Title: Siinyamda

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Introduction – ပညာရေး

The primary reason that Siinymda exists is as a function of production design and world-building for Senn, the 2014 indie sci-fi film (http://sennition.com). The fact that it is a functioning con-lang and not just visual “decoration” is a byproduct of my (Watkins) interest in conlanging both as a hobby and professionally. There was never any idea that the language would be spoken extensively on camera, but everyone involved felt that it should play an important role in the audience’s experience of the film.

Departure Points — ၎မင်တာ

As the director, Josh Feldman had to approve the look of the language in every context that it would appear on screen. The initial designs were all based on its look and not the way it might sound. Josh wanted it to have an “original” feel in the sense that it should not look like any readily identifiable script. The majority of viewers should not consistently say, “looks like Arabic” or “looks like Hindi,” etc. The character names Senn and Kana were decided early on, as were the planet name Pyom and the disease name Dranitic Fever. This told me that the orthographic system should support consonant clusters and doubled nasals at the ends of words, but there was little other guidance and essentially no restrictions from Josh. However, we knew that there would be a great deal of the writing on screen, so it had to be something practical. At this stage the working name of the language was ၎မင်တာ, “speech.” I began prototyping with a Japanese brush-pen.
After much scribbling, Josh approved these proto-letters as a feasible launchpad for a more detailed dive into the design. I moved directly into rendering the glyphs as vector based artwork in Adobe Illustrator. This gave me maximum flexibility to easily play with the forms and assigning them to phonemes.

Even “fresh out of the pipe” the mapping of the phonology to the orthography was largely complete and final. If you learn to read the language, 95% of this will be legible to you. The most significant changes between then and now are (1) doubled nasals are no longer considered “vocalic” so they are not subscripted as all vowels are. (2) The shapes of k (ɛi) and g (ɔ) changed. (3) The romanization of ĕ (/ɛ/) and ŏ (/ɔ/) changed to ė and ŏ for the convenience of being able to type them on Apple’s iOS. (4) The general shape of ŏ shifted as did the way it would be written in handwriting. (5) The letter sh (œ) did not exist yet in this state of the language. It was added when Josh named Senn’s best friend Resh. (7) The idea for the special compound for the first person pronoun őd was deprecated and abandoned. (8) Highly “one off” and customized doubled consonants (with the exception of the nasals) were re-conceived as being produced with a special leading diacritic, reducing the total number of glyphs.
Writing Down Words

In the film Senn is reading a book. For the purpose of “keeping it real” we decided on a name for the book’s story and explored what that title might look in print. *The Tale of the Clever Yal* initially became *Uddõì Yal ngo Binna* in the language which was then named *Sinya ngo Amda* (Language of Writing) using primarily Japanese grammatical structures. We assembled the words using the glyphs you see here and ended up with the following:

Josh felt strongly that this looked too much like Chinese. This is not really surprising considering its origins out of a Japanese brush-pen. There are two or three shots in the film that features a scant few words in this script, but it was essentially just set aside. Josh wanted to do something that would feel “comfortable” yet still “odd” to audiences from all regions and cultures. It does inform Siinyamdan handwriting however. And, this was the foundation for the system of the writing, the phonology, and to some extent the birth of the grammar.

Familiar, Yet Foreign

The production design budget would not allow for Senn to live in exotic environments that no one had ever seen before. We felt that atmospherically everything should seem run down and un-cared-for for at least 60 to 70 years. So we set the timeframe for the props to 1930’s-40’s US. That then sent me looking for typeface styles that might meet that need. We never conceived of this language as having only one typeface. That is not how the real world works. Compare these three words (“university” *mahaawithayaalai*) in Thai:

If you do not read Thai, at first glance they may not even look like the same language to you, but this is the kind of variation that you are accustomed to seeing in the Roman alphabet on a daily basis. This is the level of realism we strived for typographically. So, the launchpad for the next iteration of the written language was a real, slightly “old fashion” typeface.

```
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNOPQRSTUVWXYZ
VWXYZ 12345678910
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Look again at the Thai above. What you likely read as a lower case “n” in the middle of the center word is actually an aspirated “th.” The backward “u” is an “m.” The “a” with a piece missing at the bottom is an “l.” Thai type designers embrace the ambiguity of these forms with completely different letters in the Roman alphabet and I did the same. Where my handwriting “t” in round one of the design was a bit extra squiggly and amorphous, I formalized it by turning it into a backwards “s” from this typeface. It was still legible to me in that fashion, so that’s what I did. A very angled and slightly squashed “oval” became a perfectly round ch.” The tail on the capital “Q” became my voicing marker “head” on all of the stops that have such a counterpart. Here is the first “real” full version of a Siinyamdan typeface:

Is this perfect? No. If it were going to be turned into a font and typed day after day by native speakers of Siinyamda, definitely not. But, does it have enough gravitas (what Jim Hopkins’ language Itlani has as the word brudat) to be on screen in fits and starts for 5 seconds here and 15 seconds there? Josh and I both thought so. And here it is on the cover of Senn’s book from the actual film with the now revised title Uddōì Yal ngo Bad for the same meaning given a page or
so back. During the process of working on the typefaces, I also was refining the vocabulary and grammar, and the placeholder word for “tale, story” which had been binna became bad, and it still is that word today—especially since it’s in the finished film. The nasalized adjectival ending on uddoi clever has become a relic of an accent from a former age. It’s an old book.

Does it still look like Chinese? Maybe. A little. But not if you know how to read Chinese, and particularly if you’re a native reader of the language. All of these letterforms undeniably come from the Roman alphabet. The pieces and parts are simply arranged in a way that makes them look distinctly not Roman. I love ligatures (in the typography and calligraphy of all scripts), so when I have the bandwidth to make them in Siinyamda, I do, and that likely makes it all come across as a bit more like something from Asia.

Guts and Bolts

With this level of confidence in how the language was working I set off to accomplish the next two milestones. (A) Make fonts for other typefaces/styles that would be very useful for creating artwork in a highly productive fashion and (B) flesh out the grammar and lexicon so that I could also very productively translate any word, phrase, or text that was needed for prop-making. We knew that we would print posters and use writing on wardrobe, household items, etc. There was a lot to do.

The language did not need to be highly conceptual or out there, so I just fell back on dumping all of the grammars and cultural contexts that are already familiar to me into something that my brain would not need to struggle with excessively. I also found in the art direction process that it was easier to have lots of “little” (meaning “short”) words to work with in many cases. In others it was handy to have some that were a bit longer. Words in the shape of CVC(2)V were particularly nice for my sensibilities. So riffing off of Esperanto and Cherokee, I decided to create an extensive list of VC(2)(C,C) roots that could be inflected to become nouns or verbs or adjectives or adverbs. I also imagined the language being a mashup of something polysynthetic that was spoken natively by a population (Senn’s ancestors) that was occupied by a completely foreign culture/power who brought in a language that was highly analytic (the corporation). This gave me the flexibility with lexicon-building that I needed to meet the visual purpose that the writing would play on the production. And, this lead to my simply calling the language Siinyamda, (s.iiny.amd.a [person].write.speak.[noun]), “One’s speaking/communicating writing-ly.” NB: Polysynthetic words often don’t “English” well.

The phonology is largely European. French meets Italian meets Portuguese with a touch of Thai thrown in, but no tones. (Josh: “No tones!”). The grammar (sentence structure) is very much like Japanese. I speak it fluently, so if I ever have any question about some complex structure I just say it to myself in Japanese and let that guide me in codifying how it might work in Siinyamda. The verbs borrow several ideas from Cherokee, which I’ve been studying (not enough) for well over a year. They don’t copy it directly, but they are inspired by ideas from it. Unlike Cherokee, which proudly generally eschews direct borrowings from other languages, Siinyamda borrowed like crazy from the language of the occupying power. In my fictional back story, over the course of many hundred of years, it’s all been churning around so that it works in a way that I can fit almost any segment of text with any needed meaning into a space of any aspect ratio. If a
derived native concept makes a word that is too long, then I just give it a one syllable solution from the other stock. This is essentially the Japanese relationship to Chinese, so I just accept that things like this exist in the real world and enjoy it. Thai has the opposite. Native words are very short. Words like mahaawithayaalai from a couple of pages ago that come from Pali/Sanskrit via Buddhism are often very long. And guess what? English is the same. Our native Teutonic stock terms tend to be quite short. Things borrowed from Latin via French are the opposite. Smart (one syllable). Intelligent (four). So, in Siinyamda I fervently embrace this phenomenon. Finally, I come from the Deep South in the United States. The language I was born into loves contractions in everyday speech. I’m not sure how to spell “I’on’t know,” but I can say it and understand it fluently.

Senn’s world was once wealthy and prosperous, but not in his or even his great grand parents’s lifetime. There is no literary or art scene of any description. Education and literacy exist only so that workers can know how to obey rules and follow detailed instructions. Spelling conventions are essentially irrelevant to them. I also embrace this context. Many of the artifacts seen in the film would have been created as much as 100 years prior to the events on screen, so they would have been designed by someone who was more educated and attuned to standards, but there is no reason to be “snooty” when making propaganda targeted at blue-collar laborers. Apostrophes abound in Siinyamda, signifying that some kind of non-analytic conjunction has occurred. I have lots of fun with that and if contractions are good enough for everyday Japanese,

\[
\begin{align*}
\text{shinarukutewaranarai} & \rightarrow \text{shinakya} \\
\text{shiteshimatta} & \rightarrow \text{shichatta}
\end{align*}
\]

they are also good enough for this conlang. Japanese, no apostrophes. Siinyamda, TONS. がてんげん 今 てんげん ge’ttyang today (see it in the wild on the poster below); がてんげん てんげん ge’ttyang this is a tree > がてんげん てんげん gem sho wę antę or even がてんげん てんげん gem sho wa’nte. This convention gives me maximum flexibility for copy-fitting and also jibes well with the fictional context of the film’s story. Spelling, schmelling. Is’s all good!
A Never-ending Story

Senn is “in the can” as the industry is fond of saying and has enjoyed almost a year of viewings at film festivals and private screenings. It’s been both delightful and surprising that audience members who know nothing of conlanging still find the language and its use visually in the film intriguing and worthy of inquiry. I have lived with this language in my head (and heart) for over 18 months now and I have probably created as much new vocabulary and missing grammatical conventions during the collaboration on this document as I did for the film itself. The more I play around with it, the more it’s growing in size and growing on me. I’ll move now to more internal (fictional) context for why it is the way it is. I hope you will find the true history of Senn’s tongue as told within the framework of the the history of Pyom as enjoyable to read as I do to fabricate parts of it now, even long after the credits have rolled.

Internal History

Farewell Rora

Royddin corporate archives document in the Mizemmian year 43’097, that 9 individuals (five females and four males) varying in age from three to 56 planetary context years (y.pc) were collected from region 32’35 of candidate world 57’92’81 and transferred to Resource Evaluation Center 379’2. Records show that “the stock is deemed sufficiently intelligent, robust, and malleable to be retained and developed into a corporate asset.”

Records also show that those who had been collected for evaluation referred to their world as Rlorla (sic.). They were a socially complex people, but decidedly non-technological and had never knowingly encountered off-world cultures as such.

7 y.pc later the Planetary Asset Development Group of Royddin Resources came to an agreement for transfer of ownership with an entity known only through its broker as Ìy (sic.). The broker produced a deed to the planet that was deemed valid under Mizemmian Corporate Practices Law (Sec. 78’98778’25’3’9), or more accurately, under a loophole therein. And, for the sum of z397’09’7 the Planetary Asset now still know as Pyom (“jewel”) became the property of Mizemm ngo Roiddin (Mizemm ng. Royddin, or simply MngR). The Ìy signed the contract with
this mysterious mark and the name we spell today simply as “Rora” began to vanish swiftly into historic oblivion.

**Seeing the Light**

The natives never rebelled against their new corporate ownership, at least not in any great numbers. The acquisition brought with it technology to completely erase a person’s existence from the individual’s brain, but to simultaneously leave them physically healthy so that it was possible for the victim to be retrained into their humanity. Another loophole in corporate law deemed this process humane.

However, the “zombies” produced by this brainwashing procedure were so unable to care for themselves that they were not even capable of finding food or water and would dehydrate and starve to death unless they were painstakingly retrained out of their second infancy. This condition was a tremendous burden on their families and proved to be the perfect deterrent against open rebellion. Any emergent leader not firmly under corporate control was particularly likely to “see the light” (a reference to the bright emanations characteristic of the brainwashing equipment), and end up naked and drooling on someone’s doorstep a day later.

**Ljeyo’wahmdo**

The precise pronunciation of the name has been lost, but the natives of Rora called their polysynthetic language Ljeyo’wahmdo (“we speak it among ourselves”). Attempts were made briefly around R270—equating to 270 years after the Royddinese acquisition—to reconstruct it completely, but to little avail. Too many generations had passed and the original Roran way of life had been completely obliterated by that time. Fragments, like the philosophy of **lyun & srad**, were maintained secretly in song and poems that were passed down orally to younger generations, but speakers always denied any knowledge of the old ways or preferences for them for fear of having their minds wiped away.
The Royddin corporation brought with the acquisition and occupation their highly analytic language Royddinese, a mutually intelligible dialect of its parent company’s Mizemmian Standard. Corporate policy forbade the general teaching of Royddinese to all of the newly conscripted workforce, but as the dense and opaque structure of the Roran dialects was impenetrable for the new ownership, the Office of Sociopsychological Resource Optimization (OSRO) devised a creole strategy for the 2nd-5th generations that proved tolerably practical and enforceable as new generations were bred into the labor force.

By R130 two very distinct languages, both with a great deal of vocabulary from Mizemmian Standard, were being spoken in everyday life on Pyom. Royddinese proper was artificially constrained to adhere to its origins and history. The 7th Mizemmian Dynasty had endured for well over 30,000 y.pc in its current organizational paradigm and this required strict policing of linguistic conventions within the corporate hierarchy. Certain drift was inevitable due to the great distances of space, but Pyom’s location meant that at least every 7 to 9 years managers received instruction on how to modulate their pronunciation, reporting style and vocabulary to remain compliant and in good standing with regional and central headquarters.

A select few native Rorans who were promoted into the corporate management class learned Royddinese for privacy and reporting requirements, but if they ever taught it to non-management individuals without authorization, all involved were summarily exposed to the light. Linguistic leakage was therefore extremely rare with the exception of technology-related nouns and some abstract concepts for which it was more convenient for the corporation to just teach the working class the words or versions of the words that they already used commonly in Royddinese. And so it went for the first 383 years of Rora reborn as Pyom.

**The Yosetlo Experiment**

In R384 the linguists of the OSRO received authorization and funding to experimentally manipulate the common language of the indigenous workforce. This was done over the course of more than 75 years to accomplish three primary goals:

- Study/analysis and documentation of the language in its form at the time and its natural evolution over the course of the study period in terms of semantic drift, emergence of slang, etc.
- Standardization/simplification of the language in order to make it more approachable for new managers and overseers originating from off world.
- Experimentation in the role of language as an influencer of productivity and employee complacency.

The first researchers who were actually native speakers of Royddinese named this project in the language of their affection, **Yosetlo**, “Our private tinkering.”

By R450 the Yosetlo project had trained approximately 2,000,000 individuals over three generations in the language they eventually named **Sishletlamda** (“Reformed Universal Speech”). This number represented roughly 40% of the population of the entire planet. The most noteworthy features of this semi-engineered tongue were a clarification and normalization of several
phonemes and a highly artificial simplification and standardization of the heart of the language, its roots. For example the R397-era disyllabic root ahshi be active; take action which belonged to the now extinct Class 2 Apophonic Paradigm (d.ohsh.a., en.essh.e hrl.ahss.a, k.ahss.a, y.ohsh.o...) was formalized and simplified to the new and very regular root asy (d.asy.a, n.asy.a, hl.asy.a, y.asy.a). During the process, control groups from populations who had been “converted” to Sishletlamda and those who still spoke the essentially unmodified tongue were tested against each other. Records indicate there was likely a bias on the part of researchers to find their new creation superior for the corporate goals at hand. However, in the big picture of the history of the language that is today called Padnamda (“It is commonly spoken”), the Yosetlo experiment, at least from the perspective of its corporate-sponsored goals agenda, became irrelevant very quickly.

GPE I

In R452 based on massive corruption within the Office of Accounting and Facility Operations the first Great Pyomian Econopocalypse (GPE I) began with very little warning. By R453 over 575,000 individuals had been summarily laid off and ejected from corporate controlled campuses all over the planet. Impact on Pyom was most noticeable in the territories immediately surrounding Royddin’s HQ and Central Manufacturing. The management who caused the calamity were publicly executed for treachery, but corporate law did not allow for the mass extermination of 100s of thousands of innocent employees who had merely become redundant. If the layoff had involved up to a few thousand they’d have all been brainwashed before “release” per standard operating procedure. But, even carrying out the synaptic purges would have been impossible based on the available staff and holding facilities—not to mention the cost of imprisonment during processing—so they were simply let go. Roughly 60% of those who left the corporation’s employ were speakers of Sishetlamda. The other 40% spoke the unmodified language of the late R300’s. The vast majority of both sub-segments died of starvation and warring over scarce resources. Royddin erected massive walls to protect their facilities and consumables, and aftershock layoffs related to GPE I continued for another 4.5 years. By R460 the Seggrøn (extramurosian territory outside the manufactory walls) population had stabilized at approximately 85,000 and another creole, Pêbamda (better known to us as Ditchling) was being born.

The people of the Ditches (the open sewers of poverty outside the Manufactory walls) found ways to live off of the combination of waste from the corporation and rudimentary agriculture that was still possible at that time. Total environmental devastation came in later centuries. The quality of their life was not good, but linguistically they were free.

The Reprieve

In R474 Royddin received the most unusual order in its entire Pyomian history. An agent approached the sales division with a request to purchase 7.73% of Pyom’s atmosphere and 2.81% of its water. There was an odd stipulation however that the resources would have to be “refurbished” to pre-acquisition standards, including the guarantee of “typical microscopic organism and mineral content for an average sample from the geographic regions specified” in multiple
sub-sections of the agreement. The fee offered was initially thought to have been a translation error. After it was verified, Royddin executives (no’to yí mewū—a polite translation would be “jumping through hoops backward”), found a way to accommodate the order. Everyone suspected the ły were behind it all, but as no signature was required—only payment—the customer(s) remain a mystery to this day. The event, known anecdotally as “The Reprieve,” while mercilessly challenging for Royddin biochemists, is not actually significant in the long view of corporate history except for the fact that the terms of the agreement necessitated a speed for which the corporation had no choice but to employ roughly 19,000 individuals from the Seggrøn, the Ditches—temporarily only, of course—for approximately 7.5 years. During this time work crews mixed and everyone’s language began to blend and change a bit further.

GPEs II & III and the 721

Beginning in R591 and R680 respectively, Pyom experienced two additional planet-wide economic catastrophes. The layoffs, mass expulsion of workers, and rehiring cycles that ensued ensured that Ditchling and Padnamda mixed with each other like pebbles tossed about together in a jar.

Near the beginning of GPE III in R682, the unthinkable (from the Royddin corporate intelligence perspective) happened. 723 executives who were fluent in Royddinese (allegedly over 600 of them having it hereditarily from their own parents as their native tongue) were detained and told they were being transferred off-world to other professional assignments. In reality, their salaries had been deprecated and they were scheduled for brainwashing. Through a clerical error, the brother of a deprecated sister learned of this planned action and he was in a position to sabotage the cerebral purges, but only by smuggling all of the deprecated into the Seggrøn—into the filth of the Ditches outside the towering walls. In the darkness of night they all changed into rags and began their escape. During the mayhem, two were killed, but 721 of them vanished into the Ditches and no further accounting of them has ever emerged in corporate records. The treacherous and heroic brother who instigated the escape was executed. It is supposed that up
to several hundred had secreted away enough wealth that they were able to flee Pyom entirely, but many remained and became integrated into the Royddin-loathing masses who wake and fall asleep every day and night to “the eternal stench” (Ditchling: givyikha). They have passed their linguistic gold down to their offspring. Though the vast amount of information that historically flowed through the corporation’s information systems is no longer there, the espionage economy on Pyom still thrives.

The GSE and Pyom Today

As much as Pyom suffered from GPEs I through III, it did not completely collapse. By R742 it had been so depleted of resources and fallen so low on internal forecasting projections that it was virtually unknown at Royddin headquarters, and even less so in the grand boardrooms of Mizemm. To seal the already rapidly declining backwater’s fate, on the last day of Hnasàï, the Miizemmian “Festival of Assets” a frenemy corporation economically eviscerated System 92, including Pyom, by reallocating funds that had been slated for a loan promised to Royddin. It is rumored that the entire debacle was precipitated by a snide comment made to one heir by another over cocktails and thyurian snail canapés at a private dinner party. The true cause will likely never be officially revealed.

Since the Great System-wide Econopocalypse (GSE), Pyom has become a riwa in Ditchling parlance, a barely extant “shade” on the verge of passing completely out of human awareness. Fewer than 190,000 people still eke out an existence on the forlorn world. More people in the Ditches speak Royddinese than in the corporate offices of the Manufactory. “Tunngem sed estē” the walls now wither is the new status quo. The last linguist left Pyom over 60 years ago and the Padnamda dialect of the barely-have’s who still labor for a wage and the Ditchling of the utterly-have-not’s have mixed quite freely for decades. Welcome to Senn’s world.
Phonology and Orthography – ႕ Iterable

The romanization of Siinyamda is mostly straightforward, but a few choices for the vowels were motivated by what was available on a tablet computer. Unless otherwise marked, the consonants have their IPA values:

<table>
<thead>
<tr>
<th>Bilabial</th>
<th>Alveolar</th>
<th>Palatal</th>
<th>Velar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṷ p</td>
<td>ə t</td>
<td>o ch [tʃ]</td>
<td>ɐ k</td>
</tr>
<tr>
<td>ṹ b</td>
<td>ɐ d</td>
<td>ʊ sh [ʃ]</td>
<td>ɐ g</td>
</tr>
<tr>
<td>ṹ m</td>
<td>ʊ n</td>
<td>ʊ j [ʒ]</td>
<td>ʊ ng [ŋ]</td>
</tr>
<tr>
<td>ṹ r</td>
<td>ʊ hl [ɬ]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ṹ y [j]</td>
<td></td>
<td></td>
<td>ṹ w</td>
</tr>
</tbody>
</table>

The vowels, using their initial form in the native script:

Note the IPA values of ə and ø especially, as well as ii for [i] and i for [ɪ]. In addition to the simple vowels are the diphthongs au [aʊ̯], oì [oɬ̆], øì [ɔɬ̆], ey [eː] ɬ, ey and ai [aɬ̆] ṹ. In the native script, when following a consonant the vowels are written under the consonant, as in dde ṹ, ngo ṹ. The initial forms are simply a double-bar prop element to which the normal subscribed vowels are attached.

The vowels a, e, i, o and u, as well as the diphthongs au and oì, can be nasalized, ā, ē, ī, ō, ū, āu, and ōi. In the native script, this is marked by a small horizontal dash to the left of the vowel, as in dde ṹ and bāu ṹ. Occasionally a sloppy speller will write ī instead of ṭ for that nasalized vowel.

See Appendix E (p. 85) for different typefaces created for the film.

1 Sometimes written ē in the romanization, this is most commonly found in the female diminutive -lé
Geminates – 갇tì 갇pì

Any consonant except hl, w or y may occur doubled, not only medially but initially. For the digraphs in the romanization gemination is indicated by repeating the first letter, ssh for \[ʃː\]. In the native orthography non-nasal geminates are marked with the prefix 갇, as in dde 갇de and. The nasals have separate geminate forms, a following vertical dash: nn 갇i, mm 갇m, nng 갇m.

Word Shapes

Valid onsets include any vowel or diphthong, any single consonant or geminate, as well as:

- b bb d dd g gg k kk m mm n nn nng p pp s ss sh ssh t tt z zz + r
- b bb ch chh d dd g gg hl j jj k kk l ll m mm n nn ng nng p pp s ss sh ssh t tt z zz + w
- b bb d dd g gg hl k kk l ll m mm n nn ng nng p pp r rr s ss t tt + y
- sl, sn, sp

The valid intervocalic clusters are: bbl bbr bby bd bg bhl bj bl bm bn bz chhl chk chl chm chn chng chp chr db ddl ddr ddw ddy dg dhl dl dm dn dz gb gd ggl ghg gl gm gn gz jb jd jg jhl jil jir jiy il jm jn jng jr jy kch khk kkh kkl kks kksh kky kl km kn kp ks ksh kt lb ld lg lhl lj lk llb lich lld llg llh llk llm lln llng llp llr lls llsh llt llz lm ln ling lp lr ls lsh lt lz mb mch md mg ml mbn mbc mmch mmd mmg mnl mmj mmk mml mmn mmng mmp mms mmsh mmt mmz mn mng mp mr ms msh mt mz nch nd ndr ngch ngd nghl ngj ngk ngl ngm ngp ngs ngsn ngz nhl nj nl nn nnb nnc nhc ndd ngd ngg ndg nggl ngm ngn ngp ngps ngss nngs nngzh nngz nhl njn nkn nln nmp nfr nns nssh nszh nnt nnz ns nsh nt nz pch phl pk pl pm pn pg pp phl ppl ps phs pt pb rch rd rg rhl ry rk rl rm rn rng rp rrb rrch rrd rrg rrhl rrj rrk rrl rrm rrr rnr rrng rrr rrs rrrs rtt rrrz rs rsh rt rw rz sshl shk shl shm shn shng shp sht shy sk sl sm sn sng sr ss sshl sshh sshk sshl sshm sshn sshng sshp ssrh ssht sshy ssl ssll ssml ssn ssng sspp ssst ssst st t thl tk tl tm tn nng tp ts tsh thl ttl tts tsth tty zb zd zg zh zl zm zn zng zy zzhl zzl zzm zzn zzng zzy.

Valid word-final codas are: any vowel or diphthong, m mm n nn ng nng l (ll) r (rr) d j sh. The sh is marginal, restricted to certain grammatical constructions and a few names.

The Elision Mark

The elision mark, which looks much like an apostrophe in the native orthography, marks three distinct phenomena in Siinyamda. In all but a few special cases, the mark is used when different words are merged into a single stress unit (effectively, one word), so the mark is written between the parts without spaces. It’s 갇Ir 갇w’antɛ 갇not 갇Ir 갇w’ antɛ. The main exception to this is 갇Ir 갇yu 갇that (conj.), and when the perfective -ó and attributive 갇merge in the nominalization construction 갇yu (p. 34).

While the elision mark may appear in the same position as the deleted element, it is just as likely for the elision mark to be placed in such a way that the writing is simplified. In particular,
the mark will be placed to avoid writing an independent vowel. So, יָאָדִאֶדָּקְו וּיָאָדִאֶדָּקְו is preferred to יָאָדִאֶדָּקְו יָאָדִאֶדָּקְו. This avoidance of initial vowels has been generalized, so that the elision mark may simply be written after the most recent vowel before any sort of elision or assimilation.

The elision mark is used for the elision of a final vowel, as in the example of וֶהָנְטֶה becoming וָנְטֶה.

The elision of וֶה is usually written ו' to prevent interpretation as the ordinal prefix (p. 29). It is also used to mark consonantal assimilation or deletion, as in יֵעַדְסָא interface from יַעַדְסָא translation + ה machine. Note the position of the elision mark, not יֵעַדְסָא. In the native orthography, יֵעַדְסָא, or even just יֵעַדְסָא. An example of deletion is יֵעַדְסָא from יֵעַדְסָא.

When independent lexical items and/or roots are grouped together so strongly that they create a single phonetic word, that is usually indicated with the elision marker. This happens in “philo-proclivity” (p. 17) as well as in certain fixed idioms, such as יָאָדִיָו be mimsy (of people) from יָאָדִיָו.

**Digits**

Siinyamda uses a base 10 system. The digits are:

<table>
<thead>
<tr>
<th>Digit</th>
<th>Yiddish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>יָזָה</td>
<td>0</td>
</tr>
<tr>
<td>1</td>
<td>יָז</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>יָזָי</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>יָזָן</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>יָזָט</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>יָזָט</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>יָצ</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>יָצָי</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>יָצָן</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>יָצָט</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>יָצָט</td>
<td>10</td>
</tr>
</tbody>
</table>

Numbers are inserted into text in their digit form, with appropriate grammatical markers attached directly to the number form, as in:

יָדָגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּגְיוּ�

Tunn'ej genna'اش tetezlonnuyunyę.

There are already 345 of them here.

**Punctuation**

The equivalent of the comma is a single raised circle, *, and the equivalent of the full stop (period) is two horizontal circles, **. The equivalent both the colon and the semicolon is two vertical circles, •. The question mark is a raised circle with a vertical line under it, ‚ and the exclamation is an inverted triangle of circles ••. Quote marks are mid-level horizontal circles at a slight angle " ".

“Capitalization” is marked with a small dash above the initial letter. This is not used at the beginnings of sentences, but is confined to proper names, Resh רֶש, and the first and second person singular pronouns, Ød זֶד and E` ~ז.
Stress

In non-derived words, the accent is on the penultimate. Otherwise, the stress accent will go on the master root (see section XXX), unless:

- if the negative -ir- is present, that takes the stress, except
- if the future -én or perfective -ó is present, that takes the accent, but
- if the exclamatory suffix -yá (and various allophones), which is always verb final, occurs, that takes the stress

Morphophonology

The interrogative clitic -nu causes regressive assimilation on nasals, abem + =nu gives abennu. The intensive verbal suffix -yá can also occur as -á and -ayá. The rules are,

- For the present, remove the -é. The other tense and aspect markers are not changed: daré > daryá I know!
- If the form ends in a vowel, add -yá: onndiinwa + -yá > onndiinwayá.
- If the resulting form ends in a single or geminate consonant other than y or w, add -yá.
- If the resulting form ends in y, whether alone or as the final element of a consonant cluster, add -ayá.
- If the resulting form ends in w whether alone or in a cluster, add -á.
- If the form ends in a consonant cluster with l, hl, r, or z as the final element, add -á.
- Otherwise (i.e., on all other clusters), add -yá.

The imperfective -wa and the prohibitive -winn have an epenthetic vowel -a- or -é- after certain clusters. If the stem ends in w, y, or a consonant cluster ending in hl, l, r, w or y, the epenthetic vowel is used. For example: .ugr. + wa > ugréwa or ugrawa, but .ugg. + winn > uggwinn.

In compounds, a final i or ì will be connected to a following root with y if it begins with a vowel, krĩ + ūnng > krĩyũnng. The diphthong oi becomes oy before a vowel, shoì + e > shoye. The diphthong au becomes aw before a vowel, rau + -oi > rawoi.

In compounds, final stops are very likely to assimilate completely to the initial consonant of the second element, as in zod + benn > zobbenn, zod + tal > zottal, zod + gyé > zoggyé.

Similarly, final l will assimilate completely, as well, ngwol + gyé > ngwoggyé, ngwol + bbol > ngwobbol.

After a nasal vowel, word-initial g turns into the velar nasal ng, as in chũ + gyé > chũngyé shirt.

The short demonstratives gem, gon and gal (p. 20) sometimes lose their final consonant, which can cause gemination in the initial consonant of the following word (if that consonant is not part of a cluster),
gem zin > ge’zzin
gal zawsā > ga’zzawsā
gal bemm > ga’bbemm

If the initial consonant is g or gg it may become the velar nasal,

gem ggii > ge’nngii
gon ggyo > go’nngyo

“Philo-Proclivity” – ṭũ̓ł̓dám’má

The consonants p, b, t and d have a particular likelihood to form consonant clusters with r and w. Since d is a valid word-final consonant, sometimes words ending in d combine with particles following them if those begin with r or w. For example, from a sickness is usually written ddid’re rather than ddid re, and is stressed as a single word.

If such a combination would result in an unnatural stress pattern (primarily penultimate), it is less likely to occur. So,

Kyod’re is very likely
Jobód’re is very likely
Llyunsrad’re is less likely (but not impossible)

The elision of final -a or -ė is also a cause of this, dwad wè antè > dwad’w’antè, and the most likely cause for consonants other than d.

The Noun – ṭũ̓ł̓dám’má

Though there are vestiges of a more extensive gender system which are confined to certain storytelling contexts, in contemporary Siinyamda there is only the basic distinction between animate and inanimate nouns. Neither animate nor inanimate nouns are marked for number, though animates do have separate pronouns for singular and plural, which includes subject marking on the verb. So, apart from explicit use of quantifiers, the only signal that an animate noun is plural is agreement marking on verbs:

Roi hlerswa.
roi  hl-ers-wa
man 3SG-sleep-IPFV
The man was sleeping.

Roi terswa.
roi  t-ers-wa
man 3PL-sleep-IPFV
The men were sleeping.

Siinyamda has root, derived and phrasal nouns. Each type takes a different construction when possessed.

Root nouns, such as kku room and roi man, are not derived from other words, or at least no derivation is recoverable. Such nouns may be either native to Pyom or come from Mizemmian.
There can be doublets, where a Mizemmian word is more likely to be used by corporate management, with a native or derived word used by the workers, such as Mizemmian yud translation and suryamda translation (< .ury. convert, .amd. speak).

The possessor of root nouns takes the relational particle ngo (English ’s, Japanese no):

<table>
<thead>
<tr>
<th>Ø’ngo</th>
<th>kku</th>
<th>Resh ngo</th>
<th>kku</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ø’d-ngo</td>
<td>kku</td>
<td>Resh</td>
<td>ngo kku</td>
</tr>
<tr>
<td>1SG-POSS room</td>
<td></td>
<td>Resh</td>
<td>POSS room</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Resh’s room</td>
</tr>
</tbody>
</table>

What most readers will recognize as nouns are very often constructed from verbs and verb phrases in Siinyamda. Determining the correct possessive construction for these must take into consideration both the structure of the nominalized verb or verb phrase, as well as the larger structure of the clause in which the “noun” is occurring.

In the simplest case, object nouns are created by prefixing the indefinite animate subject marker s- and adding the nominalizing suffix -a, as in sara knowledge from .ar. to know. With these, possession is usually marked by changing the subject prefix to match the possessor,

<table>
<thead>
<tr>
<th>Dara</th>
</tr>
</thead>
<tbody>
<tr>
<td>d-ar-a</td>
</tr>
</tbody>
</table>

1SG-know-NMNL

my knowledge

Noun possessors will be part of a nominalized phrase, with the verb agreeing,

<table>
<thead>
<tr>
<th>Resh hlar</th>
<th></th>
<th>Roì tara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resh</td>
<td>hl-ar-a</td>
<td>roi</td>
</tr>
<tr>
<td>Resh</td>
<td>3SG-know-NMNL</td>
<td>t-ar-a</td>
</tr>
<tr>
<td>Resh’s</td>
<td>knowledge</td>
<td>man 3PL-know-NMNL</td>
</tr>
</tbody>
</table>

A phrase like Resh ngo sara is extremely marked, adding a clinical—or perhaps sarcastic—tone, distancing Resh from actual knowledge.

A few verb roots create object nouns without the indefinite animate prefix s-, such as asya action. These still take subject prefixes for possession, Resh hlasya Resh’s action(s).

The inanimate indefinite z- is used especially to form abstract nouns from stative verbs, such as zisma shadow from .ism. be dark. These may take possession with ngo, but other constructions are possible. For example.

<table>
<thead>
<tr>
<th>Pyom ngo zaut</th>
<th></th>
<th>Pyom ye o zaut</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pyom</td>
<td>POSS</td>
<td>Pyom</td>
</tr>
<tr>
<td>the economy</td>
<td>of</td>
<td>at ATTR</td>
</tr>
<tr>
<td>of Pyomm</td>
<td></td>
<td>economy</td>
</tr>
</tbody>
</table>

Gal zawsā ngo zamda’sh søyolpē.

that robot    POSS speech-TOP one-understands-with-difficulty

It’s hard to understand when that robot talks.
Nouns with z- can be rather idiomatic.

Finally entire verb phrases may be used as nouns, such as jãul momja cancer, (literally, “the body consuming itself”). For these, the noun element is frequently the target for possession, so that patacha’delda terrible handwriting, from patacha adeldė ABCs are confused, leads to hlo ngo patacha’delda his monstrous handwriting.

Other Noun Derivations

Agent nouns, as in runner from run, are created by prefixing sön- to a verb with the -a nominalizing suffix, as in sönawa worker, laboror from .aw. work, labor. If the verb stem begins in o or ō, the prefix sö- replaces them, as in sömja diner (as in a restaurant) from .omj. eat. For some speakers, verb stems starting in ø would also have sö- replacing the ø, as in sörrsa owner from .ørrs. The resulting meaning may be idiomatic, sönicra a snake, a snitch, from .ichr. poisonous.

Very rarely, and effectively confined to formal language, the indefinite animate s- combines with the passive to for nouns such as spedwa one who is owned, spossaha victim (of an attack or accident).

Nouns for machines often end in sã machine. This suffix can reshape the root in unpredictable ways, as in yu’ssâ interface from yud translation.

Diminutive

There are gendered diminutive suffixes, -da for masculine (-ta after names ending in -sh, Reshta, not *Reshda) and -ley (ley) for feminine (sometimes written -lé in the romanization). These are primarily used on names and other forms of address (Loda dude).

Originally -da was a non-gendered first person possessive suffix, as in niiyiinda my precious little one. This use persists in a few situations, and has even extended to -ley, so that in referring to their own brains (sense), a man would say bãuda but a woman would usually say bãuley, unless making a jest or mild insult to a man. Another example,

Ló, dëziramdu, pyøda iilsa ona mamm, zawsâ ona uppyó.

ló d-éz-ir-amd-ü pyø-da iils-a ona mamm zawsâ ona uppy-ó
dude 1SG-lie-not-speak-ADV eye-1SG.POSS 2-NMNL self before robot self explode-PFV
I’m tellin’ ya, dude, the robot itself exploded in front of my very eyes.

Pejorative

The suffix -cha marks a noun with contempt or disapproval,

Ngãucha zen domjiré.

ngãu-cha zen d-omj-ir-ë
hooch-PEJ ACC 1SG-consume-NEG-PRES
I don’t drink that shit.
See also the resignation idiom for a use with verbs (p. 35).

**Demonstratives and Indefinites**

The demonstratives fall with a correlative series:

<table>
<thead>
<tr>
<th></th>
<th>This, here</th>
<th>That, there</th>
<th>Yon, yonder</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>gem, here</td>
<td>gon, there</td>
<td>gal, yon, yonder</td>
</tr>
<tr>
<td></td>
<td>gema, this</td>
<td>gona, that</td>
<td>gala, yon</td>
</tr>
<tr>
<td>Particular</td>
<td>ge'pinn, this one</td>
<td>go'pinn, that one</td>
<td>ga'pinn, yon one</td>
</tr>
<tr>
<td>Place</td>
<td>ge'nnra, here</td>
<td>go'nnra, there</td>
<td>ga'nnra, yonder</td>
</tr>
<tr>
<td>Point in Time</td>
<td>gemyan, this point in time</td>
<td>gonyan, that point in time</td>
<td>galyan, yon point in time</td>
</tr>
<tr>
<td>Period of Time</td>
<td>ge'zra, this period of time</td>
<td>go'zra, that period of time</td>
<td>ga'zra, yon period of time</td>
</tr>
<tr>
<td>Day</td>
<td>ge'tttyang, today</td>
<td>go'tttyang, tomorrow</td>
<td>ga'tttyang, some day; long ago</td>
</tr>
<tr>
<td>Kind</td>
<td>ge'sshwu, this kind</td>
<td>go'sshwu, that kind</td>
<td>ga'sshwu, yon kind</td>
</tr>
<tr>
<td>Reality</td>
<td>tunngem, this reality</td>
<td>inngon, that reality</td>
<td>zanngal, yon reality</td>
</tr>
</tbody>
</table>

The simple forms gem, gon and gal do duty as both locatives and simple demonstratives most of the time. The forms with adjective endings (gemoi, etc.), as well as the longer locatives (ge'nnra) are used mostly in more formal settings, or to resolve an ambiguity.

The gema forms are used more as independent pronouns, though the simple gem forms may also be used for that purpose when there is no ambiguity.

**Gem gen’nu anté?**
this what is
What is this?

**Gema gen’nu w’anté?**
this what PRED-is
What is this (thing)?

**Gema roì rā o gā w’antè.**
this man from ATTR thing PRED-is
This (thing) is the thing (we got) from the man.
The temporal adverbs refer either to the past or the future, according to context, except for *go'ttyang* which is only *tomorrow*. Without other context, *ga'ttyang* would be assumed to refer to the distant future.

**Attributives**

Most of what English speakers recognize as adjectives are in Siinyamda stative verbs. The ending -oì on such a verb creates an attributive form. Detailed discussion of -oì is with the verbs (p. 36).

In addition, nouns of material in -e may take -oì, which contracts into -ey, giving adjectives of material, as in *triing* ceramics, *triinge* ceramic material, *triingey ggyo* tool made of ceramic.

**The Noun Phrase**

The order of the noun phrase is:

Demonstrative/Determiner – Attributive – *noì* – Noun

Where the first slot may have either a demonstrative such as *gem* or words such as *dro* some, *chon* a certain, etc. Note the the attributive slot includes simple stative verbs acting as adjectives as well as larger attributive clauses acting like relative clauses. The position of *noì all, every, each* is fixed.

- *itoi no'ji* sufficient each-analysis
- *gem eshmoì ddû* this loud tongue
- *dro aujoì jwa* some blue paper
- *gon aurroì jwa ngo epa* that green paper POSS totality
- *gal no'jje* yon each-woman
- *gem tunn ersoi roi* this now sleep man
- *each of those women* this man who is sleeping
- *gal tunn ersoi no'roi* yon now sleep each-man
- *chon tunn ersoi odyoi roi* certain now sleep idiotic man
- *All those men who are sleeping* a certain idiotic man who is sleeping
- *chon tunn ersoi roi* certain now sleep man
- *a certain man who is sleeping*
The Pronoun – Siinyamda

Siinyamda pronouns are organized not along a singular-plural axis, but in a minimal-augmented pattern. This plays out in the second row below, the 1st + 2nd pronoun. In the minimal form this is a dual inclusive, “the two of us, you and me,” and in the augmented it is the 1st person inclusive plural, “you all and me.” For the other pronouns, minimal is singular and augmented is plural.

<table>
<thead>
<tr>
<th>Minimal</th>
<th>Augmented</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Ød, Ø’</td>
</tr>
<tr>
<td>1st + 2nd</td>
<td>nyẽ dual inclusive</td>
</tr>
<tr>
<td>2nd</td>
<td>Ê</td>
</tr>
<tr>
<td>3rd animate</td>
<td>hlo³</td>
</tr>
<tr>
<td>3rd inanimate</td>
<td>pinn</td>
</tr>
</tbody>
</table>

The first and second person singulars are always capitalized, both in the romanization and in the native script. Both are also somewhat likely to be written contracted with certain particles. Ø’ngo for my is far more common than Ød ngo.

The inanimate third person pronoun does not distinguish number at all, and isn’t much used except for tangible or easily named things. Generic uses of “it” will typically use some form of the noun kya, so that the question who did it will use sōnu gon kya (zen) hleno, with gon kya where English speakers will want to use “it.”

The first person plural pronouns may be used in apposition with a noun to mean “X and I.” So, in answer to the “who did it” question above, one possible answer is Pasro yo! Pasro and I!

Intensive pronouns, “myself, herself,” etc., are formed with the word ona actually. The combinations are not entirely regular,

<table>
<thead>
<tr>
<th>Minimal</th>
<th>Augmented</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Ø’dona</td>
</tr>
<tr>
<td>1st + 2nd</td>
<td>nyõ’na</td>
</tr>
<tr>
<td>2nd</td>
<td>Ê’nona</td>
</tr>
<tr>
<td>3rd animate</td>
<td>hlo’na</td>
</tr>
</tbody>
</table>

Sōrra hlo’na zen duló.
overseer himself ACC 1-saw
I saw the overseer himself.

²In Senn’s world, there are almost no animals to talk about, but hlan is still used in Hlannu tanté? What are they? while pointing at the family of deer. Hlan would also be used in slangy speech in place of hlo in the contexts of male familiar relationships, even with hlanda, he (that guy who is my good friend). Hlanda yîntyá’neriryá my guy don’t talk no BS, now, arright? It’s often the pronoun used by males in vulgar speech about a male or female they are having casual sex with. Ushnottyang etu, hla’zznn dakkó I fucked him/her three times yesterday. It implies that the sex is hot and dirty. If you were challenging another male about his intention to have sex with your partner, you’d only use hlo, however. Hlo’zznn nakkén yũ’napa’sh nepahu, you’ve gone apeshit crazy if you think you’re gonna fuck her. It would be disrespectful to refer to her as hlan in this context.
For the third person inanimate, the word ona is simply used,

Ló, déziramdū, pyóda iilsa ona mamm, zawš ona uppyó.
Dude I-not-lying-ly eye both self before, robot self exploded
I’m tellin’ ya, dude, the robot itself exploded in front of my very eyes.

Indefinites

Siinyamda relies on nouns and pronouns with the article dro some and dyén any for indefinites ("someone, anyone").

Dro hlo zen duló.
some 3SG ACC 1-saw
I saw someone.

Dro hlan zen duló.
some being ACC 1-saw
I saw something.

Dro gā zen duló.
some thing ACC 1-saw
I saw something.

Ø’pren dro hlan hlenobó.
to-me some being woke-up
Something woke me up.

Ø’pren dro gā elnobó.
to-me some thing woke-up
Something woke me up.

Dyé’ngā zen tanya nuló?
some-thing ACC Q you-saw
Did you see anything?

Gem dro nra anté.
here some place it-is
It’s here somewhere.

Note the use of dyén with the indefinite animate pronoun sō one,

Ron dyén sō samdau, dujauhlén.
if any one one-speaks I-will-go-crazy
If anyone talks, I’ll go crazy.

Indefinites are not used when a particular item is in mind,

(Aloï) gā zen nipyau.
(one) thing ACC choose
Take something. (From a known collection.)

But,

Dro gā zen nellau.
some thing ACC take
Take something.

Dyén is used for free choice,
Dyė’ngã zen nìpyau.
dyėn gã  zen  n-ìpy-au
any thing  ACC  2SG-choose-POT
Take anything.

Dyė’ng’ya yũ’ nujammdau.
dyėn’ kya  yũ’  n-ujm-amd-au
any matter  QUOT 2SG-prefer-say-POT
Say anything you want.

And with negation,

Dyė’ngã zen duliró.
any-thing  ACC  I-didn’t-see
I didn’t see anything or I saw nothing.

Relational Particles

Siinyamda has a large collection of relational particles, which follow the noun or pronoun they go with. They have a wide range of functions, some marking core elements of a clause, such as zen for direct objects, and many others filling in for English prepositions.

Below we discuss a few of the most important particles, as well as a few that deserve special attention due to their use or meaning. Discussion of the many remaining particles is saved for the dictionary.

Core Arguments: “Zen, Pren, Wė”

The direct object marker, zen, was grammaticalized from a root meaning something like “focus on, tackle a problem.” So zen has a slight implication of intentionality, though that is very weak these days. For most contemporary speakers zen simply marks any direct object without reference to intention, but older speakers might resort to other particles for a clearly non-intentional act. For example,

Dro san  zen Trann hlennlũ  hlìmñizzró
some chemical  ACC  Trann  he.breathed  he.soon.died
Trann breathed in some chemical and died shortly thereafter.

An older speaker might immediately ask whether Trann had committed suicide. If he had not, they would prefer this:

Dro san  pren Trann hlennlũ  hlìmñizzró
some chemical  DAT  Trann  he.breathed  he.soon.died
Trann breathed in some chemical and died shortly thereafter.

Some of these expressions have since become fixed phrases, such as pren .egg, bump into, while zen .egg, is simply hit.

Unlike datives in many languages, the particle pren is not used in a benefactive sense. Siinyamda has a separate particle for that, prā for, on behalf of. Both pren and prā are ultimately derived from a verb meaning “give.”
I will tell him for you.

Pră is also used with nominalized phrases for purpose clauses, *in order to* (p. 41).
The particle *wê* marks the noun predicate of the copula (*ant.*) and similar verbs. It readily elides to just *w'* before vowels. It is often omitted when the context is clear,

*Tonro sõga wê hlanté.\*  
*Tonro spy PRED s/he-is*  
*Tonro is a spy.*

It may also be seen with the verbs *itt. become, at. seem to be, etr. transform into, and ibby. continue, persist, remain.*

**Possession and Attribution: “Ngo” and “O”**

The particle *ngo* is used for possession in all the senses familiar to speakers of English: ownership, whole-part relationship (my arm), kinship, attribute (my temper), orientation or location (the front of the building) and association (my teacher).

*Yud Ngo Kkenng*  
*Bureau of Translation*  

*iiwasāngo ttyud*  
*nudge-rod POSS end*  

*sippra ngo pwed*  
*management POSS vehicle*  

However, keep in mind that *ngo* is only appropriate most of the time for root nouns, and that derived nouns often show possession differently (p. 17).

The pre-Mizemmian stages of the language used the particle *o, wo* after *-au* (spelled *au* and *wau*) for all of these functions of *ngo*, but remains now only to allow phrases to be used as the attributes of nouns.

*Bău pobbra rû o sora’sh dopiryá.*  
*bău p-obbr-a rû o s-or-a-shē d-op-lr-ē-yā*  
*brain PASS-clean-NMNL as ATTR INDEF-live-NMNL-TOP 1SG-want-NEG-PRES-EMPH*  
*I certainly have no interest in living as a zombie.*

*Ē la o mauta*  
*2SG like ATTR sell.out*  
*a sell-out like you*
**Gal abbasā mamm o zawsā ȋwørə.**
that loader in.front.of ATTR robot ain’t.right

*There’s something funky going on with that robot in front of the loader.*

In non-Ditchling varieties of the language, *ngo* is starting to intrude into noun attribute functions, such as the start of a preference for V.a *ngo* to V.oí (p. 36), as in,

**Ggii zen hliida ngo roi zen dulé**
ggii zen hl-iid-a ngo roi zen d-ul-ė
book ACC 3SG-read-NMNL POSS man ACC 1SG-see-PRES

*I see a man reading a book.*

for the more expected *ggii zen tunn hliidoí roi zen dulé.*

In Ditchling the difference in meaning between *ngo* and *o* has so collapsed that they are treated as allophones, *ngo* after a vowel (especially after *o*) and *o* after a consonant, *ga pwet o ḻwə* the dust on that vehicle, *o ngo tō ngo ḻwə* the dust on my hand.

**Topic: “Shê”**

The topical relational *shê* almost always takes the form ẽsh or simply ’sh. The topic relational identifies the matter about which the rest of the statement somehow pertains.

**Nēza’sh dadaugrē.**
n-ēz-a shē d-ad-augr-ė
2SG-lie-NMNL TOP 1SG-true-be.sad-PRES

*Your deception really saddens me.*

**Ga’kku’sh noigā epindrîryá!**
gal kku shē noigā ep-îndr-îr-ē-yá
that room TOP everything complete-be.in.order-NEG-PRES-EMPH

*Everything about that room is a disaster!*  

**No’pēba’sh syumiiyor epiizyê.**
noi péba shē syumiiyor ep-iizy-ē
all ditch-TOP bugs complete-be.dense-PRES

*The ditches are rife with little things that’ll get’cha.*

**Tunn ūna’sh Ø’ngo lwacha.**
tunn ūn-a shē Ød-ngo lwa-cha
now be.a.problem-NMNL TOP 1SG-POSS stomach-PEJ

*The problem is my damn stomach.*

The Siinyamda topic relational is also used to draw attention to contrasts.

**Mriing zen dopē. Dyën sshwu bbaun’esh itéddê.**
mriing zen d-op-ē dyën sshwu bbaun shē ɨt-edd-ē
candy ACC 1SG-want-PRES any sort kind TOP suffice-be.able-PRES

*I want candy. Any kind at all will be just fine.*
Hløsrobó’
dennsǎ’sh
gona w’antìrē.

hl-øsr-ob-ó-o
dennsā šē
gona wē ant-ir-ė
3SG-be.broken-CAUS-PFV-ATTR computer TOP that PRED be-NEG-PRES

That’s not the computer he broke.

The topic can be used in part of the whole constructions which in English are often possessive. The topic marks the whole,

Øš’ sh
Ød shē so adl-ė
1SG TOP arm hurt-PRES

My arm hurts.

The Verb – ʰt’imʧ

The Siinyamda verb can be quite complex, with both adverbial roots as well as control verbs all part of the verb, along with the expected person and TAM (tense, aspect and mood) marking. Here is the full template.

(REF) agent - ADV1 - ADV2/NEG - V - V.GOV (× 3) - NEG - TAM - EMPH

The “REF” slot is filled by a referent, a requirement certain verbs have to complete their meaning. The “agent” slot holds person marking, as well as some voice markers. There are two slots for adverbial roots, which may also be negated. The main verb comes next, followed by up to three governing verbs, which are for verbs of mood (“want”), aspect (“begin, stop”), and so forth. Next comes verb negation, then tense, aspect and mood (TAM). Finally, an intensive marker optionally comes last. The simplest verb will only fill two or three template slots, but it is not uncommon to see verbs with four to six slots filled.

We will now cover each slot of this template in order, except for the referent which we save for last.

Agent Marking

The agent slot has prefixes marking the subject of the verb.

<table>
<thead>
<tr>
<th></th>
<th>Minimal</th>
<th>Augmented</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>d-</td>
<td>y- (exclusive)</td>
</tr>
<tr>
<td>1st + 2nd</td>
<td>ny-</td>
<td>ly- (plural inclusive)</td>
</tr>
<tr>
<td>2nd</td>
<td>n-</td>
<td>l-</td>
</tr>
<tr>
<td>3rd animate</td>
<td>hl-</td>
<td>t-</td>
</tr>
<tr>
<td>3rd inanimate</td>
<td></td>
<td>(none)</td>
</tr>
</tbody>
</table>

Like the independent pronouns (p. 22), the agent markers are aligned in minimal-augmented system, and the third person inanimate doesn’t distinguish number.

If a first person plural pronoun is used with an overt noun subject, it means “Subject and I,”
Etu hladarryũ, Pasro yeblé.
Etu hl-ad-arry-ũ Pasro y-ebli-ë
Etu 3SG-true-be.beautiful-ADV Pasro 1PLEX-agree-PRES

Pasro and I agree that Etu is really pretty.

Resh lyádén.
Resh ly-ád-én
Resh 1PL.INCL-remain-FUT

Resh and us will be staying, Resh will be staying with us.

In addition to the person marking, the agent slot may be filled with one of five other prefixes.

- p- passive
- m- reflexive
- s- indefinite animate
- z- abstract inanimate, wholistic
- w- ordinal (used only on numbers)

Passive and Reflexive

When the passive or reflexive are used, the verb doesn’t take person marking.

Ød møsshó
Ød m-øssh-ó
1SG REFL-hurt-PFV
I hurt myself.

Ød pøsshó
Ød m-øssh-ó
1SG REFL-hurt-PFV
I was hurt.

The reflexive is also used for an intransitive sense of .er. verbs, which are otherwise transitive,

Kiimm teré.
kiimm t-er-ë
alarm 3PL-DO-PRES
They sound the alarm.

Kiimm meré.
kiimm m-er-ë
alarm REFL-DO-PRES
The alarm sounds.

Indefinite Subjects

The indefinite animate subject may be used in general statements,

Gal zawsã ngo zamda’sh søyolpé.
gal zawsã ngo zm-ad-à shë s-øy-olp-ë
that robot POSS 3INDEF-speak-NMNL TOP 3INDEF-difficult-understand-PRES

It’s hard to understand when that robot talks.

Dulhlamda re Ø’sh sadnolpìrë.
d-ulhl-amd-a re Ød shë s-adn-olp-ë
1SG-odd-speak-NMNL because 1SG TOP 3INDEF-normal-understand-NEG-PRES

Because I speak with an accent it is common for people to misunderstand me.
The inanimate indefinite z- is practically confined to the creation of nouns (p. 18), but is occasionally used in a totalizing sense, emphasizing the broadness or complexity of circumstances around an event,

\[ \text{Zepa } \text{ubbrē.} \]
\[ \text{zepa } \text{ubbr-ē} \]
\[ \text{universe mysterious-PRES} \]
\[ \text{The universe is mysterious.} \]

\[ \text{Zepa } \text{zubbrē.} \]
\[ \text{zepa } \text{z-ubbr-ē} \]
\[ \text{universe 3INAN.INDEF-mysterious-PRES} \]
\[ \text{The universe is infinitely mysterious.} \]

\[ \text{Dapa } \text{zadongwa.} \]
\[ \text{d-} \text{ap-a} \]
\[ \text{z-ad-ong-wa} \]
\[ 1\text{SG-grow.up-NMNL } 3\text{INAN.INDEF-true-terrible-IPFV} \]
\[ \text{Every facet of my childhood was abysmal.} \]

**Ordinals**

Prefixing w- to a numbers creates ordinals,

\[ \text{Wiilsoì } \text{yaumm dwuj drėl esshy-a issy-ō.} \]
\[ w- \text{iils-oì } \text{yaumm dwuj drėl esshy-a } \text{issy-ō} \]
\[ \text{ORD-two-ATTR sun stable behind settle-NMNL being-PFV} \]
\[ \text{The second sun began to set behind the stable.} \]

In the native orthography the prefix is simply written attached to the digits, ᵃ² wiilsoì.

**Adverbials**

The verb roots in the adverbial slot cover a large range of functions, some highly idiomatic. When verb roots have adverbial meanings that are not necessarily immediately obvious, they have a separate definition for their adverbial use in the lexicon. For example, the root .ad. be true means very when used adverbially:

\[ \text{Hladagyė} \]
\[ hl-ad-agy-ė \]
\[ 3\text{SG-be.true-be.rude-PRES} \]
\[ \text{He’s very rude.} \]

Stative verbs themselves may also take adverbial roots,

\[ \text{Ìweshē} \]
\[ lw-esh-ē \]
\[ \text{be.wishy.washy-be.red-PRES} \]
\[ \text{It’s reddish.} \]

Idiomatic combinations such as
Onndiinyá
ond-dii-ey-yá
be.large/fat-be.good-PRES-EMPH
It’s awesome!

are defined in the dictionary under the main root. Some compound stems may also slot into adverbial position,

Yir! yű’ hlosyobesó.
yir  yű’  hl-osy-ob-es-ó
no  QUOT 3SG-be.afraid-cause-smirk-PFV
“No!” he responded with a sinister grin.

Adverbial roots can be negated with the standard negator .ir. following them,

Talireyé.
t-al-ir-ey-é
3PL-be.single-NEG-be.together-PRES
They are not unified (they are together, but not in a singular fashion).

Note that the roots .ep. complete(ly) and .ad. true(ly) are irregularly negated when used adverbially, .ir.ep. not completely and .ir.ad. not truly.

Describing Motion
Following Talmy’s terminology, Siinyamda is modestly a V-language. That is, the path of motion is encoded in the main verb, and the manner of motion is expressed some other way. In English, we say “John ran into the house,” but in a V-language you have to say something more like “he entered the house runningly.” In Siinyamda, the core verb will be a path verb (.ij. enter, .uw. go back, return, etc.) with manner encoded as an adverbial (.anl. run, .emb. follow, etc.).

Kõihlan  ggāu iid hlauyuwó.
kõi-hlan  ggāu iid hl-auyuw-ó
air-creature facility to 3SG-float-return-PFV
The flying critter floated back to the facility.

Jjẽdra sho zen hlaungiló.
jjẽdra sho zen hl-aung-il-ó
Jjẽdra tree ACC 3SG-walk-ascend-PFV
The Jjẽdra walked up the tree.

Zin  renn taungulló.
zin  renn t-aung-ull-ó
party from 3PL-walk-depart-PFV
They walked from the party.

Senn hlanluwó.
Senn  hl-anl-úw-ó
Senn 3SG-run-return-PFV
Senn ran back.

Aspect Adverbials
Several roots used in adverbial position interact with verb aspect. With the future, .imn. be soon means “about to.”
**Hlimnawûrén.**

hl-imn-aw-ûr-én
3SG-be.soon-work-collapse-FUT

*She’s on the verge of work-collapse.*

With the future, **.ìnng.** *be close* also means “about to,” but it can also mark the recent past,

**Ìnnganngrén.**

ìnng-anngr-ën
be.close-end-FUT

*It’s about to end.*

**Ìnnganngró.**

ìnng-anngr-ó
be.close-end-PFV

*It just ended.*

The root **.al.** *be one* with the perfective marks an experiential, to have had the experience of doing the action of the main verb,

**Mra ngo zanngal zen tanya nalosló?**

mra ngo zanngal zen tanya n-al-osl-ó
wealth POS distant.reality ACC Q 2SG-be.one-imagine-PFV

*Have you ever imagined being rich?*

**Sswemm zen dalomjìró.**

sswemm zen d-al-omj-ìr-ó
insect ACC 1SG-be.one-consume-NEG-PFV

*I have never eaten bugs, I haven’t eaten bugs*

**Main Verb**

Siinyamda verbs can have very labile transitivity, with the presence or absence of a direct object the only sign of verb’s transitivity. For example, **.uly.** may mean either *like* or *please, be pleasing* depending on how the participants are marked:

**Roi zen dulyé**

man ACC 1.like

*I like men.*

**Roi pren dulyé**

man DAT I.am.pleasing

*Men like me, I am pleasing to them.*

Also possible for this verb is:

**Ø’pren roi tulyé.**

Ød-pren roi t-uly-ê
1SG-DAT man 3PL-please-PRES

*I like men.*

On the other hand, the verb **.ujm.** *prefer* will always be used with **zen.** The possibilities of any given verb will be given in the dictionary where necessary.
Governing Verbs – Siinyamda

There may be up to three “governing verbs” in the V.GOV slot. These include such verbs as can, cause/make, want, need, seem, intend, start, stop, try, like, hate, know (how), allow, refuse, pretend.

Siinyamda zen durrjissyopė.
Siinyamda zen d-urrrj-issy-op-ė
Siinyamda ACC 1SG-learn-begin-want-PRES
I want to start learning Siinyamda.

In slangy Siinyamda, and standard in Ditchling, verbs for “go” and “come” can be used as governing verbs with the notion of travel for a purpose,

Mriing zen daulløngó
mriing zen d-aut-ell-eng-ó
candy ACC 1SG-do.business-get-be.off-PFV
I went out in order to buy candy.

A governing verb may be pulled out of the complex. This was a literary device in an earlier stage of the language, but is most common now as a way to speak deliberately, letting the listener know they should take the speaker seriously. The governing verb is inflected to agree with the nominalized clause:

Damdìssyó.
d-amd-ìssy-ó
1SG-speak-begin-PFV
I started to speak.

but,

Damda issyó
d-amd-a issy-ó
1SG-speak-NMNL being-PFV
I started to speak.

Since the nominalized phrase damda is an inanimate noun there is no overt subject marker on issyó. See the first line of The Story of the Clever Yal (p.43) for another example.

Governing Neutralization

When a verb that has governing uses is needed in its base sense it is from time to time necessary to signal that. In particular, when combined with adverbial roots. For example, ðoidauzén I will try to fight. To take .auz. as the main verb, -o’ is suffixed to the stem, giving ðoidauzo’wén I will perseveringly strive.

The present suffix is used normally, ðloïdauzo’ê s/he perseveres, as it is with the perfective ðloïdauzo’ô, the imperfective ðloïdauzo’wa and the nominalizing suffix ñoidauzo’a. With the future and potential, w appears before the suffix, ðloïdauzo’wén and ðloïdauzo’wau.
In these, the -o typically takes the main stress accent, falling as it does in penultimate position. However, when the emphatic -yá is used, the secondary stress occurs on the main verb stem rather than the -o, as in nöda[u]zo’wauyá just hang in there!

**Tense and Aspect – ठााााााााााा।**

There are six markers of tense, aspect and mood.

- -wa the past imperfect (ubrāwa ngo wa)
- -ó the perfective (manngroba ngo ó)
- -è the present persistent (tunngem ubra ngo è)
- -én the future (ttyiil issyira ngo én)
- -au the potential (zwē edda ngo au) (in Ditchling, -ā)
- -wìnn the prohibitive (in Ditchling, -irā)

The past imperfect marks ongoing events in the past, the perfective marks singular acts:

\[
\text{Senn sōga} \quad \text{wē} \quad \text{hlantwa} \quad \text{yū’ onū} \quad \text{tanya hlamdó?}
\]

He actually said that Senn used to be a spy?

The present persistent is used for things that are generally true,

\[
\text{Resh rrìnn Senn hlhayelwé}
\]

Senn is taller than Resh.

A present progressive is marked by the adverb tunn now immediately before the verb,

\[
\text{Tunn domjìbbyopé.}
\]

I want to keep eating.

The future is straightforward,

\[
\text{Pwed tū} \quad \text{renn unén.}
\]

The craft will come from the horizon.

But also see its use in conditions (p. [42]).

The potential has a number of functions. The adverb zwē expects the potential for present tense statements,
Zwê noyau.
zwê  n-o-y-au
may  2SG-be.correct-POT
You may be right.

But it is also used in conditions (p. 42) and in commands (p. 38).
Finally, see the section on commands for use of the prohibitive -winn, p. 38.

Nominalization – ənəŋə̆ ənəŋə̆

A verb phrase is nominalized by suffixing -a to the verb instead of a tense or aspect marker. It is an extremely common and productive process in Siinyamda, not only in forming nouns (p. 17), but in working phrases into complex sentences. For example,

Hlũtìnya zen dobeddirê.
hl-ũt-ìny-a  zen  d-ob-edd-ir-ê
3SG-be.bad-stop-NMNL ACC  1SG-cause-be.able-NEG-PRES
You cannot make him stop being bad.

Here the phrase hlũtìnyé he stops being bad is turned into a noun to make it the object of “you cannot cause...” This sort of structure pervades the language.

Because the nominalization suffix removes any trace of tense or aspect, the clause final construction o yu is available when precision is required.

Pyom zen nullén o yu zen depiigghlayá.
Pyom zen  n-ull-én  o  yu  zen  d-ep-iigghl-ė-yá
Pyom ACC  2SG-leave-FUT ATTR NMNL ACC  1SG-complete-forbid-PRES-EMPH
I absolutely forbid you to leave Pyom.

In the perfective, the attributive o contracts with the final -ó and is written -o’ yu.

Ninngamdo’ yu Ø’zen adøsshỹá.
n-ìnng-amd-ó-o  yu  Ød-zen  ad-øssh-é-yá
2SG-just-say-PFV-ATTR NMNL 1SG-ACC true-would-PRES-EMPH
What you just said really hurts me.

Internally Headed Relative Clauses

A rare usage for nominalized clauses is as relativizers, with some noun within the nominalized phrase acting as the head of the relative clause. For example,

Roi daulla hlerswa.
roi  d-aull-a  hl-ers-wa
man 1SG-love-NMNL 3SG-sleep-IPFV
The man (whom) I love was sleeping.
Seems like all’s good to go for the hang-out Eyád is planning.

This sentence could also be worded as follows, using the more usual attributive in -oì for relativization,

Eyád hleribboì zin’ēsh noita’dindratē.

This construction is most common with .er. expressions, given a tendency to regard the order of zin .er. as fairly fixed. To modern speakers, using the construction with other verbs seems old-fashioned.

Independent Clause Nominalization

A nominalized clause may be used as the sole verb of a clause. By using this form, the speaker is telling the listener that he is reporting information he believes or knows to be true. This most likely to be seen for statements about the future, and with the governing verb .ølm. be required,

Tudøngó, nn w3’5nr ang teyuwølma.

They went out separately, but they’re both due back together at 3’5.

Or answering the question zwĩ ggii rii’mmu what color is the book (we’re looking for), ashølma it’s supposed to be red.

This construction originally had antē or some similar form of .ant. to be as the main verb.

Resignation

A nominalized phrase may take the suffix -chá (related to the pejorative, p. [19]), which conveys the sense of “not a damn thing can be done about it,” in an atmosphere of quiet reservation, as in hlerrdachá he’s pretty damn predictable. If tense is needed the form o yuchá is used.

Ssssa, tunén o yuchá.

Well, they’re coming and there’s not a damn thing we can do about it.

It can also be attached to a noun that’s the final element in a clause.

Tunn ūna’sh Ø’ngo lwacha.

The problem is my damn stomach.
Action Nominal – The action nominal, -an, creates nouns that name the action, as in

Sodwa  
zen sanlan  
atrié
s-odw-a  
zen  
s-anl-an  
atr-ė
3INDEF-be.healthy-NMNL  ACC  3INDEF-run-ANMNL help.PRES

Running is good for one’s health.

In Ditchling this form is used as a present progressive, as in Senn nṛḷawa ga huwan Senn is returning to the manufactory now (h-uw-an 3SG-return-ANMNL).

Adverbial – In the simplest case, the -ũ adverbial suffix turns a stative verb into a simple adverb,

Nn onū  
tiilseyedwawa,  
onwey?
nn on-ū  
t-iils-ey-edw-wa  
onwey
but true-ADV 3PL-two-together-possess-IPFV right?

But they were actually a couple, right?

Øssnũ  
yēlwa.
øssn-ū  
y-ēl-wa
be.limited-ADV 1PL.EXCL-live-IPFV

We’ve lived such limited lives.

More often the adverbial is used with a full clause which comes before the main clause. It can set up a temporal context, or the background information, for the following clause,

Kiimm merū,  
serrdiichē.
kiimm  
m-er-ū  
s-errd-iich-ė
alarm  REFL-do-ADV 3INDEF-naturally-line.up-PRES

The alarm sounds, and everyone lines up.

Dro san  
zen Trann hlennlū  
hlimnizzró.
dro  
san  
ze Trann  
hl-enl-ū  
hl-imn-izzr-ō
some chemical ACC  Trann  3SG-breathe-ADV 3SG-soon-die-PFV

Trann breathed in some chemical and (then) soon died.

See also the section on temporal clauses (p. 40).

Attributive – The attributive ending -oi serves a number of functions, all of which attribute a verbal expression to a noun. In the simplest case, stative verbs turn into what are effectively adjectives,
dro aujoi  jwa
some be.blue-ATTR paper

Note that these will not generally take agreement marking, so that one says **aushoi roi** *a meek man* rather than **hlaushoi roi**. However, older speakers are somewhat likely to use subject marking for plural nouns, **tonnoi chyê** *four dogs*, where a younger speaker would be content with **on-noi chyê**. Anyone not trying to sound old-fashioned will come off as snooty if marking singular agreement, **hlaushoi roi**.

The attributive is also used to form the equivalent of relative clauses,

**Ggii zen tunn hlïidoï roi zen dulë.**
book ACC now 3SG-read-ATTR man ACC 1SG-see-PRES

*I see the man (who is) reading a book.*

**Taulloï ngê hlîzzró.**
3PL-love-ATTR mother 3SG-die-PFV

*The mother whom they love(d) died.*

**To zen hlaulloï ngê hlîzzró.**
3PL ACC 3SG-love-ATTR mother 3SG-die-PFV

*The mother who loves/loved them died.*

**Referent Verbs**

Some verbs require a noun or pronoun in the immediately pre-verbal slot to complete their meaning. These include such things as **.amy. be friends with** and **.ẽjy. give birth to**. The adverbial element **.ey. together, with each other**, however, removes that requirement, **teyamyê they are friends (with each other)**.

Note that the referent is so tightly bound to the verb that the question marker **tanya** comes in front of the referent,

**Epoï ggii zen tanya yud nereddau?**
be.complete-ADJ book ACC Q translation 2SG-DO-be.able-POT

*Could you translate an entire book?*

**Clauses – Ḣɔ̃*ũg̃’hã*î**

The basic word order of Siinyamda is verb-final. The order SOV (subject - object - verb) is not uncommon, but OSV can be found, too. The relational particles make the roles clear.

Ditchling, on the other hand, is SOV.
Questions

Yes-no questions are formed with the particle tanya either at the beginning of the sentence or immediately before the verb. The final a may elide, as in tany’anté.

\[
\begin{align*}
\text{Tanya gem sho wē antē?} & \quad \text{Gem sho wē tany’antē?} \\
\text{Q} & \quad \text{this} & \text{tree} & \text{PRED is} & \text{this} & \text{tree} & \text{PRED Q is} \\
\text{Is this a tree?} & \quad \text{Is this a tree?}
\end{align*}
\]

With questions that have a verb marked with the potential, -au, the particle may be tanyo (spelled *tanyau in the native orthography, ਤਾਂਵ),

\[
\begin{align*}
\text{Tanyo Ė prā onyo Padnamda zen doggrau?} \\
\text{Q} & \quad 2SG for & \text{proper Padnamda} & \text{ACC I.may.teach} \\
\text{Shall I teach your proper Padnamda?}
\end{align*}
\]

Use of tanyo is slightly more polite with questions in -au. Siinyamda content questions are often in-situ, that is, the question word is not moved to the head of the clause as it would be in English,

\[
\begin{align*}
\text{Gem gen’nu w’antyá?} & \quad \text{Ga’lló sōnu hlanté?} \\
\text{gem} & \quad \text{gen’nu} & \text{wé ant-ē-yá} & \text{gal lō} & \text{sōnu} & \text{hl-ant-ē} \\
\text{this} & \quad \text{what} & \text{PRED be-PRES-EMPH} & \text{that dude who} & \text{3SG-be-PRES} \\
\text{What is all this?} & \quad \text{Who is that dude?}
\end{align*}
\]

Indirect questions simply put the question into the normal report clause structure (p. 41),

\[
\begin{align*}
\text{Gammu tunén? yū’ dazrē.} \\
\text{gammu} & \quad \text{t-un-én} & \text{yū’ d-azr-ē} \\
\text{how.many} & \text{3PL-come-FUT QUOT 1SG-wonder-PRES} & \text{I wonder how many of them will come.}
\end{align*}
\]

Commands

Giving command can be given in a broad range of expressions all the way from a few roots without final inflections to requests with .aujj.ach. humbly request.

\[
\begin{align*}
\text{Nen! Len! Do it!} \\
\text{Nyen! Lyen! Let’s do it!}
\end{align*}
\]

These are not necessarily rude, but would be if the context is not one of command or camaraderie. These contain an implicit -yá. If the commander is frustrated then these can go to Nenachá! Liidachá! Lolachá! Miirachá!, etc. “Do it, dammit!” (see p. 19 on the pejorative).

Standard commands use the potential -au and can take -yá if the sense is urgent.
Pan nerrsherauyá! Do so! Make it a priority to do so!
Daujjachũ, pan nerirau. I implore you, don’t do that.
Pan nerirau yũ’ tunn daujjachyá. I’m begging you to not do that.

Urgency can be expressed either with the adverbial .inn⁹, or with a command form ending in an unstressed -o.

Gem nobbro. Clean this place up (now)!
Ge’drũcha ninngāunn! Open this damn door right NOW!

The -o form is not very common.
Siinyamda has a special negative imperative form, the prohibitive, -wìnn,

Nullwinn!
n-ull-winn
2SG-leave-PROH
Don’t leave!

Niibbrawinn yũ’ hlo pren dojwó.
n-iibbr-winn yũ’ hlo pren d-ojw-ó
2SG-go-PROH QUOT 3SG to 1SG-order-PFV
I told him not to go.

Coordination and Disjunction

Noun phrases, pronouns and full clauses may all be joined with dde and, Kana dde Senn mad-aullé Kana and Senn love each other a lot. Alternates are introduced with ba or, mrang ba nging serølmé it should be recycled or thrown away.

To pick up after a pause, both dde and ba may be nasalized, and are prosodically separated from the reset of the clause,

Ddũd dondré. Ddũ, Ŗ nu’sh? My name’s Ddũ. What about you?

With the first person pronoun, Ŗd, and other words ending in d, dde may occasionally cliticize, Ŗ’dde Kana me and Kana, or ba’dde (< bad dde) ga’llyunsrad the story and that philosophy.

In addition to dde, animate agents may be joined with the relational particle ttau with. Answering the question sõnu go’ngya hlenoyá? who did it?, Pasro Ø’ttau implies that I helped Pasro, while Ø’dde Pasro implies that Pasro was simply along for the ride.

Disjunction is handled with Ŗn but, more commonly found as nn,

Ø’dona sõga wë depantiriyá, nn dro to zen zwë donsau.
Ød-ona sõga wë d-ep-ant-îr-ê-yá nn dro to zen zwë d-ons-au
1SG-self spy PRED 1SG-complete-be-NEG-PRES-EMPH but some 3PL ACC perhaps 1SG-know-POT
I myself am absolutely not a spy, but I may know some.
Temporal Clauses

Basic temporal clauses (“when, while”) can be handled in several ways. First, with the simple adverbial form -ũ, which covers quite a range of adverbial senses.

Dro san pren Trann hlennlũ hlimnìzzró.
dro san pren Trann hl-enenlũ hl-imn-izzr-ó
some chemical DAT Trann 3SG-breathe-ADV 3SG-soon-die-PFV

Trann breathed in some chemical and (then) soon died.

The nominalization o yun has a range of senses, including reason, but is used temporally when the clause is a non-present continuative,

Geng’ya’sh zwē neblén o yun, depiijulyén.
gem-kya-ēsh zwē n-ebl-ēn o yun d-ep-iij-uly-ēn
this-thing-TOP perhaps 2SG-accept-FUT o yun 1SG-completely-happy-like-FUT

If/when you accept this idea, I’ll be over the moon.

Pan yũ’ yamdwa o yun, yo potnwa.
pan yũ’ y-amd-wa o yun yo p-otn-wa
thus QUOT 1PL.EXCL-say-IPFV ATTR time 1PL.EXCL PASS-punish-IPFV

They punished us if/when we said that.

In the example above o yun could just as well be replaced with o yan, which gives a more strictly temporal sense. See also:

Pan yũ’ o yan, yo zen totnė.
thus QUOT o yan, 1PL.ACC they-punish

They punish us when we say that.

Finally, a nominalized phrase in -a with a durative sense can take the relational particle yeng while,

Pong øsma yeng noihlan’ēsh iboi hlwāu iishrė.
pong øsm-a yeng noihlan-ēsh ib-oi hlwāu iishr-ē
hose clogged-NMNL while everyone-TOP free.ADJ time.off be-brief.PRES

While the hose is clogged everybody gets a short break.

Examples in use can be seen in the “Story of the Clever Yal,” p. 43.

Reason Clauses

“Because” is marked with the relational particle re with a nominalized clause,

Dulhlamda re Œ’sh sadnolpìrė.
d-uhl-amd-a re Œd-ēsh s-adn-olp-ir-ē
1SG-strange-speak-NMNL because-of 1SG-TOP 3INDEF-common-understand-not-PRES

Because I speak with an accent it is common for people to misunderstand me.
We're still alive due to our finesse in romancing the rules.

Additionally, jō may be used after a sentence is complete to introduce a new sentence with additional information,

Dadanngyá.  jō,  Broi yū’  o  jjā’tó’  yu  jan  Ø’pren
1SG-true-angry-PRES-EMPH because Broi QUOT ATTR topic seem ATTR NMNL about 1SG-to
nēzó.
2SG-lie-PFV

I’m pissed. Because, you lied to me about what Broi supposedly said.

Purpose Clauses

Clauses of purpose are created with the relational particle prā with a nominalized clause,

Yēlibbya  prā gem sswemm zen yomjolmenyá.
y-ē-libby-a  prā gem sswemm  zen  y-omj-ølm-en-yá
1PLEX-live-continue-NMNL for this bug  ACC 1PLEX-eat-must-FUT-EMPH

We will have to eat these bugs in order for us to survive!

Report Clauses

Verbs of speaking and cognition use the conjunction yũ’ at the end of the reported clause,

Gammu tunén?  yũ’  dazré.
how-many they-will-come QUOT I-wonder
I wonder how many will come.

Niibrawinn yũ’  hlo pren dojwó.
Don’t-go! QUOT 3SG to 1-ordered
I told him not to go.

Conditional Clauses

Siinyamda conditions are introduced with ron, and the consequent is optionally introduced with rang. General conditions overlap with simple temporal clauses. All of the sentences below are acceptable versions of they punish us if we say that,

Pan yū’  o yan,  yø  zen  totnē.
Pan yū’  o yan,  yø  potnē.
Ron pan yū’,  (rang)  yø  zen  totnén.
Ron pan yū’,  yø  potna adauwē.
And in the past, they punished us if we said that,

Pan yũ’ (yamdwa) o yun/yan, yō potnwa.

Future conditions have the future in both the condition and the consequent, they will punish you if you say that,

Ron pan yũ’ zwẽ namdén, (rang) Ė potnén.

Note the use of the adverb zwẽ may, might in the condition. The potential can also be used in the condition instead of the future,

Ron dyén sō samdau, dujauhlén.

If anyone talks, I’ll go crazy.

The potential is used in potential conditions,

Gon pan ninngamdó’ yu zen ron toló, rang (Ě) potnau.

They would punish you if they heard what you just said.

The contrafactual has a more formal periphrastic form, and the more common form which has the conjunction ron moving into the clause to immediately before the verb.

Ron gon pan ninngamdwa o yu zen toló o y’wantau, rang

The would have punished you if they had heard what you said.

And the more common,

Gon pan ninngamdwa o yu zen ron toló, rang (Ě) pujotnó.

The would have punished you if they had heard what you said.
The Story of the Clever Yal

This text represents a more literary register of Siinyamda than most workers on Pyom these days have much exposure to. Note in particular the obsolete -énau future subjunctive, used only in story-telling, to mark the future of the past.

It is very difficult to work sensible English translations into the interliners given the involved nature of this particular text. The idiomatic translation is given at the end, with line numbers to help you match the translation to the gloss.

(1) Ddẽ, wiilsoì yaumm dwuj drėl esshya issyó o yun Jjẽdra pren
    ddẽ w-iils-oì yaumm dwuj drėl esshy-a issy-ō o yun Jjẽdra pren
    and ORD-two-ADJ sun stable behind settle.NMNL begin.PFV as Jjẽdra DAT

“gema zwĩ bbran wè antén yũ’ dapnė” yũ’ Yal hlamdó.
    gema zwĩ bbran wè ant-én yũ’ d-apn-ė yũ’ Yal hl-amd-ō
    this the night PRED be-FUT QUOT 1SG-think-PRES that Yal 3SG.AN-say-PFV

(2) Parũ, kren dyo tepannyau wo gong prã
    p-ar-ũ kren dyo t-ep-anny-au o gong prã
    PASS-know-ADV morning by 3PL-complete-be.docile-IRR BENEF

hlwud ngo epoì udonna pren
    hlwud ngo ep-oì ud-onn-a pren
    herd of total-ADJ divided-four-NMNL to

wul pabrén o sara zen hlerbó.
    wul p-abr-én o s-ar.a zen hl-erb-ō
    drug PASS-give-FUT ATTR one-know-NMNL ACC 3SG-reference-PFV

(3) Iiroì pwed kyun to zen sømma ngo lyar’sh mid morjũ
    iir-oì pwed kyun to zen s-ømm-a ngo lyar-shê mid m-orj-ũ
    transport-ATTR vehicle into 3PL ACC S-place-NMNL POSS system-FOC almost REFL-create-ADV

utrénau.
    utr-én-au
    occur-FUT-POT
(4) Mìmra and muzra and ngo dyén ubroi and jonn addwũ
m-impan-dde m-uzra-dde ngo dyén ubroi-dde jonn addw-ũ
REFL-protect-NMNL and REFL-save-NMNL POSS any remain-ATTR instinct easy-ADV
piroba’sh edda prã,
p-ir-ob-ašë edd-a prã
PASS-NEG-want-NMNL-FOC possible-NMNL for

chye la, to zenith wul irtũ twamm epulyénau.
chye la to zenith wul irtũ twamm ep-uly-ën-au
dog like 3PL ACC drug trick-ADV smell be.complete-please-FUT-POT

(5) Wäj urda zon dde sson zen ılıū
wäj urd-a zon dde sson zen il-ũ
just bend-NMNL via and ramp ACC ascend-ADV
dde ernoï sîr kyun twamm ngo ttrin zen tembénau
dde ørn-oï sîr kyun twamm ngo ttrin zen t-emb-ën-au
and be.crowded-ADJ room into smell POSS signal ACC 3PL-follow-FUT-POT
ddě sral to ngo tāzen sshyoj oppya yeng chwale’šh iigũ
ddě sral to ngo tāzen sshyoj oppya-yeng chwale-shë iig-ũ
and, even 3PL POSS rump ACC gate slam-NMNL when condition-FOC be.fundamental-ADV
tadiijénau.
t-ad-iij-ën-au
3PL-be.true-be.happy.FUT-POT

(1) And as the second sun began to set behind the stables the Yal said to the Ijëdra, “I think this is the
night.” (2) Of course, he was referring to the fact that a full quarter of the herd was going to be drugged
so that by morning they’d be fully docile. (3) The procedure for moving them into the transport vehicles
would happen virtually automatically. (4) They could be tricked by the drug into being obsessed by a smell,
like hounds, so that any remaining sense of self defense and preservation could be deftly nullified. (5) They’d
simply follow the olfactory beacon around the bend and up the ramp into the crowded chamber and even
as the gates were slammed on their hindquarters they’d be essentially in a state of bliss.

The Twins Ruyún and Sarát at the Stream

Though it is by no means in the original, pre-acquisition language, this wisdom tale preserves
a number of archaic features and will “sound old” to contemporary speakers. First, there is an
(imperfect) avoidance of words from Mizemmian. Second, the direct object relational zen is
never used. Third, ngo is replaced by o in all contexts. Fourth, the animate, lower-sentient
marker r- (plural tr-) is used in conjugations and nominalizations. Fifth, locative relations are
only used to clarify details, and are often omitted.

Chon ttyang Ruyún dde Sarát o niing tiilsa
chon ttyang Ruyún dde Sarát o niing t-iils-a
a certain day Ruyún and Sarát O.ATTR sibling 3PL-be.two-NMNL
One day the twins Ruyún and Sarát

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were walking in the invisible forest.

They happened upon a bubbling stream over which lay a fallen tree.

In order to (listen to) the bubbling and (smell) the rich air, Ruyún walked half way along the trunk and sat down.

Meanwhile Sarát began to pick up stones and throw them into the water.

“Because it is fun and maybe I will hit a waterling

and our supper will float to the surface,” answered Sarát.
“Nosya o go’ yun lyomja hliitra eddau yũ’ tanya
n-osy-a o gon yun ly-omj-a hl-iitr-a edd-au yũ’ tanya
2SG-fear-NMNL ATTR that time 1PL.INCL-eat-NMNL 3SG-flee-NMNL be.possible-POT QUOT Q
nosló?”
n-osl-ó
2SG-imagine-PFV

“Did you consider that perhaps you would just frighten supper away,”

yũ’ tiilsa o hlala hlollejyó.
yũ’ t-iils-a o hl-al-a hl-oll-ejy-ó
QUOT 3PL-be.two-NMNL ATTR 3SG-be.one-NMNL 3SG-answer-ask-PFV
the twin countered.

We now enter a section in a poetic form used for parables, òwìla escalation. After a section of everyday prose there is an inflection point at which a rhyming scheme ussa is established. In this work it begins on (u1) Bii dupodla yã yũ’, which is then followed by the “lowing line” (ommla), which levels the tone back down to prose (temporarily). The number of rhyming lines builds to a sustained tempo and then there is an abrupt ending (ausrendra) This is a u1, u2, u3x3 òwìla—the most classic form.

[u1] Bii dupodla yã yũ’
bií d-up-odl-a yã yũ’
stone 1SG-throw-be.good-at it.is.certain QUOT
“I am good at throwing stones,"

Sarát hlesó.
Sarát hl-es-ó
Sarat said with a smile.

[u2] Ralelwaurra o jjon iipa nejü,
r-al-elw-aurr-a o jjon iip-a n-ej-ũ,
R-one-tall-green-NMNL ATTR arm sharp-NMNL 2SG-use-ADV
[see next line]

Gongeng lyomja nella ayodlé yũ’
gongeng ly-omj-a n-ell-a ay-odl-ẽ yũ’
that.way 1PL.INCL-NMNL 2SG-acquire-NMNL be.more-be.good.at-PRES QUOT
“You are better at procuring dinner with a sharp stick,”

Ruyún iiyũ hlamdó.
Ruyún iiy-ũ hl-amd-ó
Ruyún small-ADV 3SG-say-PFV
remarked Ruyún quietly.
ge’nnu zantén?, Ruyún diizū,
gem-nu z-ant-én, Ruyún d-iiz-ū
what 3INDEF-be-FUT, Ruyún 1SG-address-ADV

“Well, so what in the world will you have for dinner, Ruyún?

Note the vocative use of .iiz. in the line above. In the contemporary language it always indicates the speaker “means business.”

Tanya llyā myum rayén? o yū’
tanya llyā myum r-ay-én o yū’
Q again berry R-increase-FUT ATTR QUOT

“More berries again?”

Sarát hladoppyeppró.
Sarát hl-ad-opp-eppr-ō
Sarat 3SG-true-slam-challenge-PFV

taunted Sarát.

While watching a pair of airling land in the water for a bath,

myum lwada hleshma raditobwa yā yū’
myum lwa-da hl-eshm-a r-ad-it-ob-wa yā yū’
berry belly-1SG.POSS 3SG-cry-NMNL R-true-suffice-cause-IPFV it.is.certain QUOT

“Berries solve my belly’s crying just fine,”

Ruyún hladauelandó.
Ruyún hl-ad-aush-aand-ō
Ruyún 3SG-true-meek-say-PFV

said Ruyún meekly.

“Ddē myum ruskén, neshreddirū.
ddē myum r-uskn-ēn n-eshr-edd-ir-ū
and berry R-be.used.up-FUT 2SG-find-be.able-NEG-ADV

[see next line]
And what will you do one day when you can find no more berries, Ruyún?

The righteous leaves do no the belly so delight, do they?

And we return to prose.

And Ruyún answered Sarát, 

“When that day ever comes,

I will sharpen my stick.”
Contract Excerpt

This is a single paragraph of a contract for selling an infant to the company as labor.

---

The Personal Authority certifies that The Surrendered is the biological issue of “The Personal Authority” or is a legal ward-guardian or is recognized as “property” of “The Personal Authority” under The Unified Legal Code of the Planetary Possession of Pyom: Code 385.78, Section 23.7, Paragraph 9. If The Surrendered is not the biological issue of The Personal Authority, then documentation of transfer rights shall be submitted at the time of the signature below.
This is a partial lexicon of Siinyamda. The translations of the examples are often idiomatic rather than literal. This is a feature, not a bug.

Verbal roots are presented with periods on either side, .õy. Verbs that expect a referent (Referent Verbs, p. 57) are marked v.ref. Verbs with idiomatic senses when used as adverbial roots have those definitions marked with v.adv., and governing verb meanings have v.gov. Adjective senses are marked with adj.

Phrasal nouns are defined under the verb they are created from.

is irregular.

.àd. v. stay in a place (especially when others leave); Resh lyâdén Resh and us will be staying.

.addw. v. be easy.

.adl. v. hurt, be painful; Ø’sh so adlé my arm hurts; also with different particles to locate the pain, Ø’ngo so ye adlé it hurts in my arm; Ø’ngo so al adlé my arm aches; Ø’ngo so na na na adadlé my whole arm hurts.

.adn. 1. v. be common; be normal; be typical. 2. v.adv. normally, commonly; dulhlamda re Ø’sh sad-nolpiré because I speak with an accent it is common for people to misunderstand me. gem sippra ngo pwed rii’mmu w’adnanté? typically what color are management vehicles around here?

.adz. v. transgress against.

.ag. v. smuggle; secretly transport.

.agm. v. be 10,000.

.ahl. v. laugh; hlo ngo patacha’delda’sh sep-ahlayá his monstrous handwriting is utterly hilarious!

.aj. v. be amazing.

.a. nra’daja n. wonderland, paradise.

.aj. v. be long.

.îjm. n. sofa, couch.

.ajl. 1. v. sing (a song). 2. of an insect, chirp.

.ajw. v. esteem; value.
ajy. v. hold (still) in the hands or arms; embrace; cradle (a baby).

agy. 1. v. be rude; hladagyé he's very rude; sôrra zen sagyó' sô'sh Ø'wé dantiré it's not me that was rude to the boss! 2. v. break, cheat on rules, with zen or mar; jjamm zen/mar hlagyé she breaks the rules.

akk. 1. v. fuck, a vulgar term for having sex (see .ũy.). 2. v.adv. fucking, a vulgar intensive with something of the same tone as English “fucking”- infixing. It is not, however, ever used in cursing someone (for which see .ucch.);

al part. inside; kői al lwu auyawa dust was floating in the air; Ø'ngo so al adlé my arm aches.

al. 1. v. be one; be single; 1. 2. v.adv. once; with the perfective, has the experiential sense of ever, mra ngo zanngal zen tanya nalosló have you ever imagined being rich? ssweemm zen dalomjìro I have not ever eaten bugs.

.akk. 1. v. be friends with; Senn Ø’pren Chomma o ló hlamya zen hlozó Yunn introduced me to this dude Chomma that he’s friends with.

.âld. v. fare; get along; zo’nnaldé? how are you? zo’nnaldwa? how have you been getting along? ta’nnodwė are you well?

.âll. v. kiss (lips).

.ally. v. rain.

.aln. v. remember.

.alr. v. be sweet.

.alt. 1. v. rock (back and forth); undulate. 2. of liquid, make/have waves.

.alw. v. be lucky, be fortunate.

.am. v. pierce, penetrate. 2. v. pass through, Yanoppssá ngo sed ch ų yauymó we floated through the walls of the Polychronom.

.amd. v. speak; Senn sôga wé hlantwa yű’ onű tanya hlamdó he actually said that Senn used to be a spy? ló, dêziramdũ, pyeda iilsa ona mamm, za-

wsá ona uppyó I’m tellin’ ya, dude, the robot itself exploded before my very eyes.

.a. samda n. speech (in general).

.b. sibbamda n. speech, given by a presenter.

.c. siinyamda n. orthography, writing.

d. sônamda n. speaker.

e. suryamda n. translation (see yud).

.f. zamda n. speech, specifically, producing sounds; gal zawsa ngo zamda’sh søyolpė it’s hard to understand when that robot talks.

.amdol n. letter (of the Patacha).

.amm. v. be yellow.

.amr. v. release; let go; surrender; depamrirũ, zonnu nemlo’ yu zen dubrulrá “I will oppose your decision ‘til my dying day!”

.amy. v.ref. be friends with; Yunn Ø’pren Chomma o ló hlamya zen hlozó Yunn introduced me to this dude Chomma that he’s friends with.

.an. v. be logical; follow reason; make practical sense; tany’ané? make sense?

.ân. v. be hot.

.a. iiy.ân. v. be warm.

.ãnd. v.ref. resemble, Senn Lann hlãndirê Senn does not resemble Lann.

.ãny. v. be ironic;

.a. zãnya n. irony, in the Pyomian, cynical sense.

.ang part. in, at (temporal); Sippra 1’5 ang tunén yũ’ Praled Ø’pren hlíngoggró Praled just informed me that Management is coming at 1’5.

.angr. v. symbolize; represent; palamda papna ngo angra wé anté a word is a symbol of a thought.

.ány. v. be sick; be ill.

.a. sängya n. illness, in a person or population.

.sänąngya n. fever, occurring live in a human(oid) body.

.a. zângya n. illness; for inanimates, deformity.

.anl. v. run; hurry; iilsoí chyé yʊ oid tanlunó two hounds ran out at us; sodwa zen sanlan atré running is good for one’s health.
ann n. female waist and hips.

.anng. v. be angry; be upset.

.anngr. v. end; soranngra cchā w'antė the end of life is death.

.annyë n. skirt.

.anny. v. be docile.

.anr. v. be tired; fatigued.

.ant. 1. v. be, exist; Say ddyod wė hlantė Sy is an animal.
    2. idiom, have, with possessor in topical, Ø'sh ggii antė I have a book; but see, ga'jjė dõrrsa wė hlantė that cow is mine.

.any. v. appreciate; be thankful; be grateful.

.ap. v. age; be an age; grow up; grow old; dapa zadongwa every facet of my childhood was abysmal.

.apn. v. think, be of the opinion, with yũ' for reported thought, gema zwĩ bbran wė antén yũ' dāpnė I think this is the night.

.apr. v. know; understand (through shared experience or empathy).

.apw. v. be high, be up high.

.ar. v. know (common knowledge); thoroughly; intimately; with confidence.
    a. parũ adv. of course, “as is known;” Ttiinn parũ, jjamm al hliennlė Ttiinn is a notorious suck-up.

.arj. v. be from; come from; originate from; nranu narjė? where are you from?
    a. pamda'rrja n. etymology.

.arm. v. be old.

.arm. v. equate to; equal.

.arr. v. be beautiful; handsome; comely.

.ary. 1. v. be other; be another; A: Tanya Radā zwĩ sōga zwĩ hlantau? B: Pan auwirė. Hlaryé yũ’ desnė A: Could Radā be the spy? B: Likely not. I believe it’s someone else; gem bbaun aryė this is another genre.
    2. v.adv. otherwise, differently, naryollau try again (try a different answer, as when guessing). Dulyau. Tanya llyā daryonndređé? Please. Could I select again? aryá! another one (when asking for a different selection).

.as. v. play; have fun.

.ās. v. have an epiphany; see the light; tii nāsopó you finally got it!

.ash. v. be red; iradashē it’s not so red; zwĩ riimm asha dde dwad'w'antė the colors (we were discussing) are red and brown.

.asht. v. be safe.

.asl. v. promise.

.assh. v. bring; deliver.

.assw. v. riot; protest.

.ast. v. send (out); transmit; drokengìwũzwĩzelo-jja Yanoppsã rã tunn pastė the phenomenon is being transmitted somehow or other from the Polychronom.

.asy. v. act; take action.

.asya n. action.

.at. 1. v. seem like; appear to be; may take predicate complement with wė; gal sho la atė that looks like a tree.
    2. v.gov. to seem to; gem ijikkatō this seems to have putrified; nadawusnatyá you look really exhausted.

.atl. v. message; communicate; convey; tell.

.atr. v. help; assist; sodwa zen sanlan atrē running is good for one’s health.

.aty. v. expect.

.auch. 1. v. be unfair, feel unfair.
    2. with zen, cheat, trick.
.aucch. v. be electrified; produce electricity.
    a. zauccha n. electricity.
.aud. v. nurse; suck (of a baby).
.äuđ. v. complain; bitch about X.
.audr. v. need; be in need of; sozdan, lyadaudrá we all need forgiving; dro sshwu ãuyaja zen lyaudré we need a miracle; ge’jjá prā iimmhloi iirpwed paudré we’ve gotta get a powerful tug in here for this.
.augr. v. be sad; feel sad; nẽza’sh dadaugrė your deception really saddens me; nẽza Ø’zen dadaugrobė your lying really brings me down.
.auj. v. be blue.
.aujj. v. be humble; be meager; Daujjachũ, pan nerìrau I implore you, don’t do that.
.aull. v. love; taulloì ngẽ hlìzzró the mother whom they love(d) died; Kana dde Senn madaullė Kana and Senn love each other a lot.
.aulla n. love.
.b. bauoillsaulla n. a couple in love.
.auhl. v. lose one’s mind, go insane, become paranoid, be not right in the head; ron dyėn sõ samdau, du-jauhlén if anyone talks, I’ll go crazy.
.aum. v. be wrong; be in violation.
.amp. v. promise.
.aumy. v. glow, give off light; shine.
.aaumya n. light source.
.aunl. v. forget; Chomma hlujaunlén o yu jan hlowayá he’s convinced himself that Chomma will certainly forget.
.ãunn. v. open; ge’drūcha nãunn open this damn door!
.ãunnngo n. key.
.aung. 1. v. walk. 2. v.adv. walk, manner marker for a path of motion verb, jjêdra sho zen hlaungiló the Jjêdra walked up the tree.
.aunw. v. be eight; 8.
.aur. v. be official.
.aurr. v. be green.
.aury. v. wander (aimlessly).
.aus. v. lock; secure.
aussā n. lock.
.aush. v. be meek; be complacent.
.ausr. v. be fast; be quick.
.aut. v. trade, exchange; do business; mriing zen daullengó I went out to buy candy; yauta tunn iinyá our business is doing great!
    a. mauta n. sell-out, “rat.”
    b. zauta n. economy.
    c. .usn.aut. v. “dump,” sell for a pittance; Pyom zen tusnautej o jjà’té supposedly they’re going to dump Pyom.
.ãut. v. be horny; dadâuta zen obé it makes me really horny.
.auw. v. be likely; be probable; A: Tanya Radá zwī sōga zwē hlantau? B: Pan auwìrė. Hlaryė yũ’ desné A: Could Radá be the spy? B: Likely not. I believe it’s someone else.
.auy. 1. v. float, Yanoppsã al yauyawa we were floating around in the Polychronom. 2. v.adv. float, manner marker for path of motion verbs, Yanoppsã ngo sed chĩ yauyamó we floated through the walls of the Polychronom.
.ãuy. 1. v. be magic, be supernatural. 2. v. be inexplicable; dro sshwu ãuyaja zen lyaudré we need a miracle.
.ãuyaja n. miracle.
.auz. 1. v. strive; deidauzow’wenyá I will perseveringly strive. 2. v.gov. try; dro sippra Ê zen hleshrauzwa some management dude was trying to find you.
.aw. v. manufacture; work. ge’ttyang dawa ttyiil irepė my work for the day is still unfinished.
.âw. v. precede; come before.
awa 1. n. work. 2. n. role.
1. v. increase; be more; become more; llyǎ'nayá another one! (when you want more of the same thing).
2. v.adv. -er, used to form a comparative, with rrìnn for the comparand; the verb may be used independently with a nominalized stative verb for the same sense, ron tungem epetrau, rang inngon iina ayìrén if this reality completely changes, then that one won't be any better.

.ay. v. be interesting.

.az. v. be permanent; eternal; consistent.

.azm. 1. v. be white. 2. v.adv. light, with other color words.

.azr. v. wonder; ponder; with jan for the thing wondered about, or with zen for very intense concentration, more in the ponder sense; hlo jan dazré I wonder about him (he might be good for this); hlo zen dazré I really wonder about him (either through obsession or suspicion, for example); with yũ’ for a full clause, gammu tunén? yũ dazrė I wonder how many of them will come.

.azz. v. be precious; be valuable.

.azzng. v. be dangerous.

ba conj. or (see also tamba).

bã conj. or, adverbial.

bad n. story, dramatic portrayal.

bău 1. n. brain. 2. n. (good) sense; in this meaning it often takes a diminutive băuda for men, băuley for women. Ø’ muzra ngo bău(da/ley) epodlìryá my sense of self-defense is terrible.

bbău n. gas; vapor.

bbau n. type, kind; genre; gem bbau aryé this is another genre.

bbiinng n. mole

bbo n. hole.

bbol n. inner elbow.

bbran n. night; gema zwĩ bbran wė antén yũ’ dapnė I think this is the night.

bbung n. worry; concern, specifically about something being done properly due to accountability in response to obligation.

bo n. estimate, prediction, guess;

a. bo .er. v. estimate, guess; bo nerũ, Gyann donrō’nu hlotayunén when are you expecting Gyann, roughly?

bbrad n. throat (front, external); see also shũj.

braz. v. wonder; ponder; with jan for the thing wondered about, or with zen for very intense concentration, more in the ponder sense; hlo jan dazré I wonder about him (he might be good for this); hlo zen dazré I really wonder about him (either through obsession or suspicion, for example); with yũ’ for a full clause, gammu tunén? yũ dazrė I wonder how many of them will come.

.azz. v. be precious; be valuable.

.azzng. v. be dangerous.
brīj  n. male waist and hips.
bwong  part.  before, prior;  ago; onnoi ttyang bwong four days ago.

bwøng  part.  before, prior;  ago; onnoi ttyang four days ago.

bwu  n. pot; vat.
byø  n. tower.
byur  n. atlanto-occipital joint and atlas (C1).

O · Ch · O · Ch · O

cchã  n. death; soranngra cchã w'antè the end of life is death.
ccho  n. nipple (male).
cchwaumm  n. grin, smiling mouth full of teeth; has an aroma of subservience, with the nuance “if you’re not grinning you’re going to make yourself a target for trouble.”
  a. cchwaumm .er.  v. grin, sônippra re cchwaumm teró they grinned for the manager; to sippra prà cchwaumm merobó they forced themselves to grin at the behest of management; to prà sippra mamm cchwaumm teró for their own good they grinned in front of the management.
cchwìd  n. eel; eel-like creature.
chau  n. vagina.
chî  part.  through (penetrating), Yanoppsâ ngo sed chî yauyamó we floated through the walls of the Polychronom.
chiir  n. knee.
choi  n. penis.
chon  art. a certain; the aforementioned; use of chon signals a certain unwillingness to name something specifically, and assumes the listener does know what is being (obliquely) referred to: gon iiwasã ngo ttyud øsrũ, nn chon hlèomsa'sh hlèonsisirâte that tip of the nudge-rod is broken, but a certain wonder-dude seems clueless (about it).
chud  n. shit; excrement (profanity).
chyê  n. hound; dog (animal); ilsoî chyê yø iid tanlunó two hounds ran out at us.
chyô  n. context.
chyũ  n. torso, of human(oid) body.
chyũgyê  n. shirt (but see nwô).

Ḋ · D · ḫ · D · ḫ

dâ  1. n. egg.  2. n. nut.  3. n. testicle.
dang  n. gun; phaser.
dde conj.  and, connects items immediately (but see ddê); Kana dde Senn madaullé Kana and Senn love each other a lot.
/ddê  conj.  and, picks up an interrupted thought (but see dde).
/ddôj  n. sex; gender.
/ddonng  n. male shoulders
ddû  n. tongue.
ddyâu  n. jam; jellie.
ddyod  n. beast, animal.
ded  n. finger; ssa, hlo’sh ded âdetô’ jê’nubre well, at least he has three fingers left.
denn  n. algorithm.
dennsã  n. computer (algorithm machine).
/ddan  n. (male) pectoral muscle.
ddid n. bug, in the sense of sickness, Pebä rå o
ddid’re hlizzró he died from a bug he caught in Ditch-
land.
dij n. freckle.
do n. time period
dō n. the back, the rear (of a thing or area).
dōi adj. rear.
dōid n. thumb.
dōiddedünng n. the fingers and thumb.
donrō’nu (do + nrō + ’nu) adv. what time? tunn
donrō’nu’nó what time is it now? bo nerū, Gyann
donrō’nu hlotayunén when are you expecting Gyann,
roughly?
drā n. seed.
drāj n. authority.
drél part. behind.
dro art. some; indefinite marker; dro san zen
Trann hlennlū hlīmnizzró Trann breathed in some
chemical and died shortly thereafter. Liid! Nomaley
dro tyyonn zen hlīnggorjó Look! Little Noma has just
made something amazing!
drū n. door, ge’drūcha nāunn open this damn door!
dū adv. back, moving back, toward the rear (see dō).
dwad adv. some; incolloquial Royd-
dīnese; zwī riimm asha dde dwad’wanté the colors
(we were discussing) are red and brown.
a. dwad .etw. v. be brown
dyén art. any; kiimm tera ngo dyén yan lyi-
chelmé whenever they sound the alarm we must all line
up.
dyo part. by; before and not after.
dyom n. law.
dyul n. “tain’t,” perineum.


oniitreddan òssnè the possibility of our actually get-
ing away is so limited that we shouldn’t even dream
(about it). v.gov. be able to, can; gem sshwu
owed’ésh ge’nna sepejeddìrè this type of vehicle is
useless here.
edr. v. compare.
edw. v. own; possess; dominate, hlwud Ttadda zen
tedwù, yirhlannopira nwayá hlepoùyayá Ol’ Ttad
there is such an utter moron that nobody wants him to
belong to their team; ga’jjé dedwa wë hlantè that cow
is mine (I’m in charge of it, feed it, or milk it); nranu
(pinn zen) nedwa hlantè where’s yours? (vehicle, or
whatnot).
eg. 1. v. be liquid.
egga n. liquid; juice.
egéya n. effluent, (liquid) toxic waste.
egg. v. hit; strike; bump.
a. X pren egg. v. bump into X, Kana pren hleggó she bumped into Kana.

egn. v. make sense.
ej part. up to; until.
ej. v. use; jjiir zen nejwìnn don't use your hand.
gem sshwu pwed’esh ge’nrra sepejeddiré this type of vehicle is useless here.
eji. v. be fresh.
ejjw. v. be industrius; hard working.
ejri. v. share; with prà or pren for person shared with; Broi’sh pomja zen Gìd prà hlejró Broi shared food with Gìd; Broi dde Gìd pomja zen teyejró Broi and Gìd shared their food (with each other); Broi ttau Gìd pomja zen tejró Broi and Gìd shared their food (with someone else).
ejy. v. ask (for an answer); questioning.

eg. v. make sense.
egj. v. give birth to (referent). referent
ek. v. be skilled (at) takes zen.
ekl. v. keep; store.
ekn. v. transfer ownership; give away.
ekr. 1. v. rust; be rusty; decay. 2. v. be (rust) brown.
ekw. 1. v. be down; be low; 2. of character, poor, unsavory, “trashy;” hlo’(sh) yàu’adékwe he’s really trashy.
el. 1. v. be current 2. v. be relevant; with zen or pren, tunn nyè pren/zen dyèn jjamm eliré the rules are not relevant to us now.
èl. v. be careful.
eld. v. be confusing.
a. siinya’deld. (siinya .adeld.) v. to have incom-prehensible handwriting; also patacha’deld; hlo ngo patacha’delda’sh sepoolaya his monstrous handwriting is utterly hilarious!
elk. v. expect.

ell. v. take, acquire, get; procure, possibly even “snag;” mriing zen dautelløngó I went out to buy candy.
ellt. v. be intense; industriuous.
elz. v. fly.
els. v. be lost.
elt. v. be fresh.
elw. v. be (rust) brown.

emb. v. follow; È’nôna’sh to zen tanya nembo? you yourself followed them? noi jjamm zen sembira pobbré he who does not follow all the rules is purged.
eml. v. decide.
a. pemla n. decision.
emml. v. be clear.

enms. v. make a note of; notate; lessén o nra jan nujemmsau make a precise note of where you are.
eml. v. decide.
a. pemla n. decision.
emml. v. be clear.

ench. v. be few; wàj nròzad enchó just a few minutes.
endr. v. compare; comparative infix (trailing); Etíímm ngo zwòj dde ddonng onndendrũ, hlwud sing “Abbasã” tondré Etíímm is pretty well built through the arms and shoulders so the crew calls him

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Loader.

.ēng. v. sample, have a taste of, try something on; smell something. syum zen déngopé I want to try a bit.

.ēng. v. drab; gray; grey.

.enn. v. touch.

.ennl. 1. v. breathe; kōi zen lyennlè we breathe air; dro san zen Trann hennlù hlimnízzró Trann breathed in some chemical and died shortly thereafter. 2. of rules, obey slavishly, with zen or al; Ttiing parũ, jamm al hennlù Ttiing is a notorious suck-up.

.enww. v. be confident.

.ens. v. describe.

.eny. v. acknowledge; validate; recognize.

.ep. 1. v. be complete. 2. v.adv. totally, completely, hləpagy six he's a total asshole.

.epa n. totality; gon aurro jwa ngo epa all those green papers.

.b. zepa n. the universe, the cosmos.

.c. .ir.ep. v. be incomplete; ge’ttyang dawa ttyiil irepè my work for the day is still unfinished. The position of .ir. here is irregular.

.d. .it.ep. v.adv. quite, “bloody,” a high-register or snobbish usage; gem nre’rsa’sh ditepijjè I'm quite pleased with these accommodations.

.epp. v. be much; a lot.

.eppr. v. challenge (validity); contest.

.er. v. do, expects referent to complete sense.

.erb. v. reference; indicate; tunng nèrra zen yimmrà dulhrè I don't see what you're talking about anywhere.

.erl. v. wait; be patient.

.err. 1. v. be young. derrè I am young. 2. of inanimates, be new-ish, of things that have some use left in them.

.errd. 1. v. be true to one's nature; tantang tunngem Ô’sh noita adítì, nn tyiil derrdè even though everything is horrible for me right now, I'm not going to lose who I am. 2. v.adv. according to one's nature; dijjû noita merrdemyè happily, everything's coming together according to its true nature.

.errg. v. sign; stamp.

.errj. v. sumarize; tally.

.errr. v. matter; be important.

.ers. v. sleep.

.ery. v. be 100000; 100000.

.es. v. smile; smirk.

.eesh. v. be noble; be righteous; do the right thing.

.eesh. v. squint; spew.

.eeshm. v. cry; make a loud sound.

.eeshr. v. find, discover; dro sippra Ŵ zen hlesh-r- auwza some management dude was trying to find you.

.eśht. v. ejaculate (semen).

.a. pěshta n. semen.

.esk. v. swat.

.esn. v. believe (veracity), with yũ; A: Tanya Radá zwi sõga zwẽ hlantau? B: Pan auwìrè. Hlaryè yũ' desnè A: Could Radá be the spy? B: Likely not. I believe it's someone else.

.ess. v. be in; at; occupy (a location); zranu Kana gem hlessèn when will Kana be here? byō’sh nranu essè? where is the tower? lessèn o nra jan nujemmsau make a precise note of where you are.

.esshp. v. sprinkle; pour dash of liquid; splash.

.esshr. v. surrender; turn over.

.eesshy. 1. v. settle (down). 2. of celestial objects, set; wiisoi yaummm esshyà issyò the second sun began to set.

.esssw. v. take a break; rest.

.est. v. be thin; emaciated.

.et. v. be three; be triple; 3; ssa, hlo’sh ded ādetó’ jē’numbré well, at least he has three fingers left.

.ēt. v. spew; squirt.
.etl. v. be empty.
.etr. v. change; modify; may take predicate complement with we; zawsā zen detrō I modified the robot; inngon etró the most recent reality has changed.
.ett. v. prohibit; regulate against; condemn; wuyon-noi jjamm seyaulla zen epettė rule 14 completely forbids love relationships; tantang nepettũ, nn zwĩ yauta onũ utrén even though you’re completely opposed to it, the deal will go through.
.ēttr. v. offload; unload (cargo).
.etw. v.ref. be the color of, with the referent for the comparand, gal pwed jur etwē that ship is the color of steel.
.a. n’wetwē (nun hletwē) v. be what color, of intrinsic color.
.b. zonn’wetwē v. be what color, of something intentionally colored; Q: Ga’bbemm zonn’wakketwē A: Pøyirurtó. Q: What color was that fuckin’ paperwork again? A: It was improperly coded as blue/purple.

.ew. v. kiss; lick; suck genitals/nipples; jjamm lyadi- inewa re ttyill lyoré we’re still alive due to our finesse in romancing the rules.
.ey. 1. v. be together; accompany. 2. v.adv. with, co-, con-, do an action together; zìn teyeró they had a party together. 3. idiom, hello, nyey! for two people meeting, lyey! for more.
.ez. v. treat; care for; tend to.
.ēz. v. lie, tell lies, deceive; nēza’sh dadaugré your deception really saddens me; Dadanngyá. Jô, Broï yũ’ o jjã’tó yu jan Ø’pren nẽzó. I’m pissed. Because you lied to me about what Broï supposedly said; ló, dēziramdũ, pyeda iilsa ona mamm, zawsā ona uppyó I’m tellin’ ya, dude, the robot itself exploded before my very eyes.
.ezl. v. be 100; 100.
.ēzn. v. suffer.
.ezy. v. broadcast (as story or report).

ép. v. live (a life), pass through life; teyelé they live together; osnũ yēlwa we’ve led such limited lives.
én conj. but; among the workers more often seen as nn.

.ēng. v. be drab; be gray.
.ērp. v. be seven; 7.
.ēy. v. be dirty, be unclean.
.a. zeya n. filth.

gā n. (physical) thing; (see kya).
gāgā slang, “widge,” widget.
gal adv. there, (distant).
gala prn. that, distant from both speaker and listener.
gamm n. number.
gammu adv. how many? gammu anté? how many are there? gammu tunén? yũ dazrë I wonder how many of them will come.
gāmoi n. locker; cabinet.
gau n. joint (of the body).
gāul n. source.
gē  adv. slang form of gem.
gem  adv. here.
gema  prn. this (near speaker); often just gem.
gen’nu  prn. what?
geng  n. valve.
ger  n. the bottom, lower (part or area or direction).
gerū  n. down, downward.
ge’ttyang  adv., n. today.
ggāu  n. facility; building.
ggē  n. suction.
ggēsā  n. vacuum.
a. ggēsā  .er. v. vacuum, kku zen ggēsā deró I vacuumed the room.

ggii  n. book; ggii zen dørssé I own a book.

ggwāur  n. flavor.

ggwē  adv. also, too; sssaaa, Jabód ggwē abbasā hļøsmeraté sooo, I guess Jabod’s not a pro at running the loader either.

ggyo  n. tool; ggyo yìn nenauzau try doing it with a tool.

go  n. reason.

goma  prn. that (near listener).

gon  adv. there (near listener).

gong  n. goal, target.

gongeng  adv. that way, by that method.

go’ttyang  adv., n. tomorrow; go’ttyang ttyiil terrén they will still be young tomorrow.

gonu  adv. why?
grā  adv. soon.
grad  n. male back.

graunn  part. beyond.

gre  n. film; movie.

gremm  n. ear.

gremm’ra  n. ear plugs.

gren  n. rubber, latex.

grene  n. rubber or latex material.

greney  adj. made of rubber or latex.

groï  adj. lower, down low.
grū  n. “dissident, thorn; fly in the ointment.”

gyé  n. clothing.

gyir  part. from across.

gyō  part. from among; gem gãgã zen gala gyō nomobau separate these wedges from those.

gyumm  n. muscle tissue (in any creature).

· iib.  v. burn.

· iibbr. 1. v. go.  2. v. travel.

· iicchw.  v. connect; auja dde amma zen niicchwau connect the yellow one to the blue one; auja dde amma zen neyiicchwau pair the yellow and blue one together; auja yun amma zen hiicchwau connect the yellow one to the blue one; auja kyun amma zen niicchwau snap/fit the yellow one into the blue one.

· iich.  v. line up; kiimm tera ngo dyén yan lyiicholmé whenever they sound the alarm we must all line up.

· iid. 1. v. look at, regard; examine.  2. of reading

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material, read. ggii zen tunn hlindoí roi zen dulé I see a man who is reading a book.

a. .éI.iid. v. analyze; tanya yud zen nélidó? did you analyze the translation?

.iidd. v. be valid.

.iig. v. be basic; fundamental.

.iigghl. v. forbid; Pyom zen nullén o yu zen de-piiggghlayá I absolutely forbid you to leave Pyom; Pyom zen lyulla pepiiggghló We’ve all been forbidden to leave Pyom.

.iij. v. be happy; tadiijénau they would be very happy; diijũ noìta merrdemyė happily, everything’s coming together according to its true nature; zwĩ roìda hladiijìrwa the boy was very unhappy.

a. sadiij’ idiom, great! congratulations!

.iijjr. v. fill.

.iijm. v. identify.

.iikkl. v. shimmer; glimmer.

.iikr. v. be random.

.iil. v. pick up; handle; go’nngyo niilauzā try liftin’ that damn tool (Ditchling).

.iils. v. be two; be couple; be dual; 2.

a. niing tiilsa n. twin(s).

.iim. 1. v. be fair, be just, embody justice. 2. with zen, treat fairly.

.iimmhl. 1. v. be powerful. ge’jjã prã iimmhloì iirpwed paudré we’ve gotta get a powerful tug in here for this. 2. v.adv. strongly, powerfully; pemla’sh sippra mar diimmhulró I argued with management about this decision (and likely got the decision reversed); Sippra zen shong rir hlullpa’ñesh Briil hlimmhlodí Briil is a master at getting what she wants out of management without giving it up; di-immhloryuyzá I’m starving and parched!

.iimml. v. allow; let; permit; gona pren diir-immló I regret I let that happen; Joro lissya ttau hlengo’ yu zen diimmló I let Joro go with lissya; Kaja dde Gyann Joro hluna zen tiimmliré Kaja and Gyann do not allow Joro to come.

a. .abri.imml. v. give permission; Kaja dde Gyann Joro hlunén o yu zen tabriimmliró Kaja and Gyann did not give permission for Joro to come.

b. piimmla n. right, permission; gem jjã jan, sippra rã o sozdan zen nacha o piimmla antiré you don’t have the right to request management’s forgiveness in this matter.

.iimn. v. cultivate; grow (crops).

.iin. v. be good; adiinyál excellent! great! yauta tunn inyá our business is doing great!

a. ayiinũ adv. better, often the ŭ drops, though the accent remains on -iin-.

b. .onnd.iin. v. be awesome, be “sick,” etc.; gal zin yeng o parrba onndiinwayá that movie during the get-together was awesome!

c. otiinũ adv. less well, often the ŭ drops, though the accent remains on -iin-.

.iinj. v. inherit.

.iinl. v. wish; long for; pan diinlè I hope so.

.iiny. v. write.

.iip. v. be sharp (pointed).

.iir. v. transport; move; carry.

.iirt. v. be accidental.

.iishr. v. be brief; be short.

.iisl. v. sit; sit down; ga’lló sral abbasã kwii hliisleddìra nwayá hladonndė that dude is so fat that he cannot even fit in the loader.

.iisr. v. be 1000.

.iissl. v. be supreme; be ultimate.

.iit. v. take time; require time; be involved/lengthy.

.iitl. v. be used to; accustomed to.

.iitr. v. flee, run away; hide; nyoslirolma nwayá nyonitrreddan ossoné the possibility of our actually getting away is so limited that we shouldn’t even dream (about it).

.iitttr. v. submit (to a demand).

.iiw. 1. v. prod, nudge. 2. v. shock, electrocute.
iiwasā  n. “nudge rod.”

.uu.  1. v. be small; Ø’ngo ngē hladiiyė my mother is very small.
   a. .nng.uu. v.adv. a little bit, dinngiiyomjó I ate a little food.

ui  1. v. be rich; thick; full-bodied; dense; no’pẽba’sh
   syumiiyorepiizyė the Ditches are rife with little things that’ll get’cha.

nawûrén he’s on the verge of work-collapse; see also .nng.

/imr./ v. protect, usually zen for the protectee, or prã if the threat is imminent; with nnau for threat if it’s too powerful to confront directly (such as Management); Œ zen sippra nnau dimrén I’ll protect you against management.

.in. v.ref. be made of, be composed of; ge’gãgã tänunepînè this widge is composed entirely of plastic.

.indr. v. be in order; ga’kku’sh noîgã epîndirîyå everything about room is a disaster! Eyád zûn hleribba’sh noîta’dîndraté seems like all’s good to go for the hang-out Eyád is planning;

.inng. 1. v. close; near (temporarily). 2. v.adv. near to now, may refer to either the near future or the recent past, ìnganngrén it will soon end, vs. înganngró it just ended; but see .imn.

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.imn. 1. v. be soon. 2. v.adv. be about to, hlim-
colors).

a. zisma n. shadow; tū hlur o zisma’sh sshwu pwend wē zwē yū’ tanya napné? do you think that shadowy spot over the horizon might be a kind of vehicle?

.íshr. v. submit (a form or payment).

.ísy. v. begin.

.ít. v. be enough; sufficient; suffice; OK; tany’ító? was (it, that) enough?

.ít. v. urinate.

a. pīta n. urine; see also nyii.

.ítt. v. become; may take predicate complement with wē.

.iw. 1. v be indefinite; amorphous; indistinct; dro keng iwū zwī zeloja Yanoppsā rā tunn pastē the phenomenon is being transmitted somehow or other from the Polychronom. 2. v. be wishy-washy.

a. cha’niw. v. be mimsy, of things.

b. yău’diw. v. be mimsy, of people.

.íz. v. be previous.

.ízl. v. be last; be final.

.ízzr. v. die; perish; taulloi ngē hlizrró the mother whom they love(d) died; dro san zen Trann hlennlū hlimnizrró Trann breathed in some chemical and died shortly thereafter.

jan part. about, concerning.

jāul n. body.

jē n. comfort; solace.

a. o jē’nubrē idiom, at least; the attributive o will merge with the perfective -o; to puchiro’ jē’nubrē at least they didn’t get cuffed; kya re hlizrrén o jē’nubrē at least he won’t die from it.

jī n. analysis.

a. jī .er. v. analyze; tanya yud zen jī neró? did you analyze the translation?

jjā n. matter, topic, subject; gem jjā jan, sippra rā o sozdan zen nacha o piimmla antiré you don’t have the right to request management’s forgiveness in this matter.

a. o jjā’t. idiom, supposedly, for hearsay that’s more than just idle gossip; Pyom zen tusnautén o jjā’té supposedly they’re going to dump Pyom; Dadanngyá. Jō, Broi yū’ o jjā’tó yu jan Ø’pren nēzó. I’m pissed. Because you lied to me about what Broi supposedly said.

jjamm n. a code; a specific rule; wuyonnoj jjamm seyaulla zen epetté rule 14 completely forbids love relationships.

jje n. female; woman.

jjega n. vaginal fluid; lubricant.

jjeyonggyé n. tampon; vaginal pad.

jjé n. cow.

jjir n. hand;

jjirzennejwìnn don’t use your hand.

jjirbenn n. wrist.

jjirgyé n. glove(s).

jjirde n. glove material.

jjwĩ part. close by/to, near; around.

jjon n. arm, specifically anything that’s an arm-like appendage including a persons arm, a tree branch, and arm on a robot or other machine, etc.; see so.

jjuj n. metal(s).

jjuje n. metal material.

jjwí part. close by/to, near; around.

jon n. arm, specifically anything that’s an arm-like appendage including a persons arm, a tree branch, and arm on a robot or other machine, etc.; see so.

jō conj. because, used when a sentence is complete and an additional thought needs to be added;
Dadanngyá. Jō, Broì yũ’ o jjã’tó yu jan Ø’pren nẽzó. I’m pissed. Because you lied to me about what Broì supposedly said.

joñ  n. instinct.
jur  n. steel; gal pwed jur etwé that ship is the color of steel.
jwa  n. paper.
jwey  adj. paper, made of paper.

kãd  n. year.
kèñ  n. technique; method; dro kèñ iwũ zwĩ zelo-
jjia Yanoppsã rã tunn pasté the phenomenon is being transmitted somehow or other from the Polychronom.
a. .a’kèñ or .o’kèñ idiom, how to X,
sōyando’kèñ oyirē it’s not hard to pronounce;
sobwa’kèñ zen hlo pren natlau tell him how to
fix it.

kii̲imm  n. alarm.

kīr  n. food (but see pomja).

kkêñ̃ng  n. office (of X), department.

kkrã  n. tea.

kkrann  n. vertebra

kkrannûnng  n. spine

kku  n. room; kku zen ggēsã deró I vacuumed the room.

kôi  n. air; kôi al lwu auyawa dust was floating in
the air.

kren  n. morning.

kôi  n. bone (generic).

kriûnng  skeleton.

krôn  part. outside; kku krôn dodén I’ll stand outside the room.

kun  n. hope, dream.
a. kun .er. 1. v. dream, with yun for object; ssa,
tyyiil kun dereddë well, I can still dream. 2. with
zen, aspire to.

kwīi  part. inside; ga’lló sral alsbasã kwīi hlisled-
dira nwayá hladonndē that dude is so fat that he can’t
even fit in the loader.

kya  n. thing, of a more abstract sense than
gā, which is a physical thing; kya re hllizzrirën o
jẽ’nubrē at least he won’t die from it.

kyun  part. into (the interior of something); Yal
pẽba kyun hlâbyó the Yal fell into the ditch.

lã  part. like, similar to; tantang dautûyũ, nn Ė la o
mauta wē dantira ngo jẽ’nubrayá! I may be a pros-
titute, but at least I’m not a sell-out like you!

lad  n. eyebrow

lè  prn. you (plural).

llaung  n. section; subset; area (of an organization
or land).

llûyã  adv. again; Dulyau. Tanya llûyã daryon-
redden? Please. Could I select again? llûyã’nayá an-
other one! (when you want more of the same thing).

llûyun  n. surrender; tranquility; enlightenment;

llûynsradd  n. “philosophy,” “balance.”
ló  n. dude (Ditchling), often Loda.
luj  n. tongue.
lwa  n. stomach. Ø’sh lwa syumângyawa I had an upset stomach; tunn ùna’sh Ø’ngo lwacha the problem is my damn stomach.
lwu  1. n. powder.  2. n. dust, kõi al lwu auyawa dust was floating in the air.

lyar  n. system.
lyë  prn. we (pl. inclusive).
lyel  n. lamp, light.
a. lyel .er.  v. illuminate, set up lighting.
lyô  n. the front (of a thing or area).
lyôì  adj. front, forward.
lyû  adv. forward, moving forward, toward the front.

hlannu  prn. what (kind of living thing)? used with sentient beings who are not clearly people.
hle  n. fire.
hlo  prn. he, she, it (animate).

hlur  part. above; tũ hlur o zisma’sh sshwu pwed wê zwê yû’ tanya napné? do you think that shadowy spot over the horizon might be a kind of vehicle?

hlwau  n. time off; when not obligated to work.

hlwud  1. n. herd (of animals).  2. of workers, group, team (slang), hlwud Ttadda zen tedwû, yirhlan topira nwayá hlepodyayá Ol’ Ttad there is such an utter moron that nobody wants him to belong to their team.

mamm  part. in front of; before; gal abbasã mamm o zawsã iwosré there’s something funky going on with the robot in front of that loader. ló, deziramdu, pyeda ilsla ona mamm, zawsa ona uppyô I’m tellin’ ya, dude, the robot itself exploded before my very eyes.

mar  part. against, in opposition to; pemla’sh sippra mar diimmhurlró I argued with management about this decision (and likely got the decision reversed).

mawi  n. bed, cot.
menn  1. n. oil.  2. n. extract.
imid  adv. almost.
imij  n. chair; bench.
mmyon  n. family; kin; kindred.
moi  n. storage space.

mra  n. treasure; bounty; wealth.
mrang  n. something recycleable (waste).
mren  n. music.
mriid  n. dissection; autopsy.
mriing  n. sweet, candy; treat; mriing zen daute-lôngó I went out to buy candy.
mroñn  n. forest.
mwer  n. paragraph.
mwøggyê  n. turban, whole head wrap done by common laborers out of doors.
mwøl  n. head
myum  n. berry.
nad n. female blouse or makeshift shirt.
nanna n. nipple (female).
niing n. sibling.
nn conj. but (see èn).
nnau part. across, covering (position; see wëm).
nnel n. rain.
nnij n. worry, fretting (less official than bbung).
   a. nnij .er. v. worry; Yopa zin prā o pegomja
      zen tunn nnij hlerē Yopa is fretting over the drinks
      for the get-together.
nre n. pound equivalent; unit of measure.
nod n. male armpit.
nodwã (stress on wã) n. male armpit hair.
noi adj. all; jāul momja noi sshwu hlan ngo
sāngya w’antē cancer is a disease of every kind of ani-
mal or person; may take the diminutive suffixes,
noida’sh, nranu? where’re all the guys?
nnoihlan prn. everyone.
nolta prn. everything.
noiyan adv. always.
nra’daja n. paradise, wonderland.
nranu adv. where?

ngau n. hooch, homemade alcohol; ngaucha zen
domjirē I don’t drink that shit.
ngē n. mother; taulloi ngē hlizzrō the mother
whom they love(d) died.
nging n. refuse; waste; trash.
ngo part. of, possessive; Ÿ’ngo ngē hladiiyē my
mother is very small.
ngwobbol n. back of the knee.
ngwoggyē n. pants.
gwol n. leg.
gwu part. below.
ō  part. attributive particle, connecting a complex phrase to a noun. Spelled (irregularly) \(\omega\) (au) in the native script. After -au it is wo (spelled wau in the native orthography).
a. o yu nominalizer.
ō n. engineering.
.ob. 1. v. cause; hlūtinya zen dobeddire you cannot make him stop being bad. 2. v.gov. causative.
Kana zen dosyobó I frightened Kana.
obbr. v. tidy up, clean out junk.
a. bāu pobbra n. “zombie” (from brain-washing); bāu pobbra rū o sora’sh dopirýá I certainly have no interest in living as a zombie.
obw. v. deal with; clear away (a problem).
occh. v. be hard; firm.
ocnh. v. be annoying.
od v. stand, stand up; kku krón dodén I’ll stand outside the room.
odl. v. be good at; Sippra zen shōng rir hlullpa’nésh Briil hlīmmhlo doló Briil is a master at getting what she wants out of management without giving it up.
odr. v. be orange.
odw. v. be well; be in good health; sodwa zen san-lan atré running is good for one’s health.
ody. v. be stupid; dumb; hlwud Ttadda zen tedwū, yirhlan topira nwayá hlepodyrayá Ol’ Ttad there is such an utter moron that nobody wants him to belong to their team.
oj. v. be smart, be intelligent; Yanoppsā ponsiroi dro zoja rā o dro sshwu ttyonn w’anté yū’ sesné the Polychronom is believed to be some sort of technical marvel from some unknown intelligence.
oj. v. be six; 6.
ojj. v. be foreign; be alien.
a. sojja n. “being a stranger.”
ojl. v. format as poetry; recite poetry.
ojw. v. order; instruct; tell (to do).
ok. v. be half.
oky. v. behave; comport oneself.
ol. v. hear.
a. .ibb.ol. v. listen to, especially music; .ol.ibb. is more likely in a command.
oib. v. congregate with; join (a group).
oii. v. respond; answer; naryollau try again (try a different answer, as when guessing).
olp. v. understand; tii nāsolpó you finally got it! ō zen dadolpiré I just don’t “grok” engineering; Lassu Ø’pren llyunsrad jan dazra zen hlozū, ddé tunn noita zen ayiin(ũ) dolpé Lassu introduced me to thinking about philosophy and now I understand everything better; with pren to refer to understanding speech, to pren dolpiré I don’t understand them (when they talk to me).
olt. v. be 10000; 10000.
.oly. v. be quiet (not loud; for “silent” see .oss.).
.om. v. be separate; take one’s leave; gem gãgã zen gala gyõ nomobau separate these widges from those.
.omj. v. eat, drink; consume; ssweem zen yomjén we will eat insects.
a. jãul momja n. cancer; jãul momja noi sshwu hlan ngo sängya w’anté cancer is a disease of every kind of animal or person.
.omml. v. low; moo.
.on. 1. v. be real; be actual; not imaginary. 2. v.adv. really, undeniably; gemoì roì, wo ngo tauchẽ prã o sõga wė hlonantė this man is undeniably a spy for a foreign corporation.
a. onũ adv. actually, Senn sõga wė hlantwa yũ’ onũ tanya hlamdó he actually said that Senn used to be a spy?
.ondr. v.ref. be named; name Yunn dondrė my name is Yunn; with infants, until they can say their own name, are spoken of with dondré “they call him/her....,” roi o PASRO tondré he’s a boy; they named him PASRO; jje o Koyo tondré her name is Koyo.
.ong. v. be terrible, awful.
.onn. v. be four; be quartered; 4.
.onnd. 1. v. be large. 2. of people, be fat; ga’lló sral abbasã kwii hliisleddìra nwayá hladonndė that dude is so fat that he can’t even fit in the loader.
.onngw. v. steal.
.onnr. v. select; choose; Dulyau. Tanya llyã dary- onnreddė? Please. Could I select again?
.onr. v. make a (normal) sound (but not loudly). a. samdonra n. phonology.
.ons. v. be conscious (of), know, be aware; gon iwasã ngo ttyud osrū, nn chon hlõisma’sh hleponsiraté that tip of the nudge-rod is broken, but a certain wonder-dude seems clueless (about it); Yanoppa ponsiroyo dro zoja rã o dro sshwu ttyonn w’anté yũ’ sesné the Polychronom is believed to be some sort of technical marvel from some unknown intelligence.
onwey (stress final, onwey) interj. right? asking for confirmation on an established fact, nn onũ ti-ilseyedwawa, onwey? but they were actually a couple, right? nn denén yũ’ ninngamdó, onwey? but, you just said that you were gonna do it, didn’t you?
ony. v. be proper; conform with protocol; tanyo ŕ pren onyoi Padnamda zen doggrau? shall I teach you proper Padnamda?
op. v. want; desire; bãu pobbra rũ o sora’sh dopiryá I certainly have no interest in living as a zombie.
a. sopã n. (personal) desire. b. sũyopa n. sexual desire. c. sepopa n. addiction, clinical dependency. d. zerrdopa n. desire, affinity, predilection, attraction.
op. v. be many.
oppy. v. slam.
or. v. be alive (organic). jjamm lyadiinewa re tty- ill lyorė we’re still alive due to our finesse in romancing the rules.
a. sora n. life; bãu pobbra rũ o sora’sh dopiryá I certainly have no interest in living as a zombie.
orj. v. create; originate; Liid! Nomaley dro tty- onn zen hlìnggorjó Look! Little Noma has just made something amazing!
a. morjũ adv. automatically.
.õrr. v. lead; direct; oversee; rule.
.õrrs. v. own; ga’jé dôrrsa wė hlantë that cow is mine; nnranu (hlo zen) nôrrsa HLANTÉ? where is yours? sawgyë’nu nôrrsa w’anté? which uniform is yours?
orj. v. create; originate; Liid! Nomaley dro tty- onn zen hlìnggorjó Look! Little Noma has just made something amazing!
a. morjũ adv. automatically.
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orj. v. create; originate; Liid! Nomaley dro tty- onn zen hlìnggorjó Look! Little Noma has just made something amazing!
a. morjũ adv. automatically.
.ory. v. be hungry.
os. 1. v. be the same. 2. v.adv. the same way, alike; if negated before the verb,.os.ir.v. the sense is more neutral, while .os.V. means the speaker has a preference, Wanya yosírapnë Wanya and I think differently (neither is superior), but Priiing yosap- nirë Priiing and I do not think alike (and I prefer my way); comparand with sor implies that it is better, with mar implies that subject is better, abbasã dero’keng sor Lyau hlosirë Lyau does not run the
loader the same way I do (and my way is better) vs. 

abbasā dero’keng mar Lyau hlosiré Lyau does not run the loader the same way I do (and Lyau’s way is better).

.osh. v. figure out.

.osl. v. imagine; mra ngo zanagal zen tanya nalosló have you ever imagined being rich?

nyoslirelma nwayá nyoniitreddan ossné the possibility of our actually getting away is so limited that we shouldn’t even dream (about it).

.ossh. v. be responsible.

.os. v. be silent.

.osy. v. be afraid; dosyé I am afraid; Kana zen dosyobó I frightened Kana; with pren to indicate the act was unintentional, Kana pren dosyobó.

.ot. v. be less; decrease; become less.

.otay see .ay..

.otn. v. be brutal.

.otr. v. arrive.

.ow. v. worry, usually with jan; Chomma hlujaunlén o yu jan hlowayá he’s convinced himself that Chomma will certainly forget.

.ów. v. be ad hoc; emergent; spontaneous.

.oy. v. meet; (greet when meeting).

.óy. v. be correct, zwē nōyau you may be correct. Q: Ga’bbemm zonn’wakketwé A: Pōyirurtó. Q: What color was that fuckin’ paperwork again? A: It was improperly coded as blue/purple.

.oz. v. introduce; Yunn Ø’pren Chomma o ló hlamya zen hlozó Yunn introduced me to this dude Chomma that he’s friends with; Lassu Ø’pren llyunsrad jan dazra zen hlozũ, dđe tunn noita zen ayin(ũ) dolpě Lassu introduced me to thinking about philosophy and now I understand everything better.

.ozd. v. forgive; sozdan, lyadaudrá we all need forgiving.

a. mozdau idiom, oops!

.ozn. v. bulge; swell.

.ozz. v. be nice.


Ød prn. I; often takes the shape Ø’.

.oibr. v. be nine; 9.

.oíd. 1. v. fight; battle. 2. v.gov. perseveringly, dōidauzo’wenyá I will perseveringly strive.

.oiddr. v. care for; look after.

.oij. v. be black.

.oimr. v. wash, cleanse; nomja yel jjir zen noim- rau wash your hand before you eat.

.oiz. v. do menial labor (digging, etc.).

.old. v. be special.

.ølm. 1. v. be required 2. v.gov. must, have to; yēlibbya prā gem sswemm zen yomjølmenyá we will have to eat these bugs in order for us to stay alive!

.øn. v. worry, usually with jan; Chomma hlujaunlén o yu jan hlowayá he’s convinced himself that Chomma will certainly forget.

.øw. v. be ad hoc; emergent; spontaneous.

.øy. v. meet; (greet when meeting).

.øy. v. be correct, zwē nōyau you may be correct. Q: Ga’bbemm zonn’wakketwé A: Pōyirurtó. Q: What color was that fuckin’ paperwork again? A: It was improperly coded as blue/purple.

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a. mozdau idiom, oops!

.ozn. v. bulge; swell.

.ozz. v. be nice.

nyoslirelma nwayá nyoniitreddan ossné the possibility of our actually getting away is so limited that we shouldn’t even dream (about it); for a negative obligation, the negator -ìr- goes after the controlled verb, hlo pren namdi relme you should not talk to him.

.ømch. v. be lazy.

.ømm. v. put; place; position.

.ømn. v. be bold; be daring.

.øng. v. leave temporarily for a purpose with the intention of returning; run an errand; mriing zen daul- lëngó I went out to buy candy.

.ønng. v. be early.

.ørn. v. be crowded.
1. v. own, possess; **ggii zen dørrsè** I own a book. 2. v. have dominion over.

2. v. suck (in the colloquial sense),

a. bãudø' sm. (≪ bãuda .øsm.) idiom, have a brain fart.

b. hłosma (Ditchling høsma) n. klutz, numbskull; **gon iiwasã ngo tyyud øsrũ, nn chon hłosma'sh hleponsiratė** that tip of the nudge-rod is broken, but a certain wonder-dude seems clueless (about it).

palamda n. word.

pan adv. so, thus; as discussed; **Daujjachũ, pan nerirau** I implore you, don’t do that; **Pan depenirėn! Yanir! I won’t do it! Ever!** A: Tanya Radá zwĩ sõga zwẽ hłantau? B: **Pan auwirė. Hlaryę yũ' desnė** A: Could Radá be the spy? B: Likely not. I believe it’s someone else.

parrba 1. n. presentation, demonstration. 2. n. movie; **gal zìn yeng o parrba onndiinwayá** that movie during the get-together was awesome!

patacha n. alphabet.

pegomja n. drink, beverage.

pel n. female back.

per n. shoe.

perũnng n. pair of shoes.

pinn prn. it (tangible; inanimate).

pomja n. food (but see kìr).

pøng n. hose, tube, tubing; **pøng øsmé** the hose is clogged up.

ppø n. biproduct.

pppronng n. problem; defect.

ppwãu n. purpose, Ė zen yedwau o ppwãu prã dilsė I invite you to join our group.

prã 1. part. for (the sake of), benefactive (see also pren); Ė prã hlo pren datẽn I will tell him for you; to prã sippra mamm chwaumm teró for their own good they grinned in front of the management; **Yopa zin prã o pegomja zen tunn mnĩj hlerė Yopa is fretting over the drinks for the get-together.** 2. with nominalized phrase, in order to, **yëlìbbya prã gem ssweṃm zen yomjõlmenyá** we will have to eat these bugs in order for us to continue to live!

pren part. to, dative (see also prã).

pu n. lip (of the mouth).

puwã n. moustache.

pwed n. vehicle; ship; **gal pwed jur etwė** that ship is the color of steel.

pyø n. eye: dđë, hlo ngo pyø' sh syung ettawayá! and, his eyes were the color of blood! ló, dėziramðũ, pyeda iilsa ona mamm, zawsã ona uppyo i’m tellin’ ya, dude, the robot itself exploded before my very eyes.

pyowã n. eyelashes.

pyowimra n. goggles.
rā part. (originating) from (see renn).

rang conj. then (of if/then); ron tunngem epe-trau, rang inngon inna ayirén if this reality completely changes, then that one won’t be any better.

rau n. side.

rawoi adj. side, lateral; also found as ray.

rawū adv. sideways, moving to the side; out of the direct path of motion.

ray see rawoi.

re part. because of, due to; kya re hlizzrirén o jē’nubrē at least he won’t die from it; sōnippra re chhwauam terō they grinned for the manager; usable with nominalized phrases, dulhlamda re Ø’sh sad-nolpirē because I speak with an accent it is common for people to misunderstand me.

red n. soil, dirt.

rede n. clay.

redey adj. made of clay.

renn post. from (direction; see rā); pwed tū renn unēn the craft will come from the horizon.

rir part. without; lacking; Sippra zen shōng rir hullpā’nēsh Briil hlimmhplōlē Briil is a master at getting what she wants out of management without giving it up.

rō n. table; desk.

roi n. man.

roidrā n. semen.

roiyonggyé n. jock, “cup;” protective loincloth.

rod conj. so; therfore.

ron conj. if.

royega n. semen.

rriimm n. color; coloration; for “what color” either nu’wi rriimm (somewhat formal) or rrii’mmu, gem sippra ngo pwed rrii’mmu w’adnantē? typically what color are management vehicles around here?

rrinn part. than; to rrinn hlepayelwē he is the tallest of them all.

rū n. father.

rrū n. voice.

rrun n. meaning.

rryā n. essence, spirit, nature; quintessence.

rryē n. flour.

rryo n. face.

rryogye n. mask (full face).

rryowā n. facial hair, beard.

rū part. as, in the capacity of; bāu pobbra rū o sora’sh dopiryā I certainly have no interest in living as a zombie.

ryāu n. ear (internal “hearing” ear)

sā n. machine.

san n. chemical; dro san zen Trann hlennlū hlimmizzrō Trann breathed in some chemical and died shortly thereafter.

sāttyonn n. technology.
Seggrøn n. *The Ditches*, the extramurosian territories.

siin n. wire, cable.

siing part. among; pemla jan sippra siing yulrawa we argued about this decision among the management. Pyom adaudroi kya’sh sippra siing sōdy a taya w’adantyá what Pyom really needs is a proliferation of morons among the management.

simrenn’sā n. breathing gear (for toxic chemicals).

sir 1. n. chamber. 2. n compartment (with a special purpose).

slii n. female calf (part of the leg).

snu part. after (temporal).

so n. arm, primarily of a human(oid); see jjon.

sō prn. one (person); ron dyën sō samdau, dujauhlén if anyone talks, I’ll go crazy; sórra zen sagyó’ sō’sh Ø’wé dantiré it’s not me that was rude to the boss!

sōcchā n. ghost; summū, gem sōcchā tanté they say this place is haunted.

sogyé n. arm wrap.

sōiça n. common laborer.

sōnawa n. line worker; manufacturor.

sōneza n. medic.

sōnu prn. who?

sor part. in exchange for. Chomma rā ezloì zū sor dakkōhló I went into debt with Chomma for 100 fuckin’ Z’s.

srad n. fight; resistance; bravery; (self) confidence.

sral adv. even; ga’llo sral abbasā kwii hlisled-dira nwayá hladonndé that dude is so fat that he can’t even fit in the loader.

srē n. the right (part or area or direction).

sroi adj. right.

srū adv. right, to the right, toward the right.

ssann conj. then for the then-clause of an if-then construction, used only in very official contexts.

ssel n. plant.

sson n. ramp.

ssonng conj. otherwise; else.

sswemm n. insect; sswemm zen yomjén we will eat insects.

sud n. nose (of an animal).

sul n. sweat (see also tijīta).
   a. sul .er. v. (produce) sweat.

sutyā n. snout (of an animal).

swā n. nose (human).

swābbo n. nostril.

swātyāngyē n. mouth and nose mask (simple cloth-wrap).

swoij n. pad; cushion.

sya 1. n. flat glass. 2. n. window.

syae n. glass (material).

syaeey adj. glass, made of glass; syaeey yā pura glass phial.

syamm n. friend.

syayā n. drinking glass.

syer n. song; tune; melody.

syum n. bit; morsel; syum zen dēngopē I want to try a bit.
   a. syumiiya n. a little bit.
   b. syumadiiya n. a very little bit.
   c. syumepiyya n. the teeniest tiniest bit.

syumāngya n. a bout of being unwell, used quasi-verbally with the affected person in the top-ical, Ø’sh lwa syumāngyawa I had an upset stomach, or the part affected with possessor, Ø’ngo lwa syumāngyawa I had an upset stomach; dogwa syumāngyó I had a bout of diarrhea.

syumiiyor n. microbe, germ, spore (non-technical
term). no’pēba’sh syumiyor epiizyė the Ditches are rife with little things that’ll get’cha.

syung n. blood; ddē, hlo ngo pyo’sh syung et-

wawayál and his eyes were the color of blood!
syunngā n. fragment (of a physical thing).

○ Sh · o · Sh · o

shē n. fist.
shē (and ’ēsh, ’sh) part. focus and topic marker.
shiim n. female shoulders.
Shnasay n “Festival of Assets, a Mizem- mian/Royddinese holiday (< Hnasâì).
sho n. tree.
shoi n. wood.
shoye n. wood material
shoyey adj. wooden.
shōng n. genitalia; Sippra zen shōng rir hlullpa’ñësh Briil hliimmhlodlë Briil is a master at getting what she wants out of management without giving it up.
shōnggyē n. underwear.
shōngwā n. any hair in the anogenital region.
shrū n. size.
ssshanng n. threat.
sshar n. male calf (part of the leg).
sshnu’wi adv. what kind? sshnu’wi ddyod tanté? what kind of animal are they? sshnu’wi ggií gema w’anté What kind of book is this one?
sshra n. breast. asshra
sshū n. fang.
sshwu art. kind of, type of, generalizer for type/kind; dro sshwu āuyaja zen lyaudrē we need a miracle (of some kind); jāul momja noi sshwu hlan ngo sāngya w’anté cancer is a disease of every kind of animal or person; gem sshwu pwed’ēsh ge’nnya sepejeddirē this type of vehicle is useless here.
sshyoj n. gate.
shūj throat (internal); see also brad.
shwan n. clouds (the sky).
shyoin n. weight.

z · T · z · T · z

ta n. attribute.
tā n. yes (slang; see tan).
tal 1. n. nail of finger or toe. 2. n. claw, hoof.
tamba conj. or, used in choice questions, zwī amma tamba urta zen nujmē do you prefer the yellow one or the blue one?
tan interj. yes.
tantang conj. although, even though with verb in

adverbial form, followed by clause with nn, tantang nepettū, nn zwī yauta onū utrén even though you’re completely opposed to it, the deal will go through.
tanya part. question particle, comes at start of clause or immediately before the verb, tanya gem sho we anytá this is a tree?! epoi ggií zen tanya yud nereddau? could you translate an entire book?
tany’ir (stress final tany’ir) tag question, right? Fr., n’est-ce pas? added after the clause.
taucché n. corporation.
tẽ n. water.
tii adv. finally; tii násolpó you finally got it!
tiim n. female upper arm.
tijítâ n. sweat, specifically malodorous sweat (see also sul).
to pro. they.
tol n. symbol; glyph; mark.
triinge n. ceramic(s).
triinge n. ceramic material.
triingey adj. ceramic.
ttã n. rear end; posterior.
ttamm n. child.
ttau part. with (accompaniment).
ttâun n. resin, plastic.
ttâune n. plastic material.
ttâuney adj. plastic.
ttid n. rag, any tattered fabric.
ttrin n. beacon.
ttyang n. day.
ttyaunn n. agreement; contract.
ttyiil (Ditch. chił) adv. yet; still. go’ttyang ttyiil terrén they will still be young tomorrow.
ttyonn n. skilled creation; Liid! Nomaley dro ttyonn zen hlinngorjó Look! Little Noma has just made something amazing! Yanoppsâ dro ponsiroi zoja rā o dro sshwu ttyonn w’anté yű’ sesnẽ the Poly- chronom is believed to be some sort of technical marvel from some unknown intelligence.
ttyud n. end, soranngra cchā w’antë the end of life is death; gon iiwasã ngo ttyud ősrü, nn chon hlesma’sh hleponsiraté that tip of the nudge-rod is broken, but a certain wonder-dude seems clueless (about it).
tū n. frontier; horizon line; pwed tū renn unén the craft will come from the horizon.
tunn adv. now.
tunngem n. reality (this reality); tantang tunngem Œ’sh noita adütu, nn tyiil derrdē even though everything is horrible for me right now, I’m not going to lose who I am; ron tunngem epetrau, rang inngon inna ayirën if this reality completely changes, then that one won’t be any better.
tra n. the left (part or area or direction).
troì adj. left
trū adv. left, to the left, toward the left.
twā adv. even.
twâmm n. smell.
twâuj n. humor caused by botched automation.
tyã 1. n. mouth. 2. n. opening, Yal pẽba ngo tyã renn hlābyuggō the Yal fell out of the mouth of the ditch.
tyāwā n. goatee
tyal n. culture.

.ub. v. discuss; talk about.
.ubbr. v. be mysterious.
.ubr. 1. v. remain; persist. 2. v.adv. constantly, persistently; depamrirū, zonnu nemlo’ yu

zen dubrulrá “I will oppose your decision ’til my dying day!”

.ucch. v. bind, in particular handcuff. A common word of verbal violence, (Ẽ) pucchyá cuff you!
get cuffed! For exasperation, Ø pucchyá cuff me or (O'ngo) dã pucchyá cuff my balls! Very colloquial and low register, just pussh!

.ūch. v. be clear, be transparent; be translucent.

.uchn. v. be clever.

.ud. 1. v. be divided be separate. 2. v.adv. separately, tudongó they went out separately.

.ūd. 1. v. exceed (a limit); be too much. 2. v.adv. too.

.udd. v. be clever; (interesting).

ūdūdū adv. utterly, lit. “too, too.”

.ugg. 1. v. come out (of), emerge from; Yal pępba ngo tyā renn hläbýuggó the Yal fell out of the mouth of the ditch. 2. v. stand out;

.ugr. v. be permanent; be eternal.

.uj. 1. v. be certain; be indisputable. 2. v.adv. certainly; Chomma hlujaulén o yu jan hlôwayá he’s convinced himself that Chomma will certainly forget.

.ujj. v. be certain; be indisputable.

.ujm. v. like, have a preference for; roì zen dujme I prefer men.

.ukk. v. hate; despise; abhor.

.ul. v. see; ggii zen tinn hliidoì roì zen dulé I see a man who is reading a book.

.ulhl. v. be odd; be strange.

 ullam. v.ref. depart; leave (a location); may take either zen or renn for the location; Pyom renn nyulla zen tepiimmlerén they will never allow us to leave Pyom; Pyom zen lyulla pepiiggłó We’ve all be forbidden to leave Pyom.

.ullp. v. control.

.ullr. v. argue; dispute; pemla jan sippra síing yulrawa we argued about this decision among the management. pemla’sh sippra mar diimnh-lulró I argued with management about this decision (and likely got the decision reversed); depamrirũ, zonnu nemlo‘ yu zen dubruulrá “I will oppose your decision ’til my dying day!”

.uly. v. please (sense of like); Dulyau. Tanya llyā daryonreddé? Please. Could I select again?

.umm. v.ref. chat, go’tyang Trann nyummén we’ll chat with Trann tomorrow.

.umr. v. be employed; have work.

.un. 1. v. come; pwed tũ renn unén the craft will come from the horizon; iilsoi chyē ye iid tanlunó two hounds ran out at us. 2. in telling time, be, always in the perfective for the pres. and fut., tunn donró’nu’nó what time is it now? (< donró’nu unó); Kelta hlwén o yan, donró’nu’nó? What time will it be when Kelta returns?

.ūn. v. be a problem; be problematic; cause trouble; wāj iiyűné (it’s) just a little problem.

ūna n. problem; ūna zen dēliidén I will analyze the problem.

.und. v. rush; hurry.

.unl. v. be worthy.

.ūnng n. set, collection.

.ūnngch. v. crush.

.unnr. v. bother; burden.

.ūnt. v. be cold.

.iiy.ūnt. v. be chilly, be cool.

.uny. v. be five 5.

.up. v. throw.

.upch. v. vomit.

.uppy. v. explode, burst open; ló, dēzîramdů, pyōda iilsa ona mamm, zawsā ona uppyó i’m tellin’ ya, dude, the robot itself exploded before my very eyes.

.ur. 1. v. close, shut. 2. v. tie up, seal.

.a. yā pura n. phial.

.ūr. v. collapse; fall apart; hlimnawûrén he’s on the verge of work-collapse.

.urd. v. bend, curve; be flexible.

.urn. v. remove; take out; delist.
.urr.  v. be in charge.
.urr.  v. be funny; amuse.
.urrj.  v. learn, study.
.urt.  v. be blue.
.ury.  v. convert (into something else).
.us.  v. lack; be missing.
.ushr.  v. comprehend, grasp; singly, it only refers to comprehension.
.a.  .on.ushr.  v. catch, especially of something fleeing or about to escape, koilhan zen lonushroyá y’all caught whatever it was flying around!
.usn.  1.  v. run out, be used up, be gone.  2.  v.gov to be exhausted (due to), nadawusnatyá you look really exhausted (from work).
.usnod’ (stress final usnod’) adv., n., colloquial, yesterday (see usnottyang).
.usnottyang  adv., n. yesterday; (see usnod’).
.uss.  v. repeat.
.ũt.  v. be bad; tantang tunngem ō’sh noita adūtū, nn tyiil derrde even though everything is horrible for me right now, I’m not going to lose who I am.
.utr.  v. happen, occur; hlo ngo pyo’sh yannu dde zonnu utró when and how did that happen to his eye? tantang nepettū, nn zwī yauta onū utrén even though you’re completely opposed to it, the deal will go through; dro utra zen duló I saw something.
.uw.  v. return, go/come back; Senn nrawa iid tunn hluwē Senn is returning to the manufactory now.
.uy.  v. be ten, 10.
.ũy.  v.ref. have sex with.
.a.  jje sōsuya n. homosexual female.
.b.  roi sōsuya n. homosexual male.
.c.  .aut.ũy.  v. engage in prostitution; tantang dautiyyū, nn ŕ la o mauta wē dantira ngo jē’nubrayá! I may be a prostitute, but at least I’m not a sell-out like you!  • c.i. sōnautũya n. prostitute.  • c.ii. sōnautũyan n. prostitution.
.uz.  v. be next.
.uzr.  v. save (from harm).
.uzy.  v. be thirsty.
.uzzy.  v. tremble; shake, violently, as in mixing paint.
.uzzyasã n. mixing machine.  uzzyasã era n. earthquake; uzzyasã iiyera mild earthquake.

ఫ్రేండు సంబంధండి

wā  n. hair, fur.
wācha  n. scuff, whiskers.
wāj  adv. just; only; wāj nrōzad enchó just a few minutes.
wang  n. infant; Chyiī Yopa rā o wang hlējyō Chyiī had Yopa’s baby.
waud  n. corpse; dead body.
waunn  n. bottom; sole (of the foot).
wenrn  n. model.
weng  n. fabric, cloth.
wenge  n. cloth material.
wengey  adj. made of cloth, fabric.
wē  part. predicate marker; usually elided to w’ before vowels; may be omitted altogether when the context is clear; sōga wē hlanta iradé he’s not really a spy; gem gen’nū w’antyá? what is all this?!
wiil  n. nucleus; core.
wiir  n. right; permission; confined to Mizemmian contract law.
a. *wiir* .er. v. grant formal privileges for, *MngR* Shoï ngo Bbed pră Abem ngo Yuzz ye o zwan ngo sekna zen *wiir* abreró *MngR* has (officially and beneficiently) granted to Bbed Shoï transfer of employment to the world of Yuzz.

**wo** n. off world; foreign; unfamiliar; *gemoi* roi, wo ngo tauchê pră o sóga wë hlonantë this man is undeniably a spy for a foreign corporation.

**wo** see o.

**Yanoppsă** n. Polychronom, *Yanoppsă* ngo sed chî yauyamó we floated through the walls of the Polychronom.

**yâud** 1. n. personality. 2. n. character; hlo('sh) yâu'dadêkwë he's really trashy.

**yaumm** n. sun, star.

**ye** part. in, at, general locative; Ø'ngo so ye adlë it hurts in my arm.

**yéd** n. (slang) cock, dick.

**yej** n. female muscles, musculature; hlo'shyejadãjë she's very lithe.

**yel** part. before, temporal; nomja yej jjir zen nömrau wash your hand before you eat.

**yeng** part. during, while, when.

**yĩ** n. anus.

**yĩnyā** n. “bullshit,” in the sense of non-sense, etc.

a. *yĩnyā* .er. v. talk BS.

**yin** part. with, by means of; instrumental; ggyo yin nenauzau try doing it with a tool.

a. triinge ggyo n. tool made of ceramic.

b. triinge pră o ggyo n. tool for working ceramic material.

c. trii'ngo ggyo n. tool related to ceramics.

**yinnra** adv. nowhere; tunn nerba zen yinnra
duliré I don’t see what you’re talking about anywhere.
yir interj. no.
yírhlán prn. nobody, no one; hlwud Ttadda zen
tedwú, yírhlán topíra nwayá hlépodyayá Ol’ Ttad
there is such an utter moron that nobody wants him to
belong to their team.
yiyir (accent final) idiom, isn’t it? ain’t it? right?
when the speaker strongly expects you to agree; the
register is somewhat low; Go’nngyo zen niilauzā.
Nakkabbelmé, yíyír? Try liftin’ that damn tool. It’s
fuckin’ heavy, ain’t it?
yõ n. ice.
yõe n. ice material.
yongwá n. pubic hair (see also shongwá).
yõnr’ersa n. igloo, lumitalo.
yõi n. exoskeleton; shell; carapace.
yø prn. we (exclusive).
yøi adj. upper, up high (see yaj).
yũ’ conj. that, clause-final conjunction for re-
ported speech and thought; gema zwí brian wé
antén yũ’ dapné I think this is the night. The use
of yũ’ is sufficient to imply a verb of speaking or
cognition, with the main verb focusing on other el-
ements, Yir! yũ’ hlosyobesó “No!” he (said) with a
sinister grin.
yu’ssà (< yud.sá) n. interface.
yud n. translation (see suryamda); tanya yud zen
jí něrō? did you analyze the translation?
yun part. on (top of), on the surface of; touching; auja
yun amma zen hliichwau connect the yellow one to
the blue one.
yuyũ hluhlũ rude onomatopoeia for
when people are talking to themselves oddly, often
implying mental illness.
a. yuyũ hluhlũ .er. v. mumble to oneself; Q: Gìd
nranu’shnarė? A:Drogalyuyũ’hlauhluhluwherė Q: Do you know where Gìd is? A: Probably off mum-
bbling to himself somewhere.
zã n. male muscles, musculature; hlo’sh zã’dìizyė
he’s really built.
zad n. part.
zann adv. then (a distant point in time).
zanngal n. another (distant) reality.
zar n. surface.
zaud n. wax.
zasã (some might spell it zausã, ignoring—or
not recognizing—the verbal element .aw. work) n.
robot;
zē adv. already.
zel n. situation; “the deal.”
zelojja n. phenomenon; dro keng iwū zwi zelo-
ja Yanoppsā rā tunn pasté the phenomenon is being
transmitted somehow or other from the Polychronom.
zen part. direct object marker.
ziimm n. information.
zin n. hanging out, chilling, impromptu meeting or
party. This is originally a Mizemmian term meaning
roughly “invite/summons” for the context of being
called to appear before a supervisor. The (ironic)
meaning morphed into the current semantic range
which has a legitimate neutral to positive conno-
tation. Gal zín yeng o parrib onndiinwayá that
movie during the get-together was awesome!
a. zin .er. v. have an informal gathering.
zon part. via, by way of; following.
zonnu adv. how? hlo ngo pyø’sh yannu dde
when and how did that happen to his eye?

when? (during which period of time); see also yannu; zranu Kana gem hlessén when will Kana be here?

n. eon.

n. illusion(s).

n. nectar.

part. excepting, except (for), excluding.

n. (personal) well-being.

n. currency; credit; dollars.

adv. somewhat.

n. role; professional job.

Role Maser (in the yal culture).

adv. might, may, used with -au in the present, you may be correct; with normal tense marking for past and future, we may go; he may have gone; he may have been going. A: Tanya Radá zwī sōga zwī hliibbró he may have been going. B: Pan auwirè. Hlaryé yū’ desné A: Could Radá be the spy? B: Likely not. I believe it’s someone else.

n. transaction; deal.

art. the previously discussed, reinforcing the definite nature of the discourse topic; the colors (we were discussing) are red and brown; the deal will go through.

n. prize.

n. male upper arm.

n. hero.

n. divison; group; unit (of people typically).

n. fate; destiny.

n. outer elbow.

B Names

Female first names: Azé, Briil, Chyii, Etu, Giilya, Hlala, Jeya, Jjau, Kada, Kahla, Kaja, Kana, Kejja, Kelta, Kepa, Kerrda, Kili, Lassu, Lled, Lyā, Lyadii, Lyau, Nēna, Ølla, Øwel, Pøm, Pri-inng, Radá, Ralya, Sríinya, Talii, Trenna, Wanya, Womé, Yatttí, Yerra, Yiizii, Yiiyii.


Unisex first names: Ångg, lissya, Koyo, Noma, Pød, Yeng.

Family names date back to the times of the original acquisition of Pyom by Royddin and were common terms for occupations and functional areas at that time. Some of these are still relevant terms in the language (pwed, jjuj, ð) and some are still close, such as denn algorithm, but most are purely names to residents of the Planet. The vast majority would not associate Bbríd with robots for any reason. Acquired labor force members get Nrawa Manufactory as their family name.
• Bbrid Robots
• Chyŏng Assembly
• Ddar Runner
• Ddensity Computers
• Ėj Plumber
• Hlwamm Miller
• Jjuj Metal
• Kyūunng Mold Maker
• Kyiid Repair
• Llyamm Technical/Systems
• Mmēj Clerk
• Nremm Foreman
• Ō Engineer
• Pwed Vehicles
• Rryāj Driving
• Shoii Wood
• Snaung Mechanic
• Snèd Logistics
• Srāud Construction
• Ssød Human Resources
• Ttad Maintenance
• Ttiinng Saw/Cut
• Ttred Loader
• Ttū Efficiency
• Yurr Security

In giving someone’s first name, the order is Family Name ngo First Name, with ngo often written without the vowel: Ddar ngo Resh, Mmēj ng Kana.

It’s somewhat rare for people’s last names to be used as a primary form of address. Using it typically indicates some kind of criminal reputation.
“Proper” Siinyamda per se, is a thing of the past in many senses. But, it was characterized by a crisp accent somewhat akin to a French person speaking Italian. In the area around Senn, there are some management elites who still speak the Pyomian dialect of Mizemm (Corporate Standard). Although there are many direct loans in Siinyamda from Mizemm, the languages are not in any way mutually intelligible. And, at the far end of Siinyamda (technically speaking, Padnamda) there is the broad dialect known “officially” to Senn as Sumirìngo Pamda (The Speech of Unemployment), but everyone calls it Pẽbmanda (Ditch Talk) or simply Pẽba (ditch, .ẽb. dig a hole or trench). In English the name is “Ditchling,” after the inhabitants themselves. To a speaker of the workplace dialect, Pẽbmanda comes across similar to the gap between a French person speaking Italian and Brazilian Portuguese. It can be very difficult for them to understand each other. Here’s why:

Standard  Pẽbũ namdwin.  Ė’sh eppũnobeddė.
        Don’t speak Ditchling. It can get you in much trouble.

Pẽba    Pẽba namdirā.  Efo guna Ė’pre niređa.
        Don’cha talk Ditchling. Ye can bring a heap o’ that trouble on’ya.

The dot under vowels marks a reduced vowel, with a raised pitch of the vowel in the following syllable.

Other noteworthy features of Ditchling —

Obligatory g- on inanimate derived nouns (from ge’, go’, ga’, deictic markers). St.: ñna, Ditch.: guna, trouble. If literate speakers of Siinyamda had occasion to write down Ditchling, they might spell these with g’.

Derivation of plural animate nouns with t- and an absence of s-forms: St.: sōcchā, ghost, Ditch.: h.iw.a/t.iw.a, ghost/ghosts (< *s.iw.a/sôn.iw.a).

Sparing use of .ant. or its being replaced entirely by a fixed form yā that is only used when the speaker feels certain of facts.

Standard  Summũ, gem sōcchā tantė.  They say this place is haunted.

Pẽba    Ge tiwa yun tumma.  They gossip that (there are) ghosts here.

Wāsh todjumman, nn ge tiwa yā.  They are just idly gossiping, but it’s definitely haunted here.

There are many basic differences in vocabulary, St. jjiir hand vs. Ditch. tō, St. bāu pobbra “zombie,” someone brain-washed, vs. hāshāṛya “he meakly wanders.”

Word order is rather strictly (S) O S.V in Ditchling and the particle zen is extremely rare for transitive verbs. The other most common particle is prē (a mixed dative/benefactive).
Standard maintains a plethora of particles (cases) from Mizemmian origins, Ditchling often reverts to native roots in the same context.

<table>
<thead>
<tr>
<th>Standard</th>
<th>Pëba</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jjiir zen nejwînn</td>
<td>Tô nejiřľä. Gyho ejû nenâzâ.</td>
<td>Don’t use your hand(s). Try doing it with a tool.</td>
</tr>
<tr>
<td>Nomja yel jjiir zen noîmrau</td>
<td>Nomja āwū tô nîmrlľä.</td>
<td>Wash your hands before you eat.</td>
</tr>
</tbody>
</table>

The standard language lacks a progressive tense and accomplishes it with tunn now, usually right before the verb. Ditchling has reanalyzed the -an ending (act of/process of X) as progressive.

<table>
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<th>Pëba</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Senn nrawa iid tunn hluwé.</td>
<td>Senn nřḷawa ga huwan.</td>
<td>Senn is returning to the manufactory (now).</td>
</tr>
</tbody>
</table>

Words derived via -an in standard Siinyamda can only be used properly as nouns, but not so in Ditchling. A speaker of standard would likely hear Senn nřḷawa ga huwan as Senn, y’al’s working (there?) [gibberish...].” In Ditchling, .uw. expects both a subject and a location (in that order). If the location were missing then the meaning “headed back (to where he normally is)” would be the default deduction.

Factory workers, particularly males, also often attempt to emulate Ditchling in their cursing for an extra dose of testosterone. This has produced the male pseudo-pronoun lō (/loː/) which is a variant of Ditchling rľô (St.: roi male; man). It is comfortably translated as “dude” or Spanish “güey.” With the masculine diminutive -da added the vowel is often shortened to normal length producing Loda, in the atmosphere of “Bro.” So, Lô, pucchyá!; Lôda, pûsh! (< p.ucch∅); and even G’adûsh, Loda that reall cuffs, Bro (cf. “that SUX ASS, Bro”) are common in speech among male friends. This also serves in the sense of “Busted!” with Ø’zn tucchô they’ve cuffed me. And Nucchén is common for “You’re gonna KILL me!” when casually asking for forgiveness in advance of explaining a confession. If threatening another with physical violence, Dinncuchén, Lô! I’m about to fuck (you) up, Man!
D Conversational Routines

Nyey hello! (2 people meet)
Lyey hello! (3+ people meet)
Zo’nnoita? How is everything? Much less common and “old fashioned:” Zo’nnoikya?)
Zo’nnałdé? Zo’nnałdwa? How are you, how have you been getting along?
Ta’nnołdwé? Tan’lodwé? Are you well (now)?
Ta’nnubrodwa? Tan’lobrodwa? Have you been well (since we last met?)
N/Latodwé or N/Lodwaté. You seem well.
Danyè. I thank. Thank you. Danyá! thanks very much!

For please you have to decide who should be pleased by the theoretical result of the proposal.

Dulyau or Dulyũ, X. I would be pleased if X, (please do something for me.)
N/L/Hl/Tulyau or N/L/Hl/Tulyũ, X. May it please you/him/her/them to/for X.
Nulyau. Ėprä gem pomja / (antè. / zen dassó / delló). (please, I’m offering something (up) to you (or your people).

Pinn zen zwé nebla’sh dadulyén. You could translate this as please do me the honor of accepting it. This would be for a thing that’s there. If you had made a proposal like marrying someone, then:

Nulyau. Nyẽ meyedwa zen dadopé. (Ron) (Geng’ya’sh) zwé neblén o yun/yu’sh, (rang) depulyén. Please. I so want us to be married. (If) (This thing/idea) you would accept, (then) I’ll be over the moon.

There would not be two things in the topical/focus so: Geng’ya’sh zwé neblén o yun, depijulyén. If and then are not as obligatory as they are in English. More used for emphasis in theoretical scenarios.

Slang:

Q: ’Nnagwa? ’N(u)lagwa? (X’nul/l.ag.wa?) Wha’ss up? (What... have you been smuggling?)
   Epakketla, Lōda. Nothin’ the fuck at all, bro.
   Wā’chud / Wā’ppā, Bbyoda. Same ’ol shit, Boss.
   Lō, nu’sh? / Lōda, nu’sh? How ’bout’chu?

The REALLY illicit or extreme answer to this is yĩn’etla my ass is empty. It implies even that I’m not eating enough to need to take a dump. “I ain’t (even) got SHIT goin’ on.”

Q: Lō, yëd/tong/bbyod zôn’aldwa / zôn hlaldwa? Dude, how’s it hanging?
   A: Hleppuggwa, Lōd’, Dany’. Nnu’sh? He’s been “up” a lot lately, Bro, Thanx. How ’bout you?
   A. Dàudeddré. Hlan pitewè. Can’t complain. He’s gettin’ his fare share of suckin’ ’n’ lickin’.
Less vulgar:

Q: Nyey, Lō, Cchil purnó?! Hey, Man, still not delisted?
A: Nyey, Lōda, Tã, cchil tōsrā. Ddē nosū, Sadiij’l! Hey, Bro, Yeah, they still don’t know (about whatever I’m likely doing to get be delisted). And you too! Congrats!

Farewells (depends on context of the goodbye):

Nodwau. Lodwau. Ne well.

Nashtøngau. Lashtøngau “Go and come back safely”
Nyìmney! Lyìmney! “See you” (again) soon.
Llyã nyeya’j / lyeya’j Until we’re together next together, until I see you (we see each other) again.
Dâd! Bye! (said by the person who does not go.)
Nãd! Lãd! Bye! (said by the person leaving.)

Slang (on goodbye):

Ølmē’rlirē (< ølma erlirē) or Ølmē’rliryā or Ditch Nō’rlme’rlhirlā (< noi ølma erlirē) The obligations don’t wait (patiently), Ditch: All (of the) obligations don’t wait (patiently). “Gotta go. Lots to do.”
Gāgā memyirā. Wedges don’t assemble themselves.
Ssi’nnén Well, it will be soon, “Catch’ya later!”
Nō’té’zn nucchā Cuff’em all, “Don’ let nobody mess wit’cha.”

Names and introductions:

Zonnu nondrė? Zo’nndondré? What’s your name? Also just nondra’nu? in a very low register.
Ddûd dondré. Ddē (n)Ē nu’sh? (Ddē’Nē’nnu’sh?) My name is/I’m Ddûd. And what about you, what’s yours?
Ø’sh Etiimm. Nyiijoyē. I’m Etiimm, Nice to meet you.
Ē’sh zzē’nu antē? Nranu nersē? What’s your group? Where do you bunk/live?
Ø’sh aunwuyonna (84a) pedwē. Abbasā derē. Dwu’sh (/Nr’ersa’sh) wezletoi llaung (or Nr’ezleta) y’antē. Cchu’ppēba. I’m in Group 84 (more like “I belong to the 84th,” lit. “I’m owned by 84.”) I run a loader. (my) dorm is in section/area 103. (It’s a) shit hole.
Ē’sh dwuj nrappā w’osantū, g’epohla. What a surprise that your dorm is a toilet too.

They don’t talk about the weather much,

Ssa, ge’ttyang sennleddē. Well, one can breathe today.
Tan. (Tā., Tang.) Ny/Lyijjeddē. Yes. (Yeah., Yep.) We can be happy.
Tan. (Tā., Tang.) Ny/Lyanyeddē. Yes. (Yeah., Yep.) We can be grateful.
E  Font and Script Variants

\[ \text{ô} \text{ê} \text{ë} \text{ö} \text{å} \text{ä} \text{ö} \text{å} \text{ü} \text{ö} \]
\[ \text{ø} \text{å} \text{u} \text{e} \text{o} \text{i} \text{i} \text{ø} \text{i} \text{o} \text{l} \text{o} \text{ï} \text{e} \text{y} \]

\[ \text{n} \text{h} \text{n} \text{k} \text{k} \text{p} \text{t} \text{d} \text{ch} \text{c} \text{t} \text{d} \text{ch} \text{j} \text{sh} \text{sh} \text{g} \text{ss} \text{ss} \text{s} \text{h} \text{l} \text{r} \text{r} \text{r} \text{l} \text{l} \text{w} \text{y} \text{m} \text{m} \text{m} \text{ng} \text{ng} \text{d} \text{m} \text{d} \text{m} \text{n} \text{n} \text{a} \text{e} \text{u} \text{au} \text{e} \text{o} \text{o} \text{i} \text{i} \text{ø} \text{i} \text{ø} \text{å} \text{ä} \text{å} \text{ù} \text{á} \text{è} \text{ó} \text{ö} \text{ö} \text{ì} \text{é} \text{ì} \text{ï} \text{ë} \text{ý} \text{ë} \text{y} \text{ey} \text{ay} \]