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gan Minhó, a language of sa Tseri

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A descriptive grammar

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Dedicated to ana

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| Glossing abbreviations

Gloss	Term
$\varnothing$	null
-	affix
:	inherent/non-concatenative
+	compounded
$\diamondsuit$	infix
~	reduplication
r	root
x, y, z	variable
P	patient
A	agent
NTR	intransitive
TRA	transitive
AUX	auxiliary
BIP	bipartite
STR$_1$	strong I
STR$_2$	strong II
STR$_3$	strong III
WEA	weak
OPE	open
CLO	closed
ABS	absolute
DIR	direct
CON	construct
MIN	minimal
AUG	augmented
PER	personal
NPR	impersonal
HON	honorific
PRF	perfective
IMP	imperfective
INS	instantive
REL	relational

Gloss	Term
CIR	circumstantial
DET	determiner
FEM	feminine
MAS	masculine
EDI	edible
DST	distal
PRX	proximal
2	second
1	first
XPR	expressive
MIR	mirative
RSP	responsive
EXP	expective
MOD	modal
NEG	negative
EMP	emphatic
PRE	predictive
COU	counterfactual
OBL	obligative
CNR	connector
CNJ	conjunct
SBJ	subjunct
DSJ	disjunct

0 | Introduction

In this book I shall explore and describe the (gan)[1] Minhó language of the (sa) Náma people.

0.1 | Overview

In Ch. 0, I shall introduce the language, the conventions used in this book, and the history/context of the language (both internal and external). In Chs. 1 to 3, I shall discuss the sounds and features of the sounds of the language, both segmental and suprasegmental; as well as how the language is written, both natively and transcribed. In Ch. 4, I shall discuss how individual words interact to form phrases and clauses, and related structures and phenomena. In Chs. 5 to 10, I shall discuss the different classes of words, how they are modified, their usage, as well as how new words are formed. In Ch. 11, I shall discuss the meanings of certain groups of words. In Ch. 12, I shall discuss how the language is used, the contexts in which it is used, and conversational phenomena. In Ch. 13, I shall discuss narratives, stories, and styles of writing. In Ch. 14, I shall discuss names and related phenomena. In Ch. 15, I shall discuss the different registers and styles of speech. Finally, in Apps. A to C, I will provide a (technically) non-exhaustive lexicon. some specific semantic divisions, and miscellaneous example sentences

0.2 | Conventions

In this book, I shall use blue text for Minhó words, whether they be in orthographic transcription or non-bracketed phonemic transcription (common).

Forward slashes with blue text (/example/) are used for phonemic transcription, square brackets ([example]) are used for phonetic transcription, blue-text pipes (|example|) are used for morphemic transcription (except in glosses), and blue-text angle brackets (⟨example⟩) are used for orthographic transcription.

Underlined text (which may sometimes be enclosed by 'single quotes') is used for translations, sans-serif text is used for important terms, *italicized* text is used for normal emphasis, and SMALL CAPS is used for glossed terms. "Scare quotes" are used for non-standard, ironic, or otherwise deviant usages of terms; and ⟨chevrons⟩ are used for certain notations.

Glosses are structured as follows:

(0.1)   phonemic transcription
         ⟨native script⟩
         morphemic transcription (object language)
         morphemic transcription (metalanguage)
         translation
         LIT. optional literal translation

Ungrammatical, unfelicitous, or otherwise "bad" glosses are preceded by an asterisk (*) on each line.

Most glosses will be given in the perfective aspect (§ 7.3.2.1) and personal form (§ 7.3.1.1), and will be translated as past tense in English.

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[1]The determiner gan as part of the name gan Minhó is usually dropped when referring to the language (and other proper nouns) in this book.

When used as examples to demonstrate a particular grammatical feature, the morphemic meta-language transcription will usually only contain the relevant information.

0.3 | External history

The Minhó language is a constructed language (conlang) created by me, Mareck (M.M.N.H.). It is the spiritual successor to the language designated lang14, hence the original designation as lang14.1; it is now properly designated as lang15. On December 3rd, 2019, due to a computer malfunction, the documentation of lang15 was irretrievably corrupted and lost. Because of this, it is to be completely rewritten (the most recent PDF output was not corrupted). Thus, it has moved to version 1.##. It was not, however, redesignated to lang15.1, due to the fact that ##.# designations are reserved for variations, not necessarily continuations, of a conlang.

The primary goal of Minhó is to emphasize omninominativity, or having all roots be inherently nominal. It takes inspiration from Tagalog, but also has influences from the Semitic and Salish families, and probably has some influence from a Papuan language somewhere. Naturalism is not a primary goal (as usual of my conlangs), but internal consistency is (again, as usual).

0.4 | Internal history

The Minhó language is spoken by the Náma people in the large, forested nation of Tseri.

0.4.1 | People

The Náma are a largely agrarian people, who primarily farm wild rice and corn, and who raise ducks, pigs, bees. They live in various settlements of varying sizes scattered around their territory.

Within each settlement, there is a head family and a head matriarch; these families act as a form of leadership, and important decisions regarding the settlement as a whole are made by the head matriarch. Head matriarchs between settlements communicate often, and families and individuals may communicate and travel freely between settlements (unless banned from one or more settlements, in which case the family/individual is confined to their birth settlement).

Additionally, each family has a representative matriarch. A family is composed of people that share a common bloodline, whether real or fabricated.

The matriarch's role in a family is not only to represent the family's interests, but also to track family members and relations. People may be honorarily accepted to a family (but not into any more than one) if the matriarch decides as such. This decision may be based on a great favor one has performed for the family, a simple task, or by arbitrary decision; it is dependent entirely on the matriarch's judgement (although other family members may dispute this decision, usually unsuccessfully).

There are around fifty notable settlements, with the twenty most significant containing around half the total population; the entire population is numbered around sixty thousand people, although these numbers are very approximate.

0.4.1.1 | Animals

Animals play a large part in Náma communities. Many households have one or more house pets, and communities will almost always have numerous community animals that belong to the community as a whole.

The most common pets in Tseri are domesticated wolves, bobcats, and coatis. The primary livestock (ducks, pigs, bees) may also be seen as pets, although they are used for food as well.

The Náma people hold their pets in high regard, and treat them much like family.

0.4.2 | Place

Tseri is comprised mainly of large swathes of deciduous forest, specked with a network of rivers, lakes,and mountains. Most settlements are located on or near a body of water, and this network of rivers is the primary method of travel and communication.

The largest settlement (which is also the place in which I am studying the language), Gvdugmèsa, lies nestled within a river valley. It is the center of communication and trade, and conveniently sits in the rough center of the entire Tseri territory.

0.4.2.1 | Flora & fauna

The forests and plains of Tseri are rich in plantlife. The primary crops of the Náma are corn and wild rice, although various fruits and nuts can be found as well.

A variety of animals inhabit Tseri. Bears are not an uncommon sight, and are considered sacred. Ducks, pigs, and bees are raised for food and materials, and domesticated coatis, bobcats, and wolves are common pets.

0.4.3 | Beliefs

The Náma strongly subscribe to the underlying ideas of impermanence and fundamental change; nothing is permanent, and everything is subject to change.

In terms of the world, they believe that the universe is composed of three distinct layers: that which is above, that which is here, and that which is below.

That which is above (kane, kani) consists of everything that may be observed, but not directly sensed (e.g., through touch), such as the sky and entities associated with the sky. It is strongly associated with the unattainable and the abstract.

That which is here (séta, satí) consists of everything that is able to be observed directly, such as plants, animals, and people. It is associated with the attainable and concrete. It is the most important layer, as it is the most immediate layer.

That which is below (tùnsa, tnosà) consists of everything that may not be observed nor sensed. It is associated with the unknown, and it is the least important and least discussed layer. According to the Náma, these layers repeat infinitely: the layer below us is the layer above for someone else, and vice versa.

0.4.3.1 | Deities

0.4.4 | Practices

Ceremonies, rituals, and other such events are a large part of the Náma culture. Many of these events are focused on the individual, not necessarily on worldly phenomena.

0.4.4.1 | Hair-cutting ceremony

An important event in the Náma culture is that of the hair-cutting ceremony, shami. It is a ritual that an individual undertakes when they feel they have passed an important life event, such as finding a significant other, achieving a significant goal, burying a loved one, etc.

The ritual itself involves gathering one's family and having the family matriarch cut the individual's hair, usually to around neck/shoulder length, but can go as far as shaving the individual's head clean. The length which to cut depends largely on the individual's preference, but certain styles may be associated with certain families, settlements, and so on. Generally, the Náma do not otherwise cut

their hair except for medical/emergency reasons (which may be considered important life events that warrant the ceremony anyways).

0.4.4.2 | Change-of-name ceremony

Another important ceremony is the change-of-name ceremony, ksemnè. For many people, this often coincides with the hair-cutting ceremony. It is a ceremony that one undertakes when they wish to change their name. People that want to change their name sometimes ask their matriarch for their (the matriarch's) approval, but this is not required. It is detailed further in § 14.1.3.

0.4.4.3 | Burial rites

0.4.5 | Lects

A lect is, broadly, a variant of the language. These may be sorted into various subcategories, but the ones I will be focusing on are the dialect, or regional variant, and idiolect, or personal variant. While there are many dialectal variations, isoglosses, and other such phenomena, I will be primarily focused on the dialect of the Gvdugmèsa settlement.

Dialects are largely mutually intelligible in terms of phonological variation; the majority of dialectal variation is based in morphology and semantics. That is, different dialects utilize different structures to express the same or similar meanings; for example, the usage of applicatives (§ 7.5) or change-of-state roots (§ 11.11) to express comparatives.

There are three primary dialects: Blue Minhó (kan minhó honis), Green Minhó (kan minhó símas), and Yellow Minhó (kan minhó tìsas). The standard Gvdugmèsa dialect is based on the first one, Blue Minhó. Blue Minhó and Green Minhó are fairly similar, while Yellow Minhó is the more divergent one.

The dialects are named as such for their locations: Blue Minhó is spoken along the coast of Tseri and around the mouth of the river Gvdugmèsa; Green Minhó is spoken in the densely-forested inland; Yellow Minhó is spoken in a fertile valley, and is named for its vast cornfields.

1 | Phonology

In this chapter and the following two chapters I explore the sounds and related phenomena of Minhó. This includes abstract (phonemic[1]) and concrete (phonetic) forms, as well as suprasegmental units and orthographic conventions. I shall use (a modified) *^{off}IPA* for phonemic transcription, and *^{can}IPA*[2] for phonetic transcription.

1.1 | Consonants

There are seven phonemic consonants in Minhó:

	labial	*coronal*	*dorsal*
obstruent	p [p b]	t [t d̪ (l) (tɬ d̪ɮ)]	k [k g (q ɢ)]
		s [ʂ ʐ (ʑ ʒ)]	h [ħ ɣ (x) (χ ʁ)]
sonant	m [m β (ʼb)]	n [n ɾ ŋ (n̪) (ʼɗ)]	

Figure 1.1: Consonant phonemes & taxophones

- /p m/ are bilabial[3]

- /t/ is laminodental

- /s n/ are primarily apicoälveolar, although /n/ may surface as velar and (sometimes) laminodental

- /k/ is velar, but may surface as uvular

- /h/ is primarily glottal, with true constriction of the glottis, but is also commonly a velar constrictive; it may surface as uvular

This inventory is notable for its small size. Obstruents systematically vary in voice, and sonants vary from fully-obstructed nasals to less-obstructed continuants.

1.1.1 | Consonant taxophony

- /p t s k h/ surface as [b d ʐ g ɣ] before a voiced phoneme /m n i ɯ u e a o/, unless preceded by another obstruent /p t s k h/

- /m n/ surface as [β ɾ] between any vowel and /i e o/, in that order; they also surface as such between any vowel and /ɯ u/ (in that order) when /ɯ u/ do *not* surface as their nasal taxophones

- /n/ surfaces as [ŋ] when preceding /p t s k h m/, as well as when word-final

- otherwise, /p t s k h m n/ surface as [p t ʂ k ħ m n]

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[1]Wherein a ᴘʜᴏɴᴇᴍᴇ is a strictly *contrastive unit* that is abstracted to succinctly represent various but related phonetic surface forms.

[2]See *canipa.net*.

[3]Originally, I used a table of five columns and two rows, but this proved to be too long for the page, so liberties had to be taken; this footnote number is placed where it is due to technical limitations as well (and laziness).

- word-initially, an epenthetic voiceless schwa or glottal approximant [ə̥] or [ɦ̥] (depending on speaker, although they are essentially the same) is inserted before geminated plosives /pp tt kk/

- in some (idio)lects, /n/ surfaces as [ɱ] when directly adjacent to /t/, instead of the expected [n ŋ] realizations

- in the Green Minhó dialect, /k/ [k g] and /h/ [ɦ ɣ] may surface as uvulars [q ɢ] and [χ ʁ] (respectively) before /e a o/

- in some forms of animal speech (§ 15.3), /t/ surfaces as a lateral [l̥] before voiced phonemes

- in angry/emphatic speech and in certain forms of animal speech, /s/ [ʂ ʐ] may surface as constrictive trills [ɻ̝ ɻ̝̊]

- the [x ʼb ʼɗ] realizations of /h m n/ are detailed in § 1.3

- the [tɬ dɮ] realizations of /t/ are detailed in § 1.4

1.2 | Vowels

There are six phonemic vowels in Minhó:

/ɯ/ [ɯ n̩ ʐ̩ (r̩)]   /u/ [u m̩ β̞ (ʙ̩)]
/i/ [ɪ]   [ũ̃ũ̃]
[ɔ̃̃ɔ̃̃]
                                     /o/ [σ]
/e/ [ɛ]   [ɔ̃̃ɔ̃̃]
/a/ [ã]

Figure 1.2: Vowel phonemes & taxophones

Compared to the consonant inventory, the vowel inventory is rather large, the latter boasting almost as many segments as the former. Vowels, however, experience very little taxophony. The high vowels /ɯ u/ are most notable for their alternations raising out of the canonical vowel space, becoming intense ("syllabic") nasals and constrictives under certain circumstances.

1.2.1 | Vowel taxophony

- /ɯ u/ surface as [n̩ m̩] after a sonant /m n/, unless preceding a moraic consonant (i.e., a consonant cluster or a word-final consonant) or another vowel

- /ɯ u/ surface as [ʐ̩ β̞] after an obstruent /p t s k h/ unless preceding a moraic consonant or another vowel

- otherwise, /i ɯ u e a o/ surface as [ɪ ɯ u ɛ ã σ]

- word-initially, an epenthetic glottal stop [ʔ] is inserted before vowels (i.e., if the vowel is not already preceded by consonant)

- /ɯ u/ sometimes surface as [r̩ ʙ̩] in angry and/or emphatic speech

- vowel nasalization is detailed in § 1.5

1.3 | Women's speech (phonetics)

Women's speech is a register of the language spoken primarily by women. It may also be used by more effeminate men, as well as children (regardless of gender); this is not seen as negative or insulting. It is further detailed in § 15.1.

Phonetically, it is characterized by the pronunciation of /m n/ as injectives [ˈɓ ˈɗ] when word-initial and preceding a vowel, as well as /h/ as velar [x] instead of glottal [ɦ].

Some speakers may pronounce the null initial, normally a glottal stop [ʔ], as a velar semi-nasal [ŋ] in women's speech, although this is falling out of use and is considered a particularly marked feature.

1.4 | T–lateralization

T-lateralization is a speech impediment within a small population of the Náma that they natively call nápat. It consists of (mis)pronouncing /t/ [t d] s as [tɬ dɮ] (i.e., as lateral stop-stricatives).

While rare to occur naturally (especially due to the advent of speech therapy to "correct" such impediments within Náma communities), it is sometimes acquired artificially. This is notably common among a subculture consisting mainly of young adults in the Gvdugmèsa settlement who call themselves ptừhha ducks.

It also occurs in animal speech (§ 15.3), where it is used when speaking to ducks.

1.5 | Vowel nasalization

Vowel nasalization is a dialectal process in which nasalized vowels have been developed by loss of word-final /m/. It is a relatively recent phenomenon, and it primarily occurs in Yellow Minhó, especially in younger speakers. Older speakers tend to discourage it, but old people are generally like that; they generally ignored by younger speakers with regard to linguistic prescription.

The process of nasalization merges vowels, resulting in three nasalized vowel qualities from the non-nasal (oral) six: it shifts the sequences /im em/, /ɯm um/, and /am om/ to [ɜ̃ɜ̃, ũŭ, ɔ̃ɔ̃], respectively.

1.6 | Phonotactics

Phonotactics describes the way phonemes are organized in relation to each other and within words.

1.6.1 | Phonological profile

The profile of the phonological word is as follows[4]:

$$\# \left[\begin{array}{c} \\ \mathbf{C}^? \left[\begin{array}{c} \\ \mathbf{T}^? \left[\begin{array}{c} \\ \mathbf{C}^? \mathbf{V} \end{array} \right]_{\mu'_1} \left[\begin{array}{c} \\ (\mathbf{C}^? \mathbf{V}) | \mathbf{C} \end{array} \right]_{\mu'_2} \end{array} \right]_{\varphi} (\varphi | \mu'_1 | \mathbf{C})^* \end{array} \right]_{\omega} \#$$

Figure 1.3: Phonological profile

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[4]I shall use a modified (i.e., in conjunction with regex-like conventions) version of *Recursive Baerian Phonotactics Notation* (RBPN), a non-standard but infinitely more useful notation; see *Blumire & Baer (2017)*.

Wherein:

- # a word boundary

- ω a phonological word

- φ a foot

- μ' a moraic complex

- [ ] a domain

- $\circ^?$ zero or one

- $\circ^*$ zero or more

- T tone (§ 2.3)

- C a consonant

- V a vowel

All consonant clusters are allowed (except word-finally), but only a maximum of two consonants may cluster. Any occurrences of CCC are resolved by deleting the first C (i.e., $C_1C_2C_3 \rightarrow C_2C_3$). This usually only occurs when compounding roots (§ 10.1), which may have idiosyncratic formations as well.

2 | Prosody

Prosody is the patterns of tone, intonation, stress, and other suprasegmental units, as well as how these interact with each other.

2.1 | Isochrony

Isochrony is the rhythmic division of utterances. The isochrony of Minhó is moraically-timed, i.e., the duration of every mora (μ) is approximately equal.

It is important to note the difference between the moraic complex μ' and the mora μ; the former is comprised of the latter. Within a moraic complex, each vowel counts as one mora, and a coda consonant counts as one mora as well. Onset consonants do not affect mora count. This may be modeled as such:

$$\varphi$$

$$\mu'\mu'$$

$$\mu\mu$$

-V-V

-VV   -VCV   -VC
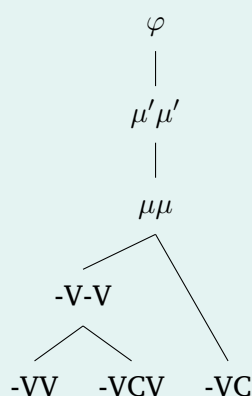
Figure 2.1: Moraic structure

Wherein a foot (φ) must be bimoraic; a bimoraic rime may consist of a vowel-vowel cluster, a vowel-consonant-vowel sequence, or a vowel-and-consonant sequence.

2.2 | Prosodic units

All utterances are divided into many levels of prosodic units.

The smallest unit is the mora, explained in the previous section. Above the moraic unit, there is the foot (φ). The structure of a foot is shown in § 1.6.1.

Foot weight is measured structure of the foot; feet that take the structure -VC are checked, those that take -VCV are heavy, and those that take -VV are light. This is relevant to meter (§ 13.2.1).

2.3 | Tone

Tone comes in two marked forms and one unmarked: the high tone /ó/ (H), the low tone /ò/ (L), and the unmarked tone /o/ (∅).

The high tone surfaces as high [̄] . The low tone surfaces as low, and is accompanied by some form of glottalization [̰V̰]; it may also surface as low-falling [ˌV̰], especially when postceding a high

tone. The unmarked tone also surfaces as low, without glottalization [◌̰]; it may surface as mid [◌̄] when postceding a high tone.

Tone occurs on the mora, but only one tone may occur within a foot; this may be violated by ideophones (§ 11.13).

2.4 | Stress

Stress is characterized by an increase in volume and intensity of a mora. Stress in Minhó is very weak, and always corresponds to the last tonic mora in a word. If a word lacks tone entirely, stress occurs on the first mora of the final foot; in the latter case, stress is even weaker, and is often elided completely except in careful speech.

If a word has more than one tonic mora, all tonic moras before the last one take on a weaker stress, much like a stressed non-tonic mora in a word that lacks tonic moras. Again, this weaker stress is often elided in colloquial speech.

In feet with adjacent tonic moras (e.g., in ideophonic roots), only the first tonic mora takes stress.

2.5 | Intonation

Intonation describes tone on the level of phrases, clauses, and utterances in general. Broadly speaking, intonation starts high and slowly decreases across a clause. Certain elements, such as topics and foci, tend to be prosodically isolated; they form their own unit separate from the larger clause, and there are subtle but noticeable breaks and intonation-resets between these isolated groups and the larger utterance.

New clauses are often characterized by a full reset in intonation, starting high again. Commands, questions, and negated clauses (§§ 4.15 and 4.16 and § 9.2.1) differ from normal clauses in that their intonation starts relatively low, peaks around the topic of the clause, and then falls. These differences may be modeled roughly as such:

kóttek kan kéne hos kmèsan
the bear ate the fish

mit kóttek kan kéne hos kmèsan
did the bear eat the fish?
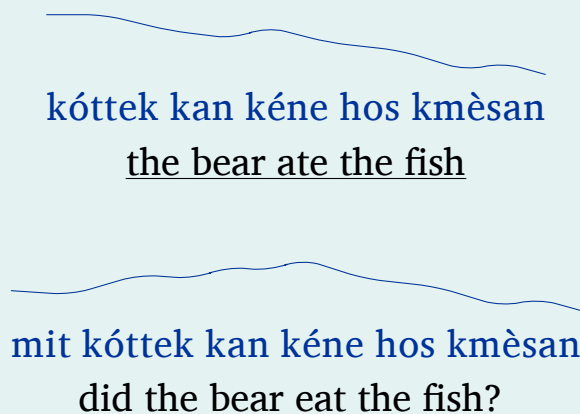
3 | Orthography

The native orthography of Minhó is composed of two scripts. Both are alphabets, wherein each glyph encodes only a single segment. The two alphabets are considered two sets of letters, the primary and secondary sets:

p	౦		i	౧		p	๓		i	∧
t	౭		ɯ	౪		t	౨		ɯ	૪
s	౩		u	౮		s	૧		u	⊥
k	౩		e	౭		k	౩		e	౫
h	౹		a	౨		h	౹		a	⅃
m	౹		o	౬		m	౹		o	౩
n	౩					n	౹			

(a) Primary set	(b) Secondary set

Figure 3.1: Script (native)

Each segment has a glyph for each set. The secondary set is borrowed from the Moógatí language.

The primary set is called sa Mange (sa manke writing), the native name; the secondary set is called sa Nḿba (sa núpa, the root being a loan from the Moógatí name for the script). Both alphabets collectively are called sa mnɯka gan minhó (sa mnɯka kan minhó Minhó writing).

Colloquially, they referred to by more descriptive names: the primary set is called sa mnɯka mánsa pointy writing, and the secondary set is called sa mnɯka taktí rounded writing.

Word boundaries are not overtly indicated, although spaces may be used to delimit words in written works intended for foreigners or the very young.

Tone (§ 2.3) is usually not indicated at all, even in learning material. However, it can be indicated in the primary set as follows:

í ì	౧˙ ౧˳
ɯ́ ɯ̀	౮˙ ౮˳
ú ù	౮˙ ౮˳
é è	౭˙ ౭˳
á à	౨˙ ౨˳
ó ò	౬˙ ౬˳

The tone indicator glyphs are derived from the diacritics ⟨◌̀, ◌́⟩, although vowels with tone indicators can still freely take diacritics as expected.

Tone indication is only done when absolute precision is necessary, or sometimes by pedantic writers. Tone indication is otherwise completely absent from most styles of writing.

3.1 | Glyph sets

The two alphabets, or letter sets, are used in different contexts.

The `primary set` of letters is the most pervasive set, and is used for the vast majority of writing.

In contrast, the `secondary set` is mainly reserved for personal names, numerals, and artistic purposes. Personal names (§ 14.1) and numerals (§ 11.8) are always written in the secondary set. The most common application of the last is in poetry (§ 13.2).

Functionally, this creates a distinction between the diacritics for names ⟨ː◌⟩, ⟨ʕ◌⟩; the latter is used for personal names, and the former for non-personal names (places, etc.). However, they are still considered the same diacritic because their distribution is predictable.

The secondary set is also commonly used by children and in material intended for children, because it is easy to write the secondary set using only one's fingers (and some sort of pigment) as a writing utensil. When children learn to write using a fabricated writing utensil (e.g., a brush), they learn how to write using the glyph sets' "canonical" usages.

3.2 | Glyph names

The individual letters are called maa, man, and are named as follows:

ꝺ	man pathà	ꞃ	man ipe
ꬲ	man tana	ʊ	man ɯpì
ꝛ	man sohù	ꝺ	man uki
3	man kót	ꜿ	man emi
ꞃ	man hɯsɯ	Ꝿ	man anɯ
ꝡ	man mom	ꜩ	man óto
ꝉ	man náma		

Figure 3.2: Letter names (primary)

Names for the secondary set are derived from the primary set by appending kɯtí younger sibling to the name of the corresponding primary letter name:

ꞕ	man ptɯ̀ha kɯtí	ʌ	man ika kɯtí
ꝝ	man tene kɯtí	ꞁ	man ɯpè kɯtí
ꝼ	man sùhe kɯtí	⊥	man uke kɯtí
з	man ktukó kɯtí	ꝑ	man emis kɯtí
ꞈ	man hɯsɯs kɯtí	ꝅ	man anɯs kɯtí
ꞁ	man mumo kɯtí	ɛ	man otá kɯtí
ꝧ	man nmós kɯtí		

Figure 3.3: Letter names (secondary)

Punctuation marks and diacritics are collectively called tun small things; bits, pieces, and are named as follows:

P	S	name
·	·	tunɯ nusa
⁘	∴	tunɯ tín
⁓	~	tunɯ shin
⁖, ⁘	∵, ⁙	tunɯ héna
○(	○ʔ	tunɯ nesɯ
⁞○	ʔ○	tunɯ maa
○⁝	○⁚	tunɯ man mekɯ
○̇	○̇	tunɯ aná
○̗	○̀	tunɯ hikú
○••	○··	tunɯ mekɯ
○̓	○̄	tunɯ nápat
○ʒ	○‹	tunɯ sit

Figure 3.4: Names of punctuation & diacritics

Wherein column P is the primary set and column S is the secondary set.

Although there are separate (but largely similar) punctuation marks and diacritics for each set, they do not get distinct names.

3.3 | Punctuation & diacritics

There are a variety of punctuational and diacritical marks, and all have variants for each set.

P	S	use
·	·	end of an independent clause
⁘	∴	beginning of a text
⁓	~	end of a text
⁖, ⁘	∵, ⁙	enclose direct speech
○(	○ʔ	marks repetition
⁞○	ʔ○	marks names
○⁝	○⁚	separates a name from suffixes
○̇	○̇	marks long segments
○̗	○̀	marks numerals, miscellanea
○••	○··	separates a root from affixes
○̓	○̄	used to mark phonetic alternates
○ʒ	○‹	used to mark nasality

Figure 3.5: Punctuation & diacritics (native)

As a consequence of how the scripts are used, the secondary-set punctuation is largely obsolete outside of texts written entirely in the secondary set (e.g., poetry). Set-specific diacritics are applied

to their respective set's letters.

The punctuation mark ⟨·⟩, ⟨·⟩ tunɯ nusa <u>important piece</u> is used to terminate independent clauses (§ 4.8.1). While this usually corresponds to sentence-termination, it is also used when two independent clauses are linked with a connector (§ 9.3), wherein it is placed between the first clause and the connector.

The punctuation mark ⟨∻⟩, ⟨∴⟩ tunɯ tín <u>beginning piece</u> is used to signal the beginning of a text, and is most often used in long-form compositions as opposed to short-form writings (such as letters, notes, etc.).

The punctuation mark ⟨~⟩, ⟨~⟩ tunɯ shin <u>ending piece</u> is used to signal the end of a text. Like the previously-discussed punctuation mark, it is largely reserved for longer writings.

The punctuation marks ⟨∺, ∹⟩, ⟨∴, ∵⟩ tunɯ héna <u>wrapping-around pieces</u> are used to enclose direct speech (§ 4.19.2), wherein the former is placed before and the latter is placed after.

The diacritic ⟨◌⟩, ⟨◌⟩ tunɯ nesɯ <u>repetition piece</u> is used to indicate a repeated group of segments (usually a foot or mora complex). Specifically, it copies CV(V)[1] or $(C_1)VC_2$ groups; it does not copy clusters (taking only the second consonant of C_1C_2 sequences). In copied $(C_1)VC_2$ groups, the C_2 must be a moraic consonant.

The tunɯ nesɯ is most often used in ideophonic roots (§ 11.13, because reduplication occurs in those more than in other roots. It is not mandatory; repeated syllables may be written out in full.

The diacritic ⟨◌⟩, ⟨◌⟩ tunɯ maa <u>name piece</u> is used to indicate that the following word is a name. It also separates a name from inflectional prefixes, although this is more of a side-effect of its use rather than its primary use.

The diacritic ⟨◌⟩, ⟨◌⟩ tunɯ man mekɯ <u>name separation piece</u> is used to separate a name from inflectional suffixes.

The diacritic ⟨◌⟩, ⟨◌⟩ tunɯ aná <u>long piece</u> is used to mark long segments (geminated consonants and long vowels). That is, it is used when two adjacent segments occur. It is only used within words; it is *not* used across word boundaries.

The diacritic ⟨◌⟩, ⟨◌⟩ tunɯ hikú <u>numeral piece</u> is used to indicate that a letter is being used as a numeral (§ 11.8). It is also used to mark abbreviations and contractions. This usage is especially common in letters, manuscripts, margin notes, and other writings where space is limited. In such writings, common words may be shortened or abbreviated, and phrases may be contracted; they are then marked with the tunɯ hikú, which is usually placed on the first available letter (i.e., one without other diacritics) of the shortened word.

Additionally, there are three lesser-used diacritics that are primarily used in metalinguistic works and foreign language transliteration.

The diacritic ⟨◌··, ··◌⟩, ⟨◌··, ··◌⟩ tunɯ meku <u>separation piece</u> is used to separate a root from affixes. It is largely reserved for teaching material and written works intended for infants and foreigners (much like word spaces, as mentioned before).

The diacritic ⟨◌⟩, ⟨◌⟩ tunɯ napat <u>t-lateralization piece</u> is used to indicate that /t/ is pronounced as [tɬ dɮ] (see § 1.4). It may also be used in phonetic descriptions to indicate other sounds, although their exact usage depends on context and should be clarified.

The diacritic ⟨◌ɟ⟩, ⟨◌‹⟩ tunɯ sit <u>nasal piece</u> is used to indicate dialectal nasal vowels (§ 1.5), wherein [ɔ̃ɔ̃, ũũ, ɔ̃ɔ̃] ⟨ɒɟ ⵎɟ, ɤɟ ɖɟ, ⵌɟ Ⴆɟ⟩, ⟨ʌ‹ ʃ‹, ⊤‹ ⊥‹, ↓‹ ɛ‹⟩). The symbol itself descends from the letter ⟨ⵎ⟩, ⟨ᒥ⟩ (/m/), due to the fact that vowel nasalization comes from the loss of word-final /m/.

It is also used to represent [ŋ], the nasal realization of the null initial in women's speech (§ 1.3). Because there is no word-separation, this usage can be ambiguous with the nasal-marking usage; some remedy this by adding a diacritic to mark the nasal null initial usage, using ⟨◌ɟ⟩, ⟨◌‹⟩.

---

[1]The C is mandatory here because the tunɯ nesɯ is not used for repeated, singular segments (those would be marked with ⟨◌⟩); additionally, copied VV groups simply do not occur (or, if they do, it is very rare and is liable to be repaired via insertion of a consonant).

The nasal diacritic is also used in phonetic descriptions to indicate nasality in general, such as to specify the nasal realizations of /m n/, as well as in descriptions and transcriptions of other languages. Because it is descended from a full letter, the tunɯ sit may also take combining diacritics, giving the forms ⟨ɟ̇ ɟ̣ ɟ̇⟩, ⟨ᶎ̇ ᶎ̣ ᶎ̃⟩; these are used in various idiosyncratic ways in phonetic descriptions and whatnot, such as in the aforementioned nasal null initial usage.

3.4 | Latin

	labial		coronal		dorsal	
obstruent	p	⟨p b⟩	t	⟨t d⟩	k	⟨k g⟩
			s	⟨s⟩	h	⟨h⟩
sonant	m	⟨m w⟩	n	⟨n r⟩		

Figure 3.6: Consonants (latin)

Wherein:

- /p t k/ [b̥ d̥ g̊] ⟨b d g⟩

- /m n/ [β ɾ] ⟨w r⟩

- otherwise, /p t s k h m n/ ⟨p t s k h m n⟩

i e o a	⟨i e o a⟩
ɯ	⟨y n z⟩
u	⟨u m v⟩
ο ό ὸ	⟨ο ό ὸ⟩

Figure 3.7: Vowels (latin)

Wherein:

- /ɯ u/ [n̩ m̩] ⟨n̩ m̩⟩

- /ɯ u/ [ʐ̩ β̩] ⟨z v⟩

- otherwise, /i ɯ u e a o/ ⟨i y u e a o⟩

Some of the native punctuation marks and diacritics have transliterations:

P	S	latin
•	•	,/.
•:, :•	•:, :•	" , "
⦂○	⦵○	@○
○⦂	○:	○-
○••	○••	○•
○̖	○̗	○'
○̗	○̄	○̲, ○̄
○ʒ	○♪	○m̲

Figure 3.8: Transliteration of punctuation & diacritics (latin)

The tunɯ nusa is transliterated as a comma ⟨,⟩ when within a sentence, and as a full-stop ⟨.⟩ when at the end of a sentence. The tunɯ nápat is transliterated as a macron above ⟨ō⟩ on ⟨p g⟩, and otherwise as a macron below ⟨○̲⟩. Else, punctuation is transliterated as shown.

4 | Syntax

Syntax describes how constituents are ordered and how they relate to one another.

The order and structure of constituents in a clause is as follows:

particles	**focus predicate**	*topic argument*	*residual arguments*
prefield	*discourse field*		*postfield*
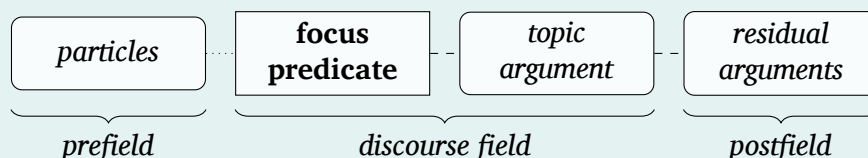
Syntax is strongly driven by information structure (§ 12.1), and is separated into three distinct fields.

4.1 | Prefield

The prefield constitutes the area directly preceding the discourse field. Generally, only expressive particles (§ 9.1) are placed in the prefield; it is otherwise largely unused and rather irrelevant. As such, it will not be noted in following constituent profile diagrams.

4.2 | Discourse field

The discourse field constitutes the core of a clause, and contains discourse-relevant information.

The first constituent within the discourse field (disregarding phenomena such as contrastive topicalization and such) is usually the focus (§ 12.1.1), which is also the predicate of the clause; it is called the focus predicate.

The following constituent is the topic and subject of the clause, the topic argument (or topic subject). Of these two constituents, only the focus predicate is necessary to form a complete clause; that is, a full clause may consist minimally of just a focus predicate.

4.3 | Postfield

The postfield constitutes the area directly postceding the discourse field, and primarily contains syntactic residue. Such constituents placed here are those which are *not* the focus predicate nor topic argument of the clause. These are usually objects, obliques, and/or expressive particles.

Oblique arguments in the postfield are often dropped, especially in informal speech, if there is sufficient context (although the same can be said about most constituents, it is especially prevalent with peripheral content such as obliques).

Within the postfield, multiple different constituents are usually ordered by their salience toward the predicate; objects almost always go first, and expressive particles almost always go last. Oblique arguments would be placed between these bounds.

Constituents that are syntactically-complex, such as direct speech (§ 4.19.2) and other embedded content clauses (§ 4.8.2.1), also tend to be placed in the postfield due to their rather syntactically-bulky nature. These are collectively termed heavy constituents.

4.4 | Pronominal determiners

Pronominal determiners (Ch. 8), or determiners used alone as arguments, take a notably different syntactic profile.

If the pronominal determiner (PD) is the subject of the clause, it is placed directly before the predicate to which it is an argument:
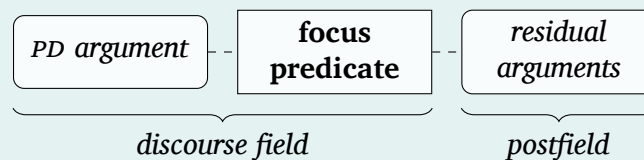
Compare:

(4.1) kóttek huɪ kmèsan kan kéne

⟨ꝫᴌἑꝫᴛᴛ3ᶌᶏᶓᶎᴌᶓꝫᶎᴌ3ꝫꝫᴌ·⟩

kóttek huɪ kmèsan kan kéne

eat   DET bear   DET fish

the bear ate the fish

(4.2) huɪ kóttek kan kéne

⟨ᴛᴛ3ᴌἑꝫꝫᴌᶎᴌ3ꝫᴌ·⟩

huɪ   kóttek kan kéne

DET eat   DET fish

it ate the fish

Otherwise, pronominal determiners are placed where they would be expected (i.e., postceding the predicate):

(4.3) kóttek huɪ kmèsan kan

⟨ꝫᴌἑꝫᴛᴛ3ᶌᶏᶓᶎᴌ3ꝫᴌ·⟩

kóttek huɪ kmèsan kan

eat   DET bear   DET

the bear ate it

Pronominal determiners may be freely dropped when deemed contextually-irrelevant (§ 8.6).

Although pronominal determiners cannot be true oblique arguments, they may be hosted by a semantically "empty" oblique root, usually imos, imsu- someone, something, or a body part (§ 11.4).

4.5 | Contrastive topicalization

Clauses with a contrastive topic (§ 12.1.2.2) take a similar profile to pronominal determiner subjects.

When a contrastive topic (CT) is introduced, it is placed in front of the focus predicate:
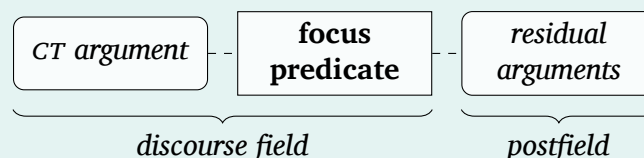
4.6 | Double subject construction

Related to contrastive topicalization is the double subject construction, wherein a clause takes two subjects. These subjects are the external topic (ET) and internal topic (IT).

```
┌──────────────┐   ┌──────────────┐   ┌──────────────┐   ┌──────────────┐
│ ET argument  │-- │    focus     │-- │ IT argument  │-- │   residual   │
│              │   │  predicate   │   │              │   │  arguments   │
└──────────────┘   └──────────────┘   └──────────────┘   └──────────────┘
        ╰──────────────────┬──────────────────╯         ╰───────┬────────╯
                    discourse field                          postfield
```
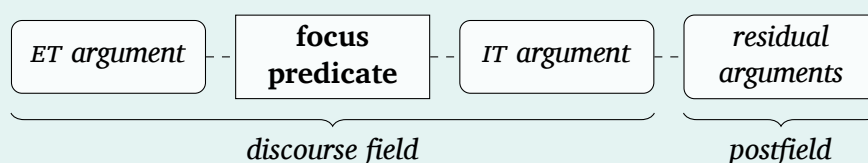
The external topic can be said to be "outside" the clause; while it behaves as a topic argument in marking (i.e., it takes the expected state-marking), it is not referenced by the predicate (e.g., via form); however, it is also not a residual argument.

Generally, the external topic establishes some sort of background information relating to the internal topic (which behaves as normal). They often take a part-whole relationship, wherein the internal topic is subset or contained within the external topic. Take the following example:

(4.4)   sa ném tunka kos númmu

⟨ꕙꕫꕠꕣ꜀ꖚꕘꖄ꜂ꕨꕣ꜀ꕤꖈ·⟩

sa   ném tunka kos númmu
DET tree be big DET leaves
as for the tree, its (its) leaves are big

Wherein 'the tree', as the external topic, designates information about 'the leaves', the internal topic.

This construction is often used to extract possessors (as opposed to, e.g., kos númi hɯ nmína the tree's leaves[1]).

4.6.1 │ Pronominal determiner doubling

Related to both the double subject construction as well as pronominal determiners as arguments is pronominal determiner doubling, wherein a pronominal determiner referring to the subject is used even when the subject is explicit:

```
┌──────────────┐   ┌──────────────┐   ┌──────────────┐   ┌──────────────┐
│ PD argument  │-- │    focus     │-- │    topic     │-- │   residual   │
│              │   │  predicate   │   │   argument   │   │  arguments   │
└──────────────┘   └──────────────┘   └──────────────┘   └──────────────┘
        ╰──────────────────┬──────────────────╯         ╰───────┬────────╯
                    discourse field                          postfield
```
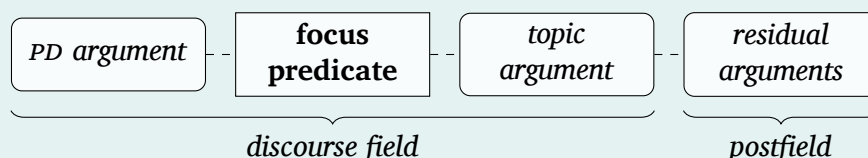
This is primarily used to form corrective topics (§ 12.1.2.3). Compare:

(4.5)   kóttek hɯ kmèsan kan kéne

⟨ꕠꖈꕤ꜀ꕟꕨ꜂ꖈꕣ꜀ꕙꕤꕘꕤꕘꕣ·⟩

kóttek hɯ kmèsan kan kéne
eat   DET bear   DET fish
the bear ate the fish

(4.6)   hɯ kóttek hɯ kmèsan kan kéne

⟨ꕟꕠꖈꕤ꜀ꕟꕨ꜂ꖈꕣ꜀ꕙꕤꕘꕤꕘꕣ·⟩

hɯ   kóttek hɯ kmèsan kan kéne
DET eat   DET bear   DET fish
the bear (as opposed to something else, in correction of the listener) ate the fish

---

[1]Wherein 'tree', being a modifier, cannot be topicalized.

4.7 | Obliques

Oblique arguments are those which are *not* core arguments. They are often adverbial in nature, describing goals, sources, locations, times, and other such peripheral roles.

It is important to distinguish true obliques from promoted obliques. True obliques are those which are entirely auxiliary to a predicate; they are placed in the residual field, usually after the object (if present) but before any expressive particles (again, if present). True obliques behave as arguments, and are always marked with an applicative (§ 7.5).

Promoted obliques are syntactically core arguments, but semantically oblique arguments. They are derived from true obliques that are promoted via an applicative, and are often called oblique subjects. Promotion of obliques allow an oblique argument to receive topicalization as the subject of a clause, while still retaining its oblique semantics.

Because determiners cannot take applicatives, a root is used to "host" a determiner used as an oblique argument. The root imos, imsu- is the most common host root, but body part terms are used as well.

4.8 | Independent & dependent clauses

Clauses are divided into two syntactic types: independent and dependent clauses. These differ mainly in how the predicate is inflected and how it behaves.

4.8.1 | Independent

Independent clauses are those which may stand alone (disregarding insubordinate clauses, detailed in the next section). They take a predicate in either the absolute or the direct state (§ 7.1). Independent clause predicates always take mode-marking (§ 7.3).

4.8.2 | Dependent

Dependent clauses are those which modify a predicate or argument. They take a predicate in the construct state (§ 7.1.3).

There are a few notable disparities between independent and dependent clauses: in the latter, alignment serves more of a syntactic function than a pragmatic one, and mode-marking is determined by the type of dependent clause. Thus, instead of taking a topic argument, dependent predicates take a subject argument, whose role is moreso syntactic instead of pragmatic.

4.8.2.1 | Content

Content clauses are dependent clauses that modify a predicate. In them, alignment serves to designate the role of the dependent predicate within the superordinate (i.e., matrix) clause. Content clauses always take mode-marking.

Content clauses are very syntactically similar to independent clauses, and do not take a different constituent profile like relative clauses; they only take the predicate in the construct state.

Content clauses are often used to embed predicates within other predicates, such as in 'I saw that you ate the fish'. Essentially, they behave as arguments. See § 4.8.3 for a related process.

They may also serve to directly describe a predicate, much like adverbs and adverb-like constructions in other languages.

4.8.2.2 | Relative

Relative clauses are dependent clauses that modify an argument. In them, alignment serves to designate the role of the coreferential argument (i.e., the argument shared between both the subordinate and matrix clause; this is further detailed in § 4.20.1). Relative clauses never take mode-marking.

Unlike content clauses, relative clauses take a different syntactic profile[2]:

| *subject argument* | **predicate** | (*PD subject*) | *residual arguments* |

core field   postfield
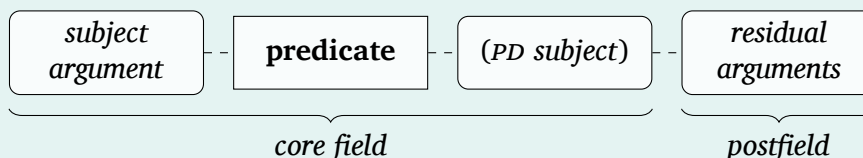
The main difference is that the subject argument occurs *before* the predicate, and its pronominal determiner is doubled and placed *after* the predicate. For example:

(4.7)   mi náman óhus mi nos apá

⟨ꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏ⟩

mi   náman óhus mi   nos apá
DET person kill   DET DET parent
the person who killed my parent

Restrictiveness of relative clauses is modulated by the pronominal determiner placed after the predicate, wherein the lack of a determiner indicates non-restrictiveness.

(4.8)   ko mínni ktukó ko kan tűn   (4.9)   ko mínni ktukó kan tűn

⟨ꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏ⟩   ⟨ꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏ⟩

ko   mínni ktukó ko   kan tűn   ko   mínni ktukó kan tűn
DET bobcat eat   DET DET meat   DET bobcat eat   DET meat
the bobcats that eat meat   the bobcats, which eat meat

To form headless relative clauses, the subject argument is replaced by a pronominal determiner. Headless relative clauses are treated like non-restrictive relative clauses in that the pronominal determiner is not copied after the predicate. The determiner agrees in class with the predicate.

(4.10)   ha ktukó kan tűn

⟨ꞏꞏꞏꞏꞏꞏꞏꞏꞏꞏ⟩

ha   ktukó kan tűn
DET eat   DET meat
those that eat meat

4.8.3 | Insubordination

Insubordination is the process of using a dependent clause as an independent clause (i.e., using the construct state on an otherwise syntactically-independent predicate). Insubordinated predicates always take mode-marking, similar to content clauses.

---

[2]Because dependent clauses arrange constituents syntactically instead of pragmatically, the topic argument, focus predicate, and discourse field have the corresponding designations of subject argument, (non-pragmatic) predicate, and core field.

Insubordination is has a few primary uses. Pragmatically, it is used to take emphasis away from any one particular constituent within the clause, and to instead instantiate the entire clause as a single constituent. This is most often used to convey background information (§ 12.5).

Another primary use is to trigger evidentiality (§ 7.4), as detailed in the relevant section.

It is also used for exclamations, which are used to form a vocative construction.

4.8.3.1 | Exclamations

Exclamations are expressed via a bare insubordinate clause, usually consisting only of a single root. Interestingly, roots used exclamatorily often forego the normally-pervasive determiner.

(4.11) kìmeska
⟨ᴣᴅⲬᠸᠯᠯ·⟩
kìmeska
bear:CON
a bear!

Exclamations may be additionally accompanied by the mirative expressive so, mʉ (§ 9.1.1).

(4.12) so kìmeska
⟨ᴣᴇᴣᴅⲬᠸᠯᠯ·⟩
so   kìmeska
MIR bear:CON
ah, a bear!

This may even have a vocative-like meaning:

(4.13) @asinós
⟨ˀᠮᠯᠰᴇ:ᠯ⟩
@asinós
name
Asiró!

Although vocative exclamations may take the mirative expressive to strengthen the sense of surprise, this is not often done; instead, the second-person determiner tʉ, ti (§ 8.3.3) is usually chosen to strengthen a vocative.

(4.14) tʉ @asinós
⟨ᴣᴣˀᠮᠯᠰᴇ:ᠯ⟩
tʉ   @asinós
DET *name*
hey, Asiró!

4.9 | Transitivity

Transitivity describes the number of arguments a predicate may take, and how the arguments relate to each other syntactically and semantically.

4.9.1 | Patient

The patient argument (P) is the argument that undergoes or is effected by the event.

4.9.2 | Agent

The agent argument (A) is the argument that performs or induces the event.

4.9.3 | Intransitive

Intransitive predicates (NTR) take a single core argument, the S argument. The S argument, when present, is always the focal argument. It is the patient in ergative-aligned clauses, and the agent in accusative-aligned clauses.

Intransitive predicates in the absolute state have more stative-like meanings ('be r'); in the direct state, they have reflexive-like meanings ('do r to oneself') or inchoative meanings ('begin to do r').

Obliques (§ 4.7) may be used to introduce arguments with core-like meanings into clauses with intransitive predicates.

4.9.4 | Transitive

Transitive predicates (TRA) take two core arguments, the A and O arguments. With predicates in the undergoer voice, the O is the focal argument; with predicates in the medial voice, the A is the focal argument. In both alignments, the A is the agent, and the O is the patient.

Transitive predicates in the absolute state have causative-like meanings ('cause to be r, do r to'); in the direct state, they can have reciprocal or causative-like meanings ('do r to each other, cause to be r').

It is important to note that having two overt core arguments is not common in natural discourse unless it is the start of a conversation/topic. Thus, phenomena that remove "unnecessary" (i.e., already-established information), such as argument- (§ 4.20.2) and determiner-dropping (§ 8.6), are rather frequent.

This discrepancy is not well-represented by example sentences in this book, due to the inherent artificiality of example sentences.

4.10 | Alignment

Alignment (which may be better specified as *morphological* alignment) describes how arguments are marked and how they relate to their predicate.

4.10.1 | Ergative

The ergative alignment arranges the S and O arguments as the patient, or (ergative) subject; and the A argument as the agent, or (ergative) object.

With an applicative (§ 7.5), it arranges the S and O arguments as the topical promoted oblique,or ergative oblique subject; and the A argument as the non-topical patient, or applicative ergative object.

4.10.2 | Accusative

The accusative alignment arranges the S and A arguments as the agent, or accusative subject; and the O argument as the patient, or accusative object.

With an applicative, it arranges the S and A arguments as the topical promoted oblique, or accusative oblique subject; and the O argument as the non-topical agent, or applicative accusative object.

4.11 | Existential clausees

Existential clauses are clauses that denote existence[3], such as location and possession. They are formed using posture roots, of which there are three:

heté, híne	stand ‡ that which is taller than it is wide
mun, òmnu	sit ‡ that which is roughly as tall as it is wide
tném, túme	lie down ‡ that which is wider than it is tall

When used to denote existence, the choice of posture root is dependent on the properties of the subject argument of the clause.

With humans and most animals (i.e., most aerial and terrestrial animals, but generally excluding non-mammalian aquatic animals), the root generally corresponds to the shape of the subject; with other animals and non-human non-animal entities, it corresponds to the class of the subject (§ 8.2): heté, híne stand for the feminine class; mun, òmnu sit for the masculine class; and tném, túme lie down for the edible class.

When used intransitively, they simply denote existence:

(4.15) nos heték

⟨ꮭꭳꮃꭶꮓꭰꭶ·⟩

nos heték
DET stand:MIN

I stand
I exist standing
it's me

When used transitively, they denote location and possession. They are arranged such that the agent is the location or possessor, and the patient is the located or possessee.

(4.16) nos hették hos sunpes

⟨ꮭꭳꮃꭷꭶꮃꭳꭴꭰꭶꮓꭳꮓ·⟩

nos heté-k -⟨:⟩ hos sunpes
DET stand -AUG DET field

I am (standing) in the field
LIT. the field causes me to stand (in it)

(4.17) hették kan kót no

⟨ꮁꭷꭶꮓꭷꭴꭶꮮꭳꭶꮮ·⟩

heté-k -⟨:⟩ kan kót   no
stand -AUG DET flatbread DET

I have the flatbread
it's my flatbread
LIT. I cause the flatbread to stand (at me)
       the flatbread is at me

4.12 | Auxiliary constructions

Auxiliary constructions (AUX) are when a predicate takes a content clause (§ 4.8.2.1). This content predicate denotes an event, while the matrix predicate (the auxiliary) adds some sort of additional information, usually modal and/or adverbial in nature.

Roots with auxiliary uses are noted in their respective lexicon entries. Auxiliaries and their content predicate generally match in state (§ 7.1).

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[3]Due to the lack of a strong distinction between "nouns" and "verbs", there is no overt copula morpheme for denoting essential quality and/or identity; thus, existential clauses are the only overtly "copula-like" constructions in Minhó.

For example, the root sés, ssí-, -ssési <u>be said</u> may be used as an auxiliary to express effort and/or attempt ('<u>try to</u>'):

(4.18) kóttek huɯ kmèsan kan kéne

⟨ȝɛ·Ċ23ɾ3Ɂᔕᑐᒍ9ȝᔕᔕȝ9Ȝ·⟩

kóttek huɯ kmèsan kan kéne
eat   DET bear   DET fish
<u>the bear ate the fish</u>

(4.19) séska ktukók huɯ kmèsan kan kéne

⟨2223ᔕᔕ3ᑐɛᔕ3ɛȝɾ3Ɂᔕᑐᒍ9ȝᔕᔕȝ9Ȝ·⟩

séska ktukók huɯ kmèsan kan kéne
say   eat   DET bear   DET fish
<u>the bear tried to the fish</u>
LIT. <u>it was said that the bear ate the fish</u>

Other notable auxiliary constructions are habitual posture roots (§ 11.12) and discourse auxiliaries (§ 12.2), detailed in their respective sections.

4.13 | Bipartite constructions

A bipartite construction (BIP) is when a single lemma is composed of two roots, one used as a modifier on the other. They are always formed using the construct state (§ 7.1.3) on the modified constituent. They are usually used to express meanings similar to those expressed by compound roots (§ 9.3.4), but are more lexicalized.

(4.20) nesɯɯska hhaa

⟨9Ƹ2ɛ23ᒍɟˑᔓ⟩

nesɯɯ-ka   -s   hhaa
be moved back -CON great effort
<u>...be done over and over again, to exhaustion</u>

Wherein hhaa is an ideophonic root (§ 11.13) associated with effort and exertion.

4.14 | Temporal designation

Temporal designation describes how an event is overtly located in time relative to another event. This is usually done either with the circumstantial applicative (§ 7.5.2) and associated morphology on an oblique argument (true or promoted), or by conjoining two clauses using a connector (§ 9.3).

The former method is used when one wants to topicalize the temporal designation (as a promoted oblique), or demote it (as a true oblique); the latter method is used when one wants to emphasize the sequence of events as distinct but connected phenomena.

Besides the syntactic and structural differences, choice of method is often simply stylistic. The most important difference is that temporal obliques are arguments, while temporal connectors bind clauses.

Do take note that the temporal oblique *does* take aspect; this will be discussed shortly.

(4.21) no ktúnak no ininónmo

⟨ꖦꖨꖩꖦꖨꖩ⟩

no ktúnak no in- inón
DET eat   DET CIR- prepare food
  -mo
  -PER.IMP
I ate while I prepared food (oblique)

(4.22) ikkótunka no inónmo nos

⟨ꖦꖨꖩꖦꖨꖩ⟩

i-   kkótunka no inón   -mo
CIR- eat   DET prepare food -PER.IMP
  nos
  DET
as for while I prepared food, I ate (pro-
moted oblique)

(4.23) no inónka kam ktúnak

⟨ꖦꖨꖩꖦꖨꖩ⟩

no inónka   kam ktúnak
DET prepare food SBJ eat
I ate while I prepared food (connector)

There are also various ways to temporally designate events at different times.

With the oblique method, the aspect (§ 7.3.2) of the oblique determines how the main predicate is situated in relation to the oblique event; the imperfective designates the main predicate as occurring *during* the oblique event, the perfective designates the main predicate as occurring *after* the oblique event, and the instantive designates the main predicate as occurring *before* the oblique event. They may also designate the main predicate as occurring *at* the beginning or end boundary of the oblique event.

(4.24) no ktúnak no ininónka

⟨ꖦꖨꖩꖦꖨꖩ⟩

no ktúnak no in- inón
DET eat   DET CIR- prepare food
  -ka
  -PER.PRF
I ate after I prepared food
I ate when I finished preparing food

(4.25) no ktúnak no ininónhi

⟨ꖦꖨꖩꖦꖨꖩ⟩

no ktúnak no in- inón
DET eat   DET CIR- prepare food
  -hi
  -PER.INS
I ate before I prepared food
I ate when I began to prepare food

With the connector method, the order of events is expressed linearly: events that occur during another event use the subjunct connector (wherein the second event occurs within the first), while events that occur in a specific order are ordered as such with the conjunct connector.

(4.26) no ktúnak ona inónka

⟨ꖦꖨꖩꖦꖨꖩ⟩

no ktúnak ona inónka
DET eat   CNJ prepare food
I ate, then I prepared food

(4.27) no inónka ona ktúnak

⟨ꖦꖨꖩꖦꖨꖩ⟩

no inónka   ona ktúnak
DET prepare food CNJ eat
I prepared food, then I ate

While translated differently compared to the oblique method, the have relatively similar meanings.

4.15 | Imperatives

Imperative clauses are those in which the speaker asserts that the listener perform an action.

4.15.1 | Commands

Commands are generic imperative orders. They are formed with the emphatic modal ka (§ 9.2.2) placed in the prefield (§ 4.1), and with the predicate in the personal form (§ 7.3.1.1). They usually take the second person (§ 8.3.3), the determiner of which is often dropped. The second-person determiner is almost always dropped in colloquial speech.

Commands may be strengthened using the expective expressive naa, kao (§ 9.1.3).

(4.28) ka (ti) eskanka
⟨ꓱꓱ(ꗻ)ꛯꛯꓱꓳꓱꓳꓱ·⟩
ka   (ti)   eskan -ka
EMP (DET) move -PER
(you,) move!

(4.29) naa ka (ti) eskanka
⟨ꓴꓱꓱ(ꗻ)ꛯꛯꓱꓳꓱꓳꓱ·⟩
naa ka   (ti)   eskanka
EXP EMP (DET) move
(you,) move!!!

Commands also come in extended forms, wherein a third party is introduced as either the commandee (one who is commanded) or commander (one who commands).

4.15.1.1 | Medial commands

Medial commands are commands in which the listener acts as an intermediary between the speaker and the commandee. That is, the speaker tells the listener to tell a third party to perform an action. They are formed like normal commands, but use the impersonal form instead.

(4.30) ka eskanmo
⟨ꓱꓳꛯꛯꓳꓲ·⟩
ka   eskan -mo
EMP move -NPR
tell someone to move!

The commanded third party may be introduced as an oblique argument using the relational applicative (§ 7.5.1).

(4.31) ka eskanmo te tnáma
⟨ꓱꓳꛯꛯꓳꓲꗻꛯꛯꓲꓴ·⟩
ka   eskanmo te   ta-   nnámos
EMP move   DET REL- person
tell that person to move!

4.15.1.2 | Proxy commands

Proxy commands are commands in which the speaker acts as an intermediary between the commander and the listener. That is, they tell the listener to perform an action in proxy or on behalf of a third party. They are formed like normal commands, but use the honorific form instead.

(4.32)   ka eskanni
          〈ꝪꝪꝹꝪ3Ꝫ§ꞑ·〉
          ka   eskan -ni
          EMP   move   -HON
          move (as commanded by someone else)!

The commander third party may be introduced as an oblique argument using the circumstantial applicative (§ 7.5.2).

(4.33)   ka eskanni hos innámos
          〈ꝪꝪꝹꝪ3Ꝫ§ꞑꞇꝪꞑ§Ꝫ⟨ꞇꞩ·〉
          ka   eskanni hos in-   námos
          EMP   move   DET CIR- person
          move, as commanded by that person!

4.15.2 | Suggestions

Suggestions are "softer" orders. Similar to commands, they are formed with the emphatic modal, may optionally take a second-person determiner, and take a predicate in the personal form; however, the emphatic modal is placed in the postfield (§ 4.3) instead of the prefield.

(4.34)   eskanka ka
          〈ꝹꝪ3ꝪꞩꝪꝪ 3Ꝺ·〉
          eskanka ka
          move   EMP
          please move!
          I suggest you move

Suggestions may also be construed as advice and/or guidance, with more intimate undertones than instructions (as detailed in the next section).
    Suggestions can technically be extended similarly to commands, as detailed in the previous two sections; in practice, however, this is not often done. Speakers largely prefer the command-based forms as opposed to the suggestion-based forms, regardless of the intended strength of the imperative clause.

4.15.3 | Instructions

Instructions tell the listener how to perform an activity. Again, they are formed with the emphatic modal and the personal form, but differ in that they obligatorily take a first-person determiner.

(4.35)   ka no eskanka
          〈3ꝪꞩꞇꝼꝪ3ꝪꞩꝪꝪ·〉
          ka   no   eskanka
          EMP   DET move
          move (as an instruction)

Pragmatically, instructions differ from normal commands and suggestions in that they are generally more "detached" from the participants. They carry the implication that the listener is expected to and/or intends to perform the action (e.g., by virtue of reading a set of instructions), or that the listener is to perform the action in the future (i.e., not necessarily immediately at the time at which the command is given).

Like suggestions, instructions are able to be extended, but are often not.

Additionally, instructions may take the expective expressive in order to form a hortative-like meaning.

(4.36)   naa ka no eskanka
           ⟨ꞅꞌꝫꝫ·ꞁꞬꝫꞗꞬꞬꝫꞁꞬꝫꞁ·⟩
           naa ka   no   eskanka
           EXP EMP DET move
           let's go!

4.16 | Interrogatives

Interrogative clauses are those in which the speaker requests information from the listener.

4.16.1 | Polar

Polar questions are yes-or-no questions, and are formed with the negative modal mit, not (§ 9.2.1).

(4.37)   ti mit ktúnka
           ⟨ꝫꞁꞗꞁꞬꝫꝫꞁꝫꞬ·⟩
           ti   mit   ktúnka
           DET   NEG   eat
           did you eat?

4.16.2 | Alternative

Alternative qeustions are those which propose a set of alternatives, of which the listener is requested to confirm or deny. They are formed by linking two or more predicates with the disjunct connector tis (§ 9.3.3), which are then modified by the negative modal.

(4.38)   ti mit ktúnka tis eskanka
           ⟨ꝫꞁꞗꞁꞬꝫꝫꞁꝫꞬꝫꞬꞁꞗꝫꞬꞬꝫꞁꞬꝫꞁ·⟩
           ti   mit   ktúnka tis   eskanka
           DET   NEG   eat   DSJ   move
           did you eat or move?

4.16.3 | Formal

Formal questions are those which ask about a specific quantity or identity, and is associated with wh-words (who, what, when, where, why, how). They are formed with the root imos, imsu- <u>something</u>, which takes the place of the questioned quantity/identity/etc. Because of pivot- and focus-related restrictions (§ 4.20 and § 12.1.1), the aforementioned root always takes the role of the focus predicate.

(4.39)   imoska ktukók ti

⟨ꡋꡕꡛꡜꡛꡝꡏꡊꡖꡜꡖꡛꡃ·⟩

imoska   ktukók   ti
something   eat   DET
<u>what did you eat?</u>

4.17 | Conditionals

Conditional statements are those which denote 'if x, then y'; that is, event y occurs because or as a result of x. Conditional statements are composed of two (or more) clauses, the protasis (the condition) and the apodosis (the consequence).

    The protasis and apodosis are always bound by the subjunct connector kam (§ 9.3.2), and are usually ordered protasis first, apodosis last. The apodosis (with the connector) may be moved in front of the protasis and bound with the conjunct connector ona (§ 9.3.1) in order to emohasize the apodosis.

(4.40)   no eskak kam ti se ktúnmo

⟨ꡛꡖꡜꡛꡝꡝ·ꡝꡝꡝꡜꡋꡕꡕꡝꡊꡊꡛꡜ·⟩

no   eskak kam ti   se   ktúnmo
DET move SBJ DET MOD eat
<u>if I go, you will eat</u>

(4.41)   kam ti se ktúnmo ona no eskak

⟨ꡝꡝꡝꡜꡋꡕꡕꡝꡊꡊꡛꡜ·ꡝꡛꡝꡛꡜꡛꡝꡝꡝ·⟩

kam ti   se   ktúnmo ona no   eskak
SBJ   DET MOD eat   CNJ DET move
<u>you will eat, if I go</u>

    The apodosis is always in the impersonal form (§ 7.3.1.2), while the protasis may be in either form (i.e., it is dependent on other form-affecting factors).

    Conditional statements always use one of the modal particles se and tei (§§ 9.2.3 and 9.2.4). Choice of modal encodes probability, wherein se and tei correspond to predictive and counterfactual probability, respectively. The former indicates that the speaker believes the consequence to be likely, the latter that they believe it to be unlikely. This is detailed more in their respective sections.

(4.42)   no eskak kam ti se ktúnmo

⟨ꡛꡖꡜꡛꡝꡝ·ꡝꡝꡝꡜꡋꡕꡕꡝꡊꡊꡛꡜ·⟩

no   eskak kam ti   se   ktúnmo
DET move SBJ DET PRE eat
<u>if I go, you will (probably) eat</u>

(4.43)   no eskak kam ti tei ktúnmo

⟨ꡛꡖꡜꡛꡝꡝ·ꡝꡝꡝꡜꡋꡜꡕꡝꡊꡊꡛꡜ·⟩

no   eskak kam ti   tei   ktúnmo
DET move SBJ DET COU eat
<u>if I go, you might (probably not) eat</u>

4.18 | Attitude predicates

Attitude predicates (ATT) are predicates that describe mental states ('<u>think, believe</u>') and communicative acts ('<u>say, claim</u>'). They are formed by connecting two clauses with the subjunct connector kam (§ 9.3.2). The clause preceding the subjunct connector is the attitude report, which contains

the attitude holder and an attitudinal root; the clause postceding the connector is the attitude complement, which contains the complement of the attitude report.

This usage of the subjunct connector falls under clause-linkage; thus, both predicates are marked for mode.

'Say'-attitude predicates ('*x* said that *y*') are detailed in the next section.

Attitude predicates are similar to auxiliaries, in that both may express various modal-like properties (which may also overlap with modal particles). The primary difference is that attitude predicates are bound to their complement with the subjunct connector; consequently, they are intransitive and usually in the direct state.

(4.44)   no keskúk kam tmektónka

⟨ꙅᏖꙆᏟꙆᏟᏅ꙾ᎴᏫ·ꙅꙷꙆᎴꙆᏟꙆᏖꙆꙅꙶꙷ·⟩

no   keskúk kam tmektónka
DET   believe SBJ   be healthy
<u>I believe I am healthy</u>

Additionally, roots may have both auxiliary *and* attitudinal uses. For example, as noted before, the root sés, ssí-, -ssési <u>be said</u> may be used as an auxiliary to express effort and/or attempt; it may also be used attitudinally to express (indirect) speech.

4.19 | Speech

Speech is concerned with how others' utterances are restated. In Minhó, direct speech (or direct quotation) is largely avoided, especially colloquially. Generally, only people in leadership positions (e.g., matriarchs) use direct speech.

4.19.1 | Indirect speech

Indirect speech (or reported speech) denotes speech that is *not* directly quoted. It is formed like other attitude predicates, by binding two clauses with the subjunct connector kam (§ 9.3.2), wherein the first clause contains the root sés, ssí-, -ssési <u>speech, be spoken</u>.

(4.45)   huɯ ssínak kam kóttek kan kéne

⟨ꙗᏖꙶꙺꙆꙅꙷꙵ·ꙵꙷꙿ꙼ᎴᏖꙶꙵꙅꙵꙵꙵꙅᎴꙅ꙾·⟩

huɯ   ssínak kam kóttek kan kéne
DET   say   SBJ   eat   DET fish
<u>she_i said (that) (she_i) ate the fish</u>

The previous example preserves the subject, in the the '<u>she</u>' who said is the same '<u>she</u>' who ate the fish. A different subject may be introduced by overtly using a different determiner (i.e., a determiner of a different class) in the reported speech clause, or it may be left ambiguous if using the same determiner (i.e., a determiner of the same class).

(4.46)   huɯ ssínak kam kóttek mi kan kéne   (4.47)   huɯ ssínak kam kóttek huɯ kan kéne

⟨ꙗᏖꙶꙺꙆꙅꙷꙵ·ꙵꙷꙿ꙼ᎴᏖꙶꙵᎴ꙼ꙵꙅꙅ꙾·⟩   ⟨ꙗᏖꙶꙺꙆꙅꙷꙵ·ꙵꙷꙿ꙼ᎴᏖꙶꙵꙗᏖꙵꙅꙅ꙾·⟩

huɯ   ssínak kam kóttek mi   kan kéne   huɯ   ssínak kam kóttek huɯ kan kéne
DET   say   SBJ   eat   DET DET fish   DET   say   SBJ   eat   DET DET fish
<u>she_i said (that) he_j ate the fish</u>   <u>she_i said (that) she_{i/j} ate the fish</u>

4.19.2 | Direct speech

Direct speech denotes speech that *is* directly quoted. As noted before, its use is reserved primarily for matriarchs and other leadership positions, such as teachers. It is formed by making the quoted speech a content clause (§ 4.8.2.1), and making it a constituent within a clause containing the root sés, ssí-, -ssési. In writing, direct speech is enclosed by the characters ⟨•:⟩ and ⟨:•⟩ (Ch. 3).

(4.48) huɯ ssínak no ktukók kan kéne

⟨ᴦᴄᴣʼᴅᴐᴊᴣ∷ᴇᴌᴣᴌᴇᴕᴣᴣᴐᴇᴣᴕᴇᴕᴣ∷∙⟩

huɯ ssínak no ktukók kan kéne
DET say   DET eat   DET fish

she said "I ate the fish"

4.20 | Pivot

Pivot (or *syntactic* alignment) describes how arguments relate between and across clauses.

4.20.1 | Relativization

Relativization is concerned with which arguments may take a relative clause (§ 4.8.2.2), and the restraints on how the argument relates to both the matrix clause as well as the relative clause.

   When an argument takes a modifying relative clause, its role and state must match between both clauses. That is, if it is the subject of the matrix clause, it must also be the subject of the relative clause; the same rule applies when it is the object. State also must match (absolute to absolute, etc.). These may be regulated by applicatives (§ 7.5).

   Additionally, only core arguments may take relative clauses; true obliques cannot take relative clauses, and must be promoted via an applicative on the predicate (§ 7.5) in order to take them.

4.20.2 | Argument-dropping

Argument-dropping is concerned with the process of removing, or "dropping", overt arguments (and, thus, making them non-overt).

   In natural discourse, already-established content is often dropped. Such content is usually associated with topics (§ 12.1.2); a topic is established at the beginning of discourse, and is taken to be implicit until a new topic is introduced. Applicatives (§ 7.5) are used to satisfy syntactic restraints when dropping topic subjects.

   For repeated arguments across conjoined clauses, argument dropping is similar to the restraint on relativization: an argument may only be dropped if it has the same role and state across both relevant clauses.

4.20.3 | Questioning

Questioning is concerned with which syntactic constituents are open to being questioned.

   In formal questions (§ 4.16.3), only certain syntactic elements are open to being questioned. More specifically, the element being questioned *must* be the focus of a clause, and thus must also be the predicate.

5 | Lexical classes

There are three lexical classes, or "parts of speech": roots, determiners, and particles.

Roots are the only open class (i.e., group that readily accepts new members); it is important to note that all roots are inherently mass nouns[1] (i.e., "mass" as in describing the class of such entities or a group of entities, not an individual entity).

Roots are divided into two classes, based on their phonological shapes and behaviors: mutable and immutable. These are further divided into root subclasses and stem classes.

5.1 | Mutable

Mutable roots take root-internal changes to form stems. Both classes take two stems, which may be formed predictably or irregularly.

Root subclasses are based on the phonological shape of the final foot (or smaller sequence) in the root.

The class of mutable roots largely consists of more concrete entities.

5.1.1 | Strong I

Strong I roots (STR_1) end in a -VCV shape. They regularly take vowel alternation (ablaut) on the final two vowels to form the β-stem:

	i	ɯ	u	e	a	o
i	e-i	i-a	i-o	i-i	i-ɯ	i-u
ɯ	ɯ-e	a-ɯ	ɯ-o	ɯ-i	ɯ-ɯ	ɯ-u
u	u-e	u-a	o-u	u-i	u-ɯ	u-u
e	i-i	e-a	e-o	i-e	i-a	e-u
a	a-e	ɯ-ɯ	a-o	a-i	ɯ-a	a-u
o	o-e	o-a	u-u	o-i	u-a	u-o

Wherein the first column is the first vowel, and the first row is the second.

5.1.1.1 | Alpha (I)

The alpha I stem (α_1) is the primary stem of strong I roots. They usually take tone in the final foot.

5.1.1.2 | Beta (I)

The beta I stem (β_1) is the secondary stem of strong I roots. They are usually formed by the aforementioned vowel alternation, sometimes with movement of tone; they may also be suppletive and/or generally irregular.

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[1]Alternatively, they are all stative verbs denoting 'be (mass noun)'.

5.1.2 | Strong II & III

Strong II roots (STR_2) end in a $-C_1C_2VC_3V$ shape, and regularly insert a vowel between the C_1C_2 to form the β-stem. The inserted vowel is usually dependent on the vowel directly postceding the consonant cluster:

base vowel	i	ɯ	u	e	a	o
alternate vowel	e	a	o	i	ɯ	u

However, the inserted vowel may also be irregular. The final mora complex is often dropped or reduced after vowel-insertion.

Strong III roots (STR_3) are mostly identical to strong II roots, but end in a $-C_1C_2V(C_3)$ shape.

5.1.2.1 | Alpha (II/III)

The alpha II/III stem ($\alpha_{2/3}$) is the primary stem of strong II/III roots. They usually take a tone in the final foot, and always have a consonant cluster in or directly preceding the final foot.

5.1.2.2 | Beta (II/III)

The beta II/III stem ($\beta_{2/3}$) is the secondary stem of strong II/III roots. They are usually formed by insertion of a vowel within the final consonant cluster.

5.1.3 | Weak

Weak roots (WEA) end in a -VC shape, and regularly truncate and/or metathesize the final consonant to form the ç-stem.

5.1.3.1 | Complete

The complete stem (σ) is the primary stem of weak roots. They usually end in a consonant, and may take tone on the final vowel.

5.1.3.2 | Incomplete

The incomplete stem (ç) is the secondary stem of weak roots. They are usually formed by metathesizing a final $-C_1VC_2$ sequence to $-C_1C_2V$ and applying the strong II/III vowel alternation (§ 5.1.2), but may also just truncate the final consonant or even supplete entirely.

If the σ-stem has tone, it may move when inflecting the ç-stem (specifically with the construct state inflection, see Ch. 7). They always end in a vowel.

5.2 | Immutable

Immutable roots do not take root-internal changes, and do not have alternate stems.

The class of immutable roots largely consists of more abstract concepts.

5.2.1 | Open

Open roots (OPE) end in a vowel -V.

5.2.2 | Closed

Closed roots (CLO) end in a consonant -C.

5.3 | Extended stems

Three roots have an additional, tertiary stem: the extended (ε) stem.

α/σ	β/ς	ε	meaning
kót	ktú-	-kkótu	food, be eaten
sés	ssí-	-ssési	speech, be spoken
náma	nmós	-nnámos	person

Extended stems are largely only used when one of these roots takes an applicative (§ 7.5). Some speakers and writing styles may use them as augmentatives and/or intensifiers.

Morphologically, the extended stems behave as immutable roots; -kkótu and -ssési behave as open roots, while -nnámos behaves as a closed root.

5.4 | Defective roots

Defective roots (DEF) are a subtype of root that behaves significantly differently compared to other roots. They are not their own class per se, but form a special subset of roots and may be of any root type.

Defective roots are those which inherently encode some sort of patient; this is especially common among roots denoting professions and languages, such as námni, nméni deer-hunter, hunt deer, minhó speak Minhó. They largely derive from a fossilized incorporation process in which a patient is incorporated into a root.

Because they already encode a patient, state (§ 7.1) functions differently: in the intransitive absolute state, the event itself is designated as the topic; in the intransitive direct state, the agent is designated as the topic.

In the augmented number (§ 7.2.2), defective roots generally take the expected causative meaning, with subject-topic designation as expected according to state.

(5.1) nos námnik

⟨ꮝꮷꭶꭰꮟꭳꭶ·⟩

nos námnik
DET be a deer hunter:ABS

as for (being) a deer-hunter, I am one
deer-hunting, I do it

(5.2) no námninka

⟨ꮝꮷꭶꭰꮟꭳꭶꭰ·⟩

no námni-ka   -n
DET be a deer hunter -DIR

as for me, I am a deer-hunter
as for me, I became a deer-hunter
as for me, I hunt deer

6 | General morphology

6.1 | Affixes

Affixes (denoted as |-○, ○-|) are segments or groups of segments simply concatenated before (|-○|) or after (|○-|) the point to which they are attached.

6.2 | Infixes

Infixes (denoted as |⟨○⟩|) are inserted one mora before (|-⟨○⟩|) or after (|⟨○⟩-|) the point to which they are attached.

6.3 | Reduplication

Reduplication (denoted as |~○, ○~|) indicates that (a part of) the root word is copied and affixed at the designated area. Reduplication may consist of a segment (|C, V|), a mora (|μ|), a foot (|φ|), or the entire root word (|ω|). If an initial consonant cluster $\#C_1C_2$ occurs in the reduplicated sequence, the C_1 is deleted.

6.4 | Lengthening

Lengthening (denoted as |:|) indicates that the target segment is lengthened (vowels are doubled, and consonants are geminated). Lengthening may be applied as a normal affix (|-:, :-|) or as an infix (|-⟨:⟩, ⟨:⟩-|).

7 | Root morphology

Roots inflect for state and number, and may optionally take mode and/or an applicative.

The use of inflections may (seemingly) differ depending on whether the root is used as a predicate or as an argument; however, there is always some sort of shared, distilled meaning between predicative and argumentive uses.

	MIN	AUG			MIN	AUG
ABS	α			ABS	σ	
		α/β-⟨ː⟩				σ-ːe
DIR	α-n			DIR	ç-na	
CON		β		CON		ç~μ_1

<div align="center">(a) Strong   (b) Weak</div>

<div align="center">*Figure 7.1: Root inflection (mutable)*</div>

	MIN	AUG			MIN	AUG
ABS		-t(e)		ABS		-i
	∅				∅	
DIR		-n		DIR		-a
CON		-s		CON		-ɯ

<div align="center">(a) Open   (b) Closed</div>

<div align="center">*Figure 7.2: Root inflection (immutable)*</div>

Wherein strong I and II roots take the α-stem in the non-construct augmented inflection ($|α/β-⟨ː⟩|$), and strong III roots take the β-stem. Additionally, the non-construct augmented inflection on open roots surfaces as $|-t|$ after single vowels, and as $|-te|$ after vowel sequences (e.g., V_1V_2).

In the inflection $|ç-\mu_1|$, the reduplicated mora is actually the first mora complex (i.e., V or CV sequence) of the final foot of the σ-stem. Additionally, tone (if present on the μ_1 of the σ-stem) usually moves with the reduplicated mora. For instance, the weak root kót, ktú- takes the construct state ktukó (and not *ktúko, ktútu, etc.).

7.1 | State

State describes the role of an argument in a clause; on predicates, it describes the role of the subject of the predicate.

7.1.1 | Absolute

The absolute state (ABS) is associated with patientivity. On arguments, it marks the S and O of ergative clauses, and the O of accusative clauses.

(7.1) kótka kan kéne
⟨꒐ꓔꄲ꒐꒐ꌦꐇꌦꄲ·⟩
kótka   kan kéne
be eaten DET fish:ABS
the fish was eaten

(7.2) kóttek kan kéne hos kmèsan
⟨꒐ꓔꐚ꒐꒐ꌦꄲꌦꄲꓔꌦꄲ꒐ꌦ·⟩
kóttek kan kéne   hos kmèsan
eat   DET fish:ABS DET bear
the fish was eaten by the bear

(7.3) kóttek hɯ kmèsan kan kéne
⟨꒐ꓔꐚꓔ꒐ꌦꄲ꒐ꌦꄲꌦꄲ꒐ꌦꄲꐇꌦꄲ·⟩
kóttek hɯ kmèsan kan kéne
eat   DET bear   DET fish:ABS
the bear ate the fish

On predicates, it indicates that the subject is the patient and the object is the agent. It triggers ergative alignment, aligning the subject as the topical argument.

(7.4) kótka kan kéne
⟨꒐ꓔꄲ꒐꒐ꌦꄲꐇꌦ·⟩
kótka   kan kéne
be eaten:ABS DET fish
as for the fish, it was eaten

(7.5) kóttek kan kéne hos kmèsan
⟨꒐ꓔꐚ꒐꒐ꌦꄲꐇꌦꄲꓔꌦꄲꐇꌦ·⟩
kóttek kan kéne hos kmèsan
eat:ABS DET fish DET bear
as for the fish, the bear ate it

It is also used to mark the S/O of applicative accusative clauses, and the S/A of applicative ergative clauses (§ 7.5). When marking the S/O of applicative accusative clauses, it marks the agent; when marking the S/A of applicative ergative clauses, it marks the oblique.

(7.6) takkótunka mi matén te kmèsa
⟨ꏹ꒐ꓔꄲꌦꄲ꒐꒐꒐ꓔꄲꌦꄲꌦ·⟩
takkótunka mi matén   te
REL:eat:DIR DET mountaintop DET
  kmèsa
  bear:ABS
on the mountaintop, the bear ate

(7.7) takkótutka sɯ maté men kéne
⟨ꏹ꒐ꓔꄲ꒐ꓔꌦꄲ꒐ꌦꄲꐇꌦ·⟩
takkótutka sɯ maté   men
REL:eat:ABS DET mountaintop:ABS DET
  kéne
  fish
on the mountaintop, the fish was eaten

It is used to mark the composition or origin of another root, as well as when a numeral (§ 11.8) or ideophone (§ 11.13) modifies another root.

(7.8) sɯ sunpesɯ tas komo
⟨ꌦꄲꌦꄲ꒐ꓔꄲ꒐꒐ꌦ·⟩
sɯ sunpesɯ tas komo
DET field   DET maize:ABS
the field of maize

(7.9) sa nmós nen
⟨ꌦꄲꌦꄲ·⟩
sa nmós   nen
DET person two:ABS
the two people
the pair of people

It is also used to form appositives, wherein one element serves to identify the other.

(7.10)   sa nmós sa @asinó

⟨ʔʃۏ{ɛʔɴ۰ʃʌʃɛ·⟩

sa	nmós	sa	@asinó
DET	person	DET	*name*:ABS

the person Asiró

Compare to a similar phrase that uses a relative clause instead:

(7.11)   sa náma @asinók sa

⟨ʔʃۏ{ɛʔ۰ʃʌʃɛ:ʒʔʃ·⟩

sa	náma	@asinók	sa
DET	person	*name*:CON	DET

the person (that is) Asiró

It is also used to mark goal-like true oblique arguments (§ 4.7) in conjunction with the relational applicative (§ 7.5.1). This includes motion to/toward a locus, beneficiaries, recipients, time, and manner.

(7.12)   no eskanka tas tsunpes

⟨ʃɛʃʒʒʃʃʃ3ʃɐʔʔɐʒɑʃۏʃʔ·⟩

no	eskanka	tas	t-	sunpes
DET	move		DET	REL-	field:ABS

I went (in)to the field

7.1.2 | Direct

The direct state (DIR) is associated with agentivity. On arguments, it marks the S and A of accusative clauses, and the A of ergative clauses.

(7.13)   ktúnka huɪ kmèsan

⟨ʒɐʃʒʒʃɾɐʒ{ʃʒʃʃ·⟩

ktúnka	huɪ	kmèsa	-n
eat	DET	bear	-DIR

the bear ate

(7.14)   kóttek huɪ kmèsan kan kéne

⟨ʒɛȯʃ3ɾɐʒ{ʃʔʃʒʃʒʃʃʃ·⟩

kóttek	huɪ	kmèsa	-n	kan	kéne
eat	DET	bear	-DIR	DET	fish

the bear ate the fish

(7.15)   kóttek kan kéne hos kmèsan

⟨ʒɛȯʃʒʒʃ3ʃ3ʃ3ʃɾɐʒʒ{ʃʒʃʃ·⟩

kóttek	kan	kéne	hos	kmèsa	-n
eat	DET	fish	DET	bear	-DIR

the fish was eaten by the bear

On predicates, it indicates that the subject is the agent and the object is the patient, or that the agent and patient are similar or the same (i.e., having a reflexive/reciprocal meaning). It triggers accusative alignment, aligning the subject as the topical agent.

On transitive predicates, it may also have a simple causative meaning (much like the transitive absolute, except designating the agent as the topic), or even have have the meaning 'join x in being r,

be as *r* as *x*'. This may be used to form equative statements, as well as comparative statements when paired with an applicative (§ 7.5)[1].

(7.16) ktúnka huɯ kmèsan

⟨ЗедꙢЗꙠꙅг꙲꙲ᲜꙢᲜꙢꙢᲲ·⟩

ktú-ka -n huɯ kmèsan
eat -DIR DET bear

as for the bear, it ate (itself)

(7.17) kóttek huɯ kmèsan kan kéne

⟨ЗедꙢЗꙠꙅꙢꙢᲜꙢᲜꙅᲜꙅᲜꙢᲜ·⟩

kóttek huɯ kmèsan kan kéne
eat:DIR DET bear DET fish

as for the bear, it ate the fish
the bear and the fish ate each other
the bear joined the fish in being eaten
the bear is as eaten as the fish

Obviously, each meaning has varying degrees of felicity depending on the root and context of the situation.

It is also used to mark the S/A of applicative ergative clauses, and the S/O of applicative accusative clauses. When marking the S/A of applicative ergative clauses, it marks the patient; when marking the S/O of applicative accusative clauses, it marks the oblique.

(7.18) ikkótutka suɯ maté men kénen

⟨ᲜᲜᲜедꙢᲜᲜᲜᲜꙅᲜᲜꙢᲜꙅᲜедꙢᲜᲜ·⟩

ikkótutka suɯ maté men kéne
REL:eat:ABS DET mountaintop DET fish
 -n
 -DIR

on the mountaintop, the fish was eaten

(7.19) ikkótunka mi matén te kmèsa

⟨ᲜᲜᲜедꙢᲜᲜᲜꙅᲜᲜедꙢᲜꙅᲜᲜꙢᲜᲜ·⟩

ikkótunka mi maté -n te
REL:eat:DIR DET mountaintop -DIR DET
 kmèsa
 bear

on the mountaintop, the bear ate

It is used to mark the possessor or descriptor of another root.

(7.20) kan kíne huɯ kmèsan

⟨ЗᲜᲜЗꙢꙅᲜꙠꙅгꙢᲜꙢᲜꙢᲲ·⟩

kan kíne huɯ kmèsa -n
DET fish DET bear -DIR

the bear's fish

(7.21) sa kìmes síman

⟨ᲜᲜᲜᲜᲜᲜᲜᲜᲜᲜ·⟩

sa kìmes síman
DET bear brown:DIR

the brown bear

It is also used to mark source-like true oblique arguments in conjunction with the circumstantial applicative (§ 7.5.2). This includes motion away from a locus, static location, times, instruments/accompaniment, themes, and causers (this also subsumes reason, purpose, and other, more "abstract" causers; it does not subsume beneficiaries).

(7.22) no eskanka hos insunpesa

⟨ᲜᲜᲜᲜᲜᲜᲜЗꙠꙅгꙢᲜꙢᲜꙢᲜдᲜᲜᲜᲜ·⟩

no eskanka hos in- sunpes -a
DET move DET CIR- field -DIR

I went away from the field
I walked (around) in the field

---

[1]Although this strategy of forming comparatives competes with one that uses change-of-state roots, and largely depends on lect; see § 11.11.

7.1.3 | Construct

The CONSTRUCT state (CON) is associated with modification. It is used when a root is directly modified by another root, denoting e.g., possession, description, composition, origin, and when modified by a dependent clause.

(7.23) kan kíne huɯ kmèsan

⟨ꓹꓷꓱꓵꓸꓢꓷꓱꓷꓔꓶꓬꓲꓽ⟩

kan kíne   huɯ kmèsan
DET fish:CON DET bear
the bear's fish

(7.24) sa kìmes síman

⟨ꓵꓷꓵꓷꓢꓵꓷꓵꓸꓬꓲꓽ⟩

sa   kìmes   síman
DET bear:CON brown
the brown bear (a bear that is brown, not necessarily the species)

(7.25) suɯ sunpesuɯ tas komo

⟨ꓵꓷꓷꓷꓢꓷꓢꓷꓔꓢꓵꓵꓔꓸ⟩

suɯ sunpes -uɯ   tas komo
DET field   -CON DET maize
the field of maize

(7.26) sa nmós te @tseni

⟨ꓵꓷꓵꓷꓢꓵꓵꓷꓲꓵꓷꓵꓢꓵꓽ⟩

sa   nmós   te   @tseni
DET person:CON DET *place*
the person from Tseri

The construct state is special in that it may "overwrite" the absolute and direct states. Thus, the choice of determiner for a construct-state root is determined by the roots expected role; i.e., if the root would have been marked as absolute, it still takes an absolute determiner, and similarly with a direct determiner.

(7.27) kóttek huɯ kìmes síman kan kéne

⟨ꓔꓵꓸꓵꓷꓔꓵꓷꓢꓵꓷꓵꓵꓷꓱꓬꓵꓵꓷꓵꓽ⟩

kóttek huɯ kìmes   síman kan kéne
eat   DET bear:CON brown DET fish:ABS
the brown bear ate the fish

On predicates, it indicates that the predicate is dependent (§ 4.8.2). Its alignment is inherited from its superordinate referent, but defaults to ergative if none is present (§ 4.8.3).

(7.28) ktukók kan kéne hos kmèsan

⟨ꓔꓱꓵꓔꓵꓵꓬꓵꓵꓢꓵꓷꓔꓵꓵꓷꓵꓽ⟩

ktukók kan kéne hos kmèsan
eat:CON DET fish   DET bear
that the fish was eaten by the bear

(7.29) kan kéne ktukók kan hos kmèsan

⟨ꓹꓷꓱꓵꓵꓔꓱꓵꓔꓵꓵꓬꓵꓢꓔꓵꓵꓷꓵꓽ⟩

kan kéne ktukók   kan   hos   kmèsan
DET fish   eat:CON DET   DET   bear
the fish that was eaten by the bear

(7.30) kan kéne ktukók hos kmèsan

⟨ꓹꓷꓱꓵꓵꓔꓱꓵꓔꓵꓵꓷꓔꓵꓔꓷꓔꓵꓵꓷꓵꓽ⟩

kan kéne ktukók   hos   kmèsan
DET fish   eat:CON DET   bear
the fish, which was eaten by the bear

The modifiers of construct-state roots can take determiners. Some modifiers, such as numerals and colors, tend to not take determiners, while other modifiers use the presence or lack of a determiner to distinguish alienability. The lack of a determiner is associated with inalienability, while the

presence of one is associated with alienability (the aforementioned non-determiner-taking modifiers may take a determiner to indicate alienability).

(7.31) *kan kíne kmèsan

*⟨꒒꒤꒦ꂵꇙꈤꊰ⟩

*kan kíne kmèsan
*DET fish:CON bear
*the bear's fish

(7.32) sa kìmes men síma

⟨ꀯꈤꀯꂵꇙ⟩

sa kìmes men síma
DET bear:CON DET brown
the brown bear (a bear that is not inherently brown; perhaps its fur was dyed)

(7.33) sɯ sunpesɯ komo

⟨ꀯꀯꂵꇙꁴ⟩

sɯ sunpes -ɯ komo
DET field -CON maize
the field of maize (it is always used for maize)

(7.34) sa nmós @tseni

⟨ꀯꇙꇙꀯꂵꇙ⟩

sa nmós @tseni
DET person *place*
the person from Tseri (they have lived there all their life)

Modifiers may take mode markers (§ 7.3), although they are uncommon. They are generally reserved for more artistic expressions, such as kennings (§ 13.1.1) and such.

Form on modifiers are used to express alienability, although this is more commonly regulated via the presence of a determiner on the modifier as shown above. Relatedly, modifiers that take mode-marking do *not* take determiners (although this rule may be violated for metric reasons in poetry; see § 13.2.1).

The personal form is used for inalienable possessors and inherent properties, while the impersonal is generally used for alienable/happenstance possessors and acquired or temporary properties (§ 11.3). Aspect (§ 7.3.2) behaves like it does on predicates, although inalienable possessors almost always take the perfective aspect.

(7.35) te núpi kmèsanka

⟨ꀯꂵꇙꁴꂵꇙꂵꇙ꒦⟩

te núpi kmèsan -ka
DET stomach:CON bear -PER.PRF
the bear's stomach

(7.36) kan kíne kmèsanmo

⟨꒒꒤꒦ꂵꇙꈤꊰꂵ⟩

kan kíne kmèsan -mo
DET fish bear -NPR.PRF
the bear's fish (explicitly alienable)
the bear's previously-owned fish

(7.37) kan kíne kmèsanse

⟨꒒꒤꒦ꂵꇙꈤꊰꇙ⟩

kan kíne kmèsan -se
DET fish bear -NPR.IMP
the bear's fish (that it currently has, or will have)

(7.38) kan kíne kmèsanpɯ

⟨꒒꒤꒦ꂵꇙꈤꊰꀯ⟩

kan kíne kmèsan -pɯ
DET fish bear -NPR.INS
the bear's fish (that is has acquired just now, that it has at the time of speaking)

The honorific form derives an "honorific" modifier that is often idiosyncratic in nature; this usage is rare and almost exclusively limited to artistic speech.

(7.39) te núpi kmèsanni

⟨ꞏ⟩

te   núpi   kmèsan -ni
DET stomach:CON bear   -HON
the matriarch's desire[2]

7.2 | Number

Number describes the amount of an argument, and the transitivity (§ 4.9) of a predicate.

7.2.1 | Minimal

The minimal number (MIN) describes the minimal expected amount of an argument.

(7.40) sa kmèsa   (7.41) sa nàne

⟨ꞏ⟩   ⟨ꞏ⟩

sa   kmèsa   sa   nàne
DET bear:MIN   DET eye:MIN
a bear   two eyes
                                          a pair of eyes

It indicates that a predicate is intransitive, or that it takes a single core argument, S.

(7.42) kenka sa kmèsa

⟨ꞏ⟩

kenka   sa   kmèsa
be hit:MIN DET bear
the bear was hit

7.2.2 | Augmented

The augmented number (AUG) describes a greater-than-expected amount of an argument.

(7.43) kos kmèssa   (7.44) kos nànne

⟨ꞏ⟩   ⟨ꞏ⟩

kos kmèsa -⟨:⟩   kos nàne -⟨:⟩
DET bear   -AUG   DET eye   -AUG
bears   eyes

It indicates that a predicate is transitive, or that it takes two core arguments, A and O.

(7.45) kenik sa kmèsa hos náman

⟨ꞏ⟩

ken-k -i   sa   kmèsa hos náman
hit   -AUG DET bear   DET person
the bear was hit by the person

---

[2]The stomach is the seat of desire.

7.3 | Mode

Mode indicates aspect and form. It is primarily used to derive predicates from roots.

	PRF	IMP	INS
PER	-k(a)	-ti	-hi
NPR	-m(o)	-s(e)	-pɯ
HON	-ni	-t(a)	-h(o)

Figure 7.3: Mode

Wherein the noted mode suffixes surface as |-k, -m, -s, -t, -h| after a vowel, and as |-ka, -mo, -se, -ta, -ho| after a consonant.

Mode is broadly categorized into two configurations, which designate the function and meaning of mode. There is the modal configuration (not to be confused with modal particles), which designates temporal structure and reality of an event, and the evidential configuration, which uses form and aspect in tandem to describe the source of information.

Generally, the evidential configuration is associated with insubordination (§ 4.8.3), while the modal configuration is not. However, configuration is not considered a category proper because they often overlap and interlace with each other. Configurations are only emphasized, not restricted, by the characteristics of the predicate. The intended use of mode and how it relates to the event must be ascertained also by context.

7.3.1 | Form

Form describes reality and the relevance and evidence of an event to the primary referent. It interacts strongly modal particles (§ 9.2), the details of which are explained in their own sections.

It also interacts with aspect to form evidential meanings, detailed further in § 7.4.

In independent clauses, the primary referent is usually the speaker, but switches to the listener in imperative and interrogative clauses (§§ 4.15 and 4.16). In dependent clauses, the primary referent is the superordinate subject (for content clauses) or the modified argument (for relative clauses).

7.3.1.1 | Personal

The personal form (PER) is associated with realis events and a high degree relevancy to the primary referent. Realis events may be quantified as occurring in *all* possible worlds ($\forall n$).

A high degree of relevancy is associated with direct experience. This includes directly witnessing an event as well as strong sensory evidence (visual/auditory). It is also used extensively in elicited speech (as a "default" form), which is why most example sentences are given in the personal form.

(7.46) no kóttek kan kéne
⟨ꗱꔀꖊꚌ꒚ꗡꕚꚌ꒚·⟩
no kótte -k kan kéne
DET eat -PER DET fish
<u>I ate the fish</u>

(7.47) kóttek kan kéne hos kmèsan
⟨ꕚꔀꚌ꒚ꗡꕚꚌ꒚ꖤꗡꕤ꒓ꕞꚋ꒚·⟩
kótte -k kan kéne hos kmèsan
eat -PER DET fish DET bear
<u>the bear ate the fish</u>

(7.48)   ktukók kan kéne hos kmèsan

⟨ꝛ⟩

ktukó -k   kan kéne hos kmèsan
eat   -PER DET fish DET bear
the bear ate the fish (I witnessed it directly)

It is important to note that the personal form is never used when describing the psychological states of other people (e.g., mental/emotional states, but also states of perception such as temperature); the impersonal or honorific must be used. Compare the following:

(7.49) *sa sénnik kasak   (7.50)   sa sénnim kasak

*⟨ꝛ⟩   ⟨ꝛ⟩

*sa   sénni -k   kasak   sa   sénni -m   kasak
*DET cover -PER joy   DET cover -NPR joy
*they feel joyful   they feel joyful

(7.51)   sa sénnini kasak

⟨ꝛ⟩

sa   sénni -ni   kasak
DET cover -HON joy
they (my superior) feel joyful (e.g., speaking of a matriarch)

7.3.1.2 │ Impersonal

The impersonal form (NPR) is associated with irrealis events and a low degree of relevancy to the primary referent. Irrealis events may be quantified as occurring in *at least one* possible world ($\exists n$).

A low degree of relevancy is associated with indirect experience. This includes all kinds of inference, reasonable assumption, and weak sensory evidence (all other senses).

(7.52)   ti kóttem kan kéne   (7.53)   kóttem huɯ kmèsan kan kéne

⟨ꝛ⟩   ⟨ꝛ⟩

ti   kótte -m   kan kéne   kótte -m   huɯ kmèsan kan kéne
DET eat   -NPR DET fish   eat   -NPR DET bear   DET fish
you ate the fish   the bear might/may have eaten the fish

(7.54)   ktukóm huɯ kmèsan kan kéne

⟨ꝛ⟩

ktukó -m   huɯ   kmèsan kan kéne
eat   -NPR DET bear   DET fish
the bear ate the fish (I inferred from fish scraps)

It may also be used to indicate a low degree of agency from the primary referent (e.g., a lack of volition or control over the event).

(7.55)   no kóttem kan kéne

⟨ᘒ⅃ℨ⅃ċℨ⅃ℨ⅂ℨℨℨℨℨ·⟩

no   kótte -m   kan kéne
DET eat   -NPR DET fish
I accidentally ate the fish

7.3.1.3 | Honorific

The honorific form (HON) is similar to the impersonal form in that it divorces the speaker from event relevancy. It is used primarily in conversations in which one participant wishes to issue respect toward the other, or in clauses that involve someone toward which the speaker wishes to issue respect.

(7.56)   no kótteni kan kéne

⟨ᘒ⅃ℨ⅃ċℨ⅂ℨℨℨℨℨ·⟩

no   kótte -ni   kan kéne
DET eat   -HON DET fish
I ate the fish (spoken to a person of respect)

(7.57)   sa kótteni kan kéne

⟨ℨℨℨℨℨ⅃ℨℨℨℨℨ·⟩

sa   kótte -ni   kan kéne
DET eat   -HON DET fish
they ate the fish (spoken about a person of respect)

It also has a grammaticalized use in proxy commands (§ 4.15.1.2).

When used conversationally, it is bidirectional: it is used by the "lower" participant to show respect to the "higher" participant, but it is also used by the latter to accept the respect given by the latter. Even though it is bidirectional, it is seen as polite for the lower participant to initiate honorific speech (i.e., the higher participant would not use it until the lower one does).

Honorific speech is commonly used in conversations involving matriarchs, teachers, employers, deities, and other "higher-ranking" persons.

Because of its rather limited "canonical" use, it has been repurposed twofold outside of formal and artistic speech. It is firstly used for gnomic or generic statements, declarations of fact and *a priori* knowledge.

(7.58)   kótteni huɯ kmèsan kan kéne

⟨ℨⅇċℨℨℲⅇ⅃ℨℨℨ⅂ℨℨ⅂ℨℨ·⟩

kótte -ni   huɯ kmèsan kan kéne
eat   -HON DET bear   DET fish
the bear ate the fish
bears eat fish

It is also used as an indicator of evidentiality, for reported or hearsay information, or information acquired second-hand.

(7.59)   ktukóni huɯ kmèsan kan kéne

⟨ℨⅇⅆℨℨℲⅇ⅃ℨℨℨ⅂ℨℨ⅂ℨℨ·⟩

ktukó -ni   huɯ kmèsan kan kéne
eat   -HON DET bear   DET fish
the bear ate the fish (so I heard)

7.3.2 | Aspect

Aspect describes the flow and structure of time regarding an event.

7.3.2.1 | Perfective

The perfective aspect (PRF) describes events that are completely bound; they are viewed in their entirety, or as being (temporally) complete, without regard to their internal structure.

With telic events, or events that do *not* tend toward a goal[3], the perfective generally entails culmination.

It may also be used to bring attention to the result of a completed event, to express that the event has occurred before (and that it is repeatable), and/or to indicate that the event was recently completed (focusing the end of the event).

In narratives, is often used to establish the setting and/or background.

(7.60)   kóttek kan kéne hos kmèsan

⟨ƷƐ˙ĊᘓᘓᒿᏚᏚᒿᘓᒿᒿᏚᑎᏝᒿᘓᒿᒿᏚᏚᒿᒿᏚ·⟩

kótte -k   kan kéne hos kmèsan
eat   -PRF DET fish   DET bear
the bear ate the fish (and finished)
the bear ate up/has eaten the fish (thus, the fish is gone)
the bear has eaten the fish (it has done this before, and can do it again)
the bear has (just) eaten the fish

7.3.2.2 | Imperfective

The imperfective aspect (IMP) describes events that are unbound; they are viewed as having internal structure, or as being incomplete/ongoing. It may also indicate that the timeframe of the event extends past its expected duration.

It is broadly associated with incomplete events or events that continue beyond an expected point/duration (e.g., events that started in the past and continue into or continue to have relevance in the present), and is the aspect most commonly associated with future-like meanings. Without a predictive or counterfactual modal (§§ 9.2.3 and 9.2.4), any meanings relating to the future are usually near-future. This generally ranges from very soon/imminent to a few days, but may extend further depending on context.

It is often used to describe ongoing events within a narrative, or to express the "body" of a narrative.

(7.61)   kótteti kan kéne hos kmèsan

⟨ƷƐ˙ĊᘓᘓᑎᒿᏚᏚᒿᘓᒿᒿᏚᑎᏝᒿᘓᒿᒿᏚ·⟩

kótte -ti   kan kéne hos kmèsan
eat   -PRF DET fish   DET bear
the bear eats the fish
the bear is still eating/kept on eating the fish (extending past the expected duration)
the bear is going to eat the fish (imminent future)

---

[3]Telicity is probably better-explained by someone else.

7.3.2.3 | Instantive

The ɪɴsᴛᴀɴᴛɪᴠᴇ aspect (ɪɴs) describes point-like events, changes of state, and event instances. It is used to bring attention to the anticipation of an event, and/or to focus the beginning of an event.

It is broadly associated with events that actually ongoing at or around the time of speaking. It is used to drive a narrative forward, emphasizing important moments and points of change.

(7.62) kóttehi kan kéne hos kmèsan

⟨ꞟꞝꞝꞟꞟꞝꞝꞟꞝꞝꞟꞝꞝꞟ·⟩

kótte -hi kan kéne hos kmèsan
eat   -ɪɴs ᴅᴇᴛ fish ᴅᴇᴛ bear

the bear is eating the fish (at this very moment)
the bear bit/bites (into) the fish
the bear started/starts to eat the fish
the bear is/was about to eat the fish

With telic events, it may be used for perfective-like events *without* the entailment of culmination, but still entailing termination.

(7.63) kóttehi kan kéne hos kmèsan tis mit kótka

⟨ꞟꞝꞝꞟꞟꞝꞝꞟꞝꞝꞟꞝꞝꞟꞝꞝ·⟩

kótte -hi kan kéne hos kmèsan tis mit kótka
eat   -ɪɴs ᴅᴇᴛ fish ᴅᴇᴛ bear   ᴄɴʀ ᴍᴏᴅ be eaten

the fish was eaten by the bear, but it (the fish) was not eaten
the bear started to eat the fish, but did not complete the task

7.4 | Evidentiality

As noted in the previous section, mode may be used to indicate ᴇᴠɪᴅᴇɴᴛɪᴀʟɪᴛʏ, or how the knowledge of the event was gained.

Form designates *what kind* of evidence is contributed, while aspect designates *from where* the evidence was gained (temporally). Form is fairly straightforward, as its evidential use was explained in the previous relevant sections, but aspect is a bit more complex.

Specifically, aspect designates the evidence in relation to the event. An event may be broadly split into three distinct states: the pre-state, the event proper, and the post-state.

Primarily-evidential meanings are formed with insubordination (§ 4.8.3), although clauses that are *not* insubordinated may still carry evidential nuances.

7.4.1 | Pre-state

The ᴘʀᴇ-sᴛᴀᴛᴇ is composed of the associated events and entities leading up to the event proper. It is designated by the instantive aspect. Take the following examples:

(7.64) ktukóhi kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -hi   kan kéne hos kmèsan
eat   -PER.INS DET fish   DET bear
the bear ate the fish (some fish are missing, there are bear tracks)

(7.65) ktukópɯ kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -pɯ   kan kéne hos kmèsan
eat   -NPR.INS DET fish   DET bear
the bear ate the fish (the bear usually does this)

(7.66) ktukóh kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -h   kan kéne hos kmèsan
eat   -HON.INS DET fish   DET bear
the bear ate the fish (I was told by someone who inferred it from the pre-state)

7.4.2 | Event proper

The event proper is composed of the event itself, without regard to pre- or post-states. It is designated by the imperfective aspect. Take the following examples:

(7.67) ktukóti kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -ti   kan kéne hos kmèsan
eat   -PER.IMP DET fish   DET bear
the bear ate the fish (I witnessed it)

(7.68) ktukós kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -s   kan kéne hos kmèsan
eat   -NPR.IMP DET fish   DET bear
the bear ate the fish (I could smell the bear eating the fish)

(7.69) ktukót kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -t   kan kéne hos kmèsan
eat   -HON.IMP DET fish   DET bear
the bear ate the fish (I was told by someone who inferred it from the event proper)

7.4.3 | Post-state

The post-state is composed of the associated events and entities following the event proper. It is designated by the perfective aspect. Take the following examples:

(7.70) ktukók kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -k   kan kéne hos kmèsan
eat   -PER.PRF DET fish   DET bear
the bear ate the fish (there are fish scraps left)

(7.71) ktukóm kan kéne hos kmèsan
⟨ꝫᴇᴄꝫ…⟩
kótte -m   kan kéne hos kmèsan
eat   -NPR.PRF DET fish   DET bear
the bear ate the fish (the bear left behind its scent)

(7.72)   ktukóni kan kéne hos kmèsan

⟨ꓮꝋ꒯꒱ꝇꙩꝏ꒐ꓯꙅꓠꙅꝇꙅꓤꝏꓤ꒰ꙅ·⟩

kótte -ni   kan kéne hos kmèsan
eat   -HON.PRF DET fish DET bear

<u>the bear ate the fish</u> (I was told by someone who inferred it from the post-state)

7.5 | Applicatives

Applicatives are used to promote or indicate oblique arguments. On predicates, they promote oblique arguments to core arguments (promoted obliques), allowing them to be topicalized; on arguments, they designate the argument as an oblique (true obliques). See § 4.7 for a more detailed explanation on oblique arguments.

REL	t(a)-
CIR	i(n)-

   Wherein the applicative prefixes surface as |t-, in-| before vowels and single consonants, and as |ta-, i-| before consonant clusters. Some roots (§ 5.3) have an additional third stem that is used with applicatives.

   Applicatives are also used in forming autobenefactives and anticausatives, as well as in modifying the predicate like an argument. They are used to form comparatives, although this strategy is more common in Green Minhó; in Blue Minhó, change-of-state roots are used for this purpose (see § 11.11)[4].

   Intransitive predicates with an applicative may be oblique-oriented or subject-oriented. In the former, the S argument is the promoted oblique; in the latter, the S argument is the agent (with an absolute-state predicate), or the patient (with a direct-state predicate). Intransitive predicates may take obliques that correspond to omitted roles.

7.5.1 | Relational

The relational applicative (REL) is used to promote motion to/toward a locus, beneficiaries, recipients, time, and manner, similar to how it is used in conjunction with the absolute state to mark true obliques.

(7.73)   teskak ti   (7.74)   teskak tɯ

⟨ꙅꚽ꒱꒐꒱ꝏꓝ·⟩   ⟨ꙅꚽ꒱꒐꒱ꙅꓝ·⟩

t-   eskak   ti   t-   eskak   tɯ
REL- be carried:ABS DET   REL- be carried:DIR DET

<u>to you, (something) was given</u>   <u>to you, (someone) gave (something)</u>

(7.75)   teskanka ti nos

⟨ꙅꚽ꒱꒐꒱ꓮ꒐ꝏꓝꙅ꒒ꓯ·⟩

t-   eska-ka -n   ti   nos
REL- be carried -DIR DET DET

<u>to you, I gave (something)</u>

---

[4]Although change-of-state root comparatives still use an applicative to mark an oblique argument, the applicative comparative strategy uses an applicative on the predicate.

On transitive predicates in the direct state, it may be used to form lesser comparative statements ('be less *r* than *x*'); wherein the A is the comparer, and the O is the comparee ('A is less *r* than O').

(7.76) tanánka hɯ stàn te kmèsa

⟨ⲉↄ⳽ↄ⳽ↄ⳽ɔↄⲅↄⲉↄ⳽ⲅⳊⲋↄⳊↄⲋↄↄ·⟩

t-   aná-ka -n   hɯ stàn   te   kmèsa
REL- be tall -DIR DET grasshopper DET bear
the grasshopper is less tall than the bear

Superlative statements are formed by comparing to imos, imsu- something.

(7.77) tanánka hɯ stàn kan imos

⟨ⲉↄ⳽ↄ⳽ↄ⳽ɔↄⲅↄⲉↄↄ⳽ↄↄ⳽ↄↄⳊↄⳊↄ·⟩

t-   aná-ka -n   hɯ stàn   kan imos
REL- be tall -DIR DET grasshopper DET something
the grasshopper is the least tall

On subject-oriented intransitive predicates, it may be used to form autobenefactives and/or spontaneously-occurring events.

(7.78) takkótuka hɯ kmèsa

⟨ⲉↄ⳽ⳣⳊⲉⲇↄↄⲅⳊↄⳊↄↄ·⟩

ta-   kkótuka hɯ kmèsa
REL- eat:ABS DET bear
the bear ate for itself
the bear ate (suddenly, unexpectedly)

It is also used to designate the predicate as taking a more agent-like argument, while still retaining a stative-like meaning. Compare the following:

(7.79) kének kan kót

⟨ɜↄ⳽Ⳋↄↄↄↄ⳽ↄ⳽ↄⳊↄ·⟩

kének kan kót
fish   DET be eaten
the fish was eaten
LIT. that which was eaten, it was the fish

(7.80) tkénenka men ktúna

⟨ⲉↄↄ⳽ↄ⳽ↄↄⳊↄↄ⳽ↄⲉↄↄ⳽ↄ·⟩

t-   kéne-ka -n   men ktúna
REL- fish   -DIR DET eat
the fish ate
LIT. that which ate, it was (by) the fish

This is used in order to follow various syntactic restraints while still preserving pragmatic designations.

On subject-oriented transitive predicates, it is used when the topic subject is dropped (§ 4.20.2) but the object is not, wherein the object is the agent. This is similar to the previous usage in that it is used to satisfy syntactic restraints.

(7.81) takkótuska hɯ kmèsa

⟨ⲉↄ⳽ⳣⳊⲉⲇↄↄↄⲅⳊↄⳊↄↄ·⟩

ta-   kkótu-ka -s   hɯ kmèsa
REL- eat:ABS -AUG DET bear
(as for it,) the bear ate (it)

7.5.2 | Circumstantial

The circumstantial applicative (CIR) is used to promote motion away from a locus, static location, times, instruments/accompaniment, themes, and causers, similar to how it is used in conjunction with the direct case to mark true obliques.

(7.82) ikkótuka mi náman

⟨ nꝫꞇꞓꝺꞕꝫꞁꝺꞃꞁꝺꞁꞏ ⟩

i-	kkótuka	mi	náman
CIR-	eat	DET	person

because of the person, (something) ate

(7.83) ikkótuka sa náma

⟨ nꝫꞇꞓꝺꞕꝫꞁꞃꞁꝺꞁꞏ ⟩

i-	kkótuka	sa	náma
CIR-	eat	DET	person

because of the person, (something) was eaten

(7.84) ikkótunka mi náman te mom

⟨ nꝫꞇꞓꝺꞕꝫꞁꝺꞃꞁꝺꞁꞃꞑꞓꞁꞇꞁꞏ ⟩

i-	kkótunka	mi	náman	te	mom
CIR-	eat	DET	person	DET	child

because of the person, the child ate

On transitive predicates in the direct state, it may be used to form greater comparative statements ('be more r than x'); again, the A is the comparer, and the O is the comparee ('A is more r than O').

(7.85) intíttek huɯ kmèsan te náma

⟨ nꞃꞓꞑꞓꞓꝫꞇꞓꝺꞃꝫꝫꞓꞑꞓꞁꝺꞁꞏ ⟩

in-	títtek	huɯ	kmèsan	te	náma
CIR-	be fast:DIR	DET	bear		DET person

the bear is more fast than the person

Again, superlative statements are formed by comparing to imos, imsu- something.

(7.86) intíttek huɯ kmèsan kan imos

⟨ nꞃꞓꞑꞓꞓꝫꞇꞓꝺꞃꝫꞁꞓꞑꞓꞑꝫꞁꞇꝫꞏ ⟩

in-	títtek	huɯ	kmèsan	kan	imos
CIR-	be fast:DIR	DET	bear		DET something

the bear is the most fast

On subject-oriented intransitive predicates, it may be used to form anticausative or frustrative events (events in which the intended goal is not achieved).

(7.87) innusaka sa mom

⟨ nꞑꞓꝺꞁꝫꞃꞁꞁꞇꞁꞏ ⟩

in-	nusaka	sa	mom
CIR-	be in a more prominent position	DET	child

the child got picked up
the child was picked up (but was dropped)[5]

---

[5]Or, the goal intended to be achieved by picking up the child was not realized. For example, if the child was crying, and the intent of picking it up was to stop the crying, this might mean 'the child was picked up, but did not stop crying'.

The frustrative meaning may also be used to express disappointment toward the result of an event.

(7.88)   ininónka kan tana no imtèna

⟨ꞏ⟩

in-   inónka   kan tana   no   imtèna
CIR- prepare food DET porridge DET CIR:hands
I made porridge (but it wasn't that good)

On subject-oriented transitive predicates, it is used when the topic subject is dropped but the object is not, wherein the object is the patient.

(7.89)   ikkótuska kan kéne

⟨ꞏ⟩

i-   kkótu-ka -s   kan kéne
CIR- eat:ABS -AUG DET fish
(as for it,) the fish was eaten (by it)

7.5.3 │ Dimensional applicatives

Dimensional applicatives[6] are a phenomenon in some varieties of Yellow Minhó, wherein applicatives not only appear when promoting or marking an oblique, but also appear as a redundant cross-referential strategy that tracks true obliques.

That is, applicatives are applied when a corresponding true oblique occurs in a clause, without promoting the oblique.

(7.90)   no teskanka tas tsunpes

⟨ꞏ⟩

no   t-   eskanka tas t-   sunpes
DET REL- move   DET REL- field
I went (in)to the field

This phenomenon only occurs in a handful of varieties of Yellow Minhó, confined mainly to more rural places, but it may be used in imitation of such lects. It is used artistically, such as in live theatrical performances, certain styles of writing, and other art forms.

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[6]Named as such after the rather oddly-named "dimensional prefixes" present in Sumerian.

8 | Determiners

Determiners (DET) are used to instantiate and describe roots semantically and syntactically.

| | | MIN | | | | AUG |
		DST	PRX	2ND	1ST	
ABS	FEM	te	sa	tɯ	nos	kos
	MAS	tas	sɯ			
	EDI	kan		si	ne	hon
DIR	FEM	hos	hɯ	ti	no	ko
	MAS		mi			
	EDI	men		tan	ni	ha

The primary use of determiners is to derive count roots from (default) mass roots, although they may also be used pronominally (to replace or refer to an argument-like root).

The presence of determiners is not distributed equally among roots; certain groups of roots have tendencies to take determiners more or less often. For example, numerals and colors tend to *not* take determiners, while body parts and kinship terms almost always take determiners. Names (Ch. 14) always take determiners.

When used pronominally, they are always a core argument. When they are the subject argument, they are placed directly before the predicate to which they are an argument (§ 4.4); otherwise, they are placed in their expected position (after the predicate). Colloquially, pronominal determiners are often dropped if they are not the subject argument and considered not relevant.

Proximal and distal determiners may be used both anaphorically and cataphorically, although the latter is more common; they may also be used in designating obviativity (§ 12.3). Some roots, such as time roots (§ 11.9), may have different meanings depending on if they are proximal or distal.

State and number on determiners are (mostly) identical to those of roots; however, determiners also take their own additional categories.

Number and person usually describe the referent of the determiner, but may also refer to the possessor of the referent. This is most common with SAP determiners (speech act participant determiners, or those taking first and second person), but is also used with non-SAP determiners depending on context. In contrast, state and class always describe the referent.

Determiners are usually glossed simply as DET for the sake of simplicity.

8.1 | Countability

Countability describes the instantiation of a root. It is most salient on arguments, wherein count roots denote individual entities, and mass roots denote the class of entities. Mass roots may be used to refer to the class of entities as a whole, in general, as an unspecified/uncountable amount, as a material, and other non-discrete quantities. Compare the following:

(8.1)   imka   (8.2)   sa imka

         ⟨ꟿⳆƷꟼ⟩   ⟨ꟼƷꟿⳆƷꟼ⟩

         imka   sa   imka

         bone   DET bone

         bone (as a material)   a/the bone, bones (as a body part)
         bones (in general)

8.2 | Class

Class describes the semantic class of a root. Class is largely lexically-determined and only marginally derivational, although the animate classes (feminine, masculine) may alternate according to natural (i.e., not lexical) gender.

8.2.1 | Feminine

The feminine class (FEM) is associated with females, long/slim objects, birds, bears, insects, small mammals with long snouts and/or tongues, wild rice, the sky, and natural forces. It is also considered the "default" gender of gendered entities, when the actual gender is ambiguous or unknown.

8.2.2 | Masculine

The masculine class (MAS) is associated with males, short/broad objects, large mammals and terrestrial animals, corn, the ground, and many natural materials.

8.2.3 | Edible

The edible class (EDI) is associated with everything else, mostly food, tools, shelled/scaled animals, and most plant life.

8.3 | Person

Person describes the proximity and identity of the referent.

8.3.1 | Distal

The distal person (DST) describes a referent that is further away from the speaker, or one that is less contextually-important (§ 12.5).

8.3.2 | Proximal

The proximal person (PRX) describes a referent that is closer to the speaker, or one that is more contextually-important.

8.3.3 | Second

The second person (2) is associated with the initial listener(s) of a conversation. It may also be used to encompass the initial speakers and initial listeners.

8.3.4 | First

The first person (1) is associated with the initial speaker(s) of a conversation. It may also be used to encompass the initial speaker and the initial listener, but not more than one of each.

8.3.5 | SAP reference

The speech act participants (SAPs) of a conversation are the speaker(s) and listener(s). The SAP persons of Minhó behave in a peculiar manner, in that they refer to the *initial* speaker(s)/listener(s) of a conversation.

For example, one might normally (i.e., in other languages) observe the following:

A: 'I ate all the bread'

B: 'you did?'

Whereing the SAP pronouns refer to the speaker/listener based on who is speaking; 'I' from person A refers to themselves (then the speaker), while 'you' from person B (now the speaker) refers to the current listener (now person A).

The SAP persons of Minhó behave differently, as follows:

A: 'I ate all the bread'

B: 'I did?'

Wherein 'I' from person B does *not* refer to the *current* speaker (person B), but rather the *initial* speaker (person A). The second-person determiner functions similarly.

8.4 | Determiner derivation

The interaction of determiner class with roots can behave in a mildly derivational manner. This usage is rather limited and lexical, and is not overly productive; neologistic derivations are used among a minority of young speakers, but is not generally common.

Determiner derivation occurs mainly via pairing an exclusively edible-class root with a feminine- or masculine-class root, usually deriving a person or otherwise animate being exemplified by the root. For example:

(8.3) kan huɪsa
⟨ꝫꝗꞅꞇꝗꝫ⟩
kan huɪsa
DET be asleep
that which is asleep

(8.4) sa huɪsa
⟨ꝫꝗꞇꝗꝫ⟩
sa   huɪsa
DET be asleep
she who is asleep

8.5 | Number in determiners

While number in the distal and proximal persons is mostly canonical, number in the SAP persons and the behavior of the augmented determiners is not.

The minimal SAP determiners nos, no and tuɪ, ti are generally used to refer to both singular and plural referents, albeit limited in nature. The first-person determiners may be used for any number of speakers, but may only refer to two dissimilar participants: one speaker and one listener. The

second-person determiners may be used for any number of listeners, or any number of listeners and speakers.

In contrast, the augmented determiners kos, hon, ko, ha are generally only used for third-person referents. With the appropriate context, however, the augmented determiners may also be used for groups that include SAPs.

8.6 | Determiner-dropping

Determiner-dropping is the process of partially or completely excluding pronominal determiners. Usually only non-subject pronominal determiners are dropped (partial dropping, but all pronominal determiners may be dropped as well (complete dropping). This may create a clause that is morphologically transitive but syntactically intransitive (these usually match, regardless of semantic transitivity). Take the following:

(8.5)   kóttek kan kéne

⟨ꜱꜱ·⟩

kóttek kan kéne
eat   DET fish
(it, something) ate the fish

As opposed to morphologically- and syntactically-transitive variants:

(8.6)   kótka kan kéne   (8.7)   ktúnka kan kéne

⟨ꜱ·⟩   ⟨ꜱ·⟩

kótka kan kéne   ktúnka kan kéne
eat   DET fish   eat   DET fish
the fish was eaten (by it, something)   (it, something) ate the fish

This method of transitivity mismatch, as well as determiner-dropping in general, is very common in natural discourse. It is also done in poetry (§ 13.2) to create ambiguity and/or to compact phrases.

9 | Particles

Particles are used to modify arguments, predicates, and clauses.

9.1 | Expressives

Expressives (XPR) are used to modify and direct the flow of discourse. They are usually placed before a clause (in the prefield; see § 4.1) or within the residual field (postfield; § 4.3) of a clause.

MIR	so, mɯ
RSP	en
EXP	naa, kao

The expressives so, naa have corresponding variants mɯ, kao, which are used exclusively in women's speech (§ 15.1).

9.1.1 | Mirative

The mirative expressive (MIR) is commonly used to indicate surprise (usually positive), uncertainty, or a lack of control over the event.

(9.1)   so ti ktúnka
⟨ꝛꞓꞓꝛꝛꝛꞓꝺꝡꝛꝯ·⟩
so ti   ktúnka
MIR DET eat
ah, you ate?

(9.2)   so nos sékak
⟨ꝛꞓꝛꝛꝛꝛꝛꝛꝛꝺꝡꝯ·⟩
so   nos sékak
MIR DET fall
I fell (accidentally, without control)
and so, I fell

It is also used for warnings, reminders, demands for attention, and/or a sense of finality or contrast; these uses may be accompanied by insubordination (§ 4.8.3).

(9.3)   so ti mit sékak
⟨ꝛꞓꝯꝡꝺꝯꝛꝛꝛꝛꝺꝡꝯ·⟩
so ti   mit sékak
MIR DET DET fall
(remember,) don't fall!

(9.4)   so mùhmim
⟨ꝛꞓꝡꝺꝡꝺꝡꝯ·⟩
so mùhmim
MIR rain
(look), rain!

(9.5)   so nos mit sékak   (9.6)   so no ktúnka tis sìnneti sa nóma

⟨ʒεȿτ2⟩ne2ʃ3ʒ3·⟩   ⟨ʒεȿτ3ɔdꙅ3ꙅ· en22ɲʃꙅen2ʒεȿⱳʒ·⟩

so   nos mit sékak   so   no   ktúnka tis   sìnneti   sa
MIR DET MOD fall   MIR DET eat   CON be forgotten DET

no, I didn't fall (in contrast to the question   nóma
"did you fall?")   stomach

                                     although I ate, I was still hungry
                                     LIT. although I ate, my stomach still for-
                                     got me

When negated, it may carry a scalar-additive meaning, akin to 'even/any':

(9.7)   so no mit ktúnka

⟨ʒεȿⱳne3ɔdꙅ3ʒ·⟩

so   no   mit ktúnka
MIR DET NEG eat

I didn't even eat

It is also used in the postfield to signal the end of the speaker's speaking, and that the listener may reply.

(9.8)   no ktúnka so

⟨ꙅ3ɔdꙅ3ʒ2ε·⟩

no   ktúnka so
DET eat   MIR

I ate, now what?

It is also used for rhetorical questions and sarcastic/ironic statements.

(9.9)   so tɯ anák

⟨ʒεɔⱳꙅꙅ3·⟩

so   tɯ anák
MIR DET be tall

aren't you tall (said as a rhetorical question)
you're tall! (said sarcastically or ironically)

In certain types of speech/writing, this rhetorical/ironic usage with the mirative expressive has extended itself into a form of negation, without the use of the negative particle. This usage is rare in conversation, and is usually used in imitation of formal/artistic performances.

(9.10)   so nos anák

⟨ʒεȿτ2ꙅꙅ3·⟩

so   nos anák
MIR DET be tall

I am not tall

9.1.2 | Responsive

The ʀᴇsᴘᴏɴsɪᴠᴇ expressive (RSP) is commonly used to respond to questions, indicate that the speaker is listening, and confirm/dismiss information.

(9.11)   en

⟨꒒ꌦ·⟩

en

RSP

(go on,) I'm listening

(9.12)   en ti ktúnka

⟨꒒ꌦꋖꌦꐇꌤꑀ·⟩

en ti   ktúnka

RSP DET eat

you ate, yes (confirming information)

It is also used to indicate that the event is factual or truthful (according to the speaker) or that it actually occurred (e.g., to reassure the listener); these uses usually place the expressive in the postfield, but this is not mandatory.

(9.13)   ti ktúnti en

⟨ꋖꌦꐇꌤ꒒ꌦ·⟩

ti   ktúnti en

DET eat   RSP

regardless, you will eat (stating this as a fact)

(9.14)   no ktúnka en

⟨ꌅꋖꌦꐇꌤ꒒ꌦ·⟩

no ktúnka en

DET eat   RSP

I ate, I assure you (reassurance)

It is also used when reïterating a statement; this is a form of back-channeling (§ 12.7).

(9.15)   en kótka

⟨꒒ꌦꌃꋖꑀꑀ·⟩

en kotka

RSP eat

it ate (said as a reïteration of the previous statement)

9.1.3 | Expective

The ᴇxᴘᴇᴄᴛɪᴠᴇ expressive (EXP) is used to indicate that the speaker expected/expects the event, strengthen the event, express impatiences/urgency, and/or get the listener's attention. Its placement is very free, and may be placed in either the prefield or the postfield without any strong distinction (although the prefield is considered "default").

(9.16)   naa ti ktúnka

⟨ꑀꌅꋖꌦꐇꌤꑀ·⟩

naa ti   ktúnka

EXP DET eat

so, you ate

(9.17)   naa ti ka eskanmo

⟨ꑀꑀꋖꌦꐇꑀꌑꌦꑀꑀ·⟩

naa ti ka eskanmo

EXP DET MOD move

move, now!

hey (you), move!

It is also used to express continuation and provide additional information.

(9.18)   no eskak ona naa ktúnka
          ⟨Ꭸ𝓔ᏃᏃᏋ·ᏞᏚᏞᏚ𝓔ᏏᏒᎴᏚᏃ·⟩
          no   eskak ona naa ktúnka
          DET move CNR EXP eat
          I went, and additionally/even ate

9.2 | Modals

Modal (MOD) particles are used to modify predicates with regard to how the speaker views the event. Thy are usually placed directly before the modified predicate. As noted before, modals interact with form in certain ways.

NEG	mit, not
EMP	ka
PRE	se
COU	tei
OBL	ku, teo

Like some expressives, the modals |mit, ku| have the corresponding variants not, teo exclusive to women's speech.

9.2.1 | Negative

The negative modal (NEG) indicates that the event does *not* occur in any possible worlds, or that the event is impossible. It is also used to mark questions, especially polar questions (§ 4.16).
    Negation and inherent impossibility are associated with the personal form, while circumstantial impossibility is associated with the impersonal; the interrogative use is largely unaffected by this interaction.

(9.19)   mit kóttek kan kéne hos kmèsan
          ⟨𝒽ᏋᏃᏞᏋᏃᏃᏃᎴᏚᏃᏃᎨᏚᏞᏋᏃᏃ⟩ᏃᏃᎴᏚ·⟩
          mit kótte -k   kan kéne hos kmèsan
          NEG eat   -PER DET fish DET bear
          the fish was not eaten by the bear
          was the fish eaten by the bear?
          the fish could not be eaten by the bear (inherently)

While the interrogative use is also applicable to the following examples, they will primarily be used to illustrate the distinction between impossibilities (thus, the other uses will not be overtly noted):

(9.20) mit kóttek hos kmèsan kan kéne
⟨Ᵽᴏᴇᴣᴌᴇ᷉ᴢᴣᴦᴌ23⟨ᴄᴢᴣᴇᴣᴣᴇᴣᴄᴇᴢ·⟩
mit kótte -k   hos kmèsan kan kéne
NEG eat -PER DET bear DET fish
<u>the bear could not eat the fish</u> (e.g., be-
cause the bear lost all its teeth)

(9.21) mit kóttem hos kmèsan kan kéne
⟨Ᵽᴏᴇᴣᴌᴇ᷉ᴢⱤᴌ23⟨ᴄᴢᴣᴇᴣᴣᴇᴣᴄᴇᴢ·⟩
mit kótte -m   hos kmèsan kan kéne
NEG eat -NPR DET bear DET fish
<u>the bear could not eat the fish</u> (e.g., be-
cause the bear was too far away from the
fish)

9.2.2 | Emphatic

The emphatic modal (EMP) is used to generally emphasize an event. It is used to mark commands,
instructions, suggestions, and external obligation (obligation by another entity). See § 4.15 for a
detailed explanation of imperatives (commands, instructions, and suggestions).

General emphasis and various imperative constructions are associated with the personal form,
while obligation is associated with the impersonal. In the personal form, it may also used as a positive
answer ('<u>yes</u>') to polar questions, or to mark a positive answer.

(9.22) ka kóttek kan kéne hos kmèsan
⟨ᴣᴊᴣᴌᴇ᷉ᴢᴣᴦᴌ23⟨ᴄᴢᴣᴇᴣᴣᴇᴣᴄᴇᴢ·⟩
ka kótte -k   hos kmèsan kan kéne
EMP eat -PER DET bear   DET fish
<u>the bear really ate the fish</u>
<u>yes, the bear ate the fish</u>

(9.23) ka kóttek kan kéne no
⟨ᴣᴊᴣᴌᴇ᷉ᴢ33ᴣᴇᴣᴄᴇᴢᴌ·⟩
ka kótte -k   kan kéne no
EMP eat -PER DET fish DET
<u>eat the fish</u> (as an instruction)

(9.24) ka kóttek kan kéne
⟨ᴣᴊᴣᴌᴇ᷉ᴢ33ᴣᴇᴣᴄᴇᴢ·⟩
ka kótte -k   kan kéne
EMP eat -PER DET fish
<u>(you,) eat the fish!</u>

(9.25) ka kóttem kan kéne ti
⟨ᴣᴊᴣᴌᴇ᷉ᴢ⟨ᴣᴇᴣᴄᴇᴢᴇᴏ·⟩
ka kótte -m   kan kéne ti
EMP eat -NPR DET fish DET
<u>you should eat the fish</u> (as a suggestion)

Unlike the obligative modal, the obligation use of the emphatic modal always selects the agent
as the source of obligation; thus, the following only differ in information structure:

(9.26) ka kóttem kan kéne ti
⟨ᴣᴊᴣᴌᴇ᷉ᴢ⟨ᴣᴇᴣᴄᴇᴢᴇᴏ·⟩
ka kótte -m   kan kéne ti
EMP eat -NPR DET fish DET
<u>the fish, you must eat it</u>[1]

(9.27) ka kóttem ti kan kéne
⟨ᴣᴊᴣᴌᴇ᷉ᴢ⟨ᴇᴏᴣᴣᴇᴣᴄᴇᴢ·⟩
ka kótte -m   ti   kan kéne
EMP eat -NPR DET DET fish
<u>you must eat the fish</u>

It is also used to express wishes and hints. In addition to the emphatic expressive, wishes may
also take the predictive or counterfactual modals se or tei, respectively (§§ 9.2.3 and 9.2.4).

---

[1] as opposed to '<u>the fish, it must be eaten by you</u>', wherein the fish is obligated to undergo being eaten, but the commandee
is not necessarily being obligated to eat.

(9.28) ka ti maiti

⟨ꕔꕥꔚ⟩ꕔꔚꔛ·⟩

ka   ti   maiti
EMP DET be happy

<u>may you be happy!</u>
<u>be happy (because there is reason)</u> (said as a hint)

(9.29) ka ti se maiti

⟨ꕔꕥꔚꕬꕬ⟩ꕔꔚꔛ·⟩

ka   ti   se   maiti
EMP DET PRE be happy

<u>may you be happy!</u> (the speaker expects this to be likely)

9.2.3 | Predictive

The predictive modal (PRE) indicates that the speaker considers the event to be likely to occur (either in the future or as the result of a condition), or that the event is a likely possibility.

The likely future and inherent possibility meanings are associated with the personal form, while the likely conditional and circumstantial meanings are associated with the impersonal.

(9.30) se kóttek hos kmèsan kan kéne

⟨ꕬꕬꔛꕥ·ꕥꔚꔛꔛꕥꕔꔚꕬꔚꕬꔚꕬꔚꕬꕬꕬꔛꕬꕬ·⟩

se   kótte -k   kan kéne hos kmèsan
PRE eat   -PER DET bear DET fish

<u>the bear will (probably) eat the fish</u>
<u>the bear can eat the fish</u> (inherently)

(9.31) se kóttem hos kmèsan kan kéne

⟨ꕬꕬꔛꕥ·ꕥꔚꔛꕔꔛꕥꕔꔚꕬꔚꕬꔚꕬꔚꕬꕬꕬꔛꕬꕬ·⟩

se   kótte -m   kan kéne hos kmèsan
PRE eat   -NPR DET bear DET fish

<u>the bear would (probably) eat the fish</u>
<u>the bear can eat the fish</u> (circumstantially)

9.2.4 | Counterfactual

The counterfactual modal (COU) indicates that the speaker considers the event to be *un*likely to occur (again, either in the future or as the result of a condition), or that the event is an unlikely possibility.

The unlikely future and inherent possibility meanings are associated with the personal form, while the unlikely conditional and circumstantial meanings are associated with the impersonal.

(9.32) tei kóttek hos kmèsan kan kéne

⟨ꕬꔛꕬꕬꕥ·ꕥꔚꔛꔛꕥꕔꔚꕬꔚꕬꕬꔚꕬꕬꕬꔛꕬꕬ·⟩

tei kótte -k kan kéne hos kmèsan
COU eat -PER DET bear DET fish

<u>the bear might (probably not) eat the fish</u>
<u>the bear can (but probably cannot) eat the fish</u> (inherently)

(9.33) tei kóttem hos kmèsan kan kéne

⟨ꕬꔛꕬꕬꕥ·ꕥꔚꔛꕔꔛꕥꕔꔚꕬꔚꕬꕬꔚꕬꕬꕬꔛꕬꕬ·⟩

tei kótte -m kan kéne hos kmèsan
COU eat -NPR DET bear DET fish

<u>the bear might would (probably not) eat the fish</u>
<u>the bear might can eat the fish</u> (circumstantially)

9.2.5 | Obligative

The obligative modal (OBL) indicates that the event is internally obligatory, either by desire or necessity.

Desire is associated with the personal form, while necessity is associated with the impersonal.

(9.34) ku kóttek hos kmèsan kan kéne
〈ꕭꕕꕄꗉꖷꕋꗋꕋꗖꖲꕋ·〉
ku   kótte -k   hos kmèsan kan kéne
OBL eat   -PER DET bear   DET fish
the bear wants to eat the fish

(9.35) ku kóttem hos kmèsan kan kéne
〈ꕭꕕꕄꗅꗉꖷꕋꗋꕋꗖꖲꕋ·〉
ku   kótte -m   hos kmèsan kan kéne
OBL eat   -NPR DET bear   DET fish
the bear needs to eat the fish

Obligation selects the subject as the source of obligation, thus the following would be interpreted as such:

(9.36) ku kóttek kan kéne hos kmèsan
〈ꕭꕕꕄꗉꗖꖲꕋꗉꖷꕋꗋꕋ·〉
ku   kótte -k   kan kéne hos kmèsan
OBL eat   -PER DET fish DET bear
the fish wants to be eaten by the bear

9.3 | Connectors

Connectors (CNR) are used to bind two constituents (arguments, predicates, and clauses). They are usually placed between the bound constituents. They may also be used to quantify roots, in which case they only modify a single constituent.

Connectors generally behave the same when linking predicates and linking clauses, and behave differently for linking arguments.

An important difference between predicate-linkage and clause-linkage is that linked predicates act as a single unit; only the last predicate in a chain of linked predicates takes mode-marking. In contrast, *all* predicates in a chain of linked clauses take mode-marking.

The also differ regarding pivot, wherein chained predicates *always* share the same subject argument, but chained clauses do not have this restriction.

CNJ	ona
SBJ	kam
DSJ	tis

9.3.1 | Conjunct

The conjunct connector (CNJ) is used to bind two constituents equally. With arguments, it indicates that x exists together with y; with predicates and clauses, it indicates that y follows x temporally (not necessarily in direct sequence nor causatively).

(9.37) sa kmèsa ona kan kéne
〈ꗋꗖꗉꖷꖲꕋ·〉
sa   kmèsa ona kan kéne
DET bear   CNJ DET fish
the bear and the fish (as separate, distinct entities)

(9.38) no eska ona ktúnka
〈ꗏꕋꗋꕋꗉꖷꕔꗋꕘ·〉
no   eska ona ktúnka
DET move CNJ eat
I went and (then) ate

(9.39)   no eskak ona ti ktúnka
⟨𝕊𝕖𝕫𝕫𝕛𝕛𝕛·𝕖𝕤𝕛𝕖𝕟𝕛𝕖𝕕𝕊𝕛𝕛·⟩
no   eskak ona ti   ktúnka
DET move CNJ DET eat
I went and (then) you ate

It is also used to indicate universal quantification ($\forall n$; 'all, every, always')

(9.40)   ona sa kmèsa
⟨𝕖𝕊𝕛𝕫𝕛𝕛𝕛⟨𝕊𝕫𝕛⟩
ona sa   kmèsa
CNJ DET bear
all bears
every bear

(9.41)   ona no ktúnka
⟨𝕖𝕊𝕛𝕊𝕖𝕛𝕖𝕕𝕊𝕛𝕛·⟩
ona no   ktúnka
CNJ DET eat
I always eat

9.3.1.1 | Conjunct plurals

In some forms of speech and writing, the conjunct connector may be used to form conjunct plurals, also known as true plurals and analytical plurals.

(9.42)   sa kmèsa ona sa kmèsa
⟨𝕫𝕛𝕛⟨𝕊𝕫𝕛𝕖𝕊𝕛𝕫𝕛𝕛⟨𝕊𝕫𝕛·⟩
sa   kmèsa ona sa   kmèsa
DET bear   CNJ DET bear
bears
LIT. bear and bear

It may coöccur with the augmented number, wherein it indicates an exhaustive or "large" plural, or many types of an entity.

(9.43)   kos kmèssa ona kos kmèssa
⟨𝟛𝕖𝟚𝟛⟨𝕊𝕫𝟛𝕖𝕊𝟛𝕖𝟚𝟛⟨𝕊𝕛𝟛·⟩
kos kmèsa -⟨:⟩   ona kos kmèsa -⟨:⟩
DET bear   -AUG CNJ DET bear   -AUG
many/all/a lot of bears
many types of bear(s)
LIT. bears and bears

Conjunct plurals are mainly reserved for poetic speech and writing. Using them as part of one's natural style of speaking is seen as pompous and obtuse.

9.3.2 | Subjunct

The subjunct connector (SBJ) is used to bind two constituents inequally and causally. On arguments, it indicates that y exists as a subset (proper or improper) or result of x; with predicates and clauses, it indicates that y occurs within the timeframe of or because of x.

(9.44)   sa kmèsa kam kan kéne

⟨ꞓꞓ꜔ꞓꞓ꜔ꞓꞓ꜔ꞓꞓ꜔ꞓꞓ꜕⟩

sa   kmèsa kam kan kéne
DET bear   SBJ DET fish
the bear and the fish (together, as accompanying entities)
the bear, thus/along with the fish
the bear and the fish (causally, one as a consequence of the other)

(9.45)   no eska kam ktúnka

⟨ꞓꞓꞓ꜔ꞓꞓ꜔ꞓꞓ꜕⟩

no   eska kam ktúnka
DET move SBJ eat
I went while eating
I went, so/thus (I) ate

(9.46)   no eskak kam ti ktúnka

⟨ꞓꞓꞓꞓ꜔ꞓꞓꞓ꜔ꞓꞓꞓꞓ꜕⟩

no   eskak kam ti   ktúnka
DET move SBJ DET eat
I went while you ate/were eating
I went, so/and thus you ate

Clausally, it is most often used to form conditional statements (§ 4.17).

(9.47)   no eskak kam ti se ktúnka

⟨ꞓꞓꞓꞓ꜔ꞓꞓꞓ꜔ꞓꞓꞓꞓꞓ꜕⟩

no   eskak kam ti   se   ktúnka
DET move SBJ DET MOD eat
if I go, you will eat

It is also used to indicate existential quantification ($\exists n$; 'some, many, sometimes')

(9.48)   kam sa kmèsa

⟨ꞓꞓꞓ꜔ꞓꞓ꜕⟩

kam sa   kmèsa
SBJ DET bear
some bears

(9.49)   kam no ktúnka

⟨ꞓꞓꞓ꜔ꞓꞓꞓ꜕⟩

kam no   ktúnka
SBJ DET eat
I sometimes eat

9.3.3 | Disjunct

The disjunct connector (DSJ) is used to bind two constituents contrastively and as exclusive alternatives. With arguments, it indicates that x exists, or else (i.e., xor) y does; with predicates and clauses, it indicates that x occurs, or else y does. It may also be used to indicate some sort of contrast between the bound constituents, or that the subset constituent is unexpected given the superset constituent.

(9.50)   sa kmèsa tis kan kéne

⟨ꞓꞓ꜔ꞓꞓꞓꞓꞓ꜔ꞓꞓ꜔ꞓꞓ꜕⟩

sa   kmèsa tis kan kéne
DET bear   DSJ DET fish
the bear xor the fish

(9.51)   no eska tis ktúnka

⟨ꞓꞓꞓꞓꞓ꜔ꞓꞓꞓꞓ꜕⟩

no   eska tis ktúnka
DET move DSJ eat
I went xor I ate

(9.52)   no eskak tis ti ktúnka
         〈ꏍꍟꑭꑄꑭꑄ·ꑊꑄꎢꑊꓜꏅꏍꑄ·〉
         no   eskak tis ti   ktúnka
         DET move DSJ DET eat
         I went xor you ate
         I went, but (also) you ate

It is also used to indicate uniqueness quantification ($\exists!n$; 'one, only, once')

(9.53)   tis sa kmèsa   (9.54)   tis no ktúnka
         〈ꑊꑄꎢꑄꑄꑢꓜꑄꑄ〉   〈ꑊꑄꎢꑊꓜꏅꏍꑄ·〉
         tis sa   kmèsa   tis no ktúnka
         DSJ DET bear   DSJ DET eat
         one bear   I once ate
         only (the) bear

9.3.4 | Compound roots

Compound roots are two or more roots that are linked by a connector. While syntactically identical to how roots are normally linked by connectors, compound roots differ semantically in that they express a single event. One root provides the the overarching event, while the other supplants additional information about the event; this is often used to express manner and result.

9.3.4.1 | Manner

Manner compounds express the way an event is performed, or the reason/motive behind an event. They use the subjunct connector.

(9.55)   túpu kam nekíti kan màsa
         〈ꏅꏚꏅꓜꑄꑭꏚꑊꑄꏍꑊꑄꓜꑊꑄꑭꑭꑄ·〉
         túpu   kam nekíti   kan màsa
         be preserved SBJ be draped over a rigid locus DET bear meat
         the bear meat is being dried
         LIT. as for the bear meat, it is being preserved by hanging

Wherein túpu be preserved provides the main event, and nekiti be draped over a rigid locus provides the manner in which the event occurred.
Similar uses would be for clauses such as 'they came running' and 'I jumped to grab it', wherein the letter expresses the purpose of the event.

9.3.4.2 | Result

Result compounds express the resultant or intended state of an event. They use the conjunct connector.

(9.56)   no ktúna ona mektónka kan tana

⟨ɕʈɜɕdɕʔʈɕʔ⟩ʔʑɜɕʈɜʔɜʔɕʑɕʔ·⟩

no   ktúna ona mektónka kan tana
DET eat   CNJ fatten   DET rice porridge

I ate up the rice porridge
LIT. I ate the porridge and fattened (myself)

Wherein ktúna eat provides the main event, and mektónka fatten provides the state resulting from the event.

Similar uses would be for clauses such as 'they wiped the table clean' and 'I jumped onto the table', wherein the latter expresses a resultant position (which may also be expressed in other ways).

10 | Word-formation

Word-formation is concerned with how new roots are created, especially from old roots. The primary word-formation strategy in Minhó is compounding, wherein two or more roots are combined.

10.1 | Compounding

Compounding is a process that takes two or more roots and combines them to return a single root.

It is very common for combined roots to be blended and/or reduced in various ways: often, the tone (§ 2.3) of one the roots is removed, if present, and vowels and consonant clusters may be reduced or elided entirely.

There are two kinds of compounding: coördinating and subordinating compounding.

10.1.1 | Coördinating

Coördinating compounding takes two roots equally; both either modify each other or modify an implicit referent.

This is usually done by concatenating two roots. With mutable roots (§ 5.1), only one stem type is used for the concatenated roots; that is, both roots are either the primary stem (α or σ) *or* the secondary stem (β or ç), but not mixed. Immutable roots (§ 5.2) are concatenated without modification. Between the concatenated roots a segment is inserted; the inserted segment is either /n/ or /a/, and originates from the conjunct connector ona (§ 9.3.1). The choice of /n/ or /a/ is largely predictable: /n/ is inserted after vowels, and /a/ is inserted after consonants.

An example of a coördinating compound is mektóntun stuff, things. It is composed of mektó large + n + tun small → mektóntun. However, most compounds (especially older ones) are not usually this transparent.

10.1.2 | Subordinating

Subordinating compounding takes two roots inequally; one modifies the other.

With mutable roots, this usually is done by affixing the secondary stem of a root (β or ç) to the primary stem of another root (α or σ). Like with coördinating compounding, immutable roots are simply concatenated. Consequently, compounds composed entirely of immutable roots are ambiguous as to whether they are coördinating or subordinating, although this is usually not a problem except with neologistic compounds. Again, mutable and immutable roots may combine freely.

Generally, the secondary stem is understood to be subordinate to the root with which it is compounded, though this is not always the case.

An example of a coördinating compound is setakánu potato. It is composed of séta land + kánu pome → setakánu.

11 | Semantics

Semantics are concerned with the meaning of words.

11.1 | Conceptual metaphors

Like most languages, Minhó makes extensive use of conceptual metaphors, or the understanding of a concept in relation to another.

11.1.1 | Time is a flowing body of water

In Minhó, time is conceptualized as a flowing body of water (or, a river), called anmúɯ, námɯ in Minhó. In this conceptualization, time is embodied by the flow of water; forward in time is with the flow, while backward in time is against the flow (and is not usually possible under normal conditions). This conceptualization is strengthened by the fact that the largest river in Tseri (along which Gvdugmèsa sits) flows east-to-west, along the axis of the sun.

Additionally, time is viewed as an inherent, more abstract phenomenon, and it not an object which one can "spend" or "own". Time is not viewed as a commodity in Minhó; it is usually treated more as a consequence of circumstance, or a location at which one happens to be. The concepts of "availability (with regard to time)" and "allocation (of time)" are conceptualized differently, in that time controls people, but people cannot control time.

11.2 | Polarity pairs

Polarity pairs are word pairs that express a positive/negative dichotomy, such as 'have/lack' and 'good/bad'. The construction of a negated positive or negative is generally used to indicate some form of contrast to expectation, as opposed to just using the corresponding opposite term (e.g., 'not good' vs. 'bad'). For example:

(11.1)   títek sa kmèsa

⟨ᴏᴎᴇᴢ3ᴢᴊᴈ{ᴢᴢᴊ·⟩

títek	sa	kmèsa
be fast	DET	bear

the bear is fast

(11.2)   mit ipokka sa kmèsa

⟨ᐣᴏᴎᴏᴌᴣᴊᴢᴊᴈ{ᴢᴢᴊ·⟩

mit	ipokka	sa	kmèsa
NEG	be slow	DET	bear

the bear is not slow (contrary to the expectation that it would be slow)

11.3 | Alienability

Alienability describes the degree of separation between members of a group. There are two distinctions: the inalienable and the alienable.

11.3.1 | Inalienable

The inalienable describes entities that are inherent to their possessor, and inseparable entities. It encompasses kinship (specifically, consanguineal relationships), body parts, permanent attributes, permanent (or expectedly-permanent) property (such as one's home), and part-whole relationships.

11.3.2 | Alienable

The alienable describes entities that are *not* inherent to their possessor (e.g., temporary/acquired property and attributes), and readily-separable entities. Essentially, it encompasses everything that the inalienable does not. Notably, it subsumes social relationships, temporary states (such as fear), and places/groups with which one identifies (similar to a sense of nationality; membership is seen as a transient quality).

11.4 | Body

Body terms are words that express anatomical components and processes. This includes external and internal body parts, and processes such as taste and smell.

11.4.1 | External

External body parts are those which describe parts of the outside of the body.

móhɯ, mahé	head
sɯnà, sanà	arm(s), shoulder(s)
mìt, mtè-	hand(s), finger(s)
sih, shi-	torso, chest
ipó, ipú	leg(s), hip(s)
utki, toki	foot/feet
ánhu, nóhu	skin, body hair

11.4.2 | Internal

Internal body parts are those which describe parts of the inside of the body.

nóma, núpi	stomach, intestines
phokù, pùho	brain
ám, pmá	heart
iho, kae	liver, gallbladder
utu, ito	bladder
kema, kama	kidney(s)
mɯsmɯ, msamɯ	lung(s)
ikni, kene	spine
imka, mɯka	bone(s), teeth, skeleton
tut, tto-	blood, bodily fluids

11.4.3 | Facial

Facial body parts are those which describe parts of head and face.

nàne, nàni	eye(s)
kíno, kanú	ear(s)
sit, tha-	nose
kmót, kutú-	mouth
nóknɯ, nkúna	tongue
sɯhsè, shàse	head hair

11.4.4 | Locational usage

Some body parts may be used locatively, denoting location and position.

móhɯ, mahé	above, on top of
sɯnà, sanà	at, near(by), beside, close to
sih, shi-	on (a vertical surface)
ipó, ipú	beneath, below, at the bottom of
ánhu, nóhu	around, surrounding (while in contact)
nóma, núpi	within, inside of (loosely)
ám, pmá	within, inside of (tightly)
mɯsmɯ, msamɯ	through, into (a hollow locus)
ikni, kene	through, along (a solid locus)
imka, mɯka	scattered about, around (of a solid)
tut, tto-	scattered about, around (of a liquid)

Locational constructions are formed via possession, wherein the locational body part is possessed by an entity.

(11.3)   te mahé mi matén

⟨e2↓ɟr2↳ɲ↳ɟe2ς⟩

te   mahé mi   matén
DET head DET table

above/on top of the table

The locational body part may take an applicative (§ 7.5) to indicate motion[1].

---

[1]This demonstrates how the construct state may "overwrite" one of the other two states; usually, an applicative used in this fashion warrants its corresponding state. In the given examples, however, the expected states are displaced by the construct state, because the body part is possessed; the determiner on the body part still shows the "underlying" state.

(11.4) te tmahé mi matén
     ⟨ᴇᴢᴇ�⟩

te	t-	mahé	mi	matén
DET	REL-	head	DET	table

to the top of the table

(11.5) hos inmahé mi matén
     ⟨follow⟩

hos	in-	mahé	mi	matén
DET	CIR-	head	DET	table

from the top of the table

11.4.5 | Taste

TODO *this*

11.4.6 | Smell

TODO *this*

11.5 | Emotion

TODO *this*

11.6 | Kinship

Kinship terms are words that express familial relation. The kinship system of Minhó is rather sparse, consisting of only five basic terms:
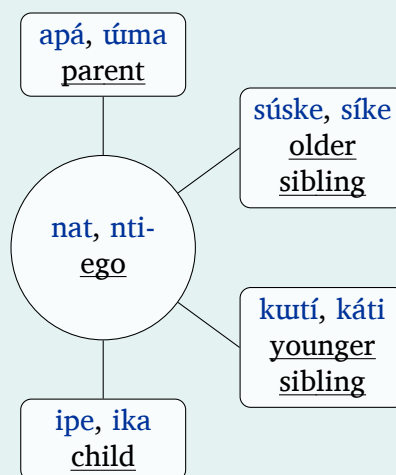
Figure 11.1: Kinship terms

    Wherein nat, nti- refers to either oneself or one's spouse/significant other; ápa, úma refers to anyone of an older generation; súske, síke refers to anyone older than and of the same generation of oneself; kʉtí, káti refers to anyone younger than and of the same generation of oneself; and ipe, ika regers to annyone of a younger generation.

    These usually refer to one's parents, older siblings, younger siblings, and children, respectively. As a consequence, terms for non-nuclear family members are often circumlocuted, unless there is sufficient context. This is usually reserved for more formal applications, such as documenting a lineage.

11.7 | Colors

Color terms are words that express colors. There are only three basic colors terms in Minhó.

tìsa	xanthic
honi	cyanic
síma	green

The first two color terms correspond strongly to flower classifications, wherein the xanthic-cyanic distinction is more salient than traditional (i.e., more granular) color terms.

11.7.1 | Xanthic

Xanthic (tìsa) refers to any color that contains yellow. It is used for all shades of yellow and orange, as well as most shades of red; it may be generalized to all "warm" colors. It also encompasses white and light greys.

11.7.2 | Cyanic

Cyanic (honi) refers to any color that contains blue. It is used for all shades of blue and purple, as well as greenish-blues and purplish-reds; it may be generalized to all "cool" colors. It also encompasses black and dark grays.

11.7.3 | Green

Green (síma) refers to green colors. It is generally a catch-all term for colors that do not fall under the other two terms, especially canonical greens and yellow-greens. It also includes various shades of brown.

11.8 | Numerals

Numerals are words that express numeric value and quantity. There are five basic numeral terms in Minhó:

hií, kuti	one	ə̀, ⅄
nen, hòpi	two	ə̧̀, ⅄
nsúe, sáta	three	⅄, ⊥
mtèe	five	ə̀
annu	one more	ꭟ̀

Numeral roots are written as letters with the ⟨ ̀◌⟩ diacritic, in the secondary set (Ch. 3). Inflection associated with a numeral is also written in the secondary set.

The value 'four' is transparently formed as nsúe annus one more than three. Similarly, 'six' is formed as mtèe annus; however, the expected hií imsumo six is also used (albeit more rarely; see § 11.8.1). In informal speech, 'four' may also be formed by saying mtèe while holding up four fingers.

The terms for 'one', 'two', and 'three' exhibit a weak animacy distinction, wherein the forms hií, nen, nsúe are used for animate entities, and kuti, hòpi, sáta are used for inanimate entities. This

distinction is rather rare, and primarily occurs in some varieties of Yellow Minhó; most speakers only use the traditionally-animate set of terms.

In lects without this as a strong distinction (i.e., Blue Minhó and Green Minhó), the inanimate set may be used with a negative/pejorative connotation[2]. Like many other lect-specific features, certain styles of speech/writing make use of this distinction for artistic effect.

(11.6) kan kéne kan nen
⟨ƆↃ૬ᒧᏕᏕ૬ᒧᏕᎶ⟩
kan kéne kan nen
DET fish DET two
two fish

(11.7) kan kéne kan hòpi
⟨ƆↃ૬ᒧᏕᏕ૬ᒧᏕᎶᒣ⟩
kan kéne kan hòpi
DET fish DET two
two (gross, stinky, undesireable) fish

Numerals generally do not take determiners unless used alone.

(11.8) sa nmós nen
⟨ᒿᒧᏕ⟨ᒣᒿᎶ·⟩
kos nmós   nen
DET person two:ABS
the two people
the pair of people

(11.9) kan nen
⟨ƆↃᎶ⟩
nen
two
two
a pair

The augmented number is used on numerals to refer to groups of groups. Arguments modified by a numeral do not take the augmented number unless the numeral also takes the augmented number.

(11.10) sa nmósse neni
⟨ᒿᒧᏕ⟨ᒣᏂᏕᎶᴧ⟩
sa   nmós -:e   nen -i
DET person -AUG two -AUG
the pairs of people

(11.11) hos neni
⟨ᎾᒣᎶᴧ⟩
hos nen -i
DET two -AUG
twos
pairs

The term annu one more is a relative numeral, in that its exact value is determined by another numeral; independently, it simply means more than expected. Additionally, there is no overt cardinal/ordinal distinction; all numerals may be used as either.

When used as transitive predicates, numerals take on the meaning carry n of, wherein n is the corresponding numeric amount.

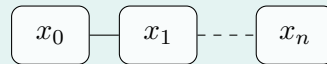(11.12) neni kan kéne no
⟨ᎶᴧƆↃᏕᏕᏕᒣᏕ·⟩
neni kan kéne no
two DET fish DET
I have two fish

11.8.1 | Larger numerals

Larger numerals are built from basic numerals via a base-six positional system:

[2]Because these sets do not differ in animacy in most lects, the traditionally-inanimate set is usually termed as the pejorative set.

$$\boxed{x_0} - \boxed{x_1} - - - \boxed{x_n}$$

Wherein each slot n consists of a numeric term x, and indicates $x6^n$ (i.e., x times 6 to the power of n); consecutive slots are then added together. The nonexistence of a value in a slot[3] is indicated by placing the root imos, imsu- in the null slot (imos, imsu- is *not* written in the secondary set, even though it is being used "numerically").

Each numeral within a larger numeral behaves as a modifier to the term to its left.

(11.13) hií imsumo annus nsúes

⟨ᴜᵻ̀ᴨᴋᶾᴅᶘᴇᴜᵻ̀ᵻ̀ᵻ⟩

hií	imsumo	annus	nsúes
one	something	one more	three

<u>forty</u> (one hundred and four in base-six)

The term for '<u>six</u>' may be formed as hií imsumo, although it is usually formed as mtèe annus. While the latter is favored in most speech registers, the former is sometimes used in formal contexts (especially in scientific fields) when forming very large numerals (usually considered to be amounts exceeding one hundred or thereabout). It is even mandatorily prescribed in some fields and speech/writing styles, such as astronomy.

11.8.2 | Operations

Connectors (§ 9.3) are used to form operations, or mathematical transformations.

The conjunct connector ona is used for addition, while the subjunct connector kam is used for multiplication.

(11.14) nen ona nen

⟨ᶳᵗᵴᴐᶳᵗ⟩

nen	ona	nen
two	CNJ	two

<u>two plus two</u>

(11.15) nen kam nen

⟨ᶳᶾᴐ⟨ᶳ⟩

nen	kam	nen
two	SBJ	two

<u>two times two</u>

Negation, using the negative modal mit (§ 9.2.1), of the numeral after the connector forms the opposing operation (i.e., subtraction and division).

(11.16) nen ona mit nen

⟨ᶳᵗᵴᴐᶘᴨᴇᶳ⟩

nen	ona	mit	nen
two	CNJ	NEG	two

<u>two minus two</u>

(11.17) nen kam mit nen

⟨ᶳᶾᴐᶘᶘᴨᴇᶳ⟩

nen	kam	mit	nen
two	SBJ	NEG	two

<u>two divided by two</u>

11.8.3 | Usage of numerals

Broadly speaking, numerals in Minhó are used with the meaning '<u>at least</u> n'[4]. Pragmatically, numerals may be interpreted as giving exact amounts (via the maxim of quantity).

This causes certain contexts to seem odd if not interpreted with the aforementioned meaning:

---

[3]That is, zero, although this is not considered a numeral proper in Minhó.

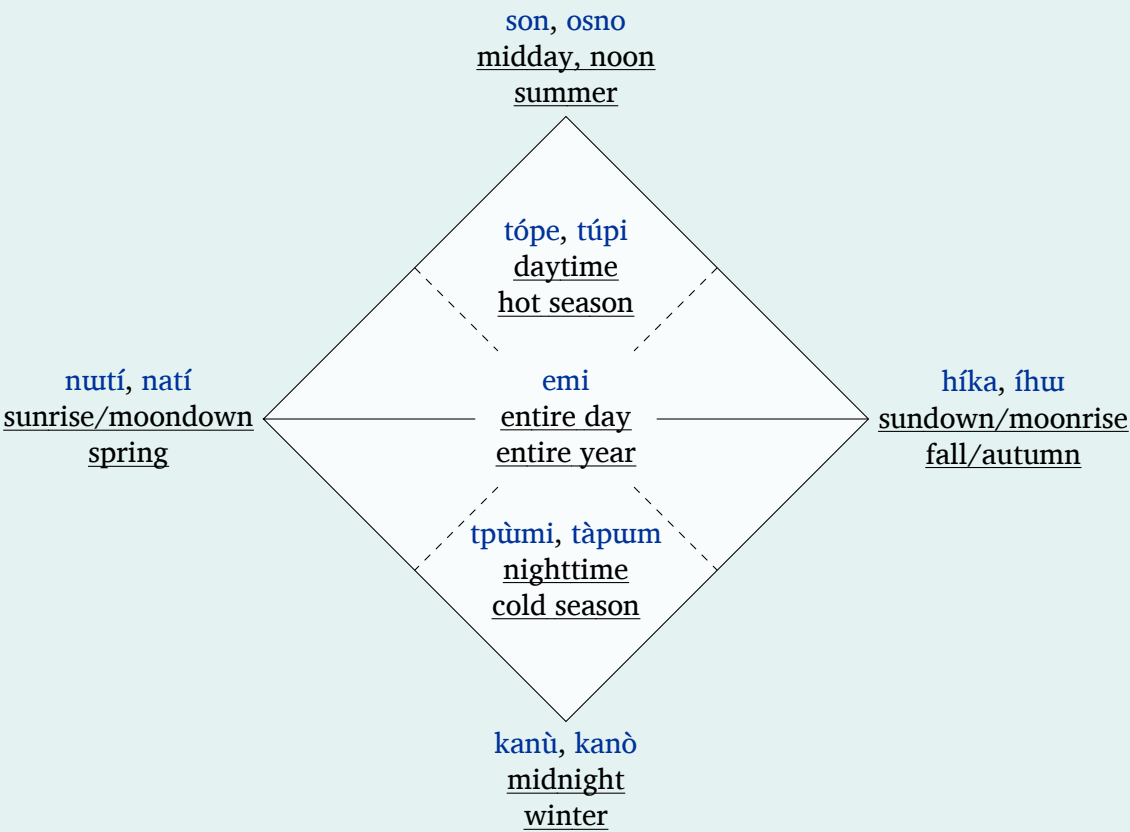[4]Yes, I stole this from Pecan, but he stole it from somewhere else, so it's okay.

A: 'do you have two children'

B: 'no, I have three'

B′: ?'yes, I have three'

In many languages, response B′ would be infelicitous or at least odd; however, in Minhó, such response is completely felicitous (and, in fact, expected).

This is similar to how quantifiers behave in other languages:

A: 'do you have many children'

B: ?'no, I have five'

B′: 'yes, I have five'

Wherein it is response B (not prime) that is pragmatically questionable.

In order to express ranges like 'between two and five people' in Minhó, one must use a periphrastic construction akin to 'at least two but no more than six people'. Such ranges of numerals are formed with the disjunct connector tis in conjunction with the negative modal.

(11.18) sa nmós nen tis mit annus mtèe

⟨꛰ꛯꕷꕃꕔꕹꕜꕚꛂꕲ꛰ꕜꕋꕡꕚ꛱·⟩

sa   nmós   nen   tis   mit   annus   mtèe
DET   people   two   DSJ   NEG   one   more   five
between two and five people
LIT. the at-least-two-but-not-at-least-six people

11.9 | Time

In Minhó, time is visualized as having four vertices, in the shape of a diamond. These map to points within the day:

son, osno
midday, noon
summer

tópe, túpi
daytime
hot season

nʊtí, natí   emi   híka, íhʉ
sunrise/moondown   entire day   sundown/moonrise
spring   entire year   fall/autumn

tpʉ̀mi, tàpʉm
nighttime
cold season

kanù, kanò
midnight
winter

Figure 11.2: Visualization of the day

The day is divided in two ways: the first split is twofold, between daytime and nighttime (delimited by the solid horizontal lines); the second split is into quarters, wherein each vertex governs a quadrant (delimited by the dashed lines).

The quarters are, starting from sunrise/moondown and going clockwise, labeled the first, second, third, and fourth quarters. Natively, each quarter is referred to by their respective term (e.g.,the first quarter is called nʊtí, natí).

This structure has been extended to the yearly cycle of seasons as well, of which there are four: spring, summer, autumn/fall[5], and winter. The "hot season" is the time period from spring to autumn, while the "cold season" is the time period from autumn to spring.

11.9.1 | Timekeeping

TODO *this*

11.9.2 | Calendar

TODO *this*

11.9.3 | Lunar cycle

TODO *this*

---

[5]I will use the term "autumn" preferentially.

11.10 | Directional terms & frame of reference

Directional terms are terms which describe frame of reference. There are five primary directional terms in Minhó.

síki, séki	east
timú, tímo	west
tuntù, tnòtu	north/south
ako	front
mine	back

A frame of reference is a system of designating the location/direction/position of an entity or entities. Minhó makes use of absolute and intrinsic frames of reference, rather than a relative frame of reference. That is, position and direction of an entity are defined in relation to another entity, with no reference to the speaker.

11.10.1 | Absolute terms

In an absolute frame of reference, the referenced entity is fixed and arbitrary, such as the cardinal directions. These are the terms síki, séki; timú, tímo; and tuntù, tnòtu.
    Minhó has a strong east-west dichotomy, in which the east is associated with past and known information, and the west with the future and the unknown[6].
    The term for north/south is less important than the latitudinal ones. More specifically, tuntù, tnòtu refers to either direction perpendicular to the east-west axis.

11.10.2 | Instrinsic terms

In an intrinsic frame of reference, position and direction are defined in relation to another entity, in which the referenced entity is not fixed (e.g., front, back, side). These are the terms ako and mine.
    The term ako front refers to, of a faced entity (i.e., an entity wherein one side is more salient that the others), the more salient side; mine back refers to the side opposite of the more salient side.
    On entities which are not faced (e.g., a ball, a box with no more-salient sides), the speaker's front-back axis is simply translated onto the entity. That is, 'front' would be used to refer to the side facing *away from* the speaker, and 'back' would refer to the side facing *toward* the speaker.

11.11 | Change-of-state roots

There are two change-of-state roots, or roots that inherently express change, alteration, or modification.

ksai	become more animate
tasmá	become less animate

These roots specifically concern a change in animacy, and are often used as auxiliaries.
    They are used to form comparative statements, wherein the comparee is designated as an oblique with the relational applicative (§ 7.5.1). Choice of using applicatives or change-of-state roots to form

---

[6]The sun rises in the east and sets in the west, much like on Earth.

comparatives often depends on personal preference, although the change-of-state root strategy is more common in Blue Minhó.

(11.19) ksaik titák sa kmèsa te tnáma

⟨𝟥𝟤𝒥𝗇𝟥𝖾𝗇𝖾𝒥𝟥𝗋𝖼𝟥𝟤𝟤𝒥𝟫𝖾𝟤𝖾𝟫𝒥𝟥𝟥·⟩

ksaik	titák	sa	kmèsa
become more animate	be fast	DET	bear

te	t-	náma
DET	REL-	person

the bear is more fast than the person

(11.20) tasmák anáska sa sùt te takmèsa

⟨𝖾𝒥𝟤𝟤𝒥𝟥𝒥𝟫𝒥𝟤𝟥𝒥𝟤𝟤𝗍𝖾𝖾𝟤𝖾𝒥𝟥𝟤𝟤𝒥·⟩

tasmák	anáska	sa
become less animate	be tall	DET

sùt	te	ta-	kmèsa
grasshopper	DET	REL-	bear

the grasshopper is less tall than the bear

Like applicative comparatives, superlatives are formed by comparing to imos, imsu- something.

(11.21) ksaik titák sa kmèsa kan timos

⟨𝟥𝟤𝒥𝗇𝟥𝖾𝗇𝖾𝒥𝟥𝗋𝖼𝟥𝟤𝟤𝒥𝟫𝟥𝒥𝟫𝖾𝗇𝟤𝖼𝟤·⟩

ksaik	titák	sa	kmèsa
become more animate	be fast	DET	bear

kan	t-	imos
DET	REL-	something

the bear is the most fast

(11.22) tasmák anáska sa sùt kan timos

⟨𝖾𝒥𝟤𝟤𝒥𝟥𝒥𝟫𝒥𝟤𝟥𝒥𝟤𝟤𝗍𝖾𝟥𝒥𝟫𝖾𝗇𝟤𝖼𝟤·⟩

tasmák	anáska	sa
become less animate	be tall	DET

sùt	kan	t-	imos
grasshopper	DET	REL-	something

the grasshopper is the least tall

They are also used to form inchoative ('start doing *r*') and cessative ('stop doing *r*') events.

(11.23) ksaik nos ktukók

⟨𝟥𝟤𝒥𝗇𝟥𝟫𝖼𝟤𝟥𝖾𝖽𝟥𝖼𝟥·⟩

ksaik	nos	ktukók
become more animate	DET	eat

I started to eat/started eating

(11.24) tasmák nos ktukók

⟨𝖾𝒥𝟤𝟤𝒥𝟥𝟫𝖼𝟤𝟥𝖾𝖽𝟥𝖼𝟥·⟩

tasmák	nos	ktukók
become less animate	DET	eat

I stopped eating

11.12 | Habitual posture roots

Habitual posture roots are concerned with the usage of posture roots as auxiliaries (§ 4.12) in order to derive habitual-like meanings.

As noted in § 4.11, there are three posture roots:

heté, híne	stand	STAND
mun, òmnu	sit	SIT
tném, tűme	lie down	LIE

When used as auxiliaries, they indicate a habitual or job-like meaning; this is most often used with intransitive direct-state predicates (with only an agent). The habitual use is fairly straightforward, and may be used with most roots as expected:

(11.25) munka no ktukók

⟨ᒐ⟩

munka no   ktukók
sit   DET eat
I eat (often)

    The job-like meaning is more idiosyncratic, and associated the predicate a culturally-significant or most-expected patient. This usage is not necessarily habitual in nature.

(11.26) heték no pésɯk

⟨ᒐ⟩

heték no   pésɯk
stand DET till
I farm(ed)
I am a farmer
LIT. I till (my fields)

(11.27) tnémka no nekíska

⟨ᒐ⟩

tnémka no   nekíska
sit   DET hang by draping
I smoke(d) bear meat to make bear jerky
LIT. I hang up (bear meat)

    Wherein nekí hang by draping takes the idiosyncratic meaning of 'smoke bear meat', as bear meat and the production of bear jerky is culturally-significant.
    The choice of which posture root to use with a given root is largely lexical. Generally, roots take the posture root with which they are most associated; i.e., actions that are done while standing take heté, híne, those that are done while sitting take mun, òmnu, and so on. This is mildly derivational for actions that are commonly done in two or more positions.
    In the lexicon (App. A), idiosyncratic habitual or job-like entries are preceded by their respective posture root (STAND, SIT, etc.).

11.13 | Ideophones

Ideophones are a subset of roots that, while behaving normally with regard to morphology and structure, differ greatly in how they behave semantically. Chiefly, ideophones are roots that express or are associated with concepts via sound symbolism. Many ideophones are thus onomatopoeic in nature, in that they replicate or mimic a sound associated with an entity or idea. However, ideophones may also express more abstract concepts via more abstract sound symbolism.
    Ideophones often employ reduplication, and are one of the few root types that may take tone on adjacent moras. They are always immutable, and are usually edible-class; however, ideophones such as those stemming from animal sounds may take the class of their source.
    Syntactically, ideophones may behave like other roots, but are usually modified by or used to modify other roots in order to add detail.

11.14 | Expletives

Expletives are filler words that hold no semantic value, but are used to fill conversational space. They are also used to meet metric requirements in poetry (§ 13.2).
    They are not well-defined in form, but are often composed of segments copied from a neighboring word or words. For instance, most consist of just a vowel or long vowel, whose quality is dependent on the surrounding words and the speaker.
    The most common expletives are a, aa and e, ee. These optionally take an alliterative consonant, which is common in colloquial speech and in poetry.

12 | Pragmatics

Pragmatics are concerned with how the language is used in context. Information structure is especially important in Minhó, and is highly associated with syntax.

12.1 | Information structure

Information structure is concerned with how information is arranged within a clause, in relation to concepts such as newness, givenness, and the universe of discourse.

12.1.1 | Focus

The focus of a clause is the information being said about the topic. It often consists of new information, or information being introduced into the universe of discourse. Foci usually serve to answer the question-under-discussion (whether implicit or explicit).

Foci in Minhó are strongly associated with the predicate of a clause.

12.1.1.1 | Simple focus

A simple focus is a focus that simply introduces new information and/or answers the question-under-discussion. For example:

A: 'what did the bear eat?'

B: 'the bear ate a fish'

Wherein 'a fish' is simply-focused; it answers the question asked by speaker A (which may be implicit or explicit).

12.1.1.2 | Contrastive focus

A contrastive focus is a focus that contradicts expected information, or selects from a set of alternatives (implicit or explicit). Take the following examples:

A: 'did the bear eat berries?'

B: 'the bear ate a fish'

C: 'what did the bears eat?'

D: 'the brown bear ate a fish, the black bear ate berries'

Wherein 'a fish' and 'berries' in speaker B and D's responses (respectively) would be contrastively-focused, as they present contrasting information. In speaker B's response, the focus contrasts with speaker A's expectation that the bear ate berries; in speaker D's response, the focus contrasts with the speaker D's previous statement.

Contrastive foci are usually prosodically emphasized (or "accented"), but are otherwise identical to how simple foci are expressed.

12.1.2 | Topic

The topic of a clause is the concept about which is being discussed. It often consists of old and/or known information, or information already within the universe of discourse[1]. Topics usually serve to set up a discussion by establishing shared knowledge.

Topics in Minhó are strongly associated with the subject of a clause, and tend to be prosodically isolated from the rest of an utterance.

12.1.2.1 | Simple topic

A simple topic is a topic that simply establishes or reïterates a concept to be discussed. For example:

A: 'what did the bear eat?'

B: 'as for the bear, it ate a fish'

Wherein 'the bear' is simply-topicalized (as indicated by the construction 'as for x,'); it reëstablishes and/or reinforces the concept-under-discussion initially established by speaker A.

12.1.2.2 | Contrastive topic

A contrastive topic is a topic that introduces a new concept to be discussed, or one that amends a perceived flaw in the previously-stated concept-under-discussion. They generally implicate that the topic is in contrast to other alternatives (implicit or explicit). Take the following example:

A: 'what did the bears eat?'

B: 'as for the brown bear, it ate a fish; as for the black bear, it ate berries'

Wherein 'the black bear' would be contrastively-topicalized.

Contrastive topics may be explicitly indicated by fronting the topical constituent to prefield (§ 4.5).

12.1.2.3 | Corrective topic

A corrective topic is a topic that amends or repairs a perceived flaw in the previous concept-under-discussion. They generally implicate that the topic is in contrast to other, explicit alternatives. For example:

A: 'what did the brown bear eat?'

B: 'as for the black bear, it ate berries'

Wherein 'the black bear' would be correctively-topicalized. Essentially, speaker B is correcting speaker A's notion that it was a brown bear, when it was, in fact, a black bear.

Corrective topics may be explicitly indicated by doubling and fronting the determiner of the topical subject argument (§ 4.6.1).

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[1]That is, the shared information between the speaker(s) and listener(s)

12.2 | Discourse auxiliaries

Discourse auxiliaries are roots that are used as auxiliaries (§ 4.12) that modulate the flow of discourse; they modify the speech act as a whole, instead of just the predicate (although they are syntactically identical, and usage must be inferred through context).

eska	be carried
nesɯ	be moved back
oninna	be carried upstream
ompati	be carried downstream
upká, póka	be washed ashore
nusa	be in a more prominent position
héna, haná	be wrapped around
nekí	be hung by being draped
kásu	be hung by being fastened
mnó	be across

These are broadly related to the conceptual metaphor that DISCOURSE IS A RIBBON (or, rather, a flat, non-rigid sheet of material). This "ribbon" may be carried, hung up, wrapped around something, etc., all of which have metaphorical discourse-related extensions. Many of these uses overlap with those of expressive particles (§ 9.1), as well as other constructions, and various strategies may be used in tandem to provide further nuance.

Discourse auxiliaries are unique in that they are almost entirely exclusive to spoken discourse; they are largely absent from prose except in dialogue and, occasionally, margin notes. They appear moderately more often in poetry, probably due to its propensity to being spoken or read aloud.

In addition to being used as auxiliaries, they may also be used by themselves during conversation.

The root eska be carried is used to signal additional content that is related to the current topic. It is often used before asides or otherwise non-vital but still relevant information (see § 12.5).

The root nesɯ be moved back is used to return to a previous topic, or to ask for clarification of missed information. It is often inquisitive in nature, used when one mishears or has just joined a conversation and wishes to be "caught up" on recent information.

The root oninna be carried upstream is used to rebut or refute information. It is often used to "backpedal" a conversation, when one wishes to revisit information. It is similar to nesɯ in that regard, but holds a more challenging tone.

The root ompati be carried downstream is used to continue the topic as a whole, especially after a pause or otherwise lapse in the conversation.

The root upká, póka be washed ashore is used to inject unrelated or tangentially-related information.

The root nusa be in a more prominent position is used to present information, and signals that others can and should respond to it. It is usually used at the end of a speech (or other kind of monologue) in which one desires feedback or attention.

The root héna, haná be wrapped around is used to signal dissatisfaction with the current topic, and that it has stagnated. One might use this when the other participants have continued to talk about a topic so much so that it has become boring or irritating.

The root nekí be hung by being draped is used to pause the conversation for a short period of time. One might use this if they need to perform a necessary task before resuming the conversation.

The root kásu <u>be hung by being fastened</u> is used to pause the conversation for a long period of time. This is used to "preserve" the conversation, and the pause period may last many days before resumption.

The root mnó <u>be across</u> is used to signal that the conversation has arrived at an unexpected or wholly unrelated topic. One would use this as a response or interjection after the conversation has significantly derailed.

12.3 | Obviation

Obviation describes how salient and non-salient entities are differentiated, usually among non-SAP entities; i.e., it is primarily used to distinguish multiple third-person referents throughout a segment of discourse.

More-salient entities tend to be subjects, possessors, and other "semantically-prominent" constituents; conversely, less-salient entities tend to be objects, possessees, descriptors, etc. While semantic prominence corresponds strongly to syntactic prominence, the term "syntactically-prominent" could be a bit misleading, due to the fact that possessors are encoded in a similar manner to descriptors. However, while the former is considered more salient, the latter is usually considered less so; therefore it is more so about "semantic prominence" within and across phrases and clauses.

In Minhó, obviation is often handled via the proximal/distal distinction in determiners (Ch. 8), wherein more-salient entities are marked as proximal, and less-salient ones are marked as distal. Alignment (§ 4.10) and pivot (§ 4.20) also contribute to obviation due to the general correlation of syntactic prominence to discourse prominence.

12.3.1 | Physical obviation

Physical obviation is another method of obviation, in which physical reference (§ 12.6) is used to reference entities.

When an entity is introduced, the speaker may point in a direction in order to "index" that entity. The speaker and/or listener may then point in the same direction in order to identify the entity associated with that direction.

The more common form of physical reference obviation involves only two directions: pointing the dominant hand toward the chin, and moving it over the opposite shoulder[2]. The former indicates more proximal/proximate entities, while the latter indicates more distal/obviate entities. This may be used in conjunction with determiner obviation to produce four levels of salience, which is usually more than enough for normal discourse.

The complex version of physical obviation involves pointing in arbitrary directions and to arbitrary locations in order to index a multitude of referents; this may be done arbitrarily many times, although there are physical and mental limitations. It is uncommon in most forms discourse (e.g., casual conversation), but may be done within long and/or character-dense narratives, such as epics (§ 13.3.2).

In writing, physical obviation may be indicated by drawing lines connecting instances referring to the entity, and/or via margin notes (§ 13.5.5).

12.4 | Continuity

Continuity describes how related events are organized and linked to form a coherent narrative. Clause linkage is the primary strategy used for continuity-handling, and is expressed using connectors (§ 9.3).

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[2]While listeners usually point to their own chin/shoulder, they may facetiously point to those of the speaker.

Storytelling in Minhó often focuses more on the events themselves, and puts less emphasis on *when* an event occurs. Narratives are often told non-linearly, the order being based more on the importance or relevance of the events. The temporal order is then resolved at the end, or left as an exercise for the listener.

12.5 | Background information

Background information describes information which does not advance a narrative or actively add to the conversation. It may be decorative, incidental, and/or explanatory information. It generally describes when the speaker "steps out" of the main narrative in order to supply additional (but non-advancing) information.

The primary strategy to forming background information is insubordination (§ 4.8.3) and/or the discourse auxiliary eska (§ 12.2), although the perfective aspect (§ 7.3.2.1) may also be used in a similar (albeit weaker) manner.

12.6 | Physical reference

Physical reference refers to physically indicating and/or indexing entities during conversation. Reference for nearby entities is often done by pointing with one's chin. Some people, especially children, prefer to point with their tongues, although this can get in the way of speaking coherently. Entities that are further away, and especially indistinct entities, are referred to by looking in the general direction of the indicated entity.

When abstractly referring to distal entities and/or future/unknown events, people will often move their dominant hand over their opposite shoulder, as if pointing behind themselves (with their entire hand). Conversely, when abstractly referring to proximal entities and/or past/present/known events,people will often point their dominant hand toward their chin.

12.7 | Back-channeling

Back-channeling is a phenomenon of signaling to the speaker that one is listening to and following the conversation.

Back-channeling is usually done via the responsive expressive en (§ 9.1.2), reïteration using insubordination (§ 4.8.3), repeating the topic, and/or a combination thereof.

Hummed speech (§ 15.2) may be used as a more subtle method of reïteration. It is often used to backchannel in more intimate conversations, such as between family and/or close friends.

12.8 | Phatic expressions

Phatic expressions are words, phrases, and gestures used in social situations, such as greetings and farewells.

Phatic expressions in Minhó are rather sparse. The most common form of salutation (i.e., greeting and farewell) between Náma people is by one person pointing toward their own chin; the other person responds by pointing their dominant hand over the opposite shoulder (§ 12.6). This form of salutation is not done with foreigners unless a foreigner is sufficiently integrated into the community.

Foreigners are usually ignored in salutations. For foreigners who are integrated but not sufficiently enough to warrant a pointing salutation, the phrase tɯ heték you exist (LIT. 'you stand') is used as a greeting.

Beyond salutations, other verbal phatic expressions and niceties (such as asking about another's health, state, etc.) are largely absent, and foreigners that attempt such expressions are either mocked or ignored.

13 | Narratives & compositions

Narratives and compositions are forms of speech/writing that are structured as a one-way course of information (as opposed to a two-way course, such as conversation). They are used to convey various forms of information from the speaker/writer to the listener/reader, with little interaction from the latter.

Narratives tell a story or sequence of events, while compositions simply exhibit information.

13.1 | Literary devices

13.1.1 | Kennings

A kenning is the circumlocutive use of a compound, wherein roots are compounded to metaphorically and/or artistically express a more specific concept.

13.1.2 | Tmesis

Tmesis is the process of "splitting" a constituent and its modifier(s), usually to convey some sort of contrast and/or emphasis. A split constituent may be a root and its affixes, or a root and its subordinates (e.g., descriptors, dependent clauses, etc.).

13.2 | Poetry

Poetry is an artistic style of speech/writing that is largely dependent on meter-based structure and the usage of literary devices. They may be narrative (telling a story) or compositional (presenting information).

Poetry is often spoken or intended to be read aloud for full effect. Written-only poetry, when it occurs, is often more focused on the visual art than the literary art, although some artists are well-known for their ability to intertwine these forms.

Poetry is often written in the secondary set (Ch. 3).

13.2.1 | Meter

Meter is the rhythmic measurement of words, phrases, and clauses. The most important metric factor in Minhó poetry is weight (§ 2.2), especially regarding light vs. heavy feet.

13.2.2 | Rhythm-based poetry

13.2.3 | Free-form poetry

13.3 | Stories

Stories are a type of narrative that are told/written for the purpose of entertainment. Like poetry, they often make use of literary devices; they are, however, not necessarily bound by rules regarding meter.

13.3.1 | Fables

13.3.2 | Epics

13.4 | Essays

Essays are compositions that are told/written for the purpose of displaying facts, findings, and/or opinions.

13.4.1 | Essay structure

13.4.2 | Reports

13.4.3 | Debates

13.4.4 | Critiques

13.5 | Structure

13.5.1 | Designation

The designation of a written work serves a purpose similar to that of both a title and a summary: it consists of a short (often single-clause) description of the work.

13.5.2 | Openers

Openers are generic introductory phrases that set up the rest of the document.

13.5.3 | Ordering of events

13.5.4 | Closers

13.5.5 | Margin notes

Margin notes are used to provide additional information to the reader without intruding on the written work itself; references, citations, and other addenda are often put in margin notes.

14 | Names

Names are words used to designate and address specific entities, such as people and places.

In the native script (Ch. 3), personal names are written in the secondary set. This includes the associated determiner, any morphology, and the other constituent components of a personal name.

Because of this distinction, personal names are preceded by ⟨°○⟩, and other (non-personal) names are preceded by ⟨⋮○⟩. Personal names are separated from suffixial concatenative morphology (i.e., not root-internal changes[1]) with ⟨○⋮⟩, while other names are separated with ⟨○⋮⟩. In transcription, all names are preceded by ⟨@⟩.

It is important to note that the name-marking diacritic is only used when the word is being used as a name, as some names are also used as common words. Compare the following:

(14.1) no @minhók

⟨ꕷꜟꕚꖝ⟩

no   @minhók
DET speak Minhó

I speak Minhó

(14.2) no minhók

⟨ꕷꖝꕚꖝ⟩

no   minhók
DET speak a language

I speak a language

Additionally, all names usually take determiners when used as arguments (Ch. 8). The determiner class usually corresponds to the person's identified gender, although some people choose to use the edible-class determiners.

(14.3) kóttek huɯ @asinó kos ptùhha

⟨ꝲꕚꕚꕷꖝꕚꕷꕚꖝꕚꖝ⟩

kóttek huɯ @asinó kos ptùhha
feed   DET *name*   DET ducks

Asiró fed the ducks

14.1 | Personal names

A personal name designates and addresses a specific person, and consists of the following elements:

given name	—	*time of day*	—	*birth number*

A person's birth number is a numeral (§ 11.8) that corresponds to the order in which children of the same mother (but not necessarily father) were born. That is, the first child takes the birth number hií one, first, the second child takes nen two, second, and so on.

Time of day generally refers to the quarter (§ 11.9) in which a person was born. Occasionally, tópe, túpi daytime and tpùmi, tàpuɯm nighttime (i.e., one of the halves of the day, not one of the quarters) are used. If the time of day of birth is unknown, the term emi entire day may be used.

A given name may be almost anything. They may be arbitrary, or may describe the person. Given names may be changed freely, but this is not often done except under special personal circumstances (§ 14.1.3). They may be single words, entire phrases, or even full clauses. However, the most common type of name is constructed from a root and, optionally, a nominal prefix (§ 14.1.1).

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[1]Although names are often immutable anyways.

The ‹given name› element of a name is used as the locus of inflection for the entire name, with the other two elements being modifiers on it. Thus, an example of a full name might be as follows:

(14.4)   sa @asinó osno nenɯ

⟨ᒥᖇᐅᔾᐊᔥᐁᐁᔾᔅᐁᔋᔅᔋᐅ⟩

sa   @asinó osno   nen -ɯ
DET *name* midday:CON two -CON

Asiró Midday Two (born during midday, the second child)

People are usually referred to by their given name or a byname (§ 14.1.2), with the birth number and time of day omitted in most informal contexts. Full names are often only used in formal situations and when introducing oneself for the first time.

14.1.1 | Nominal prefixes

Nominal prefixes are morphemes that are optionally attached to roots to create names. Here is a list of some common nominal prefixes:

a-, o-	attributes, animals
e-, i-	animals, creatures
n-	plants, fruits, colors
ka-	actions, events, attributes
pui-	small animals, tools
ma(s)-	ancestors, places
im-	places
(o)to-, isi-	things

This is not an exhaustive list, and new nominal prefixes may be derived from an existing root or even *ex nihilo*.

Nominal prefixes often have some loose association, either to the root to which they are attached or the person upon which they are bestowed. Most do not have clear or consistent associations, but are very broadly associated with certain ideas.

For example, the name @asinó Asiró is constructed from the root sinó be clever, be prepared and the nominal prefix |a-|. Thus, the name @asinó may be given to a person who is quick-witted or well-prepared.

14.1.2 | Bynames

A byname is a shortened version of one's full name. It often takes the form of a shortened version of one's given name, which may be even further reduced.

Bynames are generally used among close friends and family, and in informal contexts. In such contexts, bynames may be used very extensively, almost pronominally (similar to speaking in the third person in some languages).

14.1.3 | Changing one's name

As noted before (§ 0.4.4.2), the process of changing one's name involves the change-of-name cere-
mony, ksemnè. The importance of this ceremony varies from person to person: some people may
perform it simply and in private, while others may make it a large event with family and friends.

There are many ways of performing the change-of-name ceremony, but at its core it involves
destroying something that represents one's previous name. This item is often a piece of paper (or
similar) with the previous name written on it, but the symbolism may also be more abstract or esoteric.
The destruction may be done in any way, but burning is the most common.

14.1.4 | Names of the dead

Names of the dead (or necronyms) are the names of the recently-deceased. Names of the dead are
important because it is considered taboo to say the name of the recently-deceased, as well as any roots
from which their name is derived. Oftentimes, homophonous roots are also avoided.

The period of avoidance speech is dependent on the phase of the moon; the avoidance period
lasts until the lunar cycle returns to the phase it was on the day the person died.

For example, if a person named @asinó dies during a waxing crescent moon, the root sinó (and
related and/or similar roots) would be avoided until the waxing crescent moon returns.

14.1.5 | Animal names

Animal names are names of personal animals, such as pets, community animals, and whatnot. Such
animals are held in high regard, and are treated much like one would treat their own children or
siblings. Thus, animal names are often modeled after personal names, both in formation and structure,
with some differences.

The ‹time of day› element for animal names usually refers to the time period in which the animal
is awake the longest, although it may also be based on birth time if known. Likewise, the ‹birth
number› element is usually distributed among all animals of the same owner/community, and refers
to the order in which the animals were adopted.

14.2 | Place names

Place names are names of locations. They are often descriptive in nature, consisting of a root or
compound that describes the location or a feature of the location. While often straightforward, the
association between the place and the name may be more abstract.

For instance, the name of the settlement Gvdugmèsa, kutukmèsa, is transparently formed from
the roots kutu mouth and kmèsa bear, literally 'mouth-bear'. This refers to the mouth of the river
(also called Gvdugmèsa) upon which the city lies.

15 | Speech types

Speech types consist of different registers and channels of speech.

Registers differ in vocabulary. Certain words may be substituted by another form depending on register, or may even be more or less semantically divided within a register (i.e., its meanings may be split among multiple roots, or many meanings may be absorbed under one root).

Language games are a type of register, wherein phonological substitutions and expletive morphemes are used to modify the base vocabulary.

Channels pertain to the manner of how sounds are formed. Generally, they map the "canonical" inventory of sounds onto another method of sound production.

15.1 | Women's speech

Women's speech, natively called sa @sessàna (from sés sanà shoulder speech), is a register of the language spoken primarily by women, effeminate men, and, sometimes, children (regardless of gender). Its use has also spread to androgynous people as an extension of its genderless use by children.

Usage by those who do not identify as female is not seen as "wrong" or "insulting", but simply carries connotations of femininity. For example, it may be used in a profession largely dominated by females (such as writing), regardless of the speaker's gender.

Conversely, women may also decide to eschew the use of women's speech in certain contexts, such as in a profession largely dominated by males or of equal gender diversity (such as goods-trading and canoe-making).

Children often use it with a coy connotation, like when they want their parents to do something, or when a child knows they have been caught doing something they should not be doing.

While the phonetic disparities have been noted in the relevant section (§ 1.3), the primary difference is that of vocabulary. Many words are used both within and outside of women's speech, but some words (both roots and grammatical particles) may have different forms in both registers; additionally, some words are exclusive to women's speech.

15.2 | Hummed speech

Hummed speech, natively called kan @mumu (an ideophone for the sound of humming), is a channel of the language formed by mapping the prosody (Ch. 2) of words onto hums. The role of consonant and vowel qualities is largely reduced, with much of the weight of communication being put onto the tones and intonation of hums.

The phonological inventory can thus be said to be reduced to [ʔ m m̥ m̩], wherein the glottal stop [ʔ] corresponds to the null initial (like in the normal channel), the voiced and voiceless bilabial nasals [m m̥] correspond to all voiced and voiceless (respectively) onsets and codas, and the intense bilabial nasal [m̩] corresponds to all vowels. The latter segment is the carrier of tone, and is thus the most important unit within this channel. It may also be accompanied by secondary articulation (e.g., [m̩ m̯] for palatalization, velarization) to imitate the canonical vowels, but this is not a significant distinction.

Hummed speech is often used in intimate situations between close family and/or friends (such as between a parent and child, between spouses/significant others, etc.), or when the speaker wishes to be discreet or indirect. It is especially used in the presence of outsiders/foreigners.

15.3 | Animal speech

Animal speech, natively called kan @séku (from sés seku animal speech), is a collection of language games used when speaking to certain animals. They use a variety of phonetic substitutions and semantically-empty morphemes to alter roots.

Animal speech is commonly used by children, but adults may use it as well (albeit less often). It is mostly used when talking to animals, but can also be used when talking to another person to imply that they have the qualities of the associated animal (which may be complimentary or insulting, depending on context).

It is sometimes used by people when speaking to their spouse/significant other as a sort of "pet name"-like phenomena.

It is used extensively in poems and stories (§§ 13.2 and 13.3), especially those intended for children, as well as other art forms.

15.3.1 | Phonetic substitutions

The following are phonetic substitutions that are used when speaking to certain animals:

small birds, such as ducks	[t d]		[tɬ dʑ]
large birds, such as turkeys	[d]	→	[l]
bobcats and wolves	[ʂ ʐ]		[ʐ ʃ]

15.3.2 | Empty morphemes

The following are empty morphemes (glossed as ∅, 'null') that attach to roots when speaking to certain animals:

mice, small rodents	an-, en- , ani-
pigs, boars	-⟨ap⟩
bees, flying insects	sɯ-, su-
coatis, raccoons	ki-r-ka, ki-
creatures	~φ$_1$

Empty morphemes are usually only used on roots.

The mice prefix surfaces as |an-| on words that contain a high vowel /i ɯ u/ in the first mora complex, as |en-| on words that contain a low vowel /e a o/ in the first mora complex, and as |ani-| before a consonant cluster.

The pigs infix |-⟨ap⟩| is inserted after the last consonant of a word.

The bees prefix surfaces as |su-| before /u o/, but otherwise surfaces as |sɯ-|. In additional to being used for bees (regardless of position), it is also used for insects that are in flight or insects with visible wings (e.g., a beetle in flight would count, but a one with its wings hidden would not; something like a butterfly would count regardless).

The coatis affix surfaces as |ki-| on roots that end in /ka/, but otherwise surfaces as a circumfix |ki-r-ka|.

The creatures (see App. A) affix surfaces as reduplication of the first foot of the word, sans tone (i.e., if present, tone is not reduplicated with the reduplicated foot).

Empty morphemes (and their conditions) are usually applied after any inflectional morphology, although some speakers apply them to the bare root (before inflection), which can alter the root's inflectional properties.

| Appendices

Appendices A is a lexicon of roots; appendix B details the semantic divisions of certain concepts, and appendix C gives various example sentences.

Lemma entries are structured as follows:

• ⟨native orthography⟩ stem(s) (morphosyntactic classes) : definition(s)

Compounds, idioms, etc., are considered distinct lemmas.

Words exclusive to women's speech are prepended by a lozenge ⟨◊⟩ instead of a point ⟨•⟩.

The ⟨morphosyntactic categories⟩ portion consists of a root's root class (with the appropriate abbreviation), as well as determiner class. Roots which may alternate between classes are noted with a slash separating classes, such as ⟨FEM/MAS⟩ or ⟨FEM/MAS/EDI⟩. Disparities in meaning are noted by preceding the entry with the corresponding class in parentheses, although this is not done if the meaning is transparent (such as with terms for people).

Definitions are separated by a double dagger ⟨⚲⟩. Definitions which rely on certain morphology are noted by preceding the entry with the specific category in parentheses. Double-dagger-delimited entries that follow a morphologically-dependent meaning take the morphological dependence of the previous entry if not noted otherwise. Such specificities are not the only meanings associated with the given inflection, it is just a more idiosyncratic or complex meaning not necessarily intuitively derived from the base definition.

Idioms may have variable inflection slots, which are noted with italicized letters (e.g., ⟨-*x*, -*y*-, *z*-⟩) in both transcription and native orthography. Although spaces are not used the native orthography, spaces will be used to delimit roots and other constituents in idiomatic entries that warrant such detail.

Auxiliary entries often include ⟨*r*⟩, which represents any root (although some may be more appropriate than others).

Colloquial and metaphorical meanings are prepended by ⟨*colloq.*⟩ and ⟨*metaph.*⟩, respectively.

It is important to note that, since nouns and verbs are not lexically distinct, roots have both predicate-like and argument-like meanings. More noun-like roots mean both '<u>*noun*</u>' and 'be <u>*noun*</u>', while more verb-like roots mean both 'be <u>*verb*</u>ed and '<u>that which is *verb*ed</u>'.

A | Roots

| People

Terms for people take feminine or masculine determiners depending on the gender of the referent.

• ⟨𐑂𐑍𐑊𐑊, 𐑂𐑍𐑊𐑅, 𐑊𐑍𐑊𐑅⟩ náma, nmós, -nnámos (STR$_1$,FEM/MAS) : native (Náma) adult ‡ any older native person ‡ the name of the Náma people

◊ ⟨𐑌𐑐𐑌, 𐑊𐑌⟩ ini, ai (STR$_1$,FEM/MAS) : native adult ‡ human (regardless of age)

• ⟨𐑊𐑍𐑊, 𐑊𐑒⟩ mom, mu- (WEA,FEM/MAS) : native child ‡ child, any younger person

• ⟨𐑊𐑍𐑐𐑒, 𐑊𐑍𐑐𐑓⟩ kepu, kepo (STR$_1$,FEM/MAS) : foreigner ‡ any foreign (non-Náma) human, regardless of age

• ⟨𐑍𐑐𐑌, 𐑐𐑍𐑐𐑌⟩ àhni, hèni (STR$_3$,FEM/MAS) : any dead human, regardless of age/ethnicity ‡ corpse

◊ ⟨𐑐𐑍𐑊𐑊, 𐑐𐑍𐑊𐑒⟩ túma, túmɯ (STR$_1$,FEM/MAS) : foreigner ‡ any foreign human, regardless of age ‡ any dead foreign human ‡ foreign corpse

◊ ⟨𐑊𐑌𐑊, 𐑊𐑓𐑍⟩ kih, khe- (WEA,FEM/MAS) : any dead native human ‡ native corpse

• ⟨𐑊𐑓𐑊, 𐑍𐑊𐑐⟩ kos, ksu- (WEA,FEM/MAS) : friend, person with which you share your possessions; friendship among the Náma people is seen broadly as any relationship in which the participants share belongings, support each other, etc.

• ⟨𐑊𐑊𐑍𐑊𐑓𐑊, 𐑍𐑐𐑊𐑊⟩ ksoko, kuso (STR$_2$,FEM) : family, friends; people to which one is close

| Family

Kinship terms are detailed in § 11.6. Like people terms, they may take feminine or masculine determiners.

• ⟨𐑂𐑍𐑐, 𐑂𐑐𐑌⟩ nat, nti- (WEA,FEM/MAS) : ego, oneself ‡ spouse, significant other

• ⟨𐑍𐑊𐑍, 𐑐𐑊𐑍⟩ apá, úma (STR$_1$,FEM/MAS) : parent ‡ ancestor ‡ relative of an older generation

• ⟨𐑍𐑊𐑍𐑍𐑓, 𐑍𐑊𐑍𐑓⟩ súske, síke (STR$_3$,FEM/MAS) : older sibling ‡ older relative of one's own generation

• ⟨𐑍𐑓𐑐𐑌, 𐑍𐑍𐑐𐑌⟩ kutí, káti (STR$_1$,FEM/MAS) : younger sibling ‡ younger relative of one's own generation

• ⟨𐑍𐑊𐑍, 𐑌𐑍𐑍⟩ ipe, ika (STR$_1$,FEM/MAS) : child ‡ descendant ‡ relative of a younger generation

• ⟨𐑊𐑐𐑊𐑍, 𐑊𐑐𐑍𐑍⟩ sóma, sumá (STR$_1$,FEM/MAS) : house pet, community animal, animal companion

| Body

Like other person-related terms, body part terms may also feminine or masculine determiners. Some also take the edible class to indicate tertiary or more abstract meanings. Body parts that naturally come in pairs (eyes, lungs, kidneys, etc.) are generally understood to indicate pairs in the minimal number (see § 7.2.1).

• ⟨𐑊𐑍𐑐𐑓, 𐑊𐑍𐑐𐑓⟩ móhɯ, mahé (STR$_1$,FEM/MAS) : head

• ⟨𐑐𐑍𐑍𐑊, 𐑐𐑍𐑍𐑍⟩ sɯnà, sanà (STR$_1$,FEM/MAS) : arm(s) ‡ shoulder(s)

• ⟨𐑍𐑌𐑐, 𐑍𐑓𐑐⟩ mìt, mtè- (WEA,FEM/MAS) : hand(s) ‡ finger(s)

• ⟨2ᴅⲅ, 2ⲅᴅ⟩ sih, shi- (WEA,FEM/MAS) : torso ‡ chest

• ⟨ᴎᴑᴌ, ᴎᴑd⟩ ipó, ipú (STR₁,FEM/MAS) : leg(s) ‡ hip(s)

• ⟨dᴇ3ᴅ, ᴇꙅ3ᴅ⟩ utki, toki (STR₃,FEM/MAS) : foot, feet ‡ toe(s)

• ⟨ꙅꙅⲅd, ꙅⲅⲅd⟩ ánhu, nóhu (STR₃,FEM/MAS) : skin ‡ body hair

• ⟨ꙅⲁꙅꙅ, ꙅdᴑᴎ⟩ nóna, núpi (STR₁,FEM/MAS) : stomach ‡ intestines ‡ seat of desire and personal wants, needs, goals, etc.

• ⟨ᴑⲅᴇ3d, ᴑdⲅᴇ⟩ phòku, pùho (STR₂,FEM/MAS) : brain ‡ seat of consciousness and life

• ⟨ꙅꙅ, ᴑꙇꙅ⟩ ám, pmá- (WEA,FEM/MAS) : heart ‡ seat of emotion

• ⟨ᴎⲅᴇ, 3ꙅ2̌⟩ ihó, kae (STR₁,FEM/MAS) : liver ‡ gallbladder ‡ seat of interpersonal relationships

• ⟨dᴇd, ᴎᴇᴌ⟩ utu, ito (STR₁,FEM/MAS) : bladder ‡ seat of excitement and fear

• ⟨32ꙅꙅ, 3ꙅꙇꙅ⟩ kema, kama (STR₁,FEM/MAS) : kidney(s) ‡ seat of opinions and short-term knowledge

• ⟨ᴌᴇ2̌ᴌᴇ, ꙇꙅꙇᴌᴇ⟩ mɯsmɯ, msamɯ (STR₃,FEM/MAS) : lung(s) ‡ seat of memory and long-term knowledge

• ⟨ᴎ3ꙅᴎ, 32̌ꙅꙅ⟩ ikni, kene (STR₁,FEM/MAS) : spine ‡ seat of identity and sense of self

• ⟨ᴎꙇ3ꙅ, ꙇᴇ3ꙅ⟩ imka, mɯka (STR₃,FEM/MAS) : bone(s) ‡ tooth, teeth ‡ skeleton

• ⟨ᴇdᴇ, ᴇ̇ᴌ⟩ tut, tto- (WEA,FEM/MAS/EDI) : (FEM/MAS) blood ‡ any bodily fluid ‡ spirit, soul ‡ (EDI) blood (outside of the body)

• ⟨ꙅꙅꙅꙅ, ꙅꙅꙅᴎ⟩ nàne, nàni (STR₁,FEM/MAS/EDI) : (FEM/MAS) eye(s) ‡ (EDI) sight ‡ be seen

◊ ⟨ᴑᴌꙅ, ᴑꙇꙅ⟩ pɯm, pma (WEA,FEM/EDI) : (FEM) eye(s) ‡ (EDI) sight ‡ be seen

• ⟨3ᴎꙅᴇ, 3ꙅꙅd⟩ kinó, kánu (STR₁,FEM/MAS/EDI) : (FEM/MAS) ear(s) ‡ (EDI) hearing ‡ be heard

• ⟨2ᴎᴇ, ᴇⲅꙅ⟩ sit, tha- (WEA,FEM/MAS/EDI) : (FEM/MAS) nose ‡ (EDI) smell (sense) ‡ be smelled, detected via smell

• ⟨3ꙇᴇᴇ, 3dᴇd⟩ kmót, kutú (WEA,FEM/MAS/EDI) : (FEM/MAS) mouth ‡ (EDI) mouth-feel (sense, as in feeling via one's mouth) ‡ be mouth-felt, detected via mouth-feel

• ⟨ꙅᴌ3ꙅᴌ, ꙅ3dꙅꙅ⟩ noknɯ́, nkúna (STR₃,FEM/MAS/EDI) : (FEM/MAS) tongue ‡ (EDI) taste (sense) ‡ be tasted

• ⟨2ᴇⲅ2̌ꙅ, 2ⲅꙇ2̌ꙅ⟩ suhsè, shàse (STR₃,FEM/MAS/EDI) : (FEM/MAS) head hair ‡ (EDI) danger-sense; situational awareness ‡ be detected via danger-sense and/or situational awareness

• ⟨ꙇꙅꙇd, ꙇꙅꙇᴌ⟩ mámu, mamó (STR₁,FEM/MAS) : ear-holes

• ⟨ᴎꙇᴇᴇ, ᴎꙇᴇꙅ⟩ imɯt, emta- (WEA,FEM/MAS) : nose-holes, nostrils

• ⟨ᴇꙇ2̌ᴌ, ᴇꙇ2̌ꙇd⟩ témo, temú (STR₁,FEM/MAS/EDI) : (FEM) vagina, female genitalia ‡ (MAS) penis, male genitalia ‡ (EDI) genitalia

• ⟨ⲅdꙇ, ⲅꙇᴌ⟩ húm, hmó- (WEA,FEM/MAS) : anus ‡ butt, buttocks

| Bodily processes

• ⟨ꙅꙅᴑꙅᴇ⟩ nápat (CLO,EDI) : speech impediment wherein [t d] are pronounced as [t̪ d̪] (§ 1.4) ‡ speak with aforementioned speech impediment

| Professions

• ⟨ꙅꙅꙇꙅᴎ, ꙅꙇ2̌ꙅᴎ⟩ námni, nméni (STR₃,FEM/MAS,DEF) : deer-hunter ‡ hunt deer

• ⟨3ᴇ2̌ᴌ, 32dꙇᴌ⟩ kosmo, ksumo (STR₃,FEM/MAS) : servant, subordinate, underling; person that provides a good or performs a service for another person, usually with compensation

| Apparel

• ⟨Ꝺꝛ⟨Ꞃ, ꝛꝛ⟨Ꞃ⟩ kámi, kamí (STR₁,EDI) : shirt, cloak ‡ any topwear

• ⟨Ʂꝏꞓꝛ, ꟅꞓꟅꝛ⟩ nítki, ntéki (STR₃,EDI) : pants, skirt ‡ any bottomwear

• ⟨ꞓꞇꝛ, ꞓꝛꞓꞇ⟩ toko, tako (STR₁,EDI) : footwraps ‡ any footwear

• ⟨⟨ꝛꟅꞓꝛ, ⟨Ʂꞓꝏ⟩ mánti, mnwtí (STR₃,MAS) : pants, especially old pants used as níma bait

• ⟨ꝛꝛꞃꝛ, ꝛꞀꞃꝛ⟩ sáha, sehá (STR₁,FEM) : a traditional dress much like a *sari*; often comes in pastel colors

• ⟨ꞇꞓꝛꝏ, ꝛꝛꝛꞀ⟩ swkí, sáke (STR₁,EDI) : flower that is put in one's hair ‡ flower crown

| Movement

• ⟨Ꞁꝛꝛꝛ⟩ eska (OPE,EDI) : be carried ‡ (DIR) move (carry oneself) ‡ possessions (that which is carried) ‡ (AUX) about to do r; do r recently

• ⟨⟨ꞇꝛ⟩ mok (CLO,EDI) : be lacked ‡ non-possessions (that which is lacked) ‡ (AUX) be unable to do r, refuse to do r

• ⟨ꝛꝛ⟨ꞇ, ꝛꝏꞅꝛ⟩ sámo, sípa (STR₁,FEM) : be carried up/upward ‡ (DIR) ascend ‡ jump, leap ‡ fly

• ⟨⟨ꝏꞀꞀ⟩ mèpes (CLO,FEM) : be carried down/downward ‡ (DIR) descend ‡ get down, lower oneself

• ⟨ꟈꝏꞅ⟩ nnin (CLO,EDI) : be carried in/inward ‡ (DIR) go/get in

• ⟨⟨ꞇꝏꞇ⟩ mopó (OPE,EDI) : be carried out/outward ‡ (DIR) come/get out (of)

• ⟨ꞀꝛꞀꝛ⟩ séka (OPE,EDI) : be carried involuntarily, thrown ‡ trip, fall, jerk, move suddenly and involuntarily ‡ (DIR) travel (by vehicle)

• ⟨ꟅꞀꞀꞇ⟩ nesw (OPE,EDI) : be carried back (i.e., to a previous location/position) ‡ (DIR) return, move oneself back ‡ (AUX) do r again, repeatedly (within a single timeframe)

• ⟨ꞇꟅꞅꟈꝛ⟩ oninna (OPE,FEM) : be carried upstream, against a force ‡ (*metaph.*) work against adversity, setback

• ⟨ꞇ⟨ꝏ꞊ꝏꞅ⟩ ompati (OPE,MAS) : be carried downstream, with a force ‡ (*metaph.*) work with a flow, be in sync with oneself (e.g., when performing a task automatically or without much effort)

• ⟨ꝏꝛꝛꞃ, ꝛꞇꝛꞃ⟩ upká, póka (STR₃,FEM) : be washed ashore ‡ enter, come from a less-salient domain ‡ (AUX) for r to spontaneously, unexpectedly occur

• ⟨ꟈꝏꞀꞓ··ꞇ·-x ꞁꞀꞀ⟨⟩ nnin-w-x tném (BIP) : be carried lying down; be dragged ‡ (DIR) crawl, creep, slither; move while parallel to the ground

• ⟨Ꞁꝛꝛꝛ··ꞓ··ꞇ·-x ꞃꞅꞇꞀ⟩ eska-s-x hipe (BIP) : be carried around a locus in a circular pattern

• ⟨ꟈꝏꞀꞓ··ꞇ·-x ꞃꞅꞇꞀ⟩ nnin-w-x hipe (BIP) : be carried around a locus in a circular pattern, while moving inward

| Posture

Posture terms are often used to express existence (§ 4.11). Posture roots take the determiner class of their referent.

• ⟨ꞃꞀꞀꞀ, ꞃꟈꞀꞀ⟩ heté, híne (STR₁,FEM/MAS/EDI) : stand ‡ that which is taller than it is wide

• ⟨⟨ꞇꞀ, ꞇ⟨Ꞁꝏ⟩ mwn, òmnu- (WEA,FEM/MAS/EDI) : sit ‡ that which is (roughly) as tall as it is wide

• ⟨ꞀꞓꞀ⟨, Ꞁꞇ⟨ꞓ⟩ tném, túme (STR₃,FEM/MAS/EDI) : lie down (supine or prone) ‡ that which is wider than it is tall

| Food

• ⟨ꗰꗰꗰ, ꗰꗰꗰ, ꗰꗰꗰ⟩ kót, ktu-, -kkótu (WEA,EDI) : food ‡ flatbread ‡ be eaten, consumed ‡ (AUX) *r* very much, intensely, augmentedly

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ uki, uke (STR$_1$,EDI) : drink, beverage ‡ water (as a drink) ‡ be drunk, consumed (of liquid)

• ⟨ꗰꗰꗰꗰꗰꗰ, ꗰꗰꗰꗰꗰꗰ⟩ kunektú, kunkótu (STR$_3$,EDI) : food and drink ‡ meal ‡ (DIR) eat and drink, have a meal

• ⟨ꗰꗰꗰꗰ, ꗰꗰꗰꗰ⟩ tana, tene (STR$_1$,FEM/EDI) : (FEM) wild rice (grain, hulled) ‡ (EDI) wild rice porridge (often garnished with nuts and fruits)

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ ɯpì, ɯpè (STR$_1$,FEM/EDI) : (FEM) corn (cob, husked) ‡ (EDI) corn (kernels)

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ pɯpì, pɯpè (STR$_1$,EDI) : cornmeal, corn flour

• ⟨ꗰꗰꗰ⟩ púɯa (OPE,EDI) : flat, cookie-like pastry made with cornmeal, often garnished with dried fruit

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ màsa, mùsa (STR$_1$,EDI) : raw bear meat

• ⟨ꗰꗰꗰꗰ, ꗰꗰꗰꗰ⟩ tmùsa, tòmus (STR$_2$,EDI,DEF) : cooked bear meat ‡ bear stew ‡ cook bear meat ‡ make bear stew

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ nmás, nusɯ́ (WEA,EDI) : smoked bear meat; bear jerky

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ túɯn, tná- (WEA,EDI) : raw meat

• ⟨ꗰꗰꗰꗰ, ꗰꗰꗰꗰ⟩ pisu, pesu (STR$_1$,EDI) : cooked meat (rare to medium rare)

• ⟨ꗰꗰꗰꗰ⟩ áhih (CLO,EDI) : cooked meat (medium to well-done); some may use this to describe charred meat as well

• ⟨ꗰꗰꗰ⟩ shao (OPE,EDI) : fats, especially those solid at room temperature ‡ wax, waxy material

• ⟨ꗰꗰꗰꗰ, ꗰꗰꗰꗰ⟩ kutsi, ktosi (STR$_3$,EDI) : dumpling; any small, dough-wrapped, dumpling-like food; often steamed ‡ specific type of dumpling stuffed with duck meat and vegetables

• ⟨ꗰꗰꗰꗰ, ꗰꗰꗰꗰ⟩ tumna, tmona (STR$_3$,EDI) : type of soup/stew thickened with crushed wild rice or wild rice flour; often used as a base for various other dishes ‡ (*metaph.*) base, root, origin; idea from which other ideas stem

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ nàmo, nɯpà (STR$_1$,EDI) : jam made with pickled fruit

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ pohmúɯ, phúma (STR$_3$,EDI) : hot water (as a drink) ‡ tea, any hot beverage

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ óto, otá (STR$_1$,EDI) : filled pastry, often with savory fillings such as meats and/or vegetables

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ kini, keni (STR$_1$,FEM/EDI) : (FEM) roasted corn (cob, whole) ‡ (EDI) roasted corn kernels

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ púki, pokí (STR$_1$,FEM) : corn tea; tea made by boiling roasted corn kernels

• ⟨ꗰꗰꗰꗰ, ꗰꗰꗰꗰ⟩ nmúki, nimkí (STR$_2$,FEM) : corn whiskey ‡ grain-based alcoholic beverages in general

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ nímu, nimó (STR$_1$,FEM/MAS/EDI) : (FEM) coffee beans ‡ (MAS) ground coffee, coffee nibs ‡ (EDI) coffee (as a drink, usually plain)

| Food preparation

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ inó, enó (STR$_1$,EDI) : be made, prepared (of food) (e.g., trim meat, wash/peel fruits, gather preliminary ingredients, etc.) ‡ (DIR) prepare onself (especially for a special event or ceremony)

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ kóse, kusí (STR$_1$,EDI) : be cooked/baked by dry heat

• ⟨ꗰꗰꗰ, ꗰꗰꗰ⟩ átu, ató (STR$_1$,EDI) : be cooked/baked by wet heat

• ⟨ꏥ, ꏥ⟩ túpu, tópo (STR₁,EDI) : be preserved (e.g., pickled, dried, smoked)

• ⟨Oꢣ3, O3ꢺ⟩ púk, pká- (WEA,EDI) : be boiled; be cooked in non-oil liquid

• ⟨3ꢺꢩ, 3ꢺꢺ⟩ kòn, knà- (WEA,EDI) : be fried; be cooked in oil

| Animals

• ⟨2ꢺ3ꢩ, 2ꢼ3ꢣ⟩ sako, seku (STR₁,FEM/MAS) : animal, creature; living being ‡ pet, community animal

• ⟨Oꢺꢩꢺꢺ, Oꢼꢩꢺꢺ⟩ pathà, ptừha (STR₃,FEM/MAS) : mallard duck ‡ dabbling duck ‡ chicken ‡ small birds

• ⟨2ꢼꢺꢣ, 2ꢣꢺ2⟩ sohù, sùhe (STR₁,FEM/MAS) : turkey ‡ large birds

• ⟨ꢻꢼ2ꢩ, ꢺꢺ22⟩ mừsi, masè (STR₁,FEM) : bumblebee ‡ bee

• ⟨3ꢺ22ꢺ, 3ꢩ2ꢺ22⟩ kmèsa, kimès (STR₂,FEM/MAS) : brown bear ‡ bear ‡ matriarch, leader

• ⟨2ꢼꢺ, 2ꢺꢺ⟩ sừt, stà- (WEA,FEM) : grasshopper ‡ grasshopper-like insects

• ⟨Sꢺꢺ2, Sꢺꢺꢼ⟩ náme, námш (STR₁,FEM/MAS) : deer ‡ deer-like animals

• ⟨3ꢩꢺꢺꢺ, ꢺ3ꢼꢺ⟩ kíha, hakừ (STR₁,FEM/MAS) : turkey vulture ‡ carrion-birds

• ⟨ꢺꢩꢼꢩ, 2ꢼ3ꢩ⟩ míni, sukì (STR₁,FEM/MAS) : bobcat ‡ big cats

• ⟨Oꢩꢺꢺ, 22ꢼꢩ⟩ pína, séni (STR₁,FEM) : bobcat kit ‡ kitten

• ⟨Oꢺꢼꢩ, ꢼꢺꢼꢩ⟩ páti, téhi (STR₁,FEM/MAS) : wolf ‡ dog ‡ medium-sized mammals

• ⟨ꢼ3ꢺꢺꢺ, ꢼꢣ3ꢺꢼ⟩ tkóta, tukót (STR₂,FEM) : wolf cub ‡ puppy

• ⟨ꢽꢺꢺ, ꢼꢼꢼꢺꢺꢺ⟩ nnám, nшnmá- (WEA,FEM/MAS) : coati/coatimundi ‡ small, nocturnal/diurnal mammals

• ⟨Sꢺꢺ3ꢼ, Sꢺꢺ3ꢼ⟩ námkш, nmakừ (STR₃,FEM/MAS) : raccoon

• ⟨32ꢺ2, 3ꢩ2ꢼ⟩ kéne, kíne (STR₁,EDI) : fish ‡ raw fish meat ‡ non-mammalian aquatic animals

• ⟨ꢺꢺꢼ⟩ anш (OPE,FEM/MAS) : mouse, rat ‡ small rodents

◊ ⟨ꢺꢺꢩꢺ⟩ anin (CLO,MAS) : mouse, rat ‡ small rodents

• ⟨Sꢺ3, 3ꢺꢼ⟩ nák, knừ (WEA,FEM/MAS) : pig, boar ‡ pig-like animals

• ⟨2ꢼ⟩ éo (OPE,EDI) : frog ‡ amphibians

• ⟨Sꢺꢼꢩ⟩ náhi (OPE,MAS) : horse ‡ donkey ‡ mule

• ⟨Sꢺꢼ, S2⟩ nan, ne- (WEA,FEM) : ant ‡ ant-like insects

• ⟨ꢼꢼꢣ, ꢼꢼꢩ⟩ ótu, otí (STR₁,EDI) : lizard ‡ small, legged reptile

• ⟨ꢼꢺꢼꢺ, 2ꢼꢣꢣ⟩ tápo, tapú (STR₁,FEM) : wug (group that encompasses worms and bugs) ‡ wug-like animals

• ⟨ꢼꢩꢺ, ꢼꢩꢼ⟩ tia, tiш (STR₁,EDI) : moth ‡ moth-like animals (non-butterfly lepidoptera)

| Animal products

• ⟨Oꢩ3ꢺ, ꢩ2ꢺ3ꢺ⟩ pika, imka (STR₁,FEM) : egg ‡ (*colloq.*) child, baby

| Creatures

Creatures are volatile entities with supernatural properties.

• ⟨ᔕᑎᐸ, ᔕᏊᴦᴄᐸ⟩ níma, nehúm (STR₁,FEM) : creature with the head of a deer, the body of a human, and no inherent lower body (they float; their body trails off into smoke) they steal people's legs, especially those who wander into the forest at night without an extra pair of pants with which to trick the níma

• ⟨ᴏᴦᒑᑎ, ᴏᏉᴦᒑ⟩ phai, pɯha (STR₃,MAS) : creature with the front body and head of a wolf, and a feathered back body with the head of a turkey vulture instead of a tail

• ⟨ᐸᒑᔕᏊ, ᐸᔕᑎ⟩ mané, mní (STR₁,FEM) : creature with the body of an owl and the head of a cat; thought to bring good luck

• ⟨ᴣᏊᔕᏊ, ᴣᏊᴦᏊ⟩ káno, kosé (STR₁,MAS) : large goat-like creature with two heads, each of which only has one eye and one horn corresponding to its side; thought to foreshadow death or violent injury, and to bring bad luck; if a person looks it in the eye, they will speak backwards

• ⟨ᴏᑎᴄᴅ⟩ titu (OPE,EDI) : flying squid-like creature

| Plants

• ⟨ᏊᏕᐸ, Ꮚᐸᑎ⟩ ném, nmí- (WEA,FEM/MAS) : (FEM) tree; any tall, woody plant ‡ (MAS) bush; any short, leafy plant

• ⟨ᔕᑎᐸᏕ, Ꮚᐸᑎᐸᒑ⟩ nímme, nmíma (STR₃,FEM/MAS) : (FEM) forest, collection of trees ‡ (MAS) brush, underbrush, forest floor ‡ any horizontal collection of vegetation

• ⟨ᔕᴅᐸᴅ, ᔕᴅᐸᑎ⟩ númu, númi (STR₁,FEM/MAS) : (FEM) deciduous leaf ‡ (MAS) coniferous/needle-like leaf

◊ ⟨ᐸᏊᔕᏊ, ᐸᴅᔕᒑ⟩ moné, múna (STR₁,FEM) : tree, bush

• ⟨ᴏᒑᐸ, ᐸᴄᒑ⟩ tám, mtá- (WEA,FEM/MAS) : (FEM) wild rice (grain, unhulled) ‡ (MAS) wild rice (plant)

• ⟨ᴣᏊᐸᏊ, ᴣᔕᴄ⟩ komo, kàn (STR₁,FEM/MAS) : (FEM) corn (cob, unhusked) ‡ (MAS) maize (plant)

• ⟨ᴣᑎᐸᏊ, ᴣᑎᐸᴅ⟩ kimo, kimú (STR₁,FEM) : flower ‡ flowering part of a plant ‡ unripe fruit

• ⟨ᴣᒑᔕᏊ, ᴣᒑᔕᴅ⟩ káno, kánu (STR₁,FEM/MAS/EDI) : (FEM) pome (raw and unpicked) ‡ (MAS) pome tree ‡ (EDI) pome (raw, unprocessed; picked; as a food)

• ⟨ᴄᏊᒑᒑ, ᴄᴅᒑᒑ⟩ tóka, tuká (STR₁,FEM/MAS/EDI) : (FEM) drupe (raw and unpicked) ‡ (MAS) drupe tree ‡ (EDI) drupe (raw and picked; unprocessed; as a food)

• ⟨ᴦᏊᔕᴅ, ᏊᴣᏊ⟩ hònku, ankò- (WEA,FEM/MAS/EDI) : (FEM) citrus (raw and unpicked) ‡ (MAS) citrus tree ‡ (EDI) citrus (raw and picked; unprocessed; as a food)

• ⟨ᐸᒑᴏ, ᐸᴄᴏ⟩ mát, mtúɯ- (WEA,FEM/MAS/EDI) : (FEM) berry (raw and unpicked) ‡ (MAS) berry bush ‡ (EDI) berry (raw and picked; unprocessed; as a food) ‡ any small fruit ‡ fruit that is diced, usually used as a garnish

• ⟨ᴣᴏᴏᒑ, ᴣᑎᴏᒑ⟩ képa, kipá (STR₁,FEM) : flower that has been separated from its plant ‡ (*metaph.*) a quality or part that stands out (especially in artwork)

• ⟨ᴣᏊᴏᒑᴣᒑᴅ⟩ setakánu (OPE,FEM/MAS/EDI) : (FEM) potato (raw and unpicked) ‡ (MAS) potato plant ‡ (EDI) potato (raw and picked; unprocessed)

• ⟨ᏊᏕᐸ, Ꮚᐸᑎ⟩ ném, nmí- (WEA,FEM/MAS) : (FEM) coffee beans (raw and unpicked) ‡ (MAS) coffee plant

| Concepts

• ⟨ЗƆႢ⟩ ken (CLO,EDI) : be done, made, hit ‡ be performed (of an event associated with an entity) ‡ be used, played (of a tool, instrument) ‡ (AUX) de *r* efficiently, with minimal effort, easily

• ⟨ᏌᏁႢᎱᏞ⟩ minhó (OPE,EDI,DEF) : language ‡ the Minhó language ‡ speak the Minhó language

• ⟨ᏗᏃᏩᏃᎫᏩᎫ⟩ sessàna (OPE,FEM,DEF) : women's speech (§§ 1.3 and 15.1) ‡ speak women's speech

• ⟨ᏗᏃᏩd⟩ séku (OPE,EDI,DEF) : animal speech (§ 15.3) ‡ speak animal speech

• ⟨ᏁᏞᏞᏃ, ᏁᏞᏃd⟩ imos, imsu- (WEA,FEM/MAS/EDI) : (FEM/MAS) someone ‡ (EDI) something

• ⟨ᏗᏃᏃ, ᏗᏁ, ᏗᏃᏃᏁ⟩ sés, ssí-, -ssési (WEA,FEM) : words, speech ‡ be spoken, said ‡ (AUX) try to/almost do *r*

• ⟨ᏩdᏫᏩ⟩ núpa (OPE,FEM) : the secondary set (Ch. 3)

• ⟨ᏞᏩ, ᏞᏩᏃᏃ⟩ maa, man (STR₁,FEM/MAS/EDI) : (FEM/MAS) name ‡ (EDI) symbol ‡ be represented, identified (as/by) ‡ be known (of information, *a priori*) ‡ (ATT) know (of information, *a priori*; factually)

• ⟨ᏞᏩᏃᏃᏃ, ᏞᏃᏩᏃ⟩ manke, mnɯka (STR₃,FEM) : be written ‡ writing, written word ‡ the primary set (Ch. 3)

• ⟨ᏋᏃᏩᏃ, ᏋᏃᏩᏁ⟩ tane, tani (STR₁,FEM) : song, music ‡ be sung, performed (of music, an instrument, etc.)

• ⟨ᏋᏁᏃ⟩ tín (CLO,FEM) : beginning, start ‡ extremity (of an implement) that is closest to the speaker

• ⟨ᏗᏁᏁᏃ⟩ shin (CLO,MAS) : end, finish ‡ extremity (of an implement) that is furthest to the speaker

• ⟨ᏞᏁd⟩ óhu (OPE,EDI) : death ‡ be dead ‡ (TRA) A kill P

• ⟨ᏋᏁᏁᏃᏞ, ᏋᏃᏁᏃᏞ⟩ thiso, tehso (STR₂,EDI) : plan, map, schedule; any sort of organized display of activities, places, events, etc.

• ⟨ᏃᏫᏃ, ᏫᏋᏫᏃ⟩ áppa, púpa (STR₃,EDI) : attitude, manners; the way one carries oneself and treats others ‡ respect for oneself and others

• ⟨ᏋdᏃ⟩ tua (OPE,EDI) : incomplete information; information that lacks sufficient or important context such that it misleads (intended or not)

• ⟨ᏞᏃᏋᏞᏃᏋdᏃ⟩ mektóntun (CLO,EDI) : stuff, things, miscellanea, residue

• ⟨ᏞᏃᏃᏃᏃ, ᏞᏋᏃᏃ⟩ mánsa, móna (STR₃,FEM) : point; tapered, sharp end ‡ be pointed, pointy

• ⟨ᏋᏃᏗᏋᏁ, ᏃᏁᏋᏁ⟩ taktí, kití (STR₃,MAS) : rounded surface ‡ be rounded, curved

• ⟨ᏞᏫᏞᏋ⟩ opon (CLO,EDI) : conflict, strife, struggle ‡ disagreement, contention

| Actions

• ⟨ᏗᏃᏃᏃ··Ꮇ··*x* ᏒᏃ⟩ nesɯ-s-*x* hhaa (BIP) : be done over and over again to exhaustion, boredom, death, etc ‡ be done (of menial busywork) ‡ be done with great effort, with all of one's resources ‡ (DIR) tire oneself from repeatedly performing the same task

• ⟨ᏞᏋᏞ⟩ oto (OPE,MAS) : be struck forcefully by a narrow implement (e.g., by fingers or a pointed drumstick)

• ⟨ᏞᏋᏃᏁᏁ⟩ mtasi (OPE,MAS) : be struck forcefully by a broad implement (e.g., by one's fist, palm, a paddle)

• ⟨ЗƆᏃᏁ⟩ ksai (OPE,FEM) : become more animate ‡ (AUX) be(come) more *r* ‡ (AUX) start doing *r*

• ⟨ᏋᏃᏃᏃᏃ⟩ tasmá (OPE,MAS) : become less animate ‡ (AUX) be(come) less *r* ‡ (AUX) stop doing *r*

• ⟨ᏫᏁᏃᏞ, ᏫᏃᏃ⟩ pino, pea (STR₁,FEM) : be asleep, sleep ‡ wait; be still for an extended period of time ‡ hibernate

• ⟨𝖑𝖙𝖈𝖓, 𝖑𝖏𝖊𝖏⟩ móti, máta (STR₁,EDI) : be avoided, neglected, ignored ‡ (AUX) choose to not do *r*

• ⟨𝖘𝖽�⟩ nùka (OPE,EDI) : be set, fixed in a straight line (of a saliently one-dimensional entity, e.g., a bone, a branch) ‡ be stood upright

• ⟨𝖑𝖊𝖏𝖟𝖓-*x* DET PAT 𝖓𝟛𝖘𝖓𝖘⟩ mtasi-*x* DET PAT iknin : shame PAT for their behavior, ideologies; PAT is the possessor of ikni (LIT. punch PAT's spine)

• ⟨2𝖙𝖈𝖏⟩ suta (OPE,EDI) : be gathered up in one's arms ‡ be gathered into a bulky mass

• ⟨3𝖓𝖑𝖙𝖔⟩ kimop (CLO,EDI) : be punctured, punched through (of a surface) ‡ (DIR) appear unexpectedly, undesireably (e.g., weeds growing)

• ⟨𝖔𝖗𝖙𝖏, 𝖔𝖉𝖗𝖏⟩ phoa, puha (STR₃,MAS) : be tousled, messed up (of hair) ‡ be mashed, mixed, muddled, stirred; be combined aggressively (especially of foods) ‡ be shuffled, mixed (of game pieces)

• ⟨𝖑2𝖔𝖓⟩ mèpi (OPE,FEM) : be born ‡ be created (of an animate entity) ‡ (TRA) birth, give birth to ‡ create (of a more animate entity, from less animate material; usually applies only to divine creation)

• ⟨𝖊2𝖏⟩ teá (OPE,EDI) : be known, understood (of information, *a posteriori*) ‡ be read (of text)

• ⟨𝖙𝖗𝖉‥2‥-*x* 𝖘𝖉2𝖏⟩ óhu-s-*x* nusa (BIP) : be sacrificed ‡ be killed by or for supernatural means (in both instances, the deceased's spirit is believed to be absorbed by another entity, instead of simply passing to the afterlife as expected; more generally, the term may be used for any unexpected death)

| Attitudes

Attitude predicates are detailed in § 4.18.

• ⟨3𝖢23𝖽⟩ keskú (OPE,FEM) : be believed, thought (of); consider to be true, accept as truth, but without absolute certainty

• ⟨3𝖓𝖑𝖏𝖗⟩ kimáh (CLO,FEM) : be disbelieved, not thought (of), be doubted; consider to be false, accept as falsehood, but without absolute certainty

| Qualities

• ⟨𝖊𝖓𝖈2, 𝖊𝖓𝖈𝖏⟩ títe, titá (STR₁,EDI) : be fast ‡ (AUX) do *r* quickly

• ⟨𝖓𝖔𝖙3, 𝖓𝖔3𝖙⟩ ipok, ipko- (WEA,EDI) : be slow ‡ (AUX) do *r* slowly

• ⟨𝖗𝖏3𝖗𝖓, 𝖗3𝖢𝖗𝖓⟩ hákhi, hkéhi (STR₃,MAS) : be slippery, wet, coated in liquid

• ⟨𝖏𝖘𝖏⟩ aná (OPE,FEM) : be tall ‡ be long

• ⟨𝖑𝖏𝖓⟩ mai (OPE,EDI) : be enjoyed ‡ (TRA) A enjoy, derive joy from P ‡ (DIR) be happy, content ‡ (AUX) like, enjoy doing *r*

• ⟨𝖔𝖙𝖓⟩ poi (OPE,EDI) : be disliked by cause of sadness, sorrow, despair, misery ‡ (TRA) A dislike, derive sorrow from P ‡ (DIR) be sad, discontent ‡ (AUX) dislike, dislike doing *r* by cause of sadness

• ⟨𝖘𝖉𝖓⟩ nui (OPE,EDI) : be disliked by cause of anger, hatred, rage, annoyance ‡ (TRA) A hate, derive hatred from P ‡ (DIR) be angry, annoyed ‡ (AUX) hate, dislike doing *r* by cause of anger

• ⟨𝖔𝖌𝖓2𝖓, 𝖔2𝖘𝖓⟩ pnísi, péni (STR₂,FEM) : be calm, content, relaxed ‡ be smooth (of a surface) ‡ be still, silent

• ⟨𝖊𝖉𝖘⟩ tun (CLO,MAS) : be small ‡ be comprised of bits, pieces, particulate matter ‡ punctuation marks and diacritics

• ⟨𝖑𝖢3𝖈𝖙, 𝖑3𝖉𝖊𝖙⟩ mektó, mkúto (STR₃,EDI) : be large ‡ be fat ‡ be healthy

• ⟨2𝖓𝖘𝖙, 2𝖢𝖘𝖓⟩ sinó, sení (STR₁,FEM) : be clever, witty, sharp-tongued ‡ be ready, prepared

• ⟨ᴇᴛꙅᴛ, ᴇꙅꝫ⟩ tùꙍꙍ, tnaà (STR$_1$,EDI) : be barren, desolate ‡ be infertile, sterile ‡ be shaved, clean(ed); have the outer layer of something be removed (e.g., facial hair, grime, etc.) ‡ be naked

• ⟨ᴏꙅꙅ⟩ pés (CLO,MAS) : be tilled, cultivated (of land, plants) ‡ (DIR) prepare oneself for future growth/improvement ‡ bide one's time, wait

• ⟨ᴦᴇꙅᴛ⟩ hono (OPE,EDI) : be rotten, moldy, bad (of food)

• ⟨ᴏᴛᴦꙄᴅ⟩ pohkú (OPE,MAS) : be hot ‡ be hotter than expected

• ⟨ꙅꙄᴇꙄ⟩ nàte (OPE,FEM) : be cold ‡ be colder than expected

• ⟨ᴏᴛʖꙃ, ᴏꙃʖꙃ⟩ púꙍma, pamá (STR$_1$,MAS) : be long ‡ stick, length of rigid material

• ⟨Ꙅᴦᴇꙃꙅ⟩ khosa (OPE,EDI) : be tired, fatigued, sleepy ‡ be bored, disinterested

• ⟨ʖᴅᴇꙅꙅ⟩ mtyse : mitsè

mtuꙍsè[str$_3$,fem/mas]be bald ‡ be bare, naked, exposed ‡ lack intuition, common sense; be stupid, foolish; be exemplified by a lack of critical thinking and situational awareness

| Colors

Color terms are detailed in § 11.7.

• ⟨ᴇᴅꙅʖ⟩ tìsa (OPE,EDI) : xanthic; containing yellow ‡ white

• ⟨ᴦᴇꙅᴅ⟩ honi (OPE,EDI) : cyanic; containing blue ‡ black

• ⟨ʖᴅꙄʖ⟩ síma (OPE,EDI) : green ‡ brown

| Numerals

Numeric terms are detailed in § 11.8.

• ⟨ᴦᴅꙃᴅ⟩ hikú (OPE,EDI) : numeral, number ‡ be counted, enumerated

• ⟨ᴏ̀, ᴦᴅ̇⟩ hií (OPE,EDI) : one

• ⟨ᴅ̇, ꙃᴅᴇᴅ⟩ kuti (OPE,EDI) : one (pejorative)

• ⟨ᴇ̀, ꙃꙅꙃ⟩ nen (OPE,EDI) : two

• ⟨ꙅ, ᴦꙃᴏᴅᴅ⟩ hòpi (OPE,EDI) : two (pejorative)

• ⟨ꙅ̇, ꙃꙅᴅꙅꙃ⟩ nsúe (OPE,EDI) : three

• ⟨ᴅ̇, ʖꙅᴇꙃ⟩ sáta (OPE,EDI) : three (pejorative)

• ⟨ꙃ̀, ꙇᴇꙃ⟩ mtèe (OPE,EDI) : five

• ⟨ᴦ̀, ʖꙃᴅ⟩ annu (OPE,EDI) : one more

| Places

• ⟨ᴇꙅꙃᴅᴅ, ᴇᴅꙃꙃꙃ⟩ tseni, tisen (STR$_2$,FEM) : the nation of Tseri

• ⟨ꙃᴅᴇᴅꙃꙇꙅꙅᴊ, ꙃᴅᴇᴅꙃᴅꙇꙅꙅ⟩ kutukmèsa, kutukìmes (STR$_2$,FEM) : the Gvdugmèsa settlement, the largest settlement in Tseri‡ the river upon which Gvdugmèsa lies

• ⟨ᴇᴛᴇᴅ⟩ tuꙍtu (OPE,MAS) : ground, surface ‡ place, location

• ⟨ᴦᴄꙅᴛ⟩ huꙍsuꙍ (OPE,MAS) : settlement, community ‡ inhabited place, location

• ⟨ᴅꙅᴇᴅ, ꙅꙃᴇᴅ⟩ isti, seti (STR$_3$,FEM) : house, home ‡ place of residence

• ⟨ᴅꙇꙃꙅ, ꙇᴅꙃᴅ⟩ imkè, mìki (STR$_3$,MAS) : enclosed area in which all sides can easily be seen

• ⟨ꙅꙃᴦꙅꙃ, ꙅᴦᴄꙅꙃ⟩ nehna, nhuꙍna (STR$_3$,MAS) : enclosed area in which all sides cannot easily be seen

• ⟨ꙃᴛꙃᴇꙅ, ꙃ̇ᴅᴇꙅ⟩ kókte, kkúte (STR$_3$,FEM) : open area

| Direction

Directional terms are detailed in § 11.10.

• ⟨ᒿᑎℑᑎ, ᒿᘓℑᑎ⟩ síki, séki (STR$_1$,EDI) : east

• ⟨ᘓᑎ∤ժ, ᘓᑎ∤ɖ⟩ timú, tímo (STR$_1$,EDI) : west

• ⟨ᘓժℑᘓժ, ᘓℑⱦᘓժ⟩ tùntu, tnòtu (STR$_3$,EDI) : north/south; north-south axis

• ⟨ℸℑⱦ⟩ ako (OPE,EDI) : front

• ⟨∤ᑎᘓℑ⟩ mine (OPE,EDI) : back

| Position

Position roots primarily lexicalize ground, or location/position. They indicate a static location ('be at/in/on/etc. r') when intransitive and in the absolute state, an autonomous event ('get in/into/on/etc. r') when intransitive and in the direct state, and a causative event ('put in/into/on/etc. r') when transitive.

• ⟨ᒿժℑℸ⟩ nusa (OPE,FEM) : be in a more prominent position ‡ be activated, used (especially of body parts) ‡ be important, contextually-significant

• ⟨ᑎᒿᘓℑ⟩ inte (OPE,FEM) : be arranged in a line, sequence (straight or otherwise)

• ⟨ᒿᑎᒿ, ᒿᒿᑎ⟩ sìn, snì- (WEA,EDI) : be non-visible, out of sight, hidden ‡ (DIR) be lost, forgotten (become out of sight of)

• ⟨ɼᒿᒿℑ, ɼℸᒿℑ⟩ héna, haná (STR$_1$,EDI) : be wrapped around, tied to a rigid locus

• ⟨ℑᒿℑℸ, ℑᒿᒿℑժ⟩ knát, kentú- (WEA,MAS) : be within, enclosed in, inside of (a container) ‡ (AUX) delay doing r until a later time (and wanting to do r)

• ⟨ℑժℑℑ, ℑⱦℑժ⟩ kútu, kótu (STR$_1$,EDI) : be in an entrance, portal, hole (of a place or container)

• ⟨ᒿℸᒿᑎ⟩ nani (OPE,EDI) : be fit snugly, comfortably; be in a snug, comfortable position/space ‡ (metaph.) be cute

• ⟨ᒿᘓℑᑎ⟩ nekí (OPE,EDI) : be hung by being draped over/around a rigid locus (e.g., a rack, bar)

• ⟨ℑℸℑժ⟩ kásu (OPE,EDI) : be hung by a rigid, point-like locus (e.g., hung by a nail or other fastener)

• ⟨ᑎᒿℑ⟩ isɯ (OPE,EDI) : be hung from a non-rigid locus (e.g., a rope)

• ⟨ℑⱦℑᑎ, ℑɖℑᒿ⟩ kophi, kpuhe (STR$_3$,EDI) : be between rigid loci (e.g., in a forked branch)

• ⟨ℑℑℑ⟩ kep (CLO,EDI) : be between non-rigid loci (e.g., suspended by rope from at least two sides/points) ‡ (TRA, metaph.) hug, embrace (with one's arms)

• ⟨ℑℑℑℑ⟩ petú (OPE,EDI) : be held in place by pressure within a single locus (e.g., stuck in a log, in the ground)

• ⟨ℑᒿℑ⟩ mek (CLO,EDI) : be held in place by pressure within separate loci (e.g., pinned between rocks, chopsticks)

• ⟨ℑℑℑ⟩ upí (OPE,EDI) : be hooked, be hung by being stabbed into/by or looped around a locus

• ⟨ᒿժ∤ⱦ, ∤ℑ∤ⱦ⟩ nummúɯ, mámɯ (STR$_3$,EDI) : be in potable/flowing water

• ⟨∤ժ∤ᒿℑ, ∤ⱦᒿℑ⟩ mumna, mɯna (STR$_3$,EDI) : be in potable, still water

• ⟨ɼ∤ᒿᒿ, ɼᑎ∤ᒿ⟩ hmèn, hìme (STR$_3$,EDI) : be in impotable, still water

• ⟨ɼᑎℑⱦ, ɼᑎᒿℑ⟩ hitúɯ, híta (STR$_1$,EDI) : be in one's mouth ‡ (AUX) consider, think about doing r (with the likelihood of actually doing so ambiguous)

• ⟨ℑᒿᒿℑ, ℑᑎᒿℑ⟩ ktéha, kíta (STR$_2$,EDI) : be on a flat, non-rigid locus (usually interpreted as a hammock-like appliance, but can also refer to tarps and other flat, flexible surfaces)

• ⟨ⱦᒿᒿⱦ, ⱦᒿᑎⱦ⟩ pespo, psipo (STR$_3$,EDI) : be on/attached to a vertical surface

• ⟨ᔌᏕᒊ⟩ mnó (OPE,EDI) : be across a boundary, on the opposite side of, opposite to/facing something ‡ be far away, out of reach ‡ have a bad opinion (according to the speaker)

• ⟨ᓂᒐᏋᔌ⟩ pati (OPE,EDI) : be restrained, held in place by looping or encircling by non-rigid loci (e.g., hands, rope, etc.)

• ⟨Ჳᒐᐸ, Ჳᒥᔍ⟩ kam, kma- (WEA,EDI) : be balanced atop a point ‡ be balanced atop one's head

• ⟨ᲿᏁᐧ, ᒊᏕᏁ⟩ sii, sei (STR₁,EDI) : be bent over (a locus) ‡ lean over/against (a locus)

• ⟨ᒓᏁᏔᏕ, ᒓᏁᏔᏁ⟩ hipe, hipi (STR₁,EDI) : be positioned around a locus in a circular pattern

| States

• ⟨ᒉᑯᏕᒊ⟩ sunsi (OPE,FEM) : be open (of a container, portal) ‡ hole, opening (of a container), opened portal

• ⟨ᏗᒉᒐᏔ⟩ pemúi (OPE,MAS) : be closed (of a container, portal) ‡ cover, closed area, closed portal

• ⟨ᒉᏕᒥ, ᒥᏁ⟩ sén, ní- (WEA,FEM) : be covered, coated (by/in), affected (by) (especially of weather phenomena) ‡ be of/feel an emotional state ‡ be known (by intuition, feeling) ‡ (ATT) know (by intuition; personally)

• ⟨ᒥᒐᏁᒥ⟩ enin (CLO,MAS) : be tracked, sensed; have one's location be known ‡ (TRA) A track, chase, follow, locate P ‡ (DIR) show, reveal oneself

• ⟨ᒓᑯᒥ, ᒓᒐᒊ⟩ hun, hno- (WEA,FEM) : be burnt, burned, burning

• ⟨ᑯᒓᒐᏔ, ᒐᒥᒊ⟩ usuɯ, asto- (WEA,EDI) : be filled, full ‡ (TRA) A fill P with oneself (e.g., for water to fill a container, *not* as in for someone to fill a container with something else)

• ⟨ᑯᏔᑯᒊ, Ꮤᑯᒐᒊ⟩ utpò, tùpo (STR₁,FEM) : be filled with water (e.g., of a watercraft, container)

• ⟨Ჿᒥᒊ⟩ puɯp (CLO,EDI) : have pressure applied (i.e., be pressed)

• ⟨Ꮧᑯᒊ⟩ kús (CLO,EDI) : have pressure applied forcefully over a large area (e.g., be mashed, ground, pounded) ‡ hurt, be injured (dull pain)

• ⟨ᏗᒊᏋ⟩ kóm (CLO,EDI) : have pressure applied gently over a large area (e.g., be pressed, pushed)

• ⟨Ꮛᒊᒥ⟩ toe (OPE,EDI) : have pressure applied over a small area (e.g., be jabbed, poked) ‡ hurt, be injured (sharp pain)

• ⟨ᒉᒓᏔᒥᒥ, ᒉᒥᒓᏔ⟩ nhíhe, nehí (STR₂,EDI) : be first

• ⟨ᒉᒐᏋᑯ, ᒉᒐᏋᒊ⟩ satu, sato (STR₁,EDI) : be last

• ⟨ᒓᑯᒉᒐ, ᒓᒐᒉᒐ⟩ huɯsa, hasa (STR₁,EDI) : be asleep, sleep ‡ (AUX) delay doing *r* until a later time (and not want to do *r*)

• ⟨ᒉᒥᒥ-*x* ᒓᒐᒉᒐ-*y*⟩ sén-*x* hasa-*y* : be dreamt (LIT. be known while sleeping) ‡ dream (concept) ‡ (DIR) dream (event)

• ⟨ᒥᒉᏗᒐ-*x* DET ᒊᒐᒥᒊᒐ-*y*⟩ eska-*x* DET muɯsmuɯ-*y* : be faithful, dependable, trustworthy (LIT. carry lungs)

• ⟨ᒊᒥᒊ-*x* DET ᒊᒐᒥᒊᒐ-*y*⟩ mok-*x* DET muɯsmuɯ-*y* : be faithless, treacherous (LIT. lack lungs)

• ⟨Ꮛᒊᒥ-*x* DET ᒥᒐᒐ-*y*⟩ toe-*x* DET nóma-*y* : be sorrowful, miserable, in agony (LIT. have one's stomach be pained)

• ⟨ᒐᒥᒐᒓ⟩ pioh (CLO,FEM) : be reversed, reverted (of a reasonably-reversible change-of-state; e.g., open/close a door); often used for short-term changes (not long-term ones such as seasonal changes)

• ⟨ᒉᒥᒉᒥ, ᒥᒉᒐᒥ⟩ séne, sáne (STR₁,FEM) : be level, balanced, equal ‡ (DIR) meditate, relax, calm oneself

• ⟨ᒊᒥᒊᒥ⟩ minò (OPE,MAS) : be combined, mixed (of colors, colorful material, significantly disparate components, etc.) ‡ be of uncertain/mixed feelings; be confused

• ⟨2ᗡᥱꝰ, 2Ჩᥱꝰ⟩ síta, setá (STR₁,FEM) : be unclear, indistinct, camouflaged, hidden by nature of one's appearance and/or the appearance of one's background (not necessarily by physical obstruction)

• ⟨ꟿᗡᏩꝰ⟩ nina (OPE,EDI) : be adorned, ornamented, decorated ‡ be dressed, clothed

• ⟨3ჩᥱꝰ⟩ keta (OPE,MAS) : be carved into (a hard material)

• ⟨�ᥱ, ᗡᥱꝰ⟩ puut, pta- (WEA,FEM) : be carved into (a soft material)

| Terrain

• ⟨3ꝰᏩჃ, 3ꝰᏩᗡ⟩ kane, kani (STR₁,FEM) : sky; upper layer (§ 0.4.3)

• ⟨2ჩᥱꝰ, 2ꝰᥱᗡ⟩ séta, satí (STR₁,MAS) : land; middle layer (§ 0.4.3)

• ⟨ᥱᑯჽꝰꝰ, ᥱꝿჽꝰꝰ⟩ tùnsa, tnosà (STR₃,EDI) : underground; lower layer (§ 0.4.3)

• ⟨ჿᑯჽᑯ, ᒑჽᑯ⟩ mmusu, momsu (STR₂,FEM) : mountain ‡ mountain range ‡ any tall structure that is relatively "bare" on its faces (i.e., lacking decoration or interesting detail; consistent in its ornamentation, such as being entirely covered in trees or moss, without anything breaking up the surface)

• ⟨ᒑჽᥱჽ, ᒑᏩᥱᗡ⟩ maté, matí (STR₁,MAS) : plateau; flat mountaintop ‡ table, platform

• ⟨2ᑯᏩჿჽ2⟩ sunpes (CLO,MAS) : field ‡ large, flat, grassy area

• ⟨ᖇᥱჿ3ꝰ, ჿꝰ3ꝰ⟩ huupká, páka (STR₃,FEM) : shore, coast(line), bank; boundary between land and a body of water

| Events

• ⟨ჿჽᏩᗡ⟩ pesì (OPE,EDI) : celebration, festival, party; a generally recreation-oriented gathering of people, often with food and displays of unique items, talents, and other uncommon goods and services

• ⟨2ꝿᏩ⟨ᗡ⟩ shami (OPE,FEM/MAS) : hair-cutting ceremony (§ 0.4.4.1)

• ⟨3ჽჽ⟨ჽჽ⟩ ksemnè (OPE,FEM/MAS) : change-of-name ceremony (§ 0.4.4.2)

| Nature

• ⟨3ᑯჽᥱჽ⟩ kusuun (CLO,MAS) : boulder ‡ large stone/rock formation

• ⟨⟨ᑯᖇ⟨ᗡ, ⟨ᖇᏩ⟨ᗡ⟩ mùhmi, mhòmi (STR₃,FEM) : rain ‡ seasonally-expected precipitation

• ⟨ꝰᏩ⟨ᥱ, ᏩᏩ⟨ᥱ⟩ anmúu, námuu (STR₃,FEM) : potable/flowing water ‡ potable/flowing body of water

• ⟨⟨ᗡჽꝰ, ⟨ჽჽჽ⟩ mina, mene (STR₁,FEM) : potable, still water ‡ potable, still body of water

• ⟨ᖇჽჽ, ᖇჽᗡ⟩ hèn, hnì- (WEA,FEM) : impotable, still water ‡ impotable, still body of water

• ⟨3ᥱჽᗡ, 3ᥱჽꝰ⟩ kóni, kóna (STR₁,FEM) : moon ‡ star (especially one that is particularly bright) ‡ nighttime celestial body

| Time

The structure of temporal terms is detailed in § 11.9.

When used with a proximal determiner, time roots refer to daily time periods; when used with a distal determiner, they refer to yearly/seasonal time periods.

• ⟨2⟨ᗡ⟩ emi (OPE,FEM,PRX/DST) : entire day; time period spanning an entire day-night cycle ‡ entire year; time period spanning an entire year

• ⟨ჽᥱᗡ, ჽꝰᥱᗡ⟩ nuutí, natí (STR₁,FEM,PRX/DST) : (PRX) sunrise/moondown ‡ first quarter ‡ (DST) spring

• ⟨2ᥱჽ, ᥱ2ჽᥱ⟩ son, osno (WEA,FEM,PRX/DST) : (PRX) midday/noon ‡ second quarter ‡ (DST) summer

• ⟨ⵎⵏろ⤴, ⵏⵔⵜ⟩ híka, íhɯ (STR$_1$,FEM,PRX/DST) : (PRX) sundown/moonrise ‡ third quarter ‡ (DST) autumn/fall

• ⟨ろ⤴ろⴷ, ろ⤴ⵏⵜ⟩ kanù, kanò (STR$_1$,FEM,PRX/DST) : (PRX) midnight ‡ fourth quarter ‡ (DST) winter

• ⟨ⴹⵜろⵟ, ⴹⴺⵁⵏ⟩ tópe, túpi (STR$_1$,FEM,PRX/DST) : (PRX) daytime, day ‡ (DST) hot season; time period from spring to autumn

• ⟨ⴹⵜⴷⵁⵏ, ⴹⵏⵜⴷ⟩ tpɯ̀mi, tàpɯm (STR$_2$,FEM,PRX/DST) : (PRX) nighttime, night ‡ (DST) cold season; time period from autumn to spring

| Technology

• ⟨⟨ⵏろⵜ, ⵏⵜろⴷ⟩ máso, mɯ́su (STR$_1$,EDI) : bowl ‡ shallow, hollowed-out container, usually just large enough to comfortably hold in one's hands; often made of wood; used to hold solid foods

• ⟨ろⴷⵔ, ろⵜⵜ⟩ kus, kso- (WEA,EDI) : cup, bowl ‡ small, hollowed-out container; often made of wood; used to hold drinks and liquid foods

• ⟨ろⵏⵜろⵜ, ろⴷⵏろⵜ⟩ kmóso, kumsó (STR$_2$,EDI) : stoneware/earthenware/ceramic container, often used to hold liquids; may be varying sizes

• ⟨ⵖろⵜⵏⵑ, ⵖⵜⵔろⵏ⟩ napsi, npesi (STR$_3$,FEM) : paper ‡ book

• ⟨ⵖろろ, ⵖろⵜ⟩ nák, nkɯ́- (WEA,FEM) : canoe ‡ small boat, usually seating two to three people comfortably (with room for equipment, goods, etc.)

• ⟨ろⴷⵏⵜⵑ, ろ⟨ⵜⵁⵑ⟩ kumtá, kmóta (STR$_3$,EDI) : hammock; a fabric or rope mesh sling, used for rest and relaxation; often suspended between poles or trees; vary in size, often big enough to hold one or two people

• ⟨ろⵑⵏろ, ⴷⵏⴷ⟩ ksèt, unu- (WEA,MAS) : door, portal, entrance

• ⟨ⴹ⟨ろ⟨, ⴹろⵏⵏ⟩ táhi, tahí (STR$_1$,MAS) : digging stick; a pointed stick used for digging, often used for various agricultural tasks

• ⟨ろⵏⵜ, ろⵏ⟨⟨⟩ kóno, kanó (STR$_1$,MAS) : pair of rocks one hits against each other percussively for simple amusement

• ⟨ⵟろⵏ, ⵟⵏろ⟨⟩ téku, tíko (STR$_1$,FEM) : tallow candle

• ⟨ⵜろⵖⵑ, ⵑⵏろⵜ⟩ mɯná, mínɯ (STR$_1$,FEM) : writing brush ‡ writing utensil

• ⟨ろⵟⵏⵜ⟩ kepo (OPE,MAS) : pigment used writing; writing ink

• ⟨ⵑろⵟⵏⵑ⟩ mettún (CLO,EDI) : precious metal (gold, silver, etc.; i.e., any particularly shiny, metallic material) ‡ currency (in general, but especially metallic currency)

| Division

Division roots describe events of cutting, breaking, and/or otherwise separating. The 'grain' of division roots is defined as the direction by which the fibers of a material are aligned, or along the longest axis if no such fibers are discernible.

• ⟨⟨ⵟろⵜ, ⟨ⵟろ⤴⟩ mekɯ, meka (STR$_1$,EDI) : be divided inequally, roughly ‡ be broken apart, crumbled

• ⟨ろⵑろⵜ, ろⵜろⵜ⟩ kasɯ, kɯsɯ (STR$_1$,EDI) : be divided equally, cleanly into many parts, strips, and/or pieces

• ⟨ⴷⵖⵑⵏⵟ⟩ unmet (CLO,EDI) : be divided equally, cleanly into many parts (e.g., a rough chop)

• ⟨ⵑろⵟⵜ, ⵑⵑⴷ⟨⟩ sɯtó, satú (STR$_1$,EDI) : be divided equally, cleanly into many strips

• ⟨ろⵑろⵑⵜ⟩ kasap (CLO,EDI) : be divided equally, cleanly into small pieces (e.g., a small dice)

• ⟨ⵏⵑろⵜⵑ, ⵖろろⵟⵑ⟩ inɯpta, npɯta (STR$_3$,EDI) : be divided equally, cleanly with the grain

• ⟨ⴹろⵑⵟ, ⴹⵑろⵑⵟ⟩ tosko, tsuko (,EDI) : be divided equally, cleanly against the grain

• ⟨𝕤𝕖⊃𝕫𝕤, 𝕤𝕥𝕖⊃𝕫⟩ ntáse, nū́tas (STR₂,EDI) : be broken apart by removing smaller pieces; be chipped away; be chiseled ‡ be torn apart in pieces (e.g., of bread) ‡ crumbs, food particles/residue ‡ particulate residue in general

• ⟨𝕝𝕟⊃⟩ mia (OPE,EDI) : be divided, of an entity under tension/stress, such that it springs back or pulls apart ‡ (DIR) de-stress, unwind, relax (of oneself or another)

| Ideophones

Ideophonic roots are detailed in § 11.13.

• ⟨⊃𝕆⊃𝕆⟩ ápáp (CLO,EDI) : tap; sound of striking one's finger (or a similarly narrow implement) against a solid material

• ⟨𝕆⊃𝕔𝕆⟩ pápáp (CLO,EDI) : pat, clap, thunk; sound of striking one's palm (or a similarly wide implement) against a solid material

• ⟨2𝕟𝕔⟩ sisi (OPE,FEM) : sound of warm/soft rain

• ⟨𝕫⊃2𝕔⟩ ssassas (OPE,MAS) : sound of cold/hard rain

• ⟨𝕆𝕝𝕆𝕟⟩ pòpì (OPE,EDI) : sound of heavy crying, sobbing

• ⟨𝕔2𝕖⟩ tsoo (OPE,FEM) : sound of whistling

• ⟨𝕆⊃𝕕𝕔⟩ paupau (OPE,EDI) : confusion, uncertainty, (being on the receiving end of) misleading information

• ⟨𝕔𝕝𝕆𝕥𝕤𝕝⟩ topono (OPE,MAS) : tactile sensations, especially soft textures

• ⟨𝕗⊃⟩ hhaa (OPE,EDI) : great effort, exertion, exhaustion

• ⟨3⊃2⊃3⟩ kasak (CLO,EDI) : laughter, enjoyment, joy

• ⟨3𝕟𝕔⟩ kiki (OPE,FEM) : excitement, anxiety; anticipation of the new or unknown

• ⟨𝕆⊃𝕖𝕔⟩ panpan (CLO,MAS) : sound of a wolf/dog barking

• ⟨𝕝2⊃𝕔⟩ meamea (OPE,FEM) : sound of a bobcat meowing

• ⟨𝕝𝕕𝕔⟩ mumu (OPE,FEM/EDI) : (FEM) sound of a bobcat purring ‡ (EDI) sound of humming

• ⟨2𝕆⊃2𝕔⟩ spaspas (CLO,EDI) : snow (light, fluffy)

• ⟨𝕟𝕠̀𝕟⟩ ippi (OPE,EDI) : snow (heavy, hard) ‡ hail

• ⟨𝕔𝕆⊃𝕆⟩ tpapap (CLO,FEM) : boiling water

B | Semantic divisions

In this appendix, I shall give diagrams which map out how certain groups of roots divide the semantic space.

apply pressure
ⱷɯp

large area

forcefully   gently   small area
kús   kóm   toe
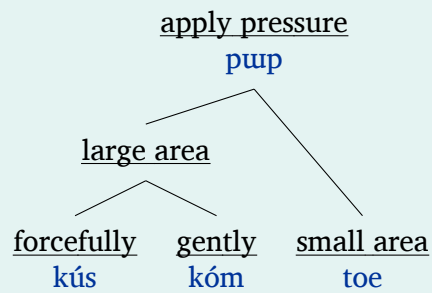
Figure B.1: Semantic division of <u>applying pressure</u>

divide

equally, cleanly   inequally, roughly
kasɯ, kɯsɯ   mekɯ, meka

with the grain   against the grain   by removing smaller pieces
inɯpta, npɯta   tosko, tsuko   ntáse, nʉ́tas
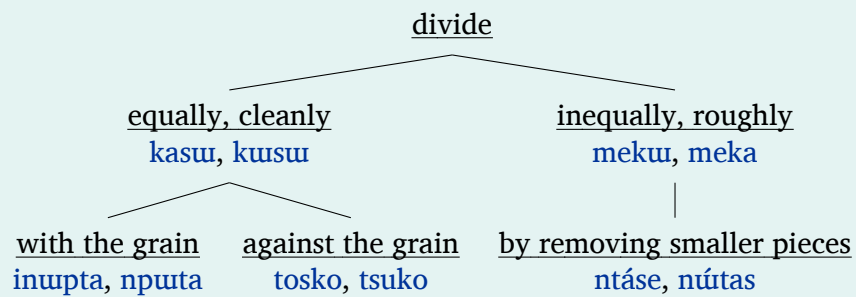
Figure B.2: Semantic division of <u>division</u>

C | Example sentences

In this appendix, I shall explore and investigate various translations, primarily taken from the so-called "Just Used 5 Minutes of Your Day" (5MOYD) activity on the */r/conlangs* subreddit.

(3.1) "I intend to eat porridge."   (5MOYD #1252)
teo no kóttek kan tana
⟨ᘏᘓᘚᘓᘚᘓᘐᘓᘓᘓᘐᘓᘓᘐᘓᘐ·⟩

teo	no	kót	-ːe	-k	kan	tana
OBL	DIR.1	eat	-AUG	-PER.PRF	ABS.EDI.MIN	porridge

I want to eat porridge

Intent falls under the usage of the obligative modal ku, teo.

(3.2) "[I have indirect evidence that] Güzäl made cookies."   (5MOYD #1267)
kóssehi hɯ @kise -n kan púɑte
⟨ᘔᘓᘓᘆᘐ:ᘐᘓᘓᘓᘐᘓᘓᘐᘓ·⟩

kóse	-⟨ː⟩	-hi	hɯ	@kise	-n	kan	púɑ	-te
bake	-AUG	-PER.INS	DIR.FEM.PRX	*name*	-DIR.MIN	ABS.EDI.MIN	cookie	-ABS.AUG

Gisen has baked cookies.

The name "Güzäl" has been loaned as kisen, with the -n reänalyzed as the direct minimal suffix |-n|; thus, the name surfaces as a strong I root with the stems kise, kisi.

(3.3) "I didn't take any apple(s)."   (5MOYD #1272)
so mit tkánon no eskan
⟨ᘔᘐᘓᘓᘓᘐᘓᘓᘓᘐᘓᘓᘐ·⟩

so	mit	t-	káno	-n	no	eska	-n
MIR	NEG	REL-	apple	-DIR.MIN	DIR.1	carry	-DIR.MIN

it wasn't any apples that I took

In this sentence, "apples" is focused, which allows the mirative expressive so to lend an "any" meaning to "apples". It may also be interpreted as 'it wasn't even apples that I took'.

(3.4) "I didn't hear the dog barking on the other side of the river."   (5MOYD #1275)
mit no kinnók kan panpanɯ mi pátin tamnós mi hos inanmɯ́n
⟨ᘐᘓᘓᘓᘐᘓᘓᘓᘐᘓᘓᘐᘓᘓᘐᘓᘓᘐᘓᘓᘐ·⟩

mit	no	kinó	-⟨ː⟩	-k	kan	panpan	-ɯ	mi	páti	-n	ta-
NEG	DIR.1	hear	-AUG	-PER.PRF	ABS.EDI.MIN	bark	-CON	DIR.MAS.PRX	dog	-DIR.MIN	REL-

mnó		-s	mi	hos	in-	anmɯ́	-n
be across a boundary		-CON	DIR.MAS.PRX	DIR.DST	CIR-	river	-DIR.MIN

I didn't hear the barking of the dog that was across the river

(3.5)   "I saw a burned house (one that burned before I saw it)."   (5MOYD #1277)
no nannik sa isti hnohu sa
⟨ꍇꍇꠞ꠨ꪴ꠨ꠥꠞ꠨ꠥꠤꪴꠥꠤꠥꠞꠥꠞ꠨·⟩

no	nani	-⟨ː⟩	-k	sa	seti	hno	~hu	sa
DIR.1	see	-AUG	-PER.PRF	ABS.FEM.PRX	house	burn	~CON	ABS.FEM.PRX

<u>I saw a burned house</u>

This sentence is ambiguous as to when the house burned, as relative clauses do not take mode.

(3.6)   "I saw a burned house (one that burned before I saw it)."   (5MOYD #1277)
no nannik hnohumo sa isti
⟨ꍇꍇꠞ꠨ꪴꠥꠞ꠨ꠥꠤꪴꠤꠥꠞꠥꠤ꠨·⟩

no	nani	-⟨ː⟩	-k	hno	~hu	-mo	sa	isti
DIR.1	see	-AUG	-PER.PRF	burn	~CON	-NPR.PRF	ABS.FEM.PRX	house

<u>I saw that the house was burnt</u>

This sentence is able to express the temporal structure of the house's burning, as content clauses *do* take mode. Here, the perfective is used to focus the end/result of the burning, and the impersonal is used to indicate that the speaker is distanced from the burning event.

(3.7)   "I doubt that Hans read even one book."   (5MOYD #1279)
no kimáhka kam so napsik kan teá mi @hasa
⟨ꍇꠤꪴꠞꠥꠞ꠨·ꠥꪴꠞꍇꠥꠥꠥꠥꠤꪴꠥꠞꠥꠤ°ꪴꠥꠤ⟩

no	kimáh	-ka	kam	so	napsi	-k	kan	teá	hos	@has	-a
ABS.1	doubt	-PER.PRF	SBJ	MIR	book	-PER.PRF	ABS.EDI.MIN	read	DIR.DST	*name*	-DIR.MIN

<u>I doubt that it was even a book that Hans read</u>

This sentence uses a headless relative clause kan teá mi @hasa <u>that which Hans read</u>, so that napsi <u>book</u> may be focused as a predicate. "Hans" is loaned as has.

(3.8)   "My younger siblings are a cow."   (5MOYD #1281)
nákka nos kʉttí
⟨ꠥꠤ꠨ꠥꪴꠥꠞꠥꠥꠥꠥ·⟩

nák	-ka	nos	kʉtí	-⟨ː⟩
pig	-PER.PRF	ABS.1	younger sibling	-AUG

<u>my younger siblings are a pig</u>

The context given is that of a school play, in which the speaker's younger siblings are collectively playing the part of a cow (i.e., in a cow costume). '<u>Cow</u>' is substituted with '<u>pig</u>' for cultural reasons. This sentence is not particularly interesting, in contrast to the source material.

(3.9)   "Julianne knew when he was born that her child would become chief."   (5MOYD #1282)
hʉ @sunin nínak tas inmèpihi kam se kmèsanho hos ipen
⟨ꪴ꠨°꠵ꪴꠞꠥꠤ:ꠥꠥꠞꠥꠥꠥꠞꠥꠥꠥꠥꠤ·ꠥꠥꠥꠥꠥꠥꠥꠥꠞꠥꠞꠥꠥ·⟩

hʉ	@suni	ní	-na	-k	tas	in-	mèpi	-hi	kam	se
DIR.FEM.PRX	*name*	know	-DIR.MIN	-PER.PRF	ABS.MAS.DST	CIR-	be born	-PER.INS	SBJ	PRE

kmèsa	-n	-ho	hos	ipe	-n
be a leader	-DIR.MIN	-HON.INS	DIR.MAS.DST	child	-DIR.MIN

<u>Svri knew when he was born, (her) child would become a leader</u>

The determiner hos refers back to tas; the determiner huɯ might be expected for possession reasons ('her child'), but it is implied and does not need to be stated overtly. The root kmèsa is used with its more metaphorical meaning 'leader', and is put in the direct state to indicate a transition into being a leader (a change of state). It might be more natural to place ipe child after tas, but cataphoric usage of determiners is not uncommon, so it is preserved from the source sentence. The name "Julianne" is loaned as suni, sune; the final /-n/ is again reänalyzed as the direct suffix |-n|.

(3.10) "Pauline will say that she is tired."   (5MOYD #1283)
se ssínati hɯ ponin kam takhosahi
⟨ƧƧในSɔⲴꞐƲႭႭⲬⲘ:Ⴑ·ƷⲴⲢⲬⲬƦꞞƷꞐ·⟩
se   ssí -na   -ti   hɯ   @poni -n   kam ta- khosa -hi
PRE say -DIR.MIN -PER.IMP DIR.FEM.PRX *name* -DIR.MIN SBJ REL- be tired -PER.INS
<u>Bori will say she is tired</u>

This sentence uses the predictive modal and the imperfective aspect to designate a future event, with the instantive aspect in the attitude complement to designate a present-in-the-future (i.e., subordinate aspect is designated relative to the matrix aspect). The name "Pauline" is loaned similarly to "Güzäl", in that the final /-n/ is reänalyzed as the direct suffix |-n|; thus the name would take the two stems poni, pone.

(3.11) "He had my child close the door for me."   (5MOYD #1284)

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(3.12) "Ali bought a cake for his wife (but he gave it to his mother.)"   (5MOYD #1285)

⟨⟩

(3.13) "Where is the place Panay gave birth to a baby?"   (5MOYD #1286)

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