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# Section 1

## Orthography and Pronunciation

Angos uses the Latin script with no diacritics. The use of capital letters is not obligatory at the beginning of a sentence or for proper nouns, but they may be used for distinction or emphasis if needed. The name of each consonant ends in "e", and the name of each vowel is just the vowel's sound (a, be, ce, de, e, fe, ge...). The chart below shows each letter with its associated International Phonetic Alphabet (IPA) symbol, and an example sound in English.

Aa [a] father	Ee [e] play, egg	Ii [i] see	Mm [m] mother	Ss [s] say
Bb [b] boy	Ff [f] fun	Yy [j] yes, toy	Nn [n] no	Tt [t] toy
Cc [tʃ] chop	Gg [g] good	Kk [k] cat	Oo [o] oval	Uu [u] food
Dd [d] dog	Hh [h] hat	Ll [l] lock	Pp [p] pen	Ww [w] wait, cow

Since not all languages have the same sound systems, there are some variations that are allowable for some letters. /h/ may also be pronounced /x/ as in Scots “loch” or German “doch”. /l/ may be pronounced as /r/ (a flap or trill).<sup>1◇</sup>

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<sup>1◇</sup> There are certainly more minimal sound systems that are possible for an international auxiliary, but in my opinion this limits how the language sounds. But I also did not want to add dozens of sounds just for the sake of phonetic diversity. I settled on a happy medium of 20 sounds, with limits on the types of sounds. For example, there is only one affricate (C), only one fricative at each major section of articulation (F, S, H), and one liquid (L) due to the lack of phonemic distinction between L/R in some languages like Korean and Navajo.

Diphthongs can occur as follows:

aw [aw, aʊ] cow, ouch	ay [aj, aɪ] eye, my	oy [oj, oɪ] boy, join
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## Phonotactics and Phonaesthetics

In Angos, special attention has been given to the *phonaesthetics*, or how pleasing the language sounds. To maintain this feature, there are several guidelines to follow as far as *phonotactics*, or how sounds go together.

Syllable structure requires a vowel nucleus, surrounded by semivowels (Y and W) and/or consonants. However, there are no consonant clusters in Angos. The syllable frame can be visualized as such:

(Consonant) (Semivowel) Vowel (Semivowel) (Consonant)

So a word like *cinpoa* “practice” has 3 syllables: [cin.PO.a]. The liquid consonant (L) is unique, it can not be next to a non-semivowel consonant in any circumstance.

If compounded roots (Section 10) break this phonological rule, an unmarked vowel sound [e] should be placed between the roots to maintain phonaesthetics:

*yang-sesono* [YAN.ge.se.SO.no]  
*sol-tini* [SO.le.TI.ni]  
*ang-kaela* [AN.ge.ka.E.la]

In regards to compounding and phonotactics, a root beginning with a vowel has an unmarked glottal stop before it, which is treated as a consonant. So *sol-ayni* “first” is not [SO.lay.ni], but rather [SO.le.ay.ni]. In cases where the same sound occurs next to each other, they are both still pronounced:

*ays-sesono* [AYS.se.SO.no]  
*bisaa* [bi.SA.a]

### *cinpoa*

Practice spelling out and saying each of these *le kalimo* (words). Syllables are separated by a period, and stress is indicated in capital letters (we’ll talk more about stress in a bit):

*aysi* (AY.si) - cold  
*ake* (A.ke) - under  
*awkela* (aw.KE.la) - choose  
*bato* (BA.to) - rock  
*ceu* (CE.u) - again

*dala* (DA.la) - give  
*efo* (E.fo) - area  
*ekuno* (e.KU.no) - group  
*fe* (FE) - from  
*gio* (GI.o) - foot

*hilios* (hi.LI.os) - city  
*istinu* (is.TI.nu) - very,  
truly  
*ye* (YE) - and, also  
*nae* (NA.e) - no, not

**oyso** (OY.so) - sheep  
**okon** (O.kon) - eight  
**panio** (pa.NI.o) - water

**se** (SE) - yes  
**tae** (TA.e) - there is/are  
**usema** (u.SE.ma) - laugh

**wo** (WO) - I, me

### **tahado** (Challenge)

What do these *le ideo* (sentences) mean? Note: there is no verb “to be” in Angos

*tae okon bato*  
*wo nae fe hilios*  
*ekuno ceu usema*  
*bato ake gio*  
*panio istinu aysi*

## Section 2

### Part of Speech Classifiers

In Angos, *tae* (there are) four categories of *kalimo*: roots, numbers, particles, and compounds. Angos uses a system of letter classifiers affixed to the root to designate the part of speech of a *kalimo* in a sentence.<sup>2◇</sup>

Nouns end in O

Verbs end in A

Noun-qualities (adjectives) end in I

Verb-qualities (adverbs) end in U

Here is an example of the root *ot-* with all vowel classifiers and possible meanings.

*oto*  
*fire-O*<sup>3◇</sup>  
*fire*

*ota*

---

<sup>2◇</sup> Every root is based on a noun. This is to regulate derivations and is based on the idea that nouns are the most semantically stable concepts cross-linguistically compared to verbs or adjectives. For example, most languages have the same concept of “dog” (the friendly, barking mammal), compared to a verb like “to be” which has varying usages cross-linguistically, and doesn’t have a direct translation in some languages like Standard Arabic or Russian. Note that even though roots are already based on nouns, there is still a noun vowel classifier for the purpose of euphony.

<sup>3◇</sup> Examples of words and phrases will follow the convention *root-CLASSIFIER* followed by the English translation, ex. *bato* “rock” -> rock-O. This is to help show the underlying structure of Angos words and sentences.

fire-A  
burn, set fire to

oti  
fire-I  
hot, glowing, flame-like

otu  
fire-U  
hotly, as a fire would do

### Stress

Back to stress patterns! In Angos, stress is always on the last syllable of the root word, before the part of speech modifier. So, for example: *panio* -> *pa-NI-o*. Roots ending in a consonant will naturally combine it with the classifier, so the stress-syllable pattern will instead look like: *istinu* -> *is-TI-nu*.

### ***natuli* and *om-sanati***

*le kalimo* are split into two aspects: *natuli* (natural) and *om-sanati* (constructed). The *natuli* aspect is unmarked. The *om-sanati* aspect is marked with -s after the vowel classifier, and signifies that the root is human-made. The use of this distinction is to show a shared characteristic between the words, such as look or function. The meaning of the *om-sanati* aspect depends on context in which it is used. This marker is **not** obligatory, but can be used to emphasize different meanings in different contexts.<sup>4◇</sup>

***leiso*** (shelter, cave, canopy) vs. ***leisos*** (house, building for shelter)

***fao*** (tree) vs. ***faos*** (branched diagram, plastic tree)

***ayso*** (ice) vs. ***aysos*** (ice cube, shaved ice)

***kafeo*** “coffee (bean)” vs. ***kafeos*** “coffee (that has been prepared or processed)”

***panio*** “water (from nature)” vs. ***panios*** “water (from a municipal tap or bottle)”

otos  
fire-O-S  
fire (artificial flame)

otas

---

<sup>4◇</sup> This might seem like a strange and unnecessary addition to an international auxiliary language. And truthfully, it is. But this is *the* distinctive marker of Angos, this separation of natural and human-made. It is more of the philosophical idea that what we construct is a mimic of something natural, be it a house, a chair, or even a language. Its purpose is to make the speaker think about these relations, and to think about what really separates natural from human-made.

fire-A-S  
burn (as a result of humans), set fire to (via an artificial method)

otis  
fire-I-S  
hot (artificially)

otus  
fire-U-S  
hotly (via an artificial method)

## Names

Proper nouns are treated like any other roots. They can be fully inflected as shown below. The use of these inflections is mostly stylistic, to replace prepositions or to adjust rhyme and meter. It is recommended that context be clear if these inflections are used:

*cono* - John  
*cona* - do something associated with John  
*coni* - John's; like John  
*conu* - like John does

*becingo* - Beijing  
*becinga* - do an action associated with Beijing, go to Beijing  
*becingi* - Beijing's; like Beijing  
*becingu* - like Beijing does

For transcribing names, they should be within the acceptable phonological structures for Angos. The name in its language of origin is preferred (ex. *Nippon* over *Japan*) Any sound that does not occur in Angos should be given the closest approximation.

## *cinpoa*

*anya* - hello/goodbye  
*sefame* - let's, should  
*naefame* - let's not, should  
not  
*bati* - rock-like, solid  
*fai* - tree-like, tall

*wio* - eye  
*wia* - eye-action, see  
*buluno* - nose  
*buluna* - nose-action,  
smell  
*kalo* - favor

*kala* - favor-action, like,  
enjoy, prefer  
*kali* - favor-like, good,

## *tahado*

*esa* (put) the meaning in the blanks. Note: there can be different meanings depending on context, so try and think of different contexts that the words can be in to get your answer.

*lafo* - ant

*gio* - foot

*alo* - food

*kafeos* - coffee

*lafi* - ?

*gia* - ?

*ala* - ?

*kafeas* - ?

*kas*o - product

*kas*a - make, produce

*kas*as - ?

*gati*o - speed

*gati*a - ?

*gati*i - ?

*gati*u - ?

*cay*o - tea

*cay*os - ?

*cay*as - ?

*cay*i - ?

## Section 3

### Nouns

Nouns in Angos are static; they do not change for definitiveness, number, or grammatical case. Articles (a/an, the) are not present in Angos. Instead, determiners (this, that, some, any, etc.) are used to indicate definitiveness (we'll get to these later). Plural is emphasized with the particle *le*. The plural marker is not obligatory if number can be understood from context.

*fao*

tree-O

a/the tree(s)

*le fao*

[pl] tree-O

trees

don *fao*

2 tree-O

two trees

### Pronouns

Following the use of the noun ending -o and the plural particle *le*, pronouns have the following configuration:

*wo*

1p-O<sup>5</sup>

I, me

*le wo*

[pl] 1p-O

we, us (there is no distinction for inclusive/exclusive)

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<sup>5</sup> 1p, 2p, and 3p are 1st person, 2nd person, and 3rd person respectively

*to*  
2p-O  
you (there is no distinction for formal/informal)

*le to*  
[pl] 2p-O  
you all

*lo*  
3p-O  
he/she/they/it, him, her, them)

*le lo*  
[pl] 3p-O  
they, them

As you might have noticed, these roots also can be used with other part of speech classifiers. Personal pronouns can be formed with the ending -i, verbs with -a, and adverbs with -u.

*wi*  
1p-I  
my

*wa*  
1p-A  
me-action, “do what I’m doing” or “doing my own thing”

*wu*  
1p-U  
me-action-quality, “[do something] as I do”

## Gender

Although *nae tae* (there is not) obligatory gender assignment, the following roots can be compounded with pronouns to denote gender:

*nao*  
male-O  
male

*na-omo*  
male-person-O



man

*nio*  
female-O  
female

*ni-omo*  
female-person-O  
woman

*kwio*  
nonbinary-O  
nonbinary

*kwi-omo*  
nonbinary-person-O  
nonbinary/genderqueer person

The generic pronoun is expressed with the word *omo* “person”.

### ***cinpoa***

***helea*** - help  
***lotane*** - please  
***milo*** - thanks  
***dimesi*** - disdain-quality,  
bad

***bisaa*** - possibility-action,  
can, able to  
***finda*** - discovery-action,  
look for, find  
***gema*** - game-action, play

***leisa*** - shelter-action,  
reside  
***nife*** - near  
***tesemo*** - dog  
***mao*** - cat

### ***tahado***

What do these *le ideo* mean?

*wo mila to*  
*lo nae bisaa ala*  
*to naefame tesemu ala*  
*bisau tae mao ake leisos*  
*le to sefame wa*  
*omo bisaa finda lo nife le li fao*  
*wi tesemo dimesa ti mao*

## **Section 4**

## Verbs

Because *nae tae* inherent verb roots in Angos, the meaning of a *kod-kalimo* (verb) depends on the context of the noun root used. For example, *ota*, from the root *ot-* meaning "fire", does not inherently mean "burn". Instead, it is any action related to the use of "fire" in context.

*fao ota*  
tree-O fire-A  
The tree is burning

*wo ota momos*  
1p-O fire-A wax-O-S  
I light the candle (in this sense, applying fire to something)

As you could probably tell by now, *le kod-kalimo* do not conjugate for person, number, tense, aspect, or mood. They go after the subject of the sentence and precede the object.

*wo ala*  
1p-O food-A  
I eat/I am eating.

*wo ala tofao*  
1p-O food-A apple-O  
I eat/am eating an apple.

*le to ala tofao*  
[pl] 2p-O apple-O  
You all eat/are eating an apple.

## Reflexivity

Reflexivity (when an action is directed back to the subject) can be expressed or emphasized with the action-quality *idu*:

*wo idu iska*  
1p-O self-U impact-A  
I hit myself.

## Tense

The present tense is unmarked. The general past is indicated by the particle *me*. The general future is indicated by *ke*. These particles precede *kod-kalimo*.

*wo me ala*  
1p-O [past] food-A  
I ate.

*wo ke ala*  
1p-O [fut] food-A  
I will eat.

## Imperatives

The imperatives are simply *kod-kalimo* form without a subject. Negative commands will have *nae* before them.

*ala!*  
Eat!

*nae ala!*  
Don't eat!

## Adjectives and Adverbs

*gunam-kalimo* (adjectives) describe a shared quality or possession. The shared qualities may vary depending on context. For example, *oti* (from the root of “fire”) could mean “hot”, “flame-like”, “red-orange”, or even “quick-spreading”, depending on context. Adjectives may take the function of nouns, making whatever they modify understood in context:

*wo desa lafi*  
1p-O desire-A ant-I  
I want the small [one]

*kod-gunam-kalimo* (adverbs) describe the manner in which something is done. They are derived in the same way as adjectives, but may only modify *kod-kalimo*, *gunam-kalimo*, or other *kod-gunam-kalimo*.

*mao ala nesumo*  
cat-O food-A mouse-O  
The cat eats the mouse

*bali mao gatiu ala lafi nesumo*  
mountain-I cat-O speed-U food-A ant-I mouse-O  
The huge cat quickly eats the small mouse

For modal *kod-kalimo* such as *bisaa* "can" or *desa* "want", the secondary *kod-kalimo* (if there is one), is placed after the modal. Descriptors will still precede each of the *kod-kalimo*.

*to bisaa aksala*  
2p-O ability-A letter-A  
You can write

*to bisaa gatiu aksala*  
2p-O ability-A speed-U letter-A  
You can write quickly

### ***cinpoa***

***pasua*** - pause-action, stop  
***hio*** - day, daytime  
***osko*** - dark, night  
***kama*** - work-action, work  
***oyo*** - place  
***desa*** - desire-action, want  
***elo*** - ear

***ine*** - in, inside  
***hie*** - at (temporal)  
***musiko*** - music  
***musika*** - music-action,  
play music, listen to  
music

***balaki*** -  
happiness-quality, happy  
***namo*** - name  
***de*** - to, at  
***gi-golos*** - football/soccer

### ***tahado***

*ang-kaela* (translate) this *lafi* text.

*ni-li namo Malio. malio kama ine hilios. ni-lo kala ela musiko. hie hio, malio kala gi-golas. hie osko, malio kala kasa alo ye sona. Fofu li tesemo. lafi fofu istinu balaki.*

## **Section 5**

### **Prepositions**

*es-kalimo* (prepositions) link words in a sentence with a spatial or temporal relationship.

*tesemo nife fao*  
dog-O near tree-O  
The dog is near the tree

*wo de leisos*  
1p-O at shelter-O-S  
I am at the house

*dalo fe wo*  
gift-O from 1p-O  
The gift is from me

*es-kalimo* are unique in that they may be inflected with a vowel classifier to denote a part of speech related to the preposition, but unlike normal roots, the ‘e’ at the end of the preposition is kept:

*nifeo* – the near one  
*nifea* – go near, put near  
*nifei* – nearby  
*nifeu* – nearly, almost

*wo dea leisos*  
1p-O to-A shelter-O-S  
I go to the house

*mao dafea fao*  
cat-O up-A tree-O  
The cat climbs the tree

*na-lo me wesea*  
male-3p-O [past] away-A  
He went away

Temporal *es-kalimo* are distinguished from spatial *es-kalimo* with the prefix *hi-*:

*fe* – from  
*hife* – since  
*ante* – in front of  
*hiante* – until, before

### Prepositional Phrases

*es-kalim-taylo* (prepositional phrases) are formed with *es-kalimo*, modifiers of the object, then the object(s) of the *es-kalimo*. *es-kalim-taylo* may only begin or end a sentence. If placed at the beginning, *es-kalim-taylo* may be separated from the main clause by a comma.

*ine leisos, mao ala nesumo*  
in shelter-O-S, cat-O food-A  
In the house, the cat eats the mouse

*mao ala nesumo ine leisos*  
cat-O food-A mouse-O in shelter-O-S  
The cat eats the mouse in the house

*le es-kalimo mwe* and *tongwe* can both be translated to “with”, but *mwe* is used strictly with association, while *tongwe* is used for instrumental purposes.

*wo gia mwe wi akio*  
1p-O foot-A with 1p-I friend-O  
I walk with my friend

*wo aksala tongwe ink-olos*  
1p-O letter-A with ink-tool-O-S  
I write with a pen

### **Existential Particle *tae***

The existential particle *tae* is a unique particle. The closest English translation is “there is” or “there are”. It may be accompanied by tense particles.

*tae tin tofao*  
exist 3 apple-O  
There are three apples

*me tae tin tofao*  
[past] exist 3 apple-O  
There were three apples

*ke tae tin tofao*  
[fut] exist 3 apple-O  
There will be three apples

This particle is also used to express possession, since *nae tae* Angos verb “to have”.

*de wo, tae mao*  
to 1p-O [exist] cat-O  
I have a cat

*tae tesemo de to*  
[exist] dog-O to 2p-O  
You have a dog

*de Cono, tae tin anako*  
to John exist 3 child-O  
John has three children

### ***cinpoa***

***akio*** - friend  
***anako*** - child  
***yino*** - moon

***yango*** - sun  
***dafe*** - on, on top, above  
***wese*** - away from, off

***inale*** - through  
***dafale*** - over  
***pogodo*** - weather

**tepulo** - heat  
**sesono** - season

**yang-sesono** - Summer  
**ays-sesono** - Winter

**tahado**  
*ang-kaela fi (this) lafi text.*

*hie yang-sesono, tae sefe tepuli pogodo. hie yang-sesono, malio kala wesea li leisos. lo kala inea panio.  
hie ays-sesono, ke tae aysi pogodo. hie ays-sesono, fofo sona nife otos ye lo istinu balaki ine tepuli  
leisos!*

## Section 6

### Conjunctions

*soyus-kalimo* (conjunctions) link together two clauses and are split into two sub-groups: coordinating and subordinating. Coordinating conjunctions may be used to link words or clauses. Between the contents of lists, the conjunction *ye* is still obligatory if the contents are three or more.

*to maya de tofao ye nesteos*  
2p-O deal-A to apple-O and liquid-O-S  
You buy an apple and a drink

*de to, tae mao ye tesemo ye ikano*  
to 2p-O exist cat-O and dog-O and fish-O  
You have a cat, a dog, and a fish

The coordinating conjunction *oe* is also obligatory between each listed item.

*to bisaa maya de tofao oe nesteos oe nano*  
2p-O ability-A deal-A to apple-O or liquid-O-S or bread-O  
You can buy an apple, a drink, or bread

Subordinating conjunctions require that the following clause be dependent on another clause. Note that the duplication of the verb in the subordinate clause is optional.

*wo ke ala isue wo talua (ala)*  
1p-O [fut] food-A because 1p-O need-A (food-A)  
I will eat because I must (eat)

*wo ke ala be wo talua (ala)*  
1p-O [fut] food-A if 1p-O need-A (food-A)  
I will eat if I must (eat)

You can also move the dependent clause to the front and include the adverb *sayu*

(therefore) in the following independent clause:

*isue wo talua, wo sayu ke (ala)*  
because 1p-O need-A 1p-O result-U [fut] (food-A)  
Because I have to, I will eat

*be wo talua, wo sayu ke ala*  
if 1p-O need-A 1p-O result-U [fut] food-A  
If I have to, I will therefore eat

## Numbers

All numbers in Angos end in -n, but may also be inflected further with part-of-speech classifiers.

*ayn* - one (of something)  
*ayno* - the only one  
*ayna* - do something singularly/one at a time  
*ayni/aynu* - lone, only

0 - *nun*

1 - *ayn*

2 - *don*

3 - *tin*

4 - *kan*

5 - *ken*

6 - *sen*

7 - *sun*

8 - *okon*

9 - *nowan*

10 - *den*

11 - *den-ayn*

12 - *den-don*

...

20 - *don-den*

21 - *don-den-ayn*

...

100 - (*ayn*) *syen*

121 - *ayn-syen-don-den-ayn*

1000 - (*ayn*) *syon*

1121 - (*ayn*)-*syon*-(*ayn*)-*syen-don-den-ayn*

10,000 - *den-syon*

100,000 - (*ayn*) *syen-syon*

million - *eseon*

billion - *ospen*



trillion - *ohanen*  
quadrillion - *lanun*  
infinity - *ikwin*

Ordinal numbers expressed with the root *sol-* (series) compounded to the number, then with the number being inflected. These may be abbreviated in the format:  
s + # + (classifier)

*wo sol-tino*  
1p-O series-3-O  
I am the third one

*wo sol-doni omo*  
1p-O series-2-I person-O  
I am the second person

*wo ke s1u ala*  
1p-O [fut] series-1-U food-A  
I will eat first

*wo s5o*  
1p-O series-5-O  
I am the fifth one

### ***cinpoa***

***andi*** - other-quality,  
another  
***yada*** - memory-action,  
know, remember  
***di*** - that, yonder

***mice*** - but  
***ilema*** - apology-action,  
apologize  
***sabaho*** - morning

***ceu*** -  
instance-action-quality,  
again  
***oke*** - okay  
***igela*** - jump

### ***tahado***

*ang-kaela fi bukos (text)*

*fofo malii sol-ayni tesemo. mice malio desa maya de sol-doni tesemo isue fofo kala gema mwe le andi tesemo. be tae andi tesemo, fofo sayu ke sele balaki. malii akio meyo yada may-oyos. de di may-oyos, malio bisaa maya de li sol-doni tesemo. hie sabaho, malio ye meyo ye fofo me gia de may-oyos. mice de fi may-oyos, tae syen tesemo!*

## **Section 7**

## Indirect Objects

Indirect object phrases are formed with the preposition *de*, and are placed after the direct object if applicable. This is for things that are not the primary object of the verb, but are affected by it.

*wo dala de to*  
1p-O gift-A to 2p-O  
I give you a gift

*wo dala bukös de to*  
1p-O gift-A text-O-S to 2p-O  
I give you a book

*wo fema de to*  
1p-O lesson-A to 2p-O  
I teach you

*wo fema espan-ango de to*  
1p-O lesson-A Spain-language-O to 2p-O  
I teach you Spanish

## Passive Voice

The passive voice in Angos is formed with the particle *te*, placed immediately in front of the verb. This is a way of making an object the topic or focus of the sentence.

*kalimo te aksala dafe ipos*  
word-O [pass] letter-A on leaf-O-S  
The word is written on the paper

*windowwgos me te tayla fe wo*  
window-O-S [past] [pass] piece-A from 1p-O  
The window was broken by me

## Multiple Modifiers

This is a list of priorities in case there is more than one modifier:

Noun Modifiers:

[demonstrative + adjective + le + noun]

*fi omo*  
this-I person-O

this person

*seni omo*

senior-I person-O

old person

*fi seni omo*

this-I senior-I person-O

this old person

*fi seni le omo*

this-I senior-I [pl] person-O

these old people

*wi sang-ami bukos*

1p-O blood-color-I text-O-S

my red book

*le wi sang-ami le bukos*

[pl] 1p-O blood-color-I [plural] text-O-S

our red books

Verb Modifiers:

[(se, nae) + adverbs + (me, ke) + te + verb]

*kalimo te aksala*

word-O [pass] letter-A

The word is written

*kalimo me te aksala*

word-O [past] [pass] letter-A

The word was written

*kalimo gatiu me te aksala*

word-O speed-U [past] [pass] letter-A

The word was written quickly

*kalimo nae gatiu me te aksala*

word-O no speed-U [past] [pass] letter-A

The word was not written quickly

### ***cinpoa***

***fa-ami*** -

tree-color-quality, brown

***lus-ami*** -

light-color-quality, white

***osk-ami*** -

dark-color-quality, black

**doto** - dot, spot  
**pani-ami** -  
water-color-quality, blue  
**ayn** - one

**sang-ami** -  
blood-color-quality, red  
**anaki** - child-quality,  
young  
**ekuno** - group

**fali** - many  
**awkela** - choice-action,  
choose, elect  
**lugo** - back, spine  
**eskolo** - tail

**tahado**  
*ang-kaela fi bukös.*

*ekuno me inea may-oyos mate wia le tesemo. me tae fali tesemo. bali fa-ami-le tesemo ye lafi lus-ami le tesemo ye osk-ami le tesemo. dafe ayn osk-ami tesemo, me tae bali lus-ami doto dafe li lugo. de fi tesemo, tae bali wio ye balaki eskolo. lo me wia malio ye balaku me igela. malio ye fofo me te balaka fe fi tesemo. <wo desa fi tesemo!> te ansa fe malio. tesemo me te maya fe malio. <ti namo doto> te ansa fe malio.*

## Section 8

### Comparative and Superlative

The comparative particles in Angos are *sele* for ‘more’ and *naele* for ‘less’, with the preposition *de* linking the comparison to another noun. These particles may also be used to mean “more of” or “less of” something, respectively.

*wo sele cahai*  
1p-O more height-I  
I am taller

*wo naele cahai de to*  
1p-O less height-I to 2p-O  
I am less tall than you

*wi cahao balansi de ti (cahao)*  
1p-I height-O balance-I to 2p-I (height-O)  
I am as tall as you (lit. my height is equal to yours)

*wo desa naele alo*  
1p-O desire-A less food-O  
I want less food

The superlative particles are *sefe* and *naefe*, rendered in the same manner as above.

*wo naefe cahai*  
1p-O least height-I  
I am the least tall

*wo sefe cahai de le to*  
1p-O most height-I to [pl] 2p-O  
I am the tallest (out of you all)

*wo desa sefe alo*  
1p-O desire-A most food-O  
I want the most food

### Linking Clauses with *lae*

Angos does not use pronouns to introduce a separate clause. Instead, the particle *lae* is used to link a clause to its antecedent. This particle can be used for relative clauses, in which the clause acts as a modifier for the antecedent:

*na-omo lae wo me wia (lo)*  
male-person [link] 1p-O [past] eye-A  
The man who I saw

*oyo lae wo me gia de lo*  
place-O [link] 1p-O [past] foot-A to it  
The place where I walked

*leisos lae (lis) windagos taylis*  
shelter-O-S [link] (3p-I-S) window-O-S piece-I-S  
The house whose (its) windows are broken

*wo me kelea golos lae lo me inea fao*  
1p-O [past] projectile-A ball-O-S [link] 3p-O [past] inside-A tree-O  
I threw the ball which went into the tree

It is also used for clauses which act as the object of a verb:

*wo desa lae to gia de may-oyos*  
1p-O desire-A [link] 2p-O foot-A to transaction-place-O-S  
I want you to walk to the store

*wo eska lae lo istinu kali*  
1p-O belief-A [link] 3p-O truth-U favor-I  
I think (that) it is very good

*de to, wo me ansa lae alo kali*

to 2p-O, 1p-O [past] speech-A [link] food-O favor-I  
I told you (that) the food is good

A good way to remember when to use *lae* in these examples is via replacement; could you replace the clause with *fo*?

*wo desa lae to gia de may-oyos*  
1p-O desire-A [link] 2p-O foot-A to transaction-place-O-S  
I want you to walk to the store

*wo desa fo*  
1p-O desire-A this-O  
I want this

If the verb of the second clause has same subject as the antecedent, *lae* and the subject are optional (but if you want the subject, *lae* is still required):

*wo desa lae wo wia los*  
1p-O desire-A [link] 1p-O eye-A 3p-O-S  
I want to see it

*wo desa wia los*  
1p-O desire-A eye-A 3p-O-S  
I want to see it

*to talua lae to ala*  
2p-O necessity-A [link] 2p-O food-A  
You need to eat

*to talua ala*  
2p-O necessity-A food-A  
You need to eat

*wo eska lae wo wia lo*  
1p-O belief-A [link] 1p-O eye-A 3p-O  
I think I see it

*wo eska wia lo*  
1p-O belief-A eye-A 3p-O  
I think I see it

*lo desa lae lo kona lae lo ansa*  
3p-O desire-A [link] 3p-O study-A [link] 3p-O speech-A  
She wants to learn how to speak

*lo desa kona ansa*  
 3p-O desire-A study-A speech-A  
 She wants to learn how to speak

In English, the following sentences are ambiguous, but they are clearly distinguished in Angos:

*wo wia omo ine cengos*  
 1p-O eye-A person-O in structure-O-S  
 I see the person in the building (you can see the person from inside the building)

*wo wia omo lae ine cengos*  
 1p-O eye-A person-O [link] in structure-O-S  
 I see the person in the building (the person is inside the building)

### ***cinpoa***

***hod-hayos*** - car  
***bagos*** - bag  
***kibi*** - size-quality, big  
***baysua*** - fear-action,  
 scare

***alakuno*** - raccoon  
***atempa*** - attempt-action,  
 try  
***emasos*** - money  
***hiante*** - before (temporal)

***kelea*** - projectile-action,  
 throw, launch, shoot  
***cengo*** - structure

### ***tahado***

*ang-kaela fi le ideo.*

*fi fao sefe cahai fao lae ine hilios*  
*le to desa maya de hod-hayos lae pani-ami*  
*wo eska lae le wo sefame gia de may-oyos*  
*wo me wia na-omo lae de lo, tae bagos*  
*wo desa sele kibi tesemo lae lo bisaa baysua le alakuno*  
*le lo atempa finda leisos lae naele emasos de li hianti leisos*  
*wo yada lae to me ansa lae to me wia na-omo lae tae tesemo de lo*  
*le wo me ansa desa atempa wia lo*

## **Section 9**

### **Determiner Radicals**

Angos uses a series of radicals to construct determiners by pairing them with vowel classifiers.

what	this	that	some	any	few	many	all	no
------	------	------	------	-----	-----	------	-----	----

<i>k-</i>	<i>f-</i>	<i>d-</i>	<i>m-</i>	<i>y-</i>	<i>fet-</i>	<i>fal-</i>	<i>os-</i>	<i>ne-</i>
<i>ko -</i> what	<i>fo -</i> this	<i>do -</i> that	<i>mo -</i> somethi ng	<i>yo -</i> anythin g	<i>feto -</i> few things	<i>falo -</i> many things	<i>oso -</i> everyth ing	<i>neo -</i> nothing
<i>ka -</i> do what	<i>fa -</i> do this	<i>da -</i> do that	<i>ma -</i> do somethi ng	<i>ya -</i> do anythin g	<i>feta -</i> do a few things	<i>fala -</i> do many things	<i>osa -</i> do everyth ing	<i>nea -</i> do nothing
<i>ki -</i> which	<i>fi -</i> this	<i>di -</i> that	<i>mi -</i> some	<i>yi -</i> any	<i>feti -</i> a few	<i>fali -</i> many	<i>osi -</i> every, all	<i>nei -</i> no
<i>ku -</i> how	<i>fu -</i> in this way	<i>du -</i> in that way	<i>mu -</i> someho w	<i>yu -</i> in any way	<i>fetu -</i> in a few ways	<i>falu -</i> in many ways	<i>osu -</i> in every way	<i>neu -</i> in no way

These determiners are syntactically bound to their classifiers (ex. *ku*, like other adverbs, can only be placed before a verb or adjective). Other determiners, such as time, place, person, and reason, can be formed with adjective radicals.

### Forming Questions

Questions can be formed with the polar question particle *ce* or an interrogative determiner (who, what, when, etc.). *ce* demands a yes/no answer:

*ce lo hefo?*

Is it an animal?

*ce to kala gi-gola?*

Do you like to play soccer?

Wh-Questions are formed with the determiner *ki* with the aspect in question:

*ki omo*

what-I person-O

who

*ki oyo*

what-I place-O

where



*ki ceo*  
what-I moment-O  
when (at what point, e.g. "when you get home")

*ki caso*  
what-I hour-O  
when (what hour of the day, e.g. "at 3pm")

*ki samino*  
what-I period-O  
when (which period of time, e.g. "during Summer")

The interrogative radical *k-* is placed where its answer would be in the sentence (known as *in situ*). In other words, these question words do not move to the front of the sentence like in English.

*do ko?*  
that-O what-O  
What is that?

*to ka?*  
2p-O what-A  
What are you doing? / What do you do?

*lo ki omo?*  
3p-O what-I person-O  
Who is it? ("It [is] what person")

*to ku me da?*  
2p-O what-U [past] that-A  
How did you do that?

*to gia de ki oyo?*  
2p-O foot-A to what-I place-O  
Where are you walking?

*to gia de semyao hie ki caso?*  
2p-O foot-A to home-O at what-I hour-O  
When are you walking home?

### ***cinpoa***

***semyao*** - home, family  
***dailo*** - circle

***besela*** - similarity-action,  
resemble, seem like

***dolo*** - door  
***kupo*** - cup

**mano** - hand  
**siso** - sibling

**nano** - bread  
**nenoko** - bear

**fa-oyo** - tree-place, forest  
**hawaso** - noise

**tahado**  
*ang-kaela fi bukos.*

*hie samino lae ekuno me dea semyao, le lo me gia inale fa-oyo. fofo ye doto me buluna mo. <le to buluna ko?> te ansa fe malio. hie di ceo, bali fa-ami nenoko twea le fao ye nifea le lo. <le wo sefame ka? ce le wo nea? oe ma?> te ansa fe meyo. malio me ansa <le wo sefame hawasa! wu gega ti le mano!>. le lo me gega le li mano ye hawasa. me tae fali hawaso ye nenoko me te baysua. lo me wesea de le fao.*

## Section 10

### Ambitransitivity

Angos may be considered a Subject-Verb-Object language, but unique and important feature of Angos is *ambitransitivity*. In English, a transitive verb is one with a direct object, like “hit” in “The person hits the ball”. Intransitive verbs, on the other hand, do not have a direct object, like “sleep” in “The baby sleeps”. So in English it would sound strange to say things like “The person hits.” or “The parent sleeps the baby.” You would need different verbs or grammatical constructions to express the idea.

In Angos, verbs can be used transitively and intransitively. The meaning of the verb depends on syntax: if an object is present, the verb will have a transitive meaning. If there is no object, the verb will have an intransitive meaning.

*wo iska*  
1p-O impact-A  
I crash, I make an impact

*wo iska los*  
1p-O impact-A it-O-S  
I hit it

*bebeo sona*  
baby-O sleep-A  
The baby sleeps. (sleep-action = intransitive)

*wano sona bebeo*  
parent-O sleep-A baby-O  
The parent puts the baby to sleep. (sleep-action = transitive)

Prepositional phrases are not treated as objects for the purpose of transitivity:

*sahalo kaela de kalogio*  
caterpillar-O change-A to butterfly-O  
The caterpillar changes into the butterfly  
(the caterpillar is changing)

*sahalo kaela kalogio*  
caterpillar-O change-A butterfly-O  
The caterpillar changes the butterfly  
(the butterfly is being changed by the caterpillar)

## Compounding

Angos uses endocentric compounding, in which the head of the compound modifies the following root. Compounds are formed by root junction, with a dash (-) separating each root. The root at the end of the compound is the focus, and is the one that inflects for part-of-speech. Compound words may have as many roots necessary to form the idea, though the majority of compounds are between two and three roots in length.

*tesem-leisos*  
dog-shelter-O-S  
dog house

With the root *tesem* “dog” + *leis* “shelter” + constructed noun ending *os*. *leis* is the focus of the compound, and *tesem* describes the purpose or quality of the following root. In this context, it is a man-made shelter for a dog. Compounds can hypothetically be limitless, but generally it’s best to keep it to 3 roots so that it’s easier to understand.

*yel-hay-oyos*  
sky-vessel-place-O-S  
airport

This gives rise to several category roots:

*oyo*  
place where something is, or something is done

*fa-oyo*  
tree-place-O  
forest

*kon-oyos*  
study-place-O

school

*omo*

person-O

person, person who does something

*lag-omo*

law-person-O

lawyer

*kon-omo*

study-person-O

student

*efo*

area-O

area, region

*fa-efo*

tree-area-O

forest (a larger area than oyo, possibly a national forest)

*bal-efo*

mountain-area-O

mountain range

*lahol-efo*

drought-area-O

desert

Color terms in Angos are all compounds, with the color being compared to a natural object:

*amo*

color-O

color

*kusa-amo*

grass-color-O

green

*amit-amo*

amethyst-color-O

purple

*nalang-ami*

orange-color-O  
orange

### ***cinpoa***

***pani-hayos*** - water-vessel,  
boat, ship  
***noo*** - brain  
***noos*** - computer  
***lendo*** - order, process

***no-lendos*** - brain-process,  
computer program  
***kam-oyos*** - work-place,  
office  
***mostos*** - bridge

***lefelo*** - level  
***ceng-lefelo*** - floor (of a  
building)

### ***tahado*** *ang-kaela fi bukos.*

*malio kama ine hilios ine cahai cengos. ni-lo kasas no-lendos. li kam-oyos nae kibi, mice tae windagos lae ni-lo bisaa wia le pani-hayos ye bali nalang-ami mostos. li akio meyo kasa nano ine nan-oyos lae de sol-ayni ceng-lefelo. isue le lo istinu nifei, meyo sayu dala tepuli nano de malii kam-oyos hie fali hio. malio ye li le kam-oy-omo eska lae meyo kasa sefe kali nano ine hilios!*

## *le tahad-mafteo (Answer Key)*

### **Section 1:**

<i>tae okon bato</i>	there are eight rocks
<i>wo nae fe hilios</i>	I am not from the city
<i>ekuno ceu usema</i>	the group laughs again
<i>bato ake gio</i>	the rock is under the foot
<i>panio istinu aysi</i>	the water is very cold

### **Section 2:**

*lafo* - ant  
*lafi* - ant-like, small

*gio* - foot  
*gia* - foot-action, walk, kick

*alo* - food  
*ala* - food-action, eat, feed

*kafeos* - coffee

*kafeas* - coffee-action, get coffee, drink coffee, make coffee

*kaso* - product

*kasa* - product-action, make, produce

*kasas* - product-action, make, produce (artificially)

*gatio* - speed

*gatia* - speed-action, go fast

*gatii* - speed-quality, fast

*gatiu* - speed-action-quality, quickly

*cayo* - tea

*cayos* - tea (artificial, as in prepared tea or artificial tea flavor)

*cayas* - artificial tea-action, make tea, drink tea, get tea

*cayi* - tea-quality, tea-like (tastes like tea, resembles tea, etc.)

### Section 3:

*wo mila to*

I thank you

*lo nae bisaa ala*

He/she/they can not eat

*to naefame tesemu ala*

You should not eat like a dog

*bisau tae mao ake leisos*

Maybe there is a cat under the house

*le to sefame wa*

You all should do what I'm doing

*omo bisaa finda lo nife le li fao*

One can find it near their trees

*wi tesemo dimesa ti mao*

My dog hates your cat

### Section 4:

*ni-li namo Malio. malio kama ine hiliios. ni-lo kala ela musiko. hie hio, malio kala gi-golas. hie osko, malio kala kasa alo ye sona. Fofu li tesemo. lafi fofu istinu balaki.*

Her name is Malia. Malia works in the city. She likes to listen to music. At daytime, Malia likes to (play soccer/watch soccer). At night, Malia likes to make food and sleep. Fofu is her dog. Little Fofu is very happy.

### Section 5:

*hie yang-sesono, tae sefe tepuli pogodo. hie yang-sesono, malio kala wesea li leisos. lo kala inea panio. hie ays-sesono, ke tae aysi pogodo. hie ays-sesono, fofu sona nife otos ye lo istinu balaki ine tepuli leisos!*

In the Summer is warmest weather. In the Summer, Malia likes to get away from her house. She likes to go in the water. In the Winter, there will be cold weather. In the Winter, Fofu sleeps near the (fire/fireplace) and he is very happy in the warm house!

### Section 6:

*fofo malii sol-ayni tesemo. mice malio desa maya de sol-doni tesemo isue fofo kala gema mwe le andi tesemo. be tae andi tesemo, fofo sayu ke sele balaki. malii akio meyo yada may-oyos. de di may-oyos, malio bisaa maya de li sol-doni tesemo. hie sabaho, malio ye meyo ye fofo me gia de may-oyos. mice de fi may-oyos, tae syen tesemo!*

Fofo is Malia's first dog. But Malia wants to buy a second dog because Fofo likes to play with other dogs. If there is another dog, Fofo will be happier. Malia's friend Mey (remembers/knows) a store. At that store, Malia can buy her second dog. In the morning, Malia, Mey, and Fofo walked to the store. But at this store, there are 100 dogs!

### **Section 7:**

*ekuno me inea may-oyos mate wia le tesemo. me tae fali tesemo. bali fa-ami-le tesemo ye lafi lus-ami le tesemo ye osk-ami le tesemo. dafe ayn osk-ami tesemo, me tae kibi lus-ami doto dafe li lugo. de fi tesemo, tae bali wio ye balaki eskolo. lo me wia malio ye balaku me igela. malio ye fofo me te balaka fe fi tesemo. <wo desa fi tesemo!> te ansa fe malio. tesemo me te maya fe malio. <ti namo doto> te ansa fe malio.*

The group (went inside/entered) the store in order to see the dogs. There were many dogs. Big, brown dogs and small, white dogs and black dogs. On one black dog there was a big white spot on its back. He has big eyes and a happy tail. He looked at Malia and happily jumped. Malia and Fofo were made happy by this dog. "I want this dog!" said Malia. The dog was bought by Malia. "Your name is Spot" said Malia.

### **Section 8:**

*fi fao sefe cahai fao lae ine hilios*  
This tree is the tallest in the city

*le to desa maya de hod-hayos lae pani-ami*  
You all want to buy a car that is blue

*wo eska lae le wo sefame gia de may-oyos*  
I think that we should walk to the store

*wo me wia na-omo lae de lo, tae bagos*  
I saw the man who has a bag

*wo desa sele kibi tesemo lae lo bisaa baysua le alakuno*  
I want a bigger dog that can scare raccoons

*le lo atempa finda leisos lae naele emasos de li hiantei leisos*  
They are trying to find a house that is (less money/costs less) than their previous house

*wo yada lae to me ansa lae to me wia na-omo lae tae tesemo de lo*  
I remember that you said that you saw the man who has a dog

*le wo me ansa desa atempa wia lo*  
We said we want to try and see (him/her/them/it)

**Section 9:**

*hie samino lae ekuno me dea semyao, le lo me gia inale fa-oyo. fofo ye doto me buluna mo. <le to buluna ko?> te ansa fe malio. hie di ceo, bali fa-ami nenoko twea le fao ye nifea le lo. <le wo sefame ka? ce le wo nea? oe ma?> te ansa fe meyo. malio me ansa <le wo sefame hawasa! wu gega ti le mano!>. le lo me gega le li mano ye hawasa. me tae fali hawaso ye nenoko me te baysua. lo me wesea de le fao.*

When the group went home, they walked through the forest. Fofo and Spot smelled something. “What do you smell?” said Malia. At that moment, a giant brown bear came out of the trees and went near them. “What should we do? Do we do nothing? Or do something?” said Mey. Malia said, “We should (make noise/be noisy)! Shake your hands like I’m doing!” They shook their hands and made noise. There was much noise and the bear was frightened. It went away to the trees.

**Section 10:**

*malio kama ine hilios ine cahai cengos. ni-lo kasas no-lendos. li kam-oyos nae kibi, mice tae windagos lae ni-lo bisaa wia le pani-hayos ye bali nalang-ami mostos. li akio meyo kasa nano ine nan-oyos lae de sol-ayni ceng-lefelo. isue le lo istinu nifei, meyo sayu dala tepuli nano de malii kam-oyos hie fali hio. malio ye li le kam-oy-omo eska lae meyo kasa sefe kali nano ine hilios!*

Malia works in the city in a tall building. She makes computer programs. Her office is not big, but there is a window where she can see boats and the large orange bridge. Her friend Mey makes bread in a bread shop on the first floor. Because they are so close, Mey gives warm bread to Malia’s office on many days. Malia and her (coworkers/officemates) think that Mey makes the best bread in the city!