

# Introduction

This document describes the grammar of Orodachi Jayodang, a constructed language created by James Magpie starting in late 2021. It's intended to be a naturalistic artlang, largely taking inspiration from the Austronesian languages. If you have any questions, feel free to ask!

In universe, Jayodang is spoken on a large archipelago. In the past, a wide variety of languages were spoken on these islands, but several hundred years ago the Orodacha Empire conquered the entire archipelago and spread their language everywhere. Many small villages still speak other languages, but Orodachi is the primary language in the cities.

However, three hundred years ago, the Empire fell. Since then, dialects have diversified a lot, and many common dialects aren't fully mutually intelligible. Orodachi Jayodang, the language of the Empire, is still often used in formal circumstances and for communication between divergent dialects, and there's typically a continuum between the classical language and the local dialect. This document focuses mostly on Orodachi Jayodang, but notes on common dialectal features are included. (Though these notes are nowhere near a complete catalogue of all dialectal variation.)

## Phonology

### Sound Inventory

The following consonants are phonemic in Orodachi.

	Labial	Alveolar	Palatal	Velar	Glottal
Stop	p, b	t, d	c, ɟ, tʃ, dʒ	k, g	ʔ
Fricative	f	s	ç	x	h
Nasal	m	n	ɲ	ŋ	
Glide		l, r	j, ʎ	w	

Phonemes in red were present in Proto-Jayodang, but are not found in the modern language, while phonemes in green are present in the modern language but not the proto-language.

Note that the sound /ɲ/ is not phonemic in the modern language, but is present as an allophone of /ŋ/ that appears intervocalically. This is represented in the romanization.

Additionally, /h/ may allophonically appear as /x/ word-finally. This is not included in the romanization.

The following vowels are phonemic, though exact realizations vary by dialect.

	Front	Central	Back
High	i		u
Mid	e	ə	o
Low		a	

## Romanization

These symbols will be used to write their IPA counterpart: p, b, t, d, k, g, s, h, m, n, l, a, e, i, o, and u.

The affricates /tʃ/ and /dʒ/ will be written as <ch> and <j>, respectively. /j/ will be written as <y>, and /r/ written as <r>.

When /ŋ/ appears on its own - word initially or word finally - it will be written as <ng>. Otherwise, it will be written as <n>, but it should be clear that this is a velar nasal as opposed to an alveolar nasal, as the velar nasal will always occur before /g/, positions where the alveolar nasal cannot occur. /ɲ/ will be written <ny>.

Proto-forms will always be written in IPA.

## Phonotactics

The maximum syllable structure is CVC. Any consonant can be an onset or coda, but consonant clusters are more restricted.

First, no plosive can begin a cluster, unless the following sound is a /j/ or /w/. Nasals assimilate to the following sound according to the rules listed below.

- Before a vowel, j, or w, the nasal remains the same (though velar nasals allophonically become palatal) **am + ada = amada**
- Before a nasal, the first sound is lost. **am + ngor = angor**

- Before a voiced stop, r, or l, the nasal changes to match in place of articulation. **am + dau = andau**
- Before a voiceless stop or s, the nasal matches the place of articulation, and the voiceless sound is lost. **am + kache = anyache** (Remember, ng and ny are allophones)
- Before an h, the nasal will become either palatal/velar or labial, depending on whether the h was historically an x or an f. The h then disappears. **am + hede = anyede, am +**

## Dialect Notes

outdated, ignore

Phonology is the area where dialects are most divergent. Here are some sound changes present in many dialects of Jayodang. Note that many dialects feature multiple of these changes, and this is nowhere near an exhaustive list of dialectal features.

- **Intervocalic stop lenition** - In many dialects around Milat, stops become fricatives intervocalically. (The fricatives θ, ð, x, and ɣ will be romanized th, dh, kh, and gh.)
  - {p, b, t, d, k, g} => {f, v, θ, ð, x, ɣ} / [vowel] \_ [vowel]
  - **Milati** /mi.la.ti/ > **Milathi** /mi.la.θi/, **jidéh** /dʒi.deh/ > **jidheh** /dʒi.ðeh/, **sabi** /sa.bi/ > **savi** /sa.vi/
- **Final vowel loss** - Many northern dialects drop final vowels of words. This does not take place after consonant clusters, nor does it affect diphthongs. These dialects do have a phonemic difference between /ɲ/ and /ŋ/ in a few positions!
  - [vowel] => \* / \_ \$ // {[cons] [cons] \_, \$ [cons]\* \_}
  - **makuli** /ma.ku.li/ > **makul** /ma.kul/, **banyi** /ba.ɲi/ > **bany** /baŋ/ (a minimal pair with **bang** /baŋ/)
- **Post-sonorant vowel loss** - Certain dialects drop vowels after nasals, r, and l. This does not happen when the first vowel would be lost, or if there's a consonant cluster after the vowel.
  - I don't have a Lexurgy rule for this yet
  - **yalad** /ja.lad/ > **yald** /jald/, **ngali** /ŋa.li/ > **ngal** /ŋal/
- **Final Devoicing** - Certain dialects devoice final voiced stops.
  - {b, d, g} > {p, t, k} / \_ \$
  - **yalad** /ja.lad/ > **yalat** /ja.lat/

# The Noun Phrase

Nouns do not change form, with the exception of inanimate count nouns, which are sometimes reduplicated. All nouns fall into one of three classes. Human nouns refer to people, including words for children, professions, and most spiritual entities. Animate nouns include animals and some body parts. Inanimate nouns include all non-living things, plants, and abstractions.

Jayodang nouns must almost always co-occur with an article, which carries most of the grammatical information. The form of these articles depends on the number, class, and definiteness of the object.

Human and animate arguments take articles that change according to number of the object. Inanimate articles, however, do not mark number. Instead, the noun itself can be reduplicated to mark a plural.

Examples:

	Jayodang	English	Jayodang	English
Definite human	<b><i>e jideh</i></b>	The child	<b><i>jes jideh</i></b>	The children
Indefinite human	<b><i>bang jideh</i></b>	A child	<b><i>gat jideh</i></b>	Children
Definite animate	<b><i>po yalad</i></b>	The leg	<b><i>as yalad</i></b>	The legs
Indefinite animate	<b><i>ngal yalad</i></b>	A leg	<b><i>ki yalad</i></b>	Legs
Definite inanimate	<b><i>im towas</i></b>	The mountain	<b><i>im towastowas</i></b>	The mountains
Indefinite inanimate	<b><i>da towas</i></b>	A mountain	<b><i>da towastowas</i></b>	Mountains

Note that the non-reduplicated inanimate nouns are glossed as singular, as this is the most common reading, but it doesn't necessarily have to be this way. The reduplicated form is uncommon, and only used when it is necessary to specify the plural. The singular can be specified with the numeral *one*.

Adding an article before a verb nominalizes it. This typically forms a noun which is necessary for the action of the verb.

- ***makuli*** - To shoot
- ***im makuli*** - The bow
- ***kache*** - To eat

- **da kache** - A food

These articles are also the third person pronouns!

	definite singular	def plural	indef singular	indef plural
1st	<b>ma</b>	<b>lok</b>		
2nd	<b>il</b>	<b>rau</b>		
3rd human	<b>e</b>	<b>jes</b>	<b>bang</b>	<b>gat</b>
3rd animate	<b>po</b>	<b>as</b>	<b>ngal</b>	<b>ki</b>
3rd inanimate	<b>im</b>		<b>da</b>	

**A note on glossing:** When glossing a sentence, third person pronouns/agreement markers are written with the number 3 and then 2-3 letters. The first letter is class - H for human, A for animate, and I for inanimate. Second is number, S for singular, P for plural, and no letter for unmarked. The final letter marks definiteness, with D for definite and I for indefinite.

For example, the pronoun **po** would be glossed as 3ASD, or 3rd person animate singular definite. The pronoun **da** would be glossed as 3II, or 3rd person inanimate indefinite.

## Demonstratives

A noun used with a demonstrative does not require an article, as the demonstrative takes the place of the article. Demonstratives are marked for noun class and number. There is a three-way distinction in demonstratives: proximal, near the speaker; medial, intermediate distance from the speaker (often near the addressee); and distal, far from all participants.. Interrogative forms are also used when asking content questions.

Proximal: \*if

Medial: \*do

Distal: \*waç

Interrogative: \*kem

	Human S	Human P	Animate S	Animate P	Inanimate
Proximal	<b>ihe</b>	<b>ides</b>	<b>ipo</b>	<b>ihas</b>	<b>ihim</b>
Medial	<b>doye</b>	<b>dejes</b>	<b>dopo</b>	<b>dohas</b>	<b>doyim</b>
Distal	<b>waye</b>	<b>wasdes</b>	<b>waspo</b>	<b>wasas</b>	<b>waim</b>

Interrogative	<b>kime</b>	<b>kindes</b>	<b>kimo</b>	<b>kinyas</b>	<b>kimim</b>
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## Adjectives

Adjectives are placed after the nouns they modify, with no additional marking.

**as karita hibi**

3APD frog bright

*The bright frogs*

**da ratoh uled**

3ID boat old

*An old boat*

Adjectives can be intensified either by using the adverb **ngeya** or through reduplication. Reduplication may be seen as somewhat silly or childish, while **ngeya** is more serious. Some adjectives only take one or the other, or use a different adverb for intensification.

**im kayung ke yun-yun**

3ID house GEN.3HS big~INTSV

*His house is really big*

**pertuma ngal okuni gula ngeya**

see=1S 3ASI elephant young INTSV

*I saw a very young elephant.*

## Numbers

Jayodang uses a vigesimal system, with a sub-base of 10. Like adjectives, numbers follow the noun they modify.

1	<b>da</b>	11	<b>dajik</b>	21	<b>ngas ri da</b>
2	<b>mai</b>	12	<b>dakomai</b>	30	<b>danyas</b>
3	<b>ang</b>	13	<b>andik</b>	40	<b>ngasmai</b>
4	<b>maime</b>	14	<b>tumai</b>	50	<b>danyasmai</b>
5	<b>koh</b>	15	<b>anyo</b>	60	<b>nyayang</b>

6	<b>dakoh</b>	16	<b>maimem</b>	70	<b>danyang</b>
7	<b>tun</b>	17	<b>ngasyang</b>	80	<b>ngamaim</b>
8	<b>jikimai</b>	18	<b>ngaimai</b>	90	<b>danyamaim</b>
9	<b>jikida</b>	19	<b>ngayida</b>	100	<b>jikedik</b>
10	<b>jik</b>	20	<b>ngas</b>	200	<b>ngasdik</b>

**jes jideh koh**

3HPD child five  
The five children

**da giyak dajik**

3II rock eleven  
Eleven rocks

Ordinal numbers are formed by adding the prefix **cho-** to the number, and like any other adjective, follow the noun. The worst for 'first' is irregular, having the form **pali** instead of the expected **\*choda**. The prefix becomes **che-** before a **j**.

**e tora pali**

3HSD person first  
The first person

**da abe chotun**

3II tree seventh  
A seventh tree

**im taja yun chejik**

3ID river big tenth  
The tenth big river

## The Verb Phrase

### Tense & Aspect

Jayodang verbs do not explicitly mark for tense and aspect. Tense can be specified with temporal adverbs, which can be placed in a variety of locations - after the verb is common, as is the end of the sentence, and they may be placed at the beginning for focus.

***kache po karita***

eat 3ASD frog

The frog is eating / the frog was eating / the frog will be eating / etc.

***kache sabi po karita***

eat PROG 3ASD frog

*The frog is currently eating.*

***kache umok po karita***

eat FUT 3ASD frog

*The frog will eat.*

***kache po karita laibi***

eat 3ASD frog NEARPST

*The frog was eating recently.*

**Dialect Note:** Some dialects seem to be turning commonly used temporal adverbs into tense suffixes!

## Agreement & Clitic Pronouns

Verbs are not marked for agreement, however, pronouns often become clitics on the verb. Subject pronouns can always attach, while object pronouns only attach if the subject has also attached.

1. Subject and object pronouns cliticize:

***taimaye***

know=1S=3HSD

*I know them*

2. Subject clitic only:

***taima e jideh***

know=1S 3HSD child

*I know the child.*



3. Object pronoun does not cliticize with non-pronominal subject.

**tai e jideh jes**

know 3HSD child 3HPD

*The child knows them.*

**Dialect Note:** In many Southern dialects, a copy pronoun clitic is added in situations like #3 above, which could become the following:

3b. Explicit subject with pronominal object and copy pronoun

**tayejes e jideh**

know=3HSD=1HPD 3HSD child

*The child knows them.*

Some of these clitics are not identical to the independent pronoun. If two forms are listed, the first is used after a vowel and the second after a consonant.

	definite singular	def plural
1st	= <b>ma</b>	= <b>lok</b>
2nd	= <b>l/il<sup>1</sup></b>	= <b>rau</b>
3rd human	= <b>ye/e</b>	= <b>jes/des</b>
3rd animate	= <b>po</b>	= <b>s/as</b>
3rd inanimate	= <b>m/im<sup>1</sup></b>	

<sup>1</sup> Final -a becomes -e, e.g. **bacha=il** > **bachel**

**Dialect Note:** In many dialects, the =CV forms reduce to =C after a vowel.

## Voicing

The particle **te** can be placed after the verb to form a passive construction, promoting the object of the verb to the subject and removing the original subject. The subject can then be reintroduced with the preposition **yi**.

**hanak tem**

break PASS=3ID

*It was broken*

**pertu e jideh po hede**

see 3HSD child 3ASD lizard

*The child sees the lizard.*

***pertu te po hede***

see PASS 3ASD lizard

*The lizard is seen.*

***pertu te po hede yi e jideh***

see PASS 3ASD lizard ABL 3HSD child

*The lizard is seen by the child.*

Jayodang also employs applicatives and other methods of changing argument structure, included in the derivation section.

**Dialect Note:** In some dialects, this particle becomes a suffix on the verb, of the form **-te**.

Post-verbal particles follow the order passive-negative-imperative, or **te le mo**.

## Syntax

Jayodang is prototypically VSO, but may shift to SVO to place additional focus on the subject. However, an additional constraint is present: subjects must be of the same or higher animacy than the object, according to the hierarchy of 2nd person > 1st person > 3rd person human > 3rd person animate > 3rd person inanimate.

***kache e jideh po piju***

eat 3HSD child 3ASD fish

*The child eats the fish.*

***e jideh kache po piju***

3HSD child eat 3ASD fish

*It is the child who eats the fish.*

***\*kache po piju e jideh***

eat 3ASD fish 3HSD child

*\*The fish eats the child*

Not a valid sentence, as the fish is higher animacy than the child. Try the passive voice!

**Dialect Note:** Some dialects have shifted to a primarily SVO word order. Many dialects have also lost the animacy requirements, allowing any noun to serve as the subject of any verb.

## Adpositional Statements

Jayodang makes use of prepositions for a variety of grammatical functions. Like verbs, if the object of a preposition is a pronoun, it can cliticize onto the preposition. Otherwise, prepositional objects are unchanged.

**natajes wai im choro**  
go=3HPD ALL 3ID ocean  
*They go to the ocean.*

**natajes waim**  
go=3HPD ALL=3ID  
*They go to it.*

## Possession

Possessive constructions are simply formed with the preposition **ka**.

**po chama ka e jideh**  
3AS mouth GEN 3HS child  
*The child's mouth.*

This has fused with the clitics =**ma** (1st person singular) and =**e** (human singular definite) irregularly, resulting in the forms **kam** and **ke** (rather than the expected **kama** and **kaye**).

**im ratoh kam**  
3ID boat GEN=1S  
*My boat*

## Copular Constructions

There is no copula, instead, nouns are typically placed next to each other with no verb at all to imply equivalence. Tense can be indicated with temporal adverbs, like a sentence with a verb, which are typically placed at the end of the sentence (though may be fronted to place focus on the temporal element).

**im towas da cho**

3ID mountain 3II place  
*The mountain is a place.*

**ma e bamakuli umok**  
1S 3HSD archer FUT  
*I will be an archer.*

Note that a copular sentence with an adjective may be somewhat ambiguous, as it is identical to a noun phrase with an adjective. The difference is usually clear from context, but if necessary, the adjective can be placed at the beginning to differentiate.

**im raim unoyi**  
3ID mango sweet  
*The sweet mango OR The mango is sweet*

**unoyi im raim**  
sweet 3ID mango  
*The mango is sweet*

## Negation

Negation is quite simple in Jayodang - simply follow the verb with the particle **le**. Pronominal clitics attach to the particle.

**makulima as okuni**  
shoot=1S 3APD elephant  
*I shot the elephants.*

**makuli lema as okuni**  
shoot NEG=1S 3APD elephant  
*I did not shoot the elephants.*

The copula cannot be negated in this manner, as it does not exist. Instead, the verb **ling** is used. Negating this verb is generally ungrammatical.

**waim da hibiko**  
DEM 3II star  
*That is a star.*

**ling waim da hibiko**

not.be DEM 3II star  
*That is not a star.*

## Questions

Yes/no questions are formed by simply adding the particle **kim** to the end of the sentence, as well as rising intonation.

**pertulma kim?** (1a)  
see=2S=1S Q  
*Do you see me?*

**waim da hibiko kim?**  
distal 3II star Q  
*Is that a star?*

**Dialect Note:** A notable feature of many central dialects is a shift of this particle to the post-verbal position, similar to particles like the passive. For example, sentence (1a) above might become something like this:

**pertu kimilma?** (1b)  
see Q=2S=1S  
*Do you see me?*

To form a content question, the word in question is replaced with a question word. These are typically placed in situ. Note the interrogative demonstratives in the noun section, which serve as who/what. Question words do not take articles.

**kache jes chas im heko**  
eat 3HPD woman 3ID seed  
*The women eat the seeds.*

**kache kime im heko?**  
eat who 3ID seed  
*Who is eating the seeds?*

**kache jes chas kimim?**  
eat 3HPD woman what  
*What are the women eating?*

**kache jes chas im heko ngo kino?**

eat 3HPD woman 3ID seed LOC where  
*Where are the women eating the seeds?*

**kache jes chas im heko kingo?**

eat 3HPD woman 3ID seed how  
*How are the women eating the seeds?*

## Relative Clauses

In Jayodang, relative clauses are formed by following the head noun with a demonstrative that acts as a relativizer and then the rest of the clause. The demonstrative is typically distal, and agrees with the head noun in class. In a relative clause, the word order changes so that the subject always comes immediately before the verb (either SVO or OSV).

**тели е jideh waye pertu e bamakuli da chimek**

burn 3HSD child DEM.3HS see 3HSD archer 3II shoe  
*The child who saw the archer is burning a shoe.*

**natasi e banai waye e jideh pertu**

leave 3HSD sage DEM.3HS 3HSD child see  
*The sage who the child saw is leaving.*

**wayelok ngo im jakato waim ling ge im choro**

arrive=1P LOC 3ID city DEM.3I not.be near 3ID ocean  
*We arrived at the city which is not near the ocean.*

## Comparatives

Jayodang generally forms comparatives with the preposition **na**, placed after the quality being measured, with the prepositional object being that which is being compared to.

**po hede yun na po karita**

3ASD lizard big past 3ASD frog  
*The lizard is bigger than the frog.*

Superlatives are formed by using the object **jas**. This can also be used without an adjective to describe the greatest number. In this construction, the article **im** may sometimes be skipped, especially in casual speech.

**ihim jakato uled na im jas**

DEM.3I city old past 3ID all  
This city is the oldest.

**kah e jideh da giyak na jas**  
have 3HSD child 3II rock past all  
The child has the most rocks.

**Dialect Note:** In many dialects the preposition and noun have fused into the single word **najas** (“most”).

Equatives are formed using the proposition **wai** in place of **na**.

**im jastai ka e banai yun wai im choro**  
3ID knowledge GEN 3HSD sage big to 3ID ocean  
The sage’s knowledge is as wide as the ocean.

## Imperatives

To form an imperative, the post-verbal particle **mo** is used. If no subject is specified, it is assumed to be a 2nd person singular. Negative imperatives (prohibitives) are no different, with the negative particle coming before the imperative particle

**natasi mo!**  
leave IMP  
Leave!

**teli morau im mait!**  
burn IMP=2P 3ID paper  
(You all) Burn the paper!

**odang le mo ri ki piju**  
speak NEG IMP COM 3API fish  
Do not speak with fish.

This can be used with a first person plural subject to express a cohortative, which may also be used as a more polite imperative.

**inyel molok!**  
dance IMP=1P

*Let's dance!*

**Dialect Note:** In some dialects, this has become the standard imperative, with the older imperative being considered quite rude, if it gets used at all.

The same particle may be used with any other subject to convey an optative, describing something that the speaker wishes or desires to be true. This may be translated as something like “may X” or “if only X.”

***pertu moyema***

see IMP=3HSD=1S

*If only he saw me.*

***natage moye wai da cho pauga!***

travel IMP=3HSD ALL 3II place many

*May she travel to many places!*

***mo im hibi meyolih kel ingi!***

IMP 3ID day birth GEN=2S happy

*May your birthday be happy!*

**Dialect Note:** Many dialects disallow this optative construction, and it is often seen as old-fashioned and formal.

To form an imperative copular construction, no verb is used, but **mo** is placed at the beginning of the sentence.

***mo mago***

IMP strong

*Be strong.*

## Auxiliary Verbs

In an auxiliary verb construction, the auxiliary verb is placed in the typical location at the beginning of the sentence (or occasionally after the subject) and the lexical verb is nominalized with the article **im** and placed in object position.

***esuma im inyel***

want=1S 3ID dance



*I want to dance.*

The object of the phrase then becomes the possessor of the nominalized verb, with the preposition **ka**.

***esuma im kache ka nga piju***

want=3S 3ID eat GEN 3ASI fish

*I want to eat a fish.*

If the lexical verb would have a different subject than the auxiliary verb, that subject must be preceded with the preposition **yi**.

***esuma im inyel yi po karita***

want=1S 3ID dance ABL 3ASD frog

*I want the frog to dance.*

Of course, both a secondary subject and an object can be present.

***esu e jideh im joroge ka ki karita yima***

want 3HSD child 3ID look.for GEN 3API frog ABL=1S

*The child wants me to look for frogs.*

Like any other sentence, the subject can be fronted. In fact, this may be particularly common in these constructions, out of a desire to keep the parts of the verb together.

***dopo okuni esu im kache ka e jaye kam***

DEM-3ASD elephant want 3ID eat GEN 3HSD father GEN.1S

*That elephant wants to eat my dad.*

Note that all of this applies to the verb **esu**, which is a common one to use in auxiliary constructions, but other auxiliary verbs might work differently.

## Derivation

Jayodang deploys a wide variety of derivational affixes.

A note on ordering, mostly for me:

- N1-N2 = a N2 kind of N1

- V1-V2 = to apply V1 to V2
- N-V = a Ving N
- V-N = to apply V to N, to use N for V
- V-Prep = to V in a Prep direction

### **bang-**

Agentive affix, marking one who does an action. Added to a verb, converts it to a noun. Final nasal assimilates to following consonant.

- **makuli, bamakuli** - to shoot, archer
- **tai, banai** - to know, sage

### **cha-**

Causative marker, added to a verb to creating a word meaning “to cause to [VERB].” The one who causes the action is the subject and the one who is caused is the object, and the original object may be reintroduced with the preposition **ngo**.

- **igehi, chaigehi** - to hide, to cause to hide
- **natasi, chanatasi** - to leave, to cause to leave / to kick out

**kache=ma=im** - I ate it.

**cha-kache=yil=ma ngo im** - You caused me to eat it.

### **cho-**

Place prefix. Turns a noun or verb into a noun referring to a place associated with that concept.

- **oro, choro** - water, ocean
- **tai, chotai** - to know, school

### **-(a)da**

Reflexive suffix. Added to a verb meaning to do something to oneself, creating an intransitive verb.

- **gyel, gyelada** - to surround, to surround oneself
- **natasi, natasida** - to leave, to have an out-of-body experience

### **-do**

Detransitive marker. Turns a transitive verb into an intransitive verb, with no specific object.

- **kache, kachedo** - to eat (object), to eat
- **yuka, yukado** - to finish (object), to be finished
- **ping, pindo** - to hit (object), to hit

### **-ge**

Suffix which modifies a verb to mean something like “to [verb] back and forth,” “in circles,” or “here and there.”

- **erep, erepage** - to walk, to pace
- **noyi, noyige** - to think, to worry
- **pertu, pertuge** - to see, to look around

### **jas-**

Collective prefix. Transforms a noun referring to a single item to a noun referring to the totality of that item. **jay-** before vowels.

- **bang, jasang** - person, humanity
- **odang, jayodang** - word, language

### **-(e)ko**

Diminutive suffix, applied to nouns to describe a small, young, or cute version of that noun.

- **hibi, hibiko** - sun, star
- **teya, teyako** - civet, baby civet (kitten?)
- **sum, sumeko** - man, boy

### **-(V)l**

Instrumental nominalizer, turns a verb into a noun referring to the tool used to perform that verb. Takes the form **-l** after a vowel and **-Vl** after a consonant, with the vowel being either **e**, **o**, or **a** depending on the last vowel in the stem.

- **chah, chahal** - to cut, knife
- **piming, piminyel** - to crush, pestle
- **paka, pakal** - to write, writing stylus

### **mel-**

Inchoative marker, added to a verb to denote the beginning of an action or an adjective to denote the entrance into that state. Forms a verb. Takes the form **mey-** before vowels.

- **tai, meltai** - to know, to learn
- **hibi, melhibi** - light, to become light/to dawn
- **uled, meyuled** - old, to age

### **-to**

Augmentative prefix, applied to nouns to describe a large version of that noun.

- **jak, jakato** - town, city
- **hede, hedeto** - lizard, komodo dragon

### **tai-**

Qualitative prefix, added to a noun or adjective to create a word meaning “the quality of X” or “X-ness.”

- **oro, tayoro** - water, wetness
- **jideh, taijideh** - child, childishness
- **uled, tayuled** - old, age

**-we**

Benefactive applicative, applied to a verb to mean “to [VERB] for.” The original object may be reintroduced with the preposition **ngo**. Though typically beneficial for the object, it can also be used as a malefactive. Many more lexicalized forms have less literal meanings.

- **riyan, riyangwe** - to take, to get (something) for
- **dero, derowe** - to make, to make (something) for
- **igehi, igehiwe** - to hide, to hide something from

**wi-**

Abilitative suffix, applied to a verb to mean “to be able to [VERB]”

- **chari, wichari** - to give, to be able to give
- **noyi, winoyi** - to think, to be sentient

**-(y)i**

Suffix, transforms a noun into an adjective meaning “[noun]-like.” When added to a place, used to mean “from [place].”

- **bang, banyi** - person, humanoid
- **jideh, jidehi** - child, child-like/young
- **Milat, Milati** - city of Milat, from Milat

- THINGS TO ADD
- augmentatives, diminutives
- quickly?

## Example Sentences

**meltaima im jayodang**

learn=1S 3ID language

I am learning Jayodang

**meltaima da jayodang**

learn=1S 3II language  
I am learning a language

**gat bang dacha kache po ada kal**  
3HPI person dead eat 3ASD head GEN=2S  
Dead people are eating your head.

**chadat tema yi ngal gadang waspo wipertu te le**  
kill PASS=1S ABL 3ASI cow REL ABIL-see PASS NEG  
*I was killed by a cow that cannot be seen*

**mosu im ratohseru kam ri ki pijorosi**  
full 3II boat-air GEN=1S INST 3API eel  
*My hovercraft is full of eels*

**esu le ki rosi ki yalad, tabesas ri da kino**  
want NEG 3API snake 3API leg, remove=3APD INST 3II reason  
*Snakes don't want legs, they removed them with a reason*

**dopo okuni esu im kache ka e jaye kam**  
DEM-3ASD elephant want 3ID eat GEN 3HSD father GEN.1S  
*That elephant wants to eat my dad.*

**Deroyil da jayodang dayi kim, lunya? 😊**  
make=2S 3II language alone Q, beautiful? 😊  
*Making a language all by yourself, handsome? 😊*

**sabi esu e tora abe im dacha ke**  
now want 3HSD person tree 3ID death GEN.3HS  
*Now the tree person wants her death*

**kahma da rumo ngas ri koh**  
have=1S 3II year twenty and five  
*I have twenty-five years / I am twenty-five years old*

**natarau im ohal kim? im ohal ngo im seru ngeya kim?**

go=2P 3ID moon Q? 3ID moon LOC 3ID sky INTS Q?

*You went to the moon? The moon in the fucking sky?*

## The North Wind and the Sun

Note: this translation was done with an earlier version of the language, and is not 100% correct.

**odangeyas po seru dachai ri po hibi waspo mago napo, ri wayeldaiyubang bang banatage waye da akowa rejes gyelede tai**

argue-3APD 3ASD wind death-FROM and 3ASD sun DEM-3AS strong past-3ASD and arrive-DETRANS-PERF-3HSI 3HSI person-travel DEM-3HSD 3II cloak warm wrap-3HSD-3II INV

The North(west) Wind and the Sun were arguing who was stronger, and a traveler arrived who was wrapped in a warm cloak.

**gowayeluyas waspo kipo yuka pali chatabeyas tai ngo im akowa**

agree-PERF-3APD DEM-3AS INT-3ASD complete-3HSD-3APD INV first CAUSE-remove-LOC 3ID cloak

They argued that who first completed making him remove his cloak

*The North Wind and the Sun were disputing which was the stronger, when a traveler came along wrapped in a warm cloak.*

*They agreed that the one who first succeeded in making the traveler take his cloak off should be considered stronger than the other.*

*Then the North Wind blew as hard as he could, but the more he blew the more closely did the traveler fold his cloak around him;*

*and at last the North Wind gave up the attempt. Then the Sun shined out warmly, and immediately the traveler took off his cloak.*

*And so the North Wind was obliged to confess that the Sun was the stronger of the two.*

## A Fable

**ngo waim hibi, kah po teya da kacheyi, ri esupo da raim.**

LOC DIST-3II day, have 3II hunger and want=3ASD 3II mango

Once upon a time, the civet was hungry and wanted a mango.

**taipo waim kah po okuni da raimraim pauga, ri igehiwepo as ngali jas.**

know=3ASD DEM-3II have 3ASD elephant 3II mango-PL many, and hide-BEN=3ASD 3APD animal all

It knew that the elephant had many mangoes, and it hid them from all the animals.

**leri, noyi po teya waim kahpo da sayat mosu waim wiriyanpo da raim yi po chama ka po okuni.**

but, think 3ASD civet DEM-3II have=3ASD 3II smart enough DEM-3II ABL-take=3ASD 3II mango from 3ASD mouth GEN 3ASD elephant

But, the civet thought that it was smart enough that it was able to take the mangoes from the elephant's mouth.

## A Prayer

**bayal, chari da mago wailok**

earth give 3II strength ALL=1P

Earth, give us strength

**seru, chari da taitahit wailok**

Wind, give us freedom

**oro, chari da mosu wailok**

Water, give us plenty

**teli, chari da talunau wailok**

Fire, give us passion

**olih, chari da tayolih wailok**

Life, give us health

**dacha, chari da eras wailok**

Death, give us magic

## Dictionary

### A (15)

**abe**, /a.be/ \*abe - (n.iii) tree

**abi**, /a.bi/ \*abe-çi - (adj) wooden

**achi**, /a.tʃi/ \*əci - (n.iii) flower

**ada**, /a.da/ \*ada - (n.ii) head; (prep) above, on top of; (prep) before

**adabang**, /a.da.baŋ/ \*ada-baŋ - (n.i) ancestor, ancestral line (generally not used for more recent ancestors such as parents)

**ai**, /aj/ \*ai - (int) hey, oh, exclamation

**aji**, /a.dʒi/ \*həʒi - (n.iii) shell; (n.ii) oyster, clam, mussel, scallop  
**ajipiming**, /a.dʒi.pi.miŋ/ \*həʒi-peŋ-peŋ - (n.iii) pigment, dye  
**akowa**, /a.ko.wa/ \*akwa - (n.iii) cloak, long coat; (n.iii) fabric, cloth; (n.iii) clothing (archaic)  
**alos**, /a.los/ \*alos - (n.iii) bowl, plate, platter, dish for eating  
**ambet**, /am.bet/ \*aŋboc - (n.iii) stick  
**anyi**, /a.ɲi/ \*aŋi - (vt) to need; (aux) should, have to, must; obligation  
**anyos**, /a.ɲos/ \*aŋos - (vt) to avoid  
**as**, /as/ \*xas - (pn/a) 3rd person animate plural definite pronoun/article  
**ayas**, /a.jas/ \*aças - (n.iii) heart; (vt) to love

## B (18)

**bacha**, /ba.tʃa/ \*bacə - (vi) to sneeze; (n.iii) sneeze  
**bamak**, /ba.mak/ \*baŋ-mak - (n.i) farmer  
**bambayal**, /bam.ba.jal/ \*baŋ-bəʎəʎ - (n.i) earth mage  
**bameltai**, /ba.mel.tai/ baŋ-moʎ-tahi - (n.i) student  
**banai**, /ba.nai/ \*baŋ-tahi - (n.i) sage, wise person  
**bandas**, /ban.das/ \*baŋ-ʒaç - (n.i) god, deity  
**bandoro**, /ban.do.ro/ \*baŋ-ʒorə - (n.i) hunter  
**baneli**, /ba.ne.li/ \*baŋ-teli - (n.i) fire mage  
**baneru**, /ba.ne.ru/ \*baŋ-siru - (n.i) wind mage  
**bang**, /baŋ/ \*baŋ - (n.i) person, human (archaic) (pn/a) 3rd person human singular indefinite pronoun/article  
**banris**, /ban.ris/ \*baŋ-ruç - (n.i) enemy  
**banyada**, /ba.ɲa.da/ \*baŋ-ada - (n.i) ruler, leader, king, emperor (L23)  
**banyi**, /ba.ɲi/ \*baŋ-çi - (adj) human-like, humanoid, resembling a human  
**banyolih**, /ba.ɲo.lih/ \*baŋ-olif - (n.i) life mage  
**banyoro**, /ba.ɲo.ro/ \*baŋ-uro - (n.i) water mage  
**bayal**, /ba.jal/ \*bəʎəʎ - (n.iii) earth, ground, land (typically more metaphorical + respectful); (n.i) the earth god  
**baito**, /baj.to/ \*bəʎəʎ-taw - (n.iii) continent  
**bayoro**, /ba.jo.ro/ \*bəʎəʎ-uro - (n.iii) island (L22)  
**boro**, /bo.ro/ \*boro - (vi) to bubble, to boil

## C (22)

**cha**, /tʃa/ \*cari - (prep) because  
**chabe**, /tʃa.be/ \*co-abe - (n.iii) forest  
**chada**, /tʃa.da/ \*cari-ada - (vt) to lift, to raise; (vt) to praise, to thank  
**chadat**, /tʃa.dat/ \*cari-dac - (vt) to kill  
**chadamel**, /tʃa.da.mel/ \*cari-ada-ma-il - (exc) thank you, thanks (formal, casual is **damel**)



**chah**, /tʃah/ \*cəf - (vt) to cut; (n.iii) piece, portion, bit; (n.iii) small denomination of coin made of copper  
**chahal**, /tʃa.hal/ \*cəf-xəl - (n.iii) knife (not a dachik)  
**chalai**, /tʃa.laj/ \*cari-lahi - (vt) to dye, to color; (n.iii) paint, dye (L23) (wax-dye or batik is **chalai rike**; direct object is the thing being dyed, while material or color takes **ri**)  
**chali**, /tʃa.li/ \*cali - (n.ii) tuna (L23)  
**chama**, /tʃa.ma/ \*cama - (n.ii) mouth  
**chanyera**, /tʃa.ɲe.ra/ \*cari-ɲera - (vt) to embarrass, to cause to blush  
**chari**, /tʃa.ri/ \*cari - (vt) to give; (n.iii) gift  
**chas**, /tʃas/ \*cas - (n.i) woman; (adj) female, feminine  
**chaseko**, /tʃa.se.ko/ \*cas-xeko - (n.i) girl  
**chasofo**, /tʃa.so.ho/ \*cari-sofo - (vt) to dry  
**cheske**, /tʃes.ke/ \*cəf-eçkə - (n.iii) large denomination of coin made of gold  
**chichi**, /tʃi.tʃi/ \*cici - (n.ii) songbird, small bird, passerine  
**chike**, /tʃi.ke/ \*co-ikə - (n.iii) beehive, bee's nest  
**chimek**, /tʃi.mek/ \*cemek - (n.iii) shoe, (vt) to put a shoe on  
**cho** /tʃo/ \*co - (n.iii) place  
**choro**, /tʃo.ro/ \*co-uro - (n.iii) ocean  
**chot**, /tʃot/ \*cot - (n.iii) excrement (vulgar)  
**chumak**, /tʃu.mak/ \*co-mak - (n.iii) farm

## D (13)

**da**, /da/ \*dahu - (pn/a) 3rd person inanimate indefinite pronoun/article; (num) one  
**dacha**, /da.tʃa/ \*daca - (n.iii) death; (adj) dead  
**dachana**, /da.tʃa.na/ \*dac-ana - (n.i) the goddess of death  
**dachik**, /da.tʃik/ \*dacik - (vi) to die (polite), (n.ii) ceremonial knife, similar to a kris  
**damel**, /da.mel/ \*cari-ada-ma-il - (exc) thanks (casual, formal is **chadamel**)  
**dat**, /dat/ \*dac - (vi) to die  
**dau**, /dau/ \*dahu - (n.iii) thing  
**dayi**, /da.ji/ \*dahu-çi - (adj) alone, only; (adv) only, just, even  
**dero**, /de.ro/ \*dero - (vt) to make, to build, to create; to do  
**dororo**, /do.ro.ro/ \*doru-uro - (n.iii) beach, shore  
**doru**, /do.ru/ \*doru - (n.iii) edge, side, border  
**dulam**, /du.lam/ \*dulam - (vt) to fear, to be afraid of; (n.iii) fear  
**dulanai**, /du.la.naj/ \*dulam-tahi - (vi) to be afraid, to be scared

## E (9)

**e**, /e/ \*e - (pn/a) 3rd person human singular definite pronoun/article  
**ejorada**, /e.dʒo.ra.da/ \*ʔoju-rada - (n.iii) gong (L23)

**eju**, /e.dʒu/ \*ʔoju - (n.iii) pot, cauldron, vessel, vase (L23)  
**elu**, /e.lu/ \*helu - (n.iii) thorn, spike  
**eras**, /e.ras/ \*eraç - (n.i) mage; (n.iii) magic; (vi) to use magic  
**erep**, /e.rep/ \*irəp - (vi) to walk  
**eske**, /es.ke/ \*eçkə - (n.iii) gold; (adj) golden  
**esu**, /e.su/ \*esu - (vt) to want, to desire, to wish  
**eswai**, /e.swaj/ \*esu-waʔeɻ - (vt) to worship (L22)

## G (9)

**gadang**, /ga.daŋ/ \*gadaŋ - (n.ii) banteng, Bali cattle, cow  
**garan**, /ga.ran/ \*garən - (n.iii) root, root vegetable  
**gat**, /gat/ \*gac - (pn/a) 3rd person human plural indefinite pronoun/article  
**ge**, /ge/ \*gehəl - (prep) near, around  
**geya**, /ge.ja/ \*goça - (n.iii) path  
**giyak**, /gi.jak/ \*guyak - (n.iii) rock, stone  
**gowayel**, /go.wa.jel/ \*gehəl-waʔeɻ - (vi) to agree, to come together  
**gel**, /gel/ \*gehəl - (vt) to surround, to encircle, to wrap  
**goro**, /go.ro/ \*gorə - (n.iii) horn (of an animal), horn (material), ivory; (adj) ivory  
**gula**, /gu.la/ \*gula - (adj) new, young

## H (15)

**hal**, /hal/ \*xəl - (n.iii) tool  
**hanak**, /ha.nak/ \*xanək - (vt) to break, to destroy  
**has**, /has/ \*fas - (vi) to come, to approach  
**hau**, /haw/ \*faʔu - (n.ii) mouse, rat, small rodent (L23)  
**hauboyal**, /haw.bo.jal/ \*faʔu-bəʔəɻ - (n.ii) mole (L23)  
**hauseru**, /haw.se.ru/ \*faʔu-siru - (n.ii) bat (L23)  
**hedalos**, /he.da.los/ \*xedə-alos - (n.ii) turtle  
**hede**, /he.de/ \*xedə - (n.ii) lizard  
**heko**, /he.ko/ \*xeko - (n.iii) seed  
**heye**, /he.je/ \*foʔə - (vi) to blow, to breathe, to give off a smell (L23)  
**heyunol**, /he.ju.nol/ \*foʔə-unəɻ - (n.iii) reed flute, woodwind instrument (L23)  
**hibi**, /hi.bi/ \*xibi - (n.iii) sun, day (not night), (adj) bright, light, pale  
**hibiko** /hi.bi.ko/ \*xibi-xeko - (n.iii) star  
**hibinyas**, /hi.bi.nas/ \*xibi-ŋaç - (n.iii) twenty-day month (L23)  
**hunag**, /hu.nag/ \*funag - (n.ii) bear, sun bear (L23)

## I (11)

**i**, /i/ \*igfi - (prep) without, lacking

**igehi**, /i.ge.hi/ \*igfi - (vt) to hide

**iji**, /i.dʒi/ \*iʒi - (n.ii) beetle

**ike**, /i.ke/ \*ikə - (n.ii) bee, wasp; (vt) to sting (L23)

**il**, /il/ \*uɫ - (pn) 2nd person singular pronoun

**ilin**, /i.lin/ \*ileɲ - (adj) sharp

**im**, /im/ \*im - (pn/a) 3rd person inanimate definite pronoun/article

**ingi**, /iŋ.gi/ \*emgi - (n.iii) joy, happiness, luck; (adj) joyful, happy, lucky (L23)

**inyel**, /i.ɲel/ \*imkel - (vi) to dance; (vi) to move (archaic) (L22)

**inyi**, /i.ɲi/ \*iɲi - (adj) small, little, tiny

**iyο**, /i.jo/ \*hiçο - (vt) to touch

## J (16)

**jak**, /dʒak/ \*ʒak - (n.iii) town

**jakato**, /dʒa.ka.to/ \*ʒak-taw - (n.iii) city

**jas**, /dʒas/ \*ʒaç - (adj) all, every; (n.iii) everything

**jasbayoro**, /dʒas.ba.jo.ro/ \*ʒaç-bəɫəɫ-uro - (n.iii) archipelago (L22)

**jastai**, /dʒas.tai/ \*ʒaç-tahi - (n.iii) knowledge, body of learning

**jaye**, /dʒa.je/ \*ʒahe - (n.i) father, dad

**jayodang**, /dʒa.jo.daŋ/ \*ʒaç-odaŋ - (n.iii) language, Jayodang language (usage note: **im**

**jayodang** = Jayodang, **da jayodang** = language)

**jes**, /dʒes/ \*ʒoç - (pn/a) 3rd person human plural definite pronoun/article

**jideh**, /dʒi.deh/ \*ʒidex - (n.i) child

**jidehi**, /dʒi.de.hi/ \*ʒidex-çi - (adj) childish, child-like, immature, young, youthful

**jik**, /dʒik/ \*ʒik - (num) ten

**jikedik**, /dʒi.ke.dik/ \*ʒikʒik - (num) one hundred

**jola**, /dʒo.la/ \*ʒola - (vt) to close

**jolal**, /dʒo.lal/ \*ʒola-xəl - (n.iii) lock, bolt; (vt) to lock

**joro**, /dʒo.ro/ \*ʒorə - (vt) to hunt

**joroge**, /dʒo.ro.ge/ \*ʒorə-ge - (vt) to look for, to search for

## K (18)

**kache**, /ka.tʃe/ \*kace - (n.iii) food; (vt) to eat, to drink

**kacheyi**, /ka.tʃe.ji/ \*kace-igfi - (n.iii) hunger (used w/ **kah**)

**ka**, /ka/ \*kaf - (prep) genitive, of, belonging to

**kah**, /kah/ \*kaf - (vt) to have

**karita**, /ka.ri.ta/ \*kərita - (n.ii) frog

**kayung**, /ka.juŋ/ \*kaʎoŋ - (n.iii) home, house; (n.i) family; (vt) to cover, to shelter  
**kejuh**, /ke.dʒeh/ \*keʒəx - (vt) to throw  
**keyal**, /ke.jal/ \*keçal - (adj) yellow; (adj) ripe; (adj) ready, prepared  
**ki**, /ki/ \*kuy - (pn/a) 3rd person animate plural indefinite pronoun/article  
**kikeru**, /ki.ke.ru/ \*kikru - (n.ii) chicken  
**kim**, /kim/ \*kem - (p) interrogative/question particle; (prep) if, conditional; (vt) to ask, to question  
**kina**, /ki.na/ \*kem-cari - (p) why; (n.iii) reason, cause, motive  
**kingo**, /kiŋ.go/ \*kem-goça - (n.iii) how, in what manner; (prep) like, in the manner of  
**kino**, /ki.no/ \*kem-co - (n.iii) where  
**kinyibi**, /ki.ni.bi/ \*kem-xibi - (n.iii) when  
**kita**, /ki.ta/ \*kita - (n.iii) hair; fur  
**kuliteli**, /ku.li.te.li/ \*kuli-teli - (n.iii) gun, firearm (L22)  
**kunru**, /kun.ru/ \*konru - (vi) to lean, to rest; (vi) to rely (object takes **ri**, for both senses)

## L (12)

**lahu**, /la.hu/ \*laxu - (vi) to sleep  
**lai**, /laj/ \*lahi - (n.iii) night, darkness; (adj) dark, black  
**laibi**, /laj.bi/ \*lahi-xibi - (n.iii) yesterday; (adv) yesterday, recent past  
**layi**, /la.ji/ \*lahi-çi - (adj) secret; (n.iii) secret  
**le**, /le/ \*leŋ - (p) negative particle  
**leri**, /le.ri/ \*leŋ-riŋaŋ - (p) but, however; (prep) without?  
**linabi**, /li.na.bi/ \*leŋ-sabhi - (adv) never  
**ling**, /liŋ/ \*leŋ - (vt) to not be, negative copula  
**linyu**, /li.nu/ \*liŋu - (vt) to lead  
**lok**, /lok/ \*lok - (pn) 1st person plural pronoun  
**lunau**, /lu.naw/ \*lunahu - (n.iii) emotion  
**lunya**, /lu.na/ \*luŋa - (adj) pretty, attractive, beautiful (archaic); (adj) good

## M (17)

**ma**, /ma/ \*ma - (pn) 1st person singular pronoun  
**mago**, /ma.go/ \*mago - (adj) strength, strong  
**mai**, /maj/ \*maʔi - (num) two; (n.iii) pair  
**mait**, /majt/ \*mahit - (n.iii) palm leaf; (n.iii) paper  
**maito**, /maj.to/ \*mahit-co - (n.iii) map, diagram, chart (L23)  
**mak**, /mak/ \*mak - (n.iii) rice, grain (L22)  
**makapiming**, /ma.ka.pi.miŋ/ \*mak-peŋ-peŋ - (n.iii) rice flour (used to disambiguate)  
**makuli**, /ma.ku.li/ \*ma-kuli - (n.iii) bow; (vt) to shoot  
**maye**, /ma.je/ \*mahe - (n.i) mother, mom

**mehos**, /me.hos/ \*mexos - (adj) blue, green, grue  
**mel**, /mel/ \*moł - (vt) to begin, to increase  
**meltai**, /mel.tai/ \*moł-tahi - (vt) to learn  
**meyeras**, /me.je.ras/ \*moł-eraç - (vi) to become a mage, to unlock magic  
**meyolih**, /me.jo.lih/ \*moł-olif - (vi) to be born; (n.iii) birth  
**milat**, /mi.lat/ \*milat(?) - (n.iii) peace; (adj) peaceful  
**mo**, /mo/ \*moł - (p) imperative particle  
**mosu**, /mo.su/ \*mosu - (vt) to fill; (adj) enough, plenty

## N (19)

**na**, /nat/ \*nac - (prep) past, beyond, more than  
**nachi**, /na.tʃi/ \*nəci - (adj) alike, same; (vt) to be like, to resemble  
**nat**, /nat/ \*nac - (vi) to go  
**natage**, /na.ta.ge/ \*nac-ge - (vi) to wander, to travel  
**natasi**, /na.ta.si/ \*nac-çi - (vi) to leave, to exit, to go out  
**natowai**, /na.to.waj/ \*nac-waʔeł - (vt) to follow, to go along  
**naya**, /na.ja/ \*nała - (n) wing  
**ngal**, /ŋal/ \*ŋali - (pn/a) 3rd person animate singular indefinite pronoun/article  
**ngali**, /ŋa.li/ \*ŋali - (n.ii) animal  
**ngalinyel**, /ŋa.li.ɲel/ \*ŋali-imkel - (n.iii) festival, celebration (animal worship) (L22)  
**ngaliswai**, /ŋa.li.swaj/ \*ŋali-esu-waʔeł - (n.iii) animal worship, animist religion (L22)  
**ngas**, /ŋas/ \*ŋaç - (num) twenty  
**ngera**, /ŋe.ra/ \*ŋera - (adj) red  
**ngeya**, /ŋe.ja/ \*ŋor-goça - (n.iii) truth; (adj) true, truly; (adj) very; (int) yes  
**ngo**, /ŋo/ \*ŋor - (prep) at, locative preposition  
**ngor**, /ŋor/ \*ŋor - (n.ii) hand, arm  
**nguli**, /ŋu.li/ \*ŋuli - (adj) hot, spicy; (adj) angry  
**noyi**, /no.ji/ \*noʔi - (vi) to think; (n.iii) thought  
**noyiwe**, /no.ji.we/ \*noʔi-waʔeł - (vi) to advise, to give advice (n.iii) advice  
**noyige**, /no.ji.ge/ \*noʔi-ge - (vi) to worry  
**noyesu**, /no.je.su/ \*noʔi-esu - (vi) to believe

## O (15)

**odamauga**, /o.da.maw.ga/ \*odaŋ-pahuga - (n.iii) story, tale  
**odang** /o.daŋ/ \*odaŋ - (n.iii) word; (vi) to speak  
**odange**, /o.da.ŋge/ \*odaŋ-ge - (vi) to argue  
**odangwe**, /o.daŋ.we/ \*odaŋ-waʔeł - (vt) to promise, to swear; (n.iii) promise  
**ohal**, /o.hal/ \*oxał - (n.iii) moon  
**okam**, /o.kam./ \*okam - (vt) to obey, to listen to

**okuni**, /o.ku.ni/ \*hokni - (n.ii) elephant  
**olih**, /o.lih/ \*olif - (n.iii) life; (vi) to live; (n.i) the god of life  
**orhi**, /or.hi/ \*orfi - (adj) heavy; (adj) important; (n.iii) weight, importance  
**orike**, /o.ri.ke/ \*uro-ikə - (n.iii) honey (L23)  
**oro**, /o.ro/ \*uro - (n.iii) water; (n.i) the god of water  
**orodacha**, /o.ro.da.tʃa/ \*uro-daca - (n.iii) empire, kingdom, Empire of Dead Waters (L23)  
**orolahu**, /o.ro.la.hu/ \*uro-laxu - (n.iii) lake, pond (L23)  
**oros**, /o.ros/ \*orəç - (vt) to be called, to be named; (n.iii) name  
**orunal**, /o.ru.nal/ \*uro-unəʎ - (n.iii) sugarcane juice  
**osa**, /o.sa/ \*oʔsa - (vt) to count, to keep track of, to maintain; (n.iii) science, study of (L23)

## P (16)

**paka**, /pa.ka/ \*paka - (vt) to write; (vt) to scratch (archaic)  
**pakal**, /pa.kal/ \*paka-xəl - (n.iii) writing stylus  
**pali** /pa.li/ \*pali - (adj) first  
**pamba**, /pam.ba/ \*paŋbə - (n.ii) nose; (vt) to smell, to sniff (L23)  
**pauga**, /paw.ga/ \*pahuga - (n.iii) thousand, (adj) thousand, (adj) many  
**pema**, /pe.ma/ \*pema - (n.iii) peony  
**per**, /per/, \*pir - (vi) to stand, to be at  
**pertu**, /per.tu/ \*pirtu - (n.ii) eye, eyes; (vt) to see, to look at, to glance at  
**piming**, /pi.miŋ/ \*peŋ-peŋ - (vt) to crush, to mash; (n.iii) rice flour; (n.iii) powder, crushed material (L22)  
**ping**, /piŋ/ \*peŋ - (vt) to hit, to strike  
**pinrada**, /pin.ra.da/ \*peŋ-rada - (n.iii) drum; (vi) to play a drum (L23)  
**pijorosi**, /pi.dzu.ro.si/ \*puju-rəhsi - (n.ii) eel  
**piju**, /pi.dzu/ \*puju/ - (n.ii) fish  
**po**, /po/ \*pur - (pn/a) 3rd person animate singular definite pronoun/article  
**pori**, /po.ri/ \*puri - (n.ii) ear; (vt) to hear (L23)  
**posog**, /po.sog/ \*posəg - (vt) to dig; (n.iii) hole

## R (19)

**rabe**, /ra.be/ \*re-abe - (n.iii) wood (L23)  
**rada**, /ra.da/ \*rada - (vi) to sing; (n.iii) song, music (L23)  
**raim**, /raim/ \*raʔim - (n.iii) mango  
**rasi**, /ra.si/ \*rəhsi - (n.ii) snake, serpent  
**ratoh**, /ra.toh/ \*rətof - (n.iii) boat, canoe, ship  
**rau**, /rau/ \*rahu - (pn) 2nd person plural pronoun  
**re**, /re/ \*re - (n.iii) material, stuff  
**rejes**, /re.jes/ \*rejoç - (adj) warm (of clothing)

**renyali**, /re.ɲa.li/ \*re-ɲali - (n.iii) meat (L23\*)  
**ret**, /ret/ \*ret - (n.iii) rain; (vi) to rain (usually said of the sky) (L23\*)  
**reyal**, /re.jal/ \*re-çaləd - (n.iii) ground, earth, dirt (the physical material); (adj) dirty (L23)  
**reyalun**, /re.ja.lun/ \*re-çaləd-ɫun - (n.iii) country, nation, the Archipelago (L23)  
**ri**, /ri/ \*riɲaɲ - (p) and, with, conjunction, (prep) with, using, instrumental/comitative  
**rike**, /ri.ke/ \*re-ikə - (n.iii) wax, beeswax (L23\*)  
**rim**, /rim/ \*riɲaɲ-if-im - (p) thus, so, therefore  
**ris**, /ris/ \*ruç - (adj) bad, evil  
**riyan** /ri.jan/ \*riɲaɲ - (vt) to take  
**rohing**, /ro.hiŋ/ \*roxəŋ - (n.ii) dog, wild dog, dhole (L22)  
**rumo**, /ru.mo/ \*rumə - (n.iii) year

## S (20)

**saberet**, /sa.be.ret/ \*sabhi-ret - (n.iii) wet season (L23)  
**sabi**, /sa.bi/ \*sabhi - (n.iii) time; (adv) now, today  
**sabibi**, /sa.bi.bi/ \*sabhi-xibi - (n.iii) dry season (L23)  
**sabiswai**, /sa.bi.swaj/ \*sabhi-esu-waʔeɫ - (n.iii) holiday, celebration (element/death worship) (L)  
**sambok**, /sa.bi.mok/ \*sabhi-umok - (adv) next time, again  
**san**, /san/ \*san - (vt) to say  
**sandak**, /san.dak/ \*san-ɟak - (n.iii) dialect, local language (L23)  
**sayat**, /sa.jat/ \*saɫac - (adj) smart, intelligent, clever  
**seru**, /se.ru/ \*siru - (n.iii) air, sky, wind; (n.i) the god of air  
**sim**, /sim/ \*sem - (n.ii) slug, worm  
**simeji**, /si.me.dʒi/ \*sim-həɟi - (n.ii) snail  
**sinyali**, /si.ɲa.li/ \*sihe-ɲali - (n.ii) bird  
**siye**, /si.je/ \*sihe - (vi) to fly; (n.ii) bird (archaic)  
**siyelai**, /si.je.laj/ \*sihe-lahi - (n.ii) owl  
**siyelu**, /si.je.lu/ \*sihe-helu - (n.ii) shrike  
**soho**, /so.ho/ \*sofo - (adj) dry  
**sor**, /sor/ \*sur - (vt) to carry, to hold (**sor SUBJ e jideh** = to be pregnant)  
**sum** /sum/ \*som - (n.i) man; (adj) male, masculine  
**sumeko**, /su.me.ko/ \*som-xeko - (n.i) boy  
**sunas**, /su.nas/ \*som-cas - (n.i) nonbinary person, (adj) nonbinary, gender nonconforming

## T (17)

**tabes**, /ta.bes/ \*taboç - (vt) to remove  
**tabeyel**, /ta.be.jel/ \*taboç-xəl - (n.iii) shovel

**tai**, /tai/ \*tahi - (vt) to know, to understand, to peruse; (vt) to see (archaic); (n.iii) sight, vision  
**taja**, /ta.dʒa/ \*taja - (n.iii) river, stream  
**tahit**, /ta.hit/ \*tafic - (adj) loose, free  
**tayolih**, /ta.jo.lih/ \*tahi-olif - (n.iii) health, healthiness; (exc) hello, greetings  
**te**, /te/ \*tahi - (p) passive particle  
**teli**, /te.li/ \*teli - (n.iii) fire, (vi) to burn; (n.i) the god of fire  
**teliyi**, /te.li.ji/ \*teli-ʎi - (adj) warm, hot (used for weather and radiating temperature)  
**temel**, /te.mel/ \*tahi-ma-il - (exc) goodbye, farewell, see you later (often w/ **sambok**)  
**teyelu**, /te.je.lu/ \*teʔa-helu - (n.ii) porcupine (L23)  
**teya**, /te.ja/ \*teʔa - (n.ii) civet  
**tig**, /tig/ \*tig - (n.ii) tooth  
**tinge**, /tiŋ.ge/ \*teŋgə - (vi) to fall  
**tohak**, /to.hak/ \*toxak - (vt) to open  
**tora**, /to.ra/ \*tura - (n.i) person; (n.iii) body  
**towas**, /to.was/ \*tawas - (n.iii) mountain  
**tuli**, /tu.li/ \*tuli - (n.iii) fruit

## U (6)

**ukam**, /u.kam/ \*hukam - (vt) to play, to spend time pleasantly; (n) game  
**uled**, /u.led/ \*uloʎ - (adj) old, aged  
**umi**, /u.mi/ \*uhmi - (n.iii) berry, small fruit  
**umok**, /u.mok/ \*umok - (n.iii) dawn, tomorrow; (adv) tomorrow, future  
**unol**, /u.nol/ \*unəʎ - (n.iii) sugarcane, cane, reed  
**unoyi**, /u.no.ji/ \*unəʎ-ʎi - (adj) sweet, sugary (L22)

## W (3)

**wai**, /wai/ \*waʔeʎ - (prep) towards, allative preposition  
**wayel**, /wa.jel/ \*waʔeʎ - (vt) to arrive at  
**weruk**, /we.ruk/ \*wiruk - (vt) to be able  
**widero**, /wi.de.ro/ \*wiruk-dero - (n.iii) possibility, option, ability

## Y (10)

**yal**, /jal/ \*çaləd - (prep) below, under, beneath; (prep) after  
**yalad**, /ja.lad/ \*çaləd - (n.iii) leg, foot  
**yama**, /ja.ma/ \*ʎama - (n.ii) tongue (L23\*)  
**yamosa**, /ja.mo.sa/ \*ʎama-oʔsa - (n.iii) linguistics, grammar  
**yi**, /ji/ \*çi - (vt) to leave, to exit (archaic); (prep) from, ablative (3HS = ye)



**yu**, /ju/ \*çuh - (vt) to bend, to curve, to twist; (adj) crooked, bent (L23)

**yuka**, /ju.ka/ \*λuka - (vt) to finish, to complete; (p) last, finally

**yun**, /jun/ \*λun - (adj) big, large, wide, long, loud; (adv) for a long time; (n) width, size

**yusu**, /ju.su/ \*çuh~çuh - (vi) to weave; (n.iii) knot, twist (L23)

**yunan**, /ju.nan/ \*λun-san - (vi) to scream, to yell, to shout

## Extras

### Lexurgy Rules

Feature type(\*cons, vowel)

Feature place(labial, alveolar, palatal, velar, glottal)

Feature manner(stop, fricative, nasal, glide, lateral, affricate)

Feature voice(voiced, voiceless)

Feature height(low, mid, high)

Feature frontness(front, central, back)

Symbol a [low central vowel]

Symbol e [mid front vowel]

Symbol i [high front vowel]

Symbol o [mid back vowel]

Symbol u [high back vowel]

Symbol ə [mid central vowel]

Symbol p [labial stop voiceless]

Symbol b [labial stop voiced]

Symbol m [labial nasal voiced]

Symbol f [labial fricative voiceless]

Symbol t [alveolar stop voiceless]

Symbol d [alveolar stop voiced]

Symbol n [alveolar nasal voiced]

Symbol s [alveolar fricative voiceless]

Symbol c [palatal stop voiceless]

Symbol j [palatal stop voiced]

Symbol ɲ [palatal nasal voiced]

Symbol ç [palatal fricative voiceless]

Symbol k [velar stop voiceless]

Symbol g [velar stop voiced]

Symbol ŋ [velar nasal voiced]  
Symbol x [velar fricative voiceless]  
Symbol ʔ [glottal stop voiceless]  
Symbol h [glottal fricative voiceless]  
Symbol j [palatal glide voiced]  
Symbol w [velar glide voiced]  
Symbol r [alveolar glide voiced]  
Symbol l [alveolar lateral voiced]  
Symbol tʃ [palatal affricate voiceless]  
Symbol dʒ [palatal affricate voiced]  
Symbol ʎ [palatal lateral voiced]

Deromanizer:

' => ʔ

palatal-vowel-shifts:

[back] => [front] / \_ [palatal]

palatal-loss-cluster:

[palatal] => [alveolar] / {[cons] \_, \_ [cons], \_ \$}

glottal-loss:

[glottal] => \*

nasal-assimilation:

[nasal] => [\$place] / \_ [cons \$place]

schwa-insertion:

\* => ə / [vowel] [stop] \_ [cons]

palatal-simplification [palatal]:

{c, ɟ} => {tʃ, dʒ}

□ => j

schwa-loss propagate:

ə => \* / {[vowel] \_, \_ [vowel]}

ə => e / {i, e} [cons]\* \_

ə => o / {u, o} [cons]\* \_

ə => a

vowel-shifts:

{a, e, i} => {o, o, u} / \_ w

[high] => [mid] / \_ r

[mid] => [high] / \_ [nasal]

nasal-simplification:

[voiceless] => \* / [nasal] \_

fricative-lenition:

{f, x} => h

diphthong-simplification:

[vowel]\$1 \$1 => \$1 \*

w => \* / {u \_, \_ u}

Then:

\* => j / [vowel] \_ [vowel] // a \_ {i, u}

agma-shift:

ŋ => ɲ / [vowel] \_ [vowel]

Romanizer:

j => y

tʃ => ch

dʒ => j

ŋ g => ng

ŋ => ng

ɲ => ny