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The Language of the People of the Plains

The Jogos Nhai

Dash Stevens

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1.0 Introduction - The People

The People of the Plains, the *Jogos Nhai*, are a group of nomadic zorselords who occupy the vast, scrubby plains east of the Bone Mountains, on Essos. The Jogos Nhai are a warrior people, lead by their warchiefs: the *Jhat* [ʒat]; as well, the *Sahrang-Guciguro* [sahraŋ gutʃiguro], or Moonsinger Priestesses, who perform essential duties for the clan when not actively at war. As well, each clan of the Jogos Nhai unites under the banner of one *Jhattar* [ʒatːaʃ], or Jhat of Jhats. Each person born of the Jhat or Guciguro castes has their head bound as an infant, resulting in slightly pointed skulls in adulthood.

The Jogos Nhai regularly crossbreed horses and zebras from two wild herds, resulting in zorses, which are bred for their hardiness and tamability.

The Jogos Nhai are a warlike and war-loving people. While they never fight amongst themselves (such interior conflict is expressly forbidden by the Moonsingers), they are in a constant state of war with their neighbors; to the south, the Golden Empire of Yi-Ti is a favorite target. Indeed, the first Jhattar, Jhea, destroyed the army sent to eradicate them and executed the boy Emperor, Lo Bu. At each subsequent Jhattar's ascension, it is customary (and ritual) to drink *khaghaz* [xaxaʒ], or fermented mare's milk, from the gilded skull of Lo Bu.

2.0 Grammar

2.1 Typology

The language of the Jogos Nhai has a predominate SOV word order; more specifically, the word order aligns to the following structure:

[Time]-[Det/Adj]-Agent-[Det/Adj]-Patient-[I.Object]-[Adv/Time/Instrument]-Verb
As well, the language is a split-tripartite language; that is the say, the core cases are ergative, absolutive, and accusative with the non-core cases: genitive, dative, ablative, and lative. The pronouns, however, lack ergative case marking, and are thus glossed as the nominative case. It is agglutinative and almost exclusively suffixing. Its headedness is head-final.

2.2 Phonology

2.2.1 Proto-Phonology

The phonemes present in Proto-Jogos Nhai are as follows:

consonants	labial	alveolar	palatal	velar	uvular	glottal
nasal	m, m̥	n, n̥	ɲ, ɲ̥	ŋ, ŋ̥		
stop	p, b	t, d	c, ɟ	k, g	q	ʔ
fricative	f, v	s, z	ç, ʝ	x, ɣ		h
approximant		ɾ, l	j		ʀ	
vowels	front	central	back			
high	i, y	ɨ	u			
mid	ɛ, œ	ə	ɔ			
low	æ		a			

2.2.2 Modern Phonology

And the modern phonology:

consonants	labial	alveolar	palatal	velar	uvular	glottal
nasal	m	n	ɲ	ŋ		
stop	p, b	t, d		k, g	q	ʔ
affricate			tʃ, dʒ			
fricative	f, v	s, z	ʃ, ʒ	x, ɣ		h
approximant		ɾ, l	j			
vowels	front	central	back			
high	i, ɪ		u			
mid	e, ɛ		ɔ			
low		a				

2.2.3 Phonotactics

The basic syllable shape is (C)V(C)(C), where C is a consonant and V is a vowel. Words are predominantly monosyllabic, but bisyllabic words aren't infrequent. Loanwords are borrowed into the language to fit the phonology and syllable structure. "Westeros" would be [vɛs.tɛ.'rɔs]. Daenerys would be either [dɛ.ne.'rɪs] or [dɛ.ne.'rɪs] depending on the speaker. Stop consonants geminate on syllable boundaries.

2.2.4 Historical Sound Changes

As Jogos Nhai has a highly conservative speaker base, the sound changes over time have been somewhat minimal. However, the primary sound changes which occurred are thus:

- | | |
|------------------------------------|-------------------------|
| 1. N[-voice] > [+voice] / _ | *dæmpɔɾ "what" > dempɔɾ |
| 2. [c, ʃ] > [tʃ, dʒ] / _ | *xiʃɔ "many" > xidʒɔ |
| 3. [ç, ʝ] > [ʃ, ʒ] / _ | *ʝat "warchief" > ʒat |
| 4. [ʀ] > [ʁ] / _ | *dɛʀ "foot" > dɛʁ |
| 5. [i] > [ɪ] / _ | *niqæl "bone" > nɪqel |
| 6. V[+round][-back] > [-round] / _ | *samɣk "2pl" > samɪk |
| 7. [æ] > [e] / _ | *dæmpɔɾ "what" > dempɔɾ |
| 8. [ɑ] > [a] / _ | *qɪrɑɾ "where" > qɪraɾ |
| 9. [ə] > [ɛ] / _ | *dəs "this" > dɛs |

2.2.5 Allophony

The allophonic rules for Jogos Nhai are as follows:

N > [-voice] / #_

V[+tense] > [-high] / _C[+uvular]; _C[+glottal]

EX: [i] > [e] / _[q]

V[-high][-tense] > [+tense] / _[j]

EX: [ɛ] > [e] / _[j]

[a] > [ɑ] / _C[+velar]; _C[+uvular]

N > [+place] / _C[-cont]

EX: [n] > [ŋ] / _[k]

C[-nasal] > [-voice] / _#

2.2.6 Stress

Stress in Jogos Nhai predictably falls on the most-ultimate heavy syllable, unless a consonant in the coda position would trigger a geminate, in which case that syllable would receive the stress. Elsewhere, the final-most syllable is stressed.

Examples:

[xa.'ʔaz] “khaghaz”, fermented mare’s milk

[ʔat] “Jhat”, warchief

[ʔat:aɕ] “jhattar”, Jhat of Jhats

2.3 Morphology

2.3.1 Nominal Number

Jogos Nhai only distinguishes between two numbers: singular, and plural. As determiners, it also possesses words for the paucal and collective. Their counting system is Base-10.

Singular:	zaf.aɕ - slave	rɛn - cat
Two:	tat.ge zaf.a.e	tat.ge rɛn.ɛt
Three:	ɳat.ge zaf.a.e	ɳat.ge rɛn.ɛt
Plural:	zaf.a.e	rɛn.ɛt

When counting nouns, numbers take the genitive suffix for Class 1, regardless of the noun it’s counting. As well, each noun class (discussed in a later section) has its own plural suffix: the Class 1 plural suffix -e comes from *be.de “a huddle” > *feʔe > -e; Class 2 comes from *xɛt “a pile” > -ɛt; Class 3 comes from *tuɣ “swarm” > -tu; Class 4 comes from *ɳa.ɔ “collection” > *aɳaɔ > -aɳ; Class 5 comes from *ʔut “all” > -u.

2.3.2 Nominal Case

The core cases are: ergative (agent of a transitive verb); absolutive (agent of an intransitive verb); and accusative (patient of a transitive verb). As well, it has the non-core cases: genitive (possessor); dative (indirect object, as well as the case taken by the object of a possessor); ablative (motion from something/somewhere); and lative (motion towards something/somewhere). In colloquial speech, it is not uncommon to use the lative case for the indirect object instead of the dative.

Pronouns lack ergative case marking, and thus take a singular agentive case: the nominative.

	Class 1	Class 2	Class 3	Class 4	Class 5
ABS	∅	∅	∅	∅	∅
ERG	-ɔ < *xɔf “head”	-ɔ < *xɔf “head”	-ɔ < *xɔf “head”	-ge < *get “hand”†	-aŋ < *kaŋ “leader”
ACC	-ia < *ɣiaqat “to hit”	-ɔra < *ɣɔraxat “to bite”	-la < *ɣɔraxat “to bite”	-eje < *get “hand”	-ip < *ɣipit “to command”
GEN	-ge < *get “hand”	-et < *eɬet “to give”	-ul < *bul “foot”		-aŋ < *kaŋ “leader”
DAT	-et < *eɬet “to give”		-ɔ < *xɔqɔt “to pick up”		-et < *eɬet “to give”
ABL	-lɔ < *lɔvɔ “back”		-u < *puxut “to swim”		-je < *kejet “to ride”
LAT	-aŋ < *xaŋ “chest”	-u < *quyut “to run”	-u < *puxut “to swim”		-aŋ < *kaŋ “north”

2.3.3 Noun Classes

There are five noun classes: people (all count nouns; Class 1), land animals (includes all aquatic animals; Class 2), flying animals (including all insects; Class 3), instruments/ weapons/ other inanimates (Class 4), and places/ collections/ assemblies/ abstracts/ deities (Class 5).

2.3.4 Sample Declensional Paradigm

	Class 1	Class 2	Class 3	Class 4	Class 5
ABS	hirtʃ “person”	tʃar.'lej “dog”	zan “eagle”	'hɔv.ɛl “sword”	ɲai “a people”
ERG	'hirtʃ.ɔ	tʃar.'lej.ɔ	'zan.ɔ	hɔ.'vɛl.ge	ɲa.'jan
ACC	'hirtʃ.a	tʃar.'lej.ɔ.ra	'zan.la	'hɔv.ɛl.e.je	ɲa.'jɪp
GEN	'hirtʃ.e.ge	tʃar.'lej.ɛt	'zan.ul	hɔ.'vɛl.e.je	'ɲaj.aŋ
DAT	'hirtʃ.ɛt	tʃar.le.'jɛt	'zan.ɔ	hɔ.'vɛl.e.je	'ɲaj.ɛt
ABL	'hirtʃ.ɔ.lɔ	tʃar.'lej.u	'zan.u	'hɔv.ɛl.e.je	ɲa.'jɛ
LAT	'hirtʃ.aŋ	tʃar.le.ju	'zan.u	'hɔv.ɛl.e.je	'ɲaj.aŋ

2.3.5 Verbal Tense

There are three tenses: past, non-past, and distant past (or narrative past; frequently used in clan stories). Tense forms differ depending on the verb class the verb belongs to (there are five - a-class, e-class, i-class, o-class, and u-class).

	Non-Past	Past	Narrative Past
A-Class	-∅	-(d)aɣ	-(d)ajɔɣ
E-Class	-∅	-(d)eɣ	-(d)ejɔɣ
I-Class	-∅	-(d)iɣ	-(d)ajiɣ
O-Class	-∅	-(d)ɔɣ	-(d)ɔran
U-Class	-∅	-(d)ɔɣ	-(d)ajuɣ

The past form is -(d)Vɣ (from *dɔran “previous”) where V is a reduplication of the ultimate-most vowel in the stem, except if the vowel is /ɪ ɛ u/ in which case it becomes /i e ɔ/ respectively; /d/ is retained if a vowel cluster would be formed, or after nasals. The narrative past seeks to further distance the past with additional phonological distance: insertion of -jɔ- (from *qajɔɣ “history”) after the vowel for A- and E-class tense endings, of -aj- (also from *qajɔɣ) for I-class and U-class (and a

restoration of /u/), and the retention of -an for O-class. As an example, the verb “to eat” in various conjugations:

Infinitive	Non-Past	Past	Narrative Past
taŋɔnɔt	taŋɔn	taŋɔndɔr	taŋɔndɔran

Infinitives are formed as -Vt where V is a reduplication of the ultimate-most vowel, unless the vowel is /i e/ in which case it becomes /ɪ ɛ/ respectively; /t/ is epenthetic, the result of a general dispreference for word-final vowels.

2.3.6 Verbal Aspect

The aspects distinguished are: habitual, progressive, past-perfective, and past-imperfective.

- The habitual is the base form in the non-past tense.
 - ŋat taŋɔn - 1sg eat[NPST.HAB] means “I eat” or the past perfective (seen later)
- Progressiveness is marked by using the proximal demonstrative dəs before the verb.
 - ŋat dəs taŋɔn - 1sg DET[prox] eat[NPST] means “I am eating right now”
- The imperfective is the default form of the past tense.
 - ŋat taŋɔn-dɔɣ - 1sg eat-PST.IPFV means “I was eating”
- The base form is used to mark the perfective aspect in the past tense.
 - ŋat taŋɔn - 1sg eat[PST.PFV] could also mean “I ate” (generally uncommon in daily usage)

2.3.7 Verbal Modality

The modes expressed on verbs are:

- Indicative - default form of all verbs
- Negative - marked with the suffix -guɭ < *ugul “lack”
- Optative - expressing a wish or want of the speaker: -adi < *xagati “wish”
 - Combined with the imperative, it forms the optative imperative, eg “I want you to clean the zorses”.
- Imperative - expresses a command of the listener; used as the base form without referring to the person (or animal) addressed.
 - ex: samja ʔiaq! “hit him/her!”

2.3.8 Nominal and Verbal Modifiers

2.3.8.1 Nominal Modifiers

Adjectives do not take agreement with the objects they modify. As well, any noun can take one of two adjectival suffixes: *-ɔs* or *-tʃetʃe*. The former suffix is a plain adjectival suffix, meaning that it directly describes something. The name of the people is [dʒɔgɔs ɲai] - the people of the plains, or the plains people; the latter suffix is the simulative, meaning that the object being modified has the aspect of, or characteristics similar to, the object describing them - saying [dʒɔgtʃetʃe hirtʃ] would equate to saying that a person embodies the flatlands. To call someone stubborn, the phrase [sa ʃatʃetʃe sa] means “you are like a zorse”, meaning stubborn.

Determiners distinguish between levels of proximity: proximal, medial, and distal.

Demonstratives	zafaɾ - slave	ahain - yurt
Proximal “this”	dɛs zafaɾ	dɛs ahain
Medial “that”	dɛsɛm zafaɾ	dɛsɛm ahain
Distal “that ... over there”	dasam zafaɾ	dasam ahain

The order for modifiers is strict modifier-noun.

2.3.8.2 Verbal Modifiers

Adverbs take the same route to modification as their nominal counterparts. Temporal adverbs can be placed either at the beginning of the sentence (eg: “last night” [dɔɾyʉ], or “now” [ruqɔ]) or before the verb they modify; this is taken to be perfectly clear in the context of a Jogos Nhais sentence. Local adverbs take the ablative or lative cases for the origins or destinations of the movement, respectively. The manner or instrument by which an action is taken assigns the instrumental suffix *-(h)ɔɔ* to the manner or instrument. To say, “I rode swiftly from Yi-Ti by zorse last night,” one would say: [dɔɾyʉ ɲat jitije ʃatɔ mis ɔ keɔɔ] - *last-night 1sg[NOM] Yi-Ti-ABL zorse-INST swift ride-PST*.

2.4 Syntax

2.4.1 Valency

With passive sentences, the remaining patient being acted upon remains in the case it was assigned by the verb. A zorse being ridden remains in the accusative case, for example. When reintroducing an agent, the agent gets demoted to the absolutive case and comes in the second position. However, an equally valid method of reintroducing an agent takes both agent and patient and demotes both to the absolutive case, following standard SOV word order. While both methods are productive, the former method is by far more common.

2.4.2 Question Formation

2.4.2.1 Yes/No Questions

To form a simple yes/no question, the patient takes the first position, the agent takes the second position, and a rising intonation is placed on the verb.

For example:

sam ʒatia sa > ʒatia sam sá?

sam ʒat -ia sa
3sg[NOM] jhat -ACC be[NPST]

“He is a jhat.”

ʒat -ia sam sá?
jhat -ACC 3sg[NOM] be[NPST]?

“Is he a jhat?”

2.4.2.2 WH-Questions

WH-questions follow the same object fronting as yes/no questions, and the same rising intonation on the verb. WH-words are used in place of their counterparts.

For example:

sam samja ʒiaqaʒ > ʒim sam ʒiaqáʒ?

sam sam -(i)a ʒiaq -aʒ
3sg[NOM] 3sg -ACC hit -PST

“He hit them.”

ʒim sam ʒiaq -áʒ?
who 3sg[NOM] hit -PST

“Who did he hit?”

2.4.2.3 WH-Words

who	yim < *rim “outsider”†
what/which	dəmpɔŋ < *dəmpɔr “which”††
where	qiraŋ < *qis + *rar “place”
when	qimin < *qis + *myn “time”
why	ɳlat < *qis + *lahat “reason”†††
how	ɳulɔŋ < *qis + *ulɔrat “process, means”†††

†: shifted to an interrogative in an early stage, replaced by the term [jug:u] meaning “breathless”.

††: the meaning of “which” marking specificity allowed the word to take over for a now non-productive word for “what”, *qis. This original word formed the basis for the other interrogatives.

†††: these forms underwent additional sound changes, further reducing /q/ to /ʔ/ and, in the case of ɳulɔŋ a simplification of the resultant vowel cluster to the “stronger” /u/.

2.4.3 Relative Clauses

2.4.3.1 Nominal Relativizers

Relative clauses are broken down by the noun class that they relativize: Class I (people, pronouns) take the 3sg pronoun as their relative marker. Classes II-V take the proximal demonstrative as their relative marker. The clause itself is embedded in APV format, internally headed, onto either the patient or agent in a sentence; thus, a sentence with a relative clause might be broken down as “(the man [he a sword has])(the woman)(killed)” meaning “the man with the sword killed the woman” or “the man who has the sword killed the woman.”. “The man who was seen ...” would be (in a transitive sentence):

ɳəvɔ sa ɳəvɔ ɔjɔɔŋ ...

ɳəv	-ɔ	sam	ɳəv	-ia	ɔjq	-ɔŋ	...
man	-ERG	3sg[NOM]	man	-ACC	see	-PST	...

Class I: who is/has/&c.	sam (3sg[NOM])
Class II-V: that is/has/&c.	dəs (det[PROX])

2.4.3.2 Locative Relativizers

Locative relativizers utilize the distal determiner /dasam/ to mark a relative clause. For example:

ɲat dasam sam sa taɲɔndɔɽ
 ɲat dasam sam sa taɲɔn -dɔɽ
 1sg[NOM] det[DIST] 3sg[NOM] be[NPST] eat -PST
 “I ate where he is (standing/sitting/existing/&c. currently).”

2.4.3.3 Temporal Relativizers

Temporal relativizers use the construction of the medial determiner /dəsəm/ and the word for time, /mɪn/, forming /dəsəmɪn/.

For example:

ɲat dəsəmɪn ɲat bana taɲɔn
 ɲat dəsəmɪn ɲat bana taɲɔɲ
 1sg[NOM] REL[TEMP] 1sg[NOM] hunger[NPST] eat[NPST]

2.4.4 Negation

Verbs are negated as a modal expressed directly on the verb, which is the suffix -gul. To turn the sentence “I ate” [ɲat taɲɔndɔɽ] to the negative “I did not eat”, one would say [ɲat taɲɔndɔɽgul].

3.0 Orthography

The writing system of Jogos Nhai is an abugida, written left to right. Geminate consonants can be written one on top of the other, with the bottom glyph taking the vowel.

3.1 Proto-Glyphs

Please see the appendix for all images of glyphs present in Jogos Nhai (**Fig.1**).

NB: This is a written reference to the glyphs, numbered, as they appear in the image.

As well, the words given are in Proto-Yi-Tish, not Jogos Nhai.

1	pul “moon”	19	γim “snake”
2	bilal “water”	20	mim “wheel”
3	taw “celebration”	21	non “mountain”
4	deg “spear”, “fan”	22	ɲet “river ox”
5	cat “head”	23	ʔiŋ “fire” /ŋ/
6	ɣaɣa “palm (of hand)”	24	lam “eye”
7	kun “sheep goad”	25	jaw “bird”
8	gal “wheat stalk”	26	wat “fish”
9	qel “tree”	27	rul “foot”
10	ʔaw “sun”	28	iw “river”
11	faɾɔ “leg”	29	im “finger”
12	vaŋ “bow”	30	ul “coin”
13	hət “woman”	31	ej “beetle”
14	sip “man”	32	omo “turtle”
15	zubəl “basket”	33	ɛl “feather”
16	ʃaʃa “room”	34	əhim “gate”
17	ɰaw “mound”	35	ɔlat “sitting”
18	xet “arm”	36	aŋ “mark”, “signature”

3.2 Pre-modern Glyphs

This is to show the correspondence between the proto-writing stage and the pre-modern stage, representing Middle Jogos Nhai (**Fig.2**).

#	IPA	from (proto #)	#	IPA	from (proto #)
1	p	1	18	x	18
2	b	2	19	y	19
3	t	3	20	m	20
4	d	4	21	n	21
5	c	5	22	ɲ	22
6	ʈ	6	23	ŋ	23
7	k	7	24	r	26
8	g	8	25	l	24
9	q	9	26	j	25
10	ʔ	10	27	i	28
11	f	11	28	ɪ	29
12	v	12	29	u	30
13	h	13	30	æ	31
14	s	14	31	ɛ	33
15	z	15	32	ɔ	35
16	ç	16	33	a	36
17	ɟ	17			

3.3 Modern Glyphs

This is a table of the modern abugida used to write Jogos Nhai and corresponds to the glyphs in the image (**Fig.3**).

pa	pi	pɪ	pu	pe	pɛ	pɔ	za	zi	zɪ	zu	ze	zɛ	zɔ
ba	bi	bɪ	bu	be	bɛ	bɔ	ʃa	ʃi	ʃɪ	ʃu	ʃe	ʃɛ	ʃɔ
ta	ti	tɪ	tu	te	tɛ	tɔ	ʒa	ʒi	ʒɪ	ʒu	ʒe	ʒɛ	ʒɔ
da	di	dɪ	du	de	dɛ	dɔ	xa	xi	xɪ	xu	xe	xɛ	xɔ
tʃa	tʃi	tʃɪ	tʃu	tʃe	tʃɛ	tʃɔ	ɣa	ɣi	ɣɪ	ɣu	ɣe	ɣɛ	ɣɔ
ḍʒa	ḍʒi	ḍʒɪ	ḍʒu	ḍʒe	ḍʒɛ	ḍʒɔ	ma	mi	mɪ	mu	me	mɛ	mɔ
ka	ki	kɪ	ku	ke	kɛ	kɔ	na	ni	nɪ	nu	ne	nɛ	nɔ
ga	gi	gɪ	gu	ge	gɛ	gɔ	ɲa	ɲi	ɲɪ	ɲu	ɲe	ɲɛ	ɲɔ
qa	qi	qɪ	qu	qe	qɛ	qɔ	ŋa	ŋi	ŋɪ	ŋu	ŋe	ŋɛ	ŋɔ
ʔa	ʔi	ʔɪ	ʔu	ʔe	ʔɛ	ʔɔ	ra	ri	rɪ	ru	re	rɛ	rɔ
fa	fi	fɪ	fu	fe	fɛ	fɔ	la	li	lɪ	lu	le	lɛ	lɔ
va	vi	vɪ	vu	ve	vɛ	vɔ	ja	ji	jɪ	ju	je	jɛ	jɔ
ha	hi	hɪ	hu	he	hɛ	hɔ	a	i	ɪ	u	e	ɛ	ɔ
sa	si	sɪ	su	se	sɛ	sɔ							

3.4 History of the Orthography

The writing system of the Jogos Nhai ultimately stems from the proto-writing of the Empire of Yi-Ti. Inscribed on stone walls and the shells of tortoises for decorative storytelling purposes, the Yi-Tish hieroglyphs morphed into an alphabet pressed into clay or carved onto leaves of “signature trees”. The latter method of writing proved too temporary to leave a lasting impression, though that form ultimately won out as dominant upon the discovery of parchment and ink/stylus.

When a great Jhat captured a Yi-Tish scribe during a raid, the scribe bargained for his life with the promise to teach writing to the Jhat. Accepting his offer, the Jhat was taught the language of Yi-Ti and together they worked to write the Jogos Nhai language down. At the end of Middle Jogos Nhai, the writing system evolved once again to an abugida, in the interest of space conservation. Writing materials can be quite scarce for a wholly nomadic people. As well, the Jogos Nhai practice tattooing, and the scribal caste inscribe their myths and stories on themselves, turning into living storybooks.

3.5 Spelling Rules

The orthography for Jogos Nhai is fairly simple to use: each consonant forms the basis of each glyph, and the vowels are represented as diacritics around the base glyph (top or bottom, depending on the vowel). Single consonants (such as those in consonant clusters, or word-finally) have the addition of a vertical line on the right-most edge of the glyph. The name of the creator god [butʃri] would be spelled as b(u)tʃ.r(i).

4.0 Sample Lexicon

4.1 Sample Nominal Lexicon

The following table will showcase a few words from each noun class.

Class 1	Class 2	Class 3	Class 4	Class 5
hirtʃ “person”	tʃar.lej “dog”	zaŋ “eagle”	ʰɔv.ɛl “sword”	ŋai “a people”
ŋeɣ “man”	rɛn “cat”	qeʔe “louse”	denɛk “pole”	ɛlb “food”
huk “woman”	ʃat “zorse”	turg “sparrow”	ʃimur “apple”	qeɣ “honey”
zat “Jhat”	purɣarɔn “river sturgeon”†	hɛft “vulture”	ŋɪqeɭ “bone”	ŋumvej “city”
xaj “son”	rɛnauɣ “kitten”	liɣ “biting fly”	ʃupu “feather”	zaf “captivity”

†: literally means “long nose”

4.2 Sample Verbal Lexicon and Conjugation

The following table will showcase the declensional paradigms of each verb class.

	Class-A	Class-I	Class-U	Class-E	Class-O
INF	ʔiaqat “to hit”	ritit “to speak”	bujut “to give”	kejēt “to ride”	taṇɔnot “to eat”
NPST	ʔiaq	rit	buj	kej	taṇɔn
PST	ʔiaqaɕ	ritiɕ	bujɔɕ	kejeɕ	taṇɔndɔɕ
DPST	ʔiaqajɔɕ	ritajiɕ	bujdajuɕ	kejɔɕ	taṇɔndɔran

4.3 Pronominal Lexicon and Declension

The following table shows the pronouns present in Jogos Nhai pronouns, and their declension.

	1sg	1pl	2sg	2pl	3sg	3pl
NOM	ṇat	ṇalık	sa	samık	sam	sampık
ACC	eṇat	eṇalak	saht	sahtaɕ	sambal	samılıɕ
GEN	ṇatʃa	ṇatʃalık	saga	samkıga	samga	sampige
DAT	eṇet	eṇlıket	sət	samket	samət	sampiket
ABL	eṇat	eṇalak	saht	sahtaɕ	sambal	samılıɕ
LAT	eṇet	eṇlıket	sət	samket	samət	sampiket

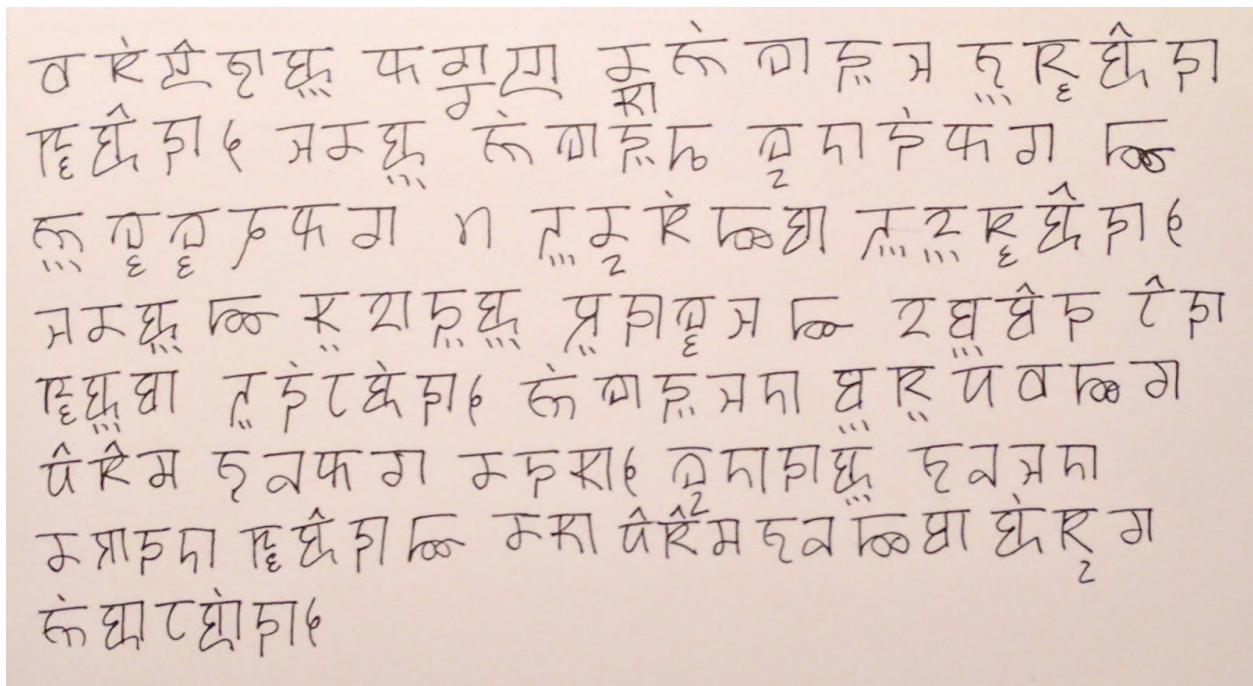
4.4 Sample Irregular Conjugation

INF	NPST	PST	DPST
sahet “to be”	sa	sarej	saram

5.0 Translation: Bucri Creates the World

The following text is the creation myth of the Jogos Nhai: in it, the creator god Bucri [butʃri] separates heaven from earth and partitions them with rivers, then creates people, using the light of the moon as raw material to forge human souls, which he gifts to his favorite people (the Jogos Nhai); all others are never given a soul.

5.1 Jogos Nhai Text



5.2 IPA Transcription and Interlinear Gloss

ugulɔn	-jɛ	ip:aɭ	-∅	sam	butʃri -a	nɛg	-ejɔɾ	kej	-ɔɾ
nothing	-ABL	light	-ABS	3sg[NOM]	Bucri -ACC	called	DPST	ride	-DPST

asa	-jɛ	butʃri -ɔ	tʃiɲɾ	-u	-ip	ɛz	bətʃetʃɛpa	-ip	jɛs
earth	-ABL	Bucri -ERG	sky	-pl	-ACC	and	each	-ACC	nine
xɛsig	-u	-ɛt	xɛʃɛg	-ejɔɾ					
part	-pl	-DAT	part	-DPST					

asa	-jɛ	ɛz	miʃri -jɛ	hɪrtʃi	-e	-a	ɛz	ʃat	-ɛt	-ɔra
earth	-ABL	and	water -ABL	person	-pl	-ACC	and	zorse	-pl	-ACC

dɔŋ kej -ɛt xiru -dajuŋ
for ride -INF make -DPST

butʃri -aŋ tɛgidʒa -u -(h)ɛt dʒɔŋ -ɔs ɲai -(j)ɪp saram
Bucri -GEN favorite -pl -DAT plains -ADJ people -ACC be.DPST

tʃɪŋr -jɛ ɲai -aŋ sahr -aŋ kej -ɔr ɛz sam dʒɔŋ -ɔs
sky -ABL plains -LAT moon -ERG ride -DPST and 3sg plains -ADJ
 ɲai -(j)ɛt yug -ɪp buj -dajuŋ
people -DAT breath -ACC give -DPST

5.3 Translation and Notes

From the darkness¹ came a light, which was named Bucri. Bucri separated the skies² from the earth and divided each equally³ into nine parts. From the clay of the earth⁴ and the river's water⁵, Bucri shaped mankind⁶ and made mounts⁷ for them to ride. Bucri's favorite people were the Plains People. The Moon came from Heaven to the blessed⁸ plains and gave the Plains People the gift⁹ of breath.

1: "Darkness" is often translated as nothingness. They are similar concepts for the Jogos Nhai.

2: The belief is that there are different celestial lands, hence the plural.

3: While not explicitly stated, the Jogos Nhai believe the earth and sky are mirrored, and were thus separated equally.

4: "Earth" is translated as "clay of the earth" for poetic effect.

5: "Water" is translated as "river's water" because, while unstated, Bucri divided the skies and earth with rivers.

6: The gender neutral "people" is translated as "mankind".

7: The Jogos Nhai believe it is their sacred gift to breed zorses, which is translated here as "mounts".

8: "Blessed" is used for poetic effect; the Jogos Nhai believe their plains are sacred.

9: The breath or spirit is considered a gift of the goddess-moon.

6.0 Appendix

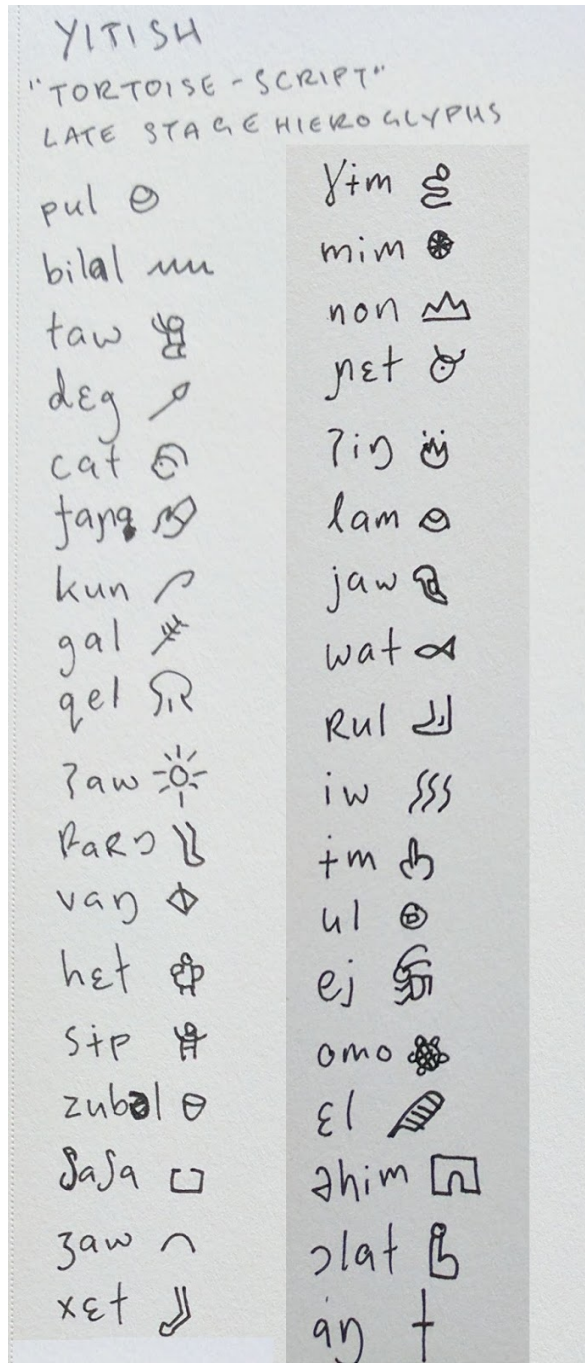
Figure 1: Proto-glyphs

Figure 2: Pre-modern Alphabet

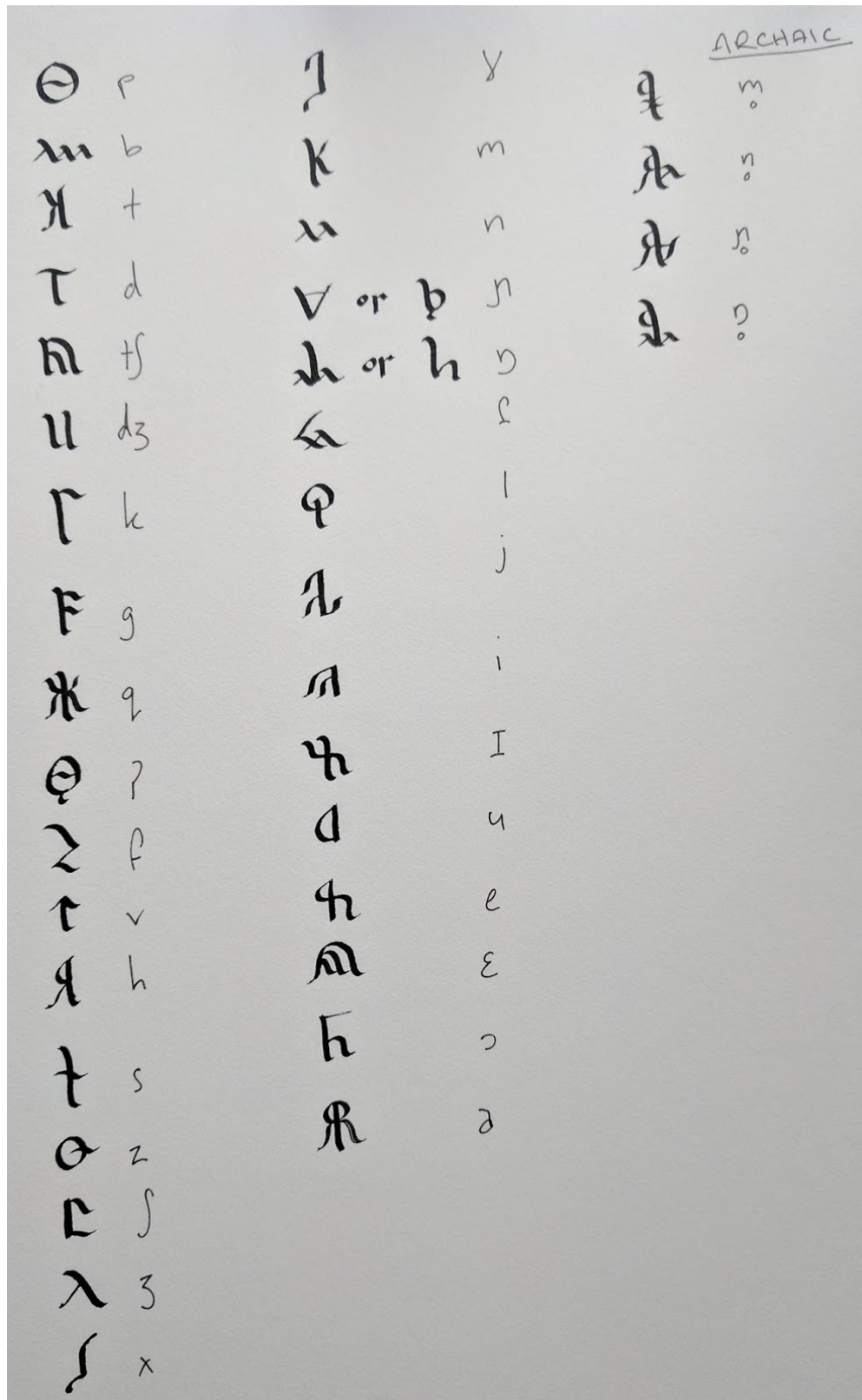


Figure 3: Modern Abugida

