimes the applicative is used in order to turn an adjunct (locative or temporal) into an object so that it can be a head;
- If a tense marker is missing from a subordinate or relative clause, this means that the tense matches that of the main clause;
- ǎ is a central rounded lax vowel; š is a post-alveolar voiceless fricative; ǎ is a voiceless dental fricative; d is a voiced dental fricative; g is a voiced uvular fricative; other segments more or less pronounced as their IPA counterparts.

Kooskeve translation w/cultural notes

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Euqfotsǎ, Sasǎsǎs xe siǎstǎkemǎ peke <naarlǎkuunǎštotsok³>. Vletain niloluotokǎmǎ maatš, kvetš ntšitšerontot tlǎntvastǎteko soškkuuptokǎ maasok. Špelǎk ntšitšerontoteko eǎktǎt kammǎsǎkemǎlet, kusiqtokǎmǎ saatš Nefemme en tvuugaaxaušexe maatš. Sasǎsǎs nilenpǎtǎkemǎ maasok qvustotš, špelǎk pfermaistokǎmǎ. Nefemme vǎrkeǎgekdesǎkemǎ. Nefemme xe eqvǎǎštǎkemǎ “Tšǎnsotǎt xaun xaun pal, mautot vod!” Sasǎsǎs xe nixtǎǎltǎkemǎ kvinetš.

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1 Marriages are approved/conducted by the head of a household, rather than parents/maternal uncles

2 The subject of the verb to marry is the person whose household the object is joining; based on the fact that later Nefemmi casts Sassassas away, it only makes sense for him to have joined *her* household.

3 This was the best paraphrase for esteemed, in this case, I think, as respectful epithets aren't typically given to non-humans in Kooskeve. Here, auspicious means something like: with special power and importance.

4 The idea that killing the baby sparrows would kill Nefemmi's children actually fits in with Kooskeve world-view/myths nicely; for the Kooskeve, the assumption would be that some sort of magical link formed between the sparrows and the children. While *tvainkǎtotš* is used to mean “carelessly”, it literally means “saltlessly,” making it a sort of play on words. If she had taken the eggs and treated them with salt, it would have broken the magical link between them and her children.

5 My best guess translating here was that Nefemmi is divorcing Sassassas. In Kooskeve culture, this would mean she disowned him from her household; kinless, he would have to give up his name—thus, she throws his name from him.

6 Because he was disowned, it's no longer appropriate to refer to Sassassas by name. Further, as a kinless person he is viewed as being genderless, hence not referring to him as a man.

Kooskeve Grammar (slimmed down edition)

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1 Nominal Morphology

1.1 Root Allomorphy

1.1.1 Classes

There are five major classes of root allomorphy. They are named for what qualities of following segments trigger allomorphy in the root (i.e. a nasal/non-nasal root will have a different allomorph for suffixes beginning with [m] and [n]):

1. Unchanging roots e.g., *miq*
2. Oral/Nasal roots e.g., *patn/pat*
3. Unvoiced/Voiced roots e.g., *iud/iu*
4. Consonant/Vowel roots e.g., *špelāk/špelk*
5. Unvoiced/Voiced/Nasal roots e.g., *kvetš/kves/kveš*

1.2 Inflectional Affixes

1.1.1 Themes and other Phonological processes

Every noun root (and verb root) belongs to a theme along with its class. It's theme determines the vowel qualities of the suffixes the root takes. There are three themes:

1. "e"-theme
2. "o"-theme
3. universal theme

	erg.	emph.	obl.	dim.	loc.	h. sub.	sub.
<i>e-theme</i>	-āt	-uux	-te	-me	-sāk	-de	-eko/-set
<i>o-theme</i>	-ot	-uux	-tā	-mā	-sok	-dā	-eko/-set
<i>bivalent</i>	-ot	-uux	-te	-me	-sok	-de	-eko/-set

In addition, several suffixes alter according to the phonology of the preceding stem:

- /ot/ > /ut/ following vowel
- /uux/ > /ux/ following vowel, or syllable with long vowel
- /te/ > /tʃe/ following /ʃ/

1.1.2 Absolutive

Unmarked. S of intransitive clause, direct and indirect O of transitive clause. Only absolutive arguments may serve as the heads of relative clauses, as topicalized elements, and as focused elements.

1.1.3 Ergative

S of transitive clause. Often unmarked, the ergative marker is only obligatory for S of transitive (direct or indirect object) causative predicate, or for S when both S and O are human.

1.1.4 Oblique

Adjunct DP without locative or temporal meaning. Typically, demoted arguments (of passive, causative, or antipassive).

1.1.5 Locative

Adjunct DP indicating location, destination, origo, or time.

1.1.6 Subordinative

Modifying DP, with a range of meanings broader than a genitive. These include: possessor, association, type, material, constituent part. The subordinative takes a variety of forms, depending on the noun it attaches to:

- <i>de/-dă</i> human	- <i>ăgă</i> rare human alternate
- <i>set</i> domestic animal	- <i>eko</i> elsewhere

1.1.7 Emphatic

Marked. Indicates focused constituent, also used as vocative marker

1.1.8 Diminutive

Marked. Indicates small size, youth, affection. Frequently lexicalized.

2 Verbal Morphology

2.1 Root Allomorphy

2.1.1 Classes

As with nouns, there are five major classes of root allomorphy, named according to the same conventions as the nominal classes.

2.2 Voice and Valency Suffixes

Suffix ordering: **person-ROOT-applicative-voice-causative-tense/mood-person**

2.2.1 Active - “direct”

The active “direct” voice, *-to*, is the default voice marker. Outside of its typical use in verbal predicates, it can be added to relational nouns for equative constructions (i.e. that would use copulas).

Forms:	<i>-so/-să</i>	Following V	<i>-so/-to</i>	Following o-theme, universal theme
	<i>-to/-tă</i>	Following C	<i>-să/-tă</i>	Following e-theme

2.2.2 Active - “additive”

The additive voice, *-un*, is used for impersonal verbs and nominal predicates, that is, predicates which introduce no arguments of their own (note this includes some varieties of expletive subject predicates, such as weather verbs and time verbs, but does not encompass all impersonal subject constructions).

Forms:	<i>-un</i>	base form	<i>-uon</i>	following [o]
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2.2.3 Passive

The passive voice marker, *-uuše*, promotes an object to subject position, and removes the original subject as a verbal argument (although it may be present in the sentence as an adjunct marked with oblique case). The passive can promote direct objects, objects of the benefactive, objects of the applicative, and arguments introduced by the comitative. If there is a direct object, however, it must be promoted over the applied arguments—an applied argument will only be promoted in the case of an intransitive verb.

Forms:	<i>-uuše</i>	base form	<i>-auše</i>	following uvular consonant
	<i>-uše</i>	following syll. with long V	<i>-uoše</i>	following [o]

2.2.4 Antipassive

The antipassive voice, *-sǎ/-se*, demotes an object with the intent to derive an intransitive predicate. The antipassive can demote direct objects, or objects introduced by the benefactive, applicative, or instrumental/manner uses of the comitative, however it only does so when there is no direct object to demote. The demoted argument can remain present in the sentence, moved to the post-verbal adjunct position and marked with the oblique.

Forms: *-sǎ* following o-theme *-se* following e-theme, universal theme

2.2.5 Reflexive

The reflexive voice, *-mau*, is more properly treated as a voice marker than an anaphoric argument. It gives rise to the interpretation that S=O, where O can include benefactive, applicative, or comitative instrument/manner objects. In the case of ambiguity, typically matching of animacy is preferred—thus, in the case of a verb like *soodǎmau-* (give-ben-refl), the reflexive will match the subject to the benefactive argument, since the direct object is typically inanimate. Additionally, the reflexive is used as a method of valency reduction, deriving intransitive predicates with lexicalized meanings.

2.2.6 Benefactive

The benefactive applicative, *-de/-dǎ*, introduces an object argument with a range of thematic roles such as: recipient, substitute (instead of/on behalf of), and beneficiary (for the sake of). The added argument is an object argument, marked absolutive, and always appears in the post-verbal position, even if the verb has no direct object. The benefactive argument is not marked for person or number on the verb unless there is no direct object, however independent pronouns may be used to indicate a pronominal argument when not retrievable from context.

Forms: *-de* following e-theme, universal theme *-dǎ* following o-theme

2.2.7 Applicative

The applicative, *-etu*, introduces an object argument indicating: location, destination, origo. The argument it introduces is an object argument marked absolutive, and always appears in the post-verbal position even if the verb has no direct object (excluding topicalization/focus contexts). The applicative argument is not marked for person or number on the verb unless there is no direct object, however independent pronouns may be used to indicate a pronominal argument when not retrievable from context.

Forms: *-tu* following V *-etu* base form

2.2.8 Comitative

The comitative applicative, *-naašǎ/-nǎšǎ*, introduces an object argument indicating: accompaniment, instrument, or manner. The introduced argument must appear in post-verbal position (excluding topicalized contexts) and is marked with absolutive case. When introducing

an instrument or manner argument, that argument may be targeted by all valency operations. When introducing an accompanee, that argument may only be targeted by the reflexive.

Forms: *-nășă* following syll. with long V *-nășe* following e-theme
 -naășă base form

2.2.9 Causative

The causative, *-ș(e)*, adds a new subject argument. By ‘default’, it adds a subject and demotes the original subject, with a semantic effect that the causation is indirect. If there is no direct object, the causative argument is unmarked (absolute), and the original subject is demoted to post-verbal adjunct position, with oblique marking. If there is a direct object, the causative argument is marked ergative (regardless of animacy), with the original subject demoted to post-verbal adjunct position with oblique-marking. Note that the adjunct original subject need not be expressed at all.

2.3 Tense/Mood Suffixes

2.3.1 Indicative

The indicative suffix, *-ke/-kă*, marks verbs with present or past meaning. In embedded clauses, it indicates a tense one step previous to the main clause (i.e. past relative to main clause present, or past within past).

2.3.2 Irrealis

The irrealis, *-u/-v*, is used in several contexts: Conditional/Volitional clauses; Interrogative and Negative clauses; Dubitative clauses; Antecedents of conditionals; Embedded clauses whose embedding predicates invoke non-real situations (i.e. “hope”, “wish”, “believe”); future intention.

2.3.3 Future

The future, *-ško*, is only used in cases where the future event is a certainty (i.e. a scheduled event, something that will happen regardless of intention).

4.4 Person Affixes

4.4.1 Definite persons

Only human arguments are marked with person affixes.

1sbj	2sbj	3sbj
<i>-ve / -vă</i>	<i>-lo / -lă</i>	<i>-mă</i>

Transitive forms:

	1sbj	2sbj	3sbj
<i>1obj</i>	----	-luve	ă- mă
<i>2obj</i>	lă- -ve/-vă	----	lă- -mă
<i>3obj</i>	-umă	-lumo	na- -mă

Reciprocal forms:

	1st person	2nd person	3rd person
<i>2nd person</i>	-lauge	----	-luge
<i>3rd person</i>	-văgă	-luge	-măgă

2.4.2 Indefinite persons

Indefinite person markers may only fill subject arguments. Broadly, they can be translated as “something/one”, “anything/one,” or “people”. Indefinite persons reflect animacy: *ge=* marks inanimate (non-human) indefinites, and *eu=* marks animate (human) indefinites.

2.6 Appendix of Suffix Combinations**2.6.1 Applicatives + Voice**

	APPL	APPL-ACT	APPL-PASS	APPL-APASS	APPL-REFL
Benefactive	-de	-de-so	-da-uše	-de-sai	-de-mau
Applicative	-etu	-etu-so	-et-uuše; -tv-uuše	-etu-sai	-etu-mau
Comitative	-naašă	-naašă-so	-naaša-uše	-năšaa-sa	naašă-mau

2.6.3 Voice + Tense/mood

	Tense/Mood	ACT-T/M	PASS-T/M	APASS-T/M	REFL-T/M
		-to/-so/-tă/-să	-uuše	-să	-mau
Indicative	-ke	-to-ke	-uuše-ke	-sek-ke	-mau-ke
Irrealis	-u	-tu-o	-uuša-u	-se-u	-mev-u
Future	-ško	-to-ško			-mauško

2.6.4 Voice + Causative + Tense/mood

	Voice	CAUS	CAUS-IND	CAUS-IRR
Active	-too-	-x	-š-ke	-x-e
Passive	-uuše-			
Antipassive	-sai-			
Reflexive	-mau-			

3 Functional Morphology

3.1 Complementizers

An overt complementizer is obligatory in a number of clause-types:

- subordinate and relative clauses
- clauses with incorporated objects
- clauses with topicalization or focus movement

Complementizers come in two varieties, low and high. Low complementizers are so called they appear low, enclitic to the verb complex, while high complementizers appear further from the verb, preceding any objects.

Note that all embedded clauses take their tense from the main clause by default—if the main clause is marked with the indicative, the unmarked embedded clause will be interpreted as contemporaneous with the main clause. If the embedded clause is also marked with the indicative, it will instead be interpreted as taking place at a time previous to the main clause.

3.1.1 Low Complementizers

(e)n= Pseudo-incorporation of object; affirmative subordinate clauses

=ot Nominalization; relative clause

Morphophonology:

-ot following C

-jot following V

-t following V final applicative and voice suffixes, (-to, -uuše, -nāšā, -etu)

3.1.2 High Complementizers

xe(n)= Interrogative clause; affirmative clause with topicalized/focused element

o(n)= Negative clause

(e)s=/etn= Conditional/volitional clause

3.2 Post-Verbal Modifiers

Post verbal modifiers can contain meaning ranging from aspect, to mood, negation, and clause-typing, as well as adverbial predicate modification.

3.2.1 Locative/oblique

The locative modifiers also serve as oblique markers when the 1st, 2nd, and 3rd persons are pronominal (*vaatš*, *liätš*, *maatš*), contrasting with the case-marked oblique of 3rd person DPs. However, this does not permit an argumental reading of the pronouns, and they are only used in this form when an ablative argument isn't specified by the verb. In their locative sense, they have interpretations like "by me" "by there".

<i>Saiɓn</i>	<i>lä-mais-tuo</i>	<i>vaatš.</i>
water	2SBJ-take-ACT.IRR	here.1P

"Take (this) water from me."

3.2.2 Aspect

Varying degrees of aspectuality can be marked in the post-verbal domain. A verb's inherent lexical aspect is unmarked; aspect modifiers are only used when the lexical aspect of the verb is inappropriate. Depending on the lexical aspect of the verb, the aspect markers give rise to different interpretations due to reanalysis.

saa imperfective *kotš* perfective *saatš* cessative

Derived aspect + Lexical aspect

- Achievement (telic, instantaneous)
 - vää-să-ke-mă* He punctured it
 - vää-să-ke-mă saa* He is/was sewing it (*reanalyzed as semelfactive*)
 - vää-să-ke-mă kotš* He has/had begun sewing it (*inchoative semelfactive*)
 - vää-să-ke-mă saatš* He has/had finished sewing (at) it (*cessative semelfactive*)
- Accomplishment (telic, durative)
 - uus-to-kă-mă* He captured it
 - uus-to-kă-mă saa* He is/was hunting it (*reanalyzed as activity*)
 - uus-to-kă-mă kotš* He has/had begun hunting it (*inchoative activity*)

- d. uus-to-kǎ-mǎ saatš He has/had finished hunting it (*cessative activity*)
3. Activity (atelic, durative)
- a. fol-to-kǎ-mǎ He is/was weeping
- b. fol-to-kǎ-mǎ saa He was/is weeping on and off (*reanalyzed as semelfactive*)
- c. fol-to-kǎ-mǎ kotš he has/had begun weeping (*inchoative*)
- d. fol-to-kǎ-mǎ saatš He has/had finished weeping (*cessative*)
4. State (static, durative)
- a. faix-to-kǎ-mǎ He is/was old
- b. faix-to-kǎ-mǎ saa He is/was getting old (*inchoative*)
- c. faix-to-kǎ-mǎ kotš He has/had been old (*state no longer holds*)
- d. faix-to-kǎ-mǎ saatš He has/had gotten old (*result state*)

3.2.3 Negation

Negation is marked with a post-verbal particle *feǎ* that is often used in conjunction with the negative complementizer *o=*.

3.2.4 Questions

Interrogatives are marked with a post-verbal particle *nuu* which is typically used in conjunction with the interrogative complementizer *xe=*.

3.3 Possession

Possessive pronouns follow the possessee, with inanimate pronominal possessors unmarked. The 1st and 2nd person possessive pronouns may additionally be used to denote a demonstrative meaning (i.e., this by me, that by you)

1st person	2nd person	3rd person	DP possessor
vaud	luod	mod	DP-sub

4 Clause structure

4.1 Word order

There are three broad positions in the clause: pre-clausal, pre-verbal, and post-verbal:

CP[pre-clausal TP_i[pre-verbal b TP_j[pre-verbal a AspP[VP[VP[verbal] post-verbal a] post-verbal b]]]]

Topics and focused constituents take the [pre-clausal position](#)—only absolutive (potentially focus-marked with the emphatic) arguments appear in this position.

The [pre-verbal position \(a\)](#) is where the core arguments go—first the subject, then the object. In the case of multiple objects, the direct object takes this position.

Finally, remaining DPs appear in the [post-verbal position \(a\)](#), where they precede any post-verbal modifiers affecting the predicate (e.g. locative modifiers, etc.). Aspectual markers appear in the [post-verbal position \(b\)](#), while subject modifying markers and locative modifiers, as well as temporal modifiers, appear highest in the [pre-verbal position \(b\)](#).

4.3 Relative clauses

Formed with the complementizer (=ot) when added to a tensed verb (tenseless= nominalization). There is no resumptive pronoun. The clause follows the head.

4.3 Comparison

4.3.1 Comparative constructions

Formed with the comparison standard marked by the locative and introduced with the applicative suffix on the verb, as well as an ablative (from) locative prefix on the verb.

... *tain mau lai-paisu-tu-so-kă*
 stone feather from-be.heavy-appl-dir-ind
 “the stone was heavy from (the) feather(s).”

4.3.2 Superlative constructions:

Formed via a focus construction

... *tain-ux xe paisu-so-kă*
 stone-emph comp be.heavy-dir-ind
 “It is stone which is heavy”

4.3.3 Equative/similative constructions:

Formed in several ways: (i) negating the comparative structure, or (ii) using the verb ‘to be like’ in combination with a nominalized form of the comparison predicate. (i) can only be used when the standard is generic/kind-referring.

... *tain* *o* *mau-sok* *lai-paisu-tu-so-kă* *feă*
 stone neg feather-loc from-be.heavy-appl-dir-ind neg
 “The stone was not heavier than feathers”

... *tain* *nai* *suur-to-kă* *nemvluoš-ot-sok*
 stone glass be.like-dir-ind be.blue-NMZ-LOC
 “The stone was like glass at blueness.”

Glossary

Abbreviations used:

<i>adv.</i>	<i>adverb</i>	<i>int.</i>	<i>intransitive</i>
<i>conj.</i>	<i>conjunction</i>	<i>tr.</i>	<i>transitive</i>
<i>dem.</i>	<i>demonstrative</i>	<i>c/v</i>	<i>vowel/consonant</i>
<i>n.</i>	<i>noun</i>	<i>uvo/vo</i>	<i>voiced/unvoiced</i>
<i>num.</i>	<i>numeral</i>	<i>uvo/vo/n</i>	<i>voiced/unvoiced/nasal</i>
<i>poss.</i>	<i>possessor</i>	<i>o/n</i>	<i>nasal/oral</i>
<i>v.</i>	<i>verb</i>		

din-	<i>v. int.</i> , be physically strong
eäk-	<i>v. int.</i> , be healthful, beneficial
en	COMPLEMENTIZER
eqvääs-	<i>v. int.</i> , say
eqvån	<i>n.</i> , sun
euqfotsã	<i>adv.</i> , afterword, later
faigen/fuug	<i>n. c/v</i> , child
fau-/fev-	<i>v. tr. uvo/vo</i> , adopt, marry
fekr-/fekd-	<i>v. int. c/v</i> , be born
foln-	<i>v. tr.</i> , sadden, make sad
ginkã-	<i>v. tr.</i> , lack, be without
ilãde	<i>dem.</i> , this (human)
ilãko	<i>dem.</i> , this (nonhuman)
ilãs	<i>adv.</i> , so, thus
ilãs pal	<i>conj.</i> , such that, with the result that
iud/iu	<i>n. uvo/vo</i> , moon
iuxã	<i>n.</i> , period, era, season
kaip-/kaix-	<i>v. int. c/v</i> , be pleasantly fragrant
kammã-	<i>v. tr.</i> , consider, think about
keud/keu	<i>n. uvo/vo</i> , rock, stone
kintotš	<i>adv.</i> , suddenly, abruptly
knaiqe-	<i>v. imp.</i> , for a day to pass
kotš	PERFECTIVE
kšius-	<i>v. int.</i> , be afraid
kšu-	<i>v. tr.</i> , contain, house, protect
kusiq-	<i>v. tr.</i> , believe
kvetsš/kves/kveš	<i>n. uvo/vo/n</i> , nest, den
kvinetš	<i>adv.</i> , really
laidern-/laident-/laideš-	<i>v. tr. uvo/vo/n</i> , throw off, throw away

= let	<i>conj.</i> , and
liätš	<i>adv.</i> , by you/you all
maatš	<i>adv.</i> , by there, by him/her/them
mais-	<i>v. tr.</i> , take
maiþme	<i>n.</i> , person
maa/man	<i>n.</i> , <i>uvo/vo</i> , tree
maukštše	<i>n.</i> , head of household
mautot	<i>n.</i> , favorite one
mo	<i>dem.</i> , that/those (near 3 rd person)
monãþ/mone	<i>n. c/v</i> , Garry oak
naarlãkuunãš-	<i>v. int.</i> , be auspicious, be cosmically significant
nilenþet-	<i>v. int.</i> , climb upwards
niloluo-	<i>v. tr.</i> , notice above
nilsaix-/nilsaik-	<i>v. int. c/v</i> , grow, develop
nintrkeãgek-	<i>v. tr.</i> , hold inside closed container
nixtããl-	<i>v. int.</i> , smile
ntšitšerontot	<i>n.</i> , sparrow, small songbirds
oos-	<i>v. int.</i> , die
pal	<i>conj.</i> , with
patn-/pat-	<i>v. tr. o/n</i> , be the cause of, be the reason for
peke/petš	<i>n. c/v</i> , forest
pesetš	<i>adv.</i> , habitually, usually, generally
pfermais-	<i>v. tr.</i> , take in hand
pferteãfuk-	<i>v. tr.</i> , hold with hand
qain-	<i>v. int.</i> , be boiling
qešaxek-	<i>v. int.</i> , be young
qvus	<i>n.</i> , name, word
qvusotš	<i>adv.</i> , to a large degree, a lot, far
ruk-	<i>v. tr.</i> , break
saatš	CESSATIVE
seku/sekv	<i>n. c/v</i> , rose, rose-hips
siã-	<i>v. tr.</i> , love
siško-(next C geminates)/siškop-	<i>v. int. c/v</i> , flee beneath a high roof, sneak away beneath a high roof
siþas-	<i>v. int.</i> , walk beneath a high roof
soškuuþ-	<i>v. int.</i> , exist on surface
špelãk/špelk	<i>n. c/v</i> , egg
štleãš	<i>adv.</i> , entirely, wholly
suur-/saiþ-	<i>v. tr. o/n</i> , be similar to, be like
Tisujãn	<i>n.</i> , story
tlãntvas-	<i>v. int.</i> , be pitiable, be cute

tšansootăt	<i>n.</i> , thanks, token of gratitude
tvainkätotš	<i>adv.</i> , carelessly, without salt
tvogdern-/tvogdent-/tvogdeš-	<i>v. tr.</i> <i>uvo/vo/n</i> , throw (a body)
tvuu/tväv	<i>n. c/v</i> , mood, morale, temper, manner, appearance
tvuugaax-/tvuugaak-	<i>v. int. c/v</i> , glad, pleased, content
poqdern-/poqdent-/poqdeš-	<i>v. tr. uvo/vo/n</i> , throw downward
uut-	<i>v. tr.</i> , think
uukr/uuked	<i>n. c/v</i> , stomach
vaatš	<i>adv.</i> , by me/us
värkeägek-	<i>v. tr.</i> , carry away
vletain	<i>n.</i> , something, which one
vod	<i>poss.</i> , my/our
xaku/xakv	<i>n. c/v</i> , womb
xaun	<i>num.</i> , six
xauq-	<i>v. tr.</i> , recount, tell
xe	COMPLEMENTIZER

Ethnographic Notes on Kooskeve

NB: *There is in no real sense a united Kooskeve people or language—there is no nation-state. However, for convenience sake I will refer to the Kooskeve people, with the understanding that the language, Kooskeve, is more accurately a dialect continuum, and that the Kooskeve people will refer to the citizens of the empire which encompasses the larger part of their Sprachraum.*

Geography

The vast peninsula which the Kooskeve inhabit was the site of extreme glaciation and volcanic activity. As a result, much of its central area is dominated by two major mountain chains, save for the broad hilly valley which stretches between those ranges. The coastline, much interrupted by fjords and bays, is the most densely populated part of this country, from the relatively temperate southern shores, around west, and northward where the climate is arctic, and the land covered by extensive taiga.

Governance and Social Structure

Each Kooskeve household (*señ*) consists of a male head of house, whose duties are to oversee its well-being and labor. His children and their children all belong to the household, sharing in its work. Women, more free to travel, typically oversee expeditions farther afield (e.g. trade) and the household's finances. When a man and woman marry, the man joins his wife's household and leaves behind his former, except when the man is a head of household (a life-long position appointed by the elders of the household at the former head's passing), in which case his wife joins his household.

In most cases, households are settled in villages or towns. Labor and goods (livestock and otherwise) are owned and produced semi-communally within a household. Within a settlement, a certain amount of labor and property are also owned communally.

The land is split into holdings (*kvu*): that is, relatively small administrative areas with a central settlement where one household governs, particularly with regards to communal labor and property. The head of this household is known as a lord (*enbetš*). All holdings belong to the empire, and the lord of each holding (or more usually, the lord's wife or other high-ranking women in the household) may spend time at court to petition, advise, or otherwise participate in the politics of the empire as a whole. The empire is in turn ruled by one holding, the head of which is known as the emperor and (while advised by other heads) the emperor has the final say in matters of the empire. The emperor is appointed for life by the heads of other holdings.

While the empire (and Kooskeve culture) has relatively strict gender roles, gender identity and sexuality are quite nuanced, and subject to a certain degree of flexibility within that framework. Gender roles for men and women generally stress that men focus on the household and homestead, and women on the household's interactions with the larger world. Marriage, viewed as a matter of politics and procreation, is only permitted between men and women. However, changing one's gender is not an uncommon practice and is widely accepted; likewise, same sex

relationships are also viewed without sanction. That said, increasing a household's population is often a priority—and this colors the society's permissiveness with a shade of complexity.

Finally, it must be mentioned that a class of people without gender exists. Those without a household ("kinless"), whether through loss, rejection, or their choice to leave their household, are viewed as having no gender and referred to as people (*maipme*) rather than men or women. Kinless people may either join trade caravans—their traditional occupation, as having no lord to answer to makes their work more profitable—or they may join the imperial army. To do either, one must renounce their old household and former name. While it could seem like they would be treated as socially inferior, there is largely little stigma attributed to kinless folk.

Economy

The economies of various parts of the empire vary: to the north, fishing and fur-trapping dominate, followed by timber trade and yak herding; to the west and southwest, fishing is joined by ship-building, foreign trade (spices, trade goods, magical devices), and some manufacturing; to the southeast, agriculture, some fishing, manufacturing, and mining; and in the central plains, agriculture and yak herding dominate.

Magic

The Kooskeve are a people with magic: namely, some highly trained among them possess the ability to form 'links' *aistl* between inanimate things. These links, governed strictly by certain laws, impart a range of behaviors to the linked objects, e.g. a link under copper connects their thermal properties. Depending on the type and placement of the link, this could mean that heating the one causes the other to heat to the same degree, to cool to the same amount the other is heated, or to split the heat between the two.

Links are governed by seven metals which act as conduits, strengthening them according to different physical properties. These metals in turn are governed by seven stars, whose positions and interactions can render a particular link (say, a thermal link) more or less difficult at certain times of day or the year. While basic links are possible with little more than a link catalyst, they are prone to fade easily and are imprecise. Thus, astronomical calculation and the use of metals is a requisite for lasting enchantment.

The final element of magic is salt, which has the power to block links between objects, or to remove links altogether (particularly weaker links). Salt is governed by the moon—lunar perigee can break weak links, and makes it harder to form new links between items.

The practice of magic is closely controlled. Only men, societally less mobile, may be trained in and practice magic, and as magicians they are under virtual house arrest, only able to travel in company with a lord's household. Further, only men of a lord's household may become magicians. The punishment for unauthorized people practicing magic is severe.

It should be noted that historically, magicians (called sorcerers) existed, who were able to link people—both others and themselves. For sorcerers, the catalyst of their art was the blood of the individual they intended to link, and the seven metals governed other, metaphysical properties including acuity of the senses, health, or even projection of the spirit from one's body. The practice of sorcery is forbidden and semi-mythical, and its methods known by few.

Spirituality

The Kooskeve people do not have gods in the formal sense. However, many practice forms of animism and spiritualism, with certain beings, places, or ancestors serving as protectors or guides. The practice of magic often intersects with such spirituality, giving rise to Kooskeve astrology, where the influence and significance of the stars are interpreted for effects in health, emotion, and history at large. Folk belief in the protective properties of salt is widespread, as well as the potential for links to form between living individuals, resulting in shared sickness, death, or ill-luck.

History

The first recorded Kooskeve people were widely distributed across the present territory, with the cultural and linguistic center of the period to the west and northwest. This period, spanning a millenium, saw the Kooskeve from the iron age into civilization not vastly removed from the present date. In this time, as the present, holdings were organized as collections of households, however it was more common for these households to govern in quora rather than be subsidiary to a lord's household. At this time, too, sorcery was practiced, although its secrets were passed practitioner to apprentice and not widely known.

There was no centralized governance at this time, thus individual holdings made alliances and waged battle against each other, often with the superhuman sorcerers undertaking magical battles against one another. Due to the power of these sorcerers, over time certain holdings became indomitable, as their sorcerers hoarded training and secrets.

In response, the southern holdings, whose influence and power was small, allied themselves and waged war, destroying the most powerful northern holdings. Part of this war was the extermination of sorcerers and the elimination of all knowledge of their practice. Some closely guarded works on the art of sorcery remain, but at present few know that the practice is more than myth, or else a lost power no longer accessible to man.

Following the suppression of the north, eventually two domains formed, centered to the southeast and southwest respectively. To the southeast, what would become the modern empire ruled. To the southwest, a confederation of holdings ruled with equal power, meeting yearly in a great gathering of heads to deliberate. This bifurcation last some four hundred years, until the growing power of the southeastern empire emboldened it to wage war and eventually take control of the entire sub-continent.

Kooskeve to English – Smooth Translation

Such is told the sad story of Sassassas and Nefemmi: At the time when the sun and moon were young, Sassassas and Nefemmi loved each other very much. Sassassas thought that Nefemmi was as lovely as a rose. Nefemmi thought that Sassassas was as strong as an oak. Her head of household said that Nefemmi might marry Sassassas, so, when a day had passed, she married him.

Later, Sassassas was walking around in the auspicious forest. He noticed up above a pitiful bird's nest in a tree. He thought about the nice bird's eggs, and he thought that they would make Nefemmi happy. Sassassas climbed high up in the tree and took the eggs. He brought them back to Nefemmi. Nefemmi said, "Thank you, my love!" and Sassassas smiled greatly.

After, in the course of boiling the eggs, the eggs broke. Those eggs held little sparrows inside. Nefemmi held her belly suddenly, afraid. She said, "I carry our growing children in my womb. Because I received these eggs carelessly, the poor birds died. Thus, our children shall die when they are born. For this reason, I now disown you."

The person formerly known as Sassassas became very sad. He ran into the forest, and he climbed up far in a tree. He threw his body down onto some rocks, and he died.