

Narahji Post-1897

Kaye Boesme

July 24, 2017

Contents

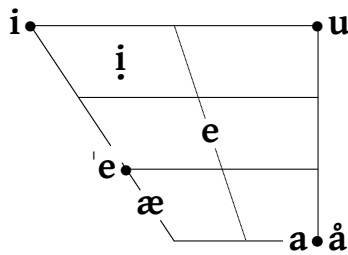
1	Introduction	2
2	Phonetics: Vowels, Consonants, Diphthongs	2
2.1	Stress and Pitch	3
3	General Rules	4
4	Nouns	6
4.1	Compound Words	7
4.2	Proper Names for People	12
5	Pronouns	14
6	Adjectives and Adverbs	15
7	Verbs	17
7.1	Other Affixes for Verbs	20
8	Vocabulary	20
8.1	Numbers	20
8.2	Idioms	21
8.3	Poetry	22
8.3.1	Sixteen Red Dresses	22
9	Dictionary	22

1 Introduction

Reformed Narahji, or, as the Narahji would say, **Narahjīmaj**. This corresponds to language change over the past 700 years. The previous spelling and grammar reform to match the way people speak happened in 1161.

2 Phonetics: Vowels, Consonants, Diphthongs

Vowels



- Narahji vowels have **ROUGH BREATHING**, which means that they may be preceded by an initial /h/. Narahji also differentiates between murmured/breathy vowels and unrestricted vowels. A diacritic mark over the vowels (ä, ë, ĩ, ö, hī, ā, ü). Thus, you see **älär**. Sometimes, hī is marked as hī̇. This is due to the way ĩ renders when other diacritics are added in most word processing software. Where this is significant, as in after ph or bh, the h will be doubled.
- The letter l is considered as a vowel in some contexts, much like the Earth natlang Sanskrit ḷ.
- The diphthongs **ua, ei, ai, eu,** and **oa** and **o** (ou) are all legal. **Ei, ai,** and **oa** may all be preceded by rough breathing, making them **hei, hai,** and **hoa**.
- Vowels that do not occur in the diphthongs above have a slight pause between them (but not a glottal stop).
- In a word that combines with a prefix or suffix that would make the vowel have double length, the vowels are combined. Thus, **mena** would become **Menarga**, not **Menaarga**.

	labial	dental	alveolar	alv-pal	velar	glottal
stops	b, p		t, d		k, g	
fricatives	bh [β]	f, v	s, z	x [ç], hj/sj [j]		
affricates			ts, dz	j		
approximants			r l	y [j]		
nasals	m	m	n	ñ	gn [ŋ]	
trills			rr			

Consonants

Narahji has a moderate number of consonants.

Some of the sounds will be unfamiliar for English speakers. The IPA notation for these sounds is in hard brackets.

S = stop (t, b, p, k, d, g)

F = fricative and friends (bh, v, f, ts, dz, rr, hj, j, x [x], s, z, h)

G = glide (r, y, l)

N = nasal (n, m, ñ, gn)

Digraphs: bh [β], sj/hj [j], ts, dz, rr, ph (aspirated p)

Consonant structure:

(F,G,N)(F,G,N)(G)V/D(F,G,N)(G)

(And the vowel may be aspirated or not.)

To form words, the Narahji don't enjoy having 3 consonants clustered in a syllable, and the 3rd consonant is usually a glide. Syllables placed against each other sometimes have an **a** inserted between them when the number of consonants bunched together exceeds 3 and the first syllable's final consonant is not a glide.

The /x/ is pronounced in 3 different ways. First, it is the /ç/ in the IPA chart: It is primarily pronounced like the English h in *hue*. Before back vowels and before approximants (e.g., xl), it slips into the Scottish *loch*. It becomes /w/ in the consonant cluster rx, and depending on the speaker, front vowels may also pull it forward into that sound. The **hj/sj** is voiced, but the tongue is in the same position. You will note from the consonant chart that these sounds are generated in the same part of the mouth as the English y, so for tongue placement, keep that in mind.

2.1 Stress and Pitch

Nouns, adjectives, and other words in Narahji are stressed on the final syllable. Single-syllable words only receive stress when a speaker is being emphatic. Declined endings

and suffixes are not stressed. For example, **domin** (*dream*) is stressed **domIN** regardless of whether it is a plural (**domIN**, **domINkya**, **domINKal**) or it has a suffix like **-nas**, by means of, **domINnas**.

For verbs, the stress comes on the syllable before the initial verb ending, which is a (high) pitch-based stress. Usually, the final syllable of the verb (a suffix) has a secondary, vowel-length-based stress.

In oratory and poetic performance, the vowels **u**, **o**, **a**, and **i** are all lengthened to double or triple their length, depending on the stress in the sentence.

3 General Rules

Sentence Structure

Narahji tends to add particles onto its verbs unless the subject or object is a named noun.

ADJ(DECL) + INDIROB(DECL) + (OBJ)verbstem(ENDING)(TENSE)

(ARTICLE) OBJ(DECL) + ADJ(DECL) + INDIROB(DECL) + verbstem(ENDING)(TENSE) + (ARTICLE)

OBJ(DECL) + ADJ(DECL) + INDIROB(DECL) + ADJ(DECL) + verbstem(ENDING)(TENSE) + SUBJ + ADJ(DECL)

The following examples use the verbs **riësit** and **tsergit**.

Ranriëssaïrru. *I bound lim.*

Tsanriëssaïrru. *I bound you.*

Manriëzaiïrru. *You bound me.*

Tsurhjas ranriëssaïrru. *I bound lim for you.*

Deisisan riëssaïrru. *I bound Deisis.*

Manriëlaiïrru Deisis. *Deisis bound me.*

Iku i xuagådza tsergessa. *I regret what happened. Lit. I regret that occurrence.*

Iku i xuagådza tsergessarri. *I expect to regret what happened.*

Here is a longer example:

Käl kalmä i yil gâdzinælaiïrru i hjensexä. Ku hjensexahjas oxikanælesu ku hjenä öfak tsir virämlaerro tsir lijâmaxi.

Literally, it means, *Another type of moment one started a discussion. Of a discussion not have no one people regarding someone even a little bit sane hypothetically hurting someone.* In idiomatic English, it would be, *A goddamn discussion started. Stable people don't discuss hurting someone.*

Inquiry

Inquiry is constructed with the QUERY pronouns. The correlative pronouns in Narahji are never declined, as it is not obvious how the respondent will answer, and they are not normally declined in sentences, either.

INQUIRY TONE. Inquiries have a high-falling tone on the final vowel of the sentence, and the final vowel has double its normal length.

Queries of Process, Time, Reason

These use the QUERY pronouns **n̄in** (*how*) or **diphya** (*why*).

N̄in burosælabe? *How does le feel right now?*

Diphya nain burosælabe? *Why does le feel that way right now?*

B̄in nain burosælaj̄rru. *When did le feel that way? Note that this is in simple past.*

N̄in glabdeml aku (fuvä)? *What is this [situation]? Lit. What way is this (with astonishment)?*

Yes/No Questions

Yes/no questions are formed by appending the particle **-ä** to the end of the word being questioned, and the suffix can be used with any part of speech.

These examples use the verb **saäi**, to ask.

Saözaj̄rraä? *Will you ask?*

Saözaj̄rraäj̄tsä? *You are the one who will ask? Note the doubling of the s. This is just to denote that there is no /sh/ phoneme. Also note that the emphatic pronouns are always used to say, “You’re the one who [...]?”*

Queries of Verification

These ask **kura** (*who*), **kusa** (*which/what*), **dok** (*where*), and **b̄in** (*when*). In queries like this, the sentence has the usual structure, with the query pronoun taking the place of whichever part of speech is being interrogated.

Kura saözaj̄rra? *Who will you ask?*

Dok fyansaözaj̄rru? *Where did you ask them?*

Ditsir glabdeml kura? *Who is that?*

Ditsir glabdemlerro kura? *Who would that person be?*

Ditsir glabdemlzaerro kura? *Who would those people be?*

Glabdeml kusa? *What is that? Lit. That is?*

Glabdeml kusa its? *Which one is that? Lit. That/which one is?*

Conjunctions

Many conjunctions are similar to those used in Tveshi, as there has been some linguistic exchange despite the grammatical and sound differences between the two language families.

av. *And.*

bâ. *But. (positive connotation)*

nabâ. *But. (negative connotation)*

æ. *And or including.*

än. *Not*

xai. *Because, for, cause.*

xa. *Or, alternately.*

lexai. *Thus, so.*

bha. *With the exception of.*

axa. *In spite of, despite.*

bhet. *Then, therefore.*

öfak *About, regarding, with reference to.*

fubha. *Causal. An example construction is “As we see, this does ...”*

4 Nouns

The order of operations for nouns is PREFIX + BASE NOUN + SUFFIX + CASE + PLURAL/CASE MARKER.

Articles and Declension

Articles are mandatory for most nouns with one major exception: They are optional for nouns that are standing in for a person or animal (e.g., **sena**, *friend*) and never present with proper nouns.

The singular articles are contracted when followed by words beginning with non-aspirated vowels.

Articles

	Sing.	Sing Abbrev.	Pl.
Active	ku	k'	kul
Passive	i	t'	il

Noun Declension

	Subject	Direct Object	Indirect Object
Proper Noun sing.*	—	-an	-al
Proper Noun pl.*	-ya	-yan	-yal
Active noun class	—	—	—
Passive noun class	—	—	—
Active noun class pl.	-kyå or —	-kya	-kal
Passive noun class pl.	-kyå/-tyå or —	-tya	-tal

* Note: Family names ending in **-phya** (e.g., Niksubvya), are already declined as subjects. The form of the suffix changes to be **-phyan** and **-phyal** depending on its place in the sentence. This is true for all proper nouns ending in **-*ya**.

The generic human/animal category is used when discussing a species in general or people in general.

4.1 Compound Words

In Narahji, compound words may be **FORMALIZED** or **NON-FORMALIZED**. Non-formalized compounds typically do not fall into usage enough to *be* formalized. One example of this is the Narahji term for nerve damage, **ku liṭä kul kofævamukal**. Literally, that phrase is made of **ku liṭä**, *damage/injury*, and the indirect object **kul kofævamukal**, the word **ku kofæva**, *nerve*, with the suffix **-mu**, *of*, as a plural indirect object. The most important word in the pairing comes first.

FORMALIZED COMPOUNDS resemble compound words in other languages. If **ku liṭä kul kofævamukal** were formalized, it would become **ku liṭägukofæva**.

The ways compound words form depends on the type of nouns and adjectives being combined. The vowel in parentheses only appears when the total number of consonants placed together exceeds 3. This excludes **ts** and **dz**. In addition, the vowel must be inserted after **-g-** if immediately followed by y, s, t, x, gn, k. For j, the consonant cluster cannot exceed 2. For **-t-**, the vowel must be inserted any time it is followed by d, k, g, or hj. Neither affix is doubled if the second word begins with its letter. Thus, the word **ku gaxumgajâm**, *apartment building advisory board*, comes from the words **ku gaxum**, *committee*, and **jâm**, the base of the adjective meaning *community-minded*. One example below, **ku kalagjâm**, is within the limit of combined consonants and thus lacks an additional vowel.

-g(i)-. Active noun combined with a passive noun. **Ku fædeis**, *choice*, combines with **i gesur**, *indeterminate stuff*, to make **ku fædeisgesur**.

-t(u)-. Passive noun combined with an active noun. **I** **ëibä**, *ground/floor*, combines with **ku ärr**, *death*, to make **i ëbätärr**, the slaughterhouse floor. **I** **ëibätnarres** is a *battlefield*, meaning *blood-ground*.

-g(u)-. Active noun combined with an active noun or an adjective. **Ku kala**, *lust*, combines with **jám**, *community-minded*, to make **ku kalagjám**, *courtesan*. The suffix **-kri** is sometimes added to **ku kalagjám** to make **ku kalagjámkri** when the profession of courtesanship is described.

-t(i)-. Passive noun combined with a passive noun or an adjective. **I** **ëbhga**, *fiction*, plus **erás**, *memorable*, makes **i ëbhgaterás**, *an award-winning fictional work*.

Compound Word Slang

Of course, in Narahja (as everywhere else), there are slang forms of words. Typically, only the final 1-2 syllables of a word are used in the colloquial version of compound words.

- **Ku fædeisgesur** becomes **ku deisgesur**.
- **I ëibätnarres** becomes **i bättrres**.

Even after spelling reforms, while the shorter forms are used quite commonly in public and private settings, they likely would not end up in literary works.

Prefixes

bj-. *Lifelike.*

bå-. *Augmented.*

ni-. *False.*

yi-. *Grandeur.*

ti-. *True.*

bru-. *Under.*

fe-. *Over.*

tsu-, **tsu-**. *Bifurcated.*

yīsa-. *Religious.*

rre-. *Inside.*

bhu-. *Outside.*

hju-. *Study of.*

la-. *Wrong.*

je-. *Sense of fertility.*

oz-. This prefix is difficult to translate. It is used to prefix some things associated with male-bodied individuals. It's often used for health conditions.

ge-. This prefix is difficult to translate. It is often used as a base prefix to words applying to those born with female anatomy, especially things related to health conditions.

ei-. *Similarity.*

tse-, tse-. *One.*

fæ-. *Keeper of.*

dan-. *Together, something taken collectively.* If the following word begins with n, the n is not doubled. **Ku danäjè**, *the citizenry.*

dâm-. Makes a noun or verb into an adjective. For words longer than two syllables, only the last two syllables are used with this prefix. Example: **kofæva**, *nerve*, becomes **dâmfæva**, *nerve-y.*

mâv-. Transforms an adjective into a noun.

än-. Negation. Typically translates to *without.*

Suffixes

There is a lot of duplication in Narahji suffixes. Due to the physical geography of the Canyons, the majority of Narahji is compiled from a set of very similar languages to create a cosmopolitan Narahji dialect in Menarga. Languages spoken in the Middle Depths and in the Deep are part of the same language family, but can be very different from what is spoken in the Shallows.

-arga. *City of.* **Argden**, *city.* **Arxozin**, *village.*

-ezda. *Alt for city.*

-zim. *Diminutive. Quality of smallness.* The form **-zi** is used for endearment.

-phya. *Family of.* Related to **pho**, *family*, which has the same root as this suffix.

-am. *Family of.* Comes from **amsko**, *matriarch.*

-imaj. *Language marker.*

-itsi. *Festival of.*

-adrak. *Machine-like.*

-hjen, -hjemu. *People of.*

-kri. *Profession of [...].* This is a loan suffix from Tveshi, **-kouri**, which describes a professional in a field when the profession is not used as a title. In Narahji, **-kri** is used to denote that something is a profession. **Goklakri** is a gynecologist, for example, or *womb professional.*

-nyos. *Each.* This is used to emphasize that a noun, usually in singular form, is actually multiple nouns that should be treated as a series of discrete parts. **K'argdenyos**, *each city*, is an example. This is a determiner.

-it, -ai. Verbal suffixes. These can be added to nouns or adjectives to transform them into verbs where a verb does not already exist, and these will follow the normal conjugation rules. If a verb for a concept already exists, this is an indicator of less formal speech.

-va. Nouns ending in this particle usually indicate that there are many of something (even if they're taken singularly), or they note that a noun is in and of itself complicated.

-i. Nouns ending in this sound are marked with a deprecated gender suffix for nouns describing beneficial things in the natural world in an extinct Canyon language. **I umi**, *window*, comes from a word once used to describe crevices that allowed light into cave systems. The words **ku sabi**, *freshwater*, and **i imti**, *cloud*, are also relics from that time.

-f. Nouns that describe animal and human body parts may be generalized to things that are just similar to a body part using this word. For example, to describe tree-skin (bark), the word **ku blesgif** may be used. Note that **-f** may also be an imperative suffix for verbs.

Case Suffixes

When a noun ends in a vowel and the suffix begins with a non-aspirated vowel, a consonant is inserted to separate them. The consonant varies depending on the class of the noun. This consonant is **-k-** for active nouns, **-m-** for humans and animals, and **-ñ-** for passive nouns. Aspirated vowels already possess separation.

If more than 3 consonants will be placed together, an **-i-** is inserted before the suffix for passive nouns and a **-u-** is inserted before the suffix for active nouns, animals, and people following the rules for compound words.

Among Menashi speakers of Narahji, an **-h-** is used in place of the active and passive separators, but the **-m-** is still used for people and animals.

-milgras. *Beside.* Apudessive case. Juxtaposes a spatial relationship between things.

-bru. *Under.* Subessive case.

-fyes. *Over.* Notes that something is spatially above something else. This is archaic. In modern Narahji, one often uses the suffix **-das** to make **-feus**, and that's usually only when something is in motion above something else. **K'igzardömfeus kɪnhjomælabɛ i zotsm.** *The train is now coming towards us over a ravine.*

-tis. *Out of.* Elative case. Used to mark both physically coming out of locations, **i zotsmtis**, *out of the train*, and coming from within specific mental frameworks, **i ëbhgatis**, *out of fiction*, to describe an idea that moves out of fiction into current practical relevance.

-mis. *Away from.* This is an ablative marker to mark motion away from something.

-jap. *Into.* Illative case. Moving into structures, moving into sections of time, moving into an abstract framework. **I moäjap gádzinælajrru,** *It started as night fell.* **I moäjap,**

into night, carries the sense of passing from one time to another.

-hjas. *For.* This encompasses the benefactive and causal-final cases. In the former sense, it's used to mean that something is done for the benefit of someone else or that something is intended for someone, **I ñeifä kyeämhjas zidxozaŋ**, *Purchase a book for a/the niece.*

mos-. Possessive/genitive. Note that this is a prefix. Possessiveness is declined using the IO form of a pronoun. **Ku mokta momu.** *The/a mouth of mine.* **Ku bapheya moru Sukal låkosabe**, **Ku bapheya moru låkosabe**, and **Ku bapheya ku moskyeveis låkosabe** are all versions of the same sentence. In the first, a specific person is specified by **moru Sukal**, *ler house where le is Suka*, and in the second case, it's unspecified with the pronoun **moru**, *ler*. In the third version, the **mos-** prefix is used with the noun **ku kyeveis**, *woman.*

-ös. *To or towards.* This represents the lative case most of the time, noting motion towards something else. In abstract thought, it can be used to denote perspective, **Rurös tsoatla.** *It seemed to lim.*

-tyas. *Inside of.* Locative/inessive case, but when something is within the boundaries of something else. Someone is **argdentyas**, *inside of/in a/the city.*

-bas. *In company of.* Sociative case. This indicates that the indirect object is social context for others. It's usually used to set the scene for where people are with regards to others. For locations, it also signifies *nearness.*

-nas. *By means of.* Instrumentive case. Indicates how or why an action was accomplished. **I notä i ëibätnarrestyas ku ärrbæknas**, *a surrender caused by mass death on the battlefield.*

-xus. *Through.* Perlative case. Denotes that something moves through a medium. **Ku moktaxus**, *through the mouth.*

-buhja. *From/caused by.* This is a partial ablative case and a causal case. It denotes causality, but also to come from a place. **I ñeifä kyeämbuhja zidxozaŋ**, *Purchase a book because of the niece.* **Menargabuhjal glabdeml** *Le is from Menarga.*

-mu. *Of.* Encompasses part of the genitive case. This is usually used for the subjective/objective genitive (**i bæk ophizimu moru**, *the love of ler ophizi*), descriptive genitive (**ku bapheya ku retamu**, *an ancestral seat of honor*), and as a reference genitive (**kul kyeveis Menargamual**, *women of Menarga*).

-mä. *Of.* This is used for the partitive case, or to denote composition. **ñeig sabimä**, *half of the water.* As a classifier sense, it can be **Ku hjibtı kul kækämä**, *A group of children.* The group is of the type *children.*

-das. *On.* Essive and super-essive. **I älärdas**, *at dawn.* **i ëibäedas**, *on the floor.* One derivative, *across* is **-fazd**, from **-fyas-das**. Another derivative, **-mäda**, is used for noting habituals and time durations, **il älärmäda**, *over many dawns.*

-o. *At.* Locative case. This is the difference between being **ku kælako**, *at a river*, or **ku kælatyas**, *in a river*.

-omæ. *Among, between.* Intrative case. **Ku kolo gaöbel kiromæ kunælajirra i besun.** *A fire will burn between us two at the time when everything falls apart.*

-bhle. *Regarding, with regards to, concerning.* This is used to note that something applies to the noun to which it is attached. **Ku bapheyabhle åtsu**, *on the topic of your ancestral home.*

4.2 Proper Names for People

Narahji names are structured with a given name, particle, and family name. Names given are often adjectives or abstract nouns. Sometimes, as in the name **Salus**, a person may be named after a noun, in this case *hurricane's eye*, **sali**.

Many women have names ending in **-us**, **-ta**, **-is**, or **-ar**.

The **-ta** suffix evolved out of a common practice in the pre-Standard Count era, when women were given a **-ta** suffix in the North Tvaji countries Gnasekla and Kasedjë. When the Sabaji invaded the North and caused mass displacement, speakers of the Kasedji and Gnaseklahi languages fled to the south, where the suffix eventually became adopted as a name ending. It is related to the Narahji word **reti**.

The **-ar** suffix has a similar origin: Many powerful women bore (and still do bear) associations with dawn in their official titles. One may address a powerful woman named Salus as **Salus i äläro** or **Salus i ñno**; the former is the word from which the suffix originates, **äläro**.

-us comes from **asubus**, a term used to describe women who work outside of the home. **-is** comes from **kabis**, which describes a woman who conducts the business of the house (but who is not necessarily the matriarch). These are added to names as good-luck aspirations for daughters to bring good fortune to families at home and in the world at large.

Men, ozkyev, and yadzakma generally have names that are a noun or adjective with a prepositional suffix, but women can also have names formed like that. Several suffixes have endings similar to women's honorific suffixes.

Family names have their own rationale for being formed.

-phya. *Family of.* Related to **pho**, *family*, which has the same root as this suffix. The old form **-bvyä** is still used sometimes in writing.

-am. *Family of.* Comes from **amsko**, *matriarch*.

-ñjbxé, -ixarm. *Descendant of.* This often seeds the family name of a cleaved family (when a new family separates from the old one). **Deisñjbxé**, a family whose founder was **Deis(is/us/ta/*)** or that is named after destiny.

-ktsoa, -kasa. *Protected by a divinity.* This is associated with spirits, gods, and divinities. It is related to the word **ktuzë**, a generic term meaning *god, spirit, divinity, or demon*. Examples might be Moraktsoa, Yilregaktsoa, Tsemanokasa.

Finally, to finish forming names, a series of particles links a person relationally to the seat of her ancestors.

i. Born in a home where ancestral ashes aren't kept. Also **ibhi**.

tal. Born in a matriarchal home where the ancestors have ashes and where the matriarch has her seat.

væd. Born in a temple of the goddess of childbirth (maternity hospital).

ida. Born in a matriarchal home where ancestors have ashes, but not the primary one.

- Eråsar væd Nomåvixarm
- Måvgyen tal Meitam
- Itåkomæ i Heizobvya
- Deista ida Tsatsuphya
- Ligata væd Xubktsoa
- Liga tal Bisum
- Sukalvar tal Bisum
- Kitesrati tal Öbæm

As is often the case in colonized peoples, many cosmopolitan Narahji have names that follow the Sabaji name construction. This means that an informal name will come first, followed by a formal name hyphenated with the city of birth, followed by the clan name.

- Salus Kobsarka-Nitañi (i) Niksubvya
- Äidar Kobsarka-Mohata (i) Niksubvya

Many of these people will also have a birth particle linked to their names while in Narahja, although that form of the name is not recognized in Tveshi databases. The particle will come before the surname.

5 Pronouns

Narahji only uses the subject pronouns for emphasis or to denote a reflexive verb, in which case they follow a conjugated verb as a suffix after the tense particle. Nouns may be active or passive. The indirect object is never part of the verb; it stands alone with a prepositional suffix.

Here are some examples of emphasis and other types of pronoun use:

Ranriëssairruim. *I myself bound lim.* -**im** draws attention to the subject.

Manriëzairruits. *You yourself bound me.* -**its** draws attention to the subject's action.

Manbezurozairruits. *You yourself brought me.*

Manbezurozairra. *You will bring me.*

Fyurbas manbezurozairra. *You will bring me accompanied by them.*

Rurbas manbezurozairra. *You will bring me accompanied by lim.* (note lack of gender in third person singular).

Ku sabi bezurovırra. *We (inclusive to the listener) will bring potable water.*

Ku sabi bezurovırrakıb. *We (inclusive to the listener) will bring ourselves potable water.* Could also mean, *We (inclusive to the listener) will ourselves bring potable water.*

Ku sabi kırhjas bezurovırra. *We (inclusive to the listener) will bring ourselves potable water.* An alternative way to do that sentence.

Ku sabi bezurosırra. *We (but not the listener) will bring potable water.*

Narahji also will double a pronoun prefix or suffix with a subject or object when one is providing emphasis. Thus, *If you don't know, recognize that you don't know*, becomes **Kurra oyozaerraneu, bhet i üñag ku ñantaixanas suözairra.**

Pronouns

	Refl./Emph. Subject	Direct Object	Indirect Object	Possessive
1s	- im	man-	mur	momu
1pincl.	- kıb	kın-	kır	askı
1pexcl.	- bé	byan-	byur	ábhi
2s	- its	tsan-	tsur	átsu
2p	- ké	kyan-	kyur	áku
3s	- ır	ran-	rur	moru
3sanim	- kus	san-	sur	mosu
3sinanim	- ron	nan-	rur	árur
3p	- fé	fyan-	fyur	mosfu
3panim	- kyus	syán-	syur	ásyu
3pinanim	- lyon	ñan-	ñur	moñu

Possessive pronouns were formally added to Narahji during the spelling reform. The prefix **mos-** was pronounced with its indirect object pronouns according to the sounds indicated above. The grammatical revision was done to provide clarity to NSL speakers and to regularize the spelling in accordance with the reforms.

The indirect object pronoun also functions as a standalone word and can take on any prefixes or suffixes.

Narahji, as part of the Iḡzarhjenya language family, divides the non-human world into **ACTIVE** and **PASSIVE** nouns. All animals take the active class, but otherwise, this is not based on animacy or inanimacy of a noun. Nouns that denote abstract ideas and concepts, such as families, mistakes, honor, &c., have irregular noun class markers that need to be memorized by nonnative speakers. There is a vague affiliation between the default noun class and how much agency a noun is thought to have.

Native speakers may also refer to things in the passive class with the active class marker when emphasizing the noun's importance. This usually only happens once in the sentence, after which the native speaker will revert to the accepted noun class. Thus, to say, *A fire burned lim. It (emphatic) happened at the dock*, one might say, **Rankunælaḡrru ku besun. I febiyxoho gádzælaḡrruron.**

The opposite might happen for nouns classed as actives. This is one way to code disrespect in Narahji, by saying something like, **Ogekowælaḡrrabæn i pho åbhi.** *Our (shitty) family will not cooperate.* A listener might respond, **Ogekowælaḡrrabænsæ ku pho aku?** That is a yes/no query that correctly uses **ku pho**.

Other Pronouns

	thing	person	place	time	way	reason
Query	kusa	kura	dok	biḡ	niḡ	diphyā
This	aku	batsir	dof	ben	nen	
That	iku	ditsir	dok	bain	nain	
Some	kurra	tsir	dakif	bairi	nairi	dophya
No	bekta	besu	bof	bain	bain	
Every	kubhu	rebhu	kotfu	bir	nir	dophya

6 Adjectives and Adverbs

In Narahji, adjectives and adverbs are the same thing, but with different declensions to encode different types of syntactic meaning. There are also some temporal adverbs that have limited declension capacity. There is obviously some ambiguity between words that modify the verb or modify the entire sentence; in these cases, the sentence modification can be treated as an emphatic construction.

Adjectives and adverbs generally follow the part of speech they are referring to. See the examples.

Adjective/Adverb Declension

	Singular	Plural
Describing a subject	li(b)-	lyi(b)/il-
Describing a direct object	ra-	rua-/ral-
Describing an indirect object	lir-	luar-/al-
Modifying the entire sentence	kar-	—
Modifying the verb	om-	—
Modifying another adj/adv	pa-	pua-/pal-

Increasingly, speakers are replacing the traditional plurals with a prefix that resembles how plural articles are constructed. In the 1897 spelling reform, these slang prefixes became authorized usage in formal documents.

In addition, adverbs/adjectives may now be combined together, with the first in the pairing serving the most important purpose. The divider for these is **-p-**, with a blank **a** inserted after if followed by a consonant.

Radzīnpamāv can be used for a fat, yellow direct object. A person may be a **satü nibhpagoros**, *a deeply virtuous bride*. **Tatsaml satü līnibhpagoros omtaxe**. *The deeply virtuous bride spoke in celebration*.

Some examples with **tazai**, or *to speak*, and **taxe**, which is the root of *celebration*.

Tatsasu lītaxe. *I, being celebratory, speak.*

Ku tsumnarav rataxe tatsasu. *I speak a celebratory welcome.*

Sena līrhjensu tatsasu. *I speak to a beautiful friend.*

Ku tsumnarav tatsasu omtaxe. *I speak celebratorily a welcome.*

Ku tsumnarav tatsasu kartaxe. *Celebratorily, I speak a welcome*. This form is also used when saying things like, **Karæz glabdeml i mazakdas gapaīt**, *Playing on a computer is fun*. Here, **æz**, *fun*, is an aspect of the sentence.

Ku tsumnarav rataxe pasexra tatsasu. *I speak a harmonious, celebratory welcome.*

Statements of Excess

	Singular	Plural
Very little	-axi	-axi
A bit	-oxi	-oxi
Quite [a lot, more]	-bom	-byem
Very much [the most]	-bæk	-bæk
Not at all	-xun	-xugnem

Ku tsumnarav rataxebom tatsasu. *I speak a more celebratory welcome.*

Temporal Adverbs

These always modify the entire sentence, so the prefix is rarely added. These can also be used as nouns, and they are all passive nouns.

Lipa. Afterwards.

Gomö. At last!

Moxær. Nocturnally.

Älä. Dawn.

Hir. This morning.

Hima. Today.

Alhi. Day, generic.

Hibh. This afternoon.

Kolbhe. Tomorrow.

Mær. Tonight.

İkur. Once, used to. May combine with present-tense adverbs. **İkurälär.** Once upon a morning.

Byæn. Usually.

Kolbo. (advj.) Long-term, enduring.

Olb. (advj.) Long or tall.

Ælp. (advj.) Short or small.

Rriya. Yesterday. May combine with present-tense adverbs.

Rrimær. Yesterday night. An example: **Kyeveis xijexosairru rrimær.** I sexed [had sex with] a woman last night.

7 Verbs

Verbs are complex in Narahji, and much of the semantic meaning of a sentence is tacked onto them. The order in which markers appear follows this:

(Negation Prefix) + (Other Affix) + (Non-Finite Marker) + (Direct Object Marker) + ROOT + Personal Verb Ending + (Imperative Marker) + Mood/Tense + (Emphatic/Clarifying Pronoun) + (Negation Suffix)

The items in parentheses are optional and only need to appear in situations where they add meaning to the sentence.

I moäjap gádzinælairru. *Le started as night fell.*

This is the verb from that sentence with all of its possible modifiers included:

o-zrei-ga-ñan-GÄDZIN-æla-f-irru-ir-neu is a possible word in Narahji, indicating, *Lim not starting it (related to the previous sentence's object) out of a prohibition.* This, given

the construction, would be a dependent clause in a sentence. It's also not a very elegant construction, **ozreigañangádzinælafirruirneu**.

Verb Moods and Regular Conjugations

Personal Verb Endings			
	-it verbs	-ai verbs	irr. verbs
1st Sing.	-ssa-	-osa-	-su-
1st Pl.Incl.	-evæ-	-ov-	-zæ-
1st Pl.Excl.	-vįsk-	-os-	-sus-
2nd Sing.	-za-	-oza-	-zyu-
2nd Pl.	-vįzg-	-oz-	-zyus-
3rd Sing.	-la-	-æla-	-ml-
3rd Pl.	-l-	-æl-	-mlza-

For the present tense, the verb is conjugated to end with the personal verb ending. The Indefinite Mood only has a present tense form. With verbs like **rięsit**, the ending **-sit** is dropped entirely. Thus, the first-person version of this verb is **rięssa**, not **rięsassa**, and so on.

BREATHED VOWELS ARE SPECIAL. Some verbs have a stem that ends in a breath marker, such as **saäi**, to ask. These verbs follow the normal **-ai** constructions unless otherwise indicated, with one notable exception: The vowels in the verbs suffixes above are also breathy vowels. Thus, **saäi** has aspiration embedded in its root. This means that to say, I see, one would say, **Saösa**. Le says, **Saäla**. Most of the verbs ending in breathy vowels are actually irregular, so needing to do this with **-ai** verbs is a rarity.

For **-it** verbs ending in a breathy consonant, such as **paüt**, the aspiration is not suppressed. Second singular becomes **-hja-**, and third singular and plural become **-xla-** and **-xl-** respectively. First singular, first plural exclusive, and second plural are not impacted.

IMPERATIVE FORMS are appended to the end of the personal verb endings before any other endings are added. These vary based on politeness. **-f-** is the polite imperative, and **-m-** is the common one. Polite imperatives are used when making imperative demands on an older person or someone of markedly higher status.

PASSIVE VOICE doesn't have a specific verb form. To do it, an empty subject is usually used. To say, *It was eaten by me*, one could say, **Murnas ñudssajrru**.

Tense and Mood Endings

	INDICATIVE	EXPECTANT	INDEFINITE	HYPOTHETICAL
Present		-ayix	-ek	-erro
Pres. Imm.	-be	-beli		-belo
Past	-irru	-arri		-erro
Past Per.	-iru	-ari		-ero
Future	-irra	-arri		-erra

Negation

Verbs are negated by adding the prefix and suffix particles to the verbs, **o-** and **-neu**. These sandwich the entire verb construction. Note that in the first example, the consonant is doubled. This is treated as a long n.

Examples:

Omanriëlairru Deisis. *Deisis did not bind me.*

Iku i xuagâdza otsergessaneu. *I do not regret what happened. Lit. I do not regret that occurrence.*

In addition to **neu**, the following may be used:

-bæn. *Never.*

-nuba. *Never again.*

-esu. *No one.*

Non-Finites

ga- is a prefix added to the verb to make it a non-finite form. It distinguishes from *people construct them*, **syanfæl ku hjenä**, and *people constructing them*, or **syangafæl ku hjenä**.

Non-finite clauses work in two ways. To replace a subject or object, the infinitive is commonly used:

I notä fæhjai glabdeml tönkai. *To stop is to [make a] surrender.* The infinitive forms replace the subjects and objects; note here that **i notä fæhjai** means *to make a surrender*. That is effectively an infinitival clause.

Dok ophizi momu suäi lâtevæjrru. *We went there to see my ozkyev-parent.*

The **ga-** prefix is used in most other cases. It attaches to the infinitive when the person is unmarked; when a subject is marked, the verb is conjugated.

Karæz glabdeml i mazakdas gapaît *Playing on a computer is fun.*

Karæz glabdeml il mazakdastal gapaxl kul kækå *Children playing on computers is fun.*

Ku danäjé garuxl glabdemplzabe il tädolyå moru *Ler present gains are motivating the citizenry.* Note that **garuxl** is conjugated to agree with **il tädolyå**.

7.1 Other Affixes for Verbs

All of these come nested inside of any negatives:

zrei- clause relates to object of previous sentence

län- clause relates to subject of previous sentence

8 Vocabulary

8.1 Numbers

0 ig	30 berro
1 yil	40 dorro
2 ro	50 sjerro
3 et	60 birro
4 dro	70 verro
5 sje	80 korro
6 vix	90 turro
7 bes	100 yilal
8 ot	1000 yiler
9 tug	10000 yirri
10 yirro	
20 rorro	

To construct numbers of something, the construction of a noun phrase is changed from *article + noun + adj* to *noun + adj + article + number*. For example, **i beva**, *apartment building*, would become **beva i yil**. To say, *There are two apartment buildings*, one would say, **Beva il ro glabdemplza**. Note that the place signifier *there* is treated as a plural because it summarizes the existence of two discrete apartment buildings.

To say first, second, third, &c., the construction *the first belonging to [noun]* is used. Instead of using **mos-**, however, for possession, the prefix is **os-**. All numbers take active articles. Thus, **ku yil k'osmanämra** means, *the first [part] of a recording*. Outside of business speech, people tend to use a construction similar to denoting plain numbers. **Ku yil k'osmanämra** becomes **yiluk osmanämra**. For this informal construction, **ku ku** transforms into a suffix **-uk** on the number. For passive nouns, **ku i** becomes **-kai**. An example of how this works is with the adjective form of *short*. The business writing form

is, **ku yil i teiva lirzin**, *the first short encounter*. Colloquially, this becomes, **yilkai teiva lirzin**.

8.2 Idioms

Dikusbas glabdirra! Roughly translates to *Be in the future in the company of that thing!* It expresses something similar to *Have fun!* or *Live the life!*

I alhidas mekæit. *To clear up in the day.* This is used to describe something that is visibly false.

Tsum. From **tsumnarav**. This is an informal hello that means *welcome*. Also used is **tsurav**, which comes from speech.

Fuvä. This is a particle typically appearing at the end of the sentence when expressing the logical incredulity of a statement.

8.3 Poetry

8.3.1 Sixteen Red Dresses

Sixteen red dresses:
Four for the dark bride.
Sixteen red dresses:
Two for those who died.
Sixteen red dresses:
Nine for the mourners.
Sixteen red dresses:
One in the corner.

*Sixteen mourning dresses:
Four must be for the bride in darkness.
Sixteen mourning dresses:
Two must be for the dead ones.
Sixteen mourning dresses:
Nine must be for each mourner.
Sixteen mourning dresses:
One rests beside the corner.*

Koditærr il yirro-sje:
satühjas lirdåmånå mælarri dro.
Koditærr il yirro-sje:
ditsirhjas luardåmærr mælarri ro.
Koditærr il yirro-sje:
ærrkrinyoshjas mælarri tug.
Koditærr il yirro-sje:
Sebimilgras nognlabe yil.

9 Dictionary

İgzahjin. (nA.) *Midday as experienced in a deep canyon bottom.*

İgzar. (nA.) *Deep canyon.*

İgzardöm. (nA.) *Ravine.*

İgzarhjenya. (nA.) *People of the canyons.*

İgzteba. (nA.) *Gravelly slope followed by a drop.*

İkærm. (nA.) *Cliff-rock.*

İmhın* (adjv.) *Quality of darkness, as in a deep canyon.*

İmla. (nP.) *Hand.*

HİN. (nP.) *Dawn.*

İnaf. (advj.) *Large, massive, big.*

İtä. (nP.) *Mark.*

İtäk. (nP.) *Chant.*

İtö. (nP.) *Blood.*

İxit. (v.) *To dig.*

İxu. (nP.) *Earth.*

Ætsa. (nP.) *Ice.*

Æz. (advj.) *Fun.*

Æzbha. (nA.) *Fun.*

Agnomit. (v.) *To lie, to tell falsehoods.*

Ägr. (advj.) *Old.*

Aknal. (v.) *To love.; irregular root for conjugation is **narvl.***

Älä (v.irr.) *To dawn. Irregular root is*

hinä.

Amsko. (nA.) *Matriarch.*

Än. (nA.) *Force.*

Anä. (nA.) *Hair.*

Änra. (nA.) *Canyon-boat.* This becomes **ämtrakri** when describing a canyon-boat captain. The crew members are **bruäm-rakri**, or under-professionals. Someone in control of many boats is a **bäämrakri**. In one of the Deep langauges, **ämra** becomes **am**, and the canyon-boat captain is called an **amkzi**.

Ärr. (nA.) *Death.*

Ärrahjes. (nA.) *Good death.*

Ärrai. (vIRR.) *To die.* The irregular root is **tarra**.

Ärrajna. (nA.) *Genocide.*

Ärranar. (nA.) *Name of the Goddess of Death and the Crossroads.*

Ärrkri. (nA.) *Mourner.*

Asub* (adjv.) *together, together of the same status*

Asubæ. (nA.) *Generic term for a family member working outside of the home.*

Asubus. (nA.) *A woman who works outside of the home.*

Atsäi. (v.) *To lay something down.*

Atsov. (nA.) *A man who works outside of the home.*

Axat. (adjv.) *Massive, heavy.*

Bjdå. (nP.) *Dust.*

Bjmeät. (nA.) *School.* This is used to describe the education system, where students will study until Ameisi 15.

Bjinar. (nP.) *Vegetation.*

Bæk. (nP.) *love.*

Bækotärr. (nP.) *governance*

Bæöv. (adjv.) *Stiff.*

Bäit. (v.) *To turn.*

Baphaiyum. (nP.) *Household kept by a family that does not include the matriarch; usually used to refer to a satellite home in another city, such as when cousins move to Menarga.*

Bapheya. (nA.) *Ancestral home, house where the matriarch resides.*

Barrit. (v.) *To hammer.*

Båtjirre. (nA.) *Adviser.*

Beljina. (v.) *To explode.*

Belai. (v.) *To rip.*

Beñé. (nA.) *Parent.* The suffixes **-yi** and **-ro** designate whether it is the primary (parent who remains in-house) or secondary (person who moved) parent.

Benü. (nP.) *Month.* There is also a prefix, **Nü-**, that is added to the names of months.

Besun. (nP.) *Fire.*

Beva. (nP.) *Apartment building.* **Gæla** (nP.) is an apartment.

Bexa. (nP.) *Place.*

Bexyë. (nA.) *Plant, foliage.*

Bezurai. (v.) *To bring.*

Bhimit. (v.) *To bleed.*

Bhædit. (v.) *To build.*

Bhel. (adjv.) *Having the quality of being dark.*

Bhela. (nP.) *Darkness.* Not used to describe the Canyons, but ordinary darkness or darkness that is figurative, as in a dark night of the soul.

Bhemidit. (v.) *To blow.*

Bhog. (adjv.) *Green.*

Bhumi. (nP.) *Courtyard.*

Bhuyisapi. (nP.) *Outdoor shrine.* Usually along the wall of a temple.

- Biers.** (advj.) *Sharp.*
- Bisar.** (nP.) *Dock.* Typically differentiated as **brusmarn**, *underdock*, and **febiyxo**, *overdock*.
- Bivai.** (v.) *To walk.*
- Bizar.** (nA.) *River.* **Ku kæla** is another word that means *river*; the two are used interchangeably, **kæla** being a word from a deep Canyon language that has passed into common usage among the Narahji.
- Blatsit.** (v.) *To choose.*
- Blesgj.** (nP.) *Skin.*
- Bömit, (v.)** *To sleep.*
- Borzai.** (v.) *To melt.*
- Bur.** (nA.) *Feeling.*
- Burai.** (v.) *To feel.*
- Burra.** (nA.) *Ossia.*
- Daëtokai.** (v.) *To weigh.* To say to arm in a military sense, to weigh down with swords is used, **ku narresganas daëtokai.**
- Daïbrrai.** (v.) *To sew.*
- Daït.** (v.) *To embroider.*
- Dal.** (advj.) *Far or outside of the line of sight.* Intensifiers are added to give a sense of distance.
- Dala.** (nP.) *Rock.*
- Dalatmuk.** (nP.) *Mountain.*
- Dalbha.** (nP.) *Stone.*
- Damr.** (advj.) *New, novel.*
- Dasl.** (advj.) *In line of sight.*
- Dasr.** (advj.) *Near, without a sense of line of sight.*
- Deiñai.** (v.) *To sell.*
- Deis.** (nP.) *Destiny.*
- DënuK.** (nA.) *Heart.*
- Dïka.** (nP.) *Rope.*
- Din.** (nA.) *Trust.*
- Do.** (nA.) *Boulder.*
- Dom.** (nP.) *Fate.*
- Domai.** (v.) *To have.*
- Domga.** (nP.) *Art.*
- Domin.** (nA.) *Dream.*
- Dorra.** (nP.) *Foundation.*
- Dorrol.** (advj.) *Durable.*
- Doslu.** (nP.) *Story, as in storytelling.*
- Dzä.** (nA.) *Animal.* This is limited to non-aquatics.
- Dzäi.** (v.) *To hunt.*
- Dzai.** (v.) *To live.*
- Dzâmai.** (v.) *To decide.*
- Dzâna.** (nP.) *Cooking fat, derived from animals, or fat as a noun in general.*
- Dzanä.** (nP.) *Smoke.*
- Dzifo.** (nA.) *Leg.*
- Dzïn.** (advj.) *Fat.*
- Ëbhga.** (nP.) *Fiction.*
- Ëdas.** (advj.) *Creative.*
- Ëibæ.** (nP.) *Ground, floor.*
- Eirbha.** (nA.) *Tide.* Sand is **i dâtbha**, from **bîdâ-t-eirbha**, *tide-dust*. The slang compound is common usage.
- Ëiza.** (nP.) *Soil.*
- Eizöit.** (v.) *To freeze.*
- Ekab (vIrr.)** Irregular root is **mazè.** To go away from the speaker.
- Eklab (v.irr.)** To be. (infinitive); irregular root for conjugation is **glabdë.**
- Enaha.** (nA.) *Sun.*
- Ënlol.** (advj.) *Regular, routine.*
- Ënsa.** (nP.) *Haze.*
- Erâs.** (advj.) *Memorable.*
- Erropka.** (nA.) *Traditional values and practices that are done as part of an adherence to one's own cultural norms grounded in ancestors.*
- Erums.** (nP.) *Hour.*

- Evös.** (advj.) *Left.* The noun form is **i ev.**
- Fåäb** (advj.) *Narrow.*
- Fædeis.** (nA.) *Choice, will.*
- Fæhjai.** (v.) *To make.*
- Fai.** (v.) *To construct.*
- Fåki.** (nA.) *Arm.* As in the body part. The verb **fåkit** means *to throw.*
- Fånåvfi.** (nA.) *Sea plants.* Most of these are edible and highly nutritious.
- Fåni.** (nA.) *Nut.*
- Febelai (v.)** *To flutter.*
- Fenga.** (nA.) *Mother.*
- Gidé.** (nA.) *Tooth.*
- Gizar.** (advj.) *Canyon-winding.*
- Gådzai.** (v.) *To happen.*
- Gådzinai.** (v.) *To start, to commence.*
- Gaf.** (nA.) *Creation.* **dåmgaf**, created. **kul eitëigra ruadåmgaf** *the (false-)languages creative.*
- Gåfai.** (v.) *To provide.*
- Gan.** (nP.) *Tool.*
- Gånai, (v.)** *To shake.*
- Gaxa.** (nA.) *Baby.*
- Gaxubë.** (nA.) *Committee.*
- Gaxum.** (nA.) *Department.*
- Geimata.** (nA.) This is a word to describe the feather/down-like stuff in one of the major animal kingdoms on Ameisa. The down is like narrow ferns and can be short or long, wide or narrow, and it's made of a similar thing to feathers on Earth, complete with a shaft. Depending on what the animal does, the shaft may be supple or stiff. Daraiga have supple geimata, and the bird-like animals have stiff geimata.
- Gekai.** (v.) *To work.*
- Gekowai.** (v.) *To cooperate.*
- Gesur.** (nP.) *Indeterminate stuff.*
- Gesev.** (nA.) *Transgender woman.* Used almost exclusively as a medical term; transgender women are women.
- Gizai.** (v.) *To vomit.*
- Glin.** (nP.) *Cavern.*
- Glai.** (v.) *To devour.*
- Glinen.** (nA.) *Rockslide.*
- Goää.** (nP.) *Fear.*
- Goï.** (advj.) *Black.* This is used for pigments.
- Gokla.** (nP.) *Womb.* A **Goklakri** is a gynecologist.
- Goros.** (advj.) *Sense of depth,* as in the canyons or in the ocean.
- Goti* (advj.)** *Quality of being truthful.*
- Gotsa (p.)** *Yes.* The short form is **tsa**, *yeah.*
- Gvedjimi.** (nA.) *Branch.*
- Gyen.** (advj.) *Sweet.*
- Hjibå.** *Light, illumination.* The word **ånjhjibå** is used to denote lightlessness or light-induced darkness, and **dåmänbå** is used for *dark* as an adjective.
- Hjen.** (nA.) *People, colloquial.*
- Hjenä.** (nA.) *People.*
- Hjenga.** (nP.) *Fruit*
- Hjensexa.** (nA.) *Discussion.*
- Hjensu.** (nP.) *Beauty.*
- Hjerrit.** (v.) *To teach.*
- Hjes.** (nA.) *Happiness.*
- Hjesbher.** (nA.) *Announcement.*
- Hjesbherol.** (advj.) *Bittersweet.*
- Hjibtj.** (nA.) *Group.* Taken to mean a totality. The noun may also be passive, **ihjibtj**, when referring to a grouping of passive nouns.
- Hjizi.** (nA.) *School cohort.* This is the word used for the cohorts of eight students

who, in Narahja, experience most of school together.

Hjoatsit. (v.) *To forget.*

Hjomai. (v.) *To go towards the speaker.*

Also *to come.*

Hjos. (nP.) *Wind.* Note that this is a different root from the word for *breeze.*

Hoa. (nA.) *Ear.*

Imti. (nP.) *Cloud.* The adjective is **dāmimti**, *cloudy.*

Imtīt. (v.) *To cloud.* Colloquially, also used to say, *to make real.*

Inbhini. (nP.) *Orchard.*

Jām. (advj.) *Community-minded.*

Jeigëtsædoa. (nA.) *University.*

Jeinit. (v.) *To lie down.*

Jöb. (advj.) *Red.*

Job. (advj.) *Many.* Also used as a determiner.

Kītit. (v.) *To tumble.*

Kaäb. (advj.) *together, where some have higher status*

Kabis. (nA.) *A woman who conducts household business.*

Kabovæ. (nA.) *A non-daughter who works in the home.*

Kækå. (nA.) *Child.*

Kækyåv. (nA.) *Daughter*

Kæl. (advj.) *Wide.*

Kæöv. (advj.) *Supple.*

Kæveg. (nA.) *Head, skull.*

Kal. (nA.) *Moment.*

Käl. (nP.) *Another.*

Kala. (nA.) *Lust.*

Kåm. (nA.) *An in-clan relative.*

Käpiki. (nA.) *Swimming animals.* This is colloquially translated as *fish.*

Karrai. (v.) *To float.*

Katata (nProp.) *Karatha, singular.* The plural is often used, which is **Katatya.**

Kaxu. (nP.) *Grain.*

Kaz. (advj.) *Wet.*

Kaza. (nP.) *Water.* Generally generic; they care more about freshwater vs. salt-water than just the presence of water.

Kazai. (v.) *To moisten, to saturate.*

Kembli. (nA.) *Insect.* This is used in a general sense for things that are in the insect-like animal niche.

Keros. (nA.) *Tesekhaira.*

Kerronaiphe. (nA.) *Temenos.* This is the sacred space around a shrine or temple, usually marked out in the ground in chalk, metal, stone, or some other symbolic boundary.

Kibfai. (v.) *To wind, as in a winding road.*

Ku bapheyabas kibfæla ku kæla. *A river winds near my house.*

Kiekal. (nP.) *Ship.*

Kirra. (nA.) *Snake.* This is meant loosely, as Ameisa has animals that have no arms or legs.

Kisj. (nA.) *Tail, as in the tail of an animal.*

Kisaiga. (nP.) *Building, built structure.*

Klij. (nP.) *Breeze.*

Kla. (nA.) *Essence.*

Klå. (nA.) *Practice.*

Klåsen. (nA.) *Dancer.*

Klasgj. (nA.) *Soul-skin, body.*

Klazæxub. (nA.) *Soul.*

Kleklai. (v.) *To gobble.*

Kmakå. (nA.) *One's yadzakma child.* Any yadzakma child is a **dzagzi.**

Kmazi. (nA.) *A yadzakma parent.*

Knipit. (v.) *To flow.*

Ködi. (nA.) Guts, internal organs. Especially used for what's in the torso and head.

Kodi. (nP.) Dress, outfit. I **koditärr**, mourning-dress.

Ködit. (v.) To stab. Also to impale when an intensifier is added as an adverb.

Kofa. (nA.) Mind.

Kofæva. (nA.) Nerve, as in the nervous system. When plural, this is the nervous system.

Kofahjenya (lyib-/rua-/luar)asub. This is a proper noun for Equilibrium Nexus. Literally, it means, *Mindspeople together of the same status*. The advj. varies based on where kofahjenya appears in the sentence. Shortened, it's **Kohjenya**, and a member is called **Kohjenakri**.

Kofai. (v.) To think.

Kohjit. (v.) To remember.

Kol. (nA.) Time.

Kotol. (advj.) Sound/stable.

Koværa. (nA.) Brain.

Kovai. (v.) To wash.

Koxai. (v.) To swim.

Kuan. (nP.) Ash(es.) The word for ancestral ashes is **yikuan**, and the person overseeing the ancestor rites is a **fæyikuankri**.

Kunai. (v.) To burn.

Kurr. (advj.) Quality of having been cooked.

Kurrast. (nA.) Stovetop.

Kyeäm. (nA.) Niece.

Kyeveira. (nA.) Young woman.

Kyeveis. (nA.) Woman. Also **gekyev**.

Kyots. (nA.) Female. This is used as a medical term.

Lin. (nA.) Foot.

Litä. (nA.) Wound or injury or damage.

Læf. (advj.) Thick.

Laise. (nP.) Bowl.

Lå kai. (v.) To go to, where the object is not a location. **Sukan låkosabe.** I am going to Suka.

Löj. (nA.) Fiancé.

Lömai. (v.) To marry.

Lanai. (v.) To split.

Lanarrai. (v.) To fight.

Låt it. (v.) To go to, which takes a location as its object. **Ku bapheya moru Sukan låkosabe.** I am going to Suka's ancestral house.

Laxa. (nP.) Mass.

Leires. (nA.) Ocean.

Leis. (nP.) Sphere.

Len. (nP.) Shape.

Liz. (nP.) Disk.

Lizu. (nA.) Iris.

Lofna. (nP.) Cut.

Lofnai. (v.) To cut.

Madra (nP.) Machine. **Madexus** is a word that means *technology*.

Mæzit. (v.) To rub.

Makra. (nA.) Page. **Makradrak** or **marak** are both words used for smart paper.

Maktu. (nA.) Word.

Manä. (nA.) Voice.

Manämra. (nA.) Recording

Mäni. (nA.) Name.

Manit. (v.) To give the name of, to call, to give voice to. This is used to describe a name (people call me Deisis) or to describe being given the position to speak.

Matäi. (v.) To diminish.

Matgræs. (nA.) Bullet, as in from a gun.

Matsit. (v.) To write.

Måv. (advj.) Yellow.

- Mav.** (advj.) Dull or not sharp.
- Mazak.** (nP.) Computer. A **mazak lišä** (formal) or **zaksä** (informal) is a tablet.
- Mazit.** (v.) To roll.
- Megnlai.** (v.) To hate.
- Mehjai.** (v.) To run.
- Mëit.** (v.) To go or to be sent.
- Mekæit.** (v.) To be free of clouds. This is used to describe the sky. Colloquially, when added to the phrase at day, **i alhidas mekæit** it becomes a statement of falsehood or obfuscation. Culturally, Narahji view clear day-sky as obfuscating the reality of stars.
- Mekæl.** (nA.) Sky.
- Mes.** (advj.) White.
- Moä.** (nP.) Night.
- Mohjaka.** (v.) To understand.
- Mörxa.** (nA.) Pattern.
- Möit.** (v.) To sing.
- Mojai.** (v.) To pull.
- Mokda.** (nA.) Mouth.
- Moki.** (nA.) Tongue.
- Mora.** (nA.) Flower.
- Morai.** (v.) To find.
- Mu.** (nA.) Bird. The term is meant loosely; this refers to flying animals that we might classify as birds or other animals.
- Muk.** (advj.) Tall.
- Mukit.** (v.) To fly.
- Mukro.** (nP.) Horror, horrors.
- Njirrit.** (v.) To hear.
- Nä-nä.** (nA.) Busywork.
- Näd.** (advj.) Bad, immoral, inconvenient.
- Bänäd** is the adjective *criminal*.
- Næba.** (nP.) Storeroom.
- Nag.** (advj.) Wrong.
- Naghen.** (nA.) Poison.
- Nagtöb.** (nA.) Infection.
- Näjé.** (nA.) Citizen.
- Nakyai.** (v.) To confuse.
- Nali.** (nA.) Mistake.
- Namga (nProp.)** Nuamë, singular. The plural is often used, which is **Namgya**.
- Namigna.** (nP.) Shattered loyalty, broken loyalty, disloyalty.
- Namksit.** (v.) To drop.
- Naökda.** (nP.) Silence. **I naökda glab-deml iku natslajrru.**
- Nar.** (nA.) Life.
- Nargumörxa.** (nA.) Genetics, genetic material. This comes from **pattern of life**. Also **ku nargurxa** or **ku narxa**. The word **narxahjen** means *human genetics*, and in word-play, it's often punned with **narahjen**, the Narahji form of the Tveshi word **Narahji**.
- När.** (nP.) Profession or work, as in the concept of having a profession or working.
- Narahjik (nProp.)** The Great Canyons.
- Narai.** (v.) To dry.
- Närkri.** (nA.) Job.
- Narres.** (nA.) Blood.
- Narresgan.** (nA.) Sword. Lit. Blood-tool.
- Narva.** (nA.) Love.
- Natsit.** (v.) To revolt against. This needs a direct object.
- Natsit.** (v.) To fall.
- Neä.** (nP.) Color. The word **dämneämä**, an adjective, translates as *pigmented*.
- ñeifä.** (nP.) Book, as in a bound book.
- ñeig.** (det. & pron.) Half. Used to express a portion of something. Not used with an article.
- Nekit.** (v.) To tinkle.
- Nexai.** (v.) To bite.

Niädi. (nA.) This word describes the ground cover in North Tvaji. These are vines that grow along the ground very low and are soft to walk on, completely covering the soil. They flower. The vine-cover is used in a similar way to grass. The translation is usually **vine-grass**.

Nibh. (advj.) *Good, virtuous, well-oiled.*

Nibhi. (nP.) *Oil, generic term.*

Nibhgo. (nP.) *Cooking or body oil, usually from plants.*

Niboz. (advj.) *Clear. As in, not opaque.*

Nimi. (nA.) *Overgrowth, prairie.* This is used for non-cultivated ground cover that is usually not as soft to walk on as niädi.

Nipdzi. (nP.) *Room.* Used to describe rooms where people congregate.

Nipdzi. (nP.) *Room.* Used to describe bedrooms, closets, and other small spaces designed for sleeping or storage.

Nirega. (nA.) *Vines that don't bear food.*

Nitä (v.irr.) *Realize.* Conjugating root is **nitamä**.

Nits. (advj.) *Growing.*

Niyur. (nP.) *Wrap, as in the article of clothing.*

Nognit. (v.) *To rest.*

Ñojit. (v.) *To suck.*

Nokai. (v.) *To take.*

Nokoxit. (v.) *To reproduce.*

Nomáv. (nA.) *The spouse who joins another matriarchal family during a marriage.* This term is gender-neutral.

Nömit, (v.) *To sit.*

Nomit. (v.) *To lay.* This is used less frequently than the other verb in formal writing and more frequently in speech.

Notä. (nP.) *Surrender.*

Nuadit. (v.) *To search.*

Ñudit. (v.) *To eat.*

Nug. (nP.) *Roadway.*

Ñuxai. (v.) *To push.*

Öbelai. (v.) *To fall apart, to break, to shatter.*

Oëma. (nP.) *Breath.*

Öemai. (v.) *To breathe.*

Ökt. (nA.) *Meat.*

Öm*, (advj.) *Fatigued, exhausted, in need of sleep.*

Ophizi. (nA.) *An ozkyev parent.*

Opöndin. (nA.) *Law.*

Opöz. (advj.) *Related to what is legally or traditionally allowed.*

Orropön. (nA.) *Tradition.*

Ösosno. (nA.) *Small pieces, fragments, tiny bits.* Colloquial. Always plural.

Otmai. (v.) *To state the facts as they appear.* Always takes an indirect object. **Yozeirabhle otmosajrru,** *About the young man, I stated the facts as they appeared.*

Otmi. (nA.) *Truth.*

Ötsai. (v.) *To haze, to fog.* The word fog is **ötsi**.

Otum. (advj.) *Forever.*

Öurbimsa. (nP.) *Dock.*

Oxam. (nA.) *Man.*

Öyiv. (advj.) *Thin.*

Öyoz. (nP.) *Hungry (for food),* which is the form used to describe nouns.

Ozev. (nA.) *Transgender man.* Medical term.

Ozkækå. (nA.) *An ozkyev offspring.* Similar to boy or girl. **Ozkim** is used in the sense of son or daughter.

Ozkyev. (nA.) *An AMAB person socialized in a similar way to girls and women.*

Pi. (nP.) A *shrine*. This can be in a temple or out in small, open-faced shrines in other areas.

Pābit. (v.) *To smell*.

Paīt. (v.) *To play*.

Parré. (nA.) This word describes short, stubby leaves of another major plant group on Ameisa, including the flat, round structure of the vine-leaves, canyon trees, and the trees in environments where the winter gets cold, including evergreens.

Peimo. (nA.) *Back*.

Pho. (nA.) *Family*.

Putsai. (v.) *To squeeze*.

Rihesit. (v.) *To bind*.

Rivai. (v.) *To tie*.

Rega. (nA.) *Food-bearing vines*. **Yilrega**, the god of the vines that bear food, takes her name from this word. It's an unusual construction because it comes from **rega ku yil**, but there was a practice thousands of years ago in which people doubled the *one* out of emphasis: **yil rega ku yil**. That is preserved in the construction, **Jeyirega ku yil glabdeml Yilrega** or **Jeyirega-Yilrega**, *Grand-fertile-vine is Yilrega*.

Rekta. (nA.) *Youth*.

Res. (nP.) *Saltwater*.

Reta. (nA.) *Honor*.

Rotai. (v.) *To open*.

Rræ. (nA.) *Neck*.

Rrai. (v.) *To crash*.

Rres. (advj.) *Young*.

Rrumu. (nA.) This is a word used to describe the sinewy, tendril-like chlorophyll leaves of many Ameisi plants.

Ruīt. (v.) *To motivate*.

Rumazit. (v.) *To curl*.

Sīšai. (v.) *To hiss*.

Sä. (advj.) *Flat*.

Saäi. (v.) *To ask*.

Sábä. (nA.) *Tapestry*.

Sábäkol. (nA.) *The Lord of Time*.

Sabi. (nA.) *Freshwater*.

Sabīt. (v.) *To drink*.

Sabnuyik. (nA.) *Immigration*.

Saböz. (advj.) *Related to Sabaji-enforced legal codes of Tveshè*

Sakit. (v.) A specific verb for *to apologize* to that indicates heartfelt shame about something that a person did to someone else. It is often used when being called out about insults. Apologies about bumping into someone, startling someone, &c., do not use this verb form. **Sakit** requires a specific breach of the social contract. It's usually accompanied by a lowering of the head and gaze.

Salī. (nA.) *Eye of a hurricane*.

Salu. (nA.) *Journey*.

Sanit. (v.) *To screech*.

Sanīt. (v.) *To wipe or to clean*.

Sano. (nP.) *A cleaning cloth*.

Satös. (advj.) *Right*. The noun is **i sat**.

Satü. (nA.) *Bride*. Person who stays in the household during a marriage.

Savai. (v.) *To stand*.

Saxli. (vIrr.) Irregular root is **saxa**. *To go away from a reference point other than the speaker*. The reference point is the direct object.

Sebi. (nP.) *Corner*, as in the corner of a piece of paper or the corner of a room.

Sēbi. (nP.) *Farm*. The verb for *to farm* is **sēbit**.

Sel. (nP.) *Wheel*.

- Selasi.** (nA.) Hurricane.
- Sen.** (nA.) Rhythm.
- Sena.** (nA.) Friend.
- Sev.** (nA.) Likeness, image.
- Sexa.** (advj.) Harmony.
- Sit.** (v.) To clatter.
- Skurtsa.** (nA.) Country-love.
- Sobha.** (nA.) World.
- Sonai.** (v.) To scream.
- Su.** (nA.) Eye.
- Suäi.** (v.) To see.
- Sukalv.** (nA.) Secular song.
- T̄irre.** (nA.) Government official.
- Tädo.** (nP.) Gains, as in political gains, increased yield, and other abstract quantities that have improved.
- Tæn.** (advj. and det.) Few or a small number. Also used as a determiner.
- Tæva.** Number.
- Tæyit.** To number, to count.
- Taixa.** (nP.) Awareness.
- Tamrit.** (v.) To churn.
- Tare.** (nP.) Salt.
- Tarravit.** (v.) To kill, to murder.
- Tax.** (nA. and det.) Everything. Also used for *all* as a determiner.
- Taxes.** (nA.) Celebration.
- Taz.** (nP.) Call.
- Tazai.** (vIrr.) To speak, to say. Irregular root is **tatsa**.
- Tëæmit.** (v.) To stop.
- Teisi.** (nA.) Seed.
- Tehj.** (nP.) Absence.
- Tehjen.** (nP.) Desertion.
- Tëigra.** (nA.) Language.
- Teiva.** (nP.) Encounter.
- Tezit.** (v.) To sear.
- Tibhi.** (nP.) Island.
- Tinæ.** (nA.) Chest. As in the body part.
- Tiñæ.** (nA.) Torso. This encompasses everything from the shoulders to the bottom of the pelvis.
- Titso.** (nA.) Belly.
- Tobit.** (v.) To hold.
- Toï.** (nA.) Nose.
- Tönak.** (advj.) Quality of being current, eventful, relevant. Usually used to refer to the news and current events commentary.
- Tönkai.** (v.) To treat a subject matter, as in through some medium or other. Takes a direct object, which defines the scope of what is discussed.
- Tsabak.** (nP.) Chance, luck.
- Tsærbj.** (nA.) *Mos maiorum*, religious practice.
- Tsai.** (v.) To complement.
- Tsanu.** (nA.) Groom. Gender-neutral. The person being married who moves households.
- Tsehjes.** (nP.) Regret.
- Tsein.** (nP.) Unity.
- Tsekto.** (nA.) Pain of desertion. This noun describes the emotional state someone has when they are singled out from a social group. **Tsansakssa xai ku tsekto tsurhjas xikanosajrru.** *I apologize to you for the cause of pain of desertion I gave to you.*
- Tselvit.** (v.) To be isolated, to be alone, to spurn the family.
- Tsemanok.** (nA.) Trickster God.
- Tsenä.** (nP.) Employment.
- Tser.** (advj.) Sour.
- Tsimædxå.** (nA.) Happiness. The adjective/adverb form is **tsim** for happy.
- Tsnugbhö.** (nA.) Temple. This includes the building and the temenos around it.

Tsoatit. (v.) *To seem or to have the appearance of.*

Tsor. (advj.) *Hidden.*

Tsorhjela. (nA.) *Lifelike art.*

Tsorhjen. (nA.) *Religious image.*

Tsoru. (nP.) *Motive.*

Tsubhit. (v.) *To swell, to grow larger.*

Tsugam. (nA.) *a cousin of the generation above the referent*

Tsuk. (nA.) *Root.*

Tsukit (v.) *To [be] rooted down. Commonly used to refer to things like, to unpack. Tsuklajirru nir momu, My way rooted down. That means, I just unpacked.*

Tsukit. (v.) *To hit.*

Tsumnarav. (nA.) *Welcome.*

Tuahjen. (nA.) *Nation.*

Tubä. (v.irr.) *Spin. The verb is conjugated with kbama.*

Tulj. (nP.) *Piece.*

Tvætít. (v.) *To bury.*

Tzekfä. (nA.) *Scroll, from one paged book, ku tsemakragñeifä.*

Umi. (nP.) *Window.*

Ümi. (nP.) *Snow. The word Eiümi is a literary word used for ashfall in stories about volcanic eruptions, comet strikes, and natural disasters.*

Üñag. (nP.) *Ignorance*

Vaäi. (v.) *To hunger (for food.) Vaösa. I hunger. Or, to emphasize the moment, vaösabe.*

Vaix. (advj.) *Spoken.*

Vaktäm. (nA.) *a cousin of the same generation*

Veis. (nA.) *Human, peers. This is also slang for kyeveis, woman, so the word danveis is becoming more and more popular.*

Veisgmo. (nA.) *Tomboy. This is a pejorative used for women. It comes from kyeveis *xeimo, or wild woman.*

Virämit. (v.) *To hurt.*

Viras. (advj.) *Broken.*

Virasai. (v.) *To break.*

Xarra. (nA.) *The feeling of being supported by one's family and close friends.*

Xeimo. (advj.) *Wild.*

Xetäm. (nP.) *sunbeam*

Xijexai. (v.) *To have sex with. Note that the sense of 'with' is embedded in the verb.*

Xikanai. (v.) *To have. To construct to give, the form is actually to have (obj)-for, INDOBJ-hjas xikanai.*

Xobh. (advj.) *Warm, mild. Describes the temperature.*

Xobn. (advj.) *Hot. Describes temperature.*

Xohjit. (v.) *To scratch.*

Xovka. (nA.) *Humidity. The adjective humid is dämXovka.*

Xovö. (nA.) *Air. This refers to atmospheres.*

Xovts. (advj.) *Cold. Describes temperature, but also things that are like the temperature.*

Xuagädza. (nP.) *An occurrence.*

Xub. (nA.) *Bone.*

Yis. (advj.) *Religious, of the gods, divine.*

Yishin. (nA.) *Star.*

Yisapi. (nA.) *Temple shrine.*

Yai. (v.) *To know.*

Yakua. (nA.) *The spouse who stays in ler matriarchal home for the marriage, or the one with yadokyozi.*

Yixal. (nA.) *Tree.*

Yixava. (nA.) *Forest or woods.*

Yog. (advj.) *Metallic.*

Yogkurra. (nP.) *Frying pan.*

Yotsu. (nA.) *People, human.* This is often used when emphatically including everyone.

Yoxei. (nA.) *Father.*

Yozeira. (nA.) *Young man.*

Yozeis. (nA.) *Male.* This is used as a medical term.

Yozim. (nA.) *Son, boy.*

Zin. (advj.) *Short.*

Zaäi. (v.) *To see.*

Zatkæl. (nP.) *Rain.* This is used with intensifiers to denote severity. **I zatkælbæk** is *very heavy rain*. **Båzatkæ** is derived from it, and that word means *monsoon*.

Zenit. (v.) *To succeed.*

Zidxai. (v.) *To purchase.*

Zodai. (v.) *To laugh.*

Zösn. (advj.) *Small.* Used with intensifiers to denote *tiny* and other steps of smallness.

Zotsm. (nP.) *Train, as in the vehicle.*

Ztbhi. (nA.) *Liver.*