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jilaj aa ggilzagzi.<sup>1</sup>

bauhwai yau id naggyai ajma alaudd, idau imwai aa miz hadu, aa hadu raz:

hayi zun bi ggaun alahu aiggazi.<sup>2</sup> auv zaggu jaihyaij agad vai ddal ziludd  
bayihau vil zaunan daruna ggilzagzi, auwinai nizan aa aub madzi il ggi id li  
miyaun. baun undanayi nizan aa davaggan aumva zagira, ayai java a iraij  
aa auwina aub il ggin madzi.

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<sup>1</sup> proper masculine name. [ki:}zagzi]

<sup>2</sup> proper place name. [ai:kəzi]

# The Wistanian Dictionary

*Paul A. Daly • 26 September 2020*

This document is a grammatical sketch and 560-entry dictionary of **Wistanian**, a constructed language (a.k.a. *conlang*). This conlang is a naturalistic *a priori* artistic language created for a series of work-in-progress novels which feature major characters that are monolingual in Wistanian. The first surviving documentation of this language was typed in my Notes app on August 10, 2016.

This dictionary begins with a brief ten-page sketch of the language's grammatical basics, which will help you get the gist of how the language works, as well as help you read and understand the dictionary. A full description of the Wistanian grammar and language (~200 pages long) is in the works and almost finished.

A guide to the Wistanian alphabet is featured at the end.

## Background

Wistanian, natively known as **aningali**, is spoken by around fifty million people on the island of Wistania. It arose as a creole between the Taliv and Nati peoples as they fought together in a war against the Bwolotil. That war concluded with a peace treaty that included the Bwolotil, Taliv, Nati, and Katapu peoples. Later, a final people group were included in the Treaty, the Uzin.

For several years after the Treaty, the linguistic landscape of the island remained mostly the same. In the beginning, the creole was used only in government and trade, then it expanded into education and religion, and finally to entertainment. After only four or five generations, almost all Wistanians speak Wistanian as either their only language or a second language. The Taliv and Nati languages have for the most part fallen into archaism, while the Katapu and Uzin languages are rarely used. There are still many monolingual Bwolotil speakers, but most of the younger generations are growing up immersed in Wistanian.

## Phonology

Wistanian has sixteen consonant phonemes and six vowel phonemes. They are:

		Labial	Lamino-Alveolar	Palatal	Velar	Glottal
Plosive	Nasal	m	n			
	<i>fortis</i>	p	t		k	
	<i>lenis</i>	b	d		g	
Fricative		v	z	ʒ		ɦ
Liquid		w	r	j		
Lateral			l			

	Front	Central	Back
High	i		u
Mid	e		
Low		a	ɑ

Diphthong:  $\widehat{ai}$

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For the most part, many of these sounds are familiar to English speakers. For those who are not familiar with the International Phonetic Alphabet:

IPA	Wistanian Letter	(American) English Equivalency
/m/	<b>m</b>	‘m’ in <i>man</i>
/n/	<b>n</b>	‘n’ in <i>name</i> , laminalized
/p/	<b>bb</b>	unaspirated ‘p’ in <i>spot</i>
/t/	<b>dd</b>	unaspirated ‘t’ in <i>stop</i>
/k/	<b>gg</b>	unaspirated ‘k’ in <i>skid</i>
/b/	<b>b</b>	‘b’ in <i>bad</i>
/d/	<b>d</b>	‘d’ in <i>door</i> , laminalized
/g/	<b>g</b>	‘g’ in <i>good</i>
/v/	<b>v</b>	‘v’ in <i>vest</i>
/z/	<b>z</b>	‘z’ in <i>zoo</i> , laminalized
/ʒ/	<b>j</b>	‘s’ in <i>vision</i>
/h/	<b>h</b>	‘h’ in <i>house</i> , but breathier
/w/	<b>w</b>	‘w’ in <i>water</i>
/r/	<b>r</b>	trilled or rolled ‘r’ as in Spanish <i>perro</i>
/j/	<b>y</b>	‘y’ in <i>yes</i>
/l/	<b>l</b>	‘l’ in <i>lamp</i> , laminalized
/a/	<b>a</b>	like ‘a’ in <i>father</i>
/i/	<b>i</b>	the vowel in <i>meet</i> and <i>seat</i>
/ʊ/	<b>u</b>	like ‘oo’ in <i>moo</i> , but with unrounded lips
/e/	<b>aa</b>	like ‘ay’ in <i>play</i>
/ɑ/	<b>au</b>	‘au’ in <i>haul</i>
/aɪ/	<b>ai</b>	‘ai’ in <i>chai</i>

Laminalized consonants are those that are articulated with the blade of the tongue rather than the tip of the tongue. In this dictionary, they are noted in the IPA with a box underneath the letter (e.g., [ḁ ṇ ṛ ʒ ḽ]). Unaspirated consonants are those that are *not* followed by a small puff of air.

Some phonemes change in relation to other phonemes nearby. This is called *allophony*. Although many different varieties and accents of Wistanian have their own allophony, the most common forms of allophony are:

- Word-initial lenis plosives /b d g/ are prenasalized to [ᵐb, ᵑd, ᵑg] if the first syllable is stressed.
- /n/ and /m/ shift to velar [ŋ] before other velar phones.
- /v z ʒ/ shift to [f s ʃ] immediately before fortis plosives.
- /fi/ shifts to [ɣ] word-initially and in the beginning of a stressed syllable.
- /w/ is often in free variation between [w] and [βʷ].
- Word-medial /r/ is often in free variation between [r̥] and [r̝].
- /u a/ round to [u ɒ] after /w/.
- Vowels become breathy after /fi/.

Wistanian has three layers of vocalic stress:

- primary stress, in which the vowel is tense and held longer
- secondary stress, in which the vowel is tense but not held as long
- tertiary stress, only applied to /i a u/, in which the vowel is short and lax to [ɪ ə ʊ].

Stress placement in a word is somewhat predictable as it lands on the first tense vowel of a word. However, /i/ and /a/ can be either tense or lax in a somewhat unpredictable manner. For example, **viman**. When stress is on the /i/ as in [vi:mən], the word means “sugar”, but when stress is on the /a/ as in [vima:n], the word means “sky.” The vowel /u/ is more predictable as it is (almost) always and only lax word-initially in a polysyllabic word.

Syllables are structured as ({C<sub>1</sub>,FA})V(C<sub>2</sub>). This means that every syllable has a nucleus at its center, which must be a vowel phoneme or diphthong (notated as <V>). The onset, which comes before the nucleus, is optional and can be any consonant phoneme (notated as <C<sub>1</sub>>) or fricative-approximant cluster (notated as <FA>). The coda, which comes after the nucleus, is also optional and can be any consonant phoneme except for /j/, /w/, and /fi/ (notated as <C<sub>2</sub>>).

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Most Wistanians speak softly and clearly, usually speeding up or slowing down depending on how excited they are. It is mostly inappropriate to shout in Wistanian culture.

### Lexical Categories

Wistanian has six lexical categories - or ‘parts of speech.’ They are verbs (*v.*), nominals (*n.*), particles (*part.*), honorifics (*hon.*), coordinators (*coord.*), and interjections (*interj.*).

**Verbs** are almost always featured first in a simple sentence and describe the action or state of the subject nominal.

- (1) **viga dari.**  
 viga-a dari  
 eat-IPV boy  
 “The boy is eating.”

Verbs conjugate for three aspects:

- *perfective* (PV) denotes that an action is completed in the topic time
  - e.g., **hadu** → **hadwai** = “learned”
- *imperfective* (IPV) denotes that an action is not completed in the topic time
  - e.g., **hadu** → **hadwa** = “(is) learning”
- *stative* (STA) denotes a state as result of the action.
  - e.g., **hadu** → **hadiyu** = “knows”

The dictionary form of verbs are their *deverbalized* form in which they do not receive any marking. They refer to the action as a whole and are syntactically and morphologically nominals. e.g. **hadu** = “the act of learning.”

Statives have two lexical forms: the active stative (*sta. act.*) and the passive stative (*sta. pass.*). Actives refer to the result of having done the action, while passives refer to the result of having the action done to it. For example:

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(2) **vigiya alin.**

vig(iy)a alin

eat&lt;STA&gt; mouse

“The mouse is full (because it ate something).”

(3) **vigiya aa alin.**

vig(iy)a aa alin

eat&lt;STA&gt; ACC mouse

“The mouse is eaten (because something ate it).”

Verbs have three stems: **-a**, **-i**, and **-u**. Their conjugation patterns are as follows:

	<i>-a</i>	<i>-i</i>	<i>-u</i>
<i>:DVN</i>	<b>viga</b>	<b>zwili</b>	<b>hadu</b>
<i>-IPV</i>	<b>viga</b>	<b>zwilya</b>	<b>hadwa</b>
<i>-PV</i>	<b>vigai</b>	<b>zwilyai</b>	<b>hadwai</b>
<i>&lt;STA&gt;</i>	<b>vigiya</b>	<b>zwilayi</b>	<b>hadiyu</b>

Sometimes, an epenthetic <a> or <h> will be inserted between the verb root and the -IPV/-PV suffix to comply to Wistanian’s syllable structure.

Verbs can take on two prefixes: the negative **bau(n)-** (noting that the action does not happen) and completive **u(l)-** (noting that the action happens completely).

All verbs also have irrealis conjugations which are used for events that have not happened. These include actions/states in the future as well as conditionals, potentials, hypotheticals, and polite requests.

	<i>-a</i>	<i>-i</i>	<i>-u</i>
<i>:DVN</i>	<b>viga</b>	<b>zwili</b>	<b>hadu</b>
<i>-IPV.IRR</i>	<b>vigaj</b>	<b>zwilyaj</b>	<b>hadwaj</b>
<i>-PV.IRR</i>	<b>vigaij</b>	<b>zwilyaij</b>	<b>hadwaij</b>
<i>&lt;STA.IRR&gt;</i>	<b>vigija</b>	<b>zwilaji</b>	<b>hadiju</b>

**Nominals**, also known as nouns, are the agents and patients of the actions or states represented by the verb. These are usually people, places, things, and ideas.

When two nominals are beside each other, the second is an attributive nominal (*attr.*) and modifies the first nominal rather than acting as an argument to the verb. Some examples:

<b>lari maud</b> brush + hair “hairbrush”	<b>guhi gai</b> joint + forearm “elbow”	<b>hani aram</b> place + bowl “cupboard”
<b>man lim</b> hand + NAME “Lim’s hand”	<b>liya bi</b> fly:DVN + good.thing “good flying”	<b>jauni jan</b> flower + green “green flower.”

A single head nominal can also have multiple attributives:

**auvi garauni iraa din**  
bird + large + red + three  
“Three large red birds.”

Nominals can also be split into *count nominals* and *mass nominals*. Count nominals are those things that are countable in the Wistanian language, therefore being able to be modified by a number and take on the “plural” affix **-(a)n**, which denotes five or more objects. Mass nominals cannot be counted nor take on the plural affix.

For most nominals that end with a vowel, the plural affix is just **<-n>** (e.g., **alvi** → **alvin**). Some nominals, called *h-nominals*, also end with a vowel, but an /f/ is inserted between the root and the plural affix (e.g., **ilau** → **ilauhan**). H-nominals are denoted on the headwords in this dictionary by adding an **<(h)>** word-finally.

**Particles** are grammatical words that modify verbs and nominals for their role in the sentence. The most important particles are the nominal particles (*n. part.*) that



mark oblique nominals (i.e., any nominal that is not the subject of the verb.) Those particles are expressed before the nominal they modify.

<i>name</i>	<i>marker</i>	<i>description</i>
accusative (ACC)	<b>aa</b>	marks patients of transitive verbs, the destination of transitive motion verbs, and the recipient of giving verbs
instrumental (INS)	<b>il</b>	marks instruments, modes of transportation, the manner by which sth is done, theme of giving and cognitive verbs, and other things...
benefactive (BEN)	<b>ggaun</b>	marks the reason for a volitional verb (i.e., why something is done on purpose)
causative (CAU)	<b>diri</b>	marks the cause of a non-volitional verb (i.e., what causes something to come about)
locative (LOC)	<b>ddal</b>	marks the location of a verb (i.e., where the action takes place)

Verbal particles (*v. part.*) indicate various other moods and aspects to the verb.

<i>name</i>	<i>marker</i>	<i>description</i>
typical (TYP)	<b>gaun</b>	marks general truths, episodic tendencies, and habits.
potential (POT)	<b>zaggu</b> / <b>yaj</b>	marks ability, likelihood, willingness, and permission. <b>zaggu</b> is considered “stronger” than <b>yaj</b> .
obligative (OBG)	<b>daaya</b>	marks obligation, tradition, ideas, and reasonable certainty.

conditional (COND)	<b>a</b>	marks possibility
affirmative (AFF)	<b>ha</b>	marks emphasis, admission, positive answers to polar questions, and insistence.
planative (PLA)	<b>in</b>	marks a lack of purpose or goal, randomness, and atelicity.
delimitative (DEL)	<b>maiya</b>	marks an activity being done over a longer period of time than normal.
frustrative (FRUST)	<b>wai</b>	marks unsuccessful or unintentional actions.
repetitive (again)	<b>ig</b>	marks actions that have already been done before or is done multiple times.

**Honorifics** are polite pronouns and titles that are applied to people depending on their social status relative to the speaker's (kind of like English's "Mister" and "Miss"). Wistanian has honorifics for superiors and inferiors, adults and children, and there are even some family-specific honorifics. They can also vary among different people and almost act as a nickname in some cases.

	<i>Inferior</i>	<i>Peer</i>	<i>Superior</i>
<i>Adult</i>	<b>iz</b>	(variable)	<b>baada</b>
<i>Child</i>	<b>bin</b>	<b>bin</b>	<b>nizin</b>

**Coordinators** are words that connect two nominals, verbs, or phrases. Nominals are typically connected by **ya** (and), **vil** (with, alongside) or **i** (or), and oblique nominals often remove coordinators and repeat the nominal particle instead. Verbal and phrasal coordinators are more complex, accounting for chronology and sensitive to switch-reference.

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	<i>same subject</i>	<i>different subject</i>
<i>simultaneous</i>	<b>ya</b>	<b>yi</b>
<i>chronological</i>	<b>ayai</b>	<b>ayi</b>
<i>adversative</i>	<b>bbal</b>	<b>bbali</b>
<i>causative</i>	<b>jala</b>	<b>diri</b>
<i>resultative</i>	<b>java</b>	<b>javi</b>

**Interjections** are words that can stand alone and usually express an exclamation or phatic expression (e.g., ‘hello’, ‘thank you’, etc.). These also include ideophones that represent sounds and some ideas.

### Sentence Structure

The typical Wistanian sentence is verb-initial, followed by the (unmarked) nominative agent or experiencer, and then the (marked) oblique nominals. Any particles will come immediately in front of their head. For example:

(4) **auwinai yau aa did garauni ggaun aumi.**

[auwina-ai]<sup>VERB</sup> [yau]<sup>NOM</sup> [aa did + garauni]<sup>ACC</sup> [ggaun aumi]<sup>BEN</sup>  
 buy-PV 1SG.NOM ACC lettuce + large BEN grandmother  
 “I bought a large head of lettuce for (my) grandmother.”

Although the word order is usually rigid, it sometimes moves around, bringing more important nominals forward. Omitting the subject is normal under two conditions: the subject is already well-established, or the verb is passive (i.e., the topical nominal is the patient of the verb rather than the agent).

Nominal phrases and quotations are typically marked with a demonstrative.

(5) **jaha yau aa id, dazjyaij waz aa da il zanju.**

ja-a yau aa id dazji-aij waz aa da il zanju  
 want-IPV 1SG.NOM ACC PRX give-PV.IRR 2SG.NOM ACC 1SG.OBL INS shoes  
 “I want you to give me the shoes.”  
 (lit.) “I want this: you give me the shoes.”

Commands are also verb-initial, but the accusative nominal is typically fronted ahead of the nominal. The verb is usually irrealis, especially when the command is polite.

(6) **zigwaij aa bba luhi, bin.**

zigu-aij        aa        bba + luhi        bin  
 pick.up-PV.IRR ACC    trash + 2SG.POSS    HON  
 “Pick up your trash, child.”

Content questions are *wh- in situ*; that is, the sentence is structured as normal, except that the missing information is replaced with the question pronoun. The question pronoun **a** takes primary stress, surfacing as [a:].

(7) **yigai auzi il a.**

yiga-ai        auzi        il        a  
 speak-PV    3SGa.NOM    INS    Q  
 “What did he say?”  
 (lit.) “He said what?”

Yes/No (polar) questions do not use the question pronoun **a**, but rather employ a combination of three elements: 1) both the affirmative and negative forms of a verb, 2) the irrealis applied to both verbs, and 3) the disjunction **i**.

(8) **i vigaij i bauvigaij lu.**

i    viga-aij        i    bau-viga-aij        lu  
 or eat-PV.IRR or NEG-eat-PV.IRR 2SG.NOM  
 “Did you eat?”  
 (lit.) “Did you eat, or did you not eat?”  
 (or) “You either ate or did not eat (which one?).”



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# A Ə

**a** [a] *attr. part.* // conditional attributive particle; if, as long as, assuming that.  
Glossed as COND.

**a** [a] *v. part.* // marks the verb for conditional modality, denotes possibility; may, maybe, might, it is possible that. Glossed as COND.

**a** [a:] *pron.* // question particle; who, what, when, where, or why. Glossed as Q.

**a** [a:] *count n.* // the Wistanian letter <ᲁ> which represents the [a] or [ə] sound.

**aa** [e] *n. part.* // the accusative particle featured at the beginning of a nominal phrase to mark the patient, recipient, or destination of the verb. Glossed as ACC. Written as <Თ>.

**aa** [e:] *count n.* // the Wistanian letter <Თ> which represents the [e] sound.

**aadil** [e:ḏil] *count n.* // skirt; (*attr.*) of or pertaining to a skirt. These are worn by both men and women, starting at either the abdomen or hip and descending to the knees. Some varieties are pleated and/or asymmetrical.

**aaju** [e:ʒu] *v.* // to attempt to do sth, to try out; (*sta. act.*) to be a learner; to be one on the path to success with sth; (*sta. pass.*) to be tried, attempted.

**aazi** [e:zi] *count n.* // (*Bwolotil*) daughter; (*attr.*) of or pertaining to a daughter.

**aazu** [e:zu] *count n.* // (*Bwolotil*) son; (*attr.*) of or pertaining to a son.

**abba** [a:pə] *count n.* // the Wistanian letter <Თ> which represents the [p] sound.

**abu** [a:bu] *v.* // to go around, encircle, surround; to fit into; (*sta. act.*) to be around, wrapped around; (*sta. pass.*) to be surrounded, wrapped.

**ada** [a:ḏə] *v.* // to match; to imitate, mimic, copy, act like; (*sta. act.*) to seem, be like, be similar to; (*sta. pass.*) to be copied, mimicked, or imitated.

**adav** [a:ḏəv] *count n.* // door, gate, flap; (*attr.*) of or pertaining to a door.

**adda** [a:tə] *count n.* // the Wistanian letter <Თ> which represents the [t] sound.

**adji** [a:ḏzi] *v.* // to heat up, to warm up; to cook over a fire; to make oneself warm (e.g. with a blanket or rubbing hands together) (*sta. act.*) to be hot, i.e. emitting heat; (*sta. pass.*) to be warm; to be cooked.

**agad** [əga:ḏ] *count n.* // sports team; army; (*attr.*) of or pertaining to a team or army.

**agga** [a:kə] *count n.* // the Wistanian letter <Თ> which represents the [k] sound.

**aggil** [əki:] *mass n.* // unpleasant pain (esp. physical); (*attr.*) of or pertaining to pain.

**agu** [a:gu] *mass n.* // paint, made from oils and dyes; (*attr.*) of or pertaining to paint.

**ahi** [a:hi] *v.* // to look up (at something); to watch the skies; (*sta. act.*) to be looking up; (*sta. pass.*) to be watched from below.

**ai** [ai:] *interj.* // an interjection to indicate the speaker feels strongly about what they are saying.

**ail** [ai:] *pron.* // (Western and Standard dialects) second person consultative plural nominative pronoun, refers to the listener and one or more others if they are a stranger, employee or employer, or a student or non-kin child. Glossed as 2PL.NOM.

**aili** [ai:li] *pron.* // (Western and Standard dialects) second person consultative plural oblique and possessive pronoun, refers to the listener and one or more others if they are a stranger, employee or employer, or a student or non-kin child. Glossed as 2PL.OBL and 2PL.POSS.

**ainau** [ai:na] *mass n.* // the color light blue; a light blue object; (*attr.*) light blue; gentle, clean.

**aiyila** [aiji:lə] *count n.* // a dead soul, ghost, spirit of the deceased; (*plural*) the planetary ring that surrounds Vaal; (*attr.*) of or pertaining to the dead soul or the planetary rings.

**ajdda** [a:tə] *count n.* // any small arthropod animal including insects, bugs, spiders, and crabs; (*attr.*) of or pertaining to an arthropod.

**ajma** [a:zmə] *count n.* // a creator spirit pertaining to some emotion, idea, or experience; (*attr.*) of or pertaining to an ajma.

**ajunda** [əʒu:ndə] *v.* // to touch; to tap or pat with one's hands; to pet; to dance the ajunda dance; (*sta. act.*) to be an ajunda dancer; (*sta. pass.*) to be touched.

**ajunda** [əʒu:ndə] *mass n.* // an energetic and playful group dance performed with two partners who do a series of stomps and touches in perfect symmetry together.

**al** [a:] *mass n.* // confidence in oneself, the feeling of strength, power, and competence; (*attr.*) confident.

**alahu** [a:ləhu] *v.* // to punish someone for a crime or bad deed; (*sta. act.*) to be a punisher; to be judging; (*sta. pass.*) to be punished.

- alaija** [əˈlɑiːʒə] *count n.* // proper masculine name; (*attr.*) of, pertaining, or belonging to someone named Alaija.
- alaman** [aːləməŋ] *mass n.* // ocean; any large body of water without Wistanian land on the other side; (*attr.*) of or pertaining to the ocean.
- alaudd** [əˈlɑːt̪] *count n.* // a tall thing or person; a person with authority; a member of the Wistanian parliament; (*attr.*) tall; long; of or pertaining to a member of the Wistanian parliament.
- alauma** [əˈlɑːmə] *v.* // to lead, go in front; to win a race; (*sta. act.*) to be first; (*sta. pass.*) to be put in first.
- alin** [aːlɪŋ] *count n.* // a small, adorable rodent, similar to a mouse that has large ears, feeds on grains, and is prime prey for many birds and medium-sized mammals; (*attr.*) small, usually applied to noises, ideas or plans, and off-topic conversations; easy to catch.
- alvi** [aːlvi] *count n.* // shawl; (*attr.*) of or pertaining to a shawl. These are for outdoor casual wear, especially when the sun is particularly bright. Out of all of the shirts, this is most likely to include a pattern or print.
- amaa** [aːme] *count n.* // the number thirty; a group of thirty; (*attr.*) thirty; of or pertaining to a group of thirty.
- ambuni** [əmbuːni] *v.* // to refuse to do something; to object, protest; to deliberately disobey a command; (*sta. act.*) to be stingy, stubborn, or anti-social; to be disgusted by something (*sta. pass.*) to be refused, neglected (of a task).
- amuj** [aːmuːʒ] *count n.* // the number three hundred; a group of three hundred; (*attr.*) three hundred; of or pertaining to a group of three hundred.
- ana** [aːnə] *v.* // to become better, to exceed, to grow in quality. (*sta. act.*) to be better than something; (*sta. pass.*) to be worse or less than something; (*dvñ*) a great or exceeding thing.
- anadda** [əˈnɑːt̪ə] *v.* // inhale, breathe in; inspire; to fill oneself up e.g., drink or advice; (*sta. act.*) to be alive, to be inspirational; (*sta. pass.*) to be inspired, filled up.
- angi** [aːŋgi] *count n.* // a set of eyes; (*attr.*) of or pertaining to a set of eyes.
- ani** [əˈniː] *count n.* // word, spoken or written; (plural) language, dialect; message, quote; (*attr.*) of or pertaining to a word or language.
- aningali** [əˈniːŋgəli] *mass n.* // (from **anin** + **gali** “words of peace”) the Wistanian language; (*attr.*) of or pertaining to the Wistanian language.



- ara** [a:ɾə] *count n.* // the Wistanian letter <ᳵ> which represents the [ɾ] sound.
- arag** [a:ɾəg] *count n.* // face of a human or animal; (*attr.*) of or pertaining to a face.
- aram** [a:ɾəm] *count n.* // dish; bowl; (*attr.*) of or pertaining to a dish or bowl. A majority of Wistanian dishes are in the shape of a bowl, often with steep sides and a flat bottom. Since a lot of their diet is in the form of salads and soups, it is very odd to use a plate-like dish to serve food in. Even meats and cakes are served in bowls.
- aranu** [əɾa:ɳu] *v.* // to take off; to send out; to disqualify (in a game); to pick (e.g., fruit); (*sta. act.*) to be a sender, referee, official; (*sta. pass.*) to be taken off; to be sent out; to be disqualified.
- ariz** [əɾi:z] *count n.* // paintbrush made with garamaug hair on the end of a wooden handle; (*attr.*) of or related to a paintbrush.
- au** [a:] *mass n.* // distant past, a long time ago; an old or ancient thing; light gray; (*attr.*) old, ancient.
- au** [a:] *count n.* // the Wistanian letter <ᳶ> which represents the [a] sound.
- aub** [a:b] *mass n.* // a type of recreational alcoholic beverage made from the aub leaf; (*attr.*) of or pertaining to aub; alcoholic.
- aubra** [a:bɾə] *mass n.* // the color yellow; a yellow object; (*attr.*) yellow; hot.
- audu** [a:ɖu] *v.* // to go up, to climb up, to walk up; (of the sun) to rise; to get into a boat or wagon; to mount an animal; (figurative) to pray; (in Nati dialects) to take a long journey; (+ **jwi**) 'way of rising,' east, eastward; (*sta. act.*) to be high, to be above sth; to be up something (e.g., "up the stairs"); to be on top of; (*sta. pass.*) to be gone up, have something on top.
- aug** [a:g] *count n.* // a large Bwolotil capital city located around a delta on the southwest coast of the main island; (*attr.*) of or pertaining to the city of Aug.
- augbul** [a:gbu] *count n.* // bridge, causeway; isthmus. Most smaller bridges in Wistania are made of branches and stone. There are a fewer number of larger bridges, simply because the engineering is so advanced that their construction is very slow. In most cases, travelers will travel across wide rivers by boat, which is not a small part of the nation's economy. Because of this, there are several people who oppose the construction of large bridges in fear that it will take people out of work.

- augu** [ɑ:ɡu] *count n.* // bad thing; badness; (*attr.*) bad, of low quality; not as intended or expected.
- aujadi** [ɑ:ʒəɖi] *v.* // to catch; to take or grab a moving item (e.g., a rolling ball, a running child); to understand something that is being said to you; (with *INS* + eye/ear) to see or hear; to sense; (*sta. act.*) to be a catcher; to be one who understands or notices; (*sta. pass.*) to be caught; to be understood or noticed.
- aujuj** [ɑ:ʒuʒ] *mass n.* // the color orange; an orange object; (*attr.*) orange; disgusting, disturbing.
- aulivu** [ɑ:ɭivɯ] *v.* // to wave or shake (e.g., a blanket); to wiggle; (*sta. act.*) to be a shaker or wiggler; (*sta. pass.*) to be shaken or waved.
- aulwin** [ɑ:ɭwɪŋ] *count n.* // an island of the northeast coast of the main Wistanian island; the people who live in Aulwin; the dialect of Wistanian spoken on Aulwin; (*attr.*) of or pertaining to Aulwin.
- aumi** [ɑ:mi] *count n.* // grandmother on either the paternal or maternal side; (*attr.*) of or pertaining to a grandmother.
- aumul** [ɑ:mɯɭ] *n.* // lantern, a portable light source often set at home porches or as lights for traveling at night, typically made of metal with a bowl in the center for kindling; (*attr.*) of or pertaining to a lantern.
- aumva** [ɑ:mvə] *v.* // to steal or rob, take without permission; (*sta. act.*) to be a thief; (*sta. pass.*) to be stolen from, a victim of robbery.
- aunaz** [ɑ:ŋəʒ] *count n.* // ear; the things someone hears; (*attr.*) of or pertaining to an ear.
- aunya** [ɑ:ŋjə] *mass n.* // the color dark green; a dark green object; the deep jungle (*attr.*) dark green; deep and mysterious, suspicious; of or pertaining to the deep jungle.
- aura** [ɑ:ɾə] *count n.* // a Katapu capital city on the northern coast of the main island; (*attr.*) of or pertaining to the city of Aura.
- auv** [ɑ:v] *attr. part.* // temporal phrase marker; when, as, while, during; (with potential verb part.) before; glossed as *TEMP*.
- auvi** [ɑ:vi] *count n.* // bird, flying animal (incl. bats); an idea or pursuit; a tossing ball in some Wistanian sports; (*attr.*) of or pertaining to birds; bird-like.
- auvilu** [ɑ:viɭu] *count n.* // the largest and closest of the two moons taking approximately 36 days to make a full revolution around the planet; (*attr.*) of

or pertaining to *auvilu*. The Wistanian calendar is split into different months depending on the phase of this moon.

**auwina** [ɑ:wɪŋə] *v.* // to buy, purchase; to acquire something through trade; (*sta. act.*) to own, possess, have alienably; (*sta. pass.*) to be owned or possessed.

**auyi** [ɑ:ji], [ɑ:ji:] *interj.* // hello, hi, hey, greetings. This word is said with primary stress on [ɑ] when spoken to a superior, but with primary stress on [i] when spoken to a peer or inferior.

**auzi** [ɑ:zi] *pron.* // third person singular animate nominative or oblique pronoun, refers to people and non-wild animals; he, she, him, her. Glossed as 3SGa.NOM or 3SGa.OBL.

**auzna** [ɑ:zŋə] *mass n.* // the color black; a black object; darkness (*attr.*) black, dark, difficult to find.

**ayai** [əjɑi] *coord.* // and then, after that, next; coordinator for chronological events or states with the same subject.

**ayai java** [əjɑi ʒavə] *coord.* // therefore (lit. and then so that) with same subject.

**ayi** [əji] *coord.* // and then, after that, next; coordinator for chronological events or states with different subjects.

**ayi javi** [əji ʒavi] *coord.* // therefore (lit. and then so that) with different subjects.

**ayud** [əju:ɖ] *mass n.* // the color dark blue; a dark blue object; the deep ocean; (*attr.*) dark blue; extremely deep; of or pertaining to the deep ocean.

**azavi** [əʒa:vi] *v.* // to carry somewhere (thing being carried is instrumental, destination is accusative); to hit, or cause pain (when instrumental is body part; e.g., “to carry with teeth” means “to bite,” while “to carry with hand” means “to slap.”); (*sta. act.*) to be weighted down, to have one’s hands full; (*sta. pass.*) to be carried.

**azmi** [ɑ:zmi] *v.* // to apply make-up, body paint; (*sta. act.*) [x] (*sta. pass.*) to be painted; to wear make-up or body paint.

## B ɡ

**ba** [ᵐba] *pron.* // first person paucal nominative pronoun, refers to the speaker and one to four others; we. Glossed as 1PA.NOM.

- ba** [ˠba:] *v.* // to go far (to), travel forward, embark on; to continue on; to approach sth; (*sta. act.*) to be a traveler; to be travelling; to be far away (from); (*sta. pass.*) to be a destination, to be pursued.
- baada** [ˠbe:ɖə] *hon.* // third person honorific for adult superiors.
- baadi** [ˠbe:ɖi] *hon.* // third person possessive honorific for adult superiors.
- baara** [ˠbe:ɾə] *count n.* // the Wistanian letter <ᑭ> which represents the [b] sound.
- baari** [ˠbe:ɾi] *count n.* // wall, a vertical structure that makes up the sides of a room or building or divides spaces; (*attr.*) of or pertaining to a wall; wall-like.
- baari** [ˠbe:ɾi] *v.* // to put sth on a wall (e.g., paint, decor); to hang something on a wall; (with instrumental + personal pronoun) to run into a wall or throw someone against a wall; (*sta. act.*) to be one who puts things on a wall (e.g., decorator, painter); (*sta. pass.*) to be hung or put on a wall.
- badila** [bəɖi:ɭə] *v.* // to respond, reply, answer; to react; (*sta. act.*) to be justified; (*sta. pass.*) to be answered, understood.
- bai** [baɪ] *pron.* // first person paucal oblique pronoun, refers to the speaker and one to four others; us. Glossed as 1PA.OBL.
- bain** [baɪ̃] *pron.* // first person plural oblique pronoun, refers to the speaker and more than four others; us. Glossed as 1PL.OBL.
- ban** [baɪ̃] *pron.* // first person plural nominative pronoun, refers to the speaker and more than four others; we. Glossed as 1PL.NOM.
- bani** [ˠba:ɳi] *v.* // to make, esp. out of existing materials; to put parts together into a functioning item; to build, construct. This applies to most building projects, foods (with multiple ingredients), and clothes. This does not involve making something from nothing. (*sta. act.*) to be a maker; to be crafty; to be a builder; (*sta. pass.*) to be made, constructed.
- bagga** [ˠba:kə] *v.* // to vomit, throw up; to reveal a dark secret; to make a mess; (*sta. act.*) to be very sick, esp. with a stomach illness; (*sta. pass.*) to be thrown up; to be exposed; to be messy.
- bagi** [ˠba:gi] *v.* // to pull back, pull away, move out of the way; to rescue or save from danger; to clear away; (*sta. act.*) to be protective, sheltering; to be a hero, rescuer; (*sta. pass.*) to be pulled away; to be sheltered.
- bauhiz** [ˠba:ɦɪz] *count n.* // (portmanteau of **bauni izari**, or “heart game”) A two-team sport played on a long rectangular field with the objective of being

the first team to knock down five posts on the opponent's side of the field;  
(*plural*) bauhiz games; (*attr.*) of or pertaining to the bauhiz game.

**bauhu** [ˈbaːɦu] *v.* // to hear that, to understand through hearsay; to figure based on what others have said; (*sta. act.*) to be perceptive, to be aware of gossip or rumors; (*sta. pass.*) to be understood; to be gossiped or rumored about.

**baulatil** [ˈbaːl̥əti] *mass n.* // the Bwolotil people group based in the southwestern plains known for their high expectations, privacy, vast farms, guard corp, and divergent dialect; (*attr.*) of or pertaining to the Bwolotil.

**baulavin** [ˈbaːləvi] *count n.* // a large Uzin capital city located on the northwestern tip of the Western peninsula; (*attr.*) of or pertaining to the city of Baulavin.

**baun** [ˈbaːn̥] *mass n.* // none, nothing, no one, nowhere; silence, absence; (*attr.*) no; absent, silent, not present. This nominal can be used alone to mean “no” as a prohibitive command or answer to a question.

**bauragi** [ˈbaːrəgi] *count n.* // a small cervid with reddish-brown fur, large ears, and tall antlers, usually found grazing in wide-open fields; (*attr.*) of or pertaining to a bauragi.

**bayihau** [ˈbaːjiɦa] *count n.* // battle; (*pl.*) war; (*attr.*) of or pertaining to a battle; full of conflict and/or dangerous encounters.

**bazu** [ˈbaːzu] *mass n.* // the color teal, cyan, blue-green; a teal object; (*attr.*) teal; relaxed, calm.

**bba** [paː] *v.* // to throw away, discard; to toss something carelessly (a ball, disc, etc.); to fling; (*sta. act.*) to be careless, to invest in useless things, to waste one's life; (*sta. pass.*) to be discarded, wasted, or thrown aside. This verb has a clear negative connotation.

**bba** [paː] *count n.* // trash, a piece of trash; something discarded or discardable; (*attr.*) discardable; worthless due to already being used.

**bbaggu** [pəkʷuː] *count n.* // feet, i.e. both feet of a human or all four paws of an animal; the legs of an insect; the bottom or foundation of a structure; the mist at the bottom of a waterfall; (*attr.*) of or pertaining to feet.

**bbal** [pa] *coord.* // but, however; coordinator for adversative events or states with the same subject.

**bbi** [pa] *coord.* // but, however; coordinator for adversative events or states with different subjects.

- bbaulu** [pa:ɭu] *v.* // to grow, make bigger, enlarge; to raise a child; (*pass.*) to grow, grow up; (*sta. act.*) to be a parent, guardian; (*sta. pass.*) to be grown, to be at full size; to be an adult;
- bbauz** [pa:z̥] *count n.* // the head of a human or animal; (*attr.*) of or pertaining to the head.
- bbazu** [pa:z̥u] *v.* // to lash out in anger (at); to act violently and angrily (against); (*sta. act.*) to be angry or frustrated; (*sta. pass.*) to be frustrating, annoying, or the object of someone's anger.
- bbiji** [pi:zi] *count n.* // ball for sport and play; (*attr.*) of or pertaining to a ball.
- bbin** [pi:n̥] *count n.* // a short thing (esp. person); (*attr.*) short. This word specifically references shortness of height and stature rather than of time or length.
- bbunaa** [pʉ:n̥e] *count n.* // the number forty; a group of forty; (*attr.*) forty; of or pertaining to a group of forty.
- bbunuj** [pʉ:n̥uɟ] *count n.* // the number four hundred; a group of four hundred; (*attr.*) four hundred; of or pertaining to a group of four hundred.
- bbuyaz** [pʉ:j̥əz̥] *count n.* // the first; (*attr.*) first.
- bi** [bi] *pron.* // first person paucal possessive pronoun, refers to the speaker and one to four others; our. Glossed as 1PA.POSS.
- bi** [ᵐbi:] *count n.* // a good thing, a thing that is of high quality or as it should be; (*attr.*) good, of high quality; successful; happy.
- bid** [ᵐbi:d̥] *v.* // to put sth to bed, make fall asleep; (*sta. act.*) to be [x]; (*sta. pass.*) to be asleep.
- bima** [ᵐbi:mə] *v.* // to fall down (on), to descend; to rain; (of the sun) to set; (+**jwi**) west, westward; (*sta. act.*) to be falling; (*sta. pass.*) to be fallen onto.
- bin** [ᵐbi:n̥] *pron.* // first person plural possessive pronoun, refers to the speaker and more than four others; our. Glossed as 1PL.POSS.
- bin** [ᵐbi:n̥] *hon.* // third person honorific for child inferiors or peers.
- bini** [ᵐbi:ni] *hon.* // third person possessive honorif for child inferiors or peers.
- birabira** [ᵐbi:ɾəbiɾə] *n.* // a red and brown tree bird that makes a “bira bira” sound.
- bud** [ᵐbu:d̥] *n.* // the lower leg, the part of the leg between the knee and ankle, shin; tibia; (*attr.*) of or pertaining to the lower leg.

**buda** [ˈbuːd̪ə] *v.* // to take a step (to), to go or travel by foot a short distance (to); (*sta. act.*) to be somewhere after having walked there; to be close by (from); (*sta. pass.*) to be walked to, or arrived at.

**bun** [ˈbuːn̪] *count n.* // drum; (*attr.*) of or pertaining to the drum. Drums are staple instruments in Wistanian music, which has heavy emphasis on rhythm. There are many kinds of drums.

## D o

**da** [d̪a] *pron.* // first person singular oblique pronoun, refers to the speaker; me. Glossed as 1SG.OBL.

**daada** [ˈd̪eːd̪ə] *v.* // to peel a fruit or vegetable; to skin an animal; to take off clothes; to remove a cloth from a surface (e.g., taking off a table cloth); to take off the cover of sth; to turn a page in a book; (figurative) to explain the core essentials of a topic; to reveal (*sta. act.*) to be meticulous; to be careful in what they do; (*sta. pass.*) to be peeled, skinned, or nude.

**daaj** [ˈd̪eːʒ] *count n.* // something that has been washed or cleaned, e.g., fresh clothes, a swept floor, or a clear table; (*attr.*) clean, washed.

**daam** [ˈd̪eːm] *mass n.* // year, a period of 324 days that begins and ends when the two Valan moons are full; a long period of time; era; (*attr.*) of or pertaining to a year or long period of time. This is a “soft term” that refers to any long period of time, specifically a year. A long period of time is relative: for example, five years is considered a *daam* if someone is searching for a kidnapping victim, while five minutes would be a *daam* if someone was looking for their shoes. In most cases, it is interpreted as a 324-day year unless the context suggests otherwise. Analogous to English’s multiple usages of *day* as in “back in my day...”

**daara** [ˈd̪eːr̪ə] *mass n.* // rage, intense or long-standing anger; hatred (theme is attributive); (*attr.*) angry; full of rage; passionately against something. This word is ideophonic and can be reduplicated as **daararaara...**

**daara** [ˈd̪eːr̪ə] *count n.* // the Wistanian letter <○> which represents the [d̪] sound.

- daaya** [ˈdɛjə] *v. part.* // the obligative verbal mood marker. Denotes obligations, traditions, something the speaker believes is a good idea, and reasonable certainty. Glossed as OBG.
- dagwaul** [ˈdɔɡwɔɫ] *count n.* // a small species of hermit crab; (*attr.*) of or pertaining to a hermit crab.
- daiza** [ˈdɔiːzə] *v.* // to sing or recite poetry; (*sta. act.* to be a singer; (*sta. pass.*) to be sung.
- dala** [ˈdɔlɔː] *v.* // to teach (recipient is accusative, theme is instrumental); to give instructions; (*sta. act.*) to be instructive; to be a teacher; (*sta. pass.*) to be taught, be a student.
- dami** [ˈdɔmi] *count n.* // a traditional Wistanian garb. It is composed of a center waist belt, straps over the chest, shoulder, and upper back, and a long skirt.
- damun** [ˈdɔmɯːn] *count n.* // the opposite side of sth; (*attr.*) of or pertaining to the opposite side; on the other side.
- dana** [ˈdɔnɔː] *v.* // to rub, massage; to rub (lotion) into skin; to pet (an animal); to spread (paint); (*sta. act.*) to be intense; to be personable and sociable in such a way that influences people to like you (carries a neutral connotation); (*sta. pass.*) to be rubbed, petted, massaged; to be loose and relaxed; to be influenced.
- daran** [ˈdɔɾaːn] *mass n.* // the color white; a white object; brightness; (*attr.*) white.
- daran** [ˈdɔɾɔːn] *count n.* // older brother or male cousin; (*attr.*) of or pertaining to an older brother or male cousin. As a kinship term, this word is inalienable, allowing the first-person possessive to be dropped.
- dari** [ˈdɔɾiː] *count n.* // boy, a male child typically before reaching sexual maturity; (*with a possessive attributive*) son, male offspring either by birth or adoption; (*attr.*) young and male (often applied to animals); boyish, boy-like.
- daruna** [ˈdɔɾɯːnɔː] *v.* // to fight physically, esp. violent; (*sta. act.*) to be a fighter, soldier; (*sta. pass.*) to be fought against; to be injured or wounded from a fight.
- dauha** [ˈdɔɬaːhɔː] *count n.* // button; dot (e.g. in a pattern); (*attr.*) of or pertaining to a button.
- daumu** [ˈdɔmɯː] *v.* // to get sth up, stand sth up; to awaken sth, wake sth up; (*sta. act.*) to be disruptive, loud, so as to move things or awaken people; (*sta. pass.*) to be standing up; to be awake, out of bed.



- daun** [ˈd̪ɑːn̪] *count n.* // a shirt with open sides; (*attr.*) of or pertaining to a shirt with open sides. Because of its nature, this shirt is often worn with a waist belt. This is a common shirt for traveling long distances, fishing, and dining.
- davagg** [d̪əvaːk] *count n.* // object; physical inanimate thing; nominal; (*attr.*) of or pertaining to an object or thing.
- daz** [ˈd̪ɑːz̪] *count n.* // man; male adult over ~13 years (varies according to location/circumstances); (*used with possessive*) husband; male sexual partner; (*with attr.*) a male agent (e.g., **daz ma** = “male liar”); (*attr.*) of or relating to men. The distinction between a **dari** (boy) and **daz** (man) can rely on age, experience, social status, and maturity based on the particular area as gender and age roles vary from culture to culture.
- dazal** [ˈd̪ɑːz̪əl] *count n.* // a massive Nati capital city built at the foot of a 600-foot (180-meter) tall waterfall; (*attr.*) of or pertaining to the city of Dazal.
- dazji** [ˈd̪ɑːz̪ji] *v.* // to give or transfer possession to someone, to feed (recipient is accusative, theme is instrumental); (*sta. act.*) to be a giver, one who gives; (*sta. pass.*) to be a receiver, to possess a gift.
- dda** [t̪ɑ] *pron.* // (Standard and Northern dialects) second person formal singular nominative pronoun, refers to the listener if they are a superior. Glossed as 2SG.NOM.
- ddahagi** [t̪ɑːh̪əgi] *v.* // to navigate; (*sta. act.*) to know the way; (*sta. pass.*) to be navigated, mapped.
- ddahu** [t̪ɑːh̪u] *count n.* // ax, a large and sharp tool for cutting wood, logs, and sometimes used in combat; (*attr.*) of or related to an ax. Axes are also the canvas of several pieces of artwork, as it is typical for some cultures, (particularly the Nati) to decoratively carve the handles and blades of combat weapons.
- ddal** [t̪ɑ̪] *n. part.* // the locative case marker and relativizer, used at the beginning of its phrase to indicate the location of a verb or nominal; in, on, at. Glossed as LOC.
- ddaliv** [t̪ɑ̪liːv] *mass n.* // The Taliv people group who based in the central mountain range and known for their many festivals, large families, open and exhibitionist lifestyles, and strict schedule of working in the morning and playing in the evenings; (*attr.*) of or pertaining to the Taliv.

- ddan** [t̪aŋ] *pron.* // (Standard and Northern dialects) second person formal paucal nominative pronoun, refers to the listener and one to four others if they are superiors. Glossed as 2PA.NOM.
- ddan** [t̪a:ŋ] *count n.* // key, password; (*attr.*) of or pertaining to keys.
- ddanan** [t̪aŋəŋ] *pron.* // (Standard and Northern dialects) second person formal plural nominative pronoun, refers to the listener and more than four others if they are superiors. Glossed as 2PL.NOM.
- ddawuni** [t̪əwu:ŋi] *count n.* // skateboard; (*attr.*) of or pertaining to a skateboard. These were introduced by the Bwolotil, originally to train young warriors in balance but later becoming a common pastime. They are banned in some regions for safety concerns.
- ddi** [ti] *pron.* // (Standard and Northern dialects) second person formal singular oblique pronoun, refers to the listener if they are a superior. Glossed as 2SG.OBL.
- ddin** [tiŋ] *pron.* // (Standard and Northern dialects) second person formal paucal oblique pronoun, refers to the listener and one to four others if they are superiors. Glossed as 2PA.OBL.
- ddinan** [tiŋəŋ] *pron.* // (Standard and Northern dialects) second person formal plural oblique pronoun, refers to the listener and more than four others if they are superiors. Glossed as 2PL.OBL.
- ddihi** [t̪ifi] *pron.* // (Standard and Northern dialects) second person formal singular possessive pronoun, refers to the listener if they are a superior. Glossed as 2SG.POSS.
- ddihin** [t̪ifiŋ] *pron.* // (Standard and Northern dialects) second person formal paucal possessive pronoun, refers to the listener and one to four others if they are superiors. Glossed as 2PA.POSS.
- ddihinan** [t̪ifiŋəŋ] *pron.* // (Standard and Northern dialects) second person formal plural possessive pronoun, refers to the listener and more than four others if they are superiors. Glossed as 2PL.POSS.
- ddudiya** [tu:ɖijə] *count n.* // boulder, giant rock; (*attr.*) of or pertaining to a boulder.
- dduz** [tu:z̥] *count n.* // rope, often made from animal hair or reed fibers; (*attr.*) of, pertaining to, or made from rope.
- di** [n̪i:] *v.* // to let go of something; to drop (esp. on purpose); to intentionally forget or ignore; to give up on a task; (*sta. act.*) to be one who gives up

easily; weak; (*sta. pass.*) to be on the floor (esp. due to having been dropped); to be given up on. This word always connotes intentionality, meaning that the causative **diri** is rarely used in this verb's valency pattern and the atelic in does not apply to it.

**did** [ˈd̪iːd̪] *count n.* // a head of green, lettuce-like plants that are mass-produced and used primarily in salads.

**digu** [ˈd̪iːɡu] *v.* // to call for; to summon; to advertise; to campaign for; (*sta. act.*) to be compelling; to be influential or “magnetic;” (*sta. pass.*) to be asked for; to be required or necessary.

**diguhi** [d̪iɡuːfi] *mass n.* // water; (figurative) something suspicious, of questionable safety; (*attr.*) wet; of or pertaining to water.

**dihu** [ˈd̪iːfi] *v.* // to pass (by/beside) in both a spatial and temporal sense; to cross over sth (e.g., a river); to come and go; to ignore or neglect; (*sta. act.*) to have passed; to be in front of or on the other side of; to be after; to be negligent; (*sta. pass.*) to be behind; to be passed up.

**din** [ˈd̪iːn̪] *count n.* // the number three; a trio, a group of three; (*attr.*) three; of or pertaining to a trio.

**dindi** [ˈd̪iːn̪d̪i] *mass n.* // teeth (i.e., all the teeth in one's mouth); (*attr.*) of or pertaining to teeth; dishonest.

**diri** [d̪iːri] *n. part.* // causative nominal particle featured at the beginning of a phrase to mark the cause of an involitional verb. Glossed as CAU.

**diri** [d̪iːri] *coor.* // and as a result, which caused; coordinator for causative events or states with different subjects.

**divu** [ˈd̪iːvu] *count n.* // tree; a network of people (like “family tree” but also applies to friends, coworkers, armies, etc.); (*attr.*) of or related to trees; tall and sturdy.

**diyaz** [ˈd̪iːjəz̪] *count n.* // the third; (*attr.*) third.

**duvaunu** [ˈd̪uːvaɪnu] *v.* // to flinch, dodge, jump back; (*sta. act.*) to be surprised; (*sta. pass.*) to be surprising, unexpected.

**duzu** [ˈd̪uːz̪u] *count n.* // quiver, carrier for arrows; (*attr.*) of or pertaining to quivers. Often decorated.

# G g

**gaara** [ˈgeːɾə] *count n.* // the Wistanian letter <ḡ> which represents the [g] sound.

**gaaru** [gəɾu] *v.* // to grip, hold on to; to pinch; (*sta. act.*) to be forceful, controlling; (*sta. pass.*) to be held, gripped.

**gadil** [gədiːl] *count n.* // forest, woods; (*attr.*) of or pertaining to forests; confusing and large; easy to get lost in; informationally dense.

**gadli** [ˈgaːdli] *v.* // to give birth; to bring about; (*sta. act.*) to be a mother, esp. of a newborn; (*sta. pass.*) to be born.

**gahu** [ˈgaːɦu] *v.* // to get onto; to mount; (*sta. act.*) to be on top of; to be the color of; (*sta. act.*) to be mounted; to be underneath; to have a color.

**gai** [ˈgaɪː] *count n.* // forearm from the elbow to the wrist; (*attr.*) of or pertaining to the forearm.

**galaji** [ˈgaːləzi] *v.* // to go down, walk down, descend (to); to dive (into); (*sta. act.*) to be under; to be submerged in water; (*sta. pass.*) to be over; to engulf, submerge.

**gali** [ˈgaːli] *v.* // to calm or slow sth down; to come to an agreement with an adversary; (*sta. act.*) to be calming, relaxing; (*sta. pass.*) to be calm, relaxed, at peace.

**galu** [ˈgaːlu] *v.* // to furrow your eyebrows; to question, doubt; (*sta. act.*) to be dismissive, doubtful; (*sta. pass.*) to be suspicious, raise questions.

**gamau** [gəmaː] *count n.* // bow (i.e. for a bow and arrow); (*attr.*) of or pertaining to a bow.

**gara** [ˈgaːɾə] *v.* // to work (on); (*sta. act.*) to be in the process of completing and action (esp. a long-term activity); (*sta. pass.*) to be worked on.

**garaji** [gəɾaːzi] *mass n.* // the color dark gray; a dark gray object; (*attr.*) dark gray; ominous or threatening a disaster (e.g., dark gray clouds ushering in a storm).

**garamaug** [ˈgaːɾəmaɟ] *count n.* // a tame dog-like creature with a flat snout, long fur, and large paws. Typically used as work animals, pulling carts and carriages for construction, farming, transportation, and other such tasks. They

eat fish, sleep in burrows, and are typically black, white, and brown. (*attr.*) of or pertaining to a garamaug.

**garauda** [gəɾɑːd̪ə] *count n.* // food; meal; (*plural*) types of food; bowls of food (can be the same type); (*attr.*) of or pertaining to food; helpful; satisfying.

**garauni** [gəɾɑːɳi] *count n.* // a large or big person or thing; large size; (*attr.*) large, big; (of color) saturated.

**gau** [ɳgaː] *count n.* // a baby before s/he is able to speak; a babbler; (slur) a deaf or mute person; (*attr.*) of or pertaining to a baby; inexperienced, novice, newb.

**gauga** [ɳgaːgə] *count n.* // river; any narrow body of water that connects to the ocean, including straights, channels, sounds, and water between an island and the mainland; (*attr.*) of or related to rivers and other narrow bodies of water. Rivers are also associated with danger and uncertainty, as they are many times rife with pollution and dangerous wildlife.

**gaun** [gaɳ] *v. part.* // the typical particle, marking a verb as a typical occurrence. For durative verbs, this marker is habitual, and for stative verbs, it's gnomic. Glossed as TYP.

**gaunu** [ɳgaːɳu] *count n.* // any water-dwelling animal with fins and gills, including fish and eels.

**gauwi** [ɳgaːwi] *count n.* // a type of edible red berry that grows in the deep forest; (*attr.*) of or pertaining to the gauwi berry. Although gauwi berries are produced in farms, it is generally agreed that wild gauwi berries are better because they do not grow well in farmland.

**gauz** [ɳgaːz̪] *count n.* // speck; grain; tiny fragment. Often used as a measure word for mass nominals (e.g., rice). (*attr.*) tiny, minuscule, barely visible.

**gayil** [gəjiːl̪] *count n.* // a circle of friends, clique; the in-crowd; a small team or community; (*attr.*) bunched together; a group of.

**gaza** [ɳgaːzə] *count n.* // salad, a combination of different foods aggregated into the same bowl; (*attr.*) of or pertaining to a salad. Salads and soups are very common formats of food in Wistanian meals.

**ggaddabbu** [kaːɾəpɯ] *mass n.* // the Katapu people based in the northern island and northeast territories known for their piety, modesty, hospitality, cleanliness, and education mostly informed by their reliance on religion; (*attr.*) of or pertaining to the Katapu.

- ggailavaal** [kai:ləve] *count n.* // a polytheistic religion with a hierarchy of gods who are responsible for the multiple experiences of life; (*attr.*) of or pertaining to the ggailavaal religion.
- ggan** [ka:n] *count n.* // a snack; a small meal, usually consisting of a single item like a piece of fruit or a handful of nuts; (*attr.*) small, snack-sized; of or pertaining to a snack.
- ggarimalun** [kəŋi:məluŋ] *count n.* // large island; common native name for the Wistianian island; (*attr.*) of or pertaining to a large island, such as Wistania.
- ggaun** [kaŋ] *n. part.* // benefactive nominal particle featured at the beginning of a phrase to mark the beneficiary of a volitional verb. Glossed as BEN.
- ggazba** [ka:ʂpə] *v.* // to pray, esp. to a deity; (*sta. act.*) to be a prayer; (*sta. pass.*) to be prayed to, to be one that receives prayers.
- ggi** [ki:] *count n.* // a single denomination coin used as currency fashioned out of a bronze-like metal in the shape of a circle with a triangular hole in the center and a complex imprint on the surface; (*attr.*) of or pertaining to a coin.
- ggi** [ki:] *count n.* // (*Bwolotil*) a term of endearment for one's mother.
- gguda** [kʷ:ɖə] *count n.* // proper masculine name; (*attr.*) of, pertaining to, or belonging to a person named Gguda.
- gguhan** [kʷ:ɦəŋ] *count n.* // stream, unnavigable waterway; ditch or gutter esp. when filled with rainwater; blood vessel; (*attr.*) of or pertaining to a stream, ditch, or blood vessel.
- gilida** [gɪli:ɖə] *v.* // to respond with gladness; to laugh; to celebrate; to react well; (*sta. act.*) to be cheerful, hysterical, or giddy, esp. after experiencing something pleasant; (*sta. pass.*) to be sth that incites positive reactions, well-received.
- gin** [ŋgi:n] *count n.* // road, wide pathways made of stone and covered in dirt for travelers, merchants, messengers, and leaders to commute between cities.
- guban dunda** [ŋgʷ:bəŋ ɖʷ:ɖə] *count n.* // ideophone for a mistake or accidental oversight; (*attr.*) by mistake, accidental.
- guddi** [ŋgʷ:ti] *n.* // hammer, made of a cylinder of solid rock attached to a handle of wood; (*attr.*) of or related to a hammer.
- gugu** [ŋgʷ:gu] *v.* // to walk away from a point (either the speaker, the accusative, or the topic of discourse); to go out, leave; to abandon; (*sta. act.*) to be far

away or absent after having walked away or left; to be outside; (*sta. pass.*) to be left, abandoned, or walked away from.

**guhi** [ᵑguːhi] *count n.* // joint; (+ **gai**) elbow; (+ **viwa**) shoulder; (+ **bud**) knee; (+ **jaddil**) hip; (*attr.*) of or pertaining to a joint.

**gum** [ᵑguːm] *mass n.* // sadness, depression, hopelessness, intense melancholy; (*attr.*) sad, hopeless; slow, sluggish. This word is ideophonic and can be reduplicated as **gumumum...**

**guv** [ᵑguːv] *mass n.* // the distant future, later, in a few months or years; (*attr.*) future, upcoming.

**guyaa** [ᵑguːje] *count n.* // the number twenty; a group of twenty; (*attr.*) twenty; of or pertaining to a group of twenty.

**guyuj** [ᵑguːjuʒ] *count n.* // the number two hundred; a group of two hundred; (*attr.*) two hundred; of or pertaining to a group of two hundred.

**guza** [ᵑguːzə] *v.* // to not want or desire; to avoid; (*sta. act.*) to dislike. (*sta. pass.*) to be disliked or undesired.

## H ɕ

**ha** [ɣa] *pron.* // second person casual paucal nominative pronoun, refers to the listener and one to four others if they are friends, peers, inferiors, animals, or inanimate objects; y'all. Glossed as 2PA.NOM.

**ha** [ɣa] *v. part.* // the affirmative and emphatic adverbial particle denoting the speaker's confidence that sth is true; indeed, certainly, it is true that, I know that. Glossed as AFF.

**hadau** [ɣaɖaː] *mass n.* // aquatic blue color; (*attr.*) aquatic blue, e.g. of water and fish.

**hadu** [ɣaɖu] *v.* // to learn or come to understand something; (*sta. act.*) to know a fact or field of study; (*sta. pass.*) (of a thing) to be known about, studied.

**hagg** [ɣaːk] *count n.* // a type of narrow spear; the color red, color of blood; (*attr.*) angry or dangerous; red.

- hahuha** [ɣəɣuːɦə] *count n.* // a species of large diurnal bird that has gray and red plumage and a large beak for eating fruit; (*attr.*) of or pertaining to a hahuha.
- hai** [ɣai̯] *pron.* // second person casual paucal oblique pronoun, refers to the listener and one to four others if they are friends, peers, inferiors, animals, or inanimate objects; y'all. Glossed as 2PA.OBL.
- hailigg** [ɣai̯ːlik] *mass n.* // clothes, clothing, outfit; (*attr.*) of or pertaining to clothes.
- hain** [ɣai̯n̩] *pron.* // second person casual plural oblique pronoun, refers to the listener and more than four others if they are friends, peers, inferiors, animals, or inanimate objects; y'all. Glossed as 2PL.OBL.
- han** [ɣan̩] *pron.* // second person casual plural nominative pronoun, refers to the listener and more than four others if they are friends, peers, inferiors, animals, or inanimate objects; y'all. Glossed as 2PL.NOM.
- hani** [ɣaːni̯] *count n.* // place, location, or area; (with *attr.*) a place where some object or thing is located; (*attr.*) of or pertaining to a place.
- hau** [ɣaː] *count n.* // the number seven; a group of seven; (*attr.*) seven; of or pertaining to a group of seven.
- hauba** [ɣaːbə] *count n.* // city, large town with a large population, usually marked by having multiple marketplaces, large buildings, and wide main streets; (*attr.*) of or pertaining to cities.
- haulgana** [ɣaːɣanə] *v.* // to hug, embrace; (*sta. act.*) to be kind, friendly, warm; (*sta. pass.*) to be accepted, loved.
- hauyaa** [ɣaːje] *count n.* // the number seventy; a group of seventy; (*attr.*) seventy; of or pertaining to a group of seventy.
- hauyuj** [ɣaːjuwɜ] *count n.* // the number seven hundred; a group of seven hundred; (*attr.*) seven hundred; of or pertaining to a group of seven hundred.
- hi** [ɣi̯] *pron.* // second person casual paucal possessive pronoun, refers to the listener and one to four others if they are friends, peers, inferiors, animals, or inanimate objects; y'all's. Glossed as 2PA.POSS.
- hi** [ɣiː] *v.* // to become; to turn or transform into; (*sta. act.*) to be; to exist; (*sta. pass.*) "there is"; to exist as something.
- hil** [ɣiːl̩] *count n.* // the Wistanian letter <C> which represents the [ɦ] or [ɣ] sound.



**hili** [ɣiːli] *count n.* // bean (some beans are eaten dried and in salads or atop fish, while others are served as part or all of a soup - beans are also used to make decorative beads often used as jewelry); fetus, still in the womb of his/her mother, unborn child; an underdeveloped idea or “spark”; (*attr.*) of or pertaining to a bean; of or pertaining to the unborn; small or extremely petite.

**hin** [ɣiŋ] *pron.* // second person casual plural possessive pronoun, refers to the listener and more than four others if they are friends, peers, inferiors, animals, or inanimate objects; y’all’s. Glossed as 2PL.POSS.

**huz** [ɣuːz] *count n.* // place, location, or venue for a happening or occurrence, the place where something is done.

**I**

**i** [i] *coor.* // either, or; neither, nor; disjunctive coordinator.

**i** [iː] *count n.* // the Wistanian letter <ɪ> (word-initially) or <ɪ> (word-medially and word-finally) which represents the [i] or [ɪ] sounds.

**id** [iɖ] *pron.* // proximate demonstrative; this, here, this thing, this person; person, place, or thing in the speaker’s immediate vicinity; (*attr.*) this; in the speaker’s immediate vicinity. Glossed as PRX.

**idau** [iɖa] *pron.* // distal demonstrative; that over there, over there, that thing over there, that person over there; person, place, or thing far away from the speaker and listener; (*attr.*) that over there; far away from the speaker and listener. Glossed as DIST.

**idi** [iːɖi] *v.* // to search, look (for); (*sta. act.*) to find; (*sta. pass.*) to be found.

**idiha** [iɖiːɦə] *count n.* // pillow, cushion; (*attr.*) of or pertaining to a pillow; cushiony, soft, comfortable to sit or lie on.

**idizau** [iːɖiːzə] *count n.* // consistency, regularity, commonality; something that is normal, expected, or habitual; (*attr.*) normal, regular, common; habitual, consistent.

- ig** [i:g] *v. part.* // the repetitive adverbial particle denoting an action that has already been done before; again, once more, over and over. Glossed as ‘again.’
- ig** [i:g] *mass n.* // a small amount, a little bit of sth; (*attr.*) few, little in number or quantity.
- iggauwil** [ika:wil] *count n.* // a treaty or written agreement between multiple groups; (*attr.*) of or pertaining to a treaty.
- iggu** [i:kw] *v.* // to fear, retaliate, fight away; (*sta. act.*) to be afraid; (*sta. pass.*) to be scary, frightening.
- iglu** [i:g|w] *v.* // to steal; to take by force; to kidnap; (*sta. act.*) to be a thief; to be sneaky or untrustworthy; (*sta. pass.*) to be stolen, kidnapped, or taken away by force.
- igzu** [i:gzu] *count n.* // thing, object; something, anything; (*attr.*) of or pertaining to things or objects.
- iguzigu** [iguzi:gu] *count n.* // thingamajig, whatchamacallit.
- il** [il] *n. part.* // the instrumental nominal particle featured at the beginning of a phrase to mark instruments, tools, modes of transportation, manners, themes, topics of learning and teaching verbs, emphatic reflexives, authors or artists of a work, length of time, sensory organs, and quotations. Glossed as INS. Written as <3>.
- ilau(h)** [ilɑ:] *count n.* // a speaking child until they reach sexual maturity; (*Bwolo-til*) a speaking child until they pass their ruwiba; (*attr.*) young; child-like, childish; of or pertaining to children.
- ilu** [i:l|w] *v.* // to look at; to watch; to direct one's gaze to; to pay attention to; (*sta. act.*) to see; (*sta. pass.*) to be seen or visible.
- im** [i:m] *count n.* // the Wistianian letter <9> which represents the [m] sound.
- imaun** [ima:n] *count n.* // aunt or uncle by marriage, one of your parents’ siblings’ spouses; (*attr.*) of or pertaining to an aunt or uncle by marriage; additional, included, tagged on.
- imi** [i:mi] *mass n.* // fire, flames; (*attr.*) extremely hot to the touch; of or pertaining to fire.
- imu** [i:mu] *v.* // to preside over, manage, look after; (*sta. act.*) to be a manager; to be over sth; (*sta. pass.*) to be managed, presided over.

- in** [ɪŋ] *v. part.* // the planative adverbial particle denoting a lack of purpose or goal; for no reason, aimlessly, randomly. Glossed as PLA.
- in** [i:ŋ] *count n.* // the Wistanian letter <ŋ> which represents the [ŋ] sound.
- inaj** [ɪŋa:ʒ] *count n.* // something high up; (*attr.*) high up; above.
- indi** [i:ŋdi] *v.* // to glimmer (e.g., sunlight on the water); to reflect; (figurative) to annoy or frustrate; (*sta. pass.*) to be reflective, to have a twinkle; (figurative) to be annoying, frustrating; (*sta. pass.*) to be reflected; (figurative) to be annoyed, frustrated.
- inig** [ɪŋi:g] *count n.* // something that wraps around, esp. a part of the body; belt; (with appropriate *attr.*) ring, necklace, bracelet, anklet, armband; (*attr.*) of or pertaining to a belt or piece of hanging jewelry.
- iniha** [ɪŋi:hə] *v.* // to play; to have fun; (*sta. act.*) to be a player; (*sta. pass.*) to be a game; to be fun.
- inja** [i:ŋʒə] *v.* // to hunt for animals; to fish (*sta. act.*) to be a hunter or fisher; (*sta. pass.*) to be caught or hunted down. The preferred method of hunting and fishing for many Wistanians is trapping, although many like using bows and arrows, especially when hunting far away from home.
- inju** [i:ŋʒu] *v.* // to build or construct; (with objective DVN) to make something possible; (*sta. act.*) to be productive or constructive; to be a builder, carpenter, or construction worker. (*sta. pass.*) to be built or constructed.
- ira** [i:ɾə] *v.* // to cause, make happen (as an event); (*sta. act.*) to cause, make happen (as a state); (*sta. pass.*) to be as a result from sth. In the stative, this verb is almost always accompanied by the typical particle, **gaun**.
- iraa** [ɪɾe:] *mass n.* // a dark red color; a dark red thing; blood; violence, danger; (*attr.*) dark red; violent, dangerous.
- irya** [i:ɾjə] *mass n.* // hope, calm, positivity; (*attr.*) hopeful, positive, very good or favorable. As an interjection, this can mean “calm down,” “it’s okay,” or “something good is on its way.”
- ivau** [i:va] *mass n.* // the color purple; a purple object; (*attr.*) purple; beaten down, discouraged; aromatic.
- ivi** [i:vi] *count n.* // purse; (*attr.*) of or pertaining to a purse. Purses are more like messenger bags and can be carried by both men and women and used casually to hold money, food, documents, and grocery items.
- iz** [i:z] *hon.* // third person honorific for adult inferiors.
- izi** [i:zi] *hon.* // third person possessive honorific for adult inferiors.

**izab** [i:zəb] *count n.* // back, spine of a person or animal; (*attr.*) of or pertaining to the back. As a body part, this nominal is inalienable.

**izari** [i:zɑ:ri] *count n.* // the heart (i.e., the organ); (*attr.*) of or pertaining to the heart. In Wistania, the heart is not the seat of emotion like in English. Instead, that is the stomach.

## Jə

**ja** [ʒa] *pron.* // third person singular spiritual nominative and oblique pronoun, refers to spirits, sacred objects and places, and the dead. Glossed as 3SGs.NOM and 3SGs.OBL.

**ja** [ʒa:] *count n.* // the Wistianian letter <ə> which represents the [ʒ] sound.

**ja** [ʒa:] *v.* // to want or desire; to indulge; (*sta. act.*) to like, enjoy; (*sta. pass.*) to be liked, enjoyed.

**jaa** [ʒe:] *count n.* // the number six; a group of six; (*attr.*) six, of or pertaining to a group of six.

**jaayaa** [ʒe:je] *count n.* // the number sixty; a group of sixty; (*attr.*) sixty; of or pertaining to a group of sixty.

**jaayuj** [ʒe:jwɜ] *count n.* // the number six hundred; a group of six hundred; (*attr.*) six hundred; of or pertaining to a group of six hundred.

**jaddil** [ʒəɖi:l] *count n.* // upper leg from the hip to the knee, thigh; (*attr.*) of or pertaining to the upper leg.

**jadjad** [ʒa:ɖʒəɖ] *count n.* // a type of lake fish with bright orange and yellow scales, big eyes, and about two feet (61cm) long. They are a staple food for the Taliv people, who will eat every part of it except the bones; (*attr.*) of or pertaining to the jadjad fish. At one time, they almost fished them to extinction, so the authorities banned their consumption for a time; this, of course, did not stop people from eating them anyway. So, a “jadjad thief” is now idiomatically known as any person who secretly defies authority or breaks a rule.

**jagila** [ʒəgi:lə] *v.* // to push sth forward (thing being pushed is instrumental, destination of the push is accusative); (*sta. act.*) to be struggling with sth

or someone; to be trying to get through; (*sta. pass.*) to be pushed, to be moved by sth.

**jaidara** [ʒaɪːd̪əɾə] *v.* // to withhold; to keep secret; (*sta. act.*) to be secretive; to be one who withholds information; to be silent; (*sta. pass.*) to be ignorant, to have never known sth.

**jaiga** [ʒaɪːgə] *count n.* // the staple food of Wistania, a nut that grows on massive trees known for its high supply, large and bittersweet seeds, and dark red shell that can be used for a variety of purposes; (*attr.*) of or pertaining to a **jaiga** nut.

**jaihi** [ʒaɪːɦɪ] *v.* // to gather together, congregate; (*sta. act.*) to be an organizer, gatherer; (*sta. pass.*) to be gathered together, organized, or in a group.

**jala** [ʒaɭə] *coor.* // and as a result, which caused; coordinator for causative events or states with the same subject.

**jan** [ʒaŋ] *pron.* // third person plural spiritual nominative and oblique pronoun, refers to two or more spirits, sacred objects and places, and the dead. Glossed as 3PLs.NOM and 3PLs.OBL.

**jan** [ʒaːŋ] *mass n.* // the color green; a green thing; (*attr.*) green; natural.

**jarauha** [ʒaːɾaɦə] *v.* // to crawl into; to bury oneself; to put on clothes; to hide; (*sta. act.*) to be stuck or trapped; to be inside of sth; (*sta. pass.*) to have sth inside, esp. stuck.

**jauni** [ʒaːni] *count n.* // flower (*attr.*) of or pertaining to flowers. Flowers are national symbols for the Wistanians, as they are a major part of their economy and used to produce several goods such as dyes, medicines, and foods.

**jauzni** [ʒaːɳni] *count n.* // an Uzin capital city located on the eastern shore of the western peninsula; (*attr.*) of or pertaining to the city of Jauzni.

**java** [ʒavə] *coor.* // so that, in order that; coordinator for resultative events or states with the same subject.

**javi** [ʒavi] *coor.* // so that, in order that; coordinator for resultative events or states with different subjects.

**jazad** [ʒaːzəd̪] *count n.* // arrow, such as in a bow and arrow; an argument or point in a conversation; (*attr.*) of or pertaining to an arrow.

**ji** [ʒi] *pron.* // third person singular spiritual possessive pronoun, refers to spirits, sacred objects and places, and the dead. Glossed as 3SGs.POSS.

**jigani** [ʒigaːni] *v.* // to ask for; to order food, goods, materials etc. (theme is instrumental, donor is accusative); (*sta. act.*) to have something that has

been ordered; (*sta. pass.*) to be desired, wanted, in demand; to be asked for.

**jiggadi** [ʒɪkaːdɪ] *v.* // to distract, misdirect; to annoy, frustrate; (*sta. act.*) to be distracting or annoying; (*sta. pass.*) to be distracted or annoyed.

**jihul** [ʒiːɦuɫ] *count n.* // sth long and stringy (e.g., long strands of spit or sap, bristles on a broom); (*attr.*) long and stringy.

**jila** [ʒiːlə] *v.* // to name; (*sta. act.*) to be the namer (of), to be the parent (of); (*sta. pass.*) to be named (the name is instrumental).

**jin** [ʒɪŋ] *pron.* // third person plural spiritual possessive pronoun, refers to two or more spirits, sacred objects and places, and the dead. Glossed as 3PLs.POSS.

**jiyaz** [ʒiːjəz] *count n.* // the fourth; (*attr.*) fourth.

**jiyu** [ʒiːju] *v.* // to grind sth into powder; to chew; to destroy sth without mercy or restraint; (*sta. act.*) to be destructive; (*sta. pass.*) to be chewed up, ground up, or destroyed.

**jiz** [ʒiːz] *count n.* // the number four; a quartet, group of four; (*attr.*) four; of or pertaining to a group of four.

**judd** [ʒuːɖ] *mass n.* // distant past, a couple years ago; (*attr.*) old (but not extremely old); former.

**jugu** [ʒuːgu] *v.* // to do art (paint, draw, engrave, etc.); to make a piece of art. (*sta. act.*) to be artistic/creative; to be an artist.

**juhi** [ʒuːɦɪ] *mass n.* // the sun; (+ **idu**) 'new sun,' morning, around 7:00am - 10:00am; (+ **alaudd**) 'high sun,' noon, around 10:00pm - 3:00pm; (+ **au**) 'old sun,' afternoon, around 3:00pm - 8:00pm; (*attr.*) of or pertaining to the sun; blindingly bright.

**jula** [ʒuːlə] *v.* // to begin, start, initiate. (*sta. act.*) to be an initiator; to be very young; (*sta. pass.*) to be in the beginning stages; to be begun.

**juru** [ʒuːɾu] *v.* // to cry, sob; (*sta. act.*) to be sad, heartbroken; (*sta. pass.*) to be saddening, heartbreaking.

**juzi** [ʒuːzi] *v.* // to forget; to lose information; (*sta. act.*) to be ignorant due to having forgotten; to be lost; (*sta. pass.*) to be forgotten about; to be looked over.

**jwi** [ʒwiː] *count n.* // route, direction of/toward; (*attr.*) of or pertaining to a route; way of, way to, direction toward.

**jyam** [ʒjaːm] *count n.* // offspring child, son or daughter; effect or next stage of sth; (metaphorical) the leaves of a tree; (*attr.*) of or relating to an offspring

child, son, or daughter. As a kinship term, this word is inalienable, allowing the first-person possessive to be dropped.

## L

**laa** [l̥e:] *count n.* // a small thing, esp. animate or human; (*attr.*) small.

**laadamin** [l̥e:ɖəmɪŋ] *count n.* // the end of a defined location in space or time, end, edge, side, property line; (*attr.*) final, last, the end.

**lagi** [l̥a:gi] *v.* // to put sth (onto); to write; (*sta. act.*) to be an author; (*sta. pass.*) to be written; to be set in a place.

**lajyaz** [l̥a:ʒjəz] *count n.* // an ideophone for the sound of splashing water, often said when something disturbs the peace or disrupts normal proceedings; (*attr.*) splashy; disruptive.

**lari** [l̥a:ɾi] *count n.* // brush for detangling, comb; something that untangles (*attr.*) of or pertaining to a brush or comb; helpful in explaining a complex subject.

**laumiz** [l̥a:mɪz] *mass n.* // the color yellow-green, lime; a yellow-green object; (*attr.*) yellow-green; happy.

**laumu** [l̥a:mu] *v.* // to take, to receive a gift or offer (donor is accusative, theme is instrumental); (*sta. act.*) to be the recipient; (*sta. pass.*) to be a donor, to be a giver.

**launi** [l̥a:ni] *count n.* // pants, trousers, capris, bottoms; (*attr.*) of or pertaining to trousers. Most commonly end just below the knee, but some go down to the ankle.

**laura** [l̥a:ɾə] *count n.* // early morning, dawn, sunrise; the beginning of something; the first prayer service of the day; (*attr.*) of or pertaining to the morning; new, young.

**lauri** [l̥a:ɾi] *count n.* // the smaller and further away of the two moons, taking 81 days to make a full revolution; (*attr.*) of or pertaining to lauri. Several important holidays occur during the days when this moon is full.

**lauv** [l̥a:v] *count n.* // mouth; the things a person says; (*attr.*) of or pertaining to a mouth.

- lava** [l̥a:və] *v.* // to work (on sth); (*sta. act.*) to work somewhere, be employed; (*sta. pass.*) to be worked on, to be in progress.
- laz** [l̥a:z̥] *count n.* // woman; female adult over ~13 years (varies according to location and circumstances); (*used with possessive*) wife; female sexual partner; (*with attributive*) a female agent (e.g., **laz ma** = “female liar”); (*attr.*) of or pertaining to a woman or women.
- laza** [l̥a:zə] *v.* // to jump, hop, or bounce (over), specifically directly upward; (*of an object, e.g. a ball*) to bounce; (*of water*) to be troubled, wavy, boiling, crashing (e.g., in a rapid, in a pot, etc.); (*sta. act.*) to be jumpy, excitable, joyous; to be bouncy; to be excited, eager; (*sta. pass.*) to be exciting; to be jumped over.
- li** [li:] *count n.* // the number one; one person or thing; (*attr.*) a, an, one (among many); only.
- liba** [li:bə] *count n.* // a long or lengthy thing (e.g., hair, rope, river, etc.); (*attr.*) long.
- lid** [liḍ] *pron.* // medial demonstrative; that, there, that thing, that person; person, place, or thing in the listener’s immediate vicinity or a short distance away from the speaker; (*attr.*) that; in the listener’s immediate vicinity; a short distance away. Glossed as MED.
- liddu** [li:ṭu] *v.* // to join, come together with; (*sta. act.*) to be with; to have (inalienably); to have a color or emotion; (*sta. pass.*) to be with; to be had inalienably.
- ligza** [liḡ:zə] *v.* // to set an example (to, for); to teach, lead, or tutor; to prove oneself; (*sta. act.*) to be exemplary, impressive; (*sta. pass.*) to be like someone; to be in the state of following or imitating someone.
- lil** [li:l̥] *count n.* // the Wistanian letter <ḷ> which represents the [l̥] sound.
- lim** [li:m] *count n.* // a small green field insect, similar to a grasshopper; a proper masculine name; (*attr.*) of or pertaining to a lim; of or pertaining to a person named Lim.
- lima** [li:mə] *count n.* // girl, a female child typically before reaching sexual maturity; (*with a possessive attributive*) daughter, female offspring either by birth or adoption. (*attr.*) young and female, (often applied to animals); girly, girl-like.



- limi** [li:mi] *v.* // to cut or chop down e.g. grass, weeds, hair; to kill (esp. multiple people at once); to dig; (*sta. act.*) to be a cutter, chopper; (*sta. pass.*) to be cut down, killed, dug.
- liv** [liv] *pron.* // second person casual singular oblique pronoun, refers to the listener if they are a friend, peer, inferior, animal, or inanimate object; you. Glossed as 2SG.OBL.
- livma** [li:vmə] *v.* // to go to sleep, to go to bed with the intention of sleeping; (*sta. act.*) to be asleep; (*sta. pass.*) to be slept through; to be a time of sleep. This verb can take an accusative argument, mainly time nominals such as “night” or “nap.”
- liya** [li:jə] *v.* // to fly (to); to leap (to); to go (to) or do sth quickly and smoothly; to fare or perform; to daydream; to have an orgasm; (*sta. act.*) to be in one's element or in a state of flow; to be alive and active.
- liya bi** [li:jə mbi:] *phrase* // goodbye, farewell, good luck; (*literally*) fly well or good flying.
- liza** [li:zə] *v.* // to push forward; to push open a door; (*sta. act.*) to be a pusher; to be consistent; (*sta. pass.*) to be pushed.
- lu** [lu] *pron.* // second person casual singular nominative pronoun; used for the listener if they are a friend, peer, inferior, animal, or inanimate object; you. Glossed as 2SG.NOM.
- ludmid** [lu:dmid] *count n.* // a tamed gray horse-like furless steed that reaches about five feet tall as adults and are most often used for travel; (*attr.*) of or pertaining to a ludmid.
- lugal** [lu:gə] *count n.* // a room within a building; (*attr.*) of or pertaining to a room.
- luggzin** [lu:kzɪn] *count n.* // mushroom; (*attr.*) of or pertaining to a mushroom.
- luhi** [lu:hi] *pron.* // second person casual singular possessive pronoun, refers to the listener if they are a friend, peer, inferior, animal, or inanimate object; your. Glossed as 2SG.POSS.
- luj** [lu:ʒ] *count n.* // boat, canoe, ship, a broad term for any vehicle that travels by floating over water; (figurative) a safe place; (*attr.*) of or pertaining to a boat.
- lumya** [lu:mjə] *v.* // to bruise; to beat out sand (from a carpet or clothes); to delegitimize an argument, or find fault in one's reasoning during a debate.

(*sta. act.*) to be violent or rude; to be argumentative or good in debate;  
 (*sta. pass.*) to be bruised; to be defeated in an argument.

**luva** [lʊ:və] *v.* // to take care of, to medicate or aid someone, to doctor; to repair;  
 (*sta. act.*) to be a doctor or healer; (*sta. pass.*) to be healed.

**luz** [lʊ:z] *mass n.* // a bright shining yellow color; (*attr.*) bright, shiny yellow  
 (e.g., the sun).

## M ᠓

**ma** [ma:] *v.* // to lie, to say something untrue with the intention of deceiving  
 someone. The receiver of a lie is in the accusative case, while the lie is in  
 the instrumental. (*sta. act.*) to be deceptive; to appear legitimate while  
 actually a scam; (*sta. pass.*) to be deceived or lied to.

**ma** [ma:] *count n.* // the number five; a quintet, group of five; (*attr.*) five, of or  
 pertaining to a group of five.

**maa** [me:] *mass n.* // sth rough or choppy e.g., sea, winds; (*attr.*) rough, choppy.

**maadin** [me:᠓᠓] *count n.* // a shirt, usually sleeveless, with an open front; (*attr.*)  
 of or pertaining to a shirt with an open front. This shirt is primarily used  
 for casual errand-running, spending time with friends, or around the  
 house.

**maanira** [me:᠓ᠢᠷᠠ] *count n.* // memory esp. a positive or nostalgic one; (*attr.*) of  
 or pertaining to a good memory.

**maaya** [me:jə] *count n.* // a proper feminine name; (*attr.*) of, pertaining to, or  
 belonging to someone named Maaya.

**madya** [ma:᠓ᠶᠠ] *count n.* // older sister or female cousin; (*attr.*) of or pertaining  
 to an older sister or female cousin. As a kinship term, this word is inalien-  
 able, allowing the first-person possessive to be dropped.

**madzi** [ma:᠓ᠵᠢ] *mass n.* // a large group, portion, number, or quantity of sth;  
 crowd, multitude, or audience of people; (*attr.*) a lot, many, much.

**madzyana** [ma:᠓ᠵᠠᠨᠠ] *mass n.* // (from **madzi** + **ana** “many + to exceed”) to  
 much or too many of sth; (*attr.*) to much/many.

**magin** [ma:ɡɪ̯] *count n.* // an eating table; countertop; bar or buffet; any surface where food is prepared, served, or enjoyed; (*attr.*) of or pertaining to an eating table.

**mahi** [ma:ɦɪ̯] *count n.* // sunset, late night; the time for final prayer; (*attr.*) of or pertaining to the sunset.

**maili** [maĩ:li] *count n.* // chest, breast, upper torso; (*attr.*) of or pertaining to a chest.

**maiɣu** [maĩɣu] *v. part.* // the delimitative adverbial particle, denotes an action being done over a longer period of time than normal; slowly, for a long time. Glossed as DEL.

**maj** [ma:ʒ] *mass n.* // the recent past, not long ago (e.g., a couple of days or hours); (*attr.*) recent.

**maliya** [məli:ɟə] *count n.* // mountain, esp. one in the central mountain range that crosses through the center of the main Wistanian island and parts of the North Island, as well as the mountains in the northwest regions of the Uzin territory.

**man** [ma:ŋ] *count n.* // hand, claws, talons; (*attr.*) of or pertaining to the hand.

**maud** [ma:ɖ] *mass n.* // hair (of the head); crest or crown of a bird; (+ **ujadi**) decorations or flower gardens placed at the top of houses in Taliv towns; (figurative; Nati, Katapu) the main argument or focus; the most prominent feature; (*attr.*) of or pertaining to hair; (figurative; Nati, Katapu) main, focused; prominent.

**maumu** [ma:mu] *count n.* // mother, female parent; (*attr.*) of or pertaining to a mother. As a kinship term, this word is inalienable, allowing the first-person possessive to be dropped. (BW: **maumi**).

**mayaz** [ma:jəʒ] *count n.* // the fifth; (*attr.*) fifth.

**maz** [ma:ʒ] *count n.* // a dry thing; (*attr.*) dry.

**miggazu** [mɪka:ʒu] *v.* // to restore, bring back, return; (*sta. act.*) to be [x]

**mijim** [mɪʒi:m] *interj.* // thank you; you're welcome. This is a polite response to reciprocity and kindness, especially after one has had some kind of inconvenience such as doing the speaker a favor, forgiving the speaker, complimenting the speaker, or teaching/warning the speaker. To accept someone's thanks, **mijim** is repeated by the one who did the favor.

**minan** [mi:ŋəŋ] *mass n.* // the color light green, mint; a light green object; (*attr.*) light green; healthy.

- miram** [mi:ɾəm] *count n.* // a store, shop, or stand that sells goods; (*attr.*) of or related to a store. This usually refers to a permanent location rather than a temporary street stand or market stall.
- miyaun** [mi:jaŋ] *count n.* // the number eight; a group of eight; (*attr.*) eight; of or pertaining to a group of eight; eighth.
- miyaunaa** [mi:jaŋe] *count n.* // the number eighty; a group of eighty; (*attr.*) eighty; of or pertaining to a group of eighty.
- miyaunuj** [mi:jaŋuɹɹ] *count n.* // the number eight hundred; a group of eight hundred; (*attr.*) eight hundred; of or pertaining to a group of eight hundred.
- miz** [mi:z] *count n.* // piece of paper, made from fibers of the **jau** plant's stem; letter, written message, text; (*attr.*) of or pertaining to a piece of paper or a letter.
- mu** [mu:] *count n.* // shortening of **maumu** ("mother") used primarily by her children as a vocative.
- mul** [mu:l] *count n.* // dead body, corpse, carcass; (*attr.*) to be dead, deceased.
- mundin** [mu:ndɪŋ] *mass n.* // journey, trip; the period of time it takes for an object to get from one point to another; (figurative) a day; (*attr.*) of or pertaining to a journey or long trip.
- murū** [mu:ɾu] *v.* // to kill, to end another's life, to cause death; (*pass.*) to die; (*sta. act.*) to be a murderer, to be responsible for another's death; (*sta. pass.*) to be dead.
- muzab** [mu:zəb] *count n.* // gorge, canyon; (*attr.*) of or pertaining to a gorge.

# N

- naa** [ŋe] *pron.* // third person singular inanimate nominative and oblique pronoun, refers to wild animals, objects, events, and previous utterances in the discourse; it. Glossed as 3SGi.NOM and 3SGi.OBL.
- naaru** [ŋe:ɾu] *v.* // to squeeze, constrict; (*sta. act.*) to be too small; (*sta. pass.*) to be squeezed, squeeze out, juiced.

- nada** [nɑːdɑ] *v.* // to walk (to/toward), esp. a long distance; to prepare or be on the verge of doing sth (with DVN as object); (*sta. act.*) to be motivated; to be moving or animate.
- naddi** [nəɖiː] *mass n.* // the Nati people group based in the southeastern riverbeds known for their smaller stature, colorful art and music, and sprawling cities; (*attr.*) of or pertaining to the Nati.
- naggi** [nɑːki] *v.* // to believe, think, or assume; to accept as true; (*sta. act.*) to be a believer; (*sta. pass.*) to be believed, accepted as true.
- nara** [nɑːrɑ] *mass n.* // The field of stars in the night sky. (*attr.*) of or pertaining to the stars. In Wistanian mythology, the stars are separate worlds created by ajma. Since this is a mass nominal, speakers use a determiner (such as the proximate **id**) or a number (such as **li**) to speak about a specific one star or cluster of stars. When referring to the field of stars, the /r/ is typically trilled; but, to speak of one star or a cluster of stars, it is typically pronounced with a tap.
- nau(h)** [nɑː] *count n.* // message, letter; (*attr.*) of or pertaining to a message or letter.
- nauda** [nɑːdɑ] *count n.* // neck, throat; (figurative) a road between two important cities; an important connector; (+ **man**) wrist; (+ **zanju**) ankle; (*attr.*) of or pertaining to the neck or an important connector. As a body part, this word is inalienable, allowing the first-person possessive to be dropped.
- nauj** [nɑːʒ] *n.* // night, nighttime; (+ **idu**) ‘new night,’ evening, around 8:00pm - 10:00pm; (+ **bbin**) ‘low night,’ midnight, 10:00pm - 2:00am; (+ **au**) ‘old night,’ around 2:00am - 5:00am; (*attr.*) of or pertaining to the night.
- naulam** [nɑːlɑm] *count n.* // a type of melon with a green and yellow rind and white flesh; (*attr.*) of or pertaining to a naulam.
- nava** [nɑːvɑ] *v.* // to go into, enter (a house, a forest, a container, etc.); to discuss, talk about (recipient is accusative, theme is instrumental); (*sta. act.*) to be inside; to be talking of a topic; to be affiliated with; (*sta. pass.*) to be entered into; to contain, have inside.
- navauda** [nəvɑːdɑ] *v.* // to live or reside in, dwell in; to endure; (*sta. act.*) to be present, dwelling in a place; (*sta. pass.*) to be lived in, dwelled in.
- nazadig** [nɑːzɑɖig] *count n.* // an important or necessary thing; (*attr.*) important, necessary.

- nazim** [ˈn̥az̥im] *count n.* // a story; a tale, myth, legend; a fantasy, dream; (*attr.*) of or pertaining to a story.
- ni** [n̥i] *pron.* // third person singular inanimate possessive pronoun, refers to wild animals, objects, events, and previous utterances in the discourse; its. Glossed as 3SGi.POSS.
- nibaz** [n̥i:bəz] *count n.* // a shirt with sleeves (usually long); (*attr.*) of or pertaining to a shirt with sleeves. This shirt is typically used at night when it is cooler or during extended periods out in the sun (e.g., when harvesting a field).
- nidad** [n̥ɪd̥aːd̥] *count n.* // a bright red tree fruit, similar to the apple; bright, cheerful red color; (*attr.*) cheerful, sweet, pleasant; red.
- nira** [n̥iːɾə] *count n.* // a large Taliv capital city in the valleys of the central mountain range; (*attr.*) of or pertaining to the city of Nira.
- niyaa** [n̥iːje] *count n.* // the number ten; a group of ten; (*attr.*) ten; of or pertaining to a group of ten.
- niyuj** [n̥iːjuːʒ] *count n.* // the number one hundred; a group of one hundred; (*attr.*) one hundred; of or pertaining to a group of one hundred.
- niz** [n̥iz̥] *pron.* // third person paucal animate nominative or oblique pronoun, refers to between two and four people and non-wild animals; they, them. Glossed as 3PAa.NOM or 3PAa.OBL.
- nizan** [n̥iz̥əŋ] *pron.* // third person plural animate nominative or oblique pronoun, refers to five or more people and non-wild animals; they, them. Glossed as 3PLa.NOM or 3PLa.OBL.
- nizi** [n̥izi] *pron.* // third person paucal animate possessive pronoun, refers to between two and four people and non-wild animals; their, theirs. Glossed as 3PAa.POSS.
- nizin** [n̥iz̥iŋ] *pron.* // third person plural animate possessive pronoun, refers to five or more people and non-wild animals; their, theirs. Glossed as 3PLa.POSS.
- nizin** [n̥iz̥iŋ] *hon.* // third person honorific for child superiors.
- nizini** [n̥iz̥iŋi] *hon.* // third person possessive honorific for child superiors.
- nug** [n̥uːg] *count n.* // wagon [x]
- nuvaa** [n̥uːve] *count n.* // the number nine; a group of nine; (*attr.*) nine; of or pertaining to a group of nine.
- nuvaayaa** [n̥uːveje] *count n.* // the number ninety; a group of ninety; (*attr.*) ninety; of or pertaining to a group of ninety.



**rizna** [ri:z̥nə] *count n.* // nose; (*attr.*) of or pertaining to the nose; scented, smelly.

# U

**u** [u:] *v.* // to drink; to take in, enjoy; to mull over, study intently; (*sta. act.*) to be hydrated; to be healthy or intelligent; (*sta. pass.*) (of a liquid) to be drunk.

**u** [u:] *count n.* // the Wistanian letter <Ů> which represents the [u] or [ʊ] sound.

**ubbayana** [ʊpəja:nə] *v.* // to hit repeatedly; to whack; to play the drum (*sta. act.*) to be persistent or determined; to be a hard worker; willing to do tedious work to accomplish a goal; to be a drummer; (*sta. pass.*) to be beaten; to be tired and stressed. This is often used to describe the action of crushing, grinding, or churning while preparing food, hitting a nail with hammer, or playing a drum.

**udal** [ʊɖa:l] *count n.* // body, esp. human; (*attr.*) of or pertaining to the human body.

**udani** [ʊɖa:ni] *v.* // to gain or derive important resources, goods, or services (from); (*sta. act.*) to be dependent or reliant (on); (*sta. pass.*) to be relied upon; to be the source of important goods and service.

**udawa** [ʊɖa:wə] *v.* // to give advice; to recommend, suggest; (*sta. act.*) to be wise; to be familiar with a certain topic or situation; (*sta. pass.*) to be recommended, preferred; to be the wise move, best choice.

**udu** [ʊɖu] *v.* // to leave sth behind; to set in place esp. permanently; (with **il augu** ‘with badness’) to accidentally lose or misplace sth; (*sta. act.*) to be one who sets a thing in place; (*sta. pass.*) to be left behind; to be established or put in place.

**ugada** [ʊga:ɖə] *v.* // to cut the skin; to cut open the outer layer of something; to cut open a bag or sack. (*sta. act.*) to be sharp or to have a sharp blade or edge; (*sta. pass.*) (of skin, peeling, outer layers) to be cut; to be cut open.

**uj** [u:ʒ] *count n.* // the number zero; nothing, no one, nowhere; (*attr.*) none, never.



**ujadi** [ʊʒaːɖi] *count n.* // house, hut, dwelling; (*attr.*) of or related to a house or dwelling; local; familiar. Specifically refers to dwelling places for humans although the Western Dialect expands its semantic reach to include animal dwellings (e.g., dens, nests, etc.).

**ulda** [ʊːɭɖə] *mass n.* // everyone or everything in a group or crowd; (*attr.*) all, every; nothing but or except, only. When used as an attributive meaning “all or every,” the head nominal is typically not pluralized.

**uma** [ʊːmə] *mass n.* // the color pink, light red; a pink object; (*attr.*) pink; sweet, lovely.

**umaada** [ʊmeːɖə] *v.* // to go underwater; to dive (for); to sink; (*sta. act.*) to be underwater; to be submerged, sunk; (*sta. pass.*) to be searched for underwater.

**unda** [ʊːɳɖə] *count n.* // a Taliv capital city located beside a large lake; (*attr.*) of or pertaining to the city of Unda.

**uni** [ʊːɳi] *count n.* // name, title; (with attributive) the name that is *x*; (*attr.*) of or pertaining to a name or title.

**ura** [ʊːɾə] *count n.* // storm; a weather event that includes strong winds, heavy rain, and lightning; a monsoon or hurricane; (*attr.*) of or pertaining to a strong storm.

**urabaa** [ʊɾəbeː] *count n.* // great and loud sound; a loud thing; shout, scream or yell; (*attr.*) loud.

**uza** [ʊːʒə] *v.* // to poison; to make sick or ill; (*sta. act.*) to be poisonous or unhealthy; (*sta. pass.*) to be poisoned; to be sick or ill.

**uzaza** [ʊʒaːʒə] *count n.* // a species of red or green beetle, named after its mating call; a proper masculine name; (*attr.*) of or pertaining to an uzaza; of, pertaining, or belonging to someone named Uzaza.

**uzin** [ʊʒiːɳ] *mass n.* // the Uzin people group based in the northwest known for their complex history and innovative engineering; (*attr.*) of or pertaining to the Uzin.

**VL**

- va** [va] *pron.* // third person paucal inanimate nominative pronoun, refers to between two and four wild animals, objects, events, and previous utterances in the discourse; they, them. Glossed as 3PAi.NOM.
- va** [va:] *count n.* // the Wistanian letter <L> which represents the [v] sound.
- vadi** [va:di] *v.* // to put back together; to clean; to fix; (*sta. act.*) to be clean, organized; to be handy; (*sta. pass.*) to be cleaned, fixed.
- vahi** [va:fi] *count n.* // a tiny, green, plump diurnal tree bird, known for their beautiful calls and large nests; (*attr.*) of or pertaining to the vahi bird.
- vai** [vai:] *count n.* // the number two; a duo, group of two, couple, pair; (*attr.*) two; of or pertaining to a group of two.
- vai** [vai] *pron.* // third person paucal inanimate oblique pronoun, refers to between two and four wild animals, objects, events, and previous utterances in the discourse; they, them. Glossed as 3PAi.OBL.
- vain** [vain] *pron.* // third person plural inanimate oblique pronoun, refers to five or more wild animals, objects, events, and previous utterances in the discourse; they, them. Glossed as 3PLi.OBL.
- vaiyaz** [vai:jəz] *count n.* // the second; (*attr.*) second.
- vaiza** [vai:zə] *v.* // to run out of, to lose all of; to empty; to take out; (*sta. act.*) to need, be needy or poor; (*sta. pass.*) to be needed; to be gone, unavailable.
- van** [van] *pron.* // third person plural inanimate nominative pronoun, refers to five or more wild animals, objects, events, and previous utterances in the discourse; they, them. Glossed as 3PLi.NOM.
- vauhi** [va:fi] *count n.* // father; uncle by blood; (*attr.*) fatherly, of or pertaining to a father. As a kinship term, this word is inalienable, allowing the first person possessive to be dropped. (BW: **vauhu**).
- vayira** [vəji:ɾə] *count n.* // abdomen, belly, stomach, lower torso; (*attr.*) of or pertaining to the abdomen.
- vazi** [va:zi] *count n.* // a lone object, the only thing in an area; something lost, lonely; (*attr.*) only, just, alone, lonely, sole.
- vi** [vi] *pron.* // third person paucal inanimate possessive pronoun, refers to between two and four wild animals, objects, events, and previous utterances in the discourse; their, theirs. Glossed as 3PAi.POSS.
- vi** [vi:] *n.* // all; the entirety of a single thing; the whole; (*attr.*) all, entire, whole.
- viga** [vi:gə] *v.* // to eat or chew food; to listen or watch sth with full attention; (*sta. act.*) to be full, satisfied; (*sta. pass.*) to be eaten.

- vil** [vil] *coor.* // with, alongside; associative coordinator.
- vilari** [vil̩a:ɾi] *count n.* // finger; (plural; figurative) hand; (+ **vim**) toe; (*attr.*) of or pertaining to the finger/s.
- vim** [vi:m] *count n.* // a pair of feet; (*attr.*) of or pertaining to a pair of feet.
- viman** [vi:məŋ] *mass n.* // sugar; a sugar-cane plant; sweet flavor, sweetness; (*attr.*) sweet, sugary; of or pertaining to sugar. Sugar and sweet foods are not staple flavors in a Wistanian's diet, as most of their food is fairly bitter. Most of their sugar comes from a sugarcane-like plant or fructose from fruits.
- viman** [vima:ŋ] *mass n.* // the sky; backdrop, background, or canvas; ceiling, inside surface of a lid or dome; (*attr.*) of or relating to the sky; high in the sky.
- vin** [vin] *pron.* // third person plural inanimate possessive pronoun, refers to five or more wild animals, objects, events, and previous utterances in the discourse; their, theirs. Glossed as 3PLi.POSS.
- vindi** [vi:ŋdi] *count n.* // partner; fellow partaker, mate; (*attr.*) of or pertaining to a partner or mate.
- viru** [vi:ɾu] *v.* // to send (theme is instrumental, recipient is accusative); to deliver on someone's behalf (sender is benefactive); (*sta. act.*) to be one who delivers, to be a messenger; (*sta. pass.*) to be sent or delivered.
- viwa** [vi:wə] *count n.* // the upper arm from the shoulder to the elbow; shoulder; (*attr.*) of or pertaining to the upper arm.
- vizana** [viʒa:ŋə] *v.* // to come, to move toward the speaker; to attend; (*sta. act.*) to arrive, to reach one's destination; to be with; (*sta. pass.*) to be attended, to be full of people or things that have arrived.
- vu** [vu:] *count n.* // a small thing; a small number or amount; (*attr.*) small, little, of small amount or number; (of color) desaturated.
- vunga** [vu:ŋgə] *v.* // to break apart, to shatter, to tear into many pieces; (figurative) to flinch or recoil; (*sta. act.*) to be destructive; to be one that shatters; (*sta. pass.*) to be shattered, broken; (figurative) to be embarrassed or ashamed.
- vnivi** [vu:ŋvi] *v.* // to push down, press; to make fun of, insult, bully, oppress; (*sta. act.*) to be a bully; (*sta. pass.*) to be bullied, oppressed.
- vuzdi** [vu:zdi] *v.* // to secure; to tie sth to sth else; to strap on; (*sta. act.*) to be one who secures; (*sta. pass.*) to be tied to sth.

**vuzi** [vu:zi] *v.* // to leave, to depart (from), to exit; (*sta. act.*) to be gone; (*sta. pass.*) to be left or exited.

**vwaz** [vwa:z] *count n.* // scab; (*attr.*) of or pertaining to a scab.

**vwina** [vwi:nə] *count n.* // a Bwolotil capital city located in an arid river valley in the southwest; (*attr.*) of or pertaining to the city of Vwina.

**vyaran** [vja:fəŋ] *mass n.* // meat, esp. edible meat from fish and wildlife; (*attr.*) of or pertaining to meat.

## W 6

**wadd** [wa:t] *count n.* // a species of scavenger fox. Adults reach about two feet in height and four feet in width and usually are characterized for their large ears and red and white fur. Although they are untamed, they are mostly harmless. (*attr.*) of or pertaining to a wadd; acting like or similar to a wadd.

**waga** [wa:gə] *v.* // to cut with a knife, ax, or another sharp blade; (*sta. act.*) to be sharp; to be one that cuts; (*sta. pass.*) to be cut by a blade

**wai** [waɪ] *v. part.* // the frustrative adverbial particle that marks durative accomplishment verbs if they are unsuccessful or followed by some unintended result. Glossed as FRUST.

**wara** [wa:fə] *count n.* // the Wistianian letter <6> which represents the [w] sound.

**wau** [wɔ:] *count n.* // (*Bwolotil*) a term of endearment for one's father.

**waul** [wɔ:l] *count n.* // skewer, pointed stick used to carry food; (*attr.*) of or pertaining to skewers; pointed, sharp.

**waunvu** [wɔ:nvu] *v.* // to take sth. off oneself, e.g., a shirt or bandage; to drop from one's shoulders; (*sta. act.*) to be shirtless or naked; (*sta. pass.*) to be taken off.

**waz** [waz] *pron.* // (Western and Standard dialects) second person consultative singular nominative pronoun, refers to the listener if they are a stranger, employee or employer, or a student or non-kin child. Glossed as 2SG.NOM.

**wi** [wi] *pron.* // (Western and Standard dialects) second person consultative singular oblique and possessive pronoun, refers to the listener if they are a

stranger, employee or employer, or a student or non-kin child. Glossed as 2SG.OBL and 2SG.POSS.

**wiga** [wi:gə] *v.* // to crush, to press or bear down on sth until it breaks; (*sta. act.*) to be heavy; (*sta. pass.*) to be crushed, destroyed.

**wilda** [wi:l̥d̥ə] *count n.* // strap for holding purses, quivers, damin, etc.; (*attr.*) of or pertaining to a strap.

**wizddan** [wiʃt̥e:n̥] *count n.* // a proper masculine name from the Bwolotil people group; (*attr.*) of, pertaining, or belonging to a person named Wizddan.

**wizddaaniya** [wiʃt̥e:n̥ijə] *count n.* // parliament; a governing body made of representatives; the name for the Wistianian parliament, named after the Bwolotil leader Wistan; (*attr.*) of or pertaining to a parliament or government organization.

**wuwuwu** [wuwuwu] *count n.* // an ideophone for the sound of leaves, clothes, etc. being blown in the wind, often used to refer to the wind; (*attr.*) of or pertaining to the wind or the movement of object from wind.

## Y Ɔ

**ya** [ja] *coord.* // and; coordinator for simultaneous events or states with the same subject; coordinator for nominative nominals.

**yaada** [je:d̥ə] *n.* // a round citrus fruit with a yellow peel that grows on small trees all across Wistania, a major commercial crop and staple food often eaten with smaller meals, has a semi-sweet bitter acidic taste; (*attr.*) of or pertaining to the yaada.

**yaadd** [je:t̥] *n.* // a hole that is open on both sides (e.g. a hole in a piece of fabric, a hole through a wall); (*attr.*) of or pertaining to a hole.

**yaawu** [je:wu] *count n.* // spark; an individual in a group, e.g., individual fish in a school, star in the sky, or bird in a flock; (*attr.*) of or pertaining to a spark or an individual in a group.

**yaddal** [jəɬa:l̥] *count n.* // a Katapu capital city located on the eastern coast of the main island; (*attr.*) of or pertaining to the city of Yaddal.

- yadu** [ja:ɖu] *v.* // to cease or stop doing something; to finish, end; (*euphemism*) to die or pass away; (*sta. act.*) to be still; to be silent; to have stopped something; to be petrified in fear, terrified; (*sta. pass.*) to be stopped, paused, or completed.
- yaga** [ja:gə] *v.* // to take care of sth, to heal or fix, to maintain (e.g., a garden, a friend, a house, etc.); (*sta. act.*) to be caring, responsible; (*sta. pass.*) to be taken care of; to be healthy.
- yaj** [jaʒ] *v. part.* // weak potential marker. Denotes volunteerism, average likelihood, permission, prohibition, and polite requests. Glossed as POT.
- yara** [ya:ɾə] *count n.* // the Wistanian letter <ᑕ> which represents the [j] sound.
- yau** [ja] *pron.* // first person singular nominative pronoun, refers to the speaker; I. Glossed as 1SG.NOM.
- yauzaa** [ja:zə] *count n.* // the number fifty; a group of fifty; (*attr.*) fifty; of or pertaining to a group of fifty.
- yauzuj** [ja:zuʒ] *count n.* // the number five hundred; a group of five hundred; (*attr.*) five hundred; of or pertaining to a group of five hundred.
- yaya** [ja:jə] *count n.* // what's-their-face, so-and-so, used to refer to a person whose name is forgotten or unimportant; (*attr.*) of or pertaining or belonging to someone the speaker cannot name.
- yi** [ji] *pron.* // first person singular possessive pronoun; my, mine. Glossed as 1SG.POSS.
- yi** [ji] *coor.* // and; coordinator for simultaneous events or states with different subjects.
- yida** [ji:ɖə] *count n.* // younger brother or younger male cousin; (*attr.*) of or pertaining to a younger male sibling or cousin. As a kinship term, this word is inalienable, allowing the first-person possessive to be dropped.
- yidji** [ji:ɖʒi] *count n.* // a path; a way of life or lifestyle; (plural) culture; tradition; sacrament. Although it can refer to a literal path (specifically a small one with an exact destination, e.g., a stone path to the front door of a house), it is more often used in a figurative sense to refer to one's lifestyle or choices. It can also be applied in the plural **yidjin** to people groups, political groups, and religious groups to refer to their mindsets, commonalities, and traditions. (*attr.*) cultural, traditional; typical or expected from someone.

**yiga** [ji:gə] *v.* // to speak (to), talk (to), tell someone, say something to (recipient is accusative, thing being spoken or said is instrumental); (*sta. act.*) to be a talker; (*sta. pass.*) to be a listener, to be talked to; (*dm*) voice.

**yima** [ji:mə] // younger sister or female cousin; (*attr.*) of or pertaining to a younger sister or female cousin. As a kinship term, this word is inalienable, allowing the first-person possessive to be dropped.

**yina** [ji:nə] *v.* // to help, assist, come along side; (*sta. act.*) to be a helper, to be a volunteer; (*sta. pass.*) to be helped, assisted.

**yiya** [ji:ji] *mass n.* // happiness, joy, giddiness; (*attr.*) happy, glad. This word is ideophonic and can be reduplicated as **yiyyiyyi...**

**yud** [ju:d] *count n.* // a narrow, thin, or skinny thing; something that has very little substance in width, depth, or height; a short time; a short distance; (*attr.*) skinny, narrow, thin; short.

**yul** [ju:l] *mass n.* // sweat; (+ **rinan**) a rainshower while the sun is shining; (*attr.*) of or pertaining to sweat.

**yum** [ju:m] *mass n.* // now, the present moment; (*attr.*) current, relevant, of or pertaining to today.

**yuyuba** [ju:jubə] *v.* // to ruin; to mess up (like a bed); to tamper; to vandalize; (*sta. act.*) to be a menace; to be one who ruins things; (*sta. pass.*) to be ruined or messed up. This term does not apply to complete destruction, but rather to seemingly small effects that make something less than admirable. For example, staining clothes, getting a book wet, or scratching a table.

## Z

**za** [zɑ:] *count n.* // the Wistanian letter <Ƶ> which represents the [z] sound.

**zabu** [zɑ:bʊ] *v.* // to ask a question; to interview, interrogate; (*sta. act.*) to be skeptical, curious; (*sta. pass.*) to be asked, interviewed.

**zagari** [zəga:gi] *mass n.* // blood; wound or injury; loss (when used with **bi**) good blood, battle wound; (*attr.*) bloody; of or pertaining to blood, injuries, or loss.

- zagari** [zəga:ɾi] *v.* // to bleed; to be injured or wounded; to lose something; (*sta. act.*) to be dangerous, prone to cause injury; (*sta. pass.*) to be injured, bloodied; to be in loss of something.
- zagira** [zəgi:ɾə] *count n.* // nation, country; (*attr.*) of or pertaining to a nation or country.
- zaggu** [zəkʷ] *v. part.* // the strong potential verbal particle, denoting factual ability, high likelihood, negative potentiality, and sarcastic remarks.
- zagu** [zəgu:ŋ] *count n.* // an anomaly; an irregularity; a strange, peculiar, or odd thing, esp. compared to others; (*attr.*) strange; unlike the others; odd; peculiar.
- zainag** [zainəg] *count n.* // a flower garden, a decorate area of yard; (*attr.*) of or pertaining to a garden; beautiful, pretty, looking nice.
- zamara** [zəma:ɾə] *count n.* // a proper feminine name from the Nati people group.
- zamil** [zəmi:] *count n.* // a bush; the crown of trees; (*attr.*) of or pertaining to a bush.
- zanju** [zə:ŋʒu] *count n.* // a pair of shoes characterized by being made of cloth with a wooden sole and three fastening buttons on top; (*attr.*) of or pertaining to a pair of shoes.
- zariya** [zəɾi:jə] *count n.* // a proper feminine name; (*attr.*) of, pertaining to, or belonging to a person named Zariya.
- zaun** [zə:ŋ] *count n.* // person; body; (with DVN as *attr.*) agent or doer of an action; (*attr.*) of or pertaining to a person.
- zauraddin** [zə:ɾəɾiŋ] *count n.* // a native white and gold flower with diamond-shaped petals, often used to produce a stunning golden dye. A national symbol for Wistania.
- zauv** [zə:v] *count n.* // soup; (*attr.*) of or pertaining to soup. Soup is a very typical meal in Wistania, often featuring vegetables, beans, noodles, herbs, and fish within a warm broth.
- zaz** [zə:z] *mass n.* // the color blue; a blue object; (*attr.*) blue; cold, sick.
- zi** [zi] *pron.* // third person singular animate possessive pronoun, refers to people and non-wild animals; his, her, hers. Glossed as 3SGa.POSS.
- zigu** [zi:gu] *v.* // to pick up from below; to lift; to take from the ground; (*sta. act.*) to be carrying something that was on the ground; (*sta. pass.*) to be held higher; to be picked up.
- zij** [zi:ʒ] *mass n.* // the near future, soon; (*attr.*) upcoming, impending.



- ziludd** [zi:lʊt̪] *count n.* // field, large open area, usually for sport, farming, or property; (*attr.*) of or pertaining to a field; large and open.
- zinga** [zi:ŋgə] *v.* // to arrange in order; to plan, schedule; (*sta. act.*) to be an organizer; (*sta. pass.*) to be put in order; to be planned, scheduled.
- zini** [zi:ni] *v.* // to put away, store; to hide something; (*sta. act.*) to be ashamed, secretive, private; (*sta. pass.*) to be put away, stored, or hidden.
- zizaru** [zizɑ:rʊ] *v.* // to cover, to put sth over sth else; to wrap, conceal; (figurative) to hug; (*sta. act.*) to be one that covers; to be overtop sth; (*sta. pass.*) to be covered or wrapped; (figurative) to be hugged; to be asleep under a blanket.
- zudaj** [zʊɑ:dəʒ] *mass n.* // family; a small cluster of homes that is usually occupied by kin and containing communal gathering spots, game fields, campsites, outhouses, and gardens; (*attr.*) of or pertaining to a family or a cluster of family homes.
- zuguj** [zʊɑ:ɡʊʒ] *count n.* // one's reputation, what sth is known by; (*attr.*) of or pertaining to one's reputation.
- zun** [zʊɑ:n] *count n.* // day, daylight, daytime; (+ **maj**) yesterday; (+ **zij**) tomorrow; (*attr.*) of or pertaining to a day.
- zuvil** [zʊɑ:vil] *mass n.* // the color brown; a brown object; dirt; (*attr.*) brown; of or pertaining to dirt; dirty.
- zuwi** [zʊɑ:wi] *mass n.* // the color gold; a gold object; (*attr.*) gold, golden.
- zuyaggi** [zʊɑ:jəki] *n.* // something that is too large or excessive; (*attr.*) to large, too much, excessive, oversized. The word is correlated with a story about a boy who ate magical berries to become a giant to intimidate his bullies.
- zuzna** [zʊɑ:zʊə] *count n.* // berry; (*attr.*) of or pertaining to a berry; small.
- zwa** [zwa:] *v.* // to use, utilize for an object's unintended purpose; to mishandle; (*sta. act.*) to be creative, silly; to be unwise, stupid; (*sta. pass.*) to be used to the incorrect purpose; to be mishandled.
- zwili** [zwi:li] *v.* // to walk away, to leave; (*sta. act.*) to be bored, disengaged; to be gone; (*sta. pass.*) to be left, alone, abandoned.



<i>name</i>	<i>glyph</i>	<i>description</i>
pause	•	marks the boundaries of a subordinate clause or the end of a fronted accusative phrase.
heavy pause	:	marks the boundary of a phrase in a compound sentence.
long pause	∴	marks the boundaries of a quote, list, or parentheticals
stop	~	marks the end of sentences
heavy stop	≈	marks the end of thoughts, paragraphs, and long quotations
final stop	≡	marks the end of a story, letter, or other long written work

This font was made on [fontstruct.com](https://fontstruct.com) for free. Since fontstruct does not support ligatures, some inputs will not match their romanization.

<i>input</i>	<i>output</i>	<i>roman.</i>	<i>input</i>	<i>output</i>	<i>roman.</i>
A	ᐱ	ai	t	ᐅ	dd
I	ᐃ	i	u	ᐇ	u
a	ᐱ	a	v	ᐇ	v
b	ᐱ	b	w	ᐇ	w
d	ᐱ	d	y	ᐇ	y
e	ᐱ	aa	z	ᐇ	z
g	ᐱ	g	.	~	.
h	ᐱ	h	_	≈	.
i	ᐱ	i	=	≡	.
j	ᐱ	j	,	•	,
k	ᐱ	gg	;	:	;
l	ᐱ	l	:	∴	n/a
m	ᐱ	m	@	∞	'aa'
n	ᐱ	n	!	3	'il'
o	ᐱ	au	#	{	n/a
p	ᐱ	bb	\$	■	n/a
r	ᐱ	r			

A • B • D • G • H • I • J • L • M • N • R • U • V • W • Y • Z

There is also a vertical variety of the alphabet that is used on book margins, clothing, carvings, and most signage. This is a blockier adaptation of the vertical script where every glyph is the same width (with the exception of some punctuation) and every angle is a right angle.

<i>input</i>	<i>output</i>	<i>roman.</i>	<i>input</i>	<i>output</i>	<i>roman.</i>
A	𐌰	ai	t	𐌢	dd
I	𐌱	#i	u	𐌣	u
a	𐌲	a	v	𐌤	v
b	𐌳	b	w	𐌥	w
d	𐌴	d	y	𐌦	y
e	𐌵	aa	z	𐌧	z
g	𐌶	g	.	𐌨	.
h	𐌷	h	_	𐌩	.
i	𐌸	i	=	𐌪	.
j	𐌹	j	,	.	,
k	𐌺	gg	;	..	;
l	𐌻	l	:	∴	n/a
m	𐌼	m	@	𐌽	'aa'
n	𐌾	n	!	𐌿	'il'
o	𐌿	au	#	[x]	n/a
p	𐍀	bb	\$	[x]	n/a
r	𐍁	r			

A • B • D • G • H • I • J • L • M • N • R • U • V • W • Y • Z